CHAPTER II
House of Thaneswar.
Bāna names the land of Thaneswar as Śrīkṣṇtha. It was very prosperous. All kinds of crops and fruits grew in that area. Its capital was Sthānvisāra (Thaneswar). It was one of the most luxurious cities. There arose a line of kings beginning with Puspabhūti. Hiuen Tsang also gives the description of the same type. The kingdom was about 7000 Li in circuit and the capital was 20 Li or so. It became a prominent state of Northern India at the beginning of the 7th c. A.D. under its first independent ruler Prabhākara-vardhana. His son Harṣa further raised the glory of the house and made it the foremost State of Northern India during the first half of the 7th c. A.D.

1. Predecessors of Harṣa:

It may be said on the authority of Harṣa-carita that the founder of the Kingdom was Puspabhūti, a devoted worshipper of Śiva. He was once blessed by Bhairavācārya, a noted Saiva saint of Deccan, that he would be the founder of a mighty line of kings. Most of the scholars agree that Puspabhūti was the founder of the line of kings who ruled at Thaneswar. The Bāṅskherā and the Madhuban Plates of Harṣa give the following names of his ancestors. The Sonpat and Nālandā seals corroborate their accounts.

Mahārāja Naravardhana married - Vajrinidevi
Mahārāja Rājyavardhana married - Apsarādevī
Mahārāja Ādityavardhana married Mahāsenagupta devī
Mahārājādhirāja Prabhakaravardhana married Yasomati.

Shri Jayaswal on the support of Mājuśrī-Mūlakalpa
(verses Nos. 614 to 618) infers that the Vardhanas are Vaiśyas:
dynasty of Vardhana of Thāneśwar originated from Viṣṇuvarḍhana - Yasodharman, ¹⁰ but the said verses are open to different interpretations. Therefor they cannot be very much relied upon. One thing seems to be certain that the Vardhana kings belonged to the Vaiśya fold. Hiuen Tsang calls 'Harṣa' a king of the Vaiśya caste.¹¹ Cunningham contradicts Hiuen Tsang by stating that Vardhana kings were Vaiśya Rājputs and not Vaiśyas. But Harṣa-carita supports the view of Hiuen Tsang.¹²a Therefore Hiuen Tsang is more reliable.¹²

It is generally accepted that Harṣa ascended the throne of Thāneśwar in the year 606 A.D. Calculating back and roughly putting 25 years for the reign of each of the predecessors of Harṣa (excluding Rājyavarḍhana), we may state that Vardhana rule at Thāneśwar was established possibly in the beginning of the 6th century A.D., when the Gupta empire had almost disintegrated. The first three kings were styled simply Mahārājas.¹³ Therefore it is probable that they were the vassals of either the Gupta or the Maukhari or the Huṇa rulers. More historical evidence is required to state anything precisely.

2. Prabhakaravardhana, first independent ruler:

It was Prabhakaravardhana who raised the glory...
of the house of Thaneswar. Undoubtedly he was the premier king of Northern India in the beginning of 7th c. A.D. Bana informs that Prabhakaravardhana began his rule as a petty chief, but he extended his empire by his prowess and became a lion to the Huna deer, a burning fever to the King of the Indus land, a disturber of the sleep of Gujarata, a bilious plague to the scent-elephant the lord of Gandhara, a looter to the lawlessness of the laṭas and an axe to the creeper of Malawā's glory. Of course there is some poetic exaggeration in this description. It does not mean that he conquered all these states and annexed them to his empire even though he might have defeated the Hunas and the Kings of Sindh, Gurjara, or Gujarata, Malawā and other states. In the inscriptions he is styled Maharajādhiraṇā - Paramabhaṭṭāraka'.

3. Rājyavardhana, Harsavardhana and Rājyaśī:

Prabhakaravardhana was married to Yasomati. Possibly she was the daughter of some feudatory chief ruler of Northern India as suggested by C. V. Vaidya and not the daughter of the famous emperor Yasodharman as held by Dr. Hoernle and Radhākumud Mookerji. It should be noted that Bana and Hiuen Tsang, the two contemporary authorities of Harṣa, are silent about the relationship of Yasomati to Yasodharman. Bana describes Yasomati as a devoted wife. She gave birth to Rājyavardhana in
586 A.D., to Harṣa in the month of Jayaśṭha on the 12th of the dark fortnight (Sunday, 4th June) in the year 590 A.D. and to Rājyaśrī in 593 A.D.

(Rājyaśrī was born when Rājyavardhana was six years old) Bana refers to Prabhākara's third son named Kṛṣṇa (possibly from another wife, not from Yasomati). He might have predeceased his father.

4. Training of Princes:

Though enough details about the training of the princes are not furnished to us by Bāna, he informs that suitable training was given to the two princes, Rājya and Harṣa, to equip them well for their future responsibilities. They were trained in horse-riding, archery and sword-play. They became skilful in using all the types of weapons of the age. They were also taught several śāstras. Bana's description of the education imparted to Candrapida can be assumed to be based on the training given to Rājyavardhana and Harṣa. Candrapida was taught politics, economics, logic and other Shāstras. He was trained in the art of using all types of weapons. He became an expert in fine arts such as painting, music etc. Bānā while describing the education of Prince Rājyavāhana, confirms this account.

5. Companions of Rājyavardhana and Harṣa:

Bhandi, Kumāragupta and Madhavagupta were the faithful and trust-worthy companions of Rājya.
and Harsa. Bana describes Bhandi as a brave and wise youth who afterwards became a trusted general and minister of Harsa. Bana praises Kumāragupta and Mādhava-gupta as blameless, faithful and strong youths.

Kumāragupta, the elder brother, was afterwards possibly killed with Rajyavardhana in the quarters of Śasāṅka; while Mādhavagupta, the younger brother remained faithful to Harsa throughout his career and in the end was perhaps rewarded with the kingdom of Magadha.

6. Marriage of Rājyaśrī:

As Rājyaśrī grew up, she was trained in the arts of dancing, music etc. When she was twelve or thirteen, she was married (about 605 A.D.) with great pomp and ceremony to prince Grahavarman, the son of king Avantivarman of the Maukhari dynasty. Thus Prabhākaśyārdhana, by this marriage cemented the relation with the Maukharis of Kanauj. This was greatly disliked by the king of Mālawē (Eastern) and by the king of Gauda, who were the hereditary enemies of the Maukharis. So in return, the rulers of Eastern Mālawē and Gauda formed an alliance against the rulers of Kanauj and of Thaneswer.

7. Departure of Rājyavardhana to punish the Huṇas:

Within a year or so after the marriage of Rājyaśrī there was turning point in the life of Prabhākaravardhana. The Huṇas, his old enemies, again began to create trouble on the northern frontier of his kingdom. He, perhaps being too old to go himself, sent his eldest son...
Rājyavardhana, then a young man of about nineteen or twenty years, started with an immense force, accompanied by experienced generals and devoted feudatories, to attack the Hūnas. Harsa also followed his elder brother up to some distance and then parted from his company to hunt the wild animals in the Himalayan forests.

8. Death of Prabhākaravardhana:

While the two brothers were thus engaged, a messenger named Kurāṅgaka came to Harsa from the capital with the sad news that Prabhākaravardhana was seriously ill. Harsa instantly started for the capital and reached his father's bedside after a three days' continuous journey. Harsa sent fast couriers and swift camel riders to fetch his brother. The royal physicians like Susena and Pasaṇḍa could not save the king. His last words to Harsa were, "succeed to this world; manage my treasury well; make prize of the feudatory; bear the burden of royalty; protect the people; guard well your dependents; practise yourself in arms and annihilate your enemies."

9. Accession of Rājyavardhana:

It is doubtful whether or not, these words suggest the king's preference for Harsa to succeed to the throne superseding the claim of Rājyavardhana, his eldest son. Possibly, Bana might have attempted to extol his patron Harsa through these words. However, this testimony has led Smith to imagine that there was a party at the court of Thaneswar, which was
inclined to supercede the claim of Rājyavardhana and favour the succession of the younger prince. No other contemporary source supports this statement. Harsa-carita later on clearly mentions that Harsa prayed his elder brother Rājyavardhana to accept the throne, when the latter returned to the capital after defeating the Hunas. Possibly Rājyavardhana might have been reluctant to ascend the throne. Though Bāna does not refer to it, Hiuen Tsang clearly mentions it. It is suggested that Rājyavardhana was overwhelmed with grief on the death of his father and intended to become a Buddhist ascetic. However he was persuaded to accept the throne. He might have realised that Harsa needed his help and support at this critical time when their mother Yasomati had committed Sati and the political condition of Northern India was hostile to Thāneswar.

10. Tragic news from Kanauj:

Rājyavardhana’s accession proved to be a brief episode in the history of Kanauj. Soon after this event, Samavedaka, a distinguished servant of princess Rājyasrī brought the distressing news that Graharman was slain in the battle with the king of Mālawā on the same day on which Prabhākaravardhana died and that princess Rājyasrī was imprisoned by the enemy at Kānyakubja. The messenger further added that the enemy also intended to invade Thāneswar. At this news Rājyavardhana, full of wrath, decided to avenge his royal sister.

11. Defeat of Devagupta:

Rājyavardhana gave instructions to Harsa to
remain at the capital with all the feudatories and the army, probably with a view to guarding the capital against the Hunaśas. He marched with Bhandi with ten thousand horses. But Destiny had decreed trouble for the house of Thaneswar and now it was young Harśa's turn to be confronted single-handed with a more serious calamity. One day Kuntāla, a chief officer of cavalry, gave Harśa the heart rending news that Rājyavardhana, after he had routed the Mālawā army, was lulled into confidence by the false civilities of the king of Gauḍa and when weaponless, confiding and alone, had been murdered in the enemy's (Gaudarāja's) quarters.

The Harśa-carītī does not give us any definite information about who were the allies of Gauḍa and Mālawā, but they can be identified with the help of other authorities. The Madhuban and the Baṅkherā Plates affirm that the kings, Devagupta and others, (who resembled wicked horses), were subdued by Rājyavardhana. Thus the Mālawā king can be identified with Devagupta. The views of Dr. Ganguly and Dr. Hoernle have been disproved by Raychaudhuri and other scholars on historical grounds.

As stated before, on the strength of the Abhona Plate (dated 596 A.D.), Dr. Ganguly holds that a Kalcuri King named Sankaragaṇa, proclaimed himself the ruler of Mālawā after defeating Mahāśengagupta and his two son and compelled them to take refuge at the court of Thaneswar. Later on Sankaragaṇa, after the death of Prabhākaravardhana, invaded Kanauj and killed Grahavarman. This theory lacks the support of the contemporary historical evidence. The said
plate refers to the conquest of Ujjain (Central Mālawā) only, by Sāṅkaragāṇa. It does not mention the defeat of Mahāsenagupta by Sāṅkaragāṇa. Moreover Western Mālawā was subject to Valabhi. Eastern Mālawā was possibly ruled at the time by Mahāsenagupta or by his successor Devagupta. The Inscriptions of Harsa plainly state that Devagupta was defeated and killed by Rājyavardhana, Sāṅkaragāṇa's son Buddharāja was not able to keep his hold over Ujjain (Avanti) as he was defeated by the Cālukya king Mangalesa (the uncle of the famous Cālukya king Pulakesin II) before 611 A.D.47 Thus Kalkuri reign at Ujjain was only of a short duration and it was not possible for them to invade Kanauj during that brief period.

Dr. Hoernle believes that Śilāditya, the son of the illustrious Yasōdharmān, ruled in Western Mālawā in the beginning of the 7th c. A.D. He, along with Devagupta of Eastern Mālawā, defeated and killed Grahavarman to avenge his former defeat at the hands of Prabhākaravardhana, his brother-in-law.48 This hypothesis rests mainly on his suppositions that (1) Yasōmati, the wife of Prabhākaravardhana was the daughter of Yasōdharmān, and (2) Śilāditya, the son of Yasōdharmān was accorded refuge and re-established on the throne of Ujjain by the help of Pravarasena II, who according to the Rājatarangini,49 was the Hūṇa king of Kāshmir. Dr. Rādhākumud Mookerji endorses this theory.50 The theory falls to the ground because contemporary authorities like Bāṇa and Hīuen Tsaṅg definite
state that the ally of Devagupta was Gaudarāja, the king of Karnasuvāra (Saśāṅka). Bāṇa nowhere states that Yasomati was the daughter of Yasodharman. Hiuen Tsang positively mentions that Śilāditya was a Buddhist king who ruled at Western Mālava (and not at Ujjain) sixty years before his visit, i.e. about 550 A.D. According to Maitraka inscriptions of the time Śilāditya 1st, Dharmaśānta ruled at Western Mālava. Ārya Manjuśri-Mūlakalpa supports these epigraphic and literary evidences. Thus Śilāditya of Western Mālava cannot be the son of Yasodharman. Stein and C. V. Vaidya rightly observe that the history of Kashmir related in Rajatarangini before the beginning of the rule of Karkotaka dynasty (beginning of 7th c. A.D.), is generally doubtful and unreliable. The names of kings and their times are mostly misrepresent. As a result Dr. Hoernle's theory should also be discarded on historical grounds.

12. Assasination of Rajyavardhana:

Bāṇa states that Rajyavardhana, after defeating the Mālawarāja with ease, was allured into confidence by the false civilities of the king of Gauda and then murdered. Though Bāṇa does not name Saśāṅka, it is certain that Saśāṅka was the king of Gauda at the time. Hiuen Tsang clearly states that Saśāṅka (She-Shang-Kie) treacherously assassinated Rajyavardhana. He calls Saśāṅka, the wicked king of Karnasuvāra who persecuted the Buddhists and uprooted the Sacred Bodhi tree. Karnasuvāra was at the time the capital of the Gauda
Possibly it is with regard to the Gauda king’s treachery that the Madhuban and the Benskherā inscriptions say that Rājyavardhana defeated Devagupta and all other kings and then, through his trust in promises (Satyānurodhana) lost his life in the enemy’s quarters.

Thus epigraphic evidences corroborate the contemporary literary sources. Śaṅkara the commentator on Harsa-carita has stated that Śasaṅka threw Rājyavardhana off his guard by offering to marry his daughter to Rājyavardhana as a token of his submission and friendship. Beal observes that perhaps the real motive of the murder was inspired by the Machiavellian political maxim that ‘if a frontier country has a virtuous ruler, this is the unhappiness of the mother kingdom’.

Kauṭalya also mentions such stratagems.

In the Gaudarājāmalā, A. K. Maitra has made a novel suggestion that Rājyavardhana died in an open battle with Śasaṅka. Taking the support of some passages of Harṣa-carita he tries to show that after his easy victory over the Mālawa king, Rājyavardhana put Bhanḍi in charge of the spoils of the victory and himself proceeded to Kanauj with a reduced force, only to find himself overwhelmed by the much superior force of Śasaṅka, who had come to Kanauj from Karṇaṇava to help his ally, the Mālawa king. Thus Rājyavardhana had to surrender himself to Śasaṅka, who did not think it prudent to spare his life.

R. Chandā and R. C. Majumdār support this view, but Dr. Gan Dr R. G Basak C V. Vai a and other scholars...
rightly emphasise the original story of Śaśānka's treachery.66

13. Accession of Harsa:
Bāna informs that instantly on hearing the tragic news of his brother's assassination, Harsa called to his presence the trusted general Simhanāda who advised him to assume the burden of sovereignty at once and punish the miscreant. He further asked Harsa to comfort his unprotected people and make digvijaya.67 Thus according to Bāna, Harsa, immediately after the murder of his elder brother, ascended the paternal throne of Thaneswar and began to take steps to mend the fortune of the Vardhanas and the Maukharis.

Some scholars, on the strength of the following passage of Harsa-carita, have tried to show that Harsa was reluctant to assume the crown of Thaneswar. It runs thus: "He (Harsa) was embraced by the goddess of the Royal prosperity (Laxmi) who took him in her arms, and seizing him by all the royal marks on all his limbs, forced him, however reluctant, to mount the throne, and this though he had taken a vow of austerity - and did not swerve from his vow, hard like grasping the edge of a sword."68 It appears that it is only a poetic way of describing how fortune began to smile upon Harsa. Bāna wanted to depict Harsa as an ideal hero. Therefore the statement cannot be accepted as factual.69
We have no means of ascertaining what this vow of austerity exactly was. The

1) Watter's interpretation: The reference may be (i) to his reluctance to avail himself of his father's preference for himself or (ii) to Harsha's previous vow not to accept the crown when Rājyavardhana, his elder brother, overwhelmed with grief, wanted to abdicate in his favour. Watters takes it to mean that Harsha, in the early part of his life had joined the Buddhist church and perhaps had taken the vows of a Bhikṣu or at least of a lay member of the communion. This also seems far from the truth, because the Banşkherā inscription of the year 22 (628 A.D.) and the Madhuban Plate of the year 25 (631 A.D.) definitely call him 'Paramamahēśvara'. Bāṇa also states that Harsha became an adherent of Buddhism only after the completion of his extensive conquests.

V. A. Smith thinks that the nobles might have hesitated before offering the crown to his (Rājyavardhana's) youthful brother.

K. M. Panikar also supposes that the ascendency to the throne was not a comfortable one, as the feudatories had shown signs of reluctance and rebellion, or perhaps Rājyavardhana had left an heir, in which case Harsha had to set aside the claim of the said heir. These are mere conjectures. C. V. Vaidya is doubtful if Rājyavardhana was ever married; and even if he was, there is nothing to prove that he had left a son. Bāṇa positively tells us that at the hour of
marching, the front of the palace was crowded with chieftains drawn from every side. Therefore, it cannot be doubted that the feudatories gave loyal support to their royal master. It may be inferred that Harsa ascended the paternal throne of Thaneswar without hindrance about 606 A.D. at the age of sixteen.

14. Harsa's immediate duties:

Harsa's immediate duties were naturally (i) to recover his sister (ii) To relieve Kanauj from the enemy, and (iii) to punish the wicked murderer of his brother. Without any delay he advanced with a huge army to achieve these objects. On the way he met Hansavega, a messenger of the king of Kamarupa (Assam), who sought an alliance with Harsa on behalf of his master. This might have been due to the fact that Bhaskaravarman wanted the co-operation of a strong ruler against the growing power of the adjacent kingdom of Sasanka. Harsa willingly accepted it as he also needed the help of good allies to fight against Sasanka.

He met Bhandi on the way, who narrated the story of Rajyavardhana's murder and informed Harsa that Rajyaarsi, on being released from her captivity by a prince named Gupta, had taken refuge in the Vindhya forest and all efforts to find her exact whereabouts had failed. It cannot be said definitely who this 'Gupta' was, but it is possible that Sasanka might have left Kanauj on hearing
the approach of Harśa or even earlier and some prince named Gupta, who might have been in possession of Kanauj for a short time, released Rājyaśrī. Hearing this extremely alarming news Harśa asked Bhandi to march against Gauḍarāja; and he, with Madhavagupta and a select retinue started off in all haste in search of his sister. Plunging into the depths of the Vindhya forest, Harśa came by chance to the hermitage of one Divākaramitra, a Buddhist sage. Through the help of Divākaramitra's disciple, Harśa succeeded in tracing Rājyaśrī who in deep despair, was about to burn herself on a pyre, Harśa saved her just in time. Rājyaśrī, being overwhelmed by successive calamities, desired to become a Buddhist nun; but Divākaramitra and Harśa both dissuaded her; Harśa prophetically saying that he and she would both together accept the holy order when their life's business was over. Harśa then returned with his sister to his camp on the bank of the Ganges.

To our great disappointment the romantic but not unauthentic story of Harśa and Rājyaśrī given in Harśacarita comes abruptly to an end at this point. As already stated, Śasāṅka might have left Kanauj and returned to his capital earlier as he was exposed to serious danger both in front and at rear by the treaty between Harśa and Bhāskaravarman. This may be quite in keeping with the Gauda monarch's stratagems so successfully employed against Rājyavardhana. He was also left alone when Mālawaraṇa was killed by Rājyavardhana.

Where Bāna leaves the thread of the story incomparable
c. Evidence of Hiuen Tsang: Hiuen Tsang takes it up. It seems that the account of Hiuen Tsang relates to what happened subsequently at Kanauj and it does not refer to what happened at Thaneswar after the death of Rajyavardhana. As related before Harsa became the king of Thaneswar without any hesitation. Hiuen Tsang's reference to Harsa's doubts about accepting the throne should be taken to mean the throne of Kanauj. Then the whole account becomes intelligible.

15. Amalgamation of Two Kingdoms:
When Harsa and Rajyasri reached Kanauj, they might have found it in hopeless confusion. There might have been some anxious deliberations as to who should be the king of Kanauj. The following statement of Patrale possibly suggests that Grahavarman died without leaving any heir:

"A husband or a son is a woman's true support, but to those who are deprived of both, it is immodesty even to continue to live."

Besides this reference, Harsa-carita also hints at the disappearance of all her other relatives. The female companion of Rajyasri informs the pupil of Divakaramitra that Rajyasri was helpless due to her tender age, childless desolation and the disappearance of all her relatives. Perhaps it means that the younger brothers of Grahavarman, for he was Avantivarman's eldest son (Sunuragrajah), had either been killed or disappeared during the Gupta Gauda attack on Kanauj and Rajyasri had no issue.
Under the circumstances, the question arose whether the crown be devolved upon Rājyaśrī or her claims be set aside. Harṣa, who had just rescued the afflicted sister from the pyre, was unwilling to do so. He was also unwilling to occupy the throne himself. Rājyaśrī herself also might have been unwilling to accept the responsibility of rulership as she was a young and inexperienced woman of about thirteen years and was under the shadow of bereavement and affliction. Moreover, Kanauj at that time, needed a strong, energetic ruler who could protect it from possible dangers which surrounded it from all sides. As a result the chief noble Poni (or Bani), with the consent of the other assembled ministers, offered the crown to Harṣa who hesitated to accept it. It was then decided that the difficulty should be solved by referring the matter to the Bodhisattva Avalokiteśvara whose temple was situated in a grove near the Ganges. The Bodhisattva solved the difficulty in a congenial manner. He advised that Rājyaśrī was to rule and Harṣa was to act as her guardian, with the designation of 'Kumārarāja' and not 'Mahārāja'. After hearing from Avalokiteśvara, Harṣa assumed the royal office with the title 'Rājayuputra Śilāditya', or as N. Ray says he acted simply as a regent. This fact is also corroborated by a Chinese work named "Fang-Chih" which states that Harṣa administered the kingdom in conjunction with his widowed sister. It is just similar to the instance of Prabhavatiguptādevī who acted as a regent to her sons Dēmodarsena and Pravarasena II.
Harsa naturally shifted his capital from Thaneswar to Kanauj which was more convenient for his future plans of extending his empire. It held a central position. Some years later, when Harsa had thoroughly established himself at Kanauj, he assumed the imperial titles as indicated by his inscriptions. Thus beginning as a simple joint ruler he became the sovereign ruler of Kanauj. But this does not mean that Rājyaśrī was neglected. Hiuen Tsang informs that cordial relations subsisted between them. On Hiuen Tsang's visit to Kanauj about 643 A.D. Rājyaśrī was present at the court of Harṣa and was listening to the learned discourses. Possibly Harṣa might also have consulted her on important affairs. She also accompanied her brother to the 6th quinquennial assembly at Prayāg and fully approved of his policy. These facts prove that Harṣa maintained a cordial attachment with Rājyaśrī up to the last. The union of the Maukhāris and the Vardhana kingdoms helped Harṣa a great deal in subsequent years in extending his influence over several states of Northern India.

16. Kanauj after the death of Harṣa:

According to Watters, Harṣa expired in the year 647 or 648 A.D. after a momentous reign lasting for about half a century. Shaman Hwui-li, the
the biographer of Hiuem Tsang states that Śilādityarājā (Harsa) passed away in the year 654-55 A.D. This is incorrect because Harsa was already dead when the Chinese ambassador arrived at Kanauj in the year 648 A.D. Harsa left no heir to succeed him. When his strong arm was removed, the forces of anarchy were let loose, spreading disturbances and disorder. All the indigenous sources are silent about the history of Kanauj from the death of Harsa to the rise of Yaśovarman at the end of the 7th century A.D. A Chinese story written in the 13th century by Matwan-lin throws some light on the state of Kanauj immediately after the death of Harsa.

According to this story the king She-lo-ye-to (Śilāditya) died before the arrival of Wang-hiuem-tse, the Chinese ambassador, and his minister named A-la-na-Shuen (Arjuna or Arunasva) possibly a governor of Tirhut, usurped the throne. Arjuna attacked wang-hiuem-tse who had only a small cavalry to escort him. The Chinese ambassador was defeated and the tributes paid to him on the way were plundered by the usurper. The members of his escort were also massacred. Wang-hiuem-tse fled in the darkness of night to Too-fan or Tibet to seek for help. The king of Tibet, the famous sron-btsan-Gampo, who was married to the Chinese princess Wang Chang, supplied him 1200 picked troops, supported by a Nepālese contingent of 7000 cavalry.
With this small force Wang-hiuen-tse, determined to take revenge, advanced up to Too-po-ho-lo, the capital of Mid-India and captured it after a siege of three days. Three thousand soldiers of the garrison were beheaded, and ten thousand persons were drowned in the river identified by Smith with the Bagmati. Arjuna fled and after having collected a fresh force, again offered a battle, but was defeated and taken prisoner. Then the Chinese general beheaded a thousand prisoners and captured 12,000 prisoners along with 30,000 domesticated animals of all types. He subdued 580 walled towns. Kumāra (Bhāskaravarma), the king of Eastern India sent the victor abundant supplies of provisions and cattle. Wang-hiuen-tse took Arjuna as a prisoner to China and received ample rewards from his emperor for his services. C.V. Vaidya disbelieves the whole story. This story needs to be supported by other evidences.

Adequate evidence is not available to ascertain what happened next at Kanauj and in Northern India for the next half a century more. Some Varma king of the Maukhari line might have ruled at Kanauj and become the predecessor of Yasovarman who ascended the throne of Kanauj at the end of 7th c. A.D. Bhāskaravarma conquered most of Bengal as his Nīchānpura plate suggests. Ādityasena, the son of Mādhavagupta ruled in Magadha, and revived the lost glory of the Guptas.