

master of *śāstras* called Kātyāyana composed here the *Fa-chi-lun* (*Abhidharma-jñāna-prasthāna Śāstra*).<sup>28</sup>

In the convent of *the dark forest* there is a *stūpa* about 200 feet high, which was erected by Aśōka-rāja. By its side are traces of the four past Buddhas, where they sat and walked. There is a succession of little *stūpas* and large stone houses facing one another, of an uncertain number; here, from the beginning of the kalpa till now, saints who have obtained the fruit (*of Arhats*) have reached *Nirvāṇa*. To cite all would be difficult. Their teeth and bones still remain. The convents gird the mountain<sup>29</sup> for about 20 li in circuit, and the *stūpas* containing relics of Buddha are hundreds and thousands in number; they are crowded together, so that one overshadows the other.

Going north-east from this country, 140 or 150 li, we come to the country of Che-lan-ta-lo (Jālandhara).

#### CHE-LAN-T'Ō-LO (JĀLANDHARA).

This kingdom<sup>30</sup> is about 1000 li from east to west, and about 800 li from north to south. The capital is 12 or 13 li in circuit. The land is favourable for the cultiva-

<sup>28</sup> This work was translated into Chinese by Saṅghadēva and another in A.D. 383. Another translation was made by Hiuen Tsiang A.D. 657. If the usual date of Buddha's *Nirvāṇa* be adopted (viz., 400 years before Kanishka), Kātyāyana would have flourished in the first century or about 20 B.C. See Weber, *Sansk. Liter.*, p. 222. His work was the foundation of the *Abhidharma-mahāvibhāshā Śāstra*, composed during the council under Kanishka. (See Bunyiu Nanjio, *Catalogue of Buddhist Tripit.*, No. 1263).

<sup>29</sup> There is probably a false reading in the text, either (1) *Shan*, a mountain, is a mistake for *saṅg*, which would give us *saṅg-kia-lan*, "saṅghārāma," instead of *kia-lan*, or else (2) *shan* is for *yau*, a very common misprint. In the first case the translation would then be "the

teeth and bones still exist around the saṅghārāma;" or, if the second reading be adopted, the rendering would be "the teeth and bones still exist all round, from (*yau*) the *kia-lan*, for a circuit of 20 li," &c. Perhaps the first correction is preferable. I am satisfied the reading, as it is, is corrupt.

<sup>30</sup> Jālandhara, a well-known place in the Panjāb (lat. 31° 19' N., long. 75° 28' E.) We may therefore safely reckon from it in testing Hiuen Tsiang's figures. From Sultānpur to Jālandhara is as nearly as possible 50 miles north-east. Hiuen Tsiang gives 150 or 140 li in the same direction. Assuming the capital of Chinapati to be 50 li north-west of Sultānpur, that distance and bearing would place us on the right bank of the Biyās river, near the old town of Patti.