

trāyaṇīputra; ⁴³ those who study the *Vinaya* reverence Upāli. All the Bhikṣuṇīs honour Ānanda, the Śrāmaṇēras ⁴⁴ honour Rāhula; those who study the Great Vehicle reverence the Bōdhisattvas. On these days they honour the *stūpas* with offerings. They spread out (*display*) their jewelled banners; the rich (*precious*) coverings (*parasols*) are crowded together as network; the smoke of incense rises in clouds; and flowers are scattered in every direction like rain; the sun and the moon are concealed as by the clouds which hang over the moist valleys. The king of the country and the great ministers apply themselves to these religious duties with zeal. ⁴⁵

To the east of the city about 5 or 6 li we come to a mountain *saṅghārāma*. ⁴⁶ The hill-sides are pierced (*widened*) to make cells (for the priests). We enter it ⁴⁷

⁴³ A native of Śūrparaka, in Western India, for whom see Burnouf, *Introd.*, pp. 426, 503, *Lotus*, p. 2; *Ind. Ant.*, vol. xi. pp. 236, 294; Hardy, *Man. Buddh.*, pp. 58, 267 f.; Beal, *Catena*, pp. 287, 344; Edkins, *Chin. Buddh.*, p. 290; *Asiat. Res.*, vol. xx. pp. 61, 427.

⁴⁴ Those not yet fully ordained; or, literally, those who have not yet taken on them all the rules, *i.e.*, of the *Pratimōkṣha*. The Śrāmaṇēras, or young disciples (novices), are referred to; they are called *anupasampanna*, not fully ordained. See Childers' *Pāli Dict.* sub voc.

⁴⁵ Literally, "prepare good (*fruit*) by their zeal (*careful attention*).

⁴⁶ This passage is obscure and unsatisfactory. In the first place, the bearing from the city must be wrong, as the river Jannā washes the eastern side of the city for its whole length. If *west* be substituted for *east*, we are told by General Cunningham (*Arch. Survey of India*, vol. iii. p. 28) that the Chaubāra mounds, about one mile and a half from the town in that direction, have no hollows such as Hiuen Tsiang describes. If *north* be substituted for *east*, the Katrā mound is not a mile from the town. But in the second place, the

Chinese text is obscure. I do not think we can translate *yi shan kia lan*—literally "one-mountain-saṅghārāma"—by "a saṅghārāma situated on a mountain." There is the same phrase used in connection with the Tāmasavana convent (*supra*, p. 174). I have supposed that *shan* in that passage is a misprint. General Cunningham remarks (*Archaeol. Survey*, vol. xiv. p. 56), that Hiuen Tsiang compares this monastery to a mountain: if this were so, the text would be intelligible; but I can find no such statement. If the text is not corrupt, the most satisfactory explanation I can offer is that the mounds which seem to abound in the neighbourhood of Mathurā (and also the high mound at Sultānpur) had been used by the early Buddhist priests as "mountain-convents," that is, the mounds had been excavated, as the sides of mountains were, for dwelling-places. It is possible, also, to make *yi shan* a proper name for *Ēkaparvata*; the passage would then read "5 or 6 li to the east of the city is the Ēkaparvataka monastery."

⁴⁷ The word used in the text (*yin*) favours another rendering, *viz.*, "the valley being the gates."