

Fourteen or fifteen li to the south of the *saṅghārāma* is a little *saṅghārāma* in which is a standing figure of Avalôkitésvara Bôdhisattva. If any one vows to fast till he dies unless he beholds this Bôdhisattva, immediately from the image it comes forth glorious in appearance.

South-east of the little *saṅghārāma* about 30 li or so, we come to a great mountain, where there is an old (*ruined*) *saṅghārāma*, of which the shape is imposing and the masonry strong. But now it is in ruins; there is only left one angle where there is a small double tower. There are thirty priests or so, who study the Great Vehicle. This is where of old Saṅghabhadra, a writer of *sāstras*, composed the *Shun-ching-li-lun*¹²⁸ (*Nyāyānusāra Śāstra*); on the left and the right of the *saṅghārāma* are *stūpas* where are enshrined the relics (*śarīras*) of great Arhats. The wild beasts and mountain apes gather flowers to offer as religious oblations. Throughout the year they continue these offerings without interruption, as if it were a traditional service. Many miraculous circumstances occur in this mountain. Sometimes a stone barrier is split across; sometimes on the mountain-top there remain the traces of a horse; but all things of this sort are only mistaken traces of the Arhats and Śrāmaṇéras, who in troops frequent this spot, and with their fingers trace these figures, as if riding on horses or going to and fro (*on foot*), and this has led to the difficulty in explaining these marks.¹²⁹

Ten li to the east of the *saṅghārāma* of Buddha's tooth, between the crags of a mountain to the north,¹³⁰ is a small

¹²⁸ The *sāstra* composed by Seng-kia - po-t'o-lo (Saṅghabhadra) was called in the first instance *K'iu-she-po-lun*, or "the *sāstra* which destroys the *kōsha* like nail" (*karakā*). This title was employed to denote the power of the treatise to overturn the *Abhidharma-kōsha Śāstra* composed by Vasubandhu. The title was afterwards changed by Vasubandhu himself to *Nyāyānusāra Śāstra* (*Shun-ching-li-lun*). See Book iv. *infra*.

¹²⁹ This passage, which is ob-

scure, seems to mean that the Śrāmaṇéras who follow the Arhats, or the Śrāmaṇéras who are Arhats (for it appears from one of Aśvaghōsha's sermons (*Abstract of Four Lectures*, p. 120) that a Śrāmaṇéra may arrive at this condition), amuse themselves by tracing figures of horses on the rocks, and therefore such traces have no meaning beyond this.

¹³⁰ That is, as it seems, a range of mountains called the *Northern Range*.