CHAPTER VI

Buddhist Scholars of Kashmir
Buddhist scholars of Kashmir by their erudition and scholarship made Kashmir a cradle of Buddhist learning for several centuries. They preached and propagated the Buddhist learning, not only in the valley but also in the neighbouring countries of Central Asia reaching further to China. Later, the scholars also preached it in Tibet. A large number of the adherents were attracted to the valley itself to learn under reputed scholars. The chapter presents a brief account of those scholars of Kashmir who disseminated and expounded the faith in the neighbouring countries of Central Asia, China and Tibet. The accounts of some of the Central Asian and Tibetan scholars of the repute, is also given, who studied in Kashmir.

**Kashmiri Buddhist Scholars in Central Asia and China**

**Sāṇghabhūti** : Sāṇghabhūti is reported to be the first Buddhist scholar of Kashmir who went to China. He had specialised in Dharmavibhāṣā. His name is given in Chinese transcription as Seng-kio-po-chüeh and in translation as Chong hien. He reached the northern capital of China in 381 A.D. and was received by the leading Buddhist scholars of China. At their request, he translated a number of
texts into Chinese. He is said to have translated three works up till 384 A.D. The most important work among these was an extensive commentary on the disciplinary code, i.e., vinaya pitaka of the sarvāstivāda school.

Gautama sanghadeva: Gautama Sanghadeva was the scholar of Kashmir who had specialised in Abhidharma. He reached Khan-an—the Chinese capital of the former Tsin dynasty of the family in 383 A.D. This was the period when Saṅghabhūti was still working in China. The name of Gautam Saṅghadeva is given in Chinese translation as Kiū-tān Seng-kia-tipo and in translation as Chong t'ien (community god). He came to Ch'ang-ngan in 384 A.D. and stayed in the north till 391 A.D. Being a scholar of profound knowledge, he revised the earlier translations and explained the texts to his Chinese colleagues during his stay in the north and also acquired a knowledge of the Chinese language. He went to south China in 391 A.D. and joined the famous Buddhist Institution Lu-shan. Gautama Saṅghadeva translated there some Sanskrit texts. In 391 A.D. he translated Tidharmaka-śāstra under the Chinese title San-fa-tu-lun. He went to Nanking in 397 A.D. Here he made a deep impression on the ruling class and it is said that one of them built a monastery for him to carry on his literary work. Here too he is
reported to have translated a number of important Buddhist texts, with the assistance of his Chinese friends and Kashmirian followers. The Chinese version of Madhyāmāgamāsūtra which is rather similar to Majjhima niṅgaṇī of the Hinayāna school, was completed in 397-398 A.D. He also translated Abhidharmahādayāsāstra under the Chinese title D-pī-thān-sīn-lun. In all he translated eight works into Chinese.

PUNYATRĀTA: Punyatrāta was the Buddhist scholar of Kashmir whose name is given in Chinese transcription as Fo-jo-to-lo and in translation as Kong-to-hua. He reached China during Hun-sh period i.e., 399-415 A.D. Here he came under the influence of great master-mind Kumārajīva and found a chance to work with him. In collaboration with Kumārajīva he translated in twenty-nine sections Daśādhyāya-vinaya (Sarvāstivāda vinaya) under the Chinese title Shh-sun-lun in the year 404 A.D. He was probably in Kucha when Kumārajīva was taken to China and he followed him to China to help him in the work of translation.

DHĀRMAYAŚAS: Dharmayaśas was another Buddhist scholar of Kashmir whose name is given in Chinese transliteration as Tan-mo-ye-shé and in translation as Fa-ming or Fa-Cheng (Law glory). He was a pupil of
Punyatrāta with whom he came in contact at the age of fourteen in Kashmir. Attaining great efficiency in the Buddhist lore, he studied the sacred texts under the guidance of his teacher Punyatrāta. At the age of thirty years he left the country, first travelled in various countries of Central Asia and then reached China some time between 397-401 A.D. He was in Ch'ang-ngan during the period 405-414 A.D. and translated three works into Chinese. One of them is not available, other two include:

1. Strīvivarta-vyākaranā-sūtra, and
2. Śāriputrābhidharma-sāstra.

Dharmagāśa is said to have returned to Central Asia after completing his work in China. It is likely that he returned to his homeland later in his life.

BUDDHAYASA: Buddhayaśa was one of those Buddhist monks of Kashmir who were attracted to Kucha when Kumārajīva was there. His name is transcribed into Chinese as Fo-to-yē-she and translated as Kio-ming.

Buddhyaśa belonged to a Brāhmaṇa family of Kashmir. He was the only son of his parents. His father was a non-believer in Buddhism who once, is said to have assaulted a Buddhist monk. Retribution came in the form of sudden paralysis of his hands. Realising his misdeed he searched for the monk and invited him to his home and honoured him well. To
show his deep reverence to the monk he offered his only son Yaśa who was at that time only thirteen years old. Yaśa was taken to distant countries and was given instructions in Buddhist lore. At the age of twenty-seven he completed his studies and thus became a full-fledged Buddhist monk. Now, Buddhayaśas started for foreign countries. He first went to Kashgar (Su-leb) in response to an invitation from the ruler who had invited three thousand Buddhist monks on a religious occasion. Amongst such a large number of invitees the ruler was so highly impressed with the striking appearance and manners of Buddhayaśas that he invited him to live in the palace. The ruler became his devout follower. Buddhayaśaa was kept in Kashgar for a number of years. It was here that he came in contact with Kumārajīva who was travelling back to Kucha from Kashmir. Together they studied some sacred texts for some time and then Kumārajīva proceeded to Kucha.

Kucha was then invaded by the Chinese Army. The ruler of Kashgar went to its aid leaving his young prince in charge of Buddhayaśas. But Kucha was already conquered by the Chinese General before he reached there. Kumārajīva was taken to China as a prisoner. Buddhayaśas was pained to hear this news. He remained
in Kashgar for ten years more and then went to Kucha. In Kucha he stayed for one year. He wrote a letter to Kumārajīva expressing his desire to join him. At last he could find a chance to join Kumārajīva in the Chinese capital Ch'ang-nyan. He worked with Kumārajīva for some time and himself translated some works into Chinese. Four Sanskrit works are attributed to him which he translated between 410-413 A.D.; one of these works is the translation of Ākāśagarbha-bodhisattvasūtra. He also translated Dīrghāgama and Dharma Gupta vinaya into Chinese. One more work ascribed to him is the translation of Dharma Gupta Prātimokṣa.

It is believed that Buddhayasas returned to Kashmir after Kumārajīva's death. It is said that he was a man of high moral character and refused to accept gifts offered to him by the Chinese emperor saying that Buddhist monk had no right to accept such gifts.

VIMALĀKSA: Vimalākṣa was another celebrated monk of Kashmir. His name is given in Chinese transcription as Pi-mo-lo-chā and in translation as Wu ke yen. He went to Kucha and studied in the miracle monastery. This monastery is called Wang-ssu or Royal vihāra also by other writers. Here the monks came to study the vinaya. It was here that vimalākṣa acquired great
fame as a *vinaya master*. The Chinese traveller Yuan-chuang who visited the monastery, writes "The miracle Monastery, drew learned brethren from distant places to it and it seems that these brethren came chiefly to study the *vinaya*. One of these great students was Vimalākṣa, popularly known as the dark eyed *vinaya-master*, a contemporary of Kumārajīva."⁶

Kumārajīva studied the *vinaya* texts with him in Kucha. Afterwards the former was taken as a prisoner to China where he started translating under royal command. Vimalākṣa also started for China reaching therein 406 A.D. In China, he met his old pupil Kumārajīva who cordially received and respected him. Vimalākṣa stayed in Ch'ang-ngan from 406 - 413 A.D., translated a number of works himself and explained the translations made by Kumārajīva to Chinese scholars. After Kumārajīva's death in 413 A.D. he went to south China, where he spent rest of his life preaching Buddhism. Here, he is said to have, translated two works, one of them being the translation of *Daśādhyāyavinaya*. He died in the year 418 A.D. at the age of twenty-seven.⁷

**DHARMAMITRA**: Dharmamitra was another Buddhist monk of Kashmir. His name is given in Chinese transliteration as T'an-mo-mi-to and in translation as Fa Siu
"Law flourishing"). He first went to Kucha and then travelled in different parts of Central Asia. He was not allowed to proceed to China by the officials of this country. But he secretly reached Tun-Nuang in 424 A.D. Here he founded a monastery and planted more than one thousand trees. He then went to Nanking (south China) where he resided in the Che-huan-sse or Jetavanavihāra. He is said to have met here the great Kashmiri Buddhist monk Gunavarman, who was at Nanking in 431 A.D. Dharmamitra continued his work of translation from 424-441 A.D. He was a great teacher of the doctrine of Dhyāna (meditation) and introduced a number of works on Dhyāna in China. He stayed in Nanking upto 433 A.D. in the Jetavanavihāra. He is said to have translated twelve texts. Ākāśagrabhābodhisattvadārānīsūtra is the only text available. He subsequently went to north China where he died in the year 442 A.D. at the age of eighty-seven years. Dharmamitra lived a quiet life, teaching the sacred texts to his disciples.

Kashmiri Buddhist Scholars in Tibet

ANANTA: Ananta was a Kashmiri pandita who lived in Tibet during the reign of king Khri-Srong-lde-btsan (802-845 A.D.). The king invited him to translate Dharma-granthas. He had acquired full hold on both Sanskrit and Tibetan. When the Indian Ācārya
Śāntarakṣita was invited to Tibet he did not know Tibetan. It was Ananta who worked as his interpreter. Thus it was through Ananta, the teachings of Śāntarakṣita were communicated to Tibetans. The Annals of Ladakh record that Ananta had become a translator and used to preach about the ten forces (ten virtues), the eighteen "regions" (?) and twelve nidāna9 (Chain of causal phenomena).

JINAMITRA  Jinamitra was a Kashmiri vaibhāsika who hailed during 9th century. His teacher was Pūrṇavar- dhana. The Tibetan king Khri-Sron Ide-bcan Ral-pa-can (821-836 A.D) invited him to Tibet. The invitation was sent to other teachers also. The purpose of inviting these teachers was to revise old translations in order to introduce into them the uniformity of language so as to make them easy to understand. It was in Tibet that Jinamitra received the pompous title "Āryamūlasarvāstivāda (maha) vinayadhara Kāśmīra- vaibhāsikācārya".

Jinamitra translated following works in collaboration with some other distinguished translators:

a) The text of the Dul-va (vinaya):
   1. The Bhikṣuniprātimokṣasūtra, and
   2. The Bhikṣunivinayavibhangā.

(These two works were translated in collaboration with Sarvajñāmitra, Vidyākaraprabha, Dharmākara,
Dharmaśrībhadra and with the help of the Tibetan translators, Dpal-Syi lhun-po, Dpal-broogs, Klu'i rgyal-mchan and Dpal-'byor).

3. The Lalitavistārā,
4. The Karandavyūha,
5. The Mahāparinirvāṇasūtra, and
6. The Buddhāvatāmsaksūtra.

b) The texts of Prajñāpāramita:
1. Daśasahasrikā,
2. Astasahasrikā,
3. The Sancayagathā,
4. The Pancasatikā,
5. The vajracchedikā, and
6. The Suvikrāntavikramāparipṛcchā.

c) Jinamitra specially occupied himself in translating the vinaya section of the Bstan-'gyur. The most monumental work he translated, with Sarvajñādeva, is vinayasamuccaya. Their Tibetan assistant in this work was Klu'i-rgyal-mchan. With the latter's assistance, Jinamitra also translated the following works of vinaya:
1. The Vinayavibhaṅgadavyākhyāna of Vinitādeva,
2. The Vinayasūtra of Guṇaprabhā,
3. The Vinayasūtraṭīka of Dharmamitra, and
4. The Ekottarakarmasatāka of Guṇaprabha.

d) Jinamitra's name is associated with the translation of some Abhidharma texts as well. These works are:
1. The Prajnaptisāstra of Mahāmaudgalyāyana,
2. The Abhidharmakośakārikā of Vasubandhu, and
3. The Abhidharmakośabhāṣya by Vasubandhu.

e) Jinamitra also collaborated in translating the following works of Mādhyamika school:
   1. Sūtrasamuccaya of Nāgārjuna,
   2. The Yuktiśastikāvrtti of Candrakīrti,
   3. The Śiksāsamuccaya of Sāntideva, and
   4. The Āryavajracchedikāprajñāpāramitātīkā.

f) Some works of Viśṇunāvādin school also were translated by Jinamitra with the help of other translators. The titles of the works are:
   1. The Madhyāntāvibhaṅga of Maitreya and the tīkā of Vasubandhu and of Sthiramati,
   2. The Āryasandhinirmāṇabhāṣya of Asaṅga,
   3. The Mahāyānasamgraha of Asaṅga, and
   4. The Abhidharmasamuccaya of Asaṅga with its comments of bhaṣya of Jinaputra and the vyākhyāna,
   5. The Yogācāryabhūmau Vastusamgraha of Asaṅga,
   6. The Vīmāskākārikā of Vasubandhu,
   7. The Pañcaskandhabhāṣya of Prthūvibandhu, and
   8. The Prakaranaśrītākātikā of the Kashmiri Vīnītadeva.

It is said that, following Asaṅga, Vasubandhu and Pūrnāvardhana, Jinamitra further expounded the doctrine of Maitreya.
Jinamitra also translated with the help of Tibetān Ye-ses sde, the Nyāyabindhutīkā of the Kashmiri Vīnītadeva.

At the request of king Khri-lde Srong bcan, Jinamitra in collaboration with several other scholars, accomplished the enormous task of compiling an etymological dictionary comprising about 9500 technical expressions. This task was undertaken with a double aim, i.e., to facilitate later translations and to unify the vocabulary.

Dānasīla: Kashmiri Dānasīla was a contemporary of Jinamitra and Sarvajñādeva. He was also invited to Tibet by king Ral-pa-can. In collaboration with his Kashmiri contemporaries and other translators, Dānasīla translated the following works:

1. The Prajñāptiśāstra (an abhidharma text) of Mahāmaudgalyāyana,
2. Two texts of the Mādhyamika school:
   a) The Yuktisastikāvṛtti of Candrakīrti, and
   b) The Sīksasamuccaya of Śāntideva and the corresponding kārikā,
3. The texts of the Vijñānavāda school:
   a) The Vīṃśakākārikā of Vasubandhu,
   b) The Pañcāhārabhasya of Prthvibandhu, and
   c) The Prakaraṇavīṃśakātīkā of the Kashmiri Vīnītadeva.

Dānasīla was also one of the scholars who compiled the dictionary referred to above.
ŚRADDĀKARAVARMAṆ: Śraddākaravarman was amongst the Kashmiri collaborators of the great Tibetan translator, named Rin-Chan-bsan-po (958-1055 A.D.). He was introduced to the system of Buddhajñāna under Śāntipāda. He received instructions about the propitiation of Tārā according to the method of Ravigupta from Vāgīśvara. He taught Buddhajñāna to Rin-chen-bsan-po and the propitiation of Tārā was transmitted by him to Tathāgatatarakṣita, Śraddākaravarman is the author of some short works, the longest among these being the Yognuttaratatrārthāvatārasaṅgraha. Other works are:

a) Cycle of Sambāra:
   1. Tattvagarbhānama sādhanā, and
   2. Herukāvisuddhi,

b) Cycle of Guhyasamājā (according to the teachings of Nāgārjuna):
   1. Vajrajapatikā, and
   2. Jñānavajrasamuccayatantrodbhavasaptālāmākāra-vimocana.

c) Cycle of the Tattvasaṅgraha:
   1. Saṃksiptamandalasūtra and
   2. Saṃksiptamandalasūtravṛtti.

d) Cycle of the Sarvarahasya and of the Sarvadurgati- pariśodhana:
   1. Pratisthāvidhisāṅkṣepa.

e) Cycle of the Kriyātāntra:
   1. Arapacanaśādhanāvidhi of the cycle of Mājuśrī,
2. *Vajrapānisādhanā* of the cycle of Vajrapāni.

f) Text concerning the sacrificial oblations (*bali*):
   1. *Madhyamabhāgatrayavidhi*.

g) Various *Upadeśa*:
   1. *Bhagavatāryatārāstotra*.

Śraddākaravarman also translated a large number of works most important of which were done with the cooperation of Rin-chen-bsan-po¹².

**RATNAVAJRA** : Ratnavajra was originally a Kashmiri Brāhmaṇa who became a great Buddhist master. Tārānātha relates a story of his patronage according to which he was the son of Brāhmaṇa named Haribhadra. The story runs as follows: Once a Kashmiri Brāhmaṇa appeased Maheśvara. Thus, it was predicted that all his descendants would become renowned scholars. The prophecy came through and amongst his twenty-five descendants the last was Brāhmaṇa Haribhadra. This Brāhmaṇa once entered in a debate with Buddhists having staked his own creed. He was defeated in debate, as a result of which he was converted to Buddhism. Having become a Buddhist, he acquired proficiency in the doctrine. Ratnavajra was the son of this converted Brāhmaṇa.

Ratnavajra was an upāśka (a lay disciple). He studied in Kashmir up to the age of thirty under Gaṅgādhara. He learned by heart the *sūtras*, the *tantras* and all the branches of knowledge. After that he went
to Vikramaśila for further studies. In Vikramaśila he received the title of "Pandita" from the king and became the central pillar of the University there. Among his expositions there, noteworthy works include the Tantrayana, the seven treatises on Pramāṇa, the five works of Maitreya, etc. Ratnavajra returned to Kashmir. He converted many tīrthikas to the Buddhist faith and established many centres for the study of Vidyāsambhāra, Sūtralāṅkāra, Guhyasamāja, etc.

From Kashmir, Ratnavajra proceeded to Udyāna (Urgyana). It was perhaps here that he converted a Śaivaite Kashmiri brāhmaṇa, to whom he gave the name Guhyaprajña after ordination.

Ratnavajra went to Tho-lin where he assisted in translation of several works and collaborated with the great Tibetan translator Rin-chen-baen-po. He further visited Central Tibet where he had a chance to supervise the rebuilding of the circular terrace of Bsam-yas, which was burnt in 986 A.D. Ratnavajra supervised five hundred workers including brick-layers, carpenters, gold-smiths, black-smiths and sculptors for three years.

Ratnavajra is believed to have transmitted the Prasannapāda and the Mādhyamakāvatārabhāṣya to Parahitabhadra. Dam-pa Sans-rgyas (Paramabuddha), a native of south India, was instructed in Mahāmudrā under him.
As a logician, Ratnavajra composed the *Yuktiprayoga*, signifying application of reasoning. Other works of Ratnavajra which deal with the *Mantrayāna* are:

a) **Cycle of Buddhāsamayoga**
   1. *Srīsarpabuddhāsamayogadākinījālasambāraḥmahātantramānimalopāyikā.*

b) **Cycle of Cakrāsamvāra**
   1. *Abhisekāvidhikrama,*
   2. *Srīcakrāsamvāramandalamaṅgalāgathā,*
   3. *Srīcakrāsamvāramandaladevaganastotra,* and
   4. *Srīcakrāsamvārastotra.*

c) **Cycle of Guhyasamāja**
   1. *Aksobhyavajrasādhanā.*

d) **Cycle of Hevajra**
   1. *Balikarmakrama,*
   2. *Srīhevajrastotra,* and
   3. *Sarvapāpasuddhanāgnipūjāsamādhi.*

e) **Cycle of Mahāmāya**
   1. *Mahāmāyasādhanā,*
   2. *Meghālokaganapatisādhanā,*
   3. *Srīnathacaturmukhastotra,*
   4. *Mantrarājasamayagiddhisādhanā,*
   5. *Āryajambhālastotra,* and

He also composed *Vairajavidārṇināmadhārṇimandalagathākramaprakriyā.* There exist several other works which are reported to have either been composed or
Jñānaśrībhadrā : Jñānaśrībhadrā or Jñānaśrī belonged to Kashmir. The Blue Annals state that Jñānaśrī was introduced to the doctrine of Maitreya by Sajjana. According to the same authority, he went to Tibet without having been invited there. He had for his pupil and assistant Phags-pa ses-rab, who belonged to Zaṅs-dkar. Jñānaśrī played an important role in spreading of the logic and of the Abhisamaya in Tibet. In western Tibet, he accomplished an important task as an translator-interpretor. In the upper valley of the River Spiti, he settled at the monastery of Tabo which was founded by Rin-chen-bzan-po, the great Tibetan scholar. He acquired good knowledge of Tibetan language within three years. Ni-ma ses-rab of Gñal, studied under him the Mantrayāna for seven years.

Jñānaśrī is the author of several important works, viz.,:

1. The Āryalakāvatāravṛtti in seven Parivarta being a commentary on the Laṅkāvatārasūtra,
2. The Pramānaviniscayatīkā commentary to the famous treatise of Dharmakīrti,
3. The Āryaprajñāpāramitānayasatapañcāṣaṅkatīkā,
4. The Bhagavatiprajñāpāramitahṛdayavyākhyā, a commentary to the Hṛdayasūtra,
5. The Sūtrālaṅkārapindārtha,
6. The *Kārvakāranabhāvasiddhi*, and
7. *Āryamaṇḍjughoṣastuti duskaramaviśesapravartananayamālā.*

He is reported to have composed some minor tāntric texts also.

Jñānaśri translated, with Phags-pa-ses-rab, the *Mūlatantasmāgnahṛdayābhidhanottaratantramūla-vṛtti* of Suramāgamavajra. In co-operation with Chos-kyi brcon-yrus, he translated his *Pramāṇaviniścayatīkā* and *Sūtrālaṅkārapindārtha*. With Rab-zi bses-gnen of Cog-gru, he translated the *Vajravidūrānāsādhana* of the Kashmiri Gaṅgādhara and connected texts edited by Maṇivajra and himself. Jñānaśri, together with Rab-zi bses-gnen and Blo-gros snin-po, put into Tibetan the *Śīlasamvārasamayavirodha*. With the assistance of Rgyal-ba sses-rab and Śā-kyā bses-gnen, he corrected the Tibetan version of the *Vinayasamgraha* and, with the help of Dge-va'i blo-gros, he translated the *Vādanāyaprakarana*.

**JANĀRDANA**: Janārdana was another Kashmiri collaborator of Rin-chen-bzan-po referred to above. He also collaborated with Śākya-blo-gros. In Tibet, he received the title of "*Kha-che pan-chen" (Kaśmīrapandita) and Upādhyāya grammarian.

With Rin-chen-bzan-po, he translated the following works:
1. *Aṣṭāṅgahrdayasamhitā* of Vagbhata,
2. Astangahrdayavivrtti of Candranandana (a Kashmiri medical doctor of 10th century),

3. Pratimoksabhāsya, commentary of the Pratimoksa-mūlāgama entitled Asampramūṣitasmaranamātralekha (from an unknown author).

4. Tattvasārasaṅgraha of Dharmendra.

Together they also translated some short texts including some hymns and their commentaries.

In collaboration with Sakya blo-gras, Jñārdana translated first thirty-two Jātakas of the Jātakamālā of Śūra and Udānavargavivarana of Prajñāvarman.15

LAKŚMI: Kashmir has produced a great nun named Lakṣmī. She is known in Tibetan as dge-sloṅ-ma Dpal-mo. She taught Anuttaratantra to Karopa, the disciple of Maitri-pa (born 1007 or 1010 A.D.). She had been personally blessed by Ārya Avalokiteśvara (the great compassionate one) and preached the ritual of propitiating Ārya Avalokiteśvara by performing the rite of fasting. She taught it to the Pandita Ye-ses bzaṅ-po (Jñānabhadra). Her name is found at the top of the lineage of the "detailed exposition" of the cycle of Mahākārūnīka. In this lineage she is seen to have imparted this exposition to dpal-gyi bzaṅ-po (Śrībhadra).

This great nun is the author of some works as well. In Bstan-ţyur there exists a Pañcakramatikā entitled Kramārthaprakāśikā, which is attributed to
her. There exist some texts dedicated to Avalokiteśvara, which according to the colophon are the compositions of the Bhiksuni Laksami. These works include:

1. The Lokesvarastotra,
2. The Ekādasamukhāvalokiteśvarasya,
3. The Āryāvalokiteśvarasya stotra,
4. The Āryāvalokiteśvarastotra, and
5. The Mahākārunikastotra.

**Subhūtiśrīśānti:** Subhūtiśrīśānti was known in Tibet as Kha-che pan-chen (a great pāṇḍita of Kashmir). This learned scholar of Kashmir was invited to Tibet by lha-bla-ma (royal monk) Ye-ses-öd, (11th century A.D.), the king of western Tibet (the grandson of Ni-ma-mgon who himself was the great grandson of Glaṅ-Dar-ma).

Subhūtiśrī translated in Tibet many sūtras and sāstras of the Prajñāparamita class, viz., Astasāhasrikā, its great commentary the Abhisamayālaṃkāraloka and the Abhisamayālaṃkāratikā. According to Cordier's catalogue, Subhūtiśrī further translated, with the assistance of Śākya blo-gros, the Sārothama, the pāñjikā of the Abhisamayālaṃkāra (edited by the Manāpandita Rājācārya Ratnākaraśānti). With the assistance of Dge-ba'i blo-gros, he translated Suddhimati, the pāñjikā of the Astasāhasrikā. Subhūtiśrī
has also translated the Prajñāpāramitabhāvanopadeśa.

In collaboration with Dge-bdil blo-gros, Subhūtiśrī translated some important works on logic which were undertaken at the order of Byaṃ-chuböd (the king of western Tibet). These works included:

1. The Pramāṇavārttikavrtti being a self commentary on Pramāṇavārttika by Devendrabuddhi,
2. The Pramāṇavārttikatīkā by Śākyabuddhi, and
3. The Mañjuśrīvajrasādhanā, a tantric text.

With Tiṅ-ne'jin bzaṅ-po, Subhūtiśrī corrected the Tibetan translation of Sambandhaparīkṣāprakarana and translated:

1. Yuktiprayoṣa of the Kashmiri Ratnavajra,
2. The Sahajaratīṣayoga, and
3. The Śrīcakraśamvāradvayavājrasādhanā of Ratnavajra.

With the same collaborator, Subhūtiśrī translated some works of the Kālacakra cycle, viz., the Laksābhīdnānoddhrtalaghatantrapīṇḍārthavivarna and Sādāṅgavyoga. Both the works are attributed to the Boddhisattva Vajrapāṇi.

Subhūtiśrī also corrected the translation of the Hevajrapīṇḍārthatīkā done by Maitri-pa and Śes-rab grags-pa.

SOMANĀTHA: Somanātha, a well known Buddhist preacher of the 11th century, according to The Blue Annals belonged...
to a brāhmaṇa family of Kashmir. He aptly followed his father's doctrine during his very young age. His mother introduced him to Buddhism. He studied under a Kashmiri brāhmaṇa scholar, named bzaṅ-po (Bhadra) or Sūryaketu (Ni-ma rgyal-mtshan). Other co-mates of Somanātha were pandita Somasati, Lakṣmīkara, Dānaśrī, Candrarāhula, etc. When all were studying under Sūryaketu, pandita Vinayākarāmati sent to them Sekoddeśā and Sekaprakṛtya. All were filled with wonder after reading them. But the effect was particularly apparent on Somanātha; at once he discontinued his studies in Kashmir and proceeded in search of a capable teacher who could teach him the Kālacakra system. Reaching Magadha he met Kālacakra-pāda (Dus-'kho-rba), the junior, who instructed him in the system. Thus, he accomplished the study of the complete commentary of the Kālacakra. He obtained scholarship over the Tantra itself along-with the precepts and the initiation rite. He intended to spread the system in Tibet. And when he reached Tibet the native people made provisions for him and subsidised his translation work as well. He completed the translation of Kālacakra within one year. Many translators (lo-tsa-ba) and scholars invited Somanātha to their residence in order to receive instructions from him. Somanātha is said to have
returned to India, for a short visit to remove his doubts from his teachers and initiators concerning the Kālacakra.

When Somanātha arrived in Tibet for the second time, Kalyānāmitra Okon-mchog-brun of Plan Yul and his disciple attended on him for a considerable time and thus pleased him. He, in his turn, bestowed on them the explanation of the Tantra and its commentary (Vimalaprabhā). He specially bestowed on them the precepts which had not been given to other Tibetan scholars. Thus was proceeded further the system in Tibet through Kalyānāmitra of Phaṅ-Yul and his disciple.

Besides Kālacakra, Somanātha preached the secret meaning of the Pradīpodyatana in Tibet and taught Prajñā-nāmanūlamādhyamakakārikā to rtse-ba śes-rab. Having mastered Tibetan language also, he translated Śrīparamārthaseva of Jñānavajra, perhaps without the help of an interpreter.

Somanātha also translated many important texts dealing with Kālacakra with the assistance of the śes-rab grags, these include:

1. The Paramādibuddhodhṛtaśā Kālacakraṇāmatantrarāja,
2. The Vimalaprabhānāma mūlatantrānuṣāriṇīdvadasasāhāsrikā laghukālackratantarājatikā. (The Sanskrit text of this work is preserved in manuscript in the library of the Asiatic Society of Bengal).
3. The Padminīnāmapañjikā of Kālacakra-pāda,
4. The Sekoddesā,
5. The Sekoddesatikā,
6. The Śrīnākṣatramandasādhanā skādasāṅga nāma of Kālacakra-pāda,
7. The Tattva-garbha sādhanā attributed to Vajrapāṇi (belonging to Śambhara cycle),
8. The Tattvāloka attributed to Lokanātha (belonging to the Hevajra cycle),
9. The Sekapraṇya (dealing with the ritual initiation),
10. The Kālacakra-pādaśaṃpadāya,
11. The Triyogāhrdayavyākaranā of Mañjughosakīrti, and
12. The Sahajasiddhi.

MAHĀJANA: Mahājana was the son of the great Kashmiri Buddhist master Ratnavajra. He worked as a collaborator with Mar-pa (lama of Tibet) and authored Prajñāpāramitā-hṛdayārthaparijnāna, being a commentary on the prajñāpāramitāhṛdayasūtra. With the help of Tibetan translator, named Sen-ge rgyal-mchan, he translated his works and a treatise of Vijñānavāda, i.e., the Dharmādharmatāvibhaṅgakārikā attributed to Maitreya. He translated the vṛtti of this text by Vasubandhu in collaboration with Blo-ldan śes-rab. He also translated three works of his father, Ratnavajra, viz.:
1. The Śrīcakrasamvāramandaladevaṃganastotra,
2. The Śrīcakrasamvārastotra, and
3. *Aryajambhālastotra*.

He also translated a letter of his son Sajjana which the latter had written to his son Sūkṣmājana. With the assistance of Gzon-nu'od, Mahājana translated majority of works connected with the *Nāmasaṅgitīyogatantra*, viz.,:

1. *Āryamaṇḍūrīnāmasaṅgitīsādhana*;
2. *Āryamaṇḍūrīnāmasaṅgitimandalapāyikā*;
3. *Āryamaṇḍūrīnāmasaṅgitisarvamandalastotra*;
4. *Viṃśatyākārabhisamabhikramana bhagavānaṃjaṃdūrī-
sādhana*;
5. *Āryamaṇḍūrīnāmasaṅgitināmakramāvṛtti*, and
6. *Āryamaṇḍūrīmandalaviddhi cintamaniṇāma*.

Two more works which he translated with the help of Gzon-nu'od, include:

1. *Āryaṃḍūjālakramena tārābhāṭṭārikāsādhanā*, and
2. *Sadaksaratantrakramena mandalačakropadeśasādhanā*.

Mahājana also translated the *vinaya* text, *Śrāmanera-
sīkasāpadasūtra* of Kalyāṇamitra, in collaboration with the Tibetan interpreter, Gzon-nu-mchog.

SŪKṢMĀJANA: Sūkṣmājana was the son of Sajjana. He was the last Kashmiri in the line of the great Buddhist preceptors commencing from Ratnavajra. He collaborated with the great Tibetan translator Ni-ma-grags and together they accomplished the
interpretation of the Bodhisattvavagocarvācaturahātaka-
kārikā attributed to Āryadeva and its tīkā by
Candrakīrti.

PARAHITABHADRA : Parahitabhadra, the Kashmiri Buddhist
master is known in Tibetan as Gzan-la phan-pa bzaṅ-po.
He was a pupil of Mahāpandita Somaśīri of Kashmir.
Under Ratnavajra, he studied the Prasannapāda and the
Mādhyaṃkāvatārabhāṣya. These two treatises he himself
confided to his students - Mahāsumati of Kashmir and
the great Tibetan translator Ni-ma-grags of Pa-cheb.
To the latter goes the credit of introducing these
treatises in Tibet. Another great Tibetan translator
of the noble family of Rñog, named Blo-ldan śes-rab,
while in Kashmir studied under Parahita also. Parahita
collaborated with several well-known Tibetan interpre-
ters. For instance, he collaborated with the Phags-
pa śes-rab, who was a pupil and assistant of
Jñānaśīriḥadhara and with another famous interpreter
Śes-rab rgyal-mchan, who assisted Aśīsa as well.

Parahita performed many activities also at Tho-
lin in western Tibet, where he collaborated with
Gzon-nu mchog and Dge-'ba rdo-rje. Parahita is also
famous as a great logician but there exists only one
work on logic translated by him, i.e., the Sambandha-
varīksānusāra. Interesting himself in other spheres,
Parahita composed a short text on ritual, the
Mandalabhishekavidi. He also composed two philosophical commentaries, viz.:

1. The Śūnyatāsaptatīvivrtti, and

2. The Sūtrakāraślokadvavāvākhyāna, being a commentary on the two initial ślokas of the Mahāvāna-sūtrālaṅkāra. In association with the interpreter Phags-pa śes-rab, he translated two texts of Sambāra series. These are:

1. The Pindārthapraṇāśikā, and

2. Yoginīśāryatantrāṇibandhāpārthapraṇāśikā by Vīravajra.

At Tho-lin, he is said to have translated his own writings in association with Gzon-nu mchog and many other works with śes-rab rgyal-mchab²¹.

BHAVYARĀJA: Bhavyarāja was a Buddhist logician of Kashmir. He was the principal collaborator of Blo-ladan śes-rab. With this great translator, he interpreted texts on logic at Cakradhara and at the Ratnaraśmiśīhāra at Gron-khyer dpe-med (Anupampa). Together they translated two works of Dharmottara, viz., the Apohapraṇakaraṇa and the Ksanabhaṅgasiddhi and also the pratībhāṅgasiddhi of Śaṅkarāṇanda. Both re-arranged the interpretation of the Pramāṇavārttikā-kārikā which was earlier done by Subhūtiśrīśānti and Dge-baś blo-gros. At Cakradhara they translated the Pramāṇavārttikālaṅkāra of Prajñākaragupta.
For this enormous enterprise Bhavyarāja received the title "opal-lordan kha-čet rig-pa yi-geng-gi nor-bu skal-lordan-rgyal-po" (Śrīmat Kāśmiranyāvacūdāmani Bhavyarāja).

KUMĀRĀŚRĪ: Kumāraśrī was a learned scholar. The revision of the translation of the Pramanavarttikālankāra of Prajñākāgupta was accomplished under the control of Kumāraśrī along with another Kashmiri named Śūnyaśrī. They were helped by the Pandita arriving from Vikramāśila and it was done in the presence of masters from Dbus, from Gcan, from Ru-bzi, from Khams, from Mna-ris and from China. The place where these activities were performed was Tho-lin in western Tibet at the vihāra of Opal-Dpe-med lhun-gyis grub-pa (Śrī Anupamanirābhojavihāra).

TILAKAKALĀSA: Tilakakalāsa or Tilakalaśa is known in Tibetan as Thigle-bum-pa. The name is sometimes rendered as Bindukalāsa. He occupied himself mostly in the Mādhyamika philosophy and composed four hymns in Tibetan. He collaborated with Ni-ma grags and Blo-lidan sse-rab.

Before going to Tibet, he translated in Kashmir with Ni-ma grags the Mādhyamakāvatāra of Candrakirti and the self commentary in 3550 ślokas. Together, both re-arranged the translation of the Mādhyamakāvatāraṇākārikā done by Krṣṇapāda and Chul-khrims rgyal-pa. They also translated Śrīguhyasamājamandalopāvikāvīmāviddhi of
Nāgabodhi. The work is attached to the school of the Guhyasamāja of Nāgarjuna.

In collaboration with Blo-ldan śes-rab, Tilakakalasa reviewed the interpretation of the Śiksāsamuccaya of Śāntideva done by Dānasīla, Jinamitra and Ye-śes-sde during the 9th century A.D. Together they also translated two texts dealing with the Prajñāpāramitā (perfection of wisdom) in 8000 stanzas. The texts include: Āryaprajñāpāramita Saṃgrahakārikā of Dignāga, also known as Astasāhasrikāpindārtha and its commentary in 540 ślokas by Triratnadāsa. He also translated the following fifteen hymns:

1. The Vāgīśvarastotra,
2. The Āryanājusvīrīstotra,
3. The Āryavāgīśvarastotra,
4. The Lokesvarasimhanāda nāma stotra,
5. Prajñāpāramitāstotra,
6. Acintyastava,
7. Stutyaśtastava,
8. Niruttarastava,
9. Āryabhattārakamañjuśrīparamārthastuti,
10. Āryamañjuśrībhattārakakarunāstotra,
11. Astamahāsthanacaityaastotra,
12. Astamahāsthānacaityaastotra,
13. Dvādaśakāranayastotra,
14. Vandanāstotra, and
15. Narakoddhāra

Of these, the first four are attributed to Tilakakalasa
himself and the rest to Nāgarujña.

KANAKAVARMAN: Kanakavarman was a Kashmiri bhikṣu who is known through his work on Mādhyamika philosophy and Prajñāpāramitāśāstra. He collaborated with Rin-chen-bzaṅ-po (958-1055 A.D.) in Tibet in translating the Śrīśrīsārvaḍūrtaparīśodhanapretahomavidhi of Ānandagarbha. At Lhasa, he translated in collaboration with Ni-ma-grags, Sragdhāraśtota of Sarvajñāmitra and both corrected the following important translations in the vihāra of Ra-mo-che at Lhasa:

1. Prasannapāda of Candrakīrti,
2. Mādhyamakāvatāra of Candrakīrti, and

Kanakavarman stayed in the Pu-raṅs situated on the slopes of the Ri-bo chen-po-spos-kyi na lān-ba (i.e., Gandhamādanagiri), where he translated the commentary of the Abhidharmakośa, the Laksanānusārini by Pūrṇavardhana. This most considerable task was accomplished in the company of Ni-ma-grags. Kanakavarman translated the Pramanāsamuccya of Dīnaṃga, in collaboration with Dmd-Pa'i šes-rab, and thus ranking among the interpreters of logic too. The other works he translated in collaboration with Ni-ma-grags include:

1. Rājaparikathā ratnāvali,
2. Pratisthāvidhisamkṣepa of Sraddhākaravarman, and
3. Ratnasukōsa of Nāgarjunagarbha (text presented as Mahāyāna).

Lastly Kanakavarman collaborated with Chos-'bar (1044–1089 A.D.) and together both made the Tibetan version of Cittaparīkṣā of Āryaśīla.

JAYANANDA: Jayananda a native of Kashmir was another amongst the assistants of the great Tibetan translator Ni-ma-grags. His name and carrier are constantly associated with that of the Tibetan translator of Khu named Mdo-sde’bar (1070–1141 A.D.).

The Blue Annals record that he was a reincarnation of the king Sron-bcan sgam-po and disciple of Kālacakrapāda, junior. He was also known in Tibet as the Kha che pan-chen (the great Kashmiri pandita).

Jayananda mostly occupied himself with the Mahāyāna philosophy especially on the Mahāyānakāvātra of Candrakīrti. He edited a tīkā of it, i.e., the Arthaparākāśikā. He further translated this tīkā into Tibetan in the company of Kun-dge’grags at the vihāra of Khyad-par-mkhar-sku, in Chan-si. Another work, dealing with the Mahāyāna philosophy composed and translated by him is Tarkamudgarakārikā. A commentary on it was edited by a student of Jayananda, named Rma-byā Byaṅ-chub ye-śes, along with Khu-ston and a great specialist on Mahāyāna philosophy.

Jayananda translated Sūtrasamuccaya of Atīśa in
collaboration with ņi-ma-grags and Mdo-sdo’bar. He is reported to have translated some works of Nāgārjuna as well²⁶.

**KUMĀRAPRAJÑĀ** : Kumāraprajñā was a monk of Kashmir who worked as an assistant of Jayananda in the beginning of twelfth century A.D. He was the copyist of the Sūtrasamuccayaparikathā and translated Aksaraśataka and its vṛtti at Grōn-khyer dpe-med (Anupamapura)²⁷.

**GUNĀKARAŚRĪBHADRA** : Guṇākaraśrībhadra was a Kashmiri Buddhist belonging to a monastery of Grōn-khyer dpe-med (Anupamapura). He had the honour of being the teacher (guru) of lha-bla-ma si-ba ód (a king of western Tibet, 11th/12th century A.D.). With his royal pupil, he translated a text of hetuvidyā, the Tattvasamgrahakārikā of Śāntiraksita. He translated the Bodhicittavivarna of Nāgārjuna in collaboration with Rab-zi b’ses-gñen of Cog-gru²⁸.

**SUGATAŚRĪ** : Sugataśrī was a Kashmiri pandita who was invited by a scholar of gNags to Yar-klungs (in Tibet). He became a teacher of a native of mNa’ris named Byan-chub dge-wjes (born in 1084 A.D.). Sugataśrī taught him the Prajñāpāramitā and also the five treatises of the Bhattarakā Maitreya.

Sugataśrī, in co-operation with Kun-dge’rgyal-mChan, translated Mahātmakirtidhvwajastotra and with Khro-phu, he translated the Svapnātāropāyikā of
Candramitra. He also translated Āryaṃjuśrīnāma-
saṃgītivṛttiamṛtabindupratyālokanāma²⁹

ŚĀKYAŚRĪBHADRA : Śākyasriābhadra³⁰ was last of the Kashmiri scholars who acquired great fame in Buddhist learning. He was born in 1127 A.D. He went to Vikramasila for his studies where he became the student of Subhākara. According to Rahul Sankrtyayana, he received initiation (dikṣā) at the hands of Sukhaśrī and studied under many teachers, viz., Ravigupta, Candragupta, Vikhyātadeva, Vinayaśrī, Abhayakārti and Raviśrījāna. He became a great scholar of his time and received the honour of becoming the teacher of the king of Magadha. He was appointed to the highest post of the Vikramasila mahāvihāra.

It was after the raid of Muhammad ibn-Bakhtyyar (about 1197 A.D.) who destroyed the two great Universities of Nalanda and Vikramasila, that Śākyasriābhadra went to Jagaddala (Bengal), and stayed there for three years. But on the fall of that state also, Śākyasri went to Nepal. In Nepal, he lived with nine panditas, such as padātā Vibhūticandra and Dānāśila of Jagaddala; Sāṃghaśrī of Nepal and Sugataśrī etc. The Tibetan scholar called Khro-phu, who later wrote a biography of Śākyasri, also met him in Nepal. It was at the request of Khro-phu that Śākyasri went to Tibet in 1200 A.D. According to
Rahul Sankrtyayana and *The Blue Annals*, he lived in Tibet for ten years. He worked intensively with Tibetan scholars and travelled about in order to visit some monasteries. He was simply known as Kha-che pan-chen (the great pandita of Kashmir) in Tibet. He had a considerably disciplinary importance in introducing the third tradition (of the *vinaya*) in Tibet. Among his students noteworthy are:

Sa-skya Pan-chen (the great pandita of Sa-skya) named Kun-dge'rgyal-mchan (1182-1251 A.D.); Bya'n-chub dpal (1196-1231 A.D.) and Chos-rje dpal (1196-1264 A.D.). In the monastery of Sa-skya, Śākyārī functioned as the superior of the monastery. He worked extensively particularly with Khro-Phu with whose assistance he did a majority of his translations. Śākyārī translated majority of his own writings and also some other minor works. Some works which he translated include:

1. *Vajrapādasārasāmograhapāñjikā* of Nāropā,
2. The *Yuqanaddhaprakāśa nāmasekaprakṛityā* of Rāhulāsrīmitra,
3. The *Śrīmañjuvajrādikramābhīsamayasaummuccayaniśpannayogāvalināma* of Abhayakaragupta.

Śākyārī also corrected translations of some works, viz;

1. *Śrīsāmputatantra-jātikā āmnāyamanjarināma* of Abhayakaragupta done by Buddakīrti, and
2. The *Pramāṇavārttikakārikā* of Dharmakīrti.

Nostalgia for his native province made Śākyāśrī come back to Kashmir where he died in 1225 A.D. at the age of 98 years. He did his best to restore the waning faith in the valley as is indicated from the following quotation cited by Jean Naudou:

"Although the doctrine was being spread in Kashmir, the monks were very few. The master of the Law (that is to say, Śākyāśrī) increased the number of the monks and of the sūtra. The king, who had become a heretic, was reestablished in the doctrine, the Mahāpandita restored the vihāra and the ruined statues."

Śākyāśrī is only an author of minor texts. His activities mostly deal with the *Kālacakra*, the *Nāmasaṅgīti* and the cult of *Tārā*. As stated in The Blue Annals his name occurs in the fourth lineage of the *Kālacakra*. Same authority quotes: "The prophecy of *Tārā* to Śākyāśrī about his becoming the Buddha Bhāgīrathī of the Bhadrakalpa (i.e., one of the thousand Buddhas of the Bhadrakalpa)." He was the last Indian to transmit the ritual of *Tārā* expounded by Rāvigupta and he was the last also in transmission of the *Pramāṇavārtti*ka. His works include:

(a) Cycle of the *Kālacakra*:

1. Śrīkālacakragananopadeśa,
2. Śrīkālacakragananopadeśa,
3. Pañcagrahāpratigānanopadeśa, 
4. Pañcagrahāpratigānanopadeśa, and 
5. Vajrapādagarbhāsāṃgraha Pañjikā.

b) Cycle of the Tārā: 
1. Āryatārābhāṣṭārikopadeśāśrayasannamaranāmnāya, and 
2. Āryatārāsādhanā,

c) Cycle of Avalokiteśvara: 
1. Simhanādarakācakra, 
2. Saṃkṣiptaṃoghapāśāsādhanā, 
3. Amoghapāśabalividhī, and 
4. Āryaṃoghapāśāsāposadhavidhyāmnāya.

d) Cycle of the Utpādanakrama: 
1. Viśuddha-mānacaryopadeśa.

e) Cycle of Nāmasamgiti: 
1. Nāmasamgiti-vacanopadeśa.

f) Cycle of Manjuśrī: 
1. Manjuśrīkālacakra.

g) Cycle of Maitreya: 
1. Āryamaitreyasādhanā.

h) Cycle of Jambhala: 
1. Āryakṛṣṇajambhālasādhanā.

i) Other texts: 
1. Mandalavidhī, 
2. Saptāṅgasaddharmacaryāvatāra, 
3. Bodhisattvamārgakramasāṃgraha, 
4. Mahāyanopadeśagāthā, and
5. **Kālapūjāmahācatuskārīkā** (a hymn).

**SARVAJÑĀŚRĪRAKṢITA**: Sarvajñāśrīraṅṣita is known in Tibetan as Thans-cad mkhyen dpal bsrun-ba. He belonged to Kashmir and worked at Sa-skyä monastery in western Tibet. He translated Nyāyapravēśa nāma-pramāṇapraṇakaraṇa in collaboration with Grags-pa rgyal-mchan dpal bzaṅ-po, probably the fifth descendant of Sa-skyä (1147–1216 A.D.)

**VIMALAŚRĪBHADRA**: Vimalaśrībhādra was a Kashmiri who lived in 14th century A.D. He is the author of following works:

1. **Pañcāśikatippaṇi**,  
2. **Kulālokeśvara bhāvanākrama**,  
3. **Anujñāptikriyākrama**, and  
4. **Parama-gurupaṇyaśrīnāmāsotra**.

He also translated some works into Tibetan with a famous interpreter called Blo-gros brtan pa, who received the title of "Skad-gnis smra-bal diban-po" (the prince of interpreters), he translated the Suviśādasamputa attributed to Taṅkādāsa. This work is an important commentary of the Hevajratantra. With the same collaborator, he translated two of his own works, viz., Kulālokeśvara bhāvanākrama and the Anujñāptikriyākrama. With another interpreter of Yar-kluṅs, called Brcon grus gzon-nu, he translated the Pañcāśikatippaṇi.
Dharmadhara: Dharmadhara was a Kashmiri who, in collaboration with Grags-pa rgyal-mchan of Yar-kluṅs, who was a pupil of Šes-rab sen-ge (1251-1315 A.D.), translated the following works:

1. *Sekoddeśatīkā* of Nārapā,
2. *Kulālokaṇāthisādhanāloka* of Mahimaṇ,
3. *Jambhālalastotra* attributed to Vikramāditya,
4. *Sambuddhabhāśītrapratimālokasamavivarna*.
5. *Pratimālaksanā* of the Mahāśrī Ātreyā, and
6. *Sāmudrīkā nāma tanulaksanaparīksā* of Nārapā

Sumanaśrī: Sumanaśrī was a Kashmiri Pandita who expounded the cycle of Padmaśāla to the great Tibetan scholar Bu-ston (1290-1364 A.D.), with whom he translated the following works:

1. The *Padmaśālabhavasādhanā*,
2. The *Padmāvalokiteśvarasya Padmaśālakramabhegavānmandalapūjāviddhī*,
3. *Navāloka* of Kambalapāda, and
4. *Āryasaptālokośikā bhagavatīprajñāpāramitāśāraya*.

Central Asian and Tibetan Scholars Educated in Kashmir

Kumarajīva: Celebrated Central Asian Buddhist scholar Kumārajīva's biography is preserved in a Chinese work entitled *Kaśśo seng tehoam* (ch.II), which was compiled
in 519 A.D. The other Chinese sources which also furnish life account of Kumārajīva are Tch’ou San tsang kisi compiled in 520 A.D. and Ciù-mo-lo-ahi of uncertain date.

Kumārajīva’s father Kumārayana (Kiu-mo-yen), a native of Kashmir exercised the rights of hereditary ministers in an Indian state. Renouncing his claim to ministership, Kumārayana became a Buddhist monk. He left India for Kucha in Central Asia and was received well by the king. The latter requested him to be his Rājaguru. Attaining the position of a royal preceptor, king’s sister named Jīvā fell in love with him and married him. A son was born to them at Karashahr in 344 A.D., who was named Kumārajīva, combining the names of his parents. Soon after Kumārajīva’s birth, his mother Jīvā was converted to Buddhism. She turned a nun taking herself the responsibility of her son’s upbringing.

Kumārajīva was brought to Kashmir at the age of nine to gain a thorough grounding in Buddhist literature and philosophy. In Kashmir, Kumārajīva was entrusted to a Sarvāstivādin scholar Bandhudatta (Pln-teon-ta-to). Kumārajīva learnt Madhyamāgama and Dīrghāgama under his learned teacher. After three years stay in Kashmir, Kumārajīva returned to Kucha alongwith his mother. Kumārajīva’s intelligence and manner won him
many admirers among his friends and teachers and it is said that on Kumāraṇīva's departure, many Kashmiri scholars accompanied him to Kucha. On the way he visited several centres of Buddhist studies in Central Asia. While on their journey to Kucha, Kumāraṇīva and his mother met an arhat who predicted a great future for Kumāraṇīva. The arhat prophesied if the mother guarded her son against the temptations of youth and if he remained blameless till his age of thirty-five years, one day he would be able to propagate the doctrine of the Buddha among the common masses and thus bring them salvation. In Kashgar enroute Kucha he studied the Abhidharma with six pādas. It was here that he was introduced by Sūryasoma (Sūryasena) to the Mahāyāna doctrine. Sūryasena was the propagator of Nāgārjuna's theory in Kashmir. Kumāraṇīva made a special study of the Mādhyamika treatises. The king of Kashgar wanted to retain him in his court but Kuchean king sent messengers asking him to return. So Kumāraṇīva was constrained to return and was welcomed by the king personally in Kucha.

At the age of twenty, Kumāraṇīva received regular ordination living in the new convent of the Kuchean king. A Kashmiri vinaya master Vimalākṣa, who travelled from Kashmir to Kucha and
thence to China introduced him to Sarvāstivāda vinaya. He studied the vinaya in ten sections in Kucha. Hence, Kumārajīva acquired great proficiency in all branches of the Buddhist learning and his fame spread far and wide. Buddhists from Khotan, Kashgar, Yarkand and other parts of eastern Turkestan were attracted towards him.

While Kumārajīva was in Kucha, Ku-k’ien the Chinese emperor of the former Tsin dynasty sent an envoy to request Kucheen king to send Kumārajīva to China. The king refused to send the pious monk. So the Chinese emperor sent his general Lu-kuang to subdue Kucha. Kucheen king was defeated and Kumārajīva was taken as prisoner to China. Kumārajīva was already known to Chinese people. He was brought to Chinese capital Ch’ang-ngan in 401 A.D. where he was welcomed by the Chinese emperor Yao Hhin of the second Tsin dynasty. The Chinese emperor made him his Rājakuru and requested him to propagate the Buddhist faith in his empire. Kumārajīva organised a translation bureau where the Buddhist scriptures were translated into Chinese language. To the bureau eight hundred scholars were attached and a marvellous work of translation was accomplished under Kumārajīva’s headship. Being himself an ardent follower of the new faith, the king held in his hands
the original texts as the work of translation was going on. It is reported that under Kumārajīva's supervision more than three hundred volumes (works) were translated and Nangio's catalogue attributes forty-nine works to Kumārajīva.

Kumārajīva is found at his best in his translations. He was a man of genius and had command over both the languages, i.e., Sanskrit as well as Chinese. He wrote Chinese in a new charming style of his own. His style is considered more beautiful and charming than that of the great Chinese writer Yuan chuang. Besides a large number of translation work, two original works, viz., a treatise on "tattva" in two chapters and a commentary on "Vimalakīrtisūtra" are attributed to Kumārajīva. Throughout his stay in China he continued his devotion towards the propagation of Buddhism with his deep knowledge of Buddhist philosophy and its various schools. His activities could work a revolution in the Buddhist religion and literature in China. He had a large following among the Chinese Buddhists. Some of these became famous authors of Buddhist treatises. Famous Chinese traveller Fa-hien also was one of his disciples. It was Kumārajīva who advised him (Fa-hien) to write his Account of the Buddhist Kingdoms. While Kumārajīva was earning a fame in China his teacher Vimalākṣa
came to China from Kucha. Kumārajīva received his teacher cordially and gave him great respect.

Kumārajīva died in 413 A.D. and while on his death bed he advised his followers to believe his works but not his life. "The lotus grows in the mud", Kumārajīva advised, "Love the lotus but not the mud". He is regarded as the first teacher of Mādhyamika doctrine and an expounder of the satyasadhi school and also of the nirvāṇa school in China.

RIN CHEN BZAN-PO: The great Tibetan translator and scholar Rin Chen-bzan-po was born in the year 958 A.D. His biography was composed by Khri-than-Jñāna according to which he was ordinated at the age of thirteen by the upādhyāya Ye-ses-bzān-po in mNa-ris. It was the year 970 A.D. In his young age Rin Chen-bzan-po came to Kashmir and studied here numerous sāstras (treatises) on the mantrayāna and also works belonging to the sūtra class. He is said to have received his education from seventy-five panditas from whom he heard the exposition of numerous treatises on tantra. Kashmiri Gaṅgādhara was one of his teachers. Returning back from Kashmir as a scholar he translated many texts inclusive of sūtras and mantras. He mainly studied the prajñāpāramita and the tantras. For these he composed extensive explanations. He taught the rite of initiation, i.e., abhiseka and
the performance of propitiations, i.e., sādhanā. He was mainly responsible for the later spread (i.e., after the persecution of laṅ-Dar-ma) of the tantras in Tibet. Also, the later spread was greater than the early spread of the tantras.

For becoming a great master and expounder of all the basic texts of the prajñāpāramita and tantra classes, he is said to have journeyed to Kashmir three times. He also invited many panditas from Kashmir to Tibet where he mainly expounded the yoga-tantra. He was bestowed the dignity of "chief priest" and of vajrācārya by bla-chen po lha-lde bstan. It is said that in spu-hranś he was presented with the estate of zer (the word in Tibetan means "beam of light"). Besides his literary engagements he also built many temples and stupas and also erected images. It was perhaps for his various enterprises that he was called Mahāpurusa and also Purushottama.

As already noted, Rin-chen-bzan-po specially preached in Tibet the tantras, i.e. the yoga and the Anuttara-yoga-tantras. He possessed both the knowledge as well as the practice of spiritual attainment through yoga. The works translated by him belonging to this class include:

1. Tattvāloka (Sarvatathāgata-tattvasamgraha-mahā-yānābhisamaya-nāma-tantra-tattvālokakāri-nāma-vyākhyā). It is a commentary on the
1. Sarvatahāgataatattvasaṃgraha-nāma-mahāyānasūtra composed by the ācārya Ānandagarbha.

2. An incomplete commentary on Śrī paramādānāmamahā-yānakalparāja by ācārya Ānandagarbha.

3. The rite and ceremony of rDo-rje byuṅ-ba composed by Ānandagarbha.


5. The Sarvārahasyanāma-tantrarāja along with a commentary by the ācārya Ṣanti-pa entitled Śrī-sarvarahasya-syam - bandharahasyapradīpa-nāma.

Rin chen bzan po is reported to have expounded also the Guhyasamāja tantra. It is also said that he was the first who introduced this system in Tibet. He translated this tantra with its commentary the pradīpodyotana-nāma-tīkā and also other commentaries. He also translated many minor texts on the utpattikrama and sampannakrama degrees.

The works belonging to prajñāpāramita class which he taught and translated are:

1. Astasāhasrīka prajñāpāramitā,

2. Ārya-pañcaviṃśatisāhasrikāprajñāpāra-mitopadeśa-sāstrābhisamayālaṁkāravṛtti,

3. The Abhisamayālaṁkāra āloka.

Rin chen bzan-po had a number of Kashmiri collaborators. Ratnavajra was one of them. Rin-chen-
bzun-po translated some of his works. Šraddhākara-varman was his another Kashmiri collaborator. The most important works translated by Šraddhākara were done in co-operation with Rin chen bzun-po. Šraddhākara also taught him the Buddhajñāna. Another Kashmiri collaborator of Rin chen bzun-po was Jamārdana. Together they translated many texts. Kanakavarman also collaborated with him. Both translated the Śrīsarvadurgatiparīśodhanapretahomavidhi of Ānandagarbhā.

Rin chen bzun-po had also a large number of disciples. They were from mNa-ris, dbus and gTsan. Amongst all these disciples four were the main, known as his "four spiritual sons". They were: The junior translator Legs-pa'i ses-rab, Gur-sin br Tson-'grus rgyal-mtsham of Maṅ-naṅ, gZoṅ-nu ses-rab of Gra and Skyi-nor Jñāna. Amongst these four disciples the junior translator Legs-pa'i ses-rab seems to have attained the main position. He is seen later having the same disciples as those of Rin chen bzun-po. And if the latter was not available to some disciples they would prefer to go to Legs-pa'i ses-rab.

When Rin chen bzun-po was eighty-five (1042 A.D.) the great master Atiśa arrived in mNa-ris. Rin chen bzun-po invited him to his own residence at the vihāra of mtho-ldin. Both had exchange of ideas. After that the master taught him the "Magic mirror of the vajrayāna". Rin chen bzun-po was greatly impressed.
by him and requested him to correct some of his translated works. These works included the \textit{Astrasāhasrika}, the \textit{vimśatilokā} and the great commentary on the \textit{Astrasāhasrika-prajñāpāramita}. Amongst a large number of his teachers it was only \textit{Atiśa} who made Rin chen bzan-po to meditate\textsuperscript{59}. He taught him and his disciples the tantra of \textit{sāri-samvāra}. Rin chen bzan-po composed a commentary on a \textit{sādhanā} of \textit{samvāra} according to the method of Atiśa\textsuperscript{60} and practised "one pointed" meditation for ten years. He had a vision of the \textit{maṇḍala} of \textit{sāri-samvāra}\textsuperscript{61}. It is stated that Atiśa invited him to accompany him to Central Tibet (dbus) as an interpreter. But Rin chen bzan-po could not accept the invitation in view of his old age\textsuperscript{62}.

Rin chen bzan-po passed away at the age of ninety-seven (1055 A.D.). At the time of his funeral, it is said that heavenly music was heard and there was a shower of flowers. After the cremation, no remains left behind excepting a red coloured \textit{sarīra} resembling a \textit{mañjarī} berry. These relics disappeared to heaven soon after with the sound of thunder\textsuperscript{63}.

\textbf{BLO-LDAN ŠES-RAB}: This scholar of Tibet was born in 1059 A.D. in the family of \textit{rNog}. He is also known as \textit{rNog lo-tsa-ba}. He attended the religious council in the year 1076 A.D. when he was very young. This
Council was held by king (mña-'bdog) rtse-lde in company of other scholars. Blo-ladan ses-rab came to Kashmir for his studies. He studied in Kashmir for seventeen years. He heard the exposition of the "five treatises of the Blessed Maitreya" from Kashmiri pandita Sañjana. He returned back to Tibet in the year 1092 A.D. At this time his age was about thirty-five years. For the rest of his life he laboured extensively for the welfare of living beings. He started the custom of preaching the texts of Mahāyāna-mādhyamaka in small monasteries and other monastic schools. He particularly, along with his disciples gave expositions on the fundamental texts of the system, viz., the prajñāpradīpamūlamādhyamakavṛtti. He also founded the lineage known as the New Nyāya in Tibet. He is also seen as presiding over the assemblies.

Blo-ladan ses rab also went to Nepal where he heard the precepts of the vajravarāhi cycle under Ha-nu dkarpo. He translated two treatises composed by sTañ-kid Tiṅ-'dzin belonging to this system.

Among his Kashmiri collaborators Mahājana, Bhavyarāja and Tilakakalaśa are noteworthy. He collaborated with Mahājana in translating the vṛttri of Dharmādharmaṭāvibhaṅgakārika attributed to Maitreya. Kashmiri Bhavyarāja was the principal
collaborator of Blo-ldan-śes-rab. Both interpreted and translated texts on logic. They translated the ApohapraKarana and the Kaśanabhaṅga-siddhi of Dharmottara and also the Pratibandha-siddhi of Saṅkarānanda. Both rearranged the interpretation of the Pramāṇavārttikā-kārikā and also translated the pramāṇavārttikālaṅkāra. Tilakakalasā also collaborated with Blo-ldan śes-rab. They reviewed the interpretation of the Śikṣāsamuccaya of Śāntideva. Also, they translated two texts dealing with Astasāhasrikā Prajñāpāramitā, viz., Āryaprajñāpāramitasaṃgraha-kārikā and its commentary in 540 ślokas by Triratnādāsa.

Many disciples of Blo-ldan-śes rab prepared the copies of texts which were included in the famous Tibetan literary collections bKa’-gyur and bstan-gyur. His chief disciple bLo-gros’byun-gnas of Gro-lun held in high esteem all his teachings and composed numerous commentaries on tantras and sūtras.

Thus becoming an adept of the Madhyamika and the Nyāya systems and also of the "Five treatises of Maitreya", rNog lo-tsa-ba Blo-ldan śes rab passed away at the age of fifty-one in the year 1109 A.D.

Ni-ma-grags: Ni-ma-grags was a native of the upper district of upper and lower Spā-tshab in Phan-yul. When he was a young man he came to Kashmir. Here, he
studied the Madhyamika doctrine under many panditas. Sanjaniś's two sons were also amongst his teachers. He also studied under Parahitabhadra who taught him the prasannapāda and the Madhyamakāvatāra-bhāṣya which he later introduced in Tibet. He studied in Kashmir for twenty-three years. On his returning back from Kashmir he was presented a large turquoise called "Phog-sgur" by the monks of sPu-hraṅs-pa. They also requested him to translate the commentary on the Abhidharma composed by Pūrṇavardhana, which he accepted. Kanakavarman collaborated with him in this work.

Ni-ma-grags established the teachings of the Madhyamika system in Tibet. The great scholar of Tibet Sar-ba-pa (born 1070 A.D.) praised his teachings of the Madhyamika. He also gave his assistance to him and made some corrections. It is said that in the beginning Ni-ma-grags did not have large following in Phan-yul. Ser-ba-pa sent many of his own disciples to study the Madhyamika system. Through his disciples the teachings of the Madhyamika system spread throughout dbus and gTsan. After transferring his monastery to upper and lower Yar-kLuṅs, Ni-ma-grags taught there the Madhyamika system for a considerable time. Thus he disseminated widely the Madhyamika system in Tibet. His name comes after Ratnavajra and
parahita in the lineage of Mādhyamika system. He prepared the following translations of the commentaries by Acarya Candrakīrti belonging to Mādhyamika system:

1. Mūlamādhyamakāvrtti, pasannapāda-nāma, commentary on Mūlamādhyamakakārikās,
2. Mādhyamakāvatārabhāṣya-nāma, commentary on the Mādhyamakāvatāra in collaboration with Tilakalāśa. Both also re-arranged the translation of the Mādhyamakāvatāra-kārikā.

Ni-ma-grags also compared these works with the texts from Magadha at Ra-mo-che. Kashmiri Kanakavarman assisted him in this work. Both, also translated Sragdharastotra of Sarvajñāmitra. They also corrected the following important translations:

1. Rājaparikathā ratnāvali,
2. Pratisthāvidhīsamksepa of Sraddhākaravarman,
3. Ratnasukosa of Nagarjunaragbha.

In collaboration of Kashmiri Sūkṣmādana, Ni-ma-grags interpreted the Bodhisattvayogacaryācatuhśatakārikā attributed to Āryadeva and its tīkā by Candrakīrti. With another Kashmiri assistant Jayananda, he translated Sūtrasamuccaya of Atiśa. Mdo-sde’bar also collaborated with them in this work.

Ni-ma-grags later, also felt attracted towards
the teachings of Guhyasamāja and heard its exposition from
the scholar Sun-ke. He did not like it in translation. So he prepared a new translation of this tantra along with its branches with the help of Tilakalaśa of Kashmir. The latter acting as pandita taught it in Tibet. One work belonging to this system Ni-ma-grags translated in collaboration with Tilakalasha is Śrīguhyasamājamandalo-
payikāvīśavidhi of Nagabodhi.

Ni-ma-grags is also said to have translated Uttaratantra and its commentary. With the pandita Mndita he revised more than three hundred ślokas of the first part of Śunyatā-saptati-vṛtti, the commentary on Śunyatā-saptati.

Owing to paucity of the source material the story of Buddhism in Soviet Central Asia or Western Turkestan has not been fully told and it is not known what part did the Kashmiri missionaries play in this part of Central Asia. The names of Parthian, Greek and Kushāṇa Buddhist teachers of Soviet Central Asia are well known and Litvinsky gives to them the credit of disseminating the Buddhist gospel in Eastern Turkestan and China. But no name of Kashmiri Buddhist scholar who worked in this part of Asia has yet come to light. The account of a celebrated monastery in Balkh called Nava vihāra (Nav bahār) is known from several sources and the pioneering role played by the Buddhist teachers of the monastery called the pramukhas or pārmaṇa (changed to
Barmaks in Arabic) in the development of Islamic sciences after their conversion to Islam is too well known. The tradition that these pramukhas were descendants of a priestly brähmana family of Kashmir who very early migrated to Balkh though not corroborated by any definite evidence has not altogether been rejected.

2. *ibid.*, pp. 47-48, 226;
   also cf., Bose, P.N., *The Indian Teachers in China*, Madras, 1923, p. 54.

   Bose, *op.cit.*, pp. 69-70.

4. Bagchi, *op.cit.*, pp. 47, 265;

5. Bagchi, *op.cit.*, pp. 48 ff, 259-60;


7. Bagchi, *op.cit.*, pp. 58, 276-77;
   Bose, *op.cit.*, p. 69.

8. Bagchi, *op.cit.*, pp. 52, 263;
   Bose, *op.cit.*, p. 73.


    also cf., Taranatha, *op.cit.*, p. 285;
    Roerich, *op.cit.*, p. 344.

11. Naudou, *op.cit.*, pp. 100, 101, 103-4;
    Taranatha, *op.cit.*, p. 269.

    Roerich, *op.cit.*, pp. 373, 1051.

13. Taranatha, pp. 301-2;
    Naudou, pp. 168 ff.

    Naudou, *op.cit.*, pp. 221 ff.


16. *ibid.*, pp. 188 ff;
    also confirm Roerich, pp. 847, 1007, 1044.

17. Naudou, pp. 196 ff;
    also cf., Roerich, pp. 69-70, 85-86.

18. Roerich, P. 758 ff.;
    Naudou, pp. 198 ff.;

20. Tārānātha, p. 302; Naudou, p. 221.


23. ibid., p. 231.

24. ibid., pp. 231-233; also cf. Sankrityayana, p. 43.


27. Naudou, p. 236.

28. ibid., p. 214.

29. ibid., pp. 251-252; also cf. Roerich, pp. 317-318.

30. Sankrityayana, pp. 43-44; Roerich, pp. 710, 1063 ff.; Naudou, pp. 244 ff.


32. Roerich, p. 760.

33. ibid., p. 35.

34. Naudou, p. 252.

35. ibid., pp. 255-256.

36. ibid., pp. 256-257.

37. ibid., p. 258.


41. Roerich, pp. 68, 328.

42. ibid., pp.68, 1085.

43. ibid., p. 68.

44. Naudou, pp.169.

45. Roerich, p.68.

46. ibid.,

47. ibid., p.123.

48. ibid., p.351.

49. ibid., p.209.

50. ibid., p.372.

51. ibid., p.389.

52. ibid., p.209.

53. Naudou, p.191;
also supra p.193.

54. Roerich, p.375;
Naudou, pp. 194-195.

55. cf. supra p.146;
Naudou, pp. 194-195.

56. ibid., p.233.

57. Roerich, pp.352-353.

58. ibid., p.123.

59. ibid., pp.248-250.

60. ibid., p.472.

61. ibid., p.250.

62. ibid.,

63. ibid., pp.69, 250, 328.

64. ibid., p.328.

65. ibid., p.347.
66. ibid., p.328.
67. ibid., p.341.
68. ibid., p.70.
69. cf. ibid., p.273.
70. ibid., p.396.
71. Naudou, p.218.
72. ibid., p.229.
73. ibid., p.339.
75. ibid., p.334.
76. ibid., p.328.
77. ibid., p.341.
79. Roerich, p.274.
80. Naudou, p.234.
81. Roerich, p.274.
82. ibid., pp.242, 272.
83. ibid., p.343.
84. ibid., p.344.
85. ibid., p.342.
89. ibid., p.234.
90. ibid., p.221.
91. ibid., p.234.

95. ibid., p. 242.


97. cf. al-Mas'udi, Muruju'dh- Dihab; al-Qazwini, Atharu'l-Bilad.