

la-po (Guṇaprabha),⁷⁹ composed in this convent the treatise called *Pin-chin*,⁸⁰ and some hundred others. When young, this master of *śāstras* distinguished himself for his eminent talent, and when he grew up he stood alone in point of learning. He was well versed in knowledge of men (or things), was of sound understanding, full of learning, and widely celebrated.⁸¹ Originally he was brought up in the study of the Great Vehicle, but before he had penetrated its deep principles he had occasion to study the *Vibhāṣhā Śāstra*, on which he withdrew from his former work and attached himself to the Little Vehicle. He composed several tens of treatises to overthrow the Great Vehicle, and thus became a zealous partisan of the Little Vehicle school. Moreover, he composed several tens of secular books opposing and criticising the writings of former renowned teachers. He widely studied the sacred books of Buddha, but yet, though he studied deeply for a long time, there were yet some ten difficulties which he could not overcome in this school.

At this time there was an Arhat called Dêvasêna,⁸² who went once and again to the Tushita (*Tu-shi-to*) heaven. Guṇaprabha begged him to obtain for him an interview with Maitrêya in order to settle his doubts.

⁷⁹ In Chinese, *Tih kwong*, "the brightness of virtue, or good qualities."

⁸⁰ Restored doubtfully by Julien to *Tattva-vibhanga Śāstra* (p. 220 n. 2), and by Eitel to *Tattva-satya Śāstra* (*Handbook*, sub voc. Guṇaprabha).

⁸¹ This expression, *to-wan*, may mean "celebrated," or it may refer to Guṇaprabha when a young disciple. It is a phrase applied to Ānanda before he arrived at enlightenment (see *Catena of Buddhist Scrip.*, p. 289 and n. 2). It is also generally applied to Vaiśravaṇa, as an explanation of his name "the celebrated" (compare *περικλυτος*); and it is very probable that the story found in Buddhist books of Vaiśravaṇa's

conversion and his consent to protect the Śrāvakas is simply the result of these names being derived from the same root, *śru*. The Chinese *to-wan*, when referred to a young disciple, is equal to the Sanskrit *śikshaka*, a learner (see Burnouf, *Lotus*, p. 295). Guṇaprabha is said by Vassilief (*Bouddhisme*, p. 78) to have been a disciple of Vasubandhu, and to have lived at Mathurā in the Agrapura monastery: he was *guru* at the court of the king Śrī Harsha (doubtfully). Perhaps in this quotation Mathurā has been mistaken for Matipura, in which case the convent referred to in the text would be called Agrapura.

⁸² Ti-po-si-na, in Chinese *Tien-kwan*, army of the gods.