

punished by Heaven. In such a year and such a month and such a day suddenly there came a loving order (or an order from my mother). Having no means of excusing myself, I dared not shrink from the punishment." The king's heart, knowing that the second wife had committed this crime, without any further inquiry caused her to be put to death.⁶³

At this time in the *saṅghārāma* of the *Bôdhi* tree⁶⁴ there was a great Arhat called Ghôsha (Kiu-sha). He had the fourfold power of "explanation without any difficulties."⁶⁵ He was completely versed in the *Trividya*s.⁶⁶ The king taking to him his blind son, told him all the matter, and prayed that he would of his mercy restore him to sight. Then that Arhat, having received the king's request, forthwith addressed to the people this order: "To-morrow I desire to declare the mysterious principle (*of the law*); let each person come here with a vessel in his hands to hear the law and receive in it his tears." Accordingly, they came together from every side (*far and near*), both men and women, in crowds. At this time the Arhat preached on the twelve *Niddānas*,⁶⁷ and there was not one of those who heard the sermon but was moved to tears. The tears were collected in the vessels, and then, when his sermon was finished, he collected all these tears in one golden vessel, and then, with a strong affirmation, he said, "What I have said is gathered from the most mysterious of Buddha's doctrines; if this is not true, if there be error in what I have said, then let things remain as they are; but if it is otherwise, I desire that this blind

⁶³ This story is also given by Burnouf, *Lotus*, p. 839.

⁶⁴ The *saṅghārāma* of the *Bôdhi* tree was the convent built on the site of the Buddha Gayâ temple.

⁶⁵ For this fourfold power of unimpeded explanation consult Childers' *Pâli Dict. s. v. patisambhiddâ*, also Eitel, *Handbook s. v. pratisanvid*. Julien has an instructive note on

this point. Conf. Burnouf, *Lotus*, p. 839.

⁶⁶ For the *trividya*s consult Eitel, *sub voc.*; Burnouf, *Lotus*, p. 372; Julien, *Mém. s. l. Cont. Occid.*, tome i. p. 160; and *ante*, p. 105, n. 75.

⁶⁷ See Burnouf, *Introd. au Buddh.*, pp. 52, 432, 574, 577 f.; *Lotus*, p. 380; Hardy, *East. Mon.*, pp. 6, 193, 301.