

the use of charms.⁵ The schools⁶ of the *Vinaya* traditionally known amongst them are the Sarvâstivâdins, the Dharmaguptas, the Mahîśâsakas, the Kâśyapiyas,⁷ and the Mahâsaṅghikas: these five.⁸

There are about ten temples of Dêvas, and a mixed number of unbelievers who dwell in them. There are four or five strong towns. The kings mostly reign at Mungali (Mung-kie-li)⁹ as their capital. This town is about 16 or 17 li in circuit and thickly populated. Four or five li to the east of Mungali is a great *stûpa*, where very many spiritual portents are seen. This is the spot where Buddha, when he lived in old time,¹⁰ was the Rîshi who practised patience (Kshânti-rîshi), and for the sake of Kali-râja endured the dismemberment of his body.

To the north-east of the town of Mungali about 250 or 260 li, we enter a great mountain¹¹ and arrive at the foun-

⁵ This translation differs from Julien's, but I understand Hiuen Tsiang to be alluding to the Hîna-yânists. "Those who follow the rules" (viz., of the *Vinaya*).

⁶ The rules of the *Vinaya* are handed down and followed; they have (or, there are) five schools." The purport of the text is apparently to show that there was a traditional knowledge of the old teaching to which Fa-hian refers. The new school, given to magic, had been introduced after the persecution; the old teaching was opposed to this, and the followers of that teaching resisted its use.

⁷ Called in the text *Yin-kwong-pu*, "the drink-brightness school." See Eitel's *Handbook*, s. v. *Mahâ-kâśyapa*.

⁸ These five schools belong to the Little Vehicle—(1) The Dharmagupta (Fa-mih-pu), (2) Mahîśâsaka (Fa-ti-pu), (3) Kâśyapiya (Yin-kwong-pu), (4) Sarvâstivâda (Shwo-yih-tsai-yeou-pu), (5) Mahâsaṅghika (Ta-chong-pu).

⁹ Mungali or Maṅgala, probably the Mangora of Wilford's surveyor, Mogal Beg, and the Maṅglavor of

General Court's map (Cunningham, *Anc. Geog. of India*, p. 82). According to V. de St. Martin (*Mem.*, p. 314), it should be Maṅgalâvor (Maṅgala-pura). It was on the left bank of the Swât river. See *J. A. S. Ben.*, vol. viii. pp. 311 f.; Lassen, *I. A.*, vol. i. p. 138.

¹⁰ *I.e.*, as a Bôdhisattva. The history of the Bôdhisattva when he was born at Kshântirîshi is frequently met with in Chinese Buddhist books. The account will be found in Wong Pûh, § 76 (*J. R. A. S.*, vol. xx. p. 165). The name Kie-li (Kali) is interpreted in the original by "fight-quarrel." The lacuna which occurs in the text was probably the history of this Jin-josien (Kshântirîshi), who suffered his hands to be cut off by Kali-râja, and not only was not angry, but promised the king that he should be born as Kondînya and become one of his (Buddha's) first disciples (Burnouf, *Introd.*, p. 198).

¹¹ "Enter a great mountain," *i.e.*, a mountainous range. There is no mention made of "traversing a valley," as in Julien.