

was here in old days the master of *śāstras* Kumāralabdhā,⁴⁶ belonging to the school of *Sūtras* (Sāutrāntikas),⁴⁷ composed several treatises.

Outside the city to the south-east, on the shady⁴⁸ side of a mountain,⁴⁹ there is a *stūpa*, in height 100 feet or so; this is the place where they put out the eyes of Ku-lang-na (for *Ku-na-lang-na*, Kunāla), who had been unjustly accused by his step-mother; it was built by Aśōka-rāja.

When the blind pray to it (*or* before it) with fervent faith, many of them recover their sight. This prince (Kunāla) was the son of the rightful queen. His person was graceful and his disposition loving and humane. When the queen-royal was dead, her successor (*the step-queen*) was dissolute and unprincipled. Following her wild and foolish preference, she made proposals to the prince; he, when she solicited him, reproached her with tears, and departed, refusing to be guilty of such a crime. The step-mother, seeing that he rejected her, was filled with wrath and hatred; waiting for an interval when she was with the king, she addressed him⁵⁰ thus: "To whom should your majesty intrust the government of Ta-ch'a-shi-lo but to your own son? The prince is renowned for his humanity and obedience; because of his attachment to the good his fame is in every mouth." The king listening to her seducing words,⁵¹ agreed willingly with the vile plot, and forthwith gave orders to his eldest son in these

⁴⁶ In Chinese *Tong-shau*, youth-receiving; the phonetic symbols are *Ku-mo-lo-to to*.

⁴⁷ The Sautrāntika school of Buddhism was, according to Vassilief (*Buddhisme*, p. 233), founded by Dharmottara or Utaradharmā; it was one of the two principal branches of the Hinayāna, or Little Vehicle, of Buddhism; the other branch being the Vaibhāshika school. On their tenets see Colebrooke, *Misc. Essays*, vol. i. pp. 391 f.; Köppen, *Die Relig. d. Buddha*, vol. i. pp. 151 f.; Burnouf, *Introd.*, pp. 109, 397 f.;

Lassen, *Ind. Alt.*, vol. ii. p. 460; Vassilief, pp. 34, 38, 48, 63 f., 114 f., 268, 273-286, 321.

⁴⁸ That is, on the northern side.

⁴⁹ Or, a south mountain; but probably *nan* is redundant.

⁵⁰ The text requires some such expression as "winningly" or "when on easy terms with the king" she addressed him thus.

⁵¹ The text implies that he was gratified to accede to the terms of this plot of the adulteress, or this adulterous (*kien*) plot.