

# BUDDHIST SERMONS

AND

Other lectures on Buddhist subjects delivered on various  
occasions

BY

B. H. OUNG,

( မောင်စောအောင် )

*MEMBER OF THE PRIMROSE LEAGUE, LONDON,  
AND OF THE MIDDLE TEMPLE.*

TO WHICH IS PREFIXED HIS PRESIDENTIAL ADDRESS ON "TRIRATNA"  
AT THE "N" CLUB.

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**Rangoon:**

PRINTED AT THE HANTHAWADDY PRESS.

1897.

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## P R E F A C E

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**H**AVING been repeatedly requested by friends to publish in a pamphlet form the lectures delivered by me at Rangoon since my return from England in September 1896, I have complied with their desire, claiming no merits whatever than that of an humble Student of Buddhism.

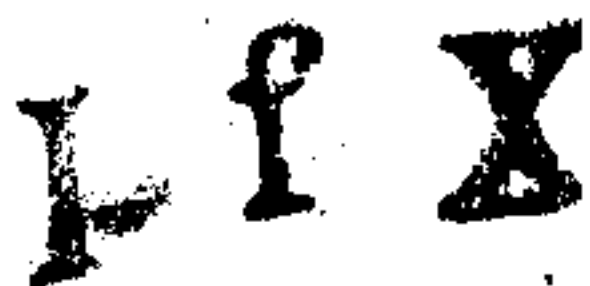
RANGOON,  
ELGIN HOUSE,  
1, PAGODA ROAD,  
*The 1st February 1897.*

B. H. OUNG.

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## THE THREE GEMS IN BUDDHISM.

(A re-print from the "Rangoon Times")

### A LECTURE AT THE RANGOON "N" CLUB.

As announced a well attended general meeting of the Rangoon "N" Club was held on Saturday last at 7 p.m. in Mr. Madooray Pillay's High School premises. The President, Mr B. H. Oung, son of Mr. M. H. Oung, the Senior Assistant Comptroller, Burma, opened the meeting by asking the Deputy Secretary, Mr. J. C. Rudra, to read the proceedings of the last meeting. After confirming the same, the President offered the following few introductory remarks:—

#### GENTLEMEN AND MEMBERS OF THE "N" CLUB.

I must first of all thank you for asking me to preside this evening, an honor which I highly appreciate, although I feel a worthier person might have been selected. The subject of discussion, however, being one in which I am supposed to take interest, I could not well refuse your kind request. A cousin of mine wrote in Burmese a book discussing the merits of the various religious systems of the world, of Buddhism in particular, and as you have so very kindly attributed to me a knowledge of the subject, which he alone possesses, I must say a few introductory words about the subject of the lecture.

The Buddhist Trinity or three gems, the Tri-ratna or articles of faith in Buddhism, are Buddha, Dharma and Sangha, *vis*, the re-discoverer of the law of nature, the law of nature itself, and the Church or expounders of the law of nature. These articles of faith are recited in every act of worship, whether in feast or fast days, being included in the formula, "I take refuge in Buddha, I take refuge in the Law, I take refuge in the Church." According to Buddhism no man can be saved unless he takes refuge in the three gems, and no burial or cremation of a

Buddhist can take place unless the formula is recited three times by the assembled priests and laymen. The exposition of the three gems would be equivalent to the exposition of Tripitaka, the Buddhist Bible, or of the 84,000, canonical volumes of the Buddhist sacred literature. The personality of Buddha as set forth in his life and 550 anterior births during which he perfected the ten paramittas or virtues, *viz*, almsgiving, morality, abnegation of the world and self, wisdom, energy, patience, truth, resolution, kindness, resignation, appeals strongly to the heart; the Dharma or the law, which is very abstruse, appeals to the mind of man; and Sangha or the Church, by their self-sacrifice, etc., set the will in motion and arouse men to good acts. These are termed the three gems or refuges. I shall not anticipate the lecturer by dilating on the subject but ask Mr. De to read his paper. In this land of pagodas, I am sure every visitor or sojourner would like to know something of the religion which is styled the Light of Asia, of which the pagodas and other monuments are visible signs. Mr. De, though not himself a Buddhist, should be able to tell you something interesting about the religion which has its origin in his own native land and which, primarily a reformation of Hinduism, has many points in common with it.

He then asked Mr. C. K. De to read his paper on Tri-ratna or the three gems in the Bhuddhist faith.

The lecturer, after excusing himself for his incomplete knowledge of Buddhism, went on to explain the compound word Tri-ratna. The three gems, as maintained by Buddhists, indicated three gracious symbols of the faith:—(1) Buddha (the God), Dharma (the Law), and Sangha (the Congregation). To the speaker this was the Buddhist Trinity, although, according to others, the serpent, the sun, and tree. He then went on to explain the latter three terms. He quoted many Pali texts to explain the idea of God in Buddhism. In explaining Dharma or Law the lecturer enumerated five cardinal principles of the Buddhist faith which were (1) we should not take others' lives; (2) we should not steal; (3) we should not violate our neighbours' wives; (4) we should not tell lies; (5) we should not use wines, opium or other intoxicating drugs. He then gave the classification of the ten evil deeds. The lecturer then

proceeded to examine the lives of Burmese *phoongyis* and expressed a high opinion of the asceticism prevailing among them. In conclusion he remarked that, notwithstanding a belief prevalent now that there was no God in Buddhism, he was inclined to believe that, in adoring Buddha himself, who was supposed by his followers to have attained the God-head, the Buddhists do profess the existence of a supreme being. He then resumed his seat amidst loud cheers.

On the President's invitation an interesting discussion took place in which Mr. N. J. Dawson, Babu Chowdhery, Mr. Satis Chandra Ghosh, Maung San Baw U, Maung May Oung, Mr. John and Mr. K. M. Bannerji took active part.

The President addressed the meeting as follows :—

I have no doubt you have heard with pleasure Mr. De's exposition of the Buddhist faith. One of Buddha's disciples, Asajji, when asked what were Buddha's teachings, summed up the whole in the following stanza :—

Ye dharma hetuppabhava  
tesam hetum Tathagata,  
Aha ; yesam cha yo nirodho  
Evam vadi maha samano.

What life's course and cause sustain ;  
These Tathagata made plain ;  
What delivers from life's woe,  
That our Lord hath made us know.

Buddha taught that life is misery, and emancipation from re-birth is happiness. This secret is styled the four truths, *viz.*, (1) life is pain ; (2) pain has source ; (3) pain can be stayed ; (4) the means by which it can be stayed ; the last he discovered under the Bodhi tree near Gaya when he exclaimed the ever memorable stanza :—

Aneka jati samsaram  
Sandhavissam anibbissam  
Gahakarakam gavesanto,  
Dukkha jati punappunam,  
Gahakaraka dittho si,  
Puna geham na kahasi,  
Sabba te phasuka bhagga,  
Gahakutam visamkhitam,  
Visamkharagatam cittam  
Tanhanam khayamajjhaga " ti.

Long have I wandered ! Long  
 Bound by chain of desire  
 Through many births,  
 Seeking thus long in vain,  
 Whence comes this restlessness in man.  
 Whence his egotism, his anguish ?  
 And hard to bear is samsara  
 When pain and death encompasses.  
 Found ! it is found !  
 The cause of self hood.  
 No longer shalt thou build a house for me,  
 Broken are the beams of sin ;  
 The ridge pole of care is shattered  
 Into Nirvana my mind has passed  
 The end of cravings has been reached at last.

He taught that by eight ways or middle paths (Maggas) we may cause the influence of Karma to cease and finally attain *Nirvana* or perfect cessation of misery. The eight Maggas are :—(1) Right view, (2) right aspiration, (3) right speech, (4) right conduct, (5) right living, (6) right effort, (7) right mindfulness, (8) right recollectedness. The most disputed points of controversy in Buddhism are *Karma* and *Nirvana*. *Karma* is the act-force, moral power working throughout the universe. It is the law of cause and effect. This law of act-force or moral power is just as inviolable as any of the physical laws *e. g.*, gravity and conservation of energy. Our re-birth in this world depends on our will to live. That which is born is an aggregate of khandas. There are five khandas : *Rupa*, *Vedana*, *Sanna*, *Sankhara*, and *Vinnana*. When we die the five khandas are destroyed. This opinion is upheld by the majority of Buddhists.

But the late High Priest, Shwegyin Sadaw, and also, lately, Professor Max Müller, were of opinion that after death, *Vinnana Dhatu* survives and is formed into a new being by the force of *Karma*, thus preserving personal identity in succeeding lives. Similarly *Nirvana* is held to be annihilation, void of locality by the majority of Buddhists, but more intelligent and well-read 'sayas' in Burma, and Shwegyin Sadaw hold that it exists, unmade, unconditioned, everlasting, free from all misery and unknowable, that it has no resemblance to anything that we know or can think of and is termed *Nirvana Dhatu*, which is also one of the four permanent real things in existence, as preached by Buddha, *viz*, *Chittam*, *Chetasikam*, *Rupam*, and *Nirvanam*. I do not propose to discuss these points here but would refer you to the "Questions of King Milinda," a book published by the Clarendon Press for fuller explanation.



I shall not spoil the effect of Mr. De's paper by giving another lecture on Buddhism myself, but those that wish to know more of Buddhism may gratify their desire by reading several excellent books in English by Hardy, Oldenberg, Davids, Bishop Bigandet, Sir Edwin Arnold, Sir Monier William and others. Whatever religion you may profess, if our meeting here this evening should encourage you to admire the unsurpassed moral precepts of Budha, I think we have not met in vain. I would commend them to you in his own words :—

- (3) Sabba pápassa akaranam ;  
 Kusalassa upasampadá ;  
 Sa chitta pariyodapanam ;  
 Etam Buddhanusasanam.

Shun evil ;  
 Follow good ;  
 Control your heart.  
 This is the religion of Buddha.

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## BUDDHIST SERMONS.

MR. PRESIDENT, MEMBERS OF THE ARYA SUNGUM  
AND GENTLEMEN,

MANY of you no doubt noticed the recent outburst of religious fervour amongst the Buddhists of Rangoon, caused by the visit on a preaching tour of the Buddhist Archbishop, accompanied by several priests of piety and erudition—This was apparent from the distinguished marks of honor shown to them, as also from the many costly gifts of gold, silver and other articles by pious Burmans, who spared neither time nor expense in making their short stay in Rangoon comfortable. I can well understand, therefore that some who do not understand Burmese, should have the curiosity to know something of what the priests in Burma generally preach, to produce such results.

Without claiming any originality, I have ventured to gather together for your information the leading ideas of a few of the principal sermons preached by Buddha himself, as I think, they will give a very fair idea of the sermons preached by the Phoongyis of Burma with very slight alterations according to time, locality, and circumstances—Buddha enjoined his priests to observe five rules in preaching. :—

1. Compassionate desire for the well being of the hearers.
2. Disregard for alms.
3. Modesty *i.e.* avoiding abuse of others and self commendation.
4. Logical order in discourse.
5. Illustration by means of parables.

The priests are not only required to adhere to their Master's models, but also strictly forbidden to deviate from them, except by way of amplification and adaptation.

The subjects of the sermons are usually doctrinal, moral, practical, or mixed. The only sermon of the Buddhist Archbishop which has been printed is his farewell discourse addressed to the priests of Rangoon, which I have much pleasure in handing over to you for inspection.

It exhorts the priests to live in concord and unity ; and to avoid schism in the church ; to promote the religion of their Master to the best of their abilities, and as the best means of doing so, is, to observe the rules laid down for their guidance, he enjoined them to carefully study the rules of Vinaya, and practice them more than the Abiddhama and Sutta portions of the Buddhist Scripture. He complimented the younger priests and Novices who passed the examination in Vinaya recently held by him. He said it is a difficult thing to be born a man and more difficult to be born in a world where a Buddha appears and where his Dharma is in force ; still more difficult to understand the Law and practice it strictly. He exhorted them therefore to work out their salvation and that of others with diligence and honesty of purpose.

The other sermons of his, are more or less of the usual style based on the Great Master's models, which I now proceed to state briefly.

1st Sermon styled Dhamma Chakra or Wheel of the Law or Foundation of the Kingdom of Righteousness, was delivered at the Deer Park near Benares to five Rishis. He said, "The world is full of sin and sorrow, because it is full of error. Nothing is free from the Trilakkanas, *viz.*, impermanence, misery, and illusion, or, *anicca, dukkha and anatta.* Ignorance was the root of all evil, and these are the 12 links in the development of life. In the beginning there is existence blind and without knowledge ; and in this sea of ignorance there are appetences formative and organizing. From appetences formative and organizing, rises the awareness or feelings. Feelings beget organisms that live as individual beings. These organisms develop the six senses (*i.e.* the five senses and the mind.) The six senses come in Contact with things. Contact begets sensation. Sensation creates the thirst of individualized being. The thirst of being creates a cleaving to things. The cleaving produces the growth and continuation of selfhood. Selfhood continues in renewed births. The renewed births of selfhood are the cause of suffering, old age, sickness, and death. They produce lamentation, anxiety, and despair." The above 12 links or *nidanas* are beautifully stated in the following well known Pali Formula styled *Paticca Samuppâda.*

Avijja paccaya sankhâra  
 Sankhâra paccaya Vinnanam  
 Vinnana paccaya Namarupam  
 Namarupa paccaya Salayatana  
 Salayatana paccaya phassa  
 Phassa paccaya Vedana  
 Vedana paccaya tanha  
 Tanha paccaya Upadam  
 Upadam paccaya bhavo.  
 Bhavo paccaya jati.  
 Jati paccaya jara-maranam.  
 Jara-marana paccaya dukkha, domanassa, Upayasa parideva.

The Dharma which he has discovered is the only Truth, the Way that can bring deliverance. The Dharma is the sacred Natural Law. The Dharma is religion. He compared the Dharma to a wheel, the spokes of which are the rules of pure conduct; justice is the uniformity of their length; wisdom is the tyre; modesty and thoughtfulness are the hub in which the immoveable axle of truth is fixed.

He who recognises the existence of suffering, its cause, its remedy and its cessation has fathomed the Truth. He will walk in the Right path. Right views will be the torch to light his way. Right aims will be his guide. Right words will be his dwelling place on the road. His gait will be straight, for it is right behaviour. His refreshments will be the right way of earning his livelihood. Right efforts will be his steps: right thoughts his breath; and peace will follow in his footprints. The ego is unstable. Whatsoever is originated will be dissolved again. All worry about it, is vain, it is like a mirage, and all the tribulations that touch it, will pass away. He who has awakened is freed from fear; he has become Buddha; he knows the vanity of all his cares, his ambitions and also of his pains. Happy is he who is free from illusion, who has overcome all selfishness, who has attained peace, who has found the Truth. The Truth is noble and sweet. Have faith in the Truth, although you may not comprehend it, although you may suppose it to be bitter, and shrink from it at first. No one can alter or improve the Truth. Errors lead astray and beget Miseries. They intoxicate like strong drinks; but they fade away soon and leave you sick and disgusted. Self is a fever and a dream, but Truth is wholesome and sublime. Truth alone abideth for ever. Neither abstinence from fish or flesh, or self mortification, will cleanse a man who is not free from anger, drunkenness, obstinacy, bigotry, deception, envy, self-praise, disparaging others, super-

ciliousness and evil intentions. All mortification is vain so long as Self remains, but he in whom, Self has become extinct, is free from lust, he will desire no worldly pleasure, and the satisfactions of his natural wants will not defile him. He can eat and drink according to the needs of his body. Sensuality of all kinds is enervating. The sensual man is a slave of his passions and pleasure seeking is degrading and vulgar, but to satisfy the necessities of life is not an evil. To keep the body in good health is a duty, for otherwise, we shall not be able to trim the lamp of wisdom, and keep our mind strong and clear.

This is the Middle Path which avoids extremes. This is the Truth.

2nd Sermon at Rajgriha.

Buddha next preached on Self to the Great Magadha King Bimbisara.

“ He who knows the nature of his self and understands how his senses act, finds no room for the *I* and thus he will attain peace unending. The world holds the thought of *I* and from this, arises false apprehension. It is not an *I* that does our deeds, there is no *I*, there is no actor behind the doing, no perceiver before the knowing, no Lord behind the living. The senses meet the object and from their contact, sensation is borne. Thence results recollection. Thus as the Sun's power through a magnifying glass causes fire to appear, so through the knowledge born of sense and object, that Lord, whom you call self, is born. The shoot springs from the seed; the seed is not the shoot; both are not one and the same, yet not different. Such is the birth of animated life. Ye that are the slaves of the *I*, that toil in the service of Self from morn till night, that live in constant fear of birth, old age, sickness and death, receive the good tidings, that your cruel master exists not.

See things as they are and you will be comforted. The cleaving to things, covetousness and sensuality, inherited from former lives, are the causes of misery and of vanity in the world. Surrender the grasping disposition of your selfishness, and you will attain to that sinless calm state of mind, which conveys perfect peace, goodness and wisdom. Cultivate good will without measure to the whole world, unstinted and unmixed with any feeling of making distinctions or of showing preferences. Let a man remain

steadfast in this state of mind at all times. This state of heart is best in the world. It is Nirvana."

3rd Sermon, Styled the Mangala Sutta, or 38 Beatitudes, was delivered to a Nat at Jetavana Monastery at Sravasti.

Buddha said:— "O Nat! know, that, to keep far from the company of the ignorant; to be always in the Society of the learned, and to give respect and honour to whom they are due, are three means of overcoming any inordinate affection. O Nat! by the choice of a place of abode proper to one's station, and adapted for satisfying all the common wants of life; by having always in store some merit acquired in a former life, and by ever maintaining in one's own heart right desires; by these three precepts likewise may a man be preserved from evil-doing. O Nat! the vastness of learning skill and perfect discipline, and well spoken words, these are the means by which we may renounce all wicked actions.

O Nat! by ministering to one's father and mother their proper sustenance; by providing for the wants of one's wife and children; by the purity and honesty of every action; by alms-deeds; by the observance of the precepts; by succouring in their necessities those who are united to us by ties of kindred, finally by every thing else in which there is no sin; by all these means may we be preserved from evil deeds. O Nat! by such a freedom from all faults, that not even the inferior part of the soul manifests any affection for them; by the abstinence from all intoxicating drink; by the never failing practice of all the works of piety; by showing respect to all; by being humble before all; by sobriety; by gratitude to our benefactors, and finally by listening from time to time to the preaching of the law; by these means also may we overcome our evil inclinations, and keep ourselves far from sin. O Nat! the virtue of patience; and pleasant speech; frequent visits to priests; spiritual conferences on the laws; penance and chastity; discernment of the noble truth; having ever before our eyes the four states into which living creatures will pass after death, and finally the meditation on the happy repose of the Nirvana, these are all distinguished precepts for preserving man from wickedness. O Nat! that intrepidity and serenity of mind which good men preserve amid the eight changes and chances of life, in abundance and want, in censure and praise, in joy and distress, in popularity and aban-

donment; the absence of all fear or inquietude of heart; the freedom from the dark mists of concupiscence; finally, insensibility to suffering; these are four rare gifts, that remove man far away from all affection to evil. Wherefore, O Nat! imprint well upon your heart the 38 precepts I have just delivered; let them be deeply rooted there; and see to put them into execution."

4th Sermon, styled Sighalovada Sutta, on the duties of a good layman, delivered at Veluvanna Monastery, Rajgriha. Buddha said "All who aspire to perfection must be careful to avoid the four works which do hurt to living creatures; as well as the fourteen base deeds, and the four Gatis; by thus flying away from evil, and ever seeking to acquire merit in this life, as well as in the future ones, they will at length attain to the Nirvana. The four works that do hurt to living creatures are murder, theft, deceit, and adultery. The four Gatis are committed by judges, when on account of presents, consanguinity or friendship, they decide unjustly; when through hatred to the party who has reason on his side, they pronounce against him; when through ignorance they give judgment in favour of him who does not deserve it; and finally, when through fear or respect of persons, as of governors, or rich or powerful men, they commit injustice. Those offenders also are here included, who do not divide property equally as they ought, through love, fear, hatred, or ignorance. Besides this, a man must refrain from the six things that are ruinous; which are, the love of intoxicating liquors, the custom of wandering about the streets at unseasonable hours, too great a passion for dancing, games and spectacles, gambling, frequenting vicious company; lastly, slothfulness and negligence in the performance of one's duty. For from these spring six great evils. Drunkenness is the cause of the loss of goods and reputation, of quarrels, diseases, immodesty of dress, disregard of honour and incapacity for learning; unseasonable wanderings expose a man to great dangers, and by keeping him from his family, oblige him to leave the chastity of his wife and daughter unprotected; and moreover his possessions are thus liable to depredations. He may likewise be taken in the company of thieves and punished with them. A passion for shows draws a man from his occupations, and hinders him from gaining his livelihood. In gambling, success is followed by intrigues and quarrels; loss, by bitterness

and sorrow of heart as well as dilapidation of fortune; the gamester, is incapacitated by law, to give testimony, nor can he have a wife, or mother-in-law, for no one loves the gambler. Finally frequenting the company of the vicious will lead a man into the houses of women of ill fame, into drunkenness, and gluttony, into deceit and robbery, and all kinds of disorders." Buddha then passed on to the subject of false friends, whom he described as always making show of friendship without having its reality, professing a love which they do not feel, giving little that they may receive much, and being friends to a man, only because he is rich, or because they have need of his favour. Those too are false friends who give a promise in words, but are far from fulfilling it in their actions, and finally those who are ever ready to assist a man in evil, but never in doing good. "But" He proceeds "there are four species of real friends; *1st* those who are such, both in adversity and in prosperity; *2ndly* those who give good advice on proper occasions, even at the peril of their lives; *3rdly*; those who take care of whatever belongs to him they love; *4thly* those who teach a man what is good, who are delighted in his prosperity, and sorrowful in his misfortunes." He then goes on to the mutual duties of fathers and children, masters and slaves. Children are in particular enjoined to respect their parents, to provide for all their wants, and to reflect often on the benefits they have received from them in their earlier years, and on the care they then took to assist and nourish them; they ought also to cultivate their fields, to listen to their words and advice, and to give some alms for them. Parents on the other hand have five duties to discharge with respect to their children. They must keep them far from all wickedness, they must instruct them in arts and sciences and teach them to give alms and do other pious works; when they have arrived at the proper age, marry them suitably, and give them inheritance. The duties of scholars towards their master, and of the latter to their scholars are nearly the same as those just mentioned. Scholars are to give their instructors honour and respect; they must make way for them whenever they are in their company, must go to meet them, wash their feet, and attend upon them especially in time of sickness; finally, they must be diligent in what they inculcate to them. Masters on the other hand, ought to teach all things that are useful, and be desirous that the pupils should become as learned as themselves. The duties of the husband to the wife and



of the wife to the husband are five. The husband should speak to his wife respectfully, should not ill treat her or beat her like a slave, should not desert her to live with another woman, and finally should commit to her the care of his house. The wife on her part, should look after the kitchen, and be careful to provide all things necessary for her husband and the whole family; she should collect the goods of the house, and be attentive to their preservation, and should never be slothful in attending her domestic duties. Finally speaking of masters and slaves, he says, that the former should adapt the labours of his slaves to their strength and capacities, should give them their maintenance, and treat them well, but particularly be attentive to them when sick. Slaves should get up to work in the morning before their masters, and go to bed after them at night; should look at the interest of their masters in everything and finally should take nothing but what is allowed them.

5th Sermon, on Law of Causation, Retirement and Charity, was delivered at Sravasti to the Millionaire, Anathapindika.

*Law of Causation*—Buddha said “The restless busy nature of the world, is at the root of pain. Attain that composure of mind which is resting in the peace of immortality. Self is but a heap of composite qualities, there is no personal Creator. Neither the personal God, nor the absolute nor the Self, nor causeless chance is the maker, but our deeds produce results both good and evil. The whole world is under the law of Causation. Let us not lose ourselves in vain speculations of profitless subtleties: let us surrender self and all selfishness, and as all things are fixed by Causation, let us practice good, so that good may result from our actions.”

*Retirement*—“Remain in thy station of life, and apply thyself with diligence to thy enterprises. It is not life and wealth and power that enslave men, but the cleaving to them. He who possesses wealth and uses them rightly, will be a blessing unto his fellow beings. He who retires from the world, in order to lead a life of leisure, will have no gain—For a life of indolence is an abomination, and lack of energy is to be despised. Whatever men do, whether they remain in the world as artizans, merchants and officers of the King, or retire from the world and devote themselves to a life of religious meditation, let them

put their whole heart into the task ; let them be diligent and energetic ; let them not cherish envy or hatred, but live a life of truth and unselfishness—then, surely, joy, peace and bliss will dwell in their minds.

*Charity*—The charitable man is loved by all ; his friendship is praised highly ; he suffers not repentance. By giving away our food, we get more strength ; by bestowing clothing on others, we gain more beauty ; by founding abodes of purity and truth, we acquire great treasures. We reach the immortal paths, only by continuous acts of kindness ; and we perfect our souls by compassion and charity." Elsewhere, he said, that we should divide our goods with the poor. That an alms given by a poor man is of greater merit than that given by a rich man. Alms given to animals stands lowest in the scale of merit ; next comes that given to widows, to persons who observe the five commandments and practice the 10 good deeds. Superior to these are alms given to Saints, Priests and Buddha, and particularly the erection of Monasteries and other religious edifices. Alms given to animals carry with them 5 rewards, *viz*, long life, beauty, prosperity, strength, and knowledge through a hundred transmigrations. The same will be the reward for alms given to hunters, and fishermen, but through a 1000 transmigrations ; and so on, until we come to Buddha, when the reward will last for an infinity of transmigrations.

6th Sermon, preached to Prasênajit the mighty king of Kosala at Sravasti—on avarice and love of pleasure.

Buddha said " Even those who by their evil Karma, have been born in low degree, when they see a virtuous man, feel reverence for him. How much more must an independent king, who, by his previous conditions of life has acquired much merit, when he encounters Buddha, conceive reverence. Our good or evil deeds follow us continually like shadows. That which is most needed is a loving heart. Regard your people as we do an only son. Do not oppress them, do not destroy them ; keep in due check every member of your body ; forsake unrighteous doctrine and walk in the straight path ; do not exalt yourself by trampling down others. But comfort and befriend the suffering. Neither ponder much on kingly dignity, nor listen to the smooth words of flatterers. We are enclosed on all sides by the rocks of birth, old age, disease, and death and only

by considering and practising the true law, can we escape from sorrow. What profit, then, in practising iniquity? All who are wise, spurn the pleasures of the body. They loathe lust and seek to promote their spiritual existence. Truth cannot dwell where passion lives. Without a knowledge of this, the learned man is but ignorant. Since it is impossible to escape the result of our deeds, let us practise good works; let us inspect our thoughts, that we do no evil, for as we sow, so shall we reap. Exhibit true superiority by virtuous conduct, and the exercise of reason, meditate deeply on the vanity of earthly things and understand the fickleness of life. Elevate the mind and seek sincere faith with firm purpose; transgress not the rules of kingly conduct, let your happiness depend, not upon external things but upon your own mind. Thus you will lay up a good name for distant ages".

#### 7th Sermon on the Ten Commandments—

Buddha said "All acts of living creatures become bad by ten things and by avoiding the ten things they become good. There are three sins of the body, four sins of the tongue and three sins of the mind. The three sins of the body are murder, theft, and adultery.

The 4 sins of the tongue are, lying; slander, abuse, and idle talk.

The 3 sins of the mind are, covetousness, hatred, and error.

Therefore, I give you these commandments. Kill not but have regard for life. Steal not, neither do ye rob, but help everybody to be master of the fruits of his labour. Abstain from all impurity and lead a life of chastity. Lie not, but be truthful, and speak the truth with discretion, not so as to do harm, but in a living heart and wisely. Invent not evil reports, neither do ye repeat them. Carp not but look for the good sides of your fellow beings, so you may with sincerity defend them against their enemies. Swear not, but speak decently and with dignity. Waste not the time with empty words but speak to the purpose or keep silence; covet not, nor envy, but rejoice at the fortunes of other people. Cleanse your heart of malice; cast out all anger, spite, and ill will; cherish no hatred, not even against your slanderer nor against those who do you harm, but embrace all living beings with kindness and benevolence. Free your mind of ignorance and be anxious to learn the Truth, especially in the one thing that is needed, lest you fall a prey to scepti-

cism or errors. Scepticism will make you indifferent, and errors will lead you astray so that you shall not find the noble path that leads to life eternal."

I should have liked, gentlemen to give you extracts of a few more interesting sermons as well as illustrate them by parables, but time will not permit and I have already tried your patience too much. The main purport of the sermons, delivered by Buddha and by his priests in Burma to the present day, may be summarized in the following lines of a Buddhist poet :—

" Every thing is vanity—desolation and vanity.  
To see the world is idle, and to enjoy life is empty.  
It is good to reform and it is good to exhort people to reform.  
The things of the world will be all swept away.  
Let others be busied and buried with care,  
My mind all unvexed, shall be pure.  
Reform to-day and do not wait until it be too late.  
Do not say it is early, for the time quickly passes by.  
It is good to reform and it is good to exhort people to reform.  
It is good to lead a life of righteousness and take refuge in Buddha's name.  
Your talents may reach to the skies, your wealth may be untold.  
But all is vain, unless you attain the peace of Nirvana."

I thank you gentlemen, for favoring me with a patient hearing this evening. I am quite sure, I have not, on a short notice, been able to do justice to the subject, but relying on your indulgence, I must now conclude with a recitation of Buddha's summary, in his own words of his theory of morals, which is the summum bonum of the "Buddhist Sermons."

Sabbam bhikkhave adittam.  
Ragaggina, Dōsaggina,  
Mohaggina adittam.  
Evam pi, Bhikkhave, Salayatanam nibbindati  
Nibbinditva.  
Viraga vimuccati ;  
Vimuttasmim Vimittamiti  
Nyanam hoti ;  
Khina jati ;  
Vusitam Brahmacariyam,  
Katam Karaniyam,  
Aparam natthi.

The meaning of which, is,—O Mendicants! all things burn by fire of passion, hatred, and spiritual ignorance. Therefore, O Mendicants! control the six senses; by restraining them, one is exempt from desire and is liberated through absence of passion. Then, there will be knowledge; birth will be exhausted; religious duty is finished. That which ought to be done has been done—other things

## BUDDHIST PILGRIMS.

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MR. CHAIRMAN, MEMBERS OF THE THAMMADITTHI  
SOCIETY, LADIES AND GENTLEMEN.

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Pilgrimages to places of sacred interest have been considered by zealous devotees of every religion, in all countries, both in ancient and modern times to be a very pious act worthy of high honour, ranking next perhaps to Crusade and Martyrdom. The object of the journey is generally either to worship at Sacred Shrines, to collect sacred books, or relics of sacred persons, or to make some valuable offering, or to erect some structures to perpetuate the memory of the founder of a religion or a martyr, or to study the religion itself. No difficulty, or pains, or expense, or length of journey or disappointments, are great enough to damp the spirits of the zealous devotees, who are bent on setting out on religious travels.

Christians go to Jerusalem, Mahomedans to Mecca and Medina, Hindus to Benares, etc., Jains to Paresnath Mount Abu, etc., Buddhists to Buddha Gaya, etc., besides to several local shrines in each country. There have been many worthy pilgrims in the world, but among the Buddhists, the highest position must be assigned to the Chinese pilgrims Hiouen Thsang, Fahian, and Sung Yun, who are models not only amongst the Buddhists, but also, I might almost say in the whole world.

The names of these pious monks, which should be household words in Buddhist families, are not only very little known, but almost forgotten or even not heard of except perhaps in China.

Whether he be a Buddhist or not, no right-minded man can help admiring the ardent zeal of these monks, whose bright examples are like shining lights, deserving of being exhibited and adored by us all, who are also pilgrims and wanderers in this wide world. They remind us of our want of religious zeal and activity, and of the fact that our Chinese brethren are no less superior in religious devotion, as they undoubtedly are in industrial and commercial pursuits.

Men who have constructed the Great Wall of China, one of the wonders of the world, cannot but be moved by the same spirit to undertake arduous and difficult journeys through pathless and hostile countries, for the purpose of procuring the sacred books which teach about their Salvation, the most important concern of our lives.

I shall not detain you with my words of praise, which have been so well expressed by the English translator of their lives in the following words:—"Never did more devoted pilgrims leave their native country to encounter the perils of travel, in foreign and distant lands; never did disciples more ardently desire to gaze on the sacred vestiges of their religion; never did men endure greater sufferings by desert, mountain, and sea, than these simple-minded earnest Buddhist priests. And that such courage, religious devotion, and power of endurance should be shown by men so sluggish as we think, as the Chinese, is very surprising." Besides being model pilgrims they are also model travellers. They kept diaries of their journey, in which not only religious matters were recorded, but most accurate descriptions, geographical, statistical, and historical; have been given of countries which few or none had visited before them. I shall now give you a short sketch of their lives and allow them to appeal to your hearts and pious sentiments.

After Buddhism had been officially introduced into China as a 3rd religion (1st and 2nd being Confucianism and Taoism) in the reign of the Emperor Mingti of the Han dynasty A.D. 65, several Sanskrit Buddhist works were translated into Chinese, and three hundred years later a stream of Buddhist pilgrims began to flow from China to India, principally to procure copies of the wanting sacred books or to study Sanskrit and Pali. The first account which we possess of these pilgrimages refers to the travels of Fahian, who visited India about A.D. 400, *i.e.*, when the renowned Buddha Ghosha was translating Buddhist commentaries from Singhalese to Maghadhi in Ceylon.

Fahian was a native of Wuyang in the Province of Shansi. When 3 years old, he left his home and became a Samanera at Changan. While there he regretted the imperfect condition of the Vinaya Pitaka, and being moved by a desire to obtain books not known in China, set out in company with other Monks A.D. 399 for Mid-India,

which took them 5 years to reach by way of Tartary, Mongolia, Cabul, and Punjab. He resided in Mid-India for 6 years, during which he studied Sanskrit and procured a complete edition of the Vinaya Pitaka and several other sacred works and images, and returned to China by sea in a Hindu vessel *via* Ceylon and Java. It took him 3 years to reach Nankin after nearly suffering a shipwreck. The whole journey occupied 14 years during which he travelled over 30 different countries of which he gave graphic descriptions. At Nankin in conjunction with an Indian priest, Buddhahadra, he translated various Sanskrit (Fan) works and composed the history of his travels styled "Fo-kwo-ki." He died at the age of 86. Some of the places in India visited by him might be identified.

Chu-cha-shilo is Taxila. Folusha is Peshawar. Motulo is Mathura. Kiashi-Milo is Cashmir. She-wei is Sravasti. Kiusalo is Kosala. Lanmo-Kamo is Ramagrama. Palin-fu is Pataliputra. Pola-ni-shi is Baranasi. Tathsin is Deccan. Chen-po is Champa. Tam-raliti is Tumluk. Poti is Buddha Gaya

He described the happy condition of the people of the Middle country, Madyadesa, as follows—"The people are very well off, without poll tax or official restrictions. Only those who till the royal lands return a portion of profit of the land. If they desire to go, they go; if they like to stop, they stop. The kings govern without corporal punishment. Criminals are fined, according to circumstances, lightly or heavily. Even in cases of repeated rebellion, they only cut off the right hand. The king's personal attendants, who guard him on the right and left have fixed salaries. Throughout the country the people kill no living thing nor drink wine, nor do they eat garlic or onions, and so on.

He found Kapilavastu, like a great desert with neither king nor people. His heart melted at the sight of Jetavana Monastery where Buddha stayed for 25 years. He saw a temple built on the spot where Buddha attained Parinirvana at Kusinagara. He worshipped at the Temple of Buddha Gaya, where he found 3 monasteries full of priests whose attendants supplied pilgrims with all necessaries.

The 2nd Pilgrim of note is Sung Yun, native of Little Thibet, but resided at Honan-fu. He was sent A. D. 518 by the Empress of China together with Hwui Sang to the Western countries to seek for books. He took a more southerly route than Fahian, and going *via* Khotan cross-

ed the Tsungling mountains and reached as far as Peshawar, and then returned to China in A.D. 521, after an absence of over 3 years. He brought 170 volumes or sets of sacred books.

The 3rd and the most renowned of the Chinese pilgrims is Hiouen Tshang. He was born in A.D. 603 at Chiu Liu, in the province of Honan. He was partly educated by his father, and partly at a Buddhist Monastery, where he early distinguished himself, and was admitted as a novice at the early age of 13. During the next 7 years he attended the lectures of distinguished professors at various places. At the age of 20, he took priests' orders and had then already become famous by his vast knowledge. He had studied Buddhist ethics and metaphysics, and was also versed in the teachings of Confucius and Lao-tse. For 6 years he continued his studies in the chief places of learning in China, and being still agitated with doubts he resolved to travel to India, to find the originals of the works of which their Chinese translations left many things doubtful. Although permission to travel to India was refused by the Emperor, his courage did not fail; he resolved to brave all dangers, and to risk his life for the only object for which only he thought life was worth living. He proceeded to the Yellow River where the Caravans bound for India used to meet, and he succeeded in escaping the vigilance of the Governor, who had issued strict orders not to allow anyone to cross the frontier. Spies were sent after him. But so frank was his avowal and so firm his resolution, that he was allowed to proceed. His companions left him, and he was without a guide. He sought for strength in fervent prayer. He started, and on one occasion he travelled 4 nights and 5 days in the desert without a drop of water.

He passed through several Khanates, and Samarkand which he describes to be a great seat of learning. He reached Peshawar by way of Cabul, and then proceeded to Cashmir, Central India and Magadha. Here in the Nalanda University, near Rajgriha, he remained for 5 years devoting all his time to the study of Sanskrit and Buddhist literature, and inspecting every sacred place. He then passed through Bengal and proceeded South to Ceylon. Failing to do so, he crossed the peninsular from East to West and ascending by the Malabar Coast reached the Indus and returned to Magadha through North



West Provinces. He was held in such regard by the Indian Monks for his Sanskrit learning, that he was put forward as their champion against non-believers and schismatics. At last he returned to China by way of Punjab, Cabul, Bactria, Pamirs, Kashgar, Yarkand, Khotan and found himself again in his own native country after 16 years of travels, dangers, and studies in foreign lands. His fame had spread far and wide, and the poor pilgrim, who had once been hunted by spies and policemen, was now received with public honours by the Emperor himself. His entry into the capital was like a triumph. The streets were covered with carpets, flowers were scattered, and banners flying. Soldiers were drawn up, the Magistrates went out to meet him, and all the monks of the neighbourhood marched along in solemn procession. The trophies carried were relics, images of gold, silver, and sandalwood, and a collection of 657 works in 520 volumes. The Emperor Tai Tsong received him in the Phoenix palace, and full of admiration for his talents and wisdom, offered him a high office which he declined. The Emperor asked him to write an account of his travels, which he did and the book is styled "Siyuki." He occupied the rest of his life in translating the Sanskrit M.SS. which he brought from India. He translated 740 works in 1335 volumes. Frequently he would be meditating on a difficult passage, when a flash of light dawned upon him as if inspired by Buddha. Before his death he divided his property among the poor. He passed away cheerfully in A. D. 664.

The biography written by his pupils disclose something of the man, and of that silent enthusiasm which supported him in his arduous task. Professor Max Müller exclaimed :— "We see him scrambling along the glaciers, crossing over torrents, rejecting tempting offers of worldly greatness. We see him quietly pursuing among strangers, the study of a foreign language. We see him rising to eminence, acknowledged as an equal by his former teachers, as a superior by the most distinguished scholars of India ; the Champion of the Orthodox faith, an arbiter at councils, the favourite of Indian Kings."

Hiouen Thsang's description of India of his time as recorded in his diary the "Siyuki" is rather interesting. He described its extent, divisions, climate, towns, buildings, dress, manners, customs, language, education, method of Government, agriculture, commerce, currency, astronomy,

calendar, etc., with great accuracy and intelligence which show the state of things in India, has not been much changed up to the present time, save the changes produced by European contact and English education. His description of the forms of politeness, shows it is equally applicable to Burma. He says that "there are nine methods of showing outward respect—(1) by selecting words of a soothing character in making request; (2) by bowing the head to show respect; (3) by raising the hands and bowing; (4) by joining the hands and bowing low; (5) by bending the knee; (6) by a prostration; (7) by a prostration on hands and knees; (8) by touching the ground with the five circles; (9) by stretching the five parts of the body on the ground.

Of these nine methods, the most respectful is to make one prostration on the ground and then to kneel and laud the virtues of the one addressed. When at a distance it is usual to bow low; when near it is customary to kiss the feet and rub the ankles (of the person addressed).

Whenever orders are received at the hands of a superior, the person lifts the skirt of his robes and makes a prostration. The superior or honourable person who is thus revered must speak gently (to the inferior), either touching his head or patting his back, and addressing him with good words of direction or advice to show his affection.

When a Sramana, or one who has entered on the religious life, has been thus respectfully addressed, he simply replies by expressing a good wish (vow).

Not only do they prostrate themselves to show reverence, but also turn round towards the thing revered in many ways, sometimes with one turn, sometimes with three; if from some long cherished feeling there is a call for marked reverence, then according to the desire of the person.

As regards commercial transactions he said that "gold silver, copper, white jade, fire, pearls, are natural products of the country; there are besides these, abundance of rare gems and various kinds of precious stones of different names, which are collected from the islands of the sea. These they exchange for other goods; and in fact they always barter in their commercial transaction, for they have no gold or silver coins, pearl shells, or little pearls."

He had no selfishness and was strictly honest. And, strange as his outward appearance may seem, there is some-

thing in the face of that poor monk, that appeals to our sympathy; something in his life and the work of his life, that places him by right among the heroes of Greece, the martyrs of Rome, the knights of the Crusades, the explorers of the arctic regions; something that makes us feel it a duty to inscribe his name on the roll of the "forgotten worthies of the human race."

In Modern times, Japanese pilgrims are no less zealous. Amongst them, we must give the foremost place to Mr. Bunyio Nunjio, who spent several years at Oxford in studying Sanskrit and Pali.

In Thibet we have Nag Tcho, who went on foot from Lhasa to Magadha to invite Indian Pundits to reform Buddhism in Thibet, at the command of King Lha-tsumpa in the beginning of the 11th century.

In Burma, we have Kasyapa Thera sent by King Alaungsithu to repair the temple at Buddha Gaya in the 11th century, and an Arakan Prince and a Minister Ratha sent by Letya-meng-nan for the same purpose, and about the same time.

Later, King Hpagyidaw sent Mye-nan Wun with costly offerings to Buddha Gaya, before the commencement of the 1st Burmese War.

At the present time, hundreds of pilgrims flock annually to Buddha Gaya, Sarnath, Kusinara, &c, from Japan, China, Siam, Cambodia, Burma, Nepal, and Ceylon, but owing to facility of communication and freedom from all dangers, the results of British rule, they have not to encounter difficulties like the pilgrims of old, who still are unrivalled in the Buddhist world in the benefits conferred by their pilgrimage to their co-religionists and to their native countries.

Although the old Buddhist pilgrims are long dead, their memory lives still and should encourage all Buddhists of the present day to imitate their bright examples.

"Lives of great men all remind us  
We can make our lives sublime  
And, departing, leave behind us  
Foot prints in the sands of time  
Foot prints, that perhaps another  
Sailing o'er life's solemn main  
A forlorn and shipwrecked brother  
Seeing, shall take heart again  
Let us, then, be up and doing  
With a heart for any fate  
Still achieving, still pursuing  
Learn to labour and to wait."

## BUDDHIST MISSIONARIES, THEIR SYNODS, AND THEIR DHAMMA.

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WE who are living at this distance of time, nearly 20½ centuries, after Buddha's Mahaparinirvana and in a country, where, by ages of plenty, the people have acquired unconsciously easy going and apathetic habits, can hardly realize the ardent religious zeal which animated the early Buddhists, and the gigantic pains and labour they voluntarily undertook for their own and other's spiritual welfare. Though living in an age, when, thanks to the enlightened British rule, steamers, railways, telegraph, telephone, postal systems and the net work of well metalled roads, with security of life and property, unknown in earlier times, are at our disposal, the Buddhists of Burma fall far behind their co-religionists of ancient and mediaeval India in those habits of hard continuous labour and self-denial, which were the ordinary characteristics of early Buddhist missionaries, who, impelled by force of universal love, imparted to them by their Great Master, went all over the known world, to convey the message of peace and love. They did works of Buddhist propaganda in which missionaries of other religions in more fortunate times seldom equal but never excel. Shortly before His Parinirvana, the Great Tathagata enjoined His assembled disciples thus:—"Bhikkhus, I am delivered from all fetters. Go ye now, O Bhikkhus, and wander for the gain of many, for the welfare of many, out of compassion for the world, for the good, for the gain and for the welfare of nats and men. There are beings whose mental eyes are scarcely covered with any dust, but if the doctrine is not preached to them, they cannot attain salvation. Go then through every country, convert those not yet converted; throughout the world that is burnt up with sorrow, teach everywhere; go therefore, each one travelling by himself, filled with compassion, go, rescue, and receive."

To give effect to the above injunction of the Master, the 1st Synod of 500 disciples (Rahandas), presided over by Kasyapa Thera, was held in a great pavilion erected by the king Ajatasatru, king of Maghada at Rajgriha. The object was to collect together from first hand sources the teachings of Buddha.

Upali Thera was instructed to recite the laws laid down for priests, and Buddha's cousin and constant attendant Ananda Thera was commissioned to recite the Suttras or discourses. The president after classifying them into different sections according to the subject, caused the assembled 500 Rahandas to get them by heart and recite them before him, which was accomplished in 7 months' time. The substance of the law being thus authoritatively settled, the members of the synod were commissioned to teach and preach them to the public and not to depart from the canon.

In B.C. 377, the Vajjian priests, 10,000, in number, having held heretical opinions on certain portions of Vinaya, a 2nd Synod of 700 learned Rahandas presided over by Maha Yasa Thera, the most learned at that time in Vinaya, was held under the patronage of king Kalasoka, son of Sisunaga, at Viasâli. The canon was established in the same manner as at the 1st Synod.

In B.C. 242, Asoka the Emperor of Jambudvipa (India), caused the 3rd Synod, to be assembled at Patâliputra, of 1,000 Rahandas well versed in Tripitikas, presided over by Moggaliputta Tissa Thera, in which the canon was finally revised.

Asoka was a most zealous Buddhist. Moved by an earnest devotion to the religion of which he was a convert, he caused moral instructions or edicts to be inscribed in caves, rocks and pillars which were set up in different parts of the Empire, the most famous of which being, at Indraprastha or Old Delhi. They are in old Pali characters and I shall give the purport of some of them :—

The 1st edict, strictly prohibits the sacrifice of animals, both for food and in religious assemblies.

The 2nd provides a system of medical aid for men and animals throughout the empire, and orders trees to be planted, and wells to be dug along the sides of the principal roads.

The 3rd enjoins the re-publication every 5 years of the great moral maxims, *viz.*, Honour to parents, charity to kindred, neighbour and priesthood ; humanity to animals ; to keep the body in temperance and the tongue from evil speaking. These are to be preached with arguments and examples.

The 4th compares the former lawless state of things and the present regeneration of the country under him. The posterity is invoked to uphold the system.

The 5th records the appointments of missionaries to various countries for the conversion of all.

The 6th appoints Pativedakas or informers, to take cognizance of the conduct of the people in their meals, their domestic life, their families, their conversation, their general deportment and their decease. It also nominates Antiya-yikas or Magistrates, to punish breach of rules.

The 7th expresses his earnest desire that all diversities of religious opinion may be obliterated ; that every distinction in rank and in tastes, may be harmonized into one system of that peace of mind, or repose of conscience, which proceeds from knowledge, from faith and entire assent.

The 8th contrasts the more carnal amusements patronised by former kings with more harmless and pious enjoyments prescribed by himself, which consist in the visit to holy people, in almsgiving, in respect to elders, and in similar sources of rational gratification.

The 9th expatiates on the sources of true happiness, not such as the worldlings seek in marriage, in rearing children, in foreign travel, &c., but the happiness of virtue which displays itself in benevolence to dependents, reverence to one's pastors, in peace with all men, abundant charity, &c.

The 10th comments on the glory of renown, which attend merely the vain and transitory deeds of this world. The king is actuated by higher motives, and he looks beyond for the reward for which he strives heroically.

The 11th upholds that the preaching of the Law is the chiefest of charitable donations. The possession of this treasure becomes manifest in good works, rewarded with temporary blessings in this world and endless moral merit in the next.

The 12th is addressed to all unbelievers who are classified and entreated to become believers. The fullness of the Emperor's heart after his repentance and conversion

to Buddhism, is thus expressed in the inscription on the Delhi Stone Pillar generally known as Feroz Shah's Lat. "Thus spake king Devanampiya Piyadasi:—In the 27th year of my anointment I have caused this religious edict to be published in writing. I acknowledge and confess the faults that have been cherished in my heart. From the love of virtue, by the side of which all other things are as sins, from the strict scrutiny of sin, and from fervent desire to be told of sin, by the fear of sin and by the very enormity of sin ; by these may my eyes be strengthened and confirmed in rectitude.

The inscriptions show the religious zeal and missionary spirit of the great Buddhist Emperor, fitly styled the Dharma or Righteous.

He organised an extensive mission to different countries as follows :—

Madyaganti with 4 Companions, to Kashmira and Gandhara.  
 Revati to Mahisa (Mysore).  
 Yonaka Dhamma Rakhita to Aparantika (West Punjab).  
 Maha Dhamma Rakhita to Maharatta.  
 Dhamma Rakhita to Yonaloka (Bactria).  
 Madya Thera to Himavarta (Central Himalaya).  
 Sona and Uttara to Suvana Bhumi (Thaton).  
 Mahindra to Ceylon.

Buddhism having been fully established in Ceylon by Mahindra and his sister Bhikkhuni Sangamitta, Vattakamani, the 18th king in descent from Vijaya Bahu, the 1st Aryan king of Ceylon convened a 4th Synod in B.C. 88, of 500 Rahandas, to reduce the Tripitikas and commentaries to writing on palm leaves, so that there may be no risk of error, which would be possible if orally handed down to future generations. This Southern Buddhist edition was carried to Burma, Siam and Cambodia, while the Sanskrit Northern Buddhist editions of Nagarjuna were carried to Nepal, Thibet, Mongolia, China, Corea, and Japan.

Amongst the early Buddhist missionaries Mahindra was the most pre-eminent. He converted the Singhalese king, Tissa, and spread Buddhism throughout Ceylon. After Tissa, kings Duttakamani, Wattakamani, and Prakrama Bahu encouraged and propagated Buddhism; Wattakamani also reduced the Tripitakas into writing in 88 B.C.

In A.D. 429, three Singhalese missionaries visited China, and in A.D. 433, a 2nd party of Singhalese nuns went and established the Bhikkhuni order in that country.

In A.D. 460 Yashaita and Buddha Nandi and 3 other Singhalese priests took to China Buddhist images which possessed wonderful properties.

Kasyapa Thera and other zealous missionaries introduced Buddhism in Siam about A.D. 638. Thence it spread to Java, Sumatra, and Cambodia.

In Siam, Buddhism was purified and revived by king Maha Mongkut, father of the present king Chulalongkorn.

In Burma, Buddhism having been 1st preached by Sona and Uttara at Thaton, it was firmly established by Buddha Ghosha about A.D. 450. Thence Arahan preached it at Pagan, Upper Burma. King Anawrata zealously established it in A.D. 1000, and Uttarajiva Thera after return from Ceylon also engaged himself in propagating Buddhism. King Mindoon of Mandalay moved by Missionary spirit, caused the Tripitikas to be inscribed on 726 slabs of stone and set them up at the Kuthodaw Pagoda. He also organized missions to the Hill tribes.

In Pegu, Dhammavilasa of Dalla, and Chapada of Bassein, of Ceylon fame, propagated Buddhism, which was purified in A.D. 1450 by king Dhammaceti, who was the builder of Kalyani Sima near Pegu.

In Arakan, king Sanda Surya introduced Buddhism about A.D. 146 and later Queen Somagyi zealously supported it. Sangharaja Lokasara also preached it subsequently with patriotic zeal. The schismatics at the 2nd Synod of Vaisali became known subsequently as Northern Buddhists, through whom Buddhism spread to Nepal, Thibet, Mongolia, Tartary and China.

The Northern Buddhist Arahat Nagasena or Nagarjuna converted Milinda or Menanda, the Greek king of Bactria and Kashmir and the religious discussions between them have been handed down to us in Milindapanho written in Ceylon.

Kanishka, the Turanian king of Kashmir, who was a zealous Buddhist, and whose empire extended from Agra,



to Cabul, Yarkand and Khotan and over Punjab, Rajputana, Guzerat and Sindh, held a council of 500 monks, to write three commentaries on the Pitakas, but the tenets not having been settled, as was done at the Southern Buddhist Synods of Rajgriha, Vaisali, and Pataliputra, they drifted more and more from the original, and Buddhism assumed different forms in different countries where the Northern Buddhists propagated the religion.

As early as the 2nd century B.C., Buddhist books were taken to China from Cashmir. It was not however adopted till A.D. 65, the time of the Emperor Mingti, who invited two great Arahats of Gandhara, by name Matanga and Bharana Pandita to preach Buddhism. More than a 1000 men headed by the ministers of State became monks. They translated some Suttras from Sanskrit into Chinese. Several Indian Buddhists went to China in later years, for propagation of the religion and translation of Buddhist Sacred Books, the most known amongst whom, being, Kumara Jiva, the contemporary of Fahian, the Chinese Pilgrim, and Bodhi Dharma, who went to Canton by sea from Southern India A.D. 526. There were at that time 3000 Indian missionaries engaged in the work of translation and propagation under the patronage of the Emperor Wuti. This Emperor sent missionaries to Corea, and they formed the Corean characters. Subsequently Buddhism was also introduced in Japan, Cochin China, and Formosa, from China.

In Thibet, Buddhism was introduced in the 6th century A.D. in the reign of king Srong-sans-gampo, whose queen was a daughter of the king of Nepal. The art of writing was introduced at the same time by Thon-mi Sambhota, a Thibetan who acquired the art of writing at Nalanda University. Several Pundits were invited by succeeding kings to translate Buddhist works into Thibetan, and generally to preach Buddhism. The most noted amongst them are Santa Rikshita, high priests of Nalanda, who went to Thibet, at the invitation of king Thi-Srong-deutsan about A.D. 700 and Atisa, high priest of Vikramasila, who went at the invitation of king Lha-Tsumpa. Buddhism preached by the Indian missionaries in Thibet and liberally encouraged and supported by native kings have developed into a form of hierarchy, called Lamaism in Modern times.

Buddhism must have spread early to Persia for it is stated in the Chinese records that a priest, called by the Chinese Aufakin, a Parthian, a man of large reading came to China A.D. 302, and worked at translation at Loyang.

There are traces of Buddhism having spread to Turkey, Russia, Hungary and Sweden. It has even been supposed, that Buddhist missionaries crossed over to Peru and Mexico through a supposed submerged continent Antartica, or through the present Pacific Isles, in the line of the Trade wind.

At present, Buddhism is receiving much attention in the U.S.A., Paris, and London. In Ceylon, Buddhism has revived, and Col. Olcott and Mr. Dharmapala have been preaching it in London and Chicago. The Japanese also show much activity, and many Bhikkhus from that country, proceed yearly to Ceylon and India to study Pali and Sanskrit, while in the land of its birth, the Hindus have begun to look upon it as kith and kin of Hinduism, forgetting the violent persecution of the Buddhist in earlier days.

The Dharma which the Buddhist missionaries so zealously preach, and which all Upasakas so devoutly follow may be stated as follows :—Nothing is created by any personal God. There are 6 states of existence, *viz* (1) Nat and Brahma or gods (2) Asura or demigods (3) Nara or men, (4) Tiricchana, animals (5) Preta or beings in intermediate state of punishment. (6) Naraka or beings in hell.

An animate sentient being called Sattva has actions called Karma, which are co-existent with it from eternity and is inseparable from it. Inanimate objects have no Karma. The vegetable kingdom is included in the animate world, but not being sentient, it is excluded from the 6 states of worldly existence. The Karma of a Sattva may be either good or bad or both. Those Sattvas who have amassed during their successive births, a large amount of good Karma, become Bodhisattva. When a Bodhisattva becomes perfectly free from bad Karma, He is called a Buddha. With the exception of a Buddha, all other Sattvas have complex Karma, where good and bad are mixed up in varied proportions. Bad Karma is the element of change in a Sattva, while good Karma is an element of purity; one contaminates and degrades the Sattva, the other purifies and elevates it. On account of

their bad Karma, Sattvas are changeable. Buddha is a liberated Sattva that has become perfectly purified, and has not the least vestige of bad Karma in His nature. The Sattva, originally impure becomes eventually pure when reaching the state of Nirvana.

There are large numbers of worlds filled with living beings. They are termed Samsara, which is like a cycle which has neither a beginning nor an end. The Sattvas live in the Samsara, under 2 chief conditions (1) That of comparative happiness, Sugati, (2) That of misery, Dugati. Brahmas, Nats Asuras and men are Sugati; Tiricchana, Preta and Naraka are Dugati, but none, save Buddha, can exist in a state of perfect purity in Samsara and all are subject to Aniccha, Dukkha, and Anatta. Buddha explained the moral laws the Dharma, which govern the Samsara and showed the way how to get out of it and attain Nirvana, the eternal blissful state; which is neither absorption, nor annihilation, but the gaining of infinite knowledge of Immortality in conscious life, and the continuity of its existence after the disintegration of the sublimated body of the perfect holy being. Only the Arahats who have annihilated all sensualism and egoism, are capable of realizing the absolute nature of Nirvana. Next to the Arahat, the Anagamin realizes the Nirvanic bliss in the Suddhavaśa Brahmaloḳa for countless ages, and on the cessation of conscious existence enters into Nirvana. The being who becomes an Anagamin in this life by cutting off the fetters of selfishness, sensualism, doubt, egoism, etc., never returns again into this world, but, is, after death born in the just mentioned Brahmaloḳa.

Below the Anagamin is the Sakadagamin who comes once only to this world, and then attains Nirvana. Below him is the Sotapana, the 4th in the path of holiness, who appears in this world seven times and passes into Nirvana.

The Upasaka or true follower of a Buddha, never destroys life of any being, he never steals, he never indulges in sensual gratification, he never tells a lie, he never gets drunk. The process of purification is gradual as well as the developments in thought. The basis of progress in the spiritual path is an unselfish, compassionate life. He leads a life of self conquest and struggle for peace and finally attains

Samadhi, a state of blissful thought unconnected with sorrow.

The Samadhi is the highest rung of the ladder of the noble eightfold Path. To attain that, the Upasaka must spiritualize his thoughts, and keep himself untainted with sin. He must not visit public houses, houses of ill repute and every place likely to lower man's high nature. He must study the Dharma, in order to be able to prevent evil thoughts and cultivate good ones. Like the wave, one thought follows another, and the first thought that springs up in consequence of contact of an object with any of the six senses, is called Atita Bhavanga, which recedes after having made its complete revolution, to be succeeded by the 2nd vibrating thought, which is called Bhavanga Calana, and this recedes after a complete revolution to be followed by another thought, called Bhavanga Upaccheda, which makes a complete revolution. It is after this, that the door of the mind Manodvara Vajjana, is said to take the 1st impression of the object, and after 7 complete revolutions, the nature of the object is recognised. If after passing this stage, it coalesces with any of the three basic evils of Loba, Dosa, Moha, *i. e.*, selfishness, ill-will and ignorance, it has become a Karmic thought. And the knowledge of this process gives the Upasaka the power to control his thoughts that are evil, and to develop those that are good.

The virtuous man who attains when in this life, the training of the thinking principle, leaves the world for another existence in consciousness. The last dying thought of this life is followed by the "Conceptive Thought Patisandhi Cittam" which assimilates itself with the plane of existence which has the greatest affinity therewith. The Conceptive Thought cannot assimilate itself with a plane of existence which is not in sympathy with the previous thought it had. The law of Association comes into play at this dying moment. The physical man dies, but not the name and the line of heredity: and the thought continues life after life, undergoing change, and this change is suffering and therefore shows the illusion of belief of the permanency of a soul substance in man. Accordingly Buddha said regarding thought:—

Manopubbangama Dhamma.

Manosettha Manomaya.

*i.e.* "All what we are is the result of our thoughts, it is founded on our thoughts, and is made up of our thoughts." He said regarding suffering :—

Jati pi dukkha, jara pi dukkha, vyadhi pi dukkha, maranam pi dukkham, soka parideva dukkha, domanasa, upayasa, dukkha; yam pi iccham na labhti, tam pi dukkham. Piyehi vipayogo tam pi dukkham. Apiyehi payogo, tam pi dukkham. Sankhitena panca upadhana khanda dukkha.

Birth is suffering, old age is suffering, sickness is suffering, death is suffering, anxiety and lamentation is suffering sorrow and despair is suffering; not obtaining what is desired is suffering; separated from loved ones is suffering; living together with unloved ones is suffering. Briefly the 5 khandas themselves are suffering.

In order to escape from suffering, which accompanies birth, which is continued by lust, and to attain Nirvana by means of the eightfold Path, Upasakas are enjoined to attain and wear the seven jewels, which when united, form the crown of Nirvana. They are :—

**I. Four earnest meditations. Chatu Satipadhani.**

- (a) The meditation on the Body.
- (b) The meditation on sensation.
- (c) The meditation on ideas.
- (d) The meditation on the nature of things.

**II. Four fold struggle against sin. Chatu Sammapadhani.**

- (a) The struggle to prevent sin from arising.
- (b) The struggle to put away sin that has arisen.
- (c) The struggle to produce goodness that does not as yet exist.
- (e) The struggle to increase the goodness that exists.

**III. The four roads to Saintship. Chatu Iddhipadhani.**

- (a) The will to acquire saintship.
- (b) The necessary exertion.
- (c) A thorough preparation of the heart.
- (d) Self discipline.

IV. The five moral powers. Panca balani.

- (a) Self reliance.
- (b) Indefatigableness.
- (c) Watchfulness.
- (d) Concentration.
- (e) Self control.

V. Five organs of Spiritual sense. Panca Indriyani.

- (a) Faithfulness.
- (b) Activity.
- (c) Thoughtfulness.
- (d) Attention.
- (e) Discretion.

VI. Seven kinds of Wisdom. Satta Bhojjanga.

- (a) Energy.
- (b) Thought.
- (c) Contemplation.
- (d) Investigation.
- (e) Cheerfulness.
- (f) Repose.
- (g) Serenity.

VII. Eight fold Path. Atthangika Magga.

- (a) Right views.
- (b) Right aims.
- (c) Right speech.
- (d) Right conduct.
- (e) Right way of living.
- (f) Right actions.
- (g) Right mindfulness, *i.e.* intellectuality.
- (h) Right recollectedness, *i.e.* Purity of thought.

To sum up, the Zeal of early Buddhist missionaries shows the vitality of the religion which could rouse them to labours of love and peace, and in the words of the renowned Buddha Ghosa, one of the most learned Buddhist divines and missionaries it may be described as follows :—

Buddhamanto nama anaggho,  
Buddhamanto me pi ruccati ;  
Buddha mantam agamma,  
Subbadukkhā pamuccan ti.

Invaluable is Buddha's creed,  
The creed of Buddha pleases me ;  
By resorting to Buddha's creed.  
People from all suffering are free.

The noble lives of these missionaries remind us  
forcibly that:—

“ Days and moments quickly flying,  
Blend the living with the dead,  
Soon will you and I be lying,  
Each within his narrow bed”

and Longfellow sang that—

“ Not enjoyment and not sorrow,  
Is our destined end or way,  
But to act that each tomorrow,  
Find us farther than to day.”

“ In the world's broad field of battle,  
In the bivouac of life,  
Be not like dumb, driven cattle.  
Be a Hero in the strife.”

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