

tures. The various incidents in the life of Tathâgata, when he was practising the discipline of a Bôdhisattva are here fully portrayed (*engraved*).

Not far to the south of the stone *vihâra* is a temple of the Sun-dêva. Not far to the south of this is a temple of Mahêsvâra. The two temples are built of a blue stone of great lustre, and are ornamented with various elegant sculptures. In length and breadth they correspond with the *vihâra* of Buddha. Each of these foundations has 1000 attendants to sweep and water it; the sound of drums and of songs accompanied by music, ceases not day nor night.

To the south-east of the great city 6 or 7 li, on the south side of the Ganges, is a *stûpa* about 200 feet in height, built by Aśôka-râja. When in the world, Tathâgata in this place preached for six months on the impermanency of the body (*anâtma*), on sorrow (*dukha*), on unreality (*anitya*), and impurity.⁴⁰

On one side of this is the place where the four past Buddhas sat and walked for exercise. Moreover, there is a little *stûpa* of the hair and nails of Tathâgata. If a sick person with sincere faith walks round this edifice, he obtains immediate recovery and increase of religious merit.

To the south-east of the capital, going about 100 li, we come to the town of Na-po-ti-po-ku-lo (Navadêvakula).⁴¹ It is situated on the eastern bank of the Ganges, and is about 20 li in circuit. There are here flowery

⁴⁰ These were the subjects on which he preached—*anâtma*, *anitya*, *dukha*, *asuddhis*. For some remarks on the last of these, see Spence Hardy, *East. Monach.*, p. 247; and Childers, *Pâli Dict.*, sub *Asubho*. Julien's translation, "sur le vide (l'inutilité) de ses macérations," is outside the mark. Fa-hian alludes

to this sermon, cap. xviii. (see Beal's edition, p. 71, n. 1).

⁴¹ For some remarks on this place see V. St. Martin, *Memoire*, p. 350; Cunningham, *Anc. Geog. of India*, p. 382; *Arch. Survey of India*, vol. i. p. 294; and compare Fa-hian, *loc. cit.*, n. 2.