

Xuan Zang (Hiuen Tsiang), *Buddhist Records of the Western World*, Book II

Relates to Three Countries, viz., (1) Lan-po, (2) Na-kie lo-ho and (3) Kien-t'o-lo.

I. *Names of India*

ON examination, we find that the names of India (*T'ien-chu*) are various and perplexing as to their authority. It was anciently called *Shin-tu*, also *Hien-tau*; but now, according to the right pronunciation, it is called *In-tu*. The people of *In-tu* call their country by different names according to their district. Each country has diverse customs. Aiming at a general name which is the best sounding, we will call the country *In-tu*. In Chinese this name signifies the Moon. The moon has many names, of which this is one. For as it is said that all living things ceaselessly revolve in the wheel (of transmigration) through the long night of ignorance, without a guiding star, their case is like (the world), the sun gone down; as then the torch affords its connecting light though there be the shining, of the stars, how different from the bright (cool) moon; just so the bright connected light of holy men and sages, guiding the world as the shining of the moon, have made this country eminent, and so it is called *In-tu*.

The families of India are divided into castes, the Brahmans particularly (are noted) on account of their purity and nobility. Tradition has so hallowed the name of this tribe that there is no question as to difference of place, but the people generally speak of India as the country of the Brahmans (*Po-lo-men*).

2. *Extent of India, Climate, &c.*

The countries embraced under this term of India are generally spoken of as the five Indies. In circuit this country is about 90,000 *li*; on three sides it is bordered by the great sea; on the north it is backed by the Snowy Mountains. The north part is broad, the southern part is narrow. Its shape is like the half-moon. The entire land is divided into seventy countries or so. The seasons are particularly hot; the land is well watered and humid. The north is a continuation of mountains and hills, the ground being dry and salt. On the east there are valleys and plains, which being well watered and cultivated, are fruitful and productive. The southern district is wooded and herbaceous; the western parts are stony and barren. Such is the general account of this country.

3. *Measures of Length.*

To give a brief account of matters. In point of measurements, there is first of all the *yojana* (*yu-shen-na*); this from the time of the holy kings of old has been regarded as a day's march for an army. The old accounts say it is equal to 40 *li*; according to the common reckoning in India it is 30 *li*, but in the sacred books (of Buddha) the *yojana* is only 16 *li*.

In the subdivision of distances, a *yojana* is equal to eight *kroshas* (*keu-lu-she*); a *krosha* is the distance that the lowing of a cow can be heard; a *krosha* is divided into 500 bows (*dhanus*); a bow is divided into four cubits (*hastas*); a cubit is divided into 24 fingers (*angulis*); a finger is divided into seven barleycorns (*yavas*); and so on to a louse (*yuka*), a nit (*liksha*), a dust grain, a cow's hair, a sheep's hair, a hare's down, copper-water, and so on for seven divisions, till we come to a small grain of dust; this is divided sevenfold till we come to an excessively small grain of dust (*anu*); this cannot be divided further without arriving at nothingness, and so it is called the infinitely small (*paramanu*).

4. Astronomy, the Calendar, &c.

Although the revolution of the *Yin* and *Yang* principles and the successive mansions of the sun and moon be called by names different from ours, yet the seasons are the same; the names of the months are derived from the position (of the moon, in respect) of the asterisms.

The shortest portion of time is called a *t'sa-na* (*kshana*); 120 *kshanas* make a *ta-t'sa-na* (*takshana*); 60 of these make a *la-fo* (lava); 30 of these make a *mau-hu-li-to* (*muhurta*); five of these make "a period of time" (*kala*); six of these make a day and night (*ahoratra*), but commonly the day and night are divided into eight *kalas*.

The period from the new moon till full moon is called the white division (*Sukla-paksha*) of the month; the period from the full moon till the disappearance (of the light) is called the dark portion (*Krushna-paksha*). The dark portion comprises fourteen or fifteen days, because the month is sometimes long and sometimes short. The preceding dark portion and the following light portion together form a month; six months form a "march" (*hing s.ayana*). The sun when it moves within (the equator) is said to be on its northward march; when it moves without (the equator) it is on its southern march. These two periods form a year (*vatsara*).

The year, again, is divided into six seasons. From the 16th day of the 1st month till the 15th day of the 3d month is the season of gradual heat; from the 16th day of the 3d month till the 15th day of the 5th month is called the season of full heat; from the 16th day of the 5th month till the 15th day of the 7th month is called the rainy season; from the 16th day of the 7th month till the 15th day of the 9th month is called the season of growth (vegetation); from the 16th day of the 9th month to the 15th day of the 11th month is called the season of gradual cold; from the 16th day of the 11th month to the 15th day of the 1st month is called the season of great (full) cold.

According to the holy doctrine of *Tathagata*, the year is divided into three seasons. From the 16th day of the 1st month till the 15th day of the 5th month is called the hot season; from the 16th day of the 5th month till the 15th day of the 9th month is called the wet season; from the 16th day of the 9th month to the 15th day of the 1st month is called the cold season. Again, there are four seasons, called spring, summer, autumn, winter. The three spring months are called *Chi-ta-lo* (*Chaitra*) month, *Fei-she-kie* (*Vaishaka*) month, *She-se-ch'a* (*Jyeshtha*); these correspond with the time from the 16th day of the 1st month to the 15th of the 4th month. The three summer months are called '*An-sha-cha* (*Ashadha*) month, *Chi-lo-fa-na* (*Shravana*) month, *Po-ta-lo-pa-to* (*Bhadrapada*) month; these correspond to the time between the 16th day of the 4th month to the 15th day of the 7th month. The three autumn months are called, '*An-shi-fo-ku-che* (*Asvayuja*) month, *Kia-li-ta-ka* (*Karttika*) month, *Wi-kia-chi-lo* (*Margasirsha*) month; these correspond to the time between the 16th day of the 7th month to the 15th day of the 10th month. The three months of winter are called *Po-sha* (*Pushya*) month, *Ma-ku* (*Magha*) month, and *Po-li-kiu-na* (*Phalguna*) month; these correspond with the time between the 16th day of the 10th month to the 15th day of the 1st month in China. In old times in India the priestly fraternity, relying on the holy teaching of Buddha, had a double resting-time (during the rains), viz., either the former three months or the latter three months; these periods were either from the 16th day of the 5th month to the 15th day of the 8th month, or from the 16th day of the 6th month to the 15th day of the 9th month.

Translators of the *Sutras* (king) and the *Vinaya* (*liu*) belonging to former generations employed the terms *Tso-hia* and *Tso-la-hia* to signify the rest during the rainy season; but this was because the ignorant (*common*) people of the frontier countries did not understand the right sounds of the language of the middle country (*India*), or that they translated before they comprehended the local phrases: this was the because of error. And for the same reason occur the mistakes about the time of *Tathagata's* conception, birth, departure from his home, enlightenment, and *Nirvana*, which we shall notice in the subsequent records.

5. Towns and Buildings.

The towns and villages have inner gates; the walls are wide and high; the streets and lanes are tortuous, and the roads winding. The thoroughfares are dirty and the stalls arranged on both sides of the road with appropriate signs. Butchers, fishers, dancers, executioners, and scavengers, and so on, have their abodes without the city. In coming and going these persons are bound to keep on the left side of the road till they arrive at their homes. Their houses are surrounded by low walls, and form the suburbs. The earth being soft and muddy, the walls of the towns are mostly built of brick or tiles. The towers on the walls are constructed of wood or bamboo; the houses have balconies and belvederes, which are made of wood, with a coating of lime or mortar, and covered with tiles. The different buildings have the same form as those in China: rushes, or dry branches, or tiles, or boards are used for covering them. The walls are covered with lime and mud, mixed with cow's dung for purity. At different seasons they scatter flowers about. Such are some of their different customs.

The *sangharamas* are constructed with extraordinary skill. A three-storied tower is erected at each of the four angles. The beams and the projecting heads are carved with great skill in different shapes. The doors, windows, and the low walls are painted profusely; the monks' cells are ornamental on the inside and plain on the outside. In the very middle of the building is the hall, high and wide. There are various storeyed chambers and turrets of different height and shape, without any fixed rule. The doors open towards the east; the royal throne also faces the east.

6. Seats, Clothing, &c.

When they sit *or rest* they all use mats; the royal family and the great personages and assistant officers use mats variously ornamented, but in size they are the same. The throne of the reigning sovereign is large and high, and much adorned with precious gems: it is called the Lion-throne (*simhasana*). It is covered with extremely fine drapery; the footstool is adorned with gems. The nobility use beautifully painted and enriched seats, according to, their taste.

7. Dress, Habits, &c.

Their clothing is not cut or fashioned; they mostly affect fresh-white garments; they esteem little those of mixed colour or ornamented. The men wind their garments round their middle, then gather them under the armpits, and let them fall down across the body, hanging to the right. The robes of the women fall down to the ground; they completely cover their shoulders. They wear a little knot of hair on their crowns, and let the rest of their hair fall loose. Some of the men cut off their moustaches, and have other odd customs. On their heads the people wear caps (crowns), with flower-wreaths, and jewelled necklets. Their garments are made of *Kiau-she-ye* (*kausheya*) and of cotton. *Kiau-she-ye* is the product of the wild silkworm. They have garments also of Ts'o-mo (kshauma), which is a sort of hemp; garments also made of *Kien-po-lo* (kambala) which is woven from fine goat-hair; garments also made from *Ho-la-li* (karala). This stuff is made from the fine hair of a wild animal: it is seldom this can be woven, and therefore the stuff is very valuable, and it is regarded as fine clothing.

In North India, where the air is cold, they wear short and close-fitting garments like the Hu people. The dress and ornaments worn by non-believers are varied and mixed. Some wear peacocks' feathers; some wear as ornaments necklaces made of skull bones (the *Kapala-dharinas*); some have no clothing, but go naked (*Nirgranthas*); some wear leaf or bark garments; some pull out their hair and cut off their moustaches; others have bushy whiskers and their hair braided on the top of their heads. The costume is not uniform, and the colour, whether red or white, not constant.

The Shamans (Sramanas) have only three kinds of robes, viz., the *Sang-kio-ki*, the *Ni-fo-si-na*. The cut of the three robes is not the same, but depends on the school. Some have wide or narrow borders, others have small or large flaps. The *Sang-kio-ki* covers the left shoulder and conceals the two armpits. It is worn open on the left and closed on the right. It is cut longer than the waist. . The *Ni-fo-se-na* has neither girdle nor tassels. When

putting it on, it is plaited in folds and worn round the loins with a cord fastening. The schools differ as to the colour of this garment: both yellow and red are used.

The Kshattriyas and the Brahmans are cleanly and wholesome in their dress, and they live in a homely and frugal way. The king of the country and the great ministers wear garments and ornaments different in their character. They use flowers for decorating their hair, with gem-decked caps; they ornament themselves with bracelets and necklaces. There are rich merchants who deal exclusively in gold trinkets, and so on. They mostly go bare-footed; few wear sandals. They stain their teeth red or black; they bind up their hair and pierce their ears; they ornament their noses, and have large eyes. Such is their appearance.

8. *Cleanliness, Ablutions, &c.*

They are very particular in their personal cleanliness, and allow no remissness in this particular. All wash themselves before eating; they never use that which has been left over (from a formal meal); they do not pass the dishes. Wooden and stone vessels, when used, must be destroyed; vessels of gold, silver, copper, or iron after each meal must be rubbed and polished. After eating they cleanse their teeth with a willow stick, and wash their hands and mouth.

Until these ablutions are finished they do not touch one another. Every time they perform the functions of nature they wash their bodies and use perfumes or sandal-wood or turmeric.

When the king washes they strike the drums and sing hymns to the sound of musical instruments. Before offering their religious services and petitions, they wash and bathe themselves.

9. *Writing, Language, Books, the Vedas, Study.*

The letters of their alphabet were arranged by Brahma-deva, and their forms have been handed down from the first till now. They are forty-seven in number, and are combined so as to form words according to the object, and according to circumstances (*of time or place*): there are other forms (*inflexions*) used. This alphabet has spread in different directions and formed diverse branches, according to circumstances; therefore there have been slight modifications in the sounds of the words (*spoken language*); but in its great features there has been no change. Middle India preserves the original character of the language in its integrity. Here the pronunciation is soft and agreeable, and like the language of the Devas. The pronunciation of the words is clear and pure, and fit as a model for all men. The people of the frontiers have contracted several erroneous modes of pronunciation; for according to the licentious habits of the people, so also will be the corrupt nature of their language.

With respect to the records of events, each province has its own official for preserving them in writing. The record of these events in their full character is called *Ni-lo-pi-ch'a* (Nilapita, *blue deposit*). In these records are mentioned good and evil events, with calamities and fortunate occurrences.

To educate and encourage the young, they are first taught (led) to study the book of twelve chapters (*Sidhavastu*).

After arriving at the age of seven years and upwards, the young are instructed in the five *Vidyas*, *Sastras* of great importance. The first is called the elucidation of sounds (*Sabdavidya*.) This treatise explains and illustrates the agreement (*concordance*) of words, and it provides an index for derivatives.

The second *vidya* is called *Kiau-ming* (*Silpasthana vidya*); it treats of the arts, mechanics, explains the principles of the *Yin* and *Yang* and the calendar.

The third is called the medicinal treatise (*Chik-itsavidya*); it embraces formula for protection, secret charms (*the use of*) medicinal stones, acupuncture, and mugwort.

The fourth *vidya* is called the *Hetavidya* (*science of causes*); its name is derived from the character of the work which relates to the determination of the true and false, and reduces to their last terms the definition of right and wrong.

The fifth *vidya*, is called the science of "the interior" (*Adhyatmavidya*); it relates to the five vehicles, their causes and consequences, and the subtle influences of these.

The Brahmans study the four *Veda Sastras*. The first is called *Shau* (*longevity*); it relates to the preservation of life and the regulation of the natural condition. The second is called *Sse* (*sacrifice*); it relates to the (*rules of*) sacrifice and prayer. The third is called *Ping* (*peace or regulation*); it relates to decorum, casting of lots, military affairs, and army regulations. The fourth is called *Shu* (*secret mysteries*); it relates to various branches of science, incantations, medicine.

The teachers (*of these works*) must themselves have closely studied the deep and secret principles they contain, and penetrated to their remotest meaning. They then explain their general sense, and guide their pupils in understanding the words which are difficult. They urge them on and skillfully conduct them. They add lustre to their poor knowledge and stimulate the desponding. If they find that their pupils are satisfied with their acquirements, and so wish to escape to attend to their worldly duties, then they use means to keep them in their power. When they have finished their education, and have attained thirty years of age, then their character is formed and their knowledge ripe. When they have secured an occupation they first of all thank their master for his attention. There are some, deeply versed in antiquity, who devote themselves to elegant studies and live apart from the world, and retain the simplicity of their character. These rise above mundane presents, and are as insensible to renown as to the contempt of the world. Their name having spread afar, the rulers appreciate them highly, but are unable to

draw them to the court. The chief of the country honours them on account of their (*mental*) gifts, and the people exalt their fame and render them universal homage. This is the reason of their devoting themselves to their studies with ardour and resolution, without any sense of fatigue. They search for wisdom relying on their own resources. Although they are possessed of large wealth, yet they will wander here and there to seek their subsistence. There are others who, whilst attaching value to letters, will yet without shame consume their fortunes in wandering about for pleasure, neglecting their duties. They squander their substance in costly food and clothing. Having no virtuous principle, and no desire to study, they are brought to disgrace, and their infamy is widely circulated.

So, according to the class they belong to, all gain knowledge of the doctrine of Tathagata; but, as the time is distant since the holy one lived, his doctrine is presented in a changed form, and so it is understood rightly or not, according to the intelligence of those who inquire into it.

10. *Buddhist Schools, Books, Discussions, Discipline.*

The different schools are constantly at variance, and their contending utterances rise like the angry waves of the sea. The different sects have their separate masters, and in various directions aim at one end.

There are Eighteen schools, each claiming preeminence. The partisans of the Great and Little Vehicle are content to dwell apart. There are some who give themselves up to quiet contemplation, and devote themselves, whether walking or standing still or sitting down, to the acquirement of wisdom and insight; others, on the contrary, differ from these in raising noisy contentions about their faith. According to their fraternity, they are governed by distinctive rules and regulations, which we need not name.

The *Vinaya* (*liu*), discourses (*lun*), *sutras* (*king*), are equally Buddhist books. He who can entirely explain one class of these books is exempted from the control of the *karmadana*. If he can explain two classes, he receives in addition the equipments of an upper seat (*room*); he who can explain three classes has allotted to him different servants to attend to and obey him; he who can explain four classes has "pure men" (*upasakas*) allotted to him as attendants; he who can explain five classes of books is then allowed an elephant carriage; he who can explain six classes of books is allowed a surrounding escort. When a man's renown has reached to a high distinction, then at different times he convokes an assembly for discussion. He judges of the superior or inferior talent of those who take part in it; he distinguishes their good or bad points; he praises the clever and reproves the faulty; if one of the assembly distinguishes himself by refined language, subtle investigation, deep penetration, and severe logic, then he is mounted on an elephant covered with precious ornaments, and conducted by a numerous suite to the gates of the convent.

If, on the contrary, one of the members breaks down in his argument, or uses poor and inelegant phrases, or if he violates a rule in logic and adapts his words accordingly,

they proceed to disfigure his face with red and white, and cover his body with dirt and dust, and then carry him off to some deserted spot or leave him in a ditch. Thus they distinguish between the meritorious and the worthless, between the wise and the foolish.

The pursuit of pleasure belongs to a worldly life, to follow knowledge to a religious life; to return to a worldly life from one of religion is considered blameworthy. If one breaks the rules of discipline, the transgressor is publicly reprov'd: for a slight fault a reprimand is given or a temporary banishment (*enforced silence*); for a grave fault expulsion is enforced. Those who are thus expelled for life go out to seek some dwelling-place, or, finding no place of refuge, wander about the roads; sometimes they go back to their old occupation (*resume lay life*).

11. Castes-Marriage.

With respect to the division of families, there are four classifications. The first is called the Brahman (*Po-lo-men*), men of pure conduct. They guard themselves in religion, live purely, and observe the most correct principles. The second is called Kshattriya (*T'sa-ti-li*), the royal caste. For ages they have been the governing class: they apply themselves to virtue (*humanity*) and kindness. The third is called Vaisyas (*fei-she-li*), the merchant class: they engage in commercial exchange, and they follow profit at home and abroad. The fourth is called Sudra (*Shu-t'o-lo*), the agricultural class: they labour in ploughing and tillage. In these four classes purity or impurity of caste assigns to every one his place. When they marry they rise or fall in position according to their new relationship. They do not allow promiscuous marriages between relations. A woman once married can never take another husband. Besides these there are other classes of many kinds that intermarry according to their several callings. It would be difficult to speak of these in detail.

12. Royal Family, Troops, Weapons.

The succession of kings is confined to the Kshattriya (*T'sa-li*) caste, who by usurpation and bloodshed have from time to time raised themselves to power. Although a distinct caste, they are regarded as honourable (*or lords*).

The chief soldiers of the country are selected from the bravest of the people, and as the sons follow the profession of their fathers, they soon acquire a knowledge of the art of war. These dwell in garrison around the palace (*during peace*), but when on an expedition they march in front as an advanced guard. There are four divisions of the army, viz.-- (1) the infantry, (2) the cavalry, (3) the chariots, (4) the elephants. The elephants are covered with strong armour, and their tusks are provided with sharp spurs. A leader in a car gives the command, whilst two attendants on the right and left drive his chariot, which is drawn by four horses abreast. The general of the soldiers remains in his chariot; he is surrounded by a file of guards, who keep close to his chariot wheels.

The cavalry spread themselves in front to resist an attack, and in case of defeat they carry orders hither and thither. The infantry by their quick movements contribute to the defence. These men are chosen for their courage and strength. They carry a long spear and a great shield; sometimes they hold a sword or sabre, and advance to the front with impetuosity. All their weapons of war are sharp and pointed. Some of them are these-- spears, shields, bows, arrows, swords, sabres, battle-axes, lances, halberds, long javelins, and various kinds of slings. All these they have used for ages.

13. *Manners, Administration of Law, Ordeals.*

With respect to the ordinary people, although they are naturally light-minded, yet they are upright and honourable. In money matters they are without craft, and in administering justice they are considerate. They dread the retribution of another state of existence, and make light of the things of the present world. They are not deceitful or treacherous in their conduct, and are faithful to their oaths and promises. In their rules of government there is remarkable rectitude, whilst in their behaviour there is much gentleness and sweetness. With respect to criminals or rebels, these are few in number, and only occasionally troublesome. When the laws are broken or the power of the ruler violated, then the matter is clearly sifted and the offenders imprisoned. There is no infliction of corporal punishment; they are simply left to live or die, and are not counted among men. When the rules of propriety or justice are violated, or when a man fails in fidelity or filial piety, then they cut his nose or his ears off, or his hands and feet, or expel him from the country or drive him out into the desert wilds. For other faults, except these, a small payment of money will redeem the punishment. In the investigation of criminal cases there is no use of rod or staff to obtain proofs (*of guilt*). In questioning an accused person, if he replies with frankness the punishment is proportioned accordingly; but if the accused obstinately denies his fault, or in despite of it attempts to excuse himself, then in searching out the truth to the bottom., when it is necessary to pass sentence, there are four kinds of ordeal used-(1) by water, (2) by force, (3) by weighing, (4) by poison.

When the ordeal is by water, then the accused is placed in a sack connected with a stone vessel and thrown into deep water. They then judge of his innocence (*truth*) or guilt in this way-if the man sinks and the stone floats he is guilty; but if the man floats and the stone sinks then he is pronounced innocent.

Secondly, by fire. They heat a plate of iron and make the accused sit on it, and again place his feet on it, and apply it to the palms of his hands; moreover, he is made to pass his tongue over it; if no scars result, he is innocent; if there are scars, his guilt is proved. In case of weak and timid persons who cannot endure such ordeal, they take a flower-bud and cast it towards the fire; if it opens, he is innocent; if the flower is burnt, he is guilty.

Ordeal by weight is this: A man and a stone are placed in a balance evenly, then they judge according to lightness or weight. If the accused is innocent, then the man weighs down the stone, which rises in the balance; if he is guilty, the man rises and the stone falls.

Ordeal by poison is this: They take a ram and make an incision in its right thigh, then mixing all sorts of poison with a portion of the food of the accused man, they place it in the incision made in the thigh (*of the animal*); if the man is guilty, then the poison takes effect and the creature dies; if he is innocent, then the poison has no effect, and he survives.

By these four methods of trial the way of crime is stopped.

14. Forms of Politeness.

There are nine methods of showing outward respect- (1) by selecting words of a soothing character in making requests; (2) by bowing the head to show respect; (3) by raising the hands and bowing; (4) by joining the hands and bowing low; (5) by bending the knee; (6) by a prostration; (7) by a prostration on hands and knees; (8) by touching the ground with the five circles; (9) by stretching the five parts of the body on the ground.

Of these nine methods the most respectful is to make one prostration on the ground and then to kneel and laud the virtues of the one addressed. When at a distance it is usual to bow low; when near, then it is customary to kiss the feet and rub the ankles (*of the person addressed*).

Whenever orders are received at the hands of a superior, the person lifts the skirts of his robes and makes a prostration. The superior or honourable person who is thus revered must speak gently (*to the inferior*), either touching his head or patting his back, and addressing him with good words of direction or advice to show his affection.

When a Shramana or one who has entered on the religious life, has been thus respectfully addressed, he simply replies by expressing a good wish (*vow*),

Not only do they prostrate themselves to show reverence, but they also turn around towards the thing revered in many ways, sometimes with one turn, sometimes with three: if from some long-cherished feeling there is a call for marked reverence then according to the desire of the person.

15. Medicines, Funeral Customs, &c.

Every one who falls sick fasts for seven days. During this interval many recover, but if the sickness lasts they take medicine. The character of these medicines is different, and their names also. The doctors differ in their modes of examination and treatment.

When a person dies, those who attend the funeral raise lamentable cries and weep together. They rend their garments and loosen their hair; they strike their heads and beat their breasts. There are no regulations as to dress for mourning, nor any fixed time for observing it.

There are three methods of paying the last tribute to the dead: (1) by cremation- wood being made into a pyre, the body is burnt; (2) by water- the body is thrown into deep flowing water and abandoned; (3) by desertion- the body is cast into some forest-wild, to be devoured by beasts.

When the king dies, his successor is first appointed, that he may preside at the funeral rites and fix the different points of precedence. Whilst living they give (*their rulers*) titles according to their character (*virtue*) when dead there are no posthumous titles.

In a house where there has been a death there is no eating allowed; but after the funeral they resume their usual (*habits*). There are no anniversaries (*of the death*) observed. Those who have attended a death they consider unclean; they all bathe outside the town and then enter their houses.

The old and infirm who come near to death, and those entangled in a severe sickness, who fear to linger to the end of their days, and through disgust wish to escape the troubles of life, or those who desire release from the trifling affairs of the world and its concerns (*the concerns of life*), these, after receiving a farewell meal at the hands of their relatives or friends, they place, amid the sounds of music, on a boat which they propel into the midst of the Ganges, where such persons drown themselves. They think thus to secure a birth among the Devas. Rarely one of these may be seen not yet dead on the borders (*of the river*).

The priests are not allowed to lament or cry for the dead; when a father or mother of a priest dies they recite their prayers, recounting (*pledging*) their obligations to them; reflecting on the past, they carefully attend to them now dead. They expect by this to increase the mysterious character of their religious merit.

16. Civil Administration, Revenues, & c.

As the administration of the government is founded on benign principles, the executive is simple. The families are not entered on registers, and the people are not subject to forced labour (*conscriptio*). The private demesnes of the crown are divided into four principal parts; the first is for carrying out the affairs of state and providing sacrificial offerings; the second is for providing subsidies for the ministers and chief officers of state; the third is for rewarding men of distinguished ability; and the fourth is for charity to religious bodies, whereby the field of merit is cultivated (*planted*). In this way the taxes on the people are light, and the personal service required of them is moderate. Each one keeps his own worldly goods in peace, and all till the ground for their subsistence. These who cultivate the royal estates pay a sixth part of the produce as tribute. The merchants who engage in commerce come and go in carrying out their transactions. The river-passages and the road-barriers are open on payment of a small toll. When the public works require it, labour is exacted but paid for. The payment is in strict proportion to the work done.

The military guard the frontiers, or go out to punish the refractory. They also mount guard at night round the palace. The soldiers are levied according to the requirements of the service; they are promised certain payments and are publicly enrolled. The governors, ministers, magistrates, and officials have each a portion of land consigned to them for their personal support.

17. *Plants and Trees, Agriculture, Food, Drink, Cookery.*

The climate and the quality of the soil being different according to situation the produce of the land is various in its character. The flowers and plants, the fruits and trees are of different kinds, and have distinct names. There is, for instance, the Amala fruit (*Ngan-mo-li*), the Amla fruit (*Ngan-mi-lo*), the Madhuka fruit (*Mo-tu-kia*), the Bhadra fruit (*po-ta-lo*), the Kapittha fruit (*kie-pi-ta*), the Amala fruit (*'O-mo-lo*), the Tinduka fruit (*Chin-tu-kia*), the Udumbara fruit (*Wu-tan-po-lo*), the Mocha fruit (*Mau-che*), the Narikela fruit (*Na-li-ki-lo*), the Panasa fruit (*Pan-na-so*). It would be difficult to enumerate all the kinds of fruit; we have briefly named those most esteemed by the people. As for the date (*Tsau*), the chestnut (*Lih*), the loquat (*P'i*), and the persimmon. (*Thi*), they are not known. The pear (*Li*), the wild plum (*Nai*), the peach (*T'au*), the apricot (*Hang or Mui*), the grape (*Po-tau*) &c., these all have been brought from the country of Kashmir, and are found growing on every side. Pomegranates and sweet oranges are grown everywhere.

In cultivating the land, those whose duty it is sow and reap, plough and harrow (*weed*), and plant according to the season; and after their labour they rest awhile. Among the products of the ground, rice and corn are most plentiful. With respect to edible herbs and plants, we may name ginger and mustard, melons and pumpkins, the *Heun-to* (*Kandu*) plant, and others. Onions and garlic are little grown; and few persons eat them; if any one uses them for food, they are expelled beyond the walls of the town. The most usual food is milk, butter, cream, soft sugar, sugar-candy, the oil of the mustard-seed, and all sorts of cakes made of corn are used as food. Fish, mutton, gazelle, and deer they eat generally fresh, sometimes salted; they are forbidden, to eat the flesh of the ox, the ass, the elephant, the horse, the pig, the dog, the fox, the wolf, the lion, the monkey, and all the hairy kind. Those who eat them are despised and scorned, and are universally reprobated; they live outside the walls, and are seldom seen among men.

With respect to the different kinds of wine and liquors, there are various sorts. The juice of the grape and sugarcane, these are used by the Kshattriyas as drink; the Vaisyas use strong fermented drinks; the Shramans and Brahmans drink a sort of syrup made from the grape or sugarcane, but not of the nature of fermented wine. The mixed classes and base-born differ in no way (*as to food or drink*) from the rest, except in respect of the vessels they use, which are very different both as to value and material. There is no lack of suitable things for household use.

Although they have saucepans and stew-pans, yet they do not know the steamer used for cooking rice. They have many vessels made of dried clay; they seldom use red copper

vessels: they eat from one vessel, mixing all sorts of condiments together, which they take up with their fingers. They have no spoons or cups, and in short no sort of chopstick. When sick, however, they use copper drinking cups.

18. Commercial Transactions.

Gold and silver, *teou-shih* (native copper), white jade, fire pearls, are the natural products of the country there are besides these abundance of rare gems and various kinds of precious stones of different names, which are collected from the islands of the sea. These they exchange for other goods; and in fact they always barter in their commercial transactions, for they have no gold or silver coins, pearl shells, or little pearls.

The boundaries of India and the neighbouring countries are herein fully described; the differences of climate and soil are briefly alluded to. Details referring to these points are grouped together, and are stated succinctly; and in referring to the different countries, the various customs and modes of administration are fully detailed.

Lan-Po [Lamghan].

The kingdom of Lau-po is about 1000 li in circuit, and on the north is backed by the Snowy Mountains; on three sides it is surrounded by the Black-ridge Mountains. The capital of the country is about 10 li in circuit. As for some centuries the royal family has been extinct, the chiefs have disputed for power among themselves, without the acknowledged superiority of any one in particular. Lately it has become tributary to Kapisa. The country is adapted for the production of rice, and there are many forests of sugar-cane. The trees, though they produce many fruits, yet few are ripened. The climate is backward; the hoar-frosts are plenty, but not much snow. In common there is abundance and contentment. The men (*people*) are given to music. Naturally they are untrustworthy and thievish; their disposition is exacting one over the other, and they never give another the preference over themselves. In respect of stature they are little, but they are active and impetuous. Their garments are made of white linen for the most part, and what they wear is well appointed. There are about ten sangharamas, with few followers (*priests*). The greater portion study the Great Vehicle. There are several scores of different Deva temples. There are few heretics. Going southeast from this country 100 li or so, we cross a great mountain (*ridge*), pass a wide river, and so come to Na-kie-lo-ho [the frontiers of North India].

Na-Kie-Lo-Ho [Nagarahara].

The country of Nagarahara (Na-kie-lo-ho) is about 600 li from east to west, and 250 or 260 li from north to south. It is surrounded on four sides by overhanging precipices and natural barriers. The capital is 20 li or so in circuit. It has no chief ruler; the commandant and his subordinates come from Kapisa. The country is rich in cereals, and

produces a great quantity of flowers and fruits. The climate is moist and warm. Their manners are simple and honest, their disposition ardent and courageous. They think lightly of wealth and love learning. They cultivate the religion of Buddha, and few believe in other doctrines. The *sangharamas* are many, but yet the priests are few; the *stupas* are desolate and ruined. There are five Deva temples, with about one hundred worshippers.

Three li to the east of the city there is a stupa in height about 300 feet, which was built by Ashoka Raja. It is wonderfully constructed of stone beautifully adorned and carved. Sakya, when a Bodhisattva, here met Dipankara Buddha (*Jen-tang-fo*), and spreading out his deerskin doublet, and unbinding his hair and covering with it the muddy road, received a predictive assurance. Though the passed kalpa brought the overthrow of the world, the trace of this event was not destroyed; on religious (*fast*) days the sky rains down all sorts of flowers, which excite a religious frame of mind in the people, who also offer up religious offerings.

To the west of this place is a *Kia-lan (sanghrama)* with a few priests. To the south is a small *stupa*: this was the place where, in old time, Bodhisattva covered the mud (*with his hair*). Ashoka-*raja* built (*this stupa*) away from the road.

Within the city is the ruined foundation of a great *stupa*. Tradition says that it once contained a tooth of Buddha, and that it was high and of great magnificence. Now it has no tooth, but only the ancient foundations remain.

By its side is a *stupa* 30 feet or so in height; the old stories of the place know nothing of the origin of this fabric; they say only that it fell from heaven and placed itself here. Being no work of man's art, it is clearly spiritual prodigy.

To the south-west of the city about 10 li is a *stupa*. Here Tathagata when living in the world, alighted, having left Mid-India and passed through the air for the sake of converting men. The people, moved by reverence, erected this building. Not far to the east is a *stupa*; it was here Bodhisattva met Dipankara Buddha and bought the flowers.

About 20 li to the south-west of the city we come to a small stone ridge, where there is a *sangharama* with a high hall and a storied tower made of piled-up stone. It is now silent and deserted, with no priests. In the middle is a stupa 200 feet or so in height, built by Ashoka-*raja*.

To the south-west of this *sanghardama* a deep torrent rushes from a high point of the bill and scatters its waters in leaping cascades. The mountain sides are like walls; on the eastern side of one is a great cavern, deep and profound, the abode of the Naga Gopala. The gate (*or* entrance) leading to it is narrow; the cavern is dark; the precipitous rock causes the water to find its way in various rivulets into this cavern. In old days there was a shadow of Buddha to be seen here, bright as the true form, with all its characteristic marks. In later days men have not seen it so much. What does appear is only a feeble

likeness. But whoever prays with fervent faith, he is mysteriously endowed, and he sees it clearly before him, though not for long.

In old times when Tathagata was in the world, this dragon was a shepherd who provided the king with milk and cream. Having on one occasion failed to do so, and having received a reprimand, he proceeded in an angry temper to the *stupa* of "the predictive assurance," and there made an offering of flowers, with the prayer that he might become a destructive dragon for the purpose of afflicting the country and destroying the king. Then ascending the rocky side of the hill, he threw himself down and was killed. Forthwith he became a great dragon and occupied this cavern, and then he purposed to go forth and accomplish his original wicked purpose. When this intention had risen within him, Tathagata, having examined what was his object, was moved with pity for the country and the people about to be destroyed by the dragon. By his spiritual power he came from Mid-India to where the dragon was. The dragon seeing Tathagata, his murderous purpose was stayed, and he accepted the precept against killing, and vowed to defend the true law; he requested Tathagata to occupy this cavern evermore, that his holy disciples might ever receive his (*the dragon's*) religious offerings.

Tathagata replied, "When I am about to die; I will leave you my shadow, and I will send five Arhats to receive from you continual offerings. When the true law is destroyed, this service of yours shall still go on; if an evil heart rises in you, you must look at my shadow, and because of its power of love and virtue your evil purpose will be stopped. The Buddhas who will appear throughout this *Bhadra-kalpa* will all, from a motive of pity, intrust to you their shadows as a bequest." Outside the crate of the Cavern of the Shadow there are two square stones; on one is the impression of the foot of Tathagata, with a wheel-circle (*lun-siang*) beautifully clear, which shines with a brilliant light from time to time.

On either side of the Cavern of the Shadow there are several stone chambers; in these the holy disciples of Tathagata reposed in meditation.

At the north-west corner of the cave of the shadow is a *stupa* where Buddha walked up and down. Beside this is a *stupa* which contains some of the hair and the nail-parings of Tathagata.

Not far from this is a *stupa* where Tathagata, making manifest the secret principles of his true doctrine, declared the *Skandha-dhatu-dyatanas* (*Yun-kian-king*).

At the west of the Cave of the Shadow is a vast rock, on which Tathagata in old time spread out his *kashaya* robe after washing it; the marks of the tissue still exist.

To the south-east of the city 30 li or so is the town of Hi-lo (*Hidda*); it is about 4 or 5 li in circuit; it is high in situation and strong by natural declivities. It has flowers and woods, and lakes whose waters are bright as a mirror. The people of this city are simple, honest, and upright. There is here a two-storied tower; the beams are painted and the columns coloured red.

In the second storey is a little *stupa*, made of the seven precious substances; it contains the skull-bone of Tathagata; it is 1 foot 2 inches round; the hair orifices are distinct; its colour is a whitish-yellow. It is enclosed in a precious receptacle, which is placed in the middle of the *stupa*. Those who wish to make lucky or unlucky presages (*marks*) make a paste of scented earth, and im- press it on the skull-bone; then, according to their merit, is the impression made.

Again there is another little *stupa*, made of the seven precious substances, which encloses the skull-bone of Tathagata. Its shape is like a lotus leaf; its colour is the same as that of the other, and it is also contained in a precious casket, sealed up and fastened.

Again, there is another little *stupa*, made of the seven precious substances, in which is deposited the eye ball of Tathagata, large as an *Amra* fruit and bright and clear throughout; this also is deposited in a precious casket sealed up and fastened. The *Sanghati* robe of Tathagata, which is made of fine cotton stuff of a yellow-red colour, is also enclosed in a precious box. Since many months and years have passed, it is a little damaged. The staff of Tathagata, of which the rings are white iron (*tin* ?) and the stick of sandal-wood, is contained in a precious case (*a case made of a precious substance*). Lately, a king, hearing of these various articles that they formerly belonged to Tathagata as his own private property, took them away by force to his own country and placed them in his palace. After a short time, going to look at them, they were gone; and after further inquiries he found they had returned to their original place. These five sacred objects (*relics*) often work miracles.

The king of Kapisha has commanded five pure-conduct men (*Brahmans*) to offer continually scents and flowers to these objects. These pure persons, observing the crowds who came to worship incessantly, wishing to devote themselves to quiet meditation, have established a scale of fixed charges, with a view to secure order, by means of that wealth which is so much esteemed by men. Their plan, in brief, is this:--All who wish to see the skull-bone of Tathagata have to pay one gold piece; those who wish to take an impression pay five pieces. The other objects in their several order, have a fixed price; and yet, though the charges are heavy, the worshippers are numerous.

To the north-west of the double-storied pavilion is a *stupa*, not very high or large, but yet one which possesses many spiritual (*miraculous*) qualities. If men only touch it with a finger, it shakes and trembles to the foundation, and the bells and the jingles moving together give out a pleasant sound.

Going south-east from this, crossing mountains and valleys for 500 li or so, we arrive at the kingdom of Kien-t'o-lo (Gandhara).

Kien-T'o-Lo-- Gandhara.

The kingdom of Gandhara is about 1000 li from east to west, and about 800 li from north to south. On the east it borders on the river Sin (*Sindh*). The capital of, the country

is called Po-lu-sha-pu-lo; it is about 40 li in circuit. The royal family is extinct, and the kingdom is governed by deputies from Kapisha. The towns and villages are deserted, and there are but few inhabitants. At one corner of the royal residence there are about 1000 families. The country is rich in cereals, and produces a variety of flowers and fruits; it abounds also in sugar-cane, from the juice of which they prepare "the solid sugar." The climate is warm, and moist, and in general without ice or snow. The disposition of the people is timid and soft: they love literature; most of them belong to heretical schools; a few believe in the true law. From old time till now this border-land of India has produced many authors of shastras; for example, Narayanadeva, Asanga Bodhisattva, Vasubandhu Bodhisattva, Dharmatrata, Manorhita, Parsva the noble, and so on. There are about 1000 *sangharamas*, which are deserted and in ruins. They are filled with wild shrubs, and solitary to the last degree. The *stupas* are mostly decayed. The heretical temples, to the number of about 100, are occupied pell-mell by heretics.

Inside the royal city, towards the north-east, is an old foundation (*or* a ruinous foundation). Formerly this was the precious tower of the *patra* of Buddha. After the *Nirvana* of Buddha, his *patra* coming to this country, was worshipped during many centuries. In traversing different countries it has come now to Persia.

Outside the city, about 8 or 9 li to the south-east, there is a pipala tree about 100 feet or so in height. Its branches are thick and the shade beneath sombre and deep. The four past Buddhas have sat beneath this tree, and at the present time there are four sitting figures of the Buddhas to be seen here. During the Bhadrakalpa, the 996 other Buddhas will all sit here. Secret spiritual influences guard the precincts of the tree and exert a protecting virtue in its continuance. Sakya Tathagata sat beneath this tree with his face to the south and addressed Ananda thus:-- "Four hundred years after my departure from the world, there will be a king, who shall rule it called Kanishka (*Kia-ni-se-kia*); not far to the south of this spot he will raise a *stupa* which will contain many various relics of my bones and flesh."

To the south of the Pippala tree is a *stupa* built by King Kanishka; this king ascended the throne four hundred years after the *Nirvana*, and governed the whole of Jambudvīpa. He had no faith either in wrong or right (*crime or religious merit*), and he lightly esteemed the law of Buddha. One day when traversing a swampy grove (*bushy swamp*) he saw a white hare, which he followed as far as this spot, when suddenly it disappeared. He then saw a young shepherd-boy, who was building in the wood hard by a little *stupa* about three feet high. The king said "What are you doing?" The shepherd-boy answered and said, "Formerly Sakya Buddha, by his divine wisdom, delivered this prophecy: 'There shall be a king in this victorious (*superior*) land who shall erect a *stupa*, which shall contain a great portion of my bodily relics.' The sacred merits of the great king (*Kanishka*) in former births (*suh*), with his increasing fame, have made the present occasion a proper one for the fulfillment of the old prophecy relating to the divine merit and the religious superiority of the person concerned. And now I am engaged for the purpose of directing you to these former predictions." Having said these words he disappeared.

The king bearing this explanation, was overjoyed. Flattering himself that he was referred to in the prophecy of the great saint he believed with all his heart and paid reverence to the law of Buddha. Surrounding the site of the little stupa he built a stone *stupa*, wishing to surpass it in height, to prove the power of his religious merit. But in proportion as his *stupa* increased the other always exceeded it by three feet, and so he went on till he reached 400 feet, and the circumference of the base was a li and a half. The storeys having reached to five, each 150 feet in height, then he succeeded in covering the other. The king, overjoyed, raised on the top of this *stupa* twenty-five circlets of gilded copper on a staff, and he placed in the middle of the *stupa* a *peek* of the *Sariras* of Tathagata, and offered to them religious offerings. Scarcely had he finished his work when he saw the little *stupa* take its place at the south-east of the great foundation, and project from its side about half-way up. The king was disturbed at this, and ordered the *stupa* to be destroyed. When they had got down to the bottom of the second storey, through which the other projected, immediately that one removed to its former place, and once more it surpassed in height the other. The king retiring said, "It is easy to commit errors in human affairs, but when there is divine influence at work it is difficult to counteract it. When a matter is directed by spiritual power, what can human resentment effect?" Having confessed his fault, therefore, he retired.

These two *stupas* are still visible. In aggravated sickness, if a cure is sought, people burn incense and offer flowers, and with a sincere faith pay their devotions. In many cases a remedy is found.

On the southern side of the steps, on the eastern face of the great *stupa*, there are engraved (*or* carved) two *stupas*, one three feet high the other five feet. They are the same shape and proportion as the great *stupa*. Again there are two full-sized figures of Buddha, one four feet, the other six feet in height. They resemble him as he sat cross-legged beneath the *Bodhi* tree. When the full rays of the sun shine on them they appear of a brilliant gold colour, and as the light decreases the hues of the stone seem to assume a reddish-blue colour. The old people say, "Several centuries ago, in a fissure of the stone foundation, there were some gold-coloured ants, the greatest about the size of the finger the longest about a barleycorn in size. Those of the same species consorted together; by gnawing the stone steps they have left lines and marks as if engraved on the surface and by the gold sand which they left (*as deposits*) they have caused the figures of Buddha to assume their present appearance."

On the southern side of the stone steps of the great *stupa* there is a painted figure of Buddha about sixteen feet high. From the middle upward there are two bodies, below the middle, only one. The old tradition says: In the beginning, there was a poor man who hired himself out to get a living; having obtained a gold coin, he vowed to make a figure of Buddha. Coming to the *stupa*, he spoke to a painter and said, "I wish now to get a figure of Tathagata painted, with its beautiful points of excellence; but I only have one gold coin; this is little enough to repay an artist. I am sorry to be so hampered by poverty in carrying out my cherished aim."

Then the painter, observing his simple truth, said no- thing about the price, but promised to set to work to furnish the picture.

Again there was a man, similarly circumstanced, with one gold coin who also sought to have a picture of Buddha painted. The painter having received thus a gold piece from each, procured some excellent colours (*blue and vermilion*) and painted a picture. Then both men came the same day to pay reverence to the picture they had had done, and the artist pointed each to the same figure, telling them, "This is the figure of Buddha which you ordered to be done." The two men looking at one another in perplexity, the mind of the artist understanding their doubts, said, " What are you thinking about so long? If you are thinking about the money, I have not defrauded you of any part. To show that it is so there must be some spiritual indication on the part of the picture."

Scarcely had he finished when the picture, by some spiritual power, divided itself (*from the middle upwards*), and both parts emitted a glory alike. The two men with joy believed and exulted.

To the south-west of the great *stupa* 100 paces or so there is a figure of Buddha in white stone about eighteen feet high. It is a standing figure, and looks to the north. It has many spiritual powers, and diffuses a brilliant light.

Sometimes there are people who see the image come out of an evening and go round the great *stupa*. Lately a band of robbers wished to go in and steal. The image immediately came forth and went before the robbers. Affrighted, they ran away; the image then returned to its own place, and remained fixed as before. The robbers, affected by what they had seen, began a new life, and went about through towns and villages telling what had happened.

To the left and right of the great *stupa* are a hundred little *stupas* standing closely together, executed with consummate art. Exquisite perfumes and different musical sounds at times are perceived, the work of Rishis, saints, and eminent sages; these also at times are seen walking round the *stupas*.

According to the prediction of Tathagata, after this *stupa* has been seven times burnt down and seven times rebuilt, then the religion of Buddha will disappear. The record of old worthies says this building has already been destroyed and restored three times. When (*I*) first arrived in this country it had just been destroyed by a fire calamity. Steps are being taken for its restoration, but they are not yet complete.

To the west of the great *stupa* there is an old *sangharama* which was built by King Kanishka. Its double towers, connected terraces, storeyed piles, and deep chambers bear testimony to the eminence of the great priests who have here formed their illustrious religious characters (*gained distinction*). Although now somewhat decayed, it yet gives evidence of its wonderful construction. The priests living in it are few; they study the Little Vehicle. From the time it was built many authors of *Shastras* have lived herein and

gained the supreme fruit (*of Arhatship*). Their pure fame is wide-spread, and their exemplary religious character still survives.

In the third tower (*double-storeyed tower*) is the chamber of the honourable Parshvika (Pi-lo-shi-po), but it has long been in ruins; but they have placed here a commemorative tablet to him. He was at first a master of the Brahmans (*or a Brahman doctor*), but when eighty years of age he left his home and assumed the soiled robes (*of a Buddhist disciple*). The boys of the town ridiculed him, saying, "Foolish old man! you have no wisdom, surely! Don't you know that they who become disciples of Buddha have two tasks to perform, viz., to give themselves to meditation and to recite the Scriptures? And now you are old and infirm, what progress can you make as a disciple? Doubtless you know how to eat (*and that is all*)!" Then Parshvika hearing such railing speeches, gave up the world and made this vow, "Until I thoroughly penetrate the wisdom of the three *Pitakas* and get rid of the evil desire of the three worlds, till I obtain the six miraculous power and reach the eight deliverances (*vimokshas*), I will not lie down to rest (*my side shall not touch the sleeping mat*)." From that day forth the day was not enough for him to walk in meditation or to sit upright in deep thought. In the daytime he studied incessantly the doctrine of the sublime principles (*of Buddhism*), and at night he sat silently meditating in unbroken thought. After three years he obtained insight into the three pitakas, and shook off all worldly desires, and obtained the threefold knowledge. Then people called him the honourable Parshvika and paid him reverence.

To the east of Parshvika's chamber is an old building in which Vasubandhu Bodhisattva prepared the '*O-pi-ta- mo-ku-she-lun (Abhidharmakosha Sastra)*'; men, out of respect to him, have placed here a commemorative tablet to this effect.

To the south of Vasubandhu's house, about fifty paces or so, is a second storied-pavilion in which Manorhita, a master of *Shastras*, composed the *Vibhasha Shastra*. This learned doctor flourished in the midst of the thousand years after the *Nirvana* of Buddha. In his youth he was devoted to study and had distinguished talent. His fame was wide spread with the religious, and laymen sought to do him hearty reverence. At that time Vikramaditya, king of the country of Shravasti, was of wide renown. He ordered his ministers to distribute daily throughout India five lakhs of gold coin; he largely (*everywhere*) supplied the wants of the poor, the orphan, and the bereaved. His treasurer, fearing that the resources of the kingdom would be exhausted, represented the case to the king, and said, "Maharaja! your fame has reached to the very lowest of your subjects, and extends to the brute creation. You bid me add (*to your expenditure*) five lakhs of gold to succour the poor throughout the world. Your treasury will thus be emptied, and then fresh imposts will have to be laid (on the land cultivators), until the resources of the land be also exhausted; then the voice of complaint will be heard and hostility be provoked. Your majesty, indeed, will get credit for charity, but your minister will lose the respect of all." The king answered, "But of my own surplus I (*wish to*) relieve the poor. I would on no account, for my own advantage, thoughtlessly burthen (*grind down*) the country." Accordingly he added five lakhs for the good of the poor. Some time after this the king was engaged chasing a boar. Having lost the track, he gave a man a lakh for putting him on the scent again. Now Manorhita, the doctor of *Shastras*, once engaged a man to shave

his head, and gave him offhand a lakh of gold for so doing. This munificent act was recorded in the annals by the chief historian. The king reading of it was filled with shame, and his proud heart continually fretted about it, and so he desired to bring some fault against Manorhita and punish him. So he summoned an assembly of different religious persons whose talents were most noted, to the number of one hundred, and issued the following decree: "I wish to put a check to the various opinions (*wanderings*) and to settle the true limits (*of inquiry*); the opinions of different religious sects are so various that the mind knows not what to believe. Exert your utmost ability, therefore, to-day in following out my directions." On meeting for discussion he made a second decree: "The doctors of law belonging to the heretics are distinguished for their ability. The Shamans and the followers of the law (*of Buddha*) ought to look well to the principles of their sect; if they prevail, then they will bring reverence to the law of Buddha; but if they fail, then they shall be exterminated." On this, Manorhita questioned the heretics and silenced ninety-nine of them. And now a man was placed (*sat on the mat to dispute with him*) of no ability whatever, and for the sake of a trifling discussion (Manorhita) proposed the subject of fire and smoke. On this the king and the heretics cried out saying, "Manorhita, the doctor of *Sastras*, has lost the sense of right connection (*mistaken the order or sense of the phrase*); he should have named smoke first and fire afterwards: this order of things is constant." Manorhita wishing to explain the difficulty, was not allowed a hearing; on which, ashamed to see himself thus treated by the people, he bit out his tongue and wrote a warning to his disciple Vasubandhu, saying, "In the multitude of partisans there is no justice; among persons deceived there is no discernment." Having written this, he died.

A little afterwards Vikramaditya-*raja* lost his kingdom and was succeeded by a monarch who widely patronised those distinguished for literary merit. Vasubandhu, wishing to wash out the former disgrace, came to the king and said, "Maharaja, by your sacred qualities you rule the empire and govern with wisdom. My old master, Manorhita, was deeply versed in the mysterious doctrine. The former king, from an old resentment, deprived him of his high renown. I now wish to avenge the injury done to my master." The king, knowing that Manorhita was a man of superior intelligence approved of the noble project of Vasubandhu; he summoned the heretics who had discussed with Manorhita. Vasubandhu having exhibited afresh the former conclusions of his master, the heretics were abashed and retired.

To the north-east of the *sangharama* of Kanishka-*raja* about 50 li, we cross a great river and arrive at the town of Pushkalavati (Po-shi-kie-lo-fa-ti). It is about 14 or 15 li in circuit; the population is large; the inner gates are connected by a hollow (*tunnel?*).

Outside the western gate is a Deva temple. The image of the god is imposing and works constant miracles.

To the east of the city is a *stupa* built by Ashoka-*raja*. This is the place where the four former Buddhas delivered the law (*preached*). Among former saints and sages many have come (*descended spiritually*) from Mid-India to this: place to instruct all creatures (*things*). For example, Vasumitra, doctor of *Shastras*, who composed the *Chung-sse-fen-o-pi-ta-mo* (*Abhidharmaprakarana-pada*) *Shastra* in this place.

To the north of the town 4 or 5 li is an old *sangharama*, of which the halls are deserted and cold. There are very few priests in it, and all of them follow the teaching of the Little Vehicle. Dharmatrata, master of *Sastras*, here composed the *Ts'a-o-pi-ta-ma-lun* (*Samyuktabhidharma Sastra*).

By the side of the *sangharama* is a *stupa* several hundred feet high, which was built by Ashoka-*raja*. It is made of carved wood and veined stone, the work of various artists. Sakya Buddha, in old time when king of this country, prepared himself as a Bodhisattva (*for becoming a Buddha*). He gave up all he had at the request of those who asked, and spared not to sacrifice his own body as a bequeathed gift (*a testamentary gift*). Having been born in this country a thousand times as king he gave during each of those thousands births in this excellent country, his eyes as an offering.

Going not far east from this, there are two stone *stupas*, each about 100 feet in height. The right-hand one was built by Brahma Deva, that on the left by Shakra (*king of Devas*). They were both adorned with jewels and gems. After Buddha's death these jewels changed themselves into ordinary stones. Although the buildings are in a ruinous condition still they are of a considerable height and grandeur.

Going north-west about 50 li from these *stupas*, there is another *stupa*. Here Shakyas Tathagata converted the Mother of the demons and caused her to refrain from hurting men. It is for this reason the common folk of this country offer sacrifices to obtain children from her.

Going north 50 li or so from this, there is another *stupa*. It was here Samaka Bodhisattva (*Shang-mu-kia*), walking piously, nourished as a boy his blind father and mother. One day when gathering fruits for them, he encountered the king, as he was hunting, who wounded him by mistake with a poisoned arrow. By means of the spiritual power of his great faith he was restored to health through some medicaments which Indra (*Tien-ti*), moved by his holy conduct, applied to the wound.

To the south-east of this place about 200 li, we arrive at the town Po-lu-sha. On the north of this town is a *stupa*; here it was Sudana the prince, having given in charity to some Brahmans the great elephant of his father the king, was blamed and banished. In leaving his friends, having gone out of the gate of the wall, it was here he paid adieu. Beside this is a *sangharama* with about fifty priests or so, who all study the Little Vehicle. Formerly Ishvara, master of *shastras*, in this place composed the *O-pi-ta-mo-ming-ching-lun*.

Outside the eastern gate of the town of Po-lu-sha is a *sangharama* with about fifty priests, who all study the Great Vehicle. Here is a *stupa* built by Ashoka-*raja*. In old times Sudana the prince, having been banished from his home, dwelt in Mount Dantaloka. Here a Brahman begged his son and daughter, and he sold them to him.

To the north-east of Po-lu-sha city about 20 li or so we come to Mount Dantaloka. Above a ridge of that mountain is a *stupa* built by Ashoka-*raja*; it was here the prince

Sudana dwelt in solitude. By the side of this place, and close by, is a *stupa*. It was here the prince gave his son and daughter to the Brahman, who, on his part, beat them till the blood flowed out on the ground. At the present time the shrubs and trees are all of a deep red colour. Between the crags (*of the mountain*) there is a stone chamber, where the prince and his wife dwelt and practised meditation. In the midst of the valley the trees droop down their branches like curtains. Here it was the prince in old time wandered forth and rested.

By the side of this wood, and not far from it, is a rocky cell in which an old Rishi dwelt.

Going north-west from the stone cell about 100 li or so, we cross a small hill and come to a large mountain. To the south of the mountain is a *sangharama*, with a few priests as occupants, who study the Great Vehicle. By the side of it is a *stupa* built by Ashoka-*raja*. This is the place which in old time was occupied by Ekashringa Rishi. This Rishi being deceived by a pleasure-woman, lost his spiritual faculties. The woman, mounting his shoulders, returned to the city.

To the north-east of the city of Po-lu-sha 50 li or so, we come to a high mountain, on which is a figure of the wife of Ishvara Deva carved out of green (*bluish*) stone. This is Bhima Devi. All the people of the better class, and the lower orders too, declare that this figure was self-wrought. It has the reputation of working numerous miracles, and therefore is venerated (*worshipped*) by all, so that from every part of India men come to pay their vows and seek prosperity thereby. Both poor and rich assemble here from every part, near and distant. Those who wish to see the form of the divine spirit, being filled with faith and free from doubt, after fasting seven days are privileged to behold it, and obtain for the most part their prayers. Below the mountain is the temple of Maheshvara Deva; the heretics who cover themselves with ashes come here to offer sacrifice.

Going south-east from the temple of Bhima 150 li, we come to U-to-kia-han-ch'a. This town is about 20 li in circuit; on the south it borders on the river Sindh (Sin-to). The inhabitants are rich and prosperous. Here is amassed a supply of valuable merchandise, and mixed goods from all quarters.

To the north-west of U-to-kia-han-c'ha 20 li or so we come to the town of P'o-lo-tu-lo. This is the place where the Rishi Panini, who composed the *Ching-ming-lun* was born.

Referring to the most ancient times letters were very numerous; but when, in the process of ages, the world was destroyed and remained as a void, the Devas of long life descended spiritually to guide the people. Such was the origin of the ancient letters and composition. From this time and after it the source (*of language*) spread and passed its (*former*) bounds. Brahma Deva and Sakra (*Devendra*) established rules (*forms or examples*) according to the requirements. Rishis belonging to different schools each drew up forms of letters. Men in their successive generations put into use what had been delivered to them; but nevertheless students without ability (*religious ability*) were

unable to make use (*of these characters*). And now men's lives were reduced to the length of a hundred years, when the Rishi Panini was born; he was from his birth extensively informed about things (*men and things*). The times being dull and careless, he wished to reform the vague and false rules (*of writing and speaking*)-- to fix the rules and correct improprieties. As he wandered about asking for right ways he encountered Ishvara Deva, and recounted to him the plan of his undertaking. Ishvara Deva said, "Wonderful! I will assist you in this." The Rishi, having received instruction, retired. He then laboured incessantly and put forth all his power of mind. He collected a multitude of words, and made a book on letters which contained a thousand *shlokas*; each *shloka* was of thirty-two syllables. It contained everything known from the first till then, without exception, respecting letters and words. He then closed it and sent it to the king (*supreme ruler*), who exceedingly prized it, and issued an edict that throughout the kingdom it should be used and taught to others; and he added that whoever should learn it from beginning to end should receive as his reward a thousand pieces of gold. And so from that time masters have received it and handed it down in its completeness for the good of the world. Hence the Brahmans of this town are well grounded in their literary work, and are of high renown for their talents, well informed as to things (*men and things*), and of a vigorous understanding (*memory*).

In the town of So-lo-tu-lo is a *stupa*. This is the spot where an Arhat converted a disciple of Panini. Tathagata had left the world some five hundred years when there was a great Arhat who came to the country of Kasmir, and went about converting men. Coming to this place, he saw a Brahmacharin occupied in chastising a boy whom he was instructing in letters. Then the Arhat spake to the Brahman thus: "Why do you cause pain to this child?" The Brahman replied, "I am teaching him the *Shing-ming (Sabdavidya)*, but he makes no proper progress." The Arhat smiled significantly, of which the Brahman said, "Shamans are of a pitiful and loving disposition, and well disposed to men and creatures generally; why did you smile, honoured sir? Pray let me know!"

The Arhat replied, "Light words are not becoming, and I fear to cause in you incredulous thoughts and unbelief. No doubt you have heard of the Rishi Panini, who compiled the *Sabdavidya Shastra*, which he has left for the instruction of the world." The Brahman replied, "The children of this town, who are his disciples, revere his eminent qualities, and a statue erected to his memory still exists." The Arhat continued: "This little boy whom you are instructing was that very (*Panini*) Rishi. As he devoted his vigorous mind to investigate worldly literature, he only produced heretical treatises without any power of true reason in them. His spirit and his wisdom were dispersed, and he has run through the cycles of continued birth from then till now. Thanks to some remnant of true virtue, he has been now born as your attached child; but the literature of the world and these treatises on letters are only, cause of useless efforts to him, and are as nothing compared to the holy teaching of Tathagata, which, by its mysterious influences, procures both happiness and wisdom. On the shores of the southern sea there was an old decayed tree, in the hollows of which five hundred bats had taken up their abodes. Once some merchants took their seats beneath this tree, and as a cold wind was blowing, these men, cold and hungry, gathered together a heap of fuel and lit a fire at the tree-foot. The flames catching hold of the tree, by degrees it was burnt down. At this time amongst the

merchant troop there was one who, after the turn of the night began to recite a portion of the *Abhidharma Pitaka*. The bats, notwithstanding the flames, because of the beauty of the sound of the law patiently endured the pain, and did not come forth after this they died, and, according to their works, they all received birth as men. They became ascetics, practised wisdom, and by the power of the sounds of the law they had heard they grew in wisdom and became Arhats as the result of merit acquired in the world. Lately the king, Kanishka, with the honourable Parshvika, summoning a council of five hundred saints and sages in the country of Kasmir, they drew up the *Vibasha Shastra*. These were the five hundred bats who formerly dwelt in that decayed tree. I myself, though of poor ability, am one of the number. It is thus men differ in their superior or inferior abilities. Some rise, others live in obscurity. But now, O virtuous one! permit your pupil (*attached child*) to leave his home. Becoming a disciple of Buddha, the merits we secure are not to be told."

The Arhat having spoken thus, proved his spiritual capabilities by instantly disappearing. The Brahman was deeply affected by what he saw, and moved to believe. He noised abroad through the town and neighbourhood what had happened, and permitted the child to become a disciple of Buddha and acquire wisdom. Moreover, he himself changed his belief, and mightily revered the three precious ones. The people of the village, following his example, became disciples, and till now they have remained earnest in their profession.

From U-to-kia-han-ch'a, going, north, we pass over some mountains, cross a river, and travelling 600 li or so we arrive at the kingdom of U-chang-na (Udyana).

END OF BOOK II

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