the *Tathāgata-guhyaka*, in the whole nine holy writings, remained for a long time without the corresponding Chinese text being discovered. But I have at last found it in the Chinese Tripiṭaka. And it is No. 1027 in Nanjio, where the Sūtra is rendered to the Śrī-guhyasamaja-tantrarāja (rightly, °samāja°), from the transcribed Sanskrit title in the C'-yuen-lu, fasc. 5, 室利一孤乎牙三摩札一單特囉一阿囉札, which is another name of that Sūtra. Some parts of the original text which are not fit for publication, as Dr. Rājendralāla Mitra indicates in his "Nepalese Buddhist Literature," pp. 261-263, are omitted in the Chinese. As it is not possible to give here a more detailed comparison of the original with the translation of this curious mystic writing, I shall be glad to send a further communication later on.

K. WATANABE.

Strassburg, April 5th, 1907.

ĀSVAGHOṢA AND THE GREAT EPICS.

In the fasc. 5 of the *Sūtrālamkāra-Śāstra* (Nanjio, No. 1182), a collection of didactic stories translated by Kumārajīva about 405 A.D., there is a passage concerning both the great epics of India. It runs:—

"Once I have heard that, in the ancient time, a native of Po-ka-li, 婆迦利 (this may be much the same as the Fo-ko-la, 縛渴羅, of Yuan-Chang and I-shing, viz. modern Bokhara; see Watters, 'On Yuan Chang,' i, p. 109), came to Central India. The king of India appointed him as the headman of a village where many Brahmans lived. Some of these Brahmans soon became familiar with him, and expounded to him a book called the *Rāmāyaṇa*, 羅摩延. They also interpreted to him another book, the *Bhārata*, 婆羅他. In those books it is taught that if a man fall on the battlefield he will go to heaven; that he who killed himself by leaping into fire will enjoy heavenly bliss. They describe, then, delights and pleasures in heaven. As all these were written in skilful and excellent

style, they moved the mind of the headman to great wonder and made him believe the truth of what was described."

The author of the Śāstra was by no means unacquainted with both epics. He enumerates, in a verse of fasc. 3, several names of mighty kings, among which we read of such Bhārata heroes as Yayāti, 耶耶帝, and Nahuṣa, 那候沙. He knew also the famous episode of the building of a bridge by Hanumān in the Rāmāyaṇa. We meet with a stanza in the same fascicule which runs as follows:—

"Rāma constructed a temporary bridge and succeeded in arriving at the city of Lanka" (羅摩造草橋, 得至楞迦城).

It is noticeable that some foreign lands are mentioned by the author. A Chinese prince visits Takṣaśilā to find a remedy for his ophthalmia (fasc. 8). A native of Takṣaśilā travels to Syria, Ta-Tshin, 大秦, to make his fortune (fasc. 15).

The authorship of the Śāstra, as Nanjio mentions, is ascribed to Aśvaghoṣa. This seems to be right, because the style of the text and the example given in the stories have some analogies in the Buddhacarita, but on the other hand a story of the king Kaniṣka in fasc. 6 contradicts the tradition, generally accepted by the Buddhists, that the greatest Buddhist poet was a contemporary of that king.

K. WATANABE.

Strassburg, April 5th, 1907.

MORE ABOUT THE MODIFICATIONS OF KARMA DOCTRINE.

I was surprised to find, on reading the communication of the Maharajah of Bobbili, published in the Journal of the Royal Asiatic Society for April, 1907, how closely in agreement were our apparently divergent views. At first it seemed impossible that an article entitled "There is no Modification in the Karma Doctrine" could admit that modification actually existed (which is what I had affirmed); but on a second reading it became clear enough that the admission merely reflected the different points of view of the Maharajah.