“Little Vehicle to Great Vehicle”: Ancient Rajasthan into Buddhist Culture

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The present work attempts at a reconstruction of the development of Buddhism in Rajasthan with its geographical, chronological perspective and also with reference to the philosophical development of the Buddhist faith. It traces the gradual transition of the primitive Bhikkhu Sangha from a wandering sect to tantric Buddhism. Excavations at different places in Rajasthan yield different types of antiquities which have been associated with definite Buddhist faith in ancient Rajasthan. Mainly archaeological, epigraphical and scriptural sources are used to trace the transition from ‘early Buddhism’ (Theravada) to the ‘Great vehicle’ (Mahāyāna).

Looking at ‘Ancient Rajasthan into Buddhist Culture’ there is a need to understand the doctrine of Theravada and Mahāyāna within the process of the historical development of Buddhism. From the parinirvāṇa of the Buddha, to the sack of Nalanda (approximately 1200 A.D.), Indian Buddhism passed through three great phases of development traditionally known as Theravada, the Mahāyāna and the Vajrayāna, each with its own characteristics and spiritual ideas that incorporated certain modification and extensions.

The Theravada, ‘way of the Elders’, is so called because it teaches the attainment of salvation for oneself alone (arahantship). Its spiritual ideal is embodied in the austere figure of the Arhat, a person in whom all craving is extinct, and who will no more be reborn. While mindfulness, self-control, equanimity, detachment and all the ascetic virtues are regarded as indispensable; and emancipation (moksa) is attained through insight into the transitory (anitya) and painful (dukkha) nature of conditioned things, as well as into the non-selfhood (nairatmyata) of all the elements of existence (dharma), whether conditioned or unconditioned - the Theravada system insists upon the necessity of the monastic life. It tends to identify the spiritual life. The laity simply observe more elementary precepts, worship the relics of the Buddha and support monks, by which merit (punya) is accumulated and rebirth in heaven assured.

As for the difference between Buddha and Arhat, it is only a matter of relative priority and posteriority of attainment, and of relative extent of supernormal powers.

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1 This paper has been presented in International Seminar, organized by Archaeological survey of India, New Delhi on Archaeology of Buddhism in Asia held at New Delhi (17-19 February, 2012), and was later edited by Dr. Dion Peoples, who removed the disparaging term of Hinayana and replaced every instance with Theravada, in line with the proclamation in 1950, by the World Fellowship of Buddhists’ decision on the issue.

2 The objective of the paper is not to discuss or evaluate the philosophical aspects of Buddhism therefore this is a brief survey of both the sects of Buddhism with their cross-interaction. T.H. Hendly’s report Buddhist Remains Near Sambhar; Gen. Cunningham’s excavation reports on Bairat, Kholvi, Dhamnar etc; Dayaram Sahni’s excavation report on Bairat; Rajasthan contribution to Rajasthan and Rajasthan Ke Baudha Smarak by Satya Prakash; Heritage of Buddhism (With reference to Rajasthan by Dr. C.L. Sharma); an article: Some Buddhist antiquities and monuments of Rajasthan by Dr. R.C. Agrawal have brought sufficient light on this topic: One very important unpublished Ph.D. thesis “Buddhism in Rajasthan and North Eastern Part of Gujarat: An archaeological perspective” by Dr. Rajendra Yadav, submitted under the supervision of Dr. Lalit Pandey of Rajasthan Vidyapeeth, Udaipur, also covers archaeological findings. They also presented the archaeological survey of Buddhist finds in Ancient Rajasthan. Besides this, sculptural and epigraphical findings are also useful to trace the different doctrinal aspects of Buddhism in Ancient Rajasthan. I hereby am able to get the opportunity to present this paper because the reassessment of archaeological findings can be mapped to scriptural descriptions available. I hope reexamining archaeological findings from Ancient Rajasthan will contribute to drawing the transition of Buddhism, i.e., the Theravada, the Mahāyāna and the Vajrayāna and perhaps open further research.
The contents of the Pali-canon represent the culmination of Theravada thoughts and paved the way for transition/conversion to a later ‘yâna’. The Mahâyâna, ‘great vehicle’, is so called because it teaches salvation for all. Predominantly devotional and metaphysical in character, its advanced ideal is the Budhisattva, the heroic being who practices ten perfections (pâramitâs) throughout thousands of lives and aspires to the attainment of Buddhahood for the sake of all sentient beings.

The Vajrayâna, the ‘diamond vehicle’, in so called because, like the irresistible vajra meaning both thunderbolt and diamond, it immediately annihilates all obstacles to the attainment of Buddhahood. It is pre-dominantly yogic-magical in nature and its ideal is the Siddha, a man who is in so much harmony with the cosmos that he is under no constraint whatsoever and as a free agent is able to manipulate the cosmic faces both inside and outside himself.3

Theravada and Mahâyâna may be regarded as representing two tendencies, one centripetal and other centrifugal, in the teaching of the Buddha. While the first prevents disintegration, the second preserves from petrifaction; but in the history of Buddhism we see the constant interplay of these two tendencies each of which exists in a subordinate manner within the sphere of influence of the other.4 An archaeological survey of the Buddhist culture in ancient Rajasthan will throw sufficient light on the maintenance of a balance between the literalizing and liberalizing influences which the Theravada and Mahâyâna respectively constitute the Dharma. In spite of the various sects of conservative Buddhism, the worship of stupas developed outside the Sangha, independent of the sects. Many stupas, temples, cave temples were established by believers of Theravada; also, popular symbols, beliefs, customs were also adopted by Buddhist over all periods and regions. Even the origin of the figural representation of the Buddha is investigated in art activities in Gandhâra where the Sarvastivâda-sect was prominent; it is noteworthy that early Mahâyâna also concentrated on the recitation of their scriptures.

In the period of Buddha and after the parinirvâna of Buddha, Buddhism was a great religious order. In spite of the spread of Buddhism we do not have any [certain] archaeological evidence related to Buddhism from the sixth or fifth century B.C.; but we do have several literary pieces of evidence of Buddhist shrines or places in different parts of India before the Mauryan Period. Buddhist texts throw a flood of light on the missionary tours of Buddha, journeys of other wandering teachers with their dwelling places. We do have many references of making vihâra, chaitya in Buddhist literature but earliest architectural evidence in India are mainly related to Maurya emperor Aûoka who [after his conversion] was undoubtedly a staunch Buddhist who erected eighty four thousands viharas in eighty four thousand cities throughout India.5 Further he collected the relics of Buddha from the stupas where available and re-enshrined them in those viharas. During the period of Aûoka, many inscription, pillars, stupas, Viharas were built in Majhimdesha (the middle-regions of what is now central-India), which includes Uttar Pradesh, Bihar, Bengal, Haryana, Madhya Pradesh and some parts of Rajasthan. Rajasthan was also in the sway of Aûoka’s mission to spread Buddhism.

Differences with regard to some minor points of discipline appeared in the Buddha’s lifetime as in evident from the Pali cannon6 and sectarian divisions in the

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4 Sangharakshita, A Survey of Buddhism: Its Doctrines And Method Through The Ages; Motilal Banarasidas, Delhi, 2006, p. 81
5 From the Mahâvagga (ed. Jagdish Kashyap, Nalanda Devangri Pali Series, Nalanda - 1956, p. 38). We learn that King Bimbisâra of Magadha (earlier than Asoka) offered Veluvânârâma to the Saṅgha; Huien Tsang uses the term Sanghârâma and Vihâra inter changeably (S. Beal, Buddhist records of the Western World II, p. 74); this was the first Vihâra presented to the Sangha for the dwelling of monks.
Buddhist sangha did not stop short after the initial schism which occurred early or late in the fourth century B.C. *Asoka’s* intervention and subsequent purging of the Sangha is amply corroborated by certain edicts. These directives to *Mahāmātra* as contained in the Sānchi, Sārnātha, and Kauśāmbi pillar inscription squashed all of the rifts in the Sāṅgha; his recommendation in the Calcutta Bairat edict for the study of certain texts as special duty of monks, the declaration that the Sangha was made one, clearly show his concern and active interference in matters of the Buddhist Sangha. The process of bifurcation and transition of Buddhism into Theravada and Mahāyāna took place later - after this early “Buddhism”: the division of *Sthavira* and the *Mahāsāṅghikas* emerged into being different sub-sects and schools. Archaeological exploration is proved useful in the study of this process.

Archaeological excavations and explorations in different parts of the Jaipur area have brought to light sufficient Buddhist remains which testify to the introduction and expansion of Buddhism in Matsya Janapada. Bairāt (Vairāt), the capital of Matsya Janapada is famous for *Asoka’s* edicts, pillars, Buddhist brick temples and remains of monastries. Several bricks inscribed with one or two words (aksara) were found in the rectangular enclosure wall around the circular temple. Bairāt is situated in circular valley which is famous for copper. It is 169-kilometers southwest from Delhi and 66-kilometers north from Jaipur. It is famous for the *Asoka* edict known as the *Bhabru* edict, discovered by Captain Burt in 1840. The edict has since been transferred and is now in the possession of the Museum of the Asiatic Society of Bengal at Calcutta. This edict is of great interest because it was inscribed on a stone slab (*śīla-phalaka*).

This edict is of special importance for as pointed out by Dr. Bimala Churn Law, it is the only known edict of *Asoka* which is inscribed on a stone slab as distinguished from a stone pillar (*śīla-thamba*). This edict bears testimony to *Asoka’s* deep faith in *Buddha, Dhamma* and *Sangha*. He recommended that Buddhist bhiksu and layman should pay rapt attention to Buddhist ideology and to devote themselves to the study of particular passages (seven in number) from the Buddhist Scriptures. The declaration of faith in *Buddha* (Buddha-hood), *Dhamma* (Sacred Law) and the *Sangha* may be illustrated by the formula of the Three Refuges (or Three Jewels), as well as used in Sri Lanka, for the ordination of a monk, which is: “I put my trust in Buddha, I put my trust in the law, I put my trust in the priesthood…”.

The *Triratna*, or Three Jewels, in fact constitute Buddhism. To accept Buddhism means, in traditional terminology, to go for refuge to the enlightened one, to go for refuge to his teachings and to go for refuge to his Order. The developments

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8 Ibid p. 161
9 Ibid p. 159
10 Rajbali Pandey, Historical and literary inscription, Varanasi, 1962, p. 23
12 Matsya Janapada is described in *Dīgha Nikāya* with connection of Buddha’s stay in Nadika, *Dīgha Nikāya Mahāvagga* (ed. Bhikkhu J. Kashyap, 1958, Pali Pub. Board, Bihar, 52, p. 151. Matsya is described as ‘Majjha’ and it is also important that in the: ‘... majjhasuresesu’ Buddha gave emphasis on ‘Aryasanga’ and while his stay in Nadika *Buddha* preached Dhammaparyāya also. It might be possible that *Asoka* had knowledge of these massages of *Buddha* to the follower of Buddhism in Matsya region.
14 Daya Ram Sahni, Ibid, p. 34, this stone is an irregularly shaped block of grey granite, of the kind so abundant at Bairāt.
15 B.C. Law’s paper in the *Age of Imperial Unity*, History & Culture of Indian People, Vol. II, Bombay, 1951, p. 11-12
16 Warren, *Buddhism in Translations*, 1900, p. 396, described in *Vincent A Smith’s Asoka*, The Buddhist Emperor of India, reprint, Delhi, p. 156.
which took place in Mahāyāna may also be classified under these headings. In Theravada Buddhism, the Buddha is generally regarded as a human being who passed through the normal experiences of life had, by means of his own exertions, attained Enlightenment; but the Mahāyāna penetrated deeper into transcendental reality. The close identification of spiritual and social interests between the Sangha and the laity is expressed by Nāgāsena when he enumerates the ten qualities of an ideal layman: ‘(He) suffers like pain and feels like joy as the Order does. He takes the doctrine (Dhamma) as his master. He delights in giving as far as he is able to give. On seeing the religion (Dhamma) of the conqueror decay, he does his best to revive it. He holds right views. Having no passion for excitement, he runs not after any other teacher his life long. He keeps guard over himself in thought and deed. He delights in peace, is lover of peace. He feels no jealousy, and walks not in religion in a quarrelsome spirit. He takes his refuge in the Buddha, he takes his refuge in the Doctrine (Dhamma), he takes his refuge in the Order (Sangha).’ Means this was the declaration of faith for Baudha bhikṣu and laity both from the period of Buddha to the later age.

The remark that “Whatever has been said, Reverend Sirs, by the Lord Buddha, all that has of course been well said” is in substance a quotation from Anguttara Nikāya. Mahāyāna declared that Buddha never spoke a word and never taught anything to anybody - ‘na kvacit ksayacit kaścid dhammo Buddhana desitah’, therefore, that phrase can be understood as ‘Buddha-Vaçaṇa’, which was the collection of Śikhāpada of Buddha, collected and handed down by his followers and constituted as Āgama. The line of text, reading: ‘Thus the Good Law will long endure’, occurs in both the Mahāyānapatti and the Anguttara Nikāya of the Pali Canon. The main purpose of the edict is to enumerate the seven passages in the canon which Āsoka considered to be most important as a guide for conduct, and to recommend passages to those earnest with studying, for all assemblies in the Sangha: monastic or lay, male or female. The passages of the edict were:

(a) the excellent treatise on moral disciple - vinaya-samukasa, identified with sāmikkamśikā-dhammadesanā, an expression applied to the four truths expounded by Buddha in his first Sermon at Sarnath. As also stated in many Buddhist scriptures, it applies not only to Bhikṣu Baudha, but to householders and laity also.

(b) aṭṭha vasani - lineages or traditional ways of holiness, which applies again to bhikṣu and laity.

(c) anāgamabhayaṇī - fears of the future for both the doctrine, Sangha and pure Soul.

(d) munigāthā - specific qualities of a muni (in any of the various sects).

(e) mauneyasūte - discourse on quietism means calm, detachment, abstaining from violence, freedom from wishes.

(f) upatissa-pasine - Sāriputra’s question about the life of monk and the response from the Buddha that he should have no fears, and to cultivate benevolence, etc.

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17 Sangharakshita, op. cit, p. 297
20 Anguttara-nikāya, IV, p. 163, as cited by Possin, in The Way of Nirvāna, Cambridge, 1917, p. 106
23 Anguttara Nikāya II, p. 27.
24 Ibid III, p. 103
25 Sutta Nipāta, Athakathā, Pathamo bhaga, Nalanda Mahavihar Granthmala, 1974,, 12, p. 36
26 Nālaka Sutta of Sutta Nipāta ibid. iii, 11, p. 131
28 A.K. Warder, Indian Buddhism, Motilal Banarasidas, Delhi, 1970, p. 257
These are constituents of the Law of duty as conceived by Aśoka and basic teachings and messages of Buddhism, from Theravada to Mahāyāna. The text “dhammapaliyāyāṇi means the paths/mediums removing the veil (āvarana) of passion, ignorance, ego, etc., - while admitting that the Theravadans succeeded in removing the veil to attain nirvāṇa and the Mahāyānists succeeded to sambodhi or full enlightenment to become a perfect Buddha. It emphasizes that any devotee who accepts this dhammapaliyāyāṇi gets his ultimate goal of Enlightenment for himself and for the sake of all sentient beings. This edict, as is evident, throws great light upon the history of the Buddhist canonical literature as well, and for Aśoka as Buddhist with authority over the Sāṅgha, his injunctions were for all classes, lay or monastic, male or female. It was also interesting to trace the cross-currents of the Mahayana doctrine inside of the Theravada phase.

One other Aśoka edict in situ at Bairat also proved Aśoka’s faith in Buddhism as a follower visitor of the Buddhist order (Saṅgha) as an ‘upasaké’ (lay-disciple). This edict also lays emphasis on industry and hard work besides religion. D.R. Sahni’s excavations at Bairat also brought to light the remains of a brick Buddhist temple, which must be contemporaneous with the Aśokan pillars, extant at Cunningham’s visit. Sahni found two trenches of the previous excavation, one of which followed a part of the circumambulatory passage of the temple. The superstructure of the temple would appear to have been built in the same way as the existing lower portion, Daya Ram Sahni, said: ‘this is the oldest structural temple and one of those which furnished models for the numerous rock cut cave-temples of western and eastern India. The interior of the temples at Bairāt had been cut away by the previous explorer. It is almost certain that if the Junnar temple represents an exact copy of the Bairat temple, then the object of worship in the latter must also have been a stupa - and as this temple was undoubtedly the work of Aśoka, the stupa may have contained a body relic of the Buddha.

The two fragments of brick work must have formed part of the Stupa. Fragments of umbrella, stone bowl was associated with stupa. On the outside, the walls of the temple were inscribed with Buddhist texts in brāhma characters of the Asokan period. Several bricks inscribed with one or two aksharas were found in the rectangular enclosure wall built around the temple. A few of them read pasam, visa, vi, kama etc. May we assume that these inscriptions reproduced, in bold letters, are extracts from the very texts, the Buddhist scripture, which, in the Bairat – Calcutta

29 Sanghrakshita, Op. Cit. p. 166
33 D.R. Sahni, op.cit. p. 56, but in fact in the time of Cunningham the structure of temple was not there.
34 Ibid., p. 60
35 Cunningham also described the excavation work done by ‘Maharaja of Jaipur’, Cunningham’s Archaeological Survey of India, Reports, Made during the Years 1862-63-64-65, Vol. II, reprint, 1994, Delhi, p. 217. Cunningham did not get any temple structure but the two trenches of the previous excavation followed circumambulatory passage of the interior of temple. Dayaram Sahni mentioned the excavation led by Maharaja Ram Singh but C.L. Sharma (Heritage of Buddhism, p. 64) mentioned that the excavation work was done by untrained officers employed by Raja Madhosingh. But it is known that Gen. Cunningham was contemporary of Maharaja Ram Singh ji. The name of the Maharaja, responsible for excavation work, might be known to Daya Ram Sahni from the contemporary Maharaja Mansingh ji.
36 Ibid, p. 62
37 Ibid, p. 62
edict. Asoka had exhorted his subjects to listen and to study for the furtherance of the Buddhist religion. Pottery found around the temple closely resembles similar vessels depicted in the Bharhut stupa reliefs. Some articles were found which every Buddhist monk carried with him on his journeys. A fragment of Chunar sandstone found to be similar to the one that rested on the top of the Asoka pillar at Sarnath. A few sacred Buddhist symbols, e.g. the triratna upon the dharma cakra, the svastika with other patterns engraved on the potteries, found in Bairat, were assigned to the period of 250 B.C. to 50 A.D. Chronologically these potteries suggest the existence of Buddhist faith in this region. Later on referring to Huen-Tsang’s account of Vairat in the 7th Century A.D. General Cunningham remarks that according to the Chinese pilgrim, the place still possessed eight Buddhist monasteries, but they were ruined and the number of monks was small. As noted by Huen-Tsang, the population could not have been less than four times the present number, or about 30,000 of whom the followers of Buddha may have amounted to one fourth. I have deduced this number from the fact that the Buddhist monasteries would appear to have held about 100 monks each, and as those of Bairat are said to have been ruined, the number of monks in Huen-Tsang’s time could not have exceeded 50 per monastery or 400 altogether. As each Buddhist monk begged for his almsfood, the number of Buddhist families could not have been less than 1200, allowing 3 families for the support of each monk, or altogether about 6000 lay Buddhists in addition to the 400 monks. This reference furnishes again the existence of Buddhist faith up to period of 6th-7th Century A.D. The number of literary and epigraphical references may be the proof of the influence and prestige of Buddhist faith in the society of Gupta and post-Gupta period of Ancient India. The lives of sixty-one Chinese monks who came to India are known from the “Biography of Eminent Buddhist Pilgrims of the Great Tang.” King Harsh, being a devout Buddhist, adored Gunabhadra as his spiritual teacher and Huen-Tsang’s reference to monastries in Vairat in the period of King Harsh has great importance for the information on Mahayana Buddhism in ancient Rajasthan. It is possible that Vairat was continuously the center of the Buddhist faith from 3rd Century B.C. to the 6th Century A.D. Buddhist monuments at Vairat might have been demolished by the Huna leader Mihirkula. The persecution of Buddhism by Mihirkula (Mihirgula), the King of Ephthalites, is reflected in the Lotus Face Sutra Rengemenkya. Daya Ram Sahni has pointed out that destruction took place around the 2nd century A.D. No antiquity of the period after the 2nd Century A.D. until the 14th Century has so far been discovered at Bairat. Ancient site of Bairat also yielded the well-known Northern Black Polished Ware. This highly polished bowl had been repaired with copper rivets and fillets and fine pins of copper are still extant in some specimen. This pottery has its root in ancient Magadha, from where Baudha monks took it to Bairāt. It was precious that when it

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38 Ibid., p. 62
39 These remains testify Mauryan expansion in Rajasthan, but it is difficult to say that these parts of Rajasthan were in the direct control of the Mauryan Kingdom.
40 Ibid., p. 69
44 Hajime Nakamura, Indian Buddhism, A Survey with Bibliographical Notes, Delhi, reprint 2007, p. 147.
45 The Hunas and the Ephthalites should be distinguished from each other, Hajime Nakamura, op.cit. p. 146.
46 Daya Ram Sahai, Op. cit. p. 76
47 Its association with Mauryan Empire no doubt facilitated such movements and along with raw materials, the deluxe ware of North India, i.e., N.B.p. also reached here, Nayanjot Lahiri, The Archaeology of Indian Trade Route up to 200 B.C., op.cit. p. 277.
was broken, monks could not afford to throw it away and had it repaired by copper wire.48

Archaeological excavation in nearby places of Jaipur have also brought to light sufficient Buddhist remains in Aghapur49, Bhandarej50, Lalsot (near Dausa), Rairh (near Newai, Tonk) and Sambhar. Suchikā (cross-bar) fragments from Aghapur are depicted with flower design in round medallions on one side and mythological lion figure on the other. At present these specimens are displayed in Govt. Central Museum, Jaipur. Bhandarej (Dausa district) a well-connected town yields a relic of a Buddhist stupa Vedika (railing) in the courtyard of the Bhandan Mata temple. These were made of white-spotted red Mathura stone. The provenance of Vedika has placed Bhandarej as third Buddhist stupa sites in Jaipur region of eastern Rajasthan. These relics consists of a coping stone (uṣṇīṣh) and a railing pillar. This kind of specimen belongs to 2nd Century A.D.

Lalsot possessed an ancient Buddhist stupa. Six red stone pillars, belonging to the railing of this monument, have in modern times been utilized in the construction of the cenotaphs (chatris) of Banjara. These pillars are 5 feet high, square at the base and at the top and octagonal in the middle portion.51 Excavation at the ancient site of Rairh52 by Dr. K.N. Puri remarked that “Buddhism had no influence, whatsoever, although traces of contact with the Buddhist world have been established by the discovery of a fragments of chunar and stone bowl, and a few pieces of highly polished Buddhist pottery and steatite caskets similar to relic-caskets found on Buddhist sites for the enshrinement of the body relics.” At Rairh, perforated pottery is represented by a few examples and its rarity suggests that it was imported from some other site. A narrow necked vase, bearing highly polished slip can definitely be assigned as Buddhist pottery, having been found at Bairāt and Rajagriha in Bihar.53 Colonel T.H. Hendly carried out some trial excavation at Sambhar (40 miles from Jaipur) and concluded in his article “Buddhist remains near Sāmbhār” that this old mound was the site of an important Buddhist town.54 Daya Ram Sahni did not agree with the view of Colonel Hendly. A figure of nude Yaksha or gana on pottery found from Sambhar resembles early Buddhist railing at Mathura; cone shaped pottery with trident and wheel symbol which occurs on Buddhist monuments of early date; representation of the events of image of the Buddha on the slab recovered from the bed of the deovāni tank; hair in curls of the deity unlike the curls in the image of Buddha and the protuberance of deity unlike the uṣṇīṣa of the Buddha’s head55 are some examples which no doubt represent the presence of Mahāyāna Buddhism in this area. Fragments of a drinking bottle (kundika) were found here, and has hitherto been found exclusively on Buddhist sites. Stealite caskets56 found here are also noteworthy because such caskets are generally found on Buddhist sites, used for the enshrinement of body relics of Mahatma Buddha or holy personages. Kushan period Buddha icons found from Bharatpur have been preserved in the Bharatpur Museum. Prominent idols of Bodhisattva, Maitreya

48 K.C. Jain, Ancient Cities and Towns of Rajasthan, Delhi, 1990, p. 91
51 Satya Prakash, Rajasthan and its Tradition, Jaipur, 1951, p. 25
52 K.N. Puri, Excavation at Rairh, reprint, Jaipur, 1998, p. 91
53 Ibid p. 20
54 Daya Ram Sahni, Archaeological Remains and excavation at Sambhar, Jaipur, reprint, 1999, Introduction p.1
55 For detail see, Daya Ram Sahni, Archaeological remains and excavations at Sambhar.
Buddha with shaved head, and Vasundhara (Mahāyāna) are also preserved in the Bharatpur Museum.

The discoveries in the region near Jaipur have confirmed that there were flourishing centers from the 3rd Century B.C. to the 2nd Century A.D.; but it is important to note that after the disruption of the Mauryan Empire, the suzerainty of Malava gana gave patronage to the Vedic religion. Chronologically after the advent of Mihirkula, we have meager examples of Buddhism in Jaipur or nearby places. A Buddha statue of Pratihar period from Neel Kantha (Near Alwar); a Buddha head from Chatsu (25 miles from Jaipur) are only a few examples of Mahāyāna Buddhism.

Another important region of Rajasthan having traces of Buddhism is the Kota-Jhalawar district. Darra near Kota was a center of Buddhist shelter. An inscription in brahmī, engraved on the rock shelter, describes name of one ascetic ‘Shramana Sipisen’. In the nearby places the rock cut monasteries of Kholvi, Ahgar, Vinnayaga, Gunagaoan, Hathyaogod, Daga, Varda, Malapura, and Butalia Ganj in Jhalawar district in Southeast Rajasthan may be attributed to the post-Aśokan period when Buddhism enjoyed royal support in the region. It is also noteworthy that after the structural shelter of Mauryan times (Bairat), the Baudha bhiksu again preferred cave shelters for their avasa; and that all of the monasteries were on an approachable road.

Dr. Impey is said to have visited the Buddhist caves at Kholvi (Jhalawar district) first; later on General A. Cunningham visited the place and gave a detailed account. He assigns Kholvi and Dhamnar a date ranging from 700-900 A.D. The Buddhist caves at Kholvi thus played a great role in the realm of Buddhist iconography and architecture of Rajasthan during the Post-Gupta period. In this regard, a tweet long standing Buddha figure in the style of teaching is very important example. The first bell shaped structure at Kholvi is a temple well decorated with auspicious symbols in relief. Buddha idols in sitting and standing poses have been placed in the stupa shaped temples. The bell shaped stupas with Buddha idols in different poses engraved in relief are scattered all over the monastery. We may find the ruins of over sixty cave-living quarters for the monks conference and meditation halls but presently forty-five rock cut structures are safe after the ravage of time. There are even double storied living quarters carved in the hillock which are marvels of rock cut architecture. As compare with Ajanta and Baudhgaya they, especially of Kholvi, are believed to date earlier than Cunningham suggested.

There are three cave shelters in Kyasara, twelve to fifteen km. away from Kholvi in Daga district. There is a Shaiva temple behind the caves. Architecturally they are similar to Kholvi caves. Vinnayaga (eight miles from Kholvi) is another place possessing sixteen Buddhist cave architecture. Some Buddhist caves also exist at Hathiyagod (Jhalawar region). Some Buddhist stupas can be seen in front of the caves at Vinnayaga. Malpura near Kholvi and Dag houses group of six caves. A stupa shaped shrine is carved in Cave No. 1. The rock cut stupa shaped shrine is similar shrine reported from Kholvi, Vinnayaga of Jhalawar dist. Rectangular sanctum of Malpura is

58 Dayaram Sahni, Excavation at Bairāṭ, p.
59 Varāda, Varsh 21, Part 4, p. 3-4.
60 Dr. Impey, Journal of the Asiatic Society of Bengal, Calcutta, V, p. 316.
61 About 30 miles from Ahgar and also 30 miles from Dhamnār caves near Madiya Pradesh border.
carved in the shape of a Hindu temple. Vallabhi style of roof (Shikhar) of the portico is very common in Brahmanical temples in northern India during 8-9th Century A.D.

Another place, eight kilometers to the southwest of Jhalrapatan, in Dhamnar, on the border of Rajasthan and Madhya Pradesh, is known as a Buddhist monastic establishment - Chandagiri Mahavihār, from the early period as proved from the discovery of the inscribed clay seal. Bhima Bajar is the largest cave, as Dhamnar consists of a large rectangular court with Chaitya in the center. A few carvings or figure sculptures found in the cave are two rock cut images of seated Buddha. In the group of smaller caves known as Chota bajar, a number of rock cut images of Buddha have been badly mutilated. These caves probably belonged to the eight century A.D., as suggested by A. Cunningham as described earlier.

Very near to this region, Mandsore Inscription of the Malava Samvata 524, opens with the mangala charana expressing adoration to Sugata (Buddha) - Siddham. Ye (ne) dasamuhvanirdodha paramparāyā magnam jagadvidhaduhkhanirantarāyām. Titrāsūnā tripadironiradesi-dharmmastasmī namostu Sugatīga ga (tā) ya S’āntim i.e., “Obeisance to Sugata, wishing to save the world (which is) plunged in the uninterrupted series of births and deaths closely associated with misery in various forms, enjoined a religion consisting of three steps (stages) and who attained peace”. It refers to the construction of a “Stupa accompanied by a well (in commemoration) of the Buddha, who having overcome the evil influences of all elements (dhātu) preached the accomplishment of all actions, the stupa, the structure of which was white as the Kund flower and the moon and the pinnacle of which touched the clouds”’ yo dhātumātre hatadhātudosah sarvvakṛyā Siddhim nyāca tasya Kunendus’ ubhrobhavivṛṣṭayaśtiriyam kṛto dhātudharah sakupah.” This stupa was situated within the limits of the Lokottara Vihāro (verse 18) and this led M.B. Gadre to suggest that the latter “was probably the proper name of some local Buddhist monastery, probably named after the Lokottarvāda sect of the Theravada form of Buddhism.”

In Shergarh (140 km. to the southwest of Kota), Buddhism was followed by the people in 8th Century A.D. The ruler named Devadatta (feudatory or Pratihār King Vatsaraj) was a Buddhist who built a temple and monastery (Vihār) to the east of mount Kosavardhan in 790 A.D. This is known by the Kosavardhan inscription of Shergarh. Writer of the inscription is Jajjako born in Shakya family. Inscription opens with ‘Om namo ratnatrayā’ means Buddha, Dhamma and Sangha has been narrated in this manner. The word ‘Sugat’ is used for Buddha in the Inscription, ‘Jayanti Vādāh Sugatasya nirmalah Samastasandehanirśabhśurśabḥ Kutarkkra-Sampātanipāta hetvo yugāntavālā iva visheṣantarateh. | Yo roopyānapi vibhatti Sadaiva rumpamekopyaneka iva bhātī e’ yo nikamam | ārādgātprādhiyath pratimarthitya vedyo yo nirjītāri rajitasca jinah sa vo vyāt | bhinatti yo nṛnāmnoham tamā ves’ mani dipwat | so vyādah Saugato dhamro bhaktamuktiphalapradah | Aryasanghasya22 vimalah Saračchasi Jitārshirayā | Jayanti jayinah pādāh Surāsursiroścritat.

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66 Indian Archaeology, 1960-61, p. 61
68 Epigraphia Indica, Vol. XXVII, No. 1, p. 122
69 Ibid, p. 13;
70 Nalinaksha Dutta, Early Monastic Buddhism, p. 61, Calcutta, 1960, Uddiyani and Bamiyan in the north were well know centers of Lokottar Vādins
71 Indian Antiquary, Vol. XIV, p. 45
72 With reference to concept of AryaSangha, According to Theravada’s third refuges of the Aryasangha taken by all Buddhist, members of Monastic order but in the Mahāvīra Aryasāṅgha at was also for laity, Sangharakshitā, op. cit., p. 306
The *triratna*, mentioned in Calcutta Bairat edict and ‘ratnatrayay’ in Kosavardhan inscription, are the constituent doctrine of both the Theravada and Mahāyāna Buddhism.

With reference to cave shelters of Ancient India it can be divided into two periods, the first being from 3rd Century B.C. through the 2nd Century A.D. and the second phase from 6th Century to 13th Century A.D. The cave shelters near Kota-Jhalawar region belong to second phase. The idea of rock-cut caves seems to have been derived from natural caverns used by hermits for solitary meditation since pre-Buddhist times, but it is surprising that no *Aśoka* rock cut cave is dedicated to the Buddhist bhikṣus. It is possible that monks stayed in natural caves and *aramas* donated by the laity till 200 B.C. or structural *vihar* were made and presented by *Aśoka*. The basic impetus behind the extensive use of caves lies in the fact that Indian religions have emphasized that within the personal self lies the true self (*atman*) which is God (*Brahma*). The true abode of Atman has been compared to a cave. The bhikṣus, in this period, understood the spiritual dimension of cave-dwellings; but on the other side, there were important evidence of *vihār* construction in other parts of India also. Gahadwal King *Govindachand* and *Jayachand* were associated with revivalist efforts for Buddhism and construction of monasteries.

These two geographical regions (Jaipur and Kota, Jhalawar) are the definite center of Buddhism from early period to the 8th Century A.D. Besides these areas, we also have scattered evidence of the expansion of Buddhism in Rajasthan.

*Henry Cousen*’s refers to the existence of a scattered group of ten *Stupas* (carved in a stone) at about 400-500 yards to the north-west of *Kalika* Matas temple at Chittaur. According to *Cousen*: “They are all of one pattern. The upper portion is cylindrical, with a domed top... around the base of the cylindrical part is a string-course of sixteen little seated *Buddhas*, each in a little niche. The *stupa* is square with projecting niches, one of each face, in each of which is seated *Buddha*. There are three distinct positions, i.e.; the meditative, the witnessing and the teaching attitudes. The hair is apparently not curly but long and is done up into a considerable knot on the top of the head.” These pieces have now been preserved and exhibited on an open platform in front of *Sringara Chauri* at Chittaur itself.

In Chittaur (108 km to the northwest of Udaipur City) the palace of *Chitrangada Maurya* and votive *stupa* may also be assigned to later Gupta period. The temple of *Annapurnā* (built by *Hamarrisimha* (1301-1364 A.D.) still possess late Gupta relief, e.g. a relief where the teaching *Buddha* attended by *Bodhisattva* and *Arhants* has been transformed into *Lakulisha* and surrounded by *Saiva* ascetics.

The discovery of a small votive *stupa* proves the expansion of Buddhism in Chittaur. This *stupa* might have built by *Mori* rulers who had faith in Buddhism. The *Bonai* grant referring to the Buddhist *Mayurvamsa*, which originally came from the *Chitrakuta* mountains also proves that the *Mori* rulers of this place were followers of Buddhism.

A fragmentary stone inscription, in *Brahmi* script of the 3rd or 2nd Century B.C., was excavated at Nagari (ancient *Madhymika* near Chittaur, Udaipur) and is now preserved in the archaeological section of the Udaipur Museum. It refers to a feeling of

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74 *Svetasvatara Upanishad* III 20, *Katha Upanishad* 1, 2, 12, quoted in Rekha Daswani, Ibid., p. 28.
compassion for all beings to the following words: - “Sa (Vā) bhutānam dayātham... (kār) (i) ta.” It is possible that these words were drafted under the influence of Buddhism.\(^79\) The excavation at Nagari also revealed the existence of Stupas\(^80\) on the site. Describing the remains at Nagari, Dr. Bhandarkar writes that “it is a structure built in horizontal tiers and it must be a stupa as indicated by the heavy sausaga shaped garlands.\(^81\) Stupas are constructed of molded bricks and terracotta tiles of high artistic merit, rivalling there of the best kind in Gandhara. This stupa was converted into a Saiva temple in 5\(^{th}\) or 6\(^{th}\) Century A.D. Most probably it was done by the Huna Mihirkula, who was a followers of Saivism. It is also noteworthy that Nagari was an important stronghold of Vaishava faith.\(^82\) Henry Cousens\(^83\) also noticed an ancient lion [statue] of the Aśoka period lying near the image of Kankali Mātā at Nagari. Besides this, another sculptured stone from the same site was identified as an architecture of some Buddhist gateway, both by Carlleyle and Cousens.

There is another important example of Buddhist acharyas in an inscription\(^84\) of the date v.s. 1028 on a slab in Lakulisa mandir in the temple of Eklingji (14 miles from Udaipur). This refers, “Syādvādgraahanigrahāgada-vidhirvidhastavaitandikā - chadmdā saugatagaggarva-pravrvatva – bhidāvajrapratāpodhanah... ryabhanga - ksamah sri Vedāngamunī prasiddhamahima yasya prasādam vyadhāta”, to the existence of unhappy relations between the adherents of the Buddhists and the Saiva pantheons. Vedāngamuni, of this record, was a follower of the Lakulisa Pāśupata Sect and a great opponents of Jainas (believers in the Syādvāda philosophy) and the Buddhists (Saugata) alike. This inscription fails to throw any light on the causes of this sectarian conflict; but with specific reference to Buddhism in contemporary times, it is known that this was the period of the disappearance of the Buddhism in Northern India.

Pushkar (11 kms. to the west of Ajmer) is also associated with the remains of the Buddhist faith. Some inscriptions\(^85\) of the 2\(^{nd}\) Century B.C. in the Buddhist stupa at Sanchi mention the charitable donation made by bhiksu Tuda, Samgharakhita, Budharakhita, Nagasakhita, Aya and Isidata, all being inhabitants of Pushkar or Pokhara. An inscription from about 125 A.D. in the Pandu Lena cave in the hills of Trirāsmī near Nasik mentions that Ushavadata, son of Dinika of Saka dynasty and Son-in-law of the well-known king Nahappāna of the Kshharāṭa family, visited Pushkara and gave the charity of three thousand towns and villages to Buddhist monks.\(^86\) It is suggested that Pushkar was as sacred to the Hindus as well as Buddhists. Contacts between the Pushkar and Sanchi or Nasik is important for the religious/cultural/trade contact with reference to Buddhism - Mahāyāna travelled to Magadha through Rajasthan, again.\(^87\) It was the traders and the monks that brought this region a religion that has played such a considerable a role in the history of India.\(^88\)

\(^79\) G.H. Ojha, History of Rajputana, Hindi, I, 1927, p. 353
\(^82\) As is evident from the well-known Ghosundi Inscription, consult memoirs of the Archaeological Survey of India, Vol. IV. Op. cit, p. 119-120.
\(^83\) Progress Report of Archaeological Survey, Western Circle, Poona, 1905, p. 59
\(^84\) Journal of Bengal & Bihar Royal Asiatic Society, 1905-1907, XXII p. 151
\(^85\) Epigraphia Indica, Vol. II, p 396-397;
\(^86\) Epigraphia India, Vol. III, p. 79
\(^87\) The donative inscription of stupa I at Sanchi mention the donors of Vidisa, Mahismati, Ujjaini, Pushkar. Most of these places were situated along the great Deccan route. Nayanjot Lahiri, op. cit. p. 385.
Western Rajasthan yields very meager traces of Buddhist faith. *Huen Tsang* refers to the declining condition of Buddhism at Pi-lo-mo-lo, identified with modern Bhinmala or ancient Srimala (Jalor dist. 120 miles from Jodhpur). According to his information, there was only one *Sāṅghārama* (monastery) at Bhinmāla - inhabited by 100 *Sarvāstivādā*-sect monks (closely related to *Theravāda*). Ranga Mahal (in Ganganagar District) also seems to be the center of Buddhism. *Tessitory* has ascertained Rangamahal to be a Buddhist Center. Three Stupas were traced at Bhadrakali, Pir Sultan and Munda in the neighborhood at Rang Mahal. These stupas are almost entirely destroyed.

Buddhist potteries has been discovered from another place Vaishakhi near Jaisalmer also. Some Buddhist sculptures have been engraved on the wall of the *Matha* in Choti Khatu in Nagaur district. They are believed to be dated from the 8th Century A.D. A figure of Buddha is seated wearing a drapery covering both shoulders, the face is broken. He has an elegant body. Beside him are three devotees standing among whom one is kneeling, the other one is in the *sambangha* pose, the third has raised hands in praise of the Buddha, all are covered with Uttariya in the same fashion.

In the temple of Osian (thirty-six miles southwest of Jodhpur) an image of *Dhyani Buddha* is carved in a separate niche in temple No. 1. It’s suggested that it belongs to the 8th Century A.D.

This is the survey of the geographical expansion of the Buddhism in Rajasthan. This is interesting - that a major portion of Jaipur and Kota, in which Buddhism flourished, was later occupied by the *Mālava* republic. *Mālava* were among the five independent tribes in southern Punjab. In the process of migration, after Panjab and Haryana they settled in the ancient town Nagar or Karkota-nagar, Tehsil Deoli, Dist. Tonk, sometimes between 150 to 100 B.C. *Mālava*’s occupation of eastern Rajasthan was also proven by excavation at Rairh, Bijayagarh, Mandsor, Jalalwar, Nagari, Chittorgarh, Kanasa (Kota) were the great centers of *Mālava-gana*, this occupation has been proved by many inscriptions. After southwestern Rajasthan they have migrated to Avanti (Near Ujjain).

Nagari was also occupied by *Sibi-gana*. *Mālava* and *Sibis* were good neighbor friends in Punjab. At the time of Alexander’s invasion *Sibi* along with *Mālavas* left their original home and migrated to Nagari (Chittorgarh), where a large number of coins belonging to second century B.C. were found. They were both patrons of Hindu religion specially Vedic and Vaishnavism. Their political and cultural penetration in Rajasthan was the major cause for the decline of the Buddhist faith in early Rajasthan in around the 2nd Century A.D.

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89 Some scholars hesitate to identify this place.
91 *S.B. Singh, Sculptural Art of Northern India (700-1200 A.D.*)*, Delhi, 2006, p. 32.
92 *G.P. Singh, Republics, Kingdoms, Towns and Cities in Ancient India, Reconstructing Indian History & Culture*, No. 26, New Delhi, 2003, p. 49.
It is also interesting that geologically these were the areas with metallurgical richness. This was also on the archaeological feeder routes from Taxila to Malava through Rajasthan. This route brought Buddhism into Avanti – evidence is supported by the Buddhist cave shelters of Damnar (on the Rajasthan - Madhya Pradesh border), Chandwasa, most of the places were on the main route of ancient times. This route was also open at the time of the Mauryan kings. During the historical expansion of Buddhism, those were the centers of Buddhist faith where we trace the continuity of Buddhism - more or less from 3rd Century B.C. to the 8th-9th Century A.D. The presence of NBP potteries, non-local raw materials, and Āśokan edicts support the existence of the important route from Magadha to Bairat. Chunar sandstone came to Raïr from Mirzapur. The ceramic types of Indo-Gangatic divide and Gangetic plains are also present here. Buddhist literature also notes a number of merchants going from Pataliputra and Kausambi to Pratishtan on the Godavari. The story of Bāvari, a teacher of Kosala in the Parayana-vagga of Suttanipata suggests the link between Assaka and Sravasti (nearly from Maharashtra to Uttar Pradesh, mainly near to Lucknow). The Culla Setthi Jātaka also suggests a route for Bharakaccha from Varanasi. These routes probably passed through Rajasthan. The migration or expansion of Buddhist faith may be traced in following manner from Magadha to Banaras, Kausambi, Merrut, Hastinapura to Mastsya (broadly Jaipur) and then from Mastsya (Bairat) to Raïr, Nishad (Vidarbha), Seka (near Padmavati and Mathura), Mathura to Avanti (Ujjain), Mathura was the center of Mahāyāna faith. In the 1st-2nd Century A.D. Buddhism (Mahasāṅghikā faith) travelled to Andhradesh through Avanti. It was possible that in the process of migration one notices a transition from Mahāyāna into the Theravada sect. Andhra was the center of Theravada. Again in the process of reverse migration, Theravada again travelled from Andhradesh to Magadha through Ujjain, Shergarh, Jalawar. Kota, Mathura to Gangetic plains to Magadha. Āśoka’s proclamation to “Magadhe Sanghe” in Calcutta Bairat edict also supports the association of Magadha and Bairat and the presence of bhikshus from Magadha in Bairat also. Sometimes representation of Buddha image explains the tolerance between the different sects. An image of Buddha has also been excavated along with Narsimha, Visnu and other Brahmanicals from a 10th century temple in Paranagar, Alwar district. Assimilation of Buddha in the incarnation of Visnu have been depicted on Dasāvatār slab which hails from a temple at Amvam (Kota). The discovery of Lakulisa figure, sculpturally similar to Buddha and Jina image explains the religious synthesis. It might also be reason for carving the image of Lakulisa, and this has been found where Buddhism and Jainism were popular and strong. The image of Gajalaksmi was also worshiped by Buddhist and Jains as goddess of prosperity. Numerous images of Gajalaksmi seated in the lotus-position and being annointed by elephants are carved on the gateway architecture of Sanchi, Baudhagaya and Bharhut. Similarly Gajalaksmi were carved in the temple of Paranagar (Alwar, loosely found in the compound of Neelkantha temple, Osian (Jodhpur, preserved in Sardar Museum, Jodhpur), Abaneri (preserved in Amber Museum), Jhalarapatana (in situ in Sun temple). It testifies to the

99 Nayanjot Lahiri, op.cit., p. 388
102 This route was also mentioned, in Sahbh户口va, 31, Mahabhārata, Gorakhpur, 1955-56, with reference to South Campaign of Sahdeva.
103 But another migration to North Western part of India through Malawa axis also known by many evidences.
104 Vashishtha Neelima, op.cit., p. 81
105 Jayakar, p., Temples at Amvam, Marg XII, March 1959, p. 58.
transformation within the Buddhist faith. Puranas have also included Buddha and Risabha in the galaxy as incarnations of Vishnu.\[106\]

Buddhism approximately disappeared after 8th Century A.D. in Rajasthan. The militant policies of Rajputs, expansion and popularity of Jainism, revivalism of Vedicism and Vaishnavism are the factors which can be assigned for the disappearance of Buddhism in Rajasthan. Buddhism was also attacked by Hindu sects of Pasupata and Saiva. At Nagari, a stupa was converted into a Saiva temple. We have the important example of Saiva temple on the back of the Kyasara cave shelters. Bhinmal was also the center of Saivism as well as Buddhism and Jainism. Representation of Lakulisa, superiority of Saiva acharya on Buddhist and Jainas have also supported this view. This sectarian conflict is visible in another part of India also. Sasanka of Karnasuvarna also uprooted Bodhi-tree at Bodha Gaya and tried to replace Buddha image by that of Siva.\[107\] There is evidence to show that Saiva Nayanar throughout the Tamil country carried on a terrible crusade against Buddhist and Jains.\[108\]

Buddhism also had the elements of Tantricism as well as in other Indian religions. As far as Rajasthan is concerned this new form had also some amount of influence. Sculpture of Tara (Goddess of Tantrayana) of 8th Century A.D. has been discovered from Chittaur. In the 16th Century Buddhagupta, the Tantric Guru of Taranath, the Buddhist historian of Tibet, went on pilgrimage and he found the temple of Hevajra, founded by Padmavajra in Marudesh. Taranath also speaks of Buddhism as surviving in Gujrat, Rajputana and Deccan after the Muslim conquest.\[109\]

In the illustrated Gita Govinda manuscript from Rajasthan chiefly in the one from Mewar, dated 1714, we find many pictures of Buddha.\[110\] Human figures of Buddha, in various mudras painted in Cave No. 2 in Ajanta, are also found replicated in Jaina figures in Adinathji Temple in Bundi.\[111\] Again in the modern times Buddhism started to attract people in Rajasthan. Mahabodhi Asoka Vihar has been established in Ajmer in 1956 by some Buddhist organization from Bangkok and many ‘Vipassayanā’ centers has been established and developed in Rajasthan. Mahabodhi Asoka Mission is actively working in Ajmer.

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\[106\] The acceptance of Buddha as an incarnation had been accomplished probably in the Sixth Century A.D. first in the Matsya Purāṇa, Anandashram Sanskrit Series No. 54, Puna, 285, 6-7; almost an identical references have been found in Varāhapurāṇa; Buddha as a god / deity also occurs in Bhāgavatapurāṇa and Visnu Purana.

\[107\] Mitra, R.C. The Decline of Buddhism in India, Visva-bharti Studies 20, Calcutta, p. 9.

\[108\] Mitra, R.C. op.cit, p. 106, 121.

\[109\] Mitra, R.C. op.cit, p.48.


Important Buddhist Sites in Rajasthan

- Ganganagar
- Suratgarh
- Munda
- Rangamahal
- Badopal
- Hanumangarh
- Baisakhi
- Jaisalmer
- Sambhar
- Viral Nagar
- Jaipur
- Dausa
- Bhandrei
- Lalsot
- Rairh
- Sawai Madhopur
- Tonk
- Nagari
- Chitorgarh
- Banswara
- Bhimgarh
- Jhalawar
- Kholv, Malpura
- Vinnayaya, Hathiogod
- Shergarh
Migration of Buddhism through ancient Rajasthan

Reverse-Migration of Buddhism through ancient Rajasthan
Important Archaeological findings in Ancient Rajasthan related to Buddhism

(a) Cells on east side of monastery on upper platform.

(b) Ditto, from east showing positions and remains of doorways and small bits of stupa within.

Courtesy: Daya Ram Sahni’s Excavations at Bairat
(d) Fragments of cells on north side of monastery on upper platform.

(c) Stone bearing Devnagari—Carved Kshet of Akik.

(a) Bajji-khi-Pahari, Lower platform: Circular temple, general view from top of stairway to upper platform.

Courtesy: Daya Ram Sahni’s Excavations at Bairat
Principal Group of
Buddhist Temples at Kholvi

Courtesy: Cunningham’s Archaeological Survey of India, Vol. II.
Stone image found at Sambhar
Courtesy: Daya Ram Sahni’s Archaological Remains and Excavations at Sambhar

Magadhan Pottery found at Rairh
Courtesy: K.N. Puri’s Excavation at Rairh

Maitrey Images, Noh Bharatpur Museum