CORRESPONDENCE.

1. THE FOUR 'REQUISITES' IN GUHASENA'S GRANT DATED 248.

In the "Archaeological Reports of Western India," vol. 3, pl. lix., we have a grant of the Vallabhi King Guhasena, dated in the year 248 (= 567 A.D.), which is transliterated by Professor Bühler on p. 94. He gives in line 7 the reading:

Grāsācchādanaśayanāsanagānabhāshajyādi, etc.

These must be the 'four requisites' (catupaccayā) of a Bhikshu. It is true that they are usually given in the Pali texts as cīvara, pindapāta, senāsana, and gilāna-paccaya-bhesajja (see Majjhima Nikāya, I. 33, etc.). But we find at Dīgha Nikāya, II. 35, ghāsacchādana for the first two (compare ghāsacchādo at Puggala Paññatti, IV. 19 = Anguttara, IV. 85. 2). It is clear therefore that the reference is to the "four requisites." We must read, of course, bhaishajyādi, though the engraver of the plate has merely bha, quite plainly.

It is worthy of notice that the Pali idiom has invariably, in this connection, ghāsa; and the ordinary Sanskrit invariably grāsa (reserving ghāsa for the sense, not of "food," but of "fodder"). I have not as yet noticed the expression at all in Buddhist Sanskrit, which has often enough the more usual words given above from the Pali (see, for instance, Divyāvadāna, p. 143).

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2. NĀGASENA.

As I pointed out in the Translation of the 'Milinda' (vol. i. p. xxv) Nāgasena, the 'hero' of that historical romance, has not yet been found in any other Pāli or Sanskrit book.