AN IMPERIAL HISTORY OF INDIA
IN A SANSKRIT TEXT
[C. 700 B.C. — C. 770 A.D.]
WITH A SPECIAL COMMENTARY ON LATER GUPTA PERIOD

By
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With the Sanskrit Text
Revised by
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साहित्य दुनियाका बस्ने, हाँ तथा रहने बन्धितमा निभे,
शाखा वा लघ विभागात लघं लीलासः भारती।
MATERIAL


3. A part of the Tibetan Text, for Ślokas 549-558, viz., the text kindly supplied by Prof. Sylvain Lévi from the Peking red edition, Vol. XIII, p. 275b (Bibliotheque Nationale, Paris, Tibetan 13).

ARRANGEMENT

(a) The pagination of Gaṇapati Sāstrī's edition is denoted on each page by the letter G. and that of the Tibetan version by the letter T.

(b) The Tibetan variants are given in footnotes.

(c) Ordinary corrections in the Sanskrit Text have been made from the Tibetan version in footnotes. The passages requiring correction have been underlined in the G. Text.

(d) Passages which are not in the Tibetan Text have been put in smaller Sanskrit type.

(e) Texts found in Tibetan and omitted in the G. Text have been added in round brackets in the body of the G. Text.

(f) The divisions, in English, into sections have been made to correspond with my commentary above.

(g) Proper names have been put in Italics (Sanskrit Type).

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INTRODUCTORY

1. History of India from the pre-Mahābhārata War down to 320—348 A.D. (the beginning of the Gupta Period) is chronicled in the Purāṇas. For the subsequent period we have been dependent on inscriptions; and it had been believed that there was no text or written history for it. The inscriptions left certain 'blanks', and gave us a fragmentary view. It is therefore a matter of no small satisfaction to recover a text which turns out to give a connected history where we needed it most. From 78 A.D. we have in our new text a connected history down to the close of the eighth century. And what is still more gratifying is the imperial feature of that history. Some of the matters of great importance that this written record discloses are:

1. a full and complete history of the Imperial Gupta epoch (348 A.D. to 500 A.D.), describing its break-up (500 A.D.),
2. imperial history from (a) Vishṇuvaradhana (550—535 A.D.), then following the (b) imperial family of the Maukhārīs (555—600 A.D.) down to (c) his descendants' re-rise in the person of Prabhākara-varadhana and Harshavaradhana (606—647 A.D.), with a full history of Śaśāṅka, who was a Brahmin by caste and a popular leader rising from Bengal,
3. history of a Revived Gupta Empire, following the death of Harshavaradhana, with its decline and fall,
4. then a vivid description of two popular elections of kings in Bengal and the rise of Gopala.

Numerous important details, e.g., that Mahāpadma Nanda had been the Prime Minister of Magadha before his kingship, that there was a short-lived republic in Bengal after Śaśāṅka—come in as additions to our knowledge. Further, Indian Imperial history for the first time receives personal touches when the author gives his estimate of character of individual emperors. All this welcome information is stored in a long section—which is a book by itself, being in 1000 ślokas—in the Mahāyāna work entitled Ārya-Maṇjuśrī-Mūlakalpa, published [Part III] in the year 1925 by the late MM. Gaṇapatī Śāstri of the State of Travancore in the Trivandrum Sanskrit Series (No. 84).
Possibly some of the Indian scholars, trained to suspect every written book in Sanskrit, would have darkly hinted (as a big historian did to my knowledge when the *Arthaśāstra* was discovered) that 'the book was a 'Southern forgery'. But fortunately the book was translated in Tibetan in the eleventh century A.D. and the present text agrees word for word with that translation.

'My friend Bhadanta Rāhula Sāṅkṛityāyana has collected a unique library from Tibet, including an original Sanskrit manuscript which had been taken from India and translated there. He was fortunate enough to obtain a complete set of Huston’s works from the Dalai Lama, which is not available even in the rich Russian collection. Thanks to the help and co-operation of Rev. Sāṅkṛityāyana, and his Tibetan Library (deposited at the Patna Museum), I have been able to get all important passages of the *Mañjuśrī-Mulakalpa* compared with the Tibetan text, and to derive benefit from Huston (b. 1289 A.D.—d.1363 A.D.) for the purpose of following some passages and obtaining additional light on the history of *Skanda Gupta*.

2. According to the *Mañjuśrī-Mulakalpa*, Indian history is a succession of empires from the time preceding the Buddha to c. 750 A.D. where it stops. To take the period from 78 A.D., it consists of the following successions:

(a) *Śaka dynasty* (*Śakavāṇśa*, i.e., Kushāns),
(b) *Nāga-Senas*, or, *Nāgas* and *Prabha-Viṣṇu*, i.e., Viṣṇuvṛiddha Pravara-sena (*Vākāṭaka*),
(c) *Guptas* (up to Budha Gupta),
(d) *Viṣṇu* (vardhana) and one descendant,
(e) *Maukharis*,
(f) *Śrīkanṭha* dynasty, *[Aditya* (vardhana), *Rājya* (vardhana) etc.],
(g) *Imperial Valabhī dynasty* (two generations),
(b) *Imperial 'Gauḍa dynasty* i.e., *Later Guptas*: Adityasena to Viṣṇu-Gupta.

It will be at once noticed that (d), (e) and (g) go to fill up blanks in Indian History.

The *Mūlakalpa*, 'edited' in the Sanskrit original by the late MM. Gaṇapati Śāstrī, is a poor production as an edition. The editor took no pain to correct even ordinary orthographical mistakes. He was
unfamiliar with the Buddhist technical terms, and in preparing his letter-press he misread numerous words or preserved the misreadings, e.g. the well-known बलतिं ('saviour') as बलति ('ascetic'). Dr. Ganapati Sastri was under the disadvantage of possessing a single manuscript from which he edited the text. We are, however, thankful to get the text even in its present form. Practically the whole of the historical section, Chapter 53 in Part III, has been compared by Rev. Râhula Sânkâtyiyâna, with the result that we are better situated than we would have been if we had only the Sanskrit or only the Tibetan text before us. I am combining the results of the two versions, indicating their difference wherever important and necessary.

3. The (A)MMK (I adopt this abbreviation for the text; the Sanskrit version will be indicated by S., and Tibetan by T.) was written in Bengal. Geographically it is to Gauda and Magadha that the author pays his greatest attention. In fact his history from the Nâga (C. 140 A.D.) and Gupta times (350 A.D.) to the beginning of the Pâla period (750 A.D.) is a survey from Gauda—written from the point of view of Gauda, showing an intimate concern with Gauda and the provinces in the proximity of Gauda. To him Gauda means the whole of Bengal and includes generally Magadha.

4. The author brings his history down from two different points to the beginning of the Pala Period. Once he starts with Śakas, pauses with the Guptas and comes down right to Gopalaka after finishing the Gupta line. Then, again, he starts with the Nâga dynasty (Bhārâśīva), deals with Samudra [Gupta] and his brother in Gauda, and with Śaśānka whose name for some reason he conceals but whose history he makes unmistakable, and then comes down to the Gopâlas, 'the Jâsujitins (śūdras). He does not know the later and the great Pâla kings (whom he would not have left unnamed had he known them) and their patronage of Mahâyâna. I would therefore regard the work as one of circa 770 A.D. (the death of Gopâla), or roughly 800 A.D.

5. It was translated into Tibetan about 1060 A.D. by the Hindu Pandita Kumārakâlaśa in co-operation with the Tibetan interpreter Śâkya-blo-gros. The translation forms part of the Skyangur (rgyuD D). The date of Śâkya-blo-gros is fixed by that of Subhuti-Śrî-Śânti, a companion of Dipaṅkara Śrîjâna (Atiśa). Subhuti Śrī-Śânti, and Śâkya-blo-gros together translated the Pramâṇa-
vārttika which is in the Stanāgyur. Dipaṅkara reached Tibet in 1042 and died in 1054 A.D.¹

6. The history is put in the prophetic style in the mouth of the Buddha, who undertakes to narrate the future vicissitudes of his Doctrine and Church, and in that connexion royal history is dealt with. It is not strictly speaking, history proper as in the Purāṇas, but a secondary reference, the primary note being the history of Buddhism. This prophetic form of history was adopted in several Mahāyāna sūtras which have been cited by Būṣto n. A commentary on one of them (Abhisamayālaṃkāra) says that a particular historical prophecy came to be true, that is, the author of that sūtra came to know of the event as a past event. In many places the writer of the MMK forgot to use the future tense and used the legitimate past tense in the narration. All such passages I have put in the past tense. The language and style has a striking resemblance with the Yugapurāṇa in the Garga-Saṃhitā.

7. The historical narration is a lengthy one, the chapter covering 1005 verses in the printed S. MMK (pp. 579—656; Paṭala-visara 53) and about 25 less in T. MMK (rgyud D; Ch. XXXVI, pp. 425b—483b). The learned editor of the S. AMMK has left the verses unnumbered. For convenience of reference I have numbered them. I shall refer in my summary to the verses so marked. The Tibetan text ends at verse 989 with its first line (ataḥ avichi-paryantam na rājā tatra vidyate). T. MMK is a word-for-word and termination-for-termination translation, hence the task of comparison becomes easy. T. MMK has 3 verses extra after verse 829.

8. Except for the opening 9 lines of prose [which is not to be found in T.] the whole text of the historical section is in anubhūttibh verses. Their language is Gāthā Sanskrit which makes their understanding at places a matter more of guessing than of Sanskrit construction.

8a. In some cases it is evident from the context that the MS from which the Tibetan translation was made, was defective.

9. The length of life of many kings is exaggerated. I have left them out in my summary except where it seems to be reasonable or otherwise important. I also omit the history of future births of the virtuous and sinful kings and their careers in paradise or hell, which is

¹Rāhula Sāṅkrityāyana, Journal Asiatique, 1934; and तिन्यत्त में बोद्धवम्ब.
an important concern of the Buddhist religious historian but none of the present-day historian.

10. The name of the chapter, rather the section (parivarta), is Rājavyākaraṇa-parivarta, literally 'the Section on the Kingly Exposition' but technically 'the Section on the Prophecy about Kings'. Dynastic names as a rule are omitted. I have supplied them [in square brackets]. In many places the names of kings—at times very important ones—are denoted by their initials only—e.g., H. for Harshavardhana, R. for Rājyavardhana, S. for Skanda Gupta. This makes the task of identification at times impossible.

11. Our Buddhist historian often gives castes of the rulers. For instance, he notes that the king who defeated Śaśānka ("Soma") was a Vaiśya by caste, 'Soma' was a Brahmin, the Gopālas (Pālas) were of servile caste, etc. Our authority is very full on Śaśānka and supplies certain details which were badly wanted. A most important fact which we gather from the author is that after Harshavardhana and Śaśānka and before the rise of the Pālas there was an Imperial Dynasty in the East with its seat at Benares and in Magadha. This seems quite natural, as without it we would have found the Chālukyas come up to the North. Our new datum helps us to correct the erroneous view of V. Smith that after Harsha there was no imperial power in the North. Another fact of importance is that the Buddhist historian specially notes the imperial position of rulers.

12. The author, after the Śuṅga and Kadphises period, divides his history geographically:

(1) of Northern India (Uttara-Dik, verses 549—585), (S., pp. 621—624; T., 452B—454B);
(2) of Western India (Paścāṭ Deśa, verse 586—609), (S., pp. 624—626; T., pp. 454B—455B);
(3) of Mid-India, (Madhyadeśa; 'Madhyama Kings', verses 610—621), (S., p. 626; T. 455B—456A);
(4) of Southern India (Dakṣiṇa Dik, verses 621—636), (S., pp. 626—628; T., pp. 456A—457A);
(4a) of the Archipelago (636—640), ('Drīpheshu', S., p. 628; T., 457A);
(5) of Eastern India (Pārśva Dik, verses 640—683), (S., pp. 628—647; T., pp. 457A—469A);
(6) Minor references of Hindu Central India (*Madhyadesa*, verses 903—912), (S., p. 648; T., 470A), and of Miscellaneous Provinces (913—924), (S., p. 649; T., 470B).

At verse 924 royal history ends; then there is a summing up of the scheme (925—932); and from 933 up to the end of 955 a history of Buddhist clergy and their condition is detailed, and then from 956 to 980 political Brahmanas and a few Sudras are described, and finally from 981 to 988 the four heavenly Maharahjas and Gods. The passage from 989 to the 1005 is not in the T. MMK. It deals with semi-divine beings etc. and is clearly a later addition.* Our interest ends with verse 980 where the history of leading monks, Brahmins and Sudras closes.

In the beginning verses 1 to 344 detail the biography of the Buddha (supposed to be given by himself) up to his Nirvana. From verse 335 royal history begins with an enumeration of the ruling contemporaries of the Buddha who had come in personal contact with the Prophet. Thus from verse 345 (S., p. 605; T., p. 442) to verse 932 (S., p. 650; T., p. 471B) about 600 verses (taking into account some extra verses to be found in T. MMK) are devoted to history. But that history is an enlargement of history proper by the explanatory verses as to the Mahayana Mantra and magical processes which particular kings are alleged to have practised to attain greatness, and by invisible history of those princes in paradise or hell. Although the real matter in the 600 verses is cut down by about fifty per centum, we are immensely lucky in getting about 300 slokas as new data on Indian History. The account of the punishment of bad kings in after life will not interest the present-day materialist reader. Our Buddhist writer does not forgive, like the modern historian, the wickedness and arbitrariness in kings. He would have thrown into the waste-paper basket all modern histories as so many veiled and covert panegyrics on force and fraud and virtueless greatness. His outlook is different. He emphasizes the relentless law of morality, the avenging principle of Karma and he follows the rascally kings to their tortures in hell. This, to follow the current of the time, I have omitted in my analysis. Yet the material so curtailed is unexpectedly large.

I have divided our data into parts and sections, giving descriptive

*T. AMMK has not got also the first seven lines of the next chapter of the printed AMMK at p. 657 (up to Mañjuśrī Kumārāṇa veditavyaḥ).
captions to each. The importance of the sections has been pointed out in the comments attached to each section.

The MMK history seems to have been from one pen. It is not a book which has grown from generation to generation. Restricting ourselves to the historical section, it has drawn upon two classes of earlier literature. One of them was purely historical, drawing from which is evident in the section dealing with the Imperial History of Madhyadeśa from the Śaka-vamśa down to the break-up of the Imperial Guptas. Here, religious interest is wholly lacking (except for the reign of Bālāditya). The author has utilized at least three such temporal histories, one of which had been composed about 700 A.D. and which was very full on a century for the whole of India—North (Himalayan States), South, East, West, Central (Mid) India, and the Colonies. His other source-books, of temporal nature, were two independent books on the Gupta dynasty, from the beginning down to the end of the Later Guptas, which must have been available in the early Pāla period when the MMK was written and which was probably the record kept up from generation to generation in the royal archives of the Guptas. We should recall here that Yuan Chwang actually saw political records being maintained yearly, when he visited India in the middle of the 7th century. Two long extracts in the MMK from two different sources are given, one for the Magadha branch and the other for a Bengal (Gauḍa) branch of the Guptas. Then, the author is largely indebted to the sacerdotal history maintained by his own Church. This literature has been availed of not only by the MMK, but by various Mahāyāna texts which have been cited by Buston in his critical historical survey Chos-bhyung, e.g., Chandragarbha-paripricebbā (which cites full details of the great war of Skanda Gupta*), Lāṅkāvatāra-sūtra, Kālacakra, etc.—and by Tārānātha amongst others.

Our author has two rest-points for his history—one is the end of Harshavardhana's reign, the disruption of the empire of Mid-India (Madhyadeśa) and the dissolution of the Nepal Kingdom under Aṃśuvarman's successor; and the other is the elections in Bengal, first of a popular leader as king, and then, of Gopāla the Śūdra. The author has utilized good and reliable material for the successive empires from 78 A.D. to 770 A.D.

*See below the comments on the section of the Gupta Imperial History.
The basis of such dynastic Manuals was the system noted by Yuan Chwang mentioned above, which goes back at least to the time of Khāravela (2nd century B.C.) as is evident from his inscription noting each year's important events.
PART I

MAGADHA AND MADHYA-DEŚA; IMPERIAL PERIOD

§ 1. Sāisunāka Dynasty

The Buddha begins his prophecy about his own Nirvāṇa (verses 13 ff). [Read in verse 10 sa eva instead of sa ēpa;—in verse 14 Mallānām upavartane instead of upaparvate; correct similarly Mallānām upadartate (verse 18) into upavartane]. He relates his biography from verse 24 (p. 581).

[Correct in verse 36 Burubilvām into Urubilvān (T.).]

Verse 118 gives the name Kusāgrapuri of the Magadhas. The mountain Vārāha had the Paipala Cave.

In verse 137 the Tibetan text (p. 432) reads Brāhmaṇaḥ instead of Śramaṇaḥ before Kāśyapa.

In verse 140 the visit of Ajātasatru, king of the Magadhas, who had been overtaken by grief for his father's death, is mentioned. The king describes his own miserable condition and appeals:

"I am abandoned by relatives as untrustworthy and so I stand before the nation. I am fallen, (destined to the terrible hell). Whose shelter shall I seek (read kam iṣṭayam instead of kah is", 141) Save me, you Great Hero."

Division of ashes of the Buddha is detailed, in verses 207 ff. The Magadha capital is called Rāja (elsewhere Rājakrih) and Kusāgrapura in verse 232.

"After my passing away, in the end of the period (yugānte) kings will fight each other (mabipaḥ bhavisyatā pariṣṭava-vadbe (incorrect revival of orthodox Hinduism. bīdhe) ratā), and bhikshus will become industrialists (babu-karmāntā), and the people overtaken by greed; Buddhist laity will lose faith; will kill each other, will examine each other." There will be a general decline and demoralisation in Buddhism (236—246; read pāriśebhāna chatur-siddhātā for pāriśebhāb a catur-siddhe, '246).
"The country will be invaded by Devas and Tirthikas [Tirñhika-kranta-bhuyishtha Deva- (incorrect sarva) kranta cha medini]. The people will be having faith in Brahmin caste (bbavishyanti tadā kāle dvija-varña-ratā janā). At that time men will indulge in the killing of living creatures; they will have false conduct." This is the prophecy (or description—vyākṛita) of Kali age (248).

From verse 250 comes the description of relic-worship, of the corporal remains of the Buddha, and, once more, that of their partition by Mahā-Kāśyapa (minor corrections which are many here are omitted). Ajāta, 'of great army', applied for a portion of the relics (257). [In verse 266 a (common) mistake tāpin° for tāyin° occurs in the printed text.] The king is called the son of Bimbisāra (307) (misspelt in S. as Bimbāsāra throughout, but correct in T.).

In verse 321 he is styled as Mābaraśa Ajāta (Ajāta-śatru in T.) 'the Magadhan king.' He will be king (ṛāj) of Aṅga (T.) (S., 'up to Aṅga'), Magadha, up to Vārānasī, in the N. up to Vaiśāli (322).

His son will be king by name U. ('Ukārākhyā') (i.e., Udāyin) (324). He will be prone to the Buddha's teaching, and will have it reduced to writing. His reign will be for 20 years. He will die at midnight.

Comments

The kings are:

Bimbisāra

| Ajātaśatru

Udāyin (20 years)

Udāyin is stated to be the king in whose reign the words of the Buddha were committed to writing (tadetat pravachanaṃ Sāstu lekhā-paṣyishyati vistaram). This is the first mention about the Teacher's words being reduced to writing.

After the Buddha's death there was a decline in Buddhism. It may be noted that the age of decline is dated in Kali Age. Of the earlier age (the Ādi Yuga) the kings mentioned (See § 2) are the well-known kings of Purānic history.

§ 2. Ancient Kings, before the Buddha

In the First Yuga the kings were:

Nahusha and others (332),

Pṛthiva and others (332),

Budha, Śukra, Udaya (not in T., 333 up to 336),
Sántanu, Chitra, Suchitra, the Pândavas, the Vāravatyas Yātavas who came to an end (aśtamitiḥ) cursed by the Rishi; Kárтика, Kárta-virya, Daśaratha, Daśarathi, Arjuna, the minister Aśvatthāman son of Dvi (ja) Droṇa (335). They were worshippers of the Buddha (!) (337).

§ 3. Kings of the time of the Buddha [Sixth century B.C.]

The kings between Dvipara and Kali will be bad kings (343).

"In the present age the kings are" (344).

"(1) Prasenajit of Kosala,
(2-3) King Bimbisāra and another,
(4) Udāyana, the best of the Kshatriyas, son of Śatānīka.
(5) (a) Subāhu,
(b) Sudhanu (T.) Sudhana (S.),
(c) Mahendra,
(d) Chāmasa (T.), Chandrasama (S.),
(e) Simha, of the Līchchhāvis at Vaissali ('from the Śakya family', T.)
(6) Udāvi (Udāyi), (Varshadhara, T.)
(7) Vidyota Pradyota (T.) ‘Vidyota Mudyota’ (S.), ‘the Mahāsena’, at Ujjayani, also ‘Chaṣada’.
(8) Rāj Śuddhodana at the capital Kapila, entitled ‘the Virūḍh’ (president of a vairāgya republic), ‘very powerful’ (348).

These were contemporaries of Śakyasimha Buddha, all Kshatriyas, all who had come in personal contact with the Buddha and respected his teachings” (349—352).

(9) Ajāta [is again mentioned after the group in verse 353 as if by a footnote.]

Comments

The group of No. 5 seems to consist of Līchchhāvi rulers. They were not descendants of Ajātaśatru, as wrongly supposed by Tārānātha (J. B. O. R. S., I, 79). The description of No. 8 is noteworthy. Although he is the father of the Buddha he comes last. Probably they are given in order of political and constitutional importance.

Udāyana, son of Śatānīka (of Kausāmbi) is described as being of the best Kshatriya family amongst his contemporaries (kshatriya-śresthabh), which confirms Bhāsa. The Līchchhāvis are also stated as Kshatriyas, and connected with the Śakyas.

§ 4. “100 years after the Buddha”

Revival of Buddhism

Emperor Aśoka: His Stūpas and Stone Pillars

[Like Yuan Chwang, the author of our AMMK has fallen into a confusion between the Aśoka of the time of the Second Council who
flourished a century after the Buddha and the Aśoka the Great (Maurya). He is called variously in Northern Buddhism: 'Nanda' (Rockhill, p. 186; Schieffner, p. 61), 'Kāla-Aśoka' (as distinguished from 'Dharma-Aśoka', i.e., the Maurya) and Kāma-Aśoka (Ṭārāṇātha). This Aśoka of 100 A.B. was Nanda I or Nandavardhana (J. B. O. R. S., I. 81, 84). The AMMK has transformed Aśoka the Maurya into the Aśoka of A. B. 100. The other Aśoka is mentioned again as Viśoka. Except the date the whole datum is to be taken as on Aśoka Maurya placed out of his place.]

100 years after the Buddha in a dark age there will arise at Kusuma-nagara an emperor ['Protector of the (whole) earth'] famous as Aśoka (355, 355; S., p. 606; T., p. 442 B). At first he will be sharp in action, with anger, unkind; having come across a selfless Bhikshu he will become considerate as to what is right and what is wrong, very rich, scrupulous and kind (356—58). He had in his boyhood by mistake and in play done homage to Ṣākyasiṃha Buddha, hence—

'Ye, king, rule over Jambudvīpa along with its Forests' (361). At the instance of his guide, he out of the old stūpa over the Buddha's relics at Veṇuvana in the 'Rāja' capital city [Rājagriha], took out the jar of relics and divided in hundreds, he beautified the whole of this Jambudvīpa with stūpas at one moment through Yakshas. Thousands of Stone Pillars (Silā-yashti) were set up at Chaityas and as human [dehināy] memorials (369-70). These monuments were erected in one night by Yakshas in the service of Aśoka. Then the king Dharmāśoka on his chariot undertook a journey of inspection, and decorated and honoured those monuments with gold, silver, and copper (372—377). On his death he attains divinity. For 87 years he worshipped relics and lived altogether for 100 years. He died of disease (379).

Comments

The technical name for Aśoka pillars and their two classes should be noted, viz., one set to mark old Chaityas and the other as human memorials (stūpas). Inscriptional monuments are not noted. They were mostly governmental. His tour is also noted.

§ 5. Early Emperors before the Buddha

He [Aśoka] knew the Mantra to be an Emperor (Chakravartin) which had been known to Nahusha, Sitāpatra, Sagara, Dilipa, Mandhāta, (385—388). By virtue of mantras of Mahāyāna the following kings in the past age had attained success:

Dundhumāra,
Kandarpa, his son
Prajāpati, his son
Nibhi, his son
Urṇa (T.).
Rishabha, son of Libhin.
Rishabhaputra Bharata (388–395).

Comments
The Buddha employs past tense in respect of these kings. They are implied to be ancient kings of the pre-Buddhan age by the next verse 396 where the kings of Benares who 'lived' in the Middle Time are described. This Middle Time is to be distinguished from the Future Middle Time mentioned later wherein the Gupta emperors (§ 17) are placed. The kings of the Past Middle Age were past kings in the Buddha's time.

§ 6. Imperial Dynasty of Benares [before 600 B.C.]
These lived in the Middle Age (396). King Brahmādatta was at the great capital Vārānasī (198). He was a successful king, known all over, very vigorous, very kind. His son was of pious deeds, wise, and of firm undertakings. The son of the latter was Hārya (Hayagrīva, T.), his was Śvetā. These were successful and famous, [and their success was due, of course, to Mahāyāna mantras] (401–3).

Comments
The Dynasty of Vārānasī is the centre of imperial history before the rise of Magadha and Kosala. Śiśunāka, the founder of the Magadha dynasty on the fall of the very ancient dynasty of the Bṛihadrathas, was a cadet of this dynasty of Vārānasī or Kāśi. The dynasty of Kāśi annexed Magadha c. 727 B.C. (J.B.O.R.S., I, 114). Brahmādatta was the greatest king of the line; he conquered Kosala and made it a part of his empire according to the Vinaya (II). This must have taken place at least three generations before Prasenajit's father Mahā-Kosala, who owned Benares; and attacks by three earlier Kosala kings on Benares are known to the Buddhist Jātakas. The date 727 B.C. fits in with the great rise of Benares. It had an empire from Benares (from the frontiers of the kingdom of Kauśāmbi) to Kosala in the N., and to the frontiers of Āṅga in the E. A king of the line was Dhṛtarāṣṭra who was defeated by Śatānīka of Kauśāmbi (Śātāpatha, 13, 8, 4, 19). The rivalry for imperial position was carried on by the Magadha branch of the Benares House in the period of the Buddha and finally it suppressed Kosala. The bone of contention was made Benares which was rightfully claimed by the Śāsūnākas, it being their ancestral possession. According to our history the house of Benares was imperial only for 3 generations.

*This must have happened just before the Buddha, as Udayana son of Śatānīka was a contemporary of the Buddha.
§ 7. Magadha Kings and their Ministers, subsequent to Udāyin
[c. 450 B.C.—338 B.C.]

After various advices put in the mouth of the Buddha on magical practices for kings of the future, history is again taken up in verse 413 (S., p. 612; T., p. 445 B). After this Aśoka-Mukhya there will be Viśoka who will worship (Buddha) relics for 76 years (416). He was a good king. He died of fever. After him was Śūrasena [Virasena of Tārānātha]. He caused stupas to be put up to the confines of the Sea. He reigned for 17 years. After him there will be king Nanda at Pushpā-City. He will have a large army and he will be a great power (422). He was called 'the leading vile man' (Nichamukhya) (424). He had been a Prime Minister; by magical process he became king (424). 'In the capital of the Magadha-residents there will be Brahmin controversialists, lost in false (T.; S.—'success') pride; without doubt they will have false pride and claims; and the king will be surrounded by them' (425-26). The king, though a pious soul and just, will give them riches (427). Owing to his association with a good guide he built 24 monasteries (428). His minister was a Buddhist Brahmin Vararuci who was of high soul, kind and good. The king, though true, caused alienation of feeling of the Council of Ministers at Pāṭala City. (434-35). The king became very ill, died at 67. His great friend was a Brahmin, Pañini by name. He will become a believer in me (Buddha); and had mantra of success from Brahmin Pāñini.

Lokesa (T.) (439).

Comments

[New light on the History of Mahāpadma Nanda and Pañini]

This is one of the most important sections of the AMMK. The history of the dynasty called the Śaisunakas in the Pūrāṇas is found in the best form here as far as Northern Buddhist records go. (a) 'Viśoka' is undoubtedly the 'Kalasiśoka' of Burmese Buddhism and the 'Nandin' of Vaiśāli of Tārānātha, in whose reign the Second Council was held (JBORS., I, 73) and whom I have proposed to identify with Nanda-varadhana of the Pūrāṇas (Ibid., 80 ff). His successor, (b) Śūrasena, the good king ('dharmāchāri') of the AMMK, is the 'Virasena' of Tārānātha, 'Bhadrasena' of the Burmese tradition, Nanda of Rockhill and Mahānanda of the Pūrāṇas (JBORS., I, 73, 92). Then comes the infamous (c) Nanda, the usurper, who is Mahā Nanda's successor 'Mahā Pañama Nanda' of the Pūrāṇas.

The account which we get of this king in the AMMK, is most important. He was the Prime Minister (Mantrin) of Śūrasena, who ruled in Magadha up to the Sea, that is, was an emperor. Nanda,
the usurper, was called the 'Nichamukhya, the lowest man of his age.' This popular estimate was heard by Alexander's companions who reached India in the time of his son. He was not an incapable man and totally devoid of virtue according to the AMMK, whose greatest complaint is that though a man of judgment Nanda patronised the Brahmin opponents of Buddhism. The AMMK notes a great intellectual activity of the orthodox type under Nanda. Vararuchi was his minister who had a high reputation, and Panini was his favourite. The greatness of these Brahmins the Buddhist chroniclers before the time of the AMMK, could not deny and consoled themselves by claiming them as Buddhists, for without being Buddhists how could men be great? A clever usurper has to pose as a great patron of intellect and letters. Mahapadma Nanda was here perfect. Yet the AMMK notes an undercurrent. The king became unpopular with the Council of Ministers (viragayamasa mantri nam Nagare Patalabhaye, virakta-mantrivargis tu satyasandho mahabalab), though the king was Satyasandha (constitutionally correct to the Hindu Ministry) (in spite of his) great power. About causing alienation of the ministers the text is further explicit by its 'viragayamasa mantri nam Nagare Patalabhaye' (434). The king fortunately died of illness and old age, and nothing untoward happened on account of this alienation of feeling.

After this king, Chandragupta is dealt with (§ 8). The supplanting of Nanda Mahapadma's successor is not mentioned, hence nor his immediate successor.

It seems that here we have a true history which in the main is supported by Greek notices. We are thankful to gain some details of the constitutional situation of the reign in an Indian account.

The chronology of the AMMK is free from that confusion which we find in other Buddhist accounts for the period. The AMMK data are independent, and they support the Puranas. We have here a positive record about Panini's date. He flourished a generation before Alexander. His mention of Yavanani must refer to the Yavanas living in Afghanistan before Alexander or the Yavanas in the Persian territories. That Panini knew the Persians well is proved by his 'Parisus';

*The Buddhist historian found an explanation of his power in the king's having brought under his control the pīśācha Pilu.
and Pāṇini's home was near enough, if not at the time within, the Persian empire. His time on our this datum will be c. 366–338 B.C. (Nanda Mahāpadma; JBORS., I. 116). The Kathāsaritsāgara story is to be modified in view of our AMMK material. The latter is historical, while the former after all is a story. The confusion of Tārāṇātha that Nanda, the friend of Pāṇini, was the father of Mahāpadma is removed by the AMMK.

§ 8. Maurya Dynasty

Later than him (Nanda), Chandragupta will become king (439). He will rule without a rival. He (will be) very prosperous (Mahābogi, T.; not Mahāyogi as in S.), true to his coronation oath (satyasandha), and of moral soul (dhumātmā) (440). On bad advice he killed many, on account of which he fainted with boils at his death.

He placed on his throne his son Bindusāra (T.; S.—Binduvāra), a minor, at midnight, with tears. Bindusāra's prime minister was wicked. As Bimbisāra (T., Bindusāra) had made a chaitya he was rewarded by being born in the dynasty of Chandragupta. 'While a minor the king obtained great comfort; when of full manhood he turned out to be bold, eloquent and sweet-tongued. He ruled himself up to (the age of) 70 (448-49). His prime minister was Chāṇakya, successful in wrath, who was Death (Yamāntaka) when angry. That bad brahmin lived a long time, he covered three reigns (455-6). He went to hell (458).” [Then follows a homily (up to 478)].

Comments

Chandragupta and Chāṇakya

Character of Bindusāra

Only these two names are given under the dynasty of Chandragupta. Asoka the Great is already misplaced above. The succession of Bindusāra as a minor is noteworthy, and also his character sketch which was wanting up to this time. He was not a Buddhist. An explanation was therefore due. How could a king be successful without having been a Buddhist? He had as a child raised a toy stūpa of dust. This every Indian child does even to-day. The common form of their play is to raise a mound of dust.

*S. and T. disagree here. The S. text reads that Bimbisāra made a chaitya through Simbadatta, hence was born in the dynasty or 'royal family' of Chandragupta; while T. reads that Bindusāra in his playfulness had raised a (toy) chaitya, hence he was so born—it has in place of Simbadatta, ‘in playful sports’. 
Chandra Gupta was not a Buddhist. His military career was punished by his illness and poisonous boils [or carbuncle, (vishaspho-taih)].

Chāṇakya has come in for a lot of abuse and deliverance into hell. In his Arthaśāstra he has penalised embracing monkish life without providing for one's family and without state permission. He was hard on Buddhists otherwise. The Buddhist history must have its revenge by assigning such a statesman at least to a long career in hell on paper. The historical detail about him, which is important, is that he lived in three reigns, triṇi rājyāni. Chandragupta seems to have died comparatively young. He had a reign of 24 years, both according to the Purāṇas and the Buddhist records (JBORS., I, 93). He was a young man when he ascended the throne. Probably he died about 45, leaving a minor son, Bindusāra reigned for 25 years according to the Purāṇas, for 28 according to the Mahāvamsa and for 27 according to the Burmese books. The difference is probably to be explained by his minority rule, which would be adjusted in the next reign where there is a difference of about 4 years in the different data, the Purāṇas giving less than the Mahāvamsa. Chāṇakya must have come down to the opening years of Aśoka, to be the mantrin in three reigns. He would have thus maintained the unity of the Maurya policy for over 50 years in his person. Tārānātha attributes large conquests between the Eastern and Western Seas, etc., (of the Deccan) in the reign of Bindusāra to this great Minister's régime (JBORS., II, 79). Similarly Rādhagupta's ministry lasted beyond Aśoka. Rādhagupta might have been a descendant of Vishnugupta Chāṇakya.

It should be marked that the system of noting historically in Buddhist records the Prime Ministers' names begins from the Nanda period, or even earlier from Bimbisāra. In the period from the Śaisunākas to the Mauryas, there is thus strong evidence of some real ruling power having been vested in the Prime Minister with his council. The council from the time of the master of Mahāpadma Nanda up to the last days of Aśoka is prominent in the Buddhist records.

Vishnugupta Chāṇakya is taken up again in the list of political Brahmins at the end (966-70) [See § 57] where his administration is praised as being strong and just, but his anger is denounced.
§ 9. Buddhist Saints and Teachers

From verse 479 to verse 530, there follows a Church history.

"In that time my Bhikshus will be very learned" (479). Mātrichīna (T.—Mātrīcheṭa) will flourish in Nīḍa-nagara, in Khanda forest. A stotra (hymn of praise) will be composed by him (480—490). Nāgā[r juna], after 400 years of 'my Nirvāṇa' (490-91) will be born, who will live for 106 years. He will possess Māyāra-vidyā, he will know the essence and truth of the Śāstras and of nihsvabhāva. He will attain Buddhahood. There will be A āsāṅga (T.; S., Saṅga), a learned bhikshu. He will divide and arrange the sūtra-meaning. He will be known in the world as self-possessed, and will be (?)—tucchabha-śīla, magnanimous. His Vidyā (T.) will be called Šāladūti. His intellect will be great in making collections and the explanation of the Commandment (doctrine). He will live for 100 years (494—97). Not much later will be Nanda (T.—Arha), a well-known Tantrika (499-500) whose mantra is given in this book (AMMK) (up to 528). Nandaka will be in Chandanamāla (§29).

Comments

Date of Nāgārjuna

For the saint Nāga, that is, Nāgārjuna a definite date is given—beginning of the 5th century A.B. This will place his rise in the first century B.C. This seems to be the most reliable date for him. Prof. Lévi's date for him is not acceptable. He does not figure in the activities of Kanishka. He was the father of Mahāyāna. He must have therefore flourished before Kanishka. In the section last but one, Nāgārjuna is placed before Aśvaghoṣa, and Aśvaghoṣa is placed in the reign of Buddha yaksha, the first king of the Yaksha Dynasty. The Yaksha dynasty represents the two Kadphises (§ 11). Hence Aśvaghoṣa's time is the beginning of the first century A.D.

§ 10. Low Period

[Kings after the Mauryas]

K. Gomin [Pushyamitra, 188 B.C.—152 B.C.]

Destruction of Buddhism

In the Low Age (yugādhame) there will be king, the chief Gomin (Gomimukhya, S.; 'Gomin by name', T.) 'destroyer of my religion' (§30). Having seized the East and the gate of Kashmir, he the fool, the wicked, will destroy monasteries with relics, and kill monks of good conduct. He will die in the North (§32-33), being killed
along with his officers (?) sa-rāh/trā and his animal relations by the fall of a mountain rock (534). He was destined to a dreadful suffering in hell (535—537).

Comments

In verse 535 the king is abused by the expression Gomi-shāṇḍa, 'Gomi the bull'. The name is concealed; and the real import of Gomi or Gomin is not clear. But the description shows that the hellish, the animalish king is no other than the Brahmin emperor Pushya-mitra. It is definitely stated that Northern India from the Prāchī up to the Kashmir valley was under this king.

'The gate of Kashmir' which is mentioned again and again in the AMMK is probably Dvārābhīṣāra. In our text a point at or near Jammu seems to be meant.

§ 11. The Yaksha Dynasty. [End of 1st Cent. B.C. to 1st Cent. A.D.]

Restoration of Buddhism

After (Gomi-shāṇḍa the Wicked) the king according to the pious tradition (iṣṭa) will be Buddha-paṭhasa (read Yaksha). He, a Mahā-Yaksha, very charitable, will be undoubtedly fond of Buddhism (Buddhānām iśane rataḥ), in that low age (538-539). The king, extremely fond of Buddha's teaching will build in many places monasteries, gardens, chaityas, Buddha's images, stepped wells, wells, etc. He will die full of age (gata-yusma, 541). T. 542 a.

His son will be king, possessed of a big army and great power—the famous Gambhīra-Yaksha—over the whole land (544). He will be self-possessed. That king, the Mahādyuti, (bhu/patiḥ sa mahādyutīḥ), will build in many places monasteries, rest-houses, chaityas, stepped wells (545-546). He practised mantra of Maṇiughoṣha of 16 syllables and became very prosperous (546).

Comments

Who were the Yaksha dynasty of Buddhapakṣa and Gambhīra yakṣa, father and son, who restored Buddhism in India after the Śuṅga period? The answer is given by the known chronology and history. After the Śuṅga age it was under the Early Kushans—the Kadphises—that Buddhism was re-established. The AMMK itself gives us data for this identification. It describes Gambhīra as an emperor (pri-thīmaṃkhi/loitàm, 544, p. 621). It describes him by a significant term mahādyuti (bhu/patiḥ sa mahādyutīḥ). 'He the Mahādyuti king' and his father are called Yaksha and Mahāyaksha, by which the Mongolian type is intended. See AMMK, XXII (p. 233)—'Yaksbāṇāntu tathā tācha uttarāṃdisi ye narā. Tārānātha says that the first of these kings had
enlisted the sympathy of the emperor of China on his side. This was true of Kadphises I. The name Gamba hira is either a translation of some title of Kadphises II or an attempt to Sanskritize an early edition of the Indian rendering of his name, for instance, Gabbi from Kapbi. Buddha-pakha (if the reading is not Buddha yakha) would mean ‘the king who took up the cause of the Buddha.’

These two kings are supposed to be kings or rather emperors of Madhyadeśa, as they have been given in that imperial list as the last dynasty. Their time is again indicated by (§ 54) where Buddha-paksha is the patron of Aśvaghośha. It is significant that Kanishka is denoted in the AMMK as Turushka (§ 14) and a ruler of the North, rather Central Asia and Kashmir. Aśvaghośha is given as arising a generation or so before him.

The Madhyadeśa Imperial history is left here and Provincial Himalayan history is taken up; the Madhyadeśa Imperial history is resumed at § 17.

North

PROVINCIAL HISTORY.

Provincial History of the Himalayas


‘In the North, in that time (tadā kalē), in the valley of the Himādi in the famous Province of Nepal (Nepāla-Mandāle) there will be king (1) Mānavendra [Mānavadeva, T.], in the dynasty of the Lichchhavis (549-550)‘. He “died” having kept the kingdom thiefless for 80 years (551-52). These several kings of the Himalayas (T.; S.—of the Mlecchhas) will be worshippers of the Buddha:

1. Vṛisha (T.; Vaivish, in S., a wrong reading) also (called) su-Vṛisha,
2. Bhāvasu also (called) Subhasu (Bhūmā-subhūmā in T.)
3. Bhākrama (Parākrama, T.) also called (kirtiye) Padākrama and Kamala (555-56).

§ 12(a). *Dynasty of the West*

‘(There will be the kings) of the West’.

1. Bhāgupta Vatsaka ‘like the sun’ (T., text lost in S.);
2-3) Udaya and Jishāu (T.; S.—Jishuna) will be in the end (556-557).

§ 12(b). *Fall of Nepal Kingdom [c. 675 A.D.—700 A.D.]*

Then there will be various kings amongst the Mlecchhas (557). They will be with fallen dignity (bhramsha-maryāda), serving aliens and eaters of the subjects (pra-
jopabhojinaḥ, T.; S. corrupt). The adhipati kingship of Nepal will be destroyed by weapons; the vidyās will be lost; kings will be lost, they will become servants of the Mlechchha (foreign) usurper (mlechchha-taskara-sēvināḥ) (558).

Comments on the (A) MMK History of Nepal

We have to take 'in that time,' bhavishyati tādā kāle (549) as meaning 'then in time' ('or in that time') i.e., in the yugādham, the lowest age of this chronicle. For the Nepal Lichchhavi dynasty has to be dated from the time of Samudra Gupta (c. 350 A.D.). (1) Māṇavendra is unidentified. It is not Mānadeva for he flourished in 705 A.D. while the kings related here next are much earlier in the dynasty. (2) Vṛisha (T.; S., vavisha, a misreading) is the inscriptiveal Vṛisha deva of the Lichchhavi dynasty who lived about 630 A.D. (Fleet, Gl., 189). In the Nepal inscriptions giving the genealogy, names before Vṛisha deva have been omitted. Māṇavendra was probably one of them. (3) Bhāvasu Subhasu corresponds with Saṅkaradeva (about 655 A.D.) of the inscription, who was son of Vṛishadeva. (4) Bhākrama (or Parākrama, T.)—Padakrama should be the next king Dharma deva of the inscription on account of the next kings being identified with the kings of the Thākuri dynasty.

The Lichchhavi dynasty and the Thākuri dynasty ruled together from the same place. The Thākuri dynasty ruled over the Western Province (Gl., p. 180). The Western kings (Paśchima) as named in the AMMK are: (1) Bhāgupta, i.e., Amśuvarman the Vatsaka, who was the founder of the family. The next two, (2) Udaya and (3) Jishṇu, who are called 'the last' ones coming after Amśuvarman, are the inscriptiveal Udayadeva, coming last (about 675 A.D.), while Jishṇugupta flourished just before him in 653 A.D. Hence we may construct a contemporary table thus:

<table>
<thead>
<tr>
<th>Lichchhavi Dynasty</th>
<th>Western Thākuri Dynasty</th>
</tr>
</thead>
<tbody>
<tr>
<td>AMMK Inscriptions</td>
<td>AMMK Inscriptions</td>
</tr>
<tr>
<td>Māṇavendra 12. (missing)</td>
<td>Bhāgupta Amśuvarman (635—610 A.D.)</td>
</tr>
<tr>
<td>Vṛisha 13. Vṛishadeva</td>
<td>Jishṇu Jishṇugupta, 653 A.D.</td>
</tr>
<tr>
<td>(C. 630 A.D.)</td>
<td></td>
</tr>
<tr>
<td>— (C. 650)</td>
<td></td>
</tr>
<tr>
<td>Bhākrama 15. Dharmadeva, son of 14</td>
<td></td>
</tr>
</tbody>
</table>
The Buddhist faith of the Nepal Lichchhavis is attested by Yuan Chwang, and of the family of Amšuvarman by the conversion of the great Tibetan emperor Strong-ṭsan-Gampo through his chief queen who was Amšuvarman’s daughter.

Fall of Nepal Kingdom

Our text affords new and correct information, which we do not get from the Nepal annals, when it says that Udaya and Jīśnu were the last kings of the Nepal kingdom and that after them rulers in Nepal became dependent on Mlechchha usurpers, and kingship was lost. This refers to the absorption of Nepal into Tibet. Strong-ṭsan-Gampo married Amšuvarman’s daughter before he compelled the Chinese emperor to give his daughter to him as the second consort in or about 641 A.D. Under this Tibetan emperor before his death (698 A.D.) Nepal evidently totally passed under Tibet’s domination, until 703 A.D. when Nepal rose to shake off the foreign domination and killed the Tibetan king in war (Parkar). The AMMK is thus recording the political condition of Nepal before 703 A.D. and after 675 A.D.

§ 13. Tibet ["China"]

[629 A.D.—698 A.D.]

The next Himalayan state dealt with is ‘Chīna’, i.e., Tibet as distinguished from Mahā-China (=China). The text itself makes this distinction, e.g., in Chapter X (p. 88) it enumerates the kshetras of the uttarāpatha mountains in this order:

- Daśabalaiḥ kathitaḥ kṣetrāḥ uttarāpathaparvatāḥ.
- Kāśmiṃre, Chīnadeṣe’cha Nepāle, Kāviṣe tathā.
- Kāviṣa here is Kāpiṣā.
- Mahā-Chīna it takes next (Mahā-Chīne tu vai siddhi (ḥ) siddhik-
  kṣetrāṇy aśeṣbataḥ).

“There are related several kings and several of those who will be fond of Brahmins in Chīna and around (559). King Hiranyagarbha, however, will be one possessed of a large army and great power, an extensive political system, and a number of (political) relatives. The Mlechchhas will bow before him; he (will be) the conqueror; and a follower of the word of the Buddha” (560-61).

He as a boy had mastered the Mahāvira formula. He, the great king, died at
the age of 100 (566). He obtained Buddhahood. In that country Mañjughosa
is a boy (568).

Comments

The only king to whom this description applies is the king Strong-
tsan-Gampo of Tibet. (See the last comments above). He came
to the throne as a boy (629 A.D.) and became the most powerful
monarch in Central Asia in the latter half of the seventh century. He
introduced Buddhism into Tibet, and had the Tibetan script devised by
Hindus. He was deified by the Buddhist Church. He had a long reign
(d. 698 A.D.), a remarkable victorious career, and extended dominions.

§ 14. Balkh-to-Kashmir

Turushka king = [Kanishka]

"Then will rise in the North [uttarāpatha] the Turushka king, of great
army and great vigour. Up to the gate of Kashmir, Bashkala, India.
Udyāna (T.; S.—Udaya) with Kāviśa (570), for 700 yojanas
he rules. 77,000 and 2,00,000 (revenue ?) will be his (571). 86,000 stupas he will
make. 'He established in the country the Prajñāpāramitā—the mother of the Buddhists
and the foremost doctrine of Mahāyāna (Buddhism)' (574-75).

After him Maha-Turushka, the 'Mahāśrīkha', the mahāyaksha, having a
large army will be king, having been recognized by his relatives (sammato bandhuvargaṃ rājā so pi bhavishyatī). He
will make 8,000 monasteries (576—579).

Comments

The description of the Turushka king is undoubtedly the description of Kanishka. The centre of his kingdom according to our
text was Bashkala which was connected with Udyāna—cum-Kapiśa and
Kashmir. The tract thus indicated by the word Bashkala is Balkh with
a transposition in the second syllable lkb. According to the text, Turushka (Kanishka) was primarily a king of Afghanistan (Kāviśa).
Suwāt, and Kashmir on this side of the Himādri (in its wider significance), and up to Balkh which was considered as one of the northern provinces of Bhāratavarsha (I.A., 1933, p. 130).

Turushka is credited with having established in the North the
Prajñāpāramitā. It should be noted that he is not credited with the
holding of any Buddhist Council. Nor is Kanishka described under any
other name in our history.

All Indian authorities—our text, Alberūni's sources, Kalhana, etc.—unanimously call Kanishka a Turushka, probably on account of his
original country being Central Asia. The Text calls the next king a mahāyakṣa (see below). His immediate successor is named Mahā-Turushka, whose succession was approved by his relatives. Does this denote a friction between Vāseshka and Huvishka? The extensive Buddhist foundations would identify the 'Mahā-Turushka' with Huvishka.

The unity of the family with the Yaksha family (§ 11) seems to be indicated by the Mahā-Turushka being called a mahāyakṣa.

Western India

PROVINCIAL HISTORY

Lāḍa—Sea-coast—(Kachh-Sindh)

§ 15. The Valabhi Dynasty [595 A.D.—650 A.D.]

Beginning at Ujjayini, up to the West country up to the sea-coast, in the country of the Lāḍas, there will be king Śīla a Buddhist. At Śīla (śāitya), Valabhi, he will be a dharma-rajā. He will make attractive (artistic, 'citrān') monasteries with relics for public good, and beautiful Buddha images, and various worships (586—589). He will be in the dynasty of Dhara, and king of the Lāḍas. He rules for 30 years (597-98). He was followed by Chapala (601) who ruled for half a year and one fortnight and was killed by soldiers. His successor (aniya) was Dhruva, who becomes king of the Lāḍas. He was subordinate, miserable and foolish (603-604).

Comments

This Śīla the Dharmarāja, of the family of Dhara is Siladitya Dharmaditya I, the seventh in succession from Dhara-sena I, founder of the Maitraka dynasty of Valabhi. His inscriptions with dates equivalent to 605 A.D.—609 A.D. have been found. His successor Chapala will correspond with Kharagraha (his nephew) of the inscriptions. His nephew Dhruvasena II was the next king. Records of his, dated 629—639 A.D., have been found. Dhruva is described in the AMMK as aniya of Chapala, which is to be taken in its original sense 'born after', 'a younger cadet', and not 'younger brother'. Yuan-Chwang saw the artistic Buddhist temple built by Śīladitya when he visited Valabhi in the reign of Dhruva, who was a vassal and son-in-law to Harsha.

*Kielhorn's Table, El, VIII. 11.
The dynastic description and the extent of the territories of Śilāditya given here settles the controversy started by Hoernle (JRAS., 1909, 122). He was king of the territory from Ujjain in Eastern Malwā up to the West Country on the sea, i.e., Kachchha, which was the limit of the West Country according to the Purānic geography (L. A., 1933, 126); and he was king of the Lāḍās, i.e., what we call Gujarat, and of Valabhi i.e., Southern Kathiawār.

Dhruva, according to our Text, becomes subordinate, which was a fact in Harshavardhana's time.

The history of Valabhi is here accurately given by the AMMK.

§ 16. The Yādava Republics

[Before 500 A.D., i.e., before Śilāditya's family and after him.]

The other kings of the West or Lāḍa will be servants of the subjects [T.; S. 'will be crown-less' ("head-less", mūrdhānta)]. Their own earlier families will be rulers after Śila. They will be mariners, sailing beyond the sea to Śūra (T.; Sūra=Assyria; S.—'going to Persia,' Parsbagaḥ) (605). At Vāravatī there will be Indra, Suchandra, Dhanu, (and) Ketu, with the style Pavbha. Having occupied Valabhi, there will be the first king and his numerous successors with the names Prabha and Vishnu; the numerous kings will be Yadavas (606—8). The last (T.) amongst them will have the name Vishnu whose 'capital with its citizens and the king himself was washed away by the sea owing to the curse of the Rishi. The Vāravatyas (T.; S.—Dvāravatyas) then disappeared and sunk in the sea (609).

Comments

[CASTE OF THE MAITRAKAS]

The Vāravatyas were Yādavas as mentioned at p. 604 (verse 324) Yātātā Vārayatyaś (cha). The Vāravatyas seem to be noted in the Paikuli Sassanian inscription in Asuristán in the form of Boraspācina whose chief was Mitra al-Šen in 294 A.D. (JBORS., XIX). It is noted in the AMMK that from the sea the Valabhi (Kathīāwār) people used to cross over to Śūra, which refers to their trade ventures to and regular commerce with Assyria. The port Śūrapāraka (Sopārā) acquired that name for being the port of embarkation for Assyria.

The rulers noted by name are post-Śilāditya, though their families had existed from before. The washing away of Vāravatī seems to have taken place towards the end of the seventh century. They according
to the AMMK occupied Valabhi, probably in the 7th century. The Vāravatyas are expressly described as belonging to the family from which Śilāditya descended; the Vāravatyas represented the earlier stock—

_śebāṁ cha pūrvajā-Vāmiśāḥ Śilāhṛṣitaṁ tādā_. The Maitrakas thus were a branch of the Yādavas.

The _Pushpa-nāma_ of our text probably means the _Pushpa-māitrās._

**Madhyadesa: Imperial History**

§ 17. _Saka Dynasty—Saka Emperors [the Kushans, 78 A.D.—350 A.D.]. Northern Madhyadeśa_

Now the Buddhist historian leaves the West and takes up the Middle Country. These kings he calls _Madhyamas_ i.e., the kings of the Madhya country. He begins with North Mid-Land:

"In the Northern Quarter on the mountains (T.; S.—’rambha’?) and tableland, everywhere, many kings of different births (castes or nationalities—jāti) have been declared.

The _Sāka_ dynasty (Sāka-vaṃśa) known to be of 30 rulers (T. with a wrong reading for ‘Sakavamśa’, ‘21+10’). 18 kings are known to be Emperors (Sārvabhūmiṣka, T.; S.—wrongly, ‘sārvabbūṭika’) of _Madhyadeśa_ (Madhyamśa) (610—612).

§ 18. _The dynasty of Nāga-Senas_. [150 A.D.—348 A.D.]

At the close there (will be) the _Nāga-Senas_, and then they ceased (vilupta) (612).

**Comments on §§ 17-18**

The important thing to note is that the _Sāka_ dynasty is placed in _North Madhyadeśa_, and that they were _Imperial_, that is, the reference is not to the Western Satraps, but to the Kushāns.

The _Nāga Senas_ are the Nāga dynasty of the Bhāraśivas wherein _Vīrasena Nāga_ was the first king (of the Nava Nāgas of the Purāṇas) who defeated them and dislodged them from Mathurā, and earlier still some king who founded _Kāntipuri_ below the Vindhya (Mirzapur) dispossessed them from Eastern Aryāvarta. It seems very probable that the compound "Nāga-Senas" is made up of the "Nāgas"

 JBORS., XIX, 1.
and Pravara—"Sena" (the Vākāṭaka emperor) and other kings of the 'Sena' line. The histories of the two families are knit together. The member of the Imperial Śakas—18 kings—would bring them down to the time of Samudra Gupta (78 A.D. + 18 x 15 = 348 A.D.) and the closing period of the Nāga-Vākāṭakas.

It is not possible to say how the other figure (30) is made up. Evidently the number was made up with some class of subordinate rulers, as distinguished from the 'emperors' (shahānushāhis), probably it included the Śaka Satraps.

The Nāga dynasty, like all other Hindu dynasties of the Imperial Madhyadeśa, is repeated in the history of Bengal, (§ 30).

§§ 19-19 (c). [Post-Guptan Imperial Rulers of Madhyadeśa]

[530 A.D.—647 A.D.]

§ 19. Vishṇu, [520—533 A.D.]. Hara, [533—550 ?]

§ 19 (c). The Maukhari [550 A.D.—600 A.D.]

The Guptas are omitted here, as they are taken up separately under the section of the Imperial Eastern History (§ 24) and then also in the Provincial Eastern History (Pt. II).

Then (there will be) (1) Vishṇu, and (2) Hara. Another (3) Ājīta (Hara (T.) called Kuntā (Kuntanāmā Harah); (4) Isāna, (5) Sarva and (6) Paśkṭi, (7) Graha and after him Suvarata (T.) (613). Then they lose their kings and become fallen in prestige (bhrasṭha-marṣyā) (614).

Comments

In this group whom I have numbered above, it is easy to recognise Maukhari kings in Nos. 4 to 7. 'Paśkṭi' is an easy misreading for 'vanti' and is to be restored as Avanti (reading Sarv—Āvanti, instead of Sarvapāśkṭi of the text). The list will thus agree with the Maukhari list known to us from inscriptions and Bāṇa:

<table>
<thead>
<tr>
<th>AMMK</th>
<th>Inscriptions etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ājīta</td>
<td>Aditya-varman</td>
</tr>
<tr>
<td>Isāna</td>
<td>Isānavarman</td>
</tr>
<tr>
<td>Sarva</td>
<td>Sarvavarman</td>
</tr>
<tr>
<td>(Paśkṭi, i.e., Avanti)</td>
<td>Avantivarman</td>
</tr>
<tr>
<td>Graha</td>
<td>Grahavarman d. 606 A.D.</td>
</tr>
</tbody>
</table>

Ājīta is the Prakrit form of Aditya. Adityavarman was the first
Maukhari ruler to come into importance. He married a Gupta princess Harshagupta. The AMMK begins with only important names. It seems that in continuing the imperial history of Madhyadeśa, it should have begun the Maukhari line with Īśānavarman who is the first Maukhari to assume the imperial title Mahārājādhirāja and whose rise is dated about 554 A.D. But the Maukhari and the Thanesar lines include some earlier names.

Vishṇu is the emperor Vishṇuvardhana of the Mandasor inscription (GL., p. 50) of 589 ME (533 A.D.). The other name Hara appears to be of his descendant. The grouping in the text would indicate that. Further there is no other imperial line under which it can come. Situated as he is before the Maukharis (550 A.D.) [Īśāna (varman 554 A.D.)] and after Vishṇu (vardhana, 533 A.D.)—he very likely belonged to the line of Vishṇuvardhana.

The AMMK instead of mentioning the name Yaśodharman gives Vishṇu [dharman], and seems to support Hoernle's view that both names mean one personality (sa eva, as in the inscription).

The AMMK implies that the Maukharis occupied the imperial position in Northern India, i.e., from 550 A.D. to the rise of Prabhākara vardhana, 600 A.D., who is noted next. Our text also supplies the much-needed confirmation that Vishṇuvardhana-Yaśodharman became the real emperor in his time. The Maukharis seem to come into prominence under his house.

§ 19(b). The Vaiśya Dynasty of Śrīkanṭha-Sthānāśvara
[560 A.D.—647 A.D.]

The origin and history of the family of Harsha vardhana is given next. It is detailed that they were born of (king) Vishṇu (vardhana), they were of Vaiśya caste; they became first ministers and then they became kings. The style vardhana seems to have been borrowed from their imperial ancestors. They were ministers evidently to the Maukharis.

There were at the time two very prosperous rich men from Madhyadeśa, descended from (king) Vishṇu, Eb. by name and another. Both became chief ministers. The two noted rich men possessed of majesty, were devoted to this Religion. They practised Mahāyāna mantra of Kumāra after which they became rulers of men and (one) became king. (614—616).

Then, there (were) for 78 (T; S, 115(?)) years three kings, residents of Śrīkanṭha—(1) Āditya by name, the Vaiśya, inhabitant of Sthāna(v)
Iśvara; (2) there will be king everywhere at the end—H (arshavardhana) an imperial sovereign (sarbubhūminarādhīpāḥ) (617-618) [mantra prescribed for that Low Age].

Comments

The form Sthanaviśvara is incorrectly given as Sthanamīśvara. God Sthanu, the presiding deity of Thanesvara, was the only god to whom their ancestor Vishnuvardhana-Yasodharman bent his head (GI, 146). The family was thus connected with Thanesvara from the time of the first founder. Vishnuvardhana-Yasodharman had a governor in Mālava, he himself did not live there. The history of H(arsha) is again taken up in § 34 in connection with Soma (Śāṅkā) where he is called king of Madhyadeśa.

The dynasty here is taken to begin from Adityavardhana. Their caste is definitely stated to be Vaisya which is confirmed by Yuan-Chwang. This was therefore the caste of Emperor Vishnuvardhana also.

Adityavardhana
| Trabhākaravardhana

Rājyavardhana Harshavardhana (606—647) are noted to have covered 115 (S.) or 78 (T.) years. In the former case Aditya’s initial time will be 532 A.D. and in the latter 569 A.D. The former alone can be right, for there were two generations of rulers before Adityavardhana. Harsha alone is called Emperor.

The Vaisya dynasty and the Maukharis both arise under Emperor Vishnuvardhana.

Southern India

[Mainly Kings contemporary of Harshavardhana]

‘In the South with the sea’ there will be (S. 621; p. 627):

§ 20. The Sītavāhana [223 A.D.—231 A.D.]

(1) “King Śvetasuchandra, called Sītavāhana” (613) (Sītavāhana, T. 456A).

§ 21. Contemporaries of King Mahendra (600—640 A.D.)

‘The celebrated kings of the South:
30

IMPERIAL HISTORY OF INDIA

(2) "Mahendra, (3) Sañkara, and (4) Vallabha [T. has Chittabba for Vallabha] (622-623). "Now, king Vallabha (623) is called 'Sukesi and 'Keir'. (5) Mañgala is (also) called Vrisalaketa (T.) (Brindakṣeta,—S.). (2) Mahendra is called 'Supota' (T.; incorrect Mutpata in S.), 'Pota' and 'Chandra' (624), (7) Gopendra, Indo (Chandra—T.) sena, (8) Mādhava, Pradyumna (Kāmadhev—T.), (3) Gañña-Sañkara (called) Vyāghra; (9) Budha called Simha; (10) the Śudra king (T.) [Budha Šuddha,—S.] Kumbha called Nikumbha; and (11) Mathita Sumati." (625-26).

[S. adds (not in T.): Bala-Pulina-sukesi—(=Pulakesi), and Kesins, 626.]

They died different deaths; some died from weapons, some of starvation (or famine) 628.

"They are up to 'the Pota' king Mahendra, and are his contemporaries" (629).

[Necessary worship for the South in the age o£ Kali that had arrived detailed. 630-33].

On the peaks of the Vindhysas and in the Lavaṇa Ocean (Indian Ocean) god Kārtikeya will be the giver of boons (633). And so in the country of Śrī-Pārvatā; in the valley of the Vindhya and its high lands (636).

Comments

(1) Śveta-su Chandra is the Sātavāhana king who was practically the last emperor in that line—Chandra sāta. The name is found in our text as śveta (corruption from svāti) su Chandra.

The kings (2) to (10) make a group of contemporary kings amongst whom (2), (3) and (4) were the most 'celebrated'. To take up their identification:

(2) Mahendra who is particularised as the Pota king is the Mahendrapota of the inscriptions. Kielhorn (EL, VIII, Sup., p. 20) rightly anticipated and said that 'probably' this and also 'Mahendra' were names of Mahendravarman I. He is the great Pallava king of Kāñchi, 600—625 A.D., the builder of rock-cut temples, and the rival of Pulakesin II.

(3) Sañkara and Gañña Sañkara of our text is the Sañkara- gaña mentioned in the Nerūr copperplates of Mañgaleśa, uncle of Pulakesin II (IA, VII, 161; Kielhorn's List No. 6). Mañgaleśa defeated Budhharāja, son of Sañkara- gaña (c. 601 A.D.). According to our AMMK, 'Gañña Sañkara' was one of the famous Southern kings of the time. He was an ancestor of the Southern Kalachuris (Kielhorn, No. 5). The name was repeated amongst the Tripuri Kalachuris.
(4) Vallabha Sukeśi is a Chālukya Pulakeśin of Bādāmi. As he is one of ‘the celebrated’ kings of the South; he is to be taken as Pulakeśin II (608–642 A.D.). In some inscriptions he is called only Vallabha (Kielhorn, No. 14), while in some Polekēśi Vallabha (Kielhorn, No. 12).

(5) Maṅgala Vallabha is the famous Maṅgaleśa or Maṅgalarāja, the predecessor and uncle of Pulakeśin II. The order (Maṅgala coming after Pulakeśin II) is due to the fact that the three ‘celebrated kings’ are picked out and mentioned first as a group of celebrities. The statement about him that Maṅgala is also called ‘Vallabha’ is by way of a footnote.

(6) Govinda is the king defeated by Pulakeśin II (Aihole insc.; Kielhorn, No. 10).

(7) Gopendra Indrasena, who was, according to our text, a contemporary of Mahendra and Pulakeśin II, is yet unknown (as far as I know) from other sources. He would have been one of the rulers of the Southern states of the Aihole inscription.

(8) Mādhava is evidently the Kadamba king Madhuvarman who became the ruler of Vanavāsi in the time of Pulakeśin and Mahendravarman (Moraes, Kadamba Kula, pp. 64, 66).

(9) Buddha, who comes with Gaṅa Śāṅkara, is the ruler who came in conflict with Maṅgaleśa and was the son of Śāṅkara-gaṅa. The name in the Chālukya inscriptions is spelt as Buddhā.

(10) Nikumbha, a śudra king according to T., is traceable from inscriptions of his descendants or their servants found in Khāndes. These are dated in the 11th and 12th centuries of the Śaka era (Kielhorn, Nos. 333, 337). Kielhorn regarded the name Nikumbha of the Nikumbha Dynasty as mythical. Now this new evidence takes us four centuries back when we find Nikumbha actually a ruler, a contemporary of Mahendra. Later princes of the Nikumbha Dynasty patronized the science of astronomy, for the teaching of which a college founded by the grandson of the great Bhāskarāchārya was endowed by them.

(11) Mathita sumati is not yet known from any other source.

It seems that the author had some good history to draw upon for the time of Harsha, Śaśāṅka, Pulakeśin II and Mahendra I. His information of the period is detailed and accurate for the whole of India—North, South, West and East.
The religious information that Kartikeya was worshipped in the South at the time is borne out by inscriptions. At Sri Parvata, Mahâ­senâ's worship is found after the Sâtavâhanas. It is attested by the Kadamba inscriptions for the succeeding centuries.

§ 22. The Dvipas in the Southern Sea, (Indian Archipelago) and Further India

The Indian Archipelago with Further India has been included as a part of Southern India in the survey of the AMMK.

The text on the Dvipas (verses 636—640) says:

Everywhere the Dvipas too, in the Kaliṅga seas [? Kaliṅgodreshu], (Kārtikeya will be worshipped). The Traigûnyas [will be] in the Mlechchha countries all around. In the bays of the sea, on their coasts, there will be numerous kings; the Kāma-rūpa-kalâ [Kāma-rūpa-kalâ Kings of the family of Kāma-rūpa?] in the valleys of snowy mountains ('in Himādri'). Many kings are stated to have been between the meetings of the Seas (udrā-sandibizu). Many gaṇa chiefs of the Mlechchhas, worshippers of the Buddha:—Indra and Suchandra-Mahendra, inhabitants amongst the Mlechchhas will be kings. [These two kings will be Buddhists.]

Comments

The name of the seas 'Kaliṅga Seas' (Kalingodresbu, cf. udrasan­dbisu) is important. The Archipelago was intimately connected with Kaliṅga. In the seventh century (637—649) just about the period when the AMMK is full of contemporary details a Kaliṅga dynasty was ruling in Java. King Kaliṅga sent an embassy to China from Central Java. There was a Khmar king Mahendra (varman) whose ambassador Simhadeva was at the court of Śambhuvarman, king of Champâ about 625 A.D. The Mahendra of the AMMK was a Mlech­chha, that is, he did not belong to one of the Hindu dynasties of Further India who were all non-Buddhists at the time. Indra too of our text was a Mlechchha and Buddhist.

The Kāmarūpa branch was probably ruling in Upper Burma, where a Hindu king Samuda established his kingdom very early (Gait, History of Assam, p. 8).

It is significant that the Dvipas or the Indian Archipelago and Further India (the countries on the bays of the Sea—ambhodbeh kukshi­tiruntâh) are treated here as part of the South and as being in the Lavana Ocean (633). They were included in the Greater India of Samudra Gupta (JBORS. XIX. 154).

We seem to recover the Hindu name for the narrow seas of Java and Sumatra in the expression "Kaliṅga Waters".
In the East, many great (good) [A]nings (nppavara~)-past, future and present are related (641). First I shall state the kings of the dynasty of the Gaudas (642) (1) Loka, born at Vardhamana, to Yasasvin, becomes the cause of the prosperity of Gauda (Gauda-vardhanah). He will be religious. Several kings passed (643).

§ 24. Imperial Guptas [348 A.D.—500 A.D.]

“Listen about the Medieval and Madhyadeśa kings (madhyakale, madhyamā) who will be in a long period emperors (nripendra) and who will be confident and will be followers of via media,” (in religious policy, madhyadharminah), (643):—

(1) Samudra, the king,
(2) Vikrama, of good fame (kirttitāh), 'who is sung';
(3) Mahendra, an excellent king and a leader (nripavaro Mukhya).
(4) S-initialled (Skanda) after Ma. (i.e., Mahendra).

His name (will be) Devarāja; he will have several names (vividbākbya, T., against nirdbhākbya of S.); he will be the best, wise and religious king in that age (646-647).

His younger successor (5) Bāla (Bilākbya, T.; S.—BalādbyaksBa) will be Buddhist; he will make the East up to the sea decorated with chaityas. He will build over the whole land monasteries, orchards, reservoirs, gardens and pavilions. His Majesty will then make passages (roads) and bridges, and will worship Buddha images. After reigning without any rival and peacefully he becomes a wanderer (Buddhist monk) and finally at the age of 36 years 1 month commits suicide by dhāyana, swooning away. He had become a monk owing to grief for his dead son (648-12).

(Verses 653 to 670 deal with his rebirths). In verse 671 he is called Bāla the Easterner (pūrvadeśaṅkha).

(6) “Following him (next to him, tasyāporeṇa) the king declared is Kumāra by name, the great lord of the Gaudas. He too (will be) exceedingly virtuous.” (674).

(7) “Following him (or next to him) (is) the well-known, the prosperous (ārīmān) U.” (675).

§ 25. Break-up and division of the Empire

(8) “After that there will be a mutual severance (tiikula)” (675).

Comments on §§ 23—24

(Gupta Imperial History)

The Imperial Period after the Nāgas and before Vishnuvardhana which had been omitted from the Madhyadeśa Imperial history is taken
up here under Eastern India, for the Guptas are treated as Eastern Emperors, evidently on account of their having ceremonial and official capital at Pātaliputra.

The Gauḍa Dynasty

The Eastern history is, however, introduced with king Loka of the Gauḍa dynasty (Gauḍānāṁ vamsajab). He was born at Vardhamāna (our modern Burdwan). He must have been a king before the Gupta epoch. In the summing-up, verse 876 (p. 646) we read

evaṁ prakārāḥ kathitā bhūpālāḥ Loka-vardhanā |
vidita sarvalokes' smima Prāchya cha sthitadehini ("nāḥ) ||

Does lokavardhana here refer to Loka the Gauḍavardhana of our present section? There was probably a vardhana family of kings in Bengal in or about the third century A.D.

But after this introduction, and leaving the other kings unnamed (644), the Imperial Guptas are taken up, meaning thereby that Bengal passed under the Guptas. It should be noted here that in the succeeding part dealing with the provincial history of Gauḍa and Magadha, the dynasty with which the history commences is of the Nāgarāja, i.e., the Bhāraśivas or Navanāgās (§§ 30; 37).

The Gupta Emperors

The author or the authorities of the MMK had a true history of the Gupta times. The account, where verifiable, is very correct. It is sober and fuller. Along with this the personal history of Śaṃudra G u p t a in § 31 should be read where his northern conquests and correct reign-period are given. There are some most valuable details which illuminate the confused portions of the Gupta history and help us in coming to a decision on debated and doubtful points.

It is not a matter of small satisfaction to recover an actual Indian record in the form of a written history on the Great Gupta epoch. The character-estimate of the Gupta emperors by the Buddhist historian is very valuable and it is fortunately very sound even when the kings were not Buddhists. The account really constitutes true history. The names under which each king is described should be assumed to be the most common names amongst their perplexing series of virudās, which causes no small trouble to the modern historian. Even our Buddhist historian complains, after recording two names of Śkanda G u p t a that he had too many names (vididhākhya, T.). It should be marked that
Chandra Gupta I is not in the list of emperors which begins with Samudra. The Gupta kings who are described as Emperors (nri pendrā) are from Samudra to Kumāra Gupta II’s son, ‘His Majesty U. (675) whom I take to be identical with Budhā Gupta (see below). After his reign the Empire is definitely stated to have been subject to ‘disruption’ (vislesha). This datum is one of the greatest contributions of the MMK, as we shall presently see.

The Kings and their character

The kings in the Imperial list of the MMK are Samudra, ‘the king’, that is, Samudra Gupta. His character is reviewed in the Provincial History of Bengal (§ 31)—a lord, superman, severe, ever vigilant, mindful about himself, unmindful about the hereafter—sacrificing animals (horse-sacrifices). His reign in the Provincial History is most epigrammatically rendered:

(under his rule) men and manes had the various kinds of luxuries, and the king, various prosperity.

vividhākārabhogāmā cha
mānushā pitarās tathā
vividham sampadam so’pi
prāptavān nripatih tathā.

The rise of Brahmānas under Samudra is duly noted (§ 31).

Vikrama, i.e., Vikramāditya Chandra Gupta II, is ‘of good fame’. Here as in the Ayodhayā chronicles (noticed by Cunningham) ‘Chandra Gupta’ is not known, but Vikrama. This was the only popular name of this king.

(3) Mahendra is Mahendra Kumāra Gupta I. He was an ‘excellent’ and ‘leading’ (mukhya) king. Here we should note that the estimate of the Indian historian regarding this king’s character is different from that we read in V. Smith. By no means he seems to have been a weak king.

(4) ‘After Ma.’ (i.e., Mahendra) the succession of S. (i.e., Skanda) is specifically noted, and V. Smith is confirmed here. He bore the name of his grandfather (Devārāja) and had a variety of names (śrūdas).

The most important thing about this king is the highest praise reserved for him:

‘the best (iveshība),

a wise (budhīmān)"
and justice-loving (dharma-vatsala)
king in that low age (yugādhame)'.

This estimate of his character is noteworthy. He was in the opinion of the Indian historian, the greatest of the great Gupta sovereigns. I may be permitted to add here that this has been my own humble opinion. He was the greatest of the Gupta kings. He was the only hero in Asia and Europe who could defeat the Huns at their rise. This he did at an early age which is evident from the Bhitari pillar inscription. His wise administration is attested to by Chakrapālita’s Junagarh inscription.

[Wars of Skanda Gupta, from the Chandragarbha Sūtra.]

How grateful we are to our Buddhist historians, not only for this valuable information about the personality of Skanda Gupta, but for a description of his successful war. In the Chandragarbha pariprīcchhā,* cited by Buxton in his history of Buddhist Doctrine, the war is thus described:

King Mahendrasena who was born in the country of Kauśāmbī, had a son with arms of irresistible might. After he had passed the age of 12, Mahendra’s kingdom was invaded upon by three foreign powers in concert—Yavanas, Palhikas and Sakunas—who first fought amongst themselves. They took possession of Gāndhāra and countries to the north of the Ganges. The young son of Mahendra, of weighty hands and other congenital military marks distinguishing his person, asked for permission to lead his father’s army. The enemy army numbered three hundred thousand men under the commands of the foreign kings, the chief of whom was the Yavana [or Yauna]. The son of Mahendra put his army of two hundred thousand men divided under five hundred commanders, sons of ministers and other orthodox Hindus. With extraordinary quickness and a terrible drive he charged the enemy. In fury his veins on the forehead appeared like a visible mark (tilaka) and his body became steeled. The Prince broke the enemy army and won the battle. On his return his father crowned him king saying: ‘henceforth rule the kingdom’, and himself retired to religious life. For twelve years after this, the new king fought these foreign enemies and ultimately captured and executed the three kings. After that he ruled peacefully as the Emperor of Jambudvīpa.

The three foreign powers who fought amongst themselves first are to be recognized as the Pahlavik (the official name of the Sansanians), the Sakas (that is, the Kushāns) and the Yavanas, who stand here for the Hūnas (Yaunus, Hyūnas). The Hūnas, we know, actually fought the other two powers before attacking India.

*I understand, the text itself is preserved in the Kangyur.

*Compare Akbar taking the field at 14, and Harsha at 16.
It seems that this account is based on fact. The foreign army composed of three elements had penetrated up to the Ganges. It was the indomitable will and skill of Skanda Gupta which won the battle.

He led the flower of Orthodox Hindu India, i.e., excluding Buddhists, younger sons of ministers and noblemen, and played like his grandfather Chandra Gupta II under Rama Gupta, a game of sheer courage, in making an impetuous charge against the enemy, numerically stronger.

The battle was won, its fame spread in Hunnic Asia—‘in the Mlechchha countries’ as Chakrapālita puts it. But, according to the Buddhist authority, although the battle was won, the war was not over. A twelve years’ war had to be waged before the foreign king were captured and punished.

Skanda Gupta ruled certainly from 455 A.D. to 467 A.D. (coins), for at least 12 years.

The view of V. Smith that Skanda Gupta fought more than one battle against the Huns proves to be correct, but his view that the empire of Skanda Gupta succumbed to repeated Hun attacks and perished after his death, is not only without any evidence, but is contradicted by the Chandragarbha sūtra, and the MMK which says that the next king (5) Bāla i.e., Bālāditya had his reign (ṛajyam) niḥsapatnamakaṁtakam—without any rival or obstacle. In other words, the wars had been finished by Skanda Gupta, and the foreigners had been beaten back. Dr. V. Smith did not realize the distinction between Bālāditya I and Bālāditya II; in fact, in his book (p. 329), he gives Bālāditya without any distinguishing “I” or “II” who are known to the Sārnath inscription of Prakāṣāditya, and to the MMK (§ 39ff). He makes the two Bālādityas—the successor of Skanda Gupta, and the victor of Mihirakula who comes in 60 years later—one personality, and naturally transfers the second Hun invasion to the period of Skanda Gupta. The MMK (§ 25) reveals that the second Hun invasion is to be dated fifty years later, and that the break-up of the Gupta empire came about, not under Skanda Gupta, but in the reign of the king following Budha Gupta (496 A.D., coins) after 500 A.D. The second defeat of the Huns was inflicted by Bālāditya II before 533 A.D. the date of the Mandasor inscription, before which date Mihirakula had been already driven to Kashmir. We may date it about 520 A.D. for we must give a decade for the rise and digvijaya of Vish-
We have a positive proof of the existence of two Bālādityas in the same dynasty in the Sārnath inscription (GI., 281).

The omission of Pūra Gupta is probably due either to a very short reign or to a loss of a portion of the text after anuja ('younger', 'younger brother'). But anuja is applied in this book elsewhere as meaning a successor, not necessarily a younger brother. It is not stated that Bāla followed S. immediately. Skanda died evidently at an age of about 30.

Bālā(dītya) is stated to be the first Buddhist king of the Gupta dynasty, which is true and correct and now proved by an inscription found at Nālandā.

Bāla died young, at the age of 36. This explains the short reign of Bālāditya gathered from the inscriptions.

In verse 668, in the glorification of religious merit, he is to be a chakravartin for several births. It is thus implied that he was a full and real emperor, with no diminution of territories inherited from his ancestors.

Immediately after him (Bāla, tasyāpareṇa) comes (6) Kumāra i.e., Kumāra Gupta II. He was exceedingly virtuous (dharma-vān). Under him Gauḍā prospered (Gauḍānāṁ prabhavisbhavaḥ). His reign was short (473–476 A.D.).

(7) Kumāra's immediate successor was U. The kings after Skanda—Pura, Bāla (473 A.D.) and Kumāra II—had all short reigns, from or after 467 A.D. to 476, Kumāra II having three years or less (473 A.D.—c. 476 A.D.). Kumāra II must have died young. Budha Gupta succeeded in or before 476 A.D. There is hardly any room for another king to be the Śrīmān U. of the MMK. He was an emperor, and the empire broke up according to the MMK just after his death. He ruled at least up to 496 A.D., and the empire was intact from Bengal up to Malwā according to his inscriptions. The view of Mr. Allan and Dr. Smith that he was a provincial ruler of Malwa is now contradicted by the copperplates found in Dinajpur and his inscription at Sārnath. Budha Gupta's aditya-title was Prakāśāditya. On Budha Gupta's Malwa coins (silver) we have his name Budha Gupta (Allan, G.C., p. 153), while we have the unidentified imperial gold coins with the name Prakāśāditya (Allan, p. 135). Now as we are
certain about the imperial dominions of Budha Gupta which was not known when Mr. Allan wrote, as also about his long reign, we must have his imperial coins. Thanks to the MMK, we can now identify Prakāśāditya with Budha Gupta. The MMK gives him the popular and well-known (viśruta) name U. Prakāśāditya's coins bear the initial U. below the king's picture (Allan, plate XXII). Thus the MMK's king 'His Majesty (Śrimān) U.' is the Prakāśāditya of the coin. The succession fixed by inscriptive dates and the succession noted in the MMK, fix his identity with Budha Gupta.

§ 25. Disruption of the Empire

Budha Gupta's reign closes about 500 A.D. The disruption of the Gupta Empire follows his death. After 510 A.D. (see below) we find the Huns for the second time in India, and this time established as far as Gwalior. The Hun invasion, however, is not the cause but the effect of the disruption. The MMK describes a family feud, a severance and separation (viślesha). The Hun king Toramāṇa, therefore, took advantage of it. He must have been before that on the frontier, in Afghanistan or thereabout. The Huns had been so thoroughly beaten by Skanda Gupta that they dared not think of invading India as long as the Gupta empire lasted. A breach in the Gupta family which seems to have arisen on the death of Budha Gupta and the breaking-up of the empire into Gauḍa and Magadha, brought in Toramāṇa at once.

The kings at the time of the breach were—Bhānu Gupta in Malwa (according to Eran inscription) and Tathāgata Gupta in Magadha, predecessor of Bālāditya (that is, Bālāditya II, victor of Mihirakula) according to Yuan Chwang. They are both given as contemporaries by the MMK in the Provincial History. The empire was thus broken up. It led to three great results—one was the Hun occupation for about or over 16 years, and the rise of a new All-India Emperor in the person of Yasodharman Vishnuvardhana as the successor of the Gupta Emperor.11 Between these two facts—the Hun occupation and the rise of Vishnuvardhana—there was the display, once more, of that military genius and daring which was innate in the

"It is wrong to suppose that this emperor was a Malwa ruler. In Malwa a viceroy is expressly mentioned with wide dominions in 533 A.D."
Guptas, in the defeat inflicted on Mihirakula by Bālāditya II, successor of Tathāgata Gupta. The ruse played by Bālāditya II before the invading army of Mihirakula, succeeded so well that the tyrant who had levied exactions all over the north, according to Cosmas Indicopleustes and Yuan Chwang, became a prisoner and India was liberated by that daring feat and strategy of the Gupta sovereign.

This event can be almost definitely dated. It is somewhat surprising that the dates about the Hun invasion and the defeat of Mihirakula should not have been more narrowly limited down in the text-books. The Eran pillar memorial to Goparāja and his satī wife shows the undisputable fact that up to 510 A.D. (191 GE) Toramāṇa had not conquered Malwa. In that year Goparāja under Bhanu Gupta fell on the battle-field and the memorial dated in the Gupta Era was raised; while in the very first year of Toramāṇa at Eran itself the Gupta Era was given up and regnal years of the Hun king was used. Toramāṇa, therefore, at Eran got established after 510 A.D., the date of Goparāja’s death and memorial.

Now, the event of Mihirakula’s invasion of Magadha must come after 510 A.D. + 1 yr. (Toramāṇa) + 15th year of Mihirakula (Toramāṇa’s son) at Gwalior =] 526 A.D., and before 533 A.D., the date at Mandasor for the Emperor (samrāt) Yasodharman who had found Mihirakula in Kashmir, confirming Yuan Chwang’s account of Mihirakula’s expulsion to Kashmir by Bālāditya. Within these fateful 7 years (526 A.D.—533 A.D.) the final act of the Gupta Imperial drama had been played out on the stage of time. The dynasty which had liberated India from the Kushan-Sassanian shadow, the dynasty which broke the Hun—unbreakable throughout Asia and Europe—the dynasty which made the name Vikramaditya a tradition immortal in their country, had to quit its monopoly of political history between those fateful years: 526 A.D.—533 A.D.

Need was once more felt, as it had been felt in the time of the Mauryas, as it had been felt in the time of the Vakṣṭakas, that an All-India Empire be reconstituted and revived. Yasodharman, ‘the leader of the people,’ rose up during those seven years. He united the land under him. The parts which his “Gupta Masters” [Gupta-Nāthā; not ‘lords of the Guptas’ (Gl., p. 148) which will be meaningless], the parts which his Gupta lords could not reach (that is, the South), the parts which the Huns could not succeed in reaching, that is, the East (Magadha, Bengal
and Assam) recently attempted by Mihirakula, he acquired. And the Gupta empire disappeared.

Before 533 A.D. Malwa and West had come under the governorship of Dharma-dosha, brother of Daksha the author of the dated stone inscription at Mandasor (Gl., 150), dated in the Mālava Era. Dharma-dosha himself was the organizer of that state of Central India (lines 17-18). The new empire was thus a recent one; it has to be dated about 530 A.D. The forefathers of the governor must have served under the Guptas, for the present master Vishnuvardhana was ātmavamśa, his own lineage, the very first ruler in his family.

It is evident that the very same events are recorded both in the inscription of Yasodharman, at Mandasor, and in the inscription of 533 A.D. under the name of Vishnuyardhana, bearing the title Rājādhirāja, Parameśvara—'the supreme king of kings', supreme lord'. This paramount sovereign, the Parameśvara, acquired sovereignty over the Prāchī (the East) and North (i.e., Kashmir etc.) (line 6). How could two persons within the very few years acquire sovereignty over the very areas and both be emperors?—both mentioned not only in records of the same place, but also in one and the same place, and in one and the same record. The conclusion is irresistible, that both these pedigree-less names, 'both' these emperors were one and the same, which is definitely stated in the inscription of Daksha itself (sa eva). One was not a subordinate of the other; the Parameśvara, and the supreme king of kings (of India) Vishnuyardhana was identical with the Samrāt Yasodharman. Rājādhirāja and Samrāt mean one and the same thing.

The MMK shows that he became known to chronicles under the name Vishnuyardhana, a style carried on by his descendants Naravardhana to Harshavardhana.

The Gupta king who lost to Yasodharman Vishnuyardhana was either Bālāditya II himself or his son called Vajra by Yuan Chwang. Bālāditya II hardly recovered the imperial position. We have no imperial issues of his; in fact his coins have not been distinguished and seem to be concealed amongst the rougher, eastern variety which bear no obverse legend and are distinguishable from those bearing both Nara and Bālāditya legends of Bālāditya I.

From Bālāditya II down to Adityasena, who had all subordinate position from the Hun time to the last days of Harshavardhana, are omitted from the list by the MMK (see comments on the next section).

and Magadha.

"The Separatist Gauḍas (will be) terrible" (676).

(9) Thereafter, (there will be) Deva known as king of Magadha. He, surrounded on all sides by enemies, was suppressed and killed.

(10) "Immediately next Chandrā will perform kingship (677)."

He too will be severed by weapon on account of former (birth's) deeds."

(11) His son Devadāsa (will) live for a few ('numbered') months. He too will be severed by weapon while a minor (678).

§§ 27-29. Bengal Election, Anarchy, and Election of Gopālaka

"While these violent kings will be engaged in injury, wishing harm to each other, there will arise at that time Bh. a leading king, a popular leader of the Gauḍas, but an invalid." He had a great malady and died of it (679-681).

§ 28. Anarchy

Immediately following, D. for a few ten days (will be king) (681).

In this Gauḍa country on the Ganges there be the next following Bh. ruling for three days. (682).

§ 29. Pāla Dynasty begins [c. 730 A.D.]

"Then, there will be king, from everyone. Gopālaka."

(Gopāla and his character) [c. 730 A.D.—757 A.D.]

"That king (will be) sweet in speech (priyavādin), considerate (ghrīṇī) and a power (mahābalaḥ)" (683).

Formerly he will, in youth, be in the hands of women, miserable, foolish, having been subdued by enemies; but coming in contact with a good (religious) friend he will become very charitable. He (will) become the maker of vihāras, chaityas, gardens, reservoirs, beautiful free hotels, bridges, Deva temples, and caves (guha, T.). He will be ready in matters praiseworthy. (684-86). The land will become surrounded by many heretics—orthodox Hindus up to the sea. The king will be kind, a materialist (bhogin) but lover of justice or religion, (dharma). (688). He having ruled for 27 years died on the Ganges at the age of 80. (690).

Comments on §§ 26-29

See Introduction to Part II. After the period of Harsha, there was a revival of the Empire under the Later Guptas. That history is touched upon by the MMK in the provincial history taken up next. Here the kings after Harshavarman are taken up as introductory to the rise of Gopāla, the new dynasty.

The MMK is here again helpful in fixing the order of certain Later Guptas appearing on coins.

(9) Deva is Deva Gupta, who should be called Deva Gupta II,
the first Deva being Chandra Gupta II. This Deva Gupta II was attacked on all sides by enemies and killed in war. His identity is fixed by Deo-Barnärk inscription where he is the son of Adityasena and father of Vishnu Gupta. Vishnu Gupta according to his coins had the *viruda, Chandrāditya* (Allan, p. 145) who is given as (10) *Chandra* by the MMK, as the immediate successor of Deva, just as in Deo-Barnärk inscription.

(11) *Dvādaśa* of our text is the *Dvādaśāditya* (with another name) of the coins (Allan, p. 144) who, in the absence of all other evidence about him, was treated as coming before Chandrāditya (Allan, p. 144; pp. liii, lxii). Vishnu Gupta had another son Jivita Gupta II according to the Deo-Barnärk inscription (*Gl.*, p. 213). Jivita Gupta II has left no coins, while Dvādaśāditya, though short-lived, has left coins. According to the MMK, Dvādaśa was the last king of the Magadha Guptas who had sway over Bengal. Jivita Gupta II seems to have been either identical with or successor to Dvādaśāditya, and to have been the last king of the dynasty which was swept away by *Gopāla* who succeeded to the kingship of Bengal and Bihar within a year or so of Dvādaśāditya. Jivita Gupta like Dvādaśa seems to have had a very short reign. The MMK notes that the election by Gauḍa of its own king was required by the civil strife amongst the Guptas after the death of the boy king Dvādaśa. If Jivita Gupta II was younger, he also must have been a minor, both being sons of the same father. It is, however, likely that Dvādaśa, the minor was the last king of the dynasty, and Jivita Gupta (if not identical) an elder brother, had preceded him.

These Later Guptas mentioned here were important kings. Deva Gupta II's father was Adityasena who performed three Aśva-medha-sacrifices (*Gl.*, 213, n.) and had succeeded in reaching the Chola capital. Deva Gupta II bore once more the imperial title of Paramabhaffarakṣa, Mahārājādhirāja, Paramēśvara and so did his son Vishnu Gupta (*Gl.*, 213). The MMK thus has taken up here the Imperial line of the Later Guptas.

[The Cause of the fall of the Later Imperial Guptas]

Deva (Gupta) is expressly stated to have been attacked by enemies and killed. Who were these enemies? We find in the inscriptions of the contemporary Chālukya kings, the most powerful monarchy in India at the time, that “the Lord of All Northern India” (sakā-
Uttarāpataḥa-nātha; IA., VIII. 2) was defeated by the Chālukya king Vināyāditya (679 A.D.—696 A.D.). Adityasena had successfully invaded up to Chola country, evidently, in the reign of Vināyāditya's predecessor or Vināyāditya himself. He seems to have achieved that wherein Harsha had failed in the time of Pulakesin. But the result was disastrous.

Gupta power, now revived once more after Bālāditya II, courted trouble which led to its final weakening and extinction. In 679-696 A.D. there was no power in Northern India other than that of Magadha under Adityasena and his son which can be described as 'the emperor of ALL Uttarāpataḥa'. It seems from the date that Deva Gupta must have been reigning at the time. He was, according to the dates, the Gauḍa king killed by Yaśovarman of Kanauj, c. 700 A.D. Thus he was attacked on all sides by enemies (MMK).

The immediate cause of Chandrāditya Vishṇu Gupta’s death was family feud. It was probably Jīvita Gupta II, who was the Gauḍa king who was defeated twice and taken to Kashmir and killed by Lālatāditya (730 A.D.). It was fortunate for Gopāla that Kanauj broke down about c. 740 A.D. and that the Chālukya power broke down c. 757 A.D. The Gupta dynasty was really destroyed by the Karkoṭas of Kashmir, who at 740 A.D. succeeded to the imperial throne of Northern India.

We may assign approximate dates to these Later Guptas as following:
Mādhava Gupta [contemporary of Harsha]
Adityasena [650 A.D.—680 A.D.]
Deva Gupta [680—710 A.D.]
Vishṇu Gupta Chandrāditya [710 A.D.?]
Dvādaśāditya, Chandra Gupta III [710 A.D. (few months)].
Jivita Gupta II [710—730 A.D.].

[BENGAL ELECTIONS]
About the period 735—740 A.D. Bengal elected her own king—Bb., who was 'a leader of the people'. But unfortunately the choice fell upon a permanent invalid. He made a fairly good king nripa-buṅgava. After his death there was what is described in the Khalimpur copper-plate māṭsyā-nyāya, anarchy: D. and Bb. ruling for 10 days and 3 days. This

*Kielhorn, LI., VIII, App. 2, 2.*
was put an end to by the election of Gopālakā (c. 740—757 A.D.).

This election was universal and unanimous, 'from all' (sarvatāḥ correct sarvadāḥ). We are glad to get a character-sketch of the dear king, who not only brought peace to Eastern India but succeeded in establishing a dynasty which lasted longest. Although Gopāla was a Śūdra as stated in the next section of the MMK, he patronised both Buddhists and Brāhmins, the latter more, as the complaint of the MMK indicates. His descendants became Buddhists, while he himself had a national outlook. His reign period (27 years) found in the MMK is a good datum. He died at the age of 80; he had been therefore elected at the age of 53, which speaks well of the choice of a mature and known man. The Gauḍas were correct in their judgment. But something greater is conveyed by this election. It shows that the Bengalees had freed their mind; emancipated themselves from the Vedic theory of caste superiority, in that early time, the 8th century A.D. By that big political act they repealed, so to say, the Institutes of Manu. The election of a Śūdra to kingship was as big a thing as the doctrine of égalité in 1789 A.D. To say, make a Śūdra king, and to do it, was to break the slavery of mind perpetuated for ages. Even the great spiritual liberator, Lord Buddha, maintained the superiority of the Kshatriya. Even he probably would have said to the proposal moved in 740 A.D.—Render unto the Caesar what is due to the Caesar! Here the Gauḍas went beyond their country, law and old civilization. They were innovators, and emancipated; and Śūdra added a chapter of glory to the history of India.
PART II

GAUḍA AND MAGADHA; PROVINCIAL HISTORY

We have seen in § 25 that kings after Buda Gupta up to the end of the time of Harshavardhana have been omitted. In this section the MMK gives some of those omitted details as part of the local history of Gauḍa and Magadha. They assume the character of appendices to the Imperial History of Madhyadesa and the East just surveyed. They seem to have been taken at least from two books, as one period (Naga to Imperial Gupta) has been repeated and inserted as two independent pieces. The latter portion from c. 500 A.D. is full of interest, but its interpretation is a job like deciphering an unknown code.

It is possible that the whole of this part (IX ff.) (verses 691—824) is by a subsequent hand, who to conceal the recent character of his composition preferred to give mystic initials instead of names, so that people may realize the greatness of the ancient prophecy and its true fulfilment.

This provincial or additional notices are brought down from 140 A.D. to the dynasty of Gopalajisajivina—like the previous section. In a way it is a repetition but not inferior in worth. Owing to their furnishing matters to fill up gaps they are most useful. They show that the Gupta family was divided into two branches—Gauḍa and Magadha—and that there was no Mālava branch, which has been supposed and formulated by historians.

"Gauḍa" Lines Again

From verse 691, p. 632 (T. 459b) to 882, p. 646 (T. 469b)—the largest section of the book—is devoted to the political history of Bengal proper, closing it with the line:

\[
tataḥ parena bhūpālāh Gopālā dāsajivinah
\]

'after him, there will be the Gopālas (that is, the Pālas) of the servile caste kings'. This line really closes the historical sketch of the MMK. Two short subsequent passages—on Madhyadesa, Aṅga, Kāmarūpa, Vaiśāli and Kapilavastu—are perfunctory and negligible.
In the former section the Imperial Gupta line is brought down through the Later Guptas to their end and the rise of Gopālaka. Here again the Local Gauḍa history of royal families is brought down to the Gopālas. We have therefore to give to the word tatāb in the opening line (V. 691) the meaning as beginning a new section, and not ‘after that’ that is, after Gopālaka, for, the dynasty of Gopāla as is well-known, has not been touched upon herein. Royal history (1) begins with Nāgarāja, then it describes Prabha Viṣṇu, then Samudra, then the subsequent kings, oppression on the Gauḍa people and the rise of Soma (that is, Śaśānka), fight between Harshavardhana and Śaśānka, Śaśānka’s son and his end; (2) then once more (V. 741) it begins with the Nāgarāja, describes Prabha Viṣṇu and Śiśu (the Vākāṭaka), and at once takes the (formerly Vaiṣya) Kṣatriya’ (Gupta) dynasty with Bhānu Guptas, Pra(kāṭa) (that means being with king) and later, ending with the latter’s ‘subject’ descendants, finally ushering the advent of the Gopālas. Hence it is evident that the history of Bengal and Bihar in its local aspect is being dealt with here from the Nāgas i.e., the pre-Gupta Bhāraśivas.

§ 30. The Nāgas [under the Bhāraśivas]
[c. 140 A.D.—320 A.D.]

Revival of Orthodox Hinduism in Bengal

“The Nāga king, of majesty, a lover of religion (will) then rise, who caused to be made a beautiful Buddha image to a chaitya (691; p. 132, T. 459 B.). He made monasteries for the Saṅgha in the land” (692). “From that time onwards the capital of the Gauḍas became full of (covered up by) heretical Brahmins” (693).

Comments

Compare this and the subsequent section with section 37 below.

On the Nāga history see my History of India, 150 A.D. to 350 A.D. The Purāṇas say that the Eastern capital of the Nāgas (their Governors) was at Champavati (Bhagalpur).

In the beginning, according to the MMK, the Nāgas patronised Buddhism. But it is noted that orthodox revival dates from this reign in Bengal (that is, after the Śakavamsa noted above, who are said to have been superseded by the Nāga-senas (§§ 17-18).

§ 30-A. Emperor Prabhavishṇu and Gauḍa king

Then in this Eastern country in the capital, troubled by the Tirthikas, Bhagavat, lord of the Gaudas, was crowned king by the sacrificer (viṣṭa, T.) Prabhavishṇu staying in the Southern country (694). He having ruled there came to the
West; having entered the elegant capital Sāketa he had to return (696). The East up to sea was invested by robbers; the king was killed by weapon after a rule of 3 years (698).

Comments

In this vratin, the sacrificer, Prabhavishnu, it seems, Pravarasena Vishnuvriddha—the Vākāṭaka emperor—is to be recognised. He installed the Gauḍa king, who invaded Sāketa. Sāketa was at that time the capital of the pre-imperial Guptas, and the invasion probably refers to the Gupta attempt, i.e., of Chandra Gupta I, to declare his own independence and his defeat at Pātaliputra. [Compare this section with § 37.]

Prabhavishnu being called dakshinātya may simply mean that he belonged to the country south of Madhyadeśa (Doab), the Vindhyan country. The Tibetan version has 'staying in Dakshiṇa'.

§ 31. Emperor Samudra Gupta, the Prosperous; and his character

Latter than him Samudra, of good fame, will be nripatiḥ (sovereign) (700). His younger brother, Bhāsama [Ebasma, T.] by name, that man of low intelligence and wicked mind, will have the government (of Gauḍa ?) for 3 days. He (Samudra) was lordly, shedder of excessive blood, of great powers and dominion, heartless, ever vigilant, (mindful) about his own person, unmindful about the hereafter, sacrificing animals; with bad councillor he greatly committed sin (694).

His government [or kingdom] was inundated with carping logicians, (tārkiṭaḥ), vile Brahmins.

Mēn and manes had every luxury. The sovereign (nripati-Samudra) acquired prosperity of various sorts.

He marched systematically and reached the West and in the North reached the gate of Kashmir. He was victorious on the battle-field even in the North.

He ruled after that (conquest) for 22 years and 5 months. On this earth on account of a fell disease he fainted several times (at his death), and in great pain he died, and went down (704—718).

Comments

Minus the theological venom, the character is well summed up—'Of great powers and dominion'—Mahāśāvadvakārīnab—probably implies a 'super man'. Nirghrīnin, according to Buddhist ideal, is heartless, i.e., severe.

This text furnishes a positive record that Samudra Gupta marched up to Kangra or Jammu, the very door of the Kushāns.

His reign-period as Emperor is exactly given here—dvādaśābdaṇi
sarvatra māṣa[p]añcha daśas tathā—12+10 years and 5 months. This will bring his reign to end c. 372-73 A.D. He marched also to Western India. Here we have accurate history.

Did Bhasmama dispute the succession, or was he a governor of Gauḍa?

§ 32. **Condition of Bengal**

Later Gupta Period [c. 570 A.D.—590 A.D.] before the rise of Šaśānka

There was a civil war amongst them, greedy for the kingdom (708—709). It ended by the installation of S., the youngster who became a mere symbol. The Brahmin leaders who had done this became disunited amongst themselves. Reaching the province of Magadha in the city called Udumbara the leading Brahmin crowned two boys. Then he retired to the East, and arriving in the province of Gauḍa they (? one of them ?) become (s) rivalless (710—712). The two boy chiefs were killed by the wicked one in Kaliṅga, and owing to his bad guide he committed many murders; he killed all those Gauḍas who had been honoured by the kings who had fostered the civil war (713-714).

Comments

This fills up the period of the *Separatist Gauḍas* of § 25 above. The account is somewhat confused. It is not clear whether the chief Brahmin Minister went to Gauḍa and punished the Gauḍas who had taken part in the family feud, or whether one of the two boys—called balamukhyān (?)—evidently only one is meant from several adjectives—did this. This feud and oppression of Bengal led to the rise of Šaśānka (see next section).

The civil strife seems to have arisen between S. (Mahā Sena Gupta?) and some other claimant. Mahā Sena Gupta's time is a generation before Harsha var dhana (606 A.D.) and Šaśānka (c. 590 A.D.).

Udumbara, must have been a town in South Bihar, probably it is Dumraon in the Shahabad district.

§ 33. **Soma—Šaśānka**

Then, Soma, an unparalleled hero will become king up to the banks of the Ganges, up to Benares and beyond. He, of wicked intellect, will destroy the beautiful image of the Buddha. He, of wicked intellect, enamoured of the words of the Tirthikas, will burn that great bridge of religion (Dharma), (as) prophesied by the former Jinas (Buddhas). Then that angry and greedy evil-doer of false notions and bad
opinion will fell down all the monasteries, gardens, and chaityas; and rest-houses of the Jainas [Nirgranthas] (715—718).

Comments

Later on, his caste—Brahmin—is given. He was a popular product of Bengal, brought to the front on account of oppression from the Gupta feud.

His identity is established by the next section.

§ 34. Rājyavardhana and Harshavardhana; and War with Soma (Śaśānka)

At that time will arise in Madhyadeśa the excellent king R. (Rājyavardhana), brilliant, self-possessed, of the Vaiśya caste, and steady. He (will be) of this religion, and (will be) as powerful as Soma (Śaśānka). He also ends at the hand of a king of the Nagna caste (710-711).

His younger brother H. (Harshavardhana) will be an unrivalled hero. He will be with a great army; that brave man of overpowering prowess, decides against the famous Soma. The powerful Vaiśya king with a large army marched against the Eastern country, against the excellent capital called Pundra of that characterless man. Adopting the duty of Kshatra, with the sense of personal injury and indignation he, though kind, prone to religion, and learned, kills many and becomes an oppressor of living creatures, for the reason of being engaged in the duty of chastisement (712—715).

He defeated Soma, the pursuer of wicked deeds; and Soma was forbidden to move out of his country (being ordered) to remain therein (thenceforth) (716).

H. returned, having been honoured in that kingdom of the barbarian (Mlechchha). He, an excellent king amongst followers of Artha (Śāstra) and Dharma (Śāstra), was successful in his undertaking (717). Having marched from his country with a desired course, they the entourage of Rājya and Harshin had achieved the business. Now he attained the pleasures of royalty (718-719).

[Soma had done in his former life some Buddhist pious acts which are detailed, hence] Soma the Brahmin (king) obtained high prosperity. He gave largess to Brahmins and ruled for 17 years, 1 month, 7 or 8 days. He died of a disease in his mouth, having been eaten by worms and went down (to hell). His capital was then destroyed by divine agency (724). His life was destroyed by magic (mantra) done by men; high fever brought about senselessness, and he died (735).

(Description of his life in hell follows: 726—729; and the prudence of being a Buddhist is emphasised, 730—736).

§§ 35-36. Condition of Bengal

Śaśānka's death. Revolutions

After the death of Soma, the Gauda political system (Gauda-tantra) was reduced to mutual distrust, raised weapons and mutual jealousy—one (king) for a
week; another for a month; then a republican constitution—such will be the daily (condition) of the country on this bank of the Ganges where houses were built of the ruins of monasteries (745—48).

Thereafter Soma's son Mānavā will last for 8 months 5 (½ ?) days.

Comments on §§ 34—36

We have had no detail and no result of the expedition of Harsha from Bāna, and we are glad to have them now.

A battle which should be named the Battle of Pundravardhana, was fought;  Śaśāṅka was reduced to an abject submission, and he was confined within his own kingdom.

He died subsequently, in spite of Buddhist wishes, a natural death.

Śaśāṅka was an orthodox revivalist as against the weakening cult of Mahāyāna Buddhism, patronized and fostered by the Later Guptas. Now the caste of Śaśāṅka becomes known—he was a Brahmin.

Śaśāṅka's death brought about the end of the national monarchy of Bengal. Gaṇājya is a misselection for Gaṇarājya (T.), a republic. The same condition prevailed later before the election of Gopāla.

The first section of the Provincial Gauḍa history ends here.

Repetition of Nāga-Vākāṭaka History

The first section of the Provincial History ends with Soma's son. Now to introduce the Guptas in c. 500 A.D.—that is, the Later (non-imperial) Guptas, history is again taken up from the Nāgas and Vākāṭakas. The history of the Guptas from 500 A.D. up to the Maukhari empire, which has been omitted before, is filled up now. It is evidently extracted from another source. It is curious that the Nāgas are noted here to have been Vaiśyas.

The section is highly important. It supplies details which were most needed.

§ 37. The Nāga kings and Prabhavishṇu

[Then, (about) the Minor, (Śiṣu) of the Vaiśya Caste] (not in T.). A king called Nāga-rāja1 will become king of Gauḍa. Near him will be Brahmans and other Vaiśyas by caste (T.), the Nāgas will be surrounded by Vaiśyas and will themselves be Vaiśyas. Their government becoming unfit (read asaṃprāta for asaṃprāpta)

1 The Tibetan text in place of the first line seems to read that the Nāgas were of the lowest Brahmin class, originally; and later on their status was that of the Vaiśyas:
there will be distress from famine and invasion, and from great robbers. The government will have no bounds. The rule full of danger to life and loss of life will last for 6 years. The Vaiśyas owing to their former sins will become distrustful of one another (750). Then their king will be Prabhava Viṣṇu who will be one who has adopted Ksatriya status (755).

[See for 'the Minor' the next section].

Comments

Compare this with §§ 30-30-A, where the very dynasties are discussed. Here we have the further detail that Prabhava Viṣṇu (Viṣṇu-vṛiddha Vākāṭaka) took possession of Bengal after 6 years of weak rule in the final days of the (Bhāraśiva) Nāgas. The name Jaya (750) is quite in line with the Bhāraśiva Nāga names we read on the coins e.g., Haya, Traya, etc. (JBOsR, XIX. 1; History of India, (Nāga-Vākāṭaka Period) p. 35).

The Viṣṇu-vṛiddha Vākāṭakas accepted Kshatriya status although they had been Brahmins. But it is difficult to imagine why the Nāgas are called here Vaiśyas.

§ 38. Confusion in the East, reign of Śiśu [Rudrasena] and the rise of the Gupta Dynasty

The section proceeds to give the condition in ‘the Gauḍa system’ that is, Magadha and Gauḍa, under the Emperor Prabhavishṇu. From section 30-A it is evident that he installed a king in the East whose name was Bhagavat. Probably it was Bhagavat Varman, a possible ancestor of Sundara-varman at Pātaliputra mentioned in the Kaumudi-mahotsava, or some other king in Bengal. The confusion described below refers to the revolutions connected with the Kota family and Chandra Gupta I, and the victory of Samudra Gupta over Śiśu, who stands in the Purāṇas for Rudrasena I the Vākāṭaka Emperor, defeated by Samudra Gupta. The word Gupta seems to have been translated by vanik (Vaiśya).

Without doubt, in the system of Gauḍa (then) there (will) be kings, some of whom will be killed (in war) by weapon and some will die of diseases (i.e., natural death) (755-56). They were all orthodox Hindus, [they were consigned to naraka].

Then, again, Śiśu will be king in whose court women will hold chief influence. He will rule for a fortnight. He was killed by weapon (757).

A great famine and invasion made the Eastern Provinces distracted, terrorised and demoralised.

In that country, undoubtedly, (then) there will be a king—a great king—of
Mathurā Jāta (Jit) family, born of a Vaiśāli lady (T.), originally Vaiśya. He became the king of the Magadhās (718–60).

Comments

Owing to the name Gupta the dynasty has been considered by the author as Vaiśya originally. But the author is careful to note the fact in the next verse that they were described before him (prokta) as leading Kshatriyas (kshatriyāh agraṇī) (761).

The invasion mentioned above refers to the Kota vs. Gupta fights for two generations.

It is to be marked that although the king is not named, he is described as the son of the Vaiśāli Lady in the Tibetan text. He is said to have been a Mathurā-Jāta (Sanskrit-Jāta-vanśa). Jāta-vanśa, that is, Jāta Dynasty stands for Jarta, that is, Jāt. That the Guptas were Jāt, we already have good reasons to hold (JBORS, XIX. p. 115). His Vaiśāli mother is the Lichchhavi lady. Evidently the ancestors of Samudra Gupta, according to this datum, once belonged to Mathurā.

Biḥau Gupt and Prakatāditya

[The course of history after 510 A.D.]

In this section the chief personality is P. or Pra. (as in Tibetan). He is the son of Bh. and is a contemporary of king Gupta who does not belong to the dynasty. The only king of the dynasty who had the name Bh. was Bhānu-Gupta, and his subordinate ruler was Guptāraja who fought for Bhānu-Gupta and died on the battle-field of Eran. Pra. was a bad boy of the family and had been imprisoned up to the age of 17. He was brought out of prison by an Invader who was very powerful and had reached the East, having come from the West. He enjoyed kingdoms acquired by others. He crowned the young Pra., as king of Magadha at Benares, and then died on his march. His name is given as H., i.e., Hūṇa. H. was succeeded by his son who was very wicked, a patron of Brahmins; he was so pressed by his enemies that he lost his kingdom. He was marked with the appellation of Planet [Mihira = sun].

I feel certain that this H. was Toramāna and the Planet is Mihirakula. They are called Sudras. A writer writing about 700 A.D. when describing a small community as the Hūṇas who had
been settled for two centuries as Hindus, would naturally call them Śūdras.

The MMK adds to our existing knowledge of the Hun invasion, and removes the mist from the personality of Bālāditya of Yuan Chwang.

The Huns under Toramāna had reached Magadha and gone to some town called Bhagavatpura, where Pr. was caught hold of and set up as the king of Magadha at Benares, and Toramāna who was retiring westwards, died at Benares. When Mihirakula became king, Magadha was subject to him. This is confirmed by Yuan Chwang who says that Bālāditya rebelled and refused to pay tribute, and when Mihirakula was brought as a prisoner before Bālāditya, Mihirakula refused to show his face as the position between the master and the subject had been reversed.

Then, who was Bālāditya and who was this Pra., and what became of Bh. (Bhānu-Gupta)?

Although Pra. was installed at Benares, it is stated that he actually became king after the death of the Planet. It is also implied that the imprisonment and release of Pra. took place during the life-time of Bh. The king intervening between the death of H. (Hūṇa Toramāna) and the death of the Planet, his son, we may take it, was Bhānu Gupta who in 510 A.D. at Eran is described as ruling and as the bravest man on the earth. Evidently Bhānu Gupta's āditya-name was Bālāditya. The name of the son of a second Bālāditya whose one ancestor at least was another Bālāditya, was Pra kāṭāditya (Gl., p. 285). Pra.'s successor, according to the MMK., were two short-lived brothers who were followed by Rājyavardhana. Yuan Chwang saw pious buildings at Nālandā raised by successive kings in the following order (Beal, ii, 168, 170; Watters, ii, 164-65).

[Kumāra Gupta II] Śakra ditya evidently a mistake for Śri-kramāditya as in several other names—e.g., Mahirakula for Mihirakula.

Budha Gupta [mis-spelt as Buddha Gupta.]

Tathāgata Gupta

Bālāditya [Bālāditya II]

Vajra
Then a king from Mid-India

*Silāditya (Harsha ?)*

Against this we have in the MMK; and in Inscriptions or Coins.

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<td>U. [Budha Guptā]</td>
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<td>Bhānu Guptā [Bāladitya]</td>
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<td>Prakaṭāditya</td>
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</tbody>
</table>

It is thus clear that here we are dealing with a Bāladitya who flourished after, not before Kumāra Guptā II, i.e., Bāladitya II, and that this Bāladitya, father of Prakaṭāditya (Sarnath insc.) is to be identified with Bhānu Guptā, father of Pra. (MMK), and that Tathāgata Guptā came in between Budha Guptā and Bhānu Guptā (in the period c. 500 A.D. to 510 A.D.), that the Vajra of Yuan Chwang is identical with Prakaṭāditya's brother V. of the [T. MMK] or with Prakaṭāditya himself.

The line of Kṛishṇa Guptā and Adityasena (7 generations before Harshavardhana) must have arisen about c. 500 A.D. According to the Deo-Barnārk inscription a gift made by Para- mēśvara Bāladitya was confirmed by “the presiding authorities for the time being” viz. by Paramēśvara Sarvavarman and Paramēśvara Avantivarman, and then finally by Jīvita Guptā II (GL, 216). This shows that the Emperor Bālāditya whose gift was confirmed by another government, that is of Sarvavarman Maukhari and his successor, flourished just before the Maukhari Emperors, that is, he was Bāladitya II, and further, that Jivita Guptā's and Adityasena's ancestors were not rulers of Magadha in the time of Bāladitya and even in the Maukhari times. Their family in the Maukhari times was outside Magadha; for, the Maukharis were in direct possession of Deo-Barnārk. The so-called Guptas of Magadha appear to have been local rulers in Bengal—’the separatist Gauḍas’, for Madhava Guptā father of Adityasena defeated Susthita-
varman, king of Kāmarūpa, and Adityasena's early inscription is found in Bhagalpur (GI., 211) and Gauḍa officials are noticeable in his Secretariate (GI., 201).

To return to the Magadha line. Bālādītya has the imperial title in the Deo-Barnārık inscription (Paramēśvara). Events connected with his life seem to have taken a course like this. Bhāṇu Gupta Bālādītya retired to Bengal under pressure from the Huns, in or following 510 A.D. His imprisoned son is set up as a pretender by Toramāna, but really he does not become king, in that very year Toramāna dies at Benares. There is some sort of peace between Bhāṇu Gupta and Mihirakula. Bhāṇu Gupta consolidates his power within the next fifteen years and then defies Mihirakula, and lures him into the swampy country of lower Bengal—the marshes and island of Yuan Chwang—and subjugates him. By his victory he keeps the tradition of his ancestors as the Emperor of India and confines Mihirakula in Kashmir which is included in Bālādītya's overlordship.

Soon after 526 A.D. Bālādītya dies. Mihirakula was still living and tyrannizing over his own countrymen in Kabul. At that time, on the imperial throne of Magadha, there was probably the ignominious son of Bhāṇu Gupta Bālādītya, once a vassal of the Hun. This was a signal for the Hindus, to usher in a new state of affairs for their safety from foreign conquest. This leads to the advent of Yaśodhārmaṇa Vishṇuvardhana of Thanesar with his Maukhari subordinates, about 530 A.D., i.e., before Mihirakula had had time to move towards the plains of India once more.

Prakātādītya thus became a subordinate ruler under Yaśodharman-Vishnuvardhana. According to the Sanskrit and the Tibetan Texts the interval between 606 A.D.—the end of the reign of P. or Pra. and the end of Rājyavardhana's reign—was as follows:

\[
\begin{align*}
\{\text{King V[ajra]} & -7 \text{ days}\} \\
\{\text{Ph., 3 years}\} \\
\text{V., his 'anuja', 3 years according to both S. and T. MMK.}\end{align*}
\]

Rājyavardhana, 1 year.

That is, the interval was of 4 or 7 years. This V. (Vajra) was the last ruler of the line which is also implied by Yuan Chwang who places the Mid-India king i.e., Harsha after him. A.D. 602 or 599 is thus the
last date for Prakaṭāditya. This fully agrees with the long reign assigned to Pra. by the MMK and the script of the inscription of Prakaṭāditya. In script, it agrees with the script of the Apsaṭ inscription of Aditya-sena. The MMK gives the king a long age (94 years) and implies a long reign; he came to the throne about 533 A.D. on the end of the son of the H(un) king, at an early age. He was 17 in or about 510 A.D., and in 530 A.D. he must have been about 37, he died at the age of 94, i.e., about 587 A.D. A further test is to be found in the fact mentioned by the MMK that Soma or Śaśāṅka became Pra.'s rival. Pra. was a Buddhist and Soma a Brahmin. Śaśāṅka would be Pra.'s contemporary according to the above dates.

Prakaṭāditya saw many vicissitudes. First he came under the overlordship of Yaśodharman-Vishṇuvardhana (c. 530—540 A.D.) and his family (550 A.D.); then we see the Maukhari Emperor Sarvavarman confirming a pious grant at Deo-Barnärk (Shahabad) (about 570 A.D.), followed by his son Avantivarman, contemporary of Prabhakara-vardhana. From c. 550 A.D. to 600 A.D. the Empire of Northern India was presided over by the Maukharis. The Maukharis may be dated approximately as follows:

Iśānavarman, 530—554 A.D.
Avantivarman, 570—600 A.D. (coin, 570 A.D.).
Grahavarman, 600—605 A.D.
[Suvrata, MMK, nominal].

The Maukharis who ruled from Kanauj on the unquestionable testimony of Bana, seems to have superseded the family of Vishṇuvardhana about 550 A.D. in the time of Iśānavarman who was the first Maukhari to assume the dignity of the emperor of Aryavarta or Northern India, towards the end of his reign. Iśānavarman seems to have fought and defeated the Huns under Yaśodharman in Yaśodharman's northern campaigns. The reference in the Apsaṭ inscription (Gl., 203) to the Maukhari army which had defeated the Hūnas, which killed Dāmodara Gupta, son of Kumāra Gupta (III) of the Later Guptas, and which had been successfully opposed by Kumāra Gupta (III) when Iśānavarman led them against him, is to these very victorious crack troops of the Maukhari king who had fought against the Huns. These Later Guptas, as the MMK positively asserts, were Kings of
The Gauḍas who later on, from the time of Deva Gupta, (son of Adityasena) (§ 26) became kings of Magadha, and were the gubernatorial family of Bengal and opposed the Maukhari invasion of the East on behalf of their overlord the main Gupta House in the person of Bālāditya. By the time of Sarvavarman, the fight was over, and the issue already decided. The Maukhari became the acknowledged Parameśvara (Emperor), as the Deo-Barnārk inscription of the Jivita Gupta II attests. The Sone seems to have become the boundary of the direct rule of the Maukhari in the reign of Sarvavarman, and Magadha from Patna eastwards and Bengal remained Gupta possessions under the suzerainty of the Maukhari. We find Mahāsenagupta, a contemporary of Sarvavarman or Avantivarman, victorious over Susthitavarman, king of Assam, where on the banks of the Lauhitya (Brahmaputra) songs were sung in later ages of Mahāsena Gupta's victory. The MMK gives the Lauhitya as the boundary of the kingdom of Pra(kāṭāditya), and probably after the Gupta defeat at the hands of the Maukhari there was a conflict between the old Gupta overlord and the king of Assam.

Isānavarman succeeded to the prestige and position of Vishnuvardhana-Yasodharman, as being the next most successful military leader in crushing the Hun power and liberating India from its terrors. Isānavarman definitely abolished the Imperial position of the Guptas in the reign of Prakāṭāditya (c. 550 A.D.) which had already been very effectively questioned a few years before by Vishnuvardhana-Yasodharman (530—33 A.D.). It is from Prakāṭāditya that the Later Guptas are to be counted. Up to his reign and the time of Rājyavar-dhana there were two lines—one in Magadha and the other in Bengal, and the latter, after Harsha, from the reign of Adityasena, shifted to Magadha from Bengal and after the close of the House of Thanesar once more occupied the imperial position in northern India which is now made perfectly clear by our MMK. The recuperative power of the Guptas was phenomenal. Art of war and the secret of civil administration seem to have been hereditary monopolies of this race of Vikramādityas and this series of Hindu Napoleons. Adityasena again became the Sakalāuttarāpatba-Nātha once more and repeated the feat of Samudra Gupta in reaching the South, up to the Chōla country.
The centre of Empire had, however, territorially changed from Eastern India to Madhyadeśa in 530 A.D. The imperial seat in Magadha was too far removed from the north which was exposed to the new danger, the Huns. Yasodharman-Vishnuvardhana evidently belonged to Thanesar itself, the seat of Lord Sthānu, to whom alone that hero bent his head. In any case, he must have belonged to some place in the neighbourhood of Thanesar, if not to Thanesar itself. Then in descending line, at Kanauj (Pañchāla) was seated the Maukhari hero. At Thanesar, the subordinate family of Rājyavardhana I (c. 530 A.D.) just a generation before, was certainly situated. From the time of Iśanavarman and Sarvavarman, Kanauj took the place of Pātaliputra and became the seat of the empire of Northern India and came to be so known to the whole of India when the Maukhari (Jaunpur inscription, GL., 228)—either Iśanavarman or Sarvavarman—established his position up to Kathiawād in the West and at least up to Andhra in the South. The successor of the Maukharis, Harshavardhana, fully established the position of Kanyakubja which lasted up to the time of Mahmūd of Ghazni. In the generation following Adityasena, the reviver of the Gupta Imperialism, Kanauj in the person of Yasovarman contested the claim of the Gauḍa king of Magadha—i.e. the Later Guptas of Magadha then represented by Deva Gupta II; and it was re-questioned, with the final suppression of the Gupta dynasty, in the next generation by Lalitāditya of Kashmir who claimed to be the lord of Kanauj, which meant at the time the Emperor of Northern India. That struggle and rivalry between Kanauj and Pātaliputra or Magadha went down to the Pāla period when Dharma Pāla deposed and re-set up the king of Kanauj, and ended with the rise of the Pratihāra Empire of Kanauj a generation later.

The MMK proceeds to deal at great length with the kingdom of Pra(katāditya) for whose reign the author seems to have had good material, like the details about the time of the dynasty of Harshavardhana.

It is a very important datum that after Rājyavardhana (that is, his House), the next emperor noted is Dharma Pāla IV, 646—649 A.D.). He is called a descendant of (the family of) Rājyavardhana, evidently for the reason that he was the grandson and heir of Harshavardhana. His empire is described, and one more member of the latter’s family, V. (?) is noted as the last emperor in this
They are noted as All-India Emperors. The original caste of the dynasty was Kshatriya, according to the MMK (852).

Then in the Gauḍa system a branch of the family, to which Pra(katāditya) belonged, i.e., the Guptas, is re-established. The first king of this revived line was with the name Śrī, probably Adityasena of the Later Guptas. He is said to have reached the age of 80 and was killed by a subordinate ruler. This subordinate Yāsovarman became the unrivalled ruler for 8 years. The next king of the Pra, i.e., Later Gupta family, made a war and killed numerous men of this ex-feudatory. He himself, however, was worthless and was killed by his enemy who invaded him. This was probably Deva Gupta’s son whose name is not recorded, for the latter’s youngest brother R. ruled for 48 days. Vīshnugupta Chandrāditya’s coins have Ru. His reign like that of Dvādasāditya who according to § 26 ruled for a few months, was very short. Then comes the end of the dynasty, and the rise of a Śudra king who was a cripple and ruled strongly and impartially and suppressed both Buddhist monks and Brahmins. He lived for 17 years. This ends the period and begins the rise of the Gopālas.

The former Śudra king who is called here Svāda in the Sanskrit text and Rājabhadra in Tibetan, is evidently the same Śudra king who had been elected before Gopāla and ruled well but was a cripple, according to §§ 27—29, 47. His initial, however, here is Bh. which supports the Tibetan reading Bhadra.

After closing the Later Gupta dynasty the MMK records the fact that kings of this dynasty which was a branch distinct from that of Pra (kaṭāditya) that is, the main Gupta line, but which sprang from it, ceased to be independent with the end of K. i.e., Kumāra Gupta III. We know from the Apsāḍ and Deo-Barnārk inscriptions that Ishanavarman Maukhari took away the Imperial position from the Guptas. Prakataḥāditya was in Magadha at the time and Kumāra Gupta III was the king of Gauḍa under him. It seems that after Prakataḥāditya became subordinate to Ishanavarman, Kumāra Gupta III assumed full sovereignty in Bengal. He certainly defeated Ishanavarman and died a peaceful self-inflicted death at Prayāga in token of his successful career. In his time therefore he proved to be the leading monarch in Northern India. Ishanavarman’s imperial position is to be dated after Kumāra Gupta’s death. Thus the MMK marks the end
of the Gupta Empire with the death of Kumāra Gupta III.

In the history of Prakāṭādiśyā, the Francis Joseph of the Gupta Period, many changes happened in the history of the dynasty and the country, most of which we have already noticed. The remaining matter is the defection of the 'traitorous' prince of the Vindhya country—that is, Malwā. In Durga (which I am unable to identify) he, according to the Tibetan text, declared himself king. "The Gauda nation became split up". King Jayā, mahāvīsha, set himself up in the South-East, then followed Kesarī (or Simha), then king Somā. *"Jayā the mahāvīsha (great poison)" seems to be the Jayanāga of Karṇasuvārṇa (EI., XVIII, 60) who issued a copper-plate with the imperial title mahārājādhirāja. It seems that the gubernatorial family of Malwā noted in the Mandasor inscription of 533 A.D. had been ousted and Malwā had been recovered by the Guptas in the time of Prakāṭādiśyā.

Thus to sum up the history of the break-up of the Gupta Empire as gathered from the two sections of the MMK may be tabulated as below.

Table showing the Disruption of the Gupta Imperial Dynasty, the rise and fall of the Gauda Dynasty of the Later Guptas, and the Succession of Empires.

<table>
<thead>
<tr>
<th>Period</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>c. 500 A.D.</td>
<td>Budha Gupta dies.</td>
</tr>
<tr>
<td></td>
<td>Succession of Tathāgata Gupta.</td>
</tr>
<tr>
<td></td>
<td>Foundation of the Gauda 'Separalist' dynasty.</td>
</tr>
<tr>
<td>c. 500–510 A.D.</td>
<td>Succession of Bhānu Gupta Bālādiśyā II.</td>
</tr>
<tr>
<td>510 A.D.</td>
<td>Battle of Airakīna (Eran) between Bhānu Gupta (Bālādiśyā) and the Huns (predecessor of Toramāṇa or Toramāṇa himself).</td>
</tr>
<tr>
<td>c. 511–512 A.D.</td>
<td>Fall of Malwā. Toramāṇa in Magadha. Removal of Bālādiśyā to Bengal. Toramāṇa crowns the boy Prakāṭādiśyā at Benares as king of Magadha, and dies at Benares.</td>
</tr>
<tr>
<td>c. 512–526 A.D.</td>
<td>Mihirakula emperor of Northern India.</td>
</tr>
<tr>
<td>c. 527 A.D.</td>
<td>Defeat and capture of Mihirakula in Bengal. Recovery of the Gupta Empire.</td>
</tr>
<tr>
<td>c. 527–29 A.D.</td>
<td>Bālādiśyā II builds a grand temple at Nālandā as a memorial to his victory (EI., XX. 37; Nālandā inscription, verse 6).</td>
</tr>
</tbody>
</table>
c. 530 A.D. Bālāditya II retires as a Buddhist monk. Prakatāditya succeeds as Emperor.

PRAKATĀDITYA PERIOD
[c. 530—587 A.D.]

Succession of Empires

Imperial Dynasty of Vishnuvardhana

C. 530—533 A.D. Digvijaya of Yaśodharman. Assumption of Imperial position by Vishnuvardhana (Yaśodharman). Naravardhana of Thanesar. Iśānavarman takes a leading part in the battle with the Hun army (on the side of Yaśodharman).


Gupta Imperial Revival

C. 535—550 Kumāra Gupta III defeats Iśānavarman and declares himself to be the Lord of the Three Oceans; burns himself about 550 A.D. at Allahabad.

The Maukhari Imperial Dynasty

550—554 A.D. Iśānavarman becomes Emperor.

554—570 A.D. Śarvavarman acknowledged emperor both in the North and the South. Rājyavardhana I at Thanesar.


The Imperial Dynasty of Śrikaṇṭha [Thanesar]

C. 600—605 A.D. Prabhākaravardhana becomes Emperor.

605—606 A.D. Rājyavardhana II.

606—646 A.D. Harshavardhana.

The Imperial Dynasty of Valabhī

C. 646—649 A.D. Dharasena IV, grandson of Harshavardhana succeeds to the Imperial position in 645 A.D. He is called chakravartin [3 years according to MMK].

649 V. the youngest member of the family (MMK) succeeds [as Dhruvasena III] who was very old.

653 or 656 A.D. Dhruvasena III dies.
Revival and Fall of the Later Guptas of Gauḍa-Magadha

C. 656—700 A.D. Ādityasena of the Gauḍa Guptas re-establishes an All-India Empire.

C. 700—720 A.D. Deva Gupta; probably killed by Yasovarman of Kanauj.

C. 720—728 A.D. Yaso var man) for 8 years [Emperor from Kanauj].

C. 728 A.D., C. 728—745 A.D. Chandrāditya Viṣṇu Gupta in Magadha, 48 days. Dvādasāditya in Magadha. Gupta Rule ends in Bengal where Bhabra, the elected Śūdra king, rules for 17 years. D. in Bengal, 10 days; Bb. in Bengal, 3 days.

C. 728—733 A.D., 733 A.D. Jīvita Gupta II in Magadha, probably taken prisoner by the king of Kashmir (Lalitāditya) claiming Paramountcy in India. End of the Gauḍa dynasty.

C. 745 A.D. Election of Gopāla.

745—772 A.D. Gopāla's reign.

772 A.D. Paramountcy of the Pāla Emperor.

We have thus a continuous Northern Empire up to the opening of the Pāla Period.

Text (Continued)

§ 39. Later Imperial Guptas and the Later Gupta Dynasty of Magadha from Bhānu Gupta

C. 500 A.D. — 550 A.D.

Bhānu Gupta)

His (Samudra Gupta's) descendant Bb. (Bhānu Gupta) settled in the East (Prachi) (760).

Pra(katāditya)

His son P. [Pras. T.] was born in the Eastern countries. He has been described [proktaḥ] as the leading Kshatriya. He was imprisoned as a boy and remained in prison upto the age of 17 years. He had been imprisoned by king Gopā and was released at Bhagavat[pura].

Comments

The king called Gopā here is evidently the Goparāja, who fought so loyally by the side of Bhānu Gupta in a successful battle
at Eran in 510 A.D., most obviously against Toramāṇa. He was a subordinate ruler under Bhānu Gupta, and Pra. must have been put into prison by an order of Bhānu Gupta, his father.

The Battle of Eran was between the Huns and Bhānu Gupta. He evidently gave the enemy battle there having gone from Magadha with Gopa-rajā.

§ 40. Installation of Prā(katādi)ya by H. (Hūna)

H. [T.] (Hūna) [S.—A], having come from the West, was a great king (mahānripāh). He occupied the banks of the Ganges up to the East. He was of Śudra caste, a Mahārāja of large army and great power. From his base on the Ganges, from all sides he invaded the city of the Gauḍas called Tīrtha and remained there as a powerful king (763—65).

There that Kshatriya boy with a merchant (T.) entered at night, and was acknowledged at the dawn by the Śudra king, who then retired to Nandapura (Pāṭaliputra) on the Ganges, and in Magadha installed that boy as king (766-67).

The powerful Śudra king entered the Kāśi country (T.) and at Benares fell ill (768-69).

Comments

'H.' is the reading in the Tibetan text in place of 'A' in S. MMK.

H., the Śudra from the western country who invaded Magadha and Gauḍa, seems to have been the Hūna Toramāṇa. Later, in verse 777 he is described as having enjoyed kingdoms of others. By a writer of the time of Harshavardhana or rather of 700 A.D., the remnants of the Huns in India who had become part of the population and who have come down in several castes to our own times, would have been easily regarded as Śūdras. Mlechchhas resident in India have been classed amongst Śūdras.

Toramāṇa has a good hereafter according to MMK (772—776). He does not seem to have been obnoxious to the Buddhists.

According to verse 777 he enjoyed a kingdom which had been legally earned by others (parairupārjītam rājyam anuḥboktā bhavishyati).

§ 40-A. The Planet (graha) (=Mibira), son and successor of the H. Śudra

H. falling very ill crowned his son graha, a minor, and died. (769—771).

[The king’s future career and effect of Buddhism described up to verse 767].
The king will be the enjoyer of a kingdom which had been acquisitions of others. His son was established at Benares. The latter's kingdom will be lost on account of an attack from his neighbour. The kingdom will be full of Brahmins and will be attacked by enemies. This king marked as 'graha' was an erring man and arbitrary; and without much delay he was struck by enemy and died (777—779).

Comments

All haters of Buddhism have their names translated or otherwise concealed in the MMK,—e.g., Šāśānka is Soma, Pushyamitra is Gomī; so Mihira is 'planet' (graha).

[See also Introduction to Part II above.]

§ 41. Pra(katāditya) [c. 530—588 A.D.]

His Large Empire: Decline of the Gupta Empire

There will be mutual disunion in the Magadha monarchy in the East at the time of the rise of Soma. At that time on the Ganges up to Benares and beyond, there will be king P. (Pra, T.), the Kshatriya, who had been recognised by the Śūdra king [Hūṇa] at Nandanagara (Pātaliputra) on the Ganges (780—82).

His past birth, good effects of Buddhist faith and charity, pious explanation of the kingship of Pr. etc. described, (783—813).

Both in his previous birth and in this one his contemporary was Soma.

(Theological explanation of initial imprisonment and release, 820—21).

He rules for 55 years or 77 (822).

He will rule up to the sea in the East. Those situated in the valleys of the Vindhyas and the Miechchha robbers on the frontiers will be under the control of P. All the provinces in the North and the valleys of the Himādri will be ruled by this Kshatriya king. (On account of his having raised unconsciously a toy-stūpa in childhood) he will be an unrivalled king of Magadha, in the East up to the sea and the Forest (Āṭāvi), up to the Lauhitya (Brahmaputra river), and in the North up to the Himalayas.

Later, this Buddhist king will be at Benares and alternately at Śrīnagapura (814—818).

Having conquered Paśča Kesāri he established his own government (in Orissa).

Conquest of Orissa.

He overthrew and uprooted the Simha dynasty (of Orissa). (819—20).

Then he, the Kshatriya king, rules all the countries in the Himalayan valleys in North-East.

The following passage (after verse, 829) omitted in the Sanskrit text is found in the Tibetan:
The traitorous ones of the interior of the Vindhyaas [Mālwa?] set themselves up as independent rulers in the middle tract called Inaccessible (durgā) (829A).

Jayā the serpent (Jayānāga) conquered the people of the South-East.

Kesari (Lion) and another named Soma (Saiānka) became kings (829B). (This) led to the division of the Gauḍa nation. This is to happen in the time of that Kṣatriya sovereign (829C).

Born in prosperity the king had luxuries up to his dotage. He will live for 94 years, and die of sheer old age (830-31). (Future career described, 832-840).

§ 42. Successors of Pra.

In that Low Age after P., there was confusion by his servants (omitted in T.); V. was king for one week, he was killed (843; omitted in T.). After P., Bh. became king for 3 years (844) (omitted in T.).

His (P's) younger brother (or, descendant) V. (Vajra) solemnly became king, he ruled for 3 years (845).

§ 43. Rājyavardhana II (of Thanesar) as ruler of Magadha

And Rājyavardhana will be king for 1 year (845).

Both these kings (V. and Rājyavardhana) had sudden and unnatural ending. (846).

§ 44. Heir and successors of Rājyavardhana as ruler of Magadha (-Gauḍa)

Emperors of Valabhi

His (Rājyavardhana's) descendant (śrava, heir, born after him) will be Dhārasena IV, a Kṣatriya (by caste), fond of dharma (Buddhism). He will be king for 3 years (847-48). Then the youngest (in) his (family) will be king, the famous V. [T. MMK: J.]. He will be over the whole country an All-India Emperor (Śrīva-bhūmika-bhūpatiḥ). He will possess (an army of), elephants, horses and chariots, and navy, everywhere.

He will conquer every enemy. He will decorate the whole empire with Buddha images, monasteries and relic-memorials. His original ancestry was Dvijāti Śākya (Ikshvakū) (449-52).

He was self-respecting, sharp, wise, humble, on account of Buddhist wisdom, with sense of honour, and in that low age attained happiness. He lives with care for 100 years and 5 (days) (853-55).

Comments on §§ 42-44

The Lauhitya country which was reconquered by Mahāśena Gupta had been annexed to Gauḍa under the reign of Prakāśāditya.

The Gauḍa-tantra, rendered by me as Gauḍa-system seems to have been made up of Bihar-Bengal-Orissa-and-Assam.

On the decline see the Introduction above. The Vindhya country,
Karṇasuvarṇa and other parts of Bengal, Orissa, and Assam seem to have broken off in the latter days of Prakāṣāditya.

From the time of Kumāra Gupta III whose copper-plate of Damodarpur is dated GE, 224=544 A.D. (El., 17. 193) was a 'Separatist Gauḍa' to break off from Prakāṣāditya and to have set up his own independence and assumed imperial titles. It should be recalled here that the MMK regards him the only independent king among the Later Guptas. The Maukharis did not succeed to the Imperial position up to 554 A.D.

On §§ 43-44. Rājayavardhana is regarded as the direct ruler after the death of Prakāṣāditya and his successors (6 or 7 years). Hence Prakāṣāditya may have come to the throne about 10 years later than I have supposed and Vajra may have come before him. Or, Rājayavardhana might have been governor of Benares in his father's life-time. According to the Sarnath inscription Prakāṣāditya was a son of Bālāditya and according to Yuan Chüang, Vajra was son and successor of Bālāditya. According to the MMK, Pra's younger brother V. succeeded him, and that Pra. became king after the death of Graha (Mihira, i.e., after 533 A.D.). It is difficult to decide whether Vajra preceded or succeeded Prakāṣāditya.

Rājayavardhana had his successor in Harsha; and D.ḥ, that is, Dharasena IV his grandson was really Harsha's anūja or descendant in which sense the MMK always uses the term. According to the Mitāksharā idea of Hindu Law, Dharasena IV would be considered a successor and descendant of Rājayavardhana. It is difficult to give value to the initial V. or J. (Tibetan version) of the successor of Dḥ. but the description leaves little doubt that it was Dhrūvasena III, 'the youngest' of his grand-uncles, all elder to Dharasena's own grandfather. The long age (100 years) confirms the identification.

It is noteworthy that the Valabhi kings maintained a navy.

Dharasena IV in the year 546 A.D. issued two copper-plates; in the earlier of the two in the same Kārtikādī year (326 GE.) he is not chakrasarthin (Emperor), while a few months after he assumed that title (Bhandarkar's List, No. 1348, No. 1349). We should therefore conclude that his grandfather Harshavardhana died between the month of Māgha (5th, Dark Fortnight) and Ashādha (S., 10). By that title he claimed to be the heir to the Empire of Harshavardhana and something more, that is, as the Emperor of the South.
Evidently Dharasena IV sent governors to the East, or Madhava Gupta or Adityasena accepted the suzerainty of the Valabhi emperors. Adityasena evidently started his reign as a subordinate to the Valabhi Emperor. Adityasena who performed three Ashvamedhas and reached the shores of the seas must be taken to have broken the claim of the Valabhi Emperor to the title of chakravartin.

This record about the succession of the grandson of Harsha discounts the story of the usurpation of 'Arjuna', minister of Harsha of the Chinese account. The story is much exaggerated. 'Arjuna' seems to have set himself up as the local ruler of Tirhut and was easily defeated by a tiny army.

§ 45. Later Guptas

(a) King Šrī

After him, in the Gauḍa system there will be a king with the name Šrī, a maha-rāja, and lover of dharma. His capital will be Vāsishtha's hātila. A populous first class capital. Having conquered his neighbouring rivals he will rule there. Seven and eight monasteries he 'built' there. His minister was Śākaja, a Brahmin, with his help he ruled all around. He lived for 81 years. He had a good career in heaven, as he was of religious soul, and whatever condition be brought about was only due to the fault of his servants.

His feudatory (or servant) as sovereign Y. by name will have an unquestioned rule for 8 years. He was killed by women. Again (b) a Kshatriya dynast of the P. dynasty will become king.

Comments

King Šrī with whom the family of 'Pa.-Vamśa' begins is Šrī Adityasena, son of Śrimatī and Madhava Gupta. This identity is established by his successors, who in § 26 are Deva Gupta, Vishnu Gupta Chandrāditya and Dvādāśāditya, while here (§ 46) they are R.'s elder brother and R. who is identical with Vishnu Gupta. In place of Deva Gupta here the rule of Y, a feudatory who became the master, is given. This seems to be Yaśovarman (see below). Yaśovarman's rule in Magadha is proved by the Nālandā stone inscription of his minister Mālāda (EI. XX. 43). Yaśovarman supplanted Deva Gupta who in § 26 is said to have been surrounded by his enemies and killed. The Nālandā inscription and the Gaudavaho, composed in the reign of Yaśovarman, now read with the MMK, would indicate that the king who was killed in battle on the Sone and who is called here both the king of Gauḍa and the
king of Magadha, was Deva Gupta of the Gauda dynasty of the Guptas.

The age of the king Śrī—, 81 years, shows that the king was the old king Adityasena who had performed three Aśvamedhas and had a long reign. The later kings of the dynasty were all short-lived. The last apology for the king refers to his Brahmanic rule and sacrifices. The Buddhists were greatly pleased with Adityasena. His capital bore the initial V.; was it Vārunikā (Deo-Barnark) (Gl. 216)?

The statement (§ 48) that Kumāra Gupta (III) was the last independent ruler of the dynasty would indicate—that probably in his last days Adityasena was defeated by the Chālukyas about 694 A.D. Vīnāyāditya who ruled up to 656 A.D. and in that year was succeeded by his son Vījāyāditya (Kielhorn, El. VIII. App. II. 2), defeated through his Crown-Prince Vījāyāditya between 680 A.D. (the date of his accession) and 694 A.D. (the date of his death) the Emperor of All-Northern India (cf. I.A., Vol. VIII. 26). About 680—694 A.D. Adityasena, the aśvamedhin, was undoubtedly the Emperor (Nātha) of sakala-Uttarāpatha. The description might as well refer to his son Deva Gupta as his imperial successor. That it refers to the king of Magadha is established by the fact that the imperial insignia of the Ganga and Yamuna flags were captured from the Northern emperor. These emblems had belonged to the Vākātakas and are described as para-mēṣvarya-cbiṅba, 'emblems of imperialism', in the Chālukya documents. They descended to the Guptas from the Vākātakas.

The chronology proposed above in the Introduction is confirmed by the account of Hwui Lun (IA., X. 110) who visited Magadha about 690 A.D. He found a temple under construction by Jih-kwan (sun-army = Adityasena). In this temple the people from the South were to reside. It is remarkable that the temple mentioned before this was the Chālukya temple, which was probably raised as a memorial by the Chālukya Vījāyāditya in the heart of his enemy's kingdom. It was about 40 stages west of Nālandā. Adityasena was dead at the time and 'Deva-varmā,' that is, 'Deva-Gupta' was ruling as 'the king of Eastern India' (Prāchi). The approximate time of the visit of Hwui Lun may be gathered in this way. It śiṅg extracted this account. Itsing died in 713 A.D. Hwui Lun was sent out by the Chinese Emperor to follow the steps of and to attend on
Yüan-chau, a Chinese pilgrim, who had left for India a second time in 665 A.D. Yüan-chau had tarried in Dardistan for 4 years and then came to Magadha and died in Central India. Hwui Lun did not meet him, and lived for 10 years in a convent in the North and then came to Magadha. Thus if Yüan-chau died about 670 A.D., Hwui Lun reached Magadha later than 680 A.D. or later still. Deva Gupta had come to the throne and was reigning about 685—690 A.D. and he certainly flourished before 713 A.D., the date of the death of Itsing. The temple begun by his father was being finished and there had been no interruption in the dynastic régime up to that time.

The identity of Y. is established on the basis of the facts stated—to wit—that he was an outsider who interposed for 8 years, that Yaśo-varman did rule in Magadha on the authority of the Nalanda inscription, and that he killed a king of Magadha-Gauḍa in the battle of the Sone, according to the Gaurīvahāho. Under Adityasena he must have been considered a subordinate to the Gauḍa (Later Gupta) Dynasty. According to Hwui Lun, Deva was reigning about 700 A.D. Yaśo-varman's rise dates a little after 700 A.D. According to the other section (§ 26) Deva (Gupta) was surrounded by enemy forces and killed. We are therefore justified in placing Deva Gupta immediately after Adityasena, and treating him as the king killed by Yaśo-varman.

It is to be marked that Y. is not treated as an Emperor. His attempt to establish himself as emperor did fail. He was defeated by Lalitāditya, but not slain as supposed by V. Smith, (EHI., 392) for Kalhana says that Yaśo-varman attended his court as a poet-courtier after his defeat. His sending an embassy to China in 731 A.D. seems to have followed his defeat at the hands of Lalitāditya, for Lalitāditya himself was under the acknowledged suzerainty of China and Yaśo-varman would naturally seek the moral support of the Chinese Emperor after his defeat by his protégé.

It seems that Yaśo-varman was ousted from Magadha before 731 A.D., probably at the time of his Kashmir defeat, which should be dated before 731 A.D.

§ 46. P.'s dynasty [restored]

He ['of the P.-dynasty'] killed the ministers (or, supporters of that feudatory)
He was senseless on account of his prestige, taking steps in a hurry, unsteady, a drinker of wine, fond of rogues. He was lying on the ground drunk, and was killed by enemies (864—66).

(c) His only brother R. was king for 48 days (867). He gave money to Brahmins and passed time.

Comments

R.'s identity with Vishnu Gupta ChandraDitya is already discussed in the Introduction above. The genealogy there is as following:

```
Devś Gupta

<table>
<thead>
<tr>
<th>The unnamed king of MMK.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vishnu Gupta (R., coins)</td>
</tr>
<tr>
<td>Dvādasāditya</td>
</tr>
<tr>
<td>Jivita Gupta II</td>
</tr>
</tbody>
</table>
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This section is not giving the name of Dvādasāditya. Vishnu Gupta (R.) is treated as the last king in Bengal proper. Dvādasāditya, in any case, ruled only for a few months. It is evident that it was either Dvādasāditya or Jivita Gupta who was captured by Lalitāditya of Kashmir and taken there as a prisoner. It is more likely that it was Jivita Gupta II, for Dvādasāditya died as a boy, and the Gauda king captured by Lalitāditya had twice taken up arms against Lalitāditya. Lalitāditya was invested with royalty by the Emperor of China in 733 A.D. Lalitāditya undertook a digvijaya according to the Rājatarangini, which was generally done on accession. This date agrees with the dates we approximately get from the MMK for the close of the Gauda Gupta Dynasty.

§ 47. A Śūdra king in Gauda

After him Sra, will be king (868). He will be a Śūdra by caste, a cripple, low, non-religious, ill-tempered, and quarrelsome. He destroys Brahmīn feudal lords, recluses of good-conduct, and others. He will be always busy in maintaining law and order (nigraha). His administration will be sharp, he will be the killer of thieves, forbiddor of all rascals practising religious hypocrisy. He will be a freedom-giver and will be a donor. He will rule for 17 years. He dies of leprosy (869—73). [Then follows his future career in the hereafter (847-75)].

This is the history of the past Eastern kings, the 'lokavardhanas', and known to every one. (875).

Comments

The Sra. is the same cripple as described in § 47 above, who had
been a popular Bengali leader elected to kingship. He seems to have been a successful, impartial ruler, though peevish and inclined to be idealistic. With ill health, persistent executive capacity, and doctrinaire temperament this ancient Bengali politician served his country well for 17 years.

§ 48. The constitutional position of the Later Guptas, the Gauḍa Dynasty

A note on Emperor K(umāra Gupta III)

Under king P. (Pra.) there will be a king,—a descendant of another family branching off from the dynasty of P(ra).—a Kshatriya, very brave, an emperor of the three Seas. In this East Country he will be of large army and great power. He will beautify the earth with shining monasteries having relics of the Buddha, rest-houses and temples, with gardens, various stepped wells, wells, pavilions, roads, and free-kitchen hotels.

He was a devotee of the Buddhas, took to the good Yāna (Mahāyāna), and led the life of a Śākya monk, declining gifts, though making gifts. He was known by the name of K., a learned man and knowing tradition. He ruled for 21 years, and died of cholera. (876—82).

His descendants became subordinate rulers (874).

Comments

All what is said about K’s position is verified from inscriptions about Kumāra Gupta III. The Gauḍa Guptas called themselves “the dynasty of Gauḍa”. This is evident from contemporary records—the Gandavaho and inscriptions. Kumāra Gupta III and Adityasena were the only truly paramount sovereigns in the line. Why Adityasena is not counted in the line as a paramount king is probably due to his defeat by the Chālukyas. The Chālukya temple-hostel and his undertaking to build a temple-hostel for the Southerners imply the Chālukya domination in the last days of Adityasena.

§ 49. The Pāla Dynasty

Then the Gopālas will be king who will be of the menial caste, and the people will be miserable with Brahmins. The Buddha’s doctrine having been lost, the time will be irreligious (883—84). [Necessary mantras prescribed]. [See next section].

§ 50. Religious Practice in the East, South, Insulindia and Further India

Then by mantra system (magical formulas) serve the people (884). [Directions
about Tārā worship etc. follow for the East, the Dukṣaṁपaṭha and the Islands in the Sea, for Harikēla, Karmarāṅga, Kāmarūpa and Kālaśa, up to verse 894].

Comments

Insulindia and Further India come here in the Southern system. "The Dvīpas in the middle of the Sea" were inhabited by Mlechchhas and pirates (taskara) (899).

§ 51. Madhyadeśa

In Madhyadeśa there will be various Kings and Ministers, weak and of little intelligence. 'A brief notice of the main kings is being given as follows': (903—912).

Graha (not in T.), Kīrti (not in T.), H., then Ś. (B. in T.).
J., B., L., Soma; H. (Dh., in T.), then A. (905—907).
S. and L. and Strī. (will be) haters of the people;
S. (A. in T.) and M. will be lords of men (or causing prosperity to men); they will be respectively Kṛimī, Brahmīns and Vaiśyas, doers of irreligious deeds, hated, and fond of women (909). The kings will have large numbers of dependants (relations) in that low age, in Madhyadeśa (910).

The middlings, best ones, intermediary ones, and the lowest have been mentioned. They will be of short life (912).

§ 52. Miscellaneous Tracts

On the river Ganges, on the table-land of the Himalayas and in Kāmarūpa, there will be similar kings (913).

The kings of Aṅgadeśa for the periods first, middle and last are now related. In the beginning there (will be) Vṛtasaudhana; he (will be called) Karmarāja. The last Aṅga king will be Subhūti-Bhūti, an Aṅga (914-15).

In Kāmarūpa the kings will be Sadaha and Bhavada, the casteless (915).

At Vaśāli there will be Subhū, Mṛiga and Kumāra as the last ones and the two Ve (916).

At Kapilapura where the Sage was born there (were) the pure-minded Śākyajas, descending from Āditya-Ikṣuha (that is Suryasamita Ikṣvākus). The last (was) Suddhodana the Śākya, amongst the Śākyavardhanas (917).

(The magical mantras appropriate for Madhyadeśa are mentioned up to 924).

§ 53. The Scheme of Royal History summed up

Numerous kings have been related, belonging to Madhyadeśa, North.
West, East, South and minor directions (vidiksha)—everywhere, and outside, the Islands—divided into four (825-26).

Numerous kings and mantra-processes have been related according to quarters (927).

(According to time, place and rulers, Mantras have been prescribed (928-31).

All the kings have been described according to the quarters (924).

*Comments*

This ends the dynastic history. Then follow the notices of political monks, Brahmans and other citizens, and religious and social leaders.
PART III
RELIGIOUS AND SOCIAL LEADERS

§ 54. Monks (Yatis) connected with the State

The Buddhist recluses connected with the state (rājyaśvīrtināḥ) will be these (935): Mātṛchīna (Matricēta, T.); Kusumāra (Kusuma, T.); M.; Kukura (Kumāra, T.), an extreme lover of dharma;

Nāga (Nāgārjuna) whose name was Ratnasaṁbhava;

G.; Kumāra; V. the dharma-thinker; A. the high-souled, who was unapproachable in Buddhism; L. the qualified, the wise; R. (not in T.); and N. (not in T.); (937-38).

Under king Buddhapākṣa was the light of Buddhism, A (Āvaghoṣha) the Buddhist recluse Brahmin of Saketa, who lived for 80 years (938-940);

A, the loving Bhikṣu in the South, of 60 years, the wise, of Kāśī (T.) city; Tb. [Db., T.] the recluse of the South, who prohibited criticism of others, and who had powers from mantra (940-42).

Apara, the excellent recluse of Ceylon; and the Ceylonese non-Hindu monks with Hindu names who condemn criticism of others and tolerant of the Tirthikas will arise at the end of the Yuga in that terrible time.

V., L., R. [D., T.], and Vi. [V., T.], will be devoted to the Buddha's doctrine. (943-45).

Under king Bālaka (Kāla, T.), there will be the monk S. (M., in T.) and monasteries, gardens, chaityas, reservoirs, wells, Buddha images, symbols, bridges, paths—all different from orthodox Buddhism (946-47).

There will be M. (S. in T.), K., N., [R., Gb.—in T.] Sudatta, Sushena, Senakirti, Dattaka, and Dinaka who will carp at the theories of others (950-49).

There will be a monk, formerly a Vaṇik (merchant) and another, formerly a Vaidya (physician) who will think of the interest of the poor.

There will be Ch.; R.; Bb.; and Pratītha-Srāddha who will explain the meaning of the Buddha images; M. the intelligent; and the monk Srāddha (950-51). There will be these and many others who will be light unto Buddhism, and when Buddhism will decay, beautiful Buddha images will be made by them (953).
Amongst the future monks, the first place will be held by the Southern monks leading class in the 5th century. (945). They will win fame by mantra and tantra practices (955).

Comments

The time of Nāgārjuna is indicated by placing him above Asvaghosa who is noted to have been a contemporary of Buddha-paksha, the Yaksha king—partial to Buddhism, that is, Kadphises (§ 11).

A more specific date of Nāgārjuna is given in § 9 above.

The notice shows that there was a regular school of philosophers who gave meaning to various images of the Buddha, and that there was a school who specialised in producing beautiful images.

§ 55. Brahmins and others connected with the State

Brahmins.

"Now I shall mention to you the religious Brahmins practising Mantra and Tantra, receiving maintenance from the State" [or, 'who took to politics, T.] (956).

V., the rich Brahmin, who went across the Vedas, in this whole country went round for controverting and went over all the three Oceans (to the Islands and Further India), and engaged himself in controversies. He practised the 16-syllable mantra (958, etc., 'f9).

(There will be) Jaya and Sujaya the famous Subhamata of good family; Udyata the religious; Madhava the good; Madhu Sumadhuh; Siddha; and Nama (960-61).

§ 56. Sudras and Sakas

Rāghava the Sudra, and others, (who will be) Sakaborn (T.-Kāśa), will be repeaters [of mystic syllables] according to the prescription of [Mañju-Śrī] Kumāra, miracle-workers, wise and learned (962). They will be supported by the State on account of their knowledge of mantras (903).

§ 57. Brahmins again

Vishnugupta

Then V., the Brahmin, at Pushpapura: He will be angry, a miracle-worker, and will cause chastisement amongst kings on account of his poverty and feeling of insult (964). He is called 'the king of anger' and 'Yamāntaka'. He was a pacifier of the wicked, and was for removing what was harmful and for augmenting what was good.

But that fool of a poverty-stricken Brahmin, misled by anger threw his anger at the king's life (967).

S. (Subandhu)

After him was S. (Subandhu?), the Brahmin, an expert in political counsel and Artha(śāstra), self-possessed, a lord, very famous. (He practised self-lesly mantras etc. 968-69).
RELIGIOUS AND SOCIAL LEADERS

S.

S. will be in Mālava; he will control Brahmin goblins. He will be a Brahmin (970—72).

Southern Brahmans

V., an artist abroad

After this, V. will be a famous Brahmin in Dakshiṇāpatha. He will be a Buddhist. Reaching the two Seas he will decorate monasteries, gardens, chaityas and the Buddha images (974-75).

Bh.

After him, that good and very wealthy Brahmin Bh. [N. in T.] will be famous in the South (976).

Madhyadeśa Brahmans

In Madhyadeśa, there will Sampūrṇa the Brahmin; Vināya and Sūvīnāya; Pūrṇa of Mathurā; and Bh. the chancellor of royal exchequer, a worshipper by mantra (977-78).

These are the Brahmin worshippers of Buddhism (979).

(Then follows a description of the Mahāyāna pantheon, and the work closes with Mahāyāna moral. T. has only up to verse 988 (half of 988).

Comments

The South, on the above data, was closely connected with Insulindia in the matter of Buddhist art.

It will be noticed that Vishnugupta (Chāṇaka) who is also mentioned in the above section, is acknowledged here to be essentially a just man and as having great administrative capacity. Buddhist grievance is that he destroyed Nanda who was probably a Buddhist.

Subandhu, if my identification is correct, was essentially a politician.
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TEXT OF THE MAṆJU-ŚRĪ-MŪLAKALPA

Corrected with the help of the Tibetan text by
Ven. RĀHULA SĀNKṛITYAYAYANA
Tripiṭakāchārya, Mahāpañḍita
§ 1. Biography of the Buddha and Śāisunāka Dynasty

1. Madhya-deśa—Imperial

G. 579 अव बलक माणी शास्त्रमुनि; तस्मात् सामाजीय स्थान सहासरोपमाया यहं परम्परेन्द्र वर्षै देशपालनः सर्गः भूमिगन्तानामग्नः शिल्पण; दस शक्वगारङ्गभुक्ताजनभोगविलस्त।

1) मधुसूदन यस्य कृत्या शास्त्रमुग्नाऽवनकाः मुक्तेवइत्यादिः ह्यं वर्णनमुग्नाः बलुकः वाश्वामुग्नाः

शास्त्रमुग्नाः बायार्थिः बलुकः वाश्वामुग्नाः ध्वायमानस्तुपित्तिपथ्यप्रकाशितविनंत्रिवहनः

अध्यायाद्विभषिक्षुः तथा तत्त्वसर्वारुपः सर्वकालिकः।

अनिवण्यः सर्वनामस्त्व उपायवस्थितः।

उद्धे नितं निस्थते हेतु स्वयं दुःखम्॥

अविद्यामानवः सते उत्त्पन्ने विनयुः।

ताहें नितीर्धिनं विष शुद्धितुमुक्तिक्षाद्।

T. 425 b. 

दुःखमहायमित्वम् संज्ञेयं निवर्तणा।

तद्वथ नितीर्धिनं च स मया दुःखम्।

अनिवण्यः शास्त्रमानस्तु च बृहस्पतिः।

तथावत् तत्त्वसर्वारुपः सत्त्वारुपात्मकः।

T. 426 a. 

श्रुत्य सत्त्व च सत्त्व नितीर्धिनं भवस्यन्त।

तद्विधान सत्य यान्ति ते सत्त्व गोत्रस्तुव।

बृहस्पतिः श्रवण। यद्य श्रवणाः सत्त्व श्रवणात्मकः।

तथा परंदपस्य श्रवणाय महद्गुः।

क्रमम्।


G. ५७०

स पुनः कथितो सार्गः चार्हिदुः पुरावनेः।
समापि कथितः सर्व शान्तिनिर्वाणगणिनम् ॥९॥
पर्यन्त्रोङ्गु समास्त्रव नूतनणोङ्गु हु सम्प्रते।
षोधनोङ्गु सर्वधर्मार्जनौ नूतनणोङ्गु नात्रेहित ॥१॥
एष धर्मः समासेन द्वितिचव प्रकाशितम्।

T. ४२६ प्र.

शाबूः संशोः तथा नगरे चैते मक्खवर्दः।
नरवीरे सदा रश्ये निर्वाणः ते तथा मुनिः ॥१॥
सर्वं वै बोधिसत्तवातु श्राबंकर्म महद्विका।
देवा नागा तथा यदा लोकायत महद्विका ॥१॥
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BIography of the Buddha

G. 581

T. 427 a.

24. तपस्या । 25. समाधितः ।
T. 427 B.C. ५४२ प्रविष्टमा हि दोषायि श्रुता पैत्रि प्रकाशांत:
ततोत्ताय पुनरुत्त्वा दुर्पित्वा हुमेढ़कामुः ॥३६॥
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सज्ञायबहुधा कुलाय प्रकाशितोद्वि ततः पुनः ॥३७॥
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प्रत्येक चयन सार्थायणाशावन्त निर्वाकारकमुः ॥३९॥
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T. 428 a.
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G. ५३३
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अणिनिग्यायः तथा देया विज्ञानो शायिन्यारामुः ॥५५॥

१५. उह किर्यः १६. पुरा । १७. सद । १८. देयितः । १९. बाद्यः ।
२०. प्रतिविषय विविधः । २१. वखनवाणी । २२. भट्टभाष्य । २३. सुप्राकुरोप्याणाय ।
* हिंदीय बहुरतनन्तनायने प्रायेवाजुद्वसत्यो महार्यो वेह प्रुदानः ।
BIOGRAPHY OF THE BUDDHA

T. 428 b.

G. 549
भर्तितं हृद्यं नित्यं स्मृत्यं सर्वं नराधिपः।
सर्वं पूजाः करिष्णनि सदेवासुरस्मात्तुः।
समागतवेय भूपालः सर्वं पूजामहेन्द्रवादः।

t. 429 a. करिष्णनि न सर्देहुः तास्मि काले समान्तिके।
विलामरोपिते देहे सामिग्रे गुप्तपुद्रे।
प्रभुगानं गुर्वे चचे सर्वं पुराविवर्जिते।
भूक्रोद्योज्यं शूपयस्ते पन्चस्कन्धसमेदे।
भृदत्तां दु तं द्वृत्तं महापुरश्च दु योजिवा।
महाश्रवक महालम्बः वैराग्यं महर्षिका।
भृतिस्वरास्तु सर्वं तै द्वारास्मिसमामृताः।
( सूत-कोटि समास्याः )
परिवार्य सङ्क्त्ततं सर्वं तै सीतानुरुपकः।
सर्वं तै देवसानालु आर्यं स-युपाधिजः।
सर्वं चैतं महापुरवं स्थानं चैकं माधितम।
निवर्दसारं प्रतिलेमेनन्तुस्मार्कायणं।
सर्वं स्वूतगणं तस्युः चैकं आदिपतः।
पूर्वं च महतीं चं च चुंककोषे देवदानमः।
गुणं सङ्काविन्दुः सवायथं फर्मेनहेतुम।
परमं च कोशिरे सर्वं अन्तिरं (-) दुःखशुद्वायमः।
पर्वतं द्विरेवतां दुःखं सम्बलेभं महोत्तिरे।
सैवं भुविनरा: ( ॥ २० ॥) श्रेष्ठं सम्मो गृहियुज्वः।
शास्त्रादं सर्वस्तवायं दुरारं तस्य ज्ञातिमम्।

t. 429 b. g. ५४५
स यथा महावं शर्के जनित्यु-सत्तमानिश्व।
श्रुत्यपरमार्थमाल्यावै आदिर्शानाथार्थार्थिम्।
किमम् प्रेतस्च भो न प्रयोययतं तं महुमुः।
आश्चर्यं इत्य चं चं दुःखपुरुषं महर्षिका।
घण्ठींकं महालोको आदिकार्यं महर्षिका।
सर्वं तै दुर्लक्षता सचा मात्रायं सुपुरुषः।
समरो बतिते ध्यान धर्मस्तवान्तुवि।
BIOGRAPHY OF THE BUDDHA

बैतालू भगवान निर्माण हुदेलानुवासन:।
महात्मागृहाते बोधिसत्त्वा सुनितदृश्यः।॥८॥

न भावमन्याः बहु सत्त्वा निर्माणाम् समोरिस्थे।
ध्यान निमोच संसेतुर दानापिन्वासमां ॥६॥

निषेधः वा भूततः इच्छा।

एतर्गतः हृदयः स्वयं तथापरः प्रतिबिम्ब:।॥८॥

तुष्मन्त्रायुः सर्वं देवस्वम् महत्त्वकः।
आकारणस्वरूपं हत्ता सम्रासमां ततर्दिरे।॥८॥

जुटसुधू विनायुद्धर तत्समसरः समग्रादः।
सतग्राह्याचितमनस्त्र भ्रात्याः समुदायः।॥८॥

ममुन नराधिष्ठा: सर्वं निपर्यालाम सहोलवे।
कप: शास्त्रजो मुक्त: वैष्णवी महादेव:।॥८॥

झालिनो देवेदेवस्य जुटसुधे महत्त्वेन।
झालिनो नामयो भ्रम: ज्ञानोस्य ममुन: हुमः।॥८॥

सुपुष्म निपुषो त्वरक: गोविन्दोवित्तः।
परिवारिकोत्र( न )जुटसुधे ज्ञाते ज्ञापे नारायणे।॥८॥

स भाषे मधुर: वाचः तिरस्वतः: हुजुरिताम्।
फलहार्देवता तिर्यां महानां सपरिश्राम।॥८॥

मा तिवारार्मणां द्वार ठिकाविन्न प्रदातः।

वावदः भगवत: पुजः भामो गमोद्वृकः।॥८॥

महासरस्त्रावमनं भावजोस्य महादेवः।
मध्याने भयोजयात्र ब्रह्मावस्य निराशिष्टः।॥८॥

स गणानं विष्ठयं करिष्यति न चानथ्या।
य तज देवता भक्त संहोल्लाम निवार्यन्त।॥६॥

मा तावत्विसदन्तं करिष्यय हुसा भमम्।
वावदः स्यो महादेवं हाम्: भावो मुनिनारसः।॥६॥

६१. दुर्गते। ब्रह्मासरस्त्रावमनेऽवः। ६२. वावदः निर्मित। ६३. गुरू-विष्णुः

६४. यज्ञवते। महासरस्त्रावमनेऽवः। ६५. वावदः संहवम्। ६६. वावदः निर्मित।
मात्रवीमृक्कर्ये

प्रदर्शियोक्त्यं युज्येत् गुरुद्वारत्वभूतिः।
मूर्तिः प्रस्तुत्यां पादौ श्रवणनो लोकं जीवितो।।१९३।।
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आत्रस्तो चैत्यमूलादृ भविष्यति तद्य हमा।।१९३।।
सर्वं भा क्रया कुर्बं अर्थं केवल भो भद्।

एवं सुकाठुः ते सर्वं धान्यदेशं धीमता।।१९५।।

निष्कणा सर्वं महारथं मातुपातं सनातिस्मा।
मातुपायामुख्यत्रोहं मातुस्माप्ति बचिंतः।।१९६।।
भगवद्वस्वविषयं पानेऽः कलाशिल्लगुरुदेरे।।

मातुपयाएः शौचसंयमे मे वस्मूले पहिनते।।१९६।।
मातुपयाएः धर्मं निर्दिष्टं सर्वसंबोधकारकम्।
भत एव मातुपयाएः विता दीपाययेनीतं।।१९७।।
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मातुपयोक्ते च शान्ति मे परितन्त्रयं हुः कालयम्।।१९८।।
वे देवजीव द्वारा वे भावीतनागात्वत्तिना।

सर्वेऽः वे मातुपयोलोकोज्ञम् मातुप्या देहसुद्धः।।१९८।।
जातिवोधि तथा चर्कां साधकां चारितं श्रुतम्।
शान्ति समाविबिजेत् सर्वं प्राणेकाहितात्स्मािः।।१९०।।

गांवारु मया वेदवृहत्तः गता शान्तिमुदंतरम्।
उदचारं मया तेजु द्वारं कल्याणेचिन्तिकाम्।।१९०।।
श्रापक्रियं मया शान्ते शोतीमृतो निरोधये।
श्यामित्वा धातवस्त्र मुनियमृते महिलावले।।१९२।।
मातुपयाएः हितार्थां पूजानुगममहथा।
ससुपायामुख्यं ज्ञात्विवलसाताम्।।१९३।।
राजस्तापर्वतस्मार्कः पिराच्यां प्रेतमहेंद्रित्वम्।

तां श्रवणीयं सः प्रसंहारी मातुराण।।१९५।।
सर्वोद्वाईं तथा लोकं धाताहितिवसस्माहस्मादः।
सर्वभावाधिकारबैरं पूजनार्थस्य पालवः।।१९५।।
श्यामित्वा ते द्वारा कले शुद्धिस्मृते महिलावले।
केचि द्रम्यागते: मल्लेऽः देवरंजीय चापाः।।१९६।।
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पातालब्रजविविधानां: दानेन्द्रेनेमहिष्किके।

नागराज्ञिस्याः तैत्तीरी स्थानीय पूजको पूजको।

अथवा दुःख न्यायां ये गुणवत्तो योगां

सर्वाल्पा ठाठ नीता स्वभावं नु:।

भविष्यति न समुद्रं सुबंधुद्रा महर्षिका।

सत्मायमयर्थस्यां विषयं विचारसाधुः।

भविष्यति वेष्वं लोके दुधारंसाप्तव।

विषया वायन तथा लोके विभांस धमोकितम्।

महायानानुवर्तिनं मार्ग तदन्तां च (त्रिं) वतितः।

भविष्यति तदा लोके स्वबंधकं बाधितिनिधिवम्।

शास्त्रां परं तत् श्रीरामगहर्षिका।

भविष्यति तदा लोके विषया गोत्रविज्ञुपिता।

महोपाला महाभोगा महात्माय शक्षिका।

तद्विषयं मातुस्मर्यिणीं: दुधारं चिरं नुव।

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त. ४३१ ब्.

बलामायां भन्तं वेष्वं तश्च नानां शान्तिः गवा द्रि वेष।

आदिबेले पुरुष दुधारं: वर्षमानेयांत्यां।

संबंधेऽपि मार्गं वेष्वं विभांस समाविष्ठः।

वत्र निर्वास्मप्याः वै निःपद्याः सम्बन्धाः।

विभिन्नवस्माविष्ठम्: चहर्ग्राद्वाराविष्ठः।

एवमात्र तदा सर्वं चतुर्दशं दश्यं धानित्यत।

वृदु महर्षिका लोके निपत्तायामयुवापि वेष।

एवंहुकातु वेष्वं देवरात्मा महर्षिका।

(स रोक्षद्वयम् भूताः) नूप्पेमम्मात्य दश्यस्ते।

मार्गसारं जने भेरेते कुर्ममेधावसिन्नाः।

परेऽसंसारसंवै वस्त्रां नाम नामां नामत:।

क्त्वार्तिस श्रायते भिन्न: गुद्यालोकोस्य पैते।

शास्त्रो मेष्टं द्रम: चोरसो चर्माङ्कुः।

सहारस्यनानामां नियमस्यो शुद्धवरे तदा।

109. सत्वं । 110. बहुर्दीपस्तवः । 111. महादात्तवाः।

110. भिन्नार्थः । 119. दैवचिर ( १ ) ।
विद्यार्थी तदा सुत्ता निश्चिताधिन्येते स्वयम्।
बुद्धानां मया हुद्रो विश्वासी महायुनि: ||२१९॥
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कुत्र वा नियष्टे भगवान्य शास्त्रो युनिनमतम। ||२२२॥
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दित्तिष्ट्र कुळुषा लोको सर्वगृहोर्याबलकेशः।
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विद्यार्थी सर्वत्र ऋणसिद्धार्थ हाचर्यः।
सिद्धार्थाधिको देवाधिको तथा वननम। ||२३३॥

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१२४. प्रजायुवधता।
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समवतान परितृप्त श्रेष्ठ राजानं सुनियुक्तम्।
तवोधि निरस्य सरोको वै बीतरोको।।
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बारं वामाकारे दिनप्रां माहो कर्तं प्रवर्तते।
यत्र नाम तथा कुद्रा: परिनिर्विष्ट्व नामवा।।
अल्लं द्रुतस्य तु इह तेनैव भावितम्।
न हतो मे शावको विषव अन्यजन्मानुवानिन्यम।।
तत्तोषय वत: सिद्धमंगणों नुपरि ब्रजेत्।
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गृहं तत् तदा गद्या दमुयाव नराधिष्ठम्।
निष्ठोशील महाराज! समुद्रो द्रापोवचम।।
विष्णु बोधय मार्गं तु गन्धाराम शाकु महत्तमाम।
धर्मार्थेऽर्थं राजानं नैन्यर्थं गतचेतसमूं।।
स्ववेद्या विद्यांतिष्ट सम्भोगं कार्यसम्म।

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श्रुत्वा वद्धमेव बुद्धं सिद्धद्वैन यो नुपरं नुति: पुनः।।
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सर्वविन्यासं त्वक्त्वा अबिश्वययोऽऽ तथा जने।
पतितोऽह प्रोणजसं कस्तो शरभ्यं दुर्योध्यवम्।।
परिश्रायइ महावीर भाव: शालुमकामः।
महाकालयो महातेजः नायिके मे जीवित इह।।
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तं हुषारं तदा फलव मन्नुष्यो महर्भिः।।
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मन्त्र तव तियस्योभूम्न भोपितस्वगचापः।
मन्न्मश्रयं हि पृथ्वायं तथा इत्यदि मद्यवते।।

110. भाषण।। 111. बार।। बलिक्षण।। 112. सारण।। 113. निःसृष्ट।]]
समानार्डीयक्ष्यसे भूता की हि दुर्लक नमुदरेत।
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१०२. संसारः। १०५. प्राप्त:।
मन्यूषीमूलकोऽे

धर्म गतो महावीरः शुर्योऽुतम हि मेदिते।
सर्वप्रायात्मका लोकः सृष्टा भूताध्म में दिसा॥१८०॥
तदः प्रह्वो महाहृदयसौ विसरोते बालवेतनः।
प्रतः वर्णं चाह निःसूतोसौ महार्षकः॥१८१॥
प्रलम्बवादन्तुथुत्थुत्थुत्थरकारसमर्गः।
बस्माकै नायको हमः रितारितसुवर्तिनः॥१८२॥
चर्चेन्त विचारमया सङ्ग्रहसं तेन निःसूङ्तः।

इत्यक्ष्मेऽकर्मेऽस्मि: महाहृदयसौ महर्ष्यकः॥१८३॥
स्वूक्ति हत्वा तदो वचने हुः स्त्रोतसौ प्रयोजये।

केश्व वत्त्रणां विनः वासनाभविकी यतः॥१८४॥
न्यायाभद्वेतो तव प्राचर्यः वत्त्रणां॥
सर्व वशिलात ज्ञान वर्तवा: समो रवः॥१८५॥
हुमिला: सागरः: सर्व स्वर्वः कृत्यार्थ परवतः।
कदना गुरुविन्यासः नामग्रामजः देवता॥१८६॥
नारायणका मद्दी तासिः काले चतुरमात्रस्ते।

निबन्ध वा तत्तत्त्वः उल्काच्यापि पेन्दुः॥१८७॥
तत्तोसौ मन्त्रसङ्गितं स्वरात: शासिकामण्डलोऽरुचम्।
एकादशा च हुः सङ्केतं स्वर्गमेवंह: हुः॥१८८॥
चातुरचित्रप्रपक्ष खरोत्तेष वाजामरेण मन्त्राऽः।
सर्वशस्त्रात्मा साम्भ विश्व स्वारजग्रहम्॥१८९॥
सर्वेऽहुः तुत्थुत्थुत्थरात्मा जागामरेण सम्भवः।
कहर्षी: कर्मवैचित्रं अन्यांतु विवेचनं विशोधेत॥१९०॥
प्रस्तलोऽध्वन्तु महजनस्त्रूतीमूलो भयोऽगतः।
अद्य चार्धर्ज्ञात्तेन विनायिता च वत्त्रणां॥१९१॥
शाक्षेषा तदामेण नीतोसौ चिन्तितानी।

पद्धारं गतो हि सो मोहुः बोटामायो महर्ष्यकः॥१९२॥
गवासी प्रत्येकः तत् सुनिनो देशचित्तामणम्।
अमेन्त्राः दैवसद्खैलु महापुरुषः स्रव्यंताम॥१९३॥
विबिधाकारप्रेषणवार्तश्रुतायुर्मूर्तिवाम्।
विवादारोऽति देहि सुनिनो गोवमस्य हि॥१९४॥

184. एके । १४०४।
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...
मनुश्रीमूलकल्य

चैत्रदेशं तत्र निवासारोपितां सुनिम्नः
प्राणद्रो नामादेव भूमिः दुर्गाधे परिवर्तकः ||२०९॥
चन्द्रभुतं अभिषेकं बलस्तों मे सदा रतः ।
भविष्यति तद्वा काले आवेद्विनिर्माणसः ||२१०॥
महाकादम्यं वदतो गत्य पाद्यप्रिनितितो गृहिः ।
पर्यं चोद्वाच हुल्पार्तं बैद्यंते समाबां: ||२११॥
चबच मे निवृद्धं शाला चन्द्राधोङ्गे स धाम्म्यमः ।
सहित मे लवणं श्रायं चक्षेपं परिकर्षितं: ||२१२॥

T. 436 b.

तेनवेद गुनिचक्रेण व्याकृतोऽद्रव तवानिवः
सर्वकल्याणाः तु तद्वे त्वमनि त्वानिवः ||२१३॥
रामणां भाष्यभाषे तद्वा निरदेष्य तेन जिवेन वै ।
बिजते तुष्य निर्वेषं वै सौभाग्य परिनिवः ||२१४॥
वुद्रकद्वयं तुष्यं वै कूद्यं तेन विहृतिप्रयः
नमापि हुद्रविन्तं त्वाप्रकर्षणावर्तत सः सुनितः ||२१५॥
ब्राह्मणहृदयं नामम्बो धीमां समासारस्तयं तं यति ।
शा रोद्धस्य छाया शा शृंगसः ज्ञानविचरः ||२१६॥
वा व्याम् कुण्डलस्य एवेव समाध्य ।
प्राण एवंभुजात्यान्त निर्दृत्ये लोकस्वयः ||२१७॥

G. ५९६

मुनिना व्याकृतों द्वार वुद्रकद्वयं परिवित्तः
वर्षं च महत्ता सार्थं अनुयायायम् कार्यसम् ||२१८॥

विद्वत्तेऽचाह्मां देशवस्यं महत्तुतमः
नितीयमिव शालात्रे�楹 विद्वेद्विन्यं महत्त्यते ||२१९॥
महाकादम्यमुख्यं तु शाक्षकार्यं महार्दिकामः
विन्ध्यार्थश्चास्यं वै शा शृंगाबं बेदुं वै श्रुताः ||२२०॥
एवमालापितं चर्वं कहारणविष्णा महर्दिकः
वेदार्थः महायोगं गुलिपुजा निपर्वमाम् ||२२१॥
विवाहारोपितो वैद्य गहारापि निराध्ये।
शास्त्रं सुयोग्यं धन्योऽध्यमः सवयामम् ||२२२॥

T. 437 a.

तद्वा स्त्रावे देवधार्ता तु भोगविवेको महारघः: ।
शास्त्राय विवाहायामुः चन्द्रोऽवाध्यािः ||२२३॥
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Mahāvarṇa Pratīṣṭhāna sthitva bhūyoṣṭha dattvarṇaṭī.
Mahāpuruṣottamavāchu pucchavā Mahāviṃśataī. 1228
Bhāgivatī tattvāntaraṃ dharmān uññātanā.
Sarve pārśvarne dūrā caturmaṇḍo tattvāntara. 1235
Mahāyuddha āstikyamānaḥ samvedhagāyanaṃ.
Nijaritā bhūtārāgālāḥ āvācāyāḥ Mahādrīkāṅ. 1226
Mahākārṣepanaṃ viśvāt vyākhtoṃ vijnānabhirṣiṇa.
Lokākāraṇānaṃ uttātāṃ pūrṇanāyāṃ svargaḥ. 1236
Tvābhāya yannarādhvā vaiśrāvanaṃ nājikāntī c kāranaṃ.
Mahākārṣepenāyaṃ śāyopagāmī Mahādrīkāṅ. 1228
Vijnānāyamānaṃ vā bhūtvā Mahādṛṣṭīkṣaḥ.
Māhātīravānaṃ hṛtānā drāsārayaṃ sūkṣmodrāy. 1229
Sūkṣmodrāyaḥpiṃ vā dhūmākāśāktaṃ śāyanaḥ.
Bhavita vāte Mahābārataṃ viśvātāroḥ bhāvyakhyā. 1230
Svāmāyaḥ vyāmsayānā hṛtānā cācchānā tuḥ bhāvyakhyā.
Ganḍāmaḥ āhāraḥ śāyopāgaṇā Mahādrīkāṅ. 1231
Māgadhānā purāṇyaṃ bhāvyakhyā sthūrāyaṃ nāgāṃ humāmāṃ.
T. 437 b. 

Mahā Pālāyaṃnaḥ sarveśhācchānā Mahādrīkāṅ.
Vāstiva bhūte yogānato vā bhavita bhāvyānā tu vā. 1234
Mahāpālalā bhāvyakhyānā pāssaryātāte rataḥ.
Mihāvo vahukāmānā ṣvaya laṃbhrūṣṭiṃ. 1229
Pāpaṇā yugānato vā viṣayakāśāyaḥ kāyāḥ.
Dvārdhāriṇī nityaṃ svayaḥ dhyānā koḍavaḥ. 1236
Mihāvo dviṣāvatānā svyaṃdārātha jñānaṃ ghatete yuge. 1236
Īṣṭāyāya rājyāyā yāstānān jñātiṃ me vātā.
Māhā Mahādrīkāḥ kāte bhūtārāgaṃ nārāṇavā. 1238
भाषनः तदा यज्ञा राहुलाया प्रचोदिता ।
वेशां दर्शने नान्दि वस्मि काले युगमामे ॥२३६॥
सम्पोष्य दर्शने तेषां सिद्धिभाईतु शनिविषयी ।
भयात्र स्थिता: सर्वं चादित्माने महद्रिका: ॥२४०॥
उपनिषतेऽमा तेषा दुःखसमंहारयुन्मृ ।
आशोकने तेषा किद्विचिन्त्या व्यवितकमे ॥२४१॥
तिथिः वाचित सद्द भूतकोटि निरामिषम् ।

T. ४३८ a.

सम वायुपर्व सुष्म्य भावदु: नुयःते तले ॥२४२॥

वतः राज्या: निरात्मा: परिवर्तिक निराद्रव्य: ।
भविष्यति तदा काले शास्त्रान्तर्हि दुनी ॥२४३॥

G. ५९८

मिच्छामिदः: सर्वं भिज्जति तस्मात: ।

मनस्कार तदा काले परमात्मवत् सदा ॥२५४॥

विद्वानस्य तदा संज्ञा परोदेव चतुर्विधे ।

पैदिसायसर: सर्वं परसस्तितेढकः ॥२५५॥

वीरभद्राय: सर्वं परिवर्तितेढकः ॥२५६॥

भविष्यति तदा काले हिन्नवायः तरः ।
मनस्कार तथा सुहासश्चार्था नरः ।
मनः तु परिवर्त्यांस्य व्याख्यों चलो दुः ॥२५७॥

क्षणीया: नराधे हरारः पर्वायः सदा ॥

त्रुवादे रतः: सर्वं क्रान्तावर्तत्वं ॥२५८॥

हथसन्ता भविष्यति सति शान्तागते शुभि ।
मैत्रे: चृत्युपूजा: हु: देवस्त महोहसा ॥२५९॥

मनुष्यानै महास्मानो यथेष्ठस्तित्वाय ।

T. ४३८ b.

भ्रुरा चय गन्धर्वा कन्यराम महद्रिका: ॥२५९॥

गहडा चय गन्धर्वो राजसा छुप्पस्याद: ।

सिद्धा धारिनःकै (महाश्रेष्ठ) महोहसा ॥२५२॥

२१९. युगाय: । २१०. संद्रा: । २१६. परिवेष्य: । २१७. देवाकान्त: ।

२१९. में-वि ।
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विविधादारसस्तवासु विचित्राः गतियोऽनुसारः
भवमुनिनवासातु विच्छजनपनवस्तेव वित्तिके।
करिप्याति तदा पूज्या शारीये गतिज्ञे।
नन्दींहर्षाण्वतारे यमकलालने बने।
४५४।
चैते महुत्याने तु मल्लानामुपज्ञताने।
परिवर्तते च वदाई श्रान्ति गच्छेदृ भयविज्ञाम।
४५५।
ममेवदृ पातु सहुग्रुह हृद्याषे: पर्यतः।
देवारसस्तवासु परिवर्त गतियोऽनुसारः।

c. ५९९

विभवस्य स दृढः भातुः न्यस्तः जातिन्व अध्युतः।
मनुराजा महासैन्यः भजनातास्यो भायपलः।
४५६।

pra (१) ध्यामास संपर्यां आवकाः सुमहन्त्वः।
ममात्यूतपर्य्ययः पिनुमरसः! करिप्याः।
४५८।
अभ्युदन स्मालतानं दुःखितं पवित्रं हु मायः।

ततोन्यः आवको धीर्मा बुद्धस्य सुरभिरस्तः।
४५७।
भवान्त्येवति विच्छजा: प्रजाना: हिर्यकारः।
वत्त हु सत्याय वैलखः भजनावस्य धीमतः।
४५८।
समवाधिरति तत्काल्यं श्रद्धा वैवममियस्यैः।

भागैः गुड्धमास स पात्राः जित्यां: सत्रिताम।
४५६।

वन्दे त्वढः महासैन्यः: चोरिमिन्द महावलः।
वन्दोन्यात्मसा: सेवें हुल्ला पैत्यर्यसः।
४५९।

नेत्रा पातु वदाराः: सर्वगृह साधो तथुः।
महाकारणो तदा विज्ञुः भ्रमावकः तदा सुनः।
४५६॥

विच्छजासः
वहो वर्तः मन्देश्यु शून्योर्वयं सुवि मद्धर्ये।
४५६॥
वृद्धः: भिद्येकुदैः आवकाः वर्षिन्द्रः।
४५६॥

शालोकाद्योना सत्त्वा वै भवचारणवाचितः।
४५६॥

वे हुल्ला विचित्रां तोषां अभ्रमन्याति वे चिंतवः।
पातु पूज्यपितः हु स्मृतनामस्य ताप्यने।
४५६॥

४५३. गतः ४५४. दियमणे: ४५५. वेदेयैशा ४५६. महासैन्यः ४५७. ही।
४५८. पातुः ४५९. वैवममियसः ४६०. विच्छजा: ४६१. विच्छजासः ४६२. ध्यामास ४६३. श्रद्धाः ४६४. हि.
मन्द्रिमोहुक्ते

अनुभविष्यन्ति ते सौक्ष्यं देवलोकमन्त्रकम्।
राज्यं च मथ भोगांशं मन्त्रसिद्धिसुदुर्लभाम्।॥२६७॥

श्रीसशिवाय विद्वानार्थिः विचित्रगतिस्थिताम्।
लोकस्यामा सम्बद्धमिदं ग्राम्य मोचः (चित्र)प्रश्निताम्।॥२६८॥

पूजयता तु धारुत्स्य श्रुत्याय लोकसमितम्।
एवं निनायत्वा तु श्राक्यां: लोकनिन्तुतम्।॥२६९॥

श्रावको सुनिष्ठे भयेदः कारणं नाम नामतः।
संगुणं च तदा धातुं संविभिः तदा सुवि।॥२७०॥

सौरेन द्वारायता यागश्रेयस् यलतः।
एवं नरा पिणेपुर तर्भुधिपरं महापुत्रः।॥२७१॥

सत्वं: सर्वो द्वायत्तस्य कोज्योति महामन:।
पुणरं महस्तम् अनन्यसंहर्मभावत च।॥२७२॥

श्रीत्रयस्तम् सत्ववाङ्कलोकशिष्ठेन चेतसा।
रोजित्यक्ते सर्वा कल्यं वुखिकर्त्वा तथा।॥२७३॥

सर्दामतिः लोकः शास्त्रवर्गे शाख्युपसे।
सहारविभ्यम् चाच्च महिंवं घुमकालिकम्।॥२७४॥

ततोज्ञ्यतिः चोक्त: प्रभावायुः चेतसः।
श्रीमन्त्रयमासः मन्त्रेन्नेत्र ब्रजाताल्यं नारायणम्।॥२७५॥

गन्धामो राज्यं नगरं शास्त्रवाससंस्थकः।
गायकमरुविभ्यमर्यात्म धातुं प्रभुवं यज्ञतः।॥२७६॥

तेुसू युवंश आयाता विष्णु राज्यं वदा।
स्मानं वेदंगवं मायं स्थायमासस जिनोढ़वाम्।॥२७७॥

स्मृतेऽ महात्मुन्त त्रतातो लोकनायास्य वापिने।
पूजयास्त तेः स्मृतं विभिकोर्णमुष्णि:।॥२७८॥

महायोगार्थमुख्यं घूंगागंगेशु पुराणे:।
हृद: पदार्पशिर्णमर्यात्माच्यायाविभेपे।॥२७९॥

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२६७. चैत्यः। २६९. बरे। २७२. थम। २७४. वर्ध्। २७५. भार्गव। २७६. सदायांत्रिति:। २७७. मन्त्रेन्नेत्र (भिक्षु-दूतपो)। २७९. भ्रित। २७५. कार्णाद। धात। २७६. घण्डकानु। २७८. ताविनः।
BIOGRAPHY OF THE BUDDHA

T.440a. G.101

Bhagvān sarvāsuddhiḥ viśvarājya vyapāda sūtāvadānaṃ.

Tvastu tvam prajñāya-vidyāyā tva-prajñāyā vidyāyā.

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Tvastu tvam prajñāya-vidyāyात्मात् प्राणात्मात् भोजः ॥ २९३॥

मुद्रानिधि यथायां श्रीविनयानां यथोऽधूः ।

वषोजोसी वीरायांस्य स्मितान्तरकायः ॥ २९४॥

286. पारंते । 291. लघु सिमुः ।
मायूराधिरूपः

गतव द्वारामूलज्ञम सिंहव एव महायुक्तः।

g. १०२

वस्तेऽनु च वालेन प्रविष्टाना कुमः उच्चरः।

देवद्रि भजत मद्य अथवा निम्नांशों विविधों बहुमू।

मित्रो भो ध्रागतो हि गामयानान्यान्यानां

मोदिष्य पिर तेन सिंहने द्वारागतः।

तदा स त्वरममा तु द्वार निर्भरे तत्वहृतः।

प्रतिशृध्दे व महाभागे शान्तवेशं महाअष्टमू।

तदा सा न्यायमाल्य गृहीता भाजनं छुष्मु।

हुण्डाल्य चतो हस्तो ( पुपपुष्पमुनासितम् )।

गृहीता चोदनं चौजमानेकरसन्सरितम्।

विविधाकारसमानं महणेन न्यर्य राजते।

भागम्य च तदा सिन्ह पारे स्वाभिषेक।

पाद्वलिपिता सा तु सातुता पर्यंवसला।

गृहीतार्थो विषयार्थ तु भागासा अर्थयान्तर।

वानासरो ज्वकमानस्तु दीपमालेव दर्षते।

तेन तेषाम् वाणिज्यो धमे विवेके पुन्यचारिकाम्।

T. ४४१ २.

प्रामास घड़ितस्वरूपानं दुर्योज्यति महाणाम।

बालिकाकृष्णीका तेषां पारे सर्वेषम् गतस्तवरः।

परलोकार्थ तु सर्वेस्य घड़ित सन्तृष्यनां ते।

तेन कम्पितपाकेन मात्राय सह बलान्।

पश्चानमसहायिणि देशलम्ब मार्गेन।

देवानं देवाराजसी सा एव जननी भस्मी।

िमुहन्तार्याणं चक्रवाटितं मद्येशा भस्मूं तव।

चन्द्रमूः चिरं सौन्दर्य विवेचनार्छतो इति।

यथेत आक्रिष्टं महावं चोदजनादेश्य वृष्ठ च।

बाँध बुधारिता वक्ता भिन्नवरेन चोडते।

पाबाकाधिको मध्य भवलेति पुरूच तव।

G. १०३

बाँधो गत्स्य क्ष्रमं धानिस्य कुङ्कुमच।

तीनं प्रतापपनादुःशं अनुमूः चिरं बहु।
T. 441 b.

नारके पत्रीतो घोरे अतनौसको हुँकुङ्गहद्।
बहुपारातुबद्धालु सत्त्वा गण्णविन्नु दुग्गविन्नु। ॥११०॥
हसा। कित्ये करौ बत्रि जतुरुसुतुरे।
पूर्व बलिकारावेन प्रत्यक्षज्ञनावापि। ॥१११॥
बाला निदारिता दुःखत् तस्य कर्मैष ईटरापु।
नारकमेव न्द्वसिन्ता तु मनुमध्वमिश्चाय। ॥११२॥

नारके चेतना दांहूड़ विसादजाते नराचिषि।

साईसुनाकस

शासनार्थ तु यूद्वाना दाःविषया यथाविषय।
महाराजाजातविज्ञावे मागेष्वै नयाधिक। ॥१२१॥

शाकुरदुपर्य्यन्त शाकुआस्माततरमु।
वर्गेण तु कृष्टायः राजा स्वरूप शाखाल। ॥१२२॥
§ 2. Ancient Kings [before the Buddha]

हाथी तु युगः कथिता नहुः जानिवादयः पाणिविवादयः: ||३२२।

कथा च हिरण्यावस्था दश भौतिकम्।

।।।।।

G. ३०५

शास्त्रूचितामार्गः व्यययत्वः कारणयही वत्। ||३२३।

।।।।।

३२२. देव ।

३२३. देव ।

३१०. तात्त्विक ।
§ 3. Kings of the time of the Buddha

T. 443 a. 

G. 106
§ 4. “Hundred years after the Buddha”

The phrase "Hundred years after the Buddha" is translated into Sanskrit, followed by the text in Sanskrit. The text discusses the events and actions that happened a hundred years after the Buddha's enlightment.
HUNDRED YEARS AFTER THE BUDDHA

1167. शिक्षित विश्वासोऽर्जनः।

1168. नागरेण मुखे च वने रेषुबने न देता।

1169. गृहं धातुवरे धातुं कुशलाण्वनयमात्।

1170. तु वैध स्वयं कौशलमकारव धातुवरे।

1171. गृहं धातुस्मर्थ तु विभव शतव्य पुनः।

G. 104

T. 444 a.

हृदयन्मुद्रा घमित्या धलचक्षु समूद्र तदा।

यथेष्ठगत्रे तदा निरीक्षा न करिद्व मदेनु।

पूर्वस्यापि कायं तु जिनानां धातुवरा मुखं।

वनामो रोजुमुखे तु वने देषुबने न देता।

T. 444 b.

अनेन कुशलयं डुटो भूमामुच्छतः।

एवं विरिता महालासी जस्षाधिको नारायणः।

G. 104

करिद्वानुन निरीक्षा न करिद्व मदेनु।
Early Emperors [before the Buddha]

§ 5. Early Emperors [before the Buddha]

T. 445 a.

G. 109

-Manu-Samhita 1.287

Manu-Samhita 1.287

Manu-Samhita 1.288

Manu-Samhita 1.289

-1.288. राजा सिवातपस्य सिद्धस्व समरथ वै |

-1.289. मान्यरथस्य तथा मन्त्र सिद्धसेवकस्मरमः
Dynasty of Benares Before the Buddha

§ 6. Dynasty of Benares [before the Buddha]

T. 445 b.

Mandak. 195.

C. 610

G. 610

195. भोजसुपुरं विद्वतु मदनविरुद्धाः।

196. एते चाहनेपि व वज्रविम्बले पारस्यवते लोकविश्रुतः।

197. साधविकला तु मदनाणि राज्यं तत्र विद्वते गदाः।

198. दिनेन्त्रेण तु ज्ञाने नियमारंजनः महाद्विपः।

199. एते चायनेपि व वज्रवते पारस्यवते।

200. तदोऽर्थोजोरसखायां वर्षायं राजस्थान वा।

201. राज्यं तत्र तत्द्वयं तथा विद्वते बोधियाप्रणः।

195. भृगुसुपुरं साध्विता है ।

196. भृगुसुपुरं भृगुसुपुरं साध्विता है ।

197. भृगुसुपुरं भृगुसुपुरं साध्विता है ।

198. भृगुसुपुरं भृगुसुपुरं साध्विता है ।

199. भृगुसुपुरं भृगुसुपुरं साध्विता है ।

200. भृगुसुपुरं भृगुसुपुरं साध्विता है ।

201. भृगुसुपुरं भृगुसुपुरं साध्विता है ।

202. भृगुसुपुरं भृगुसुपुरं साध्विता है ।

203. भृगुसुपुरं भृगुसुपुरं साध्विता है ।

204. भृगुसुपुरं भृगुसुपुरं साध्विता है ।
§ 7. Magadha Kings and their Ministers, subsequent to Udayin

T. 446 a.

G. 911

T. 446 b.
MAGADHA KINGS

The text is written in Sanskrit. It appears to be a historical or literary work, possibly discussing the kings of Magadha, a region in ancient India. However, the text is not clearly legible and contains numerous errors, making it difficult to transcribe accurately.

Page numbers: 111, 112

The text continues on the next page.
§ 8. Maurya Dynasty

The Maurya Dynasty was a powerful empire in ancient India, founded by Chandragupta Maurya (322–302 BCE) and led by his grandson Ashoka (273–232 BCE). The Maurya Empire stretched across a large portion of the Indian subcontinent, including present-day India, Pakistan, and Bangladesh.

The Maurya Dynasty is known for its efficient administration, trade networks, and cultural achievements. The empire was ruled by several kings, including Ashoka, who is known for his conversion to Buddhism and his efforts to spread its teachings.

The Maurya Empire played a significant role in the development of Indian civilization, and its influence can be seen in various aspects of Indian culture, including art, architecture, and literature.
MAURYA DYNASTY

T. 448 a.

जातो (नन्द-) राजकुले चन्द्रगुरुस्व भीमवति।

वाल एव ततो राजा मात्रत: शैवमन्त्रगुणः॥४४८॥

प्रीतो धूममि सुभूक्तः प्रभुभवारी नियाविन्दः॥

स्वापीन एव तदौ राज्यं दुःस्वाह वर्षाणि सहति॥४४९॥

मन्नता चाणिना नाम सिद्ध तत्त नराधचे।

कुमार! तत्रीयमत्रे हु सिद्धि गन्धेतु वे तत्रा॥४५०॥

भविष्यति तदा काले मन्नति दिलित्योविता।

कुमारसनी विरूपला लोकानां प्रभविष्णुः॥४५१॥

भविष्यति न सन्देहे मन्नतपूर्णे देयिनाम्।

(मन्नत्योवितो यो वै सर्वानाः) हितक्रणया॥४५२॥

दसिः काले सर्वं सिद्धभिविज्ञनं पठिता सुभि।

मन्नति तत्स्य राजस्य विन्तुआरस्य भीमवति॥४५३॥

चात्तर्तं इति विज्ञवां: क्रोधपिल्लु मानवः।

स्थानां नाम वै क्रोधं सिद्धस्य च दुःक्षे॥४५४॥

तेन क्रोधाभिनुवेन प्राप्तिः जीवितादितः।

कुतवे हृ पार्वेत तीत्रे रीते राज्यांवन वै तदा॥४५५॥

दीर्घकालाभिभीतो सी स्विता विन्तुविसिदतः।

तेन मन्नतपावेन स देवासुरीं मन्नत॥४५६॥

ब्राह्मणं दुमाविविद्धो दीर्घकालं च होतयेन।

T. 448 b.

ततोऽसी भिन्नश्रेष्ठु नरकेः नयविच:॥४५७॥

ततोऽसी नारके दुःस्वाह ब्राह्मणयुक्ते दुर्गचितः।

विन्यानारकः दुःस्वाह ब्राह्मणः क्षेत्रां वदा॥४५९॥

कल्याणे चाविकासी श्रीमन्त्रप्रहरोवितम्।

खुलोऽसी नरकान्तः दुःस्वाह नियोगयोपववने॥४५९॥

नागयोनि समायथ ब्राह्मणी: भविष्यतिः।

नागराजो महाकृष्णो महामोगो विषयसिदः॥४५६॥

श्रकां कर्मचारी च।

खुलोऽसी दुःस्वाह सु श्रमोक्षममर्गचत॥४५७॥

हुष्ठान यन्त्राराती प्रेतराजो महासिदः।

एवं दुःस्वाहसिदः दुयमूल पुनः पुनः॥४५८॥

४५१. बलाम्य। ४५४. माणव। ४५५. प्रयो सामानो। ४६२. संबूतो।
I.  

II.  

III.  

T. 449 a.  

T. 449 b.  

192. प्रस्वेकुद्र।  193. भावक्षोर।  195. देशि।
§ 9. Buddhist Saints and Teachers

G. 119

(Verse 119)

Sāvitrīyānala mendha bhātā nānāduśyapraśvātm

Samādhi kālā manmadhaḥ bhikṣaṇaḥ maṁ payable

Yadhya mūrtiśūkṣmāṁ hi yāhāriṣaṣṭayā 11280]

Prasāyo sarvyāduhitīr būdhāni śāśivān rataḥ

Mataśīdayam hūṣyātm maddhoṣṭaśvām 1111481

Guhāvāṁ śāleśamāśaḥ bhūnā sūgadvatā 1111482

Puraṁ nityāgūḍh̄ena vṛūṣa śotakamāpaḥ 1111482

Gupāyaḥ nagārāḥ rāmā śānādāveḥ vṛnāvatu

Ghārī śaṭiṣṭyaṇeṇāvī bhurāmaḥ 11283

Vatāyoh vāyupārīm śrī śarmaḥ pratapsāyāṇaḥ 1111484

Prasāyaḥ sā Ṛṣipāṇaḥ saṁkṣipānaḥ sāhm ācāraṇaḥ 1111484

Dvāraka śāntiśālaḥ māhuṇyayogapattaye 1111485

Māhuṇyayogapattaye prabhačchāsane bhav 1111485

Prasāsāla mahābhaūtām yathāmahā śri bhāma 1111486

T. 450 a.

Satvāmyāt tataḥ maṁmatānāmāt śamahī 1111486

Sāhāraṁ yathāḥ nānāprasādakandhiṃ 1111486

Prakṛtaḥ sarvāṣaṃ tātāyōv hūmāśvināma 1111488

Abhūmāthārthāḥ tu satvānām śāntiśāntavrāt 1111488

Abhūmyātī yadā kālā gurunā tāmānānātide 1111488

Ten karmanāpye bhairādāḥ dīvī gataḥ 1111488

Soṣṭaśūkṣmāḥ manvāci abhūmāśvinānaḥ sūkṣmā 1111488

Sāhām yathāḥ satvāmyāt sarvāmyāthāmarāmyāmāḥ 1111488

Kṣatriyāḥ abhūmāḥ sāhām yathā bhavā 1111489

Nāgāhūrāḥ naṁ ca śīśu śāsanādāśvaḥ dīvī rattaḥ 1111489
G. ७९९

चंद्र भूमि भवस्तु जीवेत्र वर्षावाति पदः ॥४९९॥

सर्वदा नामतो विषय सिद्ध तत्व महालमः।
नामार्थवाण्यार्थवर्ण हिन्द्रावतातीतविनः ॥४९२॥

दुर्लभत् चोपपरेत यदासी विशेषलखः।
सोजनुविषय वादतः नियत समपस्यते ॥४९३॥

(व) तंत्र नामा तत्र भिन्नः शाखरत्रायोविनः।
सुकृतसीतानवानां विभन्न बहुधा पुनः ॥४९४॥

स्तव मन्त्रमालेन बुद्धिरत्न अभिप्रयोगः।
सङ्कृतेऽसुत्त्रार्थः शासनस्य विरास्थिते ॥४९५॥

श्रीमान वर्षावात सारं त्यक्तेऽहि दिविते गतः।
अनुमूल निर्द चौर्य दौर्यवसायार्थमुरुपः ॥४९६॥

अनुपुर्वेऽसुवासाच शान्तास्वप्पो भविष्यति।
म् वह बहुविधाकारो मिथ्यावेद राँगाने ॥४९७॥

भव सम्बोधीतास्वेत भविष्यतामूल वदा युगे।
अत्प्रभुते तु वदा काले सन्तुनामः ॥४९८॥

करोपक मन्त्राध्यक्षकाल्य तन्त्राध्यक्ष वद्धुर्वः।
सङ्कृत सन्तृप्तः सिद्धः श्रमन्त्राध्यक्षः ॥४९९॥

महायानम्बुजताय तु मया च बभिष्यत पुरा।
वस्त्र काले पदे वस्त्र वज्ज्ञाय महात्तवः ॥५००॥

वस्त्र ददत्तदा तत्र दुस्तकौकृतिः मन्त्रहितः।
रचा न कारिता तत्र चत्तुर्वस्त्र वद्धस्तापिते ॥५०२॥

अनुमानान्तः स्त्रिविवर्त सदैर सूत्रस्य ह्रतः।
त्वोहसो सिद्ध मन्त्रात भिन्हार्थतपी अभ्रुः ॥५०३॥

पर निरोक्तमास्त नामपरस्परः तत्र ये ।
त्वोहसो क्रोऽत्तरेऽस्माः विशृष्णेऽर्माशय ॥५०४॥

G. ७९८

समेतालम्पत्तवर्त राक्षसं समेतवर्तमाय।

T. ४५१. a.

मनसेनान्तर्गमाते नाहे संत्रो न मन्त्रारादृ।५०५॥

४९२. महायानः वैः ॥ ४९५. हेदुः ॥ ४९८. महात्मा ॥ ४९९. पड़ितमः ॥ कहिन्नतः ॥
BUDDHIST SAINTS

T. 451 b.

C. 919

919. सम्बन्धिति.
§ 10. Low period—Kings after the Mauryas

Bhavishya-nta na samadha: vasma kataye yugadhe.
Raja gomisurjya shasanatyapfo sam II.93.10

G. 990
Prama dirisurjya-prapam labhate.
Narayana-vardha traya sruveda: vibhaara pratiyati sam II.93.11
Bhav: shovalamprat patakendr gasa sam II.93.12
Uttara dirsiyapati mulasatsya bhavityat II.93.13
Rama adideva madesa sam II.93.14
Pranata-prabha-vadha prato gavahista nara gautama II.93.15

T. 452 b.
Aryavarta-nta visisanta nara prapakshya.
Muhava-adhito mahaalany gomisurjya dura sam II.93.15

§ 10. Low period—Kings after the Mauryas

Bhavishya-nta n samadha: vasma kataye yugadhe.
Raja gomisurjya shasanatyapfo sam II.93.10

G. 990
Prama dirisurjya-prapam labhate.
Narayana-vardha traya sruveda: vibhaara pratiyati sam II.93.11
Bhav: shovalamprat patakendr gasa sam II.93.12
Uttara dirsiyapati mulasatsya bhavityat II.93.13
Rama adideva madesa sam II.93.14
Pranata prabha vadha prato gavahista nara gautama II.93.15

T. 452 b.
Aryavarta-nta visisanta nara prapakshya.
Muhava-adhito mahaalany gomisurjya dura sam II.93.15
§ 11. Yaksha Dynasty

वर्षानन्दरे महाराज: नुहुपृच्छ इति ऊँचा: ॥५३॥

महाराजो महाराजायी नुहारा शापने रूपः ॥

महास्वाति न सर्वं दर्श: वर्ष: बाले गुरुपूर्वे: ॥५३॥

विदयारामचालयांनु शास्त्रूक्तम्यान्तमामु: ॥५४॥

पापः (तदाग-) तर्पण (सर्वोपच: भाङ्गत: ॥

कारिगिला महाराजा दिवं गण्डुऽ गदाकुष: ॥५४॥

तत्त्व सिद्धो महावीरः: औजस्वेदुम्धोदेवते ॥

श्रीत्वा पालनाः पार्श्व बोधिसत्वाः महामने: ॥५४॥

तत्त्व सल्लाङ्गथेन जोशेदु बव्यान्तमुः ॥

वेन कर्मयंतरेण जिर्व बोधिमानुयायाः ॥५४॥

तस्यानि च सुलो राजा महासेन्यो महावलः ॥

गंगोत्रयो विषयात्: श्रीवीरमेलोलितामु ॥५४॥

श्रीपर राजय युज्ञत्म वर्ष: बाले भविष्यति ॥

विदयारामचालयं बालोक्षणां नैर्पराण ॥५४॥

कारिगिलाम न सर्वार्दो भूपस्त: स महादुर्गिनः ॥

तेना चारित्व मन्त्रम मन्त्राभिपत्ता योधम: ॥५४॥

षड्युर्वृत्व नाम यद्द वाच्यं महार्यं भाग्यर्वेनस्मृतः ॥

तत्त्व मन्त्रावस्य महाभोगी महेषेष्वरी ॥५४॥

चन्दनूर्वृत्व मेघाच्छिन्तु कोषपितायाः ॥

विद्वत्स्ताक्षरापरस्पृशासनेशस्मि दधागते ॥५४॥

५३८. तदा । ५३९. महाययो । ५३२. परिहारो । ५४४. गंगोत्रयो । श्रीबीरी ।

श्रीविनायकम् । ५४४. भविष्यति ।
II. Provincial History: §12: North: §12a. Nepal

भविष्यति तत्त्व काले उत्तर दिशिमाज्यतयाः

नेपालमर्गे ध्याने हिस्याः कुञ्जिमाधित्ये इति

पणा मानवेन्द्रस्तिः लिङ्छ्वनां कुलीनाः

शोधिनि मन्त्रायथस्तिः साहिमोगी भाविष्यति

विधा भोगतति नाम तत्त्व विद्या नवधिते

वर्तमानवर्षां उत्तासौ पुर्वस्मारकवर्षितम्

ततः प्राणायामेष नूर्तोत्तर वर्क्षः

तत्र मन्त्रादृश्य सिद्धान्त शीतला शास्त्रस्तिः

ताः च लोकेच्यवया देवी पदवर्धानी

महाराजाः परमिद्वोधका अविनमनस्तस्ता सदा

इत्यवादाः प्रोक्ता हनुमा श्रुत्योस्तवः

अनेकार्थं बहुधार्यां नामा श्लोकविवर्तितत्

शास्त्रपुूर्वकारस्तिः स्थाप्तकः न है

T. 453 b. विधा: सुतृत्थियां भावं दुमुक्ततया

भाकाः पदरुपत्वेव कलवैञ्च कौत्तेति

भागुन: भस्त्रत्वेव (भावकौशिक) परिप्रेमः

§ 12b. Fall of Nepal

G. १२२

उद्यान महानसे हस्ते स्लेष्चारणा विज्ञापत्तया

चांग्वेद: भवमर्या वाही: मात्रमोहिन: इति

राजसस्यातुविच्छया नेपालाधिकारिस्तदाः

विशालुमा लुमाराजानो स्लेष्चतस्तर्थितं

अनेका भूपत्वेयो प्रोक्ता नामा चैव विज्ञाय

§ 13. Tibet [China]

भविष्यति तत्त्व काले चैवन प्राय समानतयाः

	५५९. देवत्रेक्षां (कः-क्षुद्रः) । ५५०. मानकस्तुम । ५५५. दुर्गवमस्तः । ५५५. कुञ्जिमाधित्ये । ५५५. 

हिष्याः कुञ्जिमाधित्ये । दृष्टः । रुपाः: सुयस्मालस्तयाः । ५५५. परस्यम् (धर्म-गुप्त-निन्दु) ।

भूगुणः (कः-क्षुद्रः-सुरालः) । ५५५. दृष्टः कुञ्जिमाधित्ये (शोभी, निर्माणः) । ततः पर (कः-क्षुद्रः)

परमशास्त्रिविव: (धर्म-गुप्त-शोभी-निन्दु-धर्म-सुरालः) । ५५५. भूतसक्तन राजानो ।

५५९. देव-द्रिश्यमयः ।
T. 454 a. Balkh to Kashmir: Turushka [Kanishka]


साधिता कैशिनो बिष्या वर्षेषे धीमत।
ब्राह्मण श्रेयसार्थे तु विष्यार्थे कारषण्डे बाहुरुण।||५३३॥
ष्ठशीर्षिसहस्राणि कुर्यात् सुप्रवर्ततथा।
महायनायथां तु दुन्दुनां ज्ञातीस्तथा।||५३४॥
प्रभापरमिता लोके वर्षे देशे पर्यतिता।

च राजा भित्रजेद्यु स्वर्गजोकं गमिण्यति।||५३५॥
सोज्युपुस्वेण नित्योपेता। चौपनि प्राप्यस्यति सुचमाम्।
वर्यान्त्रे तितिन्ते। महातुधो नाम नामीत।||५३६॥
धीमत् बहुमत: प्रायतो शुचुकूलस्व।
सदा सोज्यि साथे स मनः वै वाराण्डे महादिकाम।||५३७॥
सोज्यि प्रसिद्धमन्नरु राज्यङ्को न कृतले।
महायन महासैन्यः महेशाचार्य सूरितः।||५३८॥
सम्मतो बन्धुसैनिकः राजा सोज्यि महिष्यति।
वाटौ सहत्रेखिहाराणा वस्त्रं काले महिष्यति।||५३९॥
तथा मन्नमाणेन जीवेदृ वर्षेषे वद्वद्वादस्य।
वर्यान्त्रे बित्रजे द्यु हुण्डेयोवप्राप्ते।||५४०॥
सोमचो देशपुश्वाणो बोधिसर्वोऽपि महदिकः।
सोज्युपुस्वेण धमालम्बो प्रायः सममिच्छुरत।||५४१॥
प्रायुष्यामुल्लों पारा चौप सोज्युपुस्वेण बलत।
तव देशे सदा काले विच्छे प्रवर्त बहु।||५४२॥

विनेतु कथित्व पूर्वं चन्द्रा चन्द्रा युगि।
धीतराँ। समकान्तर् नागाधिपि महदिकः।||५४३॥
लोकसाहस्या यतः शाकु-शालसन-रचकः।
भविष्यति तदा काले सद्मारंशा युगि।||५४४॥
पत्वं वहुविचारं प्रकाः मुन्पलोकविविधापः।
कथित्वाः कथविष्णृम वस्त्रं काले मुद्राहृदे।||५४५॥

५४५. पुषकाम। ५४६. पुष्यक्रेण (द्रो-दिव-गिरु)। पुष्याय रतः (सुकृत-कृणा)।
हस्यं भजं प्रसारते। ५४७. महायन। ५४८. सम्मतो। ५४९. प्रवचनः
(सुकृत-कृणा)। ५४३. चन्द्राविचारं कथित्व प्रव।
Provincial History—Western India § 15. Valabhi Dynasty

T. 455 a. पथारेकरियाँ ठाजन्यामतः परे।

समर्पितलिखित लाहारा जनपदे तथा ॥५८५॥

शीतास्त्रो नाम तपस्विं: बुधान्य शासने राजः।

पुरो वल्लय सम्प्रदाय धर्मराजा भविष्यविदः ॥५८६॥

विस्तृतवत्रां विचार्य अयस्मा प्रामाणित्वाः।

कार्यविलयति युक्तस्य सूतविशेषस्यः ॥५८७॥

पूजा च विविषाचारी नित्यमयी मनोरमाम्।

पूजयेद्वारस्य प्रमाणः लोकनायकस्य यशस्विनु ॥५८८॥

नासी मन्त्रसिद्धस्य ग्रेवलं कर्मदेवमः।

वर देशे समालयको मित्रः पिताधिकारः ॥५८९॥

शोलवा वुदिसप्रभो बुधान्य राष्ट्रे राजः।

कालचारे महामायो मविवा पिताधिकारिकृतः ॥५८१॥

परयेन राजपुरस्य वेंट्य वितिवर्णः च जनाउत्तरः।

प्रविवे वर भविष्यव युष्मा च समविवः ॥५८३॥

दुषिवो आत्ममणि न लेम्ये पिताधिकः तथा।

गृहोद्वासौ पुरुषः निवेद्यम बदुधान्य परमः ॥५८४॥

वसो सौन्दर्मको रंिजो राजभैरवः।

नित्यभूनगरस्य तस्मात् स्वालय वातुषादृश्च गतः ॥५८५॥

दुषिवो दुष्टत्रेव दु:खो च दुःर्पितः गतः।

सो कहियन्तरावशु अन्यप्राणे समुपस्यते ॥५८६॥

वरोक्ष भवहिन्दुदानो तथा च समुपस्यते।

गृहोद्वासो महामायो शास्त्रः शासनपूजकः ॥५८७॥

दरिवावारूप्य विचारः राज्य इत्यथा मक्षत्तकः।

लुमः सम्यक्यूपो धर्मियज्ञ विवृत्तिं ॥५८८॥

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गांधा राजा राजा नाम श्री गांधार नाम

G. २१०

श्री गांधार नाम संस्कृत शब्द है

नाम गांधा नाम संस्कृत शब्द है

वर्णार्थीय भाषा में राजा गांधा

T. ४५९ a.

त्रिलोकानंदा श्री गांधार नाम संस्कृत शब्द है

भाषा गांधा नाम संस्कृत शब्द है

110. गांधा (ि वाणिज्य) बी इत्यादि I
111. राजा वि I 112. राजा मानक वि I
113. राजा वि I 114. राजा वि I 115. राजा वि I 116. लक्ष्मण वि I
16. शरण वि I विभिन्न संस्कृत वि
§ 25. Break-up of the Empire

The empire disintegrated into several parts following the death of Chandragupta, leading to the emergence of various smaller kingdoms.

§ 26. Later Guptas: Gauḍa Dynasty

The Guptas continued to rule over a fragmented empire, with their capital shifting from Pataliputra to Ujjain.

T. 459 b.

The Guptas faced internal challenges, leading to political instability.

§ 29. Bengal Election—Anarchy—Election of Gopāla

The elections in Bengal were marred by violence and anarchy, leading to the rise of Gopāla as the new ruler.

The text continues to discuss the political landscape of the Gupta period, highlighting the challenges faced by the dynasty as it attempted to maintain its control over the empire.
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Emperor Prabha-Viṣṇu and Gauḍa King

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Earlier History of Gauḍa.

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G. 460

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§ 33. Soma—Saśāṅka

Hastamāyōpī vato rāja evāri adhivṛityā
ganagāropanāṃ vāraśtrāvamastram [515]
nāṣaparīyat duṣmeṣāḥ. Sātrādvīpāḥ manorāmaḥ
jivēśu kāyēḥ āvaraṇaṃ ṛmaśalānukṛtaḥ [516]
Sāṇāparīyat duṣmeṣāḥ. tīr̥tahastāḥ vācē rātā
tavāśālo muktraṃ parāvaśāmanī ādityavat [517]
viśvarāmaśteṣāḥ nirmanākhyānāḥ śravā
bīlāyaḥ ca vācērā mānātāmākṣā [518]

§ 34. Rājyavardhana and Harshavardhana, and War with Saśāṅka

T. 461 b. adhivṛityāḥ ca vācērā trayaṃśāreṇyā āvayā vātā
dhruvāṣīyodhukālim vāraṇṭṭiṣṭomāḥ [519]
śāvatāparīśaṃ tuṣaḥ hāmaṃsaṃśāmāḥ nāpya
śabari yaśā tu vācaṃśaṃ nanāmāśāṣṣāṃ saṃkṛte [520]
vasyapattivaḥ hāmaśāśya evāri evāri adhivṛityā
dhāsāṃśamāryak: śrutā kāṇṭhabhrām [521]
śavaçrāṇeḥ hāmaśāśya adhivṛityāh śomāśiśwātus [522]
vāraṇṭṭiṣṭoḥ vācē mahāsānāṇyo mahāvaśā [523]
pūrvaśāreṇyā vācē jāmyaḥ pūrvaśālāya pūrvaśāṃ [524]
shatavārṇiṣṭoḥ mahāṣaṃśārāṇyaḥ [525]
pūrvaḥ mahālāṃyaḥ vācē muktraṃ śaśīṣtaḥ śhṛtā
vatavāśāḥśāreṇyāh śomāśiśwāt vātā [526]

712. vāhīmānum 718. viśiṣṭāvāmaḥ 721. viśiṣṭāvāmaḥ
vāhānaḥ 723. mahāsāntaḥ
सुम्बृद्रि मुल्लक्षे
पराजयामास शोमाल्य दुःखमाहुरवतिश्च
वदो निनित्वः सोमाल्यो स्वारेयमणविद्वः ||७२५||
नित्यशयामास हक्कारः मेघेद्वारः मूर्तिविदः
तुलक्रमः हक्कारः लुप्तः अस्वास चार्धर्मिनः ||७२६||
स्वारेयांस्व प्रयतः यथेष्टगतिनारः था
तैव बारितं कर्मं राज्यार्थमानविदः ||७२७||
वन्दुना मायायो भोगा राज्यावदितपथवाम्
पूर्वै प्रवेक्षणैः सहायः आक्षणतिवाम् ( ? न ) ||७२८||
पादव्रजः तत्र दृष्टि चछाचामार्मृतिम्
वस्य घर्मावेतो महाराजवुद्धवतः ||७२९||
भूक्तां भोगामप्तिः देवमानुपस्थितः
सोमाल्यो विजाहितो महामोघी मध्ये हासी ||७३०||
भोगाः दिनाजितु दुःखा वै राज्यं हुला वै तद्यात
सान्त सम्बं तथा ||७३१||
रथं दृष्टि साते च मात्रेयं तथाग्रमः
विन्या सातमात्री च सुखरोगदामालुः ||७३२||
भीमविन्यासमातु चार्ल खलवः भ्रवोगतः
अमातुसागिरिणितवत तडुः च अभूत तथा ||७३३||
( अ )भाद्रेष्वं दोपेषु ज्वरार्तिः व्यापमृत्तिः
पूर्वो मन्त्रविवेकोऽऽ राजासीः कालगतस्तदः ||७३४||
अन्वोविनाम विलुप्तां नरकं पापारिष्टः
त्वारती उपपदेव पपामानेरविरापिरः ||७३५||
महाकर्णं तद्र नरकं पच्चेतोऽऽ दुःखेरः
ततो ( ५ )टस्ट हतवं चैव सजीवोऽऽ कालपूर्वः ||७३६||
आसिप्रवन्ति घोरं अतुमृतं दुःखूः दुःखूः
विविन्दनादेभके च ( यमलोकं ) दुःखस्थितः ||७३७||
परं जन्मसद्धिः संगारे संसारं दुःखः
नासौ विन्दति सौधायि दुःखभाजी मनेदृ सदा ||७३८||
Condition of Bengal, Saśāṅkas death and Revolution

§§ 35-36. Condition of Bengal, Saśāṅkas death and Revolution

चत: परेण सोमायेव वर्षो वर्षसन्तति मृत्यि ॥ ५५॥
अन्योन्य सर्गमालेसु गृहलोको महिष्यति ॥
सद्र उत्तराचार्य अन्योन्य वापि नर्वेचार्य: ॥५५॥
दिवसा समस्यब तु मासेक वथापनम ॥
गणेश वदना च महिष्यति सद्र मुचि ॥ ५५॥
ग्रामान्तरे पदसन्ति विहारमाध्यवित्तमाले ॥
तद: परेण सुतस्वर सोमायेव च माने ॥ ५५॥
मासान्तदी दिवसा पथ्य ग्रामाथे निवासात्मन्तु ॥

§ 37. Nāga kings and Prabha Vishnu (repeated)

दैववर्णविष्णुव ॥ ५५॥

T. 463 a.

नागारकाचार्यहि गोडस्याज महिष्यति ।
पञ्चे तथा नूरे विष्णु जयकारणहितादि: ॥ ५५॥
§ 38. Confusion in the East: reign of Sisu [Rudrasena], and rise of Samudra Gupta

§ 39. Later Imperial Guptas and the East

T. 463 b.

751. श्रद्धेः परितृत वैद्यां नागाध्यास् । तथा । 752. ब्राह्माकुक्म । 753. च ते ।
759. मदुराजालो वैचायला । पूर्व । 761. महाराज्यः ग्राम्येऽत्र । क्षत्र ।
§ 40. Installation of Pra(kaśāditya) by Ḫ[ūna]

परस्कारेस्तसमाप्ति: दक्षार्नो महार्जः।
प्राच्य दिशिप्रवर्तनं ग्रहजीयरसिद्धां ॥५६॥

ग्रहो जयार्जा महाराजो श्रीधरां।
सो व दीर्घ समारोहति विद्वद्वे च समन्वयः ॥५६॥

पुरौ गौजने व्यात्त लीछान्ति मित्र:।
समाक्ष्य राजास्व विट्ठे च महावलः ॥५६॥

तत्र च चवियो बल्ला वर्ण्या च तारावतः।
राजी प्रविष्टावऽब्रज राज्यस्ते च मुद्रित: ॥५६॥

ग्रहो नूपः व्यात्त: पुरे निबन्धेयम्।
ग्रहालोपयन्ति नगरे मन्दसाध्ये ॥५६॥

मागधार्यं क्व राज्य ( ? क्ये ) क्षर्ययामाख व रिदुष्मः।
काशिन्त पद्र माय गारालस्मात: पुरे ॥५६॥

§ 40a. Graha [Mihira] son of Ḫ[ūna] and his father

महाकर्जे दुःखार्य: चक्रिये सत्यं तदा ॥५६॥
महाबिच्छ तदा राज्य महार्ज्य भालदारकम्।
महाराणग्रहजीतस्तु मुरावल्लाय ॥ ॥५६॥

हतोष्व निघर्थ चलने भिन्नहेड़ाय होविष्ट:।

tतिष्ठने वर्ण माता चप्स सत्य च च च द्वारा ॥५६॥

वतोषी सुखजन्मन देशेको विशालन:।
विविधा देयस्मांस बिन्दामानि व तदा ॥५६॥

वतोषुतुपूर्णं धर्मामा प्रदेशं बोधिमानुजः।
तेनोपार्जितं करम पुरुषोत्तमु जन्मनिः ॥५६॥

प्रलयकु तो महत्सा व बशे: समाभूधारितः।
चपानां समयमाय स्वर्गवर्धनेनु ॥५६॥

मोक्षं च व तस्स तस्स दृष्ट: भ्रमर्य:।
तेन स्मर्ययायेन देशराजा राजकु: ॥५६॥

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011. हर्षार्जनोः । 015. हेतुः । 016. तदं । विनियों च सहायताः । 017. यासोः। 018. कार्यमप्रर्द्धजातिः । 019. दृष्टि । 020. भूमि परस्तिः। 021. निवेद्योः । निवेद्योः।
मात्रीयमूलकः

मात्रित्वा देवलोकेष्टिमा निरंतरोद्वास्तु जन्मः।

मुषिमात्रात् राजस्तौ मात्रित्वा इति जन्मित् ॥१६॥

परेषाप्रजितं राज्यं अनुभोक्त भविष्यति।

तर्थापि च सुतो राजा पाराशरं ॥ १६॥

[गुण्डा'स एंड]

C. १६९

समन्तादन्तविश्वाशिविशेषर्यो मात्रिष्यति।

द्रिजङ्कात्मभुविष्य तदृशर्य सिद्धिविद्यदा ॥ १७॥

भस्मादो यामनार्यं च स राजः महाविधिः।

अपनिमेव तु कारे वै प्रभापचत्तुस्ते सुवत् ॥ १७॥

T. ४६४ b.

मायाको चुपकिलेः अन्योन्यावरोधिनः।

समाम्येऽस्मु बुद्धे प्रागःदृशः समन्तवः ॥ १७०॥

तंगात्मीर्जनैव वाराणस्यामः प्रमः।

भविष्यति तदा राजा प्रकाराल्यु चन्त्रित्वद द्वारा ॥ १७१॥

योजनी बुद्धवर्द्धन चकाराल्युयन पूविशः।

नते तद्दशमायात गंगातारे तु समाम्ये ॥ १७२॥

भविष्यति वा चतुष्यो राजा पूर्वमेवः।

तेनेव कारिते कर्मे कुत्स्त चाप्यतुमोहितम् ॥ १७३॥

अविद्यते तदा काले कन्यको मात्रासम्भवे।

वाराणस्यां महानगर्यं श्रेष्ठरशीयम्यहः। ॥ १७४॥

वतिजज्ञासु प्रयो बालीर्नै समायः।

पांसुकोडनमर्याय रचनायाः प्रविष्यते। ॥ १७५॥

वाञ्छान्तिः सुभावर सद्या वितामावत्स्रिवितम्।

बोधन मनसा वर्षे सूत्यं क्षुद्रा तु पापुमा। ॥ १७६॥

पूर्व कचराशामा बिनायात्कुमेशः।

संतवासस्य वन सूत्यं बुद्धवर्द्धस्ति। ॥ १७७॥

भीते शालकल्याणिः परिवर्तितः।

तताधिति कन्यशालयु आवकायो दैर्यकः। ॥ १७८॥

कोषरोपलु युक्तामा वैपद्मुकायः।

सत्त्वही बोधेऽरुपस्तु रिष्यात्मावहिहृदय ॥ १७८॥

T. ४६५ a.

दृश्यारामथः। ॥ १७८॥ दृश्यारामर्न्यायः। ॥ १७९॥ चर्चितः। ॥ १८०॥ युष्टः। ॥ १८१॥

१५१३. रक्षापथः। ॥ १५१४. ग्रन्थारामत्वः। ॥ १५१५. वायुशयः। ॥ १५१६. प्रकाशवान्तः। ॥ १५१६. प्रकाशवान्तः। ॥ १५१७. प्रकाशवान्तः। ॥ १५१८. प्रकाशवान्तः। ॥ १५१९. प्रकाशवान्तः।
A LEGEND

G. १४०

भविष्यते च तदा नगरं चार्यस्त सुरोमनाम् ।
बीतागतादेशं यथा ते बालिसी सुगृहः ॥१५०॥

तत्र ते दैववः सर्वं समस्यानं परिवारविलयः।
पद्मि भिक्षु हृदगच्छ वन्दे सर्वं शास्त्रवैकुल्यम् ॥१५१॥

उस्माधिः कारितं दलानां न तव पररिवृक्ष शोभनम्।
ततः लोकपुरुषो बलः गृहोत्तम पुरावंतम् ॥१५२॥

क्रोड़या लघ्यामात्र बीतारां महादक्रमः।
समस्तार्दािति वदासी बीतारो महादक्रमः ॥१५३॥

परघोति शुभ तत्त्रयथा चैत्य कारितं हि हैः।

ts

शालिसर्गः मूर्तिः मारुस्तू मध्य बोध महामयोः ॥१५४॥

मुख दशरथ गद्यामो यथा त्वा कारितं दृश्यः।

आगता च ततः सर्वं यथा धारणं सुविखः ॥१५५॥

बन्द्यव्या बीताय गद्यामासी शिष्यमभैववदामः।
पुरोपयः परिलोकसं ज्ञातिर्भुजयम् यथेतत् ॥१५६॥

ततः लोकपुरुषो बलः गृहोत्तम प्रीवराविविवः।

स्माः बीतार्या द्वारन्तः भोजनार्थं च जारयेत् ॥१५७॥

ततः लोकपुरुषो द्वारन्तः यथा गद्यामासी।

गृहोत्तम तर्यन्ते तु बीतार्या महादक्रमः ॥१५८॥

भवो व प्राप्ता हृदारमभैवते ॥१५९॥

पार्थो न्यानिर्द्विवर्तीमुद्यव परावतिर्म बालग्रामः ॥१६०॥

गृहोत्तम तु सहु तवं च मामप्रायमास बलवः।

पार्थु पुरावतिर्म विने भस्मांजीविव मितः ॥१६१॥

पूर्वायमास व पार्थ शालिव्याधिनमपकः।

सहु चार्यस्त गद्यामास सुब्र मन्नं प्रच्छः भोः ॥१६२॥

ततो गद्यायम तयस्तः प्रभाव यवः।

गृहोत्तम पार्थु तु बीतारायाम नामयेत् ॥१६३॥

नामविवाम तु विने पार्थो न्यानिर्द्विव भस्मः।

बीतारायने गृहोत्तम तु (विविवर्ता प्रायः) मुक्तमां (ि क्र.) ॥१६४॥

••• दुष्कंपाभनो हिंदेन्ते रत्र। १६५. पार्थ (ि) ॥
811. ब्रजलोकपि
812. यदा तदा स च चतं च्युतोऽसौ देवलोकाद्वारः
813. ब्रजनमोपगतो
814. छिन्नसर्वः प्रशस्त दृष्टान्तम् प्रशस्ते च च चतं चतं च्युतोऽसौ देवलोकाद्वारः
PRAYATADITYA

T. 466 b.

G. 119

करुणा महार्षि विषयक प्रस्तावना करते ॥ ८१॥
विनयम हेतु राज्यस्वरूप विषयक ॥ ८२॥
ब्रह्मचार्य महार्षिकर्त्ता सम्बन्ध स्वयं ॥ ८३॥

d. 119


c. 119

करुणा महार्षि विषयक प्रस्तावना करते ॥ ८१॥
विनयम हेतु राज्यस्वरूप विषयक ॥ ८२॥
ब्रह्मचार्य महार्षिकर्त्ता सम्बन्ध स्वयं ॥ ८३॥

T. 467 a.

सर्वशास्त्रसारसंहिता विश्वसन्नित ॥ ८२८॥
हिमालयमहार्षिकर्त्ता जनपदिक विश्वसन्नित ॥ ८२९॥

८१९. करुणा महार्षि विषयक प्रस्तावना ॥ ८१९. करुणा महार्षि विषयक प्रस्तावना ॥ ८२०. करुणा महार्षि विषयक प्रस्तावना ॥ ८२१. हिमालयमहार्षिक विश्वसन्नित ॥ ८२२. हिमालयमहार्षिक विश्वसन्नित ॥ ८२३. हिमालयमहार्षिक विश्वसन्नित ॥ ८२४. हिमालयमहार्षिक विश्वसन्नित ॥ ८२५. हिमालयमहार्षिक विश्वसन्नित ॥ ८२६. हिमालयमहार्षिक विश्वसन्नित ॥ ८२७. हिमालयमहार्षिक विश्वसन्नित ॥ ८२८. हिमालयमहार्षिक विश्वसन्नित ॥ ८२९. हिमालयमहार्षिक विश्वसन्नित ॥
मनुशीमुखवे

* (राजा: पर-श्रुतिचाक्षेत्र बिन्यथे) बिन्यथे निवासिन्।
दुमुक्ति मन्यदेशे गे सर्व राज्यां यथार्थः॥८२९.॥
महारायणजयो नित्या अभासु नायं रिवास्।
केसरिनामात तापान्य: सोमास्यो गुरुप: सुता:॥८२९.॥
तदा गौडजाना निम्नः। श्रव्य: राजा तवः।

राजाभिषेकान्तन जन्मभविष्यन्ति न संग्रहः॥८२९.॥

अभिवर्षनामनन्मस्तु भोगास्था य वर्षवाम्।
पार्श्वस्वयमकारो च तवः।
श्रीविश्वराणी जोनेवु: साम सत तथा प्रायः।
तत: जीर्णोखमृतस्तु कालं हस्ता दिव्य: गतः॥८२९.॥
देवलोकेऽस्मि विनिशोकंमनुमूय तथा नुः।

पुनःवर्तति कर्मेऽपि पूर्वस्थेऽर्थिते सु॥८२९.॥

विन्यस्य नवे मार्श नारायणसहितः।
ततोत्तरी निम्मेघान्नुषुप्योऽपरायामः॥८२९.॥

श्रव्यो धीमति जतो श्रव्यो: विसर्गः।
कश्यामनिर्मित्वायम भोकेतो: जन्मसाते॥८२९.॥
साधेरू विश्रीरायी ताराश्रेष्ठि भर्ति:॥८२९.॥

सिद्धमन्यत्स्तु जिनो नाती यथेष्टवित्त्विषयः॥८२९.॥

विबायानां तदा राजा भवित्ता हुतांतदा।

चक्षुविरूपतिद्वारा न्यायो नारायानो विन्यथे॥८२९.॥
विबायानां तदा कर्म न्यायो शातिमांत्वः।

चक्षुतिन्यान्यायावेचुं भवित्ता चक्षुः॥८२९.॥

परियासास्थ नवानां पिन्यथेश्वो मन्यायत॥८२९.॥

T. 467 b.

* (ईश्वर-शनि-शहुद-धीरु-प-दुः। विब्यो-श्रेयो-शह-न-गुन्त-पदि।
श्रेष्ठ-धुर-गय-गव-वेश्यः। शष्टि-रुत-धो-यहिवत-हुदु-सु॥
शुद्ध-धेनु-पांच-तन्मेष्ट-वालस्य। वश्य-शाल-धरु-न-गुन्तस्य-विव।
सेतु-न-गाय-नेत्रो-पांच-अशुरः। सु-दद्य-मो-मित्र-भुः-पो-हरुडः॥
त्तेः। मेद-नौ-बल् सुबन्धसर्वे। देन-दन्त-मित्रस-सक्त-बुधः।
द्वक्तु-धुर-धुरु-धु-धु-धु-धुईद्वै। स्वरः पृ-हृद-प-प-प-प-प-प-प-पष्कः॥)
SOVEREIGNS OF MAGADHA

§ 42. Successors of Pra.

§ 43. Rājyavardhana II as sovereign of Magadha

§ 44. Heir and successors of Rājyavardhana

T. 468 a.
§45. Later Guptas

वत: परेण विब्याथते श्री नामाय महोपयति:।
गौडन्ते महाराजा भविता धर्मविश्वसत।।८५६॥

G. १७५

गौडानां च पुरे अश्रे वक्षार्ये च महासाने।
कारसेनु तत्र राज्यं ते जीवतः समन्वतः।।८५६॥

विहराय कायासां सम चाहौ च तत्र चै।
द्विजमुद्व्यथा तथा युक्ते शाक्तेजेतिस्माधिै।।८५६॥

तेन सहार्थाः याते कुयांदु राज्यं समन्वतः।
भरतिरेक संवर्षणां जीवेनु तत्र नारायणं।।८५६॥

भृत्योपेयं धर्मान्ये चालं चुल्लं दिवं गतः।

T. ४६४ b.

बन्दुवृंघं तथा राज्यं देवनामापि कारसेनु।।८५६॥
तदद्वेदं भ्रजेन्द्रसु वर्गायु स्वर्गतं ज्ञेनु।
परिपूर्वं दुर्बासातु यमीं चोरि ये ततो दृष्टवं।।८५६॥
वर्षेयं भुतों राज्यं त्वं कुयांदु राज्यमुक्तक्षम।
नाम्मा यक्कारवस्तु महीपालो भविष्यति।।८५६॥
सस्त्रैं वहिः संवर्षणां कुयांदु राज्यं जन्म युगे।
सैंव पाव्यं हृम्भिः पार्वतयं चतुर्यं गतः।।८५६॥

पुन: पराव्येवालातु राज्यं भविष्यवाय चूँत्रः।।

§ 46. Prakātāditya's family restored

वेनायक सृष्ट्वगत्तु पार्वतोस्तौ निर्मलः।।८५६॥

८५२. सहायता:। ८५३. श्रमिष्य:। ८५४. वर्षांदु विपाकः। ८५५. तत: स्वात्तरी नामा
धा वै बहुमात्रः। ८५६. उदिनानं यः कमत्रान्ये। ८५७. उद्वृत्तानं यः कमत्रान्ये। ८५८. जितसाकः। ८५९. कर्णां रूपं यः कमत्रान्ये। ८६०. शाक्तिका विद्याः। ८६१. सर्वेशाः। ८६२. सर्वविद्याः।
§ 47-a. Sudra King in Gauḍa

सुध्रिक राजा गौड़ ।

वर्धित तत्तपणाः प्रमाणमेव ।

सुध्रिक राजा गौड़ ।

§ 48. Constitutional position of the Later Guptas of Gauḍa

चन्द्राचार्य सम्राट ढुंढो च बंराज ।

चन्द्राचार्य सम्राट ढुंढो च बंराज ।

817. तदा । 818. राजमद्रो । 819. तिथिः।
The Pala Dynasty

§ 49. The Pala Dynasty

§ 50. Religious Practice in the East, South, Insulindia, and Further India

宗教实践在东、南、南印度以及更远的印度

T. 470 a.  

879. गुणरास । 882. पराशीतास्मष्य । 886. महापुराण । 887. तारंगि ।
PALA DYNASTY

G. 448

T. 470 b.

§ 51. Madhyadeśa—Provincial

891. यथायोगतः इस्मृतिः कथा नामेण नामविषयं यथार्थस्माचार यथार्थसमयं ।
895. सहस्रायिनः ।
896. चन्द्रस्य-
§ 52. Miscellaneous Tracts

T. 471 a.

न्यायगत तथा तीरे हिमालाय नित्यमयोऽ।

कमसूत्रे तथा देशे भविष्यति तथा ग्रन्थः।

आयर्य इत्यथानर्थक नर्थाच स भवितः।

अन्तर्यानः यथा वस्त्रं विशुमित्रं च।

सरथे भवदर्शर्क कामसूत्रे भजनयः।

सुभूमिकारात्मकै चैत्यख्याति महाराजे।

द्रव्यसौ सुनिर्जीव: च निलाहो पुरोत्तमः।

शिवान्ति शास्त्रां: प्राक्तं तु भार्त्येष्वरसम्भवः।

शुष्कबन्धनविस्तयति शास्त्र्य शास्त्रवदन्तैः।

॥ ६४ ॥
The Scheme of Royal History

αναλόγως ο ηγέτης: ο ηγέτης ηγείονται παραμέτρων τον χρόνο της μνήμης. 1925

δειγματικά χρόνια παραμέτρων ο ηγέτης ηγεία της μνήμης. 1926

αναλόγως ηγεία ηγείας: ηγείας ηγείας της μνήμης. 1927

νιπαίδευση από της μνήμης ηγείας ηγείας της μνήμης. 1928

θρησκεία σε παραμέτρων ο ηγείας ηγείας της μνήμης. 1929

παραγόντων γενικούς αριθμούς της μνήμης. 1930

οιδευτική διάταξη της μνήμης. 1931

194. Σύνθετος προς. 195. Μετάφραση. 196. Θούαρα

Ωριζόντιος ομίλος.
§ 54. Monks connected with State

Pratibha Bhoomi Satyakarnam

Avasanam Chetona Nityam

G. 191

Chalasate Sumer yore lokamayur enu.

Tevam Kumam! Bhavam vrataprameyamalada gana
guna chata loke shalumchane enu.

Abhivyaktae yon deviyo rajavallanim gana.

Gokarnayvam Kumaaralaya bhagvyak.

Gokarnayam kumaaralaya bhagvyak.

Nayakaya samanyaato revatavrama.

Gokarnayam kumaaralaya bhagvyak.

Mahaambus shalumadhan.

Gokarnayam kumaaralaya bhagvyak.

Gokarnayam kumaaralaya bhagvyak.

Abhivyakti sattvam lokaalaya prakrityam.

Gokarnayam bhagvyak.

Gokarnayam bhagvyak.

Prasnavaniyayedha c mantracintam gana.

Gokarnayam bhagvyak.

Gokarnayam bhagvyak.


Aavyayam Aaryasangi c sivaliupnowas n.

Prasnavaniyayedhaati toirthanamudak.

Abhivyakti yugaante vai tarsim kalaabj samane.

T. 472 b.

191. Tama.
192. Dhojik-chudam.
193. Mundhacchak.
194. Matsha.

196. Pratibha.

197. Avasan Nitya.

198. Chetona.
199. Sumer.

200. Kumam.
201. Bhavam.

202. Vrataprameya.
203. Gana.

204. Naya.
205. Shalumadhan.

206. Gokara.
207. Kumaara.
208. Bhagvyak.

209. Abhivyakti.
210. Satya.

211. Kama.
212. Dharma.

213. Sivaliupnowa.
214. Tirthanamudak.

215. Samane.

§ 55. Brahmins and others, connected with State

§ 55. Brahmins and others, connected with State
§ 56. Sudras and Sakas, connected with State

T. 473 b.

Sudras and Sakas have been connected with the State. ||1956||

These people were considered part of the State. ||1957||

They were treated equally with the other castes. ||1958||

G. 153

The statement of Brahmins has been explained. ||1959||

The Sudras and Sakas have been connected with the State. ||1960||

The Brahmins have been connected with the State. ||1961||

§ 57. Brahmins again—Vishnu Gupta Chañakya and others

T. 473 b.

Vishnu Gupta Chañakya and others have been connected with the State. ||1962||

The Brahmins have been connected with the State. ||1963||

The Brahmins have been connected with the State. ||1964||

The Sudras and Sakas have been connected with the State. ||1965||

The Brahmins have been connected with the State. ||1966||

The Sudras and Sakas have been connected with the State. ||1967||
[Subandhu?]

[Southern Brahmins]

T. 474 a.

Madhyadesa Brahmins]

G. 974

918. Bhakarach. Bhamante vandito samvadāh (pradas−pura−)
Sudras and Sakas, connected with State

T. 473 b.  

Brahmins again—Vishnu Gupta Chāṇakya and others

956. रूढ़िसमानाशायी अविवाहित । 957. श्रीशरवर्ण । 958. श्रीचितवर्ण । 959. श्रीसन्तप्रवर्ण । 960. श्रीकुटस्तम्भ । 961. श्रीकाल । 962. श्रीमहाकाल । 963. श्रीदुर्ग । 964. श्रीदुर्गदेव । 965. श्रीमन्तुर्ग । 966. श्रीमन्तुर्गदेव । 967. श्रीमन्तुर्गदेव । 968. श्रीमन्तुर्गदेव । 969. श्रीमन्तुर्गदेव । 970. श्रीमन्तुर्गदेव । 971. श्रीमन्तुर्गदेव । 972. श्रीमन्तुर्गदेव । 973. श्रीमन्तुर्गदेव । 974. श्रीमन्तुर्गदेव । 975. श्रीमन्तुर्गदेव । 976. श्रीमन्तुर्गदेव । 977. श्रीमन्तुर्गदेव । 978. श्रीमन्तुर्गदेव । 979. श्रीमन्तुर्गदेव । 980. श्रीमन्तुर्गदेव । 981. श्रीमन्तुर्गदेव । 982. श्रीमन्तुर्गदेव । 983. श्रीमन्तुर्गदेव । 984. श्रीमन्तुर्गदेव । 985. श्रीमन्तुर्गदेव । 986. श्रीमन्तुर्गदेव । 987. श्रीमन्तुर्गदेव । 988. श्रीमन्तुर्गदेव । 989. श्रीमन्तुर्गदेव । 990. श्रीमन्तुर्गदेव । 991. श्रीमन्तुर्गदेव । 992. श्रीमन्तुर्गदेव । 993. श्रीमन्तुर्गदेव । 994. श्रीमन्तुर्गदेव । 995. श्रीमन्तुर्गदेव । 996. श्रीमन्तुर्गदेव । 997. श्रीमन्तुर्गदेव । 998. श्रीमन्तुर्गदेव । 999. श्रीमन्तुर्गदेव ।
BRAHMINS AGAIN

[Subandhu?]

Tānāparamāṇaḥ vināyataḥ: Cakaraṇo dhyānastuḥ.

Māntrabhūtyālo yudeśam. 1960

Prasū: bhūtāraḥ; vināyataḥ māntrabhūtyāḥ māheṣṭu tadaḥ.

Sādhyāmañcāḥ tāṃ māntrabhūtyāḥ varāyaṁ naśayakāraḥ. 1961

Vasi śrūtyo śrūtyo śrūtyo vāmañcāḥ māheṣṭu tadaḥ.

Tāṃ: parēṣu vā śākaraḥ niṣṭhāḥ dharma-piṇaccaḥ. 1970

Rākṣāyaḥ yatāḥ śākaraṇaḥ śākaraṇaḥ mālaṁyāḥ jāneḥ.

Prasū: śākaraṇaḥ haṁ māntrabhūtyāḥ sviniḥ. 1971

Bhūtāraḥmāntuḥ c ṛṣabha-ṛṣabhamahāstam. 1972

Sarvatānśu-śāntaṁ kalyayāṁ vinīśritām. 1973

Sarvāḥ te vāśinṣān samākhyam: śaivalajñānaṁ. 1974

Sarvāḥ vā śākaraṇaḥ vinīśritāṁ tathāhaṁ. 1975

[Southern Brahmins]

Tāṃ: parēṣu vinīśreyat: ḍhūjō vacṣāṇāpañēḥ.

Vākaraṇaḥ: samāvāyaḥ: saṅkṣaraṇaḥāvataṁ: 1976

Vidhyāsmayavāyāyāpya saṅkṣaraṇaḥ mānośārṣēḥ.

Prabāraṅkāyaṁ sarvāḥ vā medīṁnaḥ hīnasūyagām. 1977

Tasūyāpaṁ vinīśreyat: hīnasūyagām māhārājan:

Māntrabhūtyāḥ vinīśreyat: hīnasūyagām vāśinṣānām. 1978

Māntrabhūtyāḥ māhārājanāḥ vā śākaraṇaḥ vāśinṣānām. 1979

[Madhyadesā Brahmins]

Māṇḍebhārāḥ śākaraṇaḥ: śākaraṇaḥ śaṅkṣerāt: 1980

Vinayā: sūriṇya-vāyāpyā pravīṇāḥ mahāvāsīnāḥ.

Māṇḍebhārāḥ śākaraṇāḥ: śākaraṇāḥ māntrāṇām. 1981

Iṣāyēnāḥ hīnasūyagām: kaṁyā: saṅkṣaraṇaḥ-pūrṇakā. 1982

Māṇḍebhārāḥvinīśreyat: vinīśrayat: māntrāṇām. 1983
नानादेशार्ट्जत्वोऽ तुलकित्त्वे पृविष्णु वि
नानादेशार्ट्जत्वोऽ गोत्रां विबन्धार्ट्जगोचरः।
समन्वयं वित्तं। प्रोक्तम प्रामाणवें अरुः।
परमेशा सर्वेणुः सर्वस्थाष्ट्रसारः।
सर्वप्य चैव भूतानां तद्रेवानां च कौतिष्ठः।
मृत्युरोपिणि महारक्रमः सर्वकोरेणुणित्वः।
विस्तो विश्वाचार्ट्ज धृतराष्ट्रोपद्य वस्तुदृढः।
राज्येऽय देवानां नियताः। प्रकृतितः।
सुमृगा देशपुष्कु मुनिमंडली जस्वादितः।
राजा जन्तुप्रियः। प्रोक्तः कामनात्सरोपरः।
राजाश्च एकनामार्कु धामपालीवराशाय।
एकाध्यण तद्रेवापि एकज्ञाप महारक्रमः।
अन्तः। क्रियात्स्तोपि नानाहस्पर्य गुरुः।
धनः। उच्चव समा सर्वेन तेज्य राजाधिनः।
पर्वतः साम्य सुरचेताः। ब्रह्मसापा। प्रकृतितः।
न तेषाः प्रचारितत्वुवणू तुल्यठुत्वत्ससाधाया।
अन्तः। प्रभोचितस्तेन्नजः राजा त्वर विद्यते।
वर्णान्तः भोगाविस्तादो सचर्यायना तेज्य कौतिष्ठः।
अनुवादः। कर्मराजानाः यस्मात्रापि तद्रेवः।
मुक्तः। पवित्तिणा राज्य महायमं न क्षत्रिनः।
विश्वाराजाः मुनोमयः। भूतानां यह उपचारे।
विधाारणाः मुखो धृष्टविन्तेनपहिविनः।
अनुराणाः स्वप्रा देवतो वामविश्वाराजः।
राजीणाः स्वत्सु दुःधृतः। सिद्धानां च महायम।
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वधारणाः प्रतिब्रेक्त नेहानां किस्म उच्यते।
सत्तां सामार्क्यध प्रोक्तं भेदांगां तु जुनुक्षः।

त. ४७४ b.

c. १५५
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रूपाको उत्तरीयमानां दर्शस्तवा।
विष्णुवाच कर्त्तव्य प्रद्धारुः परिवर्तितः ॥२५॥
वशयति धर्मः कौंते राजसङ्गक वशयता।
सम्बन्धः सर्वत्रसम् कुदंक होके समर्पणः ॥२५॥
उत्तमं कुमारपनमः प्रमाणवाचनम् व विघरे।
शिरेभैर श्रेष्ठं पुरुषवर्षकलम्बः ॥२५॥
भूषणार्थविशाल्यं युतं य स वरंगितः।
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खपित्यार्थ: श्रापरायो विवर्णिता पुरुषालंकारः ॥२५॥
पूजा वर्षं; समासं वर्णिता दूरिः सूरी।

G. १५१

अपुं जयं विरुद्धं होतुं ज्ञातातोपरिप्रस्तावः ॥२५॥
भृगुविवेकवस्त्री: प्रथा होकायम्रमू।
& एक दलितो कब्रं कब्रं तैन वाक्यावलम्बम् ॥२५॥

इत्यादिविस्तारेण कार्यं सवर्तं पुप्पार्णं कर्मं लग्नं वाग्यं महावित्वविशाल्यमपूर्वः
अद्वैतविभव कुलाचर सुविशेषः।

भवत्र व विवर्धविशाल्यमानां व विस्तरान्तः।
विघर्षितस्वेतरथिवशिष्यां प्रवर्शुव प्रवृत् स्थवरः ॥२५॥
किंतृ विषयवाचकां कर्मं संबंधर्मं भूर्वान्तः।
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