

Tathâgata, when in the world, preached the law for the sake of a Nâga-râja for seven days.¹⁰⁶ By the side of it are four little *stûpas*; here are traces where, in days gone by, the four past Buddhas sat and walked.

From this going south 260 or 270 li, and crossing the Ganges river, proceeding then in a south-west direction, we come to Pi-lo-shan-na (Virasana) country.

PI-LO-SHAN-NA (VIRASANA ?)

This country¹⁰⁷ is about 2000 li in circuit. The capital town about 10 li. The climate and produce are the same as those of Ahikshêtra. The habits of the people are violent and headstrong. They are given to study and the arts. They are chiefly heretics (*attached in faith to heresy*); there are a few who believe in the law of Buddha. There are two *saṅghârâmas* with about 300 priests, who attach themselves to the study of the Great Vehicle. There are five Dêva temples occupied by sectaries of different persuasions.

In the middle of the chief city is an old *saṅghârâma*, within which is a *stûpa*, which, although in ruins, is still rather more than 100 feet high. It was built by Aśôka-râja. Tathâgata, when in the world in old days, preached here for seven days on the *Wen-kiaï-chu-king* (*Skandha-dhâtu-upasthâna Sâtra* ?).¹⁰⁸ By the side of it are the

¹⁰⁶ The old story connected with this place was that Râja Adi was found by Drôṇa sleeping under the guardianship of a serpent, hence the name Ahi-chhatra (*serpent canopy*). This story was probably appropriated by the Buddhists. For a full account of this place and its present condition, see Cunningham, *Archæolog. Survey of India*, vol. i. p. 259 ff.

¹⁰⁷ Restored (doubtfully) by Julien to Virasana. General Cunningham identifies it (conjecturally) with a great mound of ruins called Atrâñjikhêra, four miles to the south of

Karsâna. Hiuen Tsiang probably crossed the Ganges near Sahâwar, a few miles from Soron: this appears to answer to the distance of 260 or 270 li—about 50 miles. General Cunningham says 23 to 25 miles, but on his Map x. the distance is 50 miles.

¹⁰⁸ Julien (p. 236, n. 1) renders this literally "one who dwells in the world called *Ouen-kiaï*;" but *wen-kiaï* represents *skandha-dhâtu*, and *chu* is the Chinese symbol for *upasthâna*.