Buddhism as a Public Religion under the Sātavāhanas

(this looks like it is from the fifth century)

1. svasti bhadantanāgārju <space> nācāryasya

śiṣya jayaprabhācārya[sya?] <space> tacchiṣyasya ca

Nāgārjuna

* Kumārajīva – does he say that Nāgārjuna died 100 years previously? (He wrote a “Biography” of Nāgārjuna in which he says this, sometime during his residence at Ch’ang-an (401–413) [Walser 63]
* Daśabhūmikaśāstra, translated into chinese in 265 (by Dharmarakṣa: Walser 62)
* Translations of the Suhṛllekha
  + Guṇavarman (after 431), says that is as addressed to Chantaka [Walser compares this to Yijing’s name for the patron, Shiyindeka, but compare with Lévi’s article]
  + Sarvajñadeva’s tibetan translation: bDe spyod “good conduct” (again cf. Lévi)
* Translations of the Ratnāvalī
  + between 560 and 570 by Paramārtha (addressee given as Yinzheng)
  + Tibetan Ratnāvalīṭīkā: addressee is bDe spyod (“good conduct”)
* Xuanzang
* Yijing
* Candrakīrti: commentary on Āryadeva’s Catuḥśataka puts Nāgārjuna in S. India (as does Kumārajīva)
* Mahāmeghasūtra

Andrew Ollett

1. Anecdote: the friendship between Nāgārjuna and Sātavāhana, the story of the Līlāvatī

1. The theme of this paper: Buddhism and the state

“Official” religion vs. “Public” religion

Relations between “the State” (its institutions, personnel, etc.) and Buddhism

2. Starting-point:

Under the Sātavāhanas, Buddhism was nothing like an “official” religion (as it was under Aśoka), and some scholars have even claimed that the Sātavāhanas presided over a “return to orthodoxy”; from what we can tell, the Sātavāhanas themselves were Brahmins or at least practiced śrauta rituals, and they had particular affinities for Saivism

3.

*Royal Patronage of Buddhist Communities (to the Saṅgha or a Group)*

*(endowments are not only by royal personages; cf. Kanheri 24, 28; Kuḍā has a large number of donations by Mahābhojas, particularly Maṇḍava Skandapālita, son of Mahābhojī Sāḍagerī Vijayā, etc.; by Mahāsenāpatnī in N24)*

* *Kārle 13* (gift of a village, in *caitya* cave, by Uṣavadāta, prior to 74 CE?), “for the support of the ascetics living in the caves at Vālūraka without any distinction”
* *Nāsik 10* (of Uṣavadāta, gift of a village, in cave no. 10, prior to 84 CE), “for the support of the *cāturdiśa saṅgha*.”
* *Kārle 19* (year 14 of Gautamīputra Śrī Sātakarṇi, ca. 74 CE), “for the benefit of the sect of the Mahāsaṅghikas”)
* *Nāsik 2* (embellished, but not constructed, year 19 of Vāsiṣṭhīputra Śrī Puḷumāvi, ca. 103 CE, “the Queen’s cave”, gift of the cave at this time to the Bhadrāyanīyas)
* *Kārle 20* (year 24 of Vāsiṣṭhīputra Śrī Puḷumāvi, ca. 108 CE)
* *Kārle 14* (gift of a village by Vāsiṣṭhīputra Somadeva in year 7 of Vāsiṣṭhīputra Śrī Puḷumāvi, ca. 93 CE to the *saṅgha*)
* *Kānherī 39* (cave 66, gift of Nāgamūlaṇṇikā, who is described as “the daughter of a Mahārāja, a Mahāraṭṭhinī, and the sister a Mahābhoja […]”)
* Kānherī 16 (cave 5, gift of the daughter of

NO ROYAL PATRONAGE OF THE MAHĀCAITYAS AT AMARĀVATI AND KANAGANAHALLI.

* At least to judge from inscriptions
* But cf. the one image in the drum of Kanaganahalli
* Mahāsaṅghikas at Kārle (K19, K20, K14): after an initial phase of construction in the 2nd c. BCE, a cluster of inscriptions in the later 1st c. CE that record *donations* *not connected with the structures*, **after Uṣavadāta’s donation of a village for the support of the *cāturdiśa* *saṅgha*.**
* Bhadrāvanīyas at Nāsik (N2): again, **after Uṣavadāta’s donation of a village for the support of the *cāturdiśa* *saṅgha*.**
* at Kānherī, gifts to both the *cāturdiśa saṅgha* and to the *Bhadrāvanīya*s.

Royal donations only seem to have been made in the generations immediately after the Kṣaharāta incursions.

About Nāgārjuna specifically:

* Show Nāgārjuna stela
* *History of the Transmission of the Dharma Storehouse* (付法藏因緣傳 Fù fǎzàng yīnyuán zhuán), compiled by Kiṅkara (吉迦夜) and Tányào (曇曜) in 472 ce — according to the BDK English Tripiṭaka version of Kumārajīva’s Life of Nāgārjuna, that text is copied
* Kumārajīva’s *Biography* (BDK English Tripiṭaka version): allegedly compiled in 401 to 409 CE, but suspicions about whether Kumārajīva himself wrote it, since there are identical passages in the biography of Āryadeva, and since a similar passage occurs in the Fu fazang yinyuan zhuan). This biography says that Nāgārjuna had been dead for 100 years, which would put his date of death at around 301 CE, but this is too late. Possibly the source text on which the biography was based was composed around 325 CE or so. This biography associates him only vaguely with “South India” and with a king of South India.
* Dharmarakṣa translated the *Daśabhūmikaśāstravibhāṣā* in 265 CE and attributed it to Nāgārjuna.
* Faxian: five-story *saṅghārāma* in “Dakṣiṇa” called *Cakora* (Poloyu) (sect. 35)
* Xuanzang: in section on Kosala, description (1) of a *saṅghārāma* where Nāgārjuna lived a bit south of the capital city (unknown at the moment); (2) of a *saṅghārāma* 300 *li* to the southwest, called Polomogili 跋邏末羅耆釐 (Bhramarāgiri), glossed by Xuanzang as *fung*, “black” (which Beal thinks is a mistake for *fung* “bee”), ostensibly the same as reported by Faxian. This is still north of Andhra (with its capital at Veṅgī). Thus there are *two* *saṅghārāma*s in the Kosala country that were associated with Nāgārjuna. The places are about 300 li to the southwest (100 miles). Note that Kosala and Tosala were claimed to have been ruled by the Ikṣvāku kings (EIAD 34).
* The same place, associated with Nāgārjuna, is called 黑蜂山 (hēifēng shān), “black bee peak” at T. 2060 around 452b21, “Further Biographies of Eminent Monks” by Daoxuan.

http://ntireader.org/taisho/t2087\_10.html

Xuanzang (T. 2087)

* 929a26–27: 時此國王 號娑多婆訶 (唐言引正). satavaha (引 yǐn “lead/guide” 正 zhèng “true, correct, upright”)
* 929c23 跋邏末羅耆釐山 (唐言黑蜂) bhramaragiri (黑 hēi “black” 蜂 fēng “bee”)
* 912c07 / first mention of Nāgārjuna (Mizutani identifies it with Ajaṇṭā).

Faxian (T. 2085)

* 864b6–7: 因名此寺 爲波羅越。波羅越者天竺名鴿也。(波羅越 bōluóyuè “pārāva[ta]”, glossed as 鴿 gē “pigeon, dove”

Daoxuan (T. 2106)

* Also mentions 黑蜂山 hēifēngshān, “black bee peak” and says that it is a rock-cut *vihāra*.

Buston gives the name of the king as *bde spyod* or *bde byed* (translated back into Sanskrit as Śaṅkara, Udayana, or perhaps literally *sat-vāha*).

Yijing (T. 2125)

* 227c13: Nāgārjuna’s *Suhr̥llekha* was intended for his “former dānapati, the great king of South India” (舊檀越南方大國王 jiù “former” tányuè “alms-giver” nánfāng “the south” dàguówáng = mahārāja), who is called (號 háo) 娑多婆漢那 Sātavāhana, named (名 míng) 市寅得迦 Jintaka (shì-yín-de-jiā)

Yijing’s translation of the *Suhr̥llekha* (T. 1674)

* calls the patron “shèngtǔ king (乘土 shèngtǔ國王 guówáng). Takakasu, tr., p. 159, n. 1 notes that this probably translates (something) vāhana, since 乘 shèng is used elsewhere to translate -vāhana. Since tǔ means “earth,” Yijing might have understood *Sātavāhana* to be an antonym of Meghavāhana or Jīmūtavāhana.

Guṇaśāla’s translation of the *Suhr̥llekha* (T. 1672) gives the title as 龍樹菩薩為禪陀迦王說法要偈 Lóng Shù Púsà Wèi Chán Tuó Jiā Wáng Shuōfa Yào Jì (“Nāgārjuna-Bodhisattva-kr̥ta-Jantaka-Rāja-Dharmadeśana-Sāra-Gāthā)

**Two** prophecies regarding Nāgārjuna in the Mahāmeghasūtra (called MM2 and MM1 respectively by Michael Radich, see p. 64 of his book). The text was translated by Dharmakṣema around 473. The text was probably referred to by Candrakīrti, who interpreted it to refer to Nāgārjuna (Mabbett 336)

1. Demiéville p. 227: 2000 years after Buddha’s parinirvāṇa, under the reign of King Sātavāhana of South India, there will be a man called Nāgarāja who will explain the Vaipulyasūtra. (This prophecy is said to be given to the *Devaputras* from a place called “Black Mountain,” 黑山, Hēishān.) — Mabbett was skeptical of the connection between this prophecy (MM2) and Nāgārjuna, because most of the details don’t line up with other sources.
2. Demiéville p. 229 [1107a07]: In the country 無明 (wúmíng = “No-light,” *Andhaka*), on the south shore of a river called 黑闇 (hēiàn = “Black,” Kr̥ṣṇā), there is a city called 熟穀 (shúgǔ = “Cooked Grain” = Dhānyakaṭa); its king is called 等乘 (děngshèng = “Equal Vehicle” = ?-*vāhana*), and his daughter was called 產育 (Chǎnyù = give birth-nurture?). The Tibetan version is difference.

Nāgārjuna’s “Mountain Retreat”: *Bhramaragiri* (Xuanzang) or *Cakora* (Faxian), not Śrīparvata (which is possibly the Nāgārjunakoṇḍa valley). “Black Mountain” could be Kṛṣṇagiri or the Nallamalai hills.

Sircar, *Studies in the Geography of Ancient and Medieval India* (p. 94): Bhramarāmbikā (Śrīśailam) constitutes the Southern Boundary of the Āndhra country.