

practised to the utmost the rules of temperance,²² and sought to plant the tree of religious merit to such an extent that he forgot to sleep or to eat. He forbade the slaughter of any living thing or flesh as food throughout the Five Indies on pain of death without pardon. He built on the banks of the river Ganges several thousand *stūpas*, each about 100 feet high; in all the highways of the towns and villages throughout India he erected hospices,²³ provided with food and drink, and stationed there physicians,²⁴ with medicines for travellers and poor persons round about, to be given without any stint. On all spots where there were holy traces (*of Buddha*) he raised *saṅghārāmas*.

Once in five years he held the great assembly called *Mōksha*. He emptied his treasuries to give all away in charity, only reserving the soldiers' arms, which were unfit to give as alms.²⁵ Every year he assembled the Śramaṇas from all countries, and on the third and seventh days he bestowed on them in charity the four kinds of alms (*viz.*, food, drink, medicine, clothing). He decorated the throne of the law (*the pulpit*) and extensively ornamented (*arranged*) the oratories.²⁶ He ordered the priests to carry on discussions, and himself judged of their several arguments, whether they were weak or powerful. He rewarded the good and punished the wicked, degraded the evil and promoted the men of talent. If any one (*of the priests*) walked according to the moral precepts, and was distinguished in addition for purity in religion (*reason*), he himself conducted such an one to "*the lion-throne*" and received from him the precepts of the law. If any one, though distinguished for purity of life, had no distinction

²² *Temperate restrictions*; but *hien* is difficult in this sense.

²³ *Punyaśālās* — *Tsing-ieu*, pure lodging houses, or *choultries*.

²⁴ There is an error in the text, as pointed out by Julien, n. 2. The text may mean he placed in these buildings "doctor's medicines," or

"physicians and medicines."

²⁵ The expression in the text is *Tan-she*, which, as Julien has observed, is a hybrid term for giving away in *dāna*, or charity.

²⁶ The expression may refer to mats or seats for discussion or for religious services.