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EARLY INDIAN MONASTERIES

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PREFACE

In this short treatise I have given an account of some well-known monasteries in Ancient India. The monasteries visited by the two celebrated Chinese pilgrims, Fa-Hien and Hiuen Tsang, in the 5th and 7th centuries A.D., are noticed here with brief notes gathered from their itineraries and other sources. Those who desire to make an exhaustive study of the subject may refer to my Tribes in Ancient India, Historical Geography of Ancient India, Geography of Early Buddhism, Geographical Essays, Rivers of India, Mountains of India, Holy places of India, Ujjayini in Ancient India, The Magadhas in Ancient India, Rajagriha in Ancient Literature, Sravasti in Indian Literature, Kausambi in Ancient Literature and The Panchalas and their Capital Ahich-chhatra, which will be helpful to them.

I am grateful to the Indian Institute of World Culture for accepting it as their publication.

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INTRODUCTION

Such terms as *viharas*, *aramas*, *sangharamas* and *asramas* denote the same idea of a hermitage or a monastery. In ancient times the hermits selected a beautiful spot in woodland or a sequestered valley having a river or a stream or a natural lake nearby, and built a hermitage which was no better than a leaf-hut or bamboo cottage in sylvan surroundings. Either they retired alone or with their families and in some instances with their resident pupils. They lived on roots and fruits, wild grown rice and vegetables. Their garments were made of birch-bark or antelope skin. The matted hair on their head marked them out to the people at large as *Jatilas*.¹ Long before the rise of Jainism and Buddhism the hermits in large numbers built their hermitages in the Himalayan forests, in the Vindhya Range, and along the banks of the Ganges, the Jumna and other sacred rivers. The hermitages were fenced round, and inside some of them reared mango and other fruit trees, while the lakes or pools nearby were adorned with varieties of lotus flowers. Some of them were so beautifully situated that they appeared to have been built by the heavenly architect. We may cite instances to show that the royal princes in exile betook themselves with their wives to forest-life, leading the life of hermits². It is difficult to ascertain when and how these institutions came into being. The *Buddhist Jatakas* and the Jain *Uttaradhyayana Sutra* maintain a tradition of some ancient Indian contemporary kings of repute, all of whom adopted the life of a hermit. A few others ancient Indian kings who had reached perfection as hermits and who came to be revered as teachers of a school¹ are mentioned in the Jaina *Uttaradhyayana Sutra* (Lee. XVIII). It may be shown that the tradition of hermit-life was not restricted to any particular kingdom or country. It was widely recognized as a well-ordered institution all over the Aryan Dom from Gandhara to Videha (modern Tirhut) and Kalinga (modern Orissa), and from Kuru-Panchala to Vidarbha (modern Berar).³

The retirement of several kings from the world and the distinction obtained by them as hermits enhanced the family prestige of their successors. It was with some amount of pride that Kharavela was introduced in his inscription as the scion of a family of royal sages, all of whom belonged to the Cedi Royal House. The great Brahmin hermits became famous as *Brahmarsis* (holy sages). It was no doubt- a common practice with some of the hermits to die like heroes either by diving into water or by bodily walking into fire or by a fall from a height.

There is evidence to prove that the neighbouring places of the hermitages later became the sites of many important flourishing cities. The forests were converted into royal capitals and delightful human localities.

In the instances where the hermits lived alone or with their families and resident pupils,

¹ Tirthankaras or the Jinas, who were the makers of the right path. They possessed perfect knowledge and proclaimed anew the religion which sank into corruption. They were sophists, revered by the people, men of experience. They were the prophets or founders of schools.

² Gandhara included Rawalpindi and Peshawar districts.

³ The ancient Kuru country may be said to have comprised the Kuniksetra or ThaneSvara. Panchala comprised Bareilly, Budaun, Farrukhabad and the adjoining districts of Rohilkhand and the Central Doab in the Uttara Pradesa.

the possibility of a corporate or congregational life cannot be conceived of. The hermits lived more or less a domestic life in the forest paying occasional visits to the neighbouring hermitages. Occasionally they had to appear in human localities to collect salt or to accept invitations which they received from kings.

There were many among the hermits who practiced *yoga* or *dhyana* and mastered as many as eight *samapattis*.

Bavari, the Chaplain of King Prasenajit of Kosala, retired from the world and built a hermitage on the Godavari in the Vindhya region. The glorious tradition of Bavari with his sixteen disciples is preserved in the *Sutta-Nipata* (pp. 190 ff.). Really Bavari built his hermitage near the Pancavati during the reign of King Prasenajit of Kosala.

According to the *Ramayana*, Rama while in exile with Sita and Lakshmana, walked from hermitage to hermitage from Ayodhya on the Sarayu to the Pancavati on the Godavari. It is interesting to know that the hermits and the *Vanacarakas* (those who move about in forests) co-operated in exploring the forest regions and gradually bringing into existence highroads. The corporate or congregational life became manifest among the hermits when a large number of them lived in one and the same hermitage, e.g., in the big *asrama* or hermitage of Sarabhanga in the Kavitha forest on the Godavari.

The *Jaina Aupapatika Sutra* mentions Tapasas as hermits who adopted the *Vanaprastha* mode of life⁴ on the banks of the sacred rivers. They were either fire-worshippers, family men or those who slept on the bare ground. They were either sacrificers or performers of funeral rites or owners of property.⁵ They used the bark of a tree as their garment and lived either on the sea-shore or near water at the foot of a tree, feeding on water, air, water-plants, roots, bulbs, barks, flowers, fruits and seeds.⁶

The common people, who were lay supporters of the various orders of hermits, ascetics and recluses, attached much importance to the austerities and believed in the infinite possibilities of Yoga practice.

Dr. D. R. Bhandarkar is right in pointing out that the ancient sages were not aggressive propagators of their faith. As distinguished from them the monks and the wanderers actively propagated their faith amongst all classes of people. The result of it was that already by the time of Piyadasi Asoka almost the whole of India had been Aryanized or Hinduized by the monks and the Brahmins. To the *Brdhmana paribrajakas* (wandering Brahmin ascetics) we owe a new kind of institution called the *dramas* or *viharas*. Each institution enforced the rules of conduct and discipline suited to its own ideal. As distinguished from the *asramas* the *dramas* depended wholly on public charities; their founders and adherents had nothing to call their own.

2. SOME FAMOUS MONASTERIES

The Epics and the Puranas furnish us with some useful information concerning a few famous hermitages in Ancient India.

4. It lay to the east of the Kurus and Pañchālas and to the west of the Videhas from which it was separated by the river Sadāśirī probably the great Gandak (car, I, 308 ; Rapson, *Ancient India*, p. 164).

⁵ The mode of life of an anchorite, a brahmin of the third order.

⁶ Carmichael Lectures, 1918, p. 17.

The hermitage of Astavakra was situated about 4 miles from Hardwar. Some hold that it was situated at Pauri near Srinagara in Garwal. The hermitage of Valmiki was at Bithur, 14 miles from Cawnpur. Sita, Rama's wife, lived here (faring her exile where she gave birth to Lava and Kusa. This hermitage stood at the lovely corner of the Citrakuta Mountain. The *Ramayana* (Uttarakanda, Ch. 58) points out that a temple erected in honour of Valmiki at the hermitage is situated on the bank of the Ganges.

The hermitage of Vasistha was situated on Mount Abu in the Aravalli Range. This hermitage has been identified with Kuting, 32 miles from Baripada (*Epigraphia Indica*, XXV, Pt. IV, Oct. 1939). Kalidasa locates this hermitage in the Himalayas (*Raghuvamsa*, II, 20). It was visited by Visvamitra. (For details *vide* Law, *Historical Geography of Ancient India*, p. 335).

The *asrama* of the sage Garga was located in the Rai Barelli district opposite to Asni across the Ganges. Some hold that it was situated in a forest at Kumaon.

The hermitage of Bharadvaja was situated at the confluence of the Ganga and the Yamuna at Prayaga (*Ramayana*, Ayodhyakanda, Ch. 54). This hermitage was visited by Rama on his way to the Dandaka Forest. Rama, Laksmana and Sita who came here told the sage that they were going in exile for fourteen years to fulfil the pledge of their father. Bharata came here with Vasistha in quest of Rama. According to Kalidasa (*Raghuvamsa*, XV, 11, 15), Bharadvaja's hermitage was on the way of Satrugna proceeding to kill the demon Lavana, from Ayodhya to Madhupagna, five miles to the south-west of modern Muttra. (For further details *vide* Law, *Historical Geography of Ancient India*, p. 138).

The hermitage of Bhrigu was situated at Balia in the Uttara Pradesa, at the confluence of the Ganges and the Sarayu. King Vitahavya is said to have taken shelter in this monastery. Here Parasurama regained his energy which was taken away by Rama (*Mahabharata*, III, 99, 8650).

The hermitage of Visvamitra was situated at Buxar in the district of Sahabad in Bihar. Some hold that it was situated on the River Kausiki, the modern Kosi. Here Rama is said to have killed Tadaka, the demoness. The *Ramayana* (Balakanda, Ch. 26) points out that Caritravana at Buxar is said to have been the hermitage of the sage Visvamitra. The *Mahabharata* (*Salyaparva*, Ch. 43) says that the hermitage was situated on the west bank of the River Sarasvati.⁷

The hermitage of Vyasa was situated at a village called Manal near Badrinath at Garwal in the Himalayan region. Vyasa was the famous author of the *Mahabharata*.

The Cyavana-asrama was situated at Sahabad in Bihar according to the *Skandapurana* (Avantikhand Ch. 57) but some hold that it was situated on the Satpura range near the River Payosni (*Padmapurana*, Ch. 8).

The hermitage of the sage Yamadagni was situated at Zamania in the district of Ghazipur in the Uttara Pradesa. According to some this hermitage existed at Khairadi, thirty-six miles north-west of Balia in the Uttara Pradesa. (For details *vide* Law, *Historical Geography of Ancient India*, p. 223).

The hermitage of Markandeya was at the confluence of the Gumti and the Ganges. It was visited by Bhishma, The sage Markandeya practiced asceticism at the confluence of the

⁷ Carmichael Lectures, 1918, p. 17.

Sarayu and the Ganges (*Padmapurdna*, Ch. 16).

The hermitage of Kama was situated at the confluence of the Sarayu and the Ganges. (*Ramayana*, Balakanda, Ch. 23; *Skandapurana*, Avanti- khanda, Ch. 34; Cf. *Raghuvamsa*, Ch. II, v. 13).

The hermitage of Siddha was an excellent one (*Ramayana*, V, 24; *Ibid*, Kiskindhyakanda, Ch. 43). This hermitage is said to have been situated in the Himalayas between the Kancanjanga and the Dhavalagiri on the bank of the River Mandakini. Some hold that it was at Buxar in the Sahabad district. This hermitage was visited by Rama and Visvamisra.

The hermitage of Trinabindu was situated by the side of the Mount Meru. It was visited by Pulastya, son of Prajapati.

The hermitage of Badarika also called the *Badarikatirtha* or *Badarikasrama* was visited by Arjuna and Krishna (*Mahabharata*, 90, 27-34; *Padmapurdna*, Ch. 21; *Skandapurana*, Ch. I, 53-59). According to Ananda Bhatta's *Ballalarita* (II. 7) it was situated in the Devadaruvana or Daruvana on the Ganges near Kedar in Garwal (*Ramayana*, Kiskindhyakanda, Ch. 43; Kurmap, II. Chs. 37-38). No worship is held for six months every year when it is covered with snow (*Padmapurdna*, Uttarakhanda).

As regards the hermitage of Kanva opinions differ as to its location. Some say that it was situated on the bank of the Malini River flowing through the districts of Shaharanpur and Oudh. The sage Kanva, who adopted Sakuntala as his daughter, had his hermitage thirty miles to the west of Hardwar. Some have placed it on the Chambal River, four miles to the southeast of Kota in Rajputana (*Agnipurana*, Ch. 109). This hermitage was also called *dharmaranya*. Some say that it stood on the Narmada (*Padmapurdna*, Ch. 99).

The hermitage of the sage Raibhya was at Kubjambra situated to the north of Hardwar.

The hermitage of Janhu was at Sultanganj on the west of Bhagalpur in Eastern India. The temple of Gaivinatha Mahadeva which is on the site of this hermitage is situated on a rock coming out from the bed of the Ganges in front of Sultanganj.

The hermitage of Kapila was on the Sagara Island near the mouth of the Ganges.

The hermitage of Risyasringa was situated at Risi-Kunda, twenty-eight miles to the west of Bhagalpur and four miles to the south-west of Bariarpur. It was situated in a circular valley formed by the Mairia hill (Maruk hill). According to the *Mahabharata* (Vanaparva, Chs. 110-111) the hermitage is said to have been situated not far from the River Kosi (Kausiki). For details *vide* Law, *Historical Geography of Ancient India*, p. 256.

The hermitage of Durvasa was situated on the Khalli Hill. Grierson holds that it was at Dubaur, seven miles north-east of Rajauli in the Nawadah sub-division of the district of Gaya (*Notes on the District of Gaya* by Grierson). It was two miles to the north of Colgong in the district of Bhagalpur and two miles to the south of Patharghata (*J.A.S.B.*, 1909, p. 10).

The *Ramayana* places the hermitage of Gautama near Janakapura in Eastern India. Some have placed it at Godna near Revelganj, six miles west of Chapra on the Sarayu. This hermitage was visited by Visvamisra. Here Gautama performed austerity with Ahalya for many years. Ahalya was doomed as a result of her husband's curse. The sage then left this hermitage and lived on the Himalayas. Rama found this hermitage deserted.

Agastya, the famous author of the *Agastyasamhita*, introduced Aryan civilization in

South India. The sage was met by Rama, Laksmana and Sita. He welcomed them and gave Rama his bow etc. Opinions differ as to the location of the *Agastya asrama*. Some hold that it was situated twenty-four miles to the south-east of Nasik now called 'Agastipuri' According to the *Ramayana Aranyakanda*, Ch. 11; *Mahabharata*, Ch. 96, 1-3; *Padmapurdna*, Ch. 6, SI. 5 Akolha to the east of Nasik was the site of Agastya's hermitage. About twelve miles from Rudraprayaga in Garwal the hermitage of the sage is said if have been situated. Some say that the hermitage was situated on the Vaiduryaparvata or Satpura Hill (*Mahabharata*, Vanaparva, Ch. 88). Some think that this hermitage was situated in Western India on the summit of the Malaya Range or Malayakuta also known as the Sikhandadri or Candanadri (Dhoyi's *Pavanadutam*).

The hermitage of Sutiksna lay in the Dandaka Forest in Western India. The sage Sutiksna gave up his life, burning himself in the sacrificial fire. This hermitage was visited by Rama, Laksmana and Sita.

Matanga and his disciples lived in the hermitage of Savari in South India, Rama and Laksmana visited it. They were well received by Savari. She maintained the tradition of this hermitage with her matted locks, poor garment, and skin of a black deer (*Ramayana*, I, 55 fit).

The hermitage of Atri in South India was visited by Rama, Laksmana and Sita, while the sage Atri was living there with anusuya, Many hermits were engaged in spiritual practices there.

The hermitage of Sambuka was at Ramtek, north of Nagpur. Sambuka was a *sudra* who practiced asceticism, hence he was killed by Rama.

The hermitage of Galava was situated at a distance of three miles from Jaipura in Rajputana.

Some notable monasteries which existed in the Buddha's time may be mentioned. The monastery of Ghosita was at Kausambi (Chinese Kiaushang-Mi, identified with Kosam on the Yamuna about thirty miles southwest of Allahabad) built by a banker named Ghosita (*Digha*, I, 157, 159; *Samyutta*, II, 115; *Papancasudam*, II, 390). It was named after him (*samantapasadika*, II, 574). The Buddha resided in this monastery according to Fa-Hien (Legge, *Travels of Fa-Hien*, p. 96). The recent excavation at this site has resulted in the discovery of an inscription which helps us in locating this famous monastery, which was situated on the outskirts of Kausambi ill the south-east corner. This site seems to be not far off from the Yamuna. This monastery was a favorite resort of the venerable Ananda even after the Buddha's demise (*Samyutta*, II, 133 ff.). It was occasionally visited by Sariputta, Mahakaccayana and Upavana (*Ibid.*, V, 76-77; *Paramatthadipani on the Petavatthu*, 140-44). The Buddha, after leaving Anupiya, came to Kausambi where he stayed in this monastery (*Vinaya*, II, p. 184). The Buddha prescribed the *Brahmadanda* for Channa, an inmate of this monastery at the time of his demise (*Vinaya Texts*, II, 370). Here two wanderers named Mandissa and Jaliya interviewed the Buddha (*Digha*, 1,157, 159-60). Pindola Bharadvaja, who was instrumental in the conversion of Udayana to the Buddhist faith, used to reside here (Of. *Psalms of the Brethren*, p. 111). Some thirty thousand monks of this monastery headed by the Thera urudhanmarakkhita visited Ceylon in about the first century B.C. during the reign of King Dutthagamani (*Mahavamsa*, P.T.S., p. 228). When Fa-Hien visited Kausambi in the fifth century *A.D.*, the Ghositarama was tenanted by Buddhist priests 'mostly of the Lesser Vehicle' (Legge, *Travels of Fa-Hien*, p. 96). Hiuen Tsang who visited Kausambi in the seventh century *A.D.*, saw more than ten *Sangharamas*

(monasteries), all in utter ruin f Watters, *On Yuan Chwang*, I, 366). Of the ten monasteries one was the famous Ghositarama situated to the south-east of Kausambi. Asoka built a stupa above 200 feet high near the Ghositarama.

Purvarama (Pubbarama). It was a Buddhist monastery situated in the neighborhood of Sravasti to the north-east of Jetavana and erected by Visakha, the daughter-in-law of the banker Migara. The circumstances which led to the erection of this monastery are related in the *Dhammapada Commentary* (Vol. I, 384-420). One day Visakha returned home from the Jetavana- Vihara, forgetting all about her valuable necklace which she had taken off and left behind in the monastery. On getting it back she refused to wear it and sold it for a big amount. She utilized the money in purchasing a site, whereupon she built a monastery and dedicated it to the Order. Wood and stone were the materials used in the construction of the monastery, which was a magnificent two-storied building with innumerable rooms on the ground and first floors (*Dhammapada Commentary*, I, 414). This monastery was known as Pubbarama-Migaramatupasada. (For further details *vide* B. C. Law, *Sravasti in Indian Literature*, M.AJ3.I. No. 50).

The *Kalakarama* was a monastery at Saketa where the Buddha lived.

It was given to the Buddha by a banker of Saketa named Kalaka (*Dhammapada Commentary*, III, 465; *Anguttara Commentary* II, 482 ff.).

Anathapindikarama (Jetavana Vihara). This monastery was a favourite retreat of the Buddha and an early centre of Buddhism. It was situated at a distance of one mile to the south of Sravasti (the modern Saheth-Maheth).

According to Fa-Hien, Sudatta or Anathapindika, a banker, built a *vihara* or monastery facing the south; when the door was open, on each side of it there was a stone pillar with the figure of a wheel on the top of that on the left and the figure of an ox on the top of that on the right. This monastery known as the Jetavana Vihara was originally seven-storied. Fa-Hien visited it (*Travels of Fa-Hien*, pp. 56-57). To each of the great residences for the monks in this monastery there were two gates. Sudatta purchased the monastery and covered it with gold coins. The monastery was exactly in the centre (*Ibid.*, p. 59). With the erection of the Jetavana Monastery and the formal dedication of the same to the Buddha by Anathapindika was planted the first permanent centre of Buddhism in Kosala proper. The banker, Anathapindika, was on the look out for a suitable site which was neither very far from nor very near the city. It would be at the same time easy of communication, easily accessible to the visitors, not overcrowded in the daytime, noiseless at night, free from tumults, sequestered and sombre, a place for meditation. Prince Jeta's garden appeared suitable. It was therefore purchased by Anathapindika and he dedicated it to the Buddha. This monastery opened towards the east and its main entrance was flanked by two side chambers with two stone pillars in front of them. There were tanks, flower-gardens, and luxuriant groves

Asokarama. It was a Buddhist establishment at Pataliputra built by Asoka (*Mahavamsa*, V. 80). The building of the establishment was looked after by an elder (Thera) named Indagutta (*Samantapasadika*, I, pp. 48-49). Here the third Buddhist council was held in Asoka's time (*Ibid.*, p. 48). According to the *Milindapanho* (pp. 17-18) a merchant of Pataliputra said to the revered Nagasena standing at the cross-road not far from Pataliputra: 'This is the road leading to the Asokarama. Please accept my valuable blanket.' Nagasena accepted it and the merchant departed there from being very much pleased. Nagasena then went to the Asokarama to meet the revered elder Dhammarakkhita. He learnt from him the

valuable words of the Buddha occurring in the three Pitakas and also their deep meanings. At this time many elders who were assembled on the Himalayan mountain, sent for Nagasena who left the Asokarama and came to them.

Asoka sent a minister to this monastery asking the community of monks to hold here the Uposatha ceremony (*Mahavamsa*, V. 236). A compilation of the true *dhamma* (norm) was made here (*Ibid.*, V. 276). From this monastery the elder named Mittinna came to Pataliputra with many monks (*Ibid.*, XXIX, v. 36).

Paribbajakarama (*Paribrajakarama*) was a monastery for the wanderers (*paribrijakas*) situated in the neighborhood of Rajagriha and Gridhrakuta in the landed estate of Udumbaradevi (*Digha*, III, 36; *Sumangalavilasini*, III, 832).

Kukkutarama. This monastery was at Pataliputra (*Samyutta*, V. 15, 17, 171, 173). A king of Magadha, overwhelmed with grief at the death of his wife, came to this monastery to see the sage, Narada, who consoled him and brought him solace by his religious instruction. This monastery was built by a banker named Kukkilba. Hiuen Tsang says that it was situated to the south-east of the old city of Pataliputra and was built by Asoka when he was converted to Buddhism. It was in ruins (Beal, *Buddhist Records of the Western World*, II, p. 95; Waiters, *On Yuan Chwang*, II, 98): It was here Asoka convoked monks and gave them four kinds of religious offerings (*Dipav*, vii. 57-59). Hiuen Tsang points out that this monastery was evidently the old monastery containing the Topre of the Gong-striking and the Amalaka Tope (Watters, *On Yuan Chwang*, II, 101). This monastery was different from that which existed at Kausambi bearing the same name (*Vinaya Texts*, I, 300).

The *Vikramasila Vihara* was a Buddhist monastery situated on a bluff on the right bank of the Ganges and had sufficient space for a congregation of 8,000 men with many temples and buildings. On the top of the projecting steep hill of Patharghata there are the remains of a Buddhist monastery. This Patharghata was ancient Vikramasila (*J.A.S.B.*, V, and N.S. No. I, pp. 1-13). (For details, *vide* Law, *The Magadhas in Ancient India*, *J.R.A.S. Monograph* No. 24, pp. 43-44).

Each monastic establishment at *Nagarjunakonda*, which belongs to the Palnad taluk of the Guntur district of the Madras State, was complete in itself. A vihara was a rectangular courtyard enclosed by a brick-wall. In the centre was a stone-paved hall with a roof supported by stone pillars. All round the enclosure abutting on the outer walls was a row of cells for the monks, often with a Verandah in front. Some of the cells were used as store rooms, a few as shrines and there was usually one large room which served as a refectory. Six such monasteries were exposed.

In a large tract to the east of the *chaitya* were exposed the three wings of a monastery with the general arrangement of five cells to each wing. In the centre of these wings was found a well-laid but *mandapa*. The southern wing of the cells was first exposed. The cells had each an entrance. To the east of cell No. 5 was a room, probably a bathroom. A similar arrangement of five cells is found in the eastern wing of the monastery. To the west of the shrine, the row of five cells stands. Traces of similar plaster here and there on the walls suggest that it was originally plastered throughout (For a detailed study *vide* A. H. Longhurt, *The Buddhist Antiquities of Nagarjunakonda*, Madras Presidency, *M.A.J.S.I.* No. 54; Law, *Historical Geography of Ancient India*, p. 177; *A.S.I. Memoir* No. 71, 1938).

3. MONASTERIES VISITED BY FA-HIEN AND HIUEN TSANG

In the following pages we shall give an account of early Indian monasteries as seen by two famous Chinese pilgrims, Fa-Hien and Hiuen Tsang, who; came to India in the fifth and the seventh centuries A.D. respectively.

Fa-Hien used the Gomati monastery of the Mahayana school. Attached to it there were 3,000 monks who were held in reverence by the King (Legge, *Travels of Fa-Hien*, pp. 17-18). The king's new monastery was 250 cubits in height, rich in elegant carving and inlaid work, covered above with gold and silver, and finished throughout with a combination of all precious substances (*Ibid.*, pp. 19-20). Fa-Hien refers to the *sangharamas* or monasteries where the monks stayed or permanently resided (*Ibid.*, p. 28).

Fa-Hien stayed at the Dragon Vihara before he proceeded towards Kanyakubja. He visited Kanyakubja (Kanauj) otherwise called Gadhipura, Kusasthala and Mahadaya (Law, *Historical Geography of Ancient India*, p. 53). Where he saw two monasteries, the inmates of which belonged to the Hinayana school (*Ibid.*, pp. 53-54). Mathura (*Ma-taou-lo*) was visited by Fa-Hien. It was on the Yamuna, containing twenty monasteries with 3,000 monks. (*Ibid.*, p. 42).

The Pigeon (*Paravata*) monastery as seen by him at Daksina was hewn out from a large hill of rock. It consisted of five stories; the lowest having the form of an elephant with 500 apartments in the rock, the second having the form of a lion with 400 apartments, the third having the form of a horse with 300 apartments, the fourth having the form of an ox with 200 apartments, and the fifth having the form of a pigeon with 100 apartments. The *Arahats* or the Elect always lived there (*Ibid.*, pp. 96-97).

Hiuen Tsang visited the following places:

Ku-chih (Sanskrit *Kucina*). It was an ancient state and its extent varied at different periods. It became a vassal to China in 435 A.D. In this country there were more than 100 Buddhist monasteries with more than 5,000 monks who were adherents of the Sarvastivadins (Watters, *On Yuan Chwang*, pp. 58-60). The images of the Buddha in these monasteries were most beautiful. The monks were devoted Buddhists. The Ascarya Vihara had spacious halls and artistic images of the Buddha. The monks were seekers after moral perfection. They were of great learning and intellectual abilities. This monastery was a resort of famous monks (*Ibid.*, p. 63).

Poh-lu-Ka (*Baluka*). In general characteristics this country and its people resembled *Ku-chih* but the spoken language differed a little. It had many monasteries with more than 1,000 monks, all adherents of the Sarvastivadin school (*Ibid.*; p. 64).

Fo-ho (*Balkh*). It was not very far west or north-west from Kunduz. It was rich in natural products. There were more than 100 Buddhist monasteries with more than 3,000 monks, all adherents of Hinayana. Outside the capital on the south-west side there was the new monastery (*navasangharama*), which was the only Buddhist establishment north of the Hindukush, in which there was a constant succession of masters who were commentators on the Canon (*Ibid.*, p. 108). It was noted for its imposing structure and unusual ornaments. The monk named Pragnakara, who was well-acquainted with Hinayana Abhidhamma literature, lived in this monastery (Beal, *Life of Hiuen Tsang*, pp. 49-51).

From Balkh Hiuen Tsang went south more than 100 li to Kie-chih, which was the Valley of Gaz. The country was hilly, more than 500 li long and 300 li wide. There were

more than ten monasteries with 300 monks of the Sarvastivadin School (Watters, *On Yuan Chwang*, p. 114).

Bamian was a town about half as large as Balkh situated on a hill. The prominences of the cliffs which line the Valley of Bamian are crowned by the remains of many massive towers according to Yule. Here there existed many Buddhist monasteries with several thousands of monks who were the adherents of the Hinayana school which declares 'the Buddha transcends the ordinary, that is, the Lokottaravadin school' (*Ibid.*, p. 116). In Bamian, in a monastery twelve or thirteen li to the east of the capital, there was a recumbent image of the Buddha in *nirvana* more than 1,000 feet long (*Ibid.*, p. 119). In this monastery there was also Sanakavasa's *Sanghati*⁸ in nine stripes, of a dark red colour, made of cloth woven from the fibre of the *sanaka* plant (*Ibid.*, p. 120).

Ka-pi-shih (Kapis). This country was more than 4,000 li in circuit. The capital was more than ten li in circuit. It yielded various cereals, fruits and timber. The climate was cold and windy. It contained more than 100 monasteries with more than 6,000 monks, who were chiefly Mahayanists (*Ibid.*, p. 123). According to the *Si-yu-ki* there were about 100 monasteries and 6,000 priest* Here the stupas and monasteries (*sangharamas*) were of an imposing height They were built on high level spots from which they might be seen from every side shining in their purity (Beal, *Buddhist Records of the Western World*, I, p. 55).

Kapis may be Kafir, a name preserved in the modern Kafiristan. There was a large monastery with more than 300 Hinayana monks about three or four li east of the capital (*Ibid.* p. 124).

It is generally stated that the Buddhist monasteries in India have the most remarkable architecture. They have a tower at each of the four corners of the quadrangle and three high halls in a tier. (*Ibid.*, p. 147).

Lan-p'o (Lampa, Lampaka or Lambatai of Ptolemy). Hiuen Tsang visited it, going eastwards above 600 li through a very mountainous region. There were more than ten Buddhist monasteries and a few monks, most of who were Mahayanists (*Ibid.*, p. 181). Cunningham identifies the region of the Lampakas with modern Lamghan, 100 miles to the east of Kapisene, northeast of Kabul, which practically upholds Lassen's identification of the place with Lambage, south of the Hindukush in modern Kafiristan.

Nagar. It was more than 600 li (about 120 miles) from east to west and 250 or 260 li (about fifty miles) from north to south.⁹ Grain and fruits were produced in abundance. The climate was mild. There were many Buddhist establishments and the monks were very few. Here a grand tope contained a tooth-relic of the Buddha (*Ibid.*, p. 183).

There were 1,000 Buddhist monasteries at *Gandhara*, but they were utterly dilapidated and untenanted. The topes were mostly in ruins (*Ibid.*, p. 208). The Kaniska Vihara had a chamber occupied by Parsva, which was in ruins. He was originally a Brahmin teacher. Then he became a convert to Buddhism (*Ibid.*, p. 208). On the east side of Parsva's chamber stood an old house in which Vasubandhu composed the *Abhidharmakosa-Sastra* (*Ibid.*, p.

⁸ One of the three robes of a Buddhist monk.

⁹ It was apparently about 400 li to the southwest of Puskaravati. Cunningham identifies it with modern Palodheri, forty miles from Puskaravati or Hastnagar (*A.G.I.*, p. 60).

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From the Kaniska monastery Hiuen Tsang went north-east above 50 li to the capital of Gandhara known as Puskalavati. There was an Asoka tope to the east of the city. Four or five li north of the city was an old monastery in ruins containing a few monks of the Hinayana school (*Ibid.*, p. 214).

Hiuen Tsang came to *Palusa* (Po-lu-sha) from the Sama Tope. At the side of this tope was a monastery with more than 50 monks, all adherents of the Hinayana school (*Ibid.*, p. 217). There was another monastery with more than 50 Mahayana monks outside the east gate of the Palusa city (*Ibid.*, p. 218).

The people of *Udyana* (meaning a park) held Buddhism in high esteem and were reverential believers in Mahayanism. There were 1,400 monasteries along the two sides of the Su-p'o-fa-su-tu River but many of them were in ruins (*Ibid.*, p. 226). According to Cunningham, Udyana comprised the present districts of Panjkora, Bijawar, Swat and Bunir (*JRAJS.*, 1896, p. 655). The Mahavana monastery was by the side of a mountain above 200 li south from Mangkil (Watters, *On Yuan Chwang*, I p. 233).

Hiuen Tsang came to the *Po-lu-lo* country, Here there were some hundreds of Buddhist monasteries. Many monks were defective in the observance of the rules of the Order (*Ibid.*, p. 240).

Taksasila (Chinese *Shi-shi-ch'eng*), which was the capital city of the Gandhara kingdom, had numerous monasteries; many of them were desolate and the monks who were very few in number were Mahayanists (*Ibid.*, p. 240). An Asoka tope was found above twelve li to the north of Taxila (*Ibid.*, p. 244). There was an old ruined monastery occupied by a few monks. It was in this monastery that Kumaralabdha once composed expository treatises (*Ibid.*, p. 245). From the neighborhood of Taksasila Hiuen Tsang, visited Sinhapurg located to the north of Taksasila. Here there was a Buddhist monastery quite deserted (*Ibid.*, p. 250). There was another monastery with more than 100 Mahayana monks (*Ibid.*, p. 255).

The Buddhist monasteries were more than 100 in number and there were more than 5,000 Buddhist monks in Kashmir (*Ibid.*, p. 261). At the time of Hiuen Tsang Taksasila was a dependency of Kashmir.

King Asoka went to Kashmir and built 500 monasteries for the monks and gave up Kashmir for the benefit of the Buddhist Church (*Ibid.*, p. 267). Hiuen Tsang saw in Kashmir a monastery containing more-than 300 monks and the tope built for a tooth-relic of the Buddha (*Ibid.*, p. 279). He also saw the monastery where Sanghabhadra composed the *Shun-cheng-li-lun* (*Ibid.*, p. 280).

Hiuen Tsang saw five Buddhist monasteries which were in a ruined condition at Punach (*Pan-nu-ts'o*) which was a dependency of Kashmir. In a monastery to the north of the capital there were a few monks and to its north stood a tope made of stone (*Ibid.*, p. 283). Hiuen Tsang came to Raja-pura from Punach. It resembled Punach in products and climate. There were ten Buddhist monasteries and the monks were few in number¹ (*Ibid.*, p. 284). There were ten Buddhist monasteries at Mathura (*Ibid.*, p. 286). Several topes and monasteries were destroyed by Mihirakula¹⁰ (*Ibid.* p. 289).

In *Sakala* (*She-ki-lo*) or Sagala, called Euthydemia by Ptolemy, which was the capital of

¹⁰ Identified by some with modern Balti or little Tibet

the Madras, there was a Buddhist monastery with more' than 100 monks, all adherents of the Hinayana system. In this monastery Vasubandhu composed his well-known treatise, *Sheng-yi-ti-lun* (*Ibid.*, p. 291). Cinabhukti (*Chi-na-'p'uh-ti*) was visited by Hiuen Tsang. It was more than 2,000 li and its capital was fourteen or fifteen li in circuit. There were ten Buddhist monasteries. The people embraced Buddhism (*Ibid.*, p. 291).

The *Tamasavana* monastery was visited by the pilgrim. It had more than 300 monks of the Sarvastivada School. They were thorough students of the Hinayana. This monastery had an Asoka tope more than 200 feet high (*Ibid.*, p. 294).

Hiuen Tsang saw *Jalandhara* (*She-lan~ta-lo*) which included the state of Chamba on the north, Mandi and Sukhet on the east, and the Satadru (Sutiej river) on the south-east. There were more than fifty monasteries with more than 2,000 monks (*Ibid.*, p. 296). From Jalandhara Hiuen Tsang traveled north-east across mountains and ravines and came to *Ku-lu-to* (Kulto), which was in the upper valley of the Beas river. There were in this country twenty Buddhist monasteries with more than 1,000 monks, most of whom were Mahayanists (*Ibid.*, p. 298).

Hiuen Tsang went to *Sthanisvara* or *Sthanesvara* (*Sa-t'a-ni-ssu-fa-lo*) which was 7,000 li in circuit. There were three Buddhist monasteries with more than 700 Hinayana Buddhists (*Ibid.*, p. 316). Four or five li to the north-west of the capital there was the Asoka tope made of bright orange bricks and containing wonder-working relics of the Buddha. Above 100 li south of the capital there was a monastery which had high chambers in close succession and detached terraces. The Buddhist monks led pure lives (*Ibid.*, p. 316).

At *Srughna* (*Su-lu-k'vn-Tia*), identified by Cunningham with the modern village of Sugh,² surrounded on three sides by the bed of the old Jumna, there were five monasteries and more than 1,000 Buddhist monks mostly Hinayanists. The monks were expert and lucid expounders of abstract doctrines¹¹ (*Ibid.*, p. 318).

Hiuen Tsang then went to *Matiipura* (*Mo-ti-pu-lo*), which is represented by the Bijnor district or the eastern part of it (Watters, *On Yuan Chwang* p. 338), where there were more than ten Buddhist monasteries with more than 800 monks mostly adherents of the Sarvastivada school (*Ibid.*, I. p. 322). There was a small monastery in which Gunaprabha composed more than 100 treatises. He was at first a student of the Mahayana system but before he had thoroughly comprehended the abstruse mysteries of that system he was converted to the Hinayana by the perusal of a Vaibhasa treatise. (*Ibid.*, p. 323). Three or four li north from Gunaprabha's monastery there was a monastery with more than 200 Hinayana monks. It was in this monastery that Sanghabhadra, who was a native of Kashmir, and a profound scholar in the Vaibhasa 6astras of the Sarvastivada School, ended his life (*Ibid.*, pp. 324-25)!

Hiuen Tsang visited *Brahmapura* (*Po-lo-hih-mo-pu-lo*) which was more than 4,000 li in circuit. It was the ancient capital of the Chamba State in the Punjab. It must have included the whole of the hilly country between the Alakananda and the Karnali rivers. There were five Buddhist monasteries and the monks were very few (*Ibid.*, p. 329).

¹¹ In page 301 of Watters' *On Yuan Chwang*, Vol.I. Hiuen Tsang saw more than 20 Buddhist monasteries with more than 2000 monks who were diligent students of Hinayana and Mahayana.

¹² Not far from Kalasi (Cunningham, A.G.I., p.703). It was bounded on the north by high mountains and on the east by the Ganges while the Jamuna flowed through the midst of it. It must have corresponded to the Dehra district and the north-eastern portion of the Ambala district with probably a part of the Saharanpur district and some of the hill states abutting on Dehra (Watters, *On Yuan Chwang*, II, pp.337-38)

From Matipura Hiuen Tsang proceeded to *Govisana* which was more than 2,000 li in circuit. It was situated somewhere north of Moradabad. The old fort near the village of Ujjain represents the ancient city of Govisana or Govisanna. There were two Buddhist monasteries with more than 100 Hinayana monks. There was an old monastery close to the capital in which an Asoka tope was found (*Ibid.*, pp. 330-31).

From Govisana Hiuen Tsang went to *Ahichchhatra* It was more than 3000 li in circuit. There were more than ten Buddhist monasteries with more than 1,000 monks, who were students of the Sammitiya School of the Hinayana (*Ibid.*, p. 331). From *Ahichchhatra* Hiuen Tsang went southwards and reached Vilasana (*Pi-lo-shan-n-a*) where there were two Buddhist monasteries with 300 Mahayana monks. There was an old monastery within the enclosure of which stood an Asoka tope in ruins (*Ibid.*, p. 332), Hiuen Tsang then visited *Sankasya* (Kapitha or *Kah-pi-ta*), which was more than 2,000 li and its capital more than twenty li in circuit. Above twenty li east of the capital there was a large monastery of fine proportions and perfect workmanship. The monastery had many monks of the Sammitiya school (*Ibid.*, p. 333)¹³.

From the neighborhood of *Sankasya*, Hiuen Tsang went to Kanyakubja country (modern Kanauj), which was 4,000 li in circuit, 20 li in length, 5 or 6 li across. There were more than 100 Buddhist monasteries with more than 10,000 monks who studied Hinayana and Mahayana (Watters, *On Yuan Chwang*, p. 340; Cf. Beal, *Life of Hiuen Tsang*, pp. 82-83). Close to the Ganges there were three Buddhist monasteries. From Kanyakubja (*Kie-jo-hio-she-kwo*) Hiuen Tsang went to Navadevakula (*Na-fo-ti-p'o-ku-lo*). Five li to the east of the city there were three Buddhist monasteries and in these monasteries there were more than 500 monks of the Sarvastivada School (*Ibid.*, p. 352).

From the neighborhood of Navadevakula Hiuen Tsang went to *Ayodhya* or *Ayodjha* or *Ayudha*, which was 5,000 li in circuit and the capital was more than twenty li in circuit. There were more than 100 Buddhist monasteries and more than 3,000 monks who were students of Hinayana and Mahayana, Four or five li north of the capital there was a large Buddhist monastery with an Asoka tope (*Ibid.*, p. 355). Hiuen Tsang mentions an old monastery forty li north-west of Asanga's chapel (*Ibid.*, p. 358). There were five Buddhist monasteries with more than 1,000 monks who were adherents of the Sammitiya School (*Ibid.*, p. 359) at Hayamukha or Ayamukha (Watters, *On Yuan Chwang*, I, p. 359).

Hiuen Tsang then visited *Prayaga* (*Po-lo-ya-ka*), where there were two Buddhist establishments and where the Hinayana monks were very few¹⁴.

From Prayaga Hiuen Tsang went to *Kausambi* (*Kiao-shang-rm*) which was more than 6,000 li in circuit. There were more than ten Buddhist monasteries, all in utter ruin. The monks there were more than 300 in number and they were adherents of Hinayana (*Ibid.*, p. 366). The pilgrim then saw the Ghositarama which stood on the south-east of Kausambi (Pali

¹³ For a detailed study vide B.C. Law, The Panchalas and their Capital Ahichhatra published in the Memories in the Archeological Survey of India, 1947.no.68.

¹⁴ *Sankasya* {Pali Samkassa} has been identified with modern Sankisa, a village in the Farrukhabad district, situated thirty-six miles north by west of Kudarkot, eleven miles south-south-east of Aliganj in the Asamnagar pergana of the Etawah district and forty miles north-north-east of Etawah. According to some, Samkassa is Sanktssa or Sankisa Basantapnra situated on the north bank of the river Iksumati, now called Ksiinadi. between Atrangi and Kanoj and twenty-three miles west of Fatehgarh in the district of Etawah and forty-five miles north-west of Kanoj.

Kosambi). In the mango-grove east of the Ghositarama there were old foundations of the house in which Asanga composed *Hsien-Yang-Sheng-Chiao-lun (Yogacaryabhumisastra)* (*Ibid.*, p. 371). Hiuen Tsang visited Visoka which contained more than twenty Buddhist monasteries and 3,000 monks of the Sammitiya School (*Ibid.*, p. 373).

Hiuen Tsang then visited Sravasti where there were many Buddhist monasteries which were mostly in ruins. The old vihara of Mahaprajapati at Sravasti was also mentioned by Fa-Hien (Legge, *Travels of Fa-Hien*, p. 55).

Then he went to the *Jetavana-Vihara* which was five or six li south of the city (Watters, *On Yuan Chwang*, I, pp. 377,382). At the east gate of the Jetavana monastery there were two stone pillars (*Ibid.*, p. 383). On the site of the Jetvana monastery a building was found, where there was the image of the Buddha (*Ibid.*, p. 384). There was a tope at the north-east of the Anathapindikarama (*Ibid.*, p. 387). To the north-west of the Anathapindikarama there was a small tope which marked the spot where Mahamoggallana made an attempt to raise the girdle of Sariputta against the will of the latter (*Ibid.*, p. 388). In the Jetavana- Vihara Sariputta had been found mending his robes (*Ibid.*, p. 388).

Kapilavastu Here there were remains of more than 1,000 Buddhist monasteries and near the Palace city there was an existing monastery with many inmates, all adherents of the Sammitiya school (*Ibid.*, II, p. 1). There was an Asoka tope on the east side of the Lumbini Grove (*Ibid.*, II, p. 14). There was a monastery at Ramagrama called the Sramanera monastery (*Ibid.*, p. 21). It was so called because its temporal affairs were managed by a Sramanera or novice (*Ibid.*, II, p. 21). Kusinagara (*Ku-shi-na-kie-lo*) was visited by hiuen Tsang. It was altogether desert and waste. A monastery built of bricks stood at the place where the Buddha died (Beal, *Life of Hiuen Tsang*, p. 97).

Hiuen tsang then visited *Varanasi (Po-lo-ni-sse)* where there were more than thirty Buddhist monasteries with more than 3,000 monks, ail adherents of the Sammitiya school (Watters, *On Yuan Chwang*, II, p. 47). There were monks who studied the teachings of the Sarvastivadins (Beal, *Life of Hiuen Tsang*, p. 98)¹⁵.

The Sarnath monastery (*Isipatanamigadava*) was situated at a distance of ten li north-east of the Varna river. This establishment had eight divisions all enclosed within one wall; there were 1,500 Buddhist monks, all adherents of the Sammitiya school (Watters, *On Yuan Chwang*, II, p. 48). From the neighbourhood of *Varanasi* Hiuen Tsang went to *Chan-chu* country identified with modem Gharipur. There were more than ten Buddhist establishments with many monks belonging to the Hinayana school (*Ibid.*, II, p. 59).

At *Vaisali (Fei-she-li)*, which was above 5,000 li in circuit, the Buddhist establishments were deserted and dilapidated and the monks were very few (Cf. Beal, *Buddhist Records of the Western World*, II, p. 60). There was a Buddhist monastery containing some monks of the Sammitiya school. There was a tope by the side of the monastery (Watters, *On Yuan Chwang*, II, p. 63; Cf. Beal, *Life of Hiuen Tsang*, p. 100). The pilgrim visited the Vriji country which was above 4,000 li in circuit. There were monasteries, more than ten in number, and the monks were the students and adherents of Hinayana and Mahayana schools (*Ibid.*, II, p. 81). Hiuen Tsang visited the Svetapura monastery which has been described as having sunny terraces and bright- colored halls. The monks were Mahayanists (*Ibid.*, II, p. 79).

¹⁵ Identified with Kosam on the Jumna about thirty miles south-west of Allahabad.

The *Ti-lo-shi-ka* monastery erected by the last descendant of King Bimbisara, had four courts, lofty terraces, and three-storied halls. Mahayana monks, more than 1,000 in number, lived in this monastery (*Ibid.* II, p. 105). Above twenty li south-west of the Gunamati monastery there was an isolated hill with a monastery said to have been built by Silabhadra (*Ibid.*, p. 109).

The *Mahabodhi Sangharama*, built by a King of Ceylon stood outside the north-gate of the Bodhi tree. In this religious establishment there were many Mahayana monks of the Sthavira school (*Ibid.*, II, p. 136).

Hiuen Tsang refers to the *Nalanda monastery*. He says that in the monastery built by Sakraditya there was an image of the Buddha and every day forty monks were sent to take their food there to repay the bounty of the founder (*Ibid.*, II, p. 165). The pilgrim mentions some of the luminaries of the Nalanda monastery, e.g., Dharmapala, Candrapala, Gunamati, Sthiramati, Prabhamitra, Jinamitra, Jnanacandra and Silabhadra. There were men of merit and learning and authors of several well-known treatises (*Ibid.*, II, p. 165). All around the Nalanda establishment there were 100 sacred vestiges. To the south-west of the Nalanda *Sangharama*, eight or nine li was the town of Kolika in which stood an Asoka tope (*Ibid.*, II, pp. 170-71). Beal points out in his *Life of Hiuen Tsang* that the Nalanda monastery was the same as 'The Charity without intermission monastery' (p. 110). After Buddha's death Sakraditya, Buddhagupta, Tathagatagupta, Baladitya and Vajra built five monasteries at Nalanda.

Hiuen Tsang came to *Campa* country (*Chan-p'o*) which was above 4,000 li in circuit. It has been identified with modern Bhagalpur. There were some monasteries mostly in ruins and there were more than 200 Hinayana monks (*Ibid.*, II, p. 181) > The Chinese pilgrim visited the Gunamati monastery, said to have been built by Silabhadra (*Ibid.*, II, 109). It was situated on the Kunva hill at Dharawat, in the Jahanabad sub-division of the district of Gaya.

The pilgrim visited the *Kajangala* country which was above 2,000 li in circuit. There were six or seven Buddhist monasteries and more than 300 monks (*Ibid.*, II, p. 183). The pilgrim came to Pundravardhana (*Pun-na-fa-tan-na*). There were twenty monasteries, and more than 3,000 monks followed both the vehicles, the Hinayana and the Mahayana (*Ibid.*, II, 184). Beal points out that there were about twelve monasteries (*Life of Hiuen Tsang*, p. 131). From Kamarupa Hiuen Tsang visited Samatata which contained more than thirty Buddhist monasteries and more than 2,000 monks who were adherents of the Sthavira school (*Ibid.*, II, p. 187).

Tamralipti (*Tan-mo-lih-ti*) was visited by Hiuen Tsang. It has been identified with modern Tamluk. There were more than ten Buddhist monasteries and more than 1,000 monks (*Ibid.*, II, p. 190). From Tamralipti the pilgrim traveled to Karnasuvarna (*Kie-lo-na-su-fa-la-na*), where there were more than ten Buddhist monasteries and more than 2,000 monks who were all adherents of the Sammitiya school (*Ibid.*, II, p. 191; Cf. Beal, *Life of Hiuen Tsang*, p. 181).

Kalinga (*Ka-leng-ka*) was visited by the pilgrim. It was above 5,000 li in circuit. There were more than ten Buddhist monasteries and 500 monks who were students of the Mahayana Sthavira School (*Ibid.*, II, p. 198). The southern Kosala was more than 6,000 li in circuit. The soil was rich and fertile. There were more than 100 Buddhist monasteries and about 10,000 Mahayana monks (*Ibid.*, H, p. 200).

Andhra (*An-t&-lo*). It was above 3,000 li in circuit. There were twenty Buddhist

monasteries with more than 3,000 monks. Near the capital there was a large monastery with towers and balconies beautifully carved and ornamented, containing an exquisite image of the Buddha (*Ibid.*, II, p. 209; Cf. Beal, *Buddhist Records of the Western World*, pp. 217-18).

Dhanahataka (T'E-Na-Ka-Che-Ka) was above 6,000 li in circuit. There was a crowd of Buddhist monasteries mostly deserted, about twenty being in use, with 1,000 monks mostly adherents of the Mahasanghika system (*Ibid.*, II, p. 214).

Chu-li-ya corresponds to the Coda country, which was about 2,400 li in circuit. The Buddhist monasteries were in ruins and only some of them had monks (*Ibid.*, II, p. 224).

Dravida was above 6,000 li in circuit and its capital was above thirty li in circuit. There were more than 100 Buddhist monasteries with more than 10,000 monks of the Sthavira school. (*Ibid.*, II, p. 226).

Malakuta (Mo-lo-ku-t'a) was above 5,000 li in circuit. There were many remains of old monasteries; very few monasteries were in preservation and there was a small number of monks (*Ibid.*, II, p. 228).

Konkan (Kung-Kan-Na-Pu-Lo) was above 5,000 li and its capital above thirty li in circuit. Close to the capital there was a large monastery containing more than 300 monks, all men of great distinction. Besides there were more than 100 Buddhist monasteries and more than 10,000 monks who were students of Hinayana and Mahayana schools (*Ibid.*, II, p. 237).

Maharashtra (Mo-ha-la-ch'a) was 6,000 li in circuit and its capital was above thirty li in circuit. Of Buddhist monasteries there were more than 100, and the monks, who were adherents of Hinayana and Mahayana, were more than 5,000 in number. Five Asoka topes were built within and outside the capital (*Ibid.*, II, p. 239).

At *Po-lu-ka-che-po* (Bharoch) there were more than ten Buddhist monasteries with 300 monks belonging to the Mahayana Sthavira school (*Ibid.*, II, p. 241).

There were many monasteries and more than 20,000 monks belonging to the Sammitiya school of the Hinayana at *Malava (Mo-la-po)* (*Ibid.*, II, p. 242). *Kita* was a rich district subject to Malava. There were more than ten Buddhist monasteries with more than 1,000 monks who were adherents of Hinayana and Mahayana schools (*Ibid.*, II, p. 245). *Anandapura* was a dependency of Malava. In it there were more than ten monasteries with nearly 1,000 monks belonging to the Hinayana Sammitiya school (*Ibid.*, II, p. 247).

Surastra (Su-la-cha), modern Kathiawad, was above 4,000 li in circuit with more than fifty monasteries and more than 3,000 monks, the majority being students of the Mahayana Sthavira school (*Ibid.*, II, p. 248). Its capital was above 30 li.

There was only one Buddhist monastery at *Ku-che-lo* with more than 100 monks who were adherents of the Sarvastivada school (*Ibid.*, II, p. 249).

Ujayana (Wu-she-yen-na) was above 6,000 li and its capital was above thirty li in circuit. There were some Buddhist monasteries mostly in ruins and the monks were more than 300 in number. They were students of both Hinayana and Mahayana schools (*Ibid.*, II, p. 250). *Ujayana* is generally supposed to be the well-known *Ujjayam*, or Pali *Ujjeni*, on the Sipra river¹⁶.

¹⁶ The Buddha while a *Bodhisatta* (destined to be a Buddha) was deeply affected by: the orphans and destitutes and ever moved by this principle he gave all he had for their good. Hence, in memory of this goodness, the place was named 'doing charitable acts without intermission' (Beal, *Life of Hiuen Tsang*, p. no).

Sintu (Sindh) was over 7,000 li in circuit and its capital over thirty in circuit. There were many Buddhist monasteries and more than 10,000 monks of the Hinayana Sammitiya School. The inhabitants were thorough believers in Buddhism. (*Ibid.*, II, p. 252).

Hiuen Tsang went north-east above 900 li to *Fa-la-na* restored as *Varana* by Julien. Conningham identifies it with Banu (Bannu) in the Kuram river district. There were some tens of Buddhist monasteries, mostly in ruins, with more than 300 Mahayana Buddhist monks (*Ibid.*, II, p. 262).

Andarab (*An-ta-lo-fo*). It was old Tokhara territory and it was more than 3,000 li in circuit. There were three monasteries with some monks of the Mahasanghika School. (*Ibid.*, II, pp. 268-69).

Badakskan (*Po-To-Chang-Na*) contained three or four Buddhist monasteries with a small number of monks (*Ibid.*, II, p. 277). It was formerly Tokhara territory. The Chinese pilgrim, Hiuen Tsang, visited *Ku-lang-na* (restored as *Kurana*) identified by Yule with the modern Kuran or Koran in the upper part of the valley of the Kokcha. It was adjacent to Tokhara. It contained a small number of monasteries and the monks were few (*Ibid.*, II, pp. 278-279).

There were many Buddhist monasteries at *Kashgar* (*Kasha*) with more than 1,000 monks, all adherents of the Sarvastivada school (*Ibid.*, II, p. 290)¹⁷.

The country of *Khoten* (*Ku-sa-tan-na*) was above 4,000 li in circuit. There were more than 100 Buddhist monasteries with more than 5,000 Mahayana Buddhist monks (*Ibid.*, II, p. 295).

The country of *Nagarahara* (*Na-kie-lo-ho*), old capital of Jalalabad district, about 600 li from east to west and 250 or 260 li from north to south, contained many monasteries but the priests were few. There was a monastery with a high wall and a storied tower made of piled-up stone (Beal, *Buddhist Records of the Western World*, I, pp. 91-93).

Kuluta had about twenty monasteries and 1,000 priests, most of whom studied Mahayana doctrines (Beal, *Buddhist Records*, I, p. 177).

¹⁷ It was an extensive hill tract lying to the east of A6ga and it extended from the Ganges in the north-east to the Suvamarekha river in the south-east.