

A STUDY OF THE CENTRES OF BUDDHIST LEARNING IN ANCIENT INDIA

**Thesis Submitted to the Sanchi University of Buddhist-Indic Studies in Partial
Fulfillment of the Requirements for the Degree of
DOCTOR OF PHILOSOPHY**



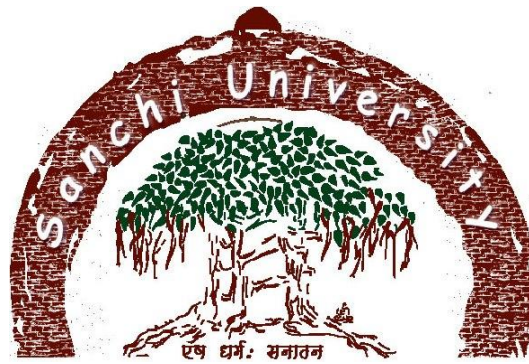
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India
2021

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2021

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DECLARATION BY THE CANDIDATE

I declare that the thesis entitled “**A STUDY OF THE CENTRES OF BUDDHIST LEARNING IN ANCIENT INDIA**” is my own work conducted under the supervision of **Dr. Santosh Priyadarshi**, Department of Buddhist Philosophy, Sanchi University of Buddhist- Indic Studies, Academic Campus-Sanchi, Raisen (M.P), India for the award of the degree of Doctor of Philosophy in Buddhist Studies.

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My mind sinks deeply and respectfully under the gratitude of my benefactors by remembering forever throughout my life.

May all beings be peace and happy!

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LIST OF ABBREVIATIONS

The titles of the thesis belonging to the primary sources employed in this work are abbreviated as follows:

- A. Aṅguttara Nikāya
- ASIAR. Annual Report of the Archaeological Survey of India
- B. Buddhavamsa
- BDVI. Buddha Dharma ke Vikās kā Itihāsa
- BFAC. Buddha and Five After Centuries
- BRWW. Buddhist Record of the Western World
- BST. Buddhist Sects in India
- C. Culavagga
- CII. Corpus Inscriptionum Indicarum
- D. Dīgha Nikāya.
- Dhp. Dhammapada
- Dhs. A. Dhammasaṅganī Aṭṭhakathā,
- EBM. Early Monastic Buddhism
- EI. Epigraphia Indica
- IA. Indian Antiquary
- IAR. Indian Archaeology- A Review
- IHQ. Indian Historical Quarterly
- J. Jātaka
- JAHRs. Journal of Andhra Historical Research Society
- JASB. Journal of the Asiatic Society of Bombay
- JBBRAS. Journal of the Bombay Branch of Royal Asiatic Society
- JBRS. Journal of Bihar Research Society
- JIH. Journal of Indian History
- M. Majjhima Nikāya
- MASI. Memoirs of the Archaeological Survey of India

Mv.	Māhavagga
PTS.	Pali Text Society
PTS.	Pālī Text Society (PTS indicates issues of the Pālī Text Society)
QJMS.	Quarterly Journal of Mythic Society
S.	Samyutta Nikāya
SBE.	Sacred Books of the East
Sn.	Suttanipāta
U.	Udāna
Vin.	Vinaya Piṭaka

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Introduction

INTRODUCTION

In the formation and advancement of Buddhism, a complete and innovative educational system was established in ancient India for the followers. This educational system is based on the life of the Buddhist system. Buddhist Learning is considered to be the most superior and advanced in many ways compared to other educational systems. The main goal of the Buddhist learning system is to improve the psychological capacity of all people, regardless of race, creed, skin colour, class, and sex to build a strong and healthy body and to develop character. The special goal of the Buddhist learning system is to foster students' ideological aspirations, self-confidence, self-reliance, social service and social responsibility. Another aspect of Buddhist learning is to make the people free as in various secular topics such as agriculture, commerce, livestock rearing, peer treatment etc.

The Buddhist concept of educational goals must be based on principles consistent with the ethical concept. Effective practise certainly has its place in Buddhist education, for Buddhism offers a middle path that acknowledges that our highest spiritual aspirations depend on a healthy body and a materially secure society. But for Buddhism, the practical aspect of education must be integrated with other requirements designed to bring the potentials of human nature to maturity in the way the *Buddha* suggested. In particular, Education Policy must be guided by Buddhist principles which must instil moral values as well as spread the right information. It is not merely geared towards the development of social skills, but towards cultivating the seeds of a noble spirit in students. Because today's secular society stipulates that institutional education focuses on preparing students for their careers, in a Buddhist country like Sri Lanka the primary responsibility is to impart educational principles, and the knowledge of *Dhamma* for students naturally belongs to *Dhamma* schools. In Buddhist education, the issue that needs to be considered above all is personality transformation. For one's character is moulded by values by being communicated with inspiring ideas.

Regarding the ideal of Buddhist Education, if looking at the teachings of the *Buddha* to find the suitable ideals for a Buddhist, there are five qualities that the *Buddha* often emphasized as the main points, stand out from the exemplary disciple, whether ordained or

layman. These five qualities are virtue, faith, generosity, learning and wisdom. The five qualities relate mainly to tame the aspect of sentimentality of human nature and intellect. The morality or virtue includes both sides of characters: the first three precepts - abstaining from killing, stealing, and sexual abuse; the precepts of avoiding falsehood and drunkenness help develop the purification and honesty to realize the truth. Therefore, Buddhist education purpose at the parallel transformation of human personality and intellect, keeping both in balance and assuring that both are perfected.

Most importantly, they should acknowledge the positive qualities that these precepts embody: kindness, purity, honesty, mental sobriety. They must also attain the spirit of generosity, essential to overcoming the selfishness, greed, and narrow focus on self-improvement that dominate today's society. To strive for the ideal of giving is to grow compassion and renunciation, qualities that have sustained the *Buddha* throughout his career. Our true happiness is achieved through goodwill and harmony rather than by overworking and controlling others.

To acquire knowledge of Buddhist doctrines must go through many studies and persistent study. But simply learning is not enough. Knowledge fulfils its proper aim only when it serves as a springboard for wisdom, directing one's insight into the truth of *Dhamma*. Of course, this wisdom must be created by methodically training the mind to be calm and lucid. But Buddhist education can go far in creating the groundwork for this knowledge by clarifying principles that need to be understood with insight. Learning and intelligence are inextricably linked, the former forming the basis for the latter. Wisdom arises by systematically bringing ideas and principles learned through research into the structure of the mind, requiring deep reflection, skilful discussion, and interesting investigation. It is wisdom that the *Buddha* considered being the direct tool of final liberation, the key to opening the door to the Immortal, and also the infallible guide to success in overcoming obstacles, mundane obstacles and trials of life. Therefore, wisdom is the pinnacle of the entire Buddhist education system, and all the first steps in the Buddhist education system should be directed towards the development of this supreme quality. With this step that education reaches perfection, it becomes enlightenment in the truest and deepest sense. The *Buddha* was the one who provided an educational model in which the

heart and mind were inextricably linked. It is the basis for a truly holistic educational philosophy.

Based on those educational criteria, Buddhist institutions were established and systematically as those of Buddhist academic centres. Most of the educational institutions were well established during the Buddhist period. Gradually great temples, monasteries and hermitages began to function as educational institutions. For the sake of spreading the *Dhamma* and compassion was supported by the kings and people of India.

There are two types of education in the Buddhist system. The first is for *Saṅgha* education and the second is for the lay community. The main feature of the Buddhist Learning system is the *Saṅgha* system of education. Then, the discovery of a clear and consistent education system is proof of the successful fulfilment of this responsibility. In Buddhist education, not only *Bhikkhus* but also the general public have very good educational opportunities. From the northwestern border of India to Tamralipti or Tamluk, east of the city of Bangalore, this rich land is full of monasteries. Famous Chinese tourist, Fa-Hien said that he saw many monasteries throughout India and Pataliputra as centres of Buddhism and *Dhamma* practice. During the reign of King Harshabardan in the solar year of 629, Hsüan-tsang wrote in a book that in India during that period, there were about five thousand monasteries and more than two million two hundred thousand monks and students reside in monasteries. In addition, many famous scholars from all over the world go there to study, famous professors teach in those monasteries. The reputation of the monastery has transformed the world. Therefore, not only local students but also many foreign students go there to study. Some famous people: *Asanga*, *Vasubandhu*, *Buddha Yin*, Venerable *Bhadra*, etc. enjoy studying in those monasteries. Students in these *Vihāras* receive elementary and college education. In the first stage, elementary level students learn about the Sanskrit alphabet, which is structured by vowels and consonants. Then they began to study five types of texts, namely: (1) Grammar, (2) Science of art and technology, (3) Medical science, (4) Logic, and (5) Philosophy. For higher education, students enrol in *Nālandā*, *Odantapuri*, so on. In those monasteries, there are vast libraries for the cultivation of knowledge. In these libraries, there are many ancient scriptures.

Status of society in ancient India, there was segregation and discrimination according to occupation and place of birth of man. Especially, the women do not have any authority in the family. The people of low caste have to be ruled by upper caste and only know to serve to them. The low caste people are not allowed to sit in school and study together as upper caste people. The people are oppressed to the extreme, so society has the distinction overly, that is also one of the major causes affecting the education and people deprived religious rights and their education. They wish to the benefits of training and religious education as equality. In society, there are four divisions of people, of which the *Brahmins* are the upper class. *Brahmins* dominate society and establish supremacy in the country. *Brahmins* enjoy the right to religious instruction and education. But there are other classes deprived of their religious and educational rights. At that time, 62 heresies existed and the priesthood prevailed. In this social background, a religious revolution began in ancient India in 600 BC. And new teaching or doctrine was developed called “Buddhist Doctrine” or “Buddhist Philosophy” for all people regardless of class, creed and profession. It should be noted that on the basis of Buddhism, a new and special Education System originated in ancient India. Buddhist Learning created a tremendous movement that played a valuable role in the development of the Education System in ancient India. The system of Buddhist education developed on the basis of moral and intellectual principles. The education has emphasized moral and physical development and also leads students to the Saṅgha’s precepts as well as guides them to follow them. The core teaching for this education is the Tipitaka.¹

In this context appeared a religious revolution in Ancient India in 600 BC. A new education system has developed and it was called Buddhist theory or Buddhist philosophy. The appearance of the *Buddha* has changed society. He had removed the caste system and the violence, taken compassion and wisdom as the basis for the practice leading to liberating all sufferings, and he has brought a new education system for the Indian as well as to humanity in general. The *Buddha* did not refuse anyone, any castes, even the most impoverished people in society come to him and he accepted them. The Buddhist *Saṅgha* started from the *Gotama Buddha*, after his enlightenment. He began teaching of truth,

¹ J.B.Barua, *Ancient Buddhist Universities in Indian Sub-Continent*, Published by Fulton, 2016, p. 12.

which he had found to humankind. The first sermon is the Four Noble Truths for five ascetics and thereby the *Saṅgha* started to be established and Triple Gems established namely: the *Buddha*, *Dhamma* and *Saṅgha*.

In the process of preaching, he had admitted more than 5000 *Bhikkhus* and *Bhikkhunis*, besides, there are a large number of devotees both men and women who followed him. The *Buddha* is known as a great teacher for all. Education started by the *Buddha* for over two and a half millennium had been successfully carried out by his disciples until today; preaching to millions of people, especially in the eastern part of the world, in their religious, cultural, social, political, economic life and so on. Buddhism is not something esoteric and mystic. It had nothing to hide as the *Buddha* said, “the more one elaborates it, the more it shines”. The *Buddha* adopted a very powerful method of education known as the gradual method; he understood the different inclinations of the people. The *Buddha* first started his teaching by wandering from house to house, village to village and street to street. Then he founded his centres of educations in the monasteries such as *Veluvanārāma* in *Rājagaha*, *Jetavanārāma*, *Pubbārāma* and *Rājakārāma* in *Savatthi*. It was the starting point of monastic education in the history of education and some of his great disciples such as *Sāriputta*, *Moggallāna*, *Anuruddha*, *Mahā Kaccāna* and so on immensely contributed in education to people.

Until 100 years later, after the *Buddha*’s *Mahāparinibbāṇa*, his disciples opened the Buddhist Council to collect the doctrinal system that *Buddha* taught for 45 years. It includes *Sutta Pitaka* and *Vinaya Pitaka*. Until the Buddhist Councils later with the emergence of many scholars, philosophers, psychologists, the learning has been compiled in the *Abhidhamma Pitaka*. It is considered as highest teachings of Buddhist philosophy and psychology. The main teaching system of Buddhism is in *Pāli* literature, consisting of the *Sutta Pitaka*, *Vinaya Pitaka* and *Abhidhamma Pitaka*. This marks the foundation of the new Buddhist education system in Ancient India.

In the ancient Indian education system, Buddhist education has acquired great significance because of its particularity. Buddhist education is to open the way for non-Buddhist people of all castes, creeds, skin colours, castes, and genders, Buddhist education is established with democratic ideals. The residential education system in Buddhist

education is widespread. In such an education system, monks in the *Saṅgha* have the opportunity to cooperate with compassion, self-reliance, and develop their character. Moreover, the large number of students in the Buddhist Saṅgha, so the classroom mode had to be introduced.

Because *Vihāras* and monasteries are established by people who make offerings, the school founded in India was originally funded by Buddhist disciples. The spread of Buddhism also spurred the spread of the Buddhist education system. In the cyclical, we see that from the *Ashoka* dynasty to the *Pala* in Bengal, Indo-Banga achieved a golden age of Buddhist culture and civilization. The *Vihāras* have become residential education centres. These monasteries were built from contemporary kingdoms, the offerings of the people and the rich. In the process, monasteries became universities as *Nālandā*, *Vikramasilā*, *Odantapuri* etc, have become dormitories. At that time, these universities opened their knowledge in the mainland, thus, Indo-Banga culture was recognized internationally. Many students from China, Korea, Tibet, Nepal, Sinhala and Java study there, there is a high level of management of the study of Buddhist scriptures and other scriptures in the *Mahavihāra*. Thus, the *Mahavihāra* became centres of cultural and international relations. It is possible for the *Vihāra* to establish cultural ties between East Asia and Indo-Banga. According to the development of time, civilization, as well as culture, is now considered to be a glorious bell in the history of the Indian mainland, Indo-Banga still feels very proud of this.

In centres of Buddhist learning, the management of educational centres is carried out according to democratic principles. Usually, one of the learned monks acted as the head of the educational institution. There are different heads for different departments; such as admission, test, curriculum, dormitory, construction, medicine, libraries, and various branches of study. There is no local or provincial distinction in education. There is an example of monastic students who made a pilgrimage to India and were appointed Rector of Universities.

However, organized institutions in the form of Monasteries, *Vihāras* and Universities have formed the backbone of the country's culture. Some of the important learning centres of the Buddhist period that deserve special attention are *Nālandā*, *Valabhī*,

Vikramasilā, Odantapurī, Somapura, Jagaddala, etc.² In addition, many monasteries have also operated as centres of Buddhist learning but are not well known such as *Raktamrttika, Kanchipuram, Bhasu Vihar, Nandadirghi Vihāra, Pandits Vihāra, Teleadaka, Pushpagiri*, so on. It is known that the historical timeline of these monasteries is from the third to the 13th century. The period from the 3rd century is considered the formation and development period; to the end of the 13th century, they were completely disappeared and ended. This is a historical landmark that experienced a long period of Buddhist prosperity in the history of Buddhism in India.

From the foundation of the first Buddhist monasteries to the extinction of Buddhism, the Buddhist education system has undergone an evolution over the centuries in which the last language is represented by the great monastic universities of China and Tibet. The story goes back well over fifteen centuries. This system remains monasteries throughout: it is regulated by the rules and ethics of monastic life. However, when an emphasis is latent in *Theravada* Buddhism on intellectual capacity and the urge to know, think, and reason for oneself seems to have outgrown the original purpose of the spiritual practice. Gradually, the monastery was transformed; it developed over the course of the centuries into a place of study, a medium of scholarship, a place where faculties were honed to understand the *Dhamma* and meditation. Natural learning has overcome its initial confinement to Buddhist Canon texts: it becomes larger and more purposeful; studied in both sacred and secular subjects; it allows the Buddhist scholar-monks to hold himself among the opponents of sects and systems. But it also has the effect of making subtle and gradual changes to the old framework and cast of Buddhist thought, introducing new elements from the outside. By a completely natural transition, these places of learning have evolved, though never giving up their original monastic character, where receiving open not only to monks but also to other seekers regardless of denominations, religions and nationalities. From the fifth or sixth century onwards, some of them were organized as universities, among them, *Nālandā* University is highlighted in the *Si-yu-ki* (Western World Record) by Hsüan-tsang, who is one of the most famous, respected and honoured alumni in both India and China.

² J.B.Barua, op. cit., p.14.

The reputation of *Nālandā* and other Buddhist universities spread throughout all Buddhist lands in Asia through the works and achievements of the famous scholars they produced.

In addition, *Odantapurī* University is one of the large centres of Buddhist Learning in Ancient India; it was a Buddhist *Mahavihāra* in Bihar today. This University was established by the Pala dynasty of Emperor Gopala in the 8th century. According to the Tibetan records, there were about 12.000 students at *Odantapurī*, which was situated at a mountain called Hiranya Prabhat Parvat and by the bank of the river Panchanan. It fell into decline during the 11th century under the destruction of the Muslim Turk army.

These *Mahavihāras* were centres of Buddhist Learning and kind of Universities where scholars and followers from different parts of India and abroad used to come for their spiritual development and learning.

A contemporary and fellow student of Hsüan-tsang in *Nālandā* was a Tibetan scholar, named Thonm Sambhota, who in his country had served as Minister to the king of Tibet, he was commissioned by the king, who had a Chinese Buddhist wife, was inclined towards Buddhism, to study that religion at its source in India. He returned to the Tibetan court after a course in *Nālandā* to report on what he had learned. The king was converted and Buddhism was declared the state religion of Tibet for the first time. A few centuries later, *Dipankara* came from *Vikramasilā* University and gave the religion the present Lamaist organization. Thus, the influx of influence from Indian Buddhist universities led to not only the spread of knowledge and appreciation of Buddhist teachings in other Asian lands but also historical reform numbers there.

Buddhist learning is a great movement, which played a key role in the development of the education system in Ancient India or the Ancient Buddhist world. It is known that the emergence of Buddhism in India along with the appearance of the golden age of the culture and civilization of India. All aspects of Indian civilization under the influence of Buddhism, there arise many learning centres that did not exist before.

The education system of the *Buddha* was the most important contribution to the development of the education system later. Buddhist University was established as *Nālandā* University, which saw the cradle of a Buddhist education centre in Ancient India. *Nālandā*

University attracted scholars and students from remote areas like Tibet, China, Greece, and Persia.

The Centres of Buddhist Learning in Ancient India and their Education System appeared with the goal was not merely education, what we think today; they gain wisdom, true happiness and create a perfect society. This Study can take ideas and make our education and life better through the findings. The Centres of Buddhist Learning may guide people to the moral life and dignity, which include the development of mental, physical, moral conduct and wisdom. Especially, Buddhism leads people to peace and freedom in the spirit of nonviolence and human rights. Besides, this research study will find out the way and methods of teaching Buddhism in Ancient India and highlight the important role of the Buddhist monasteries in the development of education in India.

Formation of the Centres of Buddhist Learning in Ancient India, particularly the major Universities as well as the monasteries developed gloriously at *Nālandā*, *Odantapurī*, *Vikramasilā*, *Somapura*, *Jagaddala*, *Valabhī*, and along with other centres of Learning as *Raktamrttika Mahāvihāra*, *Kanchipuram Vihāra*, *Pandit Vihāra*, *Teleadaka* Buddhist University, etc. Further, this study also discusses the disciplinary system for monks, nuns, and lay followers as laid down by the *Buddha*. This topic brings the historicity and humanity in Buddhist education. With comparison and evaluate the objectivity and mainly based on sources in the *Pāli* Canon, especially the historical sources from the historians, scholars etc. and their works. It will clarify and study thoroughly the process of formation and development of the Buddhist education system during Ancient India and the impact of these educational systems on the modern period. Besides, this topic will also analyze and survey the reasons why the educational systems could not survive and its decline. Most of the universities are considered to have ended around the 12th century. A Muslim Turk army commanded by Bakhtiyar Khilji destroyed all Buddhist *Mahavihāras* as *Nālandā*, *Vikramasilā*, etc. The library of *Nālandā* University was very large; it was burned in the three months by the fire of invaders; all monks were expelled from the area. The destruction of these centres and others throughout northern India was responsible for the loss of ancient Indian knowledge.

Chapter I

CONCEPT OF LEARNING IN BUDDHISM

CHAPTER I

CONCEPT OF LEARNING IN BUDDHISM

1.1. Life of the *Buddha*

The *Buddha* had appeared with the purpose of teaching to beings, making human beings understand and penetrate into the knowledge of the *Buddha* to end affliction and suffering. Thus, the *Buddha* found a path to liberate for himself and then instructed beings to follow that path, the path without suffering and toward true happiness in the present, not for a future life. The teachings of the *Buddha* are deep, they are not easy to comprehend, but commonly we only perceive individually about personal perception, experience, and life, so on. Therefore, they identify and say baselessly, not in accordance with spirit of Buddhism, sometimes contrary to the philosophy of the *Buddha*.

For example, they think that cultivation is extremes penance or austerity. The *Buddha* did not say that human cultivation is to have to suffer. Extremes penance or austerity is a foolish act, not the practice to lead to the end of suffering. He taught human beings to practice to eradicate suffering. If human beings kill all suffering, they will be peaceful and happy. From the magnificent life of Prince *Siddhāttha*'s splendid palace to the abandonment of all things in order to find the truth and then spreading these truthful teachings to all living beings. The life of the *Buddha* is described as a humanistic education and as well as a living message for humanity.

1.1.1. Life of Prince *Siddhāttha* before Renunciation

The Birth of Prince Siddhāttha

Prince *Siddhāttha* was born in 623 B.C.,¹ on the full moon day of *Visākha*, at Lumbini, near the foot of the *Himālayan* Mountain, about fifty kilometers from Kapilavatthu.² Queen *Mahāmāyā*, the wife of King *Suddhodana* of the *Sakya* clan. One day, the queen dreamt a white elephant carrying a full blooming lotus went into right side

¹ Ven. Piyadassi Thera, *The Buddha, His Life and Teachings*, the Buddhist Publication Society, 1995, p. 7.

² Nārada Mahā Thera, *The Buddha and His Teachings*, Buddhist Publication Society, 2010, p. 3.

of her body.³ She told the dream to the King and then the King told it to the officials in the court. Ascetic and wise men guessed that it was a good omen. She wished to go to her mother's home.

On the way back to her motherland, the Queen passed through the forest *Lumbinī*, in which there was a forest of *Mahāsāla* trees and those were full of flowers.⁴ According to Indian legend, a thousand years this flower only blooms once. Thus, the Queen stopped there to look at flowers. She raised her hand to pick a flower. Suddenly, she gave birth to the Prince. After seven days of the Prince's birth, the Queen passed away; king *Suddhodana* has entrusted the Prince to the Queen's younger sister, *Mahā Pajāpati Gotami*,⁵ in order to nurture and care for him.⁶

The prince's birth was proclaimed to the people; they were happy. The king invited eight cloisterer to see his body. All cloisterer said that the Prince had thirty-two major characteristics (*dvatrimśadvida-lakkhaṇa*) and eighty minor characteristics that no one had in the world;⁷ if later becoming a king, would be a virtuous and judicious Emperor; but if he left his home to practice the path of liberation, would be a great saint or a great man.

In the *Sutta-Nipāta*, there is a story of Asita, who was practicing on Snow Mount and was told by devas that going down the mountain to *Kapilavatthu* to divine for the Prince.

“The prince in colour clear
Burnished, and illustrious both
Joy with rapture great,
on perceiving this young prince
pure like the lunar lord
dazzling as the sun
sky being all above
of many-tiered parasols

³ Bhante Walpola Piyananda and Stephen Long, *Thus We Heard Recollection of the Life of the Buddha*, Metta from US, 2011, p. 21.

⁴ Ven. Piyadassi Thera, loc. cit., p. 7.

⁵ Nārada Mahā Thera, op. cit., p. 29.

⁶ Ibid., p. 9.

⁷ DN., *Division three, Lakkhana Sutta*, 2009, p. 441.

but no one saw the bearers
The sage with dreadlocked hair,
seeing then the prince
white parasols of state
received him in his arms with
As soon as he received
he, skilled in lore of signs.”⁸

In addition, Asita said that the future prince would attain Buddhahood, because of compassion for sentient beings, spreading the *Dhamma* in the world.

“Having roused in Sakyans
keeper of pure precepts,
Then of his compassion
arousing in him interest
among the race of men!”⁹

After hearing Asita’s predictions, the King was very worried about his throne and successor. During the naming ceremony,¹⁰ the king named his son *Siddhāttha*, which means “wish fulfilled”¹¹ or everything is accomplished. His family name was Gotama.¹² The king wanted to send his entire kingship to the beloved child.

Farm-work Initiation Ceremony

One day, on the day of the ceremony of farming farmers on the first day of spring every year, the Prince followed the father to the field. People were happy with the ceremony in the spring breeze, warm sunshine, fresh flowers, bird singing in beautiful peaceful scenery. While everyone was happy with the ceremony, the Prince sat cross-legged like a meditator under a tree *Jambu*.¹³ He thought that the beautiful scenes were not really. *Siddhāttha* sat alone, thinking like that and then attained calm and settling of mind. This is

⁸ *The Sutta Nipata*, p. 214.

⁹ *Ibid.*, p. 215.

¹⁰ Bhante Walpola Piyananda and Stephen Long, *op. cit.*, p. 28.

¹¹ Nārada Mahā Thera, *op. cit.*, p. 4.

¹² Arupalokas are immaterial planes where those who have developed the arupajhanas (absorptions or ecstasies) are born.

¹³ Nārada Mahā Thera, *op. cit.*, p. 5.

the first stage of meditation that the prince attained in meditation as groundwork for enlightenment after.¹⁴

Education

Prince *Siddhāttha* was fed and taught comprehensively. He had to receive an education to become a Prince. The King invited the best teachers in the country to teach contemporary disciplines for the prince with special methods. In addition to the great intelligence, the Prince was honored by people for his great virtues. As the tradition of *Ksatryas* he must learn special training in the art of struggle.

Especially the prince loved all people and animals very much. As a child, he often liked sitting quietly alone. King *Suddhodana* feared the prince would not inherit the throne and seek the direction as the prediction of *Asita*. Therefore, the king and his courtiers arranged many plans to keep the prince in the throne, but worldly happiness did not entertain mind of a person who was willing to leave his home for liberation.¹⁵

Marriage Ceremony

The King wanted to prevent all the images of suffering life that human must bear, not to fall into the eyes and ears of the Prince. When Prince *Siddhāttha* was sixteen years old, King *Suddhodana* hastily conducted the marriage ceremony for Prince *Siddhāttha* with his cousin *Yasodharā*,¹⁶ a daughter of King *Suppabuddha* with hoping that the warmth of the couple's love would hold him on to the throne. For nearly thirteen years after the wedding, the Prince lived happily in silk, carefree, in a luxury life.¹⁷ His father built the three luxury places for him. In that land, he constructed the *Ramya* palace for winter, the *Suramya* palace for summer and *Subha* palace for spring.¹⁸ In *Aṅguttara Nikāya*, the Buddha recounted with his disciples.

“At my father's residence lotus ponds were made just for my enjoyment: in one of them blue lotuses bloomed, in another red lotuses, and in a third white lotuses. I used no sandalwood unless it came from *Kāsi* and my headdress, jacket, lower garment,

¹⁴ Nārada Mahā Thera, op. cit., p. 68.

¹⁵ *Jataka Atthakatha*, book 1, p.68.

¹⁶ Bhante Walpola Piyananda and Stephen Long, op. cit., p. 44.

¹⁷ Nārada Mahā Thera, op. cit., p. 5.

¹⁸ *Ibid.*, p. 48.

and upper garment were made of cloth from *Kāsi*. By day and by night a white canopy was held over me so that cold and heat, dust, grass, and dew would not settle on me.”¹⁹

The happy life in velvet and silk with the beautiful wife had been over ten years; everyone thought that the Prince would continue to live forever like that until the King hands over the throne and country for him. Then, Princess *Yasodharā* had born a son, *Rāhula*;²⁰ king *Suddhodana* became more joyful because there were more ties. Although, there were a happy life, a beautiful wife, a good child, he still felt mind heaviness and anxiety, wondering real life outside the Imperial Citadel. As in the *Aṅguttara Nikāya* had mentioned about the life of Prince *Siddhāttha* before renunciation.

“I had three mansions: one for the winter, one for the summer, and one for the rainy season. I spent the four months of the rains in the rainy-season mansion, being entertained by musicians, none of whom were male, and I did not leave the mansion. While in other people’s homes slaves, workers, and servants are given broken rice together with sour gruel for their meals, in my father’s residence they were given choice hill rice meat, and boiled rice.”²¹

Touch with Human Suffering

One day, the Prince asked his father to promenade four gates of cities. His father tried to create enough methods in order that Prince *Siddhāttha* should not to encounter the suffering scenes of life. However, he recognized and saw four scenes in life through four cities.²² One day, he came to the east gate; he met an old man with gray hair, no teeth, dim eyes, deaf ears and curved back stepping a stick difficultly. The second day at south gate, the Prince saw a sick man lying on grass, weeping, groaning in pain. The third day at western gate, he saw a dead corpse standing in the middle of the road, full of flies, looking very disgusting. These three scenes of sufferings, old age, sickness, death and a scene of

¹⁹ AN., *Divine Messengers*, 39 *Deligate*, p. 239.

²⁰ Bhante Walpola Piyananda and Stephen Long, op. cit., p. 73.

²¹ Ibid., p. 240.

²² Ibid., p. 52.

mutual annihilation between animals that the Prince had seen when he had attended “Farm-work Initiation Ceremony” made him sad and awoke his compassion for sentient beings.²³

The fourth day, he came to the north gate; he met a monk with serious appearance, calm as a liberator crossing a road. After talking with this monk, freedom, a path of liberation was glimpsed behind this monk.²⁴ He returned to his father to ask him for renunciation, but he was refused. However, Prince *Siddhāttha* had determined and presented the King with four things. If the king resolved four these things, the prince would abandon renunciation.

- 1- How are all people forever not old?
- 2- How can people stay healthy forever?
- 3- How do people live forever, not die?
- 4- How do people end suffering?

After the king heard him ask, sadness cannot be resolved and said that these things were common and manifest in life, there was no way to deal with old age, sickness, suffering, and death. Prince *Siddhāttha* decided to find a way out, a meaningful and noble life, a path to enlightenment to overcome permanently the pain and unhappiness of human life and towards peace. Since his father disagreed with him, finally at midnight he left the palace to find the ideal for liberation of human.

1.1.2. Life of the Prince *Siddhāttha* after Renunciation

Great Renunciation

According to the *Theravada* Buddhism, the Prince *Siddhāttha* renounced the world at 29 years old.²⁵ When arriving at the *Anomā* riverbank, the Prince stopped, dropped off his horse *Kaṇṭhaka*,²⁶ shaved hair and gave his clothes and jewelry to *Channa*, ordering *Channa* to return to the *Kaṇṭhaka*. Only the prince left alone with the simple yellow garb of an ascetic without home, family and treasure; that is a life of the monk.²⁷ He had no fixed

²³ Nārada Mahā Thera, op. cit., p.6.

²⁴ *Buddhavamsa*, XXVI, p. 65.

²⁵ Nārada Mahā Thera, op. cit., p. 8.

²⁶ *Ibid.*, p.7.

²⁷ Bhante Walpola Piyananda and Stephen Long, op. cit., p. 77.

place, then sitting under the shade of the tree and lying down in caves overnight. With bare feet and head, He walked calmly in the heat as well as in the cold night, all his energies and wills toward the noble ideal of finding the ultimate truth, the reason of life and death, the meaning of human life, the path to liberation and immortal *Nibbāna*.²⁸

Process of Finding of Ultimate Truth

At that time, the political situation in India was quite stable, many prominent intellectuals. First, he came to *Rājagaha* where many monks practiced asceticism, but their purpose was to reach the heavenly realm. He thought that, this was not the true way of liberation.

Then he came to the study with the two most famous teachers of that time: *Ālāra Kālāma* and *Uddaka Rāmaputta*.²⁹ Both of them practiced yoga and attained the highest stages of meditation at that time. *Ālāra Kālāma* attained the stage of Meditation “*ākimcanāyatana*”, *Uddaka Rāmaputta* attained the stage of Meditation “*naivasamññānāsamññāyatana*”. They are two levels of Meditation of “Realm beyond form” (*arūpaloka*, *arūpadhātu*),³⁰ two highest stages of meditation that the Zen of Yogi at that time attained. However, only a short period of study, the Prince easily reached two stages of meditation mentioned above and was invited by two masters along with them guiding their disciples. He knew clearly, these stages of meditation that he attained were not the ultimate truth, the end of birth and death. Therefore, he continued his journey to find remedy for ultimate liberation.³¹

Six-year Asceticism and the Enlightenment

Siddhāttha went to *Uruvela*, a town of *Senanigamana*, and began asceticism with five people: *Koṇḍañña*, *Bhadhiya*, *Vappa*, *Mahānāma* and *Asaji*. After six years, his body was like a thin and dry skeleton; his eye socket was deep.

Here, through experiments, he found that ultimate truth is the total liberation, complete extermination of suffering. This realization needs to be expressed in the inner of

²⁸ Nārada Mahā Thera, op. cit., p. 6.

²⁹ P.V.Bapat, *2500 Years of Buddhism*, Publication Division, p. 19.

³⁰ Bhikkhu Nanamoli original 9tr.) & (tr. ed) revised by Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Boston - USA: Wisdom Publications, 2009, p. 551.

³¹ Bhante Walpola Piyananda and Stephen Long, op. cit., p. 83.

every human and cannot be based on any other force. He regained his strength after taking a bowl of rice milk (*Khīra*), which was offered by *Sujāta*, after taking *Khīra* he took bath in *Neranjana* River. Five companion practitioners claimed that he was rotten, returned to a comfortable life, they left him.

On December 8th, 598 BC, at the age of 35, the Prince sat meditation for forty-nine days under the Bodhi tree with mindfulness, alertness, without lust. He entered the first stage of meditation.³² The second stage, the third stage and the fourth stage of meditation then direct the mind to three knowledge Tevijja.³³ Intuitively, he saw the cause of suffering. It is the cause of the Dependent Origination. Comprehending suffering, the cause of suffering, the end of suffering, and the path leading to the end of suffering.³⁴ Finally, he got Enlightenment and became the Buddha in Bodhgaya,³⁵ Magadha now in Bihar state, India.

1.1.3. The Spreading Time of the *Buddha-Dhamma*

After enlightenment, the Buddha immediately thought about two of his former teachers, *Ālāra Kālāma* and *Udaka Rāmaputta*, but both of them passed away not long ago. He went to *Isipatanamigadava (Vārānasi)*, the first teaching of the “Four Noble Truths” was taught to the five former companions. These companions, after listening his *Dhamma*, firstly *Koṇḍañña* got enlightened and attained Arahatsip.³⁶ Next, he went to *Rājagaha, Magadha* where was reigned by king *Bimbisāra* and Queen *Vedehi*. King *Bimbisāra* was refuted the Triple Gems. He was the first king to be ordained by the *Buddha*.

After that, the king donated *Veḷuvana*³⁷ to the *Buddha*. This was the first donation of Buddhist *Saṅgha*. Near *Benares*, a son of the millionaire named *Yasa*, although living a life full of luxury, he soon was tired of futile ordinary life. *Yasa* came to the *Buddha*, revealed with the *Buddha* on his bored mood after listening to the *Dhamma* of the *Buddha* about the moral life, generosity, the heavenly realms, the harm of worldly pleasures, the

³² He also attained this stage of meditation once in the Farm-work Initiation Ceremony

³³ Bhikkhu Ñāṇamoli original (tr.) & (tr. ed.) revised by Bhikkhu Bodhi, *The Long Discourses of the Buddha*, Boston-USA: Wisdom Publications, 2009, p. 187.

³⁴ Ibid., p. 271.

³⁵ Bhikkhu Nanamoli original (tr.) & (tr. ed.) revised by Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, Boston - USA: Wisdom Publications, 2009, p. 259-260.

³⁶ Bhante Walpola Piyananda and Stephen Long, op. cit., p. 117.

³⁷ Ibid., p. 149.

happiness of the holy life, joyfulness, no greed. Then, the Buddha preached to *Yasa* on four great truths: suffering, the cause of suffering, realms of *Nibbāna* and the path of eight branches leading to *Nibbāna*.

Father of *Yasa*, on the way to find his son, also came to the Deer Park and listened to the *Buddha* preach the *Dhamma*, he asked the *Buddha* to take refuge and became the first Buddhist lay follower. Then *Yasa* asked the *Buddha* allowing him to become a *bhikkhu*. When the *Buddha* visited *Yasa* father palace of his request, both mother of *Yasa* and his former wife took refuge as lay followers of the *Buddha*. Four of *Yasa*'s friends, *Vimala*, *Subāha*, *Puññaji* and *Gavampati* imitated *Yasa*'s way and soon attained Arahantship.³⁸

In addition, over fifty of other *Yasa*'s friends from different families and locals, after hearing of *Yasa* attaining sainthood, they also follow the *Buddha*, and after some time all got *Arahant*. Since then the first monastic Order has been formed. Now, the *Buddha* had sixty *Arahant* disciples. He decided to send them everywhere to spread the *Dhamma*.

Later he cultured many disciples as *Kassapa* (a former head of fire god),³⁹ *Moggāllana*, *Sāriputta*,⁴⁰ *Nanda*, *Ānanda*, *Aniruddha*, *Upāli*,⁴¹ *Mahā pajāpati Gotami*, (the first woman entering the *Saṅgha*)⁴² and *Subhadda* (the last disciple of the *Buddha*).⁴³ The *Buddha* had preached *Dhamma* for forty-five years, helped for a large number of disciples equally.

1.1.4. The Buddha's Last Days

On the full moon day of *Vésākha*, he knew that he will enter into *Nibbāna*. Then, he visited *Kusinārā* (*kushinagar*) and went into the *Sāla* forest, assembled all his disciples to teach and advise for his last time before leaving the world. He said that his teachings, and in helping sentient beings have completed. The time has come for him to enter into *Nibbāna*. Before the *Buddha*'s *parinibbana*, *Ānanda* asked the *Buddha*. Where do the members of the Buddhist *Saṅgha* and lay followers come to pay homage after the *Buddha*

³⁸ Bhante Walpola Piyananda and Stephen Long, op. cit., p. 129.

³⁹ Ibid., p. 141.

⁴⁰ Ibid., p. 152.

⁴¹ Ibid., p. 208.

⁴² Ibid., p. 266.

⁴³ Ibid., p. 498.

entered *Nibbāna*? The *Buddha* pointed out the four most important places in his life; *Lumbini* where the birthplace of *Buddha*, Bodhi tree in *Bodhi Gaya* where the *Buddha* attained enlightenment, *Sarnath* where *Buddha* spread the first sermon, and *Kusinara* where the *Buddha* will realize *parinibbāna*.⁴⁴ The *Buddha* announced to *Ānanda* that, three months later, he would enter *Nibbāna*. The *Buddha* told *Ānanda* about the impermanence of all things in this world, and told *Ānanda* to gather the monks in the *Vesāli* at the *Mahāvana* monastery to listen to the *Buddha*'s sermon. Then the *Buddha* said to his disciples the following words: *"This is morality, this is concentration, and this is wisdom. Concentration, when imbued with morality, brings great fruit and profit."*⁴⁵

In *Pāvā*, the goldsmith *Cunda* offered food to the *Buddha* and the *Saṅgha*. *Cunda* prepared a special dish for the *Buddha*, called *sūkaramaddava*.⁴⁶ The *Buddha* advised *Cunda* to set aside this dish for the *Buddha*, and the rest of this dish should be buried. And talk-

*"The Lord said to Cunda: Whatever is left over of the "pig's delight" you should bury in a pit, because, Cunda, I can see none in this world with its devas, Maras and Brahmas, in this generation with its ascetics and Brahmins, its princes and people who, if they were to eat it, could thoroughly digest it except the Tathāgata."*⁴⁷

After eating, the *Buddha* was sick. He was tired but still calm and decided to continue to *Kusinārā*, the *Buddha* bathed for last time in the *Kakuda* River, and after resting for a while, he told with Venerable *Ānanda* -

"After having eaten the meal provided by Cunda, the Lord was attacked by a severe sickness with bloody diarrhoea, and with sharp pains as if he were about to die. But he endured all this mindfully and clearly aware, and with out complaint. Then the Lord said: 'Ānanda, let us go to Kusinārā.'" ⁴⁸

⁴⁴ Bhante Walpola Piyananda and Stephen Long, op. cit., p. 501.

⁴⁵ Bhikkhu Ñāṇamoli original (tr.) & (tr. ed.) revised by Bhikkhu Bodhi, op. cit., p. 255.

⁴⁶ Bhante Walpola Piyananda and Stephen Long, op. cit., p. 492.

⁴⁷ Bhikkhu Ñāṇamoli original (tr.) & (tr. ed.) revised by Bhikkhu Bodhi op. cit., p. 129.

⁴⁸ Bhikkhu Ñāṇamoli original (tr.) & (tr. ed.) revised by Bhikkhu Bodhi, op. cit., p. 257.

After saying this, the *Buddha* came to the *Sāla* garden in *Kusinārā*, where the Manlas lived, and told *Ānanda* to prepare a berth for the *Buddha* to rest, the head to the north, lie to the right, his right leg on left leg, calm, alert. He entered *Nibbāna* at eighty years old.⁴⁹

1.2. Essential Teachings of the *Buddha*

1.2.1. Overview on *Tipitaka*

In forty-five years of teaching the path of liberation, the *Buddha* has left a treasure including different doctrines. With development and extension of the *Saṅgha*, the *Buddha* has laid down many precepts as a hedge against the evil and they are also moral conduct for monastic life and lay followers. All of the teachings, discourses and precepts were summarized by his disciples into *Tipitaka* through the period of the council of discourses.

The first Buddhist council was called after three months of the *Buddha*'s *Mahāparinibbāna* at *Vebhāra* hill in *Saptaparṇi* cave outside the city of *Rājagaha*. The purpose is to compose the *Vinaya* and the *Dhamma* that the *Buddha* taught. Thera *Mahākassapa* was at the head,⁵⁰ with transcendent wisdom and virtue, and is considered to be the thought of *Sambuddha*.⁵¹ Together all Theras chose *Upāli* repeated the *Vinaya* and *Dhamma* was repeated by *Ānanda*.⁵² In this council, five hundred *Arahants* had participated so it is called *Pañcasatikā*. In this time, the *Vinaya* and the *Dhamma* were formed.⁵³

The second council was called in *Vesālī*, it took place under King *Kalasoka*.⁵⁴ In *Cullavagga* recorded that at that time the monks of the *Vajji-clan*⁵⁵ summoned and proposed the practice of the Ten Points (*Dasa vatthuni*). ”⁵⁶

1. The storing of salt in a horn (*singilonakappa*)
2. The eating of food when the shadow of the sun had passed two fingers breadth beyond noon (*duvangulakappa*)

⁴⁹ Bhante Walpola Piyananda and Stephen Long, op. cit., p. 502.

⁵⁰ Baiyu Watanabe, *Thought, Literature and Monasteries in Early Buddhism*, Cosmo Publications, 2001, p. 64-66.

⁵¹ Wilhelm Geiger, Ph.D., (tr.) *Mahāvamsa: The Great Chronicle of Ceylon*, Buddhist Cultural centre-Srilanka, 2014, p. 15.

⁵² Ibid., p. 17.

⁵³ Wilhelm Geiger, Ph.D., (tr.) *Mahāvamsa: The Great Chronicle of Ceylon*, Buddhist Cultural centre-Srilanka, 2014, p. 14.

⁵⁴ Wilhelm Geiger, Ph.D., (tr.), op. cit., p. 19.

⁵⁵ Rhys Davids, *Buddhist India*, p. 25-26.

⁵⁶ The History of the Second Council is also given in the C.V.XII.Cf. *VinayaTexts*, iii (S.B.E.xx), p. 386.

3. To eat once and then go again to the village for alms (*gamantarakappa*)
4. The holding of the uposatha separately by monks dwelling in the same district (*avasakappa*)
5. The carrying out of an official act when the assembly is incomplete (*anumatikappa*)
6. The following of a practice because it is so done by ones tutor or teacher (*acinnakappa*)
7. The eating of sour milk by one who has already had his midday meal (*amathitakappa*)
8. The use of strong drink before it has fermented (*jalogikappa*)
9. The use of a rug which is not of the proper size (*nisidanakappa*)
10. The use of gold and silver (*jataruparajakappa*).⁵⁷

These are considered unorthodox by *Yasa*, the son of *Kakandaka*. He declared these ten points was illegal for executor. This council was happened around 100 years from the day of the Buddha's *Mahāparinibbāna*. Especially, in this council period because of disagreements about views as well as precepts, and leading to a sectarian division of Buddhism at that time. That time, the precepts and texts of the suttas are considered to have been unfinished in the previous council. This council is called *MahaSaṅgha* or *Mahasangti*, which means the collective assembly.

The third council lasted about nine months about 236 years after the *Parinibbāna* of the *Buddha* in, under the patronage of King Asoka, the reason for convening of the Third Buddhist Council is reported to have been to rid the Saṅgha of corruption and bogus monks who held heretical views. It was presided over by *Thera Moggaliputta Tissa* and one thousand monks participated in the Council. The *Khuddaka suttas* and many other suttas have been compiled. The most importance of this council is to compile the *Abhidhamma*.⁵⁸

The fourth council is the common name for two separate Buddhist councils.

One council is taken place around 500 years after the *Buddha's Mahāparinibbāna*, under patronizing of king *Vattagāmani* of Sri Lanka convened the *Saṅgha* congregation in *AluVihāra* to recollect the *Vinaya*, *Suttas*, and *Abhidhamma* in order to preserve the

⁵⁷ Wilhelm Geiger, loc. cit., p. 19.

⁵⁸ Ibid., p. 27-43.

teachings of the *Buddha*. Even though they were transmitted by oral only in the past 500 years, the three suttas have been written on the dry palms since the *Pali Tipiṭaka* was formed. And another council is taken place at Kashmir under the auspices of king Kanishka.⁵⁹ Later in Burma, there was the organization of two Buddhist councils, the fifth in 1870 and the sixth in 1954. However, only to clarify the main points in the *Pali Canon*, but nothing is changed in the *Tipiṭaka*.⁶⁰

1.2.1.1. *Vinaya Piṭaka*

Vinaya Piṭaka is the root of the teachings, consisting of five sets. These sets included the *Sīla* and rituals for the *saṅgha* and lay people, the way to join the *saṅgha*, ordain precepts, the activity of *saṅgha*, the behavior with cases of rule violations, etc.

“Vividhavisesanayatta, Vinayatoceva kayavacanam,
Vinayattaviduhi ayam vinayo vinayoyi akkhato.”⁶¹

Vinaya Piṭaka is divided into five sets: 1. *Pārājika Pāli* (Major Offences), 2. *Pācittiya Pāli* (Minor Section), 3. *Mahāvagga Pāli* (Greater Section), 4. *Cullavagga Pāli* (Lesser Section), 5. *Parivāra Pāli* (Epitome of the Vinaya). The first two sets are combined into *Suttavibhaṅga* or *Ubatovibhaṅga*, which contains and analyzes the precepts of *Bhikkhu* and *Bhikkhuni*. *Mahāvibhaṅga* is also known as *Bhikkhuvibhaṅga*, which analyzes the precepts of *Bhikkhu*, and *Bhikkhunīvibhaṅga* which only presents the general rules, were regulated for *Bhikkhuni* only.

Both the *Pārājika* and *Pācittiya* deal with 227 rules for monks and 311 rules for nuns, divided into 8 chapters as follows:⁶²

<i>Pātimokkha</i>	<i>Bhikkhu</i>	<i>Bhikkhuni</i>
1. <i>Pārājika</i>	4	8
2. <i>Saṅghādisesa</i>	13	17
3. <i>Aniyata</i>	2	
4. <i>Nissaggiya</i>	30	30

⁵⁹ P.V.Bapat, op. cit., p. 41.

⁶⁰ Ibid., p. 46.

⁶¹ *Silakkandavagga Atthakatha*, p. 17.

⁶² U Ko Lay, *Essence of Tipitaka*, Vipassana Research Institute Dhamma Giri, Igatpuri, 2014, p. 11-19.

5. <i>Pācittiya</i>	92	166
6. <i>Paṭidesaniya</i>	4	8
7. <i>Sekkihiya</i>	75	75
8. <i>Adhikaraṇa samatha</i>	7	7
Total	277	311

1.2.1.2. *Sutta Piṭaka*⁶³

Sutta Piṭaka includes all the teachings of the *Buddha*, is considered as the most important part of Buddhist literature and is the second division of *Tipiṭaka*. The *Sutta Piṭaka* contains more than 10,000 suttas. This collection is all the discourses delivered by the *Buddha* on various occasions. A few discourses delivered by some Venerable One as *Sāriputta*, *Māhamoggalāna*, *Ānanda*, *Upāli* etc. The *Sutta Piṭaka* is divided into five separate collections known as *Nikāyas*. They are:

1. *Dīgha Nikāya*:⁶⁴ Collection of Long Discourses

There are 34 long discourses and divided into three divisions:

- a. *Silakhandha*: Division concerning morality consisting of thirteen Suttas.
- b. *Mahāvagga*: The large division consisting of ten Suttas.
- c. *Pāthikavagga*: The division beginning with the discourses on *Pāthika* consisting of eleven Suttas.

2. *Majjhima Nikāya*:⁶⁵ Collection of Middle-length Discourses consists of 152 Suttas of varying length.

- a. *Mulapaṇāsaka* (50 suttas)
- b. *Majjhimapāṇāsaka* (50 suttas)
- c. *Uparipaṇāsaka* (52 suttas)

3. *Samyutta Nikāya*:⁶⁶ Collection of kindred Sayings consists of 2,889 relatively short suttas grouped together by theme by five sections (*Vaggas*)

⁶³ U Ko Lay, op. cit., p. 25.

⁶⁴ Ibid., p. 33.

⁶⁵ Ibid., p. 59.

⁶⁶ Ibid., p. 107.

4. *Aṅguttara Nikāya*:⁶⁷ Collection of gradual sayings or the further-factored discourses containing 9,557 short suttas is divided into eleven divisions known as *Nipātas*.

5. *Khuddhaka Nikāya*:⁶⁸ Smaller Collection or the “Division of Short Books”, the Thai edition consisting of 15 books and 18 in the Burmese edition below.

1. *Khuddakapāṭha*, 2. *Dhammapada*, 3. *Udāna*, 4. *Itivuttaka*, 5. *Sutta Nipāta*, 6. *Vimānavatthu*, 7. *Petavatthu*, 8. *Theragāthā*, 9. *Therīgāthā*, 10. *Jātaka*, 11. *Niddesa*, 12. *Patisambhidāmagga*, 13. *Apadāna*, 14. *Buddhavaṃsa*, 15. *Cariyāpiṭaka*, 16. *Nettipakaraṇa*, 17. *Petakopadesa*, 18. *Milindapañha* .

1.2.1.3. *Abhidhamma Piṭaka*⁶⁹

*Abhidhamma*⁷⁰ is the collection of the *Buddha*’s lectures on the nature and the general of all things, the resolution of philosophy and psychology. *Abhidhamma* consisted of seven books.

1. *Dhammasaṅgaṇi*

2. *Vibhaṅga*

3. *Dhātukathā*

4. *Puggala Paññatti*

5. *Kathāvathu*

6. *Yamaka*

7. *Paṭṭhāna*.⁷¹

In addition to the *Tipiṭaka*, there are also commentaries, annotations of *Tipiṭaka*, and a number of other important *Pāli* works have been studied and handed down namely; 1. *Dipavaṃsa*, 2. *Mahāvaṃsa*, 3. *Culavaṃsa*, 4. *Visuddhi Magga*, 5. *Abhidhammattha Saṅgaha*.

⁶⁷ U Ko Lay, op. cit., p. 143.

⁶⁸ Ibid., p. 165.

⁶⁹ Ibid., p. 184.

⁷⁰ Baiyu Watanabe, *Thought, Literature and Monasteries in Early Buddhism*, Cosmo Publications, 2001, p. 131.

⁷¹ Narada Thera, *A Manual of Abhidhamma*, Maha Bodhi Book Agency, 2013, p. 2-3.

1.2.2. The Middle Path as Described in Teachings of the *Buddha*

The middle path is the path to avoid from two extremes: the part of sensual pleasure and extremes penance or austerity. This is the experience drawn from himself. The *Buddha* taught the Middle Path in the first *Dhamma* known as *Dhammacakkappavattana Sutta* (Turning of the Wheel of the *Dhamma*). From this meaning of equanimity, leads to the definition that the Middle Parth is the path of the Noble Eightfold Path, the middle path is the theory of Dependent Origination, and the middle path is the way of liberation.

1.2.2.1. The Four Noble Truth

The Four Noble Truths (Sanskrit; *catvāri āryasatyāni*, Pali; *cattāri ariya-saccāni*), is the basic root of Buddhism. The Four Noble Truths are the content of the enlightened experience of the *Buddha* and are also the main content of the first sutta, is *Dhammacakkappavattana Sutta*.⁷² The Four Noble Truths are the most important core recognized by all the Buddhist sects as the most special and pure point of Buddhism.

In essence, the Four Noble Truths are the method in which “theory and practice”, brings the practitioner towards enlightenment and liberation. The Four Noble Truths are the foundation of the Buddhist teaching system. Immediately after attaining enlightenment, the *Buddha* went to the Deer Park at *Isipatanamigdāya, Benaras*⁷³ to spread his teachings to his five companions, who had been austerities with him before; the content of first sermon was the Four Noble Truths. From there, throughout his journey of propagation, the Four Noble Truths teachings were deployed. The *Buddha* repeatedly identified the importance and transcendence of the Four Noble Truths.

In addition, this *sutta* was recorded in *Mahāvagga Khanda of Vinaya Piṭaka*.⁷⁴ The *Buddha* asserted the position of the middle way is to avoid extremes of sense-pleasures and self-torment. The *Buddha* asserted that these paths would lead to neither ultimate truth nor *Nibbāna*. The Four Noble Truths are “*Bhikkhus, there are these Four Noble Truths. What four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth*

⁷² Bhikkhu Bodhi (tr.), *The Connected Discourses of the Buddha*, Boston – USA: Wisdom Publications, 2000, p. 1843.

⁷³ Ibid., p. 1844.

⁷⁴ Khandhaka is the second book of the *Theravadin Vinaya Piṭaka* and includes the following two volumes: *Mahāvagga* and *Cullavagga*.

*of the cessation of suffering, the noble truth of the way leading to the cessation of suffering.*⁷⁵

Firstly, that is the truth of suffering. Namely; birth is suffering, age is suffering, sickness is suffering, death is suffering, Combining with whatever is not satisfied is suffering, separation from whatever that is pleasing is suffering, not to get what one wants is suffering, clinging to five aggregates are suffering.⁷⁶

Secondly, that is the truth of the cause of suffering. The *Buddha* stated that craving or selfish desire (*taṇhā*) is the cause of suffering. The craving has three kinds: Craving for sensual pleasure (*kāma-taṇhā*), Craving for existence (*bhava-taṇhā*), and Craving for extermination (*vibhava- taṇhā*).⁷⁷

Thirdly, that is the Noble of cessation suffering. The highest happiness and peace is the *Nibbāna*, *Nibbāna* is the highest goal of freedom. When craving is eliminated, all the mental unhappiness caused by craving is removed. The mind is released from the fever of passions and attains dispassion, free from sorrow, free from all bonds; it enjoys supreme peace and security. The way leading to the *Nibbāna* is the Eightfold Path as following: (1) Perfect Vision, (2) Perfect Emotion, (3) Perfect Speech, (4) Perfect Action, (5) Perfect Livelihood, (6) Perfect Effort, (7) Perfect Awareness and (8) Perfect Meditation.⁷⁸

Fourthly, that is the Noble Truth of the way cessation of suffering. It is the path leading to the realization of Truth, Freedom and Happiness, which is also called The Noble Eightfold Path.

The Buddha presented in this world is to ease the suffering of beings, bring peace and happiness to life. After attaining enlightenment, he declared, “*Bhikkhus, both formerly and now what I teach is suffering and the cessation of suffering.*”⁷⁹

That statement is enough assertion that He always aims to save suffering. In addition, he encouraged his followers, with extensive knowledge and teachings, taught by me, but after grasping them well, you should practice, develop and create many of them, so that

⁷⁵ Bhikkhu Bodhi (tr.), *SN., op. cit.*, p. 1847.

⁷⁶ *Ibid.*, p. 1844.

⁷⁷ *Ibid.*, p. 1848.

⁷⁸ *Ibid.*, p. 1844.

⁷⁹ Bhikkhu Ñāṇamoli original (tr.) & (tr. ed.) revised by Bhikkhu Bodhi, *MN., op. cit.*, p. 234.

spiritual life can last for long, it will be for the benefit of many people, the happiness of many people, compassion for the world, for the welfare, benefit and happiness of man. “*Four Ways of Attending to Mindfulness, the Four Right Strivings, the Four Paths to Power, the Five Faculties, the Five Strengths, the Seven Factors of Awakening, the Noble Eight-Fold Path.*”⁸⁰

The general purpose of life is toward happiness. That happiness is the result of the process of living with endless effort to full with righteous and good deeds. It is neither an accident nor a certain grace from a supernatural power in outer universe. That is the result of the subtle hands and brain of the human mind in the true needs.

The *Buddha* spoke the truth of suffering, the cause of suffering, the end of suffering and the path leading to the end of suffering. *Sariputta*, who is a disciple of the Buddha and has the greatest wisdom in *Bhikkhus*, praised the Four Noble Truths as follows: like the footprints of any walking creature that could be placed in an elephant’s footprint, and so the elephant’s footprint was declared is their chief because of its size; Also, all states of health can be included in the Four Noble Truths. “*In what four? In the noble truth of suffering, in the noble truth of the origin of suffering, in the noble truth of the cessation of suffering, and in the noble truth of the way leading to the cessation of suffering.*”⁸¹

This represents the benefit of the *Buddha*’s education, a path of spiritual equality, a path of salvation. It does not discriminate rich or poor, but it is based on the practice of each individual. Because the *Buddha* taught his disciples, “*Monks, be islands unto yourselves, be a refuge unto yourselves with no other refuge. Let the Dhamma be your island, let the Dhamma be your refuge, with no other refuge.*”⁸² Salvation living beings from *samsāra* is one of the transcendent forms of education that no one can do. If suffering is the cause, the forth truth is the path leading to the end of suffering. This truth is considered as the most ultimate principle because this is a method of cultivation. It is capable of terminating all sources of suffering in human life and leading to *Nibbāna*.

In *Majjima Nikāya, Saccavibhaṅga sutta*, (The Exposition of the Truths), the Buddha preached,

⁸⁰ <https://suttacentral.net/en/dn16#26>, date 20/10/2019

⁸¹ Bhikkhu Ñāṇamoli original (tr.) & (tr. ed.) revised by Bhikkhu Bodhi, *MN., op. cit.*, p. 278

⁸² Bhikkhu Ñāṇamoli original (tr.) & (tr. ed.) revised by Bhikkhu Bodhi, *DN., op. cit.*, p. 395.

*“And what, friends, is the noble truth of the way leading to the cessation of suffering? It is just this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, a right concentration.”*⁸³

The Noble Truth is the path leading to get rid of sexuality as well as a method of cultivation as right as the right path, which is true to the truth and capable of bringing people overcome birth and death. The noble truth includes the Noble Eightfold Path, which is the way of joy and enlightenment. This leads to the right vision, which is the way mediated by *Tathāgata* awakens, gives rise to vision, gives rise to knowledge, leads to peace, direct knowledge, enlightenment, and *Nibbāna*.⁸⁴

The Noble Eightfold Path is a map to direct the path for everyone in all time, the Buddha has affirmed in *Dīgha Nikāya* that;

*“Subhadda, in this Dhamma and discipline the Noble Eightfold Path is found, and in it are to be found ascetics of the first, second, third and fourth grade. Those other schools are devoid of [true] ascetics; but if in this one the monks were to live the life to perfection, the world would not lack for Arahants.”*⁸⁵

It is the way, which brings equality and happiness for humanity. Suffering is associated with all people in this world, whether king, rich, poor, high or low, white or black skin, etc. The nature has brought everything for humanity like drinking water that everyone can enjoy, the shade of trees brings coolness for all people without distinction but why people have dissidence and inequality. The *Buddha* spoke of suffering and then showed the way to the cessation of suffering, finally attaining ultimate enlightenment. Through the doctrine of the Four Noble Truths, the Buddha has emphasized and expressed the equality of all living beings in this world; if having effort, also will achieve the same goal.

Free from two extremes and practice on the middle way; giving vision, giving knowledge, leads to peace, direct knowledge, enlightenment, and *Nibbāna*.⁸⁶

⁸³ Bhikkhu Ñāṇamoli original (tr.) & (tr. ed.) revised by Bhikkhu Bodhi, *MN.*, *op. cit.*, p. 1099- 1100.

⁸⁴ Bhikkhu Bodhi (tr.), *SN.*, *op. cit.*, p. 1844.

⁸⁵ Bhikkhu Ñāṇamoli original (tr.) & (tr. ed.) revised by Bhikkhu Bodhi, *DN.*, *op. cit.*, p. 268.

⁸⁶ Bhikkhu Ñāṇamoli original (tr.) & (ed.) revised by Bhikkhu Bodhi, *MN.*, *op. cit.*, p. 1081

1.2.2.2. The Law of Dependent Origination

Dependent Origination (*Sanskrit: pratītyasamutpāda; Pali: paṭiccasamuppāda*), is translated as dependent arising, is a specific principle in Buddhist teachings,⁸⁷ which describe the phenomena of *dhammas* that arise and disappear “if this exists, that exists; if this ceases to exist, that also ceases to exist.”

“*Emasmiñ sati eđaṃ hoti,
Emasmiñ asati eđaṃ na hoti
Emaṣṣa upāḍā eđaṃ upajjati
Emaṣṣa nirodhā eđaṃ nirujjhati*”⁸⁸

This principle is expressed in the links of dependent origination (Pali: *dvādaśanidānāni*, *Sanskrit: dvādaśanidānāni*) in Buddhism, including twelve elements from the Buddhist teachings arising according to the preceding link. Traditionally, these elements are understood to describe the conditional generation of rebirth in *saṃsāra*, and *dukkha* results (suffering, pain, dissatisfaction).⁸⁹ Another explanation of *Theravāda* related to these elements are the description of the arising of mental and conceptual formation of “I” and “mine”. The reversal of the causal chain is explained to lead to the destruction of mental formation and rebirth.

It is the core of Buddhist outlook of life, which is consistently mentioned in all doctrines of Buddhism. Awareness of the doctrine of the Dependent Origination will help us to understand more about other matters such as *kamma*, reincarnation, rebirth, cause and effect, and suggest a positive way of living for each individual in the present. Before getting enlightenment the *Buddha* did not understand how to find a way to exterminate the suffering of this life, as the problems of birth, old age, sickness and death were posed as a prerequisite to know where the human was born. After death, where will people go? In the *Samyutta Nikaya*⁹⁰ is also mentioned clearly about Dependent Arising or The law of Cause and

⁸⁷ The *Pratītyasamutpāda* doctrine, states Mathieu Boisvert, is a fundamental tenet of Buddhism and it may be considered as ‘the common denominator of all the Buddhist traditions throughout the world, whether Theravada, Mahayana or Vajrayana.’

⁸⁸ *Samyutta Nikaya Nidanasamyutta Dasabhabavagga Dassabalasutra 1&2*, Publication Department for the Promotion and Propagation of the *Sāsana* Yangon, 1957, p. 266.

⁸⁹ Harvey, Peter, *The Conditioned Co-arising of Mental and Bodily Processes within Life and Between Lives*, in Emmanuel, also see Steven M., *A Companion to Buddhist Philosophy*, John Wiley & Sons, 2015, p. 50-59.

⁹⁰ Bhikkhu Bodhi (tr.), *SN.*, *op. cit.*, p. 550.

Effect, everything is conditioned, relative, and interdependent. With ignorance is the condition, the formation of the will; with the formation of the will like conditions of consciousness; with consciousness is condition of name and form; with names and forms are conditional of six bases of meaning; with six bases are conditions of contact; with contact is condition of feeling; with feeling is like condition of craving; with craving is condition of clinging; with attachment is condition of existence; with existence is conditions of birth; with birth is condition of old and dead, suffering, lamenting, pain, discomfort, and despair will come. Those are the source of the whole block of suffering.”⁹¹

Dependent Origination is a term used by the *Buddha* to assert the value of the arising of a person or of a sentient beings in this universe through correlation. The *Buddha* preached after attaining perfect wisdom. To explain the birth and death of man as well as the universe, the *Buddha* coined the Doctrine of Dependent Origination, which is the specific doctrine that determines difference between Buddhism and other religions. The doctrine of Dependent Origination gives us a true awareness of the human world and the universe, that is the essential teachings mentioned in the *Tipiṭāka*. The *Buddha* summarized the principle of dependent origination as follows:

*“from the arising of this, that arises, this not being so, that is not; from the ceasing of this, that ceases, that is to say: because of ignorance there are volitional processes, because of volitional processes: consciousness, because of consciousness: mind and body, because of mind and body: the six sense spheres, because of the six sense spheres: contact, because of contact: feeling, because of feeling: craving, because of craving: attachment, because of attachment: continuation, because of continuation: birth, because of birth: old age, death, grief, lamentation, pain, sorrow, and despair all arise, and so there is an origination of this whole mass of suffering.”*⁹²

The *Buddha* meditated on Dependent Origination in forwarding direction of arising, to cognitive awareness of arising of the *Dhammas*, the wisdom of the realization of truth awarded clearly about the four noble truths.

⁹¹ Bhikkhu Bodhi (tr.), *SN.*, *op. cit.*, p. 533.

⁹² <https://suttacentral.net/en/ud1.3>, date 20/10/2019.

*“Avijjāpaccayā saṅkhārā
Saṅkhārapaccayā viññānaṃ
Viññānapaccayā nāmarūpaṃ
Nāmarūpapaccayā saḷāyatanāṃ
Saḷāyatanapaccayā phasso
Phassapaccayā vedanā
Vedanāpaccayā taṇhā
Taṇhāpaccayā upādānaṃ
Upādānapaccayā bhavo
Bhavapaccayā jāti
Jātipaccayā jarāmaraṇaṃ...”*⁹³

The Buddha awarded Dependent Origination in the reverse direction as follows -

*“Avijjāyatveva asesavirāganirodhā saṅkhāranirodho
Saṅkhāranirodhā viññāṇanirodho
Viññāṇanirodhā nāmarūpanirodho
Nāmarūpanirodhā saḷāyatananirodho
Saḷāyatananirodhā phassanirodho
Phassanirodhā vedānānirodho
Vedānānirodhā taṇhānirodho
Taṇhānirodhā upādānanirodho
Upādānanirodhā bhavanirodho
Bhavanirodhā jātinirodho
Jātinirodhā jarāmaraṇa... nirodho”*⁹⁴

Dependent Origination is also called interdependence, which is the twelve parts of becoming human. The Dependent Origination is understood in two ways: in the order of the past, present and future, ignorance and action belong to the past. They represent the conditions that create this life. The following components like consciousness, mental and physical phenomena, six spheres of senses, contact, feeling, craving, grasping and

⁹³ Vinaya Pitaka, Mahavagga Pali, Yangon Myanmar, 1975, p. 1.

⁹⁴ Ibid., p. 1.

becoming belong to the present life. Finally, birth and death belong to the future. With this explanation, we see that ignorance and action are the past *kamma* with result in the present life leading to rebirth in the next life.

The *Buddha* taught us that man is a combination of two elements: mental and physical phenomena. The *Buddha* taught, “*Bhikkhus, is name-and-form? Feeling, perception, volition, contact and attention: this is called name. The four great elements and the form derived from the four great elements: this is called form. Thus this name and this form are together called name-and-form.*”⁹⁵

An important factor for becoming beings is craving. As soon as the presence of craving, consciousness also presents. Because of the desire to be happy, to be alive, to be possessed, so the greedy mind that includes *kamma*. Because of the strong power of the *kamma*, which motivates quest of the sensation of pleasure here and there, therefore they create *kamma* and the power of *kamma*, which lead to a new form of existence. When craving is present, grasping arises; dependent on grasping, becoming arises; dependence on becoming, birth arises; dependent on birth, decay and death arise; dependent on decay and death, sorrow, lamentation, pain, grief and despair arise. Thus, the presence of craving is the presence of the eleven remaining factors. When craving arises and present so on, thus, the cycle of birth and death and rebirth of a sentient beings occurs in the past, present or future is also called *samsāra*.

The *Buddha* saw clearly all the *Dhamma*, dependent on cause and condition, arise and dissolve the impermanence of existence as well as the impermanence of all phenomena of the universe. His perception is truth, so he was not afraid of the difficulties, preached the *Dhamma* to beings for enlightenment. The *Buddha* made the *Dhamma* clear in many ways, he instructed and pointed out the path and what was hidden, showed the way to a lost person, or illuminated the people who were walking in the dark to see everything. “*I go to the Blessed One for refuge and to the Dhamma and to the Saṅgha of bhikkhus. I would receive the going forth under the Blessed One, I would receive the full admission.*”⁹⁶

⁹⁵ *Vinaya Pitaka, Mahavagga Pali, Yangon Myanmar, 1975, p. 535.*

⁹⁶ Bhikkhu Ñāṇamoli original (tr.) & (tr. ed.) and revised by Bhikkhu Bodhi, *MN., op. cit., p. 496-497.*

Dependent Origination, impermanent, and non-self in Buddhist teachings, the *Buddha* said, “*Bhikkhus, you may well acquire that possession that is permanent, everlasting, eternal, not subject to change, and that might endure as long as eternity. But do you see any such possession, bhikkhus? No, venerable sir. Good, bhikkhus. I too do not see any possession that is permanent, everlasting, eternal, not subject to change, and that might endure as long as eternity*”⁹⁷

The impermanence and the extinction will not abandon anyone, so base on the dependent origination, express that all beings must also follow this conversion, have no distinction whether rich, poor, high, low, race, etc. All beings are same equality about constituents and the disappearance of the body, which differ only in practice and the liberation fast or slowly. Dependent Origination is the ultimate truth of enlightenment that has become a fundamental foundation of the *Buddha*’s teaching about the true nature of humankind and the all *Dhamma* in the universe: dependent origination or non-self.⁹⁸

In the absence of an unreasonable and injustice problems created or born, whose existence is cause of thoughts, actions in the past, called conscious *kamma*. This conscious *kamma* is present energy that changes ceaselessly throughout all three times; past, present and future.

Due to consciousness looks for copulation between male and female or mother and father, consciousness really goes to mother’s fetus. Since consciousness is present in the fetus of the mother, the seeds of defilements, which were accumulated in the past, are also present. When the enough time, the fetus is born, there is life in the existential world, and then it really begins a new life. Enough of these factors and conditions, so say “by this birth”; and when becoming a human (male or female) full of five aggregates, so say “the other birth.” In the second case, if consciousness does not enter the mother’s fetus, so say, “this is not, the other is not.” In the third case, if consciousness enter the mother’s fetus but is not enough time then fetus is impossible to be birth, it means that the fetus is eliminated in the fetus of the mother thus mind and body eliminated. Kill, so say “by this die, the other die.” Thus, there is not new life for the beginning of a new consciousness.

⁹⁷ Bhikkhu Ñāṇamoli original (tr.) & (tr. ed.) and revised by Bhikkhu Bodhi, *MN.*, *op. cit.*, p. 231.

⁹⁸ Bhikkhu Ñāṇamoli original (tr.) & (tr. ed.) and revised by Bhikkhu Bodhi, *DN.*, *op. cit.*, p. 220-221.

Therefore, when there are enough factors like father's sperm, mother's blood, earth, water, fires, wind, conscious *kamma* combine and foster by hard or soft foods that will have one being is formed and existed. Therefore, all beings are equal in receiving the body for existence. On the contrary, if they do not have all of these factors and conditions, there is not actual appearance of the body, and thus they will not have beginning of a new being. Each of these twelve factors is a condition. Everything is in the Law of Cause and Effect. Therefore, the whole existence is condition and relation. Thus the Dependent Origination should be considered as a circle, *samsāra*.

The doctrine of *Paticca Samuppāda* also deals with the process of repeated existence. It has taken three forms of existence, namely, past, present and future. In short, Dependent Origination played an important role in the system of Buddhism. If one understands the Dependent Origination, it will help to see the nature of *Dhamma* and *Nibbāna*.

1.3. Monastic Life and Learning at the *Buddha's* Time

The life of the *Saṅgha*, as well as the formation and development of the monastic system has been a long period; and each stage, it always changes and develops from the time of the *Buddha's* enlightenment. After the first discourse and as well as receiving disciples, from that the *Saṅgha* began to be formed, because of the high self-awareness as well as the purity of training the individual's consciousness, so, at that time the *Buddha* did not lay down any precepts for his disciple, which only guides the way how to get enlightenment. Later, because of the increasing number of *Bhikkhu* as well as the acceptance of *Bhikkhuni* into the *Saṅgha*, the *Saṅgha* began to grow in order to facilitate the activities of the *Saṅgha* as about dressing, eating, healthy, and so on. Therefore, the *Buddha* received offering *Vihāra* from the Buddhist lay followers.

In the first stage, the *Buddha* received five monks namely *Koṇḍañña*, *Bhadhiya*, *Vappa*, *Mahānāma* and *Asaji* as his disciples. The *Saṅgha* from here have been formed. After that, at Isipatana the *Buddha* met *Yasa*, who is the son of millionaire living in the luxurious life.⁹⁹ The *Buddha* expounded the doctrine to him and got the first stage of

⁹⁹ Narada Maha Thera, *SN., op. cit.*, p. 57.

Sainthood (*sotāpatti*). Later, *Yasa's* parents and his former wife after listening to the *Buddha's* speech, they also take refuge in the *Buddha*, *Dhamma*, and *Saṅgha*, and becoming the first lay follower and lay female followers of the *Buddha*.¹⁰⁰ “*I, Lord, take refuge in the Buddha, the Doctrine and the Order. May the Lord receive me as a follower, who has taken refuge from this very day to life's end?*”¹⁰¹ The *Buddha* educated and accepted *Yasa* and his four distinguished friends viz. *Vimala*, *Subāhu*, *Puṇṇaji*, *Gavampati*.¹⁰² Moreover, Venerable *Yasa* introduced fifty more worthy friends who belonged to leading families of various districts to join the Buddhist *Saṅgha*, after hearing the *Dhamma*, they also received instructions from the *Buddha*, and then they attained *Arahantship*. After three months, the first sixty disciples of the *Buddha* had firmly practiced and maintained precepts fully, they attained the *Arahata*, and the *Buddha* encouraged them to travel for teaching everywhere under his guidance. So, there were three first formations viz. *Bhikkhu*, *Upāsaka* and *Upasikā*.

Then the *Buddha* went to the South to *Uruvelā* forest, educated *Uruvelā Kassapa*. He worships *Vulcan*. After accepting the Buddhist *Saṅgha* his five hundred disciples also follow *Uruvelā Kassapa* and became Buddhist monk. *Uruvelā Kassapa* had two younger brothers, each person in each place, one is *Nadī Kassapa* with three hundred disciples, and *Gāyā Kassapa* with two hundred disciples. Both of them worshiped the *Vulcan*, when they saw his brother follow the *Buddha's Saṅgha*, they and their disciples also followed him. All are thousand disciples. And then, the *Buddha* repaired to *Gāyā Sisā*, not far from *Uruvelā*. Here, after listening *Aditta-Pariyaya Sutta*, all attained *Arahata*.¹⁰³ The *Buddha* continued going to *Magadha* to fulfill his promise to king *Bimbisāra*. When the king knew that *Gotama* has attained enlightenment, he became glad and offered *Veḷuvana Vihāra* to the *Buddha* and his *Saṅgha*.

¹⁰⁰ *Upāsaka* (male) *upasikā* (female), one who closely associates with the Triple Gem. These two terms are applied to male and female lay followers of the *Buddha*. One becomes an *Upāsaka* or *Upāsikā* immediately after taking the three Refuges.

¹⁰¹ Narada Maha Thera, *op. cit.*, p. 57.

¹⁰² *Ibid.*, p. 59.

¹⁰³ *Ibid.*, p. 62.

At that time, *Upatissa* and *Kolita*¹⁰⁴ lived near *Rājagaha*, they were friends. These two have come to many teachers, and learned all the words from the teachers, but they were still unsatisfied. One day, *Upatissa* saw a monk going for alms-round with the bowl in *Rājagaha* with majesty of the saint. *Upatissa* asks his name, he said his name is *Assaji*; and through the story, *Upatissa* listened a brief *dhamma* as follows:

*“Those things which proceed from a cause, of these the Truth-finder has told the cause, And that which is their stopping the great recluse has such a doctrine.”*¹⁰⁵

“Ye Dhammā hetuppabbhavā tesaṃ hetu tathāgato āha

*Tesanca yo nirodo evaṃ vādi Mahāsamaṇo ’ti.”*¹⁰⁶

After hearing this teaching. Immediately *Upatissa* went to meet *Kolita* and narrative convey *Kolita*, after listening he was extremely shining. Both returned to ask for advice from their teacher, after listening to his students’ mind and opinion. Both received their teacher’s approval, they were happy and go with some friends to *Veḷuvana Vihāra* to become disciples of the *Buddha*, all were received by the *Buddha*. In just few days, they both attained *Arahatship*. Then the *Buddha* met *Anāthapiṇḍika*, who was the richest person in *Sāvattthī*. He offered with generous mind *Jetavanārāma Vihāra* in North India to the *Buddha*’s *Saṅgha*. Then the *Buddha* converted *Āṅgulimāla* to Buddhism under the guidance of the *Buddha*, he tried his best to practice diligently not so long after he attained *Arahatship*.

After a while, the precepts began to be shaped by the collective and individual wrongdoing, so that the *Saṅgha* and monastic life could be stabilized in the path of true liberation of *Dhamma*. The *Buddha* depended on the *Saṅgha*’s faults which lay down the precepts.

1.3.1. Disciplines of the *Saṅgha* in Early Life

The *Buddha* always set the goal for practice to achieve liberation, enlightenment on the top. The Buddhist Order is organized on the basis of equality, respect for the precepts,

¹⁰⁴ Narada Maha Thera, *op. cit.*, p. 63.

¹⁰⁵ Vinaya Pitaka, Mahavagga Pali, Yangon Myanmar, 1975.

¹⁰⁶ Ibid., p. 51.

the promotion of the wisdom of the enlightened one, indiscrimination on castes and gender in society.

On the doctrine, the *Buddha* is the direct guiding for his disciples all the blindness in practice as well as the practice of the precepts. It can be said, the organization of the *Buddha's Saṅgha* is a perfect and effective organization, and all members lived in the spirit of *Sīla-Samādhī- Pañña*.

Buddhist *Saṅgha* is a unified organization with equality between all members, with indiscrimination of gender, age, social status; and the ultimate goal is to bring enlightenment to all members. Thanks to the organization of equality and rule, the *Saṅgha* avoided many divisions. The discipline of the *Saṅgha* is based on the principle of self-consciousness. In *Uposatha* day,¹⁰⁷ the precepts are raised, and then members have to review violations themselves if any. The main rules which are mentioned are patience, good deeds, avoiding evil, self-control and restraint in speaking and diligence.

The *Buddha* laid down the principles and precepts in daily life for the monks and nuns. When a person wants to join the *Saṅgha*, the first he or she must receive a teacher; then he or she is asked to shave and wear a robe in accordance with the monastic tradition that he entered. Last an instructor and a mentor are then assigned the responsibility of guiding the new monk through the training of the monastery's regulations. In the first five-year, that monk/nuns must live with his/her teacher. At the end of this period, they will be allowed to go anywhere for teaching and may begin to be ordained as a higher *Bhikkhu* or *Bhikkuni*.¹⁰⁸

One member who joined the *Saṅgha* will be provided shelter, food, clothing and medical care. During the course and learning will follow courses and activities: (1) Study with a group or an individual; (2) Perform assigned tasks to maintain monastic institutions; (3) Meditation; (4) Take part in collective ceremonies such as reciting *Patimokkha* and *Uposatha* at full moon day and the last day of a month; (5) Preach the teachings of the *Buddha* and guide for new ones.

¹⁰⁷ Baiyu Watanabe, *op. cit.*, p. 103.

¹⁰⁸ *Vinaya, Cullavagga, Pali Text Society*, p. 204-252.

The *Buddha* has made stricter regulations on eating as eating only one meal a day before noon. For all the disciples, while practicing in every place, he observed each day, and then used the divine powers to instruct. As if the *Buddha* were a good physician, he healed diseases with correct medicine; he knew true demand of human beings; and he knew appropriate means to help. The *Buddha* had always promoted the spirit of equality as a highlight in his teachings. In the *Saṅgha*, there are all the components in the society, from the highest caste such as royal, *Brahmins* to the poorest people; they can practice the way of the *Buddha* and attain enlightenment.

The daily activities of the *Saṅgha* are what the *Buddha* laid down as follows: In the morning, after walking meditation with collective character, then the *Buddha*, the monks and nuns went for alms-round with bowls. Normally, when the *Buddha* went for alms-round with bowl, *Ānanda* accompanied him, sometimes with Rahula, or with another monk. They went all the way, in order of each house, regardless of the rich or poor people to receive food offerings of homeowners. After finishing, they returned to their dwelling house or went to somewhere to rest and had lunch that was an only meal of a day. After the meal, they gathered things, and then went to a quiet place like an empty house, a large tree, etc. to sit with a posture of the lotus, practicing meditation.

Unless there is an invitation from the owner to desires the *Saṅgha* come to a home or a village, the rule does not allow the monks to come to the hamlet too early or too late, so the *Bhikkhus* often visit somewhere to teach before or after going for alms. According to many stories in the sutta, told many cases, the *Buddha* ascertained time was still early for going for the alms-food, he often visits to other sectarian, lay people or people who wants to listen to his *Dhamma*. As *Ānanda* went for alms-food in Sāvatthi, when he returned to meet king Pasenadi, Kosala is riding elephants out of the city, *Ānanda* taught him about actions of Body, speech and mind. Venerable *Sāriputta*, after going for the alms-food in *Rājagaha*, came to preach to Brahman *Dhananjāri* about illicit or unrighteous things, etc. That is conducts and activities which the *Buddha* and his disciples performed during learning in monastic life.

After the *Buddha* had taught, *Bhikkhus* and *Bhikkhunis* often discussed with each other about the teachings and the practice. If anything is difficult or unclear, requiring the

Buddha, or the elders to explain. Many cases of paganism were obtained sainthood after attending the *Buddha*'s advice, many of them joined the *Saṅgha* and also many lay people enlightened.

In the evening, alternating each watch, the monks sleep and wake up again sitting and walking meditation. Actually, they only sleep about four or five hours a day. Such practice takes up most of the time in a monk's day. The content of practice includes Morality, Meditation and Wisdom, and some of the prominent activities of the *Saṅgha* as *Upasatha*, *Vassavāsa*, *Pavārānā*,¹⁰⁹ *Kathina*, etc.

1.3.2. Formation of Monastic System in Early Time

One of the most important contributions of the *Buddha* is the establishment of the *Saṅgha*. There are two factors that characteristic factor of the Buddhist *Saṅgha* are defined clearly in order to distinguish other organizations. the Buddhist *Saṅgha* is a harmonious community (*samagga-samgha*). *Bhikkhus*' goal is to live a non-family life in a Buddhist *Saṅgha* with the purpose of helping each other on the way to truth. At the same time, we share and offer the experience of spiritual gain for the well-being of others. Thus, the Buddhist *Saṅgha* members are able to live in harmony and purity.

In the early days of the *Buddha*, he and his disciples had to go for alms-food in the villages and markets every day. Then they came back forests or monasteries for meditation, rested under the trees, etc in which some Suttas mentioned to the dwellings of the *Buddha* and the *Saṅgha* in the beginning as under the tree; they lived in the caves, in forests. Then the number of people following the *Buddha* increasingly grows to thousands. Therefore, the *Buddha* divided the places and directions for each separate monks to spread this wonderful teaching. In order to be able to develop the *Saṅgha* with such a large number of followers, the *Buddha* has set standards for the disciples to rely. These standards are mainly the refuge of the Triple Gems (*Tisarana*) i.e., accepting the instruction of the *Buddha*, following the teachings of the *Buddha* and the *Saṅgha*. When the *Saṅgha* grew strongly, the *Buddha* accepted the lay people who built the monasteries to offer to the Triple Gems during the rainy seasons, but have to follow requirements and norms that the *Buddha* had

¹⁰⁹ Baiyu Watanabe, *op. cit.*, p. 103-105.

set. Since, for the development of the Saṅgha, the monastery gradually are established and attach to the rules that each monastery put forward in each age.

At that time, the form of the *Saṅgha* life was developed from the wandering life, staying under a tree, a rock, a cave up to a hut, a house, and a monastery; that is a process to go to a settled life. This is a special form of Buddhist monks' activities compared to other contemporary congregations. The weather in India does not allow the *Bhikkhus* going for alms-food year-round. The rainy season usually starts mid-June and lasts out three months. As a result, the wandering monks also stopped their travels to shelter somewhere. The rainy season, the Buddhism called *Vassa*. Thus, rainy season retreat was a common practice for the Saṅgha. Before the first rainy season retreat in *Bimbisāra's Veluvana*, the Buddha's *Saṅgha* still wanders like other congregations. Most *Bhikkhus* are *Arahants*, living alone or in small groups, forest, caves or huts, which are *Arannaka*.¹¹⁰

And when the *Saṅgha* was overcrowded, the gathering in one place became inconvenient because of the distant roads, because the meeting place was not enough space, etc, therefore the *Buddha* allowed the *Bhikkhus* depending on each region, gathering together in groups within discipline and rule to recite *Patimokkha* and learn each other. Especially, since the *Buddha* set the rainy season retreat, the sense of living together of the *Saṅgha* have become strong, showing clearly during the rainy season of residence.

In preparation for *Vassa*,¹¹¹ the monks have to manually build tents to make the place. tents are built nearby together, may have large rooms for meetings, patient room, etc, all are constructed of lightweight materials, such as wood, bamboo, mud, soil, leaves so on. The private tents can be put together in a suite, can be raised up to storey one or two floors. Some monasteries which are established in the city, are often spacious and comfortable, usually located in a large garden which is provided by rich laypeople in period or permanently. The big monasteries known as *Veluvana*, *Jetavana*, etc these places are called *Ārāma*.

Initially, a residence only needs to equip the minimum facilities such as seats, shelters, roofs, walls. By advocating a simple life, so have no furniture, no kitchen, etc.

¹¹⁰ People are living in the forest

¹¹¹ Baiyu Watanabe, *op. cit.*, p. 104.

Later, the number of monks are more crowded, there are many sick men, necessary let lay people to cook, the more items of the lay people needed to be used thus should have a place to store furniture. Life in each residence is relatively more comfortable than before.

Local residences in the outback are called *Āvasa*, due to their unsustainable nature, the erection of lightweight materials, or unprofessional hands of *Bhikkhus*. Although they have put a lot of effort into building, is still damaged or stolen materials when unoccupied. In order not to rebuild the place, the *Bhikkhus* often return to the old place in the next rainy season. To be well-preserved, they must take turns to stay in custody and because of the convenience, some monks stayed in long-term residences after *Vassa*. Since then, the settlement has gradually formed.

Although the activities of the *Saṅgha* have changed on appearance, however, the activity of going for alms-food has always been respected. Since then the monasteries have gradually been erected with dozens of large-scale monasteries to offer to the Buddhist *Saṅgha* as *Veluvanārāma* near *Rājagaha*, *Pubhārāma* in the East of *Rājasthāni*, *Jivakārāma* in *Rājagaha*, *Ambapāli-Vana* in *Vesāli*, *Markathrada* near *Vesāli*, *Udambari-Kārāma* also known as *Paribbājakārāma* on the *Sappini* river bank, *Kukkutārāma*, *Gositārāma*, *Badarītārāma*, *Pāvārikārāma* and *Ghosavati-ārāma* in *Kosambi*, *Jetavanārāma* in *Sāvatthi*, *Nigrodhārāma* in *Kapilavatthu*, *Isipatana* in *Bāranasi*, etc.

Due to the settlement, the Buddhism has grown strongly and has the support of the masses. The *Bhikkhu* and *Bhikkhuni* brought the *Dhamma* into life, the routine and teaching of the *Saṅgha* has a great impact on society at that time. Buddhism, by its activities in the midst of society, contributed some novelty to Indian civilization and culture as well as humanity. It can be said that Buddhism has formed a new culture.

Chapter II

BUDDHIST EDUCATION AS DESCRIBED IN VINAYA

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Education is the basic foundation of mankind, depending on the nation, race, religion and cultural practices that educational methods are flexibly applied differently. In any organization that wants to survive and develop, it is necessary to put education first. Similarly, the survival of Buddhism is also based on education and development, Buddhist education plays a very important role in improving the spirit and life of people. If humanity were not formed in education, perhaps people could not know what the appearance of the world would be, better or worse.

Buddhism is aimed at the people to guide them to a happy and moral life and to become a person with a complete moral character. Buddhist education and ethics are lifestyles that bring happiness and peace to people. *“To eschew all evils, to perform good actions, and to purify one’s mind. That is the teaching of the Buddhas.”*¹

The most important and special point for Buddhist education is the precepts (*Sīla*) because the precepts create harmony and is the step to enter the holy path. The main purpose of Buddhist education is to guide people towards peace, and beyond that is liberation to overcome the defilements of life. To attain morality and meaningful life in accordance with the good deeds through Body, Speech, and Mind by observing the precepts (*Sīla*) is one of the methods of Buddhist education. In *Dhammapada* verse 109; *“He who guards his speech, restrains his mind, commits no wrong by his body, and thus keeps these roads of action clean, will achieve the way taught by the wise.”*²

At the time of the Buddha as well as the time after the Buddha entered *Nibbāna*, every monastery and university of Buddhism take the precepts as a foundation. All monks, in addition to learning about the philosophies, psychology, or other subjects of other religions, the most crucial issue that Buddhist monks need to practice and follow is the precepts.

¹ N. V. Banerjee (tr.), *The Dhammapada*, verse 183, p.103.

² Ibid., verse 281, p. 109.

From a worldly perspective, any society or an organization such as a school, workplace, factory or company, in order to stabilize the social order and effectively operate the affairs of the collective, that place must set its own rules or regulations for collective discipline. On the other hand, in order to carry out the social-ethical revolution and human environment, the first thing is to improve the individual moral thought through the practice of precepts. According to the *Buddha's* basic teaching, the practice of precepts is an expression of infinite love and compassion for all human beings.

The Buddhist compassion is manifested not only for all mankind but also through the attitude of Ahimsa towards all animals and herbs. Buddhism's tradition is derived from the teachings of the *Buddha*. Some Buddhist countries were applied these special methods such as: planting trees to shade on the sides of the road, planting different herbs to treat diseases, building hospitals for patients, as well as veterinary clinics for animals, etc., and these works were also done under the reign of King Ashoka around 300 BC.³

2.1. Definition of Vinaya

The *Vinaya Piṭaka* is one of the three parts that make up the *Tipiṭaka*. The *Vinaya* in *Pāli* and Sanskrit it means “discipline” or “education”⁴, is the basic foundation for the *Saṅgha* or Buddhist monastic community. According to the tradition, the *Tipiṭaka* was compiled at the first Council after three months of the *Buddha's Mahāparinibbāna*. The *Vinaya Piṭaka* is recited by *Upāli*. *Vinaya Piṭaka* is divided into three parts as follows:

1. *Suttavibhaṅga*: classified into two, namely The rules for *Bhikkhu* (*Bhikṣuvibhaṅga*) and The rules for *Bhikkhuni* (*Bhikṣuṇīvibhaṅga*)
2. *Khandhaka*: contain 22 chapters on various topics (The rules in everyday life (*Khandhaka*) like eating, dressing, etc.)
3. *Parivāra*: analyses of rules from various points of view

In *Vinaya*, the most important teaching is the *Pāṭimokkha*, which contains all the dogma and discipline for *Bhikkhu* and *Bhikkhuni*, as well as other rules for Buddhist laypeople.

³ Vincent A. Smith, *The Edicts of Asoka*, p. 6 - 8.

⁴ T.W. Rhys Davids & William Stede, *Pāli-English Dictionary*, Pvt Ltd, 2018, p. 623.

There are two types of *Pāṭimokkha*: *Ovada- Pāṭimokkha* and *Āna- Pāṭimokkha*. After the Buddha achieved enlightenment, within 20 years of the spread of the *Dhamma*, the *Buddha* had never prescribed any rules for the *Saṅgha* because of the enlightenment and the sense of the practice of each member of the *Saṅgha* is quite high. However, at that time, in order to stabilize the direction for the *Saṅgha* in a reasonable and right way, the *Buddha* laid down the criteria which called “*Ovada- Pāṭimokkha*” it means “advice,” “instruction,” “admonition,” “exhortation,”⁵ or “Perfection of Patience.” *Ovada- Pāṭimokkha* is an important principle of teaching or instruction. *Āna-Pāṭimokkha* are Vinaya’s rules, an important doctrine applied by monks in their behaviour. In *Ovada- Pāṭimokkha*, the Buddha taught the importance of perfection of perseverance, the *Buddha* advised his disciples to be patient. This teaching was taught by the *Buddha* to 1,250 enlightened monks. It is a summary of the precepts for the *Saṅgha*. These precepts are mentioned in *Dhammapada* by three verses 183,184, and 185.

“To avoid all evil, to cultivate good, and to cleanse one’s own mind-this is the teaching of the Buddhas.”

“Enduring patience is the highest austerity. “Nibbāna is supreme,” say the Buddhas. He is not a true monk who harms another, nor a real renunciate who oppresses others.”

*“Not despising, not harming, restraint according to the code of monastic discipline, moderation in food, dwelling in solitude, devotion to meditation-this is the teaching of the Buddhas.”*⁶ *Āna-Pāṭimokkha* contained the rules of monks and nuns, which are imposed by the misconduct of certain members of the *Saṅgha*. The *Pāṭimokkha* contains the precepts for the practice of monks and nuns. *Pāṭimokkha* “*Patī*” means each or individual, and “*mokkha*” means to become free or disburden. *Pāṭimokkha* is the sense of disburdening of each individual by confessing his guilt or become free from the sins. *Pāṭimokkha* is the course of training for monks and nuns practising every day, and Buddhaghosa Acariya said that *Pāṭimokkha* means each individual after confessing gets free from the punishment in this life and next life. *Mahavagga* said that *Pāṭimokkha* is the chief of all the *kusaladhammas* because it is the foundation of *Sīla* and is the first step leading to

⁵ T.W. Rhys Davids & William Stede, *op. cit.*, p. 171.

⁶ Buddhārakkhita Thera (tr.), *The Dhammapada: The Buddha’s Path of Wisdom*, 2007, p. 67.

Enlightenment. According to *Abhidhamma Sagaha: A Comprehensive Manual of Abhidhamma* Purification of virtue consists of the four kinds of purified virtue, namely: “(1) *Virtue regarding restraint according to the Pāṭimokkha*; (2) *Virtue regarding restraint of the sense faculties*; (3) *virtue consisting in purity of the livelihood*; and (4) *Virtue connected with the use of the requisites*. ”⁷

The word “*Sīla*” not only mean laws, rules, stipulation, etc. that force people to follow such as: in schools, agencies, mass organizations, social organizations, or in other religions. “*Sīla*” means moral guidance or the conduct to behave. Ethically, “*Sīla*” means virtue, as Buddhaghosa has defined: “*What is Virtue? It is the states beginning with volition present in one who abstain from killing living-beings, etc., or in one who fulfils the practice of the duties*. ”⁸

The Pāli dictionary is defined in many ways as good character, moral practice, Buddhist ethics, and code of morality.⁹ In the Sanskrit-English Dictionary, it is understood as follows: “*Sīla, it is explained as ‘Moral Conduct’, is one of the six or ten perfections or Pāramitās; or ‘Moral Precept’. With Buddhism, there are five fundamental precepts or rules of moral conduct*. ”¹⁰

The Buddha fully realized human suffering stemming from the root of greed, hatred, delusion. Therefore, He used skilful means by establishing moral precepts for people to cultivate personal consciousness and bringing them peace, happiness, and liberation of mind. From this point of view, we realize that *Sīla* in Buddhism originates from human suffering, it is just a means for people to rely on to practice overcome from all suffering. Therefore, on the aspect of liberation, to say that the observance of *Sīla* is not too difficult for whoever seeking liberation, it is only a temporary means to help people from all suffering. From here, can say that the precepts are the root of Enlightenment, is the basis of *Nibbāna*, and is the boat that takes people through suffering.

⁷ Bhikkhu Bodhi, General Editor, *Abhidhamma Sagaha: A Comprehensive Manual of Abhidhamma*, Buddhist Publication Society, 2012, p. 347.

⁸ B. Buddhaghosa, *The Path of Purification*, p. 7.

⁹ T. W. Rhys Davids and W. Stede, *op. cit.*, p. 712.

¹⁰ M. Monier-Williams, *Sanskrit-English Dictionary*, p. 1079.

On the other hand, the practice of precepts (*Sīla*) means teaching people how to practice personal morality, how to recognize and sympathize with human suffering as their own. Understanding this concept, practitioners not only practice virtue themselves but also do not cause suffering for themselves and others in social life. From the above explanation of the concept of *Sīla*, we understand that: The precepts in Buddhism are aimed at the liberation of disturbing emotions and individual moral virtues; therefore, the observance of the *Sīla* in Buddhism brings a new dynamic and positive practice to everyone, every society, and every time because of its liberating nature. That is the correct concept of *Sīla* in Buddhism.

According to Buddhist thought, *Sīla* means precepts to prevent and avoid bad *kamma* from Body, Speech and Mind out of harm, while at the same time declining or stopping evil and doing wholesomeness. A higher or deeper practice is called *Adhisīla* it means the training in heightened virtue. One who practices and maintains *Pāṭimokkha* deeply, not to violate any rules, even if it is small misbehaviour. He trained himself and committed to his practice in a strict way, always feeling the danger of the slightest of failures. This is called training in high virtue.

The *Sīla* is the rules, that need to be trained, they are the barriers between good and evil, is one of the methods to treat the sins have caused by the body, speech, and mind. *Sīla* is the discipline of the *BuddhaDhamma*, is the life of the *Saṅgha*: The *Sīla* exists, the *Dhamma* still exists, precepts as the life of Buddhism. But the precepts are not prohibitions issued by the *Buddha* or obliging the followers to comply if not guilty. Buddhism does not conceive of rewarding good or punishing evil but merely teaching the karmic truth i.e. the law of cause and effect. Which seeds we are sowing, we will reap those fruits. The *Buddha* advised not to belittle errors and evil even small. The foolish man does evil a little, for a long time will be full of evil infiltration.

*“Do not think lightly of evil, saying, “It will not come to me.” Drop by drop is the water pot filled; likewise the fool, gathering it little by little, fills himself with evil.”*¹¹

To express the pre-eminence of the precepts, the ordinances of the transmission of *Sīla* usually include examples such as *Sīla* as good land for growing up and developing of

¹¹ Buddhārakkhita Thera (tr.), op. cit., p. 51.

the good seeds, *Sīla* as a boat carrying people through the sea of the suffering, like strings of pearls to create a solemn body. However, the most common sentence is *Sīla* as solid armour to protect the attack of Six Forms of the world. In *Dhammapada*, we hear beautiful praises for those who have virtue. The *Buddha* taught that the scent of the precepts is the first and flies everywhere. “*Not the sweet smell of flowers, not even the fragrance of sandal, tagara, or jasmine goes against the wind. But the fragrance of the virtuous goes against the wind. The virtuous person pervades all directions with the fragrance of virtue.*”¹²

The practice of *Sīla* is also able to bring joy and happiness for those who adhere to the precepts strictly and bring light to that person. *Sīla*, in the Buddhist doctrine, is not a rigid doctrine, it is as a voluntary and practical benefit to oneself and others, in order to nourish and develop our devotion. Thus, if practice precepts correctly, the mind and body are free of all attachments and do not give rise to wrong conduct. Thanks to the power of academics it is possible to transcend the domination of the outside and the interior to find the truth as well as true liberation.

Sīla is like a big light illuminate the dark night, like a bright mirror that shines all dhammas. *Sīla* is the first step of enlightenment and is the foundation of meditation and wisdom. *Sīla* is the premise for meditation. From this virtuous way of life, therefore practitioner has no remorse and then the mind is joyful, thanks to this joyous mind, so the body has happiness, owing to peace body leading to a calm mind. That is the process from the *Sīla* to meditation and wisdom.

2.2. Various kinds of Disciplines

Vinaya Piṭaka is made up of disciplined rules that govern the behaviour of the disciples of the Buddha, who have been admitted to the order of monks and nuns. These rules represent the *Buddha's* traditional commands of conduct and restrictions on both physical and verbal actions. These deal with disciplinary violations, and with many different types of strategies suited to the offence. The eight types of violations or offences,¹³

¹² Buddharakkhita Thera (tr.), *op. cit.*, p. 51.

¹³ Bhikkhu Nanatusita, *Analysis of the Bhikkhu Patimokkha*, Buddhist Publication Society Kandy, 2014, p. 1.

the first disciplined rules were set by the *Buddha* are called *mūlapaññatti* (original rules). Those added later were called *anupaññatti*. Together they *sikkhapadas* (discipline rules). Transgression of these disciplinary rules thus results in the punishment of the guilty *Bhikkhu*, known as *āpatti* that means “reaching,” “committing.” The offences for punishment are laid down under seven categories namely; (1) *Pārājika*,¹⁴ (2) *Saṅghādisesa*,¹⁵ (3) *Aniyata*,¹⁶ (4) *Nissaggiya pacittiya*,¹⁷ (5) *Pacittiya*,¹⁸ (6) *Pātiesanīya*,¹⁹ (7) *Sekhiyavatta*,²⁰ (7) *Adhikaranaśamatha*.²¹

The first offence *pārājika* here is considered as a grave offence, which is irremediable and requires the removal from bhikkhuhood. The second offence is called *Saṅghādisesa*, the offender is forced to perform certain difficult practice and then he is recovered by the *Saṅgha* assembly. The remaining six categories include misdemeanours, which can be overcome and are subject to the penalty of confessing a violation toward another *Bhikkhu*. After executing the punishment as prescribed, the transgressor will be wiped off the offence.

In addition, there are some rules for *Bhikkhunis* mentioned in *bhikṣuṇī-vibhaṅga*, and specific chapters are much stricter than *Bhikkhus*. Besides, in *Khandhaka* there are rules on the daily life of the *Bhikkhus* and *Bhikkhunis*, as well as on the special days of the month, or in the rainy season, the rules when living at home and so on. The *Vinaya* also has a section that summarizes the rules and is read out during the ceremony for everyone to hear, each member in *Saṅgha* has the obligation to admit publicly if they violate any rule in *Pāṭimokkha*.²²

In addition to the rules in *Pāṭimokkha* for monks and nuns, there are some rules like; Ten Precepts (*DasaSīla*) for novices who are beginners to practice as well as just joining

¹⁴ Bhikkhu Nanatusita, *op. cit.*, p. 18.

¹⁵ Ibid., p. 45.

¹⁶ Ibid., p. 96.

¹⁷ Ibid., p. 102.

¹⁸ Ibid., p. 167.

¹⁹ Ibid., p. 282.

²⁰ Ibid., p. 290.

²¹ Ibid., p. 327.

²² Ibid., pp. 7-16.

the *Saṅgha*, eight precepts (*AṭṭhaṅgaSīla*) for lay followers who want to practice more strictly in their daily life and five precepts (*Pañcasīla*) for lay followers.

2.2.1. *Āna Pāṭimokkha*

According to Theravada Buddhism, *Pāṭimokkha* is also called *Bhikkhupāṭimokkha*²³ the basic disciplines of monastic life, including 227 rules for monastic monks and 311 for nuns. It is contained in *Suttavibhanga*, a part of *Vinaya Piṭaka*. There are eight ramifications.²⁴

	<i>Bhikkhu</i>	<i>Bhikkhuni</i>
1. <i>Pārājika</i> (Defeat Rules)	4	8
2. <i>Saṅghādisesa</i> (Formal Meeting Rules)	13	17
3. <i>Aniyata</i> (Undetermined Rules)	2	0
4. <i>Nissaggiya pācittiya</i> (Forfeiture Rules)	30	30
5. <i>Pācittiya</i> (Expiation Rules)	92	166
6. <i>Pāṭidesanīya</i> (Confession Rules)	4	8
7. <i>Sekhiyavatta</i> (Training Rules)	75	75
8. <i>Adhikaranaśamatha</i> . (Legal Question Rules)	7	7
	227	311

2.2.1.1. *Pārājika*²⁵

Pārājika is the first part of *Vinaya Piṭaka*, offers an elaborate explanation of the important discipline rules. *Pārājika* Offences and Penalty *Pārājika*²⁶ includes four sets of rules set out to prevent four serious offences. Any transgressor who violates these rules is prohibited from becoming a *Bhikkhu*. He automatically loses status as a monk; he is no longer recognized as a member of the Buddhist community and is not allowed to become a

²³ Bhikkhu Nanatusita, *op. cit.*, p. xxxi.

²⁴ U Ko Lay, *Essence of Tipitaka*, Vipassana Research Institute Dhamma Giri, Igatpuri, 2014, p. 19.

²⁵ Bhikkhu Nanatusita, *loc. cit.*, p. 18.

²⁶ Charles S. Prebish, *Buddhist Monastic Discipline: The Sanskrit Pratimoksa Sutras of the Mahasanghikas and Mulasarvastivadins*, 2002, pp. 50-53.

monk anymore. He either has to return to family life as a lay follower or *Sāmaṇera* (novice).

Four precepts of *Pārājika* namely:²⁷

(1) The first *Pārājika*: a monk who is passionate about sexual intercourse with anyone even to an animal.²⁸

(2) The second *Pārājika*: a monk who intends to steal and banish or impose what is not given by others.²⁹

(3) The third *Pārājika*: a monk who intentionally deprives life of any human being or man-like being or inciting him to kill himself and praising his self-destruction, thereof the man dies as a result.³⁰

(4) The fourth *Pārājika*: a monk who declares to attain achievements he does not really own, namely, attainment of *jhāna* or *magga* and *phala* insight.³¹

Offenders of *parajika* commit crimes very seriously. He was no longer a monk. His offence is irremediable. If a monk violates any of these rules, he will lose his status as a monk and be likened to (1) a person whose head has been removed from his body - he cannot live even if his head is fixed back on body; (2) the leaves fall off the branches - they will not turn green even if they are attached back to the trunk; (3) a flat rock has been split - it cannot be completely remade; 4) a palm tree has been removed from its trunk, it will never grow again. Four transgressions of *Pārājika* result in disqualification as a Bhikkhu.³²

2.2.1.2. *Saṅghādisesa*³³

Saṅghādisesa consists of thirteen rules that require participation formally of the Buddhist community from beginning to end in the process of making him free from sin and leaving that monk obliged to follow certain rules with *Saṅgha*.³⁴ (1) A monk who transgresses these rules must first apologize to the *Saṅgha* and then confessing and

²⁷ Charles S. Prebish, op. cit., pp. 19-44.

²⁸ W. Pachow, *A comparative Study of Pratimoksa: On the Basis of its Chinese, Tibetan, Sanskrit and Pāli Versions*, 2007, p. 71.

²⁹ W. Pachow, op. cit., p. 72.

³⁰ Ibid., p. 73.

³¹ U Ko Lay, op. cit., p. 12.

³² Ibid., p. 11.

³³ Bhikkhu Nanatusita, op. cit., pp. 45.

³⁴ Charles S. Prebish, op. cit., pp. 54-62.

committing not recidivism. Then the *Saṅgha* determined his offence to impose *parivāsa* punishment, which required him to be suspended from outside relations and activities with the *Saṅgha* for many days so that he can recognize and correct his mistakes that were deliberately concealed earlier. (2) Finally, to the end of his compliance with *parivāsa*, he underwent a period of penance (*manatta*) for six days to obtain the *Saṅgha*'s approval. (3) After finishing the penance, the monk asked the *Saṅgha* to restore him to fully associate with the rest of the *Saṅgha*. He convinced of the purity of his behaviour, the *Saṅgha* lifted the *āpatti* at a special assembly of at least twenty monks, in which the recovery motion was read in three recitations of the procedural text of the *Saṅgha*.³⁵

2.2.1.3. *Aniyata*³⁶

Aniyata means unclear or uncertain. These two *Aniyata* only apply to *Bhikkhus*,³⁷ which is surprising and recognizes the degree of trustworthiness for women to prove that a *Bhikkhu* is one of the two precepts,³⁸ it is presented as follows:

- (1) Prohibit sitting with women in private, obscure places, suitable for an immoral purpose.
- (2) Prohibit sitting with women in vacant or obscure places, not suitable for immoral purpose but convenient for talking lustfully to her.³⁹

2.2.1.4. *Nissaggiya pacittiya*⁴⁰

The precepts of *Nissaggiya pacittiya* pay special attention to material possessions related to the life of virtue. *Nissaggiya pacittiya* is thirty rules requiring “confession with confiscation.”⁴¹ They are mainly concerned with the possession of unauthorized items or obtained in unauthorized ways. The monk must confiscate the item and then confess his crimes to another monk. Thirty offences and punishments of *Nissaggiya Pacittiya* are set

³⁵ U Ko Lay, op. cit., pp. 12-13.

³⁶ Bhikkhu Nanatusita, op. cit., p. 96.

³⁷ Charles S. Prebish, op. cit., pp. 62- 63.

³⁸ Ibid., p. 97-100.

³⁹ U Ko Lay, op. cit., pp. 13-14.

⁴⁰ Bhikkhu Nanatusita, op. cit., p. 102.

⁴¹ W. Pachow, *A comparative Study of Pratimoksa: On the Basis of its Chinese, Tibetan, Sanskrit and Pāli Versions*, 2007, p. 91.

to limit *bhikkhus*’ greed for possessing items such as robes, bowls, etc. when unauthorized entities are subject to punishment, first of all, abandon the subjects in question. This was followed by a confession of breaking the rule along with a commitment not to repeat the same criminal act, to the *Saṅgha*, or to a group of monks.⁴²

There are thirty precepts of *Nissaggiya pacittiya* for both monks and nuns; however, the content of some precepts is different. The nineteen precepts of *Bhikkhuni* are taken from the *Bhikkhu*, the remaining eleven precepts of *Bhikkhuni* are different from those of *Bhikkhu*.

The precepts of *Nissaggiya pacittiya* of the *Bhikkhunis* had 17 precepts (1 - 8, 13 - 15, 17, 26 - 30) dealing with clothes; the three precepts (9, 10 and 11) talk about gold and silver and trade; the three precepts (12, 24 and 25) talk about the bowl; one precept (16) talks about medicine; the two precepts (18 and 19) talk about taking the *Saṅgha*’s property as their own and demanding food; and the four precepts (20, 21, 22 and 23) talk about fund abuse. In contrast, the *Bhikkhus*’ precepts are different from the 11 rules of *Bhikkhunis* as listed below: The six precepts (11, 12, 13, 14, 15 and 16) of the monks mentioned above to use and make many different types of sitting cloth; the precepts (27 and 29) refer to clothes. The three precepts (4, 5, and 17): the purpose is to prevent monks from taking advantage of *Bhikkhunis*.⁴³

2.2.1.5. *Pācittiya*⁴⁴

The *Pācittiya Pāli* is the second book of *Vinaya Piṭaka*, deals with the remaining part of rules for monks namely: *Pācittiya*, *Pāṭidesanīya*, *Sekhiyavatta*, and *Adhikaranaśamatha*. And appropriating for disciplinary precepts for nuns although it is known in Pāli as *pācittiya*, it has a special name *suddhapācittiya*⁴⁵ to distinguish it from *nissaggiya pācittiya* described above.⁴⁶ There are ninety-two crimes and Punishments of *Pacittiya* for monks and one hundred and sixty-six rules for nuns.

⁴² U Ko Lay, op. cit., p. 14.

⁴³ Bhikkhu Nanatusita, op. cit., pp. 105-166.

⁴⁴ Bhikkhu Nanatusita, op. cit., p. 167.

⁴⁵ Ibid., p. 166.

⁴⁶ U Ko Lay, op. cit., p. 15.

2.2.1.6. *Pātideseanīya*⁴⁷

Pātideseanīya means confession rules or violations that must be verbally acknowledged, it is categorized into four precepts for monks and eight for nuns, they all deal with the monk's behaviour in accepting and eating alms-food offered from donors to him. If any monk breaks any rules that must admit or confess in front of another *Bhikkhu* about their offences,

- a) The first rule of *Pātideseanīya*, if a *Bhikkhu* comes into the village and is not sick, but takes the food himself and ate it from the other *Bhikkhunis* who are not relatives, then he must go to another *Bhikkhu* and repent of the error saying like this: “*O Venerable Ones, into a blameworthy pātideseanīya dhamma which is unsuitable for me, I confess that dhamma. This is a pātideseanīya dhamma.*”⁴⁸
- b) Now, monks have invited among the families. If a nun is standing there like an instructor, saying: “Give boiled rice here, give sauce here, and give condiment here;” that nun should be spoken to thus by all those monks: that nun is dismissed saying: “Go away, Sister, for as long as the *Bhikkhus* eat.” “*O Venerable Ones, I have committed a blameworthy act which is unsuitable. I confess that Dhamma. This is a pātideseanīya Dhamma.*”⁴⁹
- c) Monks are not invited first, not sick, but personally take their food and eat them, then they must go to another *Bhikkhu* and confess like above.⁵⁰
- d) If the *Bhikkhu* is living in a place of seclusion with doubt and fear; The monk was in such a secluded place without telling the donors that the way to that place was scary, he did not go to receive food outside there, he was only in that place, and without sickness, and yet he took the food by himself, he must go to other monks and confess like above.⁵¹

⁴⁷ *Bhikkhu Nanatusita*, op. cit., p. 282.

⁴⁸ Charles S. Prebish, op. cit., p. 94.

⁴⁹ *Bhikkhu Nanatusita*, op. cit., p. 284.

⁵⁰ *Ibid.*, p. 287.

⁵¹ *Ibid.*, p. 289.

2.2.1.7. *Sekhiyavatta*⁵²

Sekhiyavatta means training rules,⁵³ there are seventy-five rules of *Sekhiyavatta* about polite conduct. The seventy-five original rules laid down for the proper conduct of the monks and nuns, also apply to novices who seeking permission to the *Saṅgha*. The precepts are divided into four parts. The first part embraces twenty-six rules concerning good behaviour and act when entering towns and villages. The second part contains thirty rules related to polite behaviour when getting alms-food and when eating meals. The third part includes sixteen rules concerning those rules mentioned prohibit the teaching of *Dhamma* to those who are disrespectful. The last division contains three rules relate to inappropriate conduct on replies by spitting as well as shouting.⁵⁴

2.2.1.8. *Adhikaranasamatha*.⁵⁵

Adhikaranaśamatha means legal question rules related to settlements of legal issues. There are seven cases *Adhikaranaśamatha* will be recited in the haft-monthly of *Pāṭimokkha*'s recitation to resolve disputes that may sometimes arise between *Saṅgha* namely;⁵⁶

- (1) *Sammukhā Vinaya* - before making a decision to conduct an inquiry in the presence of both parties in accordance with *Vinaya*'s rules.
- (2) *Sati Vinaya* - the *Saṅgha*'s statement on the innocence of an *Arahat* against whom some allegations were made after asking him if he remembered having committed the offence.
- (3) *Amūḷha Vinaya* - declared by *Saṅgha* when the defendant was found to be insane.
- (4) *Patiññatta Karaṇa*- Settlement which effects confession.⁵⁷
- (5) *Yebhuyyasika Kamma*- Settlement investigating the special nature of the accused monk.⁵⁸

⁵² Bhikkhu Nanatusita, op. cit., p. 290.

⁵³ Ibid., p. 291.

⁵⁴ U Ko Lay, op. cit., p. 17.

⁵⁵ Ibid., p. 327.

⁵⁶ Charles S. Prebish, op. cit., p. 108.

⁵⁷ Edgerton, *Buddhist Hybrid Sanskrit Dictionary*, p. 363; also see Horner, *The Book of the Discipline*, Vol. III, p. 153.

⁵⁸ Ibid., p. 248. and second book, p. 154.

(6) *Tassapāpiyasika Kamma*- Settlement decided by majority vote.⁵⁹

(7) *Taṇivatthāraka Kamma*- Settlement which covers over, as with grass.⁶⁰

Bhikkhunis have up to eight *pārājika*, but no part about *aniyata*. *Bhikkhus* and *Bhikkhunis* have 30 rules *nissaggiya pācittiya*; there is the same number but some precepts are different; 75 *sekhiyavatta* and 7 *adhikaranaśamatha* are completely the same. The Buddha set the rules for the *Bhikkhunis* through the *Bhikkhus*. Every time the incident arose, the *Bhikkhunis* have to recount that incident for the *Bhikkhu* then the *Bhikkhu* presented to the Buddha. When the Buddha stipulates learning for *Bhikkhunis*, he also makes indirect through the *Bhikkhus*. Particularly, accepting women into the Buddhist *Saṅgha*, the *Buddha* had laid down eight restrictions for nuns as follows:

- (i) A nun, however, old, must show respect to a *Bhikkhu*, but never a monk to a nun.
- (ii) A nun must not pass *vassa* in a monastery, where there was none *Bhikkhu*.
- (iii) Every fortnight a nun was required to ascertain from a *Bhikkhu* the date of *uposatha* and the day fixed for *Bhikkhu*'s exhortation (*ovāda*) to the nuns,
- (iv) A nun must perform *pavāraṇā* first in the *Bhikkhu-saṅgha* and again in the *Bhikkhuni-Saṅgha*,
- (v) A *mānatta* discipline must be taken by a nun first from the *Bhikkhu-saṅgha* and then from the *Bhikkhuni-saṅgha*,
- (vi) A nun after training in the six *pācittiya* rules (63-68) of *Bhikkhuni-pātimokkha*, should seek *upasampadā* from both the *Saṅghas* one after another,
- (vii) A nun must not revile a monk,
- (viii) A nun must not admonish a monk or fix for the monks any date for *uposatha* or *pavāraṇā*.⁶¹

⁵⁹ Edgerton, op. cit., p. 444.

⁶⁰ Ibid., p. 256.

⁶¹ Kanai Lal Hazara, *Constitution of the Buddhist Sangha*, Buddhist World Press Delhi, 2013, pp. 96-97.

2.2.2. *DasaSīla*

DasaSīla is ten training rules observed by the novices (*Sāmaṇera*). They are derived from the eight precepts by dividing the precepts related to entertainment into two parts and by adding one precept prohibiting keeping money. *Sāmaṇera* or *Srāmaṇera* which is a *Sanskrit* term means suspending evil, enforcing compassion: suspending worldly defilements and compassionate sentient beings. The novices must stay away from these ten things.

1. Destroying life.
2. Not stealing.
3. Sexual misconduct (impurity)
4. Not Lying.
5. Do not drink alcohol.
6. Do not wear fragrant corolla, do not use perfume to rub the body.
7. Not dancing and performing arts, not intentionally coming to see and listen.
8. Do not sit and lie down on high and broad beds.
9. Do not eat overtime.
10. No keep gold, silver and treasure.

The *Buddha* established the precepts according to different levels, in order to help people easily cultivate the pure mind on the path of spiritual development. On the other hand, although these precepts are divided into different categories, the first ten precepts are still the basic and essential precepts for everyone when practising spiritual ethics; the other precepts are systematically detailed from these ten precepts. In particular, the first five precepts are the main moral basis in the practice not only for all Buddhists, but also for everyone in society if they want to find a peaceful and happy life, want to establish an orderly society, and want to build a peaceful world. It is the basic moral ethics established and guided by the *Buddha* for the sake of peace and happiness for everyone in the present life as well as in the future.

2.2.3. *Aṭṭhaṅga Sīla*

The *Aṭṭhaṅga Sīla* consists of eight precepts which are a practice of the lay followers who apply one day and one night (twenty-four hours) to prevent eight sins as in the *DasaSīla* precepts of the novice, this section is reduced last two precepts of the novices are in favour of the daily life of Buddhists. Practitioners must keep the mind and body pure for one day, or be able to preserve these for longer, the eight sinful things listed below.

1. Destroying life.
2. Not stealing.
3. Sexual misconduct (impurity)
4. Not Lying.
5. Do not drink alcohol.
6. Do not wear fragrant corolla, do not use perfume to rub the body.
7. Not dancing and performing arts, not intentionally coming to see and listen.
8. Do not sit and lie down on high and broad beds.

Except for a few cases such as when sick, the precepts also allow for eating soup after noontime, but when eating must feel ashamed. Because of the practical benefits mentioned above, the monks need to practice. And lay followers at home, when cultivating the eight precepts must also hold these precepts.

In short, the precepts have a great benefit for *Saṅgha* and Society, precepts are the basis of wisdom, are the ladder of liberation, are the gateway to *Nibbāna*; But we must know how to practice precepts in different situations when we practice; as long as the soul is calm, not engrossed in the surroundings. Buddhism always engages in life, like a lotus that brings the fragrance to life and man does not harm the fragrance of the lotus. Therefore, the lotus is an image that symbolizes an engaged Buddhist spirit, symbolizes a monastic lifestyle in modern times with the missions. *Sandalwood or Tagara, a lotus flower or a vasiki, among these kinds of perfume, the perfume of virtue is unsurpassed.*⁶² *Scanty is the scent that comes from Tagara and sandalwood but the perfume of those who possess virtue rises up to the gods as the highest.*⁶³

⁶² N. V. Banerjee (tr.), op.cit., verse 55, p. 127.

⁶³ Ibid., verse 56, p. 127.

The duties and function of the precepts are to end the wrongful conduct and to attain merit in the precepts. Therefore, when it is called *Sīla*, it is necessary to understand that it is the function to stop the wrongdoings which are theirs in the sense of action because here the action itself or accomplishment is called the task. And the function and benefit of observing morality are “preventing evil only” (ie preventing wrongdoing and suspending evil deeds). It is through the proper practice of the precepts that the *Buddha* laid down, he achieved the purity of body, speech and mind and attained fearlessness. According to the Buddhist view, Precepts are based on a vast love and mercy towards all sentient beings. Therefore, in order to attain the complete precepts, we need to live with the control of the *Pāṭimokkha*, full of dignity and virtue, seeing the danger in small faults.

If we practice the right precepts as above mentioned, our body and mind will naturally liberate all attachments and do not arise unwholesome acts. Owing to the power of observing the precepts, we can rise beyond the external and inner domination; in order to find peace for ourselves right in life. All the teachings of the *Buddha* are just a means to help people to overcome all suffering, and lead to the peace of liberation for themselves. Also, the *Buddha*’s precepts are only temporarily laid down when someone in the *Saṅgha* makes a mistake. If no one is at fault, he will not coin. Therefore, the *Buddha*’s precepts are just a means to make people proficient in ideas, ways of life and to behave well together. If people are mature in the precepts, they become exemplary and true people. If the mind is always pure, there is no need to keep the precepts. When the tree has not yet taken root, we need to have a fence or boundary to prevent and protect it. When it takes root, grows tall and luxuriant leaves, and then even without a fence any more, it can also survive and develop. That is the meaning of upholding the rules. In the Buddhist *Sutta*, the *Buddha* mentioned five benefits for those who maintain the precepts and live in the precepts:

1. *Acquirement of great wealth through his industry and of strong rectitude.*
2. *Good report of him has spread abroad.*
3. *His entering into whatever society, Nobles, Brahmins, Householders, or members of a religious order, etc., with his confident and self-possessed mind.*
4. *Death without anxiety.*

5. *Rebirth into some happy state in heaven after death.*⁶⁴

And on the contrary, the *Buddha* also mentioned five harms and dangers to those who do not follow the precepts:

1. *Falling from the great property through sloth and devoid of rectitude.*

2. *His evil repute gets noised abroad.*

3. *His entering into whatever society, Nobles, Brahmins, Householders, or men of a religious order, etc., with a shy and confused mind.*

4. *Death with full anxiety.*

5. *Rebirth into some unhappy state of suffering or woe after death.*⁶⁵

2.3. The Education of the *Buddha* for Lay Followers

The *Sīla* of the *Buddha* is more or less related to the law of the world. Buddhist precepts and the law of the world are different but have the same meaning. It is to improve individual human and social stability. It can be said that Buddhist precepts imply all the laws of the world. Thus, Buddhist precepts bring peace not only to the monks and nuns but also to all humanity. Therefore, the Buddhist precepts not only are nourishing the *Saṅgha* but also the foundation of social morality. Relying on ethical principles, people adjust their behaviour to conform to social morality. And the goal of this adjustment is to bring happiness to humanity. Buddhist ethics are built on the basis of precepts, which are defined as bringing true happiness to man. Those precepts are born from the reality of life. Therefore, it has universal value and is very practical.

In the education of the *Buddha*, in addition to educating the members of the *Saṅgha*, he also educated to lay followers about the way of living to be consistent with social morality, like by practising personal morality, behaving together with kindness and altruism, living with equality, tolerance, not hurting oneself and others, alienating life's afflictions and pleasures by practising through the five precepts to overcome suffering and attain true happiness. Moreover, the observance of the precepts helps people to promote exemplary lifestyles, accomplish personal moral awareness, and bring people to the bliss

⁶⁴ Rhys Davids, T.W. (tr.), *Sacred Books of the Buddhists: Dialogues of the Buddha*, and F.Max Muller (ed), vol. II, part I, the fifth edition reprinted, Oxford: P.T.S., 1992, p. 91.

⁶⁵ *Ibid.*, pp. 90-91.

of right now. In particular, the *Buddha* also taught lay people to be acutely aware of ethical manners in the relationship between parents and children, between teachers and students, between husbands and wives, between householders and servants, and between friendships with each other.

2.3.1. Five Precepts (*pañcasīla*)

The Buddhist ethical foundation is based on the Five Precepts (*Pāli: pañcasīla*; Sanskrit: *pañcaśīla*) or the five rules of training are the most important ethical system for laypeople. They form the basic code of ethics practised by followers of Buddhism. *Pañcasīla* namely;

1. *Panātipata veramani sikkhapadam samādiyami*
2. *Adinnadana veramani sikkhapadam samādiyami*
3. *Kamesu micchacara veramani sikkhapadam samādiyami*
4. *Musavada veramani sikkhapadam samādiyami*
5. *Suramerayamajja pamadatthana veramani sikkhapadam samādiyami*

Its meanings:

1. Abstention from killing living beings
2. Abstention from theft
3. Abstention from sexual misconduct
4. Abstention from falsehood
5. Abstention from intoxication

In Buddhist doctrine, the five precepts are the basis of certain parts of Buddhist teachings, both laypeople and *Saṅgha*. Concerning their basic role in Buddhist ethics, they were compared to the moral commandments of Confucianism. The precepts have been linked to atheistic, pragmatic approaches. The precepts have been compared to human rights because of their universal nature, and some scholars argue that they can complement the notion of human rights.

Thus, Buddhist ethics teach people to cultivate themselves, to build social morality that focuses more on the mind than on the body, they will contribute to the purity of society. The peace of society depends on the peace of our minds. This society is ethical or not it is

up to the practice of the precepts of each of us. So, at any time and place, people also have pain, bad habits, greed, and conflict. And the ultimate wish of man is that he wants to get happiness and peace.

Committing and upholding the five precepts are based on the principle of no harm (*Pāli* and Sanskrit: *ahiṃsa*). Canon *Pāli* advises people to compare themselves with others, and on that basis, do not hurt others. Compassion, belief, and kamma constitute the basis of the discipline. The five precepts are part of the regular lay practice. However, the extent to which people keep them varies by region and time. Lay people hold them because of intending to develop themselves and due to fear of bad rebirth.

Every religion in this life all brings certain and real benefit to humanity. Buddhism too has been and will be a great religion with a great deal of morality, philosophy, science which it accord with modern civilization. Wherever Buddhism reaches the people there is warm happiness and society is flourishing prosperity. There is no place or any time which say that Buddhism brings hatred because Buddhism is built based on compassion and wisdom.

Such as mentioned above, currently, humanity is facing many dangers, accidents, crises such as war, drugs, HIV, environmental crisis, as well as ethical etc. Humans are capable of evolving on personal ethics, but also become bad from actions of lack of ethics. Thus, in the teachings of the *Buddha*, the five precepts are considered moral conducts to create a sage, a noble. On the contrary, one does not hold the five precepts, the one is stepping down into the pit of sins, as murder, robbery, sexual misconduct, and war, so on, many good individuals form a good society. The Five Precepts have the power to improve a good man. Accordingly, it is a certain foundation to establish a family and society better. The *Buddha* has been created the precepts not only to help the disciples not make mistakes but also to respect justice and equality for all people. *Sīla*, *Samādhi* and *Paññā* are three of the most fundamental studies of the *Dhamma*. The *Buddha* always attaches importance to human happiness. Happiness cannot come with us without a pure life based on moral and spiritual principles; the ultimate happiness is happiness comes from peace heart and great virtue. Especially, the virtue gained from the creation of universal loving-kindness. *Sīla* is as presented is a consideration of what to do and what not to do, which is the moral field of

the human in society. Thus, it can be said that *Sīla* is the moral foundation of human life and meaning virtuous cultivation, typically the five precepts for lay followers.

There is not any joy greater than the joy of not being killed; there is not as any favour as the favour of harmless. Do not kill is to respect the sacred value of life to everyone and all species. Protecting, respecting, and enhancing the value of life is the first of the five precepts. The greatest dedication of Buddhism is to respect all life of human beings. The *Buddha* condemned all forms of destructive life in the world. And of course, the *Buddha* opposed wars in all their forms, except when a nation was invaded and must defend itself. For issues of war and defence, Buddhism always advocates peace. In the *Samyutta Nikāya*, the Buddha's view on the war incident between King *Ajatasattu* of Magadha and King *Pasenadi* of Kosala was mentioned. "*Victory begets enmity, the defeated dwell in pain. Happily the peaceful live, discarding both victory and defeat.*"⁶⁶ Based on the law of cause and effect, the political viewpoint of the *Buddha* is to promote peace, "harmless", "unsophisticated." Anyone is living in fear of death, but the war is cause suffering, loss, death, etc., so do not kill, do not order others to kill.

"All tremble at violence, all fear death. Putting oneself in the place of another, one should not kill nor cause another to kill.

All tremble at violence, life is dear to all. Putting oneself in the place of another, one should not kill nor cause another to kill."⁶⁷

The *Buddha* said that he taught only two matters namely, suffering and the end of suffering, the war brings suffering, opposite peace ends suffering. So mankind declared him be the messenger of peace, his teaching is the message of peace and happiness for mankind. In the *Dhammapada*: "*The Destroyer brings under his sway the person of grasping mind who, insatiate in sense desires, only collects the flowers (of pleasure)*"⁶⁸

According to the second precept, we do not want anyone to take our own things; firstly we do not take anything from others. If we do not want anyone to hurt us, we do not cause pain to other people. Society only exists when everyone respects justice. In that spirit, Buddhism is considered as works of smuggling, corruption, fraud in the trade for personal

⁶⁶ Buddhārakkhita Thera (tr.&ed), op. cit., p. 71.

⁶⁷ Ibid., p. 53.

⁶⁸ Ibid., p. 33.

profit, appropriation of the community are considered the act of theft. Not stealing is respect for others' property, living within conscience and the truth. Stealing is the act of damaging other people's material; this is the "evil". If we discuss extensively this rule, we see stealing in a narrow scope between man and man, as well as human encroachment on nature is also the act of stealing. The stealing from the natural resources with the consequences will make mankind must suffer such as floods, earthquakes, polluted environments, so on. Nature is presenting in the fresh air, we destroy the green mountain ranges, having turned into bald hills, and green lawns have become dry grass. Thus this world has existed thanks to the respect of justice, wealth made by one's tears and sweat. We know the protection; therefore, we cannot take from another in order to bring to ourselves without permission that is an unethical action. This precept helps society not be bribed, helps the economy of the country not be corrupted, and helps the politics be stable, not have a crisis and have the confidence to leaders.

Thirdly, not sexual misconduct means avoiding sex unlawfully. Humanity from barbarism to civilization is due to a family institution. However, the promiscuous sex life of modern man has ruined family life, making people lost humanity. In the current social and world today, all species were born with the same common desire and equal rights of enjoyment of happiness. Everyone wants a family to be warm, happy, thereupon; there is no reason to ruin the other's family. Parents are firm and healthy pillars of relationships in a family. Therefore, no sexual misconduct is a basic factor, this factor decides in healthy and stable careers as well as education and training for future generations.

Fourthly, not lying is honesty. In the *Pāli* language, it means "*gutabhāṇī*." do not say frivolously to deceive. Not to lie is to respect the truth as well as create the personality that others can believe, comfortable, not to be deceived, creating a peaceful atmosphere of fun, do not create germs of anxiety for other people. If the leader should need to keep this precept for diplomacy, otherwise one time of discredit, thousands of times of distrust, it is necessary to speak truthfully in order to create trust and peace for ourselves and the whole society. The human can only live together in a climate of mutual trust.

Finally, intoxicants and alcohol are a powerful neurotransmitter that causes the brain is not a usual malfunction. The drunkard will be drunk in a state of uncertainty until they

can no longer do anything. Intoxicants cause disorder, no self-control, thus the drunkard often make evil deeds and slow wisdom, unclear. Intoxicants are the cause of innumerable sins, so the disciples walking on the path of absolute liberation have never used alcohol. If somebody does not keep this precept, other precepts are susceptible to sin, as alcohol will cause the nervous system to agitate, cause many accidents. Thus retraining the precept of not drinking is to create moral conducts for oneself and it also benefits everyone. On health, avoid diseases that harm the body. Not only wine but also other stimulants are also not used like beer, drugs, and heroin. Through it, we see that, in practice Buddhist precepts, the form seems to be compulsory with the ceremony of life, but in essence, morality is entirely determined in the spirit of self-conscious and voluntary without attachment or duress.

2.3.2. Responsibility and Obligation of Lay Followers

In the *Sigālaka Sutta*, at Rajagaha, the *Buddha* had pieces of advice for the laity. When the *Buddha* was going for alms-food he saw *Sigālaka* paying homage, with wet clothes and hair and joined his palms, pointing in different directions: east, south, west, north, nadir and zenith according to the teaching of the father when his father was alive because *Sigālaka* was very respectful of his father's words. But, the *Buddha* said that this was not the right ways to respect the six directions according to the *Ariyan* discipline. He asked the *Buddha*, how should a person pay homage according to *Ariyan* discipline? Then the *Buddha* taught *Sigālaka* about renouncing the four defilements of action,⁶⁹ by not doing evil from four causes, by not following the six ways of wasting material through avoiding the fourteen evil ways that the *Ariya* disciple covers the six directions, and by doing so, will become the conqueror of both worlds, so that all will go well with the people in this world and the next. The six doctrines as the six directions mentioned namely: the eastern direction denotes between parents and children, the southern direction denotes between teachers and pupils, the western direction denotes between wife and husband, the northern direction denotes between friends and companions, the nadir direction denotes between employees

⁶⁹ Bhikkhu Ñāṇamoli original (tr.) & tr. ed., revised by Bhikkhu Bodhi. *The Long Discourses of the Buddha*, Boston – USA: Wisdom Publications, 2009, p. 462.

and employers, and the zenith direction denotes between the man and ascetics and Brahmins.

2.3.2.1. Between parents and children⁷⁰

The *Buddha* identified and emphasized the relationship of the family by encouraging everyone to maintain a strong family relationship with each other, living together with respect for personality and being shown through the responsibilities of the family. There are five ways children should take care of their mothers and fathers as the eastern direction. He laid down five precepts that children should follow:

1. Supporting his parents now
2. Performing duties incumbent on them.
3. Keeping up the family tradition.
4. Being worthy of my heritage
5. After my parent's deaths, distributing gifts on their behalf.⁷¹

On the contrary, parents must treat their children with 5 things as follow;

1. Restraining him from evil deeds
2. Exhorting him to do virtuous deeds
3. Training him to a profession.
4. Arranging a suitable marriage for him.
5. In due time, handing over his inheritance to him.⁷²

2.3.2.2. Between teachers and pupils⁷³

The relationship between teachers and students is highly appreciated in Buddhism. There are five ways which pupils should make for their teachers as the southern direction. The *Buddha* taught five ways to be applied to students:

1. Rising from his seat in salutation.

⁷⁰ T. W. and C. A. F. Rhys Davids (tr.), *Sacred Book of the Buddhists: Dialogues of the Buddha*, vol. IV, part III, pp. 180-181.

⁷¹ Bhikkhu Ñāṇamoli original (tr.) & tr. ed., revised by Bhikkhu Bodhi, *DN.*, op. cit., p. 467.

⁷² *Ibid.*, p. 467.

⁷³ T. W. and C. A. F. Rhys Davids (tr.), op. cit., p. 181.

2. Waiting upon the teacher.
3. Being attentive to learn.
4. Rendering his teacher personal service.
5. Mastering the skills they teach.⁷⁴

In contrast to these five ways, teachers must have to reciprocate towards pupils:

1. Training the pupil in thorough instruction.
2. Making the pupil grasp surely what is well held
3. Thoroughly instructing the pupil in the lore of every art.
4. Recommending well of the pupil among his friends and companies.
5. Providing them for his safety every quarter.

2.3.2.3. Between husband and wife

In order to maintain the long and happy family life between husband and wife, the *Buddha* taught five ways which a husband should minister to his wife as the western direction

1. Honouring his wife
2. Not disparaging her
3. Faithfulness.
4. Hand over authority to her.
5. Providing her with necessary adornment.

On the contrary, the wife must also reciprocate by five obligations to her husband:

1. Well performing her duties.
2. Showing her hospitality to the kin of both families.
3. Faithfulness.
4. Protecting the husband's wealth
5. Being skilful and diligent in discharging all her business.⁷⁵

⁷⁴ Bhikkhu Ñāṇamoli original (tr.) & tr. ed., revised by Bhikkhu Bodhi, *DN.*, loc. cit., p. 467.

⁷⁵ *Ibid.*, p. 467.

2.3.2.4. Between friends and companions⁷⁶

The *Buddha* gave five methods to behave in friendship. There are five ways which friends and companions as northern direction. He must fulfil his gifts to a friend with five things as follow;

1. Generosity with a friend.
2. Courtesy.
3. Benevolence.
4. Treating them as he treats himself.
5. Using kindly words.

In contrast, his friend also responded to him in five ways:

1. Protecting him when he is inattentive
2. Guarding his property.
3. Becoming a refuge in danger.
4. Not forsaking him when he is in trouble.
5. Taking consideration for his family.⁷⁷

2.3.2.5. Between employer and employee⁷⁸

The *Buddha* taught five ways between employer and employee. Employers should minister to employees.

1. Arranging their work according to their strength and capabilities.
2. Supporting them with wages and food.
3. Taking into consideration them when they are sick or ill.
4. Sharing with them delicious food.
5. Permitting them to leave their work at the right time

On the contrary, the employee must perform five obligations of duty to the employer such as:

1. Getting up before the owner.
2. Going to bed after the owner.

⁷⁶ T. W. and C. A. F. Rhys Davids (tr.), op. cit., p. 182.

⁷⁷ Bhikkhu Ñāṇamoli original (tr.) & tr. ed., revised by Bhikkhu Bodhi, *DN.*, op. cit., p. 468.

⁷⁸ T. W. and C. A. F. Rhys Davids (tr.), op. cit., p. 183.

3. Contenting with what is given.
4. Well working.
5. Establishing a good reputation for the owner.⁷⁹

In this way, an employee is protected, making it peaceful and fearless.

2.3.2.6. Between the man and ascetics or *Brahmins*

There are five ways in which a man should minister to ascetics and *Brahmins* as a zenith:

1. Kindness in the bodily actions,
2. Kindness in the bodily words
3. Kindness in the bodily thoughts
4. Keeping the house open to them,
5. Providing their bodily needs.

On the contrary, the ascetics and *Brahmins* ministered by him according to the zenith will respond in six ways:

1. They will restrain him from evil,
2. encouraging him to do good,
3. Compassionate towards him,
4. Teaching him what he did not hear,
5. Clarify what he heard,
6. Showing him the way to heaven.

In this way, the zenith is covered, making it peaceful and unbroken.

The *Buddha* taught these doctrines to *Sigalaka* as well as the teachings to all. These include establishing what has been knocked out or pointing the way for a person who lost the way, or bringing an oil lamp to a dark place so that those with eyes can see what is there. Therefore, the *Buddha* manifested the *Dhamma* in various ways with the ultimate goal of peace and happiness.

In addition to the teachings on lifestyle for laypeople, the *Buddha* also teaches life principles including the four defilements of abandoned action; depriving life, taking what is not given, sexual misconduct, lying. These are the four defilements of action that he

⁷⁹ Bhikkhu Ñāṇamoli original (tr.) & tr. ed., revised by Bhikkhu Bodhi, *DN.*, loc. cit., p. 468.

renounces. And the four causes of evil he restrains are; Evil action arises from attachment, it arises from an evil will, it arises from madness, it arises from fear. If he does not act out of attachment, malice, madness, or fear, he will not do evil from any one of the four causes. And the six ways of wasting material that he disobeyed are; Strong alcoholism and drug addiction are a way of wasting substances, haunting the streets at inappropriate times, attending fairs, gambling addiction, keeping bad companies, idle habits.⁸⁰

The *Buddha* mentioned four types of people that can be considered enemies in friendly guise:

1. The man who is considered a fake friend has four reasons: he takes everything, he wants a lot, what he has to do with fear, and he seeks his end.
2. A great speaker can be considered a false friend for four reasons: he talks about past favours, and in the future, he speaks empty goodwill sentences, and when need, must do something in the present, he begged inability thanks to some disaster.
3. The flatterer can be considered a false friend for four reasons: he agrees with bad deeds, he disagrees with good deeds, he praises of you in front of you, and he decries you behind you.
4. A fellow-spendthrift can be considered a false friend for four reasons: he is a companion when you enjoy strong drinks, when you haunt on the streets at an inappropriate time, when you regularly attend fairs and when you are passionate about gambling.⁸¹

On the contrary, the *Buddha* also mentioned these four types who can be seen to be loyal friends:

1. The person who is a helper,
2. The person who is the same in happy and unhappy times,
3. The person who points out what is good for you,
4. The person who is sympathetic.⁸²

In short, Buddhism is considered a religion of complete education. That education takes the five precepts as the main foundation for social justice. Buddhist education not

⁸⁰ Bhikkhu Ñāṇamoli original (tr.) & tr. ed., revised by Bhikkhu Bodhi, *DN.*, op. cit., p. 462.

⁸¹ *Ibid.*, p. 464.

⁸² *Ibid.*, p. 465.

only produces useful people for social politics but also forms a noble personality in each person. We think that the greatest virtue today is to save mankind, save the planet from the devastation of war and protect the ecology of the environment to ensure a full and happy life for all; they will bring humanity to a very high civilization. It is the rules of Buddhist morality that will forever exist as a humanitarian response, it will exist forever until humanity no longer suffering.

That humanistic philosophy has freed humanity from low desires and has made life more peaceful. If there are empires built on violence and power certainly, it will always be accompanied by suffering; but any country or any kingdom lives and follows these five good things, that country will be forever prosperous without violent.

Especially for the monks and nuns, by observing the minor, medium and major precepts, he is careful of the good deeds in his words and deeds. His livelihood is clean, good virtue and conduct, guarding the senses, he is mindful of awareness. He achieved the purity of body-speech-mind.⁸³ “*With fulfilment of moral conduct, he purifies his mind of lusts, of malevolence, of weakness and of sloth, of flurry and regret, and of doubt.*”⁸⁴ From the above-mentioned issues, we can say that observance of the precepts is aimed at eradicating unwholesome acts, building a moral and exemplary person in society, forming a peaceful and happy society for humans. This is the basic moral principle established by the *Buddha* for the well-being and liberation for oneself and one’s life in the present as well as in the future.

The role of Buddhist precepts is to make people free from all ties in life as well as avoid the unwholesome actions that people cause in society. When people live in the precepts (*Sīla*) and their bodies and minds become calm, there is no defilement of attachment, society becomes peaceful, and there are no problems of killing, stealing, or conflict, animosity as well as issues of personal moral degradation. In terms of the ecological environment, social people not only preserve the environment, trees, herbs, roads are clean and green but also protect and care for them with their own moral sense. As a result, society and the ecological environment are growing and lasting from our eyes and

⁸³ T. W. Rhys Davids (tr.), op. cit., vol. II, part I, p. 79.

⁸⁴ Ibid., p. 82.

hearts. As for education, Buddhist education surpasses life education because of its transcendence. Denoting an excellent educational method will eradicate all defilements in order to bring the ultimate bliss to human beings. From this perspective, the role of Buddhist education has made a great contribution to hunger in the present social development in many different ways.

We see that in a country or an organization without precepts, there will be many social evils such as; robbery, rape, murder, drinking alcohol, gambling, lies, corruption, etc. It is therefore certain that a Buddhist *Saṅgha* without *Sīla* will lose order and discipline. In the same way, the *Buddha* set out *Pāṭimokkha* to make the *Saṅgha* attains four things. 1) The Order has attained long-standing. 2) The Order has attained full development. 3) The Order has attained the chief greatness of gain. 4) The Order has attained great learning.

Observing the precepts makes the practitioner be more cautious in their words and deeds. Clean living, good qualities, protective Six-sense, mindfulness, achieving the purity of body, speech, and mind. Practitioners of *Sīla* also achieved five great benefits as in the Buddhist teachings. For the monks, the precepts are to hold up to tame, to subdue three of their *kamma* to attain peace and liberation. Having to understand the nature of precepts is to protect and nourish us. Our idea is to seek enlightenment; liberation is never away from the precepts that achieve.

Chapter III

CENTRES OF BUDDHIST LEARNING IN BIHAR

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The Buddhist education system was formed when the *Buddha* preached the first sermon to his five companions at Deer Park, Sarnath. If understanding education in the usual sense with the presence of the school. With what is needed as related documents and records, which is the systematic aspect of the school. According to the Buddhist viewpoint, after preaching and acquisition the first five disciples were initiated for the formation of the *Saṅgha* and also the beginning for the relationship between teachers and students in the Buddhist community. The relationship between teachers and students is also the formation of teaching and learning. The *Buddha* taught through his enlightening experience. In this context, Buddhist education is understood as a way to overcome ignorance (*avijjā*) to attain wisdom (*prajñā*) (3). Later, Buddhist education began when the Buddhist monasteries became centres of education not only for the training of spiritual practitioners but also for other common specialities of education.

After the *Saṅgha* was formed and gradually grown in a number of people to join, and the monasteries were considered as the first Buddhist learning centres, first of all to train and educate for the increasing of Buddhist community on the *Vinaya* and *Sutanta* were taught and instituted by the *Buddha*. Chronologically, with the creation of *Abhidhamma*, divisions of Buddhist Sects, along with the arising of *Mahāyāna* Buddhism, Buddhist education and scholarly activities received a great impetus. And this is the motivation to form monasteries that are not only places of practice but have become education and training centres in many ways. There is not only taught about doctrine, discipline, and sectarian issues of an academic nature, but also other arts and research subjects were included. Not only monks, but even laypeople are involved in Buddhist monastic education.

It can be said that Buddhist education developed into a complete system in many ways starting around the 5th century. Some of the most important centres of Buddhist learning in ancient India are as follows: *Nālandā*, *Vikramasīla*, *Vallabī*, etc.

Educational institutions are established and systematically like Buddhist monastic institutions. Some educational institutions were also established during the Buddhist period.

Gradually the great temples and places of practice began to act as educational institutions. For the sake of spreading the education and supported by kings. As time goes by, these places have organized the transmission of education for primary Schools and Universities. Students of different levels and from different countries were received free education. Education centres have attracted students from abroad i.e. China, Japan, Tibet and other countries in Southeast Asia.

Managements of Buddhist education centres are carried out on the principle of democracy. Typically, one of the monks who studied was the head of the organization. There are different heads for different departments; such as enrolment, tests, curriculum, dormitories, dining hall, buildings, medicine, library and various academic departments. However, these organizations are in the form of monasteries (*Vihāra*) and universities have formed the cultural spine of the country. Some important centres of learning about the Buddhist period that deserves special attention are the three universities in Bihar such as *Nālandā*, *Vallabhi*, and *Vikramasīla*.

3.1. *Nālandā*

*Nālandā*¹ was a *Mahāvihāra*, and also a large Buddhist University in ancient India of the kingdom of Magadha (now Bihar). *Nālandā* is a famous cultural and educational centre of northern India. It is located about fifty-nine miles southeast of Patna and seven miles north of *Rājagaha*, *Magadha*.² This is a centre of Buddhist learning from the 5th century CE to c. 1200 CE³. It has become a UNESCO World Heritage Site.⁴ Primarily it is a small village with nothing to boast about its educational importance. But gradually, it became prominent and growing.

¹ H.D. Sankalia, *University of Nālandā*; A.S. Altekar, *Education in Ancient India*, p. 260-72; S.K. Das, *The Educational System of the Ancient Hindus*, pp. 357-72; R.K. Mookerji, *The University of Nālandā*, JBRS., Vol.XXX, Pt.11, June 1944, pp. 126-59.

² J.B.Barua, op. cit., p. 28.

³ Charfe, Hartmut, *Education in Ancient India. Handbook of Oriental Studies*, 2002, 16. Brill. ISBN 9789004125568

⁴ Chandigarh's *Capitol Complex makes it to UNESCO's World Heritage List*. Economic Times. 18 July 2016. Archived from the original on 18 July 2016.

The ruins of *Nālandā* have been excavated near the village of Bargaon, 55 miles southeast of Patna at Bihar. It was famous even in *Buddha*'s days as a thriving town. Both the *Buddha* and *Mahāvihāra* frequented this place.⁵ Here, Asoka has built a Vihāra that serves as the nucleus for the university later on.⁶

The tradition of the *Nālandā* as an educational centre developed in stages and the first major effort towards the establishment of a university was made in 440 AD by *Kumargupta*.⁷ He built many buildings around central *Sanghārāma* and this work was continued by his successors, *Skandagupta*, *Purugupta* and *Narasimhagupta*. Harṣa *Siladitya*, the *Maukhari* kings and the *Pālas* contributed to the expansion and stability of this university.⁸

This place was the birthplace of *Sariputta*, the most talented and intelligent disciple of the Buddha. *Nālandā* was considered a pity and significant importance to Buddhist monks. Highly formal methods of Buddhist studies have helped inspire the establishment of major teaching institutions such as *Nālandā* and *Vikramasīla* which are often characterized as the leading Indian universities. *Nālandā* had expanded under the auspices of the *Gupta* Empire in the fifth and sixth centuries and then under Harsha, the emperor of *Kannauj*. Cultural traditions inherited from the Gupta era have grown and prospered until the ninth century. And the later periods gradually were waned, and the *Tantra* of Buddhism began to flourish and became most evident in eastern India under the *Pāla* Empire.⁹

At a time when the most prominent period was considered the highest peak, the university attracted scholars and students from near and far from various countries such as Tibet, China, South Korea and Central Asia.¹⁰ According to archaeological evidence, it was also recorded events related to the *Shailendra* dynasty of Indonesia, one of the kings who built a complex monastery architecture system. Most of the *Nālandā* accounts come from

⁵ A. Ghosh, *A Guide to Nalanda*, Delhi, Manager of Publications, 1939, p.2; R.K. Mookerji, op. cit., p. 556.

⁶ Taranatha (tr.), *History of Buddhism in India*, Motilal Banarsidass Publishers; (2nd ed.), 1990, p. 101.

⁷ T. Watters, op. cit, II, p.164. The name occurs on a seal discovered at Nālandā, See, MASI., No.66, p. 38.

⁸ Rev. H. Heras, *The Royal patrons of the University of Nālandā*, JBRS., Vol.XIV, 1928, pp.1-23; R.K. Mookerji, loc. cit., pp. 562-63.

⁹ Sukumar Dutt (1962). *Buddhist Monks and Monasteries of India: Their History and Contribution to Indian Culture*. London: George Allen and Unwin Ltd (Reprinted 1988). ISBN 978-81-208-0498-2.

¹⁰ Monroe, Paul (2000). Paul Monroe, *Encyclopaedia of History of Education*, Volume 1. Genesis Publishing. ISBN 978-8177550917.

works of pilgrims and archaeology from Asia such as Hsüan-tsang and I-tsing, they had travelled to *Mahāvihāra* in India in the seventh century. Vincent Smith remarked that “*a detailed history of Nālandā would be a history of Mahayanist Buddhism*”.¹¹ The journey records of Hsüan-tsang are the products of *Nālandā* and also the names of those who have contributed and developed the *Mahāyāna* Buddhist ideology.

According to some accounts of the great Ashoka King, there was a *Vihāra* currently building in *Nālandā* at the time he went there to see *Chaitya* of *Sariputta*. *Nālandā Mahāvihāra* was founded by King *Kumāra Gupta I* (413- 455 AD.). He had established the first monastery as a seminary, mainly for the training of Buddhist monks.¹² But it was not until the early fourth century AD. That *Nālandā* became famous for its education and fame. Although the importance of this place developed very fast until Fa-Hien visiting *Nālandā* did not have much educational significance. From 450 AD., during the reign of the *Gupta* dynasty, The University complex was built and occupied an area of 14 hectares. The true importance of *Nālandā* began and maintained at the peak of fame and glory for the next three centuries. That is evidence from the writings of Hsüan-tsang coming to *Nālandā*.¹³

Nālandā is considered to be the place with the highest, largest and most complete education system, with many learners enrolled and many teachers participated in the teaching, with the number up to 10,000 resident scholars¹⁴, 1,500 teachers and students as 8,500¹⁵ and until the time of I-tsing, the number had dropped to only 3,000.¹⁶ Especially, many students from other countries come here to study as China, Japan, Korea, Mongolia; Tukhara came to *Nālandā* to quench their thirst for learning.¹⁷ And the subjects were not only purely about Buddhist philosophy but also other subjects such as mathematics, astronomy, medicine, logic, philosophy, languages, etc. *Nālandā* became a true university with a system of admission and examinations methodically. The library system has also

¹¹ *Encyclopaedia of Religion and Ethics*, Vol. IX, p. 127,440.

¹² J.B.Barua, op. cit., p. 29.

¹³ Ibid., p. 28.

¹⁴ S. Beal, *Buddhist Records of the Western World*, Motilal Banarsidass Publishers, 2001, p.112. Hwui Li's information seems to be exaggerated. Hiuen-Lsang simply observes that there were some thousands of brethren residing at the place. Also see, T. Watters, op. cit., p. 165.

¹⁵ R.K. Mookerji, *The University of Nālandā*, JBRS., Vol.XXX, Pt.I, June 1944, p. 565.

¹⁶ Yijing J. Takakusu, *Record of Buddhist Religion*, Cosmo Publications, 2007, pp. 65, 154.

¹⁷ S. Beal, op. cit., pp. xxvii-xxxvi.

been fully developed with a large number of scriptures. *Nālandā* is also the place where trained famous Buddhists such as *Dhammapāla*, *Dhammakīrti*, *Śāntideva*, *Buddhabhadra*, etc.¹⁸

Nālandā University, in addition to being a place of teaching, is also a place of debate among the scholars of Buddhism and other religions. The study of the scriptures and the debate have brought Buddhist education to a high level, therefore, because the focus on this aspect has made Buddhism far away and lost its fulcrum in the popular class. And this could also be one of the reasons for the rapid decline of Buddhism in India after the onslaught of Turkish Muslims in 1193.¹⁹ The target of the devastation of Muslims are Buddhist groundwork, a series of universities and monasteries were burned and buried, Buddhism reached the end of the decline and the Buddhist educational system and academic has also ended. But while Buddhism was declared disappearing on the land itself, however, it survived and flourished on other lands in the region. According to the early tradition, the spread of Buddhism to any place, that place became a Buddhist monastery as well as the centres of Buddhist learning.

Buddhist education, in addition to catechesis, has maximized the development of logic subjects that can be used as a means of spreading, and it does not exclude subjects such as astronomy, mathematics and medicine that *Mahāyāna* monks in India are adept at. Buddhism has had a period of great development in China, but there has never been a Buddhist university with the full meaning of a university like *Nālandā* formed here. Although many sects are formed, the teachings are explained in many different respects, the issue of debate between Buddhists and other philosophical systems take place very vigorously, and these entire activities still takes place in the monastery itself. However, there are periods when monasteries are educational places not only for monks or Buddhists but also for all classes of people in society.

During this period monks were carefully trained in many areas of the monastery. Buddhist monasteries, in addition to teaching monks on the *Tipiṭaka*, also train them how to uphold and spread the doctrines, and establish a society based on Buddhist values.

¹⁸ J.B.Barua, op. cit., p. 33.

¹⁹ Ibid., p. 34.

3.1.1. The System of Architecture of the *Nālandā* University

Nālandā had one of the largest and most magnificent architectural systems of all Buddhist monastic facilities in the seventh century AD. in ancient India from the evidence of Hsüan-tsang, but also a reference depicted in an inscription of King Yasovarman of the following century, which refers to the monastery of *Nālandā* with a series of skyscrapers. Hwui-Li and Hsüan-tsang provide a lot of details here. “*All outside courts, in which the priests’ chambers are located are of four stages. Each stage has dragon-like projections and coloured eaves pearl (jewel)-red pillars carved and ornamented, richly adorned balustrades, etc.,*”²⁰ while the roofs are covered with bricks that reflect light in a thousand shades, they add to the beauty of the landscape. With the support of kings continually working on the architectural system of *Nālandā*, many of the sculptures became very perfect and beautiful. This great architectural masterpiece is located in a perfect natural setting. The land is diverse with ponds, with lots of blue lotus flowers and with delicate blue kanaka blooming everywhere with their crimson colours, while the mango gardens cheer the beautiful scenery with the nuance of their gratitude. All of that beauty of *Nālandā* is now gone beyond the mounds, scattered debris and broken rock images here and there.²¹

Thanks to the patronage of the kings of the Gupta dynasty (*Kumar Gupta, Taṭṭhaṅkata Gupta, Narasingha Gupta, Buddha Gupta*, etc.), then the monasteries were established and the area of *Nālandā* was greatly expanded. *Nālandā* is considered the pride of the Buddhist world. The excavations show that they were covered by an area at least one mile long and half a mile wide and nearly thirteen monasteries stood on campus during different periods. These monasteries form the main part of the University buildings. Hsüan-tsang mentioned that there are up to one hundred chairs or podium arranged daily for lectures and discussions. The scope of the study covers the topics of both Buddhist and Brahmanical studies, both ordained and secular, and learners must choose from among them.²²

²⁰ P.V.Bapat, op. cit., p. 158.

²¹ Ibid., p. 159.

²² Ibid., p. 158.

The location of the *Nālandā* University is a few miles from Rajagrha, it was excavated by archaeologists and discovered that it was placed in a museum. Among these findings is the University's official seal was engraved on stone with *Dhamma* wheels, next to a gazelle on either side, bearing the words: "*Venerable Community of Monks of the Nālandā Mahāvihāra*". The seal proves that the University is a unique organization consisting of a number of *Vihāras* that have been built.²³

The entire area of the University is marked by a large and strong wall surrounding only one gate. The University's centre has seven to eight large halls where students take courses and collective programs. In addition, there are three hundred research laboratories. Dr. Spooner said: "that as a brick building, these buildings have outperformed any modern buildings I have seen in recent years." The design of the unique buildings and sculptures and architecture of this period is clearly reflected in the *Vihāras* of *Nālandā*. The entire buildings were built according to a streamlined plan and even today the ruins of *Nālandā* are a powerful demonstration of engineering art.

In addition, Hsüan-tsang provided a narrative, where there are more than ten cisterns, where students show off their familiar feats. Besides, there is a large nine-story building for the library. In general, the library is called *Dhammagāṇjī*. It is covered with huge, multi-storey library buildings; the library has a collection of rare books about various religions, arts, sciences and crafts. Three of which have fancy names: *Ratnodadhi* (Sea of Jewels), *Ratnasagara* (Ocean of Jewels) and *Ratnaranjaka* (Jewel-adorned), According to Tibetan Legends, these great libraries were turned to ashes by the wilful action of an infuriated incendiary, a Turuska²⁴

Students often live in hostels and have elaborate arrangements for their residence. Chambers will be provided for students with sleeping chairs, separate rooms for hooking, and lighting. There is a large kitchen for cooking purposes and free food, clothing, education, and medicine. At the gate, there was a teacher in charge of the university entrance checking, designated Dwar Pandit.²⁵

²³ P.V.Bapat, loc. cit., p. 159

²⁴ Ibid., p. 158.

²⁵ Ibid., p. 30.

3.1.2. Organizational Structure System

Although the university was a centre of *Mahāyāna* Buddhism, it was in fact a monastery of higher studies of all the long-known arts and literacy. The curriculum is based on traditional *sūtra* and *śāstra* research but has added five *vidyās* or practical research on liberal discipline.

As Hsüan-tsang said, Brothers are often gathered together to test their intellectual abilities to eliminate worthless things and promote intelligent people. Those who give the good points in philosophy, and put forth subtle principles in their proper place, those who are ornate and sharp in subtle differences, riding rich elephants preceded and followed by a series of attendants. But for those whose religious teaching was futilely provided, those who were defeated in the discussion, those who lacked doctrine and redundancy in words, misled their consciousness while keeping the word. Their faces quickly turned red and white, their bodies covered with mud, and they were chased away in the wildernesses or thrown into ditches.²⁶

Sanskrit was the means of teaching and *Nālandā*'s contribution to the development of Sanskrit literature was enormous. The habits of everyday life are governed by a clepsydra.²⁷ Residents of the monasteries have their own scholarly hierarchy.

Interestingly, the general affairs of the university were run by a democratic body of the students themselves. Despite its large size and quantity, the university's works, from the annual assignment of rooms to the trial and punishment of criminal acts are managed by all students according to the civil principle. Recognizing the principles that the cause of discipline in students is best promoted by boldly leaving it in their hands is consistent with the updated pedagogical ideals.²⁸ Funds and finances are also democratically managed, although the right to spend is invested in the hands of the operator.²⁹

The university's organizational structure provided a complex and authoritative management framework needed to oversee the education of thousands of students in a variety of fields. The joint head of the executive committee is the abbot, assisted by two

²⁶ T.Watters, op. cit., I, p. 162.

²⁷ J.Takakusu, op.cit., pp. 145-46.

²⁸ R.K. Mookerji, op. cit., p. 570.

²⁹ Ibid., p.132.

councils, an academic council and another administrative council. The main responsibility of the academic council is to regulate admissions, modification of syllabus and assignment of work to different teachers. It was also in charge of the library.³⁰ The construction and repair of the monastery's headquarters, the distribution of food, clothing, medicine, room allocation, and assignment of duties for the monastery were within the sights of the administrative council. It was also financed and takes steps to realize revenue from monastic lands.

Students' needs for boarding, accommodation, and clothing have been taken care of by the university. To maintain this huge facility has generated revenue for about two hundred tax-free villages.³¹ *Nālandā* University had no choice but to be interested in promoting agriculture as it was unable to buy the bulk of the consumer goods required by its residents on a daily basis.

This large residential university has many affiliated colleges. This is clear from unearthed seals.³² Royal backing and public interest made the university self-sufficient and a rewarding place for higher learning and research, until the twelfth century, when Islamic invaders were led by Bhakhtiyar Khilji destroyed it completely. From *Tabaqat-i-Nāṣiri*,³³ We learned that buildings were levelled, libraries burned and monks massacred.

3.1.3. The System of Education, Philosophy and Literature

The main educational method is guidance small groups of five or six students under the care of a teacher. The students not only listen to the lectures of the most eminent monks (there are hundreds of lectures per day)³⁴ but also engage in ongoing discussions. Formal debate plays an important role in the educational system in *Nālandā*. Hsüan-tsang, He gave a vivid description of the glory and importance of this ancient cultural chair and described it as follows: with a few thousand people, who are the most capable and talented. Their difference is so great at present; the popularity and influence have quickly spread through

³⁰ The libraries of *Nālandā* were renowned for their collections, which included works and copies of *sūtras* and *sāstras*.

³¹ J. Takakusu, op. cit., p. 65.; see S. Beal, op. cit., p. 122.

³² R.K. Mookerji, op. cit., p. 144.

³³ Elliot and Dowson, *History of India*, II, p.306. See also, S.C. *Vidyabhusana*. op. cit., p. 516.

³⁴ S. Beal, loc. cit., p. 112.

remote areas. Their behaviour is pure and very obeying the rules of ethical disciplines sincerely and seriously. The rules of this monastery are strict and all people are obligated to obey.

All learners participate in the discussion from morning to evening. Old and young people help each other. The time of the day is not enough for them to discuss each other with insightful questions. Those who are unable to understand the *Tipiṭaka* are given very little respect and they are supposed to hide themselves to the end. In this narrative, almost all learners who aspire to gain popularity quickly in the discussion come here in countless ways to resolve their doubts, and then their lines of wisdom spread far. He also mentioned a long list of famous teachers living in *Nālandā* and not only taught but also composed many valuable works.

All courses covered most subjects from different disciplines at *Nālandā*. Although this is the centre of *Mahāyāna* Buddhism, all Courses offered include instruction in Philosophy, Logic, Tantra, Vedas, Medicine, Grammar, Philosophy, Law and Astronomy, and practical science. Besides, there is a comparative research scope of all religions. For a true philosopher investigator, a depth study of all religions before performing any research work is deemed necessary.

It would be very surprising to see, here providing free education to ten thousand students in ancient lands by comparing unsuitable spending relative to modern education. In fact, the responsibility of education is the responsibility of both the state and the people. Hsüan-tsang also provides us with information about learning methods according to Indian educational institutions. Sanskrit grammar is one of the basic studies of a scholar. I-tsing said: “*The old translators (of Sanskrit into Chinese) seldom tell us the rules of Sanskrit language... I trust that now a thorough study of Sanskrit grammar may clear up many difficulties we encounter whilst engaged in translation.*”³⁵

Hsüan-tsang described the systematic way in which the study of grammar was directed clearly; from commentaries like *Yashomitra* that Panini’s grammar constitutes a fundamental part of the training of a scholar. He mentioned the grammar jobs that a scholar

³⁵ I –Tsing, *Record of the Buddhist Religion: As Practised in India and the Malay Archipelago* (A. D. 671-695), Forgotten Books, 2018. p. 168.

is required to study, namely: *Panini's sutras*, *Dhatupatha*, *Astadhatu*, *Unadi-sutras*, *Kasikavrtti*, *Curni*, *Bhartrhari's Sastra*, *Vakyapadiya* and *Pei-na* or *Bedavrtti*.³⁶ He also said that “devote themselves to logic (*Hetuvidya*) and metaphysics (*AbhiDhamma-kosa*). In learning the *Nyaya-dvara- arka-sastra*, they rightly draw inferences (*anumana*); and by studying the *Jatakamala* their powers of comprehension increase.”³⁷ The book of *Record of the Buddhist Religion* mentions that: “The priests learn besides all the *Vinaya* works and investigate the *sutras* and *sastras* as well. They oppose the heretics as they would drive beasts (deer) in the middle of a plain and explain away disputations as boiling water melts frost.”³⁸

Besides, he also mentioned two traditional ways that people can achieve great intellectual power. Firstly, by repeating with memory, intelligence is developed; secondly, the alphabet arranges one's ideas. This way, after practising for ten days, the learner feels his thoughts rise like a fountain, and can memorize anything he has heard easily without having to repeat. “This is far from being a myth, for I myself have met such men.”³⁹

On admission issues: To be admitted to *Nālandā*, you must pass an oral test and must pass a very strict test. This is done by one or more professors who are called *Dvār Panditas* at the entrance hall. Admission to the University is limited to those who have the background needed to pursue higher education. Learners are required to be proficient in Sanskrit because it is necessary for research as well as the means of instruction. Chinese monks who came to India to study higher Buddhist philosophies had to go to Java and improve their *Sanskrit*. Hsüan-tsang reported that foreign students have only 20 per cent managed to pass difficult exams. Among Indian students, only 30 per cent manage to pass and be admitted to study. Required standards are very high. There are no barriers to caste, religion and nationality in the Buddhist spirit.⁴⁰

According to some estimates that the University of *Nālandā* became famous thanks to the ‘Discussion School’, an older monastic educational tradition, for *Kathas*, an

³⁶ P.V.Bapat, op. cit., p. 157.

³⁷ I –Tsing, op. cit., pp. 176, 77.

³⁸ Ibid., p. 181.

³⁹ Ibid., pp. 182-83

⁴⁰ J.B.Barua, loc. cit., p. 30

organization of primitive monasteries as having seen. The school not only attracts learners from all over India, but also from various countries. Here Discussions are not restricted to the Scope and free-spoken in each opinion.⁴¹

At the end of the academic program, the academic degree is awarded based on the status and qualifications of the substitute. The daily time table is adjusted by using clepsydra (water meter), a container consisting of a large bowl of water with a smaller perforated hole floating in it, each time soaking a smaller bowl of only one-quarter hours are announced by a blow to a drum. A working day for teachers and students is eight hours.

According to Alexander Berzin, He clearly stated the following things: In the *Nālandā* University Curriculum, the Tibetan tradition was followed and taught about: Sarvāstivāda *Vaibhāṣika*, *Sarvāstivāda Sautrāntika*, *Mādhyamaka*, the philosophy of *Mahāyāna* of *Nagārjuna* *Cittamatra*, the theory of *Mahāyāna* of Asa.

The *Nālandā* University curriculum contains almost the entire range of world knowledge available. Courses are drawn from all areas of study, Buddhism and Hinduism, sacred and secular, foreign and indigenous. Students diligently study science, astronomy, medicine, and logic as they apply to metaphysics, philosophy, *Samkhya*, *yoga-shāstra*, *Veda*, and Buddhist scriptures. They study the philosophy of further nations. Only a few of the objects are considered mandatory. The study of *Mahāyana* is compulsory for Buddhists. Among the optional subjects, logic is important. Acceptable logical systems for different schools of thought are also studied. Learners can also study the doctrines of 18 other Buddhist sects and they can also study secular subjects such as science, medicine, commerce, administration, astrology, fine arts, and literature. Six Hindu philosophical systems (the six assistants of *Veda*) are also taught. Learners can study the *Hinayāna* form of *Theravāda* Buddhism. The Chinese monk I-Tsing (675-685) wrote that discussion and governance issues in *Nālandā* would require gathering and agreeing on the decisions of all the council members, as well as the resident monks.

If monks or learners violate the school rules, they will gather to discuss the matter. Then they will ask the officer, *Vihārapāla*, to circulate, and report the matter to the resident monks one by one with clasp their hands together. If there is opposition from a monk, it

⁴¹ P.V.Bapat, op. cit., p. 156.

will not pass. There is no use of beating to notify a person's case. If a monk does something without the consent of all the residents, he will be forced to leave the monastery. If there is a difference of opinion, but this problem is persuasive, it will apply.

Hsüan-tsang also wrote: The lives of everyone here abide by the laws naturally by the most serious and strict habits. Therefore, for the seven hundred years of the monastery, there were no men contrary to the rules of discipline, so, with respect and reverence, the king signed and delivered revenue from one hundred cities to pay for the maintenance and development of religion.⁴²

3.1.4. Contribution of Patronages, Teachers and Learners

The formation and expansion of *Nālandā Mahāvihāra* were founded by King *Kumāra Gupta I* (413-45 AD.). He built the first monastery as a university to train mainly Buddhist monks. This place is considered a research centre for Buddhist monks. And later this centre was expanded by sponsors like Gupta Kings *Buddha Gupta* (455-467), *Tathāgata Gupta* (467-500), *Bālāditya* (500-525) and *Vajra* (525-?). The university spreads over a large campus with several Vihāras and hostels. Emperor Harshavardhana (606-647 AD) and *Pāla* kings in East India (8th century AD) continued to extend their patronage to this centre. During the *Pāla* period, many monasteries developed quickly and thrived in central India.⁴³

Some evidence shows that many different positions operating in eastern India under *Pāla* are considered to form a network, a group of organizations that are linked together. It is common for great scholars to move from one location to a different position system. During the *Pāla* period, *Nālandā* did not stand out individually, because of the other *Pāla*'s establishments “must have drawn away from a number of learned monk-teachers from *Nālandā* when all of them came under the aegis of the *Pālas*.”⁴⁴

During his time in India, Hsüan-tsang studied Indian philosophy, both Buddhism and Brahmanism at several monasteries, under famous contemporary Indian teachers. He specifically mentioned famous educational institutions in India. At *Nālandā*, Hsüan-tsang

⁴² J.B.Barua, op. cit., p. 232

⁴³ Ibid., p. 29

⁴⁴ Ibid., p. 29

studied the philosophy of *Yoga* under the leadership of that organization, *Silabhadra*, for about five years or more. With the full addition of schools, lecture halls, libraries, admission rules and attendance of lectures, behaviour and discipline with penalties for violating these, and a complete academic governance system, it is a vast monastic university complete system. Hsüan-tsang refers to the number of teachers as 1,500 and the participants as 10,000 like mentioned above.⁴⁵

Scholars were trained at *Nālandā* such as *Santarakṣita*, *Padmasambhava*, *Kamalaśīla*, *Kumārajīva* and *Paramārtha* came to Tibet and China and contributed greatly to the diffusion of Indian culture. Among the most famous are *Dhammapāla*, *Śilabhadra*, *Chandrapāla*, *Guṇamati*, *Sthiramati*, *Prabhamitra*, *Jinamitra* and *Jñānachandra*.⁴⁶ Even *Nāgārjuna*, *Aryadeva*, *Rāhulbhadra*, *Asanga*, *Vasubandhu* and *Dinnaga* are affiliated with *Nālandā* University.⁴⁷ The special feature of *Nālandā* is not only at the centre of all branches of higher knowledge but also in gathering at a centre of available institutions on all subjects of study.⁴⁸

Monks and learners have lived a disciplined and clean life in *Vihāras*. I-Tsang mentioned the names of many famous teachers he met and talked to, and said, I am always happy that I have the opportunity to gain knowledge from them, which otherwise I would never have now I can refresh my memory on my previous research by comparing old notes with new ones. Some famous teachers like: *Nāgārjuna*, *Aryadeva*, *Vasubandhu*, *Āsanga*, *Sthiramati*, *Dhammapāla*, *Silabhadra*, *Sāntideva*, *Sāntarakṣita*, *Padmasambhava*, *Kamalasīla*, *Bhaviveka*, *Dignāga* and *Dharmakīrti*. Therefore, it has attracted students from far and near. And this is considered an associated honour of the University of *Nālandā*.

Nālandā University Institute was once an international centre of study. Many saints and monks from other countries like China, Mongolia, Tibet, Korea, etc. have come to study here. In the seventh century, Hsüan-tsang stayed in *Nālandā* for more than 5 years to study with the great master *Silabhadra*. I-tsing (635-713 CE) used to stay over 10 years to study

⁴⁵ P.V.Bapat, loc. cit., p. 156.

⁴⁶ J. Takakusu, loc. cit., p.185 gratefully observes: 'I have been very glad that I have had an opportunity of acquiring knowledge personally from them, which I should otherwise have never possessed'

⁴⁷ Taranatha, loc. cit., pp. 106, 123, 131, 167, 171, 182.

⁴⁸ R.K. Mookerji, op. cit., p. 567.

the *Vinaya*. He was a Chinese monk in Tang Dynasty. Records of his travels have contributed to understanding the world of the ancient kingdom of Srivijaya, as well as providing information about other kingdoms on the route between China and the *Nālandā* Buddhist University in India. He also made several translations of a large number of Buddhist sutras from Sanskrit into Chinese. *Prajñāvarma* from North Korea also studied in *Nālandā* for about 10 years. In general, *Nālandā Mahāvihāra* is the place to train so many talents that Chinese Buddhism as well as *Mahāyāna* Buddhism in Southeast Asia to be grateful. Hsüan-tsang and I-tsing brought to China a number of sizeable scriptures from the *Nālandā* monastery. In 716 B.C. *Subhākara*, from *Nālandā* to the Chinese capital he carried many Sanskrit texts and translated them into Chinese. During the Great Song Dynasty, many monks came to China, such as *Dānapāla*, *Dhammadeva*, also come from *Nālandā* University.

Most subjects are studied in *Nālandā*. The monks at *Nālandā* monastery or the students who reside there, all study the great methods, as well as works of the eighteen sects. Not only that, the works included in the teaching work such as *Vedas* and other books, *Hetuvidya*, *Sabdavidya*, *Cikitsavidya*, works on magic (*Atharva Veda*) and *Sankhya*, besides, they thoroughly investigated some miscellaneous works. Many people can explain classics, and many scholars including the Master of Law can explain those collections. *Silabhadra* alone studied and understood the whole numbers of classics.⁴⁹

The education system has a significant development in the art of writing. Along with reading books, students enhance their knowledge by listening to the lessons taught by philosophers and scholars. Each day nearly 100 lectures are taught by teachers and students are required to attend these talks. Practising wholeheartedly with lots of discussion and debate is common. The work of the monastery is divided between the two groups. One focuses on academic aspects and the other on administrative aspects including the management of ownership areas. A complex system of codes of conduct and disciplines has been established for the purpose of harmony and good relations among all people. This place has a very good financial system. From the onset of wealthy universities in different

⁴⁹ P.V.Bapat, loc. cit., p. 156.

shapes has poured in. The kings, emperors, merchants and ordinary people also contributed greatly to the smooth maintenance of the University.

The *Nālandā* Stone inscription of *Māladā* refers to *Nālandā Mahāvihāra* as the pleasant abode of the learned and virtuous *Saṅghas*; its inmates are learned and famous scholars for their knowledge of sacred lore (*āgama*) and art (*kala*).⁵⁰ From Life, we know that during the philosophical conference held by Emperor Har Hara in Kannauj, 1,000 eminent monastic scholars from *Nālandā* were present.⁵¹ Elsewhere, the same source tells us that there are 1,000 scholars at *Nālandā* who could interpret twenty canonical collections of *sūtras śāstras*; five hundred scholars can explain thirty collections and perhaps ten include the Master of Laws i.e. Hsüan-tsang, who could explain fifty collections but the rector of the university, *Sīlabhadra*, someone who studied and understood the whole number.⁵²

Most of the major universities at that time, not only attracted many famous figures in the country but also came from different countries. The names of foreign monk-scholars are attached to Buddhist history.⁵³ Sometimes, they face the dangers of the route, coming to India in search of authentic Buddhist texts and paying homage to the sacred relics. Fa-hien came by land for his purpose of collecting the *Vinaya* works.⁵⁴ Hiuen-tsang spent sixteen years travelling and studying at many Central Asian and Indian Buddhist Centres.⁵⁵

Immediately after his arrival, I-tsing spent ten years in the monasteries of eastern India, especially in *Nālandā* and specialized in *Vinaya* and *Sanskrit* grammar.⁵⁶ I-tsing in his memoirs mentions pilgrims who have visited India and studied in monasteries.⁵⁷ The most prominent among them as follows: Hiuen-Chiu (*Prakaśamati* Indian name) who mastered *Sanskrit* literature at *Jalandhara*. He stayed for many years at *Mahābodhi vihāra* and for three years at *Nālandā*.

⁵⁰ *Memoirs of the Archaeological Survey of Indian* No. 66, pp. 79, 81.

⁵¹ S. Beal, loc. cit., p. 177.

⁵² Ibid., p. 112

⁵³ T.N. Rarnachandran, *Buddhist India and the rest of the world*, JAHRS., Vol.XVIII, July 1947-April 1948, Pts.I-IV, pp. 1-25.

⁵⁴ J. Legge, op. cit., pp.10, 98-99.

⁵⁵ Chou Hsiang Kuang, *Indo-Chinese Relations: A History of Chinese Buddhism*, Indo-Chinese Literature Publications, 1955, pp. 251-63.

⁵⁶ J. Takakusu, op. cit., Int., p.xxxiii.

⁵⁷ S. Beal, op. cit., Intd., pp. XXxvii-xli; see also, H.D. Sankalia, op. cit., pp. 227-29.

Taou-hi, also known as Srideva, visited the *Mahābodhi vihāra* and stayed in *Nālandā* for several years, where he studied the texts of *Mahāyānic* and copied about four hundred chapters of sutras and *śāstras*. Sse-pin was fluent in ‘Sanskrit magic spells.’ *Aryavarman*, a Korean native who stayed in *Nālandā*, copied many sutras. Hiuen-Ta’i and Hiuen-hau, both Korean, visited the *vihāra Mahābodhi*. *BuddhaDhamma*, a *Tokhārian* studied at *Nālandā*, where I-ting saw him. Taou-Sing also called *Chandradeva* in Sanskrit visited *Nālandā*, although he studied the *Tripitaka Hinayāna* in a monastery located twelve stages eastwards from *Nālandā*. Tung collected a *Sanskrit* copy of Fa-hwa (Lotus of the Good Law) from the mid-India. Tang, a *Mahāyāna* monk, stayed in *Tamralipti* for twelve years, where he perfected himself in *Sanskrit*. Taou-lin called *Śilaprabha* in *Sanskrit* spent three years at *Tamralipti* to study *Sanskrit* and study *Kosa* in *Nālandā*. Hiuen-ta, studied *Sanskrit* and practised *śabda-śāstra* at *Tamralipti* for one year and stayed in *Nālandā* for ten years. Wou-Hing studied *Yoga*, *Kosa* and other works at *Nālandā*.

Hence, *Nālandā* is truly an international university. Races of different climates, habits and languages have been grouped together, not in conflict of arms, not in conflict of exploitation, but in the harmony of life, in intimacy and peace.⁵⁸

3.1.5. Decline of *Nālandā* University

As an outstanding goal of learning, *Nālandā* has developed and illuminated the country for centuries. For the development, expansion and perfection of Indian culture, *Nālandā* has made unique contributions. After a glorious career, *Nālandā* was a unique symbol of Indian philosophy, unable to escape the barbaric attack of the conqueror Muhammedan Bakhtiar Khilji in the late twelfth century AD.⁵⁹

Magnificent buildings and precious libraries are set in the burning fire and innocent monks and students are massacred. Thus, the light of learning was extinguished rapidly, and through the dynasties with all that was spiritual, pious, and noble in human life was suppressed forever.

⁵⁸ H.D. Sankalia, op. cit., p. 237.

⁵⁹ J.B.Barua, op. cit., p. 34.

Since the seventh century, Arab Muslim tribes have repeatedly attacked northern India from the northwest. Then Turkey's Muslim tribes under the label of expansion in the name of God launched violent wars and began to invade India. By the end of the twelfth century, they had annexed most of the Indian Territory. In the spirit of spreading 'extremism', they killed and beaten those who do not follow their religion, burned temples and cultural centres of the time.

In 1197, the Khaj Muslim tribes of Turkey, led by General Mohammad bin Bakhtyan, killed more than 8,000 monks and over 1,500 prominent professors of contemporary studies at *Nālandā Mahāvihāra* University. This was the first centre to train both the Buddhist studies and worldly subjects in Southeast Asia, and perhaps the largest in the world at that time. This monastery is also the place of training and residence of many famous saints, monks, commentators, philosophers from the fifth century under the Gupta dynasty.

The entrance of many *Vihāras* in the ruins of *Nālandā* University can be seen with a marked floor; the bow is the royal sign of *Guptas*. In the *Tabaqat-I-Nasiri* chronicle by Persian historian *Minhaj-i-Siraj*, it was reported that "thousands of monks were burned alive and thousands of monks were killed to disturb the Buddhism." The library burning continued for several months and "smoke from the burning manuscripts hung for days like a dark pall over the low hills." The invaders burned *Nālandā* and beheaded monks, as the monks prepared to have their meals. This was revealed in archaeological monuments showing that the food was abandoned very quickly.⁶⁰

The *Nālandā* Library is also home to many rare and precious books, dubbed the 'ocean of treasures' (*Ratna Saraga*), but unfortunately, when Islam devastated Indian culture, there was no respect. The intellectual heritage of mankind has cruelly burned down many sutras and interpretations of Buddhism in particular and the knowledge and experience of humanity in general. And until 1235, *Nālandā* was once again brutally beaten to death. Only more than 70 remaining monks left to flee to Nepal and Tibet.⁶¹

⁶⁰ J.B.Barua, loc. cit., p. 34.

⁶¹ Ibid., p. 35.

When Hsüan-tsang came here, he described the *Nālandā* monastery, in the face of the ruin, we felt like the fires of the Muslim militants with huge numbers of books still smouldering. The blood of the monks and the Buddhist men and women has forgotten that the downfall has made the red bricks redder. More than eight centuries have passed, the abandoned brick floor still stands as a reminder to us and generations, a painful affliction of the golden age of Buddhism destroyed and killed by fanatics.

According to Tibetan legend, the university and the library were repaired soon after by Muditabhadrā, a Buddhist sage. Unfortunately, the library was burnt down again by Tirthakā, the holder of *Nālandā*'s last power. Shakyashribhadrā fled to Tibet in 1204 at the invitation of the Tibetan translator Tropu lotsawa (*Khro-phu Lo-tsa -ba Byams-pa dpal*). A number of ruined structures survived. The known and excavated ruins spread over an area of about 150,000 square meters. The excavated ruins of *Nālandā* have been preserved in a museum of the Indian government.

In 1235, a Tibetan translator *Chag lotsawa* visited this place, he saw it damage and loot, with a 90-year-old teacher named *Rahula Shribhadrā*, instructing a class of about 70 students. During the time *Chag lotsawa* was there, an attack by the Turkish soldiers forced the remaining students to flee. The destruction of temples, monasteries, learning centres in *Nālandā* and other places in northern India is considered to be the cause of the collapse of ancient Indian scientific thought in many different fields. "Remnants of the debilitated Buddhist community continued to struggle on under scarce resources until 1400 AD., when *Chagalarājā* was reportedly the last king to have patronized *Nālandā*."⁶²

According to Mr. R.C. Mitra, the fifth cause is degeneration and degeneration from within the *Saṅgha*. This cause is not a decisive factor; it can only be a secondary cause of Buddhism in India. In every age, every country, every Buddhist community, there are rogue elements, taking advantage of the Buddhist monk form even when Buddha was still in the world, because those who did not voluntarily obey the precepts of a monk, so the Buddha laid down rules to help the monks and nuns to behave properly, seeking enlightenment

⁶² J.B.Barua, loc. cit., p. 35.

ideal. Therefore, since the *Saṅgha* has also experienced many ups and downs, but because of that, his teachings have not been weakened.⁶³

3.2. Odantapurī

The Buddhist University of *Odantapuri* was also called *Odantapura* or *Uddandapura*. *Odantapuri Mahāvihar* was founded by King Dhammapāla of *Pāla* Emperor in the 8th century.⁶⁴ This monastery is considered to be India's second-oldest University as well as India's *Mahāvihāra* s after *Nālandā* University and is located in Magadha. It is the ancient city of *Odantapura*, today called 'Bihar Sharif' of the current state of Bihar in India.⁶⁵

R.K.Mookherji said: very few people know about this university, although in the time of *Abhayakara Gupta*, there were 1000 monks here.⁶⁶ During the decline, *Nālandā* and *Odantapuri Mahāvihāra* University were erected by some *Gopāla* or *LokaPāla* who ascended the throne in Bengal around 730 AD.⁶⁷ They expanded *Odantapuri* University by endowing it good freedom of Brahmanical and Buddhist works.⁶⁸

This educational centre flourished for 400 years until the twelfth century. Basically, it was one of the sixth universities in ancient India founded primarily for the purpose of evangelizing Buddhist teachings. In addition, it is relatively a point of the lesser-known important education system in Bihar because we still know very little about this place. The sources mentioned here mostly come from books written by Tibetan and Chinese tourists during that period.

There are several theories that claim; *GoPāla*, the founder of the *Pāla* dynasty, built the new city of *Odantapura* in Magadha, perhaps in his mind that it should develop into a Buddhist learning centre like *Nupt's Gupta*s. So, based on the ideas and formation of the

⁶³ R.C. Mitra, *The Decline of Buddhism in India*, Shantiniketan, 1954.

⁶⁴ Sen, Sailendra, *A Textbook of Medieval Indian History*, Primus Books, 2013, p. 34.

⁶⁵ *Report of the Archaeological survey of India*, Viii p. 75; also see Dey. N.L. *The Geographical Dictionary of Ancient and Mediaeval India*, p. 208.

⁶⁶ F.E. Keya, *Ancient Indian Education*, p. 595.

⁶⁷ *Ibid.*, p. 106.

⁶⁸ R.K. Mookerji, *op. cit.*, p. 596.

previous monasteries, he founded a *Mahāvihāra* here only about six miles on foot from *Nālandā*. There is a Tibetan legend this monastery was built on a miraculously dry lake.⁶⁹

Odantapura is considered one of the great *Mahāvihāra* s (monasteries) that grew up during the *Pāla* period in ancient Bengal and Magadha such as *Nālandā*, *Vikramasīla*, *Odantapuri*, *Somapurā* and *Jaggadala*.⁷⁰ These monasteries form a network of the education system; all of them were subjects to state supervision that developed a great educational system at the time. It seems from the evidence that the different chairs for Buddhist studies operating in eastern India under *Pāla* were considered to form a logical educational system together as a network of interconnectedness, a group of organizations linked together, thanks to this easy geographic location that often great scholars can easily move from one location to another position amongst organizations.⁷¹ According to Tibetan records, there are about 12,000 students at *Odantapuri*. *Odantapuri* is located at *Hiranya Parvat* Mountains and the *Panchanan* river banks.⁷² *Odantapurī Mahāvihāra* continued to be strong in Bihar till the beginning of the thirteen century. Other monasteries in the region like those were also famous centres of education spreading the holy knowledge both in India and abroad.⁷³

In its complete layout and structure, it existed and was rebuilt during the first half of the eighth century AD for the first Tibetan Buddhist monastery at *Sam-Yas*. In Tibet, *Mahāvihāra* was built according to its model in 749 AD.⁷⁴ *Mahāvihāra*'s life had to last four and a half years before being completely destroyed by Islamic soldiers. *Odantapuri* serves as a model and inspiration for Tibetan Buddhists. Tibetan sources indicate that in 749, *Sam-Ye* Monastery has modelled imitating it and some famous Tibetan scholars studied there. Here fell into decline in the 11th century, and it was probably looted and destroyed along with *Nālandā* in 1200 when Muslims under *Ikhtiyār al-Dīn Muḥammad Bakhtiyār Khaljī* invaded Bihar. During that time, *Sam-Yas* Monastery fell into ruin, but

⁶⁹ *The story occurs in Bu-ston's work. See Obermiller's Transition Part II, p. 157.*

⁷⁰ Vajrayogini: Her Visualization, Rituals, and Forms by Elizabeth English. Wisdom Publications. ISBN 0-86171-329-X, p. 15.

⁷¹ Sukumar Dutt, *Buddhist Monks and Monasteries of India: Their History and Contribution to Indian Culture*, Motilal Banarsidass Publishers Private Limited, Delhi, 1962, pp. 352, 3.

⁷² J.B.Barua, op. cit., p. 48.

⁷³ S.R.Goyal, *A History of Indian Buddhism*, Kusumanjali Prakashan, Meerut, 1987, p. 359.

⁷⁴ S. C. Das, (ed), *Analytic List of Contents*, p. 171.

even in 1874 when *Pandit Nain Singh*, one of Waddell's collaborators in his expeditions in Tibet, stayed in a time in buildings, a part of the buildings he still has some material evidence. His description of these ruins is like a simulation by Waddell.⁷⁵

Not many full descriptions of this facility are available in Tibetan legends so far. But they sometimes refer to this monastery as a place of study to visit or as a place of residence for some illustrious monks of the *Pāla* era whose myths about *Sam-Yas* Monastery life are truly Building on its model, some ideas can be inferred on the grand and elaborate architectural plan of the original from its Tibetan replica.

3.2.1. The System of Architecture and Education

Odantapuri Mahāvihāra existed long before the rise of the *Jagaddala Mahāvihāra*. The Buddhist University of *Odantapuri* is an architectural system of the university and also a large Buddhist monastery for monks and students from different regions. In the monastery, there is a large temple, four schools. Large universities and several other buildings, surrounded by a circular wall about a mile and a half tall, with the gates facing the main point, and along the top of the wall are many golden brick *chaityas* as places to sacrifice, which explorer Nain Singh counted 1030, and they seem to be covered with inscriptions in ancient Indian characters. Around the main centre is surrounded by assembly halls, with radiating monasteries leading to four small churches, facing the equally spaced four sides of the larger temple. Explorer Nain Singh emphasized that the idols and images in these temples are all pure gold, richly decorated with valuable fabrics and jewellery. Candles and pots are almost made of gold and silver. And on the walls of the temple are many large inscriptions in ancient Chinese and Indian letters. In the lobby of the main temple, to the left of the door is a giant replica of the Picture Wheel of Life.⁷⁶

According to some legends, the monastery at *Odantapuri* was built of gold which is said to be an achievement that was magically obtained by a Buddhist in the course of the Occult. Tibetan historian *Taranāth* recorded:⁷⁷ 'Between *Gopāla* and *Devapāla*,' the Sri *Odantapuri* temple was built. A *Tirthika Yogi*, with the character's purity, gained magical

⁷⁵ Waddell's *Buddhism of Tibet* (2nd ed., 1934), p. 267.

⁷⁶ Sukumar Dutt, op. cit., p. 355.

⁷⁷ Tārānatha, (ed.), *d Ges - dod-kun*, Benaras, 1964, pp. 192-194.

power somewhere near *Magadha*. His name is *Narada*, He wanted to perform the ritual with a corpse (*Sava-Sāadhanā*). In order to achieve this goal, he needs a strong, physically companionship companion, an astute mind, honesty and fluency in all craftsmanship and enough knowledge. He could not find any other person except a Buddhist *Upasaka* (layman). He asked the layman to assist him in the ritual with corpses. The layman replied I cannot be an assistant of a *Tirthika*. *Narada* said, you don't need to be a *Tirthika*, and by supporting me, you will find endless wealth. With that, you can spread your own religion. Then the layman said, I will go and ask the *Guru*, tell him everything and receive *Guru*'s permission and become *Narada*'s assistant.

When the ceremony was nearing completion, *Narada* said: When the corpse sticks out its tongue, you have to catch the tongue for the first time. You will achieve supreme success (*maha-siddhi*). Being able to catch it the second time will bring you intermediate success: being able to catch it the last time will bring small success. If you do not catch it even the third time, *Sava* will swallow us both up and then make the whole world empty. *Upasaka* failed in the first and the second. Then he sat down with his own mouth near the corpse, ready to catch the tongue with his own teeth. And for the third time the corpses stretched out its tongue, he caught it with his teeth. After that, the tongue becomes a sword and the corpse turns into gold. *Upāsaka* took the sword and rode the corpse. With the sword in hand, he started flying in the sky, *Tirthika* said, I did this for the benefit of the World. So give me the sword. *Upasaka* said, 'Yes, I will give you the sword after I see it properly.' So he flew to Mount *Sumeru* circled it along with four *dvīpas* and *Upadīpas*. In a moment he turned around and handed the sword to *Tirthika*. *Tirthika* said: You take the golden body. You can get gold from it so long as you do not touch the bones, but don't spend gold on evil things, like alcohol and women, you can use it for your own purposes and for holy missions.

If you do that, any part of the body you can cut off during the day will be replaced at night. After saying this, *Nārada* flew to heaven with the sword. And layman, with *vetāle* gold building *Odantapuri*'s giant *Vihar* *Odanta* means flying over; flying in the sky with its four *dvīpas* and seeing them with its own eyes. That's why he built the *Odantapuri Vihāra* follows its model (i.e. in *Sumeru*'s model along with its four *dvīpas* and looks with

its own eyes. That is the reason he built the *Odantapuri Vihāra* with its model. And the name *Upasaka* became *Unna Upāsaka*. This temple was not built by any king or minister.

The craftsmen and artists working to build the temple and its image were paid and nourished from the gold of *Vetāla*'s body. Only from this gold amount is sponsored and maintained by 5000 *Bhikkhus* and 500 *Upāsakas*. And this is the reason; he built *Odantapuri* monastery that follows its model (that is the model of *Sumeru* along with its four *dvīpas*). He knew that gold could not be used by others after his death, so he buried it in the earth with a prayer that it could benefit everyone in the future. He handed his *Odantapuri* to *Devapāla*. *Sumpa*'s account is the Foundation of *Odantapuri*, also based on the same legend. *Sumpa* said, at that time (i.e. between *GoPāla* and *DevaPāla*), a *Tāntrike* named *Nārada* wanted to perform the ritual with a corpse to obtain the sword's *siddhi*, met *Unne*, discuss with him and about to arrange for the ritual performance. They can turn corpses into gold. 'With that gold, *Unne* built *Odantapuri* near *Nālandā*, with a *Sumeru* model with four *dvīpas*. From the above account, it is clear that *Odantapuri* is built by *Dhammapāla*. The legend of *Bulgaria* is like that. At that time, at a good hour, religious rituals were performed on the child, i.e. *Dhammapāla*, the head of the arrogant snake stood up. *Gopāla* was angry, decided to cut it off, but a ring was shown to him, on which he beheld the characters of *Nāgas*. After that, he continued to worship and then devoted himself to the education of the child i.e. *Dhammapāla*.⁷⁸ Later growing up, he yearned and desired to build a more magnificent temple than everyone else and inquired Sooth Sayer about this matter. Sooth Sayers said that it was necessary to create a cotton wick of the ascetic, and *Brāhmanas* to bring back an oil burner from the place of repentance, ending to place the burning lamp before the tutoring god. If you have to address the plea, the *Dhammapāla*'s serpent will throw the lamp and way in which the temple must be built. This was done, but suddenly a raven threw the lamp into the lake. The young people were suffering, but at night the *Nāgas* of the year of the serpent came to him and said: I am the father, and I will make this lake exhausted. Thou will build the *Vihāra* there. To bring this, you must make sacrifices in seven weeks. This has been done accordingly. On the 21st day,

⁷⁸ *Sumpa, d Pag-b sam-ljon-hazr-jed*. S.C.Das, Calcutta, 1903, p. 111.

the lake dried up and at this site,⁷⁹ *Odantapuri* Monastery was built. According to some sources, it is possible to specify the existence of *Odantapuri* in the first half of the eighth century when it is mentioned that the first Tibetan Buddhist Monastery, *Sam-ye* in Sanskrit called *Acintya Vihāra*, was built in 749 after the model of *Ocantapuri Mahāvihāra*,⁸⁰ a lot of reputation at that time even in Tibet.

Based on the account of *Sumpa*, S.C.Das is located *Odantapuri* on a hill near the modern town of Bihar.⁸¹ A Tibetan scholar *Dge-dun-Chas' Phel* declared, "On the railway line from Patna to *Rajgir*, there is a station called Bihar Sharif. If looking at the Westward after arriving at the Station, we will see a mound. The ruins of *Odantapuri Vihāra*, this place is a famous Indian monastery and 'our *Sam-yas*' are modelled after it." There is nothing to prove that this is the location except the saying that it was so. Anyway, this mound is a place where *No-ro-pa* stayed and its name is *phullahari*. No doubt about that, in *Hiss-Namthar*, *Chaq lo-tsa - ba* said that: there is a hill at a distance of day's journey to the North of *Nālandā*. In the North of *Nālandā*, there is no other hill except this. Besides, the shape of the hill is stopping toward Tibet and this agrees with *Mi-la-raspa's* description.⁸²

3.2.2. The Teachers and Learners

The Buddhist University of *Odantapuri*, where at one time a thousand monks were in residence, was built before the *Pāla* dynasty. Under the *Pāla* kings, it thrived as a university, munificently endowed and much enlarged. It is said that the first Buddhist monastery built in Tibet was modelled on *Odantapuri*. The tradition of *Nālandā* was carried on by these Buddhist universities of later days, functioning till the eve of the Muslim conquest, and it seems that thereafter a good many scholars migrated from their ruins to Tibet and wrote some of their works there. They are included in the Tibetan encyclopaedia of Buddhist works, some in original Tibetan and others in translations from Sanskrit. The

⁷⁹ Bu-ston, *A History of Buddhism*, Obermiller English Translation, p-ii, p. 157.

⁸⁰ *Memoirs of the Asiatic Society of Bengal*, Vol. iii, p.10; Bandopadhyay Rakhal Das, *Banglar Itihas*, vol.11, p. 248.

⁸¹ D.Pag. - *be sam - ijon-bzar*, ed. S.C.Das, 1908, Index Cx 1ii

⁸² dGe-dun-chos-phel. *Guide to Buddhist Sacred places in India* (In Tibetan) Calcutta

Tibetan script itself was fashioned out of the old Indian script and the migrating scholars had little difficulty in acquiring the Tibetan language and in writing in its script.⁸³

Odantapura Mahāvihāra is the place where the names of some great and famous monks are associated in Tibetan legends. The most revered and illustrious of them is *Dīpankara śrījñāṇa* or *Atīsa* as Tibetans named him (980 – 1054 AD.) is the most famous.⁸⁴ He studied at *Odantapuri* for two years under a *Hinayentist Dhammaraksita* teacher. At the age of 19, he received sacred oaths from *śīlaraksita, Mahasenghika Acārya* of *Odantapuri*, who gave him the name of *Dīpankara śijñana*,⁸⁵ from this place *Atīsa* was passed on to *Vikramasīla* where he became the head of the institution and lived still started for Tibet.⁸⁶ *Abhaya karagupta*, the head of *Mahāyāna* School and a great writer who brought many books into Tibetan at *Odantapuri Mahāvihāra*. *Acharya Sri Ganga* was a student at *Vikramasīla* University as a professor at *Vikramasīlā* University, graduated from *Odantapuri* University, after that he joined *Odantapuri* and is considered one of the famous former alumni of this university.

There is no coherent history to show that this facility can be rebuilt from Tibetan legends, and so far they are known sources of information. However, one can surmise that under the founder and some of his descendants, it has become famous and flourished: at least one Tibetan myth has a number of the inmates of this monastery was given 12000, indicating that this was a large and prosperous facility.⁸⁷

Dr. R.K.Mookherji said:⁸⁸ “*Odantapuri* is known by its famous scholar named *Mitchhākara*, who came from Chatarpur in Bengal.” It seems that this university existed long before the *Pāla* kings came to rule in Magadha. These kings expanded the university by giving it a good library of Brahmanical and Buddhist works. Therefore, this monastery is modelled after the first Tibetan Buddhist monastery built in A.C. 749⁸⁹ under King *Khrig-*

⁸³ P.V.Bapat, op. cit., p. 161.

⁸⁴ It is so stated in the narrative of the life of *Atisa* in Book V, vol. I of the *Blue Annals*. See infra (under *Vikramasīlā*) for the life and career of *Atisa*.

⁸⁵ Das, s.C.Pag - San - jon – Zang, 11 p. 171.

⁸⁶ Roerich, translation, *The Blue Annals*, Book-v. Vol. 1.

⁸⁷ For this legend, see *Blue Annals*, Vol. II, p. 1, 31.

⁸⁸ F.E. Keya, op. cit., p. 596.

⁸⁹ *Memoirs of the Asiatic Society of Bengal*, Vol. iii, p. 10.; Bandopadhyay Rakhal Das, *Banglar Itihas*, vol.11, p. 248.

ron-dev-tsan on the advice of *Sāntarakṣita*. But it is a pity that the glory of *Odantapuri Mahāvihāra* cannot last long.

According to a Tibetan history of the *Kalachakra Tantra* “*dpal dus kyi ‘khor lo’i zab pa dang rgya che ba’i dam pa’i chos byung ba’i tshul legs par bshad pa ngo mtshar dad pa’i shing rta*,”⁹⁰ by the Sakya master *Jamgon Amye Zhab* (1597-1659) the seventh Sakya Trizin, it was mentioned that *Odantapuri* is governed by “*Sendhapa*”, the Tibetan’s allusion to a school of Buddhism *Śrāvakayāna*. According to Tibetan historian *Tāranātha*, King *Mahāpāla* supported 500 *rāvakaśaṅgha bhikṣhus* at *Odantapuri*. As a merger of this monastery, he built a monastery called *Uruvasa*, where he supported 500 *Sendha-pa* or *Sendhava Sravaka*.⁹¹ During the reign of King *Rāmapāla*, a thousand monks, both *Hinayāna* and *Mahāyāna*, lived in *Odantapuri* and sometimes even twelve thousand monks gathered there.⁹²

According to Peter Skilling, “*Sendhapa*” *Śrāvaka*-s could possibly be *Sāmmatīya*-s since the possible derivative of “*Sendhapa*” is from Sanskrit *saindhava* or residents of Sindh, where *Sāmmatīyas* were the predominant school.⁹³ *Tāranātha* links the monks of *Sendhapa* or *Sendhava Śrāvaka* at Mahabodhi in *Bodhgaya* to the *Singha Island*, i.e., Sri Lanka and other places.⁹⁴

3.2.3. Decline of Odantapurī University

The destruction of universities, not only was the *Nālandā* university completely destroyed but the *Odantapura* university a tantric Buddhist practice centre in *Maghada*, India was also destroyed and crumbled in 1198. According to the histories of *Dhammasvī*, a Tibetan monk who was also a historian who visited *Odantapuri* Monastery again in 1234, this monastery became the military headquarters of Islam. *Vikramshilā* Monastery a tantric

⁹⁰ Sen, Sailendra, *A Textbook of Medieval Indian History*, Primus Books, 2013, p. 34

⁹¹ Chattopadhyaya, Alaka and Chimpa, Lama, (tr.), *Tāranātha’s History of Buddhism in India*, Motilal Books UK, ISBN 8120806964. 2000, p. 289.

⁹² Ibid., p. 313.

⁹³ Skilling, Peter. “*The Saṃskṛtāsaṃskṛtaviniścaya of Daśabalaśrīmitra*”, *Buddhist Studies Review*, Vol. 4, No. 1, 1987: 3–23, p. 16.

⁹⁴ Chattopadhyaya, Alaka and Chimpa, Lama, (tr.), op. cit., p. 279.

predominant centre of study located in the eastern part of *Maghada*, had the same fate in 1235.

The university perished, along with *Nālandā*, at the hands of Bakbriar Khilji around 1193. *Neg-t sho* mentioned *Odantapuri* with its fifty-three monks.⁹⁵ It is said that the invaders mistook the University with its tall walls like a fortress. They think of Buddhist monks as “Shaven heads of Brahmin” as idolaters.⁹⁶ These ruins were visited again in 1912 by Alexandra David Neel, the famous Tibetan explorer, and scholar, on her fifth journey in Tibet.⁹⁷ Later, it was an abandoned site and successive fires destroyed the original buildings, although a few temples were still in good condition.⁹⁸ But by the end of the eleventh century AD.,⁹⁹ it went into decline.

According to Terenedit,¹⁰⁰ the emperor Magadha fortified the monastery and garrisoned some of the monks joined to repel the attackers. However, *Vihāra* with its rich collection was completely destroyed in 1199 AD.¹⁰¹ at the 38th year of *Govin-dapāladeva*, who ascended the throne in 1161 AD.

This can be inferred from a statement in a *stotra* (Hymn) composed by the Tibetan disciple of *Atisa*, *Nag-tsho* and dedicated to the memory of the master. It is entitled *Stotra* of eighty *Slokas*, in which *Atisa*’s life in different stages is presented. Describing his extraordinary influence and charisma in the monasteries in India where he lived, *Nag-tsho* mentioned *Odantapura* with fifty-three monks and *Vikramashilā* with about one hundred. But no matter how many people lived here, they were killed, when Ikhtiyar Khiliji’s soldiers attacked in 1198.¹⁰²

The horrific massacre and destruction are in historical records. The context is like all learning centres of the *Pāla* dynasty like *Nālandā* in its final years, *Vikramasilā*, *Somapurā* and *Jagaddala*, so on. The invasion of *Turaska*, spreading terror and panic all

⁹⁵ *Blue Annals*, vol. i, p. 243.

⁹⁶ J.B.Barua, op. cit., p. 49.

⁹⁷ *David-Neel’s My Journey to Lhasa* (Penguin Ed., 1940), pp. 275-76.

⁹⁸ Sukumar Dutt, op. cit., p. 356.

⁹⁹ Vidyabhushan, A.C.Pracin Bharater Sanskriti o Sahitya, p. 123.

¹⁰⁰ Schiefner, *Tāranatha’s History of Buddhism*, pp. 259-261.

¹⁰¹ D. Santosh Kumar, *Educational System of the Ancient Hindus*, p. 382.

¹⁰² Sukumar Dutt, loc. cit., p. 356.

over the towns and countryside of Bihar and Bengal, came in the following series of historical events: ¹⁰³

In 1175 *Ghiyas-ud-din Muhammad* of *Ghaznavids* led his first expedition to India. He appointed *Qutub-ud-din Aibek*, the most reliable of the Turkish officers, to be in charge of all his conquests in India. An officer belonging to *Aibek* brought along the banner of Islam further. He is *Ikhtiyar-ud-din Muhammad*, the son of *Bukhtyar*, the Turkish of *Khalj*. His appearance and ungainly construction, allowing him while standing upright with his feet, to achieve his ambition and merit, he joined service *Hijabr -ud-din Hasan Adil*, an adventure officer who conquered many battles.

Ikhtiyar-ud-din received some fears from him between the *Ganges* and *Sone*. From this advanced base, he led raids on Bihar and *Tirhut* and received a lot of loot which a large number of his own tribes were eager to serve under the leadership of a leader and joined him. With the joining of this power, he invaded Bihar, captured the capital *Udantapura*, killed Buddhist monks in its great monastery, and returned with his plunder, including the monastic library to obey *Aibek*, currently in the summer of 1193, established in Delhi. ¹⁰⁴

The entire devastated area is east of *Magadha* and north of *Bengal*, where the great *Pāla* monasteries still remain the last signs of Tantric learning of Buddhism. It was here that repeated images of looting of soldiers and fleeing of panicked people here. It is incapable of saying that the Afghan soldiers are unable to distinguish a Buddhist monastery, with its surrounding walls and tall towers, nor possible to say that they were confused among Buddhist monks with *Brahmana* priests. An onslaught struck at *Odantapura Mahāvihāra*. After a very long time, in 1243, a Persian historian *Minhaz* told the story of this attack, he witnessed it, which he reported in *Tabaquat-i- His Nasiri*: ¹⁰⁵

Some reliable people say that he, *Bukhtyar Khijji* arrived at the gate of Bihar fort with only two hundred horses and started the war by catching unexpected enemies. In *Bukhtyar's* service, there were two brothers with great intelligence. Their names were *Nizamuddin* and *Samsuddin*. The compiler of the book met *Samsuddin* in *Lakhanauti* (i.e. *Laksanavati* in Gaur in *Malda* district, north of Bengal) in 1243 AD and heard the following

¹⁰³ *Cambridge History India*, Vol. III (Turks and Afghans), p. 42.

¹⁰⁴ Sukumar Dutt, op. cit., p. 357.

¹⁰⁵ Elliot and Dawson, *History of India as told by its own Historians*, Vol. II, 1869, p. 306.

story from him, When *Bukhtyar* came to the fortress gate and the war began, two this intelligent brother was active in this army. *Mahammed Bukhtyar* with great strength and boldness entered the city gate and gained ownership of this place. Most of the residents of this place were killed and a large number of books were found there, and when the *Mahammadans* saw them, they urged someone to explain those content. But all the men were killed.¹⁰⁶ It was discovered that the entire fortress and city were study places *Madrassa*, in Hindi the word *Eihar*, i.e. *Vihāra* meant a College.

3.3. *Vikramasīla*

Vikramasīlā is located at Antichak village, Bhagalpur district, Bihar, about 50 km east of Bhagalpur and approximately 13 km northeast of Kahalgaon, a town in Bhagalpur district. It is accessible via an 11 km motorized road that diverts from the NH-80 at Anadipur, about 2 km from Kahalgaon. Some of the monasteries grew up during the *Pāla* period in Bengal and ancient Magadha.

Some of the *Mahāvihāras* erected during the *Pāla* period in ancient Bengal and Magadha. According to Tibetan sources, there are some outstanding *Mahāvihāra* s such as *Vikramasīla* and *Nālandā*, as well as a number of other universities that have gone through the peak but are still illustrious namely; *Sompura Mahāvihāra*, *Odantapuri*, *Jagaddala*, etc. The monasteries formed a system of links in education, all of which were sponsored and supervised by the state, among which these centres were considered together, forming a network, a group of organizations that come together, and it is common for great scholars to move from one location to another alternately.

Vikramasīla University was founded by King *Dhammapāla* (783-820) to recover the decline of studying in *Nālandā*. *Vikramasīla* competed directly with the University of *Nālandā* with over 100 teachers and more than 1,000 students listed in this university. This university is famous for its specialized training on the subject of Tantrism. *Atisa Dipankara* is the mastermind of the Sharma tradition of Tibetan Buddhism and one of the most popular graduates, who also revived Buddhism in Tibet.

¹⁰⁶ Sukumar Dutt, op. cit., p. 358.

In the eighth century, King *Dhammapāla* founded *Vikramasīla Mahāvihāra* on a hill by the banks of the Ganga River in Magadha near *Nālandā*.¹⁰⁷ *Mahāvihāra*'s architectural design is very unique. This *Vihāra* is surrounded by a strong wall. At the centre is a temple decorated with images of *Mahabodhi*. In addition, there are more than one hundred and eight temples on campus. King *Dhammapāla* established a number of rooms for the purpose of teaching and giving *Vihāra* large grants to maintain and provide free food and other essential needs for the lives of teachers and students.

The Tibetan scholar *Taranath* first noted the existence of this monastery, calling it *Vikramasīla Mahāvihāra*. According to Tibetan mythology, a *Yaksha* named *Vikramshil* was suppressed here, thus naming it. However, in India, it is probably best known as *Rajagriha Mahavihar*, which means royal university. This has been confirmed by the discovery of some evidence from metal from excavations.

The university attracted thousands of teachers and students from many parts of Asia. In terms of reputation and infrastructure, *Vikramasīla* is on par with *Nālandā* and *Odantapuri*, two other ancient Buddhist universities in Bihar. *Vikramasīla* is famous worldwide as *Vajrayana* Buddhism, practised through tantric disciplines. It was at this time that black magic and magic became the order of the times, affecting Buddhism. Like any modern university, *Vikramasīla* has an academic council, which usually handles daily tasks. The exchange of teachers and students between *Nālandā* and *Vikramasīla* was common in those days. And this is not surprising since King *Dhammapāla* is the Patron of both organizations.

3.3.1. Frame of Architectural Art of *Vikramasīla*

After being demolished, this place was abandoned and it remained hidden for centuries. It was discovered by a *Lakshmi Kanta Mishra* when he arrived at a mound in *Anitichak* village. He collected bricks from debris and sends them to the history department of Patna University. Later, several university students began excavating the Buddhist sites but significantly found nothing. In 1962, the Department of Archaeology of Patna

¹⁰⁷ Scott, David (May 1995), *Buddhism and Islam: Past to Present Encounters and Interfaith Lessons*. Numen. 42 (2): 141–155. doi:10.1163/1568527952598657. JSTOR 3270172.

University, along with India's archaeological survey, under the leadership of D.C. Verma, carried out a further excavation until 1969. ASI once again performed excavations between 1972 and 1982.¹⁰⁸ From two major projects, it has been exhibited a huge square monastery with a cross-shaped Stupa in its centre, a library building, and many small stupas. In the north of the monastery, several scattered structures including a Tibetan temple and a Hindu temple were found. It was one of the largest archaeological excavations in India.

The highlight of this site is a large stupa in the middle of the centre. Like many other venues of Buddhist conferences. The stupa is a sacred solid structure raised on the body or belongings of a Buddha or a famous monk, or to commemorate an event related to them. But some stupas are merely symbols created for worship by monks. A votive stupa is a miniature stupa erected by a devout person to be grateful to fulfil his desires. The main stupa was built for worship purposes standing in the centre of the square monastery. The central stupa, probably built of solid bricks and mud. This two-step stupa is shaped like a cross in the plan and is approximately 15 meters above the ground.

In each of the cardinal's four directions, there is a protruding chamber with ant ant and a *mandapa* separate pillar at the front. Each surrounding level is about 2.5 m high and two terraces are decorated with round walkways that can go around the building. The walls of both terraces are embellished with castings and terracotta panels that testify to the excellence of terracotta art thriving in the area during the *Pāla* period (8th to twelfth centuries), although they have been destroyed a lot. In the four compartments of the stupa, there is a giant stucco image of a sitting Buddha, which was found in place but the other one in the north, was replaced with stone images after the image of clay was damaged.¹⁰⁹

The panels depict the *Buddha*, and many Buddhist Bodhisattvas such as *Avalokiteshvara*, *Manjusri*, *Maitreya*, *Jambala*, *Marichi*, and *Tara*, scenes related to Buddhism, some social and hunting scenes, and several Hindu gods like *Vishnu*, *Parvati*, *Ardhanarisvara* and *Hanuman*. Some images of ascetics, yogis, preachers, drummers, warriors, archers, snake enthusiasts, etc. In addition, there are some animal images such as monkeys, elephants, horses, deer, pigs, lions, wolves, and birds, which are also depicted.

¹⁰⁸ J.B.Barua, op. cit., p. 53.

¹⁰⁹ Ibid., p. 53.

The architecture of the stupa and terracotta panels has a great resemblance to *Somapurā Mahāvihar, Paharpur* (Bangladesh), also founded by the same *Dhammapāla* king. In the plan, they are both the same with the significant difference that *Somapurā* is centred on a central temple rather than a stupa. *Vikramasilā* University is also larger and has a form like a fortress on its outer wall.¹¹⁰

About 32 meters southward of the monastery in its southwest corner and attached to the main monastery through a narrow corridor is a rectangular structure defined as a library building. It is air-conditioned by the cooling water of the adjacent reservoir through a series of vents in the rear wall. This system probably means that it is possible to preserve delicate manuscripts. A large number of artefacts from various materials have been excavated from this place and are on display in the museum site maintained by the Archaeological Survey of India.¹¹¹

This place was once a huge and massive architectural system, an area of over one hundred acres. The monastery or residence of Buddhist monks is a huge square structure, now in ruins in the shape of a square, 330 m wide on each side. It has a majestic entrance from the north with each side containing four large chambers. The Roots of this place have now disappeared, and this place was once filled with enormous pillars, and many of them are still scattered on the ground. A few curved bricks underground, and underneath some cells were discovered perhaps a meditation place for monks. The monastery has a total of 208 cells, 52 cells on each side, for students as well as teachers. A building connects all cells and steps from the centre to the courtyard. Each cell has three beds. In addition, each block has a planned drainage system.¹¹²

The ruins of the library building are a testament to the utmost importance of *Vikramasīla*, as a centre of Buddhist learning. South of the main monastery, the library is a huge complex. A large reservoir, in order to adjust the wall behind the building, is also a technical marvel. This is primarily designed to preserve invaluable books and works. *Vikramasīla* touched Zenith for its glory in the twelfth century under *Ramapāla* rule. After that, it was considered an institution of great reputation almost equal to *Nālandā*.

¹¹⁰ J.B.Barua, op. cit., p. 55.

¹¹¹ Ibid., p. 54.

¹¹² Ibid., p. 53.

3.3.2. The System of Education, Philosophy and Literature

The monastery is run by highly educated teachers and philosophers. Fascinated by its popularity, Tibetan students went to the academy. By translating religious works from Sanskrit into Tibetan, they spread Indian culture in their country.

Vikramasīla is known owing to primarily the sources of Tibet, especially the works of *Tāranātha*, the Tibetan monk historian of the 16th and 17th century.¹¹³ *Vikramasīla* is one of the Buddhist University's largest teachers, with over a hundred teachers and about a thousand students. It created famous scholars. Foreigners were often invited to spread learning, culture, and Buddhist Teaching. The most prominent and outstanding of all is *Atisha Dipankara*,¹¹⁴ the founder of the *Sarma* tradition of Tibetan Buddhism. Subjects such as philosophy, grammar, metaphysics, Indian logic, etc. taught here, but the most important discipline is Tantrism.¹¹⁵

The government of the university is very orderly. There is a board of famous scholars to review the University's academic works. The administration was headed by the learned monk. There are separate faculties for different disciplines. For admission to the University, a pre-admission test has been conducted and the rules are mandated to conduct the examination. Unlike *Nālandā*, the gates are protected by Indian *Dwar* scholars. Admission to the University is restarted by later scholar-monks.

Vikramasīla is managed by a team of professors. They established the Education Council, the Board of Directors, the Discipline Council, and the Examination Council. The highest administrative office of the university is *Adhyaksa* who is designated as the President. Scholars and professors are designated *Pandita* and *Upadhyāya* or *Acharya* respectively.¹¹⁶ There are six gatekeepers called *Dvāra Panditas* i.e. special devotees who must check the candidates seeking admission.¹¹⁷ To be accepted, students must satisfactorily answer all questions from the Teacher (*Dvāra-Pandita*) present at all six main gates. Very high standards have been maintained for admission.

¹¹³ Excavated Remains at *Nālandā*, UNESCO World Heritage Centre. Retrieved 13 July 2012.

¹¹⁴ J.B.Barua, op. cit., p. 51.

¹¹⁵ Handa, *Omacanda Hāṇḍā*, *Buddhist Western Himalaya: A politico-religious history*, Indus Publishing, 2001, p. 337.

¹¹⁶ J.B.Barua, loc. cit., p. 51.

¹¹⁷ T. Watters, loc. cit., II, p. 165.

Several documents narrating the history of *Vikramasīla* are available from the works of Tibetan alumni. It is known from the records that in college there was a provision to convey mainly secular education. The main subjects of the study are *Vyakarana*, Logic, *Tantra*, and Philosophy. There is a reality at this university to award degrees to successful candidates in exams and practice.

The library of *Vikramasīla* University has a large number of books, including manuscripts of their own. It contains many rare works on *Tantra*, Grammar, Logic, and Metaphysics. One of the manuscripts copied in the time of *Gopāl* II can be found in the British Museum, London. The academic council of the university is in charge of the Library. The council undertook the work of copying manuscripts and also rewriting or refreshing worn and damaged drafts. The library has made provisions that meet the ongoing needs of other monasteries, especially Tibet. It helped in the Sanskrit translation of Tibetan for *Tanjur* and *Kanjur*.¹¹⁸

3.3.3. The Patronages, Teachers, Learners and Monk-Scholars

Vikramasīla is one of the largest Buddhist universities, with over a hundred teachers and about a thousand students. It created famous scholars who were often invited by foreigners to spread the learning, culture, and religion of Buddhism. There are other Buddhist universities that flourished after the heyday of these old universities. These universities are well-known thanks to their sources of Tibet from the description of Tāranātha in ‘History of Indian Buddhism’ and the early 18th century and other small historical writings and from the mention to them in the transcriptions of some manuscripts recovered from Tibet. *Vikramasīla* is considered as the greatest and most famous of them. The monasteries of *Vikramasīla* are located on a steep hill, to the right of the Ganga right bank where the river flows to the north. This location cannot be ascertained: perhaps it has been eroded long ago by the erosion of the river. It was at its peak during the patronage of the *Pāla* kings of Buddhism. University 091 has granted Pandita degree, equivalent to the Master of Arts.¹¹⁹

¹¹⁸ J.B.Barua, loc. cit., p. 51.

¹¹⁹ This fact is taken to be justification for the spelling *Vikramasīla*.

According to scholar Sukumar Dutt, *Vikramasīla* seems to have a clearer organizational system than other *Mahāvihāras*. At this university, there are six gatekeepers or port-scholars, is called *Dvārapāla* or *Dvārapaṇḍita*, each of whom has to look after and manage the Eastern, Western, First Central, Second Central, Northern, and Southern Gates. According to *Tāranātha*, the peak development of *Vikramasīla* was during the reign of King Chanaka (955–83), the *dvārapāla* were as follows: *Ratnākaraśānti* (Eastern Gate), *Vāgīśvarakīrti* (Western Gate), *Ratnavajra* (First Central Gate), *Jñanasrimitra* (Second Central Gate), *Naropa* (Northern Gate), and *Prajñākaramati* (Southern Gate). If this is true, then it must come to the end of *Chanaka*’s reign with generally accepted days for *Naropa* (956-1041).¹²⁰

According to Tibetan monk historian *Lāmā Tāranātha*, *Vikramasīla* reached its peak during the reign of King Chanaka (955-83). During the reign of Ramapāla, Ven. Abhayakaragupta is the head of *Mahāvihāra*, professors or teachers like *Upādhyāya* or *Āchārya*, about 160 of them including *paṇḍita*, and resident monks are *Bhikkhus*, approximately 1,000 monks. *Paṇḍita* scholars are approximately 108 in number. During the reign of King *Mahipāla*, (960- *Atisha Dipankara* 1055 CE) was invited to join *Vikramasīla*. During *Adhyaksa*’s tenure at the university, *Vikramasīla* earned the highest title of prosperity and reputation perhaps due to a large measure of a great connection and contribution with the name of *Dipankara Srijnana*, a famous scholar, after completing his education at *Odantapuri*, He became the head of *Vikramasīla* University in 1034-38 AD. When He was nearly sixty years old, He was invited by the King of Tibet to teach and spread Buddhism. When receiving the invitation of the Tibetan king and was persuaded by the king’s emissaries, despite his hardship, but by will he made this difficult task. However, He postponed it for a while until completing his work at *Vikramasīla* and then taking on a mission to Tibet to lead Buddhist reform movements there, which later became a country of Buddhism.¹²¹

His journey to Tibet to promote his culture which is described with many strange details in *Atisa*’s life (*Dipankara*’s Tibetan name), still current among scholars in Tibet,

¹²⁰ Sukumar Dutt, op. cit., pp. 360, 61.

¹²¹ J.B.Barua, op. cit., p. 52.

written by the Tibetan disciple of *Dipankara*, *Nagtcho*.¹²² After thirteen years of missionary work in a harsh and cold terrain country, he passed away, his tomb is still there. A description and its hieroglyphs had found in Lhasa and Captain Waddel's *Mysteries* (1905), who visited the tomb in the early twentieth century. *Dipankara* was the founder of Lamaism in Tibet and he was revered as a Bodhisattva in Tibet under his own Tibetan name. At *Ghoom* near *Darjeeling* (West Bengal), there is a remote Tibetan monastery, among the monstrous Tantric gods of Lamaist pantheon; the image of artificial stone of *Atisa* can be seen.

The educational program at this large University was established during the golden age of Tantric Buddhism. To attract more students, *Acharya Dipankar* introduced a larger esoteric (Tantric) curriculum. At that time, occult science and magic became the favourite subject of research. *Vikramasīla* is a centre of *Vajrayāna* and works on tantric discipline. The first is *Buddhajñānapāda*, followed by *Dīpaṃkarabhadra* and *Jayabhadra*.¹²³ The first two were active during the reign of *Dhammapāla*, for the third time in the early 9th century. *Jayabhadra*, a monk from Sri Lanka, was the first prominent commentator on the *Cakrasamvara Tantra*. *Śrīdhara* is the next discipline, followed by *Bhavabhaṭṭa*. Later, a prominent commentator on *Cakrasamvara* is probably *Mahāsiddha Bhādrapāda*. In turn, he was succeeded by three more famous commentators of *Cakrasamvara* namely *Bhavyakirti*, *Durjayacandra*, and *Tathāgatarakṣita*. *Durjayachandra* collaborated with renowned Tibetan translator *Rinchen Zangpo* and his commentary became particularly important for the *Sakya* School, and *Tathāgatarakṣita* cooperated with *Rin-chen* devotees.¹²⁴ Although *Vikramasīla* became primarily identified with the study and practice of Tantric Buddhism, other subjects are also taught here.¹²⁵

In chronological order:

1. *Buddhajñānapāda*
2. *Dīpaṃkarabhadra*

¹²² An abridged English version of the important parts of this work is given in Sarat Chandra Das' book, now rare, entitled *Indian Pandits in the Land of Snow* (1895).

¹²³ David B. Gray, *The Cakrasamvara Tantra (The Discourse of Śrī Heruka): A Study and Annotated Translation*, Columbia University, 2007, pp. 11–12.

¹²⁴ *Ibid.*, p. 12.

¹²⁵ J.B.Barua, loc. cit., p. 52.

3. *Jayabhadra*
4. *Śrīdhara*
5. *Bhavabhaṭṭa*
6. *Bhavyakīrti*
7. *Līlavājra*
8. *Durjayachandra*
9. *Samayavajra*
10. *Tathāgatarakṣita*
11. *Bodhibhadra*
12. *Kamalarakṣita*

3.3.4. The Destruction of *Vikramasīla Mahāvihāra*

For a considerable time, *Vikramasīla* University was considered a centre of Buddhist education with great educational institutions. But Bhaktiar khilji saw it as some military fortresses and attacked this university in the early thirteenth century AD. All the monks were killed mercilessly and the precious books burned together. Therefore, the mighty education centre faced its tragic end under the barbarism of Mohammedans.

In 1193 when Lakshman Sena,¹²⁶ the last Hindu king in Bengal, perished at the hands of Bakhtiyar Khilji,¹²⁷ *Vikramasīla Mahāvihāra* flourished until it was attacked by an aggressor, a commander of the Delhi Sultan. Muhammad Ghori, in 1203 AD.¹²⁸ During the bloody raid, most resident teachers and scholar-monks were killed; only a few can escape. By the end of 1236, *Vikramasīla* was a deserted fragment. Sadly, Bakhtiyar Khilji himself also destroyed *Nālandā* University. *Tabaqat-i-Nasiri* corroborates this, the Library is also burned. As a result, the large collection of *Vikramasīla* manuscripts was lost. The only manuscripts saved were those taken by students and teachers from the scene of the massacre. This university has been turned into rubble.¹²⁹ There are a lot of religious books

¹²⁶ Khilji later moved to Bengal and fought with the Sena dynasty

¹²⁷ Sanderson, Alexis. “*The Śaiva Age: The Rise and Dominance of Śaivism during the Early Medieval Period.*” In *Genesis and Development of Tantrism*, edited by Shingo Einoo. Tokyo: Institute of Oriental Culture, University of Tokyo, 2009. *Institute of Oriental Culture Special Series*, p. 89.

¹²⁸ J.B.Barua, loc. cit., p. 53.

¹²⁹ Ibid., p. 53.

there, and when all these books came out under the watchful eye of Muslims, they convened some of the Hindus to give them information related to these books, and later they killed everyone. The destruction of Muslims has caused the disappearance of the wonderful collection at *Vikramasīla*.¹³⁰

A trip to *Vikramasīla* would not be complete without visiting the Archaeological Museum set up in November 2004. It displays various priceless works unearthed from this site. In addition to some Buddha statues, there are also statues of *Loknath Mahakal*, *Tara* and others.

Vikramasīla today is forgotten even by the natives of Bhagalpur. But with its glorious past, it deserves a place in our collective consciousness. A visit to Bhagalpur is all you need to do, and here is sure will not be easy to be forgotten this place. *Vikramasīla* has been neglected for many years, making to great damage to the monument; the ASI is currently planning to develop the *Vikramasīla* excavation area.¹³¹ President Pranab Mukherjee visited the esxcavated ruins of *Vikramasīla* University in 2017. He spoke about a public gathering at the university, saying he would talk to the Prime Minister to revive.¹³²

¹³⁰ Rakesh Kumar Bhatt, *History and Development of Libraries in India*, p. 22.

¹³¹ “Excavated Remains at Nālandā”. UNESCO World Heritage Centre. Retrieved 13 July 2012.

“Archive for Vikramshila University”. Bihar-tourism.com. 11 October 2009. Retrieved 13 July 2012.

¹³² “Pranab hopeful of reviving Vikramshila University”. The Hindu. 3 April 2017.

Chapter IV

CENTRES OF BUDDHIST LEARNING OUTSIDE BIHAR

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The *Buddha* is a great spiritual teacher and he wants to bring spiritual knowledge to everyone.¹ As time passed, the Buddhist monasteries not only became the centres of popularizing Buddhist teachings but also teaching other subjects such as studies of secular courses and life skills. This is not something that goes against the spirit of Buddhism because the Sigalovada sutras emphasized the fact that lay education and guidance are the duty of the monks. Perhaps with the rise of *Mahāyāna* thought, religion and education were based on a more common basis and Buddhist monasteries began to practice secular as well as religious education.² Like L.M. Joshi said: with the emergence of *Mahāyāna*, Buddhist education, scholarship and literary activities received tremendous momentum in the issues of not only academic doctrine, discipline, and sect but also secular art and studies in the education and training sphere of bodhisattvas. Not only monks, but lay people also come within the educational sphere of Buddhist monasteries.³

India's contribution in the field of knowledge is very memorable. Among the major learning centres that flourished during the Buddhist era, the names of *Valabhī*, *Nāgārjunikonda*, *Kanchipura*, *Nālandā*, *Vikramasīla*, *Jaggaddala* and *Odantapurī* are worthy of mention. Extensive information is provided by Tibetan documents, archaeology, and testimonies of Chinese pilgrims.

The development of Buddhist education has greatly influenced a number of *Theravāda* Buddhist countries that also follow the monastic education system. In all the countries of *Theravāda* Buddhism, their monasteries function as educational centres related to religious and ethical matters. The monastery is a place to train monks, teach Dhamma, and spread teachings. In Sri Lanka, later monastic education was not only limited to the study and teaching of Buddhist teachings but also was a place to teach literature, languages and many other subjects. In addition, a few monasteries have grown into large-scale

¹ G.S.P. Misra, *The Age of Vinaya*, p. 147.

² As A.S. Altekar, *Education in Ancient India*, p. 230.

³ L.M. Joshi, op. cit., p. 123.

universities. In rural villages, the monastery becomes a school for children from the poor to the rich. In Burma, Thailand, Laos, and Cambodia, monastic education is also very influential on social communities.

Through the visit of Chinese scholars to study Pāli and Sanskrit, they have shown that monasteries have become popular places of study. At the time of Fa-Hien's visit (399-414 A.D.), it was said that the monasteries seemed to have been giving instruction in a general way rather than just guiding those who have joined the *Sanḡha*. He observed the rules of manners and the educational arrangement in them deserve to be observed. The highest virtuous *Bhikkhus* of all precepts and the students, who ask for knowledge and find the truth, come to these monasteries.⁴ A.S. Altekar said, Ancient India had the development of temples, colleges, and public educational institutions due to the influence of Buddhism. It is true that Buddhism has placed both religion and education on a more popular basis than Brahmanism and thus breaks the monopoly of higher learning that is in the hands of *Brahmin* teachers. This may have indirectly increased the lay people's desire for education. There is no denying that the education provided in the *vihāras* by monks had a serious moral impact on the laity.⁵

Hsüan-tsang⁶ when referring to foreign students who come to institutions for research and study and then glorified, The education that I-tsing describes as education at a higher level rather than popular category is based on an in-depth study of Sanskrit grammar. Commenting on acquiring secular education in *Nālandā* or *Valabhī* I-tsing said, in order to test their intelligence, they approached the king's court to present plans and show their talents, seek to be appointed to the actual government.⁷ He also said that after completing their course, students could pursue any career they like.⁸ Therefore, we see that education at that time was up to the top and helped people gain knowledge and practicality to society after completing their studies.

⁴ J. Legge, op. cit., pp. 78-79.

⁵ A.S. Altekar, op. cit., pp. 231- 234.

⁶ T. Watters, op. cit., II, p. 165.

⁷ J. Takakusu, op. cit., p. 177.

⁸ Ibid., p. 178.

It is on the influence and impact of the Buddhist philosophy of compassion and wisdom as the foundation for moral and spiritual development that is why the educational system in ancient India was formed. So many large Buddhist educational centres opened to serve the benefit of humankind. In addition to educational centres such as; *Nālandā*, *Odantapurī*, and *Vikramasīlā* located in Bihar also have educational centres in other places in India such as; *Somapura*, *Jagaddala*, *Valabhī*, *Jayendravihāra*, so on. They are formed, developed and had a strong impact on the systems of Buddhist education centres around the world today.

4.1. *Somapura*

Somapura University is the Center for Organizational Learning; it is believed that the *Somapura* has mostly followed the pattern of *Nālandā* and *Vikramasīlā*. UNESCO recognized the present-day *Somapura* sited in Bangladesh as a World Heritage Site in 1985. Since then, a chain of UNESCO has regularly visited the site and helped with the project in renaissance and archaeology.⁹

Somapura Mahavihāra is one of the major educational centres of Buddhism, which is known through Tibetan sources that mentioned the formation of the great Mahaviharas in ancient India such as *Vikramasīlā*, *Nālandā*, *Somapura*, *Odantapurī*, and *Jagaddala*. Mostly, monasteries form a network under the supervision of the state.¹⁰ *Somapura* University is locally known as *Pāhārpur Mahavihāra* located in Badalgachi Upazela, Naogaon District, Bangladesh. It is known to be the largest Buddhist complex in the Indian Subcontinent. It was one of the five *Mahavihāras* to be thrived and raised during the Pāla period of ancient Vanga, now known as Bengal. This university flourished for about 750 years before it was abandoned after the Muslim invasion. After excavations at *Pāhārpur* and the finding of seals with the words ‘*Shri-Somapure-Shri-DhammaPāladeva-Mahāvihāraiyya- bhiksu-sangghasya*,’ archaeologists and scholars determined that *Somapura Mahāvihāra* was built by the second Pāla of King *Dhammapāla* (781-821 AD.) of the *Pāla* dynasty. According to the Tibetan Sources, including the Tibetan translations

⁹ J.B.Barua, loc. cit., p. 58.

¹⁰ Ibid., p. 60.

of *Dhammakayavidhi* and *Madhyamaka Ratnapradipa*, the history of *Taranatha* and *Pag-Sam-Jon-Zang* mentioned that the successor of *Dhammapāla Devapāla* (810-850 A.D.) built it after the *Varendra* conquest. The inscription on the *Pāhārpur* pillar refers to the fifth year of the monarchs of *Devapāla*'s successor, *Mahendrapāla* (850-854 A.D.) along with the name *Bhiksu Ajayagarbha*. According to *Taranatha's Pag Sam Jon Zang*, it is recorded that the monastery was repaired during the reign of *Mahipāla* (AD 995-1043).¹¹

Somapura Mahavihāra was founded by *Dhammapāla* of the *Pāla* dynasty at the end of the 8th century in Bengal and had thrived for 400 years until the 12th century.¹² The main temple and monastic buildings were gradually collapsed and the site was not restored. It was explored until 1807. It took more than a century before proper excavations took place.

Somapura Mahavihāra spans over 27 acres, of which the main complex is 21 acres, one of the largest of its kind. This is a major centre of learning about Buddhism, Jainism, and Hinduism. Even today, one can find decorative terracotta on its outer walls depicting the influence of these three traditions. The *Pāla* dynasty's *Dhammapāla* alone is said to have established 50 major learning centres throughout its kingdom, and they are just as huge and popular as the ones mentioned above. For example, *Munshiganj Vihāra* recently discovered on March 23, 2013, in Bengal is said to have been founded in the 9th century and is home to 8,000 students from as far away as China, Nepal, Tibet and Thailand.

During his journey to the east in northern India, Hsüan-tsang arrived in Pundravardhana province in 639 A.D. It was then a large State (*Bhukti*) of northern India consisting of the modern districts of Bogra, *Dinajpur*, and *Rajshahi*, in present-day East Pakistan.¹³

Hsüan-tsang paid attention to a number of Buddhist institutions here but observed that the naked incarnations of Jainism were the most.¹⁴ Among the many *Jaina* temples and monasteries in this area was an ancient *Jaina* facility in the village of *Pāhārpur* in *Rajshahi* district. When this period of the country was under *Pāla*'s rule, Buddhism became the

¹¹ J.B.Barua, loc. cit., p. 58.

¹² Chowdhury, *Somapura Mahavihara*, In Islam, Sirajul; Jamal, Ahmed, (ed.). *Banglapedia: National Encyclopedia of Bangladesh* (Snd ed.). Asiatic Society of Bangladesh.

¹³ Nihar Ranjan Ray's *Bangālir Itihāsa*, p. 144.

¹⁴ Beal, *Buddhist Records of the Western World*, p. 195.

dominant religion and this site became famous in the area, and perhaps the king of *Pāla* chose this site as a resort.

The interesting history early of its foundation comes to us from a bronze plaque discovered in 1927 in the ruins of the great temple that reigns over it. This sign dated back to 479 AD. and recorded that a *Brāhmaṇa* couple granted some plots of land as the main place of worship of *Arahat* here. The donors *Nātha-sarmmā* and *Rāmi*, and *Guhanandi* were the high priest of the facility, followed by the Jainas. The locality was named *Vaṭa-Gohāli* (cowherd settlement), a name retained by a neighbouring village called *Goālpārā*.¹⁵

One question put whether the great temple of *Pāhārpur* is the archetype of these Southeast Asian temples: such a possibility is suggested by the fact that existed in the Pālasian era. Some types of intersection between eastern India and Southeast Asia. Proof of it is the construction of a monastery at *Nālandā* by a king of *Sumatra* during the *Devapāla* dynasty, the founder of *Mahavihāra* in *Somapura*, which contains a record in a bronze inscription discovered at *Nālandā*.¹⁶ However, how did this type of temple, represented in India by this lone example, become the norm of Buddhist temple architecture in Southeast Asia is unknown. Perhaps the original Jaina structure located on the site of this temple influenced to some extent its plans and later extensive model of reconstruction. Nevertheless, this is only speculation, as it is not known how its architect proceeded.¹⁷

The temple was fixed in one population; other parts had to be designed concerning it. The congregation's buildings housed in its spacious quadrilateral building and the monastery's cells were placed along each side of the surrounding wall, nearly half a mile in length. Entering through the main gate on the north side, one has to bypass this temple to enter the monastic buildings.

Without a doubt, these buildings, which contain as many as 177 cells as the residence of the monks, form a unified world. It is called *Dhammapāla*. We have mentioned that in the age of the *Pālas*, the great *Mahāras* were under the supreme vision of the State and each *vihāra* was recognized as a separate but coordinated set. The seal of the *Pāla* monastic

¹⁵ Dikshit, *Paharpur Copper-plate Grant of the (Gupta) Year 159 in Epigraphia Indica*, Vol. xx, p. 59.

¹⁶ Sastri, H. Krishna, *Epigraphia Indica*, Vol. XVII, p. 310.

¹⁷ S. Dutt, *Buddhist Monks and Monasteries of India: Their History and Contribution to Indian Culture*, Motilal Banarsidass Publishers Private Limited, Delhi, 1962, p. 373.

conglomerate has been found in both *Nālandā* and *Somapura*, with the same device and symbol. The two terracotta seals found in *Somapura* have the following legend in the register below: First line: Sri Somapure (at *Somapura*), second line: *Mahāvihārīya-ārya-bhikṣusamghasya* (of the community of venerable monks of the *Mahāvihāra*).¹⁸

The intersection of the *Pāla* period between this *Mahāvihāra* and *Nālandā* is suggested by the décor of a stone temple in *Nālandā*, where the terracotta plates are arranged in the same row as in this temple; and in the plaques, the technique, as well as the topics described is very similar.¹⁹ Some *Somapura* seals mention the two *Dhammasena* and *Simhasena*. Their seals were also discovered at *Nālandā*. From that, it can be surmised that they must be the two dignitaries or officials of the *Pāla* regime, who were in charge of overseeing this monastery.²⁰ In addition, the inscription at *Nālandā* of *Vipulaśrīmitra* indicates that he built a monastery at *Nālandā*, a *Tārā* temple in *Somapura* and undertook major remodelling of monastic cells at the later site.²¹

Tibetan tradition, recorded by both *Tāranātha* and *Sumpa* that the founder founded was *Devapāla* (810-50 AD.),²² son and successor of *Dhammapāla*. *Devapāla* continued his father's empire-building work that was during his reign. That *Pāla*'s dominance to the east had the largest extension. Both kings seem to be interested in spreading and consolidating the Buddhist culture in *Pāla* rule, which they have extended on all sides. Since *Dhammapāla* built the *Vikramasīla* base, his successor built *Somapura Mahāvihāra*, both planned and designed on an impressive large-scale. However, in the discoveries obtained so far from the *Pahārpur* ruins, *Devapāla*'s name does not appear, while a stone inscription and several clay seals describe the work as '*Dhammapāla Mahāvihāra*.' Perhaps this name is used in tribute to the son honours the father, who founded *Vikramasīla* and is the example he followed in building this *Mahāvihāra*.

¹⁸ S. Dutt, op. cit., p. 374.

¹⁹ Ghosh, *Guide to Nālandā*, Delhi, 1939. p. 12

²⁰ Dikshit, *Memoir*, p. 19; also see S. Dutt, op. cit., p. 3742.

²¹ Sastri, H. Krishna op. cit., pp. 97-101.

²² *Indian Antiquary*, Vol. IV, p. 366; also see S. C. Das, (ed.) *Pag-sam-jon-zang*, p. 16.

4.1.1. Contribution of Eminent Teachers

In the opinion of Dikshit, the *Dhammapāla Mahāvihāra* is possibly the largest *Saṅgha* ever erected in India for Buddhist monks.²³ Without a doubt, it has a larger area and layout than any other single monastic site known until now. This facility appears to be designed for approximately 600 to 800 residents. By the eleventh century, that number had probably halved. Some cells have been renovated by placing decorative altars and pedestals in them, thereby reducing the area inside the living room. Perhaps in later founding history, meetings were largely replaced by private worship in the monks' chambers. Whatever the reason for the construction of these interior altars and pedestals, it shows that the number of people at that time was decreasing.²⁴

Mahāvihāra must have existed and operated for almost four centuries from the beginning of the ninth (when *Devapāla* founded it) to the end of the twelfth century (when the great flood of the Muslim invasion vandalized all Pāla Buddhist institutions). However, its history is almost empty except for a dull episode pertaining to the present.

Somapura certainly continued the *Nālandā* tradition passed on to *Odantapurī* and *Vikramasīla* and inherited it. According to Tibetan tradition, *Dipankara Śrījñāna* of *Vikramasīla* stayed here for a while before departing for Tibet. It was here that he translated a work of *Bhāvya*, in collaboration with *Viryasimha* and his Tibetan disciple *Nag-tsho*, found in the collection of the Tibetan scriptures entitled *Mādhyamika-ratna-pradīpa*.²⁵ Another work in the collection composed in *Somapura*'s *Mahāvihāra* is *Dhammakāya-dīpa-vidhi* translated into Tibetan by a *Prajñāsrijñānakīrti*.²⁶ Other erudite names of *Somapura* are known from inscriptions and from references in Tibetan history. Like the story of an erudite *Tāntric* monk of this place in the Blue Annals (vol. II, pp. 844-45), a man named *Vairocana Rakṣita*, who once wandered from monastery to monastery, lived to study in *Nālandā* and *Vikramasīla* and receive instruction from a *Pandita Saraṇa* described as the head of the assembly of Yogins in the town of *Somapura*. A *Viryendra*, a native of *Samtata*, devoted himself to *Boddhgayā* and described himself as belonging to *Somapura*

²³ Dikshit, op. cit., p. 18.

²⁴ S. Dutt, op. cit., p. 375.

²⁵ Cordier, Catlologue du Fonds Tibetaïn de la Bibliotheque National, Part III, p. 299.

²⁶ Ibid., p. 166.

in the inscriptions.²⁷ It is interesting to note that among the monks of *Somapura* whose names appear in inscriptions, one finds lineage Tames such as ‘*garbha*’ and ‘*mitra*’. The lineage of ‘*Mitra*’ among the elders of *Somapura* monastery is indicated by the inscription of *Vipulaśri-mitra* at *Nālandā*, who named as his spiritual predecessors Karuṇāśri-mitra, Maitriśrī-mitra and Asoka-mitra.²⁸ The first person died of a martyr. His outcome is depicted in *Vipulaśrimitra*’s inscription possibly ascribed to the first half of the twelfth century, in the context of a creepy episode, the only known event in *Somapura*’s four-century history.²⁹

4.1.2. Architecture of *Somapura*

Dikhsit made a great contribution concerning the archaeological findings, not only interested in the documentation of archaeology but also focused on their interpretation and analysis. He also tried to propose a probable architectural treatment for missing parts of the structure by studying archaeological remains. Until now, this study is considered the most authentic record of *Sompurā Mahāvihāra*. In addition, Prudence R. Myer published his first work in 1969 in the form of a paper in which he called the missing superstructure a *stūpa* and illustrated possible three-dimensional joints. Then he embarked on his idea through a relational study about the linguistic of the stupa and the stupa-shrine in India. He used *Sompurā Mahāvihāra* as an example to formulate his research and performed a conjecture central structural reconstruction to support his analysis.

The second work was published about thirty years after Myer’s plan. A group of architects from Khulna University led by *Mohammed Ali Naqi* proposed a different way of reconstructing the central structure as well as some parts of the peripheral block (mainly the entrance hall) in 1999. This work was presented in the “International seminar on Elaboration of an Archaeological Research Strategy for *Pāhārpur* World Heritage and its Environment” jointly organized by UNESCO and Bangladesh’s Ministry of Archeology in

²⁷ *Journal of the Asiatic Society*, 1909, p. 158.

²⁸ Dikshit, op. cit., p. 74.

²⁹ H. Krishna, op. cit., Vol.xxi, pp. 97-101.

2004. Muhammad Ali Naqi proposed a temple-like spire at the top, by treating the central tissue as a 'Stupa-Shrine' with a '*Shikhara*' type *stūpa* during his reconstruction.³⁰

In this *Mahavihāra*, the Central Temple and Monastery of *Pāhārpur* is the highlight of this ancient Buddhist centre. The walls around each side of the main quadrilateral of the monastery are about six meters thick and contain rooms where the monks used to live.

The main temple with majesty and splendour dominates the site of *Pāhārpur*, rising 22 meters up like a cross on three steps. Entering through the central staircase to the north, one can climb up to the temple's second and third floors and explore the different rooms nearby. From here, you will get a wonderful view of the vast monastery and 177 monk cells, many stupas and other archaeological structures.³¹

The monastery is shaped like a square forming the sides of a quadrilateral with the temple in the centre. There are also remains of other buildings used for study and living. The architecture is built like a fortress; the large monastery has only one main gateway to enter, in the middle of the north wall.

Many artistic decorations on *Pāhārpur* have been carefully restored. The outer wall of the temple is decorated with patterned bricks and terracotta strips depicting animals, plants, and figurines. On the temple's intermediate level, about half of the intact terracotta plaques of what were two strips run around the entire perimeter of the temple.

It seems by the time that this existing facility was overhauled and remodelled and the Jaina temple was rebuilt as a Buddhist temple by a Buddhist king *Pāla*, a town named Somapura sprouted up in here but slightly modified, is still placed by a village called *Ompur* about a mile off. A central circle of *Mahāvihāra* heavily influenced by a temple is a rare phenomenon among the monastic ruins in northern India. However, here is a large monastic site, and the temple itself is special in that its architecture differs from all the ordinary temple architectures, *Brāhma*, or Buddhist style in India. Perhaps during the site's rebuild, some of its ancient features have been preserved at the time it was a Jaina temple, although nothing is clear on this point.³²

³⁰ J.B.Barua, op. cit., p. 59.

³¹ S. Dutt, op. cit., p. 372.

³² Ibid., p. 372.

The main gate of this university is a giant surviving structure that faces north. Outside the university is a stretched old *Somapura* town. When entering through this gate, one faces the temple and goes around it into a large quadrangle about a square mile. It was surrounded by a wall, passing and along this wall, separated by a long archway, were rooms of monks. These rooms are usually in the shape of rectangles, do not have a stone bed, but some have altars and pedestals built inside, making the living place somewhat different. There used to be a flowing canal, perhaps one inlet of the River *Padmā*, which ran along the base of the wall on the east, where for the convenience of the discharge, wells were arranged. This canal has dried up for a long time, but the remains of a bathtub are still visible. Here and around the wall are group rooms, presumably stationed for guardians and administrative personnel. An integrated kitchen and dining hall, which found fragments of cooking utensils and rice grains that burned, were among the remains.³³

One can climb from floor to floor through corridors that run along and each floor has compartments, however, no ceremonial objects can be found. The steps are built around a central block in the shape of a giant cross. Between each arm, there are rectangular projections, all adorned with decorative brick frills and more than two thousand terracotta arrays displaying an astonishing variety of human and animal and a large number of the great mythical temple currently in ruins, as well as the stone reliefs around the basement.

Art attracts attention. It is purely decorative, clearly contributed by talented artists. The earlier decorations were of Late *Gupta*, while others represent the beginning of the regional art style (Bengali). It is not Buddhist art. In fact, among ordinary men and women, and among statues of saints and ascetics, one must be looked for a Buddha image: it has no prominent place.³⁴

After the destruction of an army of *Varma* rulers, *Vipulashrimitra* renovated the monastery and added a *Tārā* temple. It is also quite unusual in terms of architecture. The complex is dominated by a temple, not a typical temple; furthermore, the temple does not have the features of the Indian Temple Architecture. Instead, it looks like the Buddhist temples of Southeast Asia, recreating the cross-shaped basement, the terraced structure with

³³ Dikshit's *Excavations at Paharpur*, No. 55 (Memoir of the Archaeological Survey of India).

³⁴ S. Dutt, op. cit., p. 373.

inner compartments and the diminishing pyramid shape. Although it is found that during the *Pālas* period some overlap existed between the East Indian and Southeast Asian eras, how did this solitary temple in India become the standard of architecture? Buddhist temples are still unknown. If we look at the history of temple architecture, we do not see that this architectural style influenced the architectural styles of Burma, Java, and Cambodia the most. The closest approximation to the Pāhārpur temple's plan and superstructure is due to the temples known as *Chandi Loro Jongrang* and *Chandi Sevu* of *Prambanam* in Central Java.³⁵

The aim of this central structure in the middle of this courtyard has not been resolved since its discovery. Consequently, most of the debates that have arisen to date about the architecture of *Sompurā Mahāvihāra* have focused on the excavation. Its lack of superstructure, the reasons can be varied, but the most important one is the lack of first-hand significant amount of resources including comprehensive architectural documentation by researchers. The first person to study this monument with documents was done by archaeologist K.N. Dikhist in *Pāhārpur* Memoirs of Archaeological Survey in India (1938).³⁶

However, from an architectural and artistic point of view, the *Pāhārpur* temple is one of the most interesting. The realism of terracotta decorated richly stands out in the study and reproduction of the life of contemporary society in different types and periods. They played an important role in the social history of the area. They also betrayed the mythological and folklore concepts that existed in that era, though purely Buddhist concepts were few. The stories of *Jātaka*, the antiquities trade of the ancient stupa decorators, are completely absent and the artists are unlikely to be aware of it. Most prominent is the architectural form of the temple. It does not have the features of Indian temple architecture, but strongly reminiscence of the Buddhist temples of Burma, Java, and Cambodia, mimicking the cross-shaped basement, the terraced structure with compartments and the pyramid shrinks gradually. “*There can be no doubt, says Mr Dikshit, this style of architecture has most profoundly influenced that of Burma, Java and Cambodia. The*

³⁵ J.B.Barua, loc. cit., p. 59.

³⁶ Ibid., p. 60.

*nearest approximation to the plan and the superstructure of the Pāhārpur temple is afforded by the temples known as Chandi Loro Jongrang and Chandi Sevu of Prambanam in Central Java.*³⁷

4.1.3. Decline of Somapura

Based on some pieces of evidences to show that, many causes were leading to the destruction of *Somapura* University. Especially, there was the clearest proof that is accepted by most researchers as well as archaeologists. Based on *Nālandā* inscription of *Vipulashrimitra* records that the monastery was destroyed by fire, which also killed *Vipulashrimitra*'s ancestor *Karunāshrimitra*, during a conquest of the *Vanga* army, believed to be an army of rulers *Varman*.³⁸

It seems to have happened around the middle of the eleventh century about a hundred years before being recorded. At that time, a family emigrating probably from the south, with the surname *Varman*, established a kind of kingdom in East Bengal (*Vangal*). The first king named *Jatavarma*.³⁹ He did not seem to support Buddhism and tried to become famous by destroying the great monastery that flourished in *Somapura* during his time in northern Bengal. In this way, he marched to *DhammaPāla* Monastery and set it on fire.⁴⁰ Among those who stayed, there was *Karuṇāśrimitra*. While the fire was spreading around, he refused to run away and clung to the feet of the *Buddha* statue until the fire rushed to burn on his prostrating body.

Although a fire grieved the *Sonmapura Mahāvihāra*, it was destroyed incompletely. Then repair and renovation seem to have continued more than a century later and it appears in the inscription of *Vipulasrīmitra*, who was heavily involved in the restoration. He renovated some small rooms for monks and it is more likely that the altars and pedestals found in some of them were his contributions. He also built a sizable temple to worship the Goddess *Tārā*; its ruins still lie outside the monastery's walls.

³⁷ Dikshit, *Excavations at Paharpur*, in *Memoir of the Archaeological Survey of India*, No. 55, p. 7.

³⁸ J.B.Barua, loc. cit., p. 59.

³⁹ S. Dutt, op. cit., p. 376.

⁴⁰ Nihar Ranjan Ray, op. cit., p. 519.

Until the 12th century, *Somapura Mahāvihāra* was once again destroyed by the Vangala army. During the Sena Dynasty, known as *Karnatadeshatagata Brahmaksatriya*, this place began to decline in the last time. One scholar wrote that the ruins of temples and monasteries at *Pāhārpur* did not bear any clear traces of large-scale destruction. The collapse of the facility due to abandonment or destruction, perhaps at some point between unrest and widespread population displacement because of the Muslim invasion, can be left out for quite a long time.⁴¹

At its peak, this ancient Buddhist Center was once one of the five largest Buddhist monasteries in Bengal and the ancient Magadha region. Under the Sena Empire, this ancient Buddhist centre was degraded and was abandoned in the 13th century, and was occupied subsequently by Muslims.

Over a long time until later the relic materials and properties of the monuments took various interventions, including consolidation, substantial repair, and reconstruction of the brick faces of walls, which are allowed priority. In addition, the appearance of bricks and mortar filled with shale as far back as the conservation works of the 1930s exacerbated the situation. Vandalism, theft, and the increasing decomposition of some terracotta plates are the reasons why they have been removed from the main site. Interventions are no longer reversible, so all works of conservation and maintenance in the future will mainly focus on stabilizing the site, to ensure that it is preserved in its present form and to ensure that authenticity is not further compromised.

The entire complex, the perimeter and the central Buddhist temple are now protected by the Government and regularly monitored by the local Monuments Management Office. National laws include the Antiquities Act (1968, Amended Ordinance 1976), Rules for the Conservation of Immovable Antiques, Conservation Handbook (1922) and Archaeological Works Code (1938). In addition, the Management and Conservation of World Monuments, and other related monuments in the vicinity, is the responsibility of the Archaeological Bureau. In addition, for regular maintenance of the site, the responsibility for the

⁴¹ S. Dutt, loc. cit., p. 376.

management of the site is carried out by the Office of the custodian team under the general supervision of the Regional Director of Archeology in Bangladesh.⁴²

4.2 Jagaddala

During the *Pāla* dynasty that ruled Bengal for nearly 400 years, five monasteries were established that were considered the most important as learning centres. One, of course, is in *Pāhārpur*. Another one is near *Jagaddala*. *Jagaddala Vihāra* was founded by later kings of the *Pāla* Dynasty between the late 11th and mid 12th centuries. It is academically connected with *Pāhārpur* and scholars can move between positions at monasteries, promoting an even greater intellectual dialogue. The *Pāla* Buddhist kings of Bengal were patrons of the study. King *RamaPāla*, who reigned from 1084 to 1130 AD., built a new capital for his kingdom at the confluence of the Ganga River and one of its deltaic tributaries, the *Karatoa* and named it *Padmavati*. There he founded a Buddhist university called *Jagaddala*. It has been in operation for less than a century and a half, but in this relatively short time, it has produced many famous scholars whose names are known to us from the record of their works, both in Sanskrit and in Tibetan.⁴³

Jagaddala Mahavihāra is one of the major Buddhist Universities in ancient India, *Jagaddala Mahāvihāra* flourished in the late 11th century, this is a Buddhist monastery and learning centre in Varendra, located north of present-day Bengal of Bangladesh. The university founded by later *Pāla* kings, almost certainly *Ramapāla* (AD 1077-1120), may also be at a site near the present-day village of Jagdal at Dhamoirhat Upazila in northwest Bangladesh on the border with India, near *Somapura Mahavihāra* or *Pāhārpur Vihāra*. The *Pāla* kingdom of his time fell and destroyed by internal conflict and ravaged by external invasions, it was confined to only one area around the north of Bengal. This was the last of the five major universities in ancient India. It only existed for a century and was later destroyed by the Muslim invaders as it happened in the case of other Buddhist universities.⁴⁴

⁴² S. Dutt, op. cit., p. 377.

⁴³ P.V.Bapat, op. cit., p. 161.

⁴⁴ J.B.Barua, loc. cit., p. 60.

Through historical stories about the reign of King *Rāmapāla*, the king was fortunate to have an imperial poet, named *Sandhya-kara Nandi*, to celebrate his greatness; this poet composed an epic in four cantos, added as a supplement for a poetic self-eulogium (*kavi-prasasti*) a special-style work of the artificial epic called *Rāghava-pāṇḍavīya* in Sanskrit poetics.⁴⁵ The poem is titled *Rāmacaritam* and in each stanza, it relates to the story of *Rāma* as told in *Rāmāyana* and vice versa to the life story of the poet's patron, King *Rāmapāla*. The following is the intended subject of the epic.

Excavations were started in 1999. *Jagaddala* University has been submitted as a proposed site for inclusion on the UNESCO World Heritage List. Therefore, UNESCO, first started the excavation through the results of the excavation revealed many important features in this search, a vast mound with a length of 105 meters wide 85. meters, this is a representation of archaeological relics of a Buddhist discovery, including terracotta plaques, monastery's decorative bricks, nails, a gold ingot and three stone figures of the gods.⁴⁶

There is not much information available about this *Jagaddala* University compared to other universities or the *Mahāvihāras* of its time. Establishment of A large number of monasteries or *Vihāras* were established in ancient Bengal and Magadha during *Pāla*'s four-century rule in Northeast India (756-1174 AD.). *Dhammapāla* (781-821) is said to have founded 50 *vihāras* himself including *Vikramashilā*, the leading king of the era. In addition, until the time of *Jagaddala* during the reign of King *Rāmapāla*, it was established that at the end of *Pāla*'s reign. According to some historical sources, *Jagaddala* University specializes in *Vajrayana* Buddhism. A large number of texts that later in *Kanjur* and *Tenjur* are known to have been composed, appeared and reproduced in *Jagaddala*. It is likely that the earliest dated Sanskrit poetry collection, *Subhāṣitaratnakoṣa* was compiled by *Vidyākara* in *Jagaddala* in the late 11th or early 12th century.⁴⁷

In an epic glorified description of *Varendri*, the kingdom of *Rāmapāla*, and his capital city *Rāmāvatī* occurs in Canto III of the poem. In recounting the *Varendri*'s glories,

⁴⁵ Keith Arthur Berriedale, *History of Sanskrit Literature*, Motilal Banarsidass, p. 137.

⁴⁶ J.B.Barua, op. cit., p. 64

⁴⁷ Ibid., p. 65.

the poet mentions its great *Jagaddala* monastery.⁴⁸ *Varendri* is the place where mandra type elephants are imported into its forest. It is here that the *Mahāvihāra* of *Jagaddala*, the kind love for all that has been accumulated gave birth to an image of the *Bodhisattva Lokeśa* in its heart, and one's great glory are still increased by the great presence of monasteries and the image of *Tārā* regarded as the Buddhist goddess.

Through the description that appears to be in the *Rāmapāla* period, Buddhism prevailed in *Varendri* and a centre at *Jagaddala* monastery. It is somewhat uncertain whether the monastery itself is located in the *Rāmāvatī* capital of *Rāmapāla* or outside of it, despite the former alternative is more likely.⁴⁹

4.2.1. Prominent Contributors

Moreover, this place is mentioned, it became a resort of scholars of *Tāntric* Buddhism. It also seems to have a lively interference with the centres of Tibetan Buddhism. an interesting fact is suggested, as notable points to the monastic prominence by a large number of *Tanjur* and *Kanjur* texts, both original and translated from Sanskrit, are believed to have been performed or reproduced in *Jagaddala Mahavihāra*.⁵⁰ *Rāmāvatī's* existence can be traced back to the reign of Akbar the Great (1556-1605), but the history of the *Jagaddala* monastery only stopped near the beginning of the thirteenth century.⁵¹

From the story of *Sākyā Śrībhadrā* in Tibetan legend as a stray light, that falls in its late period. This learned Kashmir monk had come from faraway Kashmir to visit the existing Buddhist learning places in Magadha. However, when he discovered that both *Odantapurī* and *Vikramasīla* had been destroyed, he continued on the further eastward path until he reached *Jagaddala*, which remained intact until then.⁵² Here, he found asylum, but not for a long time only for about three years. The ruin that has fallen to the two older

⁴⁸ Canto III, published by Curator, Varendra Research Museum, Rajshahi, 1939): “Mandranām sthitimudham Jagaddala-mahavihāra-cita-rāgam; Dadhatim lokesamapi mahat-larodiritoru-mahimānam.”

⁴⁹ Dr R. C. Majumdar, The *Rāmacaritam* (founded a new city which he called *Rāmāvatī* on the banks of the rivers Gangā and Karotoā in Varendra and equipped the city with a vihāra called *Jagaddala*), see MacMillan, (2nd.Ed.), *Ancient Indian Education*, 1951, p. 595.

⁵⁰ D. D. Kosambi, Introduction to *Subhāṣita-ratna-kośa* compiled by Vidyākara, Harvard University Series, Vol. 42 1957, pp. xxxvi-xxxix.

⁵¹ S. Dutt, op. cit., pp. 377-378.

⁵² S. C. Das, (ed.), *Pag-jam-zon-zang*, p. 122; also see S. C. Das, *A Nole on the Antiquity of Chittagong in the Journal of the Asiatic Society of Bengal*, 1898, p. 25.

monasteries is also impending on *Jagaddala*. However, *Sākya Srībhadrā*, shortly residing in *Jagaddala* found here a guru who was the spiritual instructor, his name was *Subhākaragupta*, and regarded by all as both a saint and a scholar.⁵³ One of the texts in Tanjur was Dānasila's Tibetan translation of a Sanskrit work, a commentary on tantra, which he composed.⁵⁴ Sribhadrā also had disciples and pupils here, among them there were two brilliant scholars, *Vibhūticandra* and *Dānasila*. They are the authors of several works, of which the original has been lost, but the Tibetan translation still exists in *Tanjur* and *Kanjur*.

Very few people know about the life and career of these two learned disciples of *Sribhadrā* at *Jagaddala*; they are bilingual, fluent in both Sanskrit and Tibetan. In the Tanjur texts, both are mentioned with the names *Pandita* (learned), *Mahāpandita* (widely learned), *Upādhyāya* (professor), or *Acārya* (teacher). They are Tāntric Buddhists and almost all of their works are related to Buddhism of the Tāntric School. After *Dipankara Srijñāna*, it was *Sākya Srībhadrā* and his disciples, *Vibhūticandra* and *Danasila*, who lit the torch of learning Tāntric Buddhism in Tibet. Much of the Tāntric literature belongs to the later stratum class in *Tanjur* and *Kanjur*, which is the great development of this way of learning. The Tibetan tradition holds that *Vibhūticandra* is a prince who gave up his status to become a monk. His works preserved in Tibetan are a variety of original works, translations, scholia, and emendations. Among them was a commentary on the *Bodhicaryāvatāra* of *Sāntideva*⁵⁵ and a Tibetan translation of *Abhayakaragupta*'s works.⁵⁶ Another disciple, *Dānasila*, translated about 60 texts of the Tāntric Buddhism into Tibetan.⁵⁷ Among the translated works of *Vibhūticandra* and *Dānasila* in the Tibetan scriptures, it is impossible to separate those written in India from those written in Nepal or Tibet, where they took refuge from *Jagaddala* to escape Islamic danger.⁵⁸

⁵³ In the Tibetan legend, Jagaddala is said to be situated in Otivassa (Orissa) which is a mistake for Varendra. In the colophon of Danasila's Tibetan translation of Subhākara's work (see Subhākara is mentioned as the Guru of Sākya Srībhadrā. Also see Cordier's *Catalogue*, II, p. 293.

⁵⁴ Cordier, *Catalogue*, Part II, p. 293. (No, 2,674 in the Tohoku Imperial University Catalogue.)

⁵⁵ Ibid., No. 3,880. p. 31.

⁵⁶ *The works of Abhayākara-gupta*, see Part V, Sec. 2, p. 346.

⁵⁷ Cordier, *Catalogue*, is given in *Bose's Indian Teachers of Buddhist Universities*, pp. 151, 54.

⁵⁸ S. Dutt, op. cit., pp. 378-379.

However, in *Jagaddala*, perhaps as well as other learning sites in *Pāla*, something of the *Nālandā* cultural tradition of freedom and learning still seems to exist. The old *Vidyā* *sutras* are not derived from *Tantra*: many scholars still pursue that *Vidyā*.

Scholar *Moksākaragupta* has returned to *Jagaddala*. He devoted himself to the study of a major branch of *Mahāyānist* learning- *Hetu Vidyā* (Logic Science). He seems to be a scholar of the old school rather than a follower of *Tantra*, and his treatise on logic called *Tarkabhāṣā* concludes with the same *pariṇāmanā* formula as *Mahāyāna* scholars often conclude their works with: “Whatever merit I have acquired by writing this work, *Tarkabhāṣā*, with that merit let the world proceed to Buddhahood.”⁵⁹

The work is intended to elucidate the techniques of Logic introduce *Dhammakirt*’s system to learners. It consists of three chapters under the headings: (i) Perception, (ii) Inference for one’s self, and (iii) Inference for others.⁶⁰ A Tibetan translation of the work exists in *Tanjur*, mistakenly assigned to a *Jñānaśrī*,⁶¹ but its origin was discovered in the Jaina script library in Pattan with the following colophon:⁶² “*Finis. Ended is the third chapter on Parārthānumāna (Inference for Others) in the Tarkabhāṣā composed by the great ascetic (Mahāyati) Śrīmat Bhikṣu Mokṣākaragupta belonging to Rāja-Jagaddala monastery.*”⁶³

4.2.2. Architecture of *Jagaddala*

Archaeological excavations have discovered the remains of a medium-sized Buddhist monastery with the main temple and the main entrance to the east. There is no central temple as at *Somapura Mahavihāra* of *Pāhārpur* and the west wing has only one. Although it was smaller than *Pāhārpur*, it also had a large courtyard surrounded by 34 monastic rooms on each of its arms.

⁵⁹ “Tarkabhāṣāmimām krtvā punyamāsādi yanmayā Tena punyena lokoyam buddhatvamadhigacchtu.” (See A Descriptive Catalogue of Mss. in the Jaina Bhandaras at Pattan, Vol. 1, p. 59. The translation is mine.)

⁶⁰ For *Dhammakirti*, see Part IV, Sec. 6, p. 29o.

⁶¹ See S. C. Vidyabhushan’s *Indian Logic: Mediaeval School*, pp. 138-39.

⁶² See A Descriptive Catalogue, etc. Vol. I, p. 59

⁶³ Ii Srimad-Rāja-Jagaddala-vihārīya maha-yati bhikṣu Mokṣākaragupta-viraci- tāyām tarkabhāṣāyam parārthānumāna-paricchedah samāptah.” (Ibid, Vol. I, p. 59.)

Archaeologists have recovered more than 150 art objects including stone sculptures, inscriptions, terracotta plaques, decorative bricks, and a terracotta head. The sculptures include *Khadirbani Tara*, *Avalokiteshvara*, *Heramba*, *Vishnu*, *Nairatma*, *Hevajra*, and *Shakti*. Archaeologists have also found artefacts for everyday use, such as earthen pots and bowls, iron nails, pieces of dressed stone, pedestals, and beads.⁶⁴

Building architectural features of this monastery were unlike other Buddhist monasteries, which have square shapes, and geometry, *Jagaddal Mahavihāra* is shaped like a lotus cluster. A peculiar feature of this monastery is that granite has been used for many architectural components, including granite beams and granite pillars. The most popular construction materials of the time were black basalt and sandstone because granite was rare and expensive. Excavations also revealed a large terracotta mould on the monastery's outer wall, where there are rich stone decorations and the story of a prosperous era.

4.2.3. Decline of Jagaddala

Like other Buddhist universities, *Jagaddala* University was also destroyed; its shape now only remains ancient foundations with very few archaeological remains. Although the very place was once a great monastery as well as a Buddhist Learning centre possibly with thousands of residents and monks who used to live in this place, we are sure to be in a melancholy and witnessing broken foundations and to be reminiscent of a time of prosperity would feel regretful for such an educational place.

When seeing that *Nālandā*, *Vikramasīla* and *Odantapurī* were ruined after the Muslim invasion, *Sakyasrībhadrā*, a scholar of *Kashmiri*, who was the last abbot of *Nālandā Mahavihāra* and a contributor to Buddhism in Tibet, went to *Jagaddala* to study. It is said that his disciple *Dānaseela* translated ten books into Tibetan. *Sakya Sri Bhadrā* was responsible for the spread of Tantric Buddhism in Tibet. He lived for seven years in *Jagaddala* and eventually escaped to Tibet in 1204 when *Jagaddala* seemed to begin a Muslim invasion of this place. In 1207, the Muslim invaders sacked and destroyed *Jagaddala*.⁶⁵

⁶⁴ <https://www.assignmentpoint.com/>, date 05/06/2020.

⁶⁵ J.B.Barua, loc. cit., p. 65.

According to some historical sources, *Sakyasrībhadrā*, *Vibhūticandra*, and *Dānasīla* all were in Nepal and Tibet for the three years after Śrībhadrā arrived in Jagaddala. The lives of the monks became unsafe in *Varendra*; the *Turaṣkas* invaded northern Bengal and were raging. Therefore, the Tibetan historian said the situation that was taking place in this area at that time:⁶⁶ “at the time of *Lavang Sena* (the first ruler of the Sena dynasty), some *Bhikṣus* were sent as emissaries to the region between the *Gangā* and the *Jamunā* (i.e. the place where the *Turaṣkas* were settled). The *Turaṣkas* combined. They destroyed *Odantapurī* and *Vikramasīla* and killed many *Bhikṣus*. At that time, *Sākya Śrībhadrā* fled towards Orissa (Note- Probably mistake for *Varendra*). Within three years after that, he reached Tibet and gave initiation to many *Bhikṣus*. Others fled to other places. (Note-They are named in Tibetan legends as *Ārkhān*, i.e. *Ārācan*; *Munād*, i.e. Burma, and *Kambhoja*, i.e. Cambodia).⁶⁷ Thus Buddhism came to an end in Magadha.”⁶⁸

Moksākaragupta referred to this facility as the Royal (*Rāja*) *Jagaddala* Monastery, which became later known, as it appeared elsewhere in the *Tanjur* texts.⁶⁹ The situation, in which the city of *Rāmāvatī* with *Mahāvihāra* was reduced by *Turaska* destruction, probably happened suddenly to them around 1207, sometime after *Odantapurī* and *Vikramasīla* were destroyed and unknown. By then, these great monasteries were completely abandoned, but the site of *Rāmāvatī* appears to have been restored after the Muslim conquest and continues, as mentioned under the name *Rāmāuti* in the programs *Ain-i-Akbari* at least three to four centuries more.⁷⁰

4.3. *Valabhī*

Valabhī University is located on the *Saurashtra* peninsula in Gujarat, western India, near Bhavnagar and eastward of the Gulf of Cambay identified with the modern Wala in Kathiawar.⁷¹ The Maitraka kings of western India founded this university in their capital *Valabhī purā* in the 5th century AD. *Valabhī* University achieved many such reputations as

⁶⁶ S. C. Das, op. cit., p. 122.

⁶⁷ Ibid., 112

⁶⁸ S. Dutt, loc. cit., p. 379.

⁶⁹ Cordier, op. cit., p. 285.

⁷⁰ Jarret, *Ain-i-Akbari*, Vol. II, published Asiatic Society of Bengal, 1891, p. 131.

⁷¹ A. Cunningham, *Ancient Geography of India*, p. 317.

Nālandā. While *Nālandā* was the centre of *Mahāyāna* Buddhism, *Valabhī* gained a reputation as the centre of *Hinayana* Buddhism. The *Maitraka* kings freely spent maintaining the University. They encouraged and helped with Buddhist studies at this facility. In the 7th century, *Valabhī* prospered and became as famous as *Nālandā*.

At the disintegration of the *Gupta* Empire in the mid-sixth century AD., India's political history repeated itself. It has once again become a chain of the regional history of small kingdoms with changing boundaries, leaping to power by just one pronunciamiento, whose initiation or continuity in most cases is not determined. However, among these kingdoms, the *Maitraka* kingdom in *Sourāshtra* (*Gujerat*) with the capital at *Valabhī* is more prominent in history. This shadow kingdom appears to have inherited the *Gupta* tradition of royal patronage of monasteries, and Buddhism flourished in its capital *Valabhī*, which became widely known as a centre of learning and commerce during the reign of kings 'Maitrakas' in the royal seal.⁷²

The history of this kingdom's rise is very brief. At the time of the imminent fall of the *Gupta* Empire, a military officer (*Senāpati*) named *Bhattarka* of the *Guptas* army created a hostile state for himself in *Sourāshtra*. He made *Valabhī* its capital and founded the dynasty named *Maitraka*. The third person in the lineage, *Dronasimha*, became an independent monarch and took the title *Mahārājā*.⁷³ During the dynasty, there were about twenty kings, and it appeared that they were enlightened rulers, according to which their capital became a famous learning centre in the west like *Nālandā* then in the east.⁷⁴

Hsüan-tsang visited *Valabhī* of the 7th century and reported the following: The population of *Valabhī* is very large. The country is prosperous. There are more than one hundred millionaire families there and 100 monasteries with about 6,000 Buddhist monks, Most of them belong to the *Sammitiya* Sect. There are also many Hindu temples and a large Hindu population and densely populated in this part of the country. The Buddha visited this land during his teaching, there are stupas erected by King Asoka to mark the places visited

⁷² S. Dutt, op. cit., p. 224

⁷³ Rai Chaudhury, *Political History*, pp. 629-030.

⁷⁴ S. Dutt, op. cit., p. 225.

by the Buddha. Another Chinese traveller, I-Tsing, visited *Valabhī* in the last quarter of the 7th century. He found the city to be an excellent centre of a Buddhist part of learning.⁷⁵

It was not only a renowned religious and educational centre and but also international trade and commerce in the 6th and 7th centuries AD. *Valabhī*'s spectacular growth was both a place of upholding the Buddhist faith and the supreme centre of learning and in particular, was attributed primarily to the patronage of the *Maitraka* kings.

Valabhī, now a small town of about 7,000 residents and only three square miles in extent, is about three to four miles inland. Local tradition has it that centuries ago, it spread right down the coast. After that, the sea encroached upon it to the side, giving it the 'shape of a human ear,' devoured the great harbour and wharf and all the edifices inland.

On one side of *Valabhī* flows a stream called *Ghālā*. Since ancient times, it is a river of considerable width and is the main lifeblood of overseas trade. It is now a short and narrow inland canal, but capable of going deep into the rains. When the water was low, the crumbling foundations of many buildings, washed away by the currents through centuries ago, its foundations could still be seen.⁷⁶

From the bordering fields in the northwestern part of the *Ghālā* stream, a series of fragments of red polished pottery of non-Indian was found, they were imported from Persia or Rome with which *Valabhī* traded in ancient times. Along with these antiques, one also found some small figurines, the *Buddha* heads and small terracotta tablets called *Dhammagutikās* with the formula of the Buddhist belief, *Ye dharmā hetu-prabhavā*, etc.,⁷⁷ engraved on them. However, other discoveries of greater historical value and yielded Buddhist interest have been gathered thanks to archaeological excavations, some of the copperplate grants, which are recorded concisely and neatly, of the ancient *Maitraka* rulers, who had been based in *Valabhī* since c. 490 to 770 AD.⁷⁸

According to stone inscriptions, the earliest *vihāra* in *Valabhī* was born out of the religious aspirations of a great woman of the royal family. She is *Duddā*, the niece of *Dhruvasena I*. This *Maitraka* king endowed many villages to maintain monasteries around

⁷⁵ J.B.Barua, op. cit., p. 45.

⁷⁶ S. Dutt, loc. cit., p. 224.

⁷⁷ *Mahāvagga*, I, 23. 5, it is found in the *Theravāda Pali* canon where it is called *Dhamma-pariyāya*.

⁷⁸ Girija Sanker Vallabhaji, *Historical Inscriptions of Gujerat*, two volumes, publication in Bombay, 1935.

535 AD., called '*Duddā vihāra*' after her.⁷⁹ This monastery continued to receive generous support from the *Dhruvasena* I successors for over a century and a half.⁸⁰

Thanks to its prominence, it became the centre for other monastic groups and as such was called the '*Duddā vihāra mandala*'. Later royal grants called it by this name or called it mahāvihāra meaning several monasteries grouped into one facility.⁸¹ Among the monasteries belonging to the great *Duddā* monastery, one is '*Abhyantarikā vihāra*' built by the venerable nun *Mimmā*, who appears to be related to the *Maitrakas* royal family, '*Bhattāraka vihāra*' named after a *Maitraka* clan head, '*Kakka vihāra*' was built by a merchant. The other monasteries are '*Buddhadāsa vihāra*', '*Gohaka vihāra*', '*Vimalgupta vihāra*' and '*Sthiramati vihāra*'.⁸²

Hsüan-tsang recorded that,⁸³ not far from the city was a large monastery built by Arhat chāra (*A-che-lo*). This information is supplemented by the bestowal of *Dharasena* II, in which he mentioned '*Acarya Bhadanta Sthiramati*', who founded the *Sri Bappapada vihāra* at *Valabhī*.⁸⁴

Another interesting feature of these monastic facilities is that some of them were dedicated to *Bhikkhunis*. Such a group of *vihāras* for nuns is headed by '*Yaksa Sūra vihāra*', which takes its name after the founder of *Yaksa Sri*.⁸⁵

In the 7th century, *Dharasena* IV, son-in-law of Emperor *Harsa* was the largest patron of this university.⁸⁶

Gunamati and *Sthiramati*, two famous Buddhist scholars are said to have graduated from this University. This University is famous for its secular subjects and students from all over the country come to study at this University. Because of the high quality of education, those who graduated from this University have been assigned to higher executive positions.

⁷⁹ Indian Antiquary, IX, p.104; and IV, pp. 106-07.

⁸⁰ Ibid., IV, pp.175-76; also see D.B. Diskalker, 'Some Unpublished copper plates of the rulers of Valabhi,' JBBRAS, I, 1925, pp. 36, 37, 39, 40; S. Dutt, op. cit., p. 227.

⁸¹ S. Dutt, loc. cit., p. 226.

⁸² Rek A Daswani, *Buddhist Monasteries and Monastic Life in Ancient India (from the Third Century BC to the Seventh Century AD)*, Aditya Prakasha, New Delhi, 2006, p. 205.

⁸³ T. Watters, op. cit., II, p. 247

⁸⁴ I A., VI, p. 9.

⁸⁵ Krishna Kumari J. Virji, *Ancient History of Saurashtra*, p. 173.

⁸⁶ Ibid., p. 79.

Valabhī University is equipped with an efficient library it is maintained and enhanced by marked royal grants for this purpose. The phrase used in this context in a copperplate grant of *Guhasena* I was read as *SadDhammasya pustakopacayārtham*, that is, the acquisition of books on sacred law.⁸⁷

4.3.1. Teachers, Learners, and Monk-Scholars

Buddhist *vihāras* at *Valabhī* constituted institutions of higher education in which religious, as well as secular studies are pursued. In other words, they are not sectarian or selfish in the area of knowledge. They impart education on not only Buddhist religion, sutras and philosophy but also teach courses related to Vedic, *Sāmkhya* and other systems. Secular subjects such as law, grammar, astronomy, and medicine, also find a place in their curriculum.⁸⁸

I-tsing scholars from all parts of India have gathered these two learning centres to achieve perfection in their research. They have lived there for two or three years and hold discussions on all possible and impossible theories. After mastering their subjects at *Valabhī* or *Nālandā*, scholars often visit the courts of the kings to demonstrate their abilities and present their theories in what they have learned or found out themselves. They were given land and promoted to higher ranks. Thus, the names of the eminent scholars of the university were engraved on it with glowing letters, compare *Valabhī* with *Nālandā* and say that it is the gate.⁸⁹

When the *Maitraka* kings were still on the *Valabhī* throne, I-tsing was touring in northern India. He documented *Valabhī's* contemporary reputation as a famous educational centre that students once went to further study. In I-tsing's period, there were two famous learning centres in India: *Nālandā* in the east and *Valabhī* in the west. Speaking of the method of learning in the West (i.e. India), I-tsing says that normally the learner, after his preliminary training, will go to *Nālandā* or *Valabhī* for further studies

Due to the guidance of their teachers, they passed two or three years, generally at the *Nālandā* monastery in central India, or in the western Indian country of *Valabhī*. In

⁸⁷ IA.,VII, p. 67.

⁸⁸ R.K. Mookerji, op. cit., p. 586.

⁸⁹ Ibid., p. 178.

addition, after being assured by the wise men of the excellence of their opinion, they become well-known for their wisdom. They get land and their famous names, as a reward, are written in white on the lofty gates. It is natural that after completing the learning successfully, the royal court at *Valabhī* would seek them to serve the country.⁹⁰

The Details provided by historical and literary sources regarding the importance of *Valabhī* as a place of learning are evidenced and supplemented by the Hsüan-tsang and I-tsing narratives. According to Hsüan-tsang, at *Valabhī* there are about one hundred *Sanghārāmas* and 6,000 monks. Most scholars have studied this little vehicle.⁹¹ Hwui I: says that the dominant system studied in *Valabhī* is that of the *Sammitiya* school of *Hinayana*.⁹²

The Buddhist *vihāras* of the age, as we have gathered from Chinese records, are open to all learners, *māṇavakas* (ordinary students) as well as monks;⁹³ it is not necessary to be ordained to take advantage of the learning they provide. Saivite Maitrakas would not be interested in spreading Buddhism. However, when we recall their specialness to culture and scholarship, it is justified to assume that, beyond the desire to maintain *Duddā*'s memory and maintain monastic life in *Duddā Mahāvihāra*, the freedom of the royal to it was motivated by some such considerations. Therefore, *Mahāvihāra* either became a place of learning or was developing into a place of learning in 565 AD., when *Guhasena*'s sponsorship was performed.

I-tsing said in his Record,⁹⁴ done in the year 690, represents the maturity and fullness of *Valabhī*'s academic tradition. He spoke of *Nālandā* and *Valabhī* in the same breath as the two most prominent positions of higher education in India of his time. This is somewhat far-fetched to infer that they exist in parallel in their systems and organizations, or that one is a copy of the other. Almost nothing is known about the study centres in China that I-tsing compares *Nālandā* and *Valabhī*.⁹⁵ Although as seminaries, both of them must have certain common characteristics, the fact that the *Nālandā* was a *Mahāyāna* monastery and the

⁹⁰ J. Takakusu, loc. cit., p. 177.

⁹¹ T. Watters, op. cit., II, p. 206,

⁹² S. Beal, op. cit., p. 159.

⁹³ *Indian Antiquary*, V, p. 326.

⁹⁴ J. Takakusu, op. cit., p. iii.

⁹⁵ *Ibid.*, p. iii.

Valabhī was a *Hinayana* monastery, must have made a significant difference on syllables and courses coined at two centres. Although a few things about the teaching organization in *Nālandā* are well known, the characteristics of the institution at *Valabhī* are unknown as *Nālandā* did, How well it fits for this kind of university is, in our present state of knowledge, is a matter of pure conjecture.

I-Tsing reported that a large number of foreign students were found in *Valabhī*. They came from many lands far and near. From these facts, we know that *Nālandā* and *Valabhī* were internationally recognized at that time. There is a large library. This is maintained by a fund established by the King through an inscription by King Guhasena confirms this. I-Tsing further reported that to be graduated, students show off their skills in the presence of royals, nobles and other celebrities. Teachers and courses were very little known about the famous teachers and scholars living in this place, except for the names of two of them, *Panditas*, *Gunamati*, and *Sthiramati*. The Elders *Gunamati* and *Sthiramati* are alumni of *Nālandā* and have been teaching there for some time. They are believed to be the founders of *Valabhī*. Since the founders were from *Nālandā*, therefore *Valabhī* University followed the *Nālandā* model in most of its activities.

Valabhī's popularity is evident in the fact that two famous scholars of this era, the contemporaries of Hsüan-tsang, *Gunamati* and *Sthiramati*, who were former disciples of *Vasubandhu*, after completing the program. Studying at *Nālandā* and winning many debates, they eventually settled at *Valabhī*, continuing their literary activities and completing their philosophical studies on an ongoing basis.⁹⁶

Like *Nālandā*, *Valabhī* is also not just a learning centre for Buddhist monasteries. Parents consider it a privilege for their son to be educated at *Valabhī* instead of other educational centres. This is illustrated by an anecdote recorded in *Kathāsaritasāgara*. It recounts how a woman named *Vasudatta* chose to send her son *Visnudatta*, from his hometown of *Antarvedi* in *Gangetic Doab* come to *Valabhī* for studies.⁹⁷

⁹⁶ T. Watters, op. cit., II, p. 109.

⁹⁷ *Kathāsaritasāgara*, *Taranga* XXXII, pp. 42-43 (*Sa viṣṇudatto vayasā Sodasa- valsarah; gantum pravavrtte vidyāprāptaye valabhīpurīm*).

Maitraka's capital *Valabhī*, once the centre of religion, learning, wealth, and culture temporarily received an unfortunate thing that hinders the Arab invasion of 775 AD. Then, it continued into the 12th century, though not with the same enthusiasm it originally had.⁹⁸

A special feature in this monastery has discovered plenty of information and arguments related to Women's Education at that time. It goes against the antiquated stereotype of certain religions in ancient India.

The truth does not guarantee the Buddhist Philosophy's stance that everything is neither male nor female; even though they appear as female, they are fundamentally not female or as *Sariputra* said, 'a woman's form neither exists, nor does it exist.'⁹⁹ Reality states that the women were admitted to the *Saṅgha* by the *Buddha* after much deliberation. The *Pāli* scriptures provide information regarding the nuns who have made excellent academic and spiritual achievements,¹⁰⁰ although paradoxical stages occur when they are viewed in common intelligence.

Epigraphic records show scattered references to nuns in contrast to *Bhikkhus* known as *Aya* (*Ārva*), *bhadamta*, and *bhayamta*. On the Bodh Gaya's railing, *Kurangi* is honored as *Aya Kurangi*.¹⁰¹ The terms *bhadanti*¹⁰² and *theri*¹⁰³ happen once. It is mentioned that high-ordained nuns have subordinate nuns as their disciples, e.g. *Dhammadevā*, *Mulā*, *Bodhi*, and *Asalhamita* are *antevāsini*s of *Mitasiri*,¹⁰⁴ *Goda*, *Padumanika*, and *Bodhi*¹⁰⁵ respectively. In some *Sānchi* inscriptions, the nun *Avisinā* is called *Sutātikini*,¹⁰⁶ which may denote a person who is proficient in the *Sutra Pitaka* or a female member of the *Sautrantika*

⁹⁸ D.C. Apte, *Universities in Ancient India*. p. 46.

⁹⁹ *Vimalakīrti Nirdeśa Sūtra* (tr.), pp. 78-79.

¹⁰⁰ *Anguttara Nikāya*, I. p.26; *Therīgāthā*, PTS., XII; *Samyutta Nikāya*, I, p.214; *Therīgāthā*, XXXIV; *Anguttara Nikāya*, I, p. 25.; *Therīgāthā*, XLVII; *Anguttara Nikāya*, I, p.26; *Therīgāthā*, XLVI, *ibid.*, I, p. 25; *ibid.*, LXIV; *Nanduttarā*, *Therīgāthā*, XLII; *ibid.*, *Sakula* XLIV; and *Anguttara Nikāya*, *Bhaddā Kaccānā* I, p. 26.

¹⁰¹ H. Luders, *A List of Brahmī Inscriptions*, pp. 939-42.

¹⁰² *Ibid.*, No. 1240. (Amarāvati Buddhist Sculpture Inscription)

¹⁰³ *Ibid.*, No. 1006. (Kanhēri Buddhist Cave Inscription).

¹⁰⁴ *Ibid.*, No. 573. (Sānchi Buddhist Stupa II Inscription).

¹⁰⁵ *Ibid.*, No. 1041.

¹⁰⁶ *Ibid.*, No. 319, 352 (Sānchī Buddhist Stupa II Inscription).

School.¹⁰⁷ The nuns received their education from the monks, from the testimony of *Bhikkhuni Buddhamitra*,¹⁰⁸ a disciple of *Bala* and *Sarpila* of *Thera Vijaya*.¹⁰⁹

*Bhikkhuni Dhanavati*¹¹⁰ was hailed as a knowledgeable of the *Tipitaka* and was introduced as an antevāsinā of the *Bhikkhu Bala*, who himself was the master of the three *Tipitaka* sets in The *Mathura* inscriptions assigned to the reign of *Huvishka*. In the two records on *Amarāvati*, the *Bhikkhus* are introduced as a resident female disciple of the two *sutras*, *Buddharakhita* of *Thera Bhadanta Budharakhita* and *Nanda* of *Arahata Ayira Buddharakhita*.¹¹¹ Although the *Mahāyāna* scriptures are described as being distributed to a mixed congregation of monks and nuns, the general trend of these *sutras* shows the conclusion that women are considered mentally and intellectually inferior to men. The actual position of the nuns becomes clear from the fact that Chinese pilgrims, while describing the learning life in detail, specifically mentioning the highly educated *Bhikkhus* but are silent about the nuns. The meagre of information, with the rare fact that archaeological references to nuns' monasteries are scarce, can be argued that their numbers are declining and they no longer enjoy their former status.

4.3.2. Finances and Patronages

The statement of Hsüan-tsang was complemented by some *Maitraka* copper plate grants. These grants refer to the resident monastic community as '*Arya Bhikkhu-Saṅgha*' *Guhasena*, like the '*Sakyarya Bhikkhu-Saṅgha*' of 18 schools (*nikāyas*).¹¹² Although *Hinayāna* Buddhism seems to be prevalent in these monasteries, they have also found traces of the parallel existence of *Mahāyāna* Buddhism. *Dharasena* IV financed a monastery in the village of *Yodhavaka*, built by a *Skandabhadda*, the monk's residence that is described in the grant as '*Maha-nikāya-Arya-Bhikṣu-Saṅgha*', where the manifestation of the most

¹⁰⁷ J.N. Bannerjea, *Schools of Buddhism in early Indian Inscriptions*, Vol.XXIV, No.4, 1948, pp. 253, 36; also see Ajay Mitra Shastri, op. cit., p. 144.

¹⁰⁸ EI., VIII, pp. 173-79, 181; ibid., XXIV, pp. 210-12.

¹⁰⁹ Luders list, No.1060 (Kudā Buddhist Cave Inscription)

¹¹⁰ Ibid., No. 38.

¹¹¹ Ibid., No. 1280.

¹¹² IA., IV, pp. 175-76.

mahā-nikāya probably means Mahāyānist.¹¹³ *Bappāpādiya* monastery is certainly also the seat of Buddhist learning of the *Mahāyāna* sect.¹¹⁴

The *Maitraka* kings professed the *Brahmaṇical* *Siva* faith; Royal seals on their copperplate grants had the symbol Nandi (*Siva*'s Bull) above the name of the dynasty's founder, *Bhattārka*. However, they all appear to be patrons of Buddhism and have performed some money and land grants to the Buddhist monasteries that sprout up in the capital and surrounding areas.

At some point in time, perhaps not long after the rise of *Valabhī* as the capital of *Maitraka*, there appeared two famous *Mahāyāna* masters who were disciples of *Vasubandhu* namely *Sthiramati* and *Guṇamati* and they settled down in a monastery with the aim of the ceaseless pursuit of their philosophical studies and literary work.¹¹⁵ Hsüan-tsang visited the ruins of this monastery near *Valabhī*. He said it was not far from the capital it was a great monastery, originally founded by an arahat, named *Acala*. At *Valabhī*, it is known by its venerable name, *Bappāpādiya* Monastery (Father's Monastery). This name appeared in a grant to this monastery by King *Dhruvasena* II in 588 AD. in which he mentioned 'Acārya Bhadanta *Sthiramati*,' who founded the vihāra of *Sri Bappapada* at *Valabhī*. *Sthiramati* and *Gunamati* are eminent Mahayanist scholars whose works, genuine and apocryphal still exist in Chinese and Tibetan.¹¹⁶ At that time, their monastery must have become a place of study for Mahayanist.

Although it has become a major educational centre, At *Valabhī*, *Mahāyāna* Buddhism, seeming it has not made much headway. From copperplate grants of the *Maitraka* and the proclamation of Hsüan-tsang, who visited the city in 640 AD., when *Dhruvasena* II ascended the throne, it seems that *Hinayāna* Buddhism flourished in the capital.

Valabhī's development as a centre of *Hinayana* Buddhism seems to have begun concurrently with the foundation of the *Maitraka* dynasty itself. *Bhattārka* himself is not a

¹¹³ IA., I, pp.14, 45; Also see, H.D. Sankalia, *University of Nālandā*, p.180; D.B. Disalker, *Buddhist Monasteries in Valabhi*, *Proceedings of the 7th All India Oriental Conference Report*, p.813; Dr. Krishnakumari Virji, op. cit., p. 176.

¹¹⁴ S. Dutt, op. cit., p. 266.

¹¹⁵ IA., Part IV, pp. 291-292.

¹¹⁶ Ibid., VI, p. 9; also see Nanjio, No. 372.

Buddhist, but a *Saiva*. However, an old monastery, attached to his name, was called *Bhattāraka* Monastery in one of *Guhasena*'s grants (c. 567 AD.), founded by *Bhattārka* himself. It had existed for almost three-quarters of a century, probably ruined in the *Guhasena* period and was given '*prasādīkyta*' to one of the king's officials. Another monastery named *Abhyantarika*, built by a woman named *Mimmā*, arose and *Guhasena*'s sponsorship was made available to this monastery.

Furthermore, a large monastic facility in the centre, which appeared to have later evolved into an institutional type of the State of Maitraka, commenced at *Valabhī* as a monastic foundation by *Bhattārka*'s grand-daughter and sister's daughter sister (*Bhagineyi*) of *Dhruvasena* I., The name of this noblewoman is *Duddā*. Nothing more is known about her personal life. The first royal gift of her original, single monastery was made in 535 A.D. by *Dhruvasena* I, son and successor of *Bhattārka*. It includes sales of a village. Her monastery then became the centre of a large group of monasteries called the *Duddā* monastic group (*Duddā Vihāra-mandala*) and was cared for by the State. Later royal grants called it by this name or called it *Mahāvihāra*, meaning that several monasteries were grouped into one facility.

Among the monasteries of this *Duddā* circle, the following are known from the grants:

- (i) *Buddhadāsa Vihāra* is named after *Acārya Bhadanta Buddhadāsa*;
- (ii) *Abhyantarika Vihāra* built by *Mimmā*,
- (iii) *Kākā Vihāra* by a merchant named *Kākā*,
- (iv) *Gohaka Vihāra* built by *Gohaka*,
- (v) *Vimalagupta Vihāra* built by *Acārya Vimalagupta*, and
- (vi) *Sthiramati Vihāra* (built by *Sthiramati* probably not *Sthiramati* was a disciple of *Vasubandhu*).

Wealthy citizens chose this site to build monasteries as it is considered 'classic ground.' The following table of patronages for the monasteries of successive generations of the Maitraka kings will show that those in the *Duddā* circle are cared for and protected by the royal family: they are formed, as is inherent, as one state facilities.

From *Dhruvasena* I, son and heir to the founder *Bhatārka*, to the last-known king *Śilāditya* III, nearly all the kings deemed it a matter of royal concern to see the *Duddā* group of *vihāras* properly maintained:

Grants to Monasteries by *Maitraka* Kings: ¹¹⁷

Grants made to

1. *Dhruvasena* I (519-549 AD.) (*Varāhadāsa*, also dedicated a *vihāra* to *Ajita* in 549 AD.)
 - (i) Original *Duddā* Monastery (535 AD.)
 - (ii) *Buddhadāsa* Monastery in ‘*Duddā* circle’ (536 AD.)
2. *Guhasena* (553-569 AD.)
 - (i) *Duddā* Monastery (A559 AD.)
 - (ii) Another grant to ibid (565 AD.)
 - (iii) *Mimmā Vihāra* in ‘*Duddā* circle’ (567 AD.)
3. *Dharasena* II (569-589 or 590 AD.)
 - (i) *Bappapādiya* Monastery, founded by *Sthiramati* (588 AD.)
 - (ii) *Kākā* Monastery in the ‘*Duddā* Circle’ (589 AD.)
 - (iii) *Duddā* Monastery (undated)
4. *Śilāditya* I (590-615 AD.)
 - (i) Some monastery in the *Duddā* Circle (605 AD.)
 - (ii) *Duddā* Monastery (605 AD.)
 - (iii) *Varhsakata* Monastery in the village of the same name (605 AD.)
 - (iv) *Yakṣasora* Monastery (608 AD.)
 - (v) Ibid (609 AD.)
 - (vi) *Varhsakata* Monastery (undated)
5. *Dhruvasena* II (627-641 AD.)
 - (i) *Purmmabhatti*’s Monastery, near *Yakṣasora* Monastery (629 AD.)
 - (ii) *Yodhāvaka* Monastery (645 AD.)

¹¹⁷ The *Maitraka* kings’ years, of which only the main contributors to the monasteries listed here, are approximate. They are presented in the *Ancient History of Sourāshtra* (1952) by Dr. Vriji. Maitrakas used the Gupta era and, more than one hundred Maitraka inscriptions have been discovered, most of which the year of the inscription appear in the Gupta era, most likely reconstructing the approximate date of the dynasty. The year of the Christian era was added by adding 319 to the year of the Gupta era. The Maitrakas were succeeded by Rāshtrakūtas and a number of Rāshtrakūta kings also bestowed upon Kampilya Monastery.

6. *Dhruvasena* III (650-054 or 650 AD.)
 - (i) *Duddā* Monastery (date gone)
7. *Silāditya* II (658-685 AD.)
 - (i) *Gohaka* Monastery in ‘*Duddā* Circle’
8. *Silāditya* III (690-710 AD.)
 - (i) *Vimalagupta* Monastery in ‘*Duddā* Circle’ (undated)
 - (ii) Ibid
 - (iii) Some Monastery in ‘*Duddā* Circle’ (date gone)

The *Duddā* Mandala of monasteries is only for monks. However, there is another mandala, founded by a *Yakaśri*, for nuns. The names of these monasteries also come from the grants: (i) *Yakṣasūra Vihāra* built by *Yakṣasūra*, (ii) *Pūrṇānnabhatta Vihāra* built by *Pūrṇānnabhatta* and (iii) *Ajita Vihāra* built by a merchant named *Ajita*. Both *Silāditya* I, and *Dhruvasena* II are sponsors of these monasteries.

The *Duddā*’s name is memorable in the history of the Maitraka monasteries. *Dhruvasena* I, in giving her first royal donation to the monastery she founded, ensured perpetual maintenance with a gift from the turnover of the *PipPālarunkari* village, applied for specific common purposes of these royal grants, viz. (i) repairing buildings, (ii) providing items necessary to maintain regular worship, and (iii) providing food for monks.¹¹⁸ He mentioned *Duddā* in the allowance as his sister’s daughter (*sva-bhāgineyi*) and described her as a most pious lay follower (*paramopāsikā*). Over time, her prestige has rounded up her name. For the kings of the later generation (like *Guhasena*), she was the worshipful (*pujyā*) *Duddā* one of the venerable memory.¹¹⁹

An interesting and perhaps important point in the grand of *Guhasena* in 565 AD. to the *Duddā* monasteries is the mention, in addition to the usual purposes listed in most of *Maitraka*’s grants, the purchase of ‘books on Buddhism’ (*sadDhammasya pustakapakra...*) The addition of this entry probably indicates that in *Guhasena*’s time, monasteries were

¹¹⁸ *Vihārasya patita-viśtrya-pratisariskaranārthan dhapa-dipa-taila-puspopoyaira- sarvam dravyai valabhyam svabhāgineyt paramopāsika Dudda-kārta-vihāra pratisthā-pitānānin; Bhagavatāri samyak-savn buddhānām-(ā)rya-bhikṣu-sanghasya pindapātāya*, etc.-See *Indian Antiquary*, Vol. IV, p. 106.

¹¹⁹ *Guhasena*, (Valabht) pure *pujyā*- *Dudda-kyta* (vi) *hāra* (sya); *Indian Antiquary*, vol. VII (Bühler, *Additional Valabhi Grants*), p. 67.

organized or in the process of being organized as places of learning and study and building libraries.

Mostly the Hinayanist monks occupied these monasteries, as found that the grants referring to the resident monastic community were “*Ārya Bhikṣu-Saṅgha*” or, as in *Guhasena*’s grant, is *Sākyārya Bhikṣu-Saṅgha* of eighteen schools (*nikayas*), the number of traditional schools in *Hinayana* Buddhism. Although *Theravāda* Buddhism seems to be prevalent in these monasteries, there are the traces of the parallel existence of *Mahāyāna* Buddhism. *Dhruvasena* II financed a monastery in the village of *Yodhavaka*, built by *Skandabhatta*, the resident *Saṅgha* that described in the grant as ‘*Maha-nikaya Ārya Bhikṣu-Saṅgha*,’ where *Mahā-nikāya* can be said, which means Mahāyānist.¹²⁰

However, in the Hinayanist monasteries in *Valabhī*, *Buddha-pūjā*, the image-worship ritual, which appears to be a major activity of the monks, is attended with the appropriate rites. Kings in their grants provided them; they included in the expenditure categories as the cost of incense, lamps, oil, and flowers.

After the reign of *Silāditya* III (690-710 AD.), the Kingdom of *Maitraka* went into did not seem to have placed their hands on the monasteries maintained by their predecessors. On the other hand, two *Rāshtrakūta* kings made grants at *Kampilya* for the common purposes of a monastery as we see listed in *Maitraka*’s grants. They are *Dantivarman* and *Dhārāvarṣa*.¹²¹ *Kampilya* was a town in *Sourashtra*, on the outskirts of modern Surat. In a later grant (c. 884 AD.), it is said that 500 monks were staying here at that time. It seems to be the last Buddhist stronghold in ancient *Sourashtra*.

4.3.3. Architecture of *Valabhī*

There is no trace of the *Maitraka* monasteries of the ancient *Valabhī* today still in that town. In their population, it is not possible to form an idea. There are no descriptions of witnesses, although Hsüan-tsang and I-tsing visited *Valabhī* in the seventh century AD.

¹²⁰ Bhandarkar, *A Valabhi Grant in Indian Antiquary*, Vol. 1, p. 14; Also see Dr. Vriji, *Ancient History of Sourashtra*, p. 176.

¹²¹ *Epigraphia Indica*, vol. VI (Bhandarkar on *The Plates of Dantivarman Guzaral*), p. 286; Ibid, Vol. XXII (Altekar on *A New Copperplate of Dhruva*, pp. 66-67).

These monasteries must be built in *Gupta* tower architectural style and decorated with sculpture and painting.¹²²

The author of *Mañjuśrī-mūlakaḥ*, writing in *Gaura* (in North Bengal) near the end of the ninth century,¹²³ seems to have known something from the tradition of the artistic appearance of *Maitraka* monasteries. However, when *Gaura* was located more than 1.00 miles east from *Valabhī*, he possibly had no direct personal knowledge. In the common prophetic form, which he used in his work, he spoke of King Valabhī Sila (*Silāditya*) - possibly similar to Dhruvasena II (627-641 AD.) that Hsüan-tsang spoke in *Si-yu-ki* as the one who will create artistic monasteries and beautiful Buddha statues and various worshipable things.¹²⁴

4.3.4. Decline of *Valabhī*

Valabhī University was built by the Maitraka kings in 475-775 AD. Its library contains various oriental literatures. This great university and its library existed until the 12th century when they were destroyed by Arab invaders.

At a critical point in the fall of the Buddhist educational centres, a new form of Brahmanism came to life and it became known as Neo-Brahmanism. However, there is no significant difference between the new and the old beliefs. It is nothing else like the revival of the old Brahmanism to obey the changing needs of the times. Therefore, the concept of education has not changed much. The three main goals of education are to acquire Knowledge, inculcate social and religious obligations, and maintain a strong personality.

The learning has been broader than before and has made room for more concrete and practical aspects. Education is not limited to *Brahmins*. With the advancement of society, new needs emerge and the educational system has turned towards the needs of society. As more people desired to study, individuals and organizations established several learning seats over a larger area. During this period, some of the Brahministic facilities were revived in new forms and some of these new facilities developed in the model of Buddhist monasteries. '*Ghattikas*' are small institutions like hermitages, where a learned teacher is

¹²² S. Dutt, op. cit., p. 229.

¹²³ Jayaswal, *Imperial History of India*, p. 3.

¹²⁴ Ibid., p. 24.

imparting instruction to some of his students. ‘*Vidyāpiths*’ is an old expansion of old *gurukulas*, but in fact, they are duplicates of ‘*mathas*’. Like Buddhist monasteries, ‘*mathas*’ are as important as study seats. The teacher in charge of monitoring the facility is called *mathapati*. Mathapati can expel negligence and wrongdoing. Colleges and schools within the temple were developed during this period. Educational institutions are attached to the temples. Along with endowments for the worship of gods, offerings are also made to maintain educational institutions.

During the Buddhist period, another important educational centre that flourished between 475 and 775 AD. was *Valabhī*. From the point of view of fame and the importance of education, *Valabhī* is considered a rival of *Nālandā*. When Hsüan-tsang visited this learning centre, there were many *Vihāras* and monasteries. However, I-Tsang found *Valabhī* in the west of India as brilliant as *Nālandā* and students from different parts of the country come there to study. It is a centre of *Hinayana* Buddhism. In the AD. century, *Valabhī*, as a higher learning centre made a name for itself. Nevertheless, in the past, it was famous as the centre of commerce and home to many wealthy merchants. Therefore, in *Valabhī*, these wealthy merchants and the *Maitraka* kings also sponsored education. Until the twelfth century, this institution of higher education continued to spread the path of domestic learning and eventually disappeared from the scene. When the death-blow to *Valabhī* was not from *Rāshtrakūtas*, but from the *Tajjika* (Arab) invaders - perhaps at some point in the 80s of the 8th century AD. They have turned all of its mansions into rubble and dust, including the *Maitraka* monasteries. Besides, without historical records of *Valabhī*’s final destruction, only some great legends from various sources, but the capital *Maitraka* disappeared, leaving traces of fame, fragments of them being kept in legends and stories of the later era.¹²⁵

The content in *Kathāsarit-sāgara* (a collection of stories in Sanskrit, composed by the Kashmir poet Somadeva between 1063 and 1081 AD.) is a few references to *Valabhī*. It was once famous for its wealth and culture, but then it only became a city of legend.

Some of the great merchants of *Valabhī* were told: one man named *Vidyādhara* and another by the name of *Devasena* came from to *Pāliputra* to *Valabhī* to make fortune by

¹²⁵ Virji, op. cit., pp. 103-105.

trade. Perhaps the legend echoes the once-city fame of commercial prosperity, mentioned in a story about *Dandin's Daśakumāra-carita* (c. 700 AD. - when *Valabhī* was still the *Maitraka* capital). In a story of a boat owner in *Valabhī* named *Grhagupta*, it is said he was so rich that he had to compete with *Kuvera*, the god of wealth.¹²⁶

In the *Grhagupta* period, *Valabhī*, now an inland town was a busy seaport. Probably other cities on India's coast have prospered through commerce but *Valabhī's* reputation has been largely central to learning. It is recalled two centuries after the fall of *Valabhī* in *Somadeva's Viṣṇudatta* story, who, when he finished his sixteenth year, prepared to go to *Valabhī* to study. Coming from a family settled in the east, where learning seats like Banaras were located, he was still sent to the remote *Valabhī* in the west, perhaps because of its remarkable popularity.¹²⁷

¹²⁶ Kale, (ed.), *Daśakumāra-caritam*, Bombay, 1925, p. 225.

¹²⁷ *Sa viṣṇudatto vayasā sodasa-vatsarah; Gantum pravavytte vidyāprāptaye Valabhi- purisi-Kathāsarit-sāgara, Taranga 32.*

Chapter V

LESSER-KNOWN CENTRES OF BUDDHIST LEARNING IN ANCIENT INDIA

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Through the narration of stories from Hsüan-tsang and I-Qing (Chinese scholars) as well as other sources, we know that ancient kings and societies were actively interested in promoting education. Therefore, many famous educational centres have appeared. Among the most prominent universities that developed during that period were *Nālandā*, *Vikramaśīla*, *Valabhī*, *Jaggaddala*, *Odantapurī*, and *Somapura*. These universities grow in link with the *Vihāras*. The people of *Benaras*, *Navadeep* and *Kanchi* have developed connections to the temples and become centres of community life in the places where they live. These facilities meet the needs of students of advanced degrees. Such students joined centres of higher learning and developed their knowledge by discussing and debating among themselves with renowned scholars; and from time to time, a king summoned scholars of different universities to an assembly in which they would encounter, debate and interchange their views.

Besides, many monasteries were also considered as educational centres in ancient India, which very few people know about. Some important Buddhist sites through archaeological excavations like *Raktamrttika*, *Kanchipuram*, *Bhasu Vihar*, *Nandadirghi Vihāra*, *Pandits Vihāra*, *Teleadaka*, *Pushpagiri*, etc., most sites include brick temples, *Vihāras* and stupas. *Vihāra* or monastic Buddhism is the main form of organization associated with Buddhism, which can be defined as a dwelling place for monks, a centre of religious activities and meditation, and a centre of Buddhist learning. References to the five types of dwelling (*Pavcha Lenani*) as *Vihāra*, *Addayoga*, *Pasada*, *Hammiya* and *Guha* are found in Buddhist canonical texts as suitable for monks. Of these, only *Vihāra* or monastery and *Guha* (Cave) have survived.¹

According to the evidence from objects, archaeology and literature have proven the existence of many Buddhist *Vihāras* in Bengal, Bangladesh and Bihar between the 5th century AD., and the late 12th century. These monasteries are usually designed in the

¹ <https://en.wikipedia.org/wiki/Vih%C4%81ra>, date 26/07/2020

Kusana style of the old tradition,² the pattern is made up of a square block surrounded by four rows of cells along the four sides of the inner courtyard. These structures are usually built of brick or stone. As monastic institutions developed, they became elaborate brick structures. In addition, they were often bounded by several floors, and along the courtyard were often verandas supported by pillars. Inside the shrine, there are statues of *Buddhas*, *Bodhisattvas* or Buddhist goddesses. Almost, the construction of similar monastic facilities was carried out in Bengal and Bihar during the *Gupta* and *Pala* periods.³ Gradually monasteries became important centres of learning.

5.1. Raktamrttika Vihāra

Raktamrttika Mahāvihāra was mentioned by a Chinese monk Hsüan-tsang who pointed out to a *Saṅgharama* named *Lo-to-wei (mo)-chi-sang-kia-lam*, called *Raktamrttika Sanggharama*, located in the suburbs is *Karnasuvarna*. Through the narration of Hsüan-tsang, it is said that at this establishment gathered all the most learned and famous men of the kingdom.

Raktamrttika Mahāvihāra is located in Jadupur village, *Murshidabad* district, West Bengal; this mound was once the site of an archaeological excavation. The monastery excavated at *Rajbadidanga* near *Chiruti* railway station in *Sadar* division of *Murshidabad* district, West Bengal, *Karnasuvarna* can now be located at a higher elevation near the excavation site. This place has discovered many seals engraved with the words of the monks of the monastery. The writing dates from the 7th to 8th centuries.⁴

Until excavations at *Rajbaridanga* were begun, which were within the jurisdiction of *Jadupur* village, *Murshidabad* of West Bengal, in the early 60s of the 20th century, the location of *Raktamrttika* monastery is a matter of being explored. After the excavations at *Rajbaridanga* emerged and revealed previously unsearchable records, evidence regarding the identification of the illustrious *Raktamrttika Mahāvihāra*. The construction activities as well as the rich structures were noticed. Although it is not possible to obtain a complete imitation of any building complex, the distinctive features of the surviving structural nature

² Cothren, Michael W, (5th ed.) *Art History: Art of South and Southeast Asia before 1200*, Pearson, 2013, pp. 306–308.

³ N. Jayapalan, *History of India, Vol. I*, Atlantic Publishers, 2001, p. 130.

⁴ D.C. Ahir, *Buddhist Sites and Shrines in India: History, Art and Architecture*, Delhi, 2003, p. 279.

suggest the existence of a religious establishment. Buddhist monasteries include stupas, foundations, basements, stairs, and sidewalks, etc.

However, the most notable and important clue to identifying the *Vihāra* is given by a seal, excavated between the 5th and 7th centuries AD. Here, they discovered a Seal bearing the *Dharmachakra*-deer symbol on its upper part and two engraved lines on the lower part. *Dineschandra Sircar* reads the legend on the seal as: “*Shri - Rakta[m]rttika - (ma)haviha (L2) rik - arya - bhiksu -[sanga] s[y] a. [(This is the seal) of the community of the noble monks of the Great Monastery at the illustrious Raktamrttika.*”⁵

Thus, based on the legends of the monastery’s seals, it is possible to determine the geographical location exactly that is hitherto unknown of the eminent *Raktamrttika Vihāra* for which it was founded by Hsüan-tsang described in the 7th century AD. The special and important note is around the time of the sealing along with the time of the visit of the pilgrim. The existence of the Buddhist establishment is also corroborated by finds recovered during excavations including bronze chakra and stucco heads, which are sealed with sacred Buddhist formulas, so on. The name *Raktamrttika* can also be recognized in a fragmentary slate inscription from the Peninsular Malay of Wellesly in the 5th century AD. This inscription refers to a *Mahanavika Buddhagupta* from *Raktamrttika*, which can be identified with the famous *Raktamrttika Mahāvihāra*.

With identifying the *Raktamrttika Vihāra* with *Rajbaridanga, Karnasuvarna*, the capital of the 7th century *Gauda* kingdom of *Shashanka*, can now be placed to a higher degree near the *Rajbaridanga* excavation site. Besides, several smaller *Vihāras* of the usual arrangement, like stupas, temples, pavilions, etc. also have been excavated from this site. The plan of the monastery is designed according to an ancient pattern, i.e. rows of cells surround a central courtyard, and the date of this monastery can be considered as the Gupta time.⁶ As mentioned by Hsüan-tsang, the view that defines *Karnasuvarna*, the traditional capital of *Sasanka* with its stupas, monasteries, and other monuments and the Department of Archeology, University of Calcutta, under the direction of Dr. SR. Das conducted excavations at *Rajbadi-danga* in *Jadupur, Murshidabad District*. This place is located more

⁵ *Journal of Indian History*, Vol- 51, Department of Modern Indian History, 1973, p. 540.

⁶ Ashvini Agrawal, *Rise and Fall of the Imperial Guptas*, Motilal Banarsidass, 1989, p. 86.

than 1 km from *Chiruti* railway station. It was during this excavation that several seals bearing the form of Buddhism were discovered and indicated the existence of a popular Buddhist monastery. One of them, from Phase III, mentioned *Rakta-mrittika-Mahāvihāra*, which was described by Hsüan-tsang as being located on the outskirts of *Karnasuvarna*, the capital of *Gauda* in the seventh century.⁷

Hsüan-tsang⁸ came to *Pundravardhana* in 643 AD., journeying through the area to the *Bhaskaravarman* court in *Kamarupa* in the 7th century AD., during the reign of King *Sasanka*, ruler of the *Gauda* kingdom from *Karnasuvarna*,⁹ who made a pilgrimage and left a written document of the path. He described it as an area full of *Mahāyāna* Buddhist practices as well as followers of Jain teachings. The important Buddhist scriptures of this period, including the *Mahasthangarh* in modern Bangladesh and the *Raktamrittika* in *Murshidabad*, were important centres for the translation of Buddhist texts into the Chinese and Tibetan languages.



The base of circular and square stupa, Karnasuvarna

Source: http://www.historyofbengal.com/rangan_datta/Karnasuvarna_Rangan_Datta.html

⁷ A. Ghosh, (ed.), *Archaeological Survey of India*, 1965, p. 46.

⁸ Wriggins, Sally, *The Silk Road Journey with Xuanzang*, Washington DC: Westview press, 2003.

⁹ Upinder Singh, *A History of Ancient and Early Medieval India: From the Stone Age to the 12th Century*, Pearson Education, 2008, p. 563.



Remains of the boundary wall, Karnasubarna

Source: http://www.historyofbengal.com/rangan_datta/Karnasubarna_Rangan_Datta.html



The pits dug at Nil-Kuthir Dhipi, Karnasubarna

Source: http://www.historyofbengal.com/rangan_datta/Karnasubarna_Rangan_Datta.html

5.2. Kanchipuram Vihāra

Kanchipuram Vihāra also known as *Kāñcipuram*, *Kāñchi* or *Kancheepuram*,¹⁰ is also known as the temple city of Tamil Nadu in India, in the Tondaimandalam area, 72 km from Chennai. This City Centre covers an area of 11,605 km²,¹¹ and it is the seat of the administrative headquarters of the *Kanchipuram* District. It is located on the banks of the *Vegavathy* River well connected by road and rail. This area was once ruled by the *Pallavas*, the Cholas of the medieval age.¹² According to some historical records, *Kanchipuram* was once a centre of Buddhist education and was called a *ghatikasthanam*, or place of learning.¹³ This city is considered a religious centre of Buddhist education from the 1st to 5th centuries.¹⁴

Kanchipuram Vihāra is traditionally a centre of religious education for followers of Buddhism, Hinduism, and Jainism. At this time, most Buddhist *Mahāvihāra* acted as centres of the Buddhist education system. Buddhism flourished in *Kanchipuram*.¹⁵ *Ryadeva* was a Buddhist who was notably related to the 2nd to 3rd century *Kanchipuram*. According to widespread tradition and several *Pali* commentators such as Dhammapala Buddhaghosa, BodhiDhamma was a Buddhist monk and founder of Shaolin Kung Fu who was the third son of King *Pallava* from *Kanchipuram* in the 5-6th century.¹⁶ However, some other traditions hold that his origin is not from India but other parts of Asia.¹⁷ Buddhist institutions from *Kāñchi* were the vehicle for spreading *Theravada* Buddhism to the people in Myanmar and Thailand, who introduced Buddhism to Burma and Thailand.¹⁸

During excavations at *Kurkihar* discovered some bronzes at *Apanaka Vihāra*, near Gaya in Bihar mentioning that most of the donors came from *Kanchi*, indicating that

¹⁰ G.P. Malalasekera, *The Pali Literature of Ceylon*, Colombo: Buddhist Publication Society, 1973, pp. 112–113.

¹¹ Kanchipuram: Census 2011, Population Census India (web), Ministry of Home Affairs. 2001. Retrieved 26 June 2012.

¹² Chisholm, Hugh, (ed.) *Encyclopedia Britannica*, (11th ed.), Cambridge University Press, 1911, p. 943.

¹³ K.V., Raman, *Sri Varadarajaswami Temple, Kanchi: A Study of Its History, Art and Architecture*. New Delhi: Abhinav Publications, 1975.

¹⁴ Thapar, Romila, *Early India: From the Origins to AD 1300*. California: University of California Press, 2001. ISBN 0-520-24225-4. Retrieved 15 June 2012.

¹⁵ Trainor, Kevin, *Buddhism the Illustrated Guide*, New York: Oxford University Press, 2001. (ISBN 0-19-517398-8).

¹⁶ V. Zvelebil, Kamil, *The Sound of the One Hand*, Journal of the American Oriental Society. Journal of the American Oriental Society, Vol. 107, 1987, pp. 125–126.

¹⁷ McRae, John R, *The Antecedents of Encounter Dialogue in Chinese Ch'an Buddhism*, 2000; In Heine, Steven; Wright, Dale S. (eds.). *The Kōan: Texts and Contexts in Zen Buddhism*. Oxford University Press.

¹⁸ G.E. Harvey, *History of Burma*. Asian Educational Services, 2000. (ISBN 9788120613652.)

Kurkihar was a major centre for visitors from *Kanchi* in the world from 9th to 11th centuries,

Kanchipuram is the most important Buddhist centre in South India. *Kanchi* has produced world-renowned Buddhist scholars and masters such as *BodhiDhamma*, *Dignaga*, *Dhammapala*, *Buddhaghosa*, etc.,¹⁹ spanning across *Sravakayana* and *Mahāyāna*. According to *Vajrayana* Buddhism, *Guru Padmasambhava* also visited the land of *Dravida* and spread the *Vajrayana* there. For a Buddhist history enthusiast, *Kanchi* remains a treasure trove of Buddhist statues and other archaeological evidence that is still being discovered. Here we can see remarkable images of statues, motifs, pillars, etc., and can depict the character of its Buddhist past. The existence of Buddhism in *Kanchi* is mentioned in many *Tamil Sangam* texts such as the *Manimekalai*, *Silappatikaram*, and *Maduraikkanchi*. According to the *Tamil* epic *Manimekalai*, the Buddhist master *Aravana Adigal* was staying in *Kanchi*, and he guided the main character, *Manimekalai*, along the Buddhist path. According to the epic, *Manimekalai* was a Bodhisattva *Bhikkhuni* who spread her compassionate activities to alleviate the suffering and hunger of many people and eventually attained *Nibbana* at *Kanchi*.

By the time of Hsüan-tsang visiting *Kanchi* in the 7th century AD., the place was already at the height of its glory. He recorded about hundreds of *Mahāyāna* Vihāras and 10,000 monks there. Hsüan-tsang also mentioned a 100 ft high Stupa built by *Ashoka* in *Kanchi*. About the people of *Kanchi*, Hsüan-tsang wrote, the people there are very courageous. They hold deeply the principles of honesty and truth and take learning very seriously. The monks there belong to the *Mahāyāna* and practice the *Vinaya* of the *Sthavira* School. He also addressed that there were around 80 *Deva* temples and many *Nirgranthas* of Jain.²⁰

As we have seen, other reliable records indicate that *Mahāyāna* Buddhist monasteries remained active in *Kanchi* until the 14th Century CE. Many great Buddhist masters and philosophers have appeared here. *BodhiDhamma*, the founder of Zen Buddhism is known as the son of King *Pallava*. *Dignaga*, the famous Buddhist Logician is

¹⁹ Trainor, Kevin, *Buddhism the Illustrated Guide*. New York: Oxford University Press, 2001 (ISBN 0-19-517398-8.)

²⁰ Xuanzang, *Great Tang Records on the Western Regions*, 1884.

also from *Kanchi*, his disciple *Dhammakirti* from a nearby place. *Dhammapala*, a great master of *Yogacara* Buddhism and an abbot of *Nālandā*, and a teacher of *Hsüan-tsang* had also come from *Kanchi*. *Aryadeva*, the famous disciple of *Acharya Nagarjuna* has stayed here during his last days. *Buddhaghosa*, a great master, an author of *Visuddhimagga*, a famous practice manual of Theravada tradition; *Dhammapala*, a famous commentator of the *Pali Suttas*; and *Anuruddha Thera*, an author of the *Abhidhammatthasangaha*; all came from *Kanchi*. According to the *Vajrayana* tradition, one of the 84 *Mahasiddhas* is *Siddha Nagarjuna* who also came from *Kanchi*.²¹

According to a Tibetan Buddhist master *Jetsun Taranatha*, *Guru Padmasambhava* visited the land of Tamil Nadu in the 8th Century and spread the *Vajrayana* Buddhist Sutras for 12 years there. He narrated these matters based on the record of Indian teachers he had approached in the 16th century. Because of by the 8th century, *Kanchi* had prospered and became one of the centres of Buddhism. Most important in the land of *Dravida*, *Padmasambhava* was there to do the teaching. According to *Taranatha*, even in the 16th - 17th centuries, the lineage of *Guru Rinpoche's Vajrayana* was active in the land of *Dravida*.²²

From the excavation of a famous Buddhist *Vihāra* at *Kurkihar* near *Gaya*, *Bihar* in the 9th century AD., many inscriptions, and statues were unearthed and were donated from *Kanchi*. It shows that *Kanchi* flourished with Buddhism even during that period. Up to the 14th century, a prominent Javanese poet mentioned in his writings the existence of thirteen Buddhist *Vihāras* in *Kanchi*.²³ According to an inscription in 14th century Korea, *Dhyanaabhadra* from *Kanchi* came to Korea in 1370 BC., and founded a *Mahāyāna* monastery there. The inscription also mentions that he received the teaching of the *Avatamsaka Sutta* in *Kanchi*.²⁴ All these records referred that Buddhism was existent in *Kanchi* in the 14th century, albeit in a stage of gradual decline.

²¹ Dowman, Keith, *The Eighty-four Mahasiddhas and the Path of Tantra*, 1984. Also see Reynolds, John Myrdhin, *The Mahasiddha Tradition in Tibet*, Vajranatha. Retrieved 18 June 2015.

²² <https://www.wayofbodhi.org/buddhism-in-kanchi-tamilnadu/>, date 27/09/2020

²³ K. Krishna Murthi, *Glimpses of Art, Architecture and Buddhist Literature in Ancient India*: Abhinav Pubns, 1991, p. 97.

²⁴ P.V.Bapat, op. cit., p. 107.

Some of the ancient Buddhist *Vihāras* of *Kanchi* mentioned in historical writings are *Mulasoma Vihāra* and *Raja Vihāra*. None of them is identifiable now. *Prajnaparamita* Manuscript has taken from Nepal in the 11th century contains a miniature painting of a statue of *Vasudhara Tara* from a famous *Mahāyāna Vihāra* in *Kanchi*.²⁵

A list of the archaeological remains of the widespread and vibrant presence of Buddhism in ancient *Kanchi*:



Ancient Buddha statues at Pallur Buddha Temple in the outskirts of Kanchi
Buddha images in the compound wall of Ekambareswarar Temple, Kanchi
Source: <https://en.wikipedia.org/wiki/Kanchipuram#Education>

²⁵ Cambridge, Cambridge University Library: Add.1643. (*Aṣṭasāhasrikā Prajñāpāramitā Sūtra* manuscript.).



Pillars with Buddha, Bodhisattva, and Buddhist Yogi Images in the Kachapeshwarar Temple, Kanchi

Source: <https://en.wikipedia.org/wiki/Kanchipuram#Education>

One of *Kanchi*'s earliest *Buddha* statues is kept in Govt. C. M. Subbaraya Mudaliyar Higher Secondary School. This statue dates from the 5-6th century AD. According to Gopinatha Rao, this statue is located in a garden near the *Kanchi Kamakshi* temple.²⁶ Besides, two more underground *Buddha* statues have yet to be excavated. Although more than 100 years have passed, it has not been excavated. More and more *Buddha* statues are being excavated everywhere in *Kanchi*. Some of them are nicely kept in some small temples made with sponsorship by people from Thailand etc. and many *Buddha* statues have been lost, because many *Buddha* statues are on the roadside and are not protected, so some have been stolen. This is also the concern of those who want to protect Buddhist monuments. Unless there is government intervention to implement and protect such archaeology, it will be destroyed and possibly lost soon.²⁷



Ancient Buddha statue kept in Govt. C. M. Subbaraya Mudaliyar Higher Secondary School, Kanchi

Source: <https://en.wikipedia.org/wiki/Kanchipuram#Education>

²⁶ P.R. Srinivasan, *Story of Buddhism with Special Reference to South India*, 1960; A. Aiyappan and P.R. Srinivasan (eds.), *Buddhist Images of South India: Department of Information and Publicity, Government of Madras*.

²⁷ Gopinatha Rao was an archaeologist during the British rule.

5.3. Bhasu Vihāra

Bhasu Vihāra was known locally as *Narapatir Dhap*, is located in *Bhasu* Bihar village of Bihar union of *Shibganj upazila* in Bogra district. This site is just 5 km northwest of ancient *Pundranagara (Mahasthangarh, Bogra)*.²⁸ This is considered to be an ancient complex monastery that dates back to the pre-*Pala* period and may have been linked to the larger *Paharpur* learning centre. *Bhasu Vihāra* is located among rice fields beautifully. *Bhasu Vihāra* is considered an important part of Bangladesh's Buddhist heritage and the remains of several important parts of monastic buildings have been discovered.

This monastery is three of the site's five mounds that have been fully excavated. This place has discovered two monasteries and a temple from the pre-*Pala* or post-*Gupta* period. The large monastery has an open space in the centre and cells for monks around it. The smaller monastery has a similar layout, with a veranda in the front. In addition, there is also excavation work going on at the second temple and Archaeologists have discovered hundreds of antiques here, including gem plaques, tablets, and clay lamps.

Bhasu Vihāra is about six kilometres from the ancient city of *Mahasthangarh*. This is one of the highlights of the area, despite its connotation of being generally quiet. This place is also easy to explore on foot and get some nice views of the surroundings.

The ruins of two *Vihāras* and a shrine have been revealed through excavations. The north-facing temple was constructed on the semi-crossed ground (38.1 m × 26.36 m). The hall or *mandapa* is in the centre of the shrine. There are three *pradakshina patha* at three heights. The upper part of the *Vihāra* has yet to be fully excavated. There is a decorative array of terracotta on the outside of the lower terrace. The large *Vihāra* is rectangular (56.08 m × 49.07 m). There are 30 rooms for monks with verandas facing the inner courtyard of the *Vihāra*. There is a staircase to the south wing, an iron entrance in the middle of the south wing leading to the corridor of the *Vihāra*. There is no central temple in this *Vihāra*, and the room in the centre of the north wing was found to have a pedestal in the centre and thus denote a temple. The small *Vihāra* is also rectangular (48.77 m × 46.33 m) in the plan. The entrance is in the east wing, built with a covered corridor and two guardrooms. There are 26 rooms arranged in four wings around a large courtyard. More than 1200 artefacts

²⁸ McCrohan, Daniel, (7th ed.), *Lonely Planet Bangladesh*, 2012, p. 89.

including 60 bronze sculptures, 250 terracotta or fired clay seals, 27 intact terracotta plaques, many decorative bricks, and other small artefacts have been found through the excavations.²⁹



North side of Bhasu Vihāra monastery – © Maliha Nargis Ahmed

Source: <https://visitworldheritage.com/en/buddha/bhasu-Vihāra/5f8e5770-f914-4c53-8187-c30bc6520b03>

Before excavating this place from the ruins of *Bhasu Vihāra* collected several Buddha statues. The terracotta plaques of *Narapatir Dhap* are worthy of special mention and attention for their vivid expressiveness and, although with the raw style of ancient folk art. These are made of fine clay and seem to be better-done and better-fired technique than at *Paharpur Vihāra* in Naogaon. The architecture and antiquities system of *Bhasu Vihāra* is revealed and shows that this monastery was in operation from the 6th to 11th centuries AD. Cunningham identified this monastery with the *Po-Shi-Po* mentioned by Hsüan-tsang, a Chinese monk-pilgrim from China to India, who found no less than 700 monks residing here in 7th-century.³⁰ However, some scholars disagree on the basis that 700 monks cannot

²⁹ Mahabubul Alam and Mst. Nahid Sultana, “*Biardhape Bajralep*” in *Bangla, Pratnocharcha*, vol. 2, 2008, pp. 97-100; Shafiqul Alam, Md. Abul Hashem Miah and Md. Abdul Khaleque, *Excavations at Bihar Dhap, Bogra* (Department of Archaeology, Government of Bangladesh, Dhaka, 2000), p. 38; Nazimuddin Ahmed (ed.), *Bangladesh Archaeology* (Department of Archaeology, Government of Bangladesh, Dacca, vol. 1, 1979, pp. 47- 67.

³⁰ Watters, Thomas, *On Yuan Chwang’s Travels in India*. London, Royal Asiatic Society, Delhi, Munshiram Manoharlal, 1973, pp. 164-165.

be accommodated; Hsüan-tsang mentions the 56 monks' rooms found at *Bhasu Vihāra*.³¹ It should be remembered, however, that excavations at *Bhasu Vihāra* are limited to the upper levels, dating from the 10th-11th centuries AD. and by no means reaching the level of seventh-century Hsüan-tsang. Therefore, the identification of the *Po Shi-Po* monastery of Hsüan-tsang with *Bhasu Vihāra* is no archaeological evidence at all.



Aerial View of Bhasu Vihāra at Shibganj Bogura – © Khairul Islam

Source: <https://visitworldheritage.com/en/buddha/bhasu-Vihāra/5f8e5770-f914-4c53-8187-c30bc6520b03>

³¹ Li, Yongshi, (tr.), *The Life of Hsuan Tsang by Huili*. Chinese Buddhist Association, Beijing, 1959, pp. 298-299.

5.4. Nandadirghi Vihāra

Nandadirghi Vihāra is a major archaeological site that has been excavated and this Buddhist monastery was built by *Mahasenapati Vajradeva* in the 9th century AD. It is located 42 km from *Malda* town, near *Rajshahi* district of Bangladesh. *Jagajjibanpur* is an archaeological place of the *Malda* district of West Bengal in eastern India. The place is located 41 km east of the English Bazar town. This is an important site where was first discovered by chance on a bronze inscription of the Pala emperor *Mahendrapala*. Besides, many important antiques of the ancient structure of *Nandadirghika-Udraga Mahāvihāra* Buddhist *Vihāra* were discovered.³²

After undergoing excavations by the General Department of Archaeology & Museums, the Government of West Bengal led by *Sudhin De* started excavations in 1992 at *Tulabhita* Mound, and then under the direction of *Amal Ray* continued. Continuing the unfinished excavations, this excavation extended at the same site in 1995-1996.³³ With the results achieved in the excavations have discovered a part of the bricks of the *Vihāra*, the stupas, the porches, and many antiquities, including the terracotta seal, terracotta plaques, beads, an engraved vase, and other objects for everyday use.

The site consists of several mounds, the most magnificent and impressive of which is the 5m high *Tulabhita* or *Salaidanga*. There are also other notable mounds like *Akhridanga*, *Nimdanga*, *Nandagarh* and *Rajar Mayer Dhipi*. *Nandadirghi Vihāra* still covers a large area and has a large tank. *Tulabhita* mound with a calculated area of 9432m², 262 trenches have been laid, of which 78 trenches have been dug to date.³⁴

During the excavation, six distinct layers of sediment were discovered, which the second through fourth was the most active in terms of activity. As predicted, construction work in two phases can be known and determined. The first phase may be demolished due to flooding; the second phase construction is started on it without any definite time.

³² “*Jagjivanpur, A newly discovered Buddhist site in west Bengal.*” Information & Cultural Affairs Department, Government of West Bengal website. Archived from the original on 2012-04-12. Retrieved 2009-10-09.

³³ D. K. Chakrabarti, *Archaeological Geography of the Ganga Plain: the Lower and the Middle Ganga*, New Delhi: Permanent Black, 2001, pp. 75, 6.

³⁴ Datta, Rangan (15 July 2007). *Nandadirghi Vihar*, the Telegraph (Kolkata), Retrieved 26 July 2020. See <https://en.wikipedia.org/wiki/Jagjivanpur>

According to Information & Cultural Affairs Department, Government of West Bengal website, excavation in the central part of *Nandadighi* showed that the eastern part of a *Vihāra* was built of burnt bricks. Several tile sizes (32cm x 18cm x 6cm, 28cm x 26cm x 5cm, 23cm x 17cm x 8cm, 28cm x 15cm x 6cm and 17cm x 6cm x 6cm). Here also discovered a mud mill to be used for the construction of the 1-meter-wide wall of the *Vihāra*. The northeast and southwest corners of the *Vihāra* revealed a wide courtyard (1.7 m) with a brick walkway. In addition, it may indicate the existence of a store on the path around the rainy season and a wide staircase (3m) with three steps in the eastern part of the courtyard that is attached to the exposed veranda. The special thing here is that a brick stupa with a circumference of 6 m and a diameter of 2.25 m has also been determined. A floor of the *Vihāra* located to the east was also found.³⁵

Furthermore, the *Tulabhita* mound revealed two monastic rooms measuring 2.6 m x 2.6 m with cubical niches 1.05 m high on the south wall of each room. The height of the plots is 3 m from floor level. Initially, an opening measuring 130 m x 1.28 m was provided in the partition wall between the rooms that was later closed. Four separate layers of earth have also been excavated to reach the floor level.

Especially, a huge brick stupa and a wall adjacent to its southern part were exposed in the northwest corner. As expected, this stupa is empty inside. The depth in this excavation was carried out is 1.5 m, it revealed a niche to the south with a blocked opening showing the activities in the second stage. Many pieces of grey ceramic were discovered in the core of the stupa. This stupa is about 3.5 m high and its circumference is 19.63 m. A bronze *Marichi* figure is 175 cm tall, more than one hundred terracotta seals, and many terracotta plaques and decorative bricks.³⁶

During excavations at this site, a considerable number of artefacts were discovered. Before the excavation began, a resident found a small bronze-seated *Buddha* statue in the *Bhumisparshamudra* with the gesture of touching the ground. Most of these artefacts have been preserved and are now conserved in the *Jagjivanpur* gallery of the Archaeological

³⁵ Jagjivanpur, A newly discovered Buddhist site in west Bengal. Information & Cultural Affairs Department, Government of West Bengal website. Archived from the original on 2012-04-12. Retrieved 2009-10-09.

³⁶ Ibid.,

Museum at Behala, Kolkata along with a miniature model of the site.³⁷ A Bronze Plate Inscription by *Mahendrapala* is engraved on both sides in the popular *Siddhamatrika* script in the 9th century. The pattern inside the plate is a royal seal mounted on top, a lotus flower, a protector chakra in the centre, flanked by deer and the legendary *Shri Mahendrapaladeva* below. The weight of the copper plate is 11.85 kg and it measures 52cm x 37.5cm. A bronze plate was issued by emperor *Mahendrapala* on the second day of *Vaisakha* month of the seventh kingly year (854) from *Kuddalakhataka jayaskandhavara* in *Bhukti Pundravardhana*. The importance of the plate related to the story of a king hitherto unknown in the history of Bengal. Emperor *Mahendrapala*, his son, and successor of *Devapala* announced before the officers and others that his shogun *Vajradeva* had intended to donate the land adjacent to *Nandadirghika Udraga Mahāvihāra*, which was granted by him. It was erected for having obtained religious merits for his parents and all people on earth for his worship of Buddhist deities and for maintaining and performing religious rites including copying manuscripts by monks residing in *Vihāra*.³⁸

Here, many terracotta and circular seals were discovered. Most of those seals belong to this monastery, but some of them are personal. The most notable feature is that the top of the Royal Seal includes a *Dharmachakra* with a depiction of the Dharma wheel and deer on the sides, a lotus, and the legendary *Sri Mahendrapaladeva*. Engraved in *Sanskrit Siddhamatrika*, the seal mentioned as *Debala Mitra: Shri Vajradeva Karita Nanda Dirghi Vihariya Arya Bhikshu Sam (ghasya)* of the monastic community residing at the *Nanda Dirghi Vihāra* built by *Shri Vajradeva*.

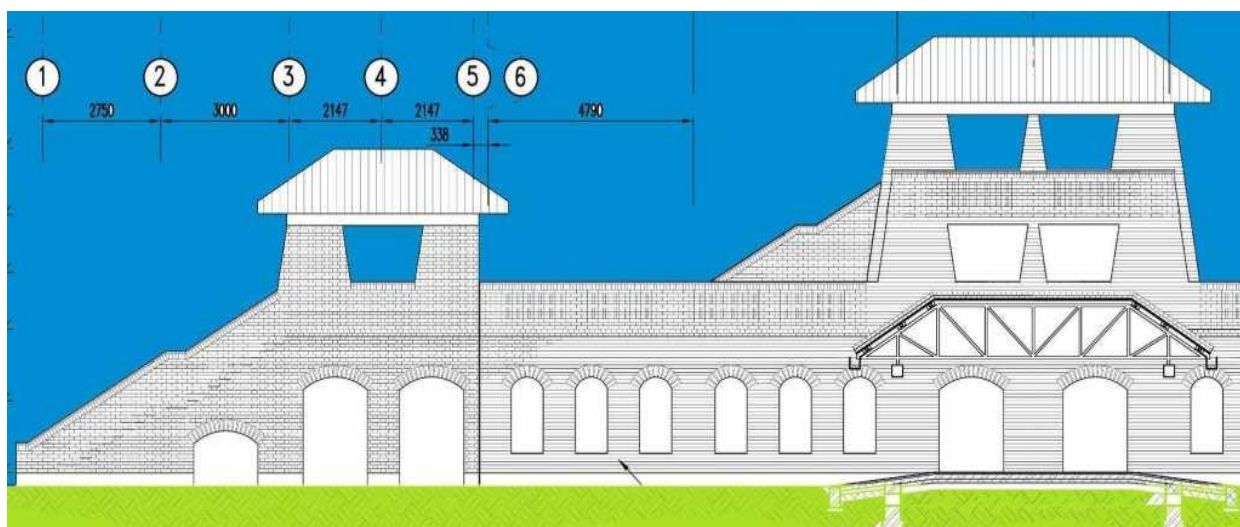
More than 200 terracotta plaques were found during excavations from the collapsed pieces of the *stupa* in the northwest corner of the mound. They are made of fine and light clay, these plates are usually red and rectangular, and they have been decorated the outer surface of the *stupa*. They have many different sizes; the most popular size is 28cm x 24cm x 7cm.³⁹ They are still in good condition. These plaques depict *Surya*, *Shiva*,

³⁷ Das, Soumitra, *Showcase of Bengal past*. The Telegraph, 2007.

³⁸ Jagjivanpur, *A newly discovered Buddhist site in west Bengal*. Information & Cultural Affairs Department, Government of West Bengal website. Archived from the original on 2012-04-12.

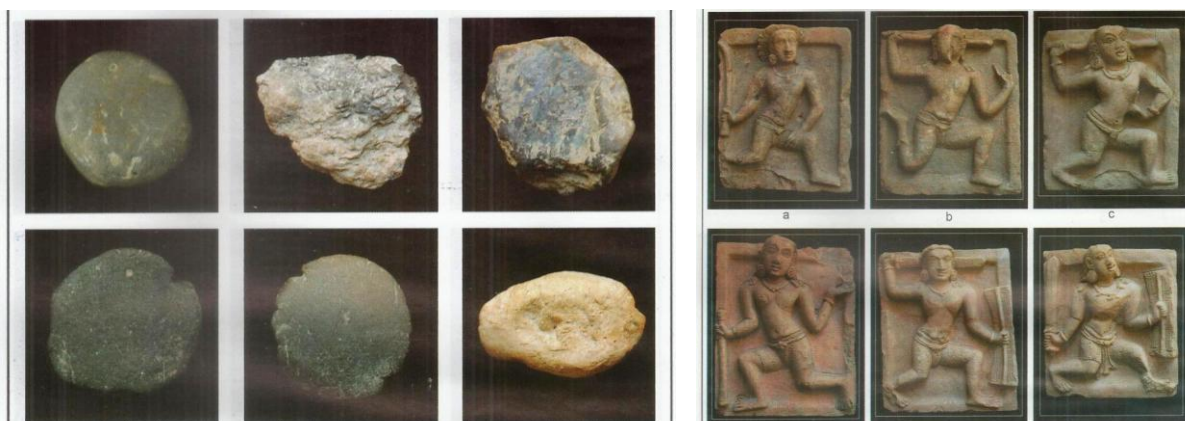
³⁹ D. K. Chakrabarti, *Archaeological Geography of the Ganga Plain: the Lower and the Middle Ganga*, New Delhi: 2001, pp. 75, 6.

*Avalokiteshvara, Vidyadharas, Gandharvas, Kinnaras, Kinnaris, Garuda, warriors, a devotee, a man with a parasol, a wild boar, a deer, a lion, a swan, and a labour. A unique plaque depicts a sacred manuscript, most probably a *prajnaparamita*, on a lotus platform and a kneeling devotee.*⁴⁰



Drawings submitted for Rain Water Harvesting scheme at the site exposed brick elevation details (not executed due to lack of skilled workers)

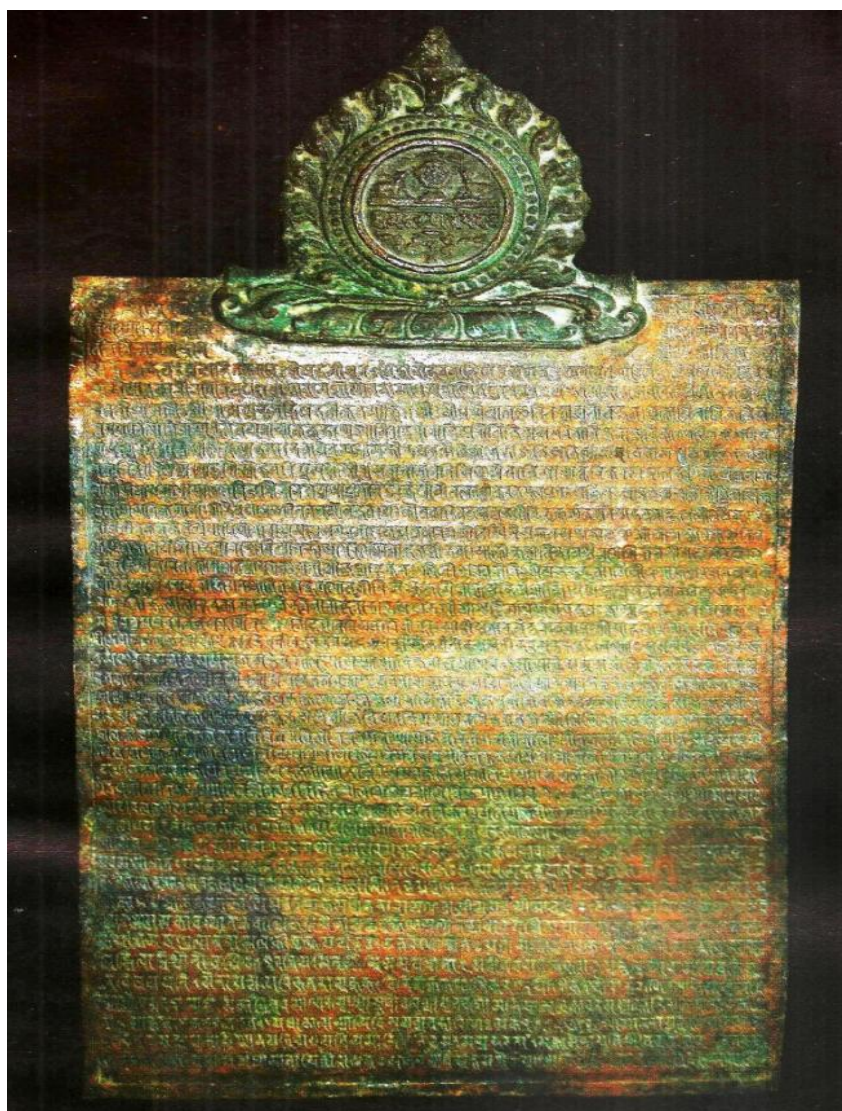
Source: <https://alleyacom.wordpress.com/nandadirghi-Vihāra-visitor-centre/>



The Vihāra as excavated, various artefacts, and exquisite terracotta panels revealed at the site of excavation.

Source: <https://alleyacom.wordpress.com/nandadirghi-Vihāra-visitor-centre/>

⁴⁰ "*Jagjivanpur, A newly discovered Buddhist site in west Bengal*". Information & Cultural Affairs Department, Government of West Bengal website. Archived from *the original* on 2012-04-12. Retrieved 2009-10-09.



The Copperplate Inscription found at the site that triggered the excavation effort.
Source: <https://alleyacom.wordpress.com/nandadirghi-Vihāra-visitor-centre/>

Besides, here decorative bricks and other artefacts were discovered. Some decorative bricks have been found in this area with dimensions 28cm x 23cm x 8cm, 32cm x 24cm x 6cm and 33.5cm x 23cm x 6cm. These bricks feature various patterns such as scroll patterns, lotus petals and diamond chain patterns. They also depict projection designs and geometric shapes, semi-precious stone beads of various sizes, terracotta lamps, iron and terracotta bracelets, a small terracotta elephant, and many elephants red and grey.⁴¹

⁴¹ Jagjivanpur, A newly discovered Buddhist site in west Bengal. Information & Cultural Affairs Department, Government of West Bengal website. Archived from the original on 2012-04-12.

Through excavations of Buddhist statues, plaques and other important seals were found which confirm that a prosperous and well-organized monastery was present here. Terracotta plaques of people, lions, bears, peacocks, and Hindu and Buddhist deities have been found here. Some photos of the important plaques and objects found from this area are displayed in this area. However, the dilapidated state says a lot about the state of the place. *Jagjivanpur* is not the first Buddhist Monastery to be excavated in West Bengal, but it is certainly the first Pala period monastery to be excavated. Excavations at *Jagjivanpur* shed new light on the history of *Malda* as well as Bengal.

5.5. Pandit Vihāra

Pandit Vihāra was an ancient Bengali Buddhist *Vihāra* known as *Chaityabhumi* today known as Chittagong in Bangladesh. The site is located in *Anwara Upazila* near the city of Chittagong and was a centre of learning from the fifth century CE to c. 1200 CE. Many works of art have been unearthed in the ruins of *Pandit Vihāra*, such as sculptures, bronze plates, murals, seals, inscriptions, ceramic vases, coins, plaques and works of stone, mortar and earth fired, bronze. The artefacts are now preserved in various museums of Bangladesh. On March 28, 2010, Bangladeshi Prime Minister Sheikh Hasina proposed the idea, and spoke at the Joint Session during his visit to China, aimed at revitalizing *Pandit* University. The name of this university has changed to *Pandit* International University and rehabilitated in the footsteps of the revival of the ancient Universities of Buddhism as *Nālandā* in India.⁴²

The name of the southeastern region of ancient Bengal known as *Chaityabhumi* today is known as *Chittagong*. This famous Port city is surrounded by rocky hills and natural beauty and the sea is known as the Queen of the East. It has a glorious history and a long tradition of Buddhism. *Chaityagram* is known as *Chittagong's* former name. *Chaitya* said Buddhist *Vihāra* or Buddhist Monastery where different subjects are studied. This is not only considered a holy place of Buddhist study and worship, but also a place of the Buddha's visits here. Some historians think that the origin of the name Chittagong came from *Chaityagram*, It is only natural because there are many *Chaitya* everywhere. Scholars

⁴² <https://www.eduicon.com/News/Details/2484.html>, date 20/11/2020

say that Burma is located south of *Tripura* and north of *Arakan*. Then the name of the capital city was *Sri Chattal*.⁴³

This is the ancient history of Chittagong.⁴⁴ This *Sri Chattal* where is the glorious ancient history of Buddhist religion and culture. Some scholars believe that during the golden age of Buddhism, the Buddhist kings called *Sri Chattala* the land of peace. An international Buddhist university named *Pandit Vihāra* was built here. A Tibetan book called *Jyag-Sanjan* translated into English by Roy Bahadur Sarat Chandra Das gives us an idea of Buddhist history. This old book describes the foundations of many Buddhist *Mahāvihāras* in East Bengal during the reign of the *Pala* kings. In ancient times Chittagong was known by many different names in different periods. People's curiosity about different naming, *Chittagong* is known as *Jalandhar*, *Samandar*, *Chaitygram*, *Chattala*, *Chatugam*, *Chaitygram*, *Chattala*, *Chatigaon*, *Chit-ta-Gong*, etc... Besides, other names are *Pushpaur*, *Sahare Sabaj* (Green City). *Karnabul*, *Ramyastan*, *Satera Kaon*, *Chattigam*, etc. Although the Portuguese called *Chittagong* Porto Grande 'Great Port,' the name *Chatigam* was used instead of Islamabad. Later on, *Chattagram* and Chittagong were adopted with the modern name *Chittagong* that was the centre of communication between India and Southeast Asia. In ancient times, *Chittagong* was world-famous for its Buddhist culture and civilization, known from the Tibetan books *Pag-Sam-Zone Jone* written by *Sumpa Kahnnula* and *Kabat-Dun-Dan* by the historian *Lama Taranath* that the land's name is *Jalandhar*. Later from *Jalandhar*, it was called *Jalandhar*, which means a place with hot water.⁴⁵

According to the record of Chinese traveller Hsüan-tsang, Chittagong was located in the *Samatat* Kingdom and was probably surrounded by the *Brahmaputra* River to the north, the Bay of Bengal to the south, the *Chittagong* Hills region to the east, and the *Padma* River to the west.⁴⁶

The historian Dr Ahmed Sarif mentioned in the book 'The History of *Dhaka*' states that *Arakan* along with *Chittagong* was governed by the kings of the Chandra dynasty since the 5th century. Chittagong and *Samatat* were under the control of the Buddhist kings *Kadga*

⁴³ Govinda Chandra Giti, p. 54

⁴⁴ Stavir Pranjnalok- Lokaniti, Rangun Bouddha Mission Press Mayanmar, 1932.

⁴⁵ Journal of the Asiatic Society of Bengal, New Series, Vol-14, 1918, pp. 21-23.

⁴⁶ R.G. Basak, *History of North Eastern India*, Calcutta 1934, p. 203.

in the 6th century.⁴⁷ Thus, *Samatat* was governed by the Kings of the Buddhist dynasty.⁴⁸ The place was occupied by the Arakanese kings in the first half of the 8th century and was under the administration of the Pala kings in the second half of the century. Dr Ahmed Hasan Dani said that *Chittagong* was under the administration of King *Dhammapal* 770-810 CE.⁴⁹ In the 9th century, *Chittagong*, *Noakhali* and *Comilla* became larger under the rule of the *Harikel* Kings. *Bardhamanpur* was once the capital of *Harikel* Kingdom. A bronze disc of King *Kantideva* of *Harikel* was found in the village of *Barauttan* on *Deang* Hill under *Anwara Upazilla* south of the *Karnaly* River.

The Chinese traveller Hsüan-tsang says that about the location of *Harikel* Kingdom this Kingdom was located eight hundred miles far from *Nālandā* and thirty days journey from Srilanka.⁵⁰ According to his description, it is known that this is the closest kingdom to the coast. The bronze disc of King *Kanti Dev* found at the village of *Barauttan* on *Deang* Hill to the Bay of Bengal gives us the idea that this *Barauttan* has been transformed into *Bardhamanpur* and was the capital of *Kanti Deva*.⁵¹ An incomplete bronze plate of King *Kanti Deva* of *Harikel* was discovered from an ancient temple of *Bara Akhra* of *Nasirabad* in the 9th century AD. It is said that *Chittagong* belongs to the *Harikel* Kingdom. The Sanskrit inscriptions of the 9th century resemble the writings of the *Pala* kings but in one part there is the name of the king *Kanti Deva*, who founded the *Harikel* Kingdom.

The historian B.N. Mukherjee came to a decision based on discussion among Chinese tourists that it was the coastal areas of *Chittagong*. *Samatat* includes *Harikel* of *Comilla* and *Noakhali* District as stated by *Ithsing*.⁵² According to *Ramesh Chandra Mazumder*, the bronze plate of *Kanti Deva* was inscribed at *Bardhamanpur*. Dr *Suniti Bhusan Kanungo* suggested that *Bardhamanpur* is the *Bara Uthan* village of *Patiya Thana* in *Chittagong* district. The Doctor of History *Nihar Ranjan Ray* also mentioned *Bardhamanpur* of *Chittagong*. So this was under the rule of King *Kanti Deva* of *Harikel*

⁴⁷ Dr. Ahmed Sharif, *History of Dhaka*, p. 162.

⁴⁸ Zilla Parisad, *the History of Comilla*, 1984, p. 162.

⁴⁹ *Indian Quarterly*, volume 16, 1936, pp. 232-236

⁵⁰ *Indian Historical Quarterly*, volume 12, 1936, p. 75.

⁵¹ *The Journal of the Ithihas Samiti*, p. 75.

⁵² B.N. Mukherjee, *The Original History of Harikela in Bangladesh Lalitkala*, vol. 1, Journal of the Dhaka Musium 1975, pp. 115-119.

in the 9th century. *Chittagong* was under the rule of *Chandra* the kings of *Pattikera* in the first half of the 10th century and the 11th century. The *Arkanese* kings are related to these *Chandra* Kings by marriage.⁵³

Pandit Vihar of *Chittagong* was established under the patronage of King *Dhammapala*. The reputation of *Pandit* University spreads domestically and internationally as a learning centre. *Pandit* University is especially the learning centre of *Mahāyāna* Buddhism. This is the place from which *Mahāyāna* Buddhism flourished in Southeast Asia. *Pandit* monastery is also famous for its Buddhist art, sculpture, and archaeology. It is known from *Tibetan* historian Lama *Taranath*'s description of *Pandit* monastery's remarkable work in his famous book "History of Buddhism in India". He suggested that there were many temples of Hinduism and Buddhism here. There is a large Buddhist monastery in Chittagong. After the decline of *Nālandā*, *Pandit* monastery was the centre of Buddhism. There will be philosophical debates between Hindu and Buddhist Scholars. It is the only research centre where many students from different countries come for higher studies. Students will be satisfied with their thirst for knowledge to gain knowledge from the prestigious Scholars of this university. During this period, *Pandit Vihāra* was decorated with various books of different branches of Buddhism, residences of monks, and works of art and sculpture that enrich Buddhism. This ancient glorious history and culture have made Buddhism so bright and famous. Above all is as a wonderful Seaport of Bangladesh.

Saint Martin and *Maheshkali* Island are the places that have enriched *Chittagong*. The port of *Chittagong* was frequented by many Portuguese, Tibetan, Chinese, Arab and Turkish merchants to do business, thus it has become a major centre of trade and commerce. Most of the Buddhists living in Southeastern Bangladesh near Burma are the old *Chittagong* tribe. In the 3rd century BC, Emperor *Asoka* sent *Shon* and *Uttra* two Buddhist scholars to Burma and Thailand to propagate the Buddha's teachings and peace message. Ancient Bengal was influenced by the light of Buddhism. From the history of *Chittagong* written by *Purna Chandra Chowdhury*, it is known that the place was the site of the transmission of Buddhism in the first half of the 3rd century.⁵⁴ *Abdul Karim Shahitya Visharad* wrote in

⁵³ J.A.S.B. volume-1, 1961, p. 5, 262, 273.

⁵⁴ *The History of Chittagong*, p. 13.

his book '*Islamabad*' that Buddhists are the long-time residents of this country. They think they are *Khatriya* and belong to the Royal family. Therefore, Buddhism in this area is the ancient religion of *Chittagong*.

From the middle of the 8th century AD., with the rise of the *Pala* kings, Buddhism spread widely in ancient Bengal. Over the course of four hundred years, Buddhism has influenced *Bangla's Bengali* Literature, culture and social environment. However, with the rise of Brahmanism and in the 10th century before the conquest of Muslims, Buddhism began to decline; but with the indomitable abstinence of Buddhism continues in Sri Lanka, the most country in Southeast Asia and the north of the countries of the Himalayas.⁵⁵ The light of Buddhism still shines in *Chittagong*. According to the history of Burma, King *Anwarata* after taking refuge in the Buddha visited *Chittagong*. *Chittagong* is said to have been the learning centre of Buddhism in the 11th century AD. The inhabitants of *Chittagong* are considered to be descendants of Buddhists of Indian origin. Many of the religious leaders of Tibet were residents of *Chittagong*. One of the authors of the *Charyapada* the first book on the *Bengali* language *Siddhipada*, the teacher of *Tantra* was a resident of *Chittagong* in the 8th century. *Pandit Vihāra* became the centre of Buddhist studies in the 9th century CE. During Hsüan-tsang's travels to India in the mid-7th century, the whole of *Chittagong* was the site of Buddhism. According to him, there are many stupas, temples, and monasteries in *Chittagong*. Among them *Pandit Vihāra* was famous. It later became an internationally renowned University. After *Nālandā* University was destroyed, it was one of the centres of Buddhist studies.

Many famous Scholars such as Dr Shahidullah, Dr Suniti Kumar Chattarjee, and Sukumar Sen consider these *Charyagities* to be the first source of Bengali Language. Several books are written in Tibetan gave information about the *Pandit Vihāra* of *Chittagong* and the writings of *Siddhacharyas*. When *Sarat Chandra Roy Bahadur* came to Tibet remarked that he had seen the name of *Pandit Vihāra* in Tibetan books.⁵⁶ Delighted by this news, he decides to revive *Pandit Vihāra's* past glory. Returning from Tibet, he appealed to the British Governor to revive the glory of *Pandit Vihāra*. The British

⁵⁵ Charulata, (ed.), *Uttam Kumar Barua*, 2000, p. 23.

⁵⁶ *Bisawmaitree-Arun Bikash Barua*, *Chittagong*, 1970, p. 20-21.

government offered *Sarat Chandra* a piece of *Devpahar's* land as a reward for his role in Tibet in support of the government. Although the written history of *Pandit Vihāra* is bright, *Chittagong's* glory in Bangladesh has been dimmed.⁵⁷

A scholar of the Tibetan Language commented that *Pandit Vihāra* was founded in the 8th - 9th centuries. Statues of Buddha and other Buddhist gods and goddesses have been found through excavations in different places. It proves that *Mahāyāna* Tantric Buddhism is at its heart. The *Pala* kings formed a solid foundation of *Mahāyāna* Buddhism. It is known that the name of the Principal of *Pandit Vihāra* is *Tilapada* or *Prajnabhadra*,⁵⁸ the resident of *Chakrasala* at *Patiya*. Several of *Magadh Naropa's* Buddhist Scholars became *Prajnabhadra's* disciples, and Indian Buddhist scholars came here to study Buddhism and Philosophy. That is why it is named *Pandit Vihāra*. According to Buddhist tradition, the name of the city is derived from the *Chaityagram* 'the city of Buddhist Shrines.' The *Pandit Vihāra* is probably located in or near this city.⁵⁹

It is known from Tibetan sources that books on Buddhism were studied, written and translated in various monasteries. Generally, monasteries were established in East Bengal between the 7th and 11th centuries AD. Chinese traveller Hsüan-tsang has shown 20 monasteries in *Pundrabardhan*, 30 in *Samatat*, 10 in *Tamralipti* and 7 in *Kajangal* in the 7th century. Among them were *Nālandā* and *Vikramsila*, *Odantapurī* in Bihar, *Sompuri Vihāra* in the middle of *Bangla* and *Jagaddal Mahāvihāra* in North Bengal. At that time, there were other monasteries in East Bengal. There are *Vikrampurī Vihāra* near *Dhaka*, *Kanakstup Vihāra* in *Comilla*, *Pandit Vihāra* in *Chittagong*, etc.⁶⁰ From the 8th to mid-12th century CE, under the patronage of the *Pala*, *Chandra*, *Deva* and *Arakan* kings, this *Pandit Vihāra* rose to the highest position. Especially under the help and patronage of the *Pala* kings, this splendid monastery of Bangladesh has received an international reputation in the Buddhist world. The names of his Sanskrit books are *Sree Shahaj Sambaradhistan*, *Acinta*

⁵⁷ Bisawmaitree-Arun Bikash Barua, *Chittagong*, 1970, p. 21.

⁵⁸ The rector of the Pandit Vihar was *Prajnabhadra* (988-1033) *Siddhacharya*, the teacher of Bengal *Atisha Dipankarasree*. He was the son of the *Brahmin Patiya Upazilla* in *Jnana*. He became rector of this *Vihara* in the mid-10th century. *Tilopa* is another name for him. After receiving Buddhism, he was named *Prajna Bhadra*.

⁵⁹ JASB 1818, p. 24, *Asiatic Researcher* 1921-22, pp. 8286, 115.

⁶⁰ Saroj Ranjan Chowdhury (ed.), *Karnafully Bahaman*, Calcutta -2008, p. 31.

Mahamudranama, Catta-Chaturopadesha Prasanna Paradip, Mohamudropadesh, Dohakosa and Saro dharmopadesh, etc.

Eighteen subjects can be taught: *Sruti, Smriti, Sammuti, Samukhya, and Yoga. Ethics, Baishika, Music, archery, Puran, Medicine, History, the teaching of Chandra, ketu, Mantra, Sabda* these eighteen subjects are called *Shastras* or biblical knowledge.⁶¹ The main work of scholars is to compose books and write commentaries with hymns and descriptions of the greatness of the gods and goddesses to the worship of the followers of Tantric Buddhism. Coming from all over India, various scholars will gather here to discuss philosophy and Buddhism. Because of their erudition, this *Vihāra*’s name became *Pandit Vihāra*.

Pandita Vihāra is also associated with the origin of the *Panshiva rtse-rin*, which means the pointed cap worn by Tibetan lamas during religious times. It was a major later centre of Tantric Buddhism. The great *Acarya Tantrika* and the ‘*Guru*’ of *Nadapada* are prisoners of this *Vihāra*.⁶² *Tailikapada* or *Tilapada* was a Brahmin of *Chittagong. Seasamum (Tila)* hence named *Tilapada*. When *Tilapada* was converted to Buddhism, he was called *Prajnabhadra*. In the Tibetan *Tanjur* there is the transformation of *Srisahaja-sambasvadhithana* attributed to both *Tilapada* and *Prajnatbhadra*.⁶³ His other books are *Tattvacaturopadesa- prasapannadipa* and *Mahamudropadesa*.⁶⁴



Source:http://www.buddhismandaustralia.com/ba/index.php/Pandit_Vihar_:_The_Old_University_of_Chittagong_by_Venerable_Dr._Jinabodhi_Bhikkhu

⁶¹ *Prajnabhadra Stavir Lokaniti*, Rangoon, 1932, p. 4.

⁶² S.C.Das, (ed.), *Pag-Sam-Jon Zang*, pt.I, p. 109.

⁶³ *Pag-Sam-Jon-2ang, LXii*, Cordier’s Catalogue II, p. 27.

⁶⁴ Nalininath Dasgupta, *Banghaya BauddhaDhamma*, pp. 163-164.

After the destruction of *Nālandā* University by the Turkish invaders, *Pandit Vihāra* became a haven for Eastern Buddhist scholars, but it is difficult to find out the real cause of the destruction of *Pandit Vihāra* University. In 1666, North *Chittagong* was under *Moghal* rule and *Pandit Vihāra* was destroyed by Artillery during the fighting by either tornadoes or bad weather, it was gradually reduced to ruins. Despite changes in political conditions, South *Chittagong* was ruled by Arab Kings until 1756. Reflecting on the earlier political invasion made at *Nālandā* University. Author *Siddhacharyas* of *Pandit Vihāra* University has fled to Burma, Nepal, and Tibet with valuable scripts and books. It is known that from history the glory of *Pandit Vihāra* became bleak with the victory of *Pathan*. Since then the influence of Buddhism began to fade. Historians say that because of the Muslim occupation, the condition of Tantric Buddhism began to decline and the existence of *Pandit Vihāra* disappeared and brought a dark age for the Buddhists of *Chittagong*. During that dark age of *Chittagong*, Buddhists were tortured, neglected, and harassed in their religious functions, state rights, and social life.⁶⁵

Chittagong's Pandit Vihāra played a huge role in the development of new civilizations in the world.⁶⁶ Many scholars of *Pandit Vihāra* have continued to study Tantric Buddhism for hundreds of years. Many Scholars have written many books. There is an extensive library. All the books were burned just like *Nālandā* University. There is no Buddhist teaching book that cannot be found. So the scholars were scattered.⁶⁷ Although the original *Pandit Vihāra* was destroyed by invaders, the Buddhist *Siddhacharyas* or monks established another *Pandit Vihāra* as before at *Chakrasala*. They continue their Buddhist studies with renewed inspiration.

⁶⁵ *The history of Chittagong*, p. 36.

⁶⁶ *Buddha Dhamma o Dharsan- Pandit Dhammadhar Mahastavir*, Calcutta 1974, p. 14.

⁶⁷ *The History of Bengal Vol. 1 Ancient age*, p. 163.

5.6. Teleadaka Vihāra

Telhara is a small village in the *Hilsa* subdivision of *Nālandā* district in Bihar.⁶⁸ It is about 29 km west of the headquarters of *Nālandā* district. Remnants of ancient universities have been discovered in Bihar state, such as *Nālandā* and *Vikramshila Mahāvihāras*, more special is the discovery of another ancient university at the site of a Buddhist monastery. *Telhara* is in *Nālandā* district. Hsüan-tsang a Chinese traveller visited *Telhara* in the 7th century AD., and it was mentioned as ‘*Teleadaka*’ in his story. According to Verma, the ancient Buddhist University ‘*Tiladhak*’ is scattered over a large area and it took longer to excavate in its entirety, just as other ancient universities were done. It is mentioned in an inscription found at *Nālandā* referring to a temple that restored a man named *Bālāditya*, a *Jyāvisa* of *Telāḍhaka*, who had emigrated from *Kausāmbī*, in the eleventh year of *Mahipala Deva*.⁶⁹

Archaeologists have discovered the ruins of *Nālandā* and *Vikramshila* University and this is the third discovery of the ancient university in Bihar state. The ancient university of *Tiladhak* was founded in the 5th century AD., during the *Gupta* dynasty (320-550 AD.), and was found during the excavation of a 45-feet-high mound. Atul Kumar Verma, director of state archaeology said: “*We have also found a huge floor, statues of bronze and stone and over 100 seals,*”⁷⁰

Minister Nitish Kumar was particularly interested in excavating *Telhara* University, so the search was started in 2009. To this day, excavators have discovered more than a thousand priceless artefacts, seals, red sandstone, black basalt, bluestone Buddha and various Hindu deities, terracotta, stupas, and statues of the Gupta Empire. He then announced that all the specimens from *Telhara* would be kept in the International Museum in Patna. The seven flourishing Buddhist monasteries at ‘*Teleadaka*’ also known as *Tiladhak*, *Telhara*, where about a thousand monks studied *Mahāyāna* Buddhism, were mentioned by Hsüan-tsang in his research paper.

⁶⁸ Salila Kulshreshtha, *From Temple to Museum: Colonial Collections and Umā Maheśvara Icons in the Middle Ganga Valley*, 2017, p. 172.

⁶⁹ R. D. Banerji, *The Palas of Bengal*, 1915, p. 73.

⁷⁰ <https://sambadenglish.com/another-ancient-varsitys-remains-found-bihar/>, date 23/11/2020

According to Mr Anand Kishor, Minister of Arts, Culture, and Youth of Bihar state, it can be asserted that Telhara Buddhist University is older than *Nālandā* Buddhist University and *Vikramshila* Buddhist University, because it is based on important findings from excavations.

Mr Kishor said Archaeologists have found four Buddhist Monastery seals, made of terracotta, bearing the inscriptions *Sri Prathamshivpur Mahavihariyaye Bikshu Saṅgha* in *Pali* language at *Nālandā* Buddhist University, which is often described as *Telhara* Buddhist University.

Mr Kishor said that archaeologists have found bricks used to lay the foundation of the ancient Buddhist University. The dimensions of bricks are 42 x 32 x 6 cm that demonstrated the cultural influence of the *Kushan* dynasty, 1st century AD. Thus, it shows that *Telhara* University is older than *Nālandā* University of the fourth century and *Vikramshila* University of the seventh century.

He also said the archaeological discovery was a landmark for the achievement of Bihar. Archaeologists based on previous discoveries have placed *Teleadaka* University in the *Gupta* period between the fourth and seventh centuries, but the new uncovering have cleared any doubts about this university's age.

Noble Prize Winner Amartya Sen got his first look at excavations at the site of the ancient Buddhist monastery of *Telhara* in the *Nālandā* district of Bihar, which is mentioned in the book by the Chinese tourist Hsüan-tsang. Details are provided findings so far, a large number of Pala sculptures have been discovered, including Buddhist and Hindu deities. Subsequent excavations have revealed the remains of at least three-tiered structures. The site has traces of history from earlier days, as excavations have yielded artefacts from the *Kushana* period, 1st century AD.

Evidence of prayer rooms and cells in the monastery has been found. The excavation revealed the following chronological layers. *Lokeshvara* Bodhisattva from *Telhara* is displayed at the *Rietberg* Museum.⁷¹

1. Northern Black Polished Ware (3rd century BCE.)
2. *Kushan* (1st century CE.)

⁷¹ Dr. Atul Kumar Verma, *Telhara (Nālandā) Excavation*.

3. *Gupta* (5th to 7th centuries CE.)

4. *Pala* (7th to 11th centuries CE.)

The existence of thick walls indicates solid construction. More evidence of large prayer halls and cell-like structures like those in *Nālandā* for the dormitory area including the well.⁷² The site is now in the middle of an existing settlement, and excavations are taking place next to the houses that exist there. Only time will tell how many of its amazing details will be discovered. These buildings have the schoolyard, the 3-story structural foundation, the Gate, the Tower and the Bell. The doors, windows, columns, and beams are in gilded bronze sculpture. The middle inside the Monastery is a statue of *Tara* and *Bodhisatva* to the right of *Avlokiteshwar*. Archaeological documents show that there is a temple in the north with traces of *Mahavira*. There are a few Jain temples located in the vicinity.

Today *Nālandā* District is a treasure trove of medieval ancient buildings and artefacts that can be dated from the *Ashokan* era of China 3rd BC to the 12th century *Pala* era. *Nālandā* as a whole, not just its iconic university, is evidence of the unfortunate side of human history, where barbarism prevailed over civilization and intellectual development. *Nālandā* University, the destruction was so irretrievable that the memory of that great institution was wiped out from the memories of the locals. It is the doom of civilization revealed only with archaeological finds and the writings of Chinese Buddhist monks.

In the survey map prepared by the company's board of directors in 1842-1845, *Telahara* was mentioned as *Pargana*.⁷³ Buchanan mentions this village as an important heritage of Bihar. There is a mosque facing the east side of the mound, it is said that the mosque was built using materials brought from the ruins of a Buddhist monastery. It is mentioned that *Bakhtiyarkhilji* during his conquest of *Odantapurī* moved south to *Tiladah*, ie *Telahara*. Most likely *Bakhtiyar* camped in *Telhara* before conquering *Odantapurī*. Adjacent to the mosque (*Sangi Masjid*) there is a huge mound measuring about 200m x 100m, which could be a monastic site. About 10 km toward the South of *Telahara* is a

⁷² *Explored Sculptural Heritage of Telhara, District Nalanda, Bihar: A Recent Visit*, Pampa Biswas, Puravritta Volume 1, 2016, p. 167,182.

⁷³ Dr. Atul Kumar Verma, *Telhara (Nālandā) Excavation*.

village called *Ongar*. To the north, there is a temple containing images of Surya and Buddhist figures. The remains of a large village called *Biswak* and *Biswa*. Like *Telhara*, this place is also known as *apargana*, according to *Ain-i-Akbar*, there used to be 35,318 *bighas*, stretching to the east bank of *Panchana*. There are two huge pools on the east side of the village, and two mud forts of considerable size and antiquity. The vestiges of the Buddhist *Vihāra* are remarkable. *Islampur* is another important site southwest of *Telahara*, from where traces of another *Vihāra* have also been reported. Another site about 25 km from South-West of *Islampur* is an important Buddhist site. An enormous mound marking the location of the *Vihāra* is reported at *Mubarakpur*. Near these ruins, is a village called *Afzalpur Sarunda*, which is covered with mud fortifications and a large tank where several Buddhist figures are found.

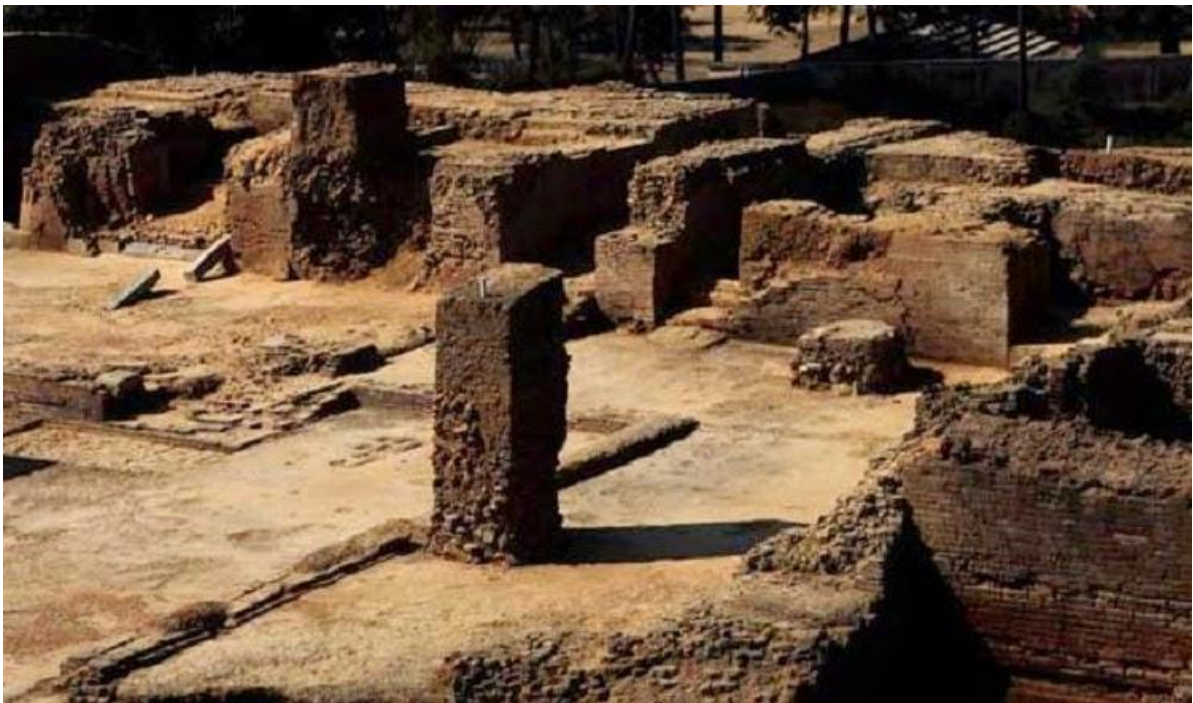


A mound measuring 2.6 acres in width, evidence of a three-story structure, prayer hall and a platform for more than 1,000 monks or students of *Mahāyāna* Buddhism. (IE Photo: Ravi S Sahani)

Source: <https://indianexpress.com/photos/picture-gallery-others/after-Nālandā-and-vikramshila-bihar-unearths-telhara-university/3/>



Image of the excavation process of the terracotta monastery (IE photo: Ravi S Sahani)
 Source: <https://indianexpress.com/photos/picture-gallery-others/after-Nālandā-and-vikramshila-bihar-unearths-telhara-university/3/>



Chinese traveller Heuen Tsang visited Telhara in the 7th century AD and he mentioned the university as “Teleadaka” [Credit: IE/Ravi S Sahani]
 Source: <https://indianexpress.com/photos/picture-gallery-others/after-Nālandā-and-vikramshila-bihar-unearths-telhara-university/3/>

Some of the sculptures from the site were moved to museums during the British Raj. The Indian Museum in Kolkata displays the twelve-armed *Maitreya* and *Avalokites* statues from Telhara. A sculpture of the Pala from the site is available at the *Rietberg* Museum in Zurich. A pillar has an inscription referring to the place name *Telāḍhaka*. The remains of an ancient university (*Mahāvihāra*) on the site were excavated in 2014. A small museum called *Baladitya* Museum has been established to store some of the artefacts found.⁷⁴

A.M. Broadley mentioned *Telhara* was completely devastated by *Khilji*. We found a foot-deep layer of ash on the excavated structures, which indicates that the university was heavily burned down. Broadley notes that a large number of stone and metal images are often found during grave-digging on the top of one of the mounds. Image of metal found to have been melted down.⁷⁵ The board of directors, a division of the ministry of state arts, culture and youth affairs, and claims that *Telhara* University is second only to *Takshila* is considered the oldest place of learning, dating back to the 2nd century BC. On the other hand, the University of *Nālandā* dates back to the 4th century AD. The seal of an ancient university is very important to clarify its name. After discovering the seal here, this university was confirmed as its *Telhara* name. S. Sanyal, professor of symbology at the University of *Calcutta*, was invited in by the archaeology directorate to decipher the inscriptions.

5.7. Puspagiri Vihāra

Puphagiri, which is also known as *Puspagiri Mahāvihāra* or *Puspagiri* University, is located on a hilltop between Cuttack and Jaipur districts in ancient *Kalinga*, present-day state of Odisha, India.⁷⁶ *Puspagiri* University was one of the ancient Buddhist *Mahāvihāras* and was the fundamental institute of higher learning in ancient India. It is an outstanding Buddhist headquarters, which was founded in ancient *Kalinga* in the 3rd century and grown until the 11th century.⁷⁷ Today, its ruins are located atop *Langudi* Hill, low hills some

⁷⁴<http://timesofindia.indiatimes.com/city/patna/Another-ancient-university-found-in-Nālandā/articleshow/28807538.cms>. Also see “*Telhara University*.” Date 24/12/2020

⁷⁵ *Explored Sculptural Heritage of Telhara, District Nālandā, Bihar: A Recent Visit*, Pampa Biswas, *Puravritta* Volume 1, 2016, p. 167–182.

⁷⁶ Thomas E. Donaldson, *Iconography of the Buddhist Sculpture of Orissa*, 2001, p. 4.

⁷⁷ Kumudini Barai, *Role of women in the history of Orissa*, Punthi-Pustak, 1994.

distances away. *Mahanadi* plain in *Jajpur* and *Cuttack* districts far from *Orissa* is about 90 km. The university campus spans three hills and may monasteries, stupas, temples, and sculptures in the architectural style of the Gupta age. A tributary *Kelua* in *Orissa* flows northeast of the *Langudi* Hills and must have provided a picturesque backdrop for the university. The university is distributed on top of three adjacent hills, *Lalitgiri*, *Ratnagiri* and *Udayagiri*. *Puspagiri* is rated and ranked along with the universities of *Nālandā*, *Vikramshilā* and *Takshilā* as one of the major training institutions in ancient India.⁷⁸

The vestiges of *Puspagiri* University were not discovered until 1995. Today, archaeologists of India have excavated. Ancient Tibetan texts also mention *Pushpagiri Mahāvihāra*. Other Buddhist monks have also described *Pushpagiri*. Hsüan-tsang, a Chinese Buddhist monk, visited *Puspagiri* in the 7th century. Hsüan-tsang described in his writings the existence of a Buddhist university in the city. Odisha is similar to *Nālandā*, *Vikramasila*, *Odantapurī*, *Taxila*, etc.⁷⁹ Hsüan-tsang named it *Pu-se-p'o-k'i-li*, which translates, as *Pupagiri* in *Pali* and its original name can be confirmed as *Pushpagiri*. The country name is *Ota* or *Udra*. More than 100 Buddhist monasteries in the area were then known as *Udra*. Scholars identify the country as *Odra* in present-day *Odisha*.⁸⁰

After the excavation, ancient monasteries were found spread over 143 acres. Under the archaeologists' discovery, monasteries were found with Buddhist images scattered around the museum at *Ratnagiri* conjures vivid past pictures of the great ancient heritage. Several images of Emperor Ashoka were also unearthed. This is the element to prove that *Puspagiri Mahāvihāra* may have been commissioned by King Ashoka himself.⁸¹

The Archaeological Survey of India opened excavations at the site for seven long years, starting in 1985. They subsequently discovered several stone inscriptions, seals, fragments and broken pots, which flourished between the 2nd - 3rd and 14th - 15th centuries AD. *Lalitgiri* is a particularly interesting place because one can observe it here.⁸²

⁷⁸ J.B.Barua, op. cit., p. 67.

⁷⁹ Binayak Misra, Indian culture and cult of Jagannātha. Punthi Pustak, 1986.

⁸⁰ J.B.Barua, op. cit., p. 68.

⁸¹ Debi Patnaik, Ashoka stupa found in Orissa, 2000.

⁸² J.B.Barua, loc. cit., p. 68.

A stupa at *Lalitgiri* can be discovered in a small sculptural storehouse built nearby. These include images of *Tārā*, *Aparajita*, *Prajñāpāramita* and *Maitreya*, as well as images of Buddha *Mūchalinda*, Buddha in *Bhumisparsa* with a hand touching the ground and *Dhyani* in meditating posture, *mudrās* and a sculptural relief in a posture of coming of the Buddha. Around the ruins of the monument are several wandering images, including a beautiful reclining Buddha in the *Nibbana* position beneath a giant banyan tree. The main stupa at *Lalitgiri* is 15 meters in diameter, built in the *Sanchi* style. It can be seen from a great distance. The ruins of four *Vihāras* have been found out in the nearby area. *Ratnagiri* was founded no later than the reign of King *Gupta Narasimha Bālāditya* in the first half of the sixth century CE, and flourished until the 12th century CE. Pictures of Buddhist deities appeared here; therefore, it shows a gradual transition from *Mahāyāna* to *Vajrayana*,⁸³ especially the *Kālachakra Tantra*. *Ratnagiri* was an important centre in the growth of *Kālachakra Tantra* in the 10th century AD.,⁸⁴ through numerous Tibetan documents, as well as the discovery of several votive stupas, plaques, and other products of *Kalachakra* image. Buddhism in *Ratnagiri* has three copies of each of the *Mahāyāna* and *Theravada* Buddhist scriptures. Five hundred monks have resided here. Scholars from all over India and many foreign scholars have come here to study Buddhist philosophy and religion. Later, Buddhism was declined in other parts of India; *Ratnagiri* became one of the last residences of Buddhists in the country. The best relic of Buddhist art at *Ratnagiri* is a splendid doorway adorning Monastery. It is exquisitely carved and richly decorated. *Ratnagiri* consists of two magnificent monasteries, which have also been rebuilt many times. One of them is two stories high and has a large courtyard with two sides of it containing several rooms for the residence of the monks.

In addition, countless sculptural monuments and architectural pieces are in daily use. The largest stupa measuring 14 meters square and 5.2 meters high is surrounded by four small stupas.⁸⁵ Besides, there are hundreds of small votive stupas decorated with lotus flowers. *Ratnagiri*'s main stupa dates to the 9th century AD and was built on the site of an earlier *Gupta* era stupa. Seals were found bearing the legend “*Sri Ratnagiri Mahāvihariya*

⁸³ J.B.Barua, op. cit., p. 69.

⁸⁴ Ibid., p. 69.

⁸⁵ Ibid., p. 70.

Aryabhikshu Saṅghasya” which helped identify it unambiguously. Standing statues of bodhisattvas such as *Vajrapāṇi* and *Padmapāṇi* were found in a corner in a house. The central of the shrine is an image of *Shakyamuni* in a *varada mudrā* in a blessing offering posture, and other sacred objects. The entrance gate is ornate. A museum now located on this premises displaying various *Mahāvihāra* sculptures including the Giant *Buddha*, the Great *Bodhisattva*, *Tara*, *Avalokiteshvara*, *Aparājita* and *Hariti* have also been found, all in their form of the *Gupta* style. Almost all of these exhibits have engravings on them. *Lalitgiri* is the oldest Buddhist site in the area; *Udayagiri* is the most beautiful. Set at the foot of verdant hills forming a semicircle, this site represents the peaceful and tranquil natural landscape chosen for the construction of Buddhist monasteries in ancient India. This site, a *Mahāyāna-Vajrayana* site whose name has been identified from terracotta seals as *Mādhavapur Mahāvihāra Arya Viksu Snagha*,⁸⁶ was a vibrant centre of Buddhism between the 8th to 13th century AD. The site is believed to have 3 or 4 other monasteries that have yet to be excavated. A large stone well adjacent to the monastery acts as an important source of water for daily life in the monastery.



⁸⁶ J.B.Barua, op. cit., p. 71.

In *Puspagiri*, a hill called *Kaima* in the vicinity has a unique stone elephant, and it is covered by four monolithic khondalite pillars, and it dates back to the *Mauryan* period in the 3rd century BC. Moreover, a hill names *Deuli* is located at the confluence of the *Brahmani* and *Kimiria* rivers, where five rooms worship *Buddha* with stone have been found inside the caves; and later several other Buddhist sites have been discovered at *Bajragiri*, *Sarapur* and *Paikrapur*.



On its foothills is found a rock-cut elephant

Source: <https://blogvirasatehind.wordpress.com/tag/puspagiri/>

The *Langudi* site is perhaps considered the largest Buddhist complex in India. It is also said that this place is the legendary *Pushpagiri* holy place that Hsüan-tsang wrote about. If places like this were to be widely claimed, it would be one of the most remarkable finds of Buddhist culture. Until now the ruins of this *Mahāvihāra* much of its history remains unknown. Until 2007, this *Mahāvihāra* has not been completely excavated.⁸⁷ So much of its history remains largely unknown. Among the three establishments mentioned

⁸⁷ “ASI hope for hill heritage – Conservation set to start at Orissa site.” The Telegraph. 29 January 2007.

above, *Lalitgiri* is the oldest one.⁸⁸ The symbolic analysis referred that *Lalitgiri* was founded during the *Shunga* age of the 2nd century BC., so it is one of the oldest Buddhist institutions.



Puspagiri (view 1)

Source: <https://in.pinterest.com/pin/478155685411829279/>



Rock-cut images of various female deities such as Tara with her two arms and Prajnaparamita, both *Mahāyāna - Vajrayana* Cult in the hill towards the end (9th – 11th centuries CE)

Source: <https://blogvirasatehind.wordpress.com/tag/puspagiri/>

⁸⁸ J.B.Barua, loc. cit., p. 67.

Chapter VI

GENERAL FEATURES AND CURRICULA OF THE BUDDHIST LEARNING

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Buddhist education was formed very early in ancient India. Strictly, it formed from when the *Buddha* established *Saṅgha*, received and taught those who wished to attain wisdom and liberation. Until later the great monasteries were built and formed by the patronage of kings at that time, those monasteries gradually became educational centres of Buddhism. Buddhist education is one of the activities of a State that is a pure concept in modern development.

In some countries in ancient Europe, educational institutions were established by the Catholic Churches; In India, the educational system is made up of their diverse religious organizations. Of these, the *Brahmin* system is the oldest. Its educational traditions, from the *Vedic* period and continue in this country until the present time. On the other hand, the Buddhist system is the monasteries that operate within the framework of monastic life.¹ In India, there are many very significant differences between religions, which in turn lead to different evolutionary currents of lifestyles and attitudes. Observes Prof. Mookerji, “*did not favour the expansion of the small school under an individual teacher into a large educational federation, controlled by a collective body of teachers, as was the characteristic of the Buddhist system.*”²

In ancient times, monasteries were popular institutions of education, and colleges and schools within temples were popular places of study. Where rudimentary knowledge is imparted is called a school and if different higher subjects are taught, it is called a university. ‘*Tol*’ is another kind of organization. It consists of a thatched room. Guru or *Pandit* maintains *Tol* from the charities he receives from the locality.

Therefore, the large-scale university of the monastery was set up, with thousands of teachers and students in the congregation, over the past few centuries, the Buddhist educational system in India has attracted students from many different countries. The

¹ P.V.Bapat, op. cit., p. 148.

² Radha Kumad Mookerji, *Ancient Indian Education*, 2nd ed., p. 460.

Universities like *Nālandā*, *Valabhi*, *Vikramasīla*,³ *Jagaddala*, and *Odantapuri* are major universities and in fact, represent the last term of an evolution of its education that has spanned more than a millennium century and a half. This history has come to us through the centuries and quickly disappeared like smoke, a huge treasure of books of the university disappeared accordingly. And then, with a vast void for many centuries, most historical sources about these universities were to be found from Chinese and Tibetan records, its history could not be traced by any approach to perfection, but can be traced and observed in the mainstream of evolution.

The history of Buddhist education constitutes an aspect of Buddhist monastic history. It is reflected in the course of the inner intellectual life of monasteries, this life has gradually enriched and expanding and liberalizing impact throughout the centuries. Its formation and expansion were started as a training system for monks, and then it expanded its scope and purpose under the influence of new intellectual needs and preferences, finding new spiritual horizons until monasteries not only become a place for meditation but also centres of culture and learning. Some developed into universities but then all ended abruptly and decisively, in the late 12th century A.D. with Bukhtyar Khilji's conquest of Bihar and Bengal.⁴

With the spread of Buddhism to serve the purposes of the Buddhist *Saṅgha*, the Buddhist educational system expanded, and eventually, the Buddhist *Vihāras* became famous centres of learning of religious and secular. The nature of Buddhist monastic education not only meets the needs of the Buddhist monks and lay devotees but also meets the needs of the adherents of all faiths. Such learning centres are heavily sponsored by the government and the people. Besides, many study centres have become so popular that many students from abroad come there for advanced study. General education is secular, religious, moral, spiritual, vocational, professional, and all integrated into one. The structure of educational institutions, courses, teaching methods, disciplinary measures, etc. has a built-in system of ethical and social factors. Therefore, in presenting the description of the general education system, the elements of social and ethical education will manifest

³ H. D. Sankalia, *The University of Nālandā*, p. 181; also see Phapindranath Bose, *Indian Teachers of Buddhist Universities*, p. 33; also see Satish Chandra Vidyabhushan, *Indian Logic Mediaeval School*, 1909, p. 150.

⁴ P.V.Bapat, *op. cit.*, p. 149.

themselves clearly and may have a clear idea of how to achieve the goal of moral and social education through the Buddhist educational system.⁵

6.1. The Beginnings of Buddhist Education

The Buddhist *Saṅgha*'s long and continuous history is marked by many changes. An attempt is made here to describe the life of inmates that have been directed in certain areas in response to social and cultural change. *Pabajjā* and *Upasampadā* ordinations are essential for every individual who wants to become a member of the Buddhist *Saṅgha*. The meaning of *Pabajjā*, viz., conversion and joining in the *Saṅgha* are preserved in later texts and inscriptions. The minimum age required for probationary ordination has been reduced to seven years.⁶ One monk who attained the *Pabajjā* was called *Śrāmaṇera*.⁷

They are called *Samuddesas*⁸ i.e, those who aspire to the monastic path and have to observe ten *śikṣāpadas*.⁹ *Mahāvastu*¹⁰ clarified the rules regarding the ordination of novices.¹¹ The most interesting fact it revealed was that when he uttered the *trifarana* formula, the novice inscribed his name in it, after taking the ten precepts.¹²

With the development of the monastery, even *Pabajjā* now became a complicated procedure. I-tsing informed that a person who wants to join the *Saṅgha* must first choose a teacher whom he will express his wishes.¹³ The teacher will accept him as a candidate and leave him free for ten days or a month after that he will pass on him the five *Sikṣapadas*. After that, he would arrange a simple robe, a bowl, and a filter; and he would address himself to the *Saṅgha* and speak the candidate's wishes. When the *Saṅgha* allows the candidate, the teacher will ask *Acārya* to conduct the ceremony. Candidates must shave off hair and beard, after bathing, receive the instructor's uniform and bowl. This ceremony

⁵ Dr. Sraj Narain Sharma, *Buddhist Social and Moral Education*, 2011, p. 35.

⁶ *The Questions of King Milinda* (SBE.), pt.I, p. 20; *The Mahāvagga*, p. 82.

⁷ The term *Samaṇera* occurs in the *Sanchi Buddhist Stūpa* I. Inscription (Luders list, Nos.184, 283). (Besnagar Buddhist Rail Inscription, *ibid.*, No.674), *Pavaita* (Kuda Buddhist Cave Inscriptions, *ibid.*, No.1040), *Pāvayitika* (*ibid.*, No.1041) and *Pavajitikayā* (Jas Burgess, *The Buddhist Stupas of Amaravati and Jaggayyapeta* pp. 78, 90), Lüders list, Nos.1006, 1099, 1128, 1130 and 1139.

⁸ *Bhattacharoli Buddhist Casket Inscription* (Luders list, No.1339). *The Divyāvadāna* (BST.), pp. 94, 99.

⁹ SH. Kern, *op. cit.*, p. 78.

¹⁰ *Mahāvagga*, p. 87.

¹¹ *Mahāvastu*, III, p. 256.

¹² *Ibid.*, p. 256-57

¹³ *The Questions of King Milinda*, Pt.II, p. 96.

would make him homeless. Then, in the presence of *Upādhyāya*, *Acārya* would impart ten *śikṣāpadas* to him. After the instructions in these precepts, he was called a *Srāmanera*. On the other hand, *Upasampadā* made *Samanera* a regular member of the *Saṅgha*. At the age of twenty years even after that, he is fully ordained as a *Bhikkhu* if he has not committed his previous mistakes.¹⁴ The six essential items have been arranged by the teacher. The participation of nine other *Bhikkhus* in addition to the candidate's teacher is essential.¹⁵ The candidate would then salute three times or touch each monk's feet.

He was asked to learn *mahāsīla*. Thereafter, *Upādhyāya* gave him garments and bowls. *Karmācārya* then imparted the great *mahāsīla* by reading it front of him. After being properly ordained, the candidate is called *upasampanna*,¹⁶ i.e, one who has ordained *upasampadā*. It is recorded that ordination takes place before a meal or after it¹⁷ since seniority in *Saṅgha* begins from the moment of ordination.¹⁸

I-tsing noted that¹⁹ the monks in *Nalandā* monastery often received the *upasampadā* ordination in the early morning, on the first day of the 'long season' (the full moon day of June 17), when it was just dawn. Thus, they claim seniority among those ordained in the same summer. The candidate was then taught about the character of the offences expressed in *prātimokha* and how to recite the precepts. It is undeniable that later *Mahāyāna* literature, with its emphasis on cultivating mental attitudes rather than rules and disciplines, argues that joining the *Saṅgha* means entering into the discipline of the *Bodhisattvas* by taking a vow of discipline in the presence of someone who is subjected to this discipline.²⁰

The honour, respect and devotion that the *Saṅgha* receives from society, depend a lot on the right kind of people to be received as desired by the public. Joining the *Saṅgha* as a rule opens to all. There is no distinction of rank or caste. But the practical necessity coined some restrictions on joining the *Saṅgha*.

¹⁴ *The questions of King Milinda*, Pt.I, p. 22; Also see J. Takakusu, op.cit., p. 99.

¹⁵ J. Takakusu, op. cit., p. 54.

¹⁶ Ibid., pp. 99-100.

¹⁷ Ibid., pp. 100, 01.

¹⁸ *The Questions of King Milinda*, Pt.I, p. 38.

¹⁹ Takakusu, op. cit., p. 103.

²⁰ *The Śikṣāsamuccaya*, ed., p. 170.

Many situations that do not qualify for admission and ordination continue to occur during that time. The rules for admission to the *Saṅgha* must be set as clearly seen in *Nāgasena*'s reply.²¹ Some subjects come to the monk's life just because of the horror at the tyranny of kings, to be safe, not to be robbed, not to be harassed by debt, and perhaps to make a living. Hence, the admission of candidates with such questionable motives is contrary to *Bhikkhu*'s disciplinary ethics.

In *Vinaya* of the *Mulasarvāstivādin*s²² mentions a similar list. It removes a heretic, a killer, a man of evil intentions, trying to shed the blood of the *TAṭṭhaṅgata*, etc. Whoever commits the four *pārājikas*, this *Bhikkhu* must be removed from the *Saṅgha*. The aforementioned admission points out the fact clearly that the sacredness and inviolability of moral, political, social and economic obligations have been properly emphasized and recognized by the *Saṅgha*, to be annoyed and ashamed of you in any way.²³

As mentioned above, the Buddhist educational system was formed from the time of the Buddha by receiving disciples to train. Until later the monasteries were formed, the Buddhist *Saṅgha* for the first time came to dwell in monasteries. About the training, a new member was ordained and entered a monastery. This system is called *Nissaya*, which means the dependence of a teacher literally. The *Nissaya* period is a period of study and practice before attaining the full status of a monk and it is sometimes called by the same term *brahmacarya* as used in the Brahmins for the period student of human life. A scholarly person who is capable of joining a monastery may live only in *Nissaya* for a period of five years, while another can do so for life. A novice once had a spiritual instructor called *Upajjhaya*, and a regular instructor named *Acarya*, who had to be a senior monk for at least ten years.

In ancient times literacy in a modern sense did not exist, and all teaching had to be oral and kept in memory. This is indicated clearly by the absence of any of those manuscripts or written documents. The writing of books, apart from brief lithic or copper-plate inscriptions for official use, appeared much later, in fact, perhaps not before the first century BC. The monk instructor (*Acarya*) attends his little class intimately: we can imagine

²¹ *The Question of King Milinda*, II, pp. 176-77.

²² G.C. Pande, *BDVI*, p.140; See also, John C. Holt, *Discipline*, p. 119.

²³ J. Takakusu, op. cit., p. 102.

from a much-deformed sculpture in the archaeological museum in Mathura. The teacher is seen in it with an umbrella over his head held in a left-hand corner, talking to a small group, people squatted in front of him in many striking poses on the ground and under the open sky.²⁴ Certainly, the teacher's teachings are undoubtedly related to the study of the times of monastic statute (*Vinaya*). Teaching is reinforced by the practice of regularly reciting texts and chants together by enjoying joy on special occasions. The purpose is to correct the Canon documents in memory.

The unwritten form of transmission and the unwritten scriptural teachings that form the monopoly theme, a novice's education has the standard division into *Dhamma* and *Vinaya* whose rules of monastic life such as presented by Buddha. In the better monasteries, there are specialists in both divisions: they are called *Suttantikas* and *Vinaya-dharas*. Besides, there are specialists in specific sections, for example, *matika-dharas* who specialize in *matikas* or recipes. The seriousness in the study of Canon Law of the first generations of monks is reflected concerning the code of canon law itself. A solemn ceremony in the monasteries is the *Pavarana* ceremony, which marks the end of the rainy retreat period (*vassa*).

*But on one occasion, as is reported, this ceremony had to be cut short because the best part of the previous night had been sleeplessly spent by the monks in the study and debate some reciting the Dhamma : the suttantikas propounding the suttantas: the vinaya-dharas discussing the Vinaya; and the dhamma- kathikas conversing about the Dhamma,*²⁵ The expression, *Dhamma-kathika*, is fascinating. We will notice that the word, *Dhamma*, appears in the passage in question. Firstly, in the general religious sense, in the phrase "Turning the Wheel of *Dhamma*," and secondly, in the sense of more specific than that is the "Doctrine". *Katha* is a specific speech or debate on theories of Religion.²⁶

The widely debated *Katha* on this doctrine seemed to be an important feature of monastic education in those early days. Among these debates, a methodology appears to

²⁴ P.V.Bapat, op. cit., p. 150.

²⁵ *Mahavagga (in the Vinaya-pitaka)*. IV, 15, 4.

²⁶ The great polemical work of the Ashokan age, dealing with doctrines, is titled *Katha-vatthu* (Matters of Kathas or Doctrinal Debates). Mahagosinga-sulta (In a canonical legend), two monks are referred to as holding an *Abhidhamma-katha*.

have developed; it is called the *Abhidhamma* which is explained as 'the doctrinal interpretation of the particular meanings of the texts. The nature of these Katha words was collected in many texts which were later incorporated into the *Abhidhammapitaka* of the *Sutras*. It is not at all a one-way circulation of the mind, as it is clear that while the teacher must be someone capable of instructing the student on what to do with the *Dhamma*, what to do with the *Vinaya*.²⁷ According to the *Dhamma*, a false doctrine can arise, at the same time students forced against it by discussing any false doctrine. What mistake can the teacher make or let someone else do it.'"²⁸

This is a brief overview of the early Buddhist education described in the *Vinaya* section. It is specifically designed for the ordained and is based on learning from the time. This is the unrestricted freedom of argument and debate allowed for all qualified monks in the monastic fraternity: every monk must think, reason, and decide for himself related to *Dhamma* and *Vinaya*. There are already regulations on the procedure to formally submit controversial points about the ruling of monks (the *Saṅgha*). But even the *Saṅgha* ruling, which is based on the *Saṅgha*'s constitution and based on majority opinions that determined by vote (*salaka*), is not allowed to suffocate personal beliefs: dissidents are allowed to form parties by law. Although this situation in religious and community life tends to stimulate, sharpen and place higher on the ability to reason independently and intellectually, it also becomes the seed of sectarianism that is the outstanding feature of Buddhist history. Buddhism includes almost countless sects, each of which in its origins represents a new stream of thought, a new movement of the monk's mind.²⁹

In *Anguttara Nikaya*, *Ananda* explains how a monk can learn new and unheard things, a matter that he has never been taught to date regarding *Dhamma* without being confused about it, as *Ananda* says, the condition is the teacher's ability and scope of knowledge. The teacher himself should have mastered the *Dhamma* as defined in the Nine *Anga* of the sutras as a leap, when mastered by him, he teaches others. Studying the *Dhamma* in detail, when learned skilfully, he helps others to repeat it in detail in the same way, he always ponders over it and in his heart, he remembers it, etc. This is the teacher's

²⁷ *Mahavagga*, i, 36, 12.

²⁸ *Mahavagga*, i, 25, 20.

²⁹ P.V.Bapat, op. cit., p. 153.

instruction, he completes the sutras and takes the practitioner through the entire scriptures until the learner becomes much listened to (*bahussuta*) or learned (*pandita*).³⁰

In the *Majjhima Nikaya*, the question posed by *Ananda* to the Buddha - At what stage can a *Bhikkhu* be properly described as a *Pandita*. The answer is when the *Bhikkhu* has mastered (1) The Elements, (2) The Senses (3) The Chain of Cause and Effect, and (4) The Possible and The impossible. The main point in this *sutta* is that the study is considered to be complete when the monk has mastered all the scriptures, the fundamental teachings and the basic ideas for *Dhamma* practice. Under the ancient *Nísaya* system, that cultivation was confined to its canon and philosophy (*Abhidhamma*), the object of which was to become a perfect monk (*bahussuta* or *pandita*).³¹

According to some documents related to education in the pre-Buddhist period, It can be noted that almost all children - both boys and girls, have to undergo *Upanayana Samskāra*. *Upanayana* means bringing a student to a teacher to assign him to someone who will later study. *Atharva Veda* describes it in detail. If *Upanayana Samskara* is not taken in time, it is declared that the person will lose his *Āryan* status and become unsuitable for marriage and socializing.³² *Upanayana* became the required criteria for all the *Tri-varnikas* ie *Brahmaṇas*, *Kṣatriyas* and *Vaiśyas*. Since *Upanayana* of both boys and girls was common among the *Aryan* in 800 BC, we can deduce that the literacy rate among them should also be very high. It could be as high as 80 per cent.³³ The purpose of education in those days was in general development, comprehensive harmony of the child's personality. Body, mind and spirit are said to be the totality of education to train all, which focus on a healthy body, clear intelligence, and pure spirit. The culture can be described as the primary goal of education in ancient India or traditional education.³⁴

The pre-Buddhist method of learning usually involves reciting hymns in the *Vedas* in front of the teachers' witness and memorizes them. Emphasis was placed on the correct pronunciation. Lessons are conveyed orally without the means of a book. Although the art

³⁰ Sukumar Dutt, *Buddhist Monks and Monasteries of India: Their History and Contribution to Indian Culture*, Motilal Banarsidass Publishers Private Limited, Delhi, 1962. p. 322.

³¹ *Majjhima Nikaya* (No 115 - Baku dhatuka Sutta).

³² Altekar A.S., *Education in Ancient India*, p. 282.

³³ *Taittiriya Samhita* VI. p. 3, 10, 5; and *Satpatha Brahmana* XI, pp. 5, 4; Altekar A.S., op. cit., pp. 176-177.

³⁴ Altekar A.S., op. cit., pp. 8-9.

of writing in its elementary form was known in the pre-Buddhist era, it was not used for religious education even in the early Buddhist period and it was only in the first century BC. From a personal life and through a disciplined life on the part of the student, holistic development has been ensured by teachers and the school.³⁵

As for the tuition fees for learners during this period, education is usually free. Teaching is considered a sacred duty. Also, Fees if any were paid at the end of the course. If a student is too poor to pay tuition, he or she still has the right to enrol. He served his teacher diligently and wins the love of teachers. In addition, many voluntarily donate ample grants to educational institutions to help for free education. Besides, student begging is almost a rule. The households happily give food to the students and this is seen as an obligation and even an act of virtue.

In this school students must have a Mission and be subject to the strict discipline of the teacher. During the time living in the teacher's house, students should do all acts as a disciple or a servant, so humbly take their side with their teacher. When learning, one must perform the attitude and all acts of inquisitiveness, always behave simply, avoid evil speech, and only study when the teacher asks. The students could never eat before his master, never drink before his master, never sit down before his master and never go to sleep before his master.³⁶ Not only students but also teachers must set an ideal living example by their way of life. The teacher is always devoted to students. He considered himself the father of his disciples and took good care of them. He will devote himself to his disciples to be to the best of their ability. That is the sacred duty and enjoyment in the work of this love of teaching.³⁷

At that time, in addition to general education, artistic and craft educations are also arranged through the apprenticeship system either in the family or with some other craftsmen. Eighteen *Silpa* and sixty-four *Kalā* are mentioned, in addition to fourteen *Vidyā*, the *Vidyas* include the *Vedas*, *Dhamma-sāstras* and other scriptures. Eighteen *Silpas*

³⁵ Rk. Pratisakhya, *Patala*, XV, Altekar, op. cit., pp. 161-162.

³⁶ Dhamma Sotra XII, p. 242. Mukherjee R.K., *Ancient Indian Education*, p. 330; Also Julius Jolly, *Hindu Law and Custom*, p. 321; *Apastamba* pp. 13, 9-23, 7, 25-30; *Viṣṇu* pp. 28, 14-16, 32, 10-15; *Manu*, pp. 2, 176-197; *Nārada* pp. 5, 11-15.

³⁷ Dr. Sraja Narain Sharma, op. cit., p. 39.

include music, dance, painting, accounting, engineering, sculpture, agriculture, livestock, commerce, medicine, law, military arts, magic, etc. Sixty-four *Kalas* including culinary arts, music, dance, painting, decoration, sewing, carpentry, reading, writing, poetry, drama, physical feats, etc. Some of the courses have been provided in all of these *silpas* and *kalas*. Besides, military training is part of general education for *ksatriyas*. Likewise, commercial, agricultural, and accounting education are part of the general education for *forays* roles. But women only get the education that is useful to them in performing their family duties.³⁸

Thus, the ancient educational system follows the *Gurukula* System of Education, where *Guru* is both the teacher and the father and he teaches the disciples that he considers his children. Furthermore, this system is based on the *Varnagrame Dhamma*, where *Brahmins* are considered to be monopolies of learning. All *Brahmine Ksatriyas* and *Vaisyas* are expected to spend the first stage of their lives *Brahmcarya Āsrama* under the care of the Master *Brahmin* following the precepts of the sutras and to improve their morality and society. Discipline and learning are very important during this period. Because the book is not known, oral teaching, memorization, personal attention, and holistic development are characteristic of the Pre-Buddhist educational system. And by the time of Buddhism, many changes in the educational system were adopted, modified, and modified by the Buddhist *Saṅgha* to suit the requirements of the standards of Buddhism.

Pre-Buddhist educational institutions in India, education was mainly exclusively for Brahmin. Schools founded by the *Brahmins* are called Sylvan Schools or jungle schools because they are located in the jungle, away from the crowds and the people. Such a *Gurukula* organization was in a well-established state around 1000 BC.³⁹ These institutions follow their tradition of reciting and interpreting the *Vedas*. Over time, there arose and made small differences in the *Vedic* texts. Each such version is called ‘*Sakha*.’ Students follow a particular *Sakha* and establish a school of their own called *Chara*. However, another type of organization is called a “*tol*” where a teacher is surrounded by a group of students and they live in mud huts

³⁸ Dr. Sraj Narain Sharma, op. cit., p. 39.

³⁹ Altekar, op. cit., p. 74.

Most of the educational needs of society are met by these schools, especially *sylvān* schools. The fourth type of organization that appeared during the *Upaniṣadic* period was called the *Parisadas* or Academy. They live in an environment of debate to respond but the needs are never satisfied by students. Such students increased their knowledge either by discussion among themselves or with the guidance of famous masters whom they had wandered around in search of.⁴⁰ Based on the regional or national scale supported by a certain great king, the typical thinkers of the country of the various schools were invited to meet and exchange their views. Even to this day, Indian society's precious cultural heritages are the product of these institutions.⁴¹

6.2. Monasteries as Seats of Learning

After the *Buddha* attained enlightenment, he wandered from place to place spreading the miraculous teachings that he had attained to help sentient beings out of suffering. In that way, he went for alms-round to perform a deed of great moral significance. It is accepting a poor life, not having private property, having no material desires, Almsgiving is to create conditions for others to show kindness, to let go of their private property to give alms, to share material things with others. That is not to mention satisfying a kind, positive mentality. The weather in India does not allow monks to go for alms year-round. In the rainy season, the sky is dark, the rain is pouring, the water floods the roads, the water rises, the rivers and lakes become vast. Insects, centipedes and snakes crawl on the road, sidewalk, tree stump, porch, pavement, etc. Therefore, all normal activities are hindered, slowed or stopped completely to wait for the end of the rainy season. Therefore, the *Buddha* gave his *Sanḡha* a pause to go for alms-round and look for somewhere to shelter (called *Vassa* in Buddhism).

Thus, the rainy retreat has been a common practice for Buddhist monks. For that reason, Buddhists or lay followers have built monasteries to make offerings to the *Sanḡha* to shelter and offer food on rainy days.

⁴⁰ *Satpatha Brahman*, p. xi.

⁴¹ Dr. Srajan Narain Sharma, op. cit., p. 43.

To prepare for the rainy retreat, the monks had to build tents themselves. A set of tents near, maybe a large meeting room, a clinic or a private tent in the same land, all are built with lightweight and easy to find materials such as wood, bamboo, mud, soil, leaves, etc. Private tents can be assembled into rows of rooms and can be erected high up into two-story, the kind of residence as just presented is called *Avāsas*, generally in the countryside or the forest.

Unlike the *Jaina* and *Brahmanical* wanderers, who have no provisions for a retreat during the rainy season, the Buddhists have framed special rules for the custom generally seems to have suggested that time-lapse as some sort of ritual significance.⁴² This is the first step in distinguishing the *San̄gha* of monks, distinguishing it in character from other sects.⁴³ Buddhist *Vassāvāsa* means living in a *San̄gha*. Provide a residence with its boundaries. Gradually people donated their parks or entertainment gardens for the monks to use for living purposes.⁴⁴

Another place of residence called *Ārāmas* is established in urban areas, large, spacious, comfortable, or in large, beautiful gardens, offered by wealthy lay people for a while term or permanent. The *āramā*, when used as a permanent residence, was also named *Sanghārāmas*. The term *Sanghārāma* then became synonymous with the *vihāra*, not as a park but as a monastery,⁴⁵ occupied by a group of monks.⁴⁶ The *Pāli* legend named several *Sanghārāmas*, making them contemporary with the Buddha and describing them as sanctified by his visits or temporary residence, namely,

(a) *Veḷuvanārāma* at *Rājagaha* offered to the *San̄gha* by king *Bimbisāra*.⁴⁷

(b) *Jīvākārāma* at *Rājagaha* offered by the physician *Jīvaka*, a lay devotee of the Buddha.

(c) *Ambapāli-vana* at *Vesāli* offered by *Ambapāli*.

⁴² S. Dutt, *EBM.*, p. 102.

⁴³ *Ibid.*, p. 53.

⁴⁴ *Majjhima Nikāya*, I, p. 256 (Gosinga-sālatvanadāye); *Dīgha Nikāya*, III, p. 3 (Ārāma of Bhaggava-gotta); *Samyutta Nikāya*, IV, p. 68 (Añcana- vane Migadāye at Saketa); *Majjhima Nikāya*, I, p.146 (Nigrodha ārama at Kapilavatthu); *Dīgha Nikāya*, I, p.150 (Queen Mallika's ārāma at Savatthi).

⁴⁵ L.B. Horner, *The Book of the Discipline*, III. p. 325.

⁴⁶ James Fergusson, *History of Indian and Eastern Architecture*, Vol.I, p. 170; P.K. Acharya, *An Encyclopaedia of Hindu Architecture*, p. 466; S. Beal, *BRWW.*, II, p. 74.

⁴⁷ *Mahāvagga*, p. 144. (it is referred to as Veluvana- Kalandakanivāpa. Fa-hien mentions it as Venuvana-karanda); See, J. Legg, *Travels of Fa-hien*, p. 84.; see, D.N. Sen. 'Sites in Rajgir associated with Buddha and his disciples', *JBR.*, Vol.I, 1956, pp. 136; Adris Banerji, *Buddha's Rajgir. Journal of Oriental Research* (Madras), Pts.I-IV, Vol.XXII, pp. 21.

(d) *Kukkuṭārāma*, *Ghositārāma* and *Pāvārikāmbavana* at *Kosambi*.

(e) *Jetavanārāma* near *Sāvatthi*.

(f) *Badarikārāma* at some distance from *Ghositārāma*.

(g) *Nigrodhārāma* at *Kapilavatthu*.

The *āvāsa* or the *ārāma*, in their early stages, in nature it meant being held for three months in the wet season but not for the dry season. Only during the three months of the *vassa*, *Bhikkhus* are entitled to have an accommodation (*senāsana*) in *āvāsa*.⁴⁸ As time went on, such habitats were no longer seen as a natural need and considered a sacred and religious character. This developed into a collective life embodied in *Saṅgha*'s character, like the *pātimokkha* recital, the *pavāraṇā* and the *kathina*. Within its boundaries, an *āvāsa* or *ārāma* has huts for monks to live in, and *vihāra* is the original name given to such a hutment, although the term is in later times,⁴⁹ S. Dutt, however, classifies the *āvāsas* and the *ārāmas* as 'two types of residence for the *Bhikkhus*, the former in the countryside, built and organized by the monks themselves, and the latter situated in private enclosures in or near towns and maintained by the donor'.⁵⁰

The residences for settling can be large and small depending on the groups of monks living together (*Avasika*). To become a part of the *Saṅgha* with living, rights, discipline, etc, then the minimum quorum must include four monks and no maximum limit, the number of *Bhikkhus* can be up to several thousand people.

Bhikkhus live in each place individually. The reason for such a large, small, individual unit is that the number of monks is too large; monks go to places to spread the teachings and to develop the *Saṅgha* in any region. Furthermore, no matter where the *Saṅgha* is developing, there is always unity. A *Bhikkhu* can go from one unit to another for living and gathering, in principle, the new unit must arrange and create good conditions for the new *Bhikkhu* to come.⁵¹ This is a very common occurrence in the Buddhist *Saṅgha*.

⁴⁸ S. Dutt, *EBM.*, p. 103.

⁴⁹ *Mahāvagga*, p. 307; See, *Cullavagga*, p. 239.

⁵⁰ S. Dutt, *BMM.*, pp. 54, 5. The word *ārāma* in the sense of a park or garden occurs in the inscriptions from *Mathura*, *Padana* and *Bhattriprolu*; See, Luders list, Nos.82, 973-74 and 1336.

⁵¹ *Vinaya Texts (SBE.)*, Pt.II, pp. 386.

Initially, a residence just needs to equip the minimum amenities such as seats, roof, wall, etc. Due to the policy of poverty, begging, so the residence has no storage room, no kitchen. Later, the number of monks was larger, many were sick, there was a need for lay people to cook, and more offerings of lay people had to have a place to store things. Life in each residence is relatively more comfortable than before. At this point, the *Saṅgha*'s activities have changed in appearance. The settlement has taken shape, although alms-round is always respected. The primitive principle of the wandering and upright state of life was never renounced by *Bhikkhus*. It is still there, but only in ideal form.⁵² The rainy seasons restricted and prevented the practice of monks', especially in areas where these austerities were active.⁵³ In the early days, the Buddha introduced the system of keeping the *vassā* in a fixed place.⁵⁴ Buddhists call it *vassā*; the *Jainas pajjusaṇa*,⁵⁵ the *Brahmanical sannyasins* were forced to be a permanent residence (*dhruvaśīla*) during that time.⁵⁶

Among the above-mentioned monasteries, the three famous ones that were recorded by archaeologists namely: *Jivakārāma*,⁵⁷ *Jetavanārāma*,⁵⁸ and *Ghositārāma*.⁵⁹ As for the other monasteries, only their names are found, others only have old ground, some architectural traces. Some sketches of the three famous monasteries mentioned above, based on the documents of Sukumar Dutt (Buddhist Monks and Monasteries of India - G. Allen and Unwin LTD. London, 1962).

Formal development, manifested by the establishment of many residences, including many of these types is not in fact to improve the material life of monks, much less to flaunt Buddhism, although both of these ideas are not absent from the minds of some Buddhists due to the devotion of an appropriate, practical religion.

⁵² S. Dutt, *BFAC.*, p. 67; G.S.P. Misra, op. cit., p. 117.

⁵³ G.C. Pande, *BDVI.*, p. 151.

⁵⁴ G.S.P. Misra, op. cit., p. 122; Gokuldas De, *Democracy in the early Buddhist Saṅgha*, p.89, states that it was introduced at a much later date, perhaps in the 17th or 19th year of Buddha's mission.

⁵⁵ H. Jacobi, *Jaina Sutras*, (*SBE.*), I, pp. 296-311.

⁵⁶ *Āruṇeyopaniṣad*, 3-*Varsāsu dhruvaśīlo aṣṭou māsānekāki vatiścaret dvāveva vā caret*, T.R.C. Dikshit (ed.), *The Samnyāsa Upanishads*, p. 13; *Katharudropaniṣad*, I (Commentary)-*Caturō māsān vārṣikān grāme vā nagare vāpi vaset* (Ibid., p. 18); *Nāradaparivṛājakopaniṣad*, 3-*Ekavāsa avāso vā.. ekadrstir alolupah: eka eva carennityam varṣāsyekatra samvaset* (Ibid., p. 68); *Gautama Dhammasutra*, III, 13; *Baudhāyana Dhammasutra* II, 6, II, 20.

⁵⁷ *ASIAR.*, 1954-55, pp. 16-17, 1958-59, 13.

⁵⁸ *ASIAR.*, 1907-08 (Series No.8), p. 120.

⁵⁹ G.R. Sharma, *Excavations at Kausāmbi*, 1960; *IAR.*, 1955-56, pp. 20-21.

Thereby we see the formation and development of the Buddhist *Saṅgha*, from the peace in the rainy seasons, that has formed the monasteries from small to large as mentioned above, and then over time growing each day, many great monasteries appeared, some monasteries with thousands of monks living together. Organizations operate as well as the monastic laws from that they are created. Eventually, in later monasteries' development culminated, it became the schools as well as universities that were administered by Buddhist monks

A gradual change of the purely conventional character of the monasteries, from a place dedicated solely to the monastic life and monastic culture, they have developed into liberalized learning and academic centres. It is the result of the ancient tradition of *Saṅgha* life that we have seen due to a long line of monks-scholars, who dedicated their lives and careers to education and practice. The educational organization of the *Mahavihāras* probably began in the Gupta era, a collection of several monasteries combined in one unified organization and among the *Mahavihāras*. *Nissaya* is an ancient rule of the discipline, depending on a master over a period of years; this varies depending on the student's ability to learn.⁶⁰ This is part of a regular process and regime but also contributes to creating a new value in monastic life, a tradition of learning and scholarship. It continued an uninterrupted way in monasteries and during this period, the methods of learning are almost humming, reading, and reciting lessons

This traditional way of learning of the monasteries was at first just the pursuit of learning in the canonical system for the benefit and use of the lives of others. It is a new development of monastic life and activities and a reference to the complexity of conditions and circumstances that Buddhism underwent smear in the process of the early Gupta. Its long decline and history, through the pilgrims' narrative gives us a glimpse of it. Signs and indications appear in Fa-Hien and Hsuan-tsang's accounts of the development of Buddhism that once prospered throughout northern India.

It is difficult to tell when this prospect originated, but in the Gupta era (300-550 AD.) it seemed to have become popular. One indication is the attitude of the Gupta kings toward the Buddhist religion. They lived at a time of the *Brahmanic* revival and professed

⁶⁰ S. Dutt, *BMM.*, p. 235.

the *Brahmanic* faith themselves. However, their active patronage of Buddhist monasteries and the monastic ordination is a much better form than the guarantee of a mere spirit of tolerance. This liberal view continued until years later when it reached the fullness of the founder of Buddhism.⁶¹

Monasteries are no longer considered bodies and organizations of faith against or even isolated from prevailing popular forms of faith. Since Buddhism began to decline, monasteries have ceased to be the propaganda centres of religion as in the past. It is for that reason that they extended an academic aspect in their monastic life. This is a turning point and marked by the strong growth of monastic learning, whereby it flourished better in its hybridization and turns into free academic centres for human beings in many different fields.

In monasteries, the ancient principle of learning is ‘learning for faith.’ Its purpose is to create perfect monks. In the monastic regime, the ancient educational custom in India, *Gurukula* - taking lessons from a master presiding over a circle of resident students was recreated from *Nissaya* as, *mutatis mutandis*, the comparison of it in monastic life. A few *Theravada* passages clarify a monk’s upbringing through its approved modes, prescribed content and attainable criteria.⁶²

In the above sketch of the primitive system of monastic formation, this emphasis in education most notably is on making a monk intellectually adept. This was particularly increased in Buddhist monasticism until many monasteries began to function as schools, rather than as just a *Vihāra* to shelter a particular spiritual culture. Through the description of Chinese pilgrims such as Fa-Hien and Hsüan-tsang, they described many monasteries they visited, in the tradition of the monastery recorded the names of some monks, famous scholar, who has composed some wonderful works while residing there. It points to a new development in the work and progress of monasteries, their development as universities for research and learning, which perhaps became apparent in the following first century AD. or perhaps even earlier.

⁶¹ S. Dutt, *BMM.*, p. 321.

⁶² S. Dutt, *loc. cit.*, p. 322.

Prerequisites, from the outset, Buddhism prioritizes finding and welcoming converts; second, Buddhist monasteries must depend on their existence for their patronage or universal support that the monastic community must prove worthy. An ancient traditional institution in Indian cultural history, holding conferences or conferences of people who have learned to discuss and debate among sects of the same religion or between aspects of various religious systems. This form of debate has long since become extinct and has been applied most of the time in universities later on. This particular Indian institution was mentioned as early as in distant Vedic times, as well as during the reign of *Ashoka* (3rd century BC.) and of *Harsa* (7th century AD.) and until later. That is why the motivating Buddhist system has developed dialectical skills and the ability to reason. Has a complete treatise of rules and principles of argument.⁶³ In the history of Indian logic, the ‘Medieval School’ is mostly represented by Buddhist scholar monks whose work has been lost in India, were discovered by *Pandit S.C. Vidyabhushan* in Tibet in the early years of the twentieth century.⁶⁴

However, the learning had to develop a way from this limited personality and genetics was barely enough for its intended purpose. The monasteries are in no way isolated from society’s broader life; the very reason for their existence is the good and happiness of many people that is to bring the blessings and benefits of religion to people. It must have been at some stage that it was felt that ‘studying for faith’ and achieving the standard of a perfect or accomplished monk, one who has mastered the teachings, can also pass on spread the doctrines abroad and rejected the doctrines of other faiths. This requires knowledge of other beliefs and also intellectual equipment is mastered from other sources and not following the rules.⁶⁵ Bu-ston Tibetan scholar and historian made it clear in his commentary on free learning. To defeat and help others and gain knowledge through his knowledge, he (a good monk) seriously applied to study.⁶⁶ This liberalization of learning, the shift from an ancient study for faith to learning for knowledge, is a matter of the natural

⁶³ Maitreya, *Saptadasabhumis-sastra* (Nanjio 1170), deals in its fifteenth Volume with the Art of Debate in seven chapters.

⁶⁴ S.C. Vidyabhushan, *Indian Logic: Mediaeval School*, 1907.

⁶⁵ S. Dutt., op. cit., pp. 25-36.

⁶⁶ Obermiller, *Blue Annals* Part I, p. 44.

evolution in the culture of monasteries. As in Ceylon, during the reign of King *Bhatikabhaya* (38-66 AD.) that he provided the requisites for monks participating in *Ganthadhura*, ‘profession with books’, i.e. study.⁶⁷ This new development seems to have developed as a necessary consequence, from the Sri Lankan terms *Ganthadhura* and *Vipassanddhura*, and the two types of monks who devote themselves to vipassand (meditation) and *gantha* (book research). Dr Rahula said: This division is found only in the *Pali* commentaries of the fifth century AD., and other non-canonical works. The acceptance of the new idea that learning is the basis of religion seems to have created this innovation (in Ceylon). This new idea appeared in the first century AD., inscribed in the monastic history of Sri Lanka,⁶⁸ perhaps not as a development of the area, but one of the histories of *San̄gha*. The study of the monastery became a larger framework. No longer limited to the nine parts ‘*Navanga*’ of law, it has become the common plan and model of Indian learning. This learning has developed and extended from century to century, branching, with the development of expertise into different *Sastras* and *Vidyas*.⁶⁹ The catalogues of *Sastras* and *vidyas* were expanded, but the group of five referred by Bu-ston (XIV century) traditionally existed in the seventh century AD., as both Hsuan-tsang⁷⁰ and I-tsing⁷¹ mentioned so. Five *vidyas* were included in the study plan and great contributions to their development were made over time by the largest Buddhist monk-scholar *Hetumdyā* (Logic).

The Sanskrit language was later used as a medium of instruction in free studies across India; In addition, the drafting of Sanskrit Buddhist texts into Chinese developed during the I-tsing period it became a major activity of monastic institutions in China. Therefore, for the special benefit of those involved in this work, I-tsmg has given a more detailed review of *Sabdavidya* (Grammar and Literature) as practised in India, re-teaching the curriculum on this topic is followed by national scholars.

⁶⁷ *Rahula's History of Buddhism in Ceylon*, pp. 85-86.

⁶⁸ *Rahula's History of Buddhism in Ceylon*, p. 160.

⁶⁹ See Keith's *History of Sanskrit Literature*, p. 404.

⁷⁰ *Ibid.*, p. 404.

⁷¹ Takakusu, *op. cit.*, p. 169.

I-tsmg stated that students after gaining language proficiency began to learn composition in prose and verse, at the same time dedicating them to logic (Hetuvidya) and metaphysics *AbhiDhamma-kosa* in Buddhist learning has replaced the metaphysics *Adhyatma-vidya* which are not in the present Buddhist system.⁷² Thanks to this free learning, the learners were able to fight heretics and explain disputes to clear up entangled problems.

Monasteries that have grown up as headquarters of scholarship have not changed their character as monastic facilities, although since the early fifth century among them have been resorted to relaxation by learners from different regions of the country. There were two monastic facilities that the Fa-hien visited apparently in *Pajaliputra*. Next to King *Ashoka's* stupa was built a *Saṅgha* belonging to the majestic and elegant Grand Chariot. There is also a temple belonging to the Little Chariot with them, which contains about 600 or 700 priests who had strict and orderly behaviour. Here can find eminent monks from all over the world, *shramanas* and scholars were seeking guidance, all are focused on this place. The teacher *Brahmana* is called *Manjusri*. The great *shramaras* of the country and all the *Bhikkhus* attached to the Great Vehicle and venerated him; moreover, he resides in this *Saṅgha*. *ManjuSri* (with Buddhist name) is described as a *Brahmana*, but there is no further information to indicate whether he is a scholarly Buddhist monk or just a respected lay teacher who has been chosen to reside in the *Saṅgha*.⁷³ However, Fa-Hien's description points out clearly that these monastic facilities were with a nature of a stadium. During the two centuries between the time of Fa-Hien and Hsüan-tsang, many monasteries developed and modified partially. Although they are still monastic facilities, run and run by monks and operate according to the statute set by the monk, besides the monks, many lay students who enjoy studying Buddhist literature or purely secular subjects came to settle there just for the sake of learning.

An important feature that in the extensive cultures and during the development of monasteries into learning places, monks have been trained on more diverse cultural topics according to the principles of other faiths within philosophical systems. Of course, in the

⁷² Takakusu, op. cit., pp. 176-177.

⁷³ Beal, *BRWW*., lvi.

framework of Buddhist thought, not just studying the Buddhist disciplines. At some monasteries, even in subjects, only pragmatic importance such as agriculture and architecture, are useful for the layout, construction, and maintenance of appropriate monastic facilities. Until After the first century BC., when written books became popular, they were collected and preserved in libraries of the splendid monasteries as later universities such as *Nālandā* and *Vikramasīla*.

And of course, the study place had to be arranged in a monastic manner, and students and those staying with them had to abide by the rules of monastic life, although from the references in the narratives of Chinese pilgrims, it is clear that admission is not only for monks of different Buddhist sects but also for unordained seekers, perhaps even non-Buddhists. The latter was designated clearly to differentiate as *manavas* (commoners) and *brahmacharis* (students). All residence and learning are completely free.

With the large number of people attending the study without any fees, this shows that these educational centres are always sponsored by the kings in that territory. A pro-Buddhist monarch who fixed the revenue of a village or group of villages to run a monastery, whose sites and buildings could be an endowment by a merchant prince, devotees or rich lay people. As a result, many monasteries became rich, with beautiful buildings and halls, overflowing barns, and considerable wealth. Fa-hien describes: how the kings and the leading merchants, who would build the *Vihāras* (monasteries) for the monks, create fields, houses, orchards and cattle to cooperate with people. Royal grants for the monasteries were ever engraved on metal plates and passed from king to king but no one dares to cancel. When a king makes offerings to a community of monks, he takes off his royal hat and along with his relatives and mandarins, provides them with food with his own hands. The families of those who give food to the monks what they ask for are not missing or backlog. Many monasteries, by the end of the seventh century, had become so rich that the Chinese pilgrim, I-tsing, who visited them in the last decades of that century, had to take a quite stern comment. he observed, It is ridiculous, for a monastery with so much wealth, a barn full of corn, many servants, men and women, money and treasures

stored unused in the warehouse. This clearly shows that the monastic life at that time was very prosperous.⁷⁴

According to the accounts of some Chinese pilgrims such as Fa-Hien in the early fifth century, who visited two monasteries at *Pataliputra*, this is the epitome of some of the larger monasteries in different regions of the country is in the process of forming. One of them, described by him as ‘very magnificent and beautiful’ is a *Mahāyāna* monastery, while the other is a *Theravada* monastery. Together they have six to seven hundred monks. He said the same about these two facilities. The rules of scholarly manners and arrangement in it are worth observing. The most virtuous monks live in a region, and the students or the eager askers to find out the truth live in another place. Consequently, their scholarly side seems to have impressed even Fa-Hien. These monasteries became famous: many monks from different parts of the country came to study and their reputation as learning seats spread to other Buddhist lands.

Around 500 AD., China accepted Buddhism. Buddhism in China at that time was strongly mixed with Taoist beliefs and practices. Hence, the Chinese Buddhist monks of that era felt that they have to turn to the homeland of Buddhism to reform and purify Chinese Buddhism, to collect the original scriptures and learn the proper rites and ceremonies. It was the driving force that started a line of brave Chinese scholar monks on a long journey to India, thousands of miles of deserts and mountains. According to the discovery by a modern Chinese historian, up to one hundred sixty-two people among the Chinese pilgrims who went out of India in the 5th, 6th, 7th and 8th centuries can be traced from Chinese sources of information. They were translated by the Sinologists like the Fa-Hien, Hsüan-tsang and I-tsing.⁷⁵

Once the educational system flourished, the monasteries gradually became educational institutions. However, the *Buddha* emphasized the importance of giving systematic instructions to beginners who are required to be educated for ten years not only

⁷⁴ P.V.Bapat, op. cit., p. 154.

⁷⁵ Prof. Liang Chi-chao. His researches in Chinese history are summarized in a paper, ‘Chinese Sources of Indian History, contributed by Dr Lo Lia-chuen to the Silver Jubilee Session of the Indian Historical Records Commission in December, 1948. Dr Lo, an eminent Chinese scholar, now serving in the Government of Formosa, was *China’s Ambassador to India* in 1945, p. 50.

in spiritual practice but also in the study of sacred literature, which requires a good foundation of *Pali* and *Sanskrit*, logic, and metaphysics.⁷⁶ Where novices and monks not only live but also get educated, then spread religion among the masses and cultivate the young generation's honesty by absorbing its upbringing. The monastic life sets rules and regulations to ensure discipline, education, and virtuous life, and very soon monasteries become not only centres of religion but also centres of learning.⁷⁷

Nissaya means literally dependence on the teacher. The *Nissaya* period can last ten years as a period of study and initiation before attaining the full status of a monk or *brahmacharya*.⁷⁸ It is a regenerative system in the monastic life of the small school community.⁷⁹ The monasteries became schools under the Buddhist educational system. All spiritual as well as secular education, are under the direction of the monks.⁸⁰ A great change arose when the system addressed the needs of the monastic life. The *Buddha* mainly emphasized two things ethics and knowledge. Someone who is seen by many as a master must be imbued with moral standards and must possess genuine knowledge. The two elements of ethics and knowledge are the totality and quality of Buddhist education. So the Buddhist religious system is moulded in the mould of an educational system. Therefore, the monastery became the world Buddhist universities as well as world Buddhism.⁸¹

Some monasteries have grown into academic seminaries, perhaps between the fifth and seventh centuries have developed an organization that allows them to be classified as a university. What we know about these organizations only concerns a few universities like *Nālandā* and *Vikramasīla*, etc. These monastic universities are still known today. All are located in Bihar and Bengal in northeastern India in the territory of *Pala* Buddhist kings. But the possibility that some organized monastic universities operated in the South during the Buddhist decline cannot be ruled out.

⁷⁶ *Mahavagga*, Altekar, p. 75.

⁷⁷ Dr. Sraj Narain Sharma, loc. cit., p. 43.

⁷⁸ B. M. Puri, *India in the time of Patanjali* (pub by Bharatiya Vidyabhavan, Bombay, 1957), pp.148-14. The distinction, made by Fa hien, between Manava and Rrahmacdnn, was evidently just a custom of the monasteries.

⁷⁹ *Mahavagga* p. 32, 53; P.V.Bapat, op. cit., p. 157.

⁸⁰ *Mukherjee*, p. 394.

⁸¹ Dr. Sraj Narain Sharma, op. cit., p. 44.

6.3. General Features of Buddhist Learning

6.3.1. Educational Organisation

During this period, education was institutionalized and the door to education was open to all. In different parts of the country, monasteries sprung up to spread education - religious, academic, and practical. To consider their accessibility, the sites of monasteries have been selected as learning centres.

The arrangements of boarding and accommodation were excellent in the monasteries, many people from the rich, cultural and respectable families, having been drawn towards education. The need for education develops significantly among the upper classes of society. But it did not have a significant impact on the masses. Education depends on a system of individual schools and the succession of ideal teachers and disciples. But during the time being considered, there is an association of such schools within the major monastic facilities that include many teachers and students.

For the education of religion certainly, in addition to the religious and philosophical aspects of education, secular education has formed as an essential part of it. However, rituals are always present and prevail in the transmission of education. This is an essential thing that all participants must approve.

Buddhist education contributes harmoniously to the development of human culture in general and its contributions to education in India and the world. The creative power of the era has been reflected in the educational and cultural realm. As the frontier of knowledge widens, the pursuit of knowledge also assumes a more systematic and organized approach. The path of Buddhist Education is probably very diverse in different countries and at different times. A valuable picture of Buddhist education as it existed in India through the records of several Chinese Buddhist scholars who visited India in the fifth and seventh centuries of this era.

They have made long, strenuous and dangerous journeys, just because the reputation of the Buddhist monasteries in India, as a place of study has transcended the territory of India. The main educational centres of Buddhism are Monasteries and *Mahavihāra*. Such a network of educational centres was initiated during this period. The entire educational system is controlled and supervised by monks. There is provision for religions as well as

other types of secular education. Therefore, the emphasis is on individual behaviour rather than external rituals and ceremonies as in other religious systems. Therefore, the purpose of education is to prepare for a good life, a life of morality.

Virtually every Buddhist educational centre came to a climax of development and they always followed the teachings of (*Siksha*) and monastic law seriously. In Buddhist ethics, there is the contagion of practical needs with theoretical knowledge and the tension of the ascetic life against worldly life. With the advent of Buddhism, people's need for education increased significantly. The relaxation of hierarchical barriers in religion and learning has helped to develop and expand education. But this is confined to the upper classes of society and makes no progress in the masses. As Buddhism became popular and attracted people, the need for education increased dramatically. Possibly, the Buddhist educational system has broken the monopoly of any particular part of society concerning teaching and learning.

6.3.2. Pupil-Preceptor Relations

The mutual relationship between teacher and student is clearly stated in the Buddha's teaching: *"The Upājjhāya, Bhikkhus, ought to consider the Saddhivihārika as a son; the Saddhivihārika ought to consider the Upājjhāya as a father. Thus these two, united by mutual reverence, confidence and communion of life, will progress, advance and reach a high stage in this doctrine and discipline."*⁸²

The relationship between the student and teacher in the Buddhist education system, the student after enrolment is subjected to the supervision and guidance of a teacher. In addition to studies and monastic duties, students were required to act as private attendants of *Upājjhāya*. The *Visuddhimagga*⁸³ mentioned a pupil's daily duties according to the limits set out in the *Khandhakas*. The pupil was not allowed to sleep earlier than his teacher. Early in the morning, the pupil had to get up on time, handing his teacher toothpaste, water and breakfast, then He must provide his teacher with drinking water, arrange his bathing, clean

⁸² *Mahāvagga*, pp. 43, 58-*Upājjhāyo bhikkhave Saddhivihārikamhi puttacittam upatthapessati, Saddhivihāriko upājjhāyamhi pitucittami upaṭthapessati*. Also see *Cullavagga*, pp. 341-45.

⁸³ *The Path of Purification*, I, p. 102.

a room, dry robes, etc.⁸⁴ *Milindapañho* also mentioned that the student must get up early in time to clean the open space around the *dagoba* and have got ready drinking water for the day. He should bow down in reverence before *dagoba* and then visit the high *Bhikkhus*, and when he returns, enter eventually the solitary chamber.⁸⁵

As reported by Hsüan-tsang,⁸⁶ Annual work continued to be performed by the monks under the supervision of the *karmadāna*. With the acceptance of lay people in the *Saṅgha* to learn secular subjects, those works are done by them.⁸⁷ Besides, I-tsing gave details of the works of the lay servants in the monastery.⁸⁸ This devoted devotion of a student to his teacher is somewhat proportional to the teacher's corresponding attitude and conduct towards his student. As *Milindapañho* showed,⁸⁹ *Upājjhāya* was expected to be never tired of giving encouragement, counsel, instruction, education and awakening in belief.

I-tsing painted a lively picture of deep and intimate relationships; it lies on the contours of *Vinaya*. The day starts with the student who gets up early and does his morning work as mentioned above. Students went to see their teacher on the first watch and the last watch of the night. First, the teacher invited him to sit down comfortably. Choosing a few passages from *Tripitakas*, he would give a lesson in a way that is appropriate to the situation and does not go beyond any unexplained facts or theories. He checked the student's morality and warned him of defects and violations, when he found out that the pupil was at fault, he forced him to find a way to overcome and repent.⁹⁰

The pupil did what he needed to do; he did everything on behalf of his teacher. This is how one respects his superior. On the other hand, in case a student gets sick, it is his teacher who will take care of him, provide all the necessary medicines and care for him as his child.⁹¹

The teacher also has certain responsibilities towards his or her students. He must treat the pupil as his child and also help him when he is in trouble. But the teacher's highest

⁸⁴ *Mahāvagga*, pp. 44-46.

⁸⁵ *The Questions of King Milinda*, Pt.I, pp. 22, 25.

⁸⁶ T. Watters, op. cit., Pt.II, p. 21.

⁸⁷ J. Legge, op. cit., p. 18

⁸⁸ J. Takakusu, op. cit., pp. 36, 47, 64, 144, 145, 154.

⁸⁹ *The Questions of King Milinda*, Pt.I, p. 308.

⁹⁰ *Mahāvagga*, p. 54; Gokuldas De, op.cit., p. 28.

⁹¹ . Takakusu, op. cit., p. 120; Also see, *Mahāvagga*, pp. 48-51.

and sacred duty is to impart a high-level intellectual and spiritual education to his students. The teacher was ideal in front of his students because he possessed good knowledge great moral character.

The mutual relationship between the teacher and the student is respect and reverence. The *Buddha* asked his disciples to be respectful of the teachers. The teacher must maintain a certain distance between himself and the people he will teach. Treating teachers with great respect is seen as a necessary condition of good behaviour. Devotion to the teacher is imperative for the student, in the *SadDhamma Pundarīka Sūtras* it is said that preachers and keepers of the *Sūtranta Sutras* whether clergymen or lay devotees “*must be saluted by all beings with joined hands, must be honoured respected, worshipped, venerated, revered by Gods and men with flowers, incense, perfume, garlands, ointments, clothes umbrellas, flags banners, musical instruments, with food soft and hard, with nourishment and drink, with vehicles, with heaps of choice and gorgeous jewels.*”⁹²

In the organizational system of education, the harmonious connection and attachment between the teacher and the student are considered important in behaviour that has been proposed a lot, not only in Buddhism but also in other religions. The students have great respect for the teachers and the teachers have a great deal of love and affection for them. They live and respect the discipline which had given by the school.

It is clear from Hsüan-tsang’s writings that among *Vihars* such as *Nālandā* there were learned scholars who set a living example before the students. Therefore, the Pupil-Preceptor relationship is pious, cordial and intimate. The teacher is much respected. The only difference between the student and the teacher is merely the mental superiority of the latter compared to the previous one.

However, Buddhist education influenced the masses, at least those who were Buddhists, and provided the opportunity for popular teaching. Even then, this educational system is still not completely free from defects. It was so dominated by religions that arts and crafts were despised by members of the higher class in their late stages and they eventually abandoned them altogether.

⁹² The *SadDhamma Pundarīka* (SBE.), pp. 216-17.

6.3.3. Aims of Education

Firstly, the main purpose of Buddhist education is to propagate the teachings of the Buddha, through it to get a peaceful life and to be helpful in the practice to attain *Nibbāna*. It is clear that during this period, the goals of the religion emphasized spiritual uplifting and personality development including physical, moral, spiritual, and intellectual development; forming a moral character, which includes other things, righteous conduct, integrity, humility, and good qualities.

In addition to that, religious education took top priority and efforts were made to achieve Salvation or *Nibbāna* through religious education. There are also provisions for imparting worldly and practical knowledge along with religious education. Buddhist education mainly aims to develop spirituality to get rid of worldly constraints. The Buddha pointed out that the world is full of sadness and suffering due to ‘craving’ or lack of understanding and by eliminating ‘craving,’ man can free himself from the bondage of life, owing to that he can attain a state of eternal happiness. It can be done by developing social relationships and by living ethically. The purpose of Buddhist education is fundamental to attain perfection and develop a morally complete personality. The Buddha explained that repeating prayers or chanting does not effect on clearing the mind from wrong desires. Desire can only be eliminated and moral development can be accomplished through the realization of the Noble Eightfold Path. The purpose of Buddhist education is to become familiar with these paths and practice in life. Another purpose of Buddhist education is to teach monks the precepts, the transmission of the *Dhamma* to transform the soul pure. Moreover, the Buddhist teaching always advocates ‘*Ahimsa*’. This is also one of the purposes of Buddhist education.⁹³

On the other hand, Education is passed on at the *Vihāras* and Monasteries and the monks are responsible for organizing and administering it. The monastic life of the *Shramanas* and monks has always been exemplary for the Indians so that the institution attracts students from remote regions of the world, such as China, Japan, Korea, Java, Burma, Srilanka, Tibet, and other countries come to study. The Buddhist educational institutions always maintain and in the spirit of equality, regardless of both the differences

⁹³ V. Nithiyanandam, *Buddhist System of Education in India*, 2004, p. 121.

in caste and social status, religion, colour, race, or nationality. Society's attitude towards education is broad and positive. Not only are the sacred gates of educational institutions open to the monks, but also all people and all students are allowed to live in an equal spirit to develop personality according to their abilities and talents.

6.3.4. System of Admission

The Buddhist ritual of admission or initiation is called "*Pabhajja*" or the ordination to prepare education or to break away from its previous rules and apply a new order of life. After the initiation ceremony or *Pabhajja* begins student life and after some time there will be a final ordination ceremony called "*Upasampada*", conferring on the student as a monk or a *Bhikkhu*. Then he was accepted as a full-fledged monk. The newcomer must take refuge, "*I take refuge with the Buddha. I take refuge with the Dhamma. I take refuge with the Saṅgha.*"⁹⁴

The conditions for joining the *Saṅgha* or *Bhikkhus* Community are very simple. While ordained for novice to enter the monastery as a '*Shramana*'. Before being participated in the order, the boy must take refuge in the Triple Gem. *Buddham Sharanam Gachchhami*, (I take refuge with the *Buddha*), *Dhararam Sharanam Gachchhami* (I take refuge with the *Dhamma*) and *Saṅgham Sharanam Gachchhami* (I take refuge with the *Saṅgha*). To the extent possible, a caste distinction did not appear in the way of admission. One must live in the monastery under the guidance of his teacher and the monastic discipline rules apply to them. Certain restrictions were imposed on him in the monastery. A *Shramana* is strictly forbidden to commit acts of violence, misrepresentation, take intoxicants, etc. Without parental consent, a boy is not considered eligible for admission. The full admission ceremony is called '*Upasampada*.' This last ordination cannot be performed before the age of twenty. Generally, after '*Upasampada*', *Shramana* enjoys the status of a monk (*Bhikkhu*) and is considered an official member of the Order.

⁹⁴ Thich Nhat Hanh, *Old Path White Clouds: walking in the footsteps of the Buddha*, Parallax Press, 1991, pp. 157-161.

6.3.5. Curriculum

The main idea of Buddhist education is to attain wisdom and liberation, so education is completely imbued with religion and is spiritual. Although research on religion dominates the whole society, one should not conclude that there are no conditions for practical and technical education. During this period, India marked a high level of development in literature, philosophy, art, commerce, agriculture, and the method of war.

While emphasizing spiritual disciplines, Buddhist education did not neglect secular and vocational subjects. The curriculum covers almost all subjects; Primary education aims to teach reading, writing, and arithmetic. But higher education includes teaching about Religion, Philosophy, medicine, military science, etc. The main subjects of Buddhist education are spinning, weaving, fabric printing, tailoring, accounting, painting, *ayurveda*, surgery, etc. In addition to these subjects, the various arts and crafts are also an essential part of the curriculum. In general, all art and science, all apprenticeships and commerce are included in the research process.

In addition to these subjects, the following Arts are taught to various facilities like elephant legends, enchantment, amulet, hunting, Amulet to understand the cry of all creatures, archery, prognostic arts, *Sarpa Vidya*, Medicine, etc. Students may choose to specialize in any of these arts. Both the theoretical and practical aspects of education are equally emphasized.

It is clear from the account of the Chinese tourist, Fa-Hien, that the Brahmin educational system was also very popular in the fifth century AD. Knowledge of Sanskrit is indispensable for higher education. So Fa-Hien had to stay in *Pataliputra* for three years to have enough knowledge of Sanskrit. Since all important Buddhist writings were written in *Pali*, *Pali* and other regional languages were also popular during this period. However, there is a harmonious combination of both secular and spiritual aspects of education.

Hsüan-tsang, another Chinese tourist quoted the example of *Nālandā*, related to higher education, where teaching Buddhist philosophy, literature, *Yoga* and other spiritual sciences. This institution in *Vikramasīla* has made a name for it and is famous for imparting teaching on Logic (*Tarka Shastra*) and Jurisprudence (*Nyaya Shastra*).

As mentioned earlier, the Buddhist system did not ignore the professional and technical aspects of education. Monks in monasteries have the freedom to acquire proficiency in the various arts and crafts. *Jivaka*, a great doctor and surgeon of that age, gained considerable knowledge and skills about brain and bowel activities. Likewise, *Charak*, known as the Father of *Ayurveda*, is a product of this era. *Taxila*, the medical science centre, attracts students from far and wide.

In addition to *Ayurveda*, the masses are trained in a variety of useful crafts, architectural arts and occupations such as agriculture, commerce, handicraft, animal husbandry, etc. just like the way people in the Vedic period received training facilities for these occupations.

6.3.6. Methods of Teaching

At that time, the method of teaching is mainly oral. Students often study the contents of a variety of topics. In addition, important teaching methods are lecturing, listening, speaking, debating, discussing, and question and answer. The thinking, meditation and self-study methods have been focused on. In monasteries, *Hetu Vidya* or inductive logic has been applied and through this method, students' wisdom has been seriously cultivated. During debate and discussion, several controversies that arise have been resolved by *pramanas* such as principles, reasoning, comparison, analogy, perception, information and induction. Sometimes, covert methods are used and some effective students are given the responsibility of teaching and disciplining other students. To train students in the art of debate from the very beginning of their academic careers, it is sometimes required to hold discussions between people of different religions.

A teacher once suggested a lesson to the student and the student was committing a lesson to memory. After determining a student has understood a particular lesson, the teacher continues to the next lesson. Sometimes famous religious and philosophical celebrities are invited to speak on a variety of topics. Besides, stimulating environments are provided to expand the student's mental horizons and develop clear visions to solve life's complex problems. To give a realistic shape to what students have learned in monastic

universities at the end of their academic careers, they have made a journey from place to place.

In addition, debates about the Buddhist period and periodic gatherings were held. Monks from different monasteries participated in discussions and speeches on philosophical and religious topics. Students are also encouraged to participate in these meetings to significantly increase their knowledge.

For technical education in secular sciences, arts and crafts, Students are educated through both theoretical and practical methods. After completing the theoretical study program, students will learn an apprenticeship under the direction of several professional artisans to acquire knowledge and practical skills in arts and crafts.

6.3.7. Financing of Education

Finance for education in this period has been systematized and stable. The supporting way of conventional educational institutions as in the past has not been well maintained. Material donations and external charities are not sufficient to respond to the daily demands of monasteries. The sources of income for education continue to be almost the same as in the *Vedic* era. But to ensure continuous resources to the educational institutions, some sources have become stable and fixed. During this period, the state assumed greater responsibility for maintaining academic schools and these educational systems under royal patronage.

Emperor *Ashoka* helped to expand education by establishing monasteries, nunneries and edicts throughout his empire. Due to his efforts, hundreds of monasteries were built. In Kashmir, king *Kanishka* of the *Kushana* dynasty was a great patron of scholars. The eminent Buddhist scholars namely; *Nagarjuna*, *Asvaghosha*, *Vasumitra* and the famous physician *Charaka* enjoyed his patronage.

The rulers *Gupta Samudra Gupta* and *Chandra Gupta II* are major patrons of famous scholars like *Vasubandhu*, *Harisena* and *Kalidasa* flourished during the *Gupta* period. Harsha's exemplary munificence towards an academic career influenced and inspired other kings to open their treasury to accelerate education and learning.

Over time, the Buddhist monasteries gave birth to the famous Universities of ancient India, where very high standards of education were imparted to most of the prevailing subjects, religion, also secular. The monasteries such as *Nālandā*, *Valabhi*, *Vikramasīla*, *Jagaddala*, and *Odantapuri* educational where were provided. Wealthy kings, nobles and merchants were great patrons of education and they freely raised funds to establish and develop such educational centres.⁹⁵ Sometimes kings often found a colony of the erudite *Brāhmins* by inviting them to settle in a new village and provide the necessary services. Such villages are called *Agrahāra* village. And they naturally become learning centres. There were instances where wealthy merchants or nobles built guilds, *Vihāras*, conference rooms, etc. to hold educational meetings. In general, the revenues of neighbouring villages are assigned to learning centres. This provides for their maintenance permanently. These Buddhist institutions later developed into large educational systems attached to established religious sites.

In particular, state patronage has significant priorities for those who work and participate in education such as.

Grant of land and pensions to teachers and scholars

Appointing educated people to serve as State service officers

Granting scholarships to students

Subsidies for students starting life

Loosening restriction laws in the interests of students

Tax exemption for students and poor *Brahmin*

However, the state's financial sponsorship does not have any constraints. The ordinary men of society also contribute their share to whatever education they can afford. Other sources of income during this period were gifts from the general population, fees collected from student-provided services, grants in the form of elaborate housing and land assets to maintain foundations, etc.

The main expenditure item is the maintenance of the staff and students. Next is spending on the administration and care of teacher's grants and salaries, which includes maintaining and supplying major needs in life. Besides the costs incurred on the student's

⁹⁵ A.S. Alteker, p. 106.

mess arrangement, the provision of suitable robes for the monks, medical aid, the production of books and library maintenance, and some small expenses.

In general, the educational system prevailing during the Buddhist ensured regular provision of qualified men to devote to humanity by a life of complete self-denial, celibacy, poverty and wandering homelessness

They renounce the material world and leave society just to be qualified to serve it better, as teachers and preachers. They went all the way across the length and breadth of the country just to enlighten the people and spread learning.

6.4. Buddhist Libraries

Mostly, all of the Buddhist monasteries in ancient India, the urge to spread knowledge among learners and preserve it for posterity must have been strongly felt by Buddhist monastic scholars and thus the establishment of libraries.⁹⁶ In the early period, although the writing was well known, there was no mention of the manuscripts nor the reading or copying of sacred texts. One possible explanation for this is that the *Tipitaka* was handed down orally. Instead of libraries, it was the memory of learned *Bhikkhus* that served as a literary archive.

Information about written material in Buddhist monasteries is scarce. Up to now according to the Buddhist tradition, the *Pāli* canonical texts were first committed to writing in the island of Ceylon during the reign of *Vattagamaṇi* in the first century BC.⁹⁷

This gets support from a myth in the *Divyāvadāna*, an ordinary legend involving the reading of ‘the Buddha’s words’ (*Buddhavadāna*).

Early Buddhist literature mentions *panna* or *parṇa* (leaf) as a common writing medium.⁹⁸ According to a Buddhist discovery, sutras were written on palmyra leaves shortly after the *Buddha’s Mahaparinibbana*.⁹⁹ Some of the earliest palmyra leaf manuscripts have been discovered outside of India.¹⁰⁰ The oldest manuscripts of

⁹⁶ M. Ramarao, *Libraries in Ancient and Medieval India*, pp. 203-32.

⁹⁷ *Dipavamsa*, pp. 20-21; *Mahāvamsa*, XXXIII. pp. 100-02.

⁹⁸ R.B. Pandey, *Indian Paleography*, pp. 68-69.

⁹⁹ S. Beal, op. cit., p. 117

¹⁰⁰ A.K. Biswas, *Libraries in Buddhist Monasteries*, *Indian Librarian*, Vol.17, No.2, Sept.1962, pp. 105.

Asvaghosa's works discovered in Central Asia are on palm leaves and belong to the 2nd century AD.

Among the earliest birch-bark manuscripts discovered to date is the Khotan copy of the *Prakrit Dhammapada* written in Kharoṣṭhi script around the 2nd or 3rd century AD., and the manuscript of the Sanskrit Buddhist work *Samyuktā-gamasūtra* was copied around the 4th century AD.

The practise of engraving writing on copper plates is also known. According to a tradition recorded by Hsüan-tsang, *Kaniska* had Buddhist religious texts engraved on copper plates.¹⁰¹ There are also small Buddhist texts engraved on copper plaques or seals.

Similarly, the *Kurram* Casket Inscription (circa 100 AD.),¹⁰² presents a text of the *Sarvāstivāda* sect in which the *Nidāna* formula explains only the *samudaya* aspect of dukkha while both the *samudaya* and *nirodha* aspects are explained and given in the text of *Pratityasamutpāda Sūtra* on *Gopalpur* brick.¹⁰³

In the two Inscriptions from *Nālandā*,¹⁰⁴ one finds an interesting Sanskrit text containing both the *ādi* (*desanā*) as well as the *vibhanga* of *Pratityasamutpāda*.

Texts inscribed on durable material, although a votive character, lead us to believe that some activities to collect and preserve their texts in manuscript form existed and did not ravage by time. A small bronze coffin inside the stupa at *Lauriya Nandangarh* shows a long strip of birch-bark manuscript circa 4th century AD. From the few deciphered words, the manuscript appears to be a Buddhist text.¹⁰⁵

Likewise, excavations at *Gilgit* have uncovered birch bark and a few paper manuscripts stored in a circular room inside the stupa. They present Sanskrit texts, many of which are known only through Chinese and Tibetan translations. The texts include a large number of *Sutras*, the multi-centred *Prajnaparamita*, the *SadDhamma Pundarīka* and the Sanskrit Canon of the *Mulasarvāstivādins*.¹⁰⁶

¹⁰¹ Watters, op. cit., I, p. 271; See, the *Kasia* copper plate containing the *Nidānasūtra* in Sanskrit and deposited by a person in the local *Nirvanacaitya* (Bhandarkar's list, EL., Vol.XIX-XXIII, No.1754).

¹⁰² CII., Vol.II, Pt.I, p. 155.

¹⁰³ EL., Vol.21, Pt.V, p. 195.

¹⁰⁴ EL., XXIV, pp. 21; *MAI.*, No.66, p. 75.

¹⁰⁵ Debala Mitra, op. cit., p. 85.

¹⁰⁶ *Ibid.*, p. 113; M.S. Kaul Shastri, *Report on the Gilgit Excavation* in 1938 QJMS., Vol.XXX, No.1, July 1939, pp. 1-12.

Mahāyāna texts consider it meritorious to read, copy, keep or collect in a volume, preserve and keep a copy. This seems to indicate that they are already present in the *vihāras*.¹⁰⁷

The Chinese pilgrim Fa-hien copied the sacred works of Buddhism at Patna.¹⁰⁸ In a *Mahāyanā* monastery at *Pātaliputra*, he found a copy of the *Vinaya* containing the *Mahāsaṅghika* rules.¹⁰⁹ He received a record of the rules of the six or seven thousand *gāthas*, which are the rules of *Sarvāstivāda*. He obtained the *SamyuktabhīDhammahridaya (śāstra)* containing about six or seven thousand *gāthās*. He also has a sūtra of two thousand five hundred *gāthas*; a chapter of the *Parinirvāṇa-Vaipulya Sūtra* of about five hundred *gāthas* and the *Mahāsaṅghika AbhiDhamma*.¹¹⁰

In travels of Hsüan-tsang mentioned *Jetavana* monastery with its libraries and reading rooms. The libraries are richly equipped, not only with mainstream literature but also with the *Vedic* and other non-Buddhist works, and with treatises on the arts and sciences taught in India at the time.¹¹¹

Libraries have become an integral part of the monastic establishment, as is evident from the further references of Hsüan-tsang. In Kashmir, king *Jayasena* assigned him 20 secretaries to copy the manuscripts.¹¹² In the monastery of *Svetapura* in *Vaisāli*, pilgrims obtained a copy of *Bodhisattva Pitaka*.¹¹³ In the monasteries of *Purvaśaila* and *Aparaśaila*, he spent a few months studying the *Abhidhamma* works. In *Kānchipura* monastery,¹¹⁴ pilgrims discussed *Yoga* texts with many Ceylonese monks, who went there because of its reputation. He mentioned the many monasteries that were inhabited by scholars who composed various treatises. This assumes the existence of some such collection.

As for the scriptures, the Master brought 224 *Tripitaka*, 192 *Tripitaka*, 14 *Tripitaka* texts of the *Sthavira* School, 15 *Tripitaka* texts of the *Mahasaṅghika* School, 15 texts of

¹⁰⁷ *SadDhamma Pundarīka* (SBE.), pp. 218, 220, 268, 272, 336, 367, 389; *The Diamond Sutra*, p. 55-56, 77; *Aṣṭa Sāhasrikā Prajñāpāramitā*, pp. 22, 25, 26, 34; *The Large Sutra on Perfect Wisdom*, p. 236.

¹⁰⁸ J. Legge, op. cit., p. 98.

¹⁰⁹ Ibid., p. 98.

¹¹⁰ Ibid., p. 99.

¹¹¹ T. Watters, op. cit., I, p. 386; S.N. Chakravorti, *Libraries in Ancient Times with Special Reference to India*, *Indian Librarian*, Vol.9, No.2, Sept. 1954, p. 53.

¹¹² T. Watters, loc. cit., I, p. 259.

¹¹³ Ibid., II, p. 80.

¹¹⁴ Ibid., II, p. 227.

Tripitaka of the *Sammatiya* School, 22 texts of the *Tripitaka*. schools, 17 schools of *Kāśyapiya*, 42 schools of *Dhammagupta*, 67 schools of *Sarvāstivādin*, 36 *Hetuvidyā Sāstras*, 13 *Śabdavidyā Sāstras*, making a total of 520 cases including 657 volumes, 22 of the *Mahisāsaka* school, 17 of the *Kāśyapiya* school, 42 of the *Dhammagupta* school, 67 of the *Sarvāstivādin* school, 36 *Hetuvidyā Sāstras*, 13 *Śabdavidyā Sāstras*, making a total of 520 cases including 657 volumes.¹¹⁵

Hsüan-tsang saw in *Valabhi* about 100 *Śaṅgharamas* with about 600 priests. This monastic complex is also equipped with a library; apparently from one of the *Maitraka* kings' copper plate grants, which provided for the purchase of religious books for the monastery. (*SadDhammasya pustak-opachayārtham*)¹¹⁶

I-tsing has collected about 400 Sanskrit texts, amounting to 5,000,000 *ślokas*.¹¹⁷ While referring to arrangements after a *Bhikkhu*'s death, he said that the scriptures and their commentaries should not be separated, but kept in the library for members of the Order to read. Non-Buddhist books will be sold.¹¹⁸

Nālandā University has a grand library located in a special area called '*Dhammaganja*' housed in three separate buildings called *Ratnasāgara*, *Ratnadadhi* and *Ratnāranjaka*. Among these *Ratnasāgara*, is a nine-storeyed building, dedicated to the collection of rare sacred works such as the *Prajñāpāramitā Sūtra* and *Tantrika* books like the *Samaja Guhya* and similar works.¹¹⁹

Besides professional copyists, some monks consider copying sacred books a religious obligation. One can find in *Nālandā* that in some monks' cells it is sometimes given that an adjoining cell - too small to live in. Perhaps it was meant to keep borrowed manuscripts safe for private study.¹²⁰

Relic records show that financial arrangements were made to preserve the extensive collections of the *Nālandā* Library. One inscription recounts how the famous king of *Java*

¹¹⁵ Bhikshu Thich Minh Chau, Hsuang Tsang, the Pilgrim and Scholar, pp. 47- 48; Chou Hsiang-Kuang, Indo Chinese Relations, A.History of Chinese Buddhism, p. 262.

¹¹⁶ Buhler, *Gūhasena's grant of V.S.240*, 1A., VII, pp. 61.

¹¹⁷ J. Takakusu, op. cit., p. XVII.

¹¹⁸ Ibid., p. 192.

¹¹⁹ H.D. Sankalia, op. cit., pp. 72-73; S. Dutt, *BMMI.*, p. 343.

¹²⁰ S, Dutt, loc. cit., p. 337.

and *Sumatra*, named *Balputradeva*, built a monastery at *Nālandā* and also asked his friend, king *Devapāla* of Bengal, to finance five villages to maintain the monastery and to spend more on its library, manuscripts are reproduced for this purpose (*Dhamma-ratnasya lekhanārtham*).¹²¹The library tradition was well performed not only in *Nālandā* but in other *vihāras* such as *Odantapuri*, *Vikramaśīla*, *Somapura* and *Jagaddala*.¹²²

¹²¹ EI., Vol. XVII, p. 310. See also IA., XXI, pp. 257-58.

¹²² Dipak Kumar Barua, op. cit., pp. 135, 165, 175.

CONCLUSION

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Education will include the essence of discipline. According to Webster's New World Dictionary, discipline has two meanings: (1) a branch of learning, (2) training that develops self-control, character or order, and efficiency. Ancient Indian Buddhist education is an education of social morality. On the other hand, social ethics applies to moral philosophy and establishes knowledge about the end of man and the types of actions by which man can achieve his ultimate goal. Man is a social being and needs the cooperation of others to achieve living conditions suitable for him and to achieve his ultimate goal. Certain knowledge of the educational discipline is necessary for scientific construction. Sometimes, education means a lifelong process of development is identical to the course of one's own life. In this sense, the end of education is like the end of life itself, and the philosophy of education becomes identified with aspects of moral philosophy.¹

The ancient educators of India defined the goal of education as the attainment of ultimate happiness.² Human achievements refer to human capacities that other animals are unknown, to the intellectual and moral capacities that promote development that is education. Science involves the effort of finding behind surface phenomena and identifying and understanding an intelligible normal pattern in human affairs, such as in the useful arts, carpentry, tailoring, fine arts, painting, sculpture, etc., even higher level of intelligence is manifested. Ancient Indian education flourished and touched all areas as manifestations of the intellectual side of man.³

In western countries, schools related to churches where provide their students with regular religious practice. This is often cared for by providing opportunities daily to help man. Church-related schools can provide instruction in sacred doctrine as the most important of their intellectual functions. The secular school cannot make similar provisions. Even here, there is bound to be some degree of moral influence on the students, although it is indirect and informal. This can lead to the further development of assurance, honesty, fairness, courage, and most other moral virtues. From the point of view of the ancient

¹ Herbert Johnston, *A Philosophy of Education*, New York, 1963, p. 13

² Ibid., p. 22

³ Ibid., p. 31

Indians, the organizations conducted by Buddhists, Hindus and Jainas were based on religion. The religious atmosphere is an essential feature of these establishments. In ancient India, religion or Dhamma was used in its broadest sense. So in the Gupta era was imbued with education. The ancient educators held that moral education was the first and foremost thing that should be taught to promising future citizens.

In Western countries, educators also recognize that it is particularly humane to inculcate social awareness and some social grace in students precisely because the educator has erudition and moral responsibility.⁴

The school environment is peaceful, quiet, imbued with an orderly and pure living atmosphere of discipline, which has formed an ideal external factor. The basic principles of the system devised by ancient educators are the same as those that led modern educators to support the residential university system. Moreover, when the student lives in the teacher's house as one of his family members, he feels there, the atmosphere of his own home.

Good habits that will lead us to the ends we have, including our ultimate end are called moral virtues, which are the first and foremost postulate of education in ancient India. From the teachings of the Buddha, it is possible to understand the educational views of the Buddha. The Buddha as an educator has a modern perspective, education must train wisdom, and true education must penetrate from the surface to greater depth. It has to get to the core of the theme. The Buddha's advice can be followed by modern teachers and students. Many ignorant people study the doctrine in all its various branches, and after studying it, they do not easily learn its meaning, and without attaining its meaning, they do not attain enlightenment. Lacking wisdom, they study doctrine only to quote texts to benefit in reasoning, etc. In the same way, discipline, maybe a foolish person only learns doctrines that he could argue about them, never asking about what they meant. Cramping was also very common in Europe during the medieval period.⁵

According to the Buddha, the character is one of the main elements of education. An atmosphere must be created to absorb new ideas and new truths in a person.

⁴ Herbert Johnston, op. cit., p. 22

⁵ *Majjhimanikāya*, pp. 167-8

The Buddha preferred to teach through comparison which helps develop inner reasoning powers. The Buddha especially emphasized the objective method of teaching through stories and parables. The Buddhist education systems were concerned with the first element or general indigenous abilities as well as specific possibilities such as art courses.

At The Buddha's time, he began his teaching by urging his listeners to practice the virtues of generosity and prudence in their conduct. He spoke of Nibbana as its reward awaits those who live with serious purpose and guide his listeners the proper way to learn something deeper and higher; he has continued to guide them higher doctrines of the Four Noble Truths, etc. From the concrete principle to the abstract, from the effect to the cause, i.e. from the phenomenal element of suffering which is obvious, to its cause, its cessation and the ways leading to the cessation of suffering. This approach shows the attitude of the Buddha; he used the appropriate method in all present circumstances and everywhere to convey his ideas to people. To help his listeners to follow him, the Buddha gave a new meaning, already existing words. He adapted traditional ideas and practices and deliver his lectures to suit the listener's temperament, this method was known as 'upaaya-kosalla' i.e. the intellectual method to convert people.

Buddhist education both Theory and Practice should always go hand in hand on the middle path means not being extreme ascetic and not enjoying sensual pleasures. The Buddha taught his disciples using parables and stories. The analytical teaching approach is one of the most important features found in earlier texts. This is speciality in the case of teachings intended for more intelligent listeners or followers. The entire teachings of the Buddha are described as one of the important outlooks. Almost all of the Buddha's dialogues are incorporated into this style of teaching.

According to the Buddha, a teacher who possesses the four powers of analysis will not be inferior in terms of both the meaning and the letter or theory of what he teaches. A teacher must be able to analyze the meanings (*attha*) of reason or conditioning (*dhamma*), of the means of education (*nirutti*), and intellectual proficiency (or rather, the presence of aspect of mind, confidence- *pa.tibhaana*). That is, he has the ability to grasp the specific meaningful analysis of each subject, to interpret the lesson in various ways, to teach it, explain it, put it down, open it, categorize it and make it clear, and so on. In the experimental

method, The Buddha did not want anyone to accept his teachings without one's critical testing spirit. As it is often considered pragmatism and rationalism. Canonical Buddhism is an experimentally verifiable philosophical system of the Buddha.

Buddhist education is synthesized based on scientific principles, real-life observations, ascetic experiments, final deductions on how to end illness, search for knowledge that can be considered scientific based on its verification, etc. The Buddha showed his disciples the way, by trying different methods practised by the different systems in his day. Therefore, his success in attaining enlightenment is not seen as a single act of mystery, but as an achievement through the development of natural abilities. The Buddha did not want his claims to be easily accepted by his authority nor easily rejected, but he required them to be tested and trained in the light of his own experience, if not only such claims will be fruitless.

In contrast to modern education, Buddhism places more importance on direct experience than theory. Buddhist education should be concerned with more than just transferring practical knowledge. The Buddha taught a path of personal inquiry to the end of suffering, and that path depends on direct experience. So the traditional Buddhist methods of mind training, contemplation, meditation can be taught in schools. The Buddhist view of the integral nature of human experience, where the intellectual and emotional aspects of the mind are equally valued, is very relevant in the modern world, which is so fragmentary. Buddhism offers a way to train the mind. Since the full meaning of Buddhist texts and teachings is not fully understood before one has direct experience of the practice this is an integral part of Buddhist education.

After the Buddha's time, Buddhist education may have been somewhat different such as curricula, monastic law systems, methods, etc., but all that have in common is based on the teachings of the Buddha. At the time of the Buddha, the written word was not yet formed, until later Buddhist universities appeared, accompanied by the improvement of language, and writing gradually formed. As in the Gupta period of ancient India recognized the importance of the library. In Nālandā, there is a nine-story building called Ratnodadhi where the library is located and it is considered the largest in India. The library's books are classified and arranged by subject, which proves the existence of modern scientific

observations. Therefore, it can be proved that the society of the Gupta era at that time had a correct educational philosophy, which was practical, comprehensive, and suitable for the different educational needs of both sexes; it considered the limits of human nature.

In ancient India, Buddhist Learning was considered a large-scale education not only in terms of architecture but also in very high numbers of participants. When it comes to the Buddhist education system, it must be said that its origins date back to the time of the Buddha, from the appearances of the Buddha to the founding of the Saṅgha and gradually forming monasteries for monks and nuns to resident in the rainy seasons. In this formation and development, it is always consistent with the precepts and especially the daily teachings of the Buddha, to have a disciplined and didactic organization, the Buddha used the methods of different teaching to liberate those who are immersed in suffering. Thereby the Buddha as an educator, a reformer brought morality and wisdom to the forefront.

Until later times, many educational systems were formed and developed strongly, but a special feature of the centres of Buddhist Learning always took the Buddha's teachings as the basis for their teaching as summarized in the Tipitaka.

Various centres of Buddhist learning arose in ancient India, which shaped the spread of Buddhism. The boarding and accommodation of all these centres are free. Both lay Learners and monk-scholars life are combined in all monasteries. In addition to religious subjects, there are secular subjects. The disciplinary rules of monastic life were observed, Academic excellence and moral purity were greatly emphasized.

The Buddha was considered a principal and a great teacher of all monastic educational institutions. After him, his method and teachings have been applied in all Buddhist educational systems that have been passed down from generation to generation. It is a matter of great satisfaction that Indian Buddhist educational institutions in the authentic Indian tradition have made a rich contribution to the cultural heritage of humankind. It is a credit to the many centres of learning of India. The centres are the places where effective language schools such as Tibetan and Chinese have been built and where scholars are effectively trained not only intellectually and academic research, but also in character, enthusiasm for the truth being taught, with the capacity to sacrifice himself for

the sacred cause of learning and to bring it to other faraway countries. They are educational institutions in ancient India founded and operated under Buddhist inspiration.⁶

The essential teachings for the upbringing of Buddhist monasteries are the *Tipitaka*. The entire *Tipitaka* includes the Buddha's teachings, messages, philosophies, and rules for Buddhist monks. The Buddhist curriculum also includes Vedic subjects. This is a historical development in the history of differential education between Buddhist and Vedic education which has been wiped out in India. In the later period, Buddhist Education was born out of the monopoly of religious subjects. Art, sculpture, architecture, philosophy, literature, medicine, grammar, and vocational education were included in the curriculum. In the early days, Buddhist education was limited to monasteries and only to monastic life. Later it was opened to everyone, even laypeople who have scope to be educated in such institutions. Buddhist education brought about a revolutionary change in society. The world's Buddhists make education for the first time regardless of caste among students, creed; and religion have the opportunity to have an education that is denied by the upper classes of society. For example, in Vedic schools, students from the lower classes of society were denied admission. Buddhist monks used to have a life of meditation in solitary places or a life of teaching, preaching and spreading the *BuddhaDhamma*. Because of the activities in the teaching of monks, the seat of study gradually grew.

The goal and vision of Buddhism is the enlightenment of all humankind. Its great focus is on education, the first step towards eliminating ignorance and delusion. Buddhist education is based on its code of ethics and thus it is centred on *vihāra* where self-directed and lucid monks are interwoven into a teaching community. The outlook of Buddhism is universal; its educational centres aim to disseminate knowledge, attracting students from all Buddhists all over the world. Many universities thrive in India. The monastic places of study gradually became secular and some of them became official universities for all.

The major well-known ancient Buddhist universities are:

1. *Nālandā* (450 CE–1193 CE), about 55 miles southeast of modern Patna in Bihar, India

⁶ S.R. Bakshi, *Early Aryans to Swaraj*, Sarup Book Publishers Pvt, 2005, p. 268.

2. *Odantapuri* (550 CE–1040 CE), approximately six miles away from Nālandā in Bihar India
3. *Vikramasilā* (800 CE–1040 CE) in Bhagalpur District in Bihar State, India
4. *Somapurā* (900 CE–1300 CE) Gupta period to Turkish conquest in Naogaon District, Bangladesh
5. *Jagadala* (1100 CE–1300 CE) Pala period to Turkish conquest in Naogaon District, Bangladesh
6. *Valabhi* (475–1200 CE), near Bhavnagar in Gujarat, India⁷

Besides, there are lesser-known centres of Buddhist learning in ancient India like *Puphagiri Mahāvihāra*, *Raktamrttika*, *Kanchipuram*, *Bhasu Vihar*, *Nandadirghi Vihāra*, *Pandits Vihāra*, *Teleadaka*, *Pushpagiri*, so on.

Buddhist education is often still understood as a monastic education. The Buddhist universities in India also developed from this monastic education, even the University of *Nalandā*.

In the early days of Buddhism, the *suttas* were kept in oral form, so students needed to stay close to the teacher and the congregation to listen to the teachings and recite what they had memorized. Teaching is through dialogue, comparison, and sometimes debate. Buddhist education is a progressive process. Listening to teaching, memorizing, contemplating and practising, is seen as an educational process, not happening in a moment but a hierarchical process. The Buddha said, “*Bhikkhus*, I am not saying that the attainment of profound wisdom comes immediately, but that it comes by gradual practice.”⁸

The main purpose of Buddhist learning is to create a free, moral, and intellectual human being. Buddhist education creates a person who lives with ideals, thinks rationally, and adapts to the social situation. Buddhist learning is also understood as a process of cultivating spiritual seeds of holiness. Such learning will have no course and no time limit, how long to mature depends on each person’s efforts. That is to say that in terms of ideals, in practice we can rank the purposes of Buddhist education as follows: firstly, Buddhist education is to teach people to know and understand Buddhist doctrines from the teachings

⁷ J.B.Barua, loc. cit., p.14.

⁸ Nadasena Ratnapala, *Buddhist Sociology*, Delhi: Sri Satguru, 1993, p. 129.

of the Buddha to his great disciples, *Arahants*, and Bodhisattvas, to the commentaries of Buddhist philosophers. Therefore, the first aim is to understand the teachings and meaning of the Buddha's teachings. Secondly, the purpose of Buddhist education is to transform ourselves, that is, to learn the *Dhamma* to make us better human beings, more virtuous people, to become better, kind, honest, compassionate and respectful of others. Thirdly, is to develop wisdom, to understand the true nature of things, to study Buddhist Teachings is to follow the path taught by the Buddha to see the truth clearly and to filter out false views. Fourthly, Buddhist education trains people who can pass on the Buddha's teachings to others, benefit from this life, so that more people can benefit from the practice of that doctrine. Buddhist education helps to create people who know how to serve others.⁹

Because Buddhist learning is characterized by monastic education, in the early days of Buddhism, the relationship between teachers and pupils was very important. In the monastic tradition of ancient Indian, each ordained person would be led and taught by two teachers *Upājjhāya* and *Ācariya*. *Upājjhāya* is the one who teaches the disciples the important issues of the Buddha's teachings, while *Ācariya* is the one who examines the disciple's nature in order to lead him to the Right Path.¹⁰

According to Nalinnaksha Dutt, a reputable Buddhist scholar talks that the *Ācariya* is to guide the initiates to practice meditation and cultivation; and *Upājjhāya* was the one who taught the *Tipitaka* and imparted general knowledge and aspects of Buddhism.¹¹

Thus, early Buddhist learning formed a reciprocal relationship between teachers and pupils. The duties of a disciple towards a teacher and the duties of a teacher towards a disciple are presented in detail and clarity in *Mahavagga*.¹² The relationship between teacher and pupils is considered as the relationship between father and son, very intimate and full of love.

In the monastic tradition of education, the teacher is responsible for the physical, moral and spiritual development of the disciple. The master loves his disciples and helps

⁹ Bhikkhu Bodhi, *Bhikkhuni Education Today: Seeing challenges as opportunities*, International Conference for Buddhist Sangha Education, Taiwan, 2009.

¹⁰ Rekka Daswani, *Buddhist Monasteries and Monastic Life in Ancient India*, New Delhi: Munshiram Manohar, 2006, pp. 166-167.

¹¹ *Ibid.*, p. 167.

¹² J. B. Horner, (tr.), *The Book of the Disciplines, Vol IV (Mahavagga)*, London: Cambridge, 1971, pp. 58-58.

them in every matter. The teacher also cares for his disciples while they are sick and having problems, is responsible for the student's accommodation and other living needs, closely monitors the student's development, especially interested in the observance of the precepts, also in their study and practice. On the contrary, a disciple must always respect the teacher, help him with his daily tasks with all his enthusiasm, take care of him when he is sick, and shoulder and share his hard work.¹³ The teacher-pupil relationship in Buddhism is not only a direct relationship between two successive generations but also a long-term succession, spanning many generations. . Here, the lineage is not only the continuation but also the promotion of one's sect, making the teachings of the predecessors clear and also adapting them to each age.

Social establishment and education according to Buddhist philosophy as described in Tipiṭaka. on the Buddhist spirit of compassion and equality, there is no distinction between high and low, gender for all people in society, but all are accepted under the protection of common moral precepts, all have the right to participate in learning and understanding the doctrine of enlightenment, it does not create a feeling of superiority or inferiority. For monastics, both men and women can become *Bhikkhus* and *Bhikkhunis*, and laypeople called *Upāsaka* and *Upāsikā* can attend courses from low to high at monasteries taught by learned monks.¹⁴

The teacher in the Indian Buddhist learning system has attested and illustrated in life the ideal model. The teacher-student relationship is built not based on any economic ties but affection. The popular education system in the Gupta era emphasized in a democratic society that education should be free and compulsory as far as practicable. Educators of the Gupta era called for religion, industry, and moderation to mark their educational system.

With the growth of Buddhism, the golden age of Indian culture and civilization was opened. There was progress in all aspects of Indian civilization under the influence of Buddhism. This is in stark contrast to what happened in the Roman Empire in Europe with the rise of Christianity. In this era, any progress made by the Greeks and Romans received a setback and a standstill. Schools and philosophy centres have been closed. The famous

¹³ Maurice Walshe, (tr.), *Digha Nikāya, Sigālovāda*, p. 461.

¹⁴ Dr.S.Narain Sharma, *Buddhist Social and Moral Education*, Parimal Publication, 2011, p. 47.

library in Alexandria was burned down by a mob of Christians led by a director. The Dark Ages of Europe were indeed the golden age of the Christian Church because it carried out the conversion of barbarians to Christianity during this time. The great European philosophers and intellectuals who left a human civilization were all pre-Christian pagans who lived before the appearance of Christianity like Socrates, Plato, Aristotle, Seneca, Pliny, etc

By the end of this period, the Muslims had conquered parts of the Roman Empire and established their dominion in Portugal and Spain and parts of France. They introduced the learning of the Greeks and Romans as well as the knowledge gained from their contacts with India. This set the pace for Martin Luther's reformation, which broke the authority of the Catholic Church. Subsequent liberal policies persuaded by Protestants brought about the Renaissance, after that Europeans pushed back the power of the Churches and began to make progress in civilization.

Contrast this with the rise of Buddhism in India, where many centres of Buddhist learning previously did not exist. Buddhist monks can choose to live a meditative life in forests, or a life of teaching or preaching because of the activities of monks, where monastic studies have arisen. The learning places of monasteries gradually developed and some of them became full-fledged universities. As a result, Buddhist Learning in India has had many major universities that have achieved widespread fame like *Nālandā*, *Vikramasilā*, *Jagadalala*, *Odantapuri*, and *Somapura*, etc.

The centres of Buddhist learning underwent a process of development over the centuries, during which the last term was represented by famous large monastic universities in the founding of the first Buddhist monasteries and the rules and characteristics of monastic life. However, when the latent emphasis in Theravada Buddhism on intellectual capacity and the urge to know, think, and reason about oneself seems to have exceeded the original purpose of recluse spiritual cultivation. Slowly the monastery was transformed, it evolved in the process and over the centuries has become a place of learning, a means of learning, a place of training for the understanding of *Dhamma* and meditation.

Natural learning goes beyond its original limits, it develops with education not only in spiritual but also secular; it allows the Buddhist scholar-monk to hold his viewpoint amid

the competition of sects and systems. However, it also has the effect of making subtle and gradual changes in the old system. By a completely natural process of transition, these learning seats have evolved though never removing their original monastic character into educational seminaries where is not only for monks but also to other knowledge seekers, regardless of sect, religion, and nationality. From the fifth or sixth century onwards, some of them were organized as universities. Among them, *Nālandā* University is marked in the Western World Records by Hsüan-tsang, who himself is one of the most outstanding alumni of the university and was respected and honoured in both India and China. The reputation of *Nālandā* and other Buddhist universities spread throughout all Buddhist lands of Asia through the works and achievements of the eminent scholars they produced. Hsüan-tsang brought hundreds of manuscripts and spent the rest of his life translating into Chinese with the help of collaborators. He is also the founder of one of the Ten Schools of Chinese Buddhism. Silabhadra, Hsüan-tsang's instructor at that university, was the initiator. One of Hsüan-tsang's contemporaries and fellow students at *Nālandā* was a Tibetan scholar, named Thonmi Sambhota, who was commissioned by the Tibetan king, whose wife was a Chinese Buddhist, inclined towards Buddhism, to study that religion at its roots in India. He returned to the Tibetan court after a course in *Nālandā* to report on what he had learned. The king converted and Buddhism was proclaimed for the first time the state religion of Tibet. Several centuries later, Dipankara left *Vikramasilā* University and brought the religion into the current Lamaist organization. Thus, the influx of influence from Indian Buddhist universities not only led to the spread of knowledge and appreciation of the teachings of Buddhism in other Asian lands but also led to a number of reforms of history there.¹⁵

It points to a new development in the character of the monasteries, their development as seats of learning and scholarship, perhaps becoming apparent in the 1st century AD or possibly even earlier. The actual prerequisites for this development were not the cultural history of India, the organization of conferences or conventions of learned people to discuss and debate between sects of the same religion or between representatives of rival religious systems. There are striking historical examples of this particular Indian institution - both

¹⁵ P.V.Bapat, op. cit., p. 162

early and late in the distant Vedic times, as well as during the reigns of Ashoka (3rd century BC.) and Harsa (7th AD.) and later. It is perhaps for this reason that the urge has developed in the system of Buddhist learning for dialectical skills and the ability to reason.¹⁶

It is a complete treatise on the rules and principles of argument. In the logical history of India, the Medieval School was roughly representative of the Buddhist scholarly monks whose writings were lost in India; they were discovered by Pandit S.C. Vidyabhushan in Tibet in the early years of the 20th century.¹⁷ An important feature in the development of monasteries as places of learning was the disappearance of the hybrid and humanistic character of monastic learning of their old institute. The discipline of Buddhism is no longer the ultimate and all-encompassing study of a monk. Monks have been trained on more diverse cultural topics according to the tenets of other faiths in philosophical systems, of course, still within the framework of Buddhist thought. At some monasteries, even in subjects of only pragmatic importance, such as agriculture and architecture, it is useful for the arrangement, construction, and maintenance of appropriate monastic facilities. It is known that after the first century BC, when written books became popular, they were collected and preserved in monasteries and this was the forerunner of the splendid manuscript libraries of universities such as Nālandā and Vikramasilā later. The seat of learning was still maintained in the principles of monastic life, although from the references in the accounts of Chinese pilgrims, it is clear that admission is not only for Buddhist monks of different sects but also for lay followers and even non-Buddhists.

For the benefits of residing and studying in a monastery regarding the maintenance and grant to the monasteries, almost all monasteries at that time were patronized by kings and people, who saw this as an act of spiritual merit. A pro-Buddhist king could fix the revenue of a village or a group of villages for the long-term maintenance of a monastery whose site and buildings could be donations from a merchant prince or of wealthy lay followers.¹⁸

During this golden age, the fame of the seats of learning spread to other Buddhist lands, attracting scholarly pilgrims, mainly Chinese, who left behind invaluable documents,

¹⁶ P.V.Bapat, op. cit., p. 152.

¹⁷ S.C. Vidyabhushan, *Indian Logic: Mediaeval School*, 1907.

¹⁸ P.V.Bapat, op. cit., p. 153.

reviews a number of Mahavihāras that function as centres in India and give light to other lands of Buddhist culture and learning. However, Buddhism in China at the time was strongly mixed with Taoist beliefs and practices. Therefore, Chinese Buddhist monks must turn to the homeland of Buddhism for reform and find the source in order to collect the original scriptures and learn the proper rites and rituals. In this spirit, the pilgrimage of Chinese scholar monks began on the long journey to India, thousands of miles across deserts and mountains. As discovered by a modern Chinese historian, as many as 162 of the Chinese pilgrims came to India in the 5th, 6th, 7th and 8th centuries, but information from India is Sources from three people, Fa-Hien, Hsüan-tsang and I-tsing, covering the periods as 405-411 AD, 629-646 AD and 671-695.

The Buddha emphasized the essential importance of giving systematic education to both monastic people and laypersons, so the systematic education had been applied in Buddhist monasteries for many years, thenceforth the monasteries became major institutions from the Asoka period onwards, and they gradually developed into educational centres, at first for monks and nuns, but later for lay academies.

Buddhism no longer exists strongly in India but it has left a significant influence on Indian philosophical thought and religious ideals; but in terms of education, it is difficult to estimate the extent of its influence. The educational ideas and practices of Buddhism also originated and extended to the Indian people an equal education.

One phenomenon, increasingly evident in the decline of Buddhism, was the gradual change in the purely conventional character of the monasteries. From being the seat of monastic life and culture, they have evolved into centres of general learning and liberal learning. It is the belated result of the ancient Saṅgha tradition that we have seen by a long line of scholar-monks whose lives and careers. The type of monastic organization known as Mahavihāra probably began in the Gupta era, a collection of several monasteries combined into a unified organization within these Mahavihāras, the Mahavihāras were both its repository and supplier's place during the decline of Buddhism in India.

This traditional learning compared with the monasteries at first began to pursue scriptural learning for the benefit and use of monks, all of whom seek knowledge. It is a new development of monastic life and activity and it deals with the complexity of

conditions and circumstances in which Buddhism experienced denigration at the beginning of the Gupta era in a process of its long decline and history.

India is a large, multi-ethnic, multi-religious country and is often divided into many small states. Depending on the political and social circumstances of the dynasty or region, the status of Buddhism also varied. Therefore, we cannot pinpoint exactly when Buddhism began to decline. Many times in this area, Buddhism showed signs of decline, but in other areas, Buddhism flourished. Even in a small country, the situation is very different.

As King Asoka is a Buddhist and he is very active in spreading Buddhism, but his wife is very jealous of Buddhism, has repeatedly cut down the Bodhi tree in Bodh Gaya. In contrast, the kings of the Gupta dynasty (320-550) were Brahmins, but under this era, some Buddhist scholars such as Vasubandhu were very popular. Nālandā University flourished in its early days' time thanks to the enthusiastic support of the great emperors of the Gupta dynasty. As the period between 700 and 1150, while little is known about Buddhism in Punjab, Haryana, Bihar, Bengal and Orissa and parts of Rajasthan, in Kashmir, Bengal and Bihar Buddhism flourished under ruled by the kings of the Pala dynasty, who were followers of Mahayana and Tantric Buddhism.

One of the manifestations of the decline is the degeneration of practitioners' moral cultivation and Buddhist learning. In many cases, non-Buddhist religions have joined into the Buddhist Saṅgha and created many thoughts, conducts, and teachings contrary to orthodox Buddhism. In addition is the abandonment of the monasteries, the decrease in the number of monks and followers. When Fa-Hien came to India in 399-414, Buddhism in Madhyadesa and Kusinaga where Buddha entered Nibbana was still relatively good, but when Hsüan-tsang arrived (629-645), Buddhism almost lost its strength, only a few monasteries are still intact, and most are dilapidated and fall into disrepair.

In many places, Buddhism was replaced by Brahminism, and Buddha images were replaced by gods of their religion. Hsüan-tsang witnessed that there were only six Buddhist temples around Bodh Gaya, but there were ten temples worshipping gods.

From the formation to the destruction of ancient Indian universities by invaders, this is a rather long historical period; it has shown the development of a golden age of Buddhism, as well as its end. Many of the universities mentioned above ended around the

12th -13th century. Universities like *Nālandā*, *Vikramasilā*, etc. was destroyed around this time during the Muslim invasion of India by the fanatical Bakhtiyar Khilji from Turkey in 1193 AD. The great library of *Nālandā* University was destroyed and burned by Khilji's army and it is mentioned that the library was so vast that the sutras and books burned for three months. Besides, Countless ancient Indian manuscripts carefully preserved for thousands of years were also destroyed in this fire. Thousands of monks in the University were burned alive and beheaded by Khilji's army.¹⁹ The destruction of these centres of learning in *Nālandā* and elsewhere throughout northern India was the cause of the downfall of ancient Indian scientific thought in mathematics, astronomy, alchemy, and anatomy.

As mentioned above, it is difficult to determine when Buddhism began to decline. Since the 12th century, Buddhism has almost completely died out in India, except in a few regions along the Himalayas. It is said that when King Akbar (1556-1605) of the Mughal dynasty, the Muslim Mongol dynasty, wanted to learn about all the religions of his time, they introduced him to religion: Hindu, Muslim, Jain, Christian, fire-worshipping, but no one introduced him to Buddhism.

However, some documents say that after the Muslim conquest of India, the situation of Buddhism declined but not to the point of extinction. The Tibetan historian Taranatha reports that many Buddhist scholars fled from North India to the South after the North was invaded by the Muslims. In a work of Krsnadasa Kaviraja recounts that the Hindu philosopher Sri Caitanya during his trip to South India in 1510 argued with many monks of Buddhism and he lost.

Through the above, we see that Buddhism has never been interrupted in India but still exists, even if only sporadically.

In the history of Indian Buddhism, Theravada Buddhism, sectarian Buddhism, Mahayana Buddhism, Tantric Buddhism, etc. have all experienced a brilliant heyday. Then there was often appearance of evil emperors who slandered, destroyed the *Dhamma*, or were attacked by many pagans, causing Buddhism to decline.

By the beginning of the 11th century, the Afghan king Muhammad led the army to invade India; Islam gradually penetrated the interior of India. Legend has it that there were

¹⁹ David Scott, *Buddhism and Islam: Past to Present Encounters and Interfaith Lessons*, 1995, p. 141.

11 intrusions, each time all the temples of other religions were burned. Towards the end of the Pala dynasty, the Muslim army penetrated deeper and deeper, finally wiping out the last stronghold of Buddhism. The tantric masters dispersed, mostly going through Kashmir into Tibet to seek refuge, and partly to the Nepal region. After the end of the 12th century, Buddhism was considered completely extinct in India.

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Significance of Buddhist Education and its Role in Modern Society

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Abstract: *Buddhist education is a system for establishing a perfect society. This topic will mention a number of issues related to the significance of Buddhist education and its role in improving contemporary social and ethical life. We can create a good society and solve the problems of the spirit, that is, the improvement between the material and the spiritual, when society develops, it means a change in all aspects of human such as personality, psychology, philosophy, ethics, etc. However, for this modern life, most people will be inclined to material values rather than spiritual values, and from there will be appeared disputes, jealousy, selfishness and greed. That is the source of divisions from selfishness, greed that leads to consequences such as social evils, gambling, theft, truancy, etc. these are despite being condemned all over the world on social networks as well as newspapers, but also cannot eliminate them. In order to improve people's living ethics, so the teachings in the Buddhist education system have been formed, these are from the words of the Buddha that have been cultivated and gained experience. When it comes to the role of Buddhist education, we must refer to a long history of Buddhist education. From the founding of the Sangha by the Buddha to the formation and development of Buddhist monasteries in ancient India that they functioned as centers of education, teaching, scriptures, Vinaya, and other studies. And to this day, Buddhist education systems have also been formed to maintain human values of truth, goodness and beauty. We can say that Buddhism is a school of psychology, philosophy, art, a study of equality, ethics and human rights, etc. The role of Buddhist education is to serve all subjects and especially to bring people to overcome suffering and improve morality by means of precepts, Eightfold Path, meditation, etc.*

Keywords: Buddhist Education, Ethics, Meditation, Discipline

1. Introduction

Buddhist education was traced back to the time of the Buddha, after the Buddha attained supreme enlightenment; he imparted his teachings to everyone. From the admission of *Bhikkhus*, *Bhikkhunis* and lay disciples, the Buddhist Sangha was formed. Thus, a new education system, new philosophy, and new path were appeared, which has eliminated the old - fashioned views on class distinctions, skin color, gender, etc., and replaced it with equality, harmony, without distinction of race, class or gender. Until later Buddhist education centers were established such as the university of *Nālandā*, *Valabhī*, *Vikramasīlā*, *Odantapuri*, *Somapura*, *Jagaddala*, etc.¹ These educational centers not only impart knowledge from the Buddha's teachings but also impart skills and mundane disciplines. Especially in the Indian society at that time, there was a segregation of the male and females, most of the women were not allowed to participate in religious and educational activities. But in the spirit of equality of Buddhism, women, as well as people of low rank, participated in learning in schools, which were mostly belonged to Buddhism at that time. Because of the popularity of these universities, many domestic and foreign students have come to participate.

From the formation and development of monasteries to becoming great educational centers, these are major breakthroughs in the monastic system of Vihara. In modern society, Buddhist monasteries are growing up and developing strongly, and of course with education, each monastery has its own training system for monks, nuns, and lay followers, but still based on the basic principles of

Buddhism. Many monasteries have also become centers of teaching, meditation, etc. Besides, in some Buddhist countries today, many Buddhist universities have sprung up to meet the learning needs of the seekers about the liberated teachings of the Buddha.

Moreover, today many universities have integrated Buddhist studies into their teaching, and are considered a major in the education and training system. Modern education is no longer mere theories or philosophy, but it has adopted practical training methods such as vocational training programs, which have become more essential to people's lives. But when people want to seek liberation, it must be through the study and practice of the teachings that the Buddha attained and experienced. Therefore, the education system of Buddhism, in any era, plays an important role in human life, it is an ethical path applied in the teaching and leading to happiness and equality, freedom, and liberation.

2. Ethical Principles of Buddhist Education based on Disciplines

Certainly, Buddhist education is the foundation of an ethical society. It set out goals and directions, tasks, objects, contents, methods and organization of education. It is based on the principles of educating people and social principles to create a materialist, idealistic person free from mystical and dogmatic thinking. Buddhism clearly favors stable societies over progress.² Like other educations, they also have their principles, such as animism, realism, idealism, empiricism or other theories, etc. The definition of education is to direct

¹J.B.Barua, *Ancient Buddhist Universities in Indian Sub-Continent*, Published by Fulton, 2016, p.14.

²Nghia, Tran Thi. *Dhamma as the Force to Guide an Ideal Society: A Study in Teachings of the Buddha*, Praxis International Journal of Social Science and Literature 4(2), p.4

people to truth, goodness and beauty. It is not only philosophical in nature but also imbued with humanism. Today, each country may have a different style of education, but that is the common purpose and perfection of human society. For Buddhism, education is the most basic foundation of manners, speech, attitude, those things were rigorously educated by the Buddha for monks, nuns and laypeople. Like the monastic way of life through harmony, the practice of the precepts, or the Buddha's teaching on the duties of the layperson mentioned in the *Nikāyas*. Furthermore, the path to the transformation of suffering is by means of the eightfold path, dependent origination, Bhramavihara, and the Paramita. Buddhist education promotes equality between man and man, as well as human and animal rights. These small animals are also protected and have the same right to live as humans. In Dhammapada, the Buddha taught that: "Not to do evil, to cultivate merit, to purify one's mind – this is the Teaching of the Buddha."³

For lay people, the Buddha gave a standard of morality in his education through the five precepts: ⁴ 1. Refrain from taking life means not killing any living being, this includes animals; 2. Refrain from taking what is not give means not stealing from anyone; 3. Refrain from the misuse of the senses means not having too much sensual pleasure. For example, not looking at people in committing adultery; 4. Refrain from wrong speech means not lying or gossiping about other people; 5. Refrain from intoxicants that cloud the mind means not drinking alcohol or taking drugs.⁵

The life philosophy of Buddhism is an ethical foundation suitable for Humanity. Buddha's mission is to secure profits and welfare of the many. It appears with a definite problem, a definite goal, and a path that exists between the two. The problem is the suffering of humanity; the goal is to attain a state where there is no suffering at all; and that path is the middle path or the Eightfold Path, which can be called the humane path, which includes a lot of humanistic and ethical values such as right view, right thought, right speech, right action, right livelihood, right mindfulness, right concentration.⁶

In addition, some questions point out: What is a perfect society? How it was built? and how to maintain it? Therefore, the Buddha is considered as a great educator of human ethics, society, culture, economy etc. Thereby, we see that, if we want to go to a perfect society, we must perfect each individual, if each person has a moral behavior and knows how to recognize right and wrong, then we can

perfect the humanity of people and society, so good or bad society is man - made.

3. Buddhist Education through practicing Meditation for society reform

Buddhist education has led people to peace of mind through the practice of meditation. In particular, today many Buddhist meditation centers are opened in many parts of the world; in which they use Samadha and Vipassana meditation to train the mind, as a way of energizing for the healthy body and thereby transform greed, hatred, delusion and suffering in this life.

Buddha said that all sentient beings have Buddha nature and can become a Buddha in the future, so all can improve themselves to become a good and perfect person. In this modern society, human life develops rapidly, so it is always accompanied by a serious crisis between material and spiritual life. With the decline in morality in the family, school, and society, the social managers are worried about the future of the country. Therefore, Buddhist ethics and education play a significance role in establishing people's spiritual life. In SamyuttaNikaya Buddha taught to his disciples, saying, "Wander forth, O bhikkhus, for the welfare of the multitude, for the happiness of the multitude, out of compassion for the world, for the good, welfare, and happiness of devas and humans."⁷

Nowadays, some Western countries have taken the practical applications of meditation as a cure for diseases, meditation masters of Buddhism consider it as the foundation for training the mind to improve life some problems such as greed, hatred and delusion, conceit, doubt, etc. In addition, meditation will lead people to the ultimate goal of enlightenment. It will help people transform all suffering in this life. In the Foundation of mindfulness, the Buddha mentioned four foundations of mindfulness: "What are the four? Here, monks, a monk abides contemplating body as body, ardent, clearly aware and mindful, having put aside hankering and fretting for the world; he abides contemplating feelings as feelings...; he abides contemplating mind as mind he abides contemplating mind - objects as mind - objects, ardent, clearly aware and mindful, having put aside hankering and fretting for the world."⁸

Practicing meditation is to remove bad psychology, purify the mind according to a positive lifestyle. As mentioned above, meditation is the elimination of the five hindrances.⁹

- 1) Sensory desire (*kāmacchanda*): seeking for pleasure through the five senses of sight, sound, smell, taste and physical feeling.
- 2) Ill - will (*vyāpāda*; also spelled *byāpāda*): feelings of hostility, resentment, hatred and bitterness.
- 3) Sloth - and - torpor (*thīna - middha*): half - hearted action with little or no concentration.

³Daw Mya Tin, (tr.), *The Dhammapada – Verses and Stories*, Central University of Tibetan Studies Samath, 2014, p. 70.

⁴Getz, Daniel A. *Precepts*, in Buswell, 2004; Robert E. (ed.), *Encyclopedia of Buddhism*, Macmillan Reference USA, 2017, p. 673.

⁵Harvey, Peter, *An Introduction to Buddhist Ethics: Foundations, Values and Issues* (PDF), Cambridge University Press, 2000, p. 67; Ledgerwood, *Buddhist practice in rural Kandal province 1960 and 2003*, in Kent, Alexandra, 2008; Chandler, David (eds.), *People of Virtue: Reconfiguring Religion, Power and Moral Order in Cambodia Today*, Nordic Institute of Asian Studies, p. 152.

⁶Brekke, Torkel, *The Religious Motivation of the Early Buddhists*, Journal of the American Academy of Religion, 1999, p. 860.

⁷Bhikkhu Bodhi, (tr.), *The Connected Discourses of the Buddha*, Boston – USA: Wisdom Publications, 2000, p.198.

⁸Maurice Walshe, (tr.), *The Long Discourses of the Buddha*, Boston – USA: Wisdom Publications, 2012, p.335.

⁹Traleg Kyabgon, *The Essence of Buddhism*, Shambhala, 2001, p. 26.

- 4) Restlessness - and - worry (*uddhacca - kukkucca*): the inability to calm the mind.
- 5) Doubt (*vicikiccha*): lack of conviction or trust.¹⁰

Especially instead the five factors of meditation and pointed - one focus on the object for self - purification, which are the great benefits of meditation for purifying the mind. These five hindrances are hindrances to the spiritual process. Those hindrances are the enemies of meditation. Therefore, removing obstacles not only enters the realm of meditation, but also makes human progress and harmony in spiritual and secular life perfectly, and finally towards peace and happiness. In SamyuttaNikaya, the Buddha taught to Young householder as follows: "Young householder, it is by abandoning the four defilements of action, by not doing evil from the four causes, by not following the six ways of wasting one's substance through avoiding these fourteen evil ways - that the Ariyan disciple cover the six directions, and by such practice becomes a conqueror of both worlds, so that all will go well with him in this world and the next, at the breaking - up of the body after death he will go to a good destiny, a heavenly world."¹¹

Therefore, Buddhist education always focuses on meditation, because only meditation can really transform the unwholesome mind and bring peace and freedom. Human life has many afflictions and sufferings, so people always aspire to a holy life to have peace and happiness. Many scholars and intellectuals of society have come up with advanced scientific theories and lifestyles to help people. However, these theories and arguments cannot satisfy and solve the necessary needs of people, because they are limited by their own perceptions and prejudices and are also constrained in the time frame and space, i. e. relinquishment of lust and sensuality, which is a pure state of mind. Faced with this, we find in the Buddha's teachings there are many very basic suttas. If we apply them to our present life, we can solve the problems of suffering and come to true happiness. "A man may conquer a million men in battle, but one who conquers himself is, indeed, the greatest of conquerors."¹²

4. Conclusion

Buddhist education is an indispensable foundation of moral education in all times. It was derived from the time of the Buddha to the establishment of educational centers later. Today, many educational centers of Buddhism have been established and strongly developed. It can be said that Buddha's education has formed a philosophical school imbued with humanity. The Buddha is considered as a great teacher in education, his teachings can improve people's lives towards the beauty of people in particular and society in general. On the other hand, through Buddhist education can help people to come to true happiness and achieve

liberation from all suffering. To be sure, in the Buddhist educational system, it is impossible not to have laws as well as rules and meditation, which are indispensable in all areas of life. In any age, especially today, but the normative principles and meditation in the Buddhist system play an important role in transforming suffering and bringing happiness in life and improve society to become more perfect. Buddhist education can make a great contribution to the modern world in guiding the search for meaning in life. With today's society, Buddhism has made many contributions in guiding people to live the truth, moral values and laws of society.

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¹¹Maurice Walshe, (tr.), *The Long Discourses of the Buddha*, Boston - USA: Wisdom Publications, 2012, p. 461-462.

¹²Daw Mya Tin, (tr.), *The Dhammapada - Verses and Stories*, M.A. Varanasi - India: Central University of Tibetan Studies Samath, 2014, p.258.



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Characteristics of Buddhist Monastic Education in Ancient India

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Abstract

The arrival of Buddha in India is considered a new reform in Indian philosophy. After the attainment of Shakyamuni Buddha, he brought his enlightenment teachings to everyone, thereby creating a newly reformed education system. It was an extension of Indian philosophy. This reform abolished the regime of class, race, color, sex discrimination. Instead, it is equality and harmony. The Buddha's methods and teachings until later times are still preserved and passed on from generation to generation.

When we talk about Buddhist education, we immediately think of a monastic environment. It was from the training of the monasteries to the monks, and then the monasteries gradually became known as centers of Buddhist learning which are also known as the Buddhist monastic education system. Most of the important educational centers discovered during the medieval period were the Buddhist education system. Buddhist education appeared in the 5th century BC. The emergence of Buddhist education gave people the freedom to study and practice their own religion. Thus, one area of the education system has attracted many people involved in learning. The history of education during the Buddha's time is closely related to the history of monasteries. These centers were largely responsible for the spread of Buddhism in India in 600 BC.

The characteristic of Buddhist monastic education is that it not only helps us to discern the right and wrong doctrines, but also helps to transform the suffering and pain of life, and finally see joy and happiness in life.

Keywords: *Buddhist Education, Wisdom, Ethics, Liberation*

Introduction

Buddhist education was formed very early in ancient India. Seriously, it's been around since the Buddha founded Saṅgha, receiving and teaching those who aspire to gain wisdom and liberation. Until later large monasteries were built and formed under the patronage of the kings at that time, those monasteries gradually became centers of Buddhist learning. Buddhist education as one of the activities of a State is a pure concept in modern development.

The important characteristics of Buddhist education are based on three main points: Morality, concentration and wisdom.¹ Morality is

rules given to monasteries, organizations, and schools; it is a barrier to prevent unwholesome things that can happen from body, speech and mind. So no matter where, any organization without precepts, it is certainly difficult to achieve good success. In the monastery there are monastic rules, in the education system there will be its laws, all for the betterment of people and society. As in the Buddhist teachings, if one practices the precepts seriously, it will be easy to enter into samadhi in meditation and deep concentration will easily gain wisdom. Moralities through the observance of the rules are the method by which

¹AnguttaraNikaya Book of Threes (Tikanipata) Monks chapter (Samanavagga); "Dutiyasikkhasuttam" and

"Tatayasikkhasuttam" in the Sinhalese canon, Nyanaponika & Bodhi, (tr.), 1999, pp. 69-71.

one attains profound concentration and then wisdom will be exercised spontaneously.

After the Buddha's time, the Buddhist monastic education system was sprung up and flourished. Regardless of the era, the Buddhist education system has always been based on the entire teachings of the Buddha as conveyed in the Doctrines. These are the works of the Buddha and are called the Tripitaka. They are classified into three types of Suttas, Vinaya, and Abhidhamma.²

The main goal of Buddhist monastic education is to direct people to truth, goodness and beauty. It is not only a way to improve oneself, but also a way to improve social life, especially the attainment of wisdom and liberation. The Buddha taught us that the main goal of practice or cultivation is to attain supreme wisdom. He taught that everyone has the potential to realize and attain the ultimate wisdom, all of which lies within us, just because we have not yet expressed and realized its nature, so in order to gain Wisdom must come through practice, not naturally. The Buddhist education system aims to find out our inner nature. Since the Buddhist education system in ancient India has always promoted the spirit of equality and harmony, because the Buddha recognized that all sentient beings possess wisdom and enlightenment, it does not depend on caste, skin color, gender, etc., but rather on knowing, effort and practicing the right Dharma will achieve the same results.

In India, the education system is made up of diverse religious institutions. The Buddhist system is that of monasteries operating within the framework of monastic life. In India, there are very significant differences between religions, which in turn lead to different evolutionary trends in lifestyles and attitudes.

Observes Prof. Mookerji, "*did not favour the expansion of the small school under an individual teacher into a large educational federation, controlled by a collective body of*

teachers, as was the characteristic of the Buddhist system."³

In ancient times, monasteries were popular institutions of education, and colleges and schools in Viharas were popular places of study. Thus, the large-scale monastic university was established with thousands of teachers and students in the congregation, over the past few centuries the Buddhist education system in India has attracted students from many different backgrounds and different countries. The Universities such as *Nālandā*, *Valabhi*, *Vikramasīla*,⁴ *Jagaddala*, and *Odantapuri* are great universities whose educational development spans over a millennium and a half.⁵ This history has come to us over the centuries and quickly dissipated like smoke, with the university's vast treasure of books disappearing with it. And then, with a wide gap of centuries, most historical sources about these universities are found from Chinese and Tibetan records.

With the spread of Buddhism to serve the purposes of Buddhist Sangha, the Buddhist education system expanded, and eventually, the Buddhist Viharas became renowned centers of religious and worldly learning. The essence of Buddhist monastic education is not only to meet the needs of devout Buddhist monks and laypeople but also to meet the needs of followers of all other faith. The structure of educational institutions, courses, teaching methods, disciplinary measures, etc. has already built a system of ethical and social factors.

Training of monks, nuns and lay followers through the Vinaya

The history of Buddhist education forms an aspect of Buddhist monastic history. It is reflected in the inner intellectual life of the monasteries, which has gradually enriched and expanded and liberalized over the centuries. Its

² Harvey, Peter, *An Introduction to Buddhism, Teachings, History and Practices*, 3rd ed, Cambridge University Press, 2012, p. 90.

³ Radhakumad Mookerji, *Ancient Indian Education*, 2nd ed., p. 460.

⁴ H. D. Sankalia, *The University of Nālandā*, p. 181; also see Phapindranath Bose, *Indian Teachers of Buddhist Universities*, p. 33; also see Satish Chandra Vidyabhusan, *Indian Logic Mediaeval School*, 1909, p. 150.

⁵ Altekar, A.S. (ed.), *The Vakataka-Gupta Age*, Motilal Banarsidass, 2007, p. 106.

formation and expansion began as a training system for monks, and then it expanded its scope and purpose under the influence of new intellectual needs and preferences.

Those who wish to enter Admission to the monastery; students must present themselves before the teacher and ask the teacher for education. The teacher is solely responsible for the education of his students. Conversely, students must also meet the requirements and instructions from the teacher. As for the monastic life, when a person is accepted into the monastic training system, when he is fully qualified, he is officially accepted as a Bhikkhu or Bhikkhuni in the Sangha. Special An individual of any caste can be admitted to a monastery and after being admitted he does not belong to any caste, and simply adheres to all the way of life of the Sangha.⁶

And yet the framework of Monastic Discipline for Buddhist monks and nuns are all within the Vinaya,⁷ which is refined and aimed at restraining unwholesome things and achieving mindfulness and wisdom. It is a wonderful tool that can lead to the end of suffering. The Vinaya provides not only teachings for monastics but also for laypeople, it establishes relationships with laypeople for secular life. *"To eschew all evils, to perform good actions, and to purify one's mind. That is the teaching of the Buddhas."*⁸

This gives rise to a relationship of respect and gratitude, in which both laypeople and monks can sincerely practice their specific lifestyles and responsibilities. The concept of Dhamma⁹ connect not only human being with high moral values but also provides simple practise of the beliefs of evil less society, high spirit of ethics, purity, faithfulness, self-sacrifices, control over cravings, and non-injury to living creatures in thought and action.

The rules established in the Vinaya were not only strictly applied during the Buddha's time

but also became the norm and the disciplinary foundation for the later monastic education system.

*"He who guards his speech, restrains his mind, commits no wrong by his body, and thus keeps these roads of action clean, will achieve the way taught by the wise."*¹⁰

Methods of teaching of Buddhist Monastic Education

Most of the monastic programs are spiritual in nature. The purpose of education is to gain wisdom and salvation. Therefore, the study of religious books is most important. Tipitaka is the main subject prescribed for study. Teaching methods are mainly oral and discussion. Teachers educate students through lectures and methods of discussion and question and answer. The attendance of each monk is mandatory.

For a teacher, there must be full Qualities and responsibilities, and he must have practiced for at least ten years and must have a pure, wise and compassionate character. The teacher is responsible for the student's education, clothing, food and shelter, medicine, etc. And vice versa, for the student, he will arrange everything for the teacher's daily work. He will cook food and clean teachers' clothes and utensils. Students must always obey their teachers and keep the monastery and its surroundings clean at all times. Especially Students must be mentally prepared to receive education at any time whenever required by the teacher. During the Buddhist period, teachers and students both followed the principle of simple living and high thinking; their lives were full of purity and nobility.

Buddhist education aims at the purity of personality and wisdom. Buddhist monastic education is training for the moral growth and improvement of each individual and society.

In the monastic system of Buddhist education, they always promote the method of discussion,¹¹ each individual has the right to speak, and give their own arguments for everyone to discuss

⁶The Questions of King Milinda, Pt.I, p. 38.

⁷T.W. Rhys Davids & William Stede, *Pāli-English Dictionary*, Pvt Ltd, 2018, p. 623.

⁸N. V. Banerjee (tr.), *The Dhammapada*, verse 183, p.103.

⁹A. Kumar, *Relevance of Buddhist Teachings in Modern Indian political System*, Praxis International Journal of Social Science and Literature, 1(2), p. 3

¹⁰N. V. Banerjee (tr.), *The Dhammapada*, verse 281, p. 109.

¹¹Dr. Srajanarain Sharma, *Buddhist Social and Moral Education*, 2011, p. 43.

together. Scholars discussed important questions. The discussion continued until all doubts were cleared. Therefore, this method has been considered an effective and rapid method to increase students' knowledge. To establish the points of contention, the following pieces of evidence fall into eight categories namely theory, cause, parallel example, contradiction, proof, argument and induction. The significance of the discussion encouraged logic in the Buddhist period. Controversial issues cannot be decided without logical reasoning. Upon completion of the program, students are encouraged to undertake day-long field trips to gain practical knowledge. In addition, conferences are arranged on the full moon and the first day of each month in the Buddhist Sangha.¹² Monks of sangha gathered and raised their doubts freely. All monks are required to attend such conferences.

Conclusion

The characteristics of Buddhist monastic education is a path and method that leads people to truth, goodness and beauty. It not only creates a moral person but also improves the social life of people. From the Buddha's education system that has been handed down until later, Buddhist education centers have built on that basic foundation. From the formation of monks and nuns to laypeople established in the Vinaya system, it is a must-have standard. The Buddhist education centers of the later period, not only a training place for monks but also a place to greet all those who want to participate and learn about the Buddha's teachings, there are no distinctions here like caste, race, color, religion, sex, etc., but in the spirit of equality and harmony. Buddhist education is imparted in monasteries that are suitable for this purpose. Buddhist education places great emphasis on the physical and mental development of students. In this environment, both teachers and students live with discipline, the ideal teacher-student relationship. The importance of Buddhist education has become widespread and of international importance. Buddhist education

system to deal with suffering, social evils, unethical behavior, etc. It is this educational environment that has influenced later education systems on the methods of moral training, social reform, and directing people and society to peace and happiness, non-violence. Those are the things that are necessary for any education system.

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