

Going west 60 or 70 li from the Mò-su *sarighārāma* is a *stūpa* which was built by Aśōka-rāja. It was here Tathāgata in old time, practising the life of a Bōdhisattva, was called Śivika (or Sibika) Rāja.<sup>20</sup> Seeking the fruit of Buddhaship, he cut his body to pieces in this place to redeem a dove from the power of a hawk.

Going north-west from the place where he redeemed the dove, 200 li or so, we enter the valley of Shan-ni-lo-shi, where is the convent of Sa-pao-sha-ti.<sup>21</sup> Here is a *stūpa* in height 80 feet or so. In old time, when Buddha was Lord Śakra, famine and disease were prevalent everywhere in this country. Medicine was of no use, and the roads were filled with dead. Lord Śakra was moved with pity and meditated how he might rescue and save the people. Then changing his form, he appeared as a great serpent, and extended his dead body all along the void of the great valley, and called from the void to those on every side (*to look*). Those who heard were filled with joy, and running together hastened to the spot, and the more they cut the body of the serpent the more they revived, and were delivered both from famine and disease.

By the side of this *stūpa* and not far off is the great *stūpa* of Sūma. Here in old time when Tathāgata was Lord Śakra, filled with concern for the world, afflicted

<sup>20</sup> For the *Śivi Jātaka* see my *Abstract of Four Lectures*, pp. 33 seq. This story is a favourite one, and forms an episode in the *Mahābhārata*, iii. 13275-13300; the same story of the hawk and pigeon is told of Uśnara in iii. 10560-10596. See also *Tree and Serpent Worship*, pl. lx. and lxxxiii. fig. 1, pp. 194, 225. The figures of the dove and hawk, which are sometimes seen in other Buddhist sculptures, e.g., Cunningham, *Bharhut Stūpa*, pl. xlv. 7, probably allude to this *jātaka*. Conf. *Jour. Ceylon Br. R. As. Soc.*, vol. ii. (1853), pp. 5, 6; S. Hardy's *Eastern Monachism*, pp. 277-279; Burgess, *Notes on Ajanṭā Rock Temples*, p. 76;

*Cave-Temples of India*, pp. 291, 315.

<sup>21</sup> The valley of Shan-ni-lo-shi may be restored to Sanirāja, "the giving king." There is a note in the original which explains Shi-pikia (Śivika) by the word "to give;" but Śivika is generally interpreted in Chinese Buddhist books by "silver-white," alluding perhaps to the "birch tree," with its silver-white bark, which is one of the meanings of *śivi*. The explanation "to give" ought to be referred to *sani*, in the compound Sanirāja. The name of the convent, Sa-pao-sha-ti, is explained in the text by *she-yo-serpent medicine*, and is restored by Julien to Sarpāushadi.