CHAPTER V
THE GEOGRAPHICAL SPREAD
OF THE SARVASHVĀDA SCHOOL OF BUDDHISM

Geographical Expansion of Sarvastivada

During the reign of Asoka the Sarvastivadins did not find a congenial home at Pataliputra, i.e. in Magadha and migrated to the north. They founded two centres, one in Kashmir under the leadership of venerable Madhyantika and the other at Mathura under that of Venerable Upagupta. Madhyantika was the direct disciple of Ananda while Upagupta was the discipline of Sangavasika, who was also a disciple of Ananda. The Sarvastivadins can therefore claim Ananda as their patriarch, but Bu-ston states that they claimed as their founder Venerable Rahulabhadra “renowned for his devotion to discipline.” In the Abhidharmaka-Vyakhya Rahulabhadra is mentioned as a teacher. The Theravadins were first divided into two sects, Mahimsasaka and Vajjiputtaka (Vatsiputriya). From the former appeared the Sarvastivadins. Sunavasika was very old when the ordained Upagupta at Mathura. The time of the origin of the Sarvastivadins should therefore be placed about 150 years after Buddha’s demise. According to Vasumitra’s Samayabheda-racanacakra, the Sarvastivadins branched off from the sthaviras in the 3rd century after Buddha’s demise. This date is corroborated by Bhavya, Vinitadeva and I-tsing. I-tsing speaks of four main divisions of the Sangha, viz., Sarvastivada, Sthavira, Sammitiya and Mahasanghika. The Jnanaprasthasutra of Katyayaniputra contended that the objects in present have their pastness and futurity. It was refuted by Moggaliputta Tissa in the Kathavatthu. It was for this reason perhaps that Asoka supported the cause of the Sthaviravadin, and consequently the
Sarvastivadins left Magadha and went northwards to Mathura and Kashmir. 1

There are a few inscriptions dating from the 2nd to the 4th century A.D., attesting to the presence of the Sarvastivadins in Mathura, Peshawar, Kashmir and Baluchistan. There were a few Sarvastivadins at Sravasti and Benaras (Sarnath). The earliest of the three inscriptions (1st century B.C.) was found at Mathura (Mathura Lion Capital) of the time of Ranjuvula and Sodasa. It runs as follows:

a) The chief queen of Mahaksatrapa Rajula, daughter of Prince Kharoasta, mother of Nanda Diaka along with others established at this site, which was just outside the consecrated boundary (nihstma), the relic of Bhagavan Sakyamuni the Buddha, erected a stone-pillar crowned with a lion, and built a monastery (sangharama) for the acceptance of the monks of the four quarters, particularly, the Sarvastivadins.

b) In the reign of Ksatrapa Sodas, son of Mahaksatrapa Rajula, Udaya, a disciple of Acarya Buddhadeva, along with Prince Khalamasa and Maja as assenting parties (anumodaka) made the gift of cave-dwelling (guha-vihara) to Buddhila of Nagaraka for the acceptance of the sarvastivadin monks.

c) In the reign of Ksatrapa Sodasa, the gift of land was made to Acarya Buddhila of Nagaraka, who refuted the arguments of the Mahasanghikas.

The above mentioned inscriptions distinctly prove that the early Saka rulers were supporters of Buddhism, particularly of the Sarvastivadins, one of whose centres of activity was then at Mathura. Buddhila, a Sarvastivada teacher, must have earned a great reputation as a disputant for defeating some Mahasanghika teachers in philosophical controversies, and was the recipient of gifts from distinguished personages. There is also the mention of another great teacher called Acarya Buddhadeva. At Sravasti has been found elliptic clay sealing inscribed with the name of “Buddhadeva” in the late Gupta script (ASR, 1907-08, p. 128). Yasomitra in his Abhidharmakosavyakhya (V. 26; IX. 12) refers to Sthavira Buddhadeva as an authority on Sarvastivada doctrines and states that one of his preceding teachers was Sthavira Nagasena, who was a contemporary of King Menandar. Buddhadeva interpreted the Sarvastivada doctrines as implying that “All exists (sarvastitva) as relative existence (anyathanyathatva, Kosavyakhya, p. 470).” It is rather risky to identify this Buddhadeva with Buddhadeva of the inscription, for it was a common practice among the Buddhist monks to have identical appellations.

There is another inscription at Mathura (Buddhist Image Inscription) of the time of Huviska, in which the installation of a Bodhisattva image is attributed to two nuns, both of whom were disciples of Bhiksu Bala, a master of Tripitaka, and one of the nuns, Dhanavati, was a sister’s daughter of Bhiksu Buddhhamitra, also a master of Tripitaka. 2 This inscription evidently refers to an image of Siddhartha Gautama before his attainment of Bodhi, i.e., a Hinayanic image. The preceptor of the nun is described as a student of the Tripitaka, attributed only to the Hinayanists. That Bala was a Sarvastivadin is established by two other inscriptions discovered at Sravasti, viz., (a) Set Mahet Stone Umbrella Staff, and (b) Image

inscriptions of Kaniska, I which bear the same text. During the reign of Kaniska (78-101 A.D) the gift of an umbrella and a staff, with a Bodhisattva (image) was made by Bhiksu Bala and a disciple of Puspabuddhi, and these two were installed in the promenade (cankrama) around the Kausambi-kuti, which was a part of the Jetavanarama and where probably Buddha was staying when he admonished the monks of Kausambi. A similar gift was made at Sarnath by Bhiksu Bala (Sarnath Buddhist Image inscription of Kaniska I), and these were also installed in the cankrama used by Buddha for his meditation.

The gift was made by Bala, wishing to share his merits with his parents, his disciples, with another monk called Buddhamitra as also with Ksatrapas Vanuspara and Kharapallana. Both Bala and Buddhamitra were Sarvastivadins, hence it can be inferred that at Sarnath also resided a few Sarvastivadins during the reign of Kaniska. On the south side of the Jagat Singh Stupa, the following inscription was discovered on the topmost step of the stone-stairs, “acaryyanaṃ Sarvastivadinam parigrahe.”

Dr. Vogel assigns this inscription to the 2nd century CE. This inscription is repeated on a “rail surrounding the old stupa in the south chapel of the main shrine.” The second inscription on the Asokan pillar at Sarnath, mentioning the name of Asvaghosa, was probably dedicated to the Sarvastivadins, which appellation was unfortunately obliterated. The third inscription on the same pillar reads as follows: “acaryyanaṃ Sammitiyanaṃ parigrahe Vatsiputriyanaṃ.” From these citations of the two sects, Sarvastivada and Sammitiya, it may be inferred that the Sarvastivadins occupied a strong position at Sarnath up to the 2nd century CE and that thereafter the Sammitiyas attained greater popularity. The

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3 Ibid.
two sects might have lived together for some time, but in any case by Hiuen Tsang’s time the Sarvastivadins left the place, leaving there the monks of the Sammitiya School only.

The find of an inscription of the Kushan period in pure Pali leads us to conclude that the Sthaviravadin also resided there at a very early date, perhaps before the Sarvastivadins attained prominence.

Very likely the progressive career of the Sarvastivadins had a setback for some time during the reign of Pusyamitra (187-151 B.C.) as if evident from the Divyavadana, a text of this school. But the several donations made during this period by the devotees prove that it was professed by a large section of the people. Its revival came with the invasions of the Graeco-Bactrians, Sakas, Pahlavas, Parthians and Yavanas. The Milindapanha, the original of which was in Sanskrit, very likely belonged to this school. The existence of this text shows that the Graeco-Bactrian kings like Menander were interested in this Sakas, and the popularity of this sect reached its climax in the reign of Kaniska.

Fa-hien (319-414 CE) noticed the existence of this school at Pataliputra while Yuan Chwang (629-645 CE) found it “chiefly in Kashgar, Udyana, and several other places in the Northern Frontier, in Matipur, Kanauj, and a place near Rajagrha and also in Persia.” I-tsing came across the adherents of this school in Lata, Sindhu, Southern and Eastern India, Sumatra, Java, China, Central Asia and Cochin China. ⁴ From the above evidences it is apparent how widely popular was this school all over Northern India and outside India, but little known in Southern and Western India.

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According to Būstan, the founder of this school was Rahulabhadra of the Ksatriya caste “renowned for his devotion to discipline.” The mantle worn by the members of this school had 25 to 29 fringes, and their badge had an utpala (a lotus), a jewel, and the leaf of a tree. He further writes, “Just as the higher classes establish the mundane laws and customs of a country or race, in a similar manner the Sarvastivadins, as they spoke in Sanskrit, the language of the higher classes, represent the foundation of the other sects.” It cannot be definitely stated whether Būstan had in mind the Sarvastivadins or the Mulasarvastivadins.¹

The Early Spread of Buddhism

“During the sixth and fifth centuries B.C.E., commerce and cash became increasingly important in an economy previously dominated by self-sufficient production and bartered exchange. Merchants found Buddhist moral and ethical teachings an attractive alternative to the esoteric rituals of the traditional Brahmīn priesthood, which seemed to cater exclusively to Brahmīn interests while ignoring those of the new and emerging social classes.

“Furthermore, Buddhism was prominent in communities of merchants, who found it well suited to their needs and who increasingly established commercial links throughout the Mauryan empire.¹

“Merchants proved to be an efficient vector of the Buddhist faith, as they established diaspora communities in the string of oasis towns-Merv, Bukhara, Samarkand, Kashgar, Khotan, Kuqa, Turpan, Dunhuang- that served as lifelines of the silk roads through central Asia.

Asoka and the Mauryan Empire

The Maurya Empire reached its peak at the time of Emperor Asoka, who himself converted to Buddhism after the Battle of Kalinga. This heralded a long period of stability under the Buddhist emperor. The power of the empire was vast-ambassadors were sent to
other countries to propagate Buddhism. Greek envoy Megasthenes describes the wealth of the Mauryan capital. Stupas, pillars and edicts on stone remain at Sanchi, Sarnath and Mathura, indicating the extent of the empire.

Emperor Ashoka the Great (304 BCE-232 BCE) was the ruler of the Maurya Empire from 273 BCE to 232 BCE. Buddhist proselytism at the time of king Asoka (260-218 BCE), according to his Edicts. Ashoka reigned over most of India after a series of military campaigns. Emperor Ashoka’s kingdom stretched from South Asia and beyond, from present-day Afghanistan and parts of Persia in the west, to Bengal and Assam in the east, and as far south as Mysore.

According to legend, emperor Ashoka was overwhelmed by guilt after the conquest of Kalinga, followed which he accepted Buddhism as personal faith with the help of his Brahmin mentors Radhasvami and Manjushri. Ashoka established monuments marking several significant sites in the life of Shakyamuni Buddha, and according to Buddhist tradition was closely involved in the preservation and transmission of Buddhism. He used his position to propagate the relatively new philosophy to new heights, as far as ancient Rome and Egypt.

Graeco-Bactrians, Sakas and Indo-Parthians

Menander was the most famous Bactrian king. He ruled from Taxila and later from Sagala (Sialkot). He rebuilt Taxila (Sirkap) and Pushkalavati. He became Buddhist and remembered in Buddhists records due to his discussions with a great Buddhist philosopher in

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By 90 BCE Parthians took control of eastern Iran and around 50 BCE put an end to last remnants of Greek rule in Afghanistan. By around 7 CE an Indo-Parthian dynasty succeeded in taking control of Gandhara. Parthians continued to support Greek artistic traditions in Gandhara. The start of the Gandharan Greco-Buddhist art is dated to the period between 50 BCE and 75 CE.  

**Kushan Empire**

Kushan Empire under emperor Kanishka was known as the Kingdom of Gandhara. The Buddhist art spread outward from Gandhara to other parts of Asia. He greatly encouraged Buddhism. Before Kanishka Buddha was not represented in human form. In Gandhara Mahayana Buddhism flourished and Buddha was represented in human form. This tower was reported by Fa-Hsien, Sun-Yun and Hsun-Tsang. This structure was destroyed and rebuilt many times and remained in semi ruins until it ws finally destroyed by Mahmud of Ghazni in 11th Century.

**Hieun Tsang on the Dispersion of Buddhist sects in India**

Hieun Tsang (henceforth abbreviated as HT) remarks in his introduction to the account of the state of Buddhism in India that Buddhism at his time i.e. in the 7th Century A.D, was pure or diluted according to the spiritual insight and mental capacity of its adherents. The first split in the Sangha took place at Vaisali between the Sthaviras and Mahasanghikas. Both recognized the three Pitakas. The Mahasanghikas, however, added the

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fourth Pitaka known as the Vyakarana (prophesies of Buddha) (W.I. 103-6). The tenets of these sects kept them apart and became the subject matter of controversies among the sastra-matters of different sects. Each sect claimed to have intellectual superiority. There were “many noisy discussions,” but side by side there were also monks “sitting in silent reveries” (nisidana), strolling to and fro (cankrama) usually while circumambulating a stupa or temple, standing still (thana) or laying down (sayana). After such general remarks HT proceeded to give an account to the state of the religion in different placed, where he came across its adherents, mentioning the number of monks and monasteries, as well as the sects, to which they belonged. A brief synopsis is being presented here as per the peregrinations of the pilgrim within India.

The first country visited by HT in India was Udyana (=Ujjana) in Swat valley, corresponding to the four districts of Panjkora, Bijawar, Swat and Buniz situated on the north of Peshawar. The people of this place held Buddhism in high esteem and were reverential believers in Mahayana. There were formerly 140 monasteries with 18,000 monks. All these were in ruins and the number of monks was few. Fa-hien writes that though they were Mahayanists, they followed the Hinayana Vinaya rules. HT remarks that the monks could recite texts, but they did not comprehend the deeper meaning of the same. At this place there were 4 or 5 hamlets, one of which was known as Mang-Kil. About 200 li from Mang-Kil there was the Mahavana monastery; not far from this monastery was the Rohitaka stupa. At this place HT, came across five redactions of the Vinaya Pitaka, belonging to the five sects, viz., Dharmaguptaka, Mahisasaka, Kasyapiya, Sarvastivada and Mahasanghika.

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Taksasila, (modern Taxila in Pakistan). Its boundaries were as follows: in the north Urasa, in the east the Jhelum, in the South Simhapra, and in the west the Indus. The city has been identified by Cunningham with the ruins near shah-dheri (=Royal Residence), 12 mile north-west of Rawalpindi. Here have been found, among other objects, traces of at least 55 stupas, 28 monasteries, 9 temples, a copper-plate inscribed with the name ‘Taksasila’ and a vase with Kharosthi inscription. (For further details, see Sir John Marshall’s Guide to Taxila). He refers to Santaraksita and the Sautrantika teacher Kumaralabdha, who dwelt here formerly.

HT. visited this country twice once in 630 CE when he came to this country and again in 645 CE on his return journey. He saw numerous monasteries but all in ruins. The few monks he saw were all Mahayanists. The people were adherents of Buddhism. Emperor Asoka sent here his son Kunala for quelling disturbances and restoring peace to the region. The prince, however, was blinded through the machinations of his stepmother Tisyaraksita. His eyes were restored later by arhat Ghosa who was a physician and an occultist.

There is a tradition that the ruler of Taksasila was exceedingly rich, having nine crores of gold and silver coins. He was a contemporary of King Bimbisara, who invited him to meet Buddha. He came and took ordination as a monk, but unfortunately on his way back, he met with an accident and lost his life. He donated his vast wealth for the construction of stupas over Buddha’s relics to be distributed later by Emperor Asoka.

Simhapura from Taksasila H.T traveled south-east about 117 miles to reach this place. This country was a dependency of Kashmir. Cunningham (p. 142) identified its capital with Ketas, situated on the north side of the Salt Range. Near the south of the capital there was an Asoka stupa known as the Manikyala stupa, commemorating the sacrifice of his body by the Bodhi-stupa (i.e in one of the previous lives of Buddha) to save the Life of a tigress.

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8 Divyavadana, XXVI.
Near this stupa there was a monastery but it was deserted. HT. saw here Svetambara Jaina monks. He noticed one monastery, in which there were about 100 monks, who were all Mahayanists. From this place HT proceeded about 8 miles eastward to an isolated hill where also a monastery with about 200 monks, who were also Mahayanists, was Kashmir. On his way from Simhapura to Kashmir HT. came across several monasteries. At Huskara-vihara he spent the night. He was welcomed by the King of the place He lodged for one night in Jayendra-vihara (W.I. 259). The kind gave him 20 clerks to copy the manuscripts. HT. remained there for two years and devoted his time to the study of the Sutras and Sastras.  

Kashmir was variously known as Kapis, Nagar, Gandhara, and Udyana, Kapis (or Kipin) was formerly occupied by the Sakas Rsi Revata or Raivataks was converted here to Buddhism (W.I. 260) H.T, refers to Madhyandina, a disciple of Ananda, the missionary sent to this country after the Third Buddhist Council held at Pataliputra. HT. saw there 100 monasteries and 5,000 monks. On his way he crossed Uskara and Baramula (=Varaha-mulapura). Along with Madhyandina went 500 Arhats and 500 ordinary monks. Among the latter was one called Mahadeva of great learning and a subtle investigator of nama and rupa (= mind and matter). He was the sone of a Brahmana merchant of Mathura (W.I. 268). He committed the anantariya (deadly) sins. It is evident that he was mistaken for the Mahadeva who brought about the split in the Sangha in the Second Buddhist Council (vide above, p. 22). There was also another Mahadeva, who preached the Devadutasutra and was in influential abbot of Pataliputra (W.I. 269).

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The outstanding event that took place in Kashmir was the session of the Fourth Buddhist Council under the auspices of Emperor Kaniska in the 400th year after Buddha’s Mahaparinirvana. The emperor was puzzled by the different interpretations given by his spiritual teachers while he was studying the Buddhist texts, and so he wanted that the main object of this Council should be to record the various interpretations given of Buddha’s words by the teachers of different sects. It was at Arhat Parsva’s advice that the Emperor decided to hold the Council (W.I. 271).

HT. found in this country one monastery with 300 monks, but no mention is made of their sect. In one monastery he saw the image of Bodhisattva Avalokitesvara. He referred to Acarya Samghabhadra, a Kashmirian Sarvastivadin, who composed the Kosa-karikasstra in 25000 slokeas, and to Acarya Skandhila, who composed the Abhidharmavatarastra. He found here a Mahasanghika monastery also (W.I. 279).  

Punach. From Kashmir HT. traveled 117 miles north-west to reach this place. According to Cunningham (pp. 147-8), it was bounded on the west by the Jhelum river, on the north by the Pir Panchal range, and on the east and south east by Rajouri. In the 7th Century it was subject to Kashmir. HT. records that there were 5 monasteries in ruins. In one monastery there were only a few monks. No sect. is mentioned (W.I. 284).

Sakala (= Sangalawala Tiba; C. 212= Sagala of the Milindapanha). Cunningham traces (i) a modern town in the midst of the monastery inside the town. The low ridges of a rock have been identified by Cunningham with Mundapapura, which is still known as the land of the Madras. Ht. records that it was the capital of King Mihirakula. It was also known

\[10\] Ibid.
as the Yona country. This king wanted to study the Buddhist scriptures and requested the monks to depute a learned monk, but unfortunately the monks selected as Sramana, who was an attendant of the monks. For this, the king felt insulted, got enraged and became determined to exterminate Buddhism from his realm. At this time Baladitya, a Gupta ruler and a zealous advocate of Buddhism, rebelled against him and made him a prisoner, but at the request of his mother, he was released, but Mihrakula was later murdered by his brother, who then occupied the throne, was also a persecutor of Buddhism (W.I. 289). From Rajpura, HT. proceeded south-east to

Takka (Cheh-na= Taki or the Punjab between Vipasa on the east and the Indus on the west). According to Cunningham (p. 219), it was then the capital of the Punjab. It is 19 miles in direct line from Sakala. Its antiquity is proved by the find of a large number of Indo-Scythian coins at this site. Its history therefore goes back to the 1st century A.D HT. found here 10 monasteries with only a few believers in Buddhism (W.I. 286).

From Cheh-na (Takka) HT. proceeded to Chinapati-Bhumi or China-Bhukti identified by C Cunningham (p. 230) with Patti. This place was selected by Emperor Kaniska for the residence of his Chinese hostages, to whom according to the Chinese Commentator of HT’s life, he gave good treatment. HT. records that there were 10 monasteries but he does not mention the number of monks living nor their sect. The Chinese commentator of HT’s life therein furnisher us with the information that there was one monastery known as Tosasana (= pleasure-giving seat), in which dwelt the Sastra-master Vinitaprabha, who wrote commentaries on the Abhidharma texts. HT. stayed with him for 14 months to study the Abhidharma treatises (W.I. 291).
From the capital of Chinapati-bhumi HT. went south-east about 80 miles. In HT’s life the distance is said to be only 8 miles and reached Tamasavana. It was an isolated independent establishment. In the Divyavadana (p. 399) it is said to be the name of a monastery also. This monastery had 300 monks of the Sarvastivada sect. The monks observed the monastic rules strictly. The sastra-master Katyayaniputra composed here the Jnanaprasthana-sutra (W.I. 294).

From Tamasavana monastery HT. proceeded to Jalandhara, identified by Cunningham (p. 156) with Kangra. It was the name of a city as well as of the district. A former King of Mid-India Wu-ti (= Udita) met an Arhat and appreciated Buddhism. He gave the Arhat sole control of matters relating to monks without any distinction. He traveled all over India and erected stupas and monasteries at all sacred places. HT. found here 20 monasteries with 1,000 monks, who were either Hinayanists or Mahayanists but the number of Hinayanists was few. There was one monastery called Nagaradhana where HT. studied Abhidharma with Acarya Candravarma (W.I. 266-7). Cunningham (p. 129) adds that here an inscription, said to be of 801 CE, has been found, mentioning the name of the king of this place as Jaya Malla Candra.

From Jalandhara, HT. proceeded to Ku-Lo-To, identified by Cunningham (p. 162) with Kullu in the upper valley of the Bias. HT. found here an Asoka stupa and 20 monasteries with 1,000 monks mostly Mahayanists, as few being Hinayanists (W.I. 298).

Satadru (She-to-t’u-lo). From Ku-lo-to HT. traveled south over a high mountain and across a river for more than 116 miles to reach this place. Cunningham (pp. 166-7) identifies the place with Sar-hind (= Frontier of Hind) occupied later by Sairindhas of Sirind, i.e., Sarhind. Satadru was bounded by the Sutlez on the west and north and Tihara to Ambala on the
south and from Ambala to Simla on the east. HT. found here 10 monasteries with a few monks (W.I. 299).  

HT. proceeded from Satadru to Pariyatra (= Bairat), the capital of Matsya. The present town in 105 miles south-east of Delhi and 41 miles to the north of Jaipur (C. 391). HT. found here 8 monasteries with a few Hinayana monks (W.I. 300).

HT. then proceeded from Bairat to Mathura. This famous city was the capital of a large kingdom, lying between the districts of Bairat and Atranji, extending beyond Agra as far as Narwar and Seopuri on the south and the Sindhu river on the west. It included the present districts of Mathura with the small states of Bharatpur, Khiraoli and Dholpur, and the northern half of the Gwalior territory (C. 427-8). HT. found here 20 monasteries of both Hinayana and Mahayana schools. Fa-hien (pp. 44, 46) saw here 30 monasteries with 3,000 monks, 4 stupas of past Buddhas, and one stupa each for Sariputra, Mudgalaputra, Purna Maitrayaniputra, Upali, Ananda and Rahula and one hill-mound of Upagupta. The site of Upagupta monastery was Uru-or Rurumunda hill. The Monastery was built by two brothers, Nata and Bhata, which is, why it was also called Nata-bhata-vihara. Upagupta had a great success as a missionary (W.I. 307). Growse identified the Upagupta-vihara with Yasa-vihara in the Kankali-tila.

HT. saw here 20 monasteries with 200 monks, who were all diligent students of both Hinayana and Mahayana (W.I. 301). He refers to Fa-hien’s account of the stupas of the past Buddhas and the noted disciples of Gautama Buddha. He also noticed that the worship of the

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11 Ibid: 165.
stupas was continued as it was in Fa-hiem’s time. He refers to the cave-monastery where a monkey offered honey to Buddha.

Sthanesvara. Its northern boundary may be taken as a straight line drawn from Hari-ka-pattan to Muzaffarnagar near the Ganges, and its southern boundary is an irregular line drawn from Pak-pattan on the Sutlez, via Bhatner and Narnol, to Anupshahr on the Ganges (C. 379-83). (The name Sthanesvara is derived from Sthanu+Isvara = Mahadeva). It is said to be the scene of the epic battle of Kuruksetra, also known as Dharmaksetra. HT. records that at this place there were 3 monasteries with 700 Hinayana monks very probably of the Sarvastivada School (W.I. 314-7). 12

Kapittha. (Sen-ka-she= Sankasya) on the Iksumati river. Buddha, it is said, descended here from Traystrimsa heaven, 18 Yojanas south-east of Mathura midway between Piloshana and Kanauj (C. 425, 705). HT. speaks of 4 monasteries with 1,000 monks of the Sammitiya school. Within the wall of the monastery there were triple stairs made of precious substances, symbolizing the descent of the Tathagata from the trayastrimsa heaven. There was also an Asoka stone Pillar (W.I. 333-4, 338).

Matipura (= Madawar-C. 399, 401), a small district between the Ganges and the Ramganga river. There were 10 monasteries with 800 Sarvastivadins. Gunaprabha, author of the Tattvas-siddhi-satra or Tattva-sandesa-sutra which deals with Sarvastivada doctrines, dwelt here. He did not show reverence to Maitreya Bodhisattva (W.I. 323, 325). His contemporary was Devasena. Burnouf thinks that Gunaprabha was also known as Gunamati, teacher of Vasumitra of the Abhidharma-kosavyakhya, who had a dispute with a Sankhya

12 Ibid.
teacher, Sanghabhadra, the Kashmirian Vaibhasika teacher, died here. Another
contemporary of Samghabhadra was Vasubandhu, devoted to mystic doctrines, evidently
because he was also the author of the Vijnapti-matrata-siddhi of the Yogacara school (W.I.
322-4).

Brahmapura (near Matipura). Its another name was Barat-pattana or Lakkhanapura
and it was situated amidst the hills, north-east of Haridvara (C. 408). There were 5
monasteries but with few monks (W.I. 329).

Ahicchatra, capital of West Pancala near Ramgarh in Rohilkhand (C. 416). There
were 10 monasteries with 1,000 Sammiyia monks. (W.I. 332).

Virasana (Bhilsana) (C. 417), 8 miles to the north of Etah. Buddha delivered here the
Skandha-dhatu-sthana sutra. There were 2 Monasteries with 2,000 Mahayana monks (W.I.
332).

Kanyakubja (Kanauj) (C. 430-43). At the time of HT.’s visit the reigning king was
Harsavardhan with his capital at this place. He was a patron of Buddhism. There were 100
monasteries with 1,000 Hinayana and Mahayana monks. In Fa-hien’s time there were only 2
monasteries. It is therefore apparent that after Fa-hien’s time there was a great increase in the
popularity of Buddhism. Harsa reigned for 30 years and held quinquennial assemblies of
Buddhist monks. There were 3 monasteries with 5,000 Sarvastivada monks (W.I. 343-8).

Govisana (or Kashipur). On its north was Brahmapura, on the west Madawar and on
the south and east Ahicchatra. It corresponded to the modern districts of Kashipur, Rampur
and Pilbhit. (C. 411-12). There were 2 monasteries with 100 Hinayana monks (W.I. 330-1).
Srughna (= Sugh). It is 50 miles from Sthanesvara, wherefrom HT. reached this place. (C. 394). There were 5 monasteries and about 1,000 monks, the majority of whom were Hinayanists. The monks were learned and lucid expounders of abstract doctrines. Many monks came to them for having their doubts revolved by them. (W.I. 318).

Navedevakula (at present Nohbatganj) on the eastern bank of the Ganges (C. 438). HT. traveled about 16 miles south-east from Srughna to reach this place. There he saw 3 monasteries with 500 Sarvastivada monks. There were enclosed within a wall with separate gates for each vihara (W.I. 352,361). It was 20 miles south-east of Kanauj.

Ayodhya. From Navadevakula HT. traveled about 100 miles and crossed the Ganges to the South to reach Ayodhya. C. (p. 438) furnished us with the following information:

“From Kanauj the two Chinese pilgrims followed different routes, Fa-hien having proceeded direct to Sha-chi (Ayodhya, near Fyzabad on the Ghagra) while HT. followed the course of the Ganges and proceeded 21 miles to the south to the forest of Holi, where were several stupas erected on spots where Buddha had taken his seat. There were 100 monasteries with 3,000 Hinayana and Mahayana monks. Here, in an old monastery known as the Saptadasa-bhumi-sastra as also the Sutralankarata and Madhyantavibhaga-taka (edited partially by Prof. Vidhusekhar Sastri) and fully by the Japanese scholars”.

Asanga at first was a follower of the Mahisasaka school, his brother Vasubandhu joined the Sarvastivada (later Vaibhasika) school. His third brother was Buddhaisima. Asanga became a Mayayanic Yogacarin and converted Vasubandhu to that school. Vasubandhu developed the Yogacara philosophy further and started the Vijnaptimatrata
philosophy. This change took place when Vasubandhu heard the Dasabhumikasutra from a student of Asanga.

Hayamukha, north of Ayodhya across the Ganges. C. (p. 444) prefers Tod’s identification with Baiswara bounded by the Ghagra river on the north and the Jumna on the south. HT. states that there were 5 monasteries with 1000 monks of the Sammitiya school. Here formerly resided Buddhadasa, author of the Maha-vibhasa-sastra but the Chinese pilgrims do not mention his name (W.I. 359)

Prayaga (Allahabad) at the junction of the two rivers, Jumna and the Ganges. HT. saw here only two monasteries with few monks. He refers to Harsavardhan and his quinquennial assemblies that were held here (W.I. 361).

Kausambi (Village Kosam, near Allahabad). C. (pp. 448-455) writes that it was one of the most celebrated places in ancient India. It is mentioned in the Ramayana. The story of King Udayana of Kausambi is referred to in Kalidasa’s Meghaduta. The distance from Prayaga to Kausambi is 38 miles. The present ruins consist of a huge fortress with an earthen rampart. HT. saw here 10 monasteries but these were mostly in ruins. There resided, however, 300 Hinayana monks. With in the palace of the king there was a temple enshrining Buddha. Here in Ghositaraman formerly arose Vasubandhu, who composed the Vijnaptimatratasiddhi. It was translated into Chinese by Gautama-prajnaruci in 520 A.D. and then by Paramartha in 560 and the third by H.T in 661. This treatise refuted the existence of both matter and mind. In other words, it envisages the unreality of phenomena and consequently of sense-perceptions, apart from the thinking principle, the eternal mind (cijnaptimatra) unmoved by changes and unsoiled by error (W.I. 371). HT. remarks that at Kausambi Buddhism, as foretold by Sakyamuni, would ultimately cease to exist. Watters
comments on this remark that in the Mahamaya-sutra, Buddha predicted that at the end of
1500 years after his demise, a bhiksu would kill an arhat and the disciples of the arhat would
avenge it. This trouble would bring about the end of the religion at the time mentioned
above.

Kasapura, (Kasupura, C. 456): Kajapura, Kusabhavanapura, named after Rama’s son,
later known as Sultanpur). It is surrounded on the three sides by the river Gomati (Gumti)
(C. 459). HT. reached the place from Kausambi after crossing the Ganges. Here were the
ruins of an old monastery, in which resided Acarya Dharmapala, who defeated the heretics in
disputation.

Visoka (=Visakha, Saketa). The story of Visakha is related in the Pali texts. She was
the daughter of the rich Dhananyana setthi, who had emigrated there from Rajagrha (C. 462-
3). Here were 20 monasteries with 3,000 Sammitiya monks. In one monastery resided
Devasarman, who lived 10 years after Buddha’s demise and wrote a treatise, denying both
ego and non-ego. There was here another arhat called Gopa, who wrote a treatise on the
sastra on the essential realities of Buddhism, affirming the existence of both ego and non-
ego. The opposite views of the two teachers led to bitter controversies. This treatise formed
one of the six padas of the Jnanaprabhanasutra of the Sarvastivadins or the Vaibhasikas. The
Sautrantikas did not regard this text as canonical (W.I. 375).

Sravasti (Savatthi, at present Set Mahet). It is 85 miles from Visoka, a Sub division
of Uttar Kosala in Gonda District. The territory of Sravasti comprised all the countries
between the Himalayas and the Ghagra river (C. 474). It is one of the most celebrated centres
of Buddh, as Gautama Buddha resided here for the 14th vassa (rainy season retreat) and
subsequently for all the vassas after the 19th vassavasa (vide my EMB. (1941) I, p. 145 fn).
Buddha exhibited here the miracle of an earthquake limited to a circle defined by him. (Cf. Gilgit Manuscripts, vol. III, p. 163: Sravastyam mahapratiharyam vidarsitam bhavati). Here was Jetavanavihara built by Anathapindika Setthi (W.I. 377. 401).  

Kapilavastu, the birth-place of Gautama Buddha. It is situated about 85 miles south-east from sravasti. C. (p. 475) identifies it with Nagar in the northern district of Oudh beyond the Ghagra river and therefore in Kosala. The monasteries were in ruins. Only in one monastery, however, there were 300 Sammitiya monks (W.II. 1).

Ramagrama was a famous place between kapilavastu and Kusinagara, identified by C. (p. 482) with Deokali. It is now in ruins (W. II. 20f).

Kusinagara (md. Kasia), the site of mahaparinibbana of Gautama Buddha. It was a wild forest in HT’s time (W. II. 26f).

Varanasi. The People of this place were wealthy, well-behaved and esteemed in learning. The majority of the people believed in Saivism, Vaisnavism, etc. There were many ascetics practicing austerities. There was an Asoka stupa, in front of which was a polished green stone, clear and lustrous like a mirror, in which the reflection of Buddha could be constantly seen (W. II. 48).

About two miles from here, there was the Deer-park (mrgadaya, Sarnath) with a monastery, divided into eight sections and enclosed by a wall. There was also a temple of

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Buddha very high with eight niches, in which were placed images of Buddha. In the monastery there were about 1500 monks of the Sammitiya school (W. II. 48).

Yuddhapati (Chan-chu) identified by C. (p. 503) with Ghazipur, which was on the Ganges, about 50 miles to the east of Banaras. Here were about 10 monasteries with 1,000 Hinayana monks (W. II. 29).  

Vaisali (W. II. 63). After crossing the Gandak, Ht. traveled about 25 miles to reach Vaisali, identified by C. (p. 507) with Besad (Raja Visal-ki Garh,) the reputed founder of Vaisali. Buddha visited the place and said, ‘How beautiful, O Ananda, is the land of Vrjis.’ The people of Vaisali were also known as the Licchavis. Here lived the famous danseuse, Amrapali, who later on became a nun. Near the site, Vimalakirti wrote the Vimala-kirti-sutra (W. II. 65).

The present name of Vaisali is Tirhut (Tirabhukti, mentioned in a 12th century ms). Tirhut is the ancient Videha (C. 718). It was the site of the Second Buddhist Council. Here HT. found only one monastery with a few Sammitiya monks. About half a mile to the north of the monastery Buddha stopped in his last journey to Kusinagar, identified by C. (p. 493) with Kasia near Gorakhpur.

Svetapura. HT. traveled about 13 miles from Vaisali to reach this place, where he found a monastery with a few Mahayana monks (W. II. 79).

\[14\] Ibid.
Vrji (= Vajji). It is identified by C. (pp. 509, 512) with modern Tirhut. HT. traveled about 13 miles from Vaisali to reach this place. At the time of Buddha, the Vajjians were divided into eight clans (attha-kulas), viz., Licchavis, Vaidehis, Tirabhuktis, and others. HT. found here 10 monasteries with both Hinayana and Mahayana monks (W. II. 81).

Nepal. HT. traveled about 245 miles from vrji over a mountain to reach this valley. There were about 2,000 monks of both the Yanas. The rulers of the country were Licchavis and some of them were eminent scholars of Buddhist literature. At HT’s time it was a dependency of Tibet (W. II. 83-85) C/ (516-7) writes that the Raja of Nepal was a Ksatriya of the Amsuvarman race.

Magadha. HT returned from Nepal to Vaisali and therefrom reached Kusumapura, ancient capital of Magadha. The capital was in ruins. At this time the new capital was Pataliputra, ‘Palibothra’ of the Greeks. (C. 516-20).

While speaking of Magadha, the scene of Buddha’s early activities, the pilgrim became enthusiastic and recounted several legends and episodes, many of which he must have learnt from the Chinese version of the Divyavadana. Some of these are:-

Legend of Asoka’s Hell. In this Hell as Sramana was taken for being put to death. The Sraman sought a few moments respite, within which he became an Arhat. When he was put in the cauldron placed over blazing fire, the fire turned into a pool of cool water with lotus flowers, on one of which the Arhat was found seated in composure (cf. Divyavadana).

Erection of stupas by Asoka on the relics of Buddha’s earthly remains, in accordance with the advice of his spiritual adviser, Ven. Upagupta. Kukkutaraman monastery situated in
the south-west of Pataliputra, in which a large number of monks, including Pindola Bharadvaja, who is believed to have seen Buddha, were maintained by Asoka. Kapotavihara with 200 Sarvastivada monks. Tiloshaka or Tiladaka monastery, a rendezvous of scholar-monks. There was a temple with an image of Buddha, flanked by Avalokitesvara on the right and the goddess Tara on the left. The images were made of Bronze. A monastery built in honour of Acarya Silabhadra, a scion of the royal family of Samatata. The Acarya was very keen for learning and traveled over many countries throughout India. At last, he was ordained by Dharmapaa, a Mahayanist, and received the necessary instruction from him (W.II. 109). A temple with images of Bodhisattvas, Avalokitesvara and Maitreya. A monastery erected by King Baladitya’s son at Nalanda, where dwelt Acaryas Dharmapala, Gunamati, Sthiramati, Prabhamitra, Jinamitra, Jinacandra and Silabhadra. A temple at Bodh-Gaya known at the Mahabodhi Sthavarama built by a king of Ceylon, in which resided 1,000 Mahayanist Sthavira monks.

Hiranyaparvata (= I-lan-na-fo-to) identified by C. (p. 346) with the district of Monghyr. It was bounded on the north by the Ganges; on the south by a forest-clad mountain as far as Parasnath Hill near the junction of the rivers Burakar and Damodar. There were two monasteries with 1,000 monks of the Sarvastivada school. There was a stupa of Srona Vimsatikoti. Here Yaksa Bakula was overcome by Buddha (W.II. 178-9).

Campa identified by C. (p. 477) with Bhagalpur. There were 10 monasteries with Hinayana monks. (W. II. 181). Kajangala (or Kajughira, Ku-chu-wen-k’i-lo) identified by C. (p. 548) with Kankjol (modern Rajmahal). There were 6 or 7 monasteries with 300 monks (W. II. 183).
Pundravardhana (or Pandravardhana) identified by C. (p. 549) with Pabna (Bengal). There were 20 monasteries with 8,000 monks of both Hinayana and Mahayana schools. In Poki-sha monasteries there 700 Mahayana monks. Here Digambara Jainas were numerous (W. II.184). 20 li to the west of the capital there was a magnificent Buddhist establishment known as Po-shi-po, which had spacious halls and tall storeyed chambers. There were 700 monks of the Mahayana school (W. II.184).

From Pundravardhana HT. traveled 150 miles across the river Brahmaputra to reach Kamrup, an extensive valley of the river together with Kusa-vihara. The valley was divided into three districts: Sadiya, Assam proper and Kamrup. According to C. (p. 572) Kamrup was included in Eastern India, which comprised the Delta of the Ganges, Sambalpur, Orissa and Ganjam. HT. divided the province into six kingdoms: Kamarupa, Samatata, Tamralipti, Karna (or Kirana) – suvarna, Odra (Orissa) and Ganjam. The order of HT.’s arrangement will be followed in this account. 15

Kamarupa (mod. Assam). It enlightened ruler at HT.’s time was King Bhaskaravarman, Iwho though a Brahman, took interest in Buddhism and treated the accomplished Sramanas with due respect (W.II. 185-6 ). He invited HT. to pay a visit to his country.

Samatata (Jessore). It comprised Gaudadesa (Malda), Pandua and Mahasthana, 7 miles north of Bogra (C. 724). There were 30 monasteries with 2,000 monks of the Sthavira school. The king was an enthusiastic adherent of Buddhism (W. II. 187).

15 Ibid.
Tamralipti near an inlet of the sea. It was bounded on the west by the Hooghlly river; on the north by Burdwan and Kalna up to the bank of the Kasai river (C. 577-8). There were 10 monasteries with more than 1,000 monks (no sect mentioned) (W.II. 189).

Karna (Kirana) Suvarna. It lies to the north-west of Tamralipti and the same distance to the north-east of Orissa. A number of brihes like the Santhals lived there (C. 575-7). Here were 10 monasteries with 2,000 monks of the Sammitiya school. There were also three monasteries in which the followers of devadatta resided. They abstained from drinking milk, according to Devadatta’s restrictions. There was a magnificent monastery at Raktamrttika (Rangamati).

There were 100 monasteries with several Mahayana monks. The kind himself coied a text entitled Ta-fang-kuang Fo-hua-yen-ching (=buddhavatamsaka-Mahavaipulya-sutra) see my Aspects of Mahayana Buddhism, p. 42). He sent this text to the Chinese Emperor in 795 A.D. The text was translated into Chinese by Ven. Prajna of Kipin (Kashmir) (W. II. 193-6).

Kalinga. According to the Digha Nikaya (II, p. 167, 235; Jataka II. P. 367) its capital was Dantapura on the Godavari river (C. 593). The name was derived from a stupa on Buddha’s tooth-relic. Its modern capital is Rajamahendri on the Godavari river (C. 591 f). There were a few monasteries with 500 monks of the Mahayanist Sthavira School, but the term “Mahayanist” does not appear in the “Life of HT”. In a Tantrik Sutra, Buddha is said to have made the forecast that Kalings would be one of the 12 countries where “perfection could be attained”. (W. II. 198).

Daksina Kosala, north-west of Kalinga, identified by C. (p. 520) with Berar (Vidarbha). The kind was a Ksatriya but a Buddhist in faith and was noted for benevolence.
There were 100 monasteries with 10,000 Mahayana monks. Nagarjuna resided here for some time. He was met here by Ven. Aryadeva of Simhala. HT. refers to Nagarjuna’s Epistle to kind Satavahana, available in Tibetan and translated into English by Prof. Wenzel in the JPTS. 1885 (W. II. p. 200, also. P 204).

Andhra, south of Daksina Kosala, C. (pp. 603, 605) identified it with modern Telingana. There were 20 monasteries with 3,000 monks (sect not mentioned). It was the centre of the logician Dinnaga, who was born in Simhavaktra, a suburb of Kanci in the South. He joined the Vatsiputriya school. Expelled from the community by his teacher, he joined the Sarvastivada school of Vasubandhu. He resided for some time in Bhorasaila in Orissa. Very often he resided in Acara Monastery in Maharashtra. He was a contemporary of the famous poet Kalidasa. He composed the Arya Prajnaparamitavirana, translated into Tibetan by Triratnadasa. He gave up Hinayanism and devoted by himself to the study of Mahayanism (W. II. 212, 214).  

Dhanakataka (= Dharanikota) where are the famous Amaravati and Jaggayyapeta stupas. Ayaka Pillars at Nagarjunikonda were the gift of king Madhariputa Siri Virapurisadatta (= Mathariputra Sri Virapurusadatta ) of the Iksvaku dynasty (Ep. Indica, XX. p. 2-3) of the 3rd or 4th century A.D. The subsidiary structures of the stupa were made by Camtasiri, sister of King Siri Camtamula and later probably mother-in-law of king Siri Virapurisadatta (See above p. 63). C. (p. 596) writes that Amaravati was about 70 miles south of Rajamahendri. There was a high mountain called Brahmagiri, from which King Satavahana hewed out a pavilion of five storeys for the residence of Acarya Nagarjuna. Fa-hien also noticed it and called it the Pigeon monastery. HT. states that monks of this country

16 Ibid.
were Mahasanghikas, whose Abhidharma treatises were studied by him with two monks, whom he in turn taught the Mahayana scriptures. He refers to the Purvasailas and Aparasailas, who formed one establishment.

In this connection HT. refers to the Sastra-master Bhavaviveka, mentioned by Candrakirti, the commentator of Nagarjuna’s Madhyamaka-Karika. He was a native of South India (Malayagiri). His disciples lived during the period between Nagarjuna and Dinnaga. Bhava-viveka is said to be the author of the Prajna-pradipa-sastra and Tarka-jvala. Schiefner restores the name Prajnapradipa-mala-madhyamika-vrtti (W. II. 214-24).

Culiya (= Culya or Cola country). C. (p. 626) identifies it with Karnul district, which is north-north-west of Kancipura and 100 miles to the west-south-west of Dharanikota. Tanjore was the capital of the country.

Dravida and its capital was Kancipura (Conjeevaram) on the Palar river (C. 626). It was a seaport of South India often used by the boats sailing to and from Ceylon. Here were 100 monasteries with 10,000 monks of the Sthavia school. It is the birth place of Dharmapala, who wrote treatises on etymology, logic and metaphysics of Buddhism. HT. states that out of sheer curiosity for learning the Brahmanic Yoga-sastra, he studied them but found that these were not of that high standard as he had heard them to be from Silabhadra. During the pilgrim’s stay at Kancipura, about 300 monks arrived there from Ceylon, which country they quitted on account of political disturbance consequent upon the death of the ruling king. On the basis of this information C. (p. 628) calculates that HT. must have arrived at Kancipura about the 30th July, 639 A.D, as according to Turnour’s list of the kings of Ceylon, Raja Buna Mugalan was put to death in 632, (W. II. 226).
Malayakuta, identified by C. (p. 622) with the modern districts of Tanjore and Quilon. Madura is its present capital. This country is also known as Malayalam or Malabar (C. 629). It extends up to the Kaveri river. HT. traveled about 500 miles south from Kancipura to this country. Here he saw the remains of many monasteries, one of which was built by Mahinda, son or brother of Emperor Asoka. He found here only one monastery with a few monks. On the east there was the Potalaka mountain, said to be the favourite resort of Bodhisattva Avalokitesvara. Near by there was a seaport from which Bodhisattva Vajrabodhi sailed to China.

From Dravida HT. turned northwards and came to Konkanapura, identified by C. (p. 633) with the whole coastline from Bombay to Mangalur. In the 7th Century, the northern half of this territory was ruled by the powerful Calukyas of Maharastra. This place was bounded by Dravida on the south, Dhanakataka on the east, Maharstra on the north, and the sea on the west. The pilgrim saw here one temple with the image of Avalokitesvara. In another temple he saw a similar image about 70 feet high. He stated that Dinnaga stayed here for some time. There were 100 monasteries with 10,000 monks of either Hinayana or Mahayana school. There was also a temple with a sandal-wood image of Bodhisattva Maitreyya, said to have been made by Srona Vimsatikoti, of whom also there was a sputa (W. II. 239).

Maharastra, identified by C. (p. 635) with the area bounded by Malava on the north, Daksina Kosala and Andhra on the east, Konkana on the south and the sea on the west. The king was Pulakesi. HT. traveled about 400 miles from Konkanapura to reach this place. Its capital was Paithan or Pratisthana in the 7th century. The pilgrim found 100 monasteries herewith about 5,000 monks of both Hinayana and Mahayana schools. In an old monastery there was an image of Avalokitesvara. In a monastery built by Achelo (Acara) of Western
India, there was a temple with a stone-image of Buddha, 70 feet high, Dinnaga stayed here for some time (W. II. 239).

Broach (or Bharukaccha). It is about 250 miles from Paithan (C. 634). Here the pilgrim saw 10 monasteries with 300 monks of the Mahayanist Sthavira school (W. II. 241). C. (p. 374) states that it was also called Bharoch (Bhrugukaccha).

Malava According to C. (p. 562), it lies south-east of the river Mahi, about 333 miles to the north-west of Broach. In short, it is the tract of the country lying between Ujjain and Cutch; on its west and east were Gurjara and Bairat respectively, on the north was Valabhi and on the south was Maharastra. HT. writes that the two countries, which esteemed Buddhism and encouraged the study of the Buddhist scriptures were Magadha in the north-east and Valabhi in the south-west. In Malava there were many monasteries and no less than 20,000 monks of the Sammitiya school. Sixty years before H.T’s visit, it was ruled by a king called Siladitya, who was a staunch Buddhist. By the side of his palace, the king had built a Buddhist temple artistic in structural and rich in ornamental works. In the temple there were seven images of Buddha. HT. refers to the legend about the controversy of Bhiksu Bhadraruci with a Brahmin disputant, who was defeated in a disputation (W. II. 242).

Atali, 50 miles to the north –west of Malwa (C. 564). There was only one Deva-temple, but no Buddhist monastery, nor any monk (W. II. 243). Kheda (or Kaira=Ki-ta). C. (p. 565) thinks that the district of Kaira extended from the bank of the Sabarmati on the west to the great bend of the Mahi river on the north-east, and to Baroda in the south. Dr. Fleet would identify the place with Cutch (modern Kach). The pilgrim found here 10 monasteries with more than 1,000 monks, who were followers of either Hinayana or Mahayana school (W. II. 245). HT. divided Western India into three states: Valabhi, Gurjjara, and Sindh.
Valabhi (or Balabhadra= Fa-la-pi). It is situated on the eastern side of Gujrat between Ahmedabad and Cambay. It is the extreme western division of Malwa also known as Surastra. HT. found here 100 monasteries with 6,000 monks of the Sammitiya school. Its reigning king was a Ksatriya called Dhruvabhatta, a newphew or son-in-law of Siladitya, the reigning kings of Kanauj (Kanyakubja). Dhruvabhatta was a believer in Buddhism. Not for from his capital was a large monastery erected by Acala, in which Acaryas Gunamati and Sthiramati resided some time and composed their valuable treatises. (W.II.246).

Anandapura. It was about 117 miles orth-west of the city of Valabhi. C.(P.565) identifies it with the triangular tract lying between the mouth of the Banas river on the west and the Sabarmati river on the east. HT found here 10 monasteries with, 1000 Sammitiya monks (W.II.247).

Surastra(Surat). C. (p.372) writes that its capital was at the foot of the Ujjayanta Hill (another name of Girnar) in the city of Junagarh (= Yavana-gad) 80 miles to the west of Valabhi. Here are the inscriptions of kings Rudradaman and Skandagupta. HT. found 50 monasteries here with 3,000 monks of the Mahayanist Sthavira school (W.II. 248).

Ujjeni(-Ujayan, also Ujjayini, capital of A?vanti province. According to C(p.560-1) it was bounded on the west by the Chambal river, on the north by the kingdoms of Mathura and Jajhoti, on the east by Mahesvarapura and on the south by the Satpura Mountains running between the Narbada and the Tapti. HT. found here several monasteries but most of them were in ruins. Only 3 or 4 were in a state of preservation with about 300 monks of both Hinayana and Mahayana schools (w.II.250,351).
Jajhoti (=Chi-chi-to). Identified by C. 550-1) with the district of Bundelkhand. Its capital was Khajuraho. The name Jajhoti is derived from, Yajur-hota, an observance of the Yajurveda. There were many monasteries but only a few monks. The king and the people were believers in Brahmanism. The king, though a Brahmana, patronized Buddhism (W.II. 251).

Mahesvarapura. C. (p.560) identifies it with Mahismatipura on the upper Narbada. Its boundaries roughly extended from Dumoh and Leoni on the west to the sources of the Narbada on the east. The people were non-Buddhists and so was the king (W.II.250).

HT. went back from Mahesvarapura to Guchala (Gurjjara, north-west of Surashtra), crossed the Sindhu (Indus) river and reached (W.II.252).

Sindh. C.(pp.285f). writes that Sindh comprised the whole valley of the Indus from the Punjab to the sea, including the delta and the island of Cutch. In the 7th Century Sindh was divided into four principalities. Viz, Upper Sindh, Middle Sindh, Lower Sindh and Cutch.

Upper Sindh comprised the present districts of Kach-Gandava, Kahan, Sikarpur and Larkana to the west of the Indus, and to the east the districts of Sabzalkote and Khairpur. In the 7th century its capital was Vicalapura (Pi-chen-po-pu-lo).

Middle Sindh comprised the districts of Sehwan, Hala, the northern parts of Haidarabad, and Umarkot.
Lower Sindh or Lar district or the district of Pitasila included Patala or Nirunkot in Haidarabad. Nirunkot was situated on a hill. Pitasila was a rock, a long flat-topped hill on which was situated Haidarabad.

The fourth province was Cutch identified by C. with also near Bhakar on the Indus (c.320-346). HT. writes that the people of the place were firm believers in Buddhism. There were several monasteries with 10,000 monks of the Sammitiya school. The king also had faith in Buddhism. Upagupta, it is said, often visited the place (W.II.252-3).

Mulasthanipura (Multan) in the north of Sindh. It was the southern province of the Punjab. To the east of Multan was the River river (C.273). HT. (W. II. 224) mentions that here was a magnificent temple of Surya-deva. There is no mention of Buddhism.

Parvata (Po-fa-to). Prof. S. N. Manjumdar Sastri (p. 687) identifies it with a place about 116 miles north-east of Multan. HT. writes that here were 10 monasteries and 1,000 monks of both Hinayana nad Mahayana schools. Acarya Jinaputra composed the Yogacaryabhumī – sastra here and acaryas Bhadraruci and Gunaprabha were ordained. The monasteries were in ruins. It was here that HT. studied the Sammitiyamula-abhidharmasāstra (cf. Nanjio 1272). W.II. 255). 17

Adhyavakila (or Audumbara = A-tien-p’o-chin-lo). C. (p. 346-7) thinks its to be an alternative name for the fourth province of Sindhi, i.e. Cutch (see above). HT. writes that its capital was on the Indus river near the sea. There were 80 monastereis with 5,000 monks, mostly of the Sammitiya school. (W. II. 256).

17 Ibid: 205.
Gurjjara (= Ku-che-lo). According to C. (p. 357) it was 300 miles to the north of Valabhi or 467 miles to the north-west of Ujjain. Its capital was Balmer (Pi-lo-mi-lo). HT. writes that there was only one monastery with 100 monks of the Sarvastivada school. The king, a scholar, was a believer in Buddhism and a patron of exceptional abilities. (W. II. 249).

Avantaka (= A-fan-t’u). Watters (p. 261) suggests that it must have been a locality from which the Sammitiyas were alternatively known as Avantakas. C. thinks that it was Middle Singh (See above). HT. writes that here were 20 monasteries with 3,000 monks, the majority of whom were Sammitiyas. (W. II. 259).

HT. traveled about 150 miles from Avantaka to rach. Varana. It is identified by C. (p. 97) with the district of Banu. HT. writes that there were many monasteries, though they were mostly in ruins. There were, however, 300 monks, who were all Mahayanists. (W. II. 262).

This is the last place from which the pilgrim returned to his country across the Himalayas. 18

18 Ibid: 551.