SYNOPSIS OF TARANATHA’S HISTORY

This is the concluding instalment covering Chapters XXVII-XLVIII and Epilogue, of the Synopsis which Professor Nalinaksha Dutt kindly made for this Bulletin. Diacritical marks are not used; a standard transcription is followed.

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Chapter XXVII

Events of the time of King Gorichandra and others,

After the death of Vashnara, Bharthari of the line of Malva kings came into prominence. His sister was married to Vimalachanda whose son was Gorichandra, who became king just at the time of the death of Dharmakirti. The last king of the Chanda line-up was Lalitachandra but the Chandras lost the ruleship of a country, in five regions, viz. Bengal, Orissa and other places there was no king. Every Brahmin, Kshatriya, Vaishya and artisan was the lord of his own house. At this time, lived in Nalanda Tantric Siddhacharya Sahajavijaya, Acharya Vajravopa, who wrote a commentary on the Pramanacaryākāra in seven sections, the Sauntantika teacher Subhamitra and Acharya Siopalita, Sastasome, who comprehended the Nyaya Siddhānta thoroughly. Acharya Kanibala, author of Praya-
paramitra-sastra in nine alakas, Acharya Janaprabha, pupil of Srigupta and other followers of the Madhyamika system, which maintained Sunya in the east in Bengal, in the town of hojpur, the Upasaka Bhadanta Asvabhava explained in detail the Nyaya-Madhyanika. In Sylhet appeared the great Vidyāyudhin Acharya and Vinaya master Dharmamitra; in the west in the Muru country appeared the Vinaya master Mantcheta,

Acharya Janaprabha was born in Odisha. He learnt the dharma in Bengal from Acharya Srigupta, master of the Madhyamika philosophy.

The upasaka Bhadanta Asvabhava, who came of a trading family, developed a strong desire for studying Mahayana dharma. He came to Kamrup. He visualised the goddess Tara and composed an eulogy of the goddess.

In the Pundibihara of Chattagavo (Chattigoan = Chittagong in East Pakistan) in Bengal during the reign of the Pala there were Mahayana pandits wearing long pointed caps. During the time of Dharmakirti, the
teaching of Buddha shone like the sun; *Avadana-yoga-tantra* was spreading. During the reign of the Pala king Virijayachara came into existence, A Chanda king attained Siddhi, Praksachandra studied the *Yoga-tantra*. At this time both Hinayana and Mahayana spread widely in Bengal, Orissa, Aparantaka realm and in Kashmir and also in Nepal. In other countries the religion did not exist.

**Chapter XXVIII**

**Events of the time of king Gopala**

In a region between Madhyadesa and the east lies the wilderness Pundravardhana where was a tree-god who was attached to a beautiful maiden, who gave birth to a son endowed with auspicious signs and was later named Gopala. The son when grown up dug at the root of the tree and found an invaluable jewel emitting light.

After the son had taken consecration from an acharya, he was instructed to propitiate the goddess Chunda. By this propitiation he was advised to carry with him a wooden stick as a token of his protection. Once the goddess appeared in his dream and blessed him. Thereupon he went to the temple of Khasarpada and prayed for rulership. He was advised to go to the east.

At that time many years had passed when in Bengal there was no ruler and all the inhabitants of the realm suffered misery and distress. The chiefs met and chose a king to guard the country. The chosen king was killed the same night by a Naga woman, an ogress, said to be the reincarnation of the queen of King Gopichandra or Lallachandra. In this way all the chosen kings were killed by the Naga woman. The tree-god’s son wanted to be chosen as the king and was promised a reward by the inhabitants of the place. The inhabitants were very pleased and elected him as their king. At night when the Naga woman came to him, she was pierced by the consecrated wooden stick and died then and there. For this act of killing and holding his rule firmly, after seven years the natives of Bengal named him Gopala and celebrated his election.

Towards the end of his reign he extended his dominion by subjugating Magadha. He saw the Viharas of Odantapuri and Nalanda and established many other centres for the residence and study of the monks and donated ample gifts. He ruled for 45 years.

During the reign of this king, Acharya Santiprabha and Sakyaprabha
disciple of Punyakirti worked for the salvation of beings in Kashmir; as also Banabila, Vessamitra and Pranjavanaman. In the east Acharya Jnanagarbha and Sartakshita followed the Svarntinika-Madhyamika school of philosophy.

When Satyamitra, Silabhoitra, Prince Yasomitra and Pandit Prithvibhandhu lived, Sri Harshadeva ruled in Kashmir. At that time lived Virupa and other Siddhacharyas. During the intervening period between the reign of Kings Sri Harshadeva and Devapala, in the west in Keccha (Cutch) lived Vibhavamitra, when Virupa the junior was the Siddhacharya. The king was devoted to the Buddhists but his ministers were non-Buddhists. The temple built at the time was named Antiskumbha.

Chapter XXIX

Events of the time of King Devapala and his sons.

After King Gopala's death, Devapala became the king. He extended his dominion to Varendra (in Bengal) as also to Grivasa. He founded the Somapuri Vihara. At this time lived Acharya Ksheshachar, learned in the three Tantras: Guhidya, Yabjadeva and Yasamitra and other sastras. His contemporaries were Satyaprabha, Satyamitra, Samudra, author of Karma Siddhika, Damstutra, Jnanachandra, Vajrayudha, Manjusriki, Jnanadatta and Vajradeva; in the southern region Bhidanta Avalokiteśvara and in Kashmir Acharya Dhanamitra and others. Acharya Sinhabhadra was a great pandita of the reign of Devapala.

At the time of King Gopala lived Mahapandita Sartakshita, author of the Madhyamikankara. He was a contemporary of the Tibetari king Khri stong lde-btsan.

In Kusala Acharya Satyamitra wrote the commentary Kosa-śālākara on the Yoga Tantra Tattva-sangheita. Towards the end of his life he went to Kashmir to propagate the teaching.

Vajrayudha was an author of the eulogy of Manjusri entitled Sri Jnanaphalanama-stuti.

Manjusriki wrote the commentary on the Namssangiti. He was a vajacharya and visualized Dharmanidhata-vaṣiṣṭvara mandala.

Vajradeva, a house-hider, was a poet and wrote an eulogy of 100 stoles of Juddhisattva Avalokitesvara.
King Devapala ruled for 49 years. After him ruled his son Rasapala, who reigned for 12 years. As he did not render adequate service to Buddhism, he is not counted as one of the Pala rulers. In Nalanda lived Acharya Lilavati of Udyaṇa. He also wrote a commentary on the Namasangiti. There was another Acharya Yasubandhu, who recited the Abhidharmabodhi. Lilavati was born in Samsa, ordained in Udyaṇa and belonged to the Nyaya Madhyamika system. He acquired proficiency in all branches of practice and studied the Namasangiti-siddhi. His monastic name was Silavati-sura-sadhya Visvarupa.

At that time Matanga, son of a Chandali, got the mantra-texts of Nagarjuna.

Chapter XXX

Events of the time of King Dharmapala

King Dharmapala ruled for 64 years and brought under his control Kannauj, Tirhut, Gauda, etc. In the east his dominion reached the ocean. In the west from Delhi onwards, from Jalandhar downwre and in the south from the Vindhya mountain down the valleys upwards. He selected Simhabhadra and Jnanapada as his spiritual advisors and wanted them to propagate the teachings of Prajnaramita and Guhyasamaja. He issued the order that the Panditas, who knew the Guhyasamaja and the Paramitas should get precedence among the bhikshus.

At the time of this king appeared in Bengal the Siddhacharya Kukuripa for the welfare of all beings. He invited all Prajñaramita-panditas and held in great veneration Acharya Simhabhadra. He erected the Vikramasila Vihara on the bank of the Ganges in Magadha. In the middle of the temple of Vikramasila was kept a portrait of the Mahabodhi temple. Around the temple were located 53 small temples for secret practices and 64 ordinary temple for general practices, altogether 108 temples and these were surrounded by a wall. There were 108 Panditas, one Acharya for offering of incense, one caretaker, one person for looking after the pigeons and one for supervising temple-attendants, altogether 104 persons were provided with food and cloth; every person getting emoluments of 4 persons. All those who listened to the preaching of dharma received a special entertainment allowance and a good salary.

The head of the monastery looked after the Nalanda monastery also. Every Pandita received a particular part of the dharma regularly. The properties of the temple or of the Sangha could not be divided. All the
103 Panditas were entitled to enjoy the same as members of the Sangha. In other words, there could not be individual ownership.

Prajnaparamita was further propagated. It spread to Madhyadesa and then to the south, again in Madhyadesa and then north and the south.

At the time when Dharma-va was the king in the east, King Charyudha reigned in the west. He was a contemporary of the Tibetan king Khi-rong lde-brten.

During the reign of this king lived the great dialecticians, Kalayana-gupta, Simhabhadra, Sobhavyuha, Sagaramgeha Prabhakara, Purushar-dhana, the great Vajracarya Buddhajanapada with his disciple Buddha-guhyas and Buddhhasanti, in Kashmir Acharya Padmakaraghosa, dialectician Dharmakaradatta and Vinaya master Simhamukha.

Acharya Simhabhadra of the above mentioned Panditas came of a royal family and was ordained as a bhikshu. He acquired knowledge in several works and systems, studied with Acharya Santirakshita the Madhyamika texts, and with Valochananabhadra the Prajnaparamita-sutras as summed up in the Abhisamayalankaropadesa. Then in the east in the Khanapana forest, after he had invoked Bodhisattva Ajsitanatha and saw him in a dream, he was directed to go to Acharya Sagaramgeha at the Tikuta Vihara.

Acharya Sagaramgeha received instruction from the Bodhisattva Ajsitanatha to write a commentary on the Bodhisattva-bhumi in 5 sections and on the Parinirvannayoga.

Acharya Padmakaraghosa was probably the Pandita of Lo-drel Vihara.

Acharya Buddhajanapada was one of the best disciples of Simhabhadra, after whose demise, he began to preach the dharma. In course of time he became the royal priest, and then he was consecrated as a Vajracarya. When this acharya began to work for the welfare of all beings, Arya Jambhala gave him 700 gold panas every evening and the goddess Vasudhara 300 pans of jewels. He in return presented to each of the 19 Guhyasamaja gods 7 lamps of the size of a carriage-wheel to each of the Bodhisattvas and to each of the gods of wrath, 3 lamps to each of the 15 guardians of the region 15 strewed offerings, which had to be lifted by two persons on a litter. He offered all the requisites of the disci-
bles and satisfied them for listening to the preaching of the dharma and taking holy orders. He offered such gifts to spread the doctrine.

He said to King Dhammadala that the ruling power of his dynasty will end from the time of his grandson, and in order to counteract the misfortune, he should continue giving his offerings for the spread of the dharma for a long time. When the king supplied for the offering 92,000 tolas of silver the Vajradhara performed with help of many Acharyas incense offerings for many years. He prophesied that there will be 12 kings in five generations and they will bring under control many countries and the dharma will also spread.

At this time several Saindhavas of Simhala, who were Srawakas saw the silver statue of Heruka placed in the Vajrasana temple, and there were also many Mantra treatises, which they regarded as works of Meru. They therefore made fire out of the Mantra treatises to melt the silver statue of Heruka and sold the same for their profit. Further, they persuaded the pilgrims of Bengal going to the Vikramasa monastery to give up Mahayananism as it was full of perversities. When the king heard this, he punished the Simhala bhikshus but the Acharya protected them.

This Acharya taught Kriyayogga and the Buddhist Tantric texts: Guhyasamaja, Mayajala, Buddha-samaya-yoga, Chandra-guhya-lilaka, Manjusri-krodha and laid special emphasis on the Guhyasamaja.

The disciple of the Acharya was Prasantamitra, who was well-versed in Abhidharma, Paramitas, and Kriyayogga. He preferred a quiet (scholarly) life. He received consecration from Acharya Jnanapada. He visualised the face of Yamantaka, obtained control over the yaksus and their wealth, with which he built in the south the Amiktaka-vihara like Nalanda.

Kshatriya, Rahulabhadev though well-versed and recognised as a Pandita, was of dull intellect. He was ordained by an acharya as a bhikshu. In the west, on the bank of the river Sindhu he practised Guhyasamaja-siddhi for a long time. He conjured up Guhyapati and worked for the beings of Jambudvipa. He went to Dravida and recited the Tantric texts, for which he obtained wealth from the Nagas and gave the same to the inmates of the vihara, one golden dinara as remuneration for a day's work of constructing the Guhyasamaja vihara. He became a vidyadhara and was able to convert the Nagas of the ocean.

Acharya Buddhaguhya and Acharya Buddhantsi were disciples of
Buddhaguhya, from whom as also from others he learnt the secret mantras and became very learned in Kriya, Charya and Yoga tetras. One of them, Buddhaguhya, made a painted wooden image of Manjusri in Varnasi; he found that Manjusri was smiling and so he procured the milk of a brown-coloured cow for making clarified butter, which was necessary for attaining Siddhi. He observed that withered flowers were becoming fresh so he felt that he had achieved the Siddhi. He was, for the time being possessed by a yakshe but he soon recovered from it and regained his former state; his intelligence became more penetrating and his judgement clearer, and his body stronger. The image of Manjusri was covered with dust by the yakshe, and so on regaining his normal state he cleaned up the image.

Buddhasanti the follow-disciple of Buddhaguhya, attained the same success as Buddhaguhya without making the image of Manjusri.

Both of them then went to Potala mountain, at the foot of which the goddess Tara was reciting the dharma before the Nagas. She appeared to them as an old woman looking after a herd of cattle.

In the middle of the mountain, Bhrikuti was preaching the dharma to a number of Asuras and Yakshas. She appeared to them as a girl looking after a flock of goats.

On the top of the mountain both of them saw a stone-image of Avalokitesvara. Buddhhasant was of opinion that they had not yet developed ability to visualize Avalokitesvara in his godly form.

Chapter XXXI

Events of the time of Maharaja Mahipala

Maturakhista, son-in-law of Maharaja Dhammapala ruled for 8 years, after him Vanapala, son of King Dhammapala ruled for 10 years. During their time lived Acharyas (Dialecticians) Dhammottara, Dhammaputra, Vimalanitra and others.

After Maturakhista ruled king Vanapala's son Mahipala for 62 years. The time of his death coincided with the date of the death of the Tibetan King Ralpha-chen.

During Maharaja Mahipala's reign lived Aranadagebha, author of the Samvita paramartha bodhicitta-upasthita-vrksana. Acharya Aranadagebha
came of a Vaiya family of Magadha. At first he belonged to the Mahasanghika school and later he took up the Nyaya-Madhyamika school of thought. In Vikramasila he acquired knowledge of the Tantric aspects of Buddhism. He heard that in Bengal, the disciple of the Siddhacharya Prakasanandana taught the Yoga-tantras. He became also a student of Acharyya Subudipala and other Acharyas and became proficient in all Yoga-tantras. He then practised yoga in the solitude of a forest and realised Mahakarma-dhatumandala and composed a satsra for him as well as for Prajnapalita, who came to him from Madhyadesa and received consecration from him. The satsra is entitled Vajrasattvodyeeya-nama-sadhanopaya. He recited the Tattvasangaha.

The king developed faith in him and invited him to the south of Magadha in the neighborhood of Jvalaguha and furnished for him the Cudamani temple. There were many students, who listened to the secret teaching. On the Tattvasangaha he wrote a commentary entitled Tat-tvadatanaga and many other sstras.

Asvaghosa was a follower of the Madhyamika school, so also were Acharya Pasahita and Chandrapadma etc. It is evident that Jnanadatta, Jnanakirti and others lived at this time. In Kashmir lived the Vinaya masters Jnanamitra, Sarvajnadeva, Danasila and others. It is well known that these three also came to Tibet. The Tantric Siddhacharya Tillipa lived at this time in Tibet.

The king of Odissa, Vishnucharya, who looked upon Mahipala as his father invited Anandagangita to a Vihara at a place where King Munja lived formerly. He composed Sriramadhye-visarana and commentaries on the Guhyasamaja and other Tantric texts.

At that time lived Acharya Bhago, who mastered Vajramitra tantra and in Kashmir lived Pandita Gambhiravaj, who cenubered up in a cemetery Vajrasurya and at last he saw the Vajranamandala through Tantric sadhanas. He went to Odysa for further Tantric secret teachings. He obtained a number of other Siddhis.

PALA GINEALOGY


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The Pala (765-1162 A.D.)
Dayitavishnu
Vatsya
Gopala I (765-769)
Dharmapala
Dharmapala = Deddadevi (765-815)
Vakpala
Vakpala
Tribhuvanapala
Devaraja = Rannadevi (816-851)
Jayapala
Jayapala
Rajapala
Vigrahapala (854-7) or Surapala-
Lajjadevi
Navyanapala (857-911)
Rajyapala-Bhayadevi (911-35)
Gopala II (935-92)
Vigrahapala II (992)
Mahipala I (992-1040)
Nityapala (1040-55)
Vigrahapala III (1055-81)
Mahipala II (1082) Surapala (103)
Ramsapala (1084-1126)
Rujyapala
Kumarapala (1126-30)
Madanapala
Govindaapala (1150-62)
Palapala

Chapter XXXII

Events of the time of Mahapala and Samapala

Mahapala, son of Maharaja Mahipala, ruled for 42 years. He showed reverence to the Srovas in Odantapuri Vihara. He maintained 800 Bhikshus and 50 teachers, who resided in this Vihara. To this Vihara he appended another Vihara named Urvasi and maintained in it 500 Saindhava-
urvasakas. He wanted that Vikramalila should be the highest centre of learning. He founded in Nalanda further centres of learning and constructed the Somapuri Vihara, Tilakatika Vihara and other Viharas.
At that time Acharya Pito brought Kalacakra-tantra from Kashmir and propagated it in the above-mentioned Viharas. Other notable scholars, who lived at that time were Pratyekabuddha, Yogachara-scholar Padmakara.

After the death of this king, his son-in-law Samupala ruled for 12 years.

Biography of Acharya Jetari

When king Vanapala was ruling, there was in the east Varendra a feudatory king named Sanatana, whose wife was beautiful and very intelligent. This king asked for Guhyasamaja consecration from the Acharya Brahmin Garbhapada and gave him in return his wife, horse, gold, elephant etc. Some time later Garbhapada had a son by her and when the child became 7 years old he asked him to teach the Brahmantic script and Sastras but he was beaten by other sons of Brahmins as he was of a low caste being the son of a man of Sudra caste, who became a Buddhist priest. He returned home and told his father about his troubles in the school. His father gave him the Manjusi consecration. Within about a year he absorbed himself in the Suddha-praebhaha Sana-dhi and obtained Siddhi and he became proficient in all Sastras, i.e., in various scripts, meters, Abhidharma etc. He continued to be an Upasaka. He then received from his father Guhyasamaja, Sambara, Huvaja etc., and he then became a disciple of many other Gurus. He learnt all disciplines with the help of Manjusi. After the death of Garbhapada during the reign of Maharaja Mahapala, he could not obtain the royal diploma. He therefore went to different countries in order to worship the deities in different temples. At last he came to Khasarpasa and saw the statue of Acire-krodhharaja and so he became repentant for his lack of reverence for Buddha. At that time the goddess Tara appeared before him and said to him that in order to atone for his sin, he must write many Mahayana Sastras. Hence at the time of king Mahapala he was given a nice place called Vrishapuri for his residence and also a diploma of a Pandita of Vikramaditya, whereupon he propagated the teaching and his fame increased to a great extent. He wrote a brief commentary on the Bhashiyamahacha-ya Bodhiya Vashyo, Aksagarbhasutra, etc., in all about 100 Sastras of the Sutra and Tantra classes.

Kalasamayavajja, who was a follower of Acharya Buddhismapada and had in the country of Chagala (Raya), exhibited a portrait of Huvaja in a lonely place and carried on painstaking strivings. After many years he had passed, he was immersed in contemplation of the Mandala, and
ultimately visualized the Hevajra-mandala and obtained extraordinary supernatural power.

Chapter XXXII

Events of the time of King Chanika

Sreshthapala, the eldest son of King Mahapala, was consecrated as a ruler but he died after three years. As there are no traces of his activity, he is not counted among the seven Pala Kings.

Towards the end of the reign of King Mahapala Buddhism was spreading in Tibet. At the time lived Janapada and the junior Krishna-charya.

As the surviving son of King Mahapala was only seven years old, his uncle, i.e. Manapala's brother Chandika ruled for 28 years. He encountered a fight with the king of Turkhâ and he came out victorious. The inhabitants of Bengal revolted and attacked Magadha. At this time Acharya Santâ was one of the six guardians of the gate of Vikramasila Vihara. By means of rites and rituals, many boats of the Turushkas (of Bengal) were drowned in the Ganges. After the king subjugated the rebels, peace prevailed in the country.

King Manapala's younger son Bhuvapala settled in a region at the mouth of the Ganges but he died after six years.

The guardian of the eastern gate of Vikramasila Vihara was Acharya Ratnakarsanti, guardian of the western gate was Vagisvarakirti, guardian of the northern gate was Siddhacharya Naropa, guardian of the southern gate were Bishakha Prajakaramati and Prajnakaragupta. There were two central gates of which one was guarded by Acharya Ratnakarsanti and the second by Acharya Jamnasrinibha.

Acharya Ratnakarsanti was very learned in all the Sastras, and particularly, in the Brahmanic and Buddhist dialectics. He defeated the non-Buddhist opponents in disputation.

Acharya Vagisvarakirti, guardian of the western gate of Vikramasila monastery was born in Varanasi in a Kshatriya family. He left the Mahavirnâtha school and was consecrated as a Pandita and the religious name given to him was Siokînti. He acquired knowledge of grammar,
logic and other Sutras. He approached Hasavajra, disciple of Jinabhadra of Konkas for Chakrasambhara and when he tried the charm in a place in Magatha, he saw Chakrasambhara in a dream and was convinced that it would succeed. He gave further trials and was confirmed about its efficacy. His intelligence became so keen that he could compose 1,000 slokas thoroughly in a day, for which he received the name of Vagisvarakoti. He became very proficient in the Sutras, Tantras and other texts and developed ability in giving expositions of texts and also in disputations and composition of treatises. He was able to defeat the non-Buddhist disputants in disputations, and so the king chose him for the guardianship of the western gate in both Melanda and Vikramasila monasteries. He received treasures from Ganapatiputra and utilised the same for innumerable offerings and for establishing 8 centres of teaching of Prajnaparamita, 4 centres for Guhyasamaja, one centre each for lectures on the three Tantras, viz., Sambhara, Hewaja and Chatushphita and erected many Viharas with one centre in each for teaching Madhyamika logic and Mtyuvanchasa-upadhesa, by which life-essence could be produced and thereby one could live up to 100 years or more. He recited very often the Vidyaganas, Paramita, SutraTantra, Guhyasamaja, Hewaja and Yamari Tantras, Laksharara. He worked in Vikramasila for many years, and in the second half of his life he went to Nepal and devoted himself to Mantrayana and Siddhi.

The king of Santipur erected a Chakrasambhara temple, where after its inauguration he wanted to arrange for a large Ganachakra and collected in the outer half of the temple many Mantins and sent a message to invite the Acharya as a Ganapatiputra. Just outside the hut of Ganapatiputra there was a Lustful woman and a very dark middle-aged man who asked the messenger “where was the Acharya?” to which he answered that he was inside. As soon as the messenger entered and asked the Ganachakrapati to appear as a Ganachakrapati of the king, the Acharya with the two women reached a cross road not far from Santapur and said to the king “As You did not come while I have been waiting for a long time”. After the Acharya had finished the inauguration of the Ganachakra, he remained with his father and mother inside the temple. He took a supply of Gasa for 60 persons. The king asked why so much for three persons inside? The king saw through a chink in the door and found that there were 62 Chakrasambhara gods, sitting there and eating the Gasa and saw the Acharya sitting in a rainbow body.

The guardian of the northern gate was Siddhacharya Naropa. When Ratnakarsanti made an Acharya and disciple offering, a disciple
saw that one, a terrible Yogi, was seated on the altar. He threw
down the sacrificial requisites and being frightened came away. His
Acharya told him that the Yogi was Naropa whom he had invited with
great veneration and received from him several instructions and inspira-
tion. Later when Ratnakarasantti had attained perfection, Naropa took
a skull and collected alms from everybody. A other threw in it a small
knife, which, however, melted like butter and he partook of the same
and departed.

Naropa’s successor was Shavite Boddhisattva, who came of a Vaisya
family of Odwa. He had a perfect way of living a Bodhisattva. He
was proficient in logic, in Vidyas and Charyaganas, specially in the
Bodhisattvachumar. He visualised Bodhisattva Avalokitesvara and heard
the doctrines directly from him.

The guardian of the first central gate was Ratnavajra, who came of
a Brahmin family of Kashmir. His father Haribhada being defeated by
a Buddhist Bhikshu in a disputation he became a Buddhist Upasaka. His
son was Ratnavajra also an Upasaka and remained so up to his 50th year.
He was educated in Kashmir and acquired knowledge in all Sutras and
Mantras etc. He came to Magadha and continued his study further.
While in Vajrasana he saw the face of Chakrasambhara and Vajravrahali
of many other gods. He then got the Vajrasastaka diploma. He taught
mostly sections of Mantrasana, seven sections of Pramanas, five Maitre-
yadharmas etc. For many years he worked for the welfare of beings
and then he returned to Kashmir. He entered into disputations with the
heretic teachers and after defeating them converted them to Buddhism.
He established a few monasteries of learning for teaching Vidyaganar Sutra-
Jankara, Guhyasanaana, etc. In the second half of his life, he went to
Udyana. At that time there was in Kashmir a Brahmin, learned in the
Brahmanic Sastra, who had visualised Ivena Matesvara. He was ad-
vised to go to Udyana. There the Brahmin met Ratnavajra and entered
into disputation with him, pledging that he would change his faith if
he be defeated in the disputation Ratnavajra came out victorius and
converted the Brahmin to Buddhism and gave him the religious name of
Guhvasrajra. After mastering the Mantrasana he obtained Siddhi he
was known as the Red Antha in Tibet.

Ratnavajra’s son was Mahajane, whose son was Sajana, who propa-
gated the religion widely in Tibet.

The guardian of the second central gate was Acharya Jnanambhutra,
who was the author of Vajrayana-dvaa-ama-atukatana. To this Acharya
was indebted to Sri Atisa.

Sri Atisa was born in Gampo. At the beginning he was a Pandita
of the Saivadhas-aavakas and was well-versed in the Puranas of the Sa-
vakas. At a later time he became a disciple of Mahavira acquired
knowledge of the works of Nagarjuna and Asanga, and studied the Tantra
sections of the secret texts. He was, in short, well-versed in the Su-
tras and Tantras and turned his mind to the contemplation of Bodhi,
his idealized Subhramuni, Maitreya and Avalokiteshvara. When he
was in Vikramasila, he asked Sravakkaras to go to Gaya and told them
that a Brahmin would set fire to the Vajrasana as well as to the monks
residing there and that they must extinguish it. When they reached
Vajrasana, they saw that a fire had broken out in the Garth bhoom
temple at Vaishasana. They prayed to the gods and the fire was exin-
guished and did not damage the temple. The Acharya then restored
the burned paintings and renewed the burnt parts of wood. Likewise
he restored many centers of teaching in Bengal and Magadha.

Though this king Chanaka rendered service to the religion, he was
not counted among the seven Pala.

At this time, in Kashmir logic became very popular and there lived
the dialectician Raghupala.

Chapter XXXIV

Events of the time of kings Sahanala and Nalapala

King Sahanala ruled for about 32 years. Although, he did not
change the former system, he did not render any distinguished service
to the religion. In Vikramasila, more than 70 Pandita-diplomats were
distributed by him to the religious. He is therefore not counted among
the seven Pala rulers. At the time of this king, after the demise of
the six married guardians of the gates Je-bi-de-ofa of Atisa, was
known as Dipankura Srijana, was invited to the Yavanaksha by the
chief Pandita. He looked after Gaganti and Vihara as well. Not
long after this, activity of Meinima came to prominence. When Me-
jintha returned from Srijana to Magadha, then all the six married
 guardians of the gates had passed away.

When Nalapala became the ruler, Arya Dipankura Srijana came to
Tibet. The king ruled for 35 years. Nine years after his assumption to the throne, Matrinath died. This king showed respect to a person named Mahavajrasana; when he became an Upasaka he was known as Pomyaeri and when he was ordained as a Bhikshu he was given the religious name of Pumyakasarupita.

At this time lived in the east, distinguished disciples of Naropa, viz. Amoghavijra, clear sighted Virayabhada, Devakarchandra, Prajnaraksita, the most excellent Dombi and Kanta.

Kassapa conjured up Vajrayogini and saw her face. Or her enquiry what he wanted, he said that he wished to reach her stage, whereupon she lowered herself into his soul and he at once obtained the Siddhi.

Naropa gave instruction to Riti and advised him to practice Chakrasambhara system, whereby he obtained Siddhi Prajnaraksita, s learned Pandita stayed with Naropa for 12 years. He often listened to the Shri-Mat-tantra and Mat-tantra treatises and became more well versed in the Mat-tantra as also in Chakrasambhara. He committed to memory a number of commentaries and a large number of instructions. Not far from Odantapuri, at a small place, he practised meditation for 5 years for attaining Siddhi. He visualized Chokrasambharamandala, Manju, Kalachakra and many other tutelary gods. He mastered as many as 70 instructions of the Chokrasambhara collection. He acquired many supernatural powers, by which he struck down the Turushka army four times when it attacked Vikramshila Vihar. Many soldiers perished while others fled away. After working for the welfare of beings and maintaining Chakrasambhara in the forefront of his mind, he conjured up Aryavalkita or Khasarpama for 12 years with the utmost mental concentration but could not obtain success. In a dream he was asked to go to Vikramapura town. He went there with his disciple Sadhuputra and there in a festival he witnessed a great dance, which made him realize that everything was a phantom and his mind was immersed in contemplation. At midnight Adhideva appeared before him and told him “O son, such is the reality.” On hearing this he obtained Mahamudrasiddhi. He then composed a few sastras for the benefit of his disciple, many of whom thereby obtained the Sadanga-yoga-sadhana.

At that time lived Yama'i, who was well versed in dialectics, grammar and logic. He was however unable to maintain his wife and three children who suffered from hunger. At that time a Yogi came to him on
his way to the Vajrasana and asked him for shelter. He told him about his poverty. In reply the Yogi said: "You Panditas, despite the Yogins, you do not listen to their teachings, that is the reason for your poverty but I have got the power to counteract it. The Pandita enquired about it. The Yogi in reply asked him to prepare a fruit from a pindula tree. "When I shall return from Vajrasana I shall prepare the medicine." On his way back he arranged for a Vasudhara blessing. Yamaraj exercised his supernatural power, and as a result the Pandita in a year got a great power from the king and received from him the diploma of Vajrasana.

At the same time lived in Kashmir Bhishma Sankarananda, who was well versed in all śrautas and, specially, in a new logical method. He thought of defeating Dharmakirti in a disputation but Asya Manjusri told him in a dream to abstain from the same as Dharmakirti was an Asya and he could not be defeated and what he regarded as a mistake of Dharmakirti was actually a mistake of his own mind. He therefore wrote a commentary on the seven sections (probably of the Pramāṇa-saṃuchchaya) and he obtained great wealth and happiness. It is said that he made many mistakes in his exposition of the Dharma.

Chapter XXXV

Events of the time of Amrapala, Hastipala and Khaastipala

Amrapala was the son of King Nejapala. He ruled for 13 years. During his reign Acharya Ratnakaragupta held the office of the Pandita of the Vajrasana temple.

At the time of Amrapala's death, his son Hastipala came into power but as he was a minor, his four ministers ruled the kingdom as his guardian for 8 years. Thereafter, Hastipala himself ruled over the kingdom for 15 years, then his maternal brother maharajapurusha ruled for 14 years. During their reign Acharya Ratnakaragupta lived in Sauri.

During the reign of these two kings lived the Acharya of Nejapala's time and the disciples of Mārti and Gokhara Suryana and five others of their line of thinking, viz. the great Pīta, Dharmakumati, Bhāskara, Madhyamakāśītha, Mitagūḍha. Besides these, 57 Pandits delivered discourse on the teachings of Jnanavajra and others. It is well known that at this time Manakari worked for the welfare of all beings, in Kashmir Bodhīśāstra, in Nalanda Phakāning with his brother Jnanavajra and Indian Pani and others worked for the welfare of all beings,
About this time lived also Rahulananda author of the Guhyasamaja-mandala-vidhi, in Nepal Naropa's disciple Darika, author of the consecration ceremony of Lui-ya's system. It is evident that in Vikramasila the great Pandit Shhirapanilakaksa explained the Prajnaparamita.

These three Kings are not counted among the seven Pala rulers, as they did nothing worth the name.

Chapter XXXVI
Events of the time of Ramapala

King Ramapala, son of Hastipala was very intelligent and possessed great power. After he ascended the throne, Acharya Abhayakaragupta was invited to be a Vikramasila Pandita. After some time he was also invited as a Pandita to Nalanda and Vikramasila.

At that time there, some changes took place in the rules of the Vikramasila monastery, where resided continually 160 Panditas and about 1,000 Bhikshus. At the time of some functions or celebrations, generally about 5,000 priests assembled. In Vajrasana temple the king maintained about 14 Mahayana teachers and 200 Sarvaka-bhikshus. At times there gathered about 10,000 Sarvaka-bhikshus. In Odantapuri lived also continually 1,000 Bhikshus, who belonged to either Hinayana or Mahayana school. At times, about 12,000 priests assembled there. The chief jewel of Mahayana teachers was Acharya Abhayakara, to whom great veneration was showed by the Sarvaka asiq, among whom there were also many Vinaya masters.

Acharya Abhayakara made valuable contributions to the teaching and the texts composed by him were highly valuable. The texts were admired even at the time of Tanatatha, who was of opinion that the contributions of Acharya Abhayakara and Ramakavant were no less important than the works of Varubandhu and his contemporaries.

Beginning of the decline of Buddhism

Since the demise of King Dhanapala, many followers of the Mlecchha doctrine appeared in Bengal, Ayodhya, west and east of the Yamuna from Vaasati to Malava Priyad. Mathura, Panchala, Agra, Sagari, Delhi, Kanauj, Tifut, Odhisa but still the Buddhist doctrine existed in Magadha and there the number of priests and Yogins increased.

Acharya Abhayakara was the last great teacher, perfect in knowledge.
charitable and possessed of supernatural powers. It should be mentioned that the philosophy of the great scholars and perfect Yogins, their excellent Sastras were still revered by the people.

King Ramapala ruled for 46 years i.e., for some time after the demise of Abhayakara.

After King Ramapala, his son Yakshapala ruled for one year. His minister Lavasena usurped the royal power. During their reign lived Acharya Subhikaragupta in Vikramaśila and Buddhakirita as the chief priest of the Vajrasana temple.

Chapter XXXVII

Events of the time of four Sena kings and others

Lavasena's son was Kasasena, whose son was Menitasena, whose son was Rathikasena. These four Sena kings ruled about 60 years. During their reign the heads of the Buddhist Sangha were Subhikaragupta, Revishrijuna, Nayakapasi, Dasaabalavir, a little later were Dharmakarshanta, Indravindudeva, Nehalankadeva, Dharmakara, and other followers of Abhayakara, who were all Siddhas as well as masters of Buddha-sastras.

During the reign of Rathikasena, appeared 24 Mahantás: Sakyaśrihada the great Pandita of Kashmir, Buddhastri of Nepal, the great Acharya Ratnakarabha, the great teacher Jayakaragupta, Buddhakirita, Saramảnhana Revishrihada, Chandrikaragupta and many others, who were all Vajradharas and devoted to the Sambara and masters of Sastras.

The Nepalese Buddhastri was for some time a follower of the Mahāsāṅghika school in Vikramasila. In Nepal however, he taught the Prajñāparamita and secret Mantras. He observed the Tantric form of conduct.

Acharya Ratnakarbha is said to have been equal to Sakyaśri in the knowledge of the Paramitas and other Sastras. Sakyaśri is said to have been more learned in logic but Ratnakarabha was more learned in the secret Mantras, in conferring blessings but they were equals in the exercise of supernatural powers. He also belonged to the Mahasanghika school but he was a Mantachaya in Vikramaśila. He visualized Cakrasambhara, Katachakra and Yamarja etc. Once he heard in Poona the
exposition of the 16 kinds of Sunyata from Arya Avalokita. A large number of his followers went to Kashmir and Nepal. For a short time he went to Tibet and wrote the Sambodrøya.

During the reign of the four Sena rulers the Tirthikas increased in number in Magadha, and there were many followers of the Turushka system of the Taks. In Odantapuri and Vikramasila the king erected a kind of fortress and engaged some soldiers for its protection.

A Mahayana school was established in Vajrasana where resided some Yogins and the followers of Mahayana. For the rainy season retreat (varshavasa) 10,000 Sandhava Sravakas gathered here. Many centres of teaching were destroyed but in Vikramasila lived many Bhikshus in Abhayakara’s time.

When King Lavaśana took up the government in his own hands, peace prevailed for some time. In the Gangetic delta (antarvedi) between Ganga and Yamuna, King Chandra with the help of some Bhikshus formed a coalition with the Turushka king, living in Bengal and other parts of the country in Magadha. A Turushka king killed many priests in Odantapuri and in Vikramashila. In Odantapuri a fortress of the Taks was erected.

Pandita Śakyari went to Jagaddala in Odiva, and after staying there for 3 years, he came to Tibet.

Ratnakshiṣita (senior) went to Nepal, Acharya Jñanakaragupta and other Panditas with about 100 junior priests went to the south-west of India. Acharya Buddhāsmita and Vajrārāja, disciple of Dasaśāla went to the south. Acharyaśa śamkaraśīraśa, Raviśahāra, Chandrakara- gupta and 16 other Mahātmas and 200 junior Panditas went further east to Rakhān (Burma), Munān (Burma) Kamboja and other countries.

In Magadha the religion almost disappeared, though there were many monks learned and perfect in Siddhis but they could not do anything for the welfare of beings.

At this time the followers of Gorakshanath said that they would not resist the Turushkas.

King Lavaśana and his successors Buddhāsana, Harisesa, Pratīlasaśa were kings of very limited power and owed allegiance to the Turushkas. At Buddhāsana’s time Acharya Ratnasrīthadra lived in Nalanda.
and had 70 students. After him lived Bhumisribhadra followed by Upamisribhadra, Kurunisribhadra and Munindrasribhadra, who maintained the religion. With Pratissena’s death ended the succession of teachers.

About 160 years after Pratissena’s death the energetic Chandralaja lived in Bengal. He ruled over all Tondus and Turushkas up to Calchi. Though he was a Brahmin, his wife had faith in Buddhism. He made sacrificial offerings at Vaishnava temple and repaired all the destroyed temples and restored four of the nine stones of the Mathagandola. In Nalanda he showed reverence to the temples. (Taranatha writes that he did not have any information about Buddhism after Chandralaja or of any Buddhist saint or Pitaka-holders.)

In Odisa and over a great position of Mathyadesa ruled King Mukundadeva, but he did not do anything for the religion. He however erected Buddhist temples in Odisa as well as a few centres of learning. Since the death of the king 31 years have passed up to the time of Taranatha.

Chapter XIXIII

The order of succession of Vitramashila teachers

From the time of King Dhurmapala so that of King Chanaka, i.e., during five generations, one Manirakhaya was in charge of the Vikramashila monastery. At the time of Dhurmapala Acharya Buddhajnanapada was the head of the monastery; after him Acharya Dipankarapadhara.

At the time of Manirakhaya residing here at the Bhikshupandita Joyabhode of Laski (Sinhala), who was proficient in all the Sravasakapitakas, he came to Magadha and became well-versed in Mahayana, specially in secret Mantras and in Vikramasila he attained perfection in Chakrasambodhidh. He once went to Kosun to see the Chaitya called Mahabimba. He wrote a commentary on the Chakravamsa-vastu. In Vikramasila he became a Maithreya.

Then came Brahmin Acharya Snadhara. He was a disciple of Acharya Buddhajnanapada. He composed Raka and Krsna Yamami teachings. He met the great yogi Krsnakhin, from whom he got instructions and not long afterwards obtained Siddhi.

The teachers who came in succession to become the head of the
Vikramasila monastery each holding office for twelve years are as follows:

1. Bhavabhadra

He was well-versed in all Sastras, and specially in Vijnanamādhyamaka. He visualized Tara, practiced Bhumisiddhi and became perfect.

2. Bhavavakrti

He crossed the ocean of Mantras and texts. He was given the appellation of knowledge free from hindrances (apavrtilaksana-abhiraja).

3. Lilavajra

He obtained Yamari-siddhi. Very likely he wrote the Shayakara-vetakeśhata-khechara in Tibet, He drove out the Tutushka army by drawing a Yamari-mandala.

4. Durjayaachandra

His biography has been given elsewhere.

5. Kṛṣṇa-samayavajra

As above.

6. Tathagata-rakshita

He was proficient in Yamari and Sambhara tantras.

7. Bodhībhadra

He was an Upasaka. He visualized Manjusri. He carried on Nanakirtan, which induced Samashi.

8. Kamala-rakshita

He was a Bhikhu, well-versed in the Sutras and Mantras, and especially in Prajñāparamita, Guhyakumārajja and Yamali-tantra. He drove out the Tutushka army by Mantras.

After Kamalarakshita, there were the six learned guardians of the gates of Nalanda.

After the six guardians, for some time there were no Panditas in Nalanda. Then came Dipankara Srijana, followed by Mahavajrasena, Kamarakūṭa, Narendra Srijana, Dharmaśrīta, Abhayakara, Subhabakara, and Subhayakara. Then the Vikramasila Vihāra declined.

Chapter XXXIX

Propagators of the Teaching in Eastern Coki land.

Eastern India consists of Bengal and Odïvasi (Purvaparântaka).
In the Koli lands Buddhism was introduced at the time of Emperor Asoka, when a small section of the Sangha resided there; then it increased in size. At the time of Vasubandhu there were only Sāvakas. Later on some disciples of Vasubandhu propagated the Mahāyāna teaching. It continued to exist without any hindrance.

At the time of King Drāmapala there were many disciples of Vasubandhu in Madhyādesa. About half of the Sangha residing in Magadha came from Koli land. However, Mahāyāna was propagated widely in Madhyādesa and Tibet. At the time of the four Sans are also the Mahāyānists increased in number. Since the time of Asaṅga and Vasubandhu Mahāyāna spread more and more. When Mahāyāna was attacked by the Tennyōkai, a large section of the monks of Madhyādesa went to Tibet.

At that time lived King Suddhodana who erected many temples and established about 200 centres of learning. His successor Simhayati made the religion very popular. Along with the Bhidāśrayus the number of the Upākās also increased. Pakola Vajrayana and others of this class went to Tibet.

The next king was Belasundara. During his reign Vinaya, Abhidharma and Mahāyāna texts were widely studied. Kalacakira and some other sects became popular. About 200 Pandits were sent to Kāghmīra in the south to Sarasatī Sarasapta for learning the secret Mantras.

Candragupta ruled in Rakhān (perhaps Araban) Ajītavahana in Čhagman (perhaps Chakma, a suburb of Chittagong) Savalvana in Minur (Bumja), Sundaravahana in Nagata, and the religion spread much more than in the previous period.

Chapter XL

The form of propagation of the teaching in small islands and pre-
pagation of the teaching in the southern countries.

In the small Dwip, viz., Simhālavipa, Yavatālipa, Tamrāvipa, Suvavālipa, Dhanasrivipa, Pavipavipas the teaching was propagated from the earliest times and it is very much popular in these days. In Simhālavipa there are a few followers of Mahayana and mostly they are Sāvakas. Even now at the time Śrīpaduka-celebration, that is, the festival of the footprint, about 12,000 Bhikshus, mostly Sāvakas, join it. In Dhanasri and Pavipas there are some followers of Mahayana but there are also Sāvakas. In the Dramala island Acharya Padmakara and Dipan- karabhadra went there and propagated the religion. In the course of a hundred years many Vajrādhajas came from Magadha, Ugyan, Kashmiri and other countries and propagated the Maitrayana. There were also many Tantra texts which had disappeared from India. Along with the tantra texts there also Vaiṣya, Abhidharma and Paramita works.

In the southern part of India, in Vīṇāśagitor, Kankan, Malaya, Kalinga and other places the exposition of texts and Sadhāna went on without interruption. On account of the advent of the Turushkas, new centres of learning were not erected and the number of religions became even reduced. Pandita Naradaṭi lived in a part of Yūliṅga, called Kajika. When Magadha was conquered by the Turushkas, the teaching was introduced in the south-western kingdom of king Karna. At this time the religion was propagated by Jinakaragurupa and others in Munī, Mewar, Cīravira, Pirowa, Abu, Saurashtra, Gujīra etc., where many seats of learning were established and there resided also many Bhikshus. In later times through the blessings of Mahasiddhārja Sanjhiputta, the teaching was spread aśāf in Khagandra and in the regions of the Vindhyā mountain.

At the time of King Ramachandra the Sangha was very much respected. His son Balabhāde built many temples: Śrīnigha, Ojana, Uvāsi etc. He established also many centres of learning for all subjects of study. It is said that in this land 1000 new Bhikshus resided and propagated the teaching and developed the system of exposition of the Sutras, Mantras, Sādhanas and Nirvāṇas.

CHAPTER XLII

Spread of Buddhism in the South

[Taranatha states that he had no direct information about the state of Buddhism in the south. The information, which he presents here was derived from a treatise named Pūṣpadāna written by Bṛhmanā Menaṃati]
In the soth in Kanchi, two kings Subramania and Chandaseetha Subjugate the small islands of Garuda birds, which brought valuable medicine and the excellent products of the ocean. With the products converted into money they built the Vishnu called Aakshi-thala, of which the resident Bhikshus were maintained by the kings. Many Chittivas were also erected.

There were three kings of Konkan. They were in succession as follows: Mahasa, Kshemankara and Manoratha. There were three other kings in succession, viz., Bhago-thubasa, Chandraseena, Kshemankaraseenath. These kings gave a gold dinara to every monk and 500 pana to every Upasaka.

Kshemankaraseenath had three sons. The eldest son was Vinyagrama, who had a spotted body and eyes like those of a tiger. He ruled over the lower part of Konkan and built 2,000 temples. The second son Buddha ruled over the upper part of Konkan and Tulusa and maintained 500 Bhikshus. The youngest Buddhastha, being deprived of land, became at last the king of Dravali and invited from 10,000 Brahmans and 10,000 Buddhists.

In the valleys of the Viswakya mountain lived the youngest king Samvika, who after acquiring Vasudhara vidya obtained inexhaustible corn and clothes. The king paid three times the debts of all persons, who were oppressed by their creditors. In the southern region, he gave food and clothing to every needy person numbering about 80,000 for about 20 years in the kingdom of Mekra, during the reign of kings Sagara, Vrata, Ujjayana and Srishta 500 centres of learning with as many temples were erected.

In Karnata and Vidyanagara, there were kings Mahendra and his succession Devareja and Visva. These three kings directed all Brahmans and Kshatriyas to venerate the three Ratnas, each of them ruled for 30 years. The last king had three sons of whom the eldest Shiva ruled for 3 years, the second son Pratapa ruled for only one month, each of whom erected 50 temples. Pratapa swore that if he were to venerate anything else than the Yatra, he should be killed. Once when he showed reverence to a five-linga, he threw himself into a trench of shearing knives. The youngest son Megajata left his country with a following of 10,000 men. He erected a Chaitya near Peikham. Here he came across a hostile band of men. He however obtained the rulership and then had a talk with king Saliavana, who hailed from a Brah-
min family of Kalinga. He filled the land with Chalitya reaching both the oceans. The land of the south had the shape of a triangle with its apex in the south, its sides were the feet of the mountain ranges, and its base in the Madhyadesa. At the apex is Ramesvaram, in the east lies the Mahodadhi and in the west Ratnapirri.

Further Nagaketu set up 10,000 images of Buddha and offered sacrificial offering to each of them.

Brahmana Vedhamana had 10,000 words of Buddha written down and then had 10,000 copies made of them and gave them to each of the libraries of the Viharas. He maintained also the Bhakshus and Upasakas who read, examined and gave exposition of the same.

The Mahayana Acharya Gaggari, master of the Dharanis gave instruction to 1,000 disciples and lastly attained perfection in Kshanti-paramita.

Gomin-upasaka Kumaananda taught the Prajnaparamita to 5,000 Upasakas, all of whom comprehended it.

Ghri-upasaka Matikumara taught Mahayana doctrines to 1,000 boys and girls and initiated them into Mahayanic Dhyanas.

Bhakhu Bhadrananda by the power of truth-utterance, cured people of their diseases and relieved them of their worries. He lived with

Sri Sarha was the author of the Buddha kapala-tantra, Acharya Utrad was the author of the Yogini-samcharya, Acharyas Rambala and Padmaupavami were authors of the Hevajrantra, Krishnacharan was the author of the Sampura-tilaka, Lalivaraja was the author of the 3 sections of the Krishna-yamari-tantra, Gambhirapaksha was the author of the Vajrantra, Kukura-ruja (Kukurpa) was the author of the Mahamaya, Pito was the author of the Kalachakra-tantra.

The celebrated scholar Bu-ston wrote a history of the Sahajasiddhi, but he did not deal with the origin of Tantras.

The interpreter Gos gsho-rin-ju-dpal (Kumararri) took this matter into consideration and revived the story of Sahaja-siddhi. Very likely
Dombi Heruka wrote the Sahaja-siddhi: its seven parts formed the subject for some of the students of the secret Mantra.

Bhanukatra (in the Andhra Pradesh) was an important centre for Tantric teaching. It is said that about 8,000 adepts obtained Siddhi by the Tan Mantra.

Chapter XLIV
Artists and Archite

Many excellent artists constructed the beautiful Chaityas in Magadha, viz., Mahabodhi, Manu-ndushchibhara. At the time of Emperor Asoka many artists erected the Chaityas in eight important sites. At a later period Bodhakshita had an artist called Bimbisara maker of excellent statues and sculptures. He had also many students.

At the time of King Sila (i.e. Harihavardhaka) Sungadhara made excellent portraits.

At the time of Kings Devipala and Dhmapala lived Dhiman, an artist of Varendra, who produced many chiselled and painted caves. His son Vipala learned the art from his father and produced similar work of art.

In Kashmir Haviraja established a school of painters and sculptors. In the south appeared the artists Jaya, Amrajaya and Vipasa.

Epilogue

There may be mistakes in this history. In order to find them out, one should take help of such a Tsatsa scholar who had a good reputation, who would be able to establish as to who were (a) Nigajuna's successors in seven generations; (b) that after Asoka's demise came the Chandra kings and that all the Tantric Acharyas from Sande to Abhayakara appeared during the reign of 7 Chandra and 7 Pala kings.

If it be questioned, what were the sources of this book it may be mentioned that the sources were as follows:

(a) Many fragmentary tales about the origin of Buddhism written in Tibet, these were not reliable as only those which were considered authentic, were picked up.
(b) Pandit Kshemendrabhadra of Megalha compiled a work in
2,000 slokas, in which the history was given up to the time of king
Rameshara.

(c) Pandit Indradatta of a kshatriya family wrote the Buddha-
purusha in 1200 slokas and carried the history up to the four Sena rulers,

(d) Brahmin Pandit Bharghtphi composed a history of the Ache-
yas.

These four works agree with one another with minor differences
and that also in regard to the manner of development of the teaching
in the Apasatika kingdom.

The Pushpamala has been utilized. See above Ch. XL.

In this way, the present garland of happy events have been stung
into a wonderful string of jewels. This string of jewels will be a source
of happiness to those who have full faith in the teaching. By this happiness
may all living beings, who have stepped on the path of good behaviour
be adorned with virtues.

May the jewel of the sacred teaching spread in Aryaduta. This
book was written at the initiative of some who wanted that such a book
should be written. Thus concluded Yaranaka of the glerique Khams in
the 34th years of his life at Bago-stod.

May the jewel of the teaching spread to all parts of the world and
remain there for all times.

Blessing, Purified.

NALINAKSHA DUTT

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