

**CONCEPT BUDDHISM IN INDIA**

Somenath Roy

Research Scholar, Rabindranath Tagore University, Bhopal

Dr. Savitri Singh Parihar

Associate Professor, Humanities and Liberal Arts

Rabindranath Tagore University, Bhopal

ABSTRACT

It was from discussions on the Buddha's rupakaya that the sambhogakaya doctrine emerged. A dispute arose early on between the Mahasamghikas and the Sarvastivadins over the Buddha's transcending abilities. This led to the eventual problem of Sakyamuni's brief lifetime, which was made worse when Mahayana Buddhists started to stress more the enormous virtue that the Buddha had amassed via bodhisattva effort. One may say that this complex problem was solved with the creation of the Sambhogakaya. The early and middle Mahayana sutras provided the foundational doctrines upon which it was developed. The concept of nirmdnakaya developed out of the early Buddhist idea of the mind-made body, which was believed to be created by the practitioner's own supernatural power of rddhi. It is probable that the Mahasamghikas were the original thinkers of the notion of the Buddha as transcendent as they were the ones who idealised him. Once the Mahayanists fully embraced this idea, they continued to develop it into the nirmdnakaya.

Key Word: Buddha's life, Sungas, Greco-Bactrians, Dharmakaya

INTRODUCTION

It is generally agreed that the Buddha was the first person to practice Buddhism. He was a member of the Sakiyan (Sk: kyan) clan, and the Gotama (Gautama) gotra was the name of his family's branch of the clan. In the Pli texts, he is referred to by a number of different epithets. Some of them include: Tathgata, diccabandhu, Anatajina, Angirasa/Angrasa, Aggapuggalathe, Atideva, Atidevadeva, Devtideva, and Anomasatta. Since the Buddha would sometimes refer to himself as a Kosalan, it is quite possible that his people, the Skiyans, were subjects of the state of Kosala (Sk: Ko'ala), given that the Buddha would sometimes refer to himself as a Kosalan. His father, Suddhodana (Skyan: uddhodana), was the leader of a very small kingdom of Skyans located at Kapilavatthu. In Skyan, the word for chief is uddhodana. In Sk, he was known by the name uddhodana. Several commentators on the Pali Tipitaka and Sanskrit sources portray the Buddha as the son of a king who was descended from a long line of distinguished forebears. This is one of the many descriptions of the Buddha that can be found in these sources. According to these sources, Buddha acquired enlightenment during his lifetime. My, also known as Mahmy, was not only Suddhodana's primary consort but she also happened to be his mother.

It is possible that she was the daughter of Skiyan Ajana or of Mahsuppabuddha of Devadaha. Her father was a man named Skiyan Ajana. She had a sister who went by the names Pajpat or Mahpajpat (Sk: Prajpat or Mahprajpat), and she also had two brothers who went by the names Daapni and Suppabuddha. When My finally did give birth to the Buddha, she was between the ages of forty and fifty. This was a significant age difference at the time. Even though both My and Pajpat were married to Uddhodana when they were young, it was not until My's pregnancy that the Buddha was born. Pajpat died shortly after the birth of the Buddha. There is a chance that the town of Kapilavastu is the same as Piprahw-Ganwr, which can be found in the Basti district of Uttar Pradesh (India), or that it is the same as Tilaurko, which can be found a few kilometres away to the west of Lumbini in Nepal. Both of these towns are viable candidates for the identity of the town of Kapilavastu. Both of these cities are traditionally regarded as the locations where the Buddha was born. Even though the Buddha is said to have lived for eighty years (it is entirely possible that this figure has been rounded), there is not a great degree of consensus among historians on the year that he died away, which is referred to as the Mahparinirva (the Great Decease). This year is sometimes referred to as the "Great Decease." Some experts assume that he passed away sometime around the year 483 BCE, while others say that it took place within a few years of the year 400 BCE at the very latest.

The Institution Of Stūpas And The Start Of Buddhist Pilgrimage.

According to the ancient traditions that surround the account of the Buddha's life and times, the Buddha's mortal remains are claimed to have been divided into eight equal parts after his death. After then, memorial stūpas were built on each of these separate pieces of the monument. These stūpas, together with a large number of caityas, which are Buddhist shrines, developed into centers of pilgrimage over the course of Buddhist history. Devotees would congregate at these locations to give offerings in order to amass virtue. According to the Mahparinibbana Suttanta, which can be found in the Dāgha Nikāya, the Buddha once shared the following piece of advice with his most esteemed disciple, Ananda. He said, "There are four places that a devout person should visit and look upon with reverence."

Lumbini, Bodhagaya, Sarnath, and Kusinara are the four places that collectively came to be known as the Caturmahaprthivya, which literally translates to "the Four Great Wonders." According to the later commentarial tradition, there are four more sites that are accorded a heightened status as a result of the fact that it is stated that the Buddha performed a special miracle at each of these locations. Aamahaprityas is the collective name for all eight of these landmarks, and it literally translates to "the Eight Great Wonders." This name was given to them all together. The remaining four of these eight sites where it is stated that certain miraculous occurrences took place are Svath, Rjagaha, Sakiss, and Vesl. The order of these destinations may be determined by looking at the list up above. Svath (Sk: rvasta) was the site of the "Wonder of the Twins" (yamakaprtihrya) or the "Great Wonder" (mahprtihrya), which was when the Buddha performed miracles at the Jetavana monastery to illustrate his magical abilities.

Aravasti was the location where the Buddha had been a monk for the majority of his life. It was also the site of the great majority of his rainy retreats, which were known as vassvasas, and it was there that he delivered the majority of his sermons and took part in group discussions. Rjagaha (Sanskrit: Rjagha, modern day Rjgr) is the place where the Buddha used compassion to soothe the wild elephant Ngiri during a period when Devadatta was plotting to have him killed. The Buddha did this in Rjagaha (Sanskrit: Rjagha, modern day Rjgr). The Buddha spent a significant amount of time at Rajgor doing meditation and preaching. During this period, he was able to convert King Bimbisara of Magadha and a large number of other individuals to Buddhism. These individuals included Jvaka, who was the king's physician, as well as Riputra and

Maudgalyana, both of whom went on to become major and influential students of the Buddha. The place known as Sakissa (Sk: Skya) is where the Buddha made his descent to earth from the heaven known as Tavatimsa (Sk: Tavatimsa), where he had spent the previous three months teaching the Abhidhamma (Sk: Abhidharma) to his mother. Tavatimsa is also regarded as the place where the Buddha attained enlightenment. It is reported that a monkey gave the Buddha a gift of honey at the Monkey's Pond, which is located in the region that is today referred to as Vesali (Sk: Vesali).

After King Ashoka's death, the Mauryan Empire did not survive for a very lengthy period of time after that. In the subsequent five hundred years, there was a lot of social upheaval and political unrest, both of which led to the emergence of new theological and institutional structures. These shifts took place throughout the course of the succeeding 500 years after the initial event. During this historical period, disagreements that emerged among monks led to the formation of at least eighteen different religious organisations that were separate from one another. Following Ashoka's passing, the Ujjain Dynasty (185-73 BCE) rose to power in northern India, replacing the Mauryas as the preeminent family in that area of the country. This took place some fifty years after Ashoka had passed away. It is stated that the orthodox Brahmin Pusyamitra, who prospered during those years, took part in hostile actions against Buddhists and punished persons who accepted the Buddhist faith during his rule from 187 to 151 BCE. This took place during the time period when Pusyamitra was in power. This is what Buddhist holy texts like the Ashokavadana have to say on the matter.

There is no evidence that can be considered reliable to suggest that Buddhists were subjected to active persecution during this time period; despite this, it is quite likely that royal money was cut off to Buddhist societies during the reign of some of the Ujjain monarchs. In spite of the fact that this is a possibility, there is no evidence to imply that Buddhists were subjected to any kind of aggressive persecution during this time period. It does not appear that the actions of Pusyamitra, the first king of the Ujjain dynasty, who is said to have taken a profound interest in the Vedic rituals and controlled the operations of the state with the assistance of Vedic Brahmins, were the cause of the fall of Buddhism. Pusyamitra is credited with taking a deep interest in the Vedic rites and with controlling the operations of the state with the help of Vedic Brahmins. It is believed that Pusyamitra directed the activities of the state with the assistance of Vedic Brahmins. Additionally, it is believed that Pusyamitra directed the affairs of the state with the assistance of Vedic Brahmins. This is in addition to the previous point.

OBJECTIVE OF THE STUDY

1. To the study of Buddhism In India
2. To the study of Dharmakaya

Decline Of Buddhism In India

The monastic practice of Buddhism began to exhibit the first symptoms of a problem for the first time during the post-Kushan period. This was the time when abandoned monasteries located in or near declining urban areas first began to appear in the archaeological remains. When Faxian, who lived between the years 399 and 414 CE, journeyed to India, the early warning signs of this degeneration were already becoming quite visible. When Xuanzang arrived in India between the years 629 and 645 CE, Buddhism was well on its way to becoming a relatively insignificant influence in most sections of the nation. In spite of the fact that it appeared to be taking place everywhere, the decline of Buddhism in India was marked by extremely

particular regional features. There is no one point in time that can be identified as the beginning of Buddhism's fall over the entirety of India. This is because the decline began gradually over the course of many years. At the same time that one can notice Buddhism having increase in a certain region, one might simultaneously observe it experiencing decrease in an alternative location. For instance, by the time a few prosperous Buddhist monasteries flourished under the Plas in eastern India, Buddhism had already suffered its most severe loss in Sind, where it had been practiced for the longest period of time. However, wherever it had persisted, it seems to have plunged into a state of absolute disarray and collapsed rather fast and entirely around the end of the twelfth century. This took place around the time that we have.

However, even after the twelfth century, there were still traces of Buddhism's ongoing existence in the bulk of India's areas. These traces were found across the country. For instance, it is still practiced today in a wide range of forms of popular worship, ceremonies, and rituals, such as the pj of Dharma Thakur or the pj of Jaganntha in the Indian states of Bengal and Orissa. These pjs continue to exist. These pyjamas are only one illustration of how popular worship might look. It has been demonstrated in great detail by Arthur Waley that Buddhism continued to flourish until the fourteenth century not only in Bengal, Orissa, and Bihar but also in other regions of India such as Kcipura (in Tamilnadu), the Coa kingdom (on the Coromandal Coast), Dvrat (in Gujarat), and Jladhara (in the Punjab). There is evidence that Buddhist monks from India travelled to both Tibet and China as early as the fourteenth century. At the absolute least, this documentation dates back that far.

In the year 1362 after the Common Era (CE), a Javanese poet makes a reference to Buddhist monks who were residing in the city of Kcpura in a total of six separate viharas. One of the copies of the Kalachakra that was prepared by a Kyastha from Magadha in 1446 CE for two monks may be found in the library of the University of Cambridge. The other copy was given to a monk in the year 1446 CE. When Abul Fazal journeyed to Kashmir with Akbar at the tail end of the sixteenth century, he stated that he observed some old individuals who professed their confidence in Buddhism, but that he was unable to discover any Buddhist professors. This was during the time period when Kashmir was ruled by Akbar. It is common knowledge that in the year 1777, the Panchen Lama sent an embassy to Bodhagay on behalf of his people. In addition, it is common knowledge that this expedition is credited with founding a Tibetan Buddhist monastery on the banks of the Gag at Howrah, which is currently located in Kolkata. The findings of the census that was carried out in the year 1911 in the Indian state of Orissa revealed that 1833 of the state's population chose Buddhism as their major religious affiliation. In addition to the districts and hill tracts of Chittagong, which are located in the southeast of Bangladesh, Buddhist practice has continued uninterruptedly across the Himalayas. Therefore, referring to Indian Buddhism using phrases such as "disappearance" or "extinction" is not at all true and should be avoided at all costs because of this fact.

The Dharmakaya As The Cosmic Body

When it comes to the three oldest Chinese translations of the Asta, which are the Daoxingbanruojing, the Damingdujing, and the Mohebanruochaojing, the phrase "Dharmakaya" is not used in any of them. These translations were written to reflect the Chinese language. On the other hand, the writers did put in a significant amount of work in order to construct the concept of the Tathata. Both the Sanskrit version of the Asta and Kumarajlva's translation of the Asta include the sentence, but the Sanskrit version is the only one that has it. There is not a single other version of the Asta that has it.(54 of 54) Lewis Lancaster has arrived at the opinion that "the earliest ideas in Mahayana sutras were neither the two-body nor the three-body ones, but rather the notion of one Buddha body." This conclusion is based on the fact that this is the scenario that

has arisen. Fifty-five percent. Despite the fact that it did not make use of terms such as Dharmakaya and rupakaya, the earlier version of the Asta had previously differentiated between the physical body of the Buddha and Tathata. This was the case, according to Y. Kajiyama. On account of the fact that this difference had previously been established, this position was called into question. As an extra point of interest, he is of the view that the ideas of the Dharmakaya and the rupakaya were formed about the year 200 CE. This is something that we find interesting. In the course of its debate on the idea of the Buddha, the Daoxingbanruojing, which is the oldest Asta that is still in existence, does, in fact, make use of the phrases Buddhakaya and Tathagata. This is as a result of the fact that it is the oldest Asta that is still in existence. I couldn't agree more with what Kajiyama has to say on this matter. The word "Buddhakaya" is used in this context to refer to the physical body that is generated as a consequence of the circumstances and causes that are present. This is the context in which the term is employed. When it comes to demonstrating that the Buddhakaya is empty and that the Buddha just shows such a body for the purpose of presenting it to sentient beings, the sutra makes use of a number of metaphors at various points throughout its whole. For the sake of illustrating the argument that the Buddhakaya is devoid of any contents, several analogies are used. Given that the Buddha is not formed and that no one has the power to exert control over it, it is impossible to have a physical manifestation of the Buddha in the world that we live in. On the other side, the word "Tathagata" is used to refer to a person who has attained the realisation of the Tathata of all dharmas to the fullest extent possible. As was said before, this Tathata is the essence of all creatures, whether they are belonging to the world or to the transcendental realm. There are just a few instances in which the name "Buddha" is used to refer to the real state of Buddhahood, as opposed to the term "Tathagata," which is used in Hinduism.

On the other hand, the specific meanings of this term are not entirely obvious. There is a possibility that the term "Dharmakaya" may be discovered in the Vimalakīrtinirdeśasūtra, which Zhi Qian became the first person to transcribe into English. "The Dharmakaya of the Tathagata is not the body made of thought and desire," is the sole statement that can be discovered in the holy book. This is the only statement that one can find. The 58th statement is now being made. The identical passage of the sutra was translated by Kumarajīva as follows: "The body of all Tathagatas is the Dharmakaya, not the body made of thought and desire." This is how the sutra was originally written. For sixty years it is for this reason that the Dharmakaya, and not the Rupakaya, is the one that constitutes the spiritual body of the Tathagata. It is not until subsequent translations of the Prajñāpāramitāsūtras, such as the Pañcaviṃśatisahasrikā (Chinese: Fangguangbanruojing), which Moksala translated into Chinese in the year 291 CE, that the importance of the word Dharmakaya is made evident. Furthermore, the sūtra asserts that "the dharmatā abides in the Tathata, and the dharmatā is the Dharmakaya." The sūtra contains this information, which may be obtained there. There is no difference in this regard, regardless of whether or not there is another Buddha; this is always the case. In the context of this conversation, the Pī Tathata, which is also referred to as the empty essence of all dharmas, is the same thing as the dharmatā. This is due to the fact that the text indicates that the dharmatā may be discovered in the reality of the all-knowing knowledge that the Buddha has, which is emptiness. This is the reason why things are the way they are. The translation of the Pañcaviṃśatisahasrikā that was done by Kumarajīva includes a discussion of the terms rupakaya and Dharmakaya in connection with one another. This debate can be found in the previous sentence. According to the scripture, the Buddhas are not found in the rupakaya but rather in the Dharmakaya when it comes to their location. According to the information provided, this is the description of their locations of residence.

The Development Of The Dharmakaya In The Avatamsaka

According to the Prajnaparamitsutras, the sunyatd of everything, including the Tathagata, is the primary focus of attention. This is a considerable stress that is placed on the sunyatd. As a consequence of this, the soteriological aspect of the Dharmakaya became somewhat less important than it had been in the past. When it comes to the growth of one's spirituality, it is said in the Prajnaparamitsutras that reading the Prajnaparamitsutras is more beneficial than worshipping the relics of the Buddha. In light of the fact that the Prajndpdramitd is considered to be the mother of all Buddhas, this is the correct interpretation of the situation. As a result of this, the Prajnaparamitsutras place an emphasis on the intellectual aspect of Buddhism as well as the way in which one might realise their actual potential via the accumulation of knowledge. By saying that the Buddha is the Dharmakaya, which is everlasting and has the power to alleviate suffering sentient beings via its endless forms, Dharmaraksa's translation of Mahayana literature, on the other hand, places a focus on the soteriological component. This is something that one discovers. A person may acquire this knowledge over time. This soteriological component of the Buddha is dwelt upon further in the Avatamsaka, which says that seeing the Dharmakaya, getting into contact with its light, or listening to its voice are all adequate methods by which sentient beings could attain freedom. The Dharmakaya is described in the Avatamsaka, which states that "the king of the Dharma peacefully abides in the Dharma Mansion, the light of the Dharmakaya illuminates all..." This is an example of a description of the Dharmakaya. In this particular instance, the Dharmakaya is described in this manner. In the same way that the dharmakaya of the Tathagata is comparable to the dharmadhatu (cosmos), it brings itself into existence in accordance with the desires of sentient beings in order to fulfil the particular requirements that they come up with. It is possible for the Tathagata, who is the ruler of the Dharma, to have the ability to free sentient beings by means of the process of bringing them under control in accordance with the guidelines of righteousness. It is because of the Dharmakaya's capacity to save that the religious side of the Dharmakaya is brought to the forefront of attention. This is the case as of the year 80.

The Development Of The Nirmanakaya

It was shown that the Mahayanists had, from the very beginning, absorbed the Buddhology of the Mahasamghikas in its entirety all the way through. On the other hand, early Mahayana sutras like the Prajndpdramita only sometimes make use of terminology like rupakaya and nirmanakaya when they are discussing the subject matter of their discourse. As an example, the A sta describes how the bodhisattva Sadapararudita saw a Buddha who had been miraculously created and had a magnificent physique that was decorated with thirty-two markings. It was during the course of building the prajndpdramitd that this circumstance took place. Buddha gave him the instruction to go to the eastern area in order to get a knowledge of the prajndpdramitd, and it was in the eastern region that he made touch with the bodhisattva Dharmodgata.¹⁸ In this specific instance, the concept of nirmanakaya is brought up, but the word itself is not spoken at all in the conversation. In the Pancavimsatisdhasrikd Prajndpdramitd, which has been translated into Chinese, there is a conversation that takes place between the Buddha and Subhuti. The Tathagata that was produced is the topic of discussion in this session.¹⁹ A query was posed to the Buddha by Subhuti, who inquired about the distinction between the genuine Tathagata and the one that had been made.

There was a difference between the two, and Subhuti was curious about it. When Subhuti asked the Buddha about the distinction between the two types of things, he told her that there was no difference between them since they both served the same purpose. There was no discernible difference between the two of them. Following that, Subhuti questioned whether or not the Tathagata, which had just been built, was capable of functioning on its own. The response that the Buddha provided was a confirmation, and in order to

emphasise the significance of this point, the Buddha revealed to Subhuti that there was a Buddha who was known as Susanta in the past. It was done in this manner in order to emphasise the idea that the Buddha was trying to stress. In the moment when Susanta achieved the level of parinirvāna, she accomplished a miracle deed by giving birth to another Buddha.

The Progression Concerning The Nirmanakaya

In addition, the Yogacara School was primarily responsible for the development of the concept of the nirmanakaya once it had been established. Because the Samdhinirmocanasutra, which is an important message of this school, makes sense of the fact that the characteristic of the nirmanakaya is its capacity to defend the Dharma on the planet by the use of skilled means, this school of thought makes sense of this.³⁷ - Nirmanakayas are the means by which all Tathagatas carry out Buddha's actions, which consist of imparting the Dharma to free conscious beings in a manner that is congruent with the kinds of behaviour that the majority of people would consider to be normal. The nirmanakaya manifests itself on the earth in the following ways: by entering the belly, by being brought into the world in the company of a lord or a family with extraordinary legitimacy, by experiencing want, by venturing out from home, by practicing parsimony, and by achieving ideal illumination after leaving plain and simple surroundings. In order to demonstrate how skilled the nirmanakaya is, the sutra makes use of the historical Buddha Sakyamuni as an example. This is something that is readily apparent.

It is said in the Yogācārabhūmiśāstra that the Buddhas and bodhisattvas conduct exercises for conscious animals in three different ways: by mysteriously delivered bodies, objects, and voices. This is a thorough explanation of the indications of the Nirmanakaya.³⁸ - In the first place, the Buddhas and bodhisattvas have the ability to demonstrate all kinds of nirmanakayas from the ten directions in an infinite number of universes in order to assist an infinite number of conscious beings. There are nirmanakayas that teach the Dharma in order to preserve it, while there are others that disappear after the actions associated with spiritual growth are completed. In addition, Buddhas and Bodhisattvas are capable of delivering a variety of items, including food, material, vehicles, and, unexpectedly, jade, for the benefit of aware beings to enjoy. In the third place, bodhisattvas and Buddhas have the ability to magically produce voices from any inanimate item, via the air, or through nirmanakayas. These voices constantly teach sentient beings the Dharma, which not only improves the pure faith of those who are ignorant but also converts those who are indolent become practitioners who are contrite and devoted.

CONCLUSION

In the early stages of Buddhism, the Buddha was primarily seen as a human educator and guide. Despite the fact that several heavenly traits were attributed to him, such as the 32 marks of an exceptional man, this was nonetheless the primary stage. In the oldest Buddhist texts, namely the Nikayas and the Agamas, there are two characteristics of the Buddha that are easily recognisable: the superhuman and the human educator. There are two categories of the Buddha's superhuman attributes, which were described in the first chapter. These categories are the natural miracles and the supernatural miracles that Gautama Buddha accomplished. However, the second group does not have any impact on the Buddha's personality. According to the findings of the investigation, the first is remembered for the six different ways in which a human being might get more knowledge. The Buddha's sickness and old age, as well as the problems he experienced both inside and outside of the monks'

REFERENCES

1. Oza, Preeti. (2020). 'Neo Buddhists in India- Liberation Movements and Ambedkar's Dhamma' Global Impact of Buddhism and Neo Buddhism- ISBN 978-93-85218-98-9, 2019. 10.6084/m9.figshare.12729974.
2. Zahied, Rehman & Ganie, & Sisodia, Shanti & Patel, Chirag. (2021). ORIGIN AND DEVELOPMENT OF BUDDHISM FROM EARLY HISTORICAL PERIOD TO THE ISLAMIZATION OF KASHMIR. SSRN Electronic Journal. 8. 356-365.
3. Shaw, Julia & Sutcliffe, J. & Lloyd-Smith, Lindsay & Schwenninger, Jean-Luc & Chauhan, M.S.. (2007). Ancient Irrigation and Buddhist History in Central India: Optically Stimulated Luminescence Dates and Pollen Sequences from the Sanchi Dams. Asian Perspectives. 46. 10.1353/asi.2007.0011.
4. Sarao, Karam Tej. (2023). KTS.Sarao.Debate of Buddhism in India A Fresh Perspective by Sarao.
5. Oza, Preeti. (2022). Buddhism and Social Relational Theories From India to the World.
6. Barua, Shakya. (2023). The Contribution of Prof. D.K. Barua to the Development of Buddhism.
7. Pham, Thanh & Nikolaeva, Ekaterina. (2021). The soft power of India Buddhism for the sustainable development in north East Asia. E3S Web of Conferences. 258. 05003. 10.1051/e3sconf/202125805003.
8. Devarakonda, Balaganapathi. (2020). Schism of Buddhism: History and Variations in Representations. 10.1007/978-981-15-5686-9_2.
9. Borup, Jørn. (2019). Spiritual Capital and Religious Evolution: Buddhist Values and Transactions in Historical and Contemporary Perspective. Journal of Global Buddhism. 20. 49-68. 10.5281/zenodo.3238217.
10. DeCaroli, Robert. (2015). Image Problems: The Origin and Development of the Buddha's Image in Early South Asia.
11. Schipper, Janine. (2007). Buddhism. 10.1002/9781405165518.wbeosb053.pub2.
12. Kumar, Anuj & Singh, inder. (2019). A Review Study on Buddhist Tourism in India: A Study on Role of Government, Technology and Types of Circuit. SSRN Electronic Journal. 10.2139/ssrn.3386541.
13. Gellner, David. (2001). Buddhism. 10.1016/B0-08-043076-7/04041-9.
14. MING, Qing. (2017). The Development of Buddha Images. DEStech Transactions on Social Science, Education and Human Science. 10.12783/dtssehs/icssm2017/10371.
15. Sarao, Karam Tej. (2017). History, Indian Buddhism. 10.1007/978-94-024-0852-2_169.
16. Shabir, Shafin. (2015). Rise of Buddhism in the Indian Subcontinent. 10.13140/RG.2.1.4170.6405.

17. Burnouf, EugÃ¨ne & Buffetrille, Katia & Jr, Donald. (2010). Introduction to the History of Indian Buddhism. Bibliovault OAI Repository, the University of Chicago Press.
18. Tribe, Anthony. (2013). Buddhism in India. 10.1093/obo/9780195393521-0107.
19. Marinescu, Angelica Helena & Patnaik, Sunil. (2019). Guest Editor Foreword: Buddhism and Buddhist Studies: From History to Contemporaneity. International Review of Social Research. 9. 1-5.
20. Karam Tej Sarao (2010) Munshiram Manoharlal, New Delhi ISBN: HB: ISBN 978-81-215-1211-4; PB: ISBN 978-81-215-1222-0