

To the south-west of the capital, in a Champaka (*Chen-po-kia*) grove, is a *stūpa* which was built by Aśōka-rāja; although the foundations have sunk down, yet the walls are more than 100 feet high. Here it was in old days Tathāgata discomfited the heretics. By the side of it is a *stūpa* containing hair and nail relics, and also a place where (*the past Buddhas?*) sat and walked.

By the side of this last *stūpa* is an old *saṅghārāma*; this is the place where Dêva Bôdhisattva composed the *sāstra* called *Kwang-pih* (*Śata sāstra vaipulyam*), refuted the principles of the Little Vehicle and silenced the heretics. At first Dêva came from South India to this *saṅghārāma*. There was then in the town a Brâhman of high controversial renown and great dialectic skill. Following to its origin the meaning of names, and relying on the different applications of the same word, he was in the habit of questioning his adversary and silencing him. Knowing the subtle skill of Dêva, he desired to overthrow him and refute him in the use of words. He therefore said:—

“Pray, what is your name?” Dêva said, “They call me Dêva.” The heretic rejoined, “Who is Dêva?” He answered, “I am.” The heretic said, “And ‘I,’ what is that?” Deva answered, “A dog.” The heretic said, “And who is a dog?” Dêva said, “You.” The heretic answered, “And ‘you,’ what is that?” Dêva said, “Dêva.” The heretic said, “And who is Dêva?” He said, “I.” The heretic said, “And who is ‘I’?” Dêva said, “A dog.” Again he asked, “And who is a dog?” Deva said, “You.” The heretic said, “And who is ‘you’?” Dêva answered, “Dêva.” And so they went on till the heretic understood; from that time he greatly revered the brilliant reputation of Dêva.

In the city there is a Dêva temple beautifully ornamented and celebrated for its numerous miracles. According to their records, this place is a noted one (*śrī—fortunate ground*) for all living things to acquire religious merit.