

CORRESPONDENCE.

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

In the "Archæological 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 :

Grāsacchādanaṣayanāsanaghānabhashajyādi, etc.

These must be the 'four requisites' (*catupaccayā*) of a Bhikshu. It is true that they are usually given in the Pali texts as *civara*, *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 as 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).

T. W. RHYS DAVIDS.

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.