SYNOPSIS OF TARANATHA’S HISTORY

This is the concluding instalment covering Chapters XXVII–XLIV and Epilogue, of the Synopsis which Professor Natnasha 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 Gopichandra and others.

After the death of Vashnara, Bharatnari of the line of Malva kings came into prominence. His sister was married to Vimalachandra whose son was Gopichandra, who became king just at the time of the death of Dhamakiri. The last king of the Chanda lineage was Lalitachandra but the Chandras lost the rulership of a country, in five regions, viz. Bengal, Orissa and other places there was no king. Every Brahmin, Kshatriya, Vaishya and artisan was lord of his own house. At this time lived in Netrananda Tantric Siddhacharya Sahajavijaya, Acharya Vasantadesa, who wrote a commentary on the Paramasambhava in seven sections, the Saumantika teacher Subhamitra and Acharya Sripalita, Sastasama, who comprehended the Nyaya Siddhanta thoroughly. Acharya Kamala, author of Prayaparamita-sasra in nine alapaks, Acharya Janapagritha, pupil of Srigupta and other followers of the Mahayamika system, which maintained Sunyata in the east in Bengal, in the town of Halipur, the Upasaka Bhadanta Avabhasa explained in detail the Nyaya-Mahayamika. In Tukhara appeared the great Vidyajyotin Acharya and Vinaya master Dharmanimitra; in the west in the Maru country appeared the Vishvam master Maitreya.

Acharya Janapagritha was born in Odviva. He learnt the dharma in Bengal from Acharya Srigupta, master of the Mahayamika philosophy.

The Upasaka Bhadanta Avabhasa, 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 Pundivala of Chittagoo (Chittagong in East Pakistan) in Bengal during the reign of the Pals there were Mahayana pandits wearing long pointed caps. During the time of Dhamakiri, the
teaching of Buddha shone like the sun; \textit{Anuttara-yoga-tantra} was spreading. During the reign of the Pala ruler Vajrasheya came into existence, A Chandra king attained Siddhi Prakashchandra studied the \textit{Yoga-tantra}. At this time both Hinayana and Mahayana spread widely in Bengal, Orissa, Aparantaka realm and in Kaski 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 Pundarivadhana 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 grew 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 Chanda. 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 Khasarpana 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 Lalitachandra. 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 days 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 Sakyprabha
disciple of Punyakirti worked for the salvation of beings in Kashmir; as also Canasa, Vissamitra and Prejnavarman. In the east Acharya Jnanagarbha and Satirakshita followed the Svaranitika-Madhyanikika school of philosophy.

When Sakyamati, Silabhadra, Prince Yasomitra and Pandit Prabhav-bhadhu ruled in Kashmir, At that time lived Vinupa and other Siddhacharyas. During the intervening period between the reign, of Kings Sri Ishvadeva and Devapala, in the west in Keccha (Cutch) lived Vibhavasita, when Vinupa 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 AmrEkambha.

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 Varenia (in Baragat) as also to Grivavas. He founded the Somnari Vihar. At this time lived Acharya Kshushcha, learned in the three Tantras; Gondhara, Hvalaja and Yamanikaka and other sastras. His contemporaries were Sakyaprabha, Savyamitra, Sutasila, author of Karmagidikaka, Damruatana, Jnanachandra, Vajayudha, Manjushrakirti, Janadatta and Vajadeva; in the southern region Bhidanta Avalokiteshvara 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 Satirakshita, author of the Madhyanimankaras. He was a contemporary of the Tibetari king Khara-stong-lde-btsan.

In Kusala Acharya Sakyamitra wrote the commentary Kosalahanka on the Yoga Tantra Tattva-sanghaha. Towards the end of his life he went to Kashmir to propagate the teaching.

Vajayudha was an author of the eulogy of Manjushri entitled Sri jnanapalanka-sri-stuti.

Manjushrakirti wrote the commentary on the Namsangiti. He was a vajracharya and visualized Dharma-bhatya-vasisvara mandala.

Vajradha, a house-holder, was a poet and wrote an eulogy of 100 stokes of buddhisattva 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 Lilavatij of Udyana. He also wrote a commentary on the Namassangili. There was another Acharya Vasubandhu, who recited the Abhidharma-ntaka. Lilavatij was born in Samsa, ordained in Udyana and belonged to the Nyaya Madhyamika system. He acquired proficiency in all branches of practices and studied the Namassangili-siddhi. His monastic name was Silavata-surya-sadja Vidvarupa.

At that time Matanga, son of a Chandala, 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 Kamarupa, Tirthut, Gauda, etc. In the west his dominion reached the ocean. In the east he established his capital at Kanyakura. On the west he dwelt in Jalandhar, and on the north he founded a city on the banks of the Vindhyak. From this city he propagated the teachings of Prajnaparamita and Guhyasamaja. He invited Pandita Vijnana, Maampati, who knew the Guhyasamaja and the Paramitas should get precedence among the bhikshus.

At the time of this king appeared in Bengal the Siddhacharya Kukurupa for the welfare of all beings. He invited all Prajnaparamita-panditas and held in great veneration Acharya Simhatissa. He erected the Vrikshasila Vihara on the bank of the Ganges in Magadha. In the middle of the temple of Vrikshasila was kept a portrait of the Mahabodhi temple. Around the temple were located 53 small temples for secret practices and 54 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 one brahman's alms. 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 recited a particular part of the dharma regularly. The properties of the temple or of the Saṅgha could not be divided. All the
163 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-ala was the king in the east, King Chakravuttha reigned in the west. He was a contemporary of the Tibetan king Khris-rong-ids-btsan.

During the reign of this king lived the great dialecticians, Kalyana-gupta, Simhabhadra, Sthaviravasa, Sagaramegha Prabhakara, Purnavardhana, the great Vajracharya Buddhajnanapada with his disciple Buddhaguhya and Buddhhasanti, in Kashmir Acharya Padmakaraghoesa, dialectician Dhrmanarakaddta 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 Santrakhita the Madhyamika texts, and with Vairocanabhadra the Prajnaparamita-sutras as summed up in the Abhisamayalankarapada. Then in the east in the Khasarpana forest, after he had invoked Bodhisattva Ajitanatha and saw him in a dream, he was directed to go to Acharya Sagaramegha at the Tikuta Vihara.

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

Acharya Padmakaraghoesa was probably the Pandita of Lo- dri Vihara.

Acharya Buddhajnanapada 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 Vajracharya. When this acharya began to work for the welfare of all beings, Arya Jambhala gave him 700 gold pansas every evening and the goddess Vasudhara 300 gems in perls. 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 strewn offerings, which had to be lifted by two persons on a litter. He offered all the requisites of the disci-
people 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 Dharmapala 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 Saivadhavas of Simhala, who were Sravakas saw the silver statue of Heruka placed in the Vajrasana temple, and there were also many Mantra treatises, which they regarded as works of Mare, 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 Vikramasila monastery to give up Mahayanasma as it was full of perversities. When the king heard this, he punished the Sinhala bhikshus but the Acharya protected them.

This Acharya taught Kriyayog and the Buddhist Tantric texts; Guhyasamaja, Mayalala, Buddha-samaya-yoga, Chandra-guhya-tilaka, Manjusrikrotha and laid special emphasis on the Guhyasamaja.

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

Kshatriya, Rahulabhade 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 Sindhru he practised Guhyasamaja-siddhi for a long time. He conjured up Guhyasati and worked for the beings of Jambudvipa. He went to Dravida and extolled 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 Buddhasanti were disciples of
Buddhagayana, from whom as also from others he learnt the secret mantras and became very learned in Kriya, Charya and Yoga tantras. One of them, Buddhaguhya, made a painted wooden image of Manjusri in Vaisnava; 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 yaksha 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 yaksha, but 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.

Beth 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. Buddhhasanti 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

Matsurakshita, son-in-law of Maharaja Dharmapala ruled for 8 years, after him Vanapala, son of King Dharmapala ruled for 10 years. During their time lived Achyras (Dialecticians) Dhamottama, Dhamamitra, Vimalanitana and others.

After Matsurakshita 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 Ra I-pa-chen.

During Maharaja Mahipala’s reign lived Aranadagebha, author of the Samvriti paramartha bodhicitta-vibhavasrama. Acharya Aranadagebha

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came of a Vaiyava family of Magadha. At first he belonged to the Mahasanghika school and later he took up the Nyaya-Madhyaanka school of thought. In Vikramasila he acquired knowledge of the Tantric aspects of Buddhism. He heard that in Bengal, the disciple of the Siddhacharya Prakasarahanda taught the Yoga-tantras. He became also a student of Acharya Subhuti-pala and other Acharyas and became proficient in all Yoga-tantras. He then practised yoga in the solitude of a forest and realised Mahadharma-dhatumandala and composed a sastra for him as well as for Prajnapalit, who came to him from Madhyadesa and received consecration from him. The sastra is entitled Vajraasattvadodya-nama-sadhana-paya. He recited the Tattvasangaha.

The king developed faith in him and invited him to the south of Magadha in the neighborhood of Jalaguhha 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 Tattvadarsana and many other sastras.

Asvaghosa was a follower of the Madhyamika school, so also were Acharya Pralhita and Chandrapinda etc. It is evident that Jnanadatta, Jnanakirti and others lived at this time. In Kashmir lived the Vinaya masters Jnanmitra, 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 Odisha, Vira-karma, who looked upon Mahipala as his father invited Anandagangaha to a Vihara at a place where King Moula lived formerly. He composed Sriparinambodi-visarana and commentaries on the Guhyasamaja and other Tantric texts.

At that time lived Acharya Bhago, who mastered Vajamtta tantra and in Kashmir lived Pandita Gambhiravajra, who cenobited up in a cemetery Vajrasurya and at last he saw the Vajratamandala through Tantric sadhanas. He went to Udyana for further Tantric secret teachings. He obtained a number of other Siddhis.

**Pala Genealogy**

The Palas (765-1162 A.D.)
Dayitavishnu
Vagyatta
Gopala I (765-769)

Dharmapala
Dharmapala—Dedda Devi (765-815)
Vagyatta
Vagyatta

Tribhuvanapala
Devapala—Rannadevi (816-851)
Jayapala

Rejapala
Vigrahapala (864-7) or Surapala—
Lajjadevi
Narayana pala (857-911)
Rejapala—Bhagyadevi (911-35)
Gopala II (935-992)
Vigrahapala II (992)
Mahipala I (992-1040)
Ranapala I (1040-55)
Vigrahapala III (1055-81)

Mahipala II (1082) Suropala (1033)
Ranapala (1084-1126)

Rujapala
Kumarapala (1126-30) Madanapala
Govinda pala (1150-62)
Pala pala

Chapter XXXII

Events of the time of Athapala and Samapala

Mahapala, son of Maharaja Mahipala, ruled for 42 years. He showed
venation to the Svakas in Odantapuri Viharas. He maintained 500
Bhikshus and 50 teachers, who resided in this Vihara. To this Vihara
he appended another Vihara named Urvasa and maintained in it 500 Saindha-v-
urvakes. He wanted that Vikramalila should be the highest centre of
learning. He founded in Nalanda further centres of learning and constru-
cited the Somapuri Vihara, Trisurataka Vihara and other Viharas.
At that time Acharya Pito brought Kalacakra-tantra from Kashmir and propagated it in the above-mentioned Vikaras. Other notable scholars, who lived at that time were Prakasaragupta, Yogachara-scholar Padmakosa.

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 Garbhapaude and gave him in return his wife, horse, gold, elephant etc. Some time later Garbhapaude 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-prebahasa Sana-dhi and obtained Siddhi and he became proficient in all Sastras, i.e., in various scripts, meters, Abhidharmas etc. He continued to be an Upasaka. He then received from his father Guhyasamaja, Sambara, Huvaja etc., and then became a disciple of many other Gurus. He learnt all doas-trimes with the help of Manjusi. After the death of Garbhapaude 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 Khasarapa and saw the statue of Akon-krodharaja and so he became repentant for his lack of reverence for Buddha. At that time the goddess Tarī 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 Vrshapuri for his residence and also a diploma of a Pandita of Vikrama, whereupon he propagated the teaching and his fame increased to a great extent. He wrote a brief commentary on the Jikshasamuchchaya Bodhicaryavatara, Akasagarbhasutra, etc., in all about 100 Sastras of the Sutra and Tantra classes.

Kalasanyavajja was a follower of Acharya Buddhijnanapaude and had in the country of Chagala (Raya) exhibited a portrait of Akasaja in a lonely place and carried on painstaking striving. 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 XXXIII

Events of the time of King Chandrak

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 Jnanapada and the junior Krishna-charya.

As the surviving son of King Mahapala was only seven years old, his uncle, i.e. Mahapala's brother Chandrika ruled for 28 years. He encountered a fight with the king of Turkhara and he came out victorious. The inhabitants of Bengal revolted and attacked Magadha. At this time Acharya Santi 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 Mahapala's younger son Bhujapala 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 Ramakasanti, guardian of the western gate was Vagisvarakirti, guardian of the northern gate was Siddhacharya Naropa, guardian of the southern gate were Bhaskara Prasukarakmata and Prasukarakanta. There were two central gates of which one was guarded by Acharya Raghavajra and the second by Acharya Janamagadhirra.

Acharya Ramakasanti was very learned in all the Sastras, and particularly, in the Brahmanic and Buddhistic 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 Mahasanghikha school and was consecrated as a Pandita and the religious name given to him was Siokriri. He acquired knowledge of grammar,
logic and other Sastras, He approached Hasevajra, disciple of Jinabhadra of Konkas for Chakrasambhavatantra 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 comprehend 1,000 slokas thoroughly in a day, for which he received the name of Vagisvarakirti. 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 Nalanda and Vikramasila monasteries. He received treasures from Ganapati and utilised the same for innumerable offerings and for establishing 8 centres of teaching of Prajna-paramita, 6 centres for Guhyasasmita, one centre each for lectures on the three Tantras, viz., Sambara, Hesyra and Chatushphitii and erected many Viharas with one centre in each for teaching Madhyamika logic and Mtyuvanchala-upadesha, by which life-essence could be produced and thereby one could live upto 100 years or more. He recited very often the Vidyapana, Paramita, Sutralankara, Guhyasasmita, Hesyra and Yamari Tantras, Lankavatra. 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 Mantsins and sent a message to invite the Acharya as a Ganapati. Just outside the hut of Ganapati there was a lustful woman and a very dark maiden 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 Santapuri 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 Gosa for 50 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 Gana 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 some one, a terrible Yogi, was seated on the latter. He threw
down the sacrificial requisites and being frightened came away. His
Acharya told him that the Yogi was Nāropa, whom he had invited
with great veneration and received from him several instructions and unins-
rations. Later when Rāmaprabhasūtra had attained perfection, Nāropa took
a skull and collected alms from everybody. A rāther threw in it a small
knife, which, however, melted like butter and he partook of the same
and departed,

Nāropa’s successor was Śāravītra Boddhikāraṇa, who came of a Vaisya
family of Odvīsa. He had a perfect way of living a Bodhisattva. He
was proficient in logic, in Vidyā and Ĉarâgamaṇas, specially in the
Boddhisatvabhumi. He visualised Boddhisatva Avalokiteśvara and heard
the doctrines directly from him.

The guardian of the first central gate was Rātnavajra, who came of
a Brahmin family of Kashmir. His father Haribhadra being defeated by
a Buddhist Bhikhu in a disputation he became a Buddhist Upasaka. His
son was Rātnavajra also an Upasaka and remained so up to his 50th year.
He was educated in Kashmir and acquired knowledge in all Sansas and
Mantras etc. He came to Magadha and continued his study further.
While in Vajrayana he saw the face of Chakrasambhara and Vajravarahi and
of many other Gods. He then got the Vidyāsāga diploma. He taught
mostly sections of Mantrasana, seven sections of Pramanā, five Maitre-
ṇyabhamas etc. For many years he worked for the welfare of beings
and then he returned to Kashmir. He entered into disputation with the
hieric teachers and after defeating them converted them to Buddhism.
He established a few schools of learning for teaching Vidyāgarṣa Sutra-
Jānakara, Ghoṣyasanāna, etc. In the second half of his life, he went to
Udyana. At that time there was in Kashmir a Brahmin, learned in the
Brahmānic Sāstra, who had visualized Svāyam Mulateshvara. He was ad-
vised to go to Udyana. There the Brahmin met Rātnavajra and entered
into disputation with him, pledging that he would change his faith if
he be defeated in the disputation. Rātnavajra came out victorious and
converted the Brahmin to Buddhism and gave him the religious name
of Guḍraprakṣa. After mastering the Mantrasana he obtained Siddhi. He
was known as the Red Ambayra in Tibet.

Rātnavajra’s son was Mahājana, whose ten was Sajana, who propa-
gated the religion widely in Tibet.

The guardian of the second central gate was Acharya Jnanānanda,
who was the author of Vajjyana-dvaa-amta-rikatana. To this Acharya was indebted to Sri Atisa.

Sri Atisa was born in Ginda. At the beginning he was a Pandita of the Saichchava-stavakas and was well-versed in the Pitsara of the Saichchava-stavakas. At a later time he became a Sollam of Mahayana 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-trat and Tentas and turned his mind to the contemplation of Bodhi. He visualized Sakayamuni, Maitreya and Avakyamayya. When he was in Vikramasila, he asked Srivarama to go to Gaya and told him that a Brahmin will set fire to the Vajrasana as well as to the monks residing there and thus they see that the fire was extinguished. When they reached Vajrasana, they saw that a fire had broken out in the Girdhara temple at Vajrasana. They prayed to the gods and the fire was extinguished and did not damage the temple itself. The Acharya then rewarded the blunted swords and renewed the burnt parts of wood. Likewise he restored many centers of teaching in Bengal and Magadha.

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

At this time, in Kashmiri logic became very popular and there lived the dialectician Ravijupta.

Chapter XXXIV

Events of the time of Kings Bhajapala and Naipala

King Bhajapala ruled for about 32 years. Although he did not change the former system, he did not rendo any distinguished service to the religion. In Vikramasila, no more than 70 Pandita-diplomats were distributed by him to the inmates. He is therefore not counted among the seven Pala rulers. At the time of this king, after the demise of the six learned guardians of the gates Jaba-dje-djep-lidan Atisa, who was known as Dipankura Srijana, was invited to the Vikramasila Vihara as the chief Pandita. He looked after Chantapuri Vihara as well. Not long after this, activity of Meitrinatha became prominent. When Meitrinatha returned from Sriharata to Magadha, then all the six learned guardians of the gates had passed away.

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

At this time lived in the east, distinguished disciples of Naropa, viz. Amoghavajra, clear sighted Vinyabhadra, Devarakandra, Prajna-rakshita, the most excellent Dombi and Kanta.

Kasopa conjured up Vajrayogini and saw her face. On 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 Riri and advised him to practice Chakrasambhara system, whereby he obtained Siddhi Prajnakarshita, s learned Pandita stayed with Naropa for 12 years. He often listened to the Pitrantra and Matra-tantra treatises and became more well versed in the Matrantra 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 Chakrasambharamandala, Marjuesi, Kalachakra and many other tutelary gods. He mastered as many as 70 instructions of the Chakrasambhara collection. He acquired many supernatural powers, by which he struck down the Turushika army four times when it attacked Vikramashila Vihara. Many solidiers perished while others fled away. After working for the welfare of beings and maintaining Chakrasambhara in the forefront of his mind, he conjured up Aryavalokita or Khasarpana 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 realise that everything was a phantom and his mind was immersed in contemplation. At midnight Adhiveva 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 Yamaśtri, 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 Pandit, 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 Pandits enquired about it. The yogin in reply asked him to prepare a fruit from a pindu tree. “When I shall return from Vajrasana I shall prepare the medicine.” On his way back he arranged for a V añihara blessing. Yamāśī 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 V añihara.

At the same time lived in Kashmir Bхsmin Sankarananda, who was well versed in all Šastras and, specially, in a new logical method. He thought of offending Dharmaniti in a dispute but Ayā Manjusī told him in a dream to keep from the same as he was an Ayā and he could not be deposed and what he regarded as a mistake of Dharmaniti was actually a mistake of his own mind. He thereupon wrote a commentary on the seven sections (probably of the Pramāṇa-samuchchaya) 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 Khaestipala. 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 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 Ishanapala 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 Mahī and Dvīnarka Sṛṇava and five others of their line of thinking, viz. the great Pita, Dharmasameti, Bhuvak, Madhyamikabhāo, Mithagūpta. Besides these, 37 Pandits delivered discourses on the teachings of Śrīnapa and others. It is well known that at this time Manakarī worked for the welfare of all beings, is Kashmir Bodhisattva, in Nejapala Phāsthaing with his brother Śrīnapa and Indian Pan and others worked for the welfare of all beings.
About this time lived also Rahulamitra, author of the Guhyasamaja-mandala-vidhi, in Nepal Naropa’s disciple Darika, author of the consecration ceremony of Lui-ja’s system. It is evident that in Vikramasila the great Pandit Thiruparamittakkara explained the Prajñaparamita.

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 Rana-pala

King Rana-pala, son of Hastipala was very intelligent and possessed great power. After he ascended the throne, Acharya Abhayakara 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 continuously 150 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 Srawaka-bhikshus. At times there gathered about 10,000 Srawaka-bhikshus. In Odantapuri lived also continuously 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 Srawkas also, 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 Taranatha, who was of opinion that the contributions of Acharya Abhayakara and Ramakaravanti were no less important than the works of Varubandhu and his contemporaries.

Beginning of the decline of Buddhism

Since the demise of King Dhammapala, many followers of the Misch-chha doctrine appeared in Bengal, Ayodhya, west and east of the Yamuna from Vaasasi to Malaya Pried. Mathura, Panchala, Agri, Sagari, Delhi, Kanauj, Tibet, Odivia but still the Buddhist doctrine existed in Magadha and there the number of priests and Vinaya increased.

Acharya Abhayakara was the last great teacher, perfect in knowledge,
charitable and possessed of supernatural power. 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 Subhankaragupta in Vikramasila and Buddhakirti as the chief priest of the Vajrasana temple.

Chapter XXXVII

Events of the time of four Sera kings and others

Lavasena's son was Kusasena, whose son was Mannitasena, whose son was Ratihasena. These four Sera kings ruled about 60 years. During their reign the heads of the Buddhist Sangha were Subhankaragupta, Ravishrijuna, Nayakapasi, Dasaabala, a little later were Dharmakarmashanti, Svarupatadeva, Nekhakalakadeva, Dharmakaragupta and other followers of Abhayakara, who were all Siddhas as well as masters of Buddha-sastras.

During the reign of Ratihasena, appeared 24 Mahantas: Saksyabhadra the great Pandit of Kashmir. Buddhahari of Nepal, the great Acharya Ratnakarshita, the great teacher Jnanakaragupta. Buddhacari-mitra, Sargamajjuna Ravishhadra, Chandrukaraguna and many others, who were all Vajracchhas and devoted to the Sandhara and masters of Sastras.

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

Acharya Ratnakarshita is said to have been equal to Sakyasri in the knowledge of the Paramitas and other Sastras. Sakyasri is said to have been more learned in logic but Ratnakarshita 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 Mantacharya in Vikramasila. He visualized Chakrasambhara, Kalachakra and Yameri etc. Once he heard in Poisala 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 Sambrodhya.

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 Tajiks. 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 Yoons and the followers of Mahayana. For the rainy season retreat (varshavasa) 10,000 Saundhavya Sravakas gathered here. Many centres of teaching were destroyed but in Vikramasila lived many Bhikshus in Abhayakara’s time.

When King Lavana 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 Tajiks was erected.

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

Ratanarakshita (senior) went to Nepal, Acharya Jianakaragupta and other Panditas with about 100 junior priests went to the south-west of India. Acharya Buddhadasadutra and Vajrasri, disciple of Dasabala went to the south. Acharyas Samgamasrijana, Ravindradra, Chandrakara-gupta and 16 other Mahantas and 200 junior Panditas went further east to Rakhain (? Arakan), Munin (? Burma) Kamboja and other countries.

In Magadha the religion almost disappeared, though there were many monks learned and perfect in Sddhism 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 Lavasena and his successors Buddhasesa, Hariosesa, Pratitasena were kings of very limited power and owed allegiance to the Turushkas. At Buddhasesa’s time Acharya Ratnasrithadra lived in Nalanda
and had 70 students. After him lived Bhmisribhadra followed by Uparsribhadra, Krunasribhadra and Munindrribhadra, who maintained the religion. With Pratisena's death ended the succession of teachers.

About 100 years after Pratisena's death the energetic Changalara lived in Bengal. He ruled over all Sindus and Turukkas up to Delhi. Though he was a Brahmin, his wife had faith in Buddhism. He made sacrificial offerings at Vajrasena temple and repaired all the destroyed temples and restored four of the nine storays of the Mahagandola. In Nalanda he showed reverence to the temples. (Taranatha writes that he did not have any information about Buddhism after Changalara or of any Buddhist saint or Pitaka-holders.)

In Odisha and over a great position of Mathydesa ruled King Mukundadeva, but he did not do anything for the religion. He however erected Buddhist temples in Odisha 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 XXXVIII

The order of succession of Vimalaschnita teachers

From the time of king Dharmapala so that of King Chandaka, i.e., during five generations, one Manichcharya was in charge of the Vikrama
shita monastery. At the time of Dharmapala Acharya Buddhajinashapala was the head of the monastery; after him Acharya Dipankara-bhadra, at the time of Manukkottarya resided here at the Bhikshupandita Joyashekhara of Laskar (Simhala), who was proficient in all the Sreevakra-pitaks, he came to Magadha and became well-versed in Mahayana, specially in secret Mantras and in Vikramasila he attained perfection in Chakrasambhaviddhi. He once went to Koskiun to see the Chaitya called Mahasarnika. He wrote a commentary on the Chakrasambhavatattvam, in Vikramasila he became a Mantracharya.

Then came Brahmin Acharya Snithara. He was a disciple of Acharya Buddhajinashapala. He composed Rakta and Kshna Yami

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

1. Bhavabhaddra: He was well-versed in all Sstras, and specially in Vijnanashiddhi. He visualized Tara, practised Bhudda-siddhi and became perfect.

2. Bhavavakrithi: He crossed the ocean of Mantras and texts. He was given the appellation of knowledge free from hindrances (opamotorasa-abhinna).

3. Lilavajra: He obtained Yamari-siddhi. Very likely he wrote the Shavakara-cigarettesaga-deha in Tibet and drove out the Tushushka army by drawing the Yamari-mandala.

4. Durjyachandra: His biography has been given elsewhere.

5. Krsna-namayavajra: As above.

6. Tathagata-rakshita: He was proficient in Yamari and Sambara tantras.

7. Bodhi-bhadra: 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 specially in Prajnaparamita, Guhyasamaja and Yamari-tantra. He drove out the Tushushka army by Mantras.

After Kamalarakhshita, there were the six-learned guardians of the gate of Nalanda.

After the six guardians, for some time there were no Panditas in Nalanda. Then came Dipankara Srijana, followed by Mahavrajasa, Kamakuthi, Narendra Srijana, Dharma-shishita, Abhayakara, Subhakaragupta and Sunayakasri. Then the Vikramasila Vihara declined.

Chapter XXXIX

Propagation of the Teaching in Eastern Kshiti land.

Eastern India consists of Bengal and Odvisa (Purvaprantaka).
to the north are Kamarupa Tribes and Hasmim (Assam) surrounded by mountains (girinals). Further east of the northern mountains are Nagatadasa (Eastern Hill Tracts of Bengal), Pakha (perhaps Hill Tracts of Chittagong), bordering on the ocean, Balku, Rakhu (perhaps Arakan), Himavati (a portion of Burma). Mark佛山, father of Champa and Kanbala. All these are known as Koli land. (Koli of the Lushai Hill Tracts between Chittagong and Tippera may be derived from the word Koli or vice versa, cf. d’dup-bham-lhon-brang)

In the Koli land Buddhism was introduced at the time of Emperor Asoka, when a small section of the Sangha reided there; then it increased in size. At the time of Vysubandhu there were only six Vaisakhas. Later on some disciples of Vysubandhu propagated the Mahayana teaching. It continued to exist without any hindrance.

At the time of King Dranamapala there were many disciples of Vysubandhu in Madhyadesa. About half of the Sangha residing in Magadha came from Koli land. Hereafter, Mahayana was propagated widely in Madhyadesa and Tibet. At the time of the four Sams as also the Mahayanaists increased in number. Since the time of Asasakura Man-Rayana spread more and more. When Magadha was attacked by the Turkisk, a large section of the monks of Madhyadesa went to Tibet.

At that time lived king Sothajata who erected many temples and established about 200 centres of learning. His successor Simhayati made the religion very popular. Along with the Sthaviras the number of the Upasikas also increased. Paksho Varanasi and others of this place went to Tibet.

The next king was Balasundara. During his reign Vinaya, Abhidharma and Mahayana texts were widely studied.

Kalchakra and some other sects became popular. About 200 Panjits were sent to Kachchhara in the south to Mahasiddha Sambhu for learning the secret Mantras.

Chandravahana ruled in Rakhan (perhaps Arakan) Ajitavahana in Chachma (perhaps Chakma, a suburb of Chittagong) Barawalana in Minnan (Burma), Sundarabah in Manipur, and the religion spread much more than in the previous period.

Chapter XL

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

In the small Dvāpas, viz., Simhāldvīpa, Yavatdā, Tamravādīpa, Suvanadvīpa, Dhanaśvīpa, Pavipadvīpa, the teaching was propagated from the earliest times and it is very much popular in these days. In Simhāldvīpa there are a few followers of Mahāyāna and mostly they are Śrāvakas. Even now at the time Sipādūka-ceremonial, that is, the festival of the footprint, about 32,000 Bhikshus, mostly Śrāvakas, join it. In Dhanasā and Paviyā there are some followers of Mahāyāna but there are also Śrāvakas. In the Drallī island Āchārya Padmeśkara and Dipan-
karbāhā made their way there and propagated the religion. In the course of a hundred years many Vajrādhikas came from Magadha, Udāna, Kashmir and other countries and propagated the Mśrāṇyana. There were also many Āgāṭa texts, which had disappeared from India. Along with the Mantra texts there also Vaiśyā, Bhūthādharma and Paramājījī works. In the southern part of India, in Vidvānacī, Konkan, Mālyā, Kalinga and other places the exposition of texts and Sadharana went on without interruption. On account of the advent of the Tursūkhs, new centres of learning were not erected and the number of religions became reduced. Pandita Naradeśī lived in a part of Tīlinga, called Kālīkā. When Magadha was conquered by the Tursūkhs, the teaching was introduced in the south-western kingdom of king Kīmpā. At this time the religion was propagated by Jnānakaragupta and others in Manu, Mewār, Chetarā, Pībā, Abu, Saurashthā, Gujāra etc., where many seats of learning were established and there resided also many Bhūthās. In later time through the blessings of Mahādīrāja Sāntipūtta, the teaching was spread afar in Khagendra and in the regions of the Vindhyā mountain.

At the time of King Ramachandra the Sangha was very much respected. His son Balabhadra built many temples: Srīgiri, Cijana, Uvāsil etc. He established also many centres of learning for all subjects of study. It is said that in this land 2000 new Bhūthās resided and propagated the teaching and developed the system of exposition of the Sutras, Mantras, Sādhanā and Nirvāna.

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 Pushpamala written by Bṛhmaṇa Mahāmati]

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In the 60th in Kanchi, two kings Sukrantha and Chandakeshvara Subjugated 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 Vihara called Falashitha, of which the resident Bhikshus were maintained by the kings. Many Chithras were also erected.

There were three kings of Konkan. They were in succession as follows: Mahasa, Kshamankara and Manaratha. There were three other kings in succession, viz., Bhoga-suthala, Champasaena Kshemakarna-simha. These kings gave a gold dinara to every monk and 500 panas to every Upasaka.

Kshamankarna-simha had three sons. The eldest son was Vraigahapena, 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 Tulasi and maintained 500 Bhikshus. The youngest Buddhabhaja, being deprived of land, became a hermit and invited many 10,000 Brahmins and 10,000 Buddhas.

In the valleys of the Vaishya mountain lived the youngest king Samvitha, who after acquiring Vasudhara vidya obtained inexhaustible cow and clothes. The king paid three times the debt 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 Malayana during the reign of kings Sagara, Vrana, Ujilayana and Seshtha 500 centres of learning with as many temples were erected.

In Karnata and Vidyamagara, there were kings Mahendra and his successor Devanatha and Visva. These three kings directed all Brahmins and Kshatriyas to venerate the three Ratnas. Each of them ruled for 20 years. The last king had three sons of whom the eldest Siva ruled for 3 years, the second son Pratapa ruled for only one month. Each of them erected 50 temples. Pratapa swore that if he were to venerate anything else than Vairatra, he should be killed. Once when he showed reverence to a Siva-linga, he threw himself into a trench of shearing knives. The youngest son Nagasha left his country with a following of 10,000 men. He erected a Chaitya near Pekham. Here he came across a hostile band of men. He however obtained the rulership and then had a talk with king Salivahana, who hailed from a Brah-
min family of Kalinga. He filled the land with Chaitya 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 Madhyadese. At the apex is Ramesvaran, in the east lies the Mahodadhi and in the west Ratnapir.

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

Brahmana Verdhamana had 10,000 words of Buddha written down and then had 10,000 copies made of them and gave them to each of the inmates of the Vihara. He maintained also the Bhikshus 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 Kumaanancya taught the Prajnaparamita to 5,000 Upasakas, all of whom comprehended it.

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

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

Sri Saraha was the author of the Buddha kapala-tantra.
Acharya Luti-pa was the author of the Yogini-samhanya.
Acharyas Rambala and Padmaevajra were authors of the Hevajra-tantra.
Krishnacharini was the author of the Sampura-tilaka.
Lalitavajra was the author of the 3 sections of the Krishna-yamari-tantra.
Gambhirapaksha was the author of the Vajranatha.
Kukura-ka (Kukurapa) was the author of the Mahamaya.
Pito was the author of the Kalachakranatha.

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

The interpreter Gos zhonnu-dpel (Kumararil) took this matter into consideration and revived the story of Sahaja-siddhi. Very likely
Dombi Heruka wrote the Sahaj-siddhi: its seven parts formed the subject for some of the students of the secret Mantra.

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

Chapter XLIV
Artists and Architects

Many excellent artists constructed the beautiful Chaityas in Nagadhara, viz., Mahabodhi, Manjusri-dendra-dvara. At the time of Emperor Asoka many artists erected the Chaityas at eight important sites. At a later period Devapaksha had an artist called Bimbiyana maker of excellent statues and sculptures. He had also many students.

At the time of King Sila (i.e. Harnavardhana) Sangadhara made excellent portraits.

At the time of Kings Devapala and Dhammapala lived Dhiman, an artist of Varendra, who produced many chiselled and painted casts. His son Vitapa learned the art from his father and produced similar work of art.

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

Epilogue

There may be mistakes in this history. In order to find them out, one should take help of such a Tibet scholar who had a good reputation, who would be able to establish as to who were (a) Ngaruwa’s successors in seven generations; (b) that after Asoka’s demise came the Chandra kings and that all the Tantric Acharya from Sandhy to Abhaya-kara 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 so only those which were considered authentic, were picked up.
(b) Pandit Keshmendrabhadra of Magadha compiled a work in 2,000 stotras, in which the history was given up to the time of king Ramapala.

(c) Pandit Indradatta of the Khatriya family wrote the Buddhapanca in 1200 stotras and carried the history up to the four Sena rulers.

(d) Brahmin Pandit Bhagarchat composed a history of the Acharya.

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 Aparavatika 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 Yarana of the glories Khams in the 34th years of his life at Breg-stod.

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

Blessing, Purified.

NALINAKSHA DUTT