

of words to convey by the mysterious method (*way*) of profound meditation.⁸³ With a view to overthrow the propositions of the masters of the Vibhâshika school, he composed the *Abhidharma-kôsha Śāstra*. The form of his composition is clear and elegant, and his arguments are very subtle and lofty.

Saṅghabhadra having read this work, took his resolution accordingly. He devoted himself during twelve years to the most profound researches, and composed the *Kin-she-pao-lun (Kôshakarakâ Śāstra)*⁸⁴ in 25,000 ślôkas, containing altogether 800,000 words. We may say that it is a work of the deepest research and most subtle principles. Addressing his disciples, he said, "Whilst I retire from sight, do you, distinguished disciples,⁸⁵ take this my orthodox treatise and go attack Vasubandhu; break down his sharp-pointed arguments, and permit not this old man⁸⁶ alone to assume the leading name."

Thereupon three or four of the most distinguished of his disciples took the treatise he had composed, and went in search of Vasubandhu. At this time he was in the country of Chêka,⁸⁷ in the town of Śākala, his fame being spread far and wide. And now Saṅghabhadra was coming there; Vasubandhu having heard it, forthwith ordered (*his disciples*) to prepare for removal (*dress for travel*). His disciples having (*cherishing*) some doubts, the most eminent of them began to remonstrate with him, and said, "The high qualities of our great master transcend those of former men of note, and at the present day your wisdom is far spread and acknowledged by all. Why, then, on hearing the name of Saṅghabhadra are you so fearful

⁸³ *Yü-sin*, i.e., *samādhi* or *dhy-āna*.

⁸⁴ Or *Kôshasîlâ Śāstra*(?).—Julien. See also *Wong Pâh*, § 199, in *J. R. As. S.*, vol. xx. p. 212.

⁸⁵ It will be seen that this translation differs from Julien's, but I think it is in agreement with the text and context.

⁸⁶ Saṅghabhadra could not have been the teacher of Vasubandhu, as Professor Max Müller thinks (*India*, pp. 303 f., 309, 312). He is probably the same as Saṅghadêsa, named by Vassilief (*Bouddhisme*, p. 206).

⁸⁷ For Chêka, see above, Book iv. p. 165 *ante*.