

The Eight Great Caityas and their Cult

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A number of texts relating to the eight great caityas (a.s.ta mahaacaitya, a.s.ta mahaastahaana-caitya) is preserved in the Tibetan and Chinese translations. These texts contain a very old tradition on the career of Buddha as well as its later development. They have therefore a special interest which may not be overlooked. These texts are the following:

I. Gnas chen po brgyad kyi mchod rten la bstod pa, Bstan h.gyur, I, no. 24, Cordier, Catalogue du Fonds Tibetain, p.7, – The Sanskrit title of the text is given as A.s.tamahaasthaana caityastotra. The name of the author in the colophon of the text is given as AAcarya Naagaarjuna.

II. Gnas cben po brgyad kyi mcbod rten la bstod pa, Bstan hgyur, I, no. 25, Cordier, ibid., p.7. The Sanskrit title is A.s.tamabaastbaana caityastotra. It is also a work of the same Naagaarjuna. The text however is different from the one mentioned above.

III. Fo shuo pa ta ling t'a ming hao king in I fasc. This is Nanjio 898, Hob. 1685; Bagchi – Le Canon Bouddhique, II, p.590(n.57), a translation by Fa t'ien(Dharmadeva) of the Song dynasty who was originally a teacher at Nalanda and went to China in 973 A.D. and worked there till his death in 1001 A.D. The title of the text has been rendered by Nanjio as "Suutra on the names of eight great and auspicious caityas". The text is alleged to be canonical and so the title is preceded by the expresion – `Fo shuo'= Buddha prokta.

IV. (i) Pa ta ling t'a fan tsan – This is not a translation but the transliteration of a Sanskrit text made by the same Fa t'ien. – Nanjio 1071, Hob. 1684; Le Canon Bouddhique, II, p.594. The text was restored into Sanskrit by Prof. L'evi – Cf. Une po'esie inconnue du roi Har.sa 'Silaaditya (Actes du Xe Congres international des orientalistes, II, I, 1897 pp. 189-203; the articlc has been reprinted in M'emorial Sylvain L'evi, pp.243-256). The title of the text has been restored in Sanskrit as

A.s.tamabaa-'Srii-caityas-stotra.

(ii) Gnas chen po bryad kyi mchod rten la phyag `tshal ba'i bstod pa – A.s.tamahaastaana caityavandanaastava. This is a Tibetan translation of the text mentioned above. Cordier – ibid., Bstan .hgyur, I, n. 57(p.12) where it is said to be the work of Har.sadeva, king of Kashmir. the translation is due to the Indian scholar Raaja'srii j~nnaanamitra. Prof. L'evi did not take any account of the Tibetan translation in his article referred to above.

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The first two texts (I and II) are said to be the works to AAcarya Naagaarjuna. This Naagaarjuna was certainly a person different from the great Naagaarjuna, the founder of the Madhyamaka school of philosophy. The great Naagaarjuna does not seem to have taken delight in the composition of light poems except the Subrillekba which has however a different character. There was a later Naagaarjuna who was a teacher at Naalandaa and lived in the 10th century A.D. (See my Kaulaj~naanir.naya, p.28). The nature of the two texts fits in well with the authorship of this latter Naagaarjuna.

There is some difficulty in believing that the A.s.tamahaa'srii-caitya-stotra (IV), restored into Sanskrit by Prof. L'evi, was the work of king Har.sa 'Silaaditya. The Chinese transcription is due to Fa t'ien(Dharmadeva) of Naalandaa who was in China from 973 to 1001. According to the Chinese tradition it is the work of king Kie-je (戒日). Kie-je is the regular Chinese translation of the name of 'Silaaditya. The Tibetan translation in its colophon however says that it is the work of king Har.sadeva of Kaa'smiir (Kha che i rgyal po = 'Srii Ha-ri''sa-deva) who composed it in order to please her mother (Yum gyi cbed du mrdsad pa).

In fact king Har.sa of Kaa'smiir is known to have possessed great literary talents and composed poems and songs. King Har.sa, the son of Kala's, whose later career as a king was vitiated by many acts of oppression, was an ideal prince in his younger days. He was a patron of talents, and himself a great musician and composer (Raajatara^ngi.nii, VII, 611-615). Har.sa knew many languages, was able to compose poem in those languages and his fame as composer spread even to other kingdoms (ibid., VII, 610). The court musicians used to sing his beautiful compositions (ibid., VII, 717). "He excelled even B.rhaspati in talents. When anybody sang one of his many compositions even the musicians could not resist their tears" (ibid., VII, 941-942). There is also proof to show that the oppressive king Har.sa had a tender corner in his heart for Buddhism. In the latter part of his reign when he was burning the temples all through his kingdom he spared only the famous Maarta.n.da temple and two famous Buddhist temples at the request of a Buddhist singer named Ku'sala'srii (ibid., VII, 1097-98). This clearly shows that king Har.sa was a good composer of songs

and that he also took delight in Buddhist songs. It is therefore quite possible that he composed the A.s.tamabaastbaana caitya vandanaa stotra at the request of his mother in his younger days.

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The internal evidence contained in the poem tends to give an additional proof. In the first two verses the author mentions the caityas in the famous places of Buddhist pilgrimage like Vaii'saali, Sraavastii, Ku'siinagara, Lumbinii, Kau'saambi and Mathuraa. Then follows a list of places and countries far and wide beginning with Kaa'smiira, Ciina, Kha'sa, Yamunaa, etc. This shows that the author belonged to kaa'smiira. There is also mention of a city called Kala'savarapura in this list. The name is translated into Tibetan as Bum b'ui klo^n mchog "the great city of Kala'sa (water pot)." Where was this city of Kala'sa? We know from the Raajatara^ngi.nii that Har.sa's father Kala'sa, like his predecessors, built a new city in the valley of Kaa'smiira after his name (ibid., VII, 607, 608, 646). Har.sa, while mentioning many other unimportant places in his poem, probably thought it fit to include a city founded by his father. he had the best relation with his father in his young days. Then again the name Marvaara mentioned in the 4th stanza does not seem to be very old.

It therefore seems that king Har.sa of kaa'smiir was the author of this poem. It is through mistake that the Chinese chroniclers have identified him with king 'Silaaditya. The accepted chronology of the kings of Kashmir however stands in the way. Fa t'ien transcribed the work in Chinese between 973 and 1001 A.D. But Har.sa is said to have reigned about a century later between 1089 and 1101 A.D. At the time of his death he was only 42 years old (H.C. Ray, Dynastic History of India, I,p.182). It is not possible to go into the intricate problem of chronology in this atticle but attention of scholars may be drawn to certain inconsistencies in this chronology. Kala'sa died in the Laukika era 4165(Raajatara^ngi.nii, VII, 723) which according to current calculation corresponds to 1064 A.D. and not 1085 A.D. Then again according to the Tibetan accounts, (Pag Sam Jon Zang, pp.liv-lv) king Gopaala (i.e. Gopaala III) of the Paala dynasty was a contemporary of king Har.sa of Kashmir. But Dr. Ray (ibid., I, p.385) places him in circa 1130 A.D. This shows the uncertain character of the accepted chronology of Kashmir kings. It therefore may not be impossible that Fa t'ien got a poem of king har.sa before 1001 A.D. and transcribed it into Chinese. It is not impossible, though improbable, that the transcription of Har.sa's poem was done later by some other scholar and attributed to Fa t'ien by mistake.

It therefore appears that three of the four texts described above are compilations of about the 10th-11th century. Both Naagaarjuna and king Har.sa of Kashmir belonged to that period. The other (no.III) – which is supposed

to be a Buddhavacana – was also translated for the first time in this period (973-1001 A.D.) by Fa t'ien (Dharmadeva) who originally belonged to Nalanda.

The worship of Caitya was introduced very early in Buddhism. The famous story of the division of the ashes of Buddha occurs in the Mahaaparinibhaana Sutta (Dialogues of Buddha, III, pp.187-191). Those who received shares of the ashes were – King Ajaatasattu of Magadha, the Licchavis of Vesaali, the Saakiyas of Kapilavatthu, the Bulis of Allakappa, the Koliyas of Raamagaama, a Brahmin of Ve.thadiipa, the Mallas of pava, the Mallas of Kusinaaraa and the Moriyas of Oipphalivana. They built caityas in their respective countries on the ashes of Buddha received by them. Hence caityas came to be founded immediately after the death of Buddha in the following places – Paajagaha (Magadha), Vesaali, Kapilavatthu, Allakappa, Raamagaama, Ve.thadiipa, pava, Kusinaaraa and Pipphalivana. The Brahmin named Do.na, who divided the ashes into eight equal shares took the vessel which contained the ashes and erected a caitya on it. This Brahmin seems to be the same as the Brahmin of Ve.thadiipa, otherwise we get nine different parties claiming the shares of the ashes.

The corresponding passage in the Diirgbaagama gives a clear version of the text (Diirgbaagama translated into Chinese by Bddhaya'sa and fo-nien, 412-413 A.D.; Yeou hing king-Buddhavibara.na-sutra, Taisho ed. vol. I, p.30).

"The people of the country of Kiu-she (Ku'sinagara) received a share of the relics, built a caitya over it and worshipped it. The people of the country of P'o-p'o (Paavaa), the countries of Che-Lo (遮羅), Lo-mo-kiq (Raama-graama), Pi-leou-t'i (毘留提), Kia-wei-lo-wei (Kapilavastu), and Pi-she-li (Vai'saali), and king Ajaata'satru of Mo-kie (Magadha) all received shares of the relics and in their countries built caityas for worship. The Brahmin Dro.na (香姓) got the earthen vessel that contained the relics and erected a caitya over it in his country for worship. The men of the village of P'i-p'o (Pipphalivana) got the earth with charcoal and built a caitya. Thus there were the eight caityas. The 9th is the bbaa.n.da-Caitya (the earthen vessel that contained the ashes), the 10th is the charcoal-Caitya and the 11th is the Ke'sa-Caitya" (hair of the birth time).

Thus the text corresponding to the Mahaaparinibhaana Sutta in Chinese translation clearly distinguishes the Eight Caityas built on the eight shares of the ashes from the rest. They were at Ku'sinagara, Pava, Raamagraama,

Kapilavastu, Vesaali, Magadha and in the countries of Che-lo and Pi-leou-t'i. The last name is a

transcription of Ve-du-di(p) which corresponds to Ve.thadiipa. Che-lo outht to correspond to Allakappa but nothing can be made out of the name at present.

Although there are minor differences between the two versions of the text both agree in recording the tradition that the ashes of the Buddha were divided into eight portions among eight important countries in North-Eastern India and that Caityas were built on them. Some of the most important places connected with the career of Buddha like Gayaa, Vaaraa.nasii and 'Sraavastii are not mentioned in this connection. Thus the Eight Caityas built soon after the demise of the Lord have nothing to do with the Eight Great Caityas of which the cult persisted till later times.

It therefore seems that the oldest caityas were four in number. These were located respectively at Buddha's birth place - jaati - (Lumbinii), the place where he attained abhisambodhi (Gayaa), the place where he made his first predication - dbarmacakra-pravartana(Vaaraa.nasii) and the place where he attained nirvaa.na (Ku'siinagara). It is not improbable that the first three caityas were founded before the parinirvaa.na took place and that is why Har.sa in his poem (Text No.IV) mentions these three as the first caityas (jaati.m bodhim pravaram atula.m dharmacakra.m ca ramya.m). We know from the Divyaavadaana(p.389) that A'soka made a pilgrimage to Buddhist sacred places and established stupas. But his teacher Upagupta while showing him round at Lumbinii says - ida.m hi pratbama.m caitya.m Buddbasyottamacak.su.sa.b - "this is the first caitya of Buddha the best seer." This confirms the tradition of the early existence of some of the caityas in places connected with the life of Buddha.

The eight great caityas came to be famous in the Buddhist world in the next stage. These were at Kapilavastu (Lumbinii) , Gayaa, Vaaraa.nasii, 'Sraavastii, Saa^nkkaa'sya, Raajagrha and Vai'saali and Ku'siinagara. In fact the four new places - 'Sraavastii, Saa^nkkaa'sya, Raajagrha and Vai'saali did not have the same importance in the life of Buddha as the other four. The caitya at 'Sraavastii was founded on a spot in the Jetavana where Buddha performed a miracle. The caitya at Saa^nkkaa'sya is connected with a similar miracle - the descent of Buddha from the 33rd heaven. The caitya at Vai'saali marks the place where Buddha meditated on the limits of his life and at Raajag.rha it marked the spot where Buddha spoke to the sa^ngaha on the necessity of avoiding dissension in the church. Buddha certainly had lived in each of the three

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places - Raajag.rha, Vai'saali and 'Sraavastii but there were surely other places in those cities which had greater claim to be sanctified by caityas. There is nothing historical in Buddha's association with Saa^nkkaa'sya. All the eight great caityas therefore have not the same historical importance.

The two works of Naagaarjuna (I,II) and the poem of Har.sa (IV) mark a later stage in the development

of the cult of caitya. Naagaarjuna mentions the eight great caityas referred to above but at the same time pays respects to " all other caityas in the ten directions." Har.sa mentions the eight caityas as well as other caityas in places in and outside India which had no connection with the career of Buddha without distinguishing them in any way from the eight great caityas. Yet he gives the title of his poem as A.s.tamahaasthaana-caityavandanam. In the last verse he also refers to all other "eight caityas" (Ye caa.s.tau dhaatugarbhaa).

This shows that the expression a.s.ta-caitya had a different significance in later times. It did not mean the Eight Great Caityas of earlier times but the " Eight caityas located in various cities." " These Eight caityas" in different cities either perpetuated the memory of the traditional eight caityas or had connection with the eight cardinal directions. The historical Buddha had no longer any importance in the Buddhism of later times. It is his omnipresent Dharmakaaya, referred to by Naagaarjuna (text. NO.1), that had taken the place of the historical Buddha, as such Buddha, in the eyes of his devotees, was present everywhere and performed the same old acts in all places.

TEXTS

I

གནས་ཅིན་ སྔ་བརྒྱད་ ཀྱི་མཚན་ཉེས་ལ་བལྟོད་ལ།

(A.s.tamahaasthaana caitya stotra)

Homage to Ma~nju'srii-Kumaarabhuuta!

The first and the foremost teacher was born in Lumi-pi (Lumbinii). He lived in the city of Ser-skya (Kapilavastu) and possessed precious knowledge. Homage to all the caityas of the Tathaagata [1].

Homage to the caitya of Wisdom, the support of Bodhi, situated near the river called Nera~njana and the Bodhi tree of Magadha [2].

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Homage to the four caityas of spiritual knowledge (yi 'ses) at Vaa-raa-na-se (Vaaraa.nasii) in Ka-'si-ka (Kaa'sii) where by the wheel of law excellent salvation was attained and sins removed completely [3].

Homage to the caityas of the destruction of the heretics in 'Sraavastii (M~nan du yod) where in the Jeta garden great miracle was performed to the astonishment of the three words[4].

Homage to the caitya worshipped by thirty gods near the holy city of Saa^nkaa'sya (Gsal Idan) where, when the Lord came down, Brahmaa and Indra bent their heads at his feet [5].

Homage to the caitya of Maitrii (Byams ^nos) in the Bamboo grove in the city of Raajag.rha where after a previous division amongst the Bhik.su^s (dge 'dun) the 'Sraavakas (~nam thos) under the teachers (ston pa'i) came to an agreement [6].

Homage to the holy caitya in the city of Vai'sa-
alii (Ya^ns pa can) where (the Lord thought that
life had been again blessed on account of
transmigration [7].

Homage to the caitya of Nirvaa.na in the forest
of the twin ('Saala trees) in the country of the
Mallas ('gran med gyad) at Ku'siinagara where all
beings perform meritorious acts [8].

Homage to the eight caityas of 'Saakyamuni as
well as to all other caityas in ten directions and
all other Dharmakaaya.

Thus after giving up all illusion, after bowing
unto the best and the purest reality (aatma-tattva),
the Dharmakaaya of Buddha, which like the sky
perfectly covers all beings, may be accumulated the
virtue white as the snow mountain. So all beings,
Kuladharas, pray for Bodhi knowledge.

The Praise of Eight Mahaacaityas – the work of
the great teacher—AAcaarya Naagaarjuna.

II

གནས་ཆེན་ རོ་བུ་དང་ཀྱི་ མཚོན་རྟེན་ལ་བསྟོད་པ་

(A.s.tamahaasthaana-caitya stotra)

Homage to Ma~nju'srii Kumaarabhuuta.

Homage to the caitya Mahaabodhi where Buddha
destroyed the Maara through Bodhi and compassion
after having first fixed his mind on excellent
Bodhi and accumulated merits through countless tri-kalpas
[1].

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Homage to the caityas of good luck in the city
of Kapilavastu where the law was established, the
Buddha took birth miraculously from his mother and
'Suddhodana of the 'Saakya family and grew on the
right side held by Brahmaa [2].

Homage to the caitya of the conversion of the
city in Varanaasi (Vaaraa.nasii) where Buddha on
going out for alms destroyed with his nails all the
mad elephants of King Bimbisaara (Gzugs can s~ni^
pa) [3].

Homage to the caitya of the origination of comp-
assion (thugs rje 'byu^
n ba) where on the green
grass plot Buddha meditated on life and
Ha-lu-ma~nja(Hanuumant) offered him honey during 33
births [4].

Homage to the caitya of showing miracle (cho
'phrul bston pa) where all gods and men were
impressed by the performance of a miracle, the six
heretics were destroyed by (spiritual) power and the
wheel of Brahma was turned [5].

Homage to the caitya of pacification and con-
quest where the white world was completely
terminated, where the girls offered him respect and
made an offering of milk in the assembly of the
Naagas, Nanda and others [6].

Homage to the caitya of great purification (rnam
par dag pa) where Buddha kept the vow with great
attention surrounded by Bodhisattvas, Buddhas,

'Sraavakas, Arhats etc. [7].

Homage to the Nirvaa.na caitya where Buddha was entertained by Cunda for three months, where all transient beings were subdued, Buddha came down from heaven and attained the end of his life [8].

The praise of the caityas of 8 great places—the work of the great teacher Naagaarjuna.

III.

Fo shuo pa ta ling t'a hao king

(Suutra on the names of the Eight Great Caityas spoken by Buddha—Buddhabbaa.sita-a.s.ta-mahaacaitya-naama-suutra).

Once on a time the Venerable one spoke to the assembly of Bhik.sus thus—

We will now speak to you on the truth of praising the names of eight great caityas. Listen to what I say about them. The first is in the city of Kia-pi-lo (Kapilavastu) in the garden of Lu-mi-ni(Lumbinii) on the spot where Buddha was born. The second is in the country of Mo-kia-t'o

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(Magadha) on the bank of Ni-lien (Naira~njanaa) under the Bodhi tree where Buddha attained enlightenment. The third is in the country of Kia-she (Kaa'sii) in the city of Pl-lo-nai (Vaaraa.nasii) on the spot where he turned the wheel of law. The fourth is in the country of She-wei('Sraavastii) in the Ki-t'o (Jeta) garden where he gave proof of his great supernatural power. The fifth is in the city of " hump backed maiden" (Kaanyakubja) on the spot where he descended from the Trayastri.m'sa (Tao-li) heaven. The sixth is in the city of Raajag.rha Wang-sbe on the spot where Buddha brought about the reconciliation of the church after it had been divided. The seventh is in the city of Vai'saali (Kwang-yen) on the spot where Buddha thought about the limits of his life. The eighth is in the city of Kiu-she-na (Ku'siinagara) between the two 'saala trees on the spot where Buddha entered Nirvaa.na.

Likewise the praise of the eight great caityas has been spoken of in gaathaa thus:

In the garden of Lu-mi-ni (Lumbinii) in the city of Kia-pi (Kapilavastu) where Buddha was born to king 'Suddhodana.

In Mo-kia-t'o (Magadha) on the bank of the river Ni-lien (Naira~njanaa) under the Bodhi tree where Buddha attained the perfect Sambodhi.

In the country of Kia-she (Kaa'si) in the city of Pl-lo-nai (Vaaraa.nasii) where Buddha turned the dharmacakra twelve times.

In the Jetavana in the great city of She-wei ('Sraavastii) where Byddga exhibited his supernatural power to all the three worlds.

In the country of Sang-kia-she (Saa^nkaa'sya) in the city of hump backed maidens (Kaanyakubja) where Buddha descended from the Trayastri.m'sa heaven.

In the city of Raajag.rha where the Tathaagata preached on the necessity of the practice of compassion on the division of the sa.mgha.

In the great city of Vai'saali the caitya is on

the spot where the Tathaagata thought on the limits of his life.

In the great city of Kiu she na (Ku'siinagara) in the land of the Mallas between a couple of 'Saala trees where Buddha attained Nirvaa.na.

If a Brahmin or a good man or woman build caitas like the eight caityas with great faith at heart and worship them, he or she may attain great merit, high virtue and peace. By listening to these names of vast and deep significance and by worshipping these eight caityas in pure faith all Arhats, Bhik.sus, good men and women are born in the world of gods after death.

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Once on a time the Lord invited all the Bhik.sus and told them: Listen to what I say about the countries and cities where I travelled and stayed. He then uttered the following gaathaas-

Twenty-nine years I passed in the royal palace.
For six years I practised asceticism on the snowy mountain.

For five years I converted men in the city of Raajag.rha.

For four years I stayed in the Pihha forest.

For two years I stayed peacefully on the jo-li-yen (Naira~njanaa).

For twenty-three years I stayed in 'Sraavastii, In the city of Vai'saali, in the M.rgadaava, Mo-kiu-lin and Trayastri.m'sa heaven, She-shu-na and Kiao-shen-mi on the peak of the Ratnacaitya mountain and in wilderness.

In the town of Wei-nu, Fei-lan-ti,

In the city of Kia-pi, the capital of king 'Suddhodana,

In each of these places the 'Saakya Tathaagata travelled and stayed for one year,

Thus eighty years he lived in this world.

Afterwards the Meou-ni (muni) entered Nirvaa.na.

IV.

Pa ta ling t'a fan tsan

जातिम् बोधिम् प्रवरमतुलं धर्मचक्रं च रम्यम् ।
चैत्यं चाद्यं त्रिभुवनमहितम् श्रीमहाप्रतिहार्यम् ॥
स्थानं चेदं हिमगिरिनिलयं देवदेवावतारः ।
वन्देऽहम् प्रणामितशिरसा निवृता यत्त बुद्धाः ॥१॥
वैशाल्यां धर्मचक्रे शिशुमगिरितटे भीष्मकायोदित्तरे ।
श्रावस्त्यां बोधिमूले कुशीनगरवरे लुम्बिनी-कापिलालये ॥
कौशाम्ब्या स्मेरकोष्ठे मधुरवरपुरे नन्दगोपस्य राष्ट्रे ।
ये चान्ये शास्तु चैत्या दशवलवलिनस्तान् नमस्यामि मूर्ध्ना ॥२॥

* In Tibetan the title is given as A.s.tamabaas-

tbaana-caitya vandana^m stava. Prof. L. vi renders the Chinese title as A.s.ta-mabaa-'sri-caitya-sa^msk.rta stotra. In the colophon of the Chinese text the title is given as A.s.tacaitya vandana.

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काश्मोरे चीनदेशे खशतटयमुने मर्वारे मिहले वा ।
लाटोडू सिन्धुपौण्डू समतटमगधे मेखले कोशले वा ॥
नेपाले कामरूपे कलशवरपुरे काञ्चीसौराष्ट्राष्ट्रे ।
ये चान्ये धातुगर्भा दशवलवलिनस्तान् नमस्यामि मूर्ध्ना ॥३॥
कैलाशे हेमकूटे हिमगिरिनिलये मन्दरे मेरुशृङ्गे ।
पाताले वैजयन्ते धनपतिनिलये सिद्धगन्धर्वलोके ॥
ब्रह्माण्डे विष्णुभूमौ पशुपतिभवने चन्द्रसूर्यादिलोके ।
ये चान्ये धातुगर्भा दशवलवलिनस्तान् नमस्यामि मूर्ध्ना ॥४॥
ये चाष्टौ धातुगर्भा दशवलवलिनः कुम्भसंज्ञाश्च चैत्या ।
अंगारख्यास्तथान्ये हिमरजतनिभाः स्तूपरत्नप्रकाशः ॥
पाताले ये च भूम्या गिरिशिखरगताः सर्वतो धातुगर्भा ।
बुद्धानां यानि विम्वा प्रतिदिनमसकृत् तानि मूर्ध्ना नमामि ॥५॥
अष्टमहाचैत्यवन्दन समाप्त ।

NOTES

1. Kapilavastu – I, i; II, 2 does not mention I umbinii,III,IV,1-2,Jaati.m, Lumbinii-Kapilaalaye.
2. Gayaa, I, 2; II, i, 6, 7; III, IV, 1-2.In II, 6 a reference is made to the girls offering milk to Buddha in the assembly of Naagas at Gayaa, cf. On Yuan Chwang II, 126. "A tope to the north-west of the Bodhi tree enclosure marked the home of the two cowherd maidens who presented the P'u-sa (= Bodhisattva) with milk gruel and near it were two other topes also connected with the incident". Watters notes that the cowherd woman is called Nandabalaa; in the Sarvvastivaada Vinaya however there are two cowherd girls – Nandaa and Nandabalaa. In some texts, she is Sujaataa the daughter of Nandikaa whereas in other texts they are two sisters Nandaa and Balaa, the daughters of Nandikaa. See also foucher – Une liste Indienne des Actes du Buddba ('Ecole Pratique des Hautes Etudes, 1908), no. 20 in which all the text and the differences amongst them have been noted.
3. Vaaraa.nasii, I, 3; II, e, III, IV. I; In IV, I, it is Dharmacakra, but the Tibetan translation mentions Ba-ra-naa-si (Vaaraa.nasii) instead. In II, 3 it is said that Buddha killed all the mad elephants of King Bimbisaara at Vaaraa.nasii. This is probably a mistake. It was at Raajag.rha that Buddha met the mad elephant set against him by Devadatta, cf.Foucher – ibid.
4. This is the great miracle at 'Sraavastii. See II (5), "the six heretics were destroyed," III " where he gave proof of his great supernatural

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power, " "exhibited his supernatural power," IV 'Sri-mahaapraatihaarya.m This miracle consisted in buddha's confounding the six heretics near Jetavana in 'Sraavastii in the presence of King Prasenajit and a large assembly of people. See Watters - On Yuan Chwang I, p.394, Foucher - Une liste Indienne des Actes du Buddha ('Ecole pratique des Hautes Etudes, 1908) no. 42 in which all the references □ texts and sculptural representations have been given.

5. Saa^nkkaa'sya, I, 5, III.

6. Raajag.rha, I. 6, III.

7. Vai'saali is mentioned in I (7) as the place where Buddha thought on the life; in II (4) it is the place where he meditated on life and where Hanuumant offered him honey; in III it is the place where Buddha thought, on his life. These refer to the incidents that happened shortly before the Pariniirvaa.na at Ku'siinagara. Buddha thought on the limits of life, decided as to the place where he would die and contemplated on the city of Vai'saali for the last time. The story is told in the Mahaaparinibbaana sutta, Ch. 4; Cf. On Yuan Cbwang II, pp.68-69. The other incident viz. the monkeys offering honey to Buddha is recorded in the Divyaavadaana, p.136, Mahaavastu, I, p.300 etc. See On Yuan Chwang II, p.65 - Hiuan tsang mentions the tank near which the monkeys offered honey to Buddha. " Near the west side of the tank was a tope on the spot at which the monkeys took the Buddha's bowl up a tree for honey to give him."

8. Ku'siinagara, I, 8; II, 8; III; IV,2.

9. 'Si'suma - IV, 2, Tib. Byis pa gsod - 'Si'sumaara.

10. Smerako.s.tha - V, 2. Tib. mjod thug = Sthuulako.s.tha. In the Chinese text there is clearly □ t'u which was wrongly read by Prof. L'evi as 兔 mien. This is why Prof. L'evi restored the name as Smerako.s.tha; it should be corrected as Sthuulako.s.tha. In the Divyaavadaana in connection with the north-western expedition of Pu.syamitra it is said that Pu.syamitra, after leaving 'Saakala, went to Ko.s.thaka. In one of the Chinese versions of the text the name is given as Sthuulako.s.tha (T' eou-lo-kiue-toh'a). The place is also mentioned in the Muulasarvaastivaada-Vinaya in connection with the journey of Buddha in the North-West. See Przyluski - La L'egende de L Empereur A'soka, pp. 305ff. Przyluski is inclined to consider the place as identical with Ma^ngako.stha in Uddiyaana.

11. Mathuraa, IV-2, Tib. Mchog dag'sko^n yul.

12. Kaa'smiira, IV-3, Tib. Kha-cha.

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13. Ciinade'sa, IV-3, Tib. Rgyu-yul.

14. Kha'sata.ta, IV-3, Tib Kha-'sa.

15. Yamuna, IV-3, Tib. Ya-mu-na.

16. Marvaara, IV-3, Tib. Shas. (?)

17. Si.mhala, IV-3, Tib. Si^n-ga-la.

18. Laa.ta, IV-3, Tib. omits.

19. O.dra, IV-3, Tib. Au-.do.
20. Sin.dhu, IV-3, Tib. Si-ndhu.
21. Pau.n.dra, IV-3, Tib. 'Si^n.(?)
22. Samata.ta, IV-3, Tib. 'phal bag.(?)
23. Magadha, IV-3, Tib. Ma^n ba.
24. Mekhala, IV-3, Tib. Kha(?)
25. Ko'sala, IV_3, Tib. Ko. ['sa]. la.
26. Nepaala, IV-3, Tib. Bal yul.
27. kaamaruupa, IV-3, Tib. Ka-ma-ru.
28. Kala'savaraputta, IV-3, Tib. Bum bu'ii klo^n
mchog.
29. Kaa~nci, IV-3, tib. Ka(.m). ci.
30. Sauraa.s.tra, IV-3 Tib. Bzad po'i yul.