

bad him to injure the crops of the husbandmen. Whereupon the dragon said, "All my sustenance comes from the fields of men; but now, grateful for the sacred instructions I have received, I fear it will be difficult to support myself in this way; yet pray let me have one gathering in every twelve years." Tathâgata compassionately permitted this. Therefore every twelfth year there is a calamity from the overflowing of the White River.

To the south-west of the fountain of the dragon A palâla ('O-po-lo-lo), about 30 li on the north side of the river, there is a foot trace of Buddha on a great rock. According to the religious merit of persons, this impression appears long or short. This is the trace left by Buddha after having subdued the dragon. Afterwards men built up a stone residence (*over the impression*). Men come here from a distance to offer incense and flowers.

Following the stream downwards 30 li or so, we come to the stone where Tathâgata washed his robe. The tissues of the kashâya stuff are yet visible as if engraved on the rock.

To the south of the town of Mungali 400 li or so we come to Mount Hila (Hi-lo). The water flowing through the valley here turns to the west, and then flowing again eastward remounts (*towards its source*). Various fruits and flowers skirt the banks of the stream and face the sides of the mountains. There are high crags and deep caverns, and placid streams winding through the valleys: sometimes are heard the sounds of people's voices, sometimes the reverberation of musical notes. There are, moreover, square stones here like long narrow bedsteads,¹⁵ perfected as if by the hand of men; they stretch in continuous lines from the mountain side down the valley. It was here Tathâgata dwelling in old days,

¹⁵ The expression *t'ah yuen* may refer to the soft cushion of a bed, or it may have a technical meaning. Has the story arisen from the use of *prastara* for "bed" and "stone" alike?