

Taxila University is Witness to Ancient Buddhist Education, History and Tradition: A Review

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Abstract

There are various theories and beliefs about 'Taxila'. Discussions abound regarding the founding date, location, and method of Taxila. The Hindu epic *Mahabharata* states that the *Kuru* dynasty installed *Parikshit* on the throne of Taxila. Again, under the command of *Vyasa*, *Parikshit's* son *Janamejaya*, his disciple *Vaishampayana*, first recited the *Mahabharata* in Taxila. Later, Taxila is also mentioned in several *Jātaka* stories written in Sri Lanka in the 5th century. The university is considered an important learning center for both Hinduism and Buddhism. Taxila's heritage and historical importance for both religions are no less today. It is also considered an early Buddhist center of learning, dating from the 6th century BCE. It was founded by the *Kuru* prince *Duryodhana*. Its ruins are located just off the famous Grand Trunk Road, thirty kilometers north of *Islamabad*. Ancient Taxila was located at the main junction of South Asia and Central Asia. There are three main divisions in the ruins of Taxila. The divided cities are *Hatial*, *Sirkap*, and *Sirsukh*. Each of them represents a distinct period. The article discusses the importance of ancient Buddhist education, history, heritage, and tourism in Taxila.

Keywords: *History, Taxila University, Ancient, Buddhist Education, Tradition*

1. Introduction

Taxila is one of the few places that have gained importance in history. Taxila holds a special place in the history of the Indian subcontinent. Its importance dates back to the Vedic period. However, during the epic era, the fame of Taxila spread widely. In Buddhist history, monks have been practicing meditation in forests or caves since ancient times. Some of them also served as teachers of their own religion. Educational Buddhist monks gradually turned the monastery into a centre for learning. Thus, Buddhist monasteries and *Sa'ghas* served as the foundation for the construction of the world's oldest university. Their purpose was to free all people from the dark world and enlighten them with the light of knowledge. Buddhist scholars were very disciplined and self-controlled. And they used to spread knowledge without any hesitation. The oldest university in the world is Taxila. And Taxila became the repository of knowledge in India. The article in question presents the history and tradition of the glorious Buddhist civilisation of Taxila as a university in ancient India.

2. Review of Literature

The works so far on the topic under discussion are: *An Archaeological History of Indian Buddhism* (Lars, 2015), the author has made a statement on Indian Archeology and Buddhism. In *Char Punyasthan* (Ghosh, 1921), the author gives a statement about *Purnatirthas*. *Buddhist Art and Architecture* (Sarkar, 1997), the author presents a series of descriptions of Buddhist art and architecture. *Pali Sahitye Nagar Vinnyas & Nagar parikalpana* (Karunananda, 1994) in the book, the author has discussed various topics of cities and rivers and archaeology from various texts of Buddhist philosophy. *Buddhist Civilization and Buddhist Achievement in Deshe Deshe* (Barua, 2016), gives a brief description of the Buddhist traditions of different countries. The main purpose of this work is to awaken the memory of the past with new enthusiasm and to accurately portray its historical image. Through this, the nation is able to learn about its glorious past. This is because the past embodies the essence of the present. The light of the dawn illuminates past history. So it appears that the article in question is a complete dissertation to my knowledge. The research paper has been written to fill that gap.

3. Objectives of the Research

The objectives of the research in question are: 1. To gain an accurate understanding of the location of Taxila; 2. To gain knowledge about the historical concept of Taxila and the origin of its name; 3. To know the accurate history of the propagation of Buddhism and the Third Council; 4. To be aware of how travellers have evaluated the world heritage of Taxila; 5. To understand the importance of Taxila as an ancient school; 6. To know how archaeological heritage can play an important role; 7. To gain an understanding of the politics and historical figures and scholars of Taxila; and 8. To know the correct history of how Taxila was destroyed.

4. Research Methodology

Research activities are mainly conducted in three approaches. One of them is the qualitative approach. Again, there are many methods within the qualitative approach. One of them is the historical method. The research in question has been completed using the historical method. To conduct the research, theories and information were collected and analysed from Buddhism-related texts, books, Buddhist archaeology-related texts, essays, inscriptions, coin inscriptions, etc.

5. Location

During the Buddhist and early post-Buddhist periods, all the small and large towns of ancient India were roughly divided into five major parts: the Middle, the North, the Far, the East, and the South. And a famous kingdom of *Uttarapathi* is *Gandhara*. The ancient kingdom of *Gandhara*, which now covers some parts of northeastern *Afghanistan*, the entire North West Frontier Province of *Pakistan*, *Swat State*, and parts of *Punjab* and *Kashmir*, was first inhabited by humans around 2500 BC. At that time, humans had ended the Copper Age and entered the Iron Age. The utilisation of iron broadened the scope of human existence. Iron

tools and agricultural implements, instead of stone tools, brought revolutionary changes in the field of agriculture. Among the sixteen *Mahajanapadas* of ancient India, *Gandhara* was famous for its education and culture. The practice of education and culture is essential for the complete development of a kingdom. The history of this kingdom is very ancient. It stands by embodying ancient history and tradition.

If we look at ancient history, we can say that ancient Taxila was located near the capital city of ancient *Gandhara*, which is actually located on the eastern bank of the Indus River and is the main junction of the Indian subcontinent and Central Asia.¹ Around 1,000 BC is considered its founding date.



Taxila University²

6. Historical concept

Traces of Neolithic times have been found near Taxila. However, it is difficult to say precisely when human settlement began here. People may have inhabited the city since very ancient times. The city sometimes served as the capital of *Gandhara*. It also included *Pushkalavati*. It also gained fame as a learning centre. From ancient times to the present, the city has served as an important centre for Hindu and Buddhist education. UNESCO declared Taxila, along with several other areas, a World Heritage Site in 1980.³ Once again, *Pakistan's Guardian newspaper* recognised it as the best and top tourist destination in the country in 2006.⁴

7. Origin of the name Taxila

There are various explanations for the origin of the name Taxila. In Sanskrit texts, it means '*Kartitshila*' and '*Takshakar's* rock', in Chinese texts, it means '*Chu-su-si-ra*' that is, '*Kartitshir*', in Tibetan literature, it means '*Rada Hjog*,' that is, '*Carved stone*'; and in Pali texts, it means '*Takkashila*' or '*Tarkashila*.'. Another name for Taxila is *Vradashila*. It is called '*Taxila*' in ancient Greek texts. It is also the most populous and important metropolis in northwestern India. Buddhist India, p. 200. It is known from *Kumbhaka's Jātaka* that there was a king named '*Nagaraja*' in the city of Taxila in the kingdom of *Gandhara*. His capital

was Taxila.⁵ The Buddhist *Jātaka* describes Taxila as a university city, and its fame for the arts and sciences is also mentioned.⁶

8. Propagation of Buddhism and the Third Council

The Third Buddhist Council is of immense value for the history of Buddhist philosophy. The Third Council was held two hundred and thirty-six years after the Buddha's *Mahāparinibbāna*. In this Council, the sacred Buddhist scriptures, the *Tipiṭaka*, were compiled, and the sanctity of the *Tipiṭaka* was consistently preserved. During the reign of Emperor *Ashoka*, the Third Buddhist Council was held at *Ashokaram* in *Pataliputra*. Under the chairmanship of *Moggaliputta* Thera, one thousand experienced scholar monks participated. This council worked for nine months. It was through this Council that the Buddha's words, the *Dharma Vinaya*, took the complete form of the *Tipiṭaka*. Another notable aspect of this Council is the sending of religious missionaries to various countries to spread Buddhism. The emperor did many things for Buddhism in his kingdom, including writing inscriptions, edicts, and sending religious sermons. The kingdom of *Gandhara* stands out as one of the nine destinations for religious missionaries. They sent Emperor *Majjhantika Sthavira* to the kingdom of *Gandhara*. There he freed the *Truddhanagas* (angry serpents) by feeding them with *prasada*.⁷ There he entered the royal residence of the state and sat down. There, after completing the meal, washing his alms bowl, and approving the food, he left *Nagpur*. He established Buddhism by preaching the '*Asibisopam Sutta*' in *Uttam Nandan Garden*, where thousands of people gained knowledge of the religion.⁸ Emperor *Ashoka* and the Third Sage were instrumental in promoting and spreading Buddhism, keeping the Buddha's religious philosophy in its glory amidst the dynamic flow of events in Buddhism.

9. World heritage

The direction of the new lays within the old, just as the new nurtures the old. The diverse history of the world is about the new and the old. In some cases, the new protects the old. Tradition has always been a long-standing tradition or element of humanity. The heritage includes religious rituals, seasonal festivals, and various archaeological sites. Taxila, along with several other areas, was declared a World Heritage Site in 1980. It was also selected as the top tourist destination in *Pakistan* by the *Guardian* newspaper. Tourism is now not just a country trip for an individual or group but a universal passion and addiction for the entire human race. Therefore, we can assert that tourism is a thriving industry. Taxila is a place of extraordinary characteristics. Because the practice of knowledge and science here was so widespread, its fame spread everywhere. Humans learn from the diverse features of the world. Nature's constant change provides us with human experience. And the diverse mysteries hidden in the world are one of the sources of human knowledge. Archaeological monuments spread across vast areas of the world bear the signature of ancient traditions. There is immense beauty spread throughout this world. It is rich in historical, cultural, traditional, and spiritual resources. Proper utilisation of these resources can lead to significant progress.

10. Taxila through the eyes of travellers

Fa-Hien, in the 5th century AD, praised the prosperity of Taxila. In his travelogue of Taxila, he describes the kingdom of Taxila as meaning 'severed head.' He says that the name derives from an incident in the life of the Buddha. This is the place where the Buddha gave his head to a man.⁹ The traveller, *Fa Hien*, was amazed to see the four hundred-foot-high *Kanishka Vihara* and the *Kanishka Chaitya* at a 150-foot-high altar. Emperor *Kanishka* was a huge lover of art. He had many *Chaityas* and pillars built.

Taxila is one of the major attractions of the *Gandhara* kingdom, with its walled historical and archaeological sites. Many wise foreign travellers have praised Taxila's education and scholarship. In the 7th century AD, Chinese traveler Hiuen Tsang entered India through the North-West Frontier Province. At that time, the transportation system was not as advanced as it is today. They travelled the country by ship, horseback, and on foot. In those days, only those who were adventurous, hardy, and had an insatiable thirst for knowledge travelled the country. Knowledge does not come to perfection within the confines of living in one place. Therefore, he has run from one end to another out of a desire to know the unknown. They have enriched themselves by travelling around the country. Geographical ties have become insignificant to them. *Marco Polo* said in his travelogue, Travel is universal. Travelling is educative. Travelling is inspiring. *Hiuen Tsang* crossed the Indus River to the south of Udakkhand (present-day Attock) and entered Taxila (Chinese name: *T-ch-shi-lo*). Its area was about two thousand *li*. The area of the capital was about ten *li*. The elite classes were fighting among themselves for power. Earlier it was under *Kapisa*. Later it came under the control of *Kashmir*. On his way back and forth, he visited Taxila in 630-643 AD. It was a centre of wonderful diversity in nature. The fertile land on the river's banks produced abundant crops. Trees of various types surrounded the area. The yield of fur and fruits is also abundant. The inhabitants here are very lively and brave. They respect the Tri Ratna. He saw many *Samgharams* in ruins here. Many Buddhist monks also stayed in these *Samgharams*. He saw several stupas and monasteries, including the stupa built by Emperor *Ashoka*.¹⁰ The famous geographer Ptolemy described Taxila as '*Taxiala*.'. Taxila is described as *Egrisilla* in the *Historia Trium Regum* (History of the Three Kings) by John of Hildesheim, written around 1375.¹¹

11. Ancient Vidyapītha

The poet *Jibanananda Das* has captured the flow of learning and intellectual thought across India in ancient times in his poem:

“*Hindu manīsī jegeche ekhāne adima usara ksaṇe,*
Indraduymne ujjayinite Mathura bundavane!
Pātaliputra Sravantī Kāshī Koshola Taxsila.
Ajantā ara Nalanda tara ratiche Kīrtilā!”¹²

That is,

“Hindu sages are born here at the moment of the primeval dawn,

Indradyumna, Ujjain, Mathura, Bundavan!

Pataliputra, Srabanti, Kashi, Kosala, Taxila.

Ajanta and Nalanda are his epics!”

Taxila University has played an outstanding role in the spread of education in Indian history. It was able to destroy the ignorance of the human mind by igniting the flame of knowledge. The real purpose of education is to instill joy in the heart and accumulate knowledge. Only education can strengthen and develop the nation. It was open to everyone, regardless of race, religion, or caste. Everyone had equal access to education. Taxila occupies a glorious position in ancient and traditional education. It is also unique in terms of architecture and aesthetics. Taxila, in the kingdom of *Gandhara*, was the best place for education in India. Many students from different countries used to go to Taxila. At that time, there was a successful system for teaching medicine and other subjects there. "When a student returned home after completing his education in school, his relatives or close people would express great joy. Once, when a prince of *Varanasi* returned home after completing his education from Taxila, the king happily declared a general amnesty for all the prisoners in the kingdom."¹³ Students used to come from famous countries like *Greece, Anga, Bengal, Kalinga, Hastinapur, Indraprastha, Dakshinatyā, Mithila, Magadha, Kosala, Kashi, and Vaishali*. Some knowledge is life-orientated. The relevance of knowledge is essential to make life a garland of light. Human life becomes refreshing and joyful in the company of knowledge. Therefore, to make education practical, students used to visit the *Vidya Mandir* of Taxila to acquire knowledge on various subjects. *They imparted education on Vedas, Vedanga, philosophy, Puranas, Nyaya, Ayurveda, Dhanurveda, Gandharveda, Artha, Arka, Alankar, Gaja, and Lakshmana Shastra*, among other subjects. The knowledge acquired from Taxila was relevant to life. Here, the children of both kings and subjects could receive education. The world's history immortalises the glorious fame of *Taxila Vidyapīṭh*. Education guides the thoughts of people and broadens their perspectives. During the reign of Emperor *Ashoka*, the grandson of *Chandragupta*, Taxila developed as a Buddhist educational centre.

It is known from the horoscopes of *Tussjataka-338, Susim-163, Tilmusthi-252, Adrishā-181, Akirtti-480, and Darimukh-378* that many princes, sons of *Shresthi*, and princes of noble lineage of *Varanasi* used to come to Taxila for education. Princes and Brahmin sons used to learn at home until the age of fifteen. Then at the age of sixteen, he went to Taxila to study. Taxila was the best for higher education. Also, no one's *miksha* was complete without going there and studying. The above *zakat* reveals that everyone, including the prince, learnt the three *Vedas* and eighteen sciences from *Acharya*. This has broadened the path of a student's life. It is also believed that the sons of wealthy people, the *Susim* and *Tilmushti* castes, used to provide *gurudakshina* at the start of their education. At that time, *Brahmins, Kshatriyas, and Vaishyas* were entitled to education. Only *Shudras* were deprived of the right to education. Also, universities were not completely residential.

Emperor Ashoka sent his son Kunal with a large army to conquer Taxila, the capital of King *Kunjarakarna*. The army's raised dust obscured the sun during *Kumara's* journey.¹⁴

12. Archaeological heritage

Taxila has been known as an important archaeological site since the discovery of ancient monuments. The huge stupa on the southern side of *Hathiyal Hill* is the *Dharmarajika Stupa*. People also refer to it as the *Chirtopa*. Discoveries around it have revealed more stupas, monasteries, and worship rooms. The *Scythian-Parthian* period saw the construction of this large *stupa*. It is believed that this huge *stupa* was renovated during the *Kushan* period and the 4th century AD. The *Kushan* period was the golden age of *Gandharan* art. The existence of a circumambulation path discovered at the bottom of the *stupa* is suggested by the glass tiles found there, which suggests that the entire circumambulation path was once covered with tiles. A stone carved with a *Bodhisattva* image and built in the *Gandhara* style has been found on this circumambulation path. Some *Gandhara* art had a long lifespan. They practiced this style for about four hundred years. The main focus of this art was the Kingdom of *Gandhara*. Among the 355 coins found in Taxila, there were those of *Habishka* and *Vasudeva*. Clay seals, 15 copper coins of the *Sasanian* king *Shapur II* (309 AD to 379 AD), and 5 gold coins of the late *Kushan* period were found in the *stupa* and worship room located next to the main *stupa*. In addition, engraved stone plaques, gold-silver-stone urns, head statues made of terracotta and lime-sand, iron weapons, gold ornaments, clay pots, and pots, etc. have been found.¹⁵ In addition, archaeological excavations have revealed the existence of various other *stupas*. For instance, the *Bhir Stupa* traces its history from the 5th–6th century BC to the 2nd century AD. The *Sirkap Stupa* dates back from the 2nd century BC to the 1st century AD. And the *Sirsukh Stupa* existed until the first century AD. The construction of the first and third stupas used limestone. The second *stupa*, built during the Indo-Greek period with clay, has a wall like a fort wall, locally called *Kachcha Kota*.¹⁶

13. Taxila and Politics

Since ancient times, Taxila has been of immense importance as one of the political and administrative units in the kingdom of *Gandhara*. With the change of power, Taxila has seen many rulers change. At times, the kingdom has been ruled by both local and foreign rulers. The royal power of the kings increased, and the empire expanded at the same time. There was extreme political disunity in India. One king would constantly fight another king. Their wars would end with the conquest of the kingdom. When the Persian emperor established the *Achaemenid* Empire from Greece to the Indus, the *kingdoms* of *Kamboja* and *Gandhara* came under his empire. Later, when the *Achaemenid* Empire weakened, small kingdoms emerged. In 327 BC, the Greek hero Alexander the Great conquered the kingdoms of *Camboja* and *Gandhara* during his campaign in India. At that time, *Chandragupta Maurya*, the founder of the *Mauryan* Empire in India, was based in Taxila as the ruler of *Gandhara*. *Gandhara* remained under the *Mauryan* Empire for about a century and a half. Along the way, he established the first unified *Maurya* Empire. Due to their knowledge, intelligence, and skill, the *Mauryas* ruled for a long time. It is also important to remember the invasions and political

domination of other foreign ethnic groups (*Shaks, Parthians, Kushans, Huns*) at various times, in addition to the Persians. The rulers of Taxila were *the Achaemenids* (600–400 BC), Greeks (326–324 BC), *Mauryans* (324–185 BC), Indo-Greeks (250–190 BC), *Shakas* (2nd century BCE-1st century CE); *Parthians* (1st century BCE-1st century CE); *Kushans* (1st century CE-5th century CE), Huns (5th century), and Hindu *Shahis* (9th-10th centuries).

14. Notable scholars of Taxila

The world-renowned scholars of Taxila played a significant role in enhancing the prestige of this university. They have become very relevant to the name of Taxila University today. They've certainly spread this university's fame worldwide. Below is a brief discussion about those scholars: *Atreya Punarvasu*: In ancient times, university professors were unparalleled. The famous physician *Atreya* taught medicine at the University of Taxila. He was the first pioneer of Ayurvedic medicine. He had a sincere devotion and concentration towards his duty. He created a magic in the science of medicine, and his fame spread all around. He composed many books related to medicine. With a sincere desire for knowledge, he composed a famous book called '*Atreya Samhita*'. He divided the book into five parts. In this book, he describes the medical methods and the use of various medicines in his medical services. He had a strong addiction to the pursuit of some knowledge. He started the pursuit of knowledge with enthusiasm. He analysed the meat quality of various animals—birds, fish, and snakes. He gave rules on how to eat them. His writings covered the causes and treatment of fever, stomachache, dysentery, and bleeding diseases. Another major achievement of *Atreya* was his classification of tastes into six categories: sweet, bitter, sour, salty, pungent, and astringent. He studied the effects of these tastes on the body and expressed his opinion. He used hot and cold water to treat various diseases. He also described the physical and medicinal properties of various types of milk, sugarcane juice, rice bran, barley, oil, fruits, jaggery, and honey.¹⁷ He brought about a revolution in medical science. The book *Atreya Samhita* provides a detailed explanation of the causes, symptoms, and prevention of various diseases. He worked for the welfare of mankind and the advancement of knowledge and science. His disciples also discussed the *Atreya* system of medicine in detail. *Chanakya* (Economist): *Chanakya* was one of the best-educated men in ancient India. He was very skilful in his work and self-improvement. *Chanakya* helped *Chandragupta* to ascend to the throne by deposing King *Nanda*. As a reward, he was appointed as a minister advisor. *Chanakya* was the famous professor of economics and political science at Taxila. This learnt scholar was born in the village of *Chanakya*, in Taxila, in the 4th century BCE. The ancient Indian royal advisor was known by various pseudonyms. For example: *Kautilya* and *Vishnu*. But he was better known as *Chanakya*. His famous Sanskrit book is *Arthashastra*. *Panini* (grammarian): One of the pioneers of Sanskrit grammar is the renowned grammarian of ancient India, *Panini*. '*Ashtadhyayi*' is the name of his famous grammar book. In the practice of Sanskrit grammar, *Jatāka* in the 5th century BCE, *Panini* in the 4th century BCE, *Katyayana*, and *Patanjali* in the 2nd century BCE all showed remarkable talent. The *Trimuni* of Grammar refers to *Panini*, *Katyayana*, and *Patanjali*. The name of *Panini* is inextricably linked with the University of Taxila. *Charak* (Physician): *Charak* is the best physician in herbal medicine. *Charak* made other contributions to medical science in Taxila. This bright

lamp of medical knowledge was born in 200 AD. Ideals are born from the accepted true ideals of the world, and virtuous people are born from virtuous people. The path he has shown in herbal medicine will remain immortal forever. In the post-*Mauryan* era, people no longer associate the name of *Charaka* with *Ayurveda*. He is famous for his medical treatise '*Charaka Samhita*'. He wrote it in the second century. This book is called The *Encyclopaedia of Indian Herbal Science*. It describes various types of fever, leprosy, epilepsy, tuberculosis, and other diseases. Perhaps *Charaka* did not know that some of these diseases were contagious. He mentioned many types of plants and roots as remedies for curing diseases. The book '*Charak Samhita*' is marked as a milestone not only in Indian medical science but also in the fields of botany and chemistry. Ancient times saw the acquisition of knowledge about the human body and its structure. Indian doctors made considerable progress in diagnosing diseases and discovering antidotes. And Indian medical science spread by following the path of *Charaka*. Even in the present day, herbal plants have considerable importance.

If a monk is sick, the Buddha has prescribed five types of herbs for their use: ghee, butter, oil, safflower, and jaggery. They can keep these for use for a maximum of seven days. However, if they keep more than that, the monk's *pachitthiya* will object.¹⁸

Buddha also said to use *Haritaki*, *Amalaki*, and *Bahera* for medicine. He also said that no one should store any excess. *Bahera* is one of the Ayurvedic medicines in *Triphala*. This fruit is essential for stomachaches, piles, constipation, diarrhoea, and fever. Crushing the fruit of *Haritaki* and mixing it with salt cures piles. Mixing *Amalaki* with *Triphala* cures anaemia, jaundice, and skin diseases. Since ancient times, various types of plants have been playing an effective role in curing diseases. People continue to cultivate many herbal plants even in modern times. *Jīvaka* (Stone Physician): *Jīvaka* was a lifelong devotee of Buddha and a favourite worshipper. *Jīvaka's* extraordinary personality was developed in him in his speech, religious devotion, philanthropy, medical skill, discernment in diagnosing diseases, unexpected success in treating diseases, and keen judgement. He was a favourite of the rich and the poor, kings, and subjects. *Jīvaka's* father's name was *Abhay Rajkumar*, and his mother's name was *Shalvati Ganika*. At the age of sixteen, he went to Taxila and started studying Ayurveda. He stayed in Taxila for seven years. There, he got *Atreya* as his teacher. He was the head of the Ayurveda department. An important branch of science is medicine. And as a leading physician in this medical science, his name spread with fame in *Saket Nagar*. After completing his education at Taxila, *Jīvaka* paid homage to his revered teacher and set out for *Rajgriha*. But on the way, after reaching *Saket*, his money ran out. He desired to put his acquired knowledge into practice. At that time, a *Shresthi* wife of *Saket* was suffering from a severe headache for seven years. No doctor could cure her. The *Shresthi* wife mixed various medicines with *Jīvaka* ghrīt and administered *Nasya*. *Nasya* cured the *Shresthi* wife's disease. Then the wife of *Shresthi* was happy and gave four thousand gold dowries. The wife gave four thousand gold dowries; the son gave four thousand gold dowries; the daughter-in-law gave four thousand gold dowries; and they also provided slaves.¹⁹ *Jīvaka's* fame spread rapidly in the city of *Saket*. At that time, he cured the fistula of the King of *Magadha*, *Bimbisāra*, and completely cured him. Later, *Maharaja Bimbisāra*

gave him many treasures.²⁰ The Buddha and the monks appointed him as a physician. He also cut the skull several times and extracted two worms from the wound. One was small, and the other was large. He properly repaired the skull, sewed the scalp, and covered it.²¹ At that time, King *Pradyota* of *Ujjain* was suffering from leprosy. When the great physician came and could not cure the disease, he went on the orders of King *Bimbisāra* and cured the disease by applying a strong emetic herb. Once, Lord Buddha's body was suffering from excess bile. *Jīvaka* cured the Buddha of the disease by first administering laxatives and then a diet of dry food.²² He was very talented. In a quick time, he mastered the science of Ayurveda. His contribution to the field of stone treatment is remarkable.

15. Destruction of Taxila

For whatever reason, Taxila changed hands many times. However, political reasons are considered to be the main ones. It is believed that various political parties made many attempts to take control of it. They fought among themselves many times for this reason. When the ancient trade routes with the regions became important, the city began to be neglected. Finally, the *Huns* attacked and destroyed it in the fifth century.

16. Conclusion

Based on the previous discussion, we can identify Taxila University as the oldest university in the world. In the field of economics, the name *Kautilya* commands great respect and reverence. Legend has it that *Kautilya* composed his '*Arthashastra*' while sitting in Taxila. It is also known that *Jīvaka*, the personal physician of the influential king *Bimbisāra* of ancient India, studied here. *Jīvaka* was also the physician of the legendary man Gautama Buddha. Students from various countries of the world, including the Indian subcontinent, used to come to this Taxila University for higher education after completing their primary and secondary education. Students between the ages of sixteen and eighteen used to study here. This institution also serves as a model of education for modern universities. There is no doubt that the idea of a university in the world came from here. Only in Taxila did the world first establish the concept of living, eating, and studying. Medicine, elephant riding, warfare, architecture, and Sanskrit were among the subjects taught at Taxila University. The university taught at least eighteen subjects. However, some scholars argue that the teaching style was not typical of a university. However, Taxila University will always be remembered in world and university history. The distinguished people here have immortalised Taxila University in the world. As long as the history of the world exists, this Taxila University will also survive in the presence of humans. That is why, even after so many years of its establishment, this university's discussion is so relevant. And now there is no doubt that it is a top tourist destination in the world.

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