

and timid? We, your disciples, are indeed humbled thereat."

Vasubandhu answered, "I am going away not because I fear to meet this man (*doctor*), but because in this country there is no one of penetration enough to recognise the inferiority of Saṅghabhadra. He would only vilify me as if my old age were a fault. There would be no holding him to the *śāstra*, or in one word I could overthrow his vagaries. Let us draw him to Mid-India, and there, in the presence of the eminent and wise, let us examine into the matter, and determine what is true and what is false, and who should be pronounced the victor or the loser."<sup>88</sup> Forthwith he ordered his disciples to pack up their books, and to remove far away.

The master of *śāstras*, Saṅghabhadra, the day after arriving at this convent, suddenly felt his powers of body (*hi*, vital spirits) fail him. On this he wrote a letter, and excused himself to Vasubandhu thus: "The Tathāgata having died, the different schools of his followers adopted and arranged their distinctive teaching; and each had its own disciples without hindrance. They favoured those of their own way of thinking; they rejected (*persecuted*) others. I, who possess but a weak understanding, unhappily inherited this custom from my predecessors, and coming to read your treatise called the *Abhidharma-kōśha*, written to overthrow the great principles of the masters of the Vibhāshika school, abruptly, without measuring my strength, after many years' study have produced this *śāstra* to uphold the teaching of the orthodox school. My wisdom indeed is little, my intentions great. My end is now approaching. If the Bôdhisattva (*Vasubandhu*), in spreading abroad his subtle maxims and disseminating his profound reasonings, will vouchsafe not to overthrow my production, but will let it remain whole and entire for posterity, then I shall not regret my death."

<sup>88</sup> It will be seen again that this translation differs materially from that of M. Julien.