

For a fuller report on this singular work, its sources and composition, I may be allowed to refer to my new edition of the *Mahāvamśa* now in preparation.—Yours faithfully,

E. HARDY.

4. A SANSKRIT MAXIM.

Redhill.

November 25, 1901.

DEAR PROFESSOR RHYS DAVIDS,—In the Preface to my pamphlet on Sanskrit Maxims, which was published last year and noticed in this year's July number of the R.A.S. Journal, I gave a short list of nyāyas contained in the lexicons, but which I had failed to find in the literature. Amongst them was the *andhagajanyāya*, "the maxim of the blind men and the elephant." I have since discovered it, however, in Sureśvara's huge vārtika on *Bṛhadāraṇyakopaniṣadbhāṣya*, 4. 4. 566 (p. 1813 of Ānandāśrama edition). The verse is as follows:—

“Ekam evaika rūpaṁ sadvastvajñātaṁ nirañjanam |
Jātyandhagajadṛṣṭyeva koṭīśaḥ kalpyate mṛṣā.” ||

But a much more interesting fact in connection with this nyāya is that the story on which it is based is of Buddhist origin. Several months ago Monsieur Barth informed me that he had met with it in some Buddhist work which he could not then remember; and now the missing link has been supplied by Monsieur Louis de la Vallée Poussin, who referred me to p. 187 of your *Dialogues of the Buddha*. It is there stated that the story was told by Gotama himself to a number of non-Buddhist teachers who were disputing as to the meaning of the Ten Indeterminates ("Whether the world is eternal or not," etc.), and I now learn from yourself that the original is contained in *Udāna*, vi, 4, pp. 66–69 of the Pali Text Society's edition.

I hope to embody this information in a *Second Handful of Sanskrit Maxims* which I have in the press.—Yours sincerely,

G. A. JACOB.