

from the principles of the books of Buddha. These men are of different classes, and select their rules and frame their precepts accordingly.⁷² The great ones are called Bhikshus; the younger are called Śrāmaṇêras. In their ceremonies and modes of life they greatly resemble the priests (*of Buddha*), only they have a little twist of hair on their heads, and they go naked.⁷⁴ Moreover, what clothes they chance to wear are white. Such are the slight differences which distinguish them from others. The figure of their sacred master⁷⁵ they stealthily class with that of Tathâgata; it differs only in point of clothing; ⁷⁶ the points of beauty are absolutely the same.

From this place going back to the northern frontiers of Ta-ch'a-shi-lo, crossing the Sin-tu⁷⁷ river and going south-east 200 li or so, we pass the great stone gates where formerly Mahâsattva, as a prince,⁷⁸ sacrificed his body to feed

⁷² Julien translates this passage thus: "On these laws (viz., of Buddha) he depended in framing his precepts and rules." This may perhaps be correct, but the plain translation of the passage is: "According to (*their*) classes, they frame (or possibly, "he framed") their laws, and arrange their regulations and precepts."

⁷⁴ The Digambaras, or "sky-clad," are another division of the Jainas, and are identical with the Nirgranthas. Hiuen Tsiang appears to confuse these with the "white-clad." For an account of the Digambara Jainas, see *Ind. Antiq.*, vol. vii. p. 28; and vol. viii. p. 30, for the argument as to the relative antiquity of the Buddhist and Jaina sects; also conf. vol. i. p. 310; Fergusson and Burgess, *Cave Temples of India*, pp. 485 ff.; Vassilief, pp. 52, 70, 275.

⁷⁵ The text has *tin-sse*, heavenly master; but if *tin* be a mistake for *ta*, it would be their *great* master, viz., Mahāvira.

⁷⁶ That is, the statues are alike, except that the Jaina ones are naked. This only applies to those of the Digambara Jainas. For

these statues, see Fergusson and Burgess, *Cave Temples*, pp. 485-590 and pl. xcv.; Burgess, *Arch. Sur. West. India Reports*, vol. v. pp. 43-50, 51, 58. From this interesting allusion to the Jainas it is evident that Hiuen Tsiang regarded them as dishonest separatists from Buddhism. The "points of beauty" referred to in the text are the thirty-two superior signs (*siang*), and the eighty inferior (*ho*), for which see references in note 5, p. 1, *ante*.

⁷⁷ It may be either that Hiuen Tsiang went back to Ohind, and so crossed and recrossed the Indus, or that he calls the Suhân (Sushôma, Σώματος) river by this name. The distance from Hasan Abdal to Mânikyâla (the body-offering spot) is just 40 miles (200 li), according to Cunningham's map (No. vi., *Anc. Geog. of India*).

⁷⁸ The incident of feeding the tigress is narrated in Hardy's *Manual of Buddhism*, pp. 93, 94; but there it is said that the Bôdhisattva was a Brâhman; here he is called a prince. The rock or gate where he practised asceticism was called Munda or Eraka (*op. cit. ibid.*).