

An Asian Story of the Oedipus Type¹

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PREFATORY NOTE

The series of three stories presented in this paper is derived from an original Indian source that is no longer extant. The first story is taken from a Chinese Buddhist text which is a translation of a lost Sanskrit work. The two tales following it are popular renderings by Japanese Buddhists of the same text. Essentially, there is but a single story involved. It is a very entertaining story, indeed, as anyone who undertakes to read it will soon find out. While students of folklore have correctly pointed out striking similarities between this story and the Oedipus myth, there are also important differences that need to be noted.

Oedipus is a genuinely tragic figure. Mahādeva, as depicted here, is a despicable criminal, an imposter as a monk, and a charlatan as a teacher. The source of the story is obviously related to the history of the schism in the early Buddhist church.² Mahādeva, being the representative of those tenets which the author(s) of our text seek to excoriate, is painted in the blackest possible shades. The final paragraph of the story, for example, can scarcely be considered poetic justice. This account is, in fine, the purest of polemics and there are places where the translator confesses, as the reader undoubtedly will too, that it is extremely heavy stuff.

Furthermore, it is of crucial significance that Oedipus was aware neither of the fact that he was committing incest with his mother nor that he was murdering his father. The tension and final catharsis which build are products of the discovery which Oedipus' hubris forces him to carry out. Mahādeva, however, is very much aware of everything

that he is doing. His are conscious and willful acts of commission.

At issue are the infamous "five false views" of our hero. To assist the uninitiated over these difficult scriptural stumbling-blocks, I shall list them here in the simplest form:

1. The arhat (advanced Buddhist disciple) may ejaculate while asleep.
2. The arhat may remain subject to certain forms of ignorance.
3. The arhat may still have doubts.
4. The arhat may be made aware of his level of enlightenment by someone other than himself.
5. The arhat shouts at the moment of enlightenment.

The upshot of all this is a loss of dignity for the arhat and, conversely, a move towards equality for the laymen vis-à-vis the *religieux*. It is, in sum, the beginning of the division between so-called Hīnayāna and Mahāyāna, the "Greater" and "Lesser" vehicles of the Buddhist faith.

Doctrinal diatribes discounted, however, it is a highly imaginative story. Buddhologists have not identified Mahādeva: It is safe to assume that he is a fictional strawman. But, on the other hand, the story certainly did not come into existence in its present form as the spontaneous expression of the folk consciousness. The Mahādeva story was clearly written with a vindictive and well-defined purpose. It seems, then, that what we are here dealing with is a folktale of long standing and broad circulation that has been intentionally adapted for sectarian aims. Comparisons between the Oedipus myth and the Mahādeva story are certainly justified and, indeed, inevitable, but the folklorist should exercise the most stringent caution so that denominational accretions do not lead to false conclusions about the nature of the basic tale. If the special characteristics of the Mahādeva story are taken into account, the parallels with the Oedipus myth become all the more interesting.

TEXT I

Source: Chapter 99 of the *Abhidharma-mahāvibhāṣā-śāstra*³

Once upon a time, there was a merchant in the kingdom of Mathurā.⁴ He married while still a youth and soon his wife gave birth to a baby boy. The child, who had a pleasing appearance, was given the name Mahādeva.

Before long, the merchant went on a long journey to another country taking with him rich treasure. Engaging in commercial ventures as he wended his way, a long time passed without his return. The son, meanwhile, had grown up and committed incest with his mother. Later on, he heard that his father was returning and he became fearful at heart. Together with his mother, he contrived a plan whereby he murdered his father. Thus did he commit his first cardinal sin.⁵

This deed of his gradually came to light, whereupon, taking his mother, he fled to the city of Pāṭaliputra⁶ where they secluded themselves. Later, he encountered a monk-arhat⁷ from his native land who had received the support⁸ of his family. Again, fearing that his crime would be exposed, he devised a plan whereby he murdered the monk. Thus did he commit his second cardinal sin.

Mahādeva became despondent. Later, when he saw that his mother was having illicit relations, he said to her in a raging anger: "Because of this affair, I have committed two serious crimes. Drifting about in an alien land, I am forlorn and ill-at-ease. Now you have abandoned me and fallen in love with another man. How could anyone endure such harlotry as this?" Thereupon he found an opportune time to murder his mother. He had committed his third cardinal sin.

Inasmuch as he had not entirely cut off the strength of his roots of goodness,⁹ Mahādeva grew deeply and morosely regretful. Whenever he tried to sleep, he became ill-at-ease. He considered by what means his serious crimes might be eradicated. Later, he heard that Buddhist monks¹⁰ were in possession of a method for eradicating crimes. So he went to the monastery known as Kukkuṭārāma.¹¹ Outside its gate, he saw a monk walking slowly and meditating.¹² The monk recited a hymn¹³ which went:

If someone has committed a serious crime,
He can eradicate it by cultivating goodness;
He could then illuminate the world,
Like the moon coming out from behind a screen of clouds.

When Mahādeva heard this, he jumped for joy. He knew that, by converting to Buddhism, his crimes could certainly be eradicated. Therefore he went to visit a monk in his quarters. Earnestly and persistently, Mahādeva entreated the monk to ordain¹⁴ him as a novice. When the monk saw how persistent Mahādeva's entreaties were, he ordained him as a novice without making an investigation or asking any questions. He allowed him to retain the name Mahādeva and offered him instruction in the Buddhist precepts and prohibitions.

Now Mahādeva was quite brilliant and so, not long after he had

entered the priesthood, he was able to recite and adhere to the text and the significance of the Buddhist canon.¹⁵ His words were clear and precise and he was adept at edifying others in the faith. In the city of Pāṭaliputra, there were none who did not turn to Mahādeva in reverence. The King heard of this and repeatedly invited him into the inner precincts of the palace. There he would respectfully provide for Mahādeva's needs and invite him to lecture on the Law of the Buddha.

Mahādeva subsequently went to live in the monastery.¹⁶ There, because of improper thoughts, he sometimes had nocturnal emissions. But he had previously declared himself an arhat and so he commanded a disciple to wash his soiled clothing. The disciple addressed Mahādeva: "The arhat is one in whom all excretions have been exhausted.¹⁷ How, then, Master, can you endure such a thing as this to persist?"

Mahādeva informed him, saying, "It was the Wicked One¹⁸ who tempted me. You should not think this something unseemly. Excretions, however, may broadly be classified in two categories; the first results from delusions¹⁹ and the second from impurity. The arhat is without excretions due to delusion. But he is yet unable to avoid those due to impurity. And why is this? Although the arhat may put an end to delusion, how can he be without urine, bowels, tears, spittle, and the like? Furthermore, the Wicked Ones are ever hatefully jealous of the Buddha's Law. Whenever they see someone who is cultivating goodness, they invariably attempt to ruin him. Even the arhat is tempted by them. This was the cause of my emission. It was all their doing—you should not be skeptical in this regard." This is termed "the origin²⁰ of the first false view."²¹

Again, Mahādeva wished to make his disciples like him and be intimately attached to him. He cleverly created opportunities whereby he was able to note and differentiate the degree of achievement each monk had attained along the four stages of religious perfection.²² Whereupon one of his disciples kowtowed to him and said: "The arhat ought to have experiential knowledge.²³ How is it that none of us have this sort of self-awareness?"

Mahādeva informed him, saying, "But arhats also have ignorance. You should not, then, lack faith in yourselves. I tell you that, of the various forms of ignorance, there are broadly two types. The first is that which is defiling;²⁴ the saint is without this type. The second is that which does not defile;²⁵ the saint still has this type of ignorance. On account of this, you are unable to have full, awareness of yourselves." This is termed "the origin of the second false view."

At another time, his disciples said to him: "We have heard that the sages have transcended all doubts.²⁶ How is it that we yet harbor

doubts in regard to the truth? ”

Again, Mahādeva informed them, saying, “ The arhat also has his doubts and suspicions. Of doubts, there are two types. The first is that of muddleheadedness.²⁷ The arhat has excised this type. The second derives from mistakes in judgement. The arhat has not yet excised this type. The self-enlightened²⁸ have made great accomplishments in spite of this. How, then, can you who are mere listeners²⁹ be without doubt regarding the manifold truths and thereby allow yourselves to feel humbled? ” This is termed “ the origin of the third false view. ”

Later, when the disciples opened the sūtras to read, they learned that the arhat is possessed of the eye of sage wisdom.³⁰ Through self-emancipation he is able to attain experiential knowledge of self. And so they spoke to their Master, saying, “ If we are arhats, we ought to have experiential knowledge of self. How is it, then, that we must be initiated by our Master into that fact and are without the direct insights which would enable us to have experiential knowledge of self? ”

To this, Mahādeva replied: “ Though one is an arhat, he still must be initiated by others. He cannot rely on self-awareness. Even for the likes of Śāriputra who was foremost in wisdom and Maudgalyayana who was foremost in supernatural power, if the Buddha had not remarked upon their abilities, they would not have gained self-awareness. How, then, can those who are initiated by others into that fact have self-understanding of it? Therefore you should not be endlessly inquiring in regard to this. ” This is termed “ the origin of the fourth false view. ”

Mahādeva had, indeed, committed a host of crimes. However, since he had not destroyed his roots of goodness, during the middle of the night he would reflect upon the seriousness of his crimes and of where he would eventually undergo bitter sufferings. Beset by worry and fright, he would often cry out, “ Oh, how painful it is! ” His disciples who were dwelling nearby were startled when they heard this and, in the early morning, came to ask him whether he were out of sorts.

Mahādeva replied, “ I am feeling very much at ease. ”

“ But why, ” asked his disciples, “ did you cry out last night, ‘ Oh, how painful it is! ’? ”

He proceeded to inform them: “ I was proclaiming the holy way of the Buddha. You should not think this strange. In speaking of the holy way, if one is not utterly sincere in the anguish with which he heralds it, it will never become manifest at that moment when one’s life reaches its end. Therefore, last night I cried out several times,

'Oh, how painful it is!'" This is termed "the origin of the fifth false view."

Mahādeva subsequently brought together the aforementioned five false views and made a hymn:

Enticement by others, ignorance,
Hesitation, initiation by another,
The Way is manifested because one shouts:
This is called the genuine Buddhist teaching.

With the passage of time, the Theravāda³¹ monks in the Kukkuṭārāma gradually died off. Once, on the night of the fifteenth of the month when the monks were holding their regular spiritual retreat,³² it was Mahādeva's turn to ascend the pulpit and give the reading of the prohibitions. He then recited the hymn which he had composed. Of those in the company of monks³³ at that time, be they learners or learned, be they of much wisdom, attentive to the precepts, or cultivators of wisdom,³⁴ when they heard what Mahādeva said, there was no one who refrained from reproving him: "For shame! Stupid man! How could you say such a thing? This is unheard of in the Tripiṭaka." Thereupon they countered his hymn, saying:

Enticement by others, ignorance,
Hesitation, initiation by another,
The Way is manifested because one shouts:
What you say is not the Buddhist teaching.

Upon this, an unruly controversy erupted which lasted the whole night long. By the next morning, the factions had become even larger. The folk of all classes up to and including important ministers came from the city one after another to mediate but none of them could bring a halt to the argument.

The King heard of it and himself went to visit the monastery. At this point, the two factions each stated their obstinate positions. When the King had finished listening, he too became filled with doubt. He inquired of Mahādeva, "Who is wrong and who is right? With which faction should we align ourselves?"

"In the *Sutra on Regulations*,"³⁵ replied Mahādeva, "it is said that if one wishes to terminate controversy, he should go along with the voice of the majority."

The King proceeded to order the two factions of monks to separate themselves. In the faction of the saints and sages,³⁶ although there were many who were elders, the total number of monks was small. In

Mahādeva's faction, although there were few who were elders, the total number of common monks was large. So the King followed the majority and allied himself with Mahādeva's crowd. The remainder of the common monks were reprovved and made to submit. The matter concluded, the King returned to his palace.

The controversy in the Kukkuṭārāma, however, did not cease. Afterwards, the monastery split into two groups in accordance with the two different views. The first was called Sarvāstivāda and the second was called Mahāsaṃghika. When the saints and sages realized that the mass of monks were going counter to their principles, they departed from the Kukkuṭārāma with the intention of going to another place.

As soon as the ministers heard of this, they rushed to the King and reported. Hearing this, the King was outraged and issued an edict to his ministers which stated: "Let them all be taken to the edge of the Ganges River. Put them in a broken boat so that they will capsize in midstream. By this means, we shall test whether this lot is made up of saints or commoners."

The ministers carried out the test as directed by the King's words. The saints and sages each brought into play his spiritual powers. They were like the Goose King³⁷ vaulting through space. Furthermore, using their miraculous strength, they rescued from the boat those who had left the Kukkuṭārāma with them but who had not yet attained supernatural power. They manifested many miraculous transformations and assumed various shapes and forms. Next they mounted the heavens and went off to the northwest. When the King heard this, he was deeply abashed. Stifled with regret, he fell on the ground in a swoon and revived only when water was splashed on his face. He swiftly dispatched a man to find out where they had gone. Upon the return of the envoy, the King learned that they were in Kashmir. He persistently entreated them to return but the monks all refused to obey his command. The King then donated to them the whole of the land of Kashmir and constructed monasteries to accomodate the large group of saints and sages. The monasteries were given names in accordance with the various shapes the monks had assumed during their flight—for example, "Pigeon Garden."³⁸ Altogether there were five hundred such monasteries. Again he dispatched envoys to contribute precious jewels and make arrangements for the articles of daily living so that the monks would be provided for. Ever after this, the land of Kashmir has had large numbers of saints and sages who have upheld the Law of the Buddha. Its transmission and reformulation there are still very much in evidence to this day.

Having lost this large group of monks, the King of Pāṭaliputra took the initiative in providing for the monks of Kukkuṭārāma. After some time, as Mahādeva was making an excursion into the city, a physiognomist chanced to see him and secretly told his fortune: "Seven days from today, the life of this disciple of Buddha³⁹ will certainly come to an end."

When Mahādeva's disciples heard this, they were frightfully worried and informed him of it. He, then, declared to them, "I have known this for a long time already."

After they had returned to the Kukkuṭārāma, he sent his disciples to spread out over the whole of the city of Pāṭaliputra. When the King, his ministers, and the ascetics heard the words, "In seven days I shall enter Nirvāṇa," there was none but who sighed with grief.

With the arrival of the seventh day, Mahādeva died as he had predicted. The King, his ministers, and the folk of all classes from the city were saddened and filled with affectionate longing. They all undertook to provide fragrant firewood as well as ghee, floral incense, and similar materials. These were assembled in a given place where the cremation was to take place. Each time the man who held the fire to light the wood approached it, his fire would go out. All sorts of plans were devised but it simply would not light. A soothsayer who was present spoke to the crowd: "The deceased cannot consume such splendid crematory materials as you have provided. It is fitting that the excrement of dogs be smeared on him."

They acted in accordance with his words and the fire erupted in flames. In seconds, the blaze had burnt itself out. Suddenly, there was nothing but ashes. In the end, a howling wind blew by and scattered them everywhere till nothing was left. This is due to his having been formerly the originator of the false views. All who have wisdom ought to pay heed to this example.

TEXT II

A TALE ABOUT MAHĀDEVA OF INDIA

Source: Tales of Long Ago (Konjaku), v. 4: 24.⁴⁰

Long ago in India, four hundred years after the Buddha entered Nirvāṇa, there was a man named Mahādeva from the kingdom of Mathurā. His father had gone off across the ocean to another land on a commercial venture. In the interim, Mahādeva sought for a wife the woman who was fairest of face and most surpassingly beautiful in the

world. Unsuccessful in his search, he returned home. Seeing there his mother who was fair of face and surpassingly beautiful, he thought to himself, "There is no woman in the world finer than she." And so he took her to be his wife.

When they had lived together for several months, his father returned after having spent many months overseas and was about to land. It occurred to Mahādeva, "Since I have married my mother, should my father return, he will certainly not think well of me." And so Mahādeva went forth and killed his father even before he had stepped on shore.

After this, they lived together without concern. But, before long, Mahādeva had to go away and it happened that his mother went over to the neighbor's for a spell. Upon his return, suspecting that she had gone to the neighbor's illicitly to give herself to another man, he flew into a great rage and, seizing his mother, beat her to death. And so it was that he murdered both his father and his mother.

Fearful of the ignominy which such conduct would bring him, Mahādeva left his native land and journeyed to a distant place where he took up residence. But it so happened that there was in this place a monk of his native country who had attained arhatship. When this arhat came to the place where Mahādeva was presently dwelling, the latter looked at him and thought, "When I was in my native land, I killed my parents and, fearing the ignominy which such conduct would bring me, I came to dwell here. Thus was I able stealthily to conceal the business of my parents' murders. But now this arhat has come around and he will certainly make it known to people. The best thing⁴¹ for me to do is get rid of him." And so, killing the arhat, he committed his third heinous crime.

After that, Mahādeva. . . .⁴²

TEXT III

THE INIQUITOUS DEEDS OF MAHĀDEVA

*Source: Tales of Three Lands (Sangoku Denki), v. 3: 28.*⁴³

In the Sanskrit, it is said: One hundred years after the extinction of the Buddha,⁴⁴ to the southeast of the Kingdom of Magadha, there dwelled in the city of Mathurā a man named Mahādeva, the son of a merchant. His name is translated into Chinese as Ta-t'ien (Great Heaven). When his father was on a distant journey, he became lustfully attached to his mother. Upon his father's return, fearing that his wicked con-

duct would be exposed, he waylaid his father along the road and killed him. Taking his mother with him, he fled to the city of Pāṭaliputra. While dwelling there, he met a monk-arhat of his native land who had often received the support of his father. Fearing that the arhat would reproach him for his wicked conduct, he murdered him. Later on, he suspected his mother of being untrue to him and so he proceeded to murder her as well.

Already had he committed three heinous crimes. And so, feeling vaguely apprehensive, he paid a visit to the monastery called Kukkuṭārāma to speak with the monks there. Subsequently he heard the exposition of the hymns from the sūtras to the effect that, even though one commits serious crimes, if he should cultivate goodness, his crimes would disappear. It would be like the moon shining on the world after the clouds have been brushed away.

Hearing this brought great joy to Mahādeva's heart and thus he sought to enter the priesthood. Thereupon the monk pardoned him. Before long, he became versed in the profundities of the Buddhist canon and conversant with the twelve divisions of the Buddha's teaching.⁴⁵ The great monarch Aśoka heard of his virtue and invited Mahādeva to the palace where he saw to his needs.

Once Mahādeva spoke to his disciples: "I have already attained the fruit⁴⁶ of arhatship." Thereupon he began to discourse on the Law of the Fivefold Conditioning Factors⁴⁷ and confused large numbers of people. Consequently, an elder⁴⁸ spoke: "The exposition you gave today of the Fivefold Conditioning Factors is so much wild ranting on your part. It is not the message of the Buddha." The day turned to evening, the night turned to dawn, and still he disputed the matter with the elders.

At the initiative of the King and his ministers, an attempt at reconciliation was made but it was to no avail. At length, a number of people were involved in the discussions while attempting to settle the matter. Although there were many sages among the elders, there was not a numerous body of common monks. And, although there were no sages on Mahādeva's side, the total number of his followers was great. When the company of monks split into two groups, Mahādeva relied on the numerical superiority of his heterodox followers and was considered to represent the truth whereas the elders were humbled. Subsequently, the King issued an edict whereby the five hundred arhats were to be sent across the Ganges in a broken boat. It was intended that they would capsize and sink in midstream. But each of the arhats, supported by his supernatural powers, vaulted through space and crossed over into Kashmir. There they did much to spread

the Law of the Buddha.

Mahādeva remained where he was and became for the world the sole expositor of and guide to the doctrine of the Fivefold Conditioning Factors. However, after a period of time, he encountered an infallible palmist who read his fortune and declared that he would die in seven days. Whereupon Mahādeva revealed that he would, of a certainty, enter Nirvāṇa on the seventh day from the present. The King, his ministers, and the people were greatly saddened.

"If I do not now die," thought Mahādeva to himself, "my words will be proven baseless." And so he prepared a fatal concoction which he clenched in his fist. Thus the fortune-teller's prediction was shown not to be in error. Grasping the concoction, his life came to an end on the seventh day. Deeply grieved, King Aśoka gathered sandalwood to carry out his cremation. But, although the sandalwood was consumed, his body was not burned. Nor did it burn when ordinary wood was used.

Thereupon one who had moved among the elders spoke out: "This man committed three heinous crimes. Inasmuch as he is an exceedingly evil man, neither sandalwood nor ordinary wood will suffice to cremate him. If only you will smear him with the excrement of dogs, he will burn of his own." An attempt was made at applying this and, to be sure, the corpse burned. As a result, the evil deeds of Mahādeva came to light and all men detested him. It is indeed strange that such an evil person as this could have been held in high esteem by the King and his ministers!

NOTES

The translator would like to express his sincere gratitude for the many careful suggestions of Professor Masatoshi Nagatomi.

1. Number 931 in the Aa-Th Type Index of folktales.

2. The following offer detailed accounts: Bareau (1955), ch. 3, the first council of Pāṭaliputra; *Bukkyō daijū* (1935-1936), vol. 5, pp. 3194b-3195b, under the entry "The Five Propositions of Mahādeva," *Daiten no goji*; Frauwallner (1952); Kanakura (1962), vol. 2, ch. 12, pp. 265-194; de la Vallée Poussin (1910); and Tsukamoto (1965).

3. In the edition of the Japanese Buddhist canon (Tripiṭaka), *Taishō shinshū daizōkyō*, vol. 27, no. 1545, j. 99, pp. 510c-512a. This śāstra is supposed to have been compiled, 400 years after the Buddha entered Nirvāṇa, by the 500 great arhats who formed the synod under Kaniṣka. It was translated into Chinese by Hsüan-tsang 玄奘 (during the years A.D. 656-659). For a detailed description of the known history of this śāstra, see Malalasekera (1961), I, 80-84, article by Kao Kuan-ju.

4. Or Madhurā, an ancient kingdom in central India, to the southwest of the Jumna River.

5. There are five such sins altogether (*pañcānantarya* or *pañcāvīcikarmāni*): par-

ricide, matricide, killing a saint (*arhat*), injuring the body of Buddha, and causing disunity in the *saṃgha* or community of monks.

6. Modern Patna.
7. *Bhikṣu*. N. B. Common Sanskrit equivalents are indicated only on first occurrence.
8. *Pūjanā*, lit. "veneration."
9. *Kuśala-mūla*.
10. *Śramaṇa śākyaputrīya* ("ascetic son[s] of Buddha").
11. "Chicken Garden Monastery," built by Aśoka.
12. *Caṅkramaṇa*
13. *Gāthā*.
14. *Pravrajyā*.
15. *Tripitāka*.
16. *Samghārāma*, a monastery along with its gardens or groves.
17. *Asrava-kṣaya*. This term is not necessarily so graphic as in the translation. It generally means "outflow from the mind," hence "passion." But because of the context, it has seemed appropriate to retain the bare, literal meaning of the Chinese *lou* 漏, "leak, drip, effluvia, discharge, emission."
18. *Deva māra*. He delights in obstructing the Buddhist saints as they strive to achieve the truth by sending his daughters to seduce them.
19. *Kleśa*.
20. Cf. *Samutthāna*.
21. Altogether there are five false views, *pañca dṛṣṭayah*.
22. The text reads, literally, "four fruits (*phala*) of the śramaṇa." In Hinayāna practice, these fruits are dependent on first having achieved the correct "orientation," of which there are likewise four—one to precede each of the four fruits. The orientations are: *śrota-āpanna*, *sakyāgāmin*, *anāgāmin*, and *arhan*.
23. *Adhigamāvabodha*.
24. *Kliṣṭa-avidya*.
25. *Akliṣṭa-avidya*.
26. *Vicikitsā*.
27. *Amīśaya*.
28. *Pratyekabuddha*.
29. *Śrāvaka*.
30. *Prajñā*.
31. *Sarvāstivādin*.
32. *Poṣadha*, *upavasatha*, *upoṣana*.
33. *Samgha*.
34. In order: those in the first three stages of training towards arhatship (*śaiksa*), those having no further need for study (*aśaiksa*), those who have "heard much" (*bahuśruta*), keepers of the commandments (*śīla*) and those who cultivate tranquility (*dhyāna*).
35. *Vinaya-pitāka*.
36. *Bhadra* and *ārya*, the former being noted for their goodness but still very much human, the latter having transcended illusion altogether by virtue of their great wisdom.
37. *Haṃsa-rāja*, an epithet of the Buddha.
38. *Kapotaka-samghārāma*, following the emendating of the Taishō editors. This is a Sarvāstivādin monastery in Kashmir.
39. *Śākyaputrīya*.

40. The edition of the *Konjaku* (ca. 1050) on which I have primarily relied is that of Mm. Yamada (1959), pp. 306-330. I have also used the fine edition of Haga (1913), vol. 1, pp. 329-334. There are several translations and introductions to the *Konjaku* in Western languages, among them Frank (1963 and 1968) and Jones (1959). The latter contains a good selection of stories and a forward (ix-xix) which provides valuable background. There is also a useful bibliography on pp. 156-163. The "Introduction" of Naito (1972), though very sketchy, does offer some significant information. The most reliable translations in English are those in Ury (1979). Kelsey (1982) is the fullest treatment in a Western language of this collection as a body of folk literature.

41. There is one character missing in this sentence. The editors presume it to be *fu* 不.

42. The text breaks off here.

43. 三國傳記, compiled by Shami Gentō, 1394 A.D. In *Dai Nihon Bukkyō zensho*, vol. 148, pp. 84a-85a.

44. *Tathāgata*.

45. *Dvādaśāṅga-buddhu-vacana*.

46. *Phala*.

47. Pertaining to arhatship.

48. Literally "disciple of Buddha" but here signifying a member of a group which came into doctrinal conflict with Mahādeva and was defeated.

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