

text in **red** (my editorial additions, which you **might not know**)

XZ 5.1

### i.207\* *rishi* (hump backed women)

**Brahmadatta** of Kusumapura revered across the whole of Jambud-*vipa*

1000 brave sons / 100 beautiful daughters

*rishi* on the Ganges River, by his spiritual power passed several myriad of years, like a decayed tree

on his shoulder a bird-drop *nyagrodha* tree grew, afforded shade

awoke from his ecstasy, feared to injure birds in it > Great Tree Rishi (Mahavriksha)

the *kamadhatu*, which holds and pollutes the mind; asked for his daughter

“a polluted and lustful heart was produced in me, and now I have come from far to request your daughter”

this *rishi* possesses great power to bring either calamities or good fortune > worried daughter volunteers

“You despise my old age, surely, in offering me this ungainly thing.”

“Let the ninety-nine girls become hump-backed with no one to marry them in all the world.”

**etymology:** name of Kanouj

**etiology:**

**Brahmadatta** – legendary king of Kusumapura (Kanouj)

*kamadhatu* – ‘world of desire’

*rishi* – hermit

*nyagrodha* (*Ficus benghalensis*) – giant banyan tree

### i.210-222\* Harsha meets Xuanzang

**Vaishya** Caste king, Harshavardhana (i.e. **Harsha**, or Shiladitya, ca.610-650 CE) of Kanyakubja (Kanouj)

father Prabhakaravardhana-*raja*, brother Rajyavardhana-*raja*

**Shashanka** of Karnasuvarna invites brother Rajyavardhana to a conference and murdered him

minister Bhandi promotes Harsha as successor

“reign with glory over the land; conquer the enemies of your family; wash off the insult”

H. asks advice from a statue of **Avalokitesvara-bodhisattva**, who appeared in a bodily form

*bodhisattva* says, previously you were a forest-*rishi* with religious merit > rebirth as king’s son

Shashanka of Karnasuvarna has overturned the Law of Buddha

give your mind to compassion for the distressed > do not ascend not the Lion-Throne as Maharaja

took instead title Kumara (‘King’s Son’) and Shiladitya, and subdued the Five Indies

builds several thousand *stupas*; built hospices, provided with food and drink, with physicians and medicines for travelers and

poor; raised *sangharamas*.

held the **Moksha** (‘Great Assembly’) every five years, emptied his treasuries to give all away in charity

he assembled the *shramanas* from all countries, bestowed charity (food, drink, medicine, and clothing);

he decorated the Throne of the Law (‘pulpit’) and ornamented oratories

priests carry on discussions, he himself judged their arguments

honored best, revered mediocre, banish losers (rule-breakers)

wherever he moved he dwelt in a ready-made building (tent) except during heavy rains

*shramans* number 1000; the *brahmins* 500

each day (1) matters of government; (2) religious devotion

Kumara-*raja* (i.e. **Bhaskaravarman** of Kamarupa), who received order from Kumara-*raja* (Harsha) “I desire you to come at once

to the assembly with the strange *shramana* (i.e. Xuanzang) that you are entertaining at the Nalanda Monastery.”

X. accompanies Kumara-*raja* (i.e. Bhaskaravarman) to the Moksha

Harsha Shiladitya asks: “From what country do you come, and what do you seek in your travels?”

Xuanzang replies: “I come from the **Great Tang** country, and I ask permission to seek for the Law (‘dharma’)

H: “Where is the Great Tang country? By what road? far or near?”

X: “My country lies to the northeast from this several myriads of *li*; **Mahachina** in India”

H: I heard that the country of Mahachina (“great china”) has a king called **Qin** (or **Chin** > **China**),

formerly disorder and confusion > by merit, brought to pity, and to love; and to right understanding

the Eight Regions found rest, ten thousand kingdoms brought tribute, respects the Three Precious Ones

before return to the city of Kanyakubja, convoked the religious assembly (**Moksha**),

assembled *shramans* and *brahmins*, the most distinguished of their country

constructed on the west side of the river a great *sangharama*, and on the east of this a precious tower (*stupa*)

about 100 feet in height; in the middle he had placed a golden statue of Buddha; built hospice (hotel)

**Harsha** Shiladitya, dressed as **Shakra** to left, **Bhaskaravarman** (Kumara-*raja*) dressed as **Brahma** to right,

conspicuous distribution of wealth by each; learned men discuss “abstruse subjects” in elegant language

At evening-tide the king retired in state to his Palace of Travel  
the tower (*stupa*) and gate of the *sangharama* in flames; miraculously extinguished by Harsha's merit  
"our great teacher's doctrine is that all things are impermanent"  
heretic attempts assassination, 500 talented *brahmins*, jealous of the *shramans*, banished the 500 to frontiers  
**etymology:** eponymous Qin (Chin) dynasty/name for China

**etiology:**

Vaishya –caste of farmers/ merchants, normally served Kshatriya (ruling) and Brahmin (priestly) castes  
Harshavardhana of Kanauj (aka Harsha, aka Kumara-*raja*, aka Shiladitya-*raja*) of Vardhana dynasty, ca.610-650 CE  
Shashanka of Karnasuvarna (or Gauda, mod. Bengal), ca.600-625 CE; opponent of Buddhism  
Bhaskaravarma of Kamarupa (aka Kumara-*raja* "king's son") – vassal of Harsha, ca.660-650 CE  
Avalokiteshvara-*bodhisattva* – adopted by Xuanzang as divine guardian  
charity the four kinds – food, drink, medicine, clothing  
Nalanda Monastery (Mahavihara) – center of Mahayana Buddhist learning  
Moksha ('Great Assembly') – site of political and religious debate  
Eight Regions – uncertain divisions of China

XZ 5.2

i.227 three worthies

whoever dies first should come back and to tell what the Heaven of Maitreya (Tushita)  
Buddhasimha dies first. no message; Vasubandhu dies next, no message; heretics mock them  
Asanga explains the power of *samadhi*, a *rishi-deva* traversing through the sky with a great light salutes Asanga  
in Tushita Heaven, V. born in a lotus flower (delay), B. distracted  
beautiful marks and signs of Maitreya, explains the Law (*dharma*) with soft, pure, refined voice

**etiology:**

Tushita Heaven – fourth *deva* heaven, above Sumeru; where *bodhisattvas* reside before returning as Buddha  
Maitreya ('benevolent') – future (fifth) Buddha of our eon  
*rishi-deva* – divine hermit  
Buddhasimha – disciple of Asanga  
Vasubandhu-*bodhisattva* – co-founder of Yogachara School of Mahayana Buddhism, half-brother of Asanga  
Asanga-*bodhisattva* – co-founder of Yogachara School of Mahayana Buddhism, half-brother of Vasubandhu

XZ 5.3

i.231 Deva-*bodhisattva*

Deva meets renown *brahman*, skilled in wordplay, go on-and-on-until the heretic understands

**etiology** of a *sangharama*

Deva-*bodhisattva* (aka Aryadeva, or Kandeve), co-founder of Three-Sastra sect with Nagarjuna

i.232 Putra *brahman*

*brahman* (Putra) of learning, "lucid wit and high talent," converts to Buddhism  
heavenly *rishis* call him, throws himself down, lands on garments, unfortunately saved by "heretical" tree-spirit

**etiology** of *sangharama*

*rishi-deva* – divine hermit

XZ 5.5

i.235 Buddha statue

Tathagata ascends up to heaven to preach the *dharma* to his mother for three months  
king Udayana asks **Maudgalyayana**-putra to teleport an artist to heaven to carve Buddha's body in sandalwood  
**etiology:** first carving of the Buddha

Udayana of Kausambi –ruler and contemporary disciple of Gautama Buddha

Maudgalyayana (aka Mudgalaputra) - disciple of Gautama Buddha, "first in supernatural power"

i.235 Dharmapala-*bodhisattva*

heretic king of Kausambi, disrespected Law of Buddha, gave respect to the unbelievers  
convenes assembly to dispute (*sramans* vs *bhramans*) - destroy the *dharma* or cut out his own  
*shramans* fear, but not young **Dharmapala** > if win, due to spiritual protection; if fail, due to youth  
D. followed the principles of his text ('thesis') without a mistake

"It is not by cutting out your tongue you show repentance. Change your principles—that is repentance"

**etiology:** origin of *sangharama*

Deva-*bodhisattva*

## XZ 6.1

### ii.1 Angulimalyas

The *angulimalyas* are (Hindu) brigands who string together fingers of victims; the Buddha converts one  
A: whoever injures a Buddha or kills his mother, reborn in *brahma* Heaven; realizes error, becomes *arhat*  
**etiology:** characteristics of false/inverted belief of Hindus

*angulimalya* – finger collector

### ii.4\* Grove of Jeta / Garden of Anathapindada

Tathagata (Buddha) ascended to Trayastrimshas Heaven to preach to his mother

**Prasenajit** heard that king Udayana had a sandalwood carving of Buddha made, commissioned his own nobleman **Sudatta** donated a *vihara* for Buddha, accompanied by Shariputra, picks Garden of Prince Jeta  
J. “If you can cover the ground with gold, you can buy it” Sudatta pays, builds a *vihara* on vacant bit; Buddha has Ananda name it  
**etiology:** name for gardens and *vihara*

Tathagata – epithet (“come & gone”) of the Buddha

Trayastrimshas– Heaven of the Thirty-Three *devas* atop Sumeru, ruled by Shakra, located at the peak of Sumeru  
where Maya (mother of Gautama Buddha) was reborn as a *devi*

Sudatta (aka Anathapindada ‘Friend-of-the-Orphan’)– wealthy patron, minister of king Prasenajit

Virudhaka – king of Koshala, son of Prasenajit – landowner of Jeta and opponent of Shakyas (clan of the Buddha)

### ii.5 sick *bhikshu*

time of Gautama Buddha, lone *bhikshu*; doesn’t care for sick, none care for him; healed by Buddha; becomes devotee

**etiology:**

*bhikshu* – clergy

### ii.6 heavy girdle

when Buddha lived near Lake Anavatapta, called assembly of men and *devas*

Buddha tell **Mudgalaputra** to go **Shariputra**, finds him mending garments

M: “I will exert my spiritual power and carry both you and your house to the great assembly.”

S: dares M. to lift his sash; when he cannot, he then teleports to assembly to find Shariputra already there

M “Now then I have learned that the power of working miracles is not equal to the power of wisdom.”

**etiology:**

Lake Anavatapta – ringed by mountains at the center of Jambu-*dvipa*

Mudgalaputra (aka Maudgalyayana) – disciple of Gautama Buddha, “first in supernatural power”

Shariputra – chief disciple of Gautama Buddha, “first in wisdom”

### ii.8\* heretic slander

heretics plot a slander against Gautama Buddha; lure courtesan to hear him; kill her, bury her beside a tree  
report her to king, who finds her in the Jetavana, *deva* chorus says, “This is a slander of the infamous heretics”

**etiology:** tree/place

Jetavana – Garden of Jeta (above)

*deva* – diving being

### ii.8 Devadatta poison

**Devadatta**, jealous of the Buddha, says he has many disciples, brought back by Shariputra and Mudgalaputra  
puts poison under his nails to kill the Buddha, swallowed alive into “hell” for disrupting *sangha*

**etiology** of a hell mouth

Devadatta, son of Dronodana – cousin and foe of Gautama Buddha; leads early schism

### ii.9\* Chanscha

**Chanscha:** “I will this very day destroy the good name of this Gautama,” false accusation of pregnancy

“private intercourse” led to her bearing “offspring of the Shakyas tribe”; heretics believe her

Shakra the *Deva-*raja**, takes the form of white rat, nibbles bandage fastening pillow: “Is this your child,?”

swallowed alive into the lowest hell of Avichi

**etiology** of a hell mouth

Chanscha – daughter of a *brahman*

Shakra – ruler of the Heaven of Thirty-Three *devas* atop Sumeru (Indra in Hinduism)

Avichi –lowest, ‘uninterrupted’ hell in Buddhist cosmology

## ii.11\* Virudhaka & Shakyas

Virudhaka leads army against Shakyas; a *bhikshu* warns Buddha, sitting beneath a withered tree

B: "My honorable tribe is like branches and leaves; these being about to perish, what shade can there be?"

Virudhaka disbands his army and returns to Koshala

Virudhaka destroys Shakyas (clan of Buddha), takes 500 resentful Shakya maidens for his harem

V. cut off hands and feet, and cast them into a ditch; maidens invoke Buddha; *bhikshu* preaches to them

bonds of the Five Desires, the misery of evil transmigration, pain of separation; distance between birth and death

Shakya maidens remove pollution and obtain purity; reborn in heaven; Shakra as a *brahman*, collected their bones and burns them

The Buddha (World-Honored One), sees Shakya maidens, returns to Jestavana (gardens), foretells to *bhikshus* a fiery end for V.

in order to avoid fire, V. "sports with women" by lake, with music and drinking; waves divide, swallow him into lowest hell

**etiology** of *stupa* and hell mouth

Virudhaka – king of Koshala, son of Prasenajit (former owner of Garden of Jeta)

Shakya -clan of Buddha

*brahman*, Jestavana (Garden of Jeta), Avichi Hell

XZ 6.2

ii.15 Asita-*rishi*

**Shuddhodana**, hears that his son **Siddhartha** (Gautama Buddha) will be a *bodhisattva*-(> Buddha) and Chakravartin monarch

**Asita-rishi** sees *devas* dancing; predicts *sambodhi* for royal son of Shuddhodana of the Shakyas and of Maya, in Jambu-*dvipa*

**etiology**

Chakravartin monarch – "wheel-turning," rules over all of Jambu-*dvipa* (inhabited world)

Shuddhodana, ruler of Kapilivastu – father of Siddhartha (Gautama Buddha)

Asita-*rishi* – sage/advisor of Shuddhodana

*sambodhi* – complete, or perfect enlightenment

*rishi*, *bodhisattva*, *deva*

## ii.17\* fallen elephant

royal prince (**Siddhartha**, Gaumata Buddha) excels in artistic & athletic competition, Shuddhodana congratulates him, heads home

as Siddhartha returns to the city, coachman leading out elephant to greet him meets **Devadatta**, jealously kills elephant

**Nanda** asks who did it, pulls it to the side; Buddha asks who did it, learns of Devadatta and Nanda, tosses elephant across town

**etiology** of hell mouth /ditch

Shuddhodana, ruler of Kapilivastu – father of Siddhartha (Gautama Buddha)

Devadatta, son of Dronodana – jealous cousin and foe of Gautama Buddha, leads early schism

Nanda – half-brother (son of Shuddhodana) and disciple of Gautama Buddha

ii.20 Prasenajit & Shakyas

king **Prasenajit** of Koshala seeks marriage alliance with Shakya clan, who deceive him with marriage to a servant girl

she becomes principle queen, mother of Virudhaka

**Virudhaka** goes to Shakya clan (maternal uncles) to pursue his studies; they drive him away as "base-born fellow"

V. seeks revenge for former insult, raises army, invades; four Shakyas oppose and scatter invaders; get banished

travel north to Snowy Mountains—one become king of Bamiyan, one of Udyana, one of Himatala, one of Sambi

**etiology**

Virudhaka – king of Koshala, son of Prasenajit and former owner of Garden of Jeta

Shakya – clan of Gautama Buddha

## ii.21\* Shuddhodana

king **Shuddhodana** learns that Tathagata (Buddha) defeated **Mara** and started preaching, desires to see his son and pay reverence

S. sends message: "you promised to visit when you became a Buddha" response: "I'll return in seven days"

S. meet B. outside the city; B. has eight **Vajrapanis** as an escort, four heavenly kings before him:

**Shakra**, with *devas* of the World of Desire (*Kama-loka*) to left; **Brahma** with *devas* of World of Forms (*Bupa-loka*) to the right

*bhikshu*-priests behind; Buddha "as the full Moon among the stars" in the middle; head to *nyagrodha* grove.

**etiology** of

Shuddhodana, ruler of Kapilivastu – father of Siddhartha (Gautama Buddha)

Mara – demon that tempted Siddhartha with carnal desire; personification of forces opposed to achieving *nirvana*

Vajrapanis – "vajra-weapon wielder," protector deities of Buddhism

Shakra rules World of Desire (*Kama-loka*), Brahma rule World of Desire (*Bupa-loka*)

*nyagrodha* – banyan tree (*Ficus benghalensis*)

ii.23 child-protection

King Shuddhodana returns from Lumbini Garden, remarks on protective power of *vihara* for Shakya children  
stone statue stands up, salutes a nurse carrying a child in her arms as they enter the temple, then sits down

**etiology** of *vihara* with miraculous statue

Shuddhodana, Shakya, *vihara*

ii.24 Bodhisattva

Bodhisattva (Siddharta Gaumata) as infant, walked in the direction of the four quarters, seven paces in each direction

In his footprints spring up lotus flowers; two *nagas* spring forth, one cold and the other warm water, for Maya to wash

**etiology** of water sources/*nagas*

Maya— wife of Shuddhodana, dies 7 day after giving birth to the Buddha, reborn in the Heaven of Thirty-Three *devas*  
*naga* – dragon

**primary pilgrimage:** Nativity of Gautama Buddha at Kapilavastu

XZ 6.3

**ii.27\* Ashoka & *naga***

king **Ashoka** divided relics, built *stupas*, opened others built by foreign kings of the seven countries, attended “openings”

*naga* transforms to a Brahman to prevent desecration, bows-before king’s elephant; Ashoka visits abode of *naga*-

“Because of my evil *karma*, I have received this *naga* body; by service to the relics (*sariras*) of Buddha, I desire to atone”

Ashoka does not open the *stupa* (to take out the relics)

**etiology** of water source, *stupa*

Ashoka – ruler of the Mauryan Dynasty (273-232 BCE)

*naga-rajā* – dragon-king

*sarira* – relic; *stupa* – reliquary shrine

ii.28 devoted *shraman*

king *bhikshus* travel from a distance to worship this *stupa*; see a herd of elephants coming and departing together

some bring shrubs, some sprinkle water, some bring flowers, all offer worship

one *bhikshu* gives up his ordination, vowed to devote himself to these relics of Buddha because of their mysterious power

kings of the neighboring countries honor the former *bikshu* by establishing a *sangharama*

**etiology** of *stupa/sangharama*

*bikshu*, *shraman*

*sarira* – relic; *stupa* – reliquary shrine; *sangharama* - monastery

ii.29 Chandaka return

The prince-royal (Siddharta Gaumata) takes *mani* gem from his crown, gives it to his coachman (**Chandaka**)

Removes himself in order to banish lust, to destroy impermanence, and to stop leaks of existence

**Chandaka** “with a horse without a rider

**etiology** of a *stupa*

Chandaka – groomsmen of prince Siddharta (Gautama Buddha)

ii.30 robes exchanged

gives robe to Suddhavasa-*deva* (transformed into a hunter, with deerskin robe, bow and quiver), who rises into the air and departs

Siddharta Gaumata cut off his hair, taken by **Shakra** to his heavenly palace for worship

**Suddhavasa-*deva***, transforms into a barber, shaves the prince’s head.

**etiology** of a *stupa*, *jambu* tree

Suddhavasa-*deva* – a divine being of the “pure abodes” highest of the Rupadhatu worlds (or Brahma Heavens)

Shakra – ruler of the Heaven of Thirty-Three *devas* atop Sumeru; Indra in Hinduism

*jambu* – Indian blackberry (*Syzygium cumini*)

XZ 6.4

ii.33 extinguishing fire

a pheasant soaks self, tries in vain to put out forest fire; **Shakra** sees him and extinguishes the fire

**etiology** of a *stupa*

Shakra – ruler of the Heaven of Thirty-Three *devas* atop Sumeru; Indra in Hinduism

ii.34 deer-bones

great forest fire; animal flee to river and drown; deer places body across the stream, uses all his strength through pain & fatigue

engulfed in the water he dies; *devas* collect his bones

**etiology** of a *stupa*

*devas* – divine beings

## ii.35\* Subhadra

old *brahman* **Subhadra** learns of Gaumata Buddha's impending *nirvana*; Ananda allows him to visit

S: "Many different persons who call themselves masters, each having a different system of doctrine, pretend to guide people." the Buddha preaches to Subhadra, who becomes "fully ordained disciple" without passing four years as a novice, Subhadra obtained fruit, became an *arhat* on the same night (of Buddha's *nirvana*); enters Fire-Limit *samadhi*

### etiology

Subhadra – last convert of the Buddha and first to enter *nirvana*

## ii.37\* diamond mace

Lord of the World (Gaumata Buddha) enters *nirvana* between the two *sala* tree

**Mallas** with diamond maces "poisonous arrow (of sadness) has deeply penetrated our vitals, and the fire of sorrow burns us up" dropped their diamond clubs, and fell prostrate on the earth; although **Tathagata** dies "the body of the Law endures for ever!"

**Aniruddha** asks *bhikshus* to stop grieving "lest the *devas* should deride"; Mallas offer offerings, raise the golden coffin

Aniruddha asks Mallas to stop grieving, since *devas* desired to offer worship for seven days

### etiology site of the final *nirvana*

Tathagata – epithet ("come & gone") of the Buddha

Mallas – tribal group occupying Kushinagara, who grieved and cremated the body of the Buddha

Aniruddha ('without obstacles') – cousin of Gautama Buddha, one of his ten major disciples

*sala*– tree (*Shorea robusta*), under two of which the Buddha died

*bhikshu*

**primary pilgrimage:** Nirvana of Gautama Buddha at Kushinagara

## ii.38 golden coffin

body of Tathagata laid coffin; Aniruddha ascends to heavenly mansions to break news to Maya

Maya suppressed her sobs, visits two *sala* trees with *devas*; see the *sanghati*-robe, and the *patra*, and the religious staff

M. "The happiness of men and gods is done! The world's eyes put out! All things are desert, without a guide!"

his golden coffin opens, spreading abroad a glorious light; the Buddha, sitting upright, salutes his mother

### etiology of *stupa*

Aniruddha ('without obstacles') – cousin of Gautama Buddha, one of his ten major disciples

Maya – wife of Shuddhodana, dies 7 day after giving birth to the Buddha, reborn in the Heaven of Thirty-Three *devas*

Ananda – son of Dronodana, brother of Devadatta, cousin of Gautama Buddha, one of his ten major disciples;

renowned for his ability to remember the sayings of Gautama Buddha

*sanghati* – a outer robe (brown or saffron)

*patra* – 'begging-dish' or 'alms-bowl'

## ii.39\* three revelations during cremation

When Tathagata died, men and *devas* made a coffin made of the Seven Precious Substances; flowers and scents;

Mallas raised the bier and marched passed the Golden River; scented oil; odorous wood; cremation

Aniruddha: "We must await **Kashyapa**," divided *sariras* (hair and nails); revealed his feet to Kashyapa's sake

wheel signs on feet where tears fell; great conflagration.

revealed his arm for Ananada's sake; preached the Law for his mother's (Maya's) sake; showed his feet for Kashyapa's sake

### etiology of cremation *stupa*

Seven Precious Substances – gold, silver, lapis lazuli, rock crystal, rubies, diamonds or emeralds, and agate

Mallas – tribal group occupying Kushinagara, who grieved and cremated the body of the Buddha

Golden River (mod. Sone) –

Aniruddha ('without obstacles') – cousin of Gautama Buddha, one of his ten major disciples

Kashyapa – one of the first disciples of Gautama Buddha; first of the Buddhist Patriarchs

Ananda – son of Dronodana, brother of Devadatta, cousin of Gautama Buddha, one of his ten major disciples;

renowned for his ability to remember the sayings of Gautama Buddha

Maya – wife of Shuddhodana, dies 7 day after giving birth to the Buddha, reborn in the Heaven of Thirty-Three *devas*

## ii.41 relic dividing

When Buddha died, on behalf of eight kings, a right-minded *brahman* asks Mallas to share relics, denied

second request "our troops are near." Then the *brahman* says, religious merit comes by patience; immediate desire is not right

Mallas then divided the relics into eight parts.

Shakra: "The *devas* also should have a share"; Anavatapta, Muchilinda, and Elapatra (all *nagas*) also want a share, the *brahman* divides into three portions—one for the *devas*, one for the *nagas*, and one for the eight kingdoms

### etiology of division *stupa*

*brahman* – member of Hindu priestly caste

Mallas – tribal group occupying Kushinagara, who grieved and cremated the body of the Buddha

Shakra – king of the 33 Devas Heaven

Anavatapa – central lake/*naga* of Jambudvipa

## ii.42\* rice-milk / patra washing

Shashanka attempts to eliminate Buddhism, *sangha* dispersed

A *brahman* chanced to see a *shrama* (thick eyebrows shaven head, staff) give him some rice-balls with milk

*shraman* takes a bit, puts the rest in his alms-bowl (*patra*) with a sigh; one knew the Buddha, met at Venuvana Vihara,

near Rajagriha; his *patra*, filled his pitcher; but now the religious merit of *devas* and men has diminished

reveals himself as Rahula, Buddha's son, then disappears

**etiology** of a hospice

Shashanka – rule of Karnasuvarna (mod. Bengal), ca.600-625 CE; contemporary of Harsha; opponent of Buddhism

*brahman, shraman, patra, deva*

Rahula – son of Gautama Buddha, one of his chief disciples