

THE TEMPTATION OF THE BUDDHA

A Preliminary Comparison of some Chinese versions of an episode in the life of the Buddha

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Almost all the biographies of the Buddha relate that Mara, the Evil-one, attempted in vain to disturb the Buddha, either before or after he obtained enlightenment. The accounts, however, vary in many respects. Mara, regarded as the personification of death in some of the texts ¹⁾ is the same as the god of love, Kama, in Acvaghosha's *Buddhacarita*. ²⁾ The ways in which Mara tries to influence the Bodhisattva are manifold. He fights him with his army of demons or sends his daughters to seduce him. He offers him his kingdom and his rank, or tells him that he could prevent a horrible war by becoming king and ruling wisely and justly. He brings bad news from Kapilavastu and asks the Bodhisattva to return to his hometown and set matters right, or he tells him to enjoy life and its pleasures. ³⁾

The attitude of the gods also differs. They are generally neutral and offer flowers to the Bodhisattva after he has emerged victorious from the struggle. In the account given in the Pali *Nidanakatha* ⁴⁾, Sakka (Indra) and Brahma take sides with the Bodhisattva, Sakka blowing a conch and Brahma holding a white umbrella, while a Naga praised the Bodhisattva. When, however, Mara's army advanced, they all ran away. Sakka stood at the end of the world, Brahma returned to the Brahmaloaka and the Naga lay down in his palace, covering his face with his hands. According to the T 193 *Fo-pen-shing-ching*, Indra, riding on his elephant Airavata and Varuna, the god of the waters, are generals in Mara's army, and the god An-hsiang (peaceful omen-Shiva), the chief of the evil spirits is the first to turn round and flee. ⁵⁾ This is all the more surprising, as the same text relates that all the gods came to protect and venerate the Bodhisattva when he was born. ⁶⁾ The fourheaded god An-hsiang for instance, was riding on a bull and took an umbrella to protect the newly born child, and Yama came to venerate him after having dismissed his prisoners from hell.

In some instances Mara's weapons are bows and arrows, swords and spears, in others he throws hot coals, ashes, sand and mud at his adversary or hurls rocks and trees at him, or he fights with a number of bad qualities such as passion, delusion and the like, which the Bodhisattva overcomes with their opposites.

In Rockhill's *Life of the Buddha*, which is based on the Tibetan *Dulva*, the account of the temptation is as follows: "Then Mara, the Evil-one, went to him and said: 'Devadatta has subdued Kapilavastu; he has seized the palace and has crushed the Sakyas. Why stay you here?' He caused apparitions of Yasodhara, of Mrigadja, and of Gopa, of Devadatta and of the Sakyas who had escaped to appear before him, but the Bodhisattva remained unmoved. Then Mara reasoned with him, saying that it was impossible to find enlightenment; but all to no purpose. After that he called his three daughters, Desire, Pleasure and Delight, and they tried all their allurements, but in vain; the Bodhisattva changed them into old hags. All the Evil-one's devices were unable to affect the Bodhisattva, and, seeing this, the devas of the pure abode and all the gods showered down flowers on the conqueror (Djina), and sang songs of victory." 7)

Some of the versions of this episode from Pali and Sanskrit sources have already been compared with each other by E. Windisch in his book *Mara and Buddha*. A few Chinese texts will be analysed below. These texts may be grouped together into five groups.

The first group comprises T 99 *Tsa-a-han*, the complete *Samyuktagama* and T 100 *Pie-yi Tsa-a-han*, an incomplete *Samyuktagama*. The temptation of the Buddha of these two texts may be compared with the Pali *Samyutta Nikaya* version, with which they agree in *artha* (sense) with only a few divergencies in *vyanjana* (wording). As will be seen below, parts of a version from the Pali *Suttanipata*, the *Padhanasutta*, are incorporated in these texts.

The second group consists of T 1450 *Ken-pen-shou-i-ch' ich-yu-pu-p'i-uai-yeh*, the *Vinaya of the Mulasarvastivadins* and T 191 *Fu-shuo-chung-hsu-ma-ha-ti-ching*, *Samadattamaharajasutra*. The latter text begins with the appearance of the world at the commencement of a kalpa and ends with the Buddha's visit to Kapilavastu. This text agrees on the whole with the account given in Rockhill's *Life of the Buddha*. Apart from the fact that in T 191 the three women who attempt to seduce the Bodhisattva are created by Mara, whereas they are his daughters in T 1450 and that the latter text is more detailed at the end, the two texts agree.

Two Chinese texts make up the third group. T 184 *Hsiuhsing-peu-ch'i-ching* and T 185 *Fu-shuo-t' ai-tzu-shui-ying-pen-ch'i-ching*, two biographies of the Buddha translated in 197 A.D. and between 222 and 286 respectively. T 184 is said to have been brought from Kapilavastu by the monk Tan8-kuo. 9)

The more elaborate versions of the episode in question have been grouped together in group four and five. Group four comprises

the *Buddhacarita*, T 189 *Kuo-ch'u-shien-tsai-yin-kuo-chin*, *Atitapratyutpan-naha sutra* and T 193 *Fo-pen-hsing-ching* *Buddhapurvacharyasutra*. These texts have some features in common and diverge on others.

9) In Group five we find the longest and most detailed accounts of the temptation. The texts belonging to this group are the *Lalitavistara*, T 190 *Fo-pen-ching-ch'i-ching* and T 186 *P'u-yao-ching*. T 190 has been translated by S. Beal as the *Romantic History of Sakya Buddha*.

10) Some of the features of this group not found in the other versions are that Mara has thirty-two dreams foreboding disaster, and that a thousand sons of Mara's are mentioned, 500 of whom side with the Bodhisattva, 500 against him.

According to E. Windisch, who compared several Pali and Sanskrit versions of the Buddha's temptation by Mara, the *Padhanasutta* of the Pali *Suttanipata*, parts of which are found in Sanskrit in the *Lalitavistara*, in Chapter XVIII, belong to the earliest strata of the legend. 11 This sutta tells us that Mara visited the Bodhisattva while he was doing penance on the banks of the river Neranjara shortly before obtaining enlightenment. Mara remarked that the Bodhisattva is extremely weak and said it would be better to do good works and perform sacrifices. The Bodhisattva replied that his mind gets more tranquil when the flesh is wasting away. He referred to Mara's tenfold army: 1) the lusts, 2) aversion, 3) hunger and thirst, 4) craving, 5) sloth and indolence, 6) cowardice, 7) doubt, 8) hypocrisy and stupidity, 9) gains, fame honour and glory falsely obtained, and 10) the lauding of oneself and the contemning of others. He said he would fight this army and train disciples. Mara thereupon went away like a crow who thought he had found a lump of fat and discovered it was but a stone. 12)

A more elaborate version of this episode is found in the *Marasamyutta* of the *Samyuttanikaya* of the Pali canon. E. Windisch traced parallels to the Pali verses in Chapter XXIV of the *Lalitavistara*. 13) The Chinese texts of the *Samyuktagama* T 99 and T 100 agree with the Pali. According to these three texts, Mara approached the Buddha shortly after he had obtained enlightenment and asked him why he dwells alone, not seeking the company of men. The Buddha answered that he is free from attachment and has found peace. Mara thereupon advised the Buddha not to teach his doctrine to others, but the Buddha refused to do so. In the Pali version, a rather lame simile follows, which seems out of place. 14) Just like a crab, whose limbs have been cut by boys and girls, is unable to crawl back to the pond it lives in, so Mara is unable to attack the Buddha, as he has himself cut all cravings. This simile is not found in the Chinese *Samyuktagama*, T 99 and T 100. The episode ends with a verse already found in the *Padhanasutta*: "The crow hovered round the rock that look like (a lump of) fat. 'Do we here

find something soft, is it something sweet?' Having obtained nothing sweet there, the crow went away from that spot. Just like the crow approaching the rock, being disgusted, we shall go away from Gotama." 15) The Chinese verses say: "A white stone looked like hard fat. A bird who did not realise this wanted to eat this fat. He did not get anything to eat and hurt its beak. As he returned without getting anything to eat, thus do I return without having obtained my aim."

In all the three texts it is said that Mara's three daughters approached their father and offered to seduce the Buddha. Mara doubted whether this would be possible. The three daughters Rati, Arati and Tanha went to the Buddha, but he paid no attention to them. Thereupon they each took the form of a hundred women of different ages, but to no avail. Each of the three daughters in turn approached the Buddha. Tanha asked him why he stayed alone and did not make friends with people in the village. The Buddha answered that he had found peace after the vanquishing Mara's hosts. Arati then enquired how the Buddha made it possible to cross not only five streams, but also the sixth, thus reaching the other shore of desire. 16) The Buddha's answer was that his body as well as his mind were at peace. Finally Raga stated that many people would be released by the Tathagata's doctrine, and the Buddha confirmed this.

The three daughters then joined their father who told them that it was foolish to attempt to split a rock with stalks of flowers, to dig up a mountain with the fingernails or to eat iron. The Chinese verses add that it was as if they had wanted to catch the wind in a net or push down the moon or empty the ocean with their hands or blow down the Himalayas.

Group II is made up of T 1451 the *Vinaya of the Mulasarvastivādins* and T 191. These two texts tell us that the Bodhisattva was seated under the Bodhitree. Mara had two banners, one which moved when a happy event was to take place, and the other when some misfortune was at hand. The latter flag moving violently, Mara took the shape of a messenger and approached the Bodhisattva with news from Kapilavastu, saying that Devadatta had entered his palace, violated the women and killed the Sakyas. 17) The Bodhisattva was affected by these tidings, and three evil thoughts of desire, ill-will and violence arose in him. He realised that these thoughts were due to Mara and he caused thoughts of renunciation, good will and non-violence to arise in him. These two versions are the only ones discussed here in which Mara's attempts to sway the Bodhisattva from his path have any effect, albeit a temporary one.

Mara then enquired why the Bodhisattva was sitting under the Bodhitree. The Bodhisattva answered that he wanted to obtain enlighten-

ment. He told Mara that he had sacrificed his possessions, life and limbs through countless kalpas, whereas he, Mara, had obtained his rank because of some good deed done in a previous existence.¹⁸) Mara replied that the Bodhisattva was witness to the good deeds done by him, but that nobody would testify to the Bodhisattva's countless sacrifices. The Bodhisattva then touched the earth, and the spirit of the earth appeared as witness for the Bodhisattva.

T 1451 continues by referring to Mara's three daughters, whereas according to T 191 Mara created three beautiful, bashful young women. These three women, Mara's daughters and his creations, attempted to disturb the Bodhisattva and were turned into old women. Mara then attacked the Bodhisattva with his 36 divisions of troops of demons and wild animals. The Bodhisattva entered into the meditation of compassion. The account of T 191 is somewhat shorter than that of T 1450. According to the former text, a god of the pure abode created an umbrella and protected the Bodhisattva from all the missiles hurled at him and turned them into all kinds of flowers. The Bodhisattva then performed miracles, sitting, standing and walking in the air and issuing water and fire from his body. T 1450 tells us that Mara's weapons were turned into flowers. The earth Mara rained onto his opponent was turned into fragrant substances. A god of the pure abodes then created a canopy of flowers and the venomous insects Mara sent forth could not reach the Bodhisattva. Mara then thought of turning the leaves of the Bodhitree into instruments and causing the wind to blow and produce a horrible sound. The Bodhisattva's meditation was not disturbed. The gods of the pure abodes came down to help, each one took hold of one leaf so that they could not move in the wind. As Mara's army was not yet willing to disperse, the gods united and threw Mara onto a mountain. The Bodhisattva then performed miracles. This last feature is found only in these two versions.¹⁹)

T 181 and 185, *Hsiu-hsing-pen-ch'i-ching* and *Fu-shou t'ai-tzu-shui-ying-pen-ch'i-ching* form the third group. Both versions agree with each other literally. The Bodhisattva was sitting under the Bodhitree and a light from the spot between his eye-brows entered Mara's palace and frightened him. Mara's son Sumati warned his father not to fight the Bodhisattva, whose conduct was pure, but Mara did not listen. His daughters offered to seduce the Bodhisattva. Together with 500 attendants they went to the Bodhitree, playing the lute and singing and offered their services to the Bodhisattva. He told them: You are like beautifully painted vases full of filth. You do not pay heed to the fact that everything is impermanent and that you will be reborn in the three evil existences. Since innumerable ages I was free from desire and regarded women either as mothers or as elder or younger sisters. Return to your palace and do not again disturb people." With

these words he turned them into old women. Mara grew furious and attacked the Bodhisattva with his host of demons, but they were not able to go near him. The Bodhisattva then spoke some verses in which he said that he had served the Buddhas of the past and that he himself would become the Buddha Sakyamuni. Mara's hosts will be vanquished and his son will beg forgiveness.

The three texts of group IV are the *Buddhacarita*, T 189 *Kuo-ch'u-shien-tsai-yin-kuo-chin*, and T 193 *Fo-pen-shing-ching*. The latter text is a Buddha biography in verse. The *Li-tei-san-fo-chi*, T 2034, a catalogue of Buddhist scriptures written in 597 A.D. says of this work on p. 89 c: "Some say this work has been composed by Ashvaghoṣha." This remark is also found in Bagchi's *Le Canon bouddhique en Chine* 20), whereas Nanjo says the author of this work is unknown. 21) This must be the case, as it is highly improbable that Ashvaghoṣha should have written two Buddha biographies in verse. The *Buddhacarita* and T 193 have, however, many verses in common.

In T 189 two sisters of Mara appear, Megha and Kali, who are also mentioned in *Buddhacarita* XIII, 49:

*strau meghakalau tu kapalahasta
kartum maharshch kila cittanoham
babhama ba traniyatam na tasyau
calatmano buddhirivagamesu*

The translation of this verse by E.S. Johnson is as follows: "But a woman, black as a cloud, with a skull in her hand, - wandered about there unrestrainedly and did not remain still, with the intention of deluding the great seer's heart, and resembling the intelligence of a man of inconstant mind wandering uncertainly among the various sacred traditions." In a footnote Johnson refers to the Chinese text, in which Meghakali is taken as a proper name. As Meghakalau is dual, two women must be meant. In T 191 Mara creates a woman black as a cloud, who wandered about aimlessly. 22)

T 193 has a feature not found in any of the other texts- Indra, Varuna, Siva and other gods fight in Mara's army. The Bodhisattva's and Mara's weapons are good and bad qualities respectively. The *Buddhacarita* on the other hand is the only text which mentions three sons of Mara, Vibhrama, Harsha and Darpa. It also states very clearly that Mara is the same as the god of love, Kama:

*yam kamadevam pravadanti loke citrayudham pusparajam tathaiiva
kamapracaradhipatih tam eva moksadvisham maram udaheranti*

Him, whom in the world they call the god of love, him of the bright weapon and also the flower arrowed, that same one as the monarch

of activities of the passions and the enemy of liberation they style Mara.”
23) This character of Mara's is also implied in T 193, where the five flower arrows of Mara are mentioned.

According to the *Buddhacarita* and T 189, the Bodhisattva was meditating under the Bodhitree. Mara was depressed, and three sons in *Buddhacarita*, one only called Sha-to in 189 asked their father why this was so. Mara told them the reason. Sha-to advised his father not to fight the Bodhisattva. In both texts, Mara reminded the Bodhisattva that he belonged to the kshatriya caste and that it was not fitting that he should become a mendicant. As the Bodhisattva paid no heed to these words, Mara discharged an arrow, but much to his consternation this too had no effect. In the *Buddhacarita*, Mara's three daughters are only briefly mentioned, whereas T 189 says they talked to the Bodhisattva and were turned into old women. Mara then offered his palace and his rank to the Bodhisattva. The Bodhisattva was not interested in this offer and called the earth as witness for his merits. The spirit of the earth testified for the Bodhisattva, offered flowers and disappeared. Both texts have a detailed description of the demons fighting in Mara's army and their attack on the Bodhisattva, both mention gods and men, nagas and spirits who were angry with Mara. T 189 says blood oozed from their pores. The gods of the pure abodes according to T 189 assisted the Bodhisattva, whereas the *Buddhacarita* says : “The gods of the pure abodes developed compassion in their minds, but were untouched by anger because they were freed from all passions. “24) The episode concludes alike in both texts : an invisible spirits in the sky admonished Mara to desist, and Mara finally turned away vanquished.

The summary of T 193 is as follows : When the Bodhisattva meditated under the Bodhitree, the earth shook and Mara asked his minister what the meaning of the earthquake was. The minister informed him that the oldest son of kind Suddhodana was about to obtain enlightenment. Mara's daughters asked their father why he was depressed, and he told them the reason and asked them to hinder the saint. They attempted to seduce the Bodhisattva and were turned into old women. Mara then called his army and mounted a splendid chariot. He went to the Bodhisattva and asked him to enjoy life and rule as a king. The Bodhisattva remained calm, even when an arrow was shot at him. Mara then decided to fight. Indra, who carried a thunderbolt and had a thousand eyes on his body mounted his elephant Airavata. He was followed by silver chariots drawn by white horses and white nagas. The god of the waters, Varuna, rode a golden chariot drawn by a thousand noble lions. Vaisravana led a host of yakshas, gods and demon on various mounts. Lions, peacocks, tigers, donkeys, camel and horses assembled. Some rode on nagas and spit fire, others had animal heads and horrid shapes, they all were armed with various weapons and making horrible noises,

they attacked the Bodhisattva, who remained calm and caused flowers to fall. Mara then created a woman like a black cloud to confuse the Bodhisattva. A god asked Mara to desist, whereupon Mara grew more furious and hurled the fire of desire against the Bodhisattva, who created rain clouds to put out the fire. The god An-hsiang, the greatest of the spirits, (Shiva), withdrew. Mara brought forth anger and hatred and the whole world was full of venomous snakes. By meditating on compassion, the snakes were destroyed by the Bodhisattva. Mara brought forth delusion, but the Bodhisattva withstood. Mara shot the arrow of infatuation and created a naga. The Bodhisattva shot the arrow, "compassion" and created a garuda, which destroyed the naga,. Mara shot with the weapon "pride" and created an elephant. The Bodhisattva shot with the ten powers ²⁵) and created a lion which chased the elephant. Mara shot with the weapon "lies" and created wind. The Bodhisattva shot with truth and created a mountain. Mara shot with avarice and created fog. The Bodhisattva shot with liberality and created a raincloud so that the fog disappeared. Mara shot drowsiness and created a cloud, the Bodhisattva shot the five purities ²⁶) and created a breeze which dispelled the cloud. Mara shot wrong views and created darkness which enveloped the world. The Bodhisattva shot right views and created a sun which illuminated the world. The Bodhisattva donned the armour of patience and put the foot of discipline firm onto the earth, he adorned himself with the jewels of energy and meditation and took the bow "compassion" and the arrow "brahmic state" from the quiver "mind" and he obtained victory. The gods of the pure abodes advised Mara to desist. It might be possible, they said, to deprive all beings of their own nature, but not to hinder the Bodhisattva's course. The account ends with the calling of the earth as witness to the Bodhisattva's good deeds and the final defeat of Mara.

The last group consists of the *Lalitavistara* (LV) Chapter XXI, T 190 *Fo-pen-hsing-ch'i-ching*, which has been translated by S. Beal under the title *The Romantic History of Sakya Buddha* and T 186 *Pu-yao-ching*. Beal began to translate the latter text too, but he found the text so corrupt and imperfect and the style of the composition so inflated that he gave up the task.²⁷) The episode of the Buddha's temptation according to these three texts is as follows: T 186, LV and T 190 say that the Bodhisattva sent a ray into Mara's palace and that Mara had 32 dream foreboding evil. He called his adherents together and told them of his dreams, and of a voice he had heard telling him of the Bodhisattva who would obtain enlightenment. A son called Shresthi in T 190 and Sathavaha in LV and T 186 enquired why his father looked so pale and worried and he advised him not to fight. T 190 relates that the Bodhisattva approached an Amra tree. The gods, wishing to indicate the proper Bodhitree, hung garlands on it. A Yaksha deputed another Yaksha, Red-eyes, to warn Mara. Mara ordered the Yakshas to hinder the Bodhi-

sattva going to the right tree. The Yakshas and the guardian spirit of the wood praised the Bodhi:attva. Mara approached the Bodhitree and asked the Bodhisattva to go to some other place, which the Bodhisattva refused to do. Mara took the shape of a messenger bringing letters from Kapilavastu, informing the Bodhisattva that Devadatta had usurped the government and imprisoned Siddhodana. The Bodhisattva remained firm and the tree spirits venerated him. LV, T 186 and T 190 continue by relating the conversation between Mara, his minister and his sons, 500 of whom took sides with the Bodhisattva, dissuading their father from attacking, while 500 others urged him on. In the following passage, the three accounts again diverge. T 186 says that Mara sent his four daughters to seduce the Bodhisattva, while T 190 mentions Mara's female attendants, who were deputed by Mara to this end, and later he sent his three daughters. LV mentions daughters of Mara without giving their number.²⁸) On their father's instigation, they attempted to seduce the Bodhisattva, and their father scolded them for being unable to do so. According to T 190, when the women saw that the Bodhisattva was not to be moved, they went away wishing him success, while according to T 186 they are turned into old women. The account continues by Mara asking the Bodhisattva once more to leave the Bodhitree and enjoy life and when Mara saw this did not impress the Bodhisattva, he told him he would be able to prevent a terrible war by righteous government. Mara then rushed at the Bodhisattva with his army of demons. The weapons that were thrown turned into flowers. Mara's son Shreshti begged his father to desist, and so did a god of the pure abodes. The gods assisted the Bodhisattva, who emerged victorious from the battle and gained supreme enlightenment. LV too has a long—description of Mara's army followed by discussions between Mara's sons and finally Mara's attack. Mara fought with ten different means, wind, rain, stones, weapons, coal, ash, sand, mud and darkness. Mara, sitting on his elephant Shrimekhala²⁹) fled, returned again and hurled his disc at the Bodhisattva, but he was finally defeated, all his weapons having turned into flowers.

LV then mentions eight tree spirits, while T 186 refers to tree spirits without giving their number. They uttered sixteen benedictions, and the gods of the pure abodes uttered sixteen curses against Mara in LV, eighteen in T 186. The spirits of the Bodhitree also cursed Mara in sixteen manners. In both accounts, LV and T 186 a conversation between the Bodhisattva and Mara follows. A number of these verses agree literally. T 186 ends with verses already found in T 184 and T 185.

As can be seen from the above summaries of some versions of the temptation of the Buddha, there are many different accounts of the same episode. The versions differ from each other in important matters like

the way in which Mara tried to influence the Bodhisattva or the attitude of the gods noted above, or in details, some of which are listed below.

1. a) the temptation takes place before the enlightenment :
T 184, 185, 189, 190, LV, 191, 193, Bc, T 1450
- b) after the enlightenment
 SN, MS, T 99, 100

2. a) The Bodhisattva challenges Mara
 T 184, 185, 190, LV, T 186
- b) Mara is warned by two banners
 T 191, 1450
- c) not mentioned
 Bc, Sn, MS
- d) Mara is warned by an earthquake
 T 189, 193
- e) Mara has 32 dreams foreboding evil
 T 186, LV, T 190

3. Mara's family
 - a) not mentioned
 Sn
 - b) three daughters
 MS, T 99, 100, 184, 185 (accompanied by 500 attendants)
 189, 190 (and female attendants), 193, Bc, T 1450
 LV (three daughters are mentioned in a second temptation
 after the enlightenment)
 - c) Four daughters
 T 186
 - d) One son
 T 184, 185, 189
 - e) three sons
 Bc
 - f) thousand sons
 T 190, LV, T 186
 - g) two sisters
 Bc, T 189

4. a) Mara's daughters go to the Bodhisattva on their own accord
 MS, T 99, 100, 184, 185
- b) they are sent by their father
 T 186, LV, RH if they go with him : T 189, Bc, T 193
- c) they are turned into old women
 T 184, 185, 186, 189, 191, 193, 1450

5. Mara's proposals
 - a) The Bodhi-ativa should enjoy life.
T 193, 190
 - b) He should perform sacrifices.
T 193, Bc
 - c) He should live like a kshatriya.
Bc, T 189, 193, 190
 - d) He should return to Kapilavastu.
T 191, 1450
 - e) He should rule in Mara's stead.
T 189
 - f) He should prevent a terrible war.
T 190
 - g) He should join men, but should not preach.
T 99, 100, MS
6. The earth testifies to the Euddha's merits :
T 189, 193, LV

NOTES

1. See the article Mara in Mahasekera, G.P.: *A Dictionary of Pali proper Names*, London 1960
2. See below, p. 11
3. See below, p. 18 for a detailed list
4. ed. Fausboll, p. 70
5. T 193, p. 77 b
6. T 193, p. 19 b
7. Rockhill, W.S., *The Life of the Buddha and the Early History of his order*, London 1907, p. 31
8. Windisch, E., *Mara und Buddha*, Leipzig 1895
9. Bagchi, P.C., *Le Canon Bouddhique en Chine*, Sino-Indica, Publications de l'Universite de Calcutta, Tome Ier, Paris 1927, p.56
10. Beal, S., *The Romantic History of Sakya Buddha, from the Chinese-Sanskrit*, London 1875.
11. Windisch, l.c.p. 1
12. *Suttanipete*, p. 74
13. Windisch, E., *Mara und Buddha*, p. 125
14. This simile is also found in *Mcjjhima Nikaya*, I, 234
15. S.B.E. Vol. X, p. 72 (ed. Delhi 1965)

16. Edgerton, F., *Buddhist Hybrid Sanskrit Dictionary*, New Haven, 1953 s.v. *ogha* referring to the *Suttanipata* says it is not clear what is meant by the five and six streams. From the Chinese it might seem that the five streams are connected with the five senses, the sixth with mind.
17. According to T 191 he brought a letter from Suddhodana, according to T 1450 he came running with a verbal message.
18. In T 191 the Bodhisattva seems to refer to Mara as a brahmin, p. 950 b line 6.
19. The *Lalitavistara*, Chapter XXII, ed. P.L. Vaidya, Darbhanga 1958 p. 253 (351 ; 448) states that the Buddha rose in the air to the height of seven palm trees, as the gods expected him to make a sign after the enlightenment. No reason is given in our texts.
20. Bagchi, *Le Canon Bouddhique en Chine*, p. 369
21. Nanjio, B., *A Catalogue of the Chinese Translations of the Buddhist Tripitaka*, Oxford 1883, No. 1323
22. In *Majjhima Nikaya* I, 333 a Mara of a previous age, who is Moggallana in this age is mentioned. He had a sister, Kali, whose son is the Mara of the present age.
23. *Buddhacarita*, XIII, 2
24. *Buddhacarita*, XIII, 31
25. The ten powers are : 1) *sthanasthana-jnanabala*, 2) *karmasvakanjanabala*, 3) *dhyonavimoksasamadhisapattijnanabala*, 4) *indriyaparaparajnanabala*, 5) *nanadhimuktajnjanabala*, 6) *nanadhatujnanabala*, 7) *sarvatragaminipratipajjnannabala*, 8) *purvanivasanusmrtijnanabala*, 9) *cyutyutpattijnanabala*, 10) *astavaksayaajnanabala*. See Waldschmidt, E., *Ein zweites Dasabaiasutra*, Mitteilungen des Instituts für Orientforschung, Band VI, Heft 3, 1958, p 358.
26. It is not clear what these five purities are.
27. *Sacred Books of the East*, Vol, XIX, p.IX.
28. In *Lalitavistara*, Chapter XXIV, three daughters of Mara's are mentioned who approached the Buddha after the enlightenment.
29. An elephant Girimekhala is mentioned in the *Nidanakatha*, p. 72

Abbreviations

(Please refer to Bibliography)

Bc	<i>Buddhacarita</i>
LV	<i>Lalitavistara</i>
MS	<i>Marasamyutta</i>
SBE	<i>Sacred Books of the East</i>
Sn	<i>Suttanipata</i>
SN	<i>Samyutta Nikaya</i>
T	<i>Taisho Daizokyo, Tokyo 1922—33</i>

BOOKS CONSULTED

Pali and Sanskrit Texts

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