SYNOPSIS OF TARANATHA'S HISTORY

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CHAPTER XIV

Events of the time of Brahmana Rahula

King Chandrapala was the ruler of Aparantaka. He gave offerings to the Chaityas and the Sangha. A friend of the king, Indradhruva wrote the Andra-syakarasu.

During the reign of Chandrapala, Asharya Brahmana Rahulakhadra came to Nalanda. He took ordination from Venerable Krishna and studied the Sravakapitaka. Some states that he was ordained by Rahulaprabha and that Krishna was his teacher. He learnt the Sutras and the Tantras of Mahayana and preached the Madhyamanika doctrines. There were at that time eight Madhyamanika teachers, viz., Bhadestas, Rahulagurubha, Ghunata and others. The Tantras were divided into three sections: Kriya (rites and rituals), Chaya (practices) and Yoga (meditation). The Tantric texts were Guhyasamaja, Buddhamaityayog and Mayajala.

Bhadanta Srilabha of Kaishmir was a Hinayanaist and propagated the Sastrantika doctrines. At this time appeared in Saca Bhikshu Mahaviya and in Varanasi Vabh笸sika Mahabhadanta Buddhadeva. There were four other Bhandata Dharmatrata, Goshoka, Vasumitra and Buddhadeva. This Dharmtrata should not be confused with the author of Udanaavata, Dharmatrata; similarly this Vasumitra with two other Vasumitras, one being the author of the Samya-syakarasu and the other of the Samyagabhdyapanchashadha. [Translated into English by J. Masula in Asia Major I]. In the eastern countries Odisha and Bengal appeared Mantsayana along with many Vidyadhars. One of them was Sri Saraba or Mahabrahmana Rahul Brahmacarhi. At that time were composed the Mahayana Sutras except the Satasaharika Prajnaparamita.

CHAPTER XV

Events of the time of Nagarjuna

Nagarjuna was a disciple of Rahulakhadra. He preached extensively the Madhyamanika school of thought. He rendered a great service to
the Sāvaka by turning out many Sāvaka bhikshus for transgressing the disciplinary rules. At that time appeared Bhāstabhisanda, Parmara- sena, Sarvajñatissa, who preached Agga-vijaya i.e., the Yogacara school of thought. Asanga and his brother Vasavadatta were counted as later Yogacharins.

About this time King Maha of Odissi with a large following obtained Kayapaddhi. In the west, Malava, king Bhajjeva also obtained Kayapaddhi, and the Arhats acquired the Dharmas. Temples were erected in Patañjali (Pukara), Odissi, Bengal, Rajha, Magada and Nalanda.

Nagarjuna in his later life went to the south. He composed the Panchavādha-sanghāta to establish that matter had no existence as held by the Sarvastivadins.

In the south in the country of Dravida there were two Brahmanas Mādhava and Supramadha, who possessed incalculable wealth. They vied with Nagarjuna with the three Vedas and the eighteen sciences. The Brahmins questioned why Nagarjuna, who was so learned in the Vedas should become a Śākyan Śrāvaka. But when they heard the praise of Buddha, they became faithful to Mahāyana Buddhism. Both of them maintained 150 monks. The first had the Sarvakāryanaka copied and gave the copies to the monks while the second supplied them with all the requisites. According to another tradition, Nagarjuna resided in Srīparvata and obtained the first Bodhisattva stage.

A friend of Nagarjuna was Vararuci, who was the purohits of King Udayan. A young wife of the king knew Sanskrit grammar and said to him while swimming in water ‘modakaka ma sincha’ (do not splash me with water). The King gave her a cake boiled in sesame oil as he understood it in the language of the south. Realising his ignorance of Sanskrit grammar, he began to learn Sanskrit from Vararuci.

Vararuci was a devoted follower of Buddha. He became acquainted with Nagarjuna when he was the Puska of Nalanda. He hailed from the country of Rādhā, east of Magadha. He recited the Avalokiteśvara mantra for 12 years.

Kalidasa lived about this time. He came to the south to King Udayan, who wanted to learn Sanskrit from him. He invited Nagarjasana, who had mastered Panini. The King wanted to study hullakarana from Sarnakshamuntra, who uttered ‘Shiśūho wena-samarnaya’ (Kalapa i) and at once he comprehended the meaning of all words.
Kalidasa's biography is as follows:

Kalidasa was a cow-boy. He cut the branch of a tree at the root of which he was sitting. Vasuki, in order to deceive the daughter of King Udasana the princess Vasanti, who rejected him, brought the cow-boy, dressed him as a Brahmin Pundit and asked him to utter "Oṁ Sūtrasī". Instead of uttering this, he uttered "Uthsara". Vasuki explained it as a benediction thus:

Uṣṇaya sāhīṣa Uḍḍara, Šaṅkarahita Vīhara,
Tāṁkasā Subapani cha rākṣastu Sīhāsīva dala.

Vasanti was pleased and was married to him. She then found out that Kalidasa was a cow-boy. Kalidasa prayed to the goddess Kāli, and suddenly he became very intelligent and expert in dialectic, grammar and poetry, and so he was named Kalidasa. Vasanti found that her husband had become very learned. Kalidasa wrote Meghaduta, Raghvama, Kāmagīrīmadhara, and many other Kavyas.

At this time lived in the country of Li, Arka Sanghabhedra in Tukka- rā, the Vaidhika teacher Vasanā in Kāśmir and the Sastrantika teacher Kanazalabha in the west.

At this time the Tarka philosophical school appeared on the other side of Turfan. The Akṣara was known as Mat-thar and the Anaya doctrine was known as "Aribo" (Varuṇa/Verū).

CHAPTER XVI

Appearance of the first adversary teacher

The Chandrā dynasty was ruling in the Aparantā kingdom. The kings of this dynasty worshipped the Three Ratnas. Not long after Netuchandra's reign, Pudhyāsura, the preceptor of the king, revolted. When he obtained the sovereignty, an old relation of the usurper came to Nalanda when the gang of the monastery was sounding varttaya and on his enquiry as the meaning of the sound, he was told that it meant splitting of the skull of the heretical teacher. On hearing this from his relative, Pudhyāsura asked his heretical ministers to burn the monasteries of Nalhydevala up to Jaladhara. He killed the bhikhus as well, many of whom fled to other countries. The usurper died after five years. Buddha also prophesied that his dharma would last 240 years and then it would decline for the next 200 years. The Teaching later developed at the instance of Aria Nagarauma, who worked in the southern countries for the salvation of beings. He made his centre at Sripavata (i.e., Amaraśīṭa - Nāgarjunaśīṭa).
CHAPTER XVII

Events of the time of Acharya Aryadeva and other Acharyas

At that time lived King Salkanden’s son Chandragupta, who was a powerful king and performed both kusa and abhava deeds. He did not take refuge in the Three Ratnas. At that time appeared Aryadeva, a disciple of Nagarjuna, the then head of the monastery of Nalanda. Aryadeva was well-known to the Tibetans. He was born in a miraculous way in the pleasure-garden of the king of Sinhala-vipa. Chandrakirti, the commentator of Nagarjuna’s Madhyamika-karika states that Aryadeva hailed from Sinhala-vipa. He was ordained by Pavadeva. After studying the Tripiṭaka, he came to Janamādhavī to see the Buddhist temples and Chaityas. Aryadeva not Nagarjuna at Srijivarta but this Nagarjuna propagated the Tantric doctrines. [There were two Nagarjuna: the earlier one was the propounder of the Madhyamika school of philosophy and the later was an alchemist, a Tantric master.]

CHAPTER XVIII

The events of the time of Acharya Matrichetas and others

Chandragupta’s son Bindusara was ruling at the time. He was born in Gudha. Bahusna Chanasya conjured up the angry Yamantaka, by which he could kill kings and ministers. At that time Matrichetas was residing in a Vihara of Patliputra. Bindusara’s nephew King Srichandra erected a temple of Avalokiteshvara and reinstated 2,000 bhikshus, who were all Mahayanasī. When Rulasabhadra was in charge of the Nalanda monastery he erected three 14 Gondhakura and 14 centres of learning the Dharma. Acharya Matrichetas is identical with Dharmakirti. He became a great logician and a disputant. He composed the Satyapracharita, eulogizing Buddha. [It has been edited and published] King Kaniska invited him; but he being old could not go to meet him. Rulasabhadra though of Sutra caste had an appearance like the lord of men. He became Aryadeva’s disciple.

CHAPTER XIX

Appearance of the enemies of the Dharma as also its reinstatement

In the east was ruling Dharmachandra, son of Srichandra. Both the father and son revered Buddha’s doctrines. Their ministry was also a Buddha-worshipper. He visualized Avadhutesvaran and obtained several medicines from the Nago. By these medicines all diseases disappeared from the Aparanta country. At that time lived in Kashmir a Turushka king. In Multan and Lahore ruled Khuninamampta (alias Bindhero),
who was both in concord and discord with King Dharmachandra. The Persian king went to the ruler of Mathuravânas and jewels and the latter reciprocated the same by presenting elephants and silk-cloths. The Tirushka army conquered Magadha and destroyed all vihāras including Nalanda. Dharmachandra sent monks to China and received gold and other valuables in return.

Later Buddhagupta reconstructed Nalanda monastery and other temples. Matriketa became the spiritual preceptor of the king.

CHAPTER XX

Appearance of enemies for third time and reinstatement of Buddhism

In the south, in the country of Krihpamajja lived the bhikṣu Mati- kahalchī and Muditābhīrī, who preached the Prajñāparamita doctrine of Sūnyata or Anupratisākarmanātanta (i.e., non-origination and non-decay of worldly objects and beings). The former set up an image of Prajñāparamitādevī and worshipped it for 15 years and the latter founded 73 vihāras and seven Chaitiyas. The former was killed by a Tirushka bandit. Mūnibadhra removed the Chaitiyas and surrounded them by small ones and converted Brahmaraṇa householder to Buddhism. He was taken by Bodhisattva Śavantahēlī to the country of Li. He worked there many years up to the end of his life. A heretical teacher by incantations and magical formulas burnt Nalanda and many other vihāras and temples. All the manuscripts were burnt. At this time a stream of water from Ratnakāli extinguished the fire, and the manuscripts, being flooded by water, did not burn. The books saved were Mahāyāna texts. Faithful householders restored the vihāras and temples and the manuscripts saved were of Avatārapura-sūtra, Mahāśānta. Tathāgatagarbha, Lankavatāra and Ratnapāta.

CHAPTER XXI

Event of the time of Kṣaṃka-buddha

At the time of Buddhagupta, a vihāra called Rāmagiri was built on the top of a mountain near the sea in Odīśa. In that vihāra both the Nāgāra and Mahāyāna texts were deposited. The vihāra was built by a minister of the king. The texts were presented by Brahmaraṇa Gantu and the other requisites by Brahmaraṇa Bṛhaspati while maintenance of the vihāra and the monks was provided by the queen. In order to subdue the Nagas, Brahmaraṇa Bṛhaspati built many Buddhist temples in Kātak Odīśa and provided food for the monks.

At the time of King Buddhagupta and after him King Dharmachandra, lived Achārya Nandipriya, Avagaha, younger Rāhulamitra,
pupil of Rahula/bhadra and his pupil Nagamitra. All of them propagated Mahayana teachings. Nandiputra was the author of the sociology of 136 slokas of Buddha, available only in Tibet. He wrote also a commentary on the same. He lived, as it appears from the commentary, after Dignaga.

CHAPTER XXII

Events of the time of Arya Asanga and his brother

When Karunachandira was in power, Gaumhirapaksha, the son of Buddhapaksha ruled over Panchala for 46 years.

In Kashmir lived a Tarunakha's son called Mahasamanta, who had visualised the face of Krodhanmita. He united Kashmir, Tukhara and Gharat. He worshipped the Tirthatul and erected a Chaitya, containing the Buddha's tooth relic, at Gharat. He invited several monks and nuns, male and female lay-devotes for worshipping the Chaitya. At that time Bhrakab Jivakara and many others tried to comprehend the inner meaning of the Prajna-paramita.

After the death of king Gaumhirapaksha, his son Vrikshachandra succeeded him, but he was not a powerful ruler and so Jaleraha, king of Odisha wielded power over all the eastern countries.

Arya Asanga

At this time lived Acharya Asanga, Vasubandhu, Buddhodasa, Sambhada, Nagamitra and his disciple Sankhara. Soon after them appeared many Mahayana followers, practising Aculita-yogasamvara, which spread widely, and many attained Siddhi adhi stage. Gaharshani and others preached the Mantrayana, maintaining secrecy. The secret mantras were handed down from teacher to disciples, i.e. from Sri Saras to Tantric Ngarjuna. They wrote commentaries on the Aculita-yogasamvara. During the reign of King Devapala and his son, Kṛṣṇa and charya tantric became popular. At that time lived Acharya Paramasva, Lui-pa and Charanavita in the region around Varnasi.

The biography of Asanga and his brother is as follows:-

At the time of King Buddhapaksha was born Prakasnala, whose son was Asanga, who became very proficient in the art of writing, calculation, grammar, dialectics, etc. He mastered the Tripitaka and the Prajnaparamita santras. At a later date Asanga composed the Mayalalatana and Matireya-sadhana. Bodhisattva Matireya, being pleased with him, took him to Tushita heaven, where he imparted to him the Yogacharya-bhumi sastra in five sections. He built a vihara within a forest in Magadha and composed there Abhidharmasamuchchaya, Mahayana-sangraha, Abhi- sanayasanka etc.
King Gambhirapakha’s son invited several monks to Ushnapura vihara and maintained them. Asanga taught here the Tripiṭaka of the Suvakas and about 150 Mahayana sutras. Asanga, as a Bodhisattva, cut off some flesh from the calf of his leg, to feed the worms, which were sucking the blood of a diseased dog in order that both the worms and the dog might not die. Maitreya appeared before him at that time, radiating light on all sides. Though Mahayana Buddhism flourish, there were some persecutions. The King asked Asanga a few questions relating to the true meaning of Surya. In his later life, he lived in Nalanda. Finally his life ended in Rajagriha.

Vasubandhu

Vasubandhu, younger brother of Asanga, became a bhikhu and studied the Suvakas including the Abhidharma. He became acquainted with the doctrines of the eighteen schools. He went to Kashmir and became a disciple of Sanghabhadra. He obtained vast erudition by studying the Viśhālas. He studied also the difference in the Sutra and Vinaya of the different schools. At the same time he studied the work of the heretical teachers and all kinds of dialectics. He came back to Magadha and recited the Sravaka-pitaka. After studying the Yogasūtra-sūtra, he felt sad that Asanga, inspite of of 17 years of practice of samadhi, could not attain perfection. Asanga felt that Vasubandhu’s conversion to Mahayamism was near, and so he asked a bhikhu to study the Abhaya-mati-nirdesa-sūtra and another bhikhu to learn the Dasebhumika-sūtra and advised them to recite the two Sutras before Vasubandhu. Listening to these texts, Vasubandhu realised the fundamentals of Mahayana. He regretted that he had committed a great sin by reviling Mahayamism and wanted to cut off his tongue. At that time, the two bhikhus dissuaded him from doing so, saying that your brother Asanga had the power to give you atonement for the sin and therefore you should go to the the Acharya and ask him for atonement. Asanga asked him to study the Mahayana texts and write commentaries on the same and thereby make arunā for the sin and he recited to him the Uddhāsaka-vijaya-sūtra. When Vasubandhu understood all the texts and the Dharmas, he practiced samadhi, according to the direction in the texts. Vasubandhu studied the Pitakas of the Suvakas as well as the Ratnakuta-sutras, Avatamsaka-sutras, Astasahasrika and Satasahasrika Prapuyamapada, the two Viśhāla-sutras and other Mahayana treatises. He wrote commentaries on the Prabhavasutsa-sūtra, Abhayamati-nirdesa, Ratnaavasini, Vijnanabhadra, Pratiyogami, two Viśhāla-sutras and other Mahayana and Mahayana texts. He composed the eight Prakaraṇa sections. He established several centres of learning in the south. Vasubandhu at last went to Nepal, composed the Abhidharmakosa and sent it to Sanghabhadra for his opinion.

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CHAPTER XXIII

Events of the time of Acharya Dignaga and others

After the death of King Garbhbirapaksha in the west in Maru land Sri Harsh came into power and ruled over all the western countries. This happened during the life-time of Vasubandhu. In course of time the king developed faith in Buddhism and made Acharya Gunaprabha his spiritual preceptor. Acharya Gunaprabha came of a Brahmana family, mastered the Vedas and other Brahmanic scriptures. He learnt from Vasubandhu the Sarvaka-Pitaka and gained knowledge of many Mahayana sutras. He became a master of the Vinaya Pitaka. While he was in Mathura he himself expiated for any monk failing to observe the disciplinary rules. At this time, the Chandras were ruling in the eastern countries. They believed both in Jainism and Buddhism. Sthiramati and Dignaga were preaching the dharma for the salvation of the beings in the east. Sthiramati was born in Pandikaranya, obtained the blessings of the goddess Tara. He studied both Hinayana and Mahayana Abhidharma and the Ratnakuta sutras, on which he wrote a commentary. He wrote also commentaries on Madhyamaka-mula and Abhidharmakakabhajanya. He debated the heretical teachers in dialectics. Buddhadasa, a disciple of Asanga with Gunaprabha was preaching the religion in the west while Bhadanta Samghadasa assisted by Buddhadasa propagated the religion in Kashmir, and Buddhapalita in the south. Samghadasa came of a Brahmin family of the south. He became a disciple of Vasubandhu and a follower of the Savastivada school. He established 14 centers of learning for Vinaya and Abhidharma studies in Both-Gaya. He was invited by Mahasammati, the Torabha king, to Kashmir. He built there the Ratnaguptavihatara and the Kumblakundivihatara, and propagated the teaching of Buddha much more than Asanga and his brother. He wrote a commentary on the Yogacaryabhumi.

At this time appeared Bhavya and Vinitaena. At the advice of Lupa, the king of Odivisa, Jaulinim, gave up the rulership. The Tantric Siddharcharya Dantika became the king of Odivisa and Tengi his minister. A contemporary of Bhavya was Tiriratadasa.

Acharya Tiriratadasa learnt the Abhidharsa from Vasubandhu and later from Dignaga.

Acharya Dignaga was born in a Brahmin family in the south at Simhavaktra near Kanchi. He joined the Vatsiputra school. He mastered the Sarvaka-Pitaka as well as the Mahayana texts and Dharmas. He resided at Bhorasila in Odivisa. In the Pramanasaunodhaya of Dharmakirtti appear the words "Bowling before him, who is logic personified and who wishes welfare for all beings, fragments of his different works are
collected here”—Dipuaga converted to Buddhist Bhadrapalita, minister of the king of Odisha.

Acharya Buddhapalita was born in the south at Hamsakrida. He became very learned. He learnt the teachings of Nagarjuna from Sangharakshita. He visualised Manjusri. In the south at Dantapura he wrote commentaries of many sstras of Nagarjuna and Aryadeva.

Acharya Bhavya was born in a Kshatriya family of the south. He studied the Tripitaka but he preferred to study Mahayana texts and Nagarjunaopadesa with Acharya Sangharakshita. He, however, criticised the commentary written on Nagarjunaopadesa. Both of these Acharya considered Yogachara as a separate system. Buddhapalita was the earlier and Bhavya a later disciple of Nagarjuna. Chandrakirti was a disciple of Aryadeva.

Acharya Vimuktaena was a nephew of Buddhapalita. He joined the kurukulla school, but he turned later to Mahayana, came to Vasubandhu and studied with him the Prajaparamita. Then he became the disciple of Sangharakshita. He went to Varanasi and procured a copy of the Panchavasatishantarika Prajnaparamita in eight sections, which was in harmony with Abhisamayalankarika.

CHAPTER XXIV

Events of the time of King Sila (= Sri Harsha)

There lived Sri Harsha (also called Siladitya), who because a great and famous king, collected the monks of the four quarters and maintained them with excellent food. He had a palace in the city of Harshat. It was the home of a very powerful king of the Harsh tribe called Sinha. At this time was born Acharya Chandragupta and also lived Bhavya and Vimuktaena in their old age with their disciples Varanasin and R vigupta, Kamalabuddhi, disciple of Buddhapalita, and Chandramani, disciple of Acharya Gunaprabha. In the south, appeared Acharya Jayadeva and Chandrakirti. It was the beginning of the life of Acharya Bhavapala and Sastideva, Tantric Siddhacharya Virupa and Arya Visakha. In the translation of Puntapanala is mentioned by the translator Prakapakriti that this work was composed by Bhavya and Buddhapalita. He wrote commentaries on the Madhyamakamala and Madhyathavatara. He preferred
the views of Buddhapalitza and propagated the same. He refuted many heretical teachers in Kantaka and converted several persons.

Acharya Chandragomin was born in the 2nd century. He proved the theory of rebirth. Then with some traders he went to Simhala. He came across Nagasaha’s commentary on Panini. With the help of the commentary, he composed the Chandrayakarana.

Chandragomin followed the school of Asanga and became an idealist. But Chandrakririti followed the commentary of Buddhapaliza for the works of Nagarjuna. Chandragomin wrote many sutas on architecture, grammar, dialectics, medicine, metre, lexicography, art of poetry, astronomy etc. He studied the Darabhindukrata, Chandrapadipa (i.e. Somaablaha sutra), Gaudalamkara, Jnakavata and Pragya-partanara. He composed the abstract of contents of these books. He composed also Tripitakapalakara teaching the directions of a Bodhishatra. His works Savatvasimsika and Kayapratavatsara were taught to all Mahayana students. He went from Janakupala to Patala in a boat.

CHAPTER XXV

Events of the time of King Chala, Panchamasinha and others

After the death of King Bharsha and King Sinschandra, lived in the west at Matikot King Chala who was very powerful and was in alliance with King Sila. All of them including Sila died. In the east lived King Panchamasinha, son of King Bharsha. He ruled over the northern countries up to Tibet and in the south up to Trilhema, in the west up to Yarangani and in the east up to the ocean. Sinschandar’s son Balachandra was ousted from Bengal, and so he went to Tibet. At that time lived in Magadha Acharya Vinuesa and Gunamat, specialising in Abhidharma, and Acharya Dharmapala, Ivasana, and in Kashmir Acharya Sarvajitamitra.

In Magadha ruled King Prasanna, son of King Bharsha, whose kingdom was small and was later expanded. In the south in the lands near Vindhya mountain ruled King Pulipa.

King Chala erected a monastery and provided all requisites to the monks. Panchamasinha honoured both the heretical as well as the orthodox teachers. King Prasanna honoured Chandrakriniti, Chandragomin and other teachers of Nalanda. Vinuesa set up an image of Ajitasarita and visualised his face.

Acharya Gunamat wrote a commentary on the Abhichha-kosa. He followed Shhirmati in his commentary of the Madhyamika-sutra, refuting Bhavya.
Acharya Dharmapala was born in the south, he became a Pandita of Nalanda.

Acharya Snitzela was born in Saurashtra. He visualised Manjusri. He is the author of Sikshamunichchaya, Samanuvelchchaya, and Kathisharyavatara.

CHAPTER XXVI

Events of the time of Acharya Dharmanikirti

After the death of King Chala, his brother Chaladihrava ruled over many western countries. His son Vishkarja also reigned for many years. In the west in the district of Hala, lived five Brahmins as hermits. The king destroyed the huts of the hermits and for this sin he was swallowed up by a river. At that time Praditya ruled over Madhyadanta and over most of the countries in the east.

In the north in the town of Haridvara King Mahasankhyala ruled over all the countries in the north up to Kashmir. He supported the religion of Buddha. King Praditya honoured Acharya Dharmanikirti; King Mahasankhyala honoured the Bhuddhachara scholar Vasumitra. King Vimalachandra commanded Panditas Amaranima and Rataakirti, master of the Madhyamika teaching. Though Buddhism was spreading but not as much as it spread during the time of Assya and his brother and Digong, because the heretics were on the increase in the south.

At the time of Panditamimba appeared two heretical acharyas, Dattatreya and Sankaracakarya. They received srautas from Mahadeva, in Bengal the bhikshus felt difficult to defeat Sankaracharya in disputation, so they invited other Dharmapala or Chandragah or Chandrakirti. At that time appeared in the south Brahmana Kumara and Kanada Dharmapala’s disciple Dsavaarma tried to refute Chandradhaca and wrote a commentary called Sthabhyade on the Madhyamaka doctrine. He was, however, defeated by Sankaracharya.

King Sambhava was converted to Buddhism. He erected many viharas and Chatisas.

At the time of this king, lived the Tengle acharya Goraksaha, Ratnakirti is known through a commentary written by him on the Madhyamaka-akaya. Vasumitra also composed a commentary on the Abhidharma-kosa and is the expounder of many important sectarian doctrines summarised by him in the Samaya-bhadraparachcha-chakra. Before the time of Vasubhandhu, the eighteen schools continued to exist intact. Some disappeared on account of the erstwhile enemies of the religion. There were three sub-sects of the Mahasanghikas, viz., the Purva-vaibha,

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Aparasittas lat. the Haimavatis; two sub-sects of the Sarvastivadins, viz., Carupiya and Vijjhayavadins; of the Sthaviras Mahasiddhas; of the Sannyasins the Avantakus; other schools also spread widely. Sarvastivada doctrines decimated after 200 years. There are, however, still many followers of the Sramaka system. It is not a fact that the Sramaka system disappeared after the appearance of Mahayana.

Venerable Dhammakirti was born in the south at Trinalaya, in a Brahmin family. In his childhood he was of very sharp intellect, he was skilful in the art of sculptures, in Vedas and Vedangas, in medical science, grammar and in all non-Buddhist doctrines. When about 16 or 18 years old, he became well-versed in the philosophical works of the non-Buddhists. At one time, when he had become famous, he came across the Buddha-guptabhas. He then realised that these were much superior to their own works, and so he became an Upasaka. He came to Mithyadipa and was ordained into bhikkuhood by Asarya Dharmagala and acquired knowledge of the Pitakas and studied many dialectical treatises but his mind was not satisfied. He then studied Pramanayamadhayya with his varascena, disciple of Dignaga. He then received consecration from a Vajrayanaya and devoted himself to the mantras and invoked Athavaya. Heruka himself appeared before him and enquired about his intention. He said that he might attain victory in all directions. Heruka replied "Ha Ha Hurry" and disappeared then and there. He then composed the Sutra-dandika (in Tantric Srijaya-ataka-nat-dandika, also in Abhidhananota).

He wanted to learn the secret doctrine of the non-Buddhist system, and so he put on the dress of a household-servant, came to the south and went to Kumbhara. As his service pleased Kumbhara and his wife and on their inquiry what he desired, he said that he would like to learn the system taught by him to his satisfaction. His wish was fulfilled by Kumbhara and he was liberally rewarded by his master and his wife for his faithful and indefatigable service.

The followers of the system of Kanada met together and contested with Dhammakirti; the contest lasted for three months. They were all defeated by Dhammakirti and converted to Buddha's teaching. On hearing this news, Kumbhara became very angry and told the king that if he won in the contest, then Dhammakirti must be put to death but Dhammakirti said that he did not want that the defeated opponent should be killed but he should become a follower of Buddha's dharma. Dhammakirti won in the contest and converted also the Nirghanta Ratavatim, the Himmaaka teacher Shringapagtya, Brahmana Kumarastana, the Brahminical champion Kanalaroru and the rest who lived near the Vaidnya mountain. He then went to a forest and resided in the hermitage of Ritu Matanga near Magadha. Dhammakirti went to the palace of King Pushpa and said:
In wisdom a Dignaga, in purity of language a Chandragomin, in merits a Sūtra, in dispute who else could except the humble self, the victor of all disputants?" (Sūtra: Aṣṭāvaṁśa, author of the Jñānakāla).

The King Puppa asked “I wonder, are you the Dharmakīrti?” He said that it is the name by which people call me. He erected many viharas for the residence of Dharmakīrti. He composed also a Pramāṇaratnasastra in seven chapters and he wroug at the entrance hall of the palace the words “When Dharmakīrti’s sun of eloquence will go down, the faithful will go to sleep or die, the unbelievers will rise immediately”. For a long time he spread the doctrine and there were about 50 viharas and 10,000 monks. When he visited Gujarat he converted many Brahmins and other sectarians to Buddhism and erected the temple of Gopālā. In this land there were many non-Buddhists.

Dharmakīrti’s dialectics was propagated in Kashmir, Varanasi and also in the south. Towards the end of his life Dharmakīrti built a vihara in Kekaha. This acharya was a contemporary of King Śrong-btsan-sgum-po.

Dharmakīrti’s disciple Devendrabuddhi composed the commentaries of Dharmakīrti’s works. His disciple was also Prabhāsabhūti. Some say that Jamari was the direct disciple of Acharya Dharmakīrti and that Jamari was the author of Pramanavarttika-vālmīki.

The number of teachers regarded as jewels of the Buddhist scholarship is six, of whom three were Nāgarjuna, Asanga and Dignaga and three were commentators Āryadeva, Vasubandhu and Dharmakīrti. Sākaranātara appeared at a much later date, hence he could not be a direct disciple of Dharmakīrti.

At that time there were five Sādhus, namely, Kāmbala, Indrabuddhi, Kururraja, Padmasvāma and Lalitavijaya. Kṛṣṇakara was an old Yogachārī, practised Ānucakkha and other mysteries in the cemetery and attained Mahāvibhūtisādhu on the basis of the Chandrāyudgāya-bhūta-tantra. He taught to his disciples the Buddhist Tantras and Yogṣāstras.

Acharya Lalitavijaya was a prajñā of Nalanda. He brought the Yamāntaka-tantra from the dharmagātika of Ibyana. He composed the Keśandrapuruṣa, Śrisvāmīcakṣau and Kālkaparamas and propagated them in Jamavālīśa. The heretical prince Naravarman in the west became a believer in Buddhism, and built a temple of Manjūṣī. There are many stories about the contest of Kāmbala, Lalitavijaya and Indrabuddhi with others. Kāmbala produced the Herayugantarṣa and composed the Nātikṣetrasiddhi.

At this time lived in the south Kanadalakāma, who had attained Avalokitesvara-upākāra.

Nānaksha Dītā

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