

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

XZ 7.1

il.48 Maitreya

eventual *nirvana* of Maitreya-*bodhisattva* recognized by the Buddha,

etiology of stupa

Maitreya ('benevolent') – future (fifth) Buddha of our eon

i.50 king of deer

Devadatta and Bodhisattva (future Buddha) were once kings of the deer; two herds of 500 each

Bodhisattva as deer-king, approaches local ruler: stop wasteful slaughtering him, instead offer one deer for food

when the turn falls on a pregnant doe, she pleads for her child; value life of the unborn: "Who is there but values life?"

while Devadatta as deer-king becomes angry; Bodhisattva as deer-king offers himself instead

ruler says: "I have indeed the body of a man, but am as a deer. You have the body of a deer, but are as a man"

no longer required a daily sacrifice

etiology of a stupa

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

Bodhisattva – previous manifestation of Gautama Buddha

ii.52* First Sermon

prince Sarvarthasiddha (Gautama Buddha) wandered alone through mountains and plains and lives apart in the forests

five men search for him—two by pleasant discipline (Jainism?), three by painful discipline (Hinduism), split up

prince first follows painful, converses to pleasant; debate ensues, since he had received rice-milk from a young shepherd-girl

two (pleasant) call him a madman "giving up the estate of a Chakravartin monarch to lead the life of an abject and outcast"

Bodhisattva (Gautama Buddha) sits under the **bodhi**-tree, named Lord of *devas* and men.

seeks to preach to Udra, son of Rama, since he reached *samadhi*, but he already died

seeks to preach to Arada Kalama, since he reached *samadhi*, but he already died

seeks to preach to the five at the Deer Park, vow not to rise to meet him or pay him respect

the five forget their vow, rise and salute him, and then attach themselves to him with respect, achieve enlightenment

etiology of cremation stupa

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

Sarvarthasiddha ("Perfect-in-All-Ways") – epithet of Gautama Buddha

Udra Ramaputra – Hindu teacher (*braman*) of Gautama Buddha

Arada Kalama – Hindu teacher (*braman*) of Gautama Buddha

Ajnata Kaundinya – first follower of the Buddha to become an *arhat*

samadhi – 'complete concentration of the mind' or 'complete meditation'

bodhi - tree of 'enlightenment,' sacred fig (*Ficus religiosa*) under which Siddhartha Gautama became the Buddha

primary pilgrimage: First Sermon of Gautama Buddha at Varanasi

ii.56 Saving the Life

a solitary hermit-sage lives in hut beside a pool; practiced magic (making brick fragments into gems; change shape, ride clouds)

seeks secret arts of the *rishis* (e.g. lengthen life), build an altar to ask an Ardent Master to become a *rishi*

must sit in the middle of the altar, grasping a long knife, repeating magic formulae and keeping watch

once a *rishi*, the sharp knife changes into gem-sword, and can mount into the air and rule other *rishis*

solitary sees a poor beaten man; offers him choice food, and a bath in the pool; clothed him in new garments; 500 gold pieces

in gratitude, becomes his silent champion, but cries out - had seen life challenges pass before his eye, protects son

etiology

rishi – hermit-sage

ii.59* hare-moon

at beginning of this *kalpa*, in a forest lived a fox, a hare, and a monkey

Shakra the Deva-*raja*, as an old man, visits the three animals and asks for food

fox fishes carp from the river; monkey gathers fruits and flowers; hare comes empty-handed, offers self

Shakra collects hare-bones, puts him in the moon disc > "The hare is in the Moon."

etiology of stupa

etymology of "Hare is in the Moon"

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

XZ 7.2

ii.62* unpierced ears

two or three *shraman* lived in **Tukhara**, north of the Snowy Mountains, seek sacred relics that shine with splendor travel together to India, at monasteries are treated with disdain as belonging to a frontier country exposed to winds and the rains, suffer from hunger; withered bodies and pallid faces from misery ruler inquires after mendicant masters with unpierced ears and soiled garments; *shramans* of India do not to give us shelter builds sangharama as hospice for foreigners; no priest with pierced ears can dwell in the monastery

etiology of *sangharama*

Tukhara – region of ancient Bactria, modern Afghanistan

Snowy Mountains – Hindu Kush and Himalayas

jataka– animal fable

ii.64 desert demons

desert demons (*yakshas*), relying on great strength and spiritual capabilities, fed on the flesh and blood of men Tathagata (Gautama Buddha) converts the demons; they place a stone where the Buddha could sit now 10,000 heretics tried to move it but could not

etiology of *stupa* and rock

yaksha or *rakshasa* - demons

XZ 7.3

ii.67 ten pecks

once a quantity of relics (60 liters); Ashoka opened it, took away nine-tenths; another tried to open it, but caused an earthquake

etiology of *stupa*

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

ii.69 death announcement

Gautama Buddha tells **Ananda** "Those who obtain the Four Spiritual Faculties are able to extend their lives to a *kalpa*"

Ananda distracted due to **Mara**, gives himself up to silent thought; Mara hears Buddha has three months to live and rejoices

Ananda dreams of a tree, casting shade; wind destroys the tree and its branches; foretells death of the Buddha

etiology of a *stupa*

Four Spiritual Faculties – friendliness, kindness, gladness, equanimity

kalpa – eon

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

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

ii.71* deer-footed maiden, mother of 1000

rishi bathed himself in a stream of water when a roe-deer came to drink and conceived a beautiful female child with feet of a deer adopts child; has her seek fire from another *rishi*; her feet leave impressions of lotus-flower

she walks around the other *rishi*'s hut, gets fire, goes home; king **Brahmadatta** sees lotus-flower traces, follows them;

marries girl, who brings forth "lotus-flower of a thousand leaves" on each leaf a seated boy; other women throw it In Ganges

king of Ujjiyana sees yellow-cloud-covered box floating on the water with thousand strong and well-fed boys (cf. **Moses. Romulus**)

extended his kingdom in every direction with them as his troops

Brahmadatta fears them, but his deer-footed wife recognizes her sons, shoots a thousand jets of milk into their mouths

etiology

Brahmadatta – legendary king of Kusumapura (Kanauj)

jataka– animal fable, Buddha's past lives

rishi

ii.74* 700 sages

110 years after the Nirvana, some *bhikshus* in Vaishali broke the laws of Buddha and perverted the rules of discipline

Yashada Ayushmat stops in Koshala; Sambogha Ayushmat in Mathura; Revata Ayushmat in Kanyakubja; Sala Ayushmat in Vaishali;

Pujasumira Ayushmat in Salaribhu – all *arhats*, possessed of Three Pitakas and Three Enlightenments, all disciples of **Ananda**

Yashada summons sages and saints, one less than 700, to Vaishali, when Pujasumira sees vision of them, teleports to the assembly

Sambogha reveals that some *bhikshus* disobeyed the 'Ten-Power-Dasabala,' charge them with transgression, restore law (*dharma*)

etiology

Yashada – leads 2nd great Buddhist Council at Vaishali (ca.350 BCE)

Three Pitakas ('baskets')— *sutra* (sayings of the Buddha), *vinaya* (monastic ethics), *abhidharma* (philosophy)

Three Enlightenments –

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

Ten-Power Dasabala – (1) what is and is not possible in any situation; (2) the ripening (*vipāka*) of deeds and the maturation of *karma*; (3) the superior and inferior qualities of beings; (4) the various tendencies of beings; (5) the manifold constituents of the world; (6) the paths leading to the various realms of existence; (7) pure and impure behaviour; (8) the arising of meditative states (*dhyāna*) and related attainments; (9) the death and rebirth of beings; (10) liberation through the destruction of the outflows (*āśravas*)

arhat

ii.76 Divided Ananda

Ananda was a cousin of Tathagata (Gautama Buddha), succeeded **Kashyapa** as guardian of true law (*dharma*)

heard a *shramanera* bungling scripture (*sutra*), claiming he did it properly and insults A.'s age

A. remained silent, sighs and departs; crosses Ganges; pursued by king of Magadha from south; met by king of Vaishali from north; to avoid war, A. floats in air and attains *nirvana* in flame; half of bones fall south, half north

etiology of relics and *stupas*

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

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

XZ 7.4

i.78* fishermen conversion

In days of Buddha, 500 fishermen caught a great fish with eighteen heads; each head with two eyes; want to kill it

Tathagata (Buddha) uses opportunity to converting fish and fishermen: “Kill not that fish.”

T, causes it to speak in human language and exhibit human feelings: monstrous fish was *brahman* Kapitha

arrogantly insulted others, despised books and rules, reviled *buddhas* and compared priests to ass, mule, elephant, horse, etc.

born monstrous but confesses and repents former misdeed, dies but by power of merit born in heaven

therefor fishermen convert, repent, destroy nets, burn their boats, and assume religious habit > become *arhats*

etiology

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

ii.83 son-in-law tree

talented and learned *brahman* had many students; one is alone and depressed, so friends try to find him a “bride” two pretend to be his father and mother, two the in-laws, under a *patali* tree—gathered fruits and water, follow wedding customs; pretend father offers twig with flowers as bride, stays with her in forest; friends ask him to leave, he declines at dusk old parents lead a maiden in procession; after seven days of carousing, friends return and ask him to leave, he declines he later goes home and tells relatives, return to forest where flowering tree has become a great mansion with servants wife gives birth to son, husband plans to return due to fear of “exposure to wind and weather,” so in-laws build him a house

etiology tree of the Son-in-Law

etymology capital city Pataliputra

patali – tree (*Bignonia suaveolens*)

wedding customs

ii.86* Prison of Ashoka

At first **Ashoka-*raja*** was a cruel tyrant, created a “hell” for torture (dungeon?) surrounded by walls and towers furnaces of molten metal, sharp scythes, and instruments of torture; impious man as warden; killed without appeal a *shramana*, begging food, came to the hell-gate, warden seizes him; *shramana* asks to repent just as a man is mashed in a mortar moved with pity, becomes an *arhat*; when warden throws him into a boiling caldron, “it was to him as a cool lake, and on its surface there appeared a lotus flower, whereon he took his seat”; warden calls king, who sees the miracle.

warden says king has entered, so must die; Ashoka say, you have entered, so you first; casts him into caldron, backfills “hell”

etiology prison

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

shramana – novice

arhat - saint

ii.88 Upagupta synchronicity

After he destroys the “hell,” A. meets the *arhat* **Upagupta**, who converts him; seeks to honor bits of Buddha by building *stupas*

A. summons *devas* (spirits, *genii*) to assemble and raise *stupas* for the relics of Buddha throughout Jambud-*vipa*

Ashoka-*raja* opens *stupas* divides relics, and hopes to synchronize their being deposited

arhat obscures sun with hand-shadow, all *devas* drop relics into *stupas* at the same time

etiology division of relics, spread of Buddhism

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

Upagupta – fourth Buddhist patriarch

stupa – reliquary

arhat - saint

ii.90* footprints

Tathagata, heading north to attain *nirvana*, turned south to look back at Magadha with **Ananda**, leaves final footprint

a hundred years later, King **Ashoka** builds his capital there and protects the “three religious treasures”

A. offered it constant personal worship; later kings tried to carry it off, but could not move it

when **Shashanka-*raja*** was overthrowing Law (*dharma*), came to the to destroy the footprint stone;

broke footprint into pieces, but it came whole again; threw ornaments into the Ganges, came back to their old place.

etiology footprint relic

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

Shashanka of Karnasuvarna (or Gauda, mod. Bengal), ca.600-625 CE; opponent of Buddhism

Tathagata, Ananda

ii.91 half brother of Ashoka

Ashoka’s half-brother **Mahendra** was extravagant, wasteful, and cruel; so people appeal to Ashoka

A. brings charges against him, M. asks for 7 days; repents and becomes *arhat*, miraculously mounted the air

M. admits that he was ensared by worldly desires (particularly related to music); chooses life of solitude

A. has *devas* build his brother a mountain refuge

etiology mountain shrine

Mahendra – brother of Ashoka

ii.94 84000 + 5 *stupas*

Ashoka-*raja* built 84,000 *stupas*, but had five relics leftover; erected five other *stupas* for fivefold spiritual body of Tathagata.

rumor that **Nanda-*raja*** built the five *stupas* as treasuries; came with his armies to dig them up, cause earthquakes and eclipse

etiology five *stupas*

Dhana Nanda – stereotypically cruel tyrant who ruled c.329-321 BCE (just before Chandragupta)

ii.95 *amalaka*

Ashoka falls ill, offers all his possessions “to crown his religious merit”; minister unwilling to comply
Later the minister puts half an *amalaka* fruit put in A’s hand—complains that this is all he owns
“The wealth and honor of the world are as difficult to keep as it is to preserve the light of a lamp in the wind!”
offers this last half *amalaka* to priests of the Cock-Garden Monastery as final offering
Sthavira prays for A’s recovery, blames ministers; preserve the fruit’s seeds at the Karmadana Monastery.

etiology prolonged life *stupa*

amalaka – gooseberry (*Phyllanthus emblica*)

Ashoka

ii.97* *ghanta*

at first 100 *sangharamas* with learned Buddhist priests in Vaishali; next generation learned heretic (Hindu) priests
call assembly “Strike loudly the *ghanta* and summon all the learned men”; king decides between weak and strong
Buddhists lose, pay penalty of not sounding the *ghanta* for 12 years

Nagarjuna-bodhisattva of Southern India learned, with great disciple **Deva** who wishes “to overturn the mountain of heresy and to light the torch of true religion”; debate prep: Nagarjuna take the side of the heretics, Deva defends and wins
king bans foreign monks from entering city; Deva takes off *kashaya* robe, carries bundle of grass as disguise
come to *sangharama*, no room, so overnights in the Ghanta Tower, strikes the *ghanta*; recognized as peasant from day before
king hears, calls assembly: “Whoever is defeated shall die, as a proof of his inferiority.”

heretics (Hindus) came together with flags and drums, begin debate; Deva-*bodhisattva* refutes them all

etiology of Ghanta Tower

ghanta – gong

kashaya – ochre colored outer robe of Buddhist priests

Nagarjuna – Buddhist philosopher (ca.150-250 CE)

(Arya)deva – disciple of Nargarjuna

ii.100* hermit *brahman*

brahman hermit constructs a hut in the desert; making sacrifices to demons; became a learned debater but behind a curtain

Asvaghosha-bodhisattva leaned the arguments of the Three Vehicles (Little, Great, and Middle Vehicle?)

A. claims that the hermit won not by skill but by demonic possession; goes to hut for debate

hermit lowers curtain and refuses debate; A. asks king to judge

king says that he needs to know the Three Vidyas and Six Supernatural Faculties

Asvaghosha speaks on the Three Pitakas and the Five Vidyas, silences *brahman*, lifts curtain to reveal demon-hermit

etiology

Asvaghosha – Buddhist philosopher, advisor to Kanishka (ca.100 CE)

Trividya – ‘threefold knowledge,’ *anitya* (impermanence), *dukha* (suffering), and *anātma* (unreality)

Tripitaks – ‘three baskets,’ *sutra* (sayings of Buddha), *vinaya* (monastic code), *abhidharma* (systematic philosophy)

Six Spiritual Faculties: (1) heavenly eye (sight at a distance and through obstacles)

(2) heavenly ear (hearing at a distance and through obstacles)

(3) miraculous foot (teleportation)

(4) knowledge of past lives

(5) telepathy

(6) to overcome all obstacles through enlightenment and liberation

Five Vidyas – (1) *Adhyātma-vidyā* (‘inner-realization’) metaphysics, psychology, etc.; knowledge of the ultimate truths of the universe

(2) *Chikitsā-vidyā* (“healing”) medicine and health

(3) *Hetu-vidyā* (“causal”) logic and reasoning

(4) *Śabda-vidyā* (“sound”) speech, grammar, linguistics, phonology, literary studies, music

(5) *Śilpsthāna-vidyā* (“craftmanship”) arts and crafts, mathematics, science and technology

ii.103 perfectly-destroyed

when Tathagata descended he rested on a rock and entered into the *samadhi* called “perfectly-destroyed”

then *devas* and *arhats* offered to Tathagata, sounded heavenly music, rained down great flowers

devas raise a *stupa* composed of gold, silver, and gems which have changed into stone

etiology rock forms on mountain

samadhi – ‘complete concentration of the mind’ or ‘complete meditation’

devas, arhats, rishis

ii.104* Gunamati & Madhava

mountain inhabited by heretic Madhava, followed law of the Sankhya (Hindu), doctrine of “the extreme void”
king honored as “treasure of the country,” ministers as “teacher of the household,” neighboring countries for his merits
drew rents from two towns of the district,
in Southern India live the learned **Gunamati-bodhisattva**, knew the Three Pitakas and Four Truths; challenges Madhava in 3 yrs
Madhava alarmed, order other to turn away *shramana*; Gunamati denied any hospitality
mocked for shaven head and clothing; responds kindly and is driven away to forest
aided by disciple who keeps guard; seeks audience with king, who commands a debate, which he will judge
Gunamati first laid down his principles all day long; Madhava defers answer to following day, to retire and meditate
but vomited blood and dies, asks his wife to respond, but wife hides death, tries to speak but balks, death discovered
king realizes “The law of Buddha is a mysterious one!” G. fortells a thousand generations in the service of the *sangharama*
six *brahmins* fleeing to the frontiers, told the heretics (Hindus) of their reverse; make new challenge
heretics (Hindus) lay down their principles, Gunamati say that even his servant can respond—defeats brahmins with three replies
etiology of victory *stupa*

Sankhya –Hindu dualist school, *purusa* (consciousness) and *prakrti* (matter), related to Yoga

Gunamati – Buddhist philosopher, ca.420-500 CE

Tripitaka – ‘three baskets,’ *sutra* (sayings of Buddha), *vinaya* (monastic code), *abhidharma* (systematic philosophy)
shramana

ii.110* Dharmapala

man of *brahman* caste, related to the king of Samatata, came to *sangharama* of Nalanda and met Dharmapala-*bodhisattva*
hears Buddhist Law (*dharma*), becomes a disciple; fame spreads as great Master of Shastras
heretic (Hindu) of Southern India challenges Dharmapala; agrees but allow disciple Shilabhadra to contend
on the day of assembly, heretic lays down his case; Shilabhadra follows and refutes them; heretic retires
king give Shilabhadra rents from the town as reward, but the Master of Shastras declines it, because he doesn’t need so much
eventually accepts the town and builds *sangharama*

etiology of Nalanda *sangharama*

Nalanda *sangharama* – Buddhist center of Yogacara learning, residence of Xuanzang

Dharmapala – Buddhist philosopher (ca.530-561 CE)

Shilabhadra – Buddhist philosopher (529-645 CE), abbot of Nalanda monastery at time of Xuanzang’s visit

ii.114 Pragbodhi

Tathagata accepts rice-milk; sees a secluded and dark mountain on which to seek enlightenment
mountain *deva* in fear speaks to Bodhisattva (Buddha), if you seek supreme wisdom here, the earth will quake
halfway down he halts, sits cross-legged in a chamber backed by the crag and facing a torrent, leads to earthquake
a *deva* of the *shuddhavasa* (“Pure Abodes”) cried out, “This is not the place for a Tathagata to perfect supreme wisdom”
sends him to *pippala* tree under which is a diamond throne, all the Past Buddhas on this throne obtained enlightenment
naga in cave asks him not to go, leaves shadow in his place; *devas* lead him to the *bodhi*-tree
Ashoka-*raja* marks each station with pillars and *stupas*; make annual offerings at the end of the *wass*

etiology of shadow relic in cave

shuddhavass – pure abode, highest of the Brahma Heavens

pippala or *bodhi* – “sacred fig” tree or “Tree of Enlightenment” (*Ficus religiosa*)

wass – “rainy season,” period of scholarly retreat

naga, *deva*, *bodhisattva*

ii.116* diamond throne

when the *bhadra-kalpa* was arriving at perfection, this throne appeared in the middle of the Great Chilocosm;
goes down to the limits of the golden wheel, composed of diamond, circuit of 100 paces
the thousand *buddhas* of the *bhadra-kalpa* have sat on it and have entered the ‘diamond’ *samadhi*; the *bodhimanda*
the place does not move during earthquakes; when Tathagata neared enlightenment, the four corners shook but not the throne
at the end of the *kalpa*, when the true law (*dharma*) dies, the spot will be concealed

etiology of diamond throne

bhadra-kalpa – ‘auspicious’ or ‘fortunate’ era; current aeon

chilocosm – ‘thousand worlds’ system

samadhi – ‘complete concentration of the mind’ or ‘complete meditation’

bodhimanda – ‘seat of enlightenment’

ii.117* *bodhi*-tree

After the *nirvana* of Tathagata, Ashoka-*raja* began his reign as an unbeliever, tried to destroy *bodhi* tree; cut through the roots; the trunk, branches, and leaves; divided into small bits and heaped in a pile brahman ordered to burn them, but a double tree burst from the fire, leaves shining like feathers (“ashes” *bodhi*-tree) A. sees miracle, repents; bathed roots with perfumed milk and the tree grows back His heretic queen sends someone to cut it down. A. sees mutilated trunk, cries and prays bathed roots with perfumed milk and the tree and the tree grows back; surrounds it with a wall Shashanka-*raja*, heretic king, slandered Buddhism, destroyed the monasteries, and cut down the *bodhi*-tree, digging it up; then sets it on fire, sprinkles it with cane juice; destroys it entirely; then Purnavarma of Ashoka’s line laments with the milk of a thousand cows again bathes the roots, again revives and grows 10 ft tall overnight; surrounds it with a wall

etiology *bodhi* tree, protective wall

pippala or *bodhi* – “sacred fig” tree or “Tree of Enlightenment” (*Ficus religiosa*)

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

Shashanka (or Narendragupta) – ruler of Karnasuvarna (ca.600-625 BCE)

Purnavarma – ruler of Magadha (ca.600-625 BCE)

primary pilgrimage: Enlightenment of Gautama Buddha at Magadha

ii.119 unextinguished lamp

brahman who did not believe in the Law (*dharma*) sacrificed to **Maheshvara**, a *deva* of the Snowy Mountains visits the *deva* with brother, commanded to build a *vihara* and tank at the *bodhi* tree; both convert and return one builds *vihara*, one builds tank; one becomes king’s minister; seek to commission a figure of the Buddha; no one answers a respondent asks for a pile of scented earth and a lamp, close the doors and open them after 6 months priests open after 4 months, marvelous figure of the Buddha; a *shramana* spends the night and sees vision of the *brahman* reveals the he is **Maitreya-bodhisattva**, since no artist could depict the Buddha; portrayed at the moment he’s enticed by Mara tells officer to remove Buddha and replace it with Mahesvara; officer frets, believer suggests that he encase Buddha instead by lamplight draws an image of Mahesvara facing B.; reports to king who gets sores, rotting flesh, and dies officer takes down wall, lamps till burning

etiology unextinguished lamp

Maheshvara – epithet of Shiva, Hindu transformer/destroyer deity

Maitreya – ‘benevolent’; future, fifth *buddha* of our aeon

deva, vihara, brahman

ii.122 Buddha walk

Tathagata obtained enlightenment but did not rise from the throne; remained perfectly quiet for seven days then rose and walked up and down for seven days to the north of the tree; flowers sprang up under his 18 foot-traces the covered traces indicate length life

etiology foot traces

ii.123 grass-cutter

Bodhisattva (the Buddha) bathed the Nairanjana River, proceeded towards the *bodhi*-tree then Shakra-*raja* transformed himself into a grass-cutter carrying burden; Bodhisattva asks what he’s carrying; S. offers it

etiology

bodhisattva – ‘enlightened being’; postponed final *nirvana*; epithet of Gautama before becoming *buddha*

Shakra-*raja* – king of the *devas* and attendant of the Buddha

ii.124* Mara

Bodhisattva (the Buddha), on the point of enlightenment was tempted by Mara to become a Chakravartin monarch on his refusal, Mara went away disheartened; his daughters try to entice the Bodhisattva, changed into decrepit old women

etiology

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

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

ii.125 Kunkuma

merchant-prince worshipped the heavenly spirits and sacrificed to them; despised Buddhism and did not believe travelled to engage in commerce, take a ship, lose their way; after three years, provisions gone and mouths parched pray with no response, seems like mountain with steep crags, but it’s a *makara* fish; one hear Avalokitesvara-*bodhisattva* can help, so they call his name; see vision of a *shramana* in the sky; return to distant country build a *stupa* covered with saffron; go on pilgrimage, pay respect to sacred traces and behold *bodhi* tree; when they worry about their *stupa* back home, a duplicate arises in front of them in Magadha

etiology of Kunkuma *stupa*

makara – sea monster

ii.129* Householders' *patra*

Buddha enters deep meditation, after seven days awakes from ecstasy

two merchant-princes travel by the grove, *deva* of the place says to offer Buddha some flour and honey

four *deva-rajās* from the four quarters each brought a golden dish (but they were too fancy)

four *devas* cast away the golden dishes, offered silver ones; then crystal; then *lapis-lazuli*; then carnelian; then amber, then ruby
finally stone *patras* of deep blue color and translucent; B. combines the four into one vessel with four borders

etiology of a *patra*

patra – alms bowl

deva, raja

ii.130 Kashyapa brothers

Kashyapa brothers opposed divine method, but many heard their teaching (*fire worshipping brahmins*)

Lord of the World (Buddha) tried to guide those in error; intent on their conversion, cause thick clouds torrents of rain

waves surround where Buddha dwells, but he stays dry; one of the Kashyapa sees clouds and rain, goes to save the Buddha

B. walking on water, then divides water so that the ground is visible; since the Kashyapa sees the miracle he converts

etiology

Kashyapa – three brothers (Uravilva-Kashyapa, Gaya-Kashyapa, Nadi-Kashyapa) who bring 300 disciples after early conversion

ii.131* fiery *naga*

born a *naga* and blind due to “accumulated effect of his deeds”

as Tathagata (Buddha) goes from Mount Pragbodhi to reach the *bodhi*-tree, the eyes of the *naga* suddenly open

speaks to B. saying, the last three times a *buddha* walked by I temporarily got my sight; predicts his enlightenment

etiology

Mt. Pragbodhi – part of hills 6.5km north of Bodh Gaya

ii.132 Mara

Mara-*raja* know Bodhisattva (Buddha) will obtain perfect enlightenment, fails to confuse or to terrify him

summons an army of spirits and a demon army, arrayed for battle; winds arise, rains descended, thunder rolls. lightning gleams

the B. enters *samadhi* of Great-Love and changes weapons to lotus flowers; Mara's army retreats

etiology

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

samadhi – ‘complete concentration of the mind’ or ‘complete meditation’

ii.133 Simhala

a king of Simhala (Ceylon, mod. Sri Lanka), a country in the southern sea, was truthful and a believer in the Law (*dharma*)

his brother became a *shramana* and goes on pilgrimage to the holy traces of Buddha, wandering through India

at the monasteries he visited he was treated with disdain as a foreigner; distraught he returns home

sends money to king of India (*maha-raja*) to build *sangharamas* hospitable to foreigners, to exercise mercy

build a monastery in Bodh Gaya to host visitors from Simhala; put proclamation in copper; treat them as part of fraternity

etiology of *sangharama* for Simhala

maha-raja – “great king”