

verted to false doctrine, and forsook the orthodox views. Now there are five *saṅghārāmas* in places where masters of treatises<sup>65</sup> from different countries, holding controversies with the heretics and Brāhmaṇs, prevailed; they were erected on this account.

On the east of the Yamunâ, going about 800 li, we come to the Ganges river.<sup>66</sup> The source of the river (*or* the river at its source) is 3 or 4 li wide; flowing south-east, it enters the sea, where it is 10 li and more in width. The water of the river is blue, like the ocean, and its waves are wide-rolling as the sea. The scaly monsters, though many, do no harm to men. The taste of the water is sweet and pleasant, and sands of extreme fineness<sup>67</sup> border its course. In the common history of the country this river is called Fo-shwui, the *river of religious merit*,<sup>68</sup> which can wash away countless<sup>69</sup> sins. Those who are weary of life, if they end their days in it, are borne to heaven and receive happiness. If a man dies and his bones are cast into the river, he cannot fall into an evil way; whilst he is carried by its waters and forgotten by men, his soul is preserved in safety on the other side (in the other world).

At a certain time there was a Bôdhisattva of the island of Sîmhala (Chi-sse-tseu—Ceylon) called Dêva, who profoundly understood the relationship of truth<sup>70</sup> and the nature of all composite things (*fâ*).<sup>71</sup> Moved with pity at

<sup>65</sup> That is, Buddhist doctors or learned writers (writers of *śāstras*).

<sup>66</sup> In Hwui-lih the text seems to require the route to be to the *source* of the Ganges. The distance of 800 li would favour this reading; but it is hard to understand how a river can be three or four li (three-quarters of a mile) wide at its source. See the accounts of Gaṅgadwâra, Gaṅgautri, or Gaṅgôtri, by Rennell, &c.

<sup>67</sup> Hence the comparison so frequently met with in Buddhist books, "as numerous as the sands of the Ganges."

<sup>68</sup> The Mahâbhadrà.

<sup>69</sup> Heaped-up sin, or although heaped up: I do not think Julien's "quoiqu'on soit chargé de crimes" meets the sense of the original.

<sup>70</sup> Or, all true relationship; the symbol *siang* corresponds with *lakshana*; it might be translated, therefore, "all the marks of truth."

<sup>71</sup> The symbol *fâ* corresponds with *dharmâ*, which has a wide meaning, as in the well-known text, *ye dharmâ hētu-prabhava*, &c.