

The Development and Extinction of Buddhism in Ancient North Bengal

Kalikrishna Sutradhar¹

¹Research Scholar
Department of History
Cooch Behar Panchanan Barma University
Shankar Mandal Road,Cooch Behar,West Bengal
Email:kali993348@gmail.com

Abstract: *From the 6th century BC onwards, Buddhism and Jainism were established as a protest movement against Brahmanism religion. Buddhism and Jainism spread to different parts of India. Among these Buddhism and Jainism spread to the then ancient North Bengal. However, it can be clearly said that in ancient times there was no separate administrative division, state or province called 'North Bengal'. The name North Bengal is not found even in ancient times or medieval times. The word North Bengal was used to refer to the northern part of undivided Bengal during the colonial period. Bengal was made up of different districts. Radha, Banga, Barindra, Samatat, Harikela, Pundravardhana, Pragjyotishpur, Kamrup etc. In ancient times most of the districts of Rajshahi, Pabna, Malda, Dinajpur, Bogra, Rangpur were under Pundravardhanabhukti in ancient times and Darjeeling district was part of Sikkim, Jalpaiguri district and Kochbihar state belonged to Kamrup Rajya or Pragjyotishpur. Buddhism had a great influence in North Bengal. Evidence of this is that many Buddha statues have been found and are still being found in different parts of North Bengal.*

Keywords: *Ajibika ,Buddhism, festival,Jainism, Kamarupa, Paundravardhana.*

Date of Submission: 10-12-2021

Date of Acceptance: 15-01-2022

.....

The Development and Extinction of Buddhism in Ancient North Bengal

Introduction

In this article I will discuss how Buddhism has affected the northern part of Bengal. Buddhism spread deeply in Bengal during the reign of Pala and Sena period. Later, as a result of Muslim invasions in North Bengal, the religion gradually became extinct. So my discussion will continue until the seventh century. At the beginning of the article I will define the boundaries of the discussion. We will first discuss what is meant by 'North Bengal' in ancient times. North Bengal was not a separate administrative division, state or province. The name North Bengal is not found even in ancient times or medieval times. The word North Bengal was used to refer to the northern part of undivided Bengal during the colonial period. For example, South Bengal, East Bengal, West Bengal was referred to as Bengal or different parts of Bengal. However, the subject in question will be confined to the region of North Bengal of undivided Bengal. It is pertinent to note that in the colonial period, North Bengal meant the territory consisting of eight districts of Rajshahi division. Namely - Rajshahi, Bogra, Pabna, Rangpur, Dinajpur, Malda, Jalpaiguri and Darjeeling districts. Besides, Kochbihar was a native state.¹

Religious life was not uniform everywhere in Bengal. While there are similarities in many religious matters, there are also differences in many respects. In fact, before the formation of Bengal or the province of Bengal, different parts of Bengal consisted of different districts like Rarh, Benga, Barind, Samatat, Harikela, Pundravardhana, Pragjyotishpur, Kamarupa etc. The people of these villages were of non-Aryan or pre-Aryan group as mentioned earlier. The people of these villages were closely associated with different customs, social customs and daily life in different regions. However, it can be said that these customs and practices were different from the Aryan culture and the Vedic culture. Because, Vedic culture entered this region much later.²

In the case of North Bengal there was no separate province or division of government, but it can be said that different parts of North Bengal have been ruled by different dynasties under different names. Such as - Pragjyotishpur, Kamrup, Kamatapur, Kochbihar, Pundravardhana or Paundravardhana, Barindra, Gaur etc. Some differences can also be noticed in the formation of societies in these regions. Mongoloids, Austroloids, Dravidians, Alpine, Dinaric and above all Aryans have influenced the formation of society in these regions. Therefore, among the people of these regions, some of the different customs, principles and traditions of the group influenced the social life here. In this regard Himanshu Kumar Sarkar

The Development and Extinction of Buddhism in Ancient North Bengal

writes, Rajshahi, Pabna, Malda, Dinajpur, Bogra, Rangpur, Jalpaiguri and Darjeeling were the eight districts of Rajshahi division. Most of the first six districts were covered by ancient Pundravardhana, Darjeeling district was part of Sikkim, Jalpaiguri district and Kochbihar state belonged to Kamrup state or Pragjyotishpur. The boundary between this Pundravardhana bhukti and the kingdom of Kamarap or Pragjyotish bhukti was the Karatoya River. In the British era, the whole of North Bengal was under the same administration, but in the ancient times, the political history, society and culture of the two banks of the Karatoya River were different. Thus, it is quite natural for the people of Greater North Bengal to have religious diversity. From the distant past to the present, various religions have influenced the religious life in the social life of North Bengal. The present religious form can be observed through evolution over a long period of time. It is pertinent to note that almost all the religions that originated and developed in Indian society have had an impact on the social life of North Bengal.³

The ancient religious life of North Bengal can be discussed in two parts. Firstly, the Aryan religion or Brahmanical religion is the folk religion of the people of this region before entering the region and secondly, the religious condition of the region after the entry of Aryan religion. Himanshu Kumar Sarkar writes, there is no way to know the religion of the primitive people of North Bengal before coming in contact with this Aryan civilization and culture. Whatever the religion may have been, it was transformed by the advent of the Aryans and gradually merged with the Aryan religion. There were two main sects of this Aryan religion - the first is Vedic or Veda-based Brahmanical religion, and the second is anti-Vedic Jainism, Ajibika and Buddhism.⁴

It has been mentioned earlier that Brahmanical religion or Brahmanical culture entered Bengal and North Bengal much later. Naturally, the question arises as to what was the religion here before the introduction of Brahmanical culture. Although there are many differences in this regard, it can be said that the people of different towns of Bengal were community based or group based. People of different nationalities or groups had different customs, rules and regulations in their daily life. The people of these groups were governed by certain rules and procedures at every stage of their life. They were in the social sphere as well as in the economic sphere. Besides, people were still dependent on nature. Logic-based education or science mentality has not yet developed. So they worshiped every force of nature in the knowledge of God. In daily life, they used to worship and adore various forces to save

The Development and Extinction of Buddhism in Ancient North Bengal

them from various diseases and ailments and various natural calamities. In the field of agriculture, from sowing the crop to harvesting the house. And at each stage till it was eaten, it was done through different rituals. These customs have evolved and reached their present form. That is why many such rituals, pujas and festivals can still be observed in different parts of Bengal. Which are not in Vedic religion or Brahmanical culture? It is difficult to say who or when or when these rituals started. However, it can be clearly said that these are pre-Aryan or pre-Brahmanical culture. Dr. Niharranjan Roy writes that the indigenous people of India, like many other indigenous peoples, used to worship deities on special trees, rocks, hills, fruits, flowers, animals, birds, special places etc. The people of Khasia, Munda, Santhal, Rajbangshi, Buno, Shabor etc. still do the same. Among the girls of Hindu-Brahmin society in Bangladesh, especially in Paragaon, tree worship is still very common, especially Tulsi tree, Sheora tree and Bot tree. In many pujas, a branch of a tree is brought and putiya in Bratotsab, and that tree is also worshiped along with the deities recognized in Brahmanical religion. In all our auspicious ceremonies, the pot that is required in Amrapallab, the banana that is worshiped in Bau, the rice that is required in many vows, all these carry the memory of the rituals and beliefs and beliefs of the tribal's. A closer look reveals that these ideas, beliefs and rituals carry the memory of primitive agriculture and tree-stone worship of rural society, worship of reproductive energy, worship of animals and birds.⁵

A large section of the population of North Bengal was made up of people belonging to different indigenous communities. Each of these indigenous peoples had different customs and traditions, which later took on a religious form. These differ from Vedic-Brahmanical religion, Buddhism-Jainism and later Islam and Christianity. Although these indigenous people have different customs and traditions, similarities can be observed in many respects. All of them were worshipers of nature. They used to worship different things of nature as symbols of different powers.⁶

Apart from Vedic-Brahmanical religions, Buddhism and Jainism also influenced a large part of North Bengal. It is pertinent to note that the introduction and spread of Aryan religion in ancient Bengal took place through the entry of Buddhism, Jainism and Ajibik Dharma. Because, the promoters and patrons of this religion were Aryans, they are non-Aryans. It was not, it can be said. However, these three religions were anti-Vedic, disbelieving in the immaturity of the Vedas. In the story of Anathapindakasuta Sumagdhara in the book Bodhisattvavadan Kalpalata, it is known that Buddha himself once went to Pundravardhana

The Development and Extinction of Buddhism in Ancient North Bengal

for preaching. Chinese tourist Yuan Chuang admits that Buddha preached at Pundravardhana, Samatata and Karnasuvarna. Whether he came to North Bengal or not, it can be said that Buddhism spread to some parts of ancient Bengal before the Mauryan emperor Ashoka. Evidence that Ashoka's preaching conquered Bangladesh at least to some extent can be found in the book Divyabdana and the account of Yuan Chuang. Yuan Chuang says that he saw many stupas associated with Ashoka's memory in Pundravardhana, Samatate, Karnasuvarna and Tamralipti.⁷

Dr. Nihar Ranjan Roy's book 'Bengalir Itihas' mentions that the earliest inscriptions found at Mahasthangarh show that Buddhism was established there in the second century BC. Another indirect evidence of the propagation of Buddhism in the second century BC is found in the Sanchi Stupa.⁸

According to the Bodhisattvavadana Kalpalata, Buddha himself came to Eastern India to preach Buddhism and spent six months in Paundravardhana. Sumagadha, the daughter of Anath Pindad and Sravasti, was married to Brishav Dutta at that time. At the house of Rani Sumagadhar's father, everyone was initiated into Buddhism. After becoming the queen of Pundravardhana, with his special encouragement and organization, Buddha himself came to Pundravardhana with five hundred disciples and preached the religion for six months. The travelogue of the Chinese traveler Hiuen Tsang also mentions that Buddha preached at Pundravardhana for sixmonths.⁹ Historical information can be traced back to an inscription in the Brahmanical script found in the Pundravardhana region. It is mentioned in this inscription that Pundravardhannagar was inhabited by a 'Samabangiya or Satvargiya' Buddhist community. From this it can be inferred that Buddhism developed in North Bengal in the third century BC.¹⁰

The king of Pundravardhana and the people of the palace were not associated with Buddhism. Probably for this reason, Queen arranged for Gautam Buddha to stay outside the palace, in the house of a merchant. It is mentioned in the text that Buddha was in the palace of Sarthapati, the greatest merchant in Pundravardhana. From these entire incidents one can get an idea of the importance of propagating Buddhism in Pundravardhana and also in North Bengal after Jainism. In his writings, the Chinese traveler Hu-Yen-Tsang mentions the influence of Buddhism in the region. A huge Buddhist monastery has been found four kilometers west of Mahasthangarh. According to Hu-Yen-Tsang, the name of that monastery at that time was Po-Si-Po-Bihar. The ruins of another monastery have been found in the town

The Development and Extinction of Buddhism in Ancient North Bengal

of Paundravardhana. According to Hu-Yen-Tsang, there were 20 monasteries in Pundravardhana at that time, and about three thousand Buddhist monks lived near and within the city.¹¹

It is known from the book 'Benglar Itihas' written by Rakhaldas Bandopadhyay that in the Pundravardhana Bhukti, a vast land in the village of Nehakasthi in Nanya Mandal was given to Koti Homik Shantibarmam by the grandson of Makkar Gupta, pro-grandson of Varah Gupta and son of Sumangal Gupta. Such a gift from ordinary people of different religions reveals love and respect for Lord Buddha.¹²

During the reign of Dharmapala, an important king of the Pala dynasty, a Buddhist monastery was established at Somapura. For the last four hundred years of the golden age of Buddhism in India, its position revolved around Pundravardhana. Then it can be said with certainty that from the 8th to the 10th century, during these two hundred years, the villages and towns of North Bengal were quite important on the political, social and religious map of India at that time. According to the writings of Buddhist scholar and author Taranath, Maharaja Dharmapala, after ascending the throne, established about fifty religious schools or monasteries in various parts of his kingdom for the purpose of propagating and spreading Buddhism. Many parts of present day North Bengal were established on the borders of his kingdom. One of the famous Mahaviharas of that time was the famous Devikot Vihara in Dinajpur. It was located in North Bengal, the famous Buddhist Acharya Advaya-baj, Udhipala, the Mekhla lived in this monastery. The name Kochbihar was formed by adding the word Bihar to the name of the Koch dynasty. But instead of the name of this Kochbihar in the old map or writing we find only the name of Bihar or Behar. Historians believe that the name Bihar comes from the word Bihar in Jainism or Buddhism. However, it should be noted in this context that the mention of an ancient city near Patna as Bihar Nagar is found in the pages of history. However, in the map of Mr. Rennol of 1687 AD, the name of today's Kochbihar has been shown as Bihar Nagar. This has been going on for a long time in various ancient folklore and religious words.¹³

An ancient broken stone mark is found at a place called Bokali Math in Kochbihar district. The name of this place also indicates that the place was once famous for a Buddhist or Jain monastery. To the north of Kochbihar is an ancient temple called Baneshwar. Rumor has it that it is the temple of Banaraja. The statue of Banaraja worshiped here is considered by

The Development and Extinction of Buddhism in Ancient North Bengal

historians and archaeologists to be one of the earth-touching coins of Buddha. Hence it can be considered as a sign of the union of Hinduism and Buddhism in India.¹⁴

Buddhism flourished in North Bengal during the reign of the Pala kings. History testifies that the kings of the Pala dynasty were Buddhists. Buddhism spread during the reign of the Pala rulers of Bengal. The Pala rulers were patrons of Buddhism. Dr. Shailen Debnath writes, "In the present context, however, it can be said that along with other places of eastern India Kamtapur also became a seat of Buddhism and Buddhist learning, and no wonder, for that reason the Buddhist teachers from Nalanda visited often the kingdom of kamtapur. During the Pala eriod, most probably, Kamtapur sanwiched by Kamrup and the kingdom of the Palas failed to save its independance, specifically in the period of Deva Pala who led incursions on Kamrup, Kamtapur might have been reduced to a feaudatory under the Palas."¹⁵

During the reign of Pala King Vighrahaladeva, Dehek, the son of a goldsmith 'Saher', established a Buddhist idol in Bihar. It is believed that the common people also used to erect statues of Buddha as the influence of Buddhism was considerable in this region. Like Dakshina Roy of South Bengal, Sona Roy of North Bengal, Upa Roy (Rupa Roy) is worshiped as a tiger deity. Khan Chowdhury Amanullah has mentioned this deity as a worshiper of Buddha in his book 'Kochbiharer Itihas'. Jatileshtar is a form of Shiva.¹⁶ Many Hindu idols have been found in such a Shiva temple, but the biggest thing is that the discovery of Buddha idols along with the idols of various deities carved on the walls of the temple has changed many thoughts. Historians have identified Jatileshtar Temple as one of the oldest Buddhist temples of the Gupta period. Statues of Shiva, Buddha and other Hindu deities have identified the temple as a symbol of a religious stream of Hindu-Buddhist and ancient indigenous peoples. The name of Mekhla, a famous Buddhist nun in the Buddhist era, can be found in the pages of history. He lived in North Bengal. The name Mekhliganj can be derived from the name of such a famous woman. Some Buddhists believe that the Riya-Mekhla was named after the cloth that the Buddhist nun used to divide into two parts.¹⁷

The folk education and folk culture centered on Buddhism also had an impact on the folk life of North Bengal. The Gambhira songs of Malda were greatly influenced by the Buddhist culture. Haridas Palit writes in his book 'Adder Gambhira' that Gambhira festival has been nurtured by Tantric Buddhism, Mantrayan, Vajrayana community. Listening to the hymns of Gambhira is like listening to the Dharma Sutras of the Buddhists. Buddha's birthday is celebrated in Baishakhre. In fact, Buddha's birth, enlightenment and great Nirvana - these

The Development and Extinction of Buddhism in Ancient North Bengal

three events happened on the full moon day of Baishakh. Gambhira is also held at that time. Renowned Gambhira music expert Tarapada Lahiri writes that in that era, Buddha idols were worshiped on the first day, Surya idols on the second day and Shiva idols on the third day in the Chaitra festival. Over time, Buddhism and Shaiva Tantricism spread freely in Gaur Benga.

Scholars have suggested that the Adina Mosque in Malda was formerly a Buddhist temple. The folk proverb is that Adinath has become Adinath. Patterns of Buddhist and Hindu architecture have been found in the mosque. Buddhism can also be observed in Mangal Chandi Pujo of Malda. In this regard, Haridas wrote a thought-provoking essay on Buddhist thought in the celebrated Gaudiya Mangalchandi.

The influence of Buddhism is especially noticeable in the socio-cultural-religious life of the Rajbangshi Kshatriyas of the Terai region of Kochbihar-Jalpaiguri-Siliguri. In Gosanimari, the capital of the Khen Dynasty, the dress of a male idol resembles that of a Buddhist monk. From this dress, some researchers are guessing that the kings and subjects of this region were all Buddhists. King Kanteshwar's dress was similar to that of a Buddhist monk. U.N. Biswas has expressed an opinion.

It is also worth mentioning the value deities of the Rajbangshi society. The god Masan was associated with the lotus flower. It is actually a Buddhist deity. Over time, Shiva has changed to Thakur. Incidentally, the lotus flower is a symbol of Buddhism. Many Buddhist pagoda type temples can be seen in the Kochbihar-Jalpaiguri-Siliguri region. There are also many pagoda style temples in Jalpaiguri. The temple of the famous monk Thakur at Shikarpur, near Belakoba, is built in the shape of a pagoda. There are pagoda style temples at Falakata, near Bakribari, Shalbari and Bhutanese ghats. Under the patronage of the Kochbihar royal court, Purushottam Vidyabagish wrote a grammar book in Buddhist language called 'Prayog Ratnamala'. The influence of Buddhism can be seen in the royal festival of Kochbihar. Buddhism chakras are seen to be used on the Ras Mancha. The goddess Narabah in the Siddheshwar temple of Baneshwar is not a Hindu deity. In the Buddha Mahayana Tantra, the meeting of Goddess Narabahana is found. Sicharuchandra Roy, a senior citizen of Kochbihar, wrote in an English essay that the word Bihar at the end of Kochbihar's name proves that it was once a Buddhist monastery. Many more villages are named - Buddhist influence is observed. In Tibetan literature, however, Kochbihar is portrayed as a Buddhist-centric place. Local masons in the area also subconsciously painted Buddhist roofs and

The Development and Extinction of Buddhism in Ancient North Bengal

decorated houses. From these it can be inferred that at one time all the local inhabitants of the region were Buddhists. This is the proof of the influence of Buddhism.¹⁸

Buddhism later split into two parts - (1) Hinayana and (2) Mahayana. Later many more branches were formed. However, the theoretical aspects of Buddhism could not be discussed in this article. However, it can be said that the influence of consent, sabastivad and Mahasankhikaism, which were seen in Mahayana Buddhism in Bengal in the seventh century, diminished in the eighth and ninth centuries. In the 8th and 9th centuries, new forms of Buddhism were seen. This is the origin of Tantric religion. Acharya Asanga of the Buddhist tradition is said to have been placed in the Asanga Mahayana Devayatana by various deities of ghost, yaksha, raksha, yogini, dakini, vampire and matrika tantra etc. Various secrets, mantras, yantras, dharanis, etc. were also entering into the Mahayana meditation-concept, worship, and ceremonial activities and also with the approval of the ancillary.¹⁹

In fact, this change was made to spread Buddhism among the people of different ethnic groups. This change, of course, also happened in the case of Brahmanical Hinduism, as discussed earlier. Nalinaksha Dutta writes, “The earliest works dealing with Tantrik Buddhism are the Manjusri mulakalpa and the Guhyasamaja. The composition of both of these works took place sometime after the karandavyuha and before the mahapratyangira-dharma, i.e. about the fifth and sixth century A.D. Though both may be classified as Tantrik Buddhist texts, the topic of the two treatises are quite different. The Guhyasamaj deals with the yoga and anuttarayoga and incidentally with mandalas, while the Manjusrimulakalpa gives an exposition and other mahayana texts.”²⁰

Another form of Buddhism was Sahajiya religion. The difference between Sahajyan and Vajrayana is that Vajrayana had a place for mantra-tantra, idol-worship, devayatana etc. But there is no place for gods and goddesses in Sahajyan. The Sahajyanis think it is useless to bow down to a deity made of wood, clay or stone. They had no value in external events. They were anti-Brahmin. Dr. Bratindranath Mukherjee writes, Sahajayana was formed on the basis of the knowledge and writings of various Siddhacharyas. This is a simple state of mind where the devotee's knowledge of the enchanted world is lost. Then he does not have the knowledge of self-separation, the family is destroyed, the illusion vanishes and the knowledge of emptiness is gained. The happiness that results in that state is simple happiness. The devotee then becomes intoxicated with that happiness and behaves like a madman. Nothing in the outer

The Development and Extinction of Buddhism in Ancient North Bengal

world can distract him from that happiness. If he does not attain that state, the devotee will not be liberated.²¹

Like Buddhism, Jainism was also propagated and spread in different parts of Bengal. According to the Buddhist text Divyabandan, Jainism and later Buddhism spread to Paundravardhana in the third and fourth centuries BC. However, the dominance of Buddhism during the reign of Maurya ruler Ashoka reduced the influence of Jainism and increased the influence of Buddhism in different parts of Bengal including North Bengal.

Muslim invasions played an important role in the decline of Buddhism in Pundra-Barindra-Gaurbanga of North Bengal. Tantric Buddhists converted to Islam in droves to escape Hindu socialists. Sociologists have shown that Islam spread rapidly in areas where Buddhism was particularly prevalent. There was considerable harmony between the social equality of Buddhism and the social equality of Islam. So poor people were easily attracted to Islam. On the other hand, where established Hinduism was predominant, Islam could not spread as much. In this context, the well-known Researcher Dr. Jahar Sarkar wrote that due to the predominance of Hinduism established in Rarh banga, Islam could not spread their very fast, which it was able to do in Uttar Benga, Samatat and East Bengal. According to the historian Harprasad Shastri, these events took place between 1200 and 1400. In this context, it is worth mentioning about the native state of Kochbihar. That is, the number of Muslims here was about thirty-five percent. But in neighboring Rangpur, Rajshahi, Bogra, Pabna the number of Muslims was more than seventy percent. I can give up the temptation to mention an impressive incident in the context that the number of Muslims could not be as large as in Rangpur-Rajshahi just because of the Hinduization of the kings of Kochbihar. Many Buddhists also converted to Islam to escape social ridicule. And these were the ones who came to be known in the society as 'Nare Muslims'. However, after the advent of Chaitanyadev, the number of Buddhists continued to decline. The Buddhists of the plains of North Bengal, especially the people of the Rajbangshi ethnic group, also converted to Vaishnavism.

Recently, a decade ago, a monastery was found in Jagjivanpur of Habibpur police station in Malda. Shri Gopal Laha, a local researcher and archaeologist, has also discussed it. The West Bengal government has decided to set up a 'Site Museum' at the site of the monastery. However, many Buddhist scholars of these monasteries in North Bengal gained all-India fame. Among them are the names of Chandragomin, Purushottam and Kumar Ghosh, the founders of Buddhist grammar. The latter went to Java (Indonesia) to preach Buddhism.

Conclusion

Finally it can be said that Buddhism had a great influence in North Bengal. Evidence of this is that many Buddha statues have been found and are still being found in different parts of North Bengal. Many idols of Avalokiteshwar have been found from Malda and West Dinajpur. Besides, idols of Buddha, Amitabh, Prajnaparamita, Lokeshwar have also been found. Undeveloped, Loknath Buddha statues have been found at Jalpaiguri, Kochbihar, Karseong. These will be in the Rajaram Museum, Maldah Museum, Balurghat College and District Museum, Akshay Kumar Maitreya, North Bengal University, Karnajora Museum, North Dinajpur, and in the National Museum, Kolkata, Ashutosh Museum, Calcutta University and the Asiatic Society. These idols can also be seen in the Shivbari Museum at Gangarampur in South Dinajpur.

References

-
- ¹ Sutradhar, Karthik Chandra, *Somaj, Dharma O Arthaniti: Prasanga Uttarbanga*, Malda:Sambedan, 2013,p. 18.
 - ² Sutradhar, Karthik Chandra, *Somaj, Dharma* , p. 44.
 - ³ Sutradhar, Karthik Chandra, *Somaj, Dharma* , pp. 44-45.
 - ⁴ *Uttarbanger Puratatwa Sangkhipta Itihas*, University of North Bengal, 2005, p.69.
 - ⁵ Roy, Nihar Ranjan, *Bangalir Itihas*, Adi Parba, Calcutta:Book Emporium Pvt. Ltd., 1385, p: 469
 - ⁶ Sutradhar, Karthik Chandra, *Somaj, Dharma* pp. 46-48.
 - ⁷ Roy, Nihar Ranjan, *Bangalir Itihas* p.949.
 - ⁸ Roy, Nihar Ranjan, *Bangalir Itihas* p. 306.
 - ⁹ Pradhan, Ashok Roy, *Itihaser Prekhyapote Uttarbanga O Rajbangshi*, Calcutta:Royal Publishers, 2006, p. 41
 - ¹⁰ Ghosh, Anand Gopal and Dutta, Papia, *Uttarbanger Itihas O Samaj ,Vol.3*, Malda: Sangbedan, 2017, p. 26.
 - ¹¹ Epigraphia Indica, Vol-XII, pp.136-142
 - ¹² Bandopadhyay, Rakhaldas, *Banglar ItihasKolkata:Ms GurudasChottopadhyay & Son,1330 BS*, p.236.

The Development and Extinction of Buddhism in Ancient North Bengal

¹³ Pradhan, Ashok Roy, *Itihaser Prekkhyapote*, p. 42.

¹⁴ Pradhan, Ashok Roy, *Itihaser Prekkhyapote*, p. 42.

¹⁵ Debnath, Sailen, *Essays on Cultural History of North Bengal*, Siliguri:N.L. Publishers, ,2008, p.52.

¹⁶ Chowdhury Amanulla, Khan, *Kochbiharer Itihas*,Kolkata:Modern Book Agency Pvt. Ltd.,2001, p, 30.

¹⁷ Pradhan, Ashok Roy, *Itihaser Prekkhyapote*, p. 43

¹⁸ Ghosh,Dr. Anand Gopal and Dutta, Dr. Papia, *Uttarbanger Itihas* ,p.45.

¹⁹ Roy, Nihar Ranjan, *Bangalir Itihas* ,p.525

²⁰ Majumdar,R.C. and et.el, *The Age of Imperial Kanouj*,Bombay:Bharatiya Didya Bhavan 1984, p, 265.

²¹ Mukherjee, Bratindra Nath, *Banga, Bangla O Bharat*, Calcutta:Calcutta University, 2000, p.100.