prevalent there, though Brahmanism was never suppressed, and in fact it was gradually absorbing many Buddhist ideas, and preparing, when that operation was completed, to take its place entirely. In the beginning of the fifth century A.D., Fa-hien, a Chinese Buddhist, visiting India, found Buddhist monks and Brahman priests equally honoured, and Buddhist religious houses side by side with Hindu temples. In the seventh century the Buddhists were being outnumbered by the Hindus, although there were still powerful Buddhist monarchs and states in India. At this period Siladitya appears as a great patron-king, who in 634 held another great council at Kanauj on the Ganges; but the progress of Brahmanism was manifest in the discussions which took place at this council between Buddhists and Brahmans, and by the worship of the sun god and of Siva on days succeeding the inauguration of a statue of Buddha. The divergences among followers of Buddha were seen in the disputes which took place between the advocates of the Northern and the Southern Canons, or the greater and lesser "Vehicles" of the law. Siladitya was further notable for his public distribution of his treasures and jewels every five years, after which he put on a beggar's rags; thus he celebrated Buddha's Great Renunciation. Near Gaya he supported the vast monastery of Nalunda, where it is said that ten thousand Buddhist monks and novices pursued their studies and devotions; but Gaya was already a great centre of Hinduism. Huen-Siang, who travelled from China through India in the seventh century, found Brahmanism gaining ground, though Buddhism still flourished in Southern India. Some of the Hindu reformers persecuted it, as already related. It was still comparatively strong in Orissa and Kashmir in the eleventh century, and Magadha continued Buddhist until the Mohammedan conquest at the end of the twelfth century. After that, Buddhism was practically extinct in India.

Fa-hien.

Siladitya's council.

His good deeds.

Huen Siang.

Decline of Indian Buddhism.

Why was this? Partly because, as we have already

pointed out, Hinduism seized upon the more valuable doctrines of Buddhism, and combined them with the stronger and more popular elements of its own faith and ritual. Buddhism, too, did not set itself to extinguish Brahmanism; that would have been contrary to its principles; and its composure and extinction of desires was not calculated to put down any active opposition. Moreover, the Buddhists' celibacy contradicted one of the great instincts of humanity; and we must allow for the full effect of their ignoring the existence of God, of their denial of revelation, and of the efficacy of prayer and priesthood. Again, and perhaps chiefly, Buddhism left too little for the lay adherent to do. Those only were true Buddhists who became monks; the Church outside was not defined; almost its only privilege was to wait on and feed the monks; consequently, Vishnuism and Sivaism, in which the people had a most important part to play, most special ends to gain, and a most vital interest, conquered the affections and devotion of the masses of India. **Its causes.**

It is in Ceylon, Burmah, and Siam that the nearest resemblance to primitive Buddhism is to be found at the present day. These countries adhere to the canon of scriptures, as given in preceding chapters, called by the Northern Buddhists the "Lesser Vehicle," in depreciation. Mahinda, the son of king Asoka, was the great apostle of Buddhism in Ceylon; and now it has a history of over two thousand years. The canon was first translated into Singhalese and then translated back into Pali by Buddaghosa in the fifth century, since which the texts have remained practically unchanged in Pali, not very different from the language of Asoka's day and kingdom. They have been translated into modern Singhalese, and commented upon at great length. **The Greater and the Lesser Vehicles.**

The council held by Kanishka was the starting-point of the Northern Canon, often called the "Greater Vehicle" (Mahayana), written in Sanskrit. There are nine principal books of these scriptures, of which the best known are the "Lotus of the true Law," and the "Legendary Life of Buddha." All of them were translated into Tibetan;

and a large number of commentaries upon them were written. It is upon this "Greater Vehicle" that the Buddhism of Nepaul, Tibet, China, Manchuria, Mongolia, and Japan is founded; but these all differ considerably from one another. Extending over so wide and so populous an area of the earth's surface, Buddhism has been described as being the religion professed by more persons than any other, and has sometimes been credited with five hundred millions of adherents. The mistake that is made in such a calculation is evident when we remember that in China, where the greatest number of nominal Buddhists exists, a vast proportion of the population profess Confucianism, Taoism, and Buddhism equally or indifferently; and the study of our chapters on the former will have shown how deep a hold Confucianism, ancestor worship, and the varied forms of Taoism, have upon the Chinese. If they were called upon to exclude one of their religions, it is almost certain that Buddhism would be excluded. It is very doubtful if it is proper to reckon so many as a hundred millions of Chinese as Buddhists. Again, we have seen that Shintoism prevails in Japan, where, nevertheless, many people generally show some adhesion to Buddhism. Buddhism, essentially, has no lay standard of adherence, since the true Buddhists are the monks only. Sir Monier-Williams reckons the number of Buddhists at one hundred millions; Dr. Happer, an experienced American missionary in China, estimates that there are only twenty millions of real Buddhist believers in China, and a total of seventy-two and a half millions in Asia. But it is a very doubtful thing to attempt to reckon the numbers of adherents of a religion, and especially such a religion as Buddhism. It is certainly one of the four most prevalent religions in the world.

Wide range of Buddhism.

Number of Buddhists.

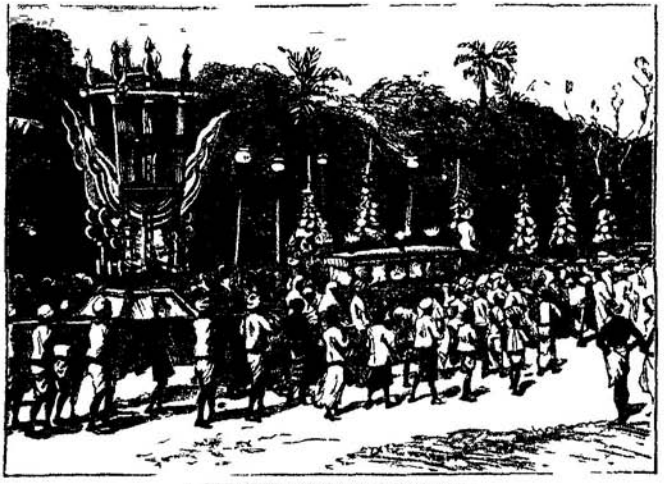
SINGHALESE BUDDHISM.

Great indeed is the contrast between modern Buddhism, with its elaborate organisation, its wealthy monasteries, its considerable ritual, its image worship and deifications, and the simplicity of its early

Gradual modification.

state as we have sketched it. No doubt this has come to pass by a gradual process of adaptation to those instincts and desires of the masses of the people which have compelled recognition in all quarters of the globe and in almost all religions, together with the regard which grew around Gautama as a perfect man; and from the first, great importance seems to have been attached to his relics. Yet it was long before images of him came into general use. In Ceylon these are called "Pilamas," meaning counterpart or likeness

Images of Buddha.



A BURMESE FUNERAL PROCESSION.

They had become numerous in the third, fourth, and fifth centuries A.D., some being over twenty feet high and resplendent with jewels. "The viharas in which the images are deposited," says Spence Hardy, "are generally, in Ceylon, permanent erections, the walls being plastered and the roof covered with tiles, even when the dwellings of the priests are mean and temporary. Near the entrance are frequently seen four figures in relief, representing the guardians and champions of the temple. Surrounding the sanctum there is usually

Viharas in Ceylon.

a narrow room, in which are images and paintings; but in many instances it is dark. Opposite the door of entrance there is another door, protected by a screen, and when this is withdrawn, an image of Buddha is seen, occupying nearly the whole of the apartment, with a table or altar before it, upon which flowers are placed. Like the temples of the Greeks, the walls are covered with paintings; the style at present adopted in Ceylon greatly resembling, in its general appearance, that which is presented in the tombs and temples of Egypt. The story most commonly illustrates some passages in the life of Buddha, or in the births he received as Bodhi-sat. The viharas are not unfrequently built upon rocks or in other romantic situations. The court around is planted with the trees that bear the flowers most usually offered. Some of the most celebrated viharas are caves, in part natural, with excavations carried further into the rock. The images of Buddha are sometimes recumbent, at other times upright, or in a sitting posture, either in the act of contemplation, or with the hand uplifted in the act of giving instruction. At Cotta, near Colombo, there is a recumbent image forty-two feet in length. Upon the altar, in addition to the flowers, there are frequently smaller images either of marble or metal. In the shape of the images, each nation appears to have adopted its own style of beauty, those of Ceylon resembling a well-proportioned native of the island, whilst those of China present an appearance of obesity that would be regarded as anything but divine by a Hindu. The images made in Siam are of a more attenuated figure, and comport better with our idea of the ascetic."

Cave Temples.

The cave temple at Damballa is one of the most perfect. One of its halls contains a gigantic recumbent figure of Buddha in the solid rock forty-seven feet long; at its feet stands an attendant, and opposite to the face is a statue of Vishnu, who is supposed to have assisted at the building; another has more than fifty figures of Buddha, and statues of several Brahmanic devas, Vishnu, Natha, etc. There is a handsome dagoba in this vihara, the spire nearly touching the roof. The

whole interior—rock, wall, and statues—is painted in brilliant colours, yellow predominating. These, and other cave temples in Ceylon show that they were constructed through the same impulse and in the same art epoch with those at Ajunta and Ellora. No recent vihara of importance has been erected in Ceylon.

The laity, on entering a vihara, bend the body or prostrate themselves before the image of Buddha with palms touching each other and thumbs touching the forehead. They next repeat the threefold formula of taking refuge, or they take upon themselves a certain number of the ten obligations. Some flowers and a little rice are then placed upon the altar, and a few coppers are cast into a vessel. No form of prayer is used, and to all appearance there is no feeling concerned in the worship, which is a matter of course and convention, with a desire of gaining some boon. Buddha, the Doctrine, and the Order, appear in Ceylon to be almost co-equally invoked for protection. The protection of Buddha is to be obtained by listening to the scriptures or keeping the precepts, and thus the evil consequences of demerit are overcome. The protection of the Order is gained by a small gift. The protection of the three takes away the fear of successive existences, mental fear, bodily pain, and the misery of the four hells. Buddha will not protect one who refrains from worship when near a dagoba or other sacred place, or covers himself with his garment, an umbrella, etc., when in sight of an image of Buddha. The Doctrine will not protect one who refuses to listen to the reading of the scriptures when called upon, or who listens inreverently or does not keep the precepts. The Order will not protect one who sits near a priest without permission, who reads the precepts without being appointed, or argues against a priest, or has his shoulders covered or holds an umbrella up when near a priest, or who remains seated when riding in any vehicle near a priest. Many notable legends attest the importance of these statements. Worship of the laity.

The worship of the Bo-tree (Pipul, or sacred fig) under which Gautama was accustomed to sit is no doubt very

ancient, and in the court-yard of most viharas in Ceylon there is one, said to be derived from the original one brought to the island in the fourth century B.C. Usually one was planted on the mound under which the ashes of Kandyan chiefs and priests were placed.

Worship of the Bo-tree.

The dagoba next claims attention, but this word appears in another guise, as "pagoda"; it is derived from "da," an osseous relic, and "geba," the womb, meaning the shrine of an osseous relic. The word "tope," otherwise "stupa," a relic, is used for the same buildings. It is a circular building of stone, built on a natural or artificial elevation, and its summit is crowned with a hemispherical cupola, formerly terminated by spires. One of the great dagobas in Ceylon, at Anuradhapura, was originally 405 feet high, but is now not more than 230 feet; another, formerly 315 feet, is now not more than 269 feet. All are built of brick and covered with a preparation of lime, of a pure white, and capable of high polish, so that when perfect the building resembled a crystal dome. At various periods in modern times these dagobas have been opened. One, opened in 1820 in Ceylon, contained in the interior a small square compartment of brickwork, set exactly towards the cardinal points. In the centre, directly under the apex, was a hollow stone vase with a cover, containing a small piece of bone, with some thin pieces of plate-gold, a few rings, pearls, and beads, a few clay images of the sacred naga, or snake-god, and two lamps. Such relics are either supposed to have been those of Buddha himself or of some Buddhist saint, and many miracles are ascribed to their virtues. The most celebrated relic of Buddha now existing is in Ceylon, namely, the dalada, or left canine tooth, a piece of discoloured ivory two inches long (much too long for a human tooth). This is preserved in a small chamber in the vihara attached to the old palace of the Kandyan kings, enclosed in nine successive bell-shaped golden and jewelled cases, each locked, and the key kept by a separate official. On the walls of the corridor of entrance are coloured frescoes of

Dagobas.

Relics of Buddha.

the eight principal hells of Buddhism, in which evildoers are represented being torn asunder by red-hot tongs, or sawn in two, or crushed between rocks, or fixed on red-hot spikes. Thus does the spirit of gentle Buddhism find place for practical threats of horrible torture.

Next to the relics in regard are impressions of Buddha's foot. The most celebrated is on Adam's Peak in Ceylon, annually visited by 100,000 pilgrims. It is a depression or excavation over five feet long, and three-quarters of a yard wide. Representations of it are divided into 108 compartments, each containing a design or figure, with a wheel in the centre. **Impressions of Buddha's foot.**

The Vassa, or residence in a fixed abode during the rainy season, celebrated by reading the Buddhist scriptures to the people, is well kept up in Ceylon. The reading takes place in a temporary building of pyramidal form, with successive platforms, built near a vihara. In the centre is an elevated platform for the monks, and the people sit around on mats. Lamps and lanterns of great variety and gay colour are held by the people in their hands or on their heads during the reading. Sometimes the scene is a very attractive one. "The females are arrayed in their gayest attire, their hair being combed back from the forehead and neatly done up in a knot, fastened with silver pins and small ornamental combs. The usual dress of the men is of white cotton. Flags and streamers, figured handkerchiefs and shawls, float from every convenient receptacle. At intervals, tom-toms are beaten; the rude trumpet sends forth its screams; and the din of the music, the murmur of the people's voices, the firing of musketry and jinjalls, and the glare of the lamps, produce an effect not much in consonance with an act of worship" (Hardy). Usually only the Pali text is read, so that the people do not understand a word, and many fall asleep or chew betel. Whenever the name of Buddha is repeated by the reader, the people call out simultaneously "Sadhu," an exclamation of joy. In many ways these readings are observed as festival occasions; they **Vassa and public readings.**

take place at each change of the moon, or four times in the lunar month. Great merit is said to accrue to all hearers who keep the eight precepts upon these service days. It is not proper to trade or to make trade calculations on them, still less to injure any one.

Another of the ceremonies in which the laity have a share is the "Pirit," or reading certain portions of the scriptures as an exorcism against demons, *i.e.*, really malignant spirits who were formerly men. Certain portions of the scriptures are supposed to avail specially in this work, and these are collectively termed the Pirit. One of these contains the following: "All spirits here assembled, those of earth and those of air, let all such be joyful; let them listen attentively to my words. Therefore hear me, O ye spirits; be friendly to the race of men; for day and night they bring you their offerings; therefore keep diligent watch over them. Ye spirits here assembled, those of earth and those of air, let us bow before Buddha, let us bow before the Law, let us bow before the Order." The recitation of the Pirit on a great occasion continues without interruption through seven days and nights, relays of priests being engaged, with many attendant circumstances of festivity.

The Pirit ceremony.

We now pass to the Buddhist order of monks in Ceylon, "priests" as they call themselves now-a-days. "In nearly all the villages and towns of Ceylon," says Hardy, "that are inhabited by the Singhalese or Kandyans, the priests of Buddha are frequently seen, as they have to receive their food by taking the alms-bowl from house to house. They usually walk along the road at a measured pace, without taking much notice of what passes around. They have no covering for the head, and are generally barefooted. In the right hand they carry a fan, in shape not much unlike a hand-screen, which they hold up before the face when in the presence of women, that the entrance of evil thoughts into the mind may be prevented. The bowl is slung from the neck, and is covered by the robe, except at the time when alms are received." There are several thousands of these living as celibates in simple leaf-huts or in

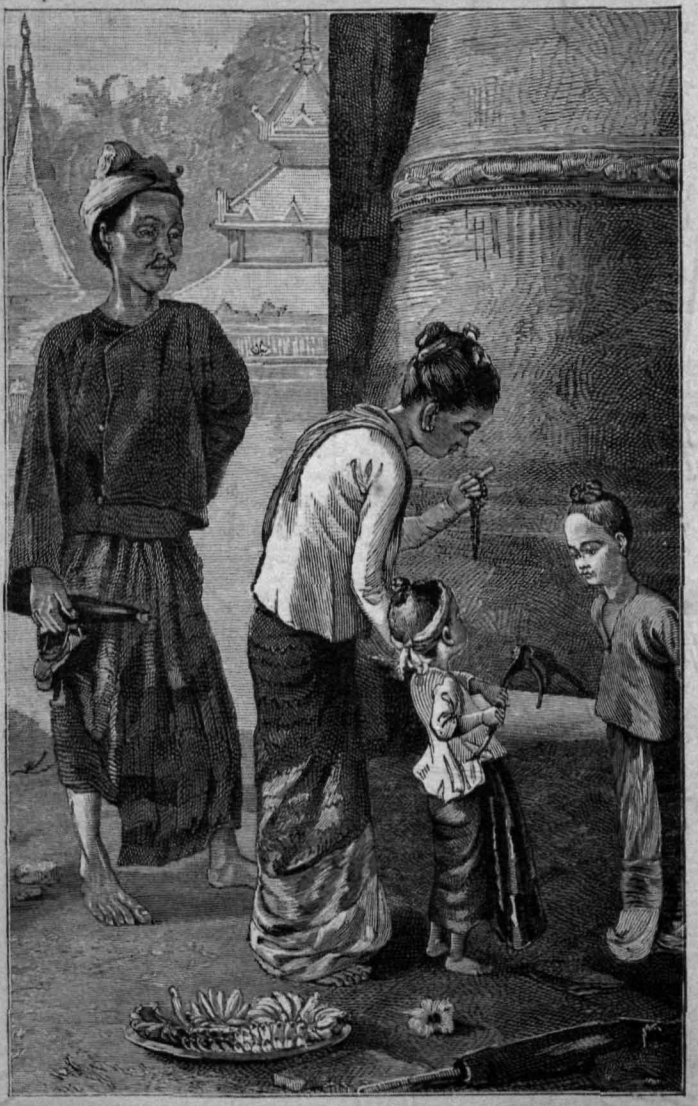
Buddhist monks in Ceylon.

viharas; they follow substantially the rules given in the last chapter. Their countenances are usually less intelligent-looking than those of the common people, with an appearance of great vacancy approaching imbecility; a few rise above this state, but it is only the natural physical result of the kind of meditation and rote-worship in which they engage. Yet the populace regard them as a kind of inferior Buddhas, and pay them great deference. In their dress they repeat that attributed to Buddha; it is assimilated to a yellow garment of rags, by the pieces being torn and sewn together again. The left shoulder is usually covered, the right bare. There is generally a school attached to the vihara, in which boys are taught to read, recite, and write, this last being first effected on sand with the finger. A large proportion of the books read relate to Buddhism. Latterly the Ceylon Buddhists have established a college at Colombo for the study of Sanskrit, Pali, and Singhalese. Each vihara has a head, and frequently possesses considerable landed property, but there is no organised hierarchy. One of the most important services rendered by the Buddhists has been in their maintenance of schools; the pupils in general become qualified to enter upon the Buddhistic novitiate at once, and the ceremony of initiation is a very simple one.

Schools.

Notwithstanding the limited sacerdotal functions assigned to the monks, they are to a certain extent recognised in birth and marriage ceremonies, especially in fixing auspicious days for weddings. In case of illness, a monk is sent for, an offering of flowers, oil, and food being at the same time forwarded. A temporary audience-place is fitted up close to the house, and here the monk reads from the scripture for six hours to the relatives and friends, and, if possible, the sick man also. Offerings are again given to the priest, who finally says, "By reverence do the wise secure health, by almsgiving do they lay up treasures for themselves." If he appears about to die, the monk recites the formula of profession of Buddhism, the five prohibitions (p. 152), and the four earnest reflections. As

Services of monks in illness.



ON THE SACRED PLATFORM OF THE RANGOON PAGODA.

a rule, in Ceylon, the dead are buried; but the bodies of monks are burnt under decorated canopies, which are left to moulder away.

BURMESE BUDDHISM.

A very vivid picture of Buddhism in Burmah has been given by Mr. Scott in his fascinating book, "The Burman," published under the pseudonym of "Shway Yoe." Every boy goes to the monastery school from the age of eight, and is taught to read and write, the chief part of the teaching consisting of Buddhistic formulas and precepts; and, until the English took possession of the country, every boy took the yellow robe at the close of his schooling, although he might retain it but for a short time; and as yet comparatively few have thrown off the conventional mode of education in favour of the Government schools. On entering the Order as a novice, at the age of twelve or more, there is an elaborate ceremony, corresponding to baptism, at which the youth receives a new name, showing that it is now possible for him to escape from suffering; but this is again lost when or if he returns to the world, though having borne it enables him to add to his merits by good works. The ceremony includes the putting off of fine clothes, the shaving of the head, reciting a Pali prayer to be admitted to the Order as a novice, that he may walk steadily in the path to perfection, and finally attain to the blessed state of "Neh'ban," as Nirvana comes to be rendered in Burmese, and the reception of the yellow robes and the begging-pot from the chief or abbot of the monastery. Finally, there is a feast at the parent's house. The stay of the novice in the monastery is not usually long, sometimes even only one day, but usually at least through one rainy season, or Wah (Vassa, sometimes called Lent by Europeans). Those who resolve to adopt the religious life enter upon advanced studies of Buddhist writings; but many things hinder the novice, especially the duty of attending on the monks, begging, carrying umbrellas or books for his seniors. In Lower Burmah the parents

Burmese monastery schools.

Novices.

sometimes send food regularly for their son, but this would not be allowed in Upper Burmah.

In a Burmese monastery the whole community is roused a little before daylight, awakened by a big bell, and after washing, each brother recites a few formulas, one of which is, "How great a favour has the Lord Buddha bestowed upon me in manifesting to me his law, through the observance of which I may escape hell and secure my salvation." The entire brotherhood assemble round the image of Buddha, recite the morning service, and then perform various domestic duties, the elder only meditating. A slight meal and an hour's study are followed by the procession of all the monks through the town, to receive food in the alms-bowl. On their return a portion is offered to Buddha's image, and then breakfast is taken. Strictly it ought to consist of the morning's gift, not specially dressed; but usually this is now given to the scholars or any chance wanderers, while a tasty meal is prepared for the monks. Visits of courtesy or honour fill up part of the day, at which great ceremony is observed, the conversation, according to Shway Yoe, coming round to the merit of almsgiving. After a light meal at noon, all return to work, some teaching, others studying the Buddhist books, overseeing the writers who copy manuscripts; but the work of many is merely meditation, repeating the formulas of the Order, "while, throughout all, sounds the din of the schoolroom, where the pupils are shouting out their tasks at the top of their voices. The novices and monks may take a stroll in the evening, but at sunset all are summoned back, and the scholars recite the whole or part of their day's work to the abbot. So the evening passes till 8.30 or 9, when all assemble for devotion, before the image of Buddha. Then a novice loudly proclaims the hour, day, and year; all bow before Buddha thrice, and similarly before the abbot, and then retire. The testimony of Shway Yoe is, that "the effect of such a school, presided over by an abbot of intelligence and earnestness, must infallibly work for the good of all connected with it, and especially so in the case of an impulsive, impressionable people like the

A Burmese monastery.

Burmese. As long as all the men of the country pass through the monasteries, the teachings of western missionaries can have but little power to shake the hold of Buddhism on the people."

Among those who are fully recognised as monks, the Phon-gyee of "great glory" is distinguished, having been at least ten years a monk, and having proved himself steadfast and self-denying. From this class the Sayah (head or abbot) is chosen. Beyond these is recognised the Provincial, overseeing a number of monasteries in a district, and the Sadaw, or royal teacher, of whom there are eight, forming a sort of supreme Burmese religious board. It is always possible to leave the monastery, in which point Buddhist monasteries differ from most others.

The Phon-gyees.

BURMESE IMAGE OF GAUTAMA.

The life of a monk is an ideal one in many respects; food is supplied to him; he has no sermons to prepare; he has few outside religious rites to attend; and if he observes the cardinal precepts of Buddhism, he is continually accumulating merit. There is nothing in the admission or routine of the full monkhood which is not in essence contained in our chapters. Discipline is strictly maintained, the breaking of the prime commands being severely punished; unfrocking, expulsion, possibly stoning, are penalties sufficiently heavy. The condition of an expelled monk is pitiable: "no one may speak to him; no monk will take alms from him; he can neither buy nor sell; he is not allowed even to draw water from a well." If there is evil living or

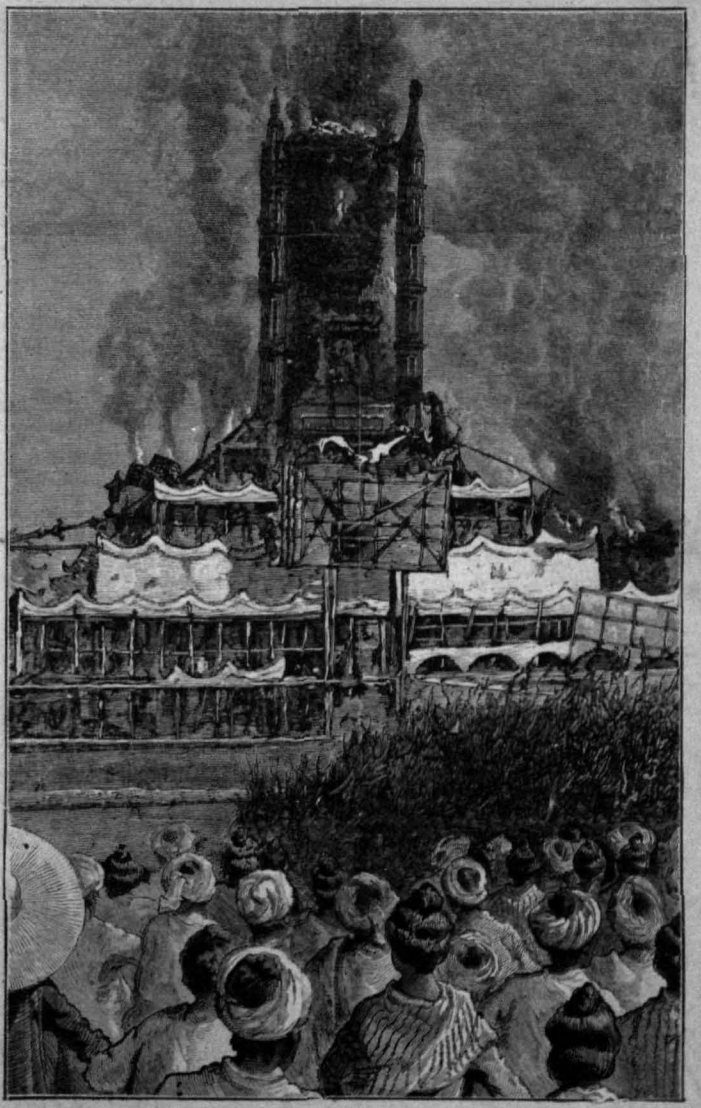
Life of a monk.

neglect of religious duty in a neighbourhood, the brethren invert their alms-bowls and cease to go out begging. This is felt to be so grave a censure that it does not fail to influence the most hardened in a very short time, yet laxities are not unknown. Some monks will receive money or gold, or will adopt circuitous methods of getting what they desire. So far has this proceeded that an active sect has arisen in lower Burmah to restore and maintain the true austerities and ordinances of Buddhism, and it has gained many adherents among laity as well as monks. On the whole, the monks are greatly reverenced by the people, who make obeisance when they pass, the women kneeling down by the roadside in Upper Burmah. The oldest layman terms himself the disciple of the youngest monk, whose commonest actions are spoken of in magniloquent language.

The monastery is an essential accompaniment of the Burmese village, away from bustle, surrounded by fine trees. Usually it is built of teak, sometimes of brick. All are oblong, and one storey high, the living rooms being raised eight or ten feet on pillars. The woodwork is ornamented with varied carving of figures and scroll-work; the roofs appear as if constituting successive storeys—three, five, or seven. The main hall is divided into two portions—one for the scholars and a higher one for the reception of visitors. At the back of this, against the wall, are images of Buddha on a sort of altar, with candles, flowers, praying flags, etc. Near this are various treasures, books, manuscripts, chests, models of monasteries and pagodas, etc. This hall is also used as the sleeping place of the monks. Sometimes a number of these buildings are contained within one enclosure.

Monastery buildings.

The most gorgeous group of monastic buildings in the world probably is the Royal Monastery outside Mandalay. "Every building in it is magnificent; every inch carved with the ingenuity of a Chinese toy, the whole ablaze with gold leaf and a mosaic of fragments of looking-glass. . . . The interior is no less elaborate. The wood-carving is particularly fine." But this is only one among many. The whole space between Mandalay Hill and the



FUNERAL PYRE OF A BURMESE PHON-GYEE.

city is full of monasteries, some with excellent libraries of palm-leaf books; while in Lower Burmah many do not possess even a complete copy of the three chief books of the "Lesser Vehicle." It being the special privilege of the lay believers to build and support monasteries, plenty of scope for such philanthropy is always allowed; but many monasteries have a good deal of cash laid away. The Burmese are taxed most seriously by Buddhism, for abundant almsgiving must be supplemented by regular worship at the pagodas.

The pagodas of Burmah are still more numerous than the monasteries, old crumbling ones beside new glittering buildings, as in India, with very many imaginary relics of Buddha or other saints. All these buildings the Burmese call Zaydee, the offering place, or place of prayer; while the more notable pagodas are termed Payahs. A relic or sacred object is buried or enclosed in each; without it no "htee," or umbrella, could crown its spire. Often these include golden images of Buddha with the hooded snake. They are based on the primitive mound plan, combined with the lotus, extended in many cases into an inverted bell with a spire. They are all made of sun-dried brick, very liable to decay, and only a few are renewed or made substantial enough for permanence. Some of the pagodas are surrounded at the base by a circle of smaller pagodas, each enshrining an image of Buddha.

Burmese pagodas.

The most magnificent Buddhist temple is that at Rangoon, the Shway Dagohn Payah, containing, it is said, eight hairs of Gautama Buddha, beside relics of the three Buddhas who preceded him. It stands upon a huge mound of two terraces, the upper 166 feet above the ground outside, and in extent 900 feet by 685. The long flights of steps by which the ascent is made are covered by long ranges of handsome teak roofs, with frescoes showing scenes in Buddha's disciples' lives, and horrible scenes of the torments of the wicked in hell. From the centre of the upper terrace rises the solid octagonal brick payah, 370 feet high, abundantly gilt. At the top is the htee, or gilt

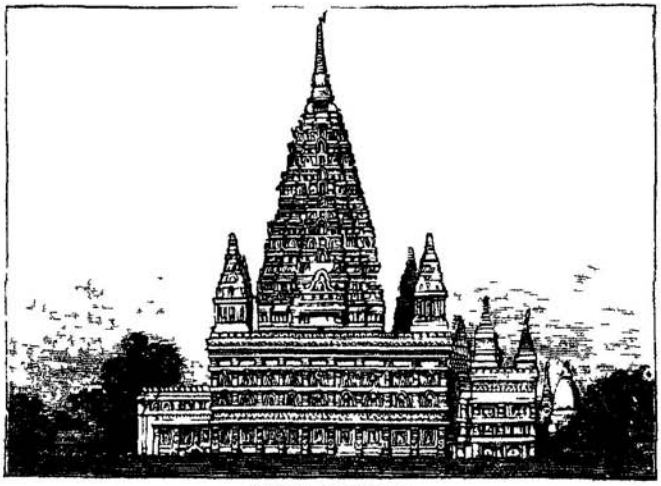
The great Rangoon temple.

umbrella of iron work of many rings, each with many jewelled bells of gold and silver, tinkling with every movement of the air. Four chapels at the foot of the pagoda have colossal sitting figures of Buddha, with hundreds of smaller ones in every style and posture, surrounding or even fixed upon them. The decorations and carvings upon and around these are elaborate beyond description; the multitudes of bells of all sizes, from the great one of 42 tons downwards, deserve special mention. The great bell was carried off by the English after the second Burmese war, but by accident it capsized and lay at the bottom of the Rangoon river, and the English failed to raise it. The Burmese begged to be allowed to try, and with primitive appliances and great perseverance succeeded in raising it, and so got it back again, to the great triumph of Buddhists; and indeed the carrying off of religious emblems or property of any kind from a conquered people is a feat no Englishman has reason to be proud of. The original temple, 27 feet high, has been again and again encased with bricks rendering it larger and taller, and has thus attained its present height, and it is periodically regilt; also the faithful are never tired of climbing as high as they can, and fixing squares of gold leaf upon it. "Lepers and cripples and nuns in their white robes line the steps and cry out in piteous tones for alms. Round the platform itself are sellers of candles and coloured tapers, Chinese incense sticks, and prayer flags, along with abundance of gold leaf. Numbers of young girls sit about with flowers, especially of the lotus, and meats of different kinds for offerings. The platform is never deserted. Even long after midnight the voice of the worshipper may be heard in the night air, chanting in solemn monotone his pious aspirations, while on a duty day, and especially on a feast day, the laughing, joyous crowd of men and maidens, in their gay national dress, makes the platform of the Shway Dagohn one of the finest sights in the world." (B.)

The Shway Maw-Daw, the lotus-shrine of Pegu; the depository of the sacred hair at Prome, and the great temple at Mandalay, are among the more remarkable temples

in Burmah. But we must not omit to mention the great collection of pagodas at Pagahn, the deserted capital on the Irrawaddy, extending for eight miles along the bank and for two miles inland. Colonel Yule, in his "Mission to Ava," has described them in detail. Some are cruciform vaulted temples, with great galleries and transepts, and remind visitors of old-world cathedrals; others have minarets, pyramids of fretwork; some are like huge bulbous mushrooms. It is said that there are nearly ten thousand more or less complete, but

Pagahn.



PAGODA AT PAGAHN.

ruin is on many, and jungle-bushes have overgrown them. Very many contain colossal figures of Buddha and sculptured groups. Again, Shway Goo, an island between Mandalay and Bhamo, is a great centre of temples, having nine hundred and ninety-nine.

Thus we may gather some faint idea how deeply the belief in securing merit by building a pagoda has entered into the nature of the Burmese; but, says Shway Yoe, they are not idolaters; they worship neither relics nor images. The pagoda and the figure

Burmese worship.

only furnish a fitting place to praise the great Buddha and to resolve to imitate his charity and sinless life. No actual prayers are offered to them; simple praises learnt at the monastery school, or special forms made by the worshipper are repeated, and their character is similar to those we have already given samples of. They are not merely addressed to the image, but also to the entire building, and may be repeated anywhere, at a distance from it. Pilgrims to the Rangoon temple prostrate themselves now and again, from the time they catch sight of the spire, repeating simple formulæ or Pali sentences of which they may or may not know the meaning. Many of them have little paper prayer flags in various fanciful shapes, having written in the centre some pious sentence in Pali or Burmese. These are laid on the shrine, and add to the merit of the worshipper, as do the candles, lamps, flowers, incense-sticks, etc., which are offered. The worshippers, if they are men, squat down, resting the body on their heels. The body is bent a little forward, and the hands are joined together and raised to the forehead. The women kneel down altogether, and take especial care to cover up their feet. All are of course barefooted. Before commencing the repetition of the formulæ, three prostrations are made with the forehead to the ground. It is usual to hold some offering between the hands during worship, and this is afterwards reverently deposited on the altar.

Strange to say, the Burmese have but little idea of perpetuating their images of Buddha; few are of marble or brass; most are of short-lived brick, mortar, and wood. The utmost period for which they could endure would be as nothing in comparison with the countless future ages. Their variety, too, is not great; they are either standing in the preaching attitude, sitting cross-legged, or recumbent and representing the approach of death. The erect figures are usually very large; these are common in Upper Burmah, some forty feet high; many have been and are frequently gilt. In Lower Burmah the whole of the receptacles near the shrines are crammed full of little images of all

Images of Buddha.

kinds. Only a few great images are carved or placed in the open.

The ignorant in some cases ascribe miracles to particular images or relics, but all enlightened Buddhists strongly repudiate those beliefs, and only unprincipled monks can now and then be got to propagate them. There is one noteworthy marble Buddha at the foot of Mandalay Hill, twenty-five feet high, carved out of one block, scores of tons in weight. Another on the top of the hill has gold leaf only on the eyeballs, and its constant renewal by the faithful causes the pupils to protrude frightfully. Other notable images are formed of bricks laid against rock surfaces. Many are deserted, marks of past populations, still reverenced by the chance visitor, but regarded more with curiosity than adoration.

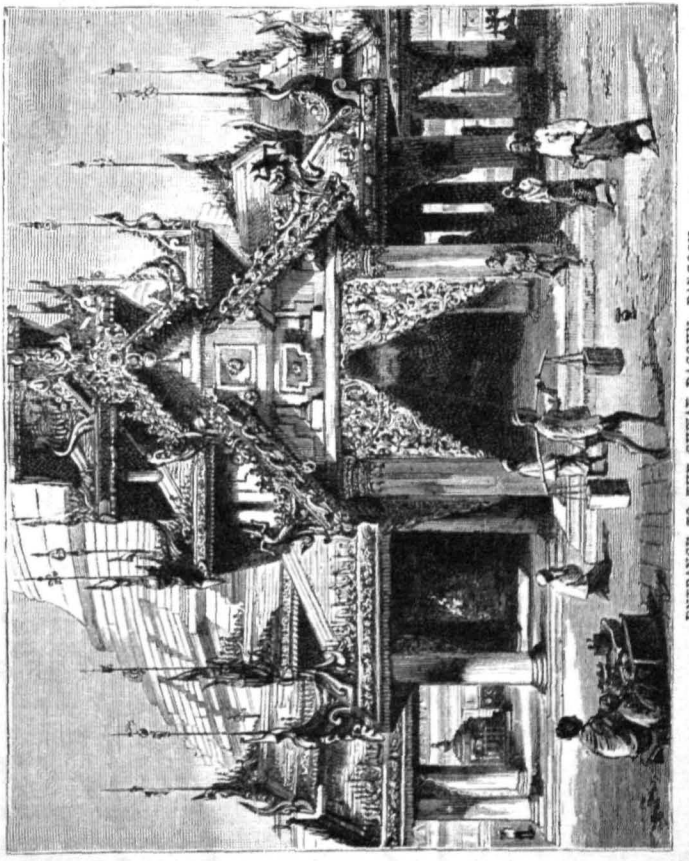
The pagoda feasts are the great holidays of the Burmese, each shrine having its own day, and they considerably resemble the great fairs of medieval Europe, a few minutes spent at the shrine, reciting sentences in praise of Buddha, sufficing for the devotions of most of the visitors, while a few listen to the reading and expounding of the sacred books by the head of the monastery. The four feast days every month are also well observed, and have in general been made to coincide with Sunday in Lower Burmah since the British occupation; but there is much variation in the strictness with which the day is kept. The three months of Wah (corresponding to Vassa) are kept as a sort of Lent, without fasting, but with special observance of religious duties, and absence of feasts and marriages. Often the richer people get monks to expound the law in their houses, and invite their friends to hear them. The end of this season is celebrated by a carnival, including in Rangoon much feasting and even plays in the monasteries and grand illuminations.

Pagoda feasts.

Notwithstanding the firm hold which Buddhism has upon the Burmese, they still propitiate the nature-spirits or nats, as if Buddhism were unknown. The word "nat" in Burmese has two distinct meanings, one kind of nats being the inhabitants of the six

Nat worship.

inferior heavens, the devas, transferred from the Vedic mythology, and the other the spirits of the air, water, and forest. The last are most diligently propitiated, for



ENTRANCE TO THE SHWAY DAGOHN, RANGOON.

fear of the harm they may do, at a little shrine at the end of each village. Sometimes, it is a mere bamboo cage with a gaudy image or images of a fetish-like ugliness, to which offerings are made by the villagers.

In fact, the whole category of local spirits, disease spirits, demons, omens, and magic-workers is to be found in considerable force in Burmah, though greatly frowned upon by the Buddhist priests. Lucky and unlucky days, days proper for special things or improper for others, have also very great influence in Burmese life, and in them the astrologers find great profit. So that concurrently with the more advanced notions of Buddhism, there may be found in Burmah practically the whole round of primitive notions about the spirit world. The butterfly spirit is the Burmese idea of the essential spirit of human life, which may wander in dreams, be charmed or afflicted by demons and wizards, be preserved by witch-doctors, and which finally departs at death.

Animism.

Marriage in Burmah is not a religious ceremony, being contrary to the celibate ideas of the monks; but in burials the latter are largely concerned. They are summoned to stay in the house of death as a protection from evil spirits; they deliver addresses on the vanity of human desires and the uncertainty and wretchedness of life; they receive large alms, determining the extent of their services, and at the grave they recite the five commandments and the ten good works, and various sentences in Pali. When they are leaving with their alms, the chief mourner pours water on to the ground and says, "May the deceased and all present share the merit of the offerings made and the ceremonies now proceeding," that the earth may remember it when men forget. For a week after, feasting and mourning go on in most cases, the monks receiving offerings, reciting Pali sentences, driving off evil spirits, and purifying the house. Many people in Burmah are still cremated.

Funerals of laity.

The funeral of a monk is very different. When he dies, he simply returns to one of the various heavens, and his funeral is called "Phongyee byan," the return of the great glory. A notable monk has a funeral that is attended by people from all around. After elaborate preparations, the body is enclosed in a gorgeous sarcophagus, painted with religious subjects and variously decked. It lies in state for months under an

Funerals of monks.

open teak building called a "monastery for the dead," hung with gift-paintings of all kinds of subjects and various other gifts, and is visited by streams of pilgrims, who say their religious sentences, make offerings of flowers and fruit, and give contributions towards the final ceremony. This is the erection and burning of the funeral pyre: an elaborately decorated seven-roofed building, with a spire rising to seventy feet, is erected in a space cleared of jungle; the funeral car, previous to the coffin being placed upon it, is the subject of a prolonged "tug of war," the victory of those who are privileged to drag the car bringing abundant merit to them and being highly prized. The coffin is at last dragged to the pyre and lifted to its platform, beneath which an abundant supply of combustibles is heaped. Finally the whole is lighted by rockets fired from a distance. The bones of the deceased are gathered up and buried near the pagoda. Unlike other Buddhist countries, a shrine or pagoda is not erected over the dead in Burmah.

SIAMESE BUDDHISM.

After this account of Burmese Buddhism it will not be necessary to say much of its Siamese form, which is very similar. The Siamese monks, though their monasteries are sometimes elaborate buildings, only remain in them during the rainy season. The sacred footprint of Buddha, five feet long by two broad, known as the Phra Bat, is greatly venerated, and has a shrine erected over it, at which valuable gifts are offered. There is no real likeness to a foot, and the cavity has scarcely any markings on it; but it is venerated as a genuine relic. There are plenty of markings on the supposed genuine copies of it, divided into 108 compartments, with figures having an elaborate symbolic relationship to Buddhism. On the whole, it may be said that Buddhism is more strictly observed in Siam than in Burmah.

Siamese temples.

The great temple, "Wat Poh," in Bangkok, contains an enormous gilt figure of the dying Buddha, about 160 feet long, constructed of bricks, lacquered and heavily gilt. The huge foot-soles are in-

laid with mother-of-pearl figures illustrating stories of Buddha's life. The floor is of tesselated marble. Another great temple,—the "Wat Chang," or Elephant Temple,—has a lofty spire with external decoration in remarkable patterns which at a distance look like mosaics of precious stones, but are in truth nothing but a mixture of broken glass, crockery, and shells. A representation of the three-headed elephant is prominently placed on each of the four façades of this temple.

Cremation.

Cremation is the usual mode of disposing of the dead. Priests pray day and night in the house until the body is removed to the temple-grounds. The interval between death and burial varies according to the rank and wealth of the family; it may even be protracted for months, during which the prayers go on continuously, the coffin being covered with flowers. But the devouring of bodies by vultures and dogs is not at all uncommon.

Newborn children.

The Laos believe that children are the offspring of the spirits; and when newly born, they are placed on the top of the ladder leading to the house, and the spirits are called to take away the child at once or not to molest it afterwards. Various offerings to the spirits are made; and on the second day the child is considered out of their power, and is nominally sold to some relative for a trifle, it being supposed that the spirits would not take what has been thus sold.

The Siamese as a rule have but one wife. The Buddhist priests are called in to the marriage ceremony, read an extract from their scriptures, and pray for a blessing on the pair, who are then sprinkled with holy water. After further prayers and feasting the marriage is complete.

Reformed sects in Siam.

It is significant of possibilities of Buddhist revival, that in Siam in recent years free Buddhist churches have arisen, rejecting the miraculous and mythical elements, and recurring to the pure moral teachings of the founder. The late king gave a powerful support to these churches and their efforts. His foreign minister, Chao Phya Phraklang, wrote "a book explain-

ing many things," showing that much of the popular mythology was not essential to Buddhism, although he retained the belief in Buddha having visited the heavens and taught the angels. He may be called a Buddhist rationalist, teaching a universal morality. Having studied Christianity very carefully, he rejected it, terming it "a foolish religion." His book, as translated by Mr. Alabaster, is worth reading as a specimen of the keen criticism Christian missionaries encounter from educated Buddhists. A brief quotation from a passage relating to the future state will be found of interest. "We observe that some die young, others live to old age; some are born great, others not; some rich, others poor; some beautiful, others ugly; some never suffer illness, others are continually ill, or blind, or deaf, or deformed, or mad. If we say that God made these, we must regard Him as unjust, partial, and ever changing; making those suffer who have never done anything to deserve suffering, and not giving to men in general that average of good and bad fortune which attends even the speculations of the gambler. But if we believe in the interchange and succession of life throughout all beings (*i.e.*, the transmigration of souls), and that good and evil arise from ourselves, and are the effects of merit and demerit, we have some grounds for belief.

"Those who believe that after death the soul passes to hell or heaven for ever, have no proof that there is no return thence. Certainly it would be a most excellent thing to go direct to heaven after death, without further change, but I am afraid that it is not the case. For the believers in it, who have not perfectly purified their hearts, and prepared themselves for that most excellent place, where there is no being born, growing old, and dying, will still have their souls contaminated with uneradicated evil. . . . How is it possible that those who have not cleared away the evil disposition from their soul should attain the most excellent heaven, and live eternally with God the Creator? And of those who are to remain in hell for ever, many have made merit and done much good. Shall that be altogether lost?"

THE THREE PRECIOUS ONES (CHINESE BUDDHISM).

CHAPTER IX.

Modern Buddhism. II.

Tibetan Buddhism—Tibetan Scriptures—Worship of the Triad—The Bodhisatvas—Maitreya—The Dhyani-Buddhas—Buddhist heavens—The Lamas—The Grand Lama—History of Tibetan Buddhism—The Mongol emperors—The Dalai and Panchen Lamas—Succession of Grand Lamas—Great monasteries—The Vatican of Buddhism—Interview with Grand Lama—Tashi Lunpo—Praying by machinery—Prayer cylinders—Prayer walls and flags—Daily worship of monks—Festivals—Fasts—The Papal domain of Buddhism—Chinese Buddhism—Introduction of Buddhism to China—Chinese life of Buddha—Mythical details—Buddhist patriarchs—The Buddhist books translated—Opposition of Confucianists—Bodhidharma—The Mongol emperors—Modern discouragement—Present state—Temples—Images in the halls—Realism of images—Kwan-yin—Anantabha—Halls of 500 saints—Tien-tai—Schools of Chinese Buddhism—The Lin-tsi—Monasteries and monks Ascetics—Nunneries—Popular aspect—Buddhist calendar—Influence of Buddhism on China—The Do-Nothing Sect—Japanese Buddhism—The Shin-Shin

TIBETAN BUDDHISM.

THE Buddhism of Tibet may be said to pervade and dominate the national life. The Buddhist leaders practically rule and possess the entire land, paying little more than nominal allegiance to China.[1] Their hierarchy,

[1] See Sir Monier-Wilhams's "Buddhism"—Edkins's "Chinese Buddhism" and "Religion in China"—Beal's "Chinese Buddhism."

monasteries, ceremonies, and images are repeatedly instanced as the most elaborate parallel which can be found to the Roman Catholic system; and it is certain that Buddhism in Tibet presents an almost complete contrast to the simplicity of Gautama's Order. It did not reach Tibet till the seventh century A.D., when it had already a history of more than a thousand years behind it, and had gained predominance in Kashmir and Nepal. The Tibetans, like other Mongoloid peoples, had a Shamanistic nature worship, with much magic and sorcery and dread of spirits; and it is little doubtful that their previous beliefs largely influenced the modification which Buddhism underwent.

We will first give some notion of the developments which the central doctrines of Buddhism underwent in the Tibetan Scriptures. The Triad, Buddha, the Law or Doctrine, and the Order had already become venerated, and we find that Fa-hien on his travels committed himself to the Order as a sort of personality, invoking it by its "dread and supernatural power." Images of Buddha became common, and at a later period the Law and the Order began to be symbolised among the northern peoples. The Law is now often represented as a man (a woman in Sikkim) with four arms, two hands folded in worship, or raised, a third holding a book or a lotus, the fourth a rosary or a garland; but the Law is in some cases only represented by a book. The Order is depicted as a man with one hand holding a lotus, and the other lying on his knees. Strangely enough, the order of arrangement of these three representative figures is not uniform.

Tibetan Scriptures.

Worship of the Triad.

The next further development of Buddhism was connected with Gautama's Bodhi-satva state. Before he was born on earth, he was believed to have existed in a state of self-enlightened knowledge as a Bodhi-satva, and to have voluntarily chosen to become a saviour of the world before attaining the Nirvana to which he was entitled. He led his followers to look for the advent of another Buddha, now a Bodhi-satva, known as Maitreya, "the compassionate one," after 5,000

The Bodhi-satvas.

years, when Gautama should have been forgotten and the Law no longer obeyed. At present he is believed to preside in the heaven of contented beings and to watch over all Buddhists and their interests. Inasmuch as he lives and is the future Buddha, not merely one who has passed away, he has become an object of worship and prayer. Huen-Siang reported that it was said, "No words can describe the personal beauty of Maitreya. He declares a law not different from ours. His exquisite voice is soft and pure." And his worshippers look forward to attaining his heaven and listening to his voice.

Maitreya.

Beyond this, the memory of the leading disciples of Buddha and those who became prominent later for their holy life, ability, or zeal in propagating the faith, was in process of time exalted into what could only be properly compared with canonisation or almost deification. Also an idea grew up that there were self-dependent solitary Buddhas and many Bodhi-satvas. The Great Vehicle or Maha-yana teaches that there will be numberless supreme Buddhas, Bodhi-satvas and solitary Buddhas, who will attain their position by their virtues and wisdom; and these Bodhi-satvas are represented as enjoying heaven indefinitely without aiming at Nirvana. In fact, the Tibetan idea is, that these Buddhas and saints only descend in their corporeal emanations upon earth, much like the avatars of the Hindu gods, being incorporate in a succession of saints. Naturally they are much reverenced, as they are believed to raise their worshippers to the blissful heaven where they abide. Thus did Buddhism give promise of heavens which were attainable, and throw into the background the far-distant Nirvana.

Solitary Buddhas.

In the third century three Bodhi-satvas were worshipped in Northern India besides Maitreya. At first protectors of Buddha, they were gradually credited with the function of watching over all Buddhists. The first, Avalokitesvara, the lord that looks down (with pity), is in Tibet regarded as a sort of supreme spirit, who, while remaining ever in heaven, becomes incarnated in suc-

cessive Grand Lamas. He presides over the temporal well-being of all human beings, ghosts, and animal spirits. He is termed "God of mercy," "Lord of the world," etc., and is prayed to very frequently in bodily danger or disease, as well as for relief from future re-birth. He is generally depicted with several faces and arms, the former pyramidally placed in three tiers, two hands folded in adoration of Buddha, and two others holding the lotus and the wheel. Often he greatly resembles Vishnu. Vajra-pani (the thunderbolt-handed) is a sort of Buddhist Siva, controlling and destroying evil spirits; while Manju-sri (he of glorious beauty) is possibly a deification of the Brahman who introduced Buddhism into Nepal.

TIBETAN PRAYER WHEEL.

Later still a new mystical worship arose, worshipping the Dhyani-Buddhas, or Buddhas existing in the higher worlds of abstract meditation, corresponding to the earthly Buddhas and representing them. Each of these was supposed to give off a Dhyani Bodhi-satva, to preside over and protect Buddhism between the death of one Buddha and the coming of the next; and before long, the Dhyani-Buddha corresponding to Gautama, namely Amitabha (diffuser of infinite light), was worshipped as a personal god. Some of the Nepalese Buddhists developed a still more advanced theory of a primordial or Adi-Buddha, the source of all things, out of whom the Dhyani-Buddhas proceeded, and corresponding to the Hindu supreme Brahma. But neither Adi-Buddha nor Amitabha were regarded as creators of the world out of nothing.

The Dhyani-Buddhas.

The elaborate descriptions of the twenty-six successive Buddhist heavens, in which many of the Hindu gods were fabled to dwell and reign, we cannot reproduce. Six are inhabited by beings still liable to sensuous desires; sixteen by those in successive stages of abstract meditation, called the worlds of the

Buddhist heavens.

Brahma gods, and Brahma rules there, but yet is greatly inferior to Buddha. All these gods have to pass into a new form of existence after vast periods of time. Finally, there are four heavens of formless beings. All their mythology, though departing enormously from primitive Buddhism, does not violate the view that Buddhist Arhats (saints) and Buddhas are ranked above all the popular divinities. We need not enlarge upon other additions to Buddhism from Hinduism, and also from popular beliefs in demons, spirits of animals, nature spirits, sorcery, and magic. These additions are abundant, and rise but little, if at all, above the corresponding ideas and practices among savage races.

We shall not detail the inferior gradations of the Tibetan monkhood, but pass on at once to the superior monks, who are rightfully termed Lamas, or superior teachers, and are, like European abbots, heads of monasteries. Some of these are believed to be incarnations of deceased saints and Bodhi-satvas; they are consequently termed Avatara Lamas. The lowest grade of these represents a saint or the founder of a great monastery; the second grade is a living emanation of a Bodhi-satva; while the highest or Grand Lama is an incarnation of a supreme Buddha or his Bodhi-satva; to them a wide range of authority is assigned. There is also a female hierarchy in the convents, with its female avatars.

The Lamas.

The Grand Lamas.

To understand the Tibetan system, we must sketch in brief its history. The first monasteries were founded at Lhassa in honour of two princesses, wives of the Tibetan king who introduced Buddhism. In the eighth century the translation of the enlarged (Maha-yana) canon of Buddhist scriptures into Tibetan was begun. It extended to 108 volumes (forming the Kanjur), and was followed by 225 volumes of commentaries and general literature, known as the Tanjur. After several fluctuations, in the latter part of the eleventh century Buddhism again revived, under the influence of Atisha from Kashmir and Brom Ton, a Tibetan. Many monasteries were founded in that and

History of Tibetan Buddhism.

the next centuries, those at Sakya and Raseng being the most important. Raseng, founded by Brom Ton in 1058, was devoted to the strict rules of Buddhism (the yellow sect); Sakya was more lax, and became the headquarters of the red sect, many of whom were married before becoming monks. In the thirteenth century the power of the Mongols spread over Tibet. Kublai Khan adopted Buddhism and greatly favoured the Tibet monks. Already great authority had gathered round the chiefs of the Sakya and the Raseng monasteries, and Kublai exerted his authority to appoint the nephew of the ruler of the Sakya monastery to succeed his uncle, and made him a tributary ruler over Tibet. In return for his authority, he and his successors were required to crown the Mongol emperors. This first Grand Avatara Lama, known as Phuspa Lama, devised the Mongol alphabet, started a revision of the Tibetan Buddhist texts, which prepared the way for their translation into Mongolian, and founded many monasteries. When the Ming dynasty supplanted the Mongols in China, they continued to favour the Tibetan Lamas, but raised three other chief Lamas to similar rank. At the end of the fourteenth century there arose a reformer, Tsong Khapa, who, after studying the originals of the Buddhist scriptures in Tibet, raised again the standard of orthodoxy, and gathered round him many thousand monks of the strict yellow sect; he built and became the first head of a great monastery at Galdan, and his followers built others. He wrote many books, restored celibacy, abolished many superstitious forms of worship, and renewed the practice of retirement for meditation at a fixed season, which had not been kept up in Tibet owing to its lack of a rainy season. After his death in 1419 (since celebrated at the Feast of Lamps, as his ascension to heaven), he was reverenced as an incarnation of Amitabha, Manju-sri, or Vajra-pani, and his image is still seen in temples of the yellow sect, with those of the Dalai and Panchen Lamas on the right and left. Since his time (though it cannot be precisely traced) there has arisen the practice of discovering each new

The Mongol emperors.

The Dalai and Panchen Lamas.

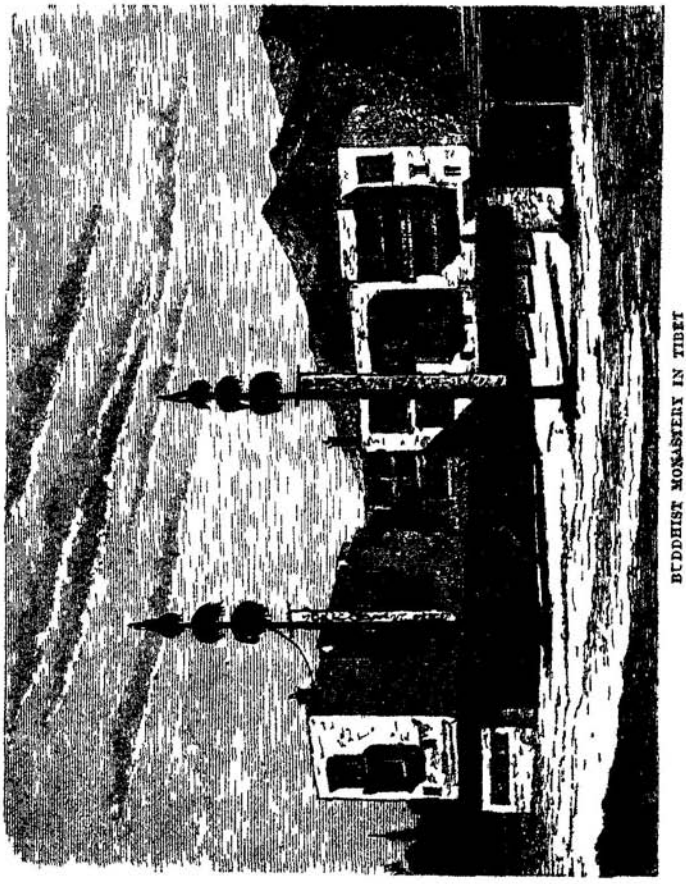
incarnation in an infant, probably to avoid discussions and competition. At any rate, at present there are two Grand Lamas: one the Dalai or Ocean Lama, at Lhassa, the other the Tashi or Panchen Lama at Tashi Lunpo, not far from the British Indian frontier. The former is believed to be an incarnation of the Dhyani-Bodhi-satva Avalokitesvara, the latter of his father or Dhyani-Buddha, Amitabha; but the Dalai Lama is by far the most powerful, or rather his representative, an elected chief Lama who attends to business, while the Dalai himself is supposed to be lost in divine meditation, and receives the reverence and worship due to his character and origin. There appear to have been various modes of keeping up the succession, viz., by the dying Lama stating in what family he would again become incarnate, or by consulting sacred books and soothsayers, or by the Panchen Lama interpreting the traditions and discovering the new Dalai Lama, and *vice versâ*. Now-a-days the Chinese court has a predominant influence in choosing new Grand Lamas. Yet all the forms of divination, signs, choice by lot, etc., are gone through; and similar proceedings take place in the election of all Lamas in whom saints are supposed to be incarnated. The same is the case in various Mongolian monasteries. When the choice has been made, the child is brought before a great assembly of the monks, and is expected to recognise clothes, books, etc., belonging to the deceased Lama, and to answer questions as to his former life as Lama. Among the chief Lamas may be mentioned those of Galdan (where the body of Tsong Khapa is said to be still visible poised in the air, and uncorrupt), Kurun in Mongolia, Kuku in Tartary, the Dharma-rajah of Bhutan, and the Grand Lama of Peking. The Dharma-rajah of Bhutan, belonging to the Red sect, has for his titles: "Chief of the realm, Defender of the Faith, Equal to Sarasvati in learning, Chief of all the Buddhas, Head-expounder of the Shastras, Caster out of devils, Most learned in the holy laws, an Avatar of God, Absolver of sins, and Head of the best of all religions."

Succession of Grand Lamas.

While in many parts of northern Buddhistic countries

the monasteries are small buildings near or combined with a chapel or temple, in Tibet, Mongolia, and Ladak there are many immense monasteries

Great monasteries.



BUDDHIST MONASTERY IN TIBET

or Lamasseries, often in retired and lofty situations, but also aggregated about great centres such as Lhassa and Tashi Lunpo. About 500,000 monks owe allegiance to

these two capitals, and there are at least thirty large monasteries in and near Lhassa. Potala, on the north-west of Lhassa, has been the abode of all the Dalai Lamas since the fifth, Navang Lobsang (1617–1682), who rebuilt it. This great building, four storeys high, on a commanding height, has in or connected with it ten thousand rooms for monks. Everywhere are statues of Buddha and other saints, and varied offerings of the pious, who throng to Lhassa to pay their worship to the Grand Lama, with gifts of gold, silver, and copper. The great building is surmounted by a cupola overlaid with gold.

The Vatican of Buddhism.

Thomas Manning is the only Englishman who has ever seen a Dalai Lama; this was on the 17th December, 1811. He described him as a cheerful, intelligent child of seven. Mr. Sarat Chandra Das, C.I.E., saw the present Dalai Lama in 1882. The interview was conducted with impressive silence and dignity by the high officials. Consecrated water coloured yellow with saffron was sprinkled on the company; incense, great lamps, and a yellow hat with five points (denoting the five Dhyani-Buddhas) are important elements in the ceremonial, which is not complete without all sharing tea with the Lama from a golden teapot, preceded by a grace in proper Buddhist form, and concluding thus: "Never even for a moment losing sight of the three Holies (Buddha, the Law, and the Order); always offer reverence to the Tri-ratnas (or three jewels); let the blessings of the three be upon us." Consecrated rice, touched by the Grand Lama, was distributed to the faithful. The sacred youth sat all through the ceremony cross-legged on a throne-like altar with wooden lions on either side.

Interview with Grand Lama.

It is said that Lhassa almost vies with Benares and Mecca as a place of pilgrimage, Potala, the Vatican of Buddhism, being the great resort; and the rice, the pills of blessing, the scraps of silk, and the prayer-papers or flags which the Grand Lama has consecrated, are treasured for life.

Tashi Lunpo, with its great monastery of the Panchen,

Lama, has been much more frequently visited by Europeans. This monastery is much more varied, consisting of several hundred distinct houses, surrounded by pinnacled gilded temples and topes. It is, however, in connection with the oldest monastery—Labrang in Lhassa—that the greatest temple of Buddhism in Tibet is to be found. It is three storeys high, with a portico and colonnade of huge wooden pillars. Opposite the entrance are the usual great statues of the four great kings; beyond is a long oblong hall, like a basilica, with rows of columns dividing it into three longitudinal divisions, with two transepts. The walls contain no windows, but across the central division or nave is stretched transparent oil-cloth, which is the only mode of admission of daylight to the building. A row of small chapels flanks each side of the long building. In the transepts are seats for the monks, and beyond the second is a sanctuary with an altar for offerings; at the extreme west end, in a special recess, is a grand altar with many steps, and on the summit is the revered gilt image of Gautama Buddha, respecting the origin of which various stories are told. On the upper steps of the altar are many images of deified saints; and the temple contains very many images and pictures of Buddha, saints and deities, as well as relics. In front of this altar are lofty thrones for the Dalai and Panchen Lamas, flanked by smaller ones for the other Avatar Lamas; seats of less dignity are provided for the heads of monasteries and higher orders of monks in the western transept. Five thousand oil lamps give light, and the muttering of the chief Buddhist formula goes on continually. Tibetan temples are usually much smaller than this; the chief features are altars with images of Buddha and the Bodhisatvas, bowls for offerings, bells, etc.

Tashi Lunpo.

The Tibetan Buddhists have outdone every other race in one respect; that is, in praying by machinery. Impressed with the importance of accumulating religious merit as a means of shortening their stay in lower forms of life, and accelerating their entrance to heaven, they not only orally repeat multitudes of

Praying by machinery.

times the "jewel" formula, which has acquired such vogue among them, but they get it repeated by turning machines or extending flags to the wind, in or on which the sacred formula is written. This formula consists merely of the sentence, "Om mani padme Hum." The first syllable is the Hindu sacred syllable; the next two words mean, "the Jewel in the Lotus," an allusion, it is said, to Avalo-kitesvara as the patron of Tibet appearing from or seated on a Lotus. The last syllable is regarded by some as an Amen. The whole formula is thought by Sir Monier-Williams to have some relation to Hindu Siva-worship, and, he says, "no other prayer used by human beings in any quarter of the globe is repeated so often. Every Tibetan believes it to be a panacea for all evil, a compendium of all knowledge, a treasury of all wisdom, a summary of all religion." Each of its syllables is believed to influence one of the six courses or stages of transmigration through which all must pass, diminishing his stay in them, or in time abolishing it altogether.

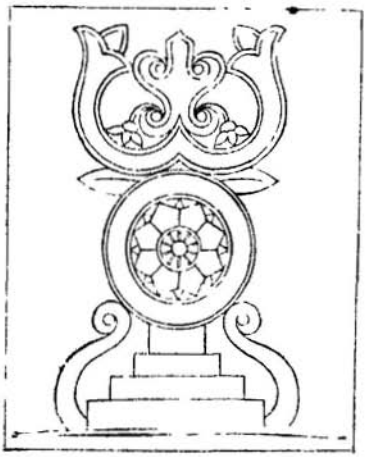
The favourite prayer cylinders are of metal, having the mystic invocation engraved on the outside, while the cavity is filled with paper in rolls, on which it is written as many times as possible. This cylinder can be made to revolve on a handle, and is whirled in the hand, or rotated by a chain or string. "All day long," says Capt. Gill in "The River of Golden Sand," "not only the Lamas, but the people may be seen muttering the universal prayer, and twisting their cylinders, invariably in the same direction with the hands of a clock. One or more great cylinders, inscribed with this sentence, stand at the entrance to every house in Tibet; and a member of the household or a guest who passes is always expected to give the cylinder a twist for the welfare of the establishment. At almost every rivulet the eye is arrested by a little building that is at first mistaken for a water mill, but which on close inspection is found to contain a cylinder, turning by the force of the stream, and ceaselessly sending up pious ejaculations to heaven; for every turn of a cylinder on which the prayer

Prayer cylinders.

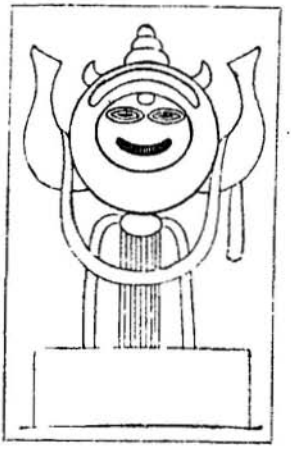
is written is supposed to convey an invocation to the deity. Sometimes enormous barns are filled with these cylinders, gorgeously painted, and with the prayer repeated on them many times; and at every turn and every step in Tibet this sentence is forced upon the traveller's notice in some form or another."

Another variety of praying ingenuity is the erection of long walls inscribed with any number of this and other invocations, by which travellers who walk in the proper direction gain the credit of so many

Prayer walls and flags.



EMBLEM OF DHARMA (THE LAW), AT SANCHI (BUDDHIST).



EMBLEM OF DHARMA, TEMPLE OF JAGANNATH, PURI.

repetitions. Praying-flags, with prayers and symbols, extended by every wind, praying drums which frighten away evil spirits, bells which have the same function, or which call the attention of the deities or saints, armlets with sacred sentences or relics inside, and various other objects, are among the "properties" greatly used in Tibetan Buddhism, while the rosary for counting the number of repetitions of prayer is a more familiar object in Tibet than even in Roman Catholic countries.

The monks of the Tibetan monasteries meet in their

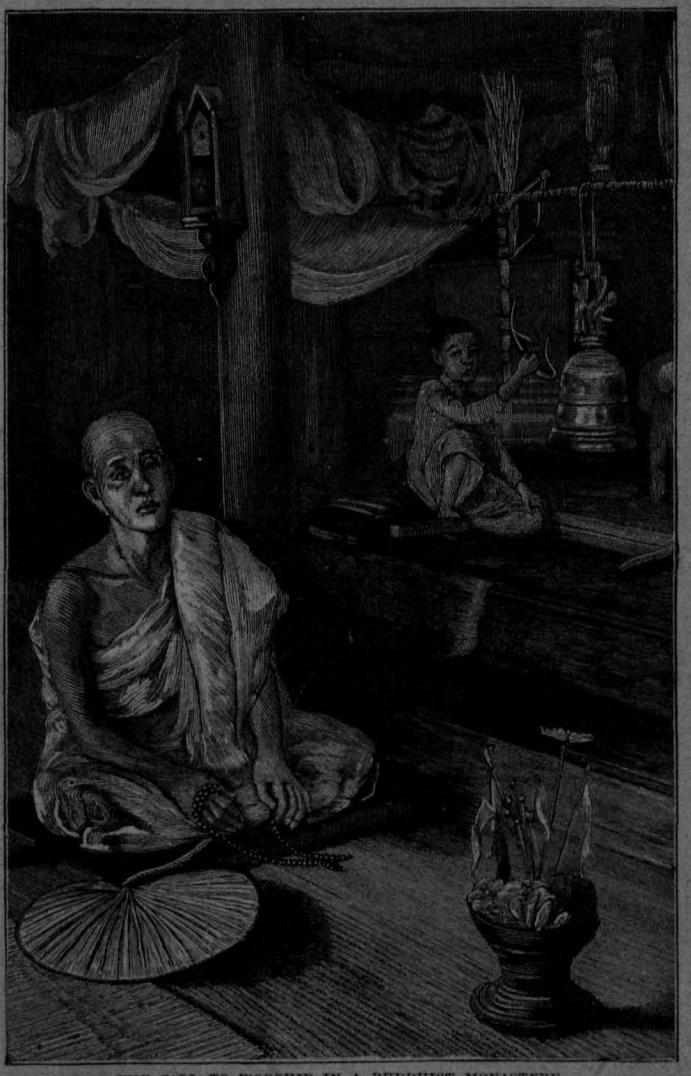
temple or chapel three times a day for worship: at sunrise, midday, and sunset. They are summoned by a loud conch-shell trumpet, and enter in procession. A bell gives the signal to commence repeating or chanting prayer formulas, passages of the Law, litanies, etc., often with noisy musical accompaniments. The ritual is varied by each monk repeating a sentence in turn, the recital of the praises and titles of honour of Buddha or one of the Bodhi-satvas. When one of the Grand Lamas is present, the service is very elaborate. Incense and perfumes are burnt, and at times holy water and grain are distributed. In some ceremonies tea-drinking is a conspicuous element. Laymen play but a very subordinate part in these services. They are allowed to be present, repeating prayers and invocations and making offerings; they may also acquire merit by walking round monasteries, temples, etc., without stopping. Sometimes they carry loads of books containing prayers, and frequently prostrate themselves at full length on the ground; at the end of their journey they are held to have gained the same merit as if they had recited all the prayers in the books they carried.

Daily worship of monks.

The Tibetans have a number of special festivals which we can only briefly mention. The new year's celebration, lasting a fortnight, is a sort of carnival; at the water-festival in August or September, rivers and lakes are blessed, and the people bathe to wash away their sins. Buddha's birthday and the anniversary of his death are very important days; on the latter, every monastery and temple, and every house in Lhassa is darkened with the burning of incense. The festival of lamps, the ascent of Tsong Khapa to heaven; and days of spirit-hunting and performances of religious dramas, are among the diversified holidays of Tibet. Periods of fasting, especially before the great festivals, are observed by the devout. Of course these are more observed by the monks of the yellow sect. One of these periods of fasting lasts four days, during which the monks confess their faults and meditate on the evils of demerit. On the third day no food whatever is taken,

Festivals.

Fasts.



THE CALL TO WORSHIP IN A BUDDHIST MONASTERY.

and not even the saliva must be swallowed; not a word is spoken, and each monk is engaged without intermission in silent prayer and confession. Many monks keep the four holy days of each month as fast days.

Tibet, then, is the Papal domain of Buddhism. Some lamasseries are enormously rich. They own half the country, constantly receive legacies, and even grow rich by usury. No taxes are paid by them, and their own lands are attended to by large numbers of slaves. Many of the monks do not keep their vows of celibacy, and the common people are said in their hearts to detest the Lamas for their oppression. Whether this is generally true or not, every rational mind will agree that Tibetan Buddhism is by no means an unmixed good.

The Papal domain of Buddhism.

CHINESE BUDDHISM.

The influence of Buddhism in China is still great, though not as extensive as formerly, owing to the loss of the patronage of the emperors; but it exists in a considerably modified form. "The worship of Pu-sah," says Dr. Beal, "in the houses of the rich and poor, is hardly recognised as Buddhist in its origin; and, indeed, the very term Pu-sah, which is the Chinese form of Bodhisatva, is explained as of native origin, and signifying 'universal benevolence,' whilst the objects of Buddhist worship, such as the Goddess of Mercy and the Queen of Heaven, have been placed among the number of their genii." Also the images of Pu-sah are to be found in the houses of many officials and others who would deny that they were Buddhists.

Chinese Buddhism dates from A.D. 61, when the Emperor Ming-ti is said to have had a dream in which he saw a golden figure of a god hovering over his palace. He inquired of one of his ministers what this could mean, and was told that a divine person named Buddha had been born in the West, and that his dream was probably connected with him. The emperor in consequence sent a mission to India to obtain books and news concerning this person. They

Introduction of Buddhism to China.

returned in A.D. 67, with two Buddhist monks, together with various books, pictures, and relics. The emperor listened to them readily, and had a temple built for them in his capital Loyang (now Honan-fu). The narrative of these events includes various miracles worked by the Buddhists in proof of their religion.

The short life of Buddha which these priests introduced and translated into Chinese is of special interest, for, as we have seen, no separate life of Buddha exists in the southern canon. In the Chinese life he is generally termed Sakyamuni, the Sakya sage, and his proper name, Gautama, is scarcely mentioned. This title, Sakyamuni, seems to have been more acceptable to the northern Buddhists, because of the belief that the name Sakya was like that of a prominent Central Asian people, the Sacæ or Scythians; and this name has been adopted as the title of the Chinese Buddhists (Shih-kian or Shih-tsen). **Chinese life of Buddha.**

It would be most interesting, if we had space, to give an account of the life of Buddha as depicted in Chinese books. Previous Buddhas, appearing through enormously long ages, are named; and the Buddha of the present age (Sakyamuni) is said to have gone through a number of stages of elevation in previous ages. At last, in the age immediately before the present one, Sakya became a Bodhi-satva, was born in the Tushita heaven, and finally descended to earth on a white elephant with six tusks The narratives which follow, while explicable as consistent with the life we have already given, are overlaid with much exaggeration and myth. The life is arranged so as to explain the origin and scenes of the very numerous books of the northern canon. Thus at one time Sakya is instructing the Bodhi-satvas; at another he is in the heavens of the Hindu gods, teaching Indra, Yama, etc. All this serves as a scene for the development of the Bodhi-satva mythology. After long abstinence and meditation, and severe temptation by the king of the Maras, Sakyamuni became a perfect Buddha (*i.e.*, in Chinese phrase, from being Pu-sa became Fo). In order to convey the truth to men simply, and as they **Mythical details.**

could receive it, he assumed the guise of an ascetic, preached the four primary truths, established the order of monks, and sent them out to propagate his doctrine. He is afterwards said to have subdued a fierce snake and to have made him take the vows of the order; to have resisted the fiercest temptations of the king of the Maras, and to have gone to the Tushita heaven to instruct his mother Maya. Then followed the reception of his son Rahula and other boys as novices, the admission of women, the establishment of discipline, etc. Sakya is said to have gone to Ceylon himself, to have visited the middle heavens, to have secured the gods (devas) as protectors of his doctrine, to have sent Visvakarma and fifteen daughters of devas to be the patrons of China. He instituted the daily service and ordained honour for his books. In his last days he gave forth his most perfect works, "The Lotus of the Good Law" and "Nirvana," intended to make his disciples long for higher attainments. This was his meaning, say the Chinese Buddhist authors, when he said, "I am not to be destroyed, but shall be constantly on the mountain of instruction." Buddha, entering Nirvana, is not dead, but lives in his teaching. Before his death he is said to have had presented to him images of himself of gold and sandal-wood, which he consecrated, giving his disciples in charge to them. At this time also he forbade the eating of animal food. His death and cremation were attended by marvels too numerous to mention.

In the Chinese records we are introduced to a long series of Buddhist patriarchs, the successive chiefs and defenders of Buddhist law and discipline, each selected by the last patriarch, the first being Maha Kashiapa, appointed by Buddha. A patriarch, says Dr. Edkins, is represented as "one who does not look at evil and dislike it; nor does he, when he sees that which is good, make a strong effort to attain it. He does not put wisdom aside and approach folly; nor does he fling away delusion and aim at comprehending truth. Yet he has an acquaintance with great truths which is beyond being measured, and he penetrates into Buddha's

Buddhist patriarchs.

mind to a depth that cannot be fathomed." Such an one had magical powers, could fly through the air, go into trances, and penetrate men's thoughts. Nevertheless he lived poorly, and was meanly clad. Thirty-three of these are named, including five Chinese patriarchs, and their biography is given.

From the foundation of Chinese Buddhism a succession of western Buddhist monks and learned men came to China and undertook great labours of translation and preaching to propagate their doctrines. In the fourth century the Chinese were entering the Order by permission of a Chow prince, many pagodas were erected in Loyang, and considerable monasteries were built in North China. Many of the Buddhist teachers professed to work miracles, and certainly dealt in magic. Chinese Buddhist pilgrims visited India and other Buddhist countries, and brought back accounts of marvels they had seen (as, for instance, Fa-hien and Huen-siang). Early in the fifth century Kumarajiva, an Indian Buddhist, assisted by eight hundred priests, produced a new translation of the Buddhist books into Chinese, extending to three hundred volumes.

The Buddhist books translated.

After this time the rulers of China became for a time hostile to Buddhism; but this was soon reversed, and there was much intercourse between Buddhist princes in India and China. Monasteries and temples multiplied, and magic and wonders, as fostered by the books of the Greater Vehicle, overlaid the original faith. At various times Chinese emperors, followed by their people, combined more or less of Confucianism and Taoism with Buddhism, and seldom prohibited any of them. At various periods the Confucianists sought to put down the Buddhists, to make the monks and nuns marry, etc., and decrees were promulgated against them; and sometimes their property was confiscated and they were compelled to return to secular life. Side by side with religious changes, Hindu Buddhists introduced many improvements in Chinese orthography, science, and literature.

Opposition of Confucianists.

The twenty-eighth Indian Buddhist patriarch, Bodhid-

harma, visited China in the sixth century, and died there. He exalted meditation at the expense of reading and book knowledge, allowing no merit either to these or to the building of temples. In his view true merit consisted in "purity and enlightenment, depth and completeness, and in being wrapped in thought while surrounded by vacancy and stillness." His influence in China, where he died, was powerful enough to make his followers a distinct sect of contemplatists, as contrasted with the ascetics and the ordinary temple-monks. His sect gradually became the most influential; and it appears to have distinctly weakened the looking for a future life and retribution, by exalting self-reform as to be brought about solely by inward contemplation. Not long after his death a monk of Tien-tai, named Chi-kai, invented a system which combined contemplation with image-worship, and it gradually gained great popularity, his books being after some centuries reckoned among the classics of Chinese Buddhism.

Bodhidharma.

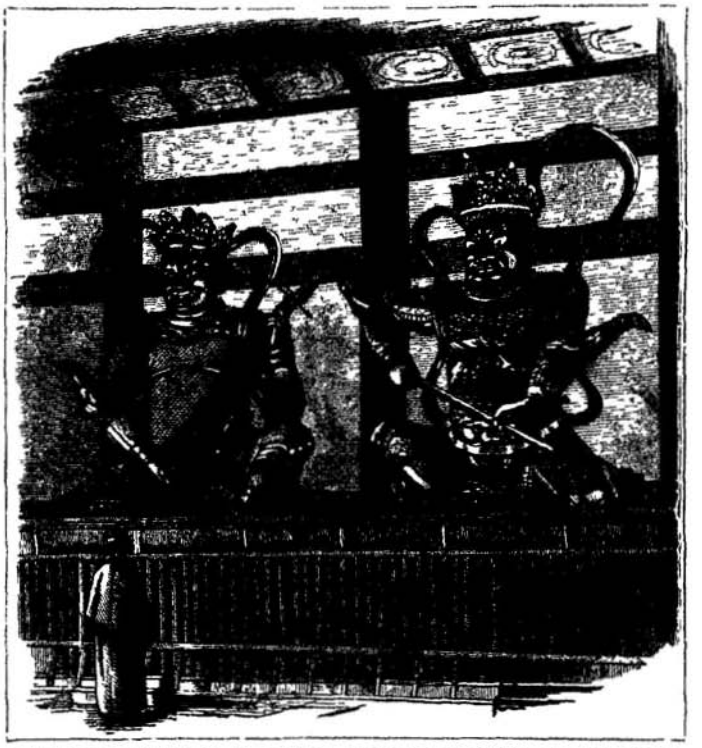
The history of Chinese Buddhism in the middle ages presents a continual series of assaults by Confucianists, alternate persecutions and support by emperors, and frequent interference. Certain temples were destroyed and others exalted; certain monasteries and temples were transferred from one kind of worship to another, from one sect of Buddhists to another; and all the time the emperors did not ostensibly become Buddhists. The Mongol emperors, however, especially Kublai Khan, became decided Buddhists, and used the Chinese imperial temples for Buddhist worship. Towards the end of the thirteenth century a census stated that there were over 42,000 Buddhist temples and 213,000 monks in China, which implies a very great number of lay adherents. After the fall of the Mongols some restrictions were gradually imposed on the Buddhists; and the Sacred Edict, issued in 1662, and still read periodically in public, blames them for fixing their attention on their individual minds alone, and for inventing baseless tales about future happiness and misery. Thus Buddhism is officially dis-

The Mongol emperors.

Modern discouragements.

countenanced, although in Mongolia and Tibet the Chinese encourage and pay deference to it; and in China itself the worship and festivals continue to be very largely attended, although the building of new temples has to a large extent fallen off.

Chinese Buddhism at the present day is so extensive



TWO OF THE GUARDIANS OF BUDDHA. KUSHAN MONASTERY, NEAR FOO-CHOW.

and varied that it is only possible to glance at its leading features. In many ways it occupies much the same standpoint as in Tibet; and the Chinese monk takes refuge in Buddha, the Law, and the Order, like his Singhalese brother. The worship of Buddha still

Present state.

remains, in a considerably materialised form; but image-worship is by no means held to be essential by instructed Buddhists, though it is allowed by them for the ignorant and weak. But added to this worship is that of a great number of associated and inferior beings, making Chinese Buddhism at present practically a complex polytheism. Its public attitude may be gathered from an account of the temples and services.

Looking south, like so many Chinese buildings, the temples of the Chinese Buddhists consist of a series of halls, the vestibule being guarded by the same four great kings mentioned at p. 213, carved in wood, and dressed and equipped with various symbols, such as a sword, an umbrella, a snake, or some other object with a well-defined significance to Orientals. They give all kinds of blessings to true Buddhists, and withdraw their favour from kings and nations which neglect the truth. Maitreya (Mi-li Fo) also appears in the same entrance-hall; sometimes even Confucius has an image here, as protector of the Buddhist religion.

Temples.

The great hall opening from the entrance-hall contains the images of Buddha, the Six Bodhi-satvas, Ananda, and many saints, in various symbolical attitudes, Wen-shu and Pu-hien often being placed right and left of Buddha, while Kwan-yin is behind them looking northward. Sometimes Buddha is alone in front, and the other three are in a row behind him. Kwan-yin appears in numerous forms in pictures and sculptures; in one he is represented by a female figure presenting an infant to mothers praying for children. Other halls may be added to the principal ones, containing statues, sculptured scenes, and pictures. The large central hall, according to Dr. Edkins, is intended to symbolise Buddha giving instruction to an assembly of disciples, while the leading idea of the entrance-hall is to show the powerful protection by celestial beings which Buddhists enjoy. All this is in agreement with the narratives in the "Greater Vehicle." There may be many subordinate chapels, dedicated to Bodhi-satvas and other beings of Buddhist, Hindu, and Chinese mythology. The images

Images in the halls.

of the Pu-sa or Bodhi-satvas stand when in the presence of Buddha, but sit when in their own shrines. Even the Taoist images are admitted into the all-comprehending Buddhist temples, as well as those of celebrated Chinese Buddhists.

In North China, especially at Pekin, it is customary, whether the images are of brass, iron, wood, or clay, to make them with internal organs as complete as possible, according to Chinese notions, which are not very correct; but the heads are always empty. Surrounding the abdominal organs is a large piece of silk covered with prayers or charms, while within it are bags containing small pieces of gold, silver, and pearls, and the five chief kinds of grain; but many of these valuables have been stolen from the images. **Realism of images.**

While the more intellectual Buddhists explain their temples and images as purely symbolical, and their offerings, bowings, etc., as expressing reverential reception of Buddha's teaching, the common people regard the images as deities, and pray to them for deliverance from sickness, sufferings, childlessness, poverty, etc. Kwan-yin is very exclusively worshipped, being commonly known as the goddess of mercy, who hears the cries of men. This worship is always associated with that of Amitabha (O-me-to), the father of Kwan-yin, and they are believed to dwell in the happy (western) land of Sukhavati. Those born in this paradise have only unmixed joys, of which gorgeous descriptions are given. This heaven has taken a strong hold of the imagination of Chinese Buddhists, and they will repeat the name "Amita Buddh" incessantly, while counting their beads. It is possible, and is strongly held by some, that some of the ideas of this worship, especially of the Litany of Kwan-yin, were derived from Persian, Arab, and Jewish sources. It is a wide-spread belief that Kwan-yin, moved by infinite compassion, has promised to become manifest in all the innumerable worlds, to save their inhabitants. He also visited all the hells for this purpose; and detailed accounts of his visits and their beneficial results are given. There are special elaborate **Kwan-yin.**

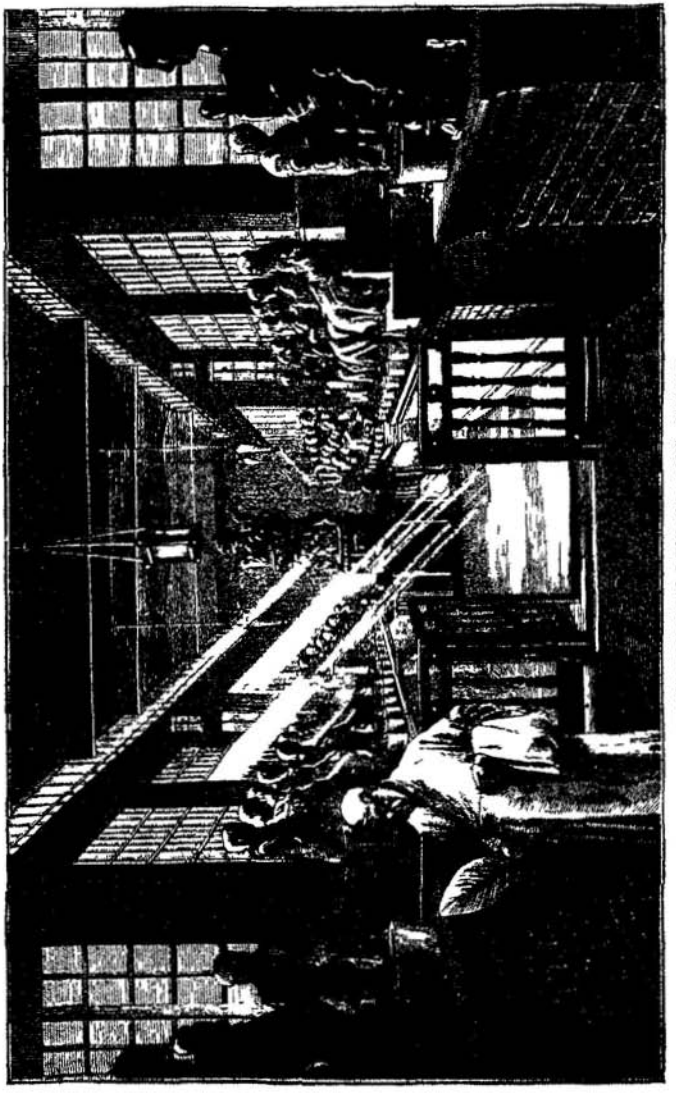
services in which Kwan-yin is worshipped and invoked, while at the same time Buddha and the other Bodhisatvas are duly honoured. One prayer runs thus: "May the all-seeing and all-powerful Kwan-yin, in virtue of her vow, come hither to us as we recite the sentences and remove from us the three obstacles (of impure thought, word, and deed)." Professor Beal gives the following translation from the Chinese of the confession or "act of faith" in Kwan-yin:—

"All hail, good, compassionate Kwan-yin!
Though I were thrown on the Mountain of Knives,
They should not hurt me;
Though cast into the lake of fire,
It should not burn me;
Though surrounded by famished ghosts,
They should not touch me;
Though exposed to the power of devils,
They should not reach me;
Though changed into a beast,
Yet should I rise to heaven.
All hail, compassionate Kwan-yin."

Incense is burnt, flowers and food are offered, and invocations are repeated again and again to Kwan-yin and Amitabha, with appropriate readings from the sacred books, some of them in Sanskrit and unintelligible alike to priests and people, but supposed to have a magic effect.

Amitabha. The distinctive worship of Amitabha is practised by many, both in China and Japan; they are called the "pure land" sect, who rely on Amitabha to effect their entrance to the bright paradise. The mere repetition of the name with concentrated and undivided attention is believed to ensure paradise; he is also invoked by the form "Praise to Amita Buddha," and the most extravagant promises are made to those who rightly invoke him. This is the prevailing form of Buddhist worship in many parts of China, and it is very popular owing to its putting out of sight Nirvana and presenting a heaven of conscious happiness and joy to the believer.

At the temple Pi-yun-si, west of Pekin, there is a hall of 500 departed saints, arrayed in six parallel galleries, the figures are of clay, full-sized, and seated. In another



TEMPLE OF FIVE HUNDRED GODS, CANTON.

court are scenes from the imagined future state, all modelled in clay, showing the fate both of the good and the evil. These halls are in addition to the usual elaborate series of halls. Pagodas also form part of this great establishment. Similar halls are numerous in the Tien-tai district.

Halls of 500 saints.

Music is much used in Chinese Buddhist worship, the instruments including drums, small and large bells, cymbals, and various metal forms struck by clappers which have no analogy in western music.

Dr. Edkins admits that while the populace believe in the extravagant details of mythology or magic, the priests in the services still read the old passages from the Buddhist books which teach the nothingness of everything; so that, if fully exposed, the most utter contrasts would be found in any of their services.

One of the most famous Buddhist regions of China is Tien-tai, a cluster of hills 180 miles south-east of Hang-cheu. It came into note through Chi-kai, who in the sixth century founded his school of contemplative Buddhism there, imagining its grand natural scenery to be the residence of the great saints of Buddhism, the Arhats or Lohans; indeed, he heard them sing near the remarkable rock bridge over a cataract, and now they are represented by five hundred small stone figures at the side of the bridge. Here Chi-kai developed an elaborate comment on and development of Buddhism, which he called "perfected observation." He explained everything as an embodiment of Buddha, subtly getting rid of all the objects of popular belief. He taught his followers various forms of meditation, which his followers have maintained, while not entirely condemning popular belief, *nor going to the extreme of Buddhist agnosticism.* At the present day monasteries are to be found five miles apart throughout the Tien-tai hill country.

Tien-tai.

Besides this there are numerous important "schools" of Chinese Buddhism, named from prominent teachers, from whom the present heads of monasteries claim continuous succession. Their doctrines for the most part do not differ widely from one

Schools of Chinese Buddhism.

another, but great importance is attached to minutiæ. The Lin-tsi school was founded by a teacher who died in 868, and had a great reputation for magical powers; it is now very widely spread in China and in Japan. It teaches that Buddha is within the believer if he only be recognised. "What is Buddha? A mind pure and at rest. What is the law? A mind clear and enlightened. What is Tao? In every place absence of impediments and pure enlightenment. These three are one." Discipline is strictly maintained by means of three blows with the hand or with the cane, three successive reproofs, and the alternation of speech with silence. We cannot particularise the other varied schools of Chinese Buddhism, but they are as numerous as the principal dissenting bodies in England.

The Lin-tsi.

The monasteries need not be particularly described, after what we have said of Buddhist monasteries in other countries. They all have a temple or worship-hall attached. Most of the larger establishments own land or other property, but not often sufficient for all expenses, which are met by mendicant expeditions, the offerings of worshippers, and voluntary presents sent to them. The procession of monks walks through the streets to receive alms beating a gong or cymbal at intervals, and often reciting Buddhist formulæ. The monks dress very differently from the Chinese people. In officiating they usually wear yellow garments of silk or cotton, with a wide turn-down collar and huge sleeves; at other times their clothes are mostly of an ashy grey. Their heads are closely shaven two or three times a month, and many have one or more places on the scalp burnt with red-hot coals. Their celibacy appears to be strict, and they do not own any relationships in the outside world, and show very little sociability in their intercourse with the people. They spend much of their time in chanting their sacred books, mostly in a form which represents the sound without the sense of the Hindu or Tibetan originals. Some monasteries keep their large bells constantly tolled day and night, so that the sound never ceases.

Monasteries and monks.

A large monastery has numerous rooms devoted to specific uses, including a library, study, reception-rooms for distinguished guests, and a place for keeping living animals, not for food, but as a work of merit. Sometimes there is a fish-pond full of fine fish which must not be caught or eaten. Special provision is made for cattle, swine, goats, fowls, etc., many being deposited by lay people in fulfilment of a vow, together with money or grain to support them until their death. The monks professedly refuse all animal food, but it is believed that some transgress. On the whole, the mass of the Chinese do not highly reverence the Buddhist monks, because they transgress the principles of filial obedience so deeply rooted among them; but they are nevertheless much employed to conduct private religious ceremonies, whether on behalf of recently deceased persons, those suffering in hells, or the sick and infirm. Frequently the succession of novices in the monasteries is kept up by the purchase of boys from their parents.

BUDDHIST NUN, WITH CAP AND ROSARY.

Within the monastery ranks there are frequently ascetics who for years together have no intercourse with the outside world, but sit in constant silent meditation in their cells, receiving their food through a hole in the door. Usually the bodies of deceased monks are burned in a special cremation-building, the ashes and unconsumed bones being afterwards collected and deposited, in an earthen vessel, in a special room or building of the monastery.

Ascetics.

There are numerous Buddhist nunneries in China, under the especial patronage of Kwan-yin, and while many join

them of their own accord, others are bought when young girls. The nuns shave the whole head like the men, do not compress their feet, and wear a very similar costume to the monks. Some learn to read the Buddhist books, and attend upon those who worship at the temples. They also visit the sick and afflicted, and pay special attention to those who place themselves under their spiritual care. Although they have taken a vow of celibacy, the nuns are generally accused of breaking it, as in Tibet; and in some districts the Chinese officials have closed all nunneries for this reason. **Nunneries.**

While Buddhism is not ardently believed in by a large proportion of the Chinese, it is undoubtedly regarded with considerable respect; and its formulæ and practices, especially those which are magical, are largely resorted to as a matter of precaution. Words not understood by the people are continually repeated by them with some sort of belief in their efficacy in overcoming evil influences. The workman will burn his paper with the charm written on it before beginning his morning's work; while the man of learning, who professes to despise Buddhism, knows by heart the magical sentences of the Ling-yen-king, or Heart Sutra. **Popular aspect.**

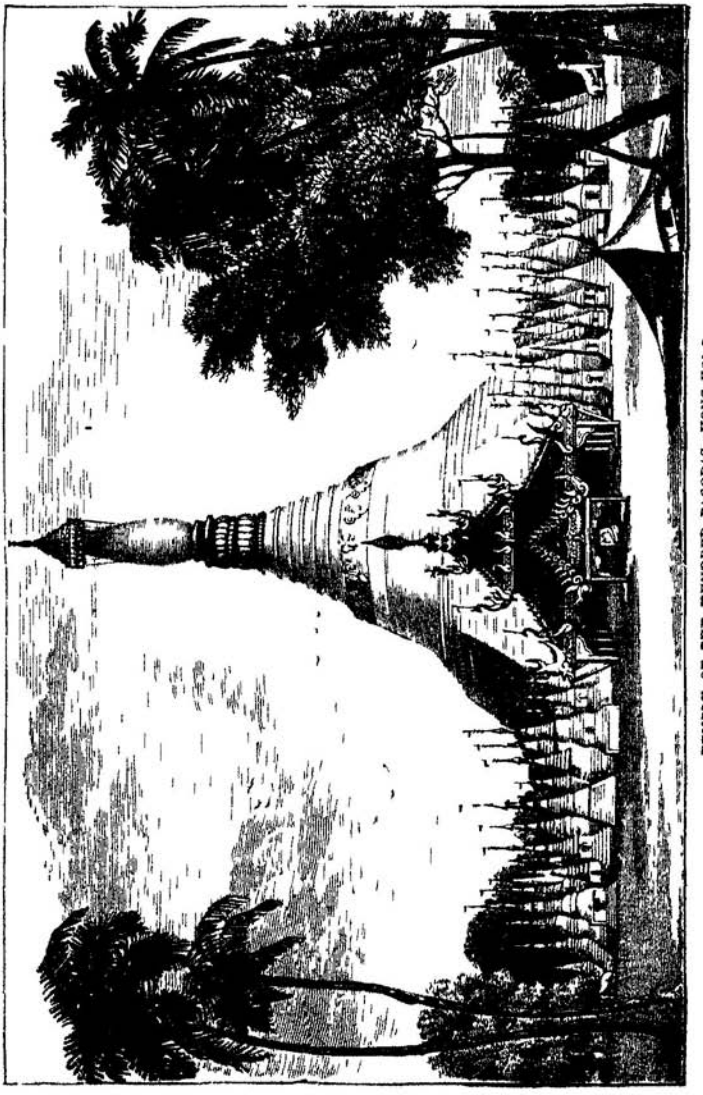
The Buddhist calendar includes a very complete set of festivals and processions, though they are not made the occasion for such display as in Burmah. The emperors' and empress's birthday, the anniversaries of emperors' deaths, and the four monthly feasts are, of course, kept. Then there are days for worshipping the devas of the older Hindu mythology, for eclipses of the sun and moon (addressed as Pu-sahs or Bodhi-satvas, the power of Buddha being invoked to deliver them), for sacrifice to the moon, and praying for fine weather or rain. The Deva Wei-to (really the Veda) is invoked as protector, and his birthday is kept, as also the birthdays of three other divine protectors, including the god of war, of Buddha, and each Bodhi-satva, the anniversaries of the death of the chief Chinese Buddhist saints, and of the founder of a monastery, etc. But this list might easily be lengthened. **Buddhist calendar.**

Independent of its professors, Buddhism has exerted a great influence in tempering the character of Chinese religion. The discountenancing of sacrifices, the tenderness to animal life, the conception of a spiritual aim in religion, and of self-discipline as of supreme importance, have not been without far-reaching effect on the Chinese. The example of Buddha as beneficently desirous of being born in the world to save it, his patience and self-sacrifice in his successive lives, his teaching of the noble path and the desirability of freedom from the fetters of this life have all tended to elevate the popular faiths. A more doubtful influence of Buddhism has been the popularisation of beliefs in material hells. A great variety of tortures and circumstances of punishment are described, and the demons are represented as delighting in human sufferings. On the one hand it is alleged that the beliefs on the whole have tended to discourage the crimes that are said to be visited with such punishments, on the other, that the popular mind is thereby familiarised with pictures and descriptions of horrible cruelties.

Influence of Buddhism in China.

The tolerance inculcated by Buddhism, too, has had its effect in spreading a considerable indifference to religion in China, while on the other hand it has favoured its own existence. But the extent of mutual concession and accommodation to be found among the Chinese in religious as well as other matters is a very pleasing feature, when it does not signify lifelessness or mere indifference. The Buddhists too deserve credit, for their representations of Buddhas and Bodhi-satvas are pre-eminently merciful, although their objection to suffering as an evil loses sight of its medical and beneficial influence. Buddhism, too, has in China acquired more regard for filial duty than elsewhere.

We may also note how greatly Buddhism has contributed to the artistic and literary development of the Chinese. The pagoda form is theirs especially. It is derived from the Indian tope or dagoba; the base or platform signifies the earth, the semicircular building covering it the air, and the railing above, the heaven; the spire and umbrellas above have been expanded into



TEMPLE OF THE HUNDRED PAGODAS, HONG-KONG.

successive storeys or platforms, representing the successive worlds above the heavens. In many cases, however, the Chinese pagodas have no religious significance, and only relate to the popular geomancy by which luck is determined. Those which contain Buddhist relics are always connected with monasteries. Some are of brick, others of porcelain, others of cast iron. Many are now falling to ruin, and few are now built. Flower cultivation is another artistic feature in China and Japan which has a connection with the Buddhist flower offerings; many beautiful flowers are grown in the temple and monastery gardens for use as offerings and in decorations.

We must not conclude this account of Chinese Buddhism without calling attention to an interesting sect of reformed Buddhists who have spread considerably since the beginning of the sixteenth century in the lower ranks of the Chinese, known as the Wu-wei-kian, or "Do-nothing sect." They oppose all image-worship, but believe in Buddha without worshipping him. They meet in plain buildings with no images, and containing only an ordinary Chinese tablet dedicated to heaven, earth, king, parents and teachers, as signifying the fit objects for reverence. They enjoin the cultivation of virtue by meditation alone, and inward reverence for the all-pervading Buddha, who is within man and in all nature. Their founder, Lo Hwei-neng took the title Lo-tsu (the patriarch Lo); on the anniversaries of his birth and death, the new year, and in the middle of the eighth month, they meet to drink tea and eat bread together. They are strict vegetarians, believing strongly in metempsychosis and the consequent sin of taking animal life. They have no order of monks or of priests. Matter they regard as perishable, and believe that at the end of the world they will be taken to heaven by Kin-mu, the golden mother, whom they regard as the mother of the soul. She is indeed more an object of worship by this sect than Buddha, being regarded as a protectress from calamities and sickness, and from the miseries of the unseen world. So far have the Taoist notions invaded even this pure form of Buddhism.

The do-nothing sect.

BUDDHIST CEREMONY, JAPAN.

JAPANESE BUDDHISM.

Buddhism found its way to Japan in the sixth century A.D. both from China and from Corea, but gained no great influence until the ninth, when the priest Kukai, or Kobo Daishi, showed how to adapt Shintoism to Buddhism by asserting that the Shinto deities were transmigrations of the Buddhistic ones. Thus explained, Buddhism gained great ascendency. In the seventeenth century a philosophical awakening took place, under which every man was taught to long for perfection, to believe in successive transmigrations of souls, and to look forward to the perfect reward of absorption into Buddha. A very great number of Buddhist shrines and temples exist, vastly more ornate and wealthy than those of the Shinto, containing images of extraordinary variety for adoration, supporting till lately a numerous priesthood, who took care to attract the people in every possible way, by spectacles, games, lotteries, and even shooting galleries. The recent revolution, however, has been attended with a great spoliation of Buddhism, suppression of temples and monasteries, melting of bells for coinage, etc.; and the religion now only exists on sufferance, and has already put forth renewed efforts to gain spiritual influence over the people.

There are numerous sects, corresponding in the main to those of China, some being contemplative, others mystic, others taking charge of the popular ceremonies. The Shin-shin especially reverence Amitabha as being willing and able to save those who believe in him. No prayers for happiness in the present life are made by them, and they teach that morality is of equal importance with faith. They have many of the finest temples in Japan, and are remarkable for their active missionary work in China and Corea, and for the high standard of education they maintain. The priests are allowed to marry and to eat meat. The creed of the sect, as stated by one of its principal teachers, is as follows:

The Shin-shin.

"Rejecting all religious austerities and other action, giving up all idea of self-power, we rely upon Amita

Buddha with the whole heart for our salvation in the future life, which is the most important thing, believing that at the moment of putting our faith in Amita Buddha our salvation is settled. From that moment invocation of his name is observed as an expression of gratitude and thankfulness for Buddha's mercy. Moreover, being thankful for the reception of this doctrine from the founder and succeeding chief priests whose teachings were so benevolent, and as welcome as light in a dark night, we must also keep the laws which are fixed for our duty during our whole life."