



word Sákya has been already explained, page 133. There are several legends to account for the giving of the name Sidhártta to the infant prince ; but they are at variance with each other. The epithet O-mi-to, used by the Chinese, is probably a corruption of amirta, a word which signifies deathless, and is used to designate nirwána. The word Samona Codam, in use among the Siamese, is the same as Sramana Gótama.

There can be little doubt that the founder of the religious system known as Buddhism was a prince, and that he was born in the region called Magadha ; but the illustrious genealogy that he has received is less to be relied upon, and it is evident that the dominions of his father were circumscribed. Setting aside the miraculous events that are said to have been attendant upon his infancy and youth, and the enormous exaggerations that are manifest in almost every sentence, there runs through the narrative a semblance of reality ; and the reasons why he renounced the world, the austerities he practiced in the wilderness, and his warfare with the powers of evil, have a parallel in the history of almost every ascetic saint whose life has been recorded. In some accounts, each onset of Wasawartti Mára is said to have been repelled by one particular páramitá virtue, the whole of the ten being taken in order.

I have not met with any eastern work that is exclusively confined to the biography of Gótama, or that professes to present it in its completeness. The incidents of his early life are repeated again and again, in nearly the same order, and with little variety of expression ; but after he has assumed the high office of the Budha, the consecutiveness of the narrative ceases ; and in the arrangement of the preceding legends, I have had to exercise my own judgment as to the order in which they ought to appear. It is only occasionally that an allusion is given, serving as a guide to the chronology of the event. The following extract from the Sadharmmaratnakaré is the only statement of the kind with which I am acquainted in any native author. " In the first

year of his Budhaship, Gótama was at Isipatana, near Benares; the second, third, and fourth, at Wéluwana, near Rajagaha; the fifth, in the Kútágára hall, near Wisálá; the sixth, in the garden Kosambiya, near Kosambæ; the seventh, in the garden Pundarika, in the déwa-lóka of Sekra; the eighth, at the rock Sungsumára (said by Turnour to be synonymous with Kapilawastu); the ninth, in the garden Ghósika, near Kosambæ; the tenth, in a cave at the foot of a sal tree, in the forest of Páralí; the eleventh, in a garden belonging to the brahman village of Nalaka; the twelfth, in the hall Naléru, near the brahman village of Wéranja; the thirteenth, at the rock Chéliya, on the invitation of the déwa who inhabited it; the fourteenth, at the Jétáwana wihára, near Sewet; the fifteenth, in a cave of jewels connected with the garden Nigródha, near Kapilawastu; the sixteenth, in the city of Alow; the seventeenth, eighteenth, and nineteenth, at the Wéluwana wihára; the six following years in the mansion called Migáramátu, presented to him by Wisákhá; after which he had no fixed residence, but went about from place to place, preaching the bana, and spreading his religion." This account appears to be taken from Budhagósha's Commentary on the Budhawansa. It is elsewhere stated that he sojourned at Sewet for the space of nine years, and at Sákétu sixteen.

In the twenty-ninth year of his age, Gótama became a recluse; six years elapsed between this period and his attainment of the Budhaship; and he continued in the exercise of its privileges forty-five years. His first visit to Ceylon is represented as having taken place in the ninth month after he became Budha. This legend does not appear in the regular order of the narrative, in any of the native works I have read. From its position, it has the appearance of being an after-thought; and I was long under the impression that it was a modern invention, and probably of only local reception. But in this I was mistaken; as it was known nearly a thousand years ago to the people of Tibet. "The second treatise or sutra," says Csoma Körösi, "in the fifth volume



of the Mdo (from leaves 81 to 298) is entitled in Sanskrit A'rya Langkávatára maha yana sutra. A venerable sutra of high principles (or speculation) on the visiting of Lanká. This was delivered at the request of the lord of Lanká, by Shákya, when he was in the city of Lanká, on the top of the Malayar\* mountain, on the sea shore, together with many priests and bodhisatwas. It was in a miraculous manner that Shákya visited Lanká. It is evident from the text that both the visitors and the pretended master of Lanká are fancied beings; but there is in the Langkávatára sutra a copious account of the Buddhistic metaphysical doctrine, with some discussion on each. From leaves 298 to 456 there is again an explanation of the Langkávatára sutra, containing (as it is stated) the essence of the doctrine of all the Tathágatas. The Langkávatára sutra was translated by order of the Tibetan king Ral-pa-chan, in the ninth century. No Indian pandit is mentioned. It is stated only that it was translated by Lotsava Gelong, who added also the commentary (which must be the last part of the above-mentioned sutra) of a Chinese professor or teacher, called Wen-hi." It is stated by Hodgson that the Langkávatára is regarded by the Nepaulese as the fourth dharmma. "The fourth (dharmma) is the Lancavatar, of 3000 slokas, in which it is written how Ravana, lord of Lanká, having gone to the Malayagiri mountain, and there heard the history of the Buddhas from Sakya Sinha, obtained Boddhynána."

A considerable number of the legends I have translated are known to the Tibetans, as we learn from Csoma Körösi; † to the Nepaulese, as we learn from Brian Hodgson; ‡ or to the Chinese, as we learn from Remusat, Klaproth, and Landresse.§ The sacred books of Burma, Siam, and Ceylon, are

\* Malaya is said by Professor Wilson to be the southern portion of the Western Ghauts.

† Asiatic Researches, vol. xx.—Journal Bengal As. Soc. passim.

‡ Illustrations of the Literature and Religion of the Buddhists, by B. H. Hodgson, Esq., B.C.S. Serampore, 1841.

§ Foë Koué Ki, ou Relation des Royaumes Bouddhiques : Voyage dans la Tartarie, dans l'Afghanistan et dans l'Inde, exécuté à la fin du IV<sup>e</sup> Siècle, par Chy fá hian. Traduit du Chinois et commenté par M. Abel Remusat. Ouvrage posthume, revu, complété, et augmenté d'éclaircissements nouveaux, par MM. Klaproth et Landresse : Paris, 1836.

identically the same. The ancient literature of the Buddhists, in all the regions where this system is professed, appears to have had its origin in one common source ; but in the observances of the present day there is less uniformity ; and many of the customs now followed, and of the doctrines now taught, would be regarded by the earlier professors as perilous innovations.

I am tempted, by an almost irresistible impulse, to enter upon an extended examination of the personal character of Gótama, and of the religious system he established. But I forbear. The task I have undertaken is rather to impart information, than to assume the office of an expositor or controversialist. There is, nevertheless, something almost overpowering in the thought, that he was the means of producing a moral revolution more important in its results, and more extensive in its ramifications, than any other uninspired teacher, whether of the eastern or western world. The character of the instrumentality by which these mighty effects were brought about, has hitherto been little regarded ; but the time is coming when it will engage the attention of our highest orders of intellect. With the founders of other creeds, and of other monastic orders, and of other philosophical systems, Gótama will have to be compared ; nor must such beings as Melampus, Empedokles, and Apollonius, who, like himself, are invested with a shadowy existence and partook of supernatural powers, be overlooked. Though the great sage of Magadha has more disciples, by tens of millions, than Mahomet, or Anthony, or Aristotle, his name is scarcely heard beyond the limits of Asia ; and in many cases where his history is partially known, he is regarded as a mere abstraction or as the subject of a myth.



## VIII. THE DIGNITY, VIRTUES, AND POWERS OF BUDHA.

I. THE SUPREMACY OF BUDHA.—II. HIS MANHOOD.—III. HIS APPEARANCE AND STATURE.—IV. HIS MANNER OF WALKING.—V. THE BEAUTIES OF HIS PERSON.—VI. HIS DEPORTMENT AND VIRTUES.—VII. HIS KINDNESS.—VIII. THE MANNER IN WHICH HE SAID BANA.—IX. HIS SUPERNATURAL ENDOWMENTS.

THE Budhas are regarded by their adherents as the greatest of beings. The praises they receive are of the most extravagant description; and all the excellencies that the most fertile imagination can invent have been applied to them, in setting forth the beauty of their persons, the propriety of their deportment, the kindness of their disposition, or the greatness of their powers. The first sentence in all the óla books written in Ceylon is as follows:—*Namó tassa bhagawató arhaható sammá sambhuddassa*. Bhagawató, the virtuous, the meritorious;\* araható, the perfectly pure, from having overcome all sensuousness; samma, in a proper manner; sambhuddassa, he who has ascertained the four great truths, by intuition; tassá, to him; namó, be praise, or worship.

In some of the translations now to be inserted, there is presented a more painful proof, if possible, of prostration of intellect, than in any of the preceding statements. But they

\* The Brahmans give to this word a more recondite signification. "The word Bhagavat is a convenient form to be used in the adoration of that supreme being, to whom no term is applicable; and therefore Bhagavat expresses that supreme spirit, which is individual, almighty, and the cause of causes of all things. The letter *Bh* implies the cherisher and supporter of the universe. By *ga* is understood the leader, impeller, or creator. The dissyllable *Bhaga* indicates the six properties, dominion, might, glory, splendour, wisdom, and dispassion. The purport of the letter *va* is that elemental spirit in which all beings exist, and which exists in all things.—Wilson's Vishnu Purána.

are consistent in their wildness ; and if the honours bestowed upon Budha are legitimately given, the rest of the story may follow as a matter of course. We have here a phase of mind that outstrips the utmost extravagancies of our own legends. The old monks have transmitted to us many most wondrous stories ; but their most elaborated menologies must yield the palm to the narrative we have received of the prowess of Gótama.

Yet the relation has a melancholy interest, as it may be regarded as the prime effort of the mind of heathendom to present a faultless and perfect character. It is the eastern beau ideal of that which is the most beautiful, and praise-worthy, and great. There are, confessedly, some features that we are called upon to admire ; but the folly in some instances, and the absurdity in others, mark the whole to be "of the earth, earthy."

### 1. *The Supremacy of Budha.*

It is said of Budha, that he is endowed with many virtues ; he is the joy of the whole world ; the helper of the helpless ; a mine of mercy ; the déwa of déwas ; the Sekra of Sekras ; the Brahma of Brahmas ; the only deliverer ; the very compassionate ; the teacher of the three worlds ; he who receives the homage of kings ; the royal preacher ; a diamond coffer to those who seek his assistance ; a moon to the three worlds ; he who gives the ambrosia of righteousness ; the father of the world ; the helper of the world ; the friend of the world ; the relative of the world ; the gem of the world ; the collyrium of the world ; the ambrosia of the world ; the treasure of the world ; the magical jewel of the world ; stronger than the strongest ; more merciful than the most merciful ; more beautiful than the most beautiful ; having more merit than the most meritorious ; more powerful than the most powerful ; he who enables the being who only softly pronounces his name, or who gives in his name only a small portion of rice, to attain nirwána. The eye cannot see anything ; nor the ear hear anything ; nor the mind think of anything, more excellent, or more worthy of regard than Budha.



The following declaration, which appears in the Aggappasāda-sūtra, was made by Gótama :—"Priests, there is no one superior to the Tatágata, whether it be among apods, bipeds, quadrupeds, or millapeds ; among those that have rūpa, organized bodies, or those that are arūpa, incorporeal. He who trusts in Budha relies upon him who is supreme ; and he who trusts in the supreme will receive the highest of all rewards. No one has been my teacher ; there is none like me ; there is no one who resembles me, whether among déwas or men."

Were a being possessed of all wisdom to repeat during an entire kalpa the praises of Budha, he would not be able to declare the whole. There are beings that are sentient, and beings that are not sentient ; of these two classes, the sentient is the chief. There are two classes of sentient beings, animals and men ; of these two classes, man is the chief. There are two classes of mankind, the male and the female ; of these, the male is the chief. There are two classes of males, those who have fixed habitations and those who have none ; of these the men who have no fixed habitation are the chief. Of those who have no fixed habitation, the priests, the Pasé-Budhas, and the supreme Budhas, are the chief.\*

On a certain occasion, Jinorasa and Sākyaputra were walking together. He who went in the rear said to the other, "My lord, the excellence of Budha is immensely great ; I have been thinking that if there were books written that contained a perfect account of the whole, they would form a heap that would reach to the brahma-lókas." "Friend," replied the superior priest, "by so saying you lower the dignity of our great monarch ; such a comparison appears only like a mockery." The other priest then said, "I spoke according to the extent of my knowledge ;" and as he had not said it with the intention of being disrespectful, but had spoken it out of a heart filled with affection for Budha, the superior priest forgave him.

The lofty Maha Méru may be reflected in a mirror ; by putting out one finger, it may be said that the six déwa-lókas are there ; a sign may be made to indicate that the sixteen brahma-lókas are in such a direction ; taking up as much earth as is carried in the mouth of a white ant, it may be said that the earth is like that ; a

\* "Of created things, the most excellent are those that are animated ; of the animated, those which subsist by intelligence ; of the intelligent, mankind ; and of men, the sacerdotal class."—Manu, Inst. i. 96.

mustard seed may be used to declare the size of the great ocean ; the eye of a needle may be used as a comparison for the whole sky ; even so may the words of a stanza be used to declare the excellence of Budha, but their power is utterly inadequate to accomplish this purpose in a right manner.

The appearance of a supreme Budha in the world is the greatest of all possible events. In the time of Kásyapa Budha, the kings of Káshtawáhana and Benares formed a league together ; and it was agreed that if anything particular happened in either kingdom, it should be made known to the monarch of the other. On a certain occasion, the king of Káshtawáhana sent to the king of Benares eight robes of the description called palas, with a suitable embassy. On their arrival, the king called together his nobles to receive them ; but when he saw the casket in which they were contained he was displeased, as he thought it could contain nothing of value, and was not worthy of any better use than to be given to his children for a plaything. It was opened, however, and then another that was inside ; but when the king came to the robes, they shone like the sun, and were of the colour of the murutu flower. The principal treasurer declared that their value was beyond all computation. The king then resolved to send something in return that would be of double the value ; and after meditating upon the subject some time, he wrote upon a leaf of gold that a supreme Budha had appeared, at the same time setting forth his virtue and power. This leaf he enclosed in rich caskets, and sent it upon an elephant to Káshtawáhana ; and when the king of that country received the information it contained, he rejoiced greatly, and sent an ambassador to Budha, who did not arrive before he had attained nirwána ; but on his return he brought with him the dabaráwa relic of the great teacher. The king heard bana, kept the precepts, and when he died was born in a déwa-lóka. At a subsequent period he was the próhita brahman of the king of Kosol, and was called Bawári.

The same praises belong to the whole of the three gems. Their excellence cannot be set forth by a comparison taken from any object existing in any of the three times, present, past, or future, nor in any of the three worlds ; it is incomparable, unspeakable, inconceivable, peerless. It cannot be compared to space, because space can be comprehended by the rishis. It cannot be compared, as to stability, with the great earth ; because the earth rests upon the Jala-polowa, and this upon the Wá-polowa ; so that the earth may



be shaken by the wind, and its summit may be gradually attained; but the three gems are firm and immoveable. It cannot be compared, as to ponderosity, with Maha Méru; because the solid inches in the mass of this mountain can be computed, and at the end of the kalpa it will be destroyed; but the excellence of the three gems is incalculable, and they are indestructible. It cannot be compared, as to depth, with the great ocean; because at the appearance of the seventh sun its waters will be dried up; but the excellence of the three gems is unfathomable. It cannot be compared as to number, with the stars; because the size of the heavens in which the stars appear can be told; but the excellence of the three gems cannot be computed.

The rishis may tell the number of inches in the sky, the number of drops in the ocean, and the number of atoms in Maha Méru; they may hide the earth by the tip of the finger; and they may shake the vast forest of Himála, with all its high mountains, as by a cotton thread; but there is no being in the wide universe who has the hand of energy by which he can swim to the opposite side of the ocean of excellence possessed by Budha. Were a rishi to create a thousand or a thousand thousand mouths, and with these to repeat the praises of the three gems during the years of a maha kalpa, even in this period the whole would not be declared. Were he to collect a mighty assemblage of leaves, and to write upon them all, the number of letters they would contain might be told; but there is no method by which the excellence of the three gems can be adequately revealed. (*Wisudhi-margga-sanné. Pújávaliya. Sadharmmaratnakaré.*)

## 2. The Manhood of Budha.

Though possessed of all this supremacy, the Budhas are men. Were Budha to appear as a déwa or brahma, the exercise of his powers would not be regarded as marvellous. It would be said that his miracles were performed by the power which he possessed as a déwa, and not as the Budha. The various orders of being would not love him; they would not attend to his bana, nor seek to be delivered from error. It is for these reasons that he is born as a man. Still, though born as a man, he might appear by the opapátika, or apparitional birth. But to remove the doubts of all beings, to show that what he does is not by the power of irdhi, or from any other

cause of a similar description, he receives the supreme Budhaship as a man, born from the womb.

The body of Budha was subject to pain and disease, and it was argued by the king of Sāgal that on this account he could not be the all-wise. But Nāgasēna replied that there are various causes of disease, of which the karma of previous births is only one. All the pain felt by Budha was from some present cause, or from the contrivance of others. Thus the harvest may be poor, from the badness of the seed, without any fault whatever on the part of the husbandman. When a stone is thrown into the air, it falls on the ground, not from any previous karma, but naturally, from a cause then present. The purest vessel may have poison put within it. And when the earth is cleared and ploughed, it is not from any previous karma that it is thus lacerated, nor from any appointment of its own; but from the will of another. In like manner, the pain felt by Budha was without any cause on his part; it came naturally from some cause then present, or from the contrivance of some other person. (*Milinda Prasna.*)

### 3. *The Appearance and Stature of Budha.*

Budha is sometimes said to be twelve cubits in height, and sometimes eighteen cubits; but in the latter case either a different measure is used, or the nimbus on the top of his head is included, which extended above him six cubits.

When Budha resided in the wihāra called Purwārāma, built by the upasikāwa Wisākhā, he overcame the asūr Rāhu, in the following manner. The déwas and asúrs having heard bana, expressed their delight to Rāhu, recommending him to go and hear for himself the same good word. The asūr enquired what kind of a person Budha was, when they described a few of his characteristics, but declared that they were unable to tell all. Among other things they told him that Budha was twelve cubits high; but on hearing this he said, "Why should I, who am 4,800 yojanas high, go to see Budha, who is only twelve cubits high?" The déwas replied that if a hundred or a thousand asúrs were placed one upon the other, they would be unable to reach the height of Budha. Rāhu then resolved that he would go and see him, that it might be known which was the taller. His intention was perceived by Gótama, who commanded Ananda to spread a carpet, that he might recline upon it. Upon this carpet he lay down, with his head to-

wards the south, and his face towards the east, like a lion in repose. When the asúr had seen his beauty and remained looking at him in astonishment, the sage asked what it was that he was noticing with so much interest. Rahu said that he was trying to discover the end of his foot, but was not able to reach it. "No," exclaimed Budha, "nor would you be able to reach it, were you even to see to the highest of the brahma-lókas." When this was said, the asúr had not seen his mouth; but he thought that if his feet were thus wonderful, his mouth must be above all praise. And now he confessed that he was a believer in Budha; and promising to become his devoted servant, he requested his protection. Then the sage permitted him to see his mouth, and preached to him the bana, by which many déwas were enabled to see the fruition of nirwána.\*

At a time when Budha visited the city of Rajagaha, there resided in the same city a brahman, called Atula, who having heard that neither Sekra, Maha Brahma, Vishnu, Mahéswara, nor any of the rishis was able to measure the height of Budha, thought within himself it was a singular thing that they were unable to tell the height of one who was only of the ordinary stature: about twelve cubits. He, therefore, procured a bamboo sixty cubits long; and when Gótama entered the city, he stood near him with it; but it did not reach even to his knees. He went home in sorrow, at not succeeding in his attempt; but the next day he fastened another bamboo of the same length to the end of the former one, so that it was now 120 cubits long; and when Budha approached, he stood with it at the entrance of the city; but he soon found that it was still insufficient. Budha then enquired why he stood near him, with his two bamboos fastened together, and placed erect; and when he replied that it was to ascertain his height, the teacher of the three worlds said, "Brahman, if you were to fill the whole circuit of the earth with bamboos, and could find out a way of fastening all these together, end to end, even this would be an insufficient instrument to measure my stature. No one can compute the number of the garments, ornaments, couches, chariots, slaves, cattle, villages, fields, pearls, and gems, I have given in alms since the time when I resolved upon becoming Budha; nor can any one calculate the number of eyes, heads, and children I have given; and if a lac, a kela, or an asankya of brahmans like yourself were to

\* Neither the asúrs nor the dwellers in the Wasawartti déwa-lóka can enter the paths.

try to discover the virtue of my páramitás, all that they could discover would be only like the eye of a needle in comparison to the sky, or a mustard seed to the great ocean, or the portion of mould taken into the mouth of a worm, to the whole earth. In like manner, no creature whatever is able to comprehend my stature; therefore, cease, brahman, from thy attempt." (*Sadharmmdlankáre.*)

It is difficult to describe the appearance of Budha; and for this reason. He could walk in a space not larger than a mustard seed; yet on one occasion, he placed his foot on the earth, then on the rock Yugandhara, and next on the summit of Maha Méru, by which means, at three steps, he reached the heaven of Sekra. This was done with as much ease as a man crosses the threshold of his house; yet the stature of Gótama remained the same; he did not increase in size, nor did the mountains become less.

#### 4. *Budha's manner of Walking.*

The manner in which Budha walked excited universal admiration. At the time he resided in a cave, near some sal trees, at the rock Wédiya, he was seen by an owl of the race of Kosiya, who greatly admired his manner of walking, as he went to the village to receive alms. On his return, the owl again looked at him with the utmost affection, and on his arrival at the cave paid him adoration. Budha then smiled, and when Ananda asked the reason, he said that the owl, by reason of the merit it had thus received, would hereafter be free from disease, and would escape birth in any of the four hells during many ages, as it would always be born either as a man or as a déwa; and that it would afterwards become the Pasé-Budha, Sómanassa, and attain nirwána. (*Sadharmmdlankáre.*)

At another time, when Gótama was walking in a manner that was marked by the utmost propriety, he was asked by the ascetic Ardha who was his preceptor. He replied that he was self-taught. When he went abroad with his attendant Ananda, that he might bless the world, he appeared like the full moon accompanied by the planet Guru (Jupiter). If there were any thorns, stones, roots, potsherds, rocks, or other substances that would hinder him or obstruct his progress, they removed from his path of their own accord, and left it clear; if there was mud, it became dry; or if there were holes, they became filled up; if there were any elevations, they passed away, like butter that sees the fire, until the whole path was as level as the head of a drum, and the air appeared as if sweetened



by perfumes. If he passed any being that was in pain, though it were in an agony equal to that of hell, it ceased in an instant; and when his foot touched the earth, a lotus sprang up at every step. (*Sadharmamālakāre*).

The foot of Gótama came to the ground as lightly if it had been cotton wool. When the winged horse passes swiftly over water lilies, its course may be seen by the bending of the flowers, but it leaves no impression of its footstep: and in like manner, the footstep of Budha was without a trace. It was in kindness that this was appointed. Budha was usually surrounded by a crowd of people; and if he had left the impression of his foot, as he walked along, they would have been wishful to honour it; they would not have trodden in the same place; and thus their progress would have been impeded. (*Sadharmamaratnakāre*.)

On some occasions, when Budha was about to ascend the throne upon which he sat, he came through the ground, and rose up at the place, like the sun rising over Yugandhara; and at other times he went through the sky. During his progress from place to place, the light that shone from his body was like the glory proceeding from Maha Brahma, or the splendour of the gems in the royal diadem on the day of the king's anointing, or a canopy adorned with gold and silver, or a garland of the most beautiful flowers, or an alms-hall filled with sweet-scented flowers and perfumes. (*Pūjāwaliya*.)

### 5. The Beauties of Budha's Person.

These are divided into three kinds:—1. The 216 Mangalya-lakshana, of which there were 108 on each foot. 2. The 32 Mahapurusha-lakshana, or superior Beauties. 3. The 80 Anuwyanjana-lakshana, or inferior Beauties.

(1.) The 216 Mangalya-lakshana.—1. The chakra circle. 2. Two thousand lines proceeding from the centre of the circle, like the spokes of a wheel. 3. The rim round the extremity of these lines, like the outer frame of a wheel. 4. Small circles between the lines, within which were the representations of flowers. These four were called the chakrawartti-lakshana. The remaining 212 were as follows:—on each foot was a small drum, a swastika,\* a

\* A kind of mystical figure, the inscription of which on any person or thing is generally considered to be lucky; amongst the Jainas it is the emblem of the seventh deified teacher of the present age.—Wilson's Sanskrit Dic-

cymbal, a frontlet, the hood of a nayá, an ornament in which flowers are placed, a garland, a gem, an ornament for the head, a royal couch, a palace, a festive arch, a white umbrella, an elephant's tusk, a sword of state, a talipot fan, a peacock's tail, two chámaras of different kinds, a jessamine flower, a blue water lily, a red water lily, a red lotus, a white lotus, a full vessel, an alms-bowl, a white sea, a blue sea, a coral sea, a golden sea, a sakwala gala, the forest of Himála, a Maha Méru, a discus, the palace of the sun, the mansion of the moon, the isles of the east, the isles of the west, the isles of the north, the isles of Jambudwípa, a chakra-wartti surrounded by his retinue, a right-handed conch, a golden fish, the seven rivers, the Yugandhara and six other concentric circles of rocks, the Anótatta and six other lakes, the king of the garundas, a makara,\* two festive flags, a golden litter, the rock Kailása, a royal tiger, a lion, a horse of the breed Waláhaka, an elephant of the breed Upósatha, a nayá, a hansa, a bull, an elephant of the breed Eráwana, a mariner, a surabhi-dénu or cow that gives whatever is desired, a kindurá, a chanda-kindurá, an Indian cuckoo, a peacock, the bird kos-lihiniyá, a brahmany kite, a Greek partridge, the six déwa-lókas, and sixteen brahma-lókas.†

(2.) The thirty-two Maha-purusha-lakshana or superior Beauties.—1. The feet of Budha were like two golden sandals. 2. There was a chakra, or wheel, in the centre of the sole. 3. His heels were like balls of gold, but extremely soft. 4. His fingers tapered gradually to the end. 5. The palms of his hands, and the soles of his feet, were as soft as cotton dipped in oil. 6. The palms and soles appeared like richly ornamented windows. 7. His instep was high. 8. His legs were like those of an antelope, round and full. 9. His arms were straight, and so long that without bending he could touch his knee. 10. His secret parts were concealed, as the pedicle of the flower is hid by the pollen. 11. His skin was soft and smooth, as an image polished by the tooth of

tionary. This figure is found in many magical diagrams, and in Runic inscriptions and amulets; it is the hammer of Thor; and is seen on some ancient Etruscan vases that were dug up at Rome, in 1817. It is also very commonly seen on the ancient coins that were struck by the Buddhist monarchs of India.

\* A sea-monster; the upper extremity of its body being like an antelope, and the lower like a fish. It answers in the Indian zodiac to the Capricornus of the west.

† The order in which these signs are enumerated is not always the same. I have taken more pains than the matter is worth, to procure a perfect list, but some signs are yet wanting to complete the number required.



a tiger. 12. His body did not collect dust or dirt, as the lotus is not defiled by the mud in the midst of which it grows. 13. The hair on his body was smooth, not rough or straggling. 14. All the hairs of his body curled towards the right hand. 15. His body was perfectly straight. 16. The soles, palms, shoulders, and back, were rounded and full. 17. The upper part of his body was full, like that of a lion. 18. His antarāsas were like a golden oven. 19. His body was high, like a banian-tree, and round, like the same tree, i.e. the breadth was proportioned to the height. 20. His neck was like a golden drum. 21. The seven thousand nerves of taste all bent towards the tongue, so that he was sensible of the slightest flavour. 22. He had a lion's strength. 23. His forty teeth were all of equal size. 24. His teeth were perfectly white, as if made from a conch shell. 25. His teeth were like a row of diamonds, without any orifices. 26. His teeth shone like the stars of a constellation. 27. His tongue was so long that by putting it out he could touch his forehead, or the orifices of his ears. 28. His voice was eight-toned, like that of Maha Brahma, and melodious as that of the Indian cuckoo. 29. His eyes were blue, and sparkled like sapphires. 30. His eyes were round, like those of a new-born calf. 31. Upon his forehead was a lock of hair, curling towards the right.\* 32. Upon his forehead, extending from ear to ear, was, as it were, a frontlet.

(3.) The eighty Anuwyanjana-lakshana, or inferior Signs.—1. The form of Budha was beautifully moulded; the members of his body were proportioned to each other; his body was round or plump; his nails were of a copper colour, high in the centre and sloping to the sides, and smooth; the calf of the leg was strong and firm; the sole was flat, so as to touch the ground in all places alike; his gait was like that of the royal elephant, lion, hansa, and bull; the hair of his body inclined towards the right hand; his knees were well rounded; the navel had no perforation, it was deep, and bent towards the right hand; his shoulders were like those of the royal elephant; his members were properly divided; proportionate, full, extremely soft, and well put together, so as to be easily known or distinguished; his body was without a spot, symmetrical, pure, and clear; he had the strength of a kela of elephants; his nostrils were high; his gums were red; his teeth were clean, round, and

\* Among the ancient Egyptians, figures of the gods were distinguished by the beard turning up at the end.—Wilkinson's Ancient Egyptians.

well set; his senses were very acute; his lips were red; his mouth was long; the lines on his hands were long, deep, straight, and auspicious; his temples were full; his eyes were long and broad, and of five rays; his hair was gradually turned; his tongue was soft, thin, and red; his ears were long; his head was well made, round, without any irregularities, and not thick; his body was erect, like an umbrella; his forehead was long and broad; his eyebrows were soft, uniform, large, and long; his body was soft, shining, and emitted a pleasant smell; the hair of his body was uniform, soft, and of a blue colour; the drawing of his breath was gentle, almost imperceptible; his mouth smelt sweetly; the hair of his head was blue, soft, uniform, not tangled, and in just proportion; and his body emitted rays to the distance of a carpenter's cubit.\* (*Pujāwaliya*.)

#### 6. *The Deportment and Virtues of Budha.*

There are sixty hours in the day, thirty of which belong to the night, which is divided into three watches, of ten hours each. Budha slept during one-third of the third watch, or three hours and one third. In the first watch he said bana; in the second watch he answered questions put to him by the déwas; and in the first division of the third watch he slept, in the second exercised meditation, and in the third looked abroad in the world to see what being or beings should be caught in the net of truth during the day. (*Amāwatura*.)

There was a learned brahman, called Brahmāyu, who resided in the city of Mithila. To the same place came Gótama Budha; and when the brahman heard of his arrival, knowing his fame, he commanded his disciple Uttara to go and test his knowledge. The dis-

\* It is difficult to tell why many of the signs here enumerated are called beauties; and the whole series taken together presents a singular standard of taste. The superior signs are repeated among the inferior; and even in the same class there is a constant repetition of the same idea, which renders the translation of some of the terms difficult; different epithets being used, particularly with regard to the attribute of softness, but all having the same signification. In some instances there appear to be contradictions.—The king of Sāgal objected that the prince Sindharta could not have had the beauties that are attributed to him, because they were not possessed by either of his parents, and the child must be like its father or its mother; but Nāgasēna referred him to the beautiful lotus, with its hundred different hues, which is formed in the water and springs from the mud, but neither in colour, odour, or taste, is like the elements from which it is produced.—One of the titles of the king of Siam is, “the pre-eminently merciful and munificent, the soles of whose feet resemble those of Budha.”



ciple enquiring how he was to know Budha, Brahmáyu replied, "You might as well ask how you are to know the earth upon which you tread; have you not read, and have I not taught you from the four Vedas, that such and such are the signs of a Budha." Uttara then went to the wihára, where he remained seven months; after which he returned to Brahmáyu, and informed him in what way the sage conducted himself, setting forth at length the beauties of his person, and the propriety of his behaviour in all circumstances and upon all occasions.

Uttara proceeded: When Budha walks, he places his right foot first, whether he has been sitting, standing, or lying. He does not take wide strides, but walks at a solemn pace; nor does he take short steps; even when late, he does not walk too quickly, but like a priest passing along with the alms-bowl. He does not wait for the priests when they have lagged behind; he does not strike his knees or his ancles against each other when he is walking; he does not lift his shoulders up, like a man in the act of swimming; nor does he throw them back, like the branch of a tree bent in the form of a snare; nor does he hold them stiffly, like a stake stuck in the soft ground or a person who is afraid of falling when walking in a slippery place; nor does he throw them hither and thither like the movements of a doll with wires. Only the lower part of his body moves when he walks, so that he appears like a statue in a ship; the upper part being motionless, those at a distance cannot perceive that he moves. He does not throw his arms about, so as to cause perspiration or produce fatigue. When he wishes to see anything that is behind him, he does not turn his head merely, but at once turns round the whole body, like the royal elephant. He does not look upwards, like a man counting the stars, nor does he look downwards, like a man searching for some coin or other thing that he has lost. He does not look about him, like a man staring at horses or elephants, nor does he look before him further than the distance of a plough or nine spans; anything further than this distance he sees only by his divine power, not with the natural eye. When he enters any place, he does not bend his body, nor carry it stiffly. When about to sit down, moving gracefully, he does not place himself at a greater or less distance from the seat than a footstep; he does not take hold of the seat with his hand, like a person sick, nor does he go to seat himself like a person who has been fatigued by working, but like a person who suspends something very care-

fully or who puts down a portion of silk cotton. When seated in any place, he does not remain doing something foolish, like a priest playing with drops of water in the rim of his alms-bowl, or twirling his fan. He does not scrape his foot on the floor, nor does he put one knee above the other. He does not place his chin upon his hand. He never appears as if he was in any way afraid, or in any trouble. Some teachers, when they see any one coming to them to make enquiries upon religious subjects, are in doubt, not knowing whether they will be able to answer them or not; others are in perplexity, not knowing whether they will receive the necessary alms or not; but Budha is subject to none of these trials, as he is free from all the doubts and fears to which others are subject. When receiving gruel, or other liquid, he does not hold the alms-bowl too firmly, nor does he place it too high or too low, or shake it; holding it in both hands, he neither receives too much nor too little, but the proper quantity. He does not scrape the bowl when washing it, nor wash the outside before the inside. He washes his hands at the same time, and not after he has put down the bowl. He does not throw the water to too great a distance; nor near his feet, so as to wet his robe. When receiving solid food, he holds the bowl in the same manner as when receiving liquids. When eating, three parts are rice, and only a fourth part condiment (curry). Some persons, when eating, take more condiment than rice, and others more rice than condiment; but Budha never exceeds the proper proportion. The food taken into his mouth he turns over two or three times; not a single grain is allowed to pass into the stomach without being properly masticated, so that it is like flour ground in a mill. No part is retained in his mouth; nor does he take more until the previous mouthful has been swallowed. The déwas always give to his food a divine flavour, and it does not produce the same consequences as in other men. He does not eat to gratify his appetite, like the common people; nor to increase his size, like kings and other great ones; nor to render his body beautiful, like those who are licentious; nor to render his person agreeable, like dancers and others. He merely eats to sustain existence, as a prop is put to a falling house, or oil to the wheel of a wagon, or salve to a wound, or medicine is taken by the sick, or a raft is used to cross the river, or a ship the sea. When he has done eating, he does not put his alms-bowl by as if it were a thing he cared about; nor does he, like some persons, wash it or dry it



or fold it in his robe, to preserve it from dust. His meal being finished, he remains a moment silent; unless he has to give the benediction in favour of the person who has presented the food. There are some priests who hurry over the bana spoken as a benediction, if there be a child crying, or urgent business, or if they be suffering from hunger. There are some again who talk with the people about sowing and ploughing and such matters, instead of saying bana. But Budha says it deliberately, and on no account omits it. Nor when eating the food given him, does he wish for any other, or ask what kind of rice it is, or disparage it. He does not say bana in such a way as to make it appear as if he wished to be invited again the next day, or the day after; nor when he sees any one cooking does he begin to say bana with the hope of receiving a portion when it is ready. Budha says bana that he may impart instruction. When passing from one place to another, he does not go too fast, so as to fatigue his attendants, nor too slowly; but at a becoming pace. He does not let his robe come too high or fall too low. There are some priests who put the robe close to the chin, or let it come so low as to cover the ankles, or put it on awry, or so as not to cover the breast. Budha avoided these extremes; he does not put on his robe so loosely as to allow it to be ruffled by the wind, nor so tightly as to cause perspiration. After walking, his feet are washed, unless he has walked upon the pavement alone. He then reflects on the inspirated and expired breath, and practises meditation. When he enters a wihāra, he delivers his discourse to the priests in kindness. He does not address the great ones of the earth by high titles, but speaks to them as to other men; nor does he address any one in jest; but speaks as if what he says is of importance. His voice is pleasant in its tone, and his manner of speaking is free from hesitation; his words came forth continuously, and being uttered from the navel they are loud, like the rolling thunder. (*Brahmdyu-sūtra-sanné.*)

Budha took no thought relative to the retinue of priests by which he was attended; he did not reflect that it was by his means they had received these privileges; he did not think within himself, They are mine. True, upon one occasion he said, that like as he was the means of privilege to a great number of priests, so when Maitrī Budha appeared, he would be the same; but he said this without reflecting on what he said, or thinking for a moment relative to the priests, They are mine; even as the earth sustains

the beings that are upon it, or the shower brings gladness to those who partake of its effects, without reflecting in any way that these consequences have taken place. (*Milinda Prasna.*)

In the practice of things difficult to be performed, Budha had no equal. Rejecting all kinds of garments that would be beautiful to look upon, or in their texture pleasant to the body, he wore only the simple robe, made of thirty pieces of cloth; but he was in this way a myriad times more beautiful than if he had been arrayed in the most costly ornaments. Rejecting all golden vessels, he took his food from a vessel of dark clay. Avoiding palaces, couches, and splendid coverlets, he reposed at the foot of a tree, in the forest, in lonely places. What others could not do he accomplished in a manner the most excellent. (*Sadharmmāṅkārē.*)

There were eight things required of those who approached Budha:—1. Not to look at him in a sideway direction. 2. Not to take a more honourable place than that which was occupied by the sage. 3. Not to go so near as that when speaking saliva would fall upon him from the mouth. 4. Not to remain so far off as to oblige him to shout when speaking. 5. Not to stand to windward, so that the breeze would strike first upon their bodies, and then upon Budha. 6. Not to stand to leeward, so that the breeze would strike first upon Budha, and then upon them. 7. Not to stand in a higher place, so as to require him to lift up his head. 8. Nor in a lower place, so as to require him to bend his head. These observances were required when approaching any great man, but more especially in the presence of Budha. (*Piṭṭhavalīya.*)

### 7. The Kindness of Budha.

The words of Budha were never intended to cause pain. The strongest term of reproach that he ever addressed to any one was, mogha purisa, vain man. On one occasion he reproved the priest Kalandaka-putra; but it was as the physician who uses powerful medicine for the curing of his patient; or who prescribes the most loathsome medicaments for the same purpose; or it was the parent who from affection chastises his child. A profusion of fine cotton, though in size it were like a rock, might fall upon any one without his being hurt; and thus lightly fell the words of Budha upon those whom he addressed.

The methods that he took, in order that he might the more effectually teach those who came to him, were many; as when he

made an image of himself, in which he revealed to Sēla the sign that he could see in no other way, which sign was seen by the brahman alone, though at the time he was accompanied by 300 disciples; just as when a man feels pain, it is felt by himself alone, and not seen by another, and as a sprite may appear to one person alone, though he be in the midst of many. To Nanda he exhibited a beautiful déwi in the world of Sekra, that he might be induced thereby to despise the earthly princess upon whom he had placed his affections. In other ways also, or by other stratagems, he imparted instruction to his followers. In this he acted like the skilful physician, who tries the emetic or the purgative, and who at one time cures by anointing and at another by injection.

It was declared by Budha to Ananda, that there are no concealed doctrines belonging to the Tatágatas; nevertheless it is said in the Málunka-sútra that when Málunka asked Budha whether the existence of the world is eternal or not eternal, he made him no reply; but the reason of this was, that it was considered by Budha as an enquiry that tended to no profit; and it was not the practice of the Budhas to reply to any question, the purport of which was not designed in some way or other to assist in the overcoming of successive existence and the reception of nirwána.

It is said that at one time, when Budha was preaching the bana, about sixty priests, who were imperfect in the faith, vomited forth warm blood. The king of Ságala objected to Nágaséna that this was contrary to the declaration that Budha is a benefit to all, and a disadvantage to none. Nágaséna: "The throwing up of the blood by the priests was not caused by Budha; it was their own act." Milinda: "But if Budha had not said bana, would it have taken place?" Nágaséna: "It would not; whilst the priests were listening to the bana, a fire was kindled within their bodies, and this fire caused the coming forth of the warm blood." Milinda: "Nevertheless, it must have been Budha who was the principal cause of their destruction. Thus, there is a nayá, that lives in an ant-hill; but a man comes and breaks down this mound, that he may take away the earth, by which means the hole in which the snake lies is filled up, and because it cannot breathe it dies; now is not the death of the snake most clearly caused by the man?" Nágaséna: "It is." Milinda: "Just in the same way, the death of the priests was caused by Budha." Nágaséna: "When Budha says bana, it is not to produce anger in any one; it is to preserve

those who hear it from anger and hatred. When any one receives it with a willing mind, it brings forth the fruition of the paths (to nirwána); but when any one hears it with an evil mind, he is brought to destruction. Thus, a man shakes a tree laden with fruit, whether it be of mango, jambu, or some other kind; the fruits that have a strong stalk remain upon the tree, but, if there are any of which the stalk is decayed, they fall to the ground; just so it is with the bana of Budha; they whose minds are prepared receive from it benefit, but they whose minds are averse receive from it no benefit; they fall again into the ocean of existence. Again, in ploughing a field, for whatever kind of grain, many thousands of blades of grass are destroyed; or in putting the sugar-canes to be crushed in the mill, any worms that there may be upon them must perish: in the same way, the mind that is rightly disposed receives benefit from the bana, whilst that which is evil is still exposed to the sorrows of existence." Milinda: "But was it not through the preaching of the bana that the priests died?" Nágaséna: "The carpenter, in preparing the tree that has been felled, cuts off the knots and branches, that all may be made smooth, whilst he leaves untouched the parts that are free from these excrescences; and in the same way, by the preaching of Budha those who are seeking the paths are assisted, whilst the others perish. Again, when the plantain tree has borne fruit, it dies; and when the mare of the breed call Ajána has foaled, she also dies; and when the robbers who have pillaged a country are doomed to punishment, it is by their own act; in like manner, when the sixty priests vomited forth warm blood, their destruction was not caused by Budha, nor by any other being; it was their own act."

At another time, when Budha resided in the garden called Amalakí, belonging to the Śákya princes, near the city of Chátumá, he was visited by Seriyut and Mugalan, who were accompanied by 500 other priests; but when they proceeded to meet the resident priests, so great a noise was made in placing their seats and putting down their alms-bowls and robes, that Budha called out, "Ananda, who are these persons that are making a noise, like so many fishermen drawing their nets?" Ananda informed him that it was occasioned by the arrival of some stranger priests; on hearing which, he said further, "Ananda, assemble the whole priesthood, and tell the priests who have acted like fishermen, no longer to remain near the



place where I am." The priests, on receiving this command, retired to the council-chamber of the Sákya princes, who said to them when they had been informed of their arrival, "Sirs, where are so many of you going at this unseasonable hour?" The priests told them what had occurred; upon which they went to Budha to intercede in their behalf, and said, "My lord, the seed newly sown, if it be not watered, perishes; the calf that is away from its mother dies; so also will these priests, newly appointed to their office, be discouraged if they see not the great teacher; therefore, let them be forgiven." Sahampati Maha Brahma also came from the brahmaloka, and entreated forgiveness for the priests. This being perceived by Mugalan, by means of his divine eyes, he said, "Priests, Budha grants us permission to return; let us hasten to see him." After they had worshipped the sage, he said to Seriyut, "What were the thoughts that you entertained when you were sent away?" Seriyut replied that he began to think it would be better to leave the practice of the precepts, and return to the world. Upon hearing this, Budha said, "Seriyut, Seriyut, this is enough; let no such thought hereafter be formed." The same question was then put to Mugalan; who replied, "I began to think that Budha had abandoned the truth, and that I or Seriyut must see to the preservation of the priesthood." For this resolution he was commended by the great teacher, who said that it was eminently good. When a man stumbles over a root, or stone, or uneven ground it is not the earth that throws him down in anger, because the earth is incapable of feeling either displeasure or satisfaction; nor is it from aversion that the sea casts the dead body upon the shore; in like manner, it was not the anger of Budha that caused the retirement of the priests, as he was entirely free from any such feeling; it was the act of the priests themselves, that forbade them to remain. It was foreseen by Budha that the retirement of the priests would have a beneficial influence upon them; and it was on this account, out of kindness to them, that he exercised this act of discipline. (*Milinda Prasna.*)

#### 8. *The Manner in which Budha said Bana.*

When Budha said bana, if it were so designed, all the beings in the sakwala might hear it, but if it were only designed for some particular being or beings, others were unable to hear it, though they might be only an inch away from those to whom it was ad-

dressed. Thus when Budha, on a certain occasion, said bana to Sekra, Mugalan, who was at that time in his own dwelling, heard the Sádhu uttered by the déwa, but did not hear the voice of Budha. (*Amāvatura.*)

By listening to the discourses of Budha, even animals were assisted to enter the paths. On account of the want of merit, they might not be able to enter upon this privilege at once, but after one or two subsequent births they were prepared to receive it. When Gótama was preaching by the side of a pond near the city of Champá, his sermon was heard by a frog, which praised the sweetness of his voice, and exercised faith in him. Immediately afterwards, a man who was watching some calves, drove a stake into the ground, and inadvertently pierced the head of the frog, so that it died; but it was born in the Tawutisá déwa-lóka, and had a mansion of gold twelve yojanas in size. The déwa looked to see how it was he had attained this distinction; and when he discovered the cause, he went to the place where Budha was preaching, and worshipped him. Budha was aware of all that had occurred; but for the benefit of those who were standing near, he said, "Beautiful déwa, who are you? why do you worship my feet?" The déwa then related the circumstances under which he had gained his present happiness; after which Gótama delivered a discourse to him, and 16,000 people attained the paths. The déwa entered the path sowán, and addressing the assembly, he said, "If I, who have heard bana during so short a period only, have gained all this beauty and splendour, undoubtedly those who listen long to the great teacher will attain nirwána," (*Wisudhi-margga-sanné.*)

The saying of bana by any one else, to those who were accustomed to hear Budha, was like the giving of a gem to those who live in a palace of jewels, or a plantain to those who are in the midst of a forest of sugar-cane, or the lighting a lamp in the broad sunshine. Thus the upásaka Atula, with 500 others, went to their religious preceptor, Réwata, to hear bana; but he informed them that he was performing the exercise of dhyána, and could not be disturbed. Dissatisfied with this reception, they resolved to leave him, and went to Seriyut, who, without delay preached to them part of the Winaya-pitaka; but they said that this was like a torrent of rain that filled the ponds and overflowed the fields; and they were still not contented. They then went to Ananda, who said so little, that it was like the thunder-cloud, which promises much but lets fall only



a few drops. Last of all they went to Budha, who said neither too much nor too little, but just sufficient for the mind to retain. By this means Atula and the other upāsakas were enabled to enter the paths, and attain nirwāna. (*Sadharmmaratnakaré.*)

In a ná-tree, at the door of a léna, or cave, near the wihāra of Kelapaw, in Ceylon, resided a déwa. A young priest within the léna one day repeated the Maha-samya-sútra, when it was heard by the déwa, who called out loudly, Sádhu. The priest enquired, "Who are you?" and the voice replied, "I am a déwa." The priest then asked, "Why do you call out, Sádhu?" and the déwa said, "I heard the same sútra delivered by Budha when he preached it in the great forest; you have now said it exactly as it was spoken by him, without adding or retrenching a single word." The priest: "At that time the assembly was immensely large; in what position were you when you heard the words of the sútra?" The déwa: "I resided in the same forest; so many superior déwas arrived that there was no room for me in all Jambudwípa; I therefore came to Dimbulota, in Ceylon; but even there I was not able to remain; I was driven onward by the pressure of the crowd, until I arrived in Mágam, in the province of Ruhuna, whence I had to enter the sea called Golu, until the water was as high as the neck; from this place I heard the sútra." Priest: "Could you see Budha from thence?" Déwa: "Yes; as plainly as if he had been close to me." Priest: "On that occasion many déwas became rahats; did you?" Déwa: "No." Priest: "Perhaps you entered the path sowán?" The déwa was ashamed to reply, as he had not entered even the first of the paths, and said that this was not a proper question for the priest to ask. The priest then requested to see the déwa, but he replied that it was not possible for him to exhibit his whole body; he therefore put forth only a part of one of his fingers, when the whole léna became full of light, as if the full moon had risen. The déwa then worshipped the priest, and retired. (*Amáwatura.*)

The king of Ságala enquired of Nágaséna how it was that Budha, when at the foot of the bó-tree, refused to say bana until entreated to do so by Maha Brahma, saying his conduct was like that of a bowman who should take pains to acquire the art of archery, and then never touch a bow, or that of an athlete, who should study attentively the art of wrestling, and then never enter the arena. Nágaséna replied, "Budha perceived that the dhamma is exceed-

ingly subtle and occult ; like a hair that is split a hundred times, or a treasure covered by a great rock ; and that to release men from existence, on account of the prevalence and power of evil desire, would be like snatching the prey from the mouth of an alligator. He, therefore, paused before he began the preaching of the bana ; just as a skilful physician, when he approaches his patient, considers what medicine it will be proper to administer for the overcoming of the disease ; or a king, when anointed, thinks in what manner all the various orders of his attendants and ministers will have to be supported. When so exalted a being as Maha Brahma entreated Budha to say bana, all the déwas and brahmas learnt therefrom the greatness of its excellence, and were willing to receive it ; as when a king or principal noble pays respects to any sramana priest, the worship of all the other orders in the state follows as a natural consequence.

On a certain occasion, when Nanda was expounding the bana, Budha reflected that as his religion would endure so long, and be beneficial to so many, it would be right that as a mark of respect he should go and hear it preached. So he went in disguise, and listened during the whole of the three watches, until the dawn began to appear ; when he came forth from his concealment, crying out Sádhu, Sádhu, and declared that the meaning of what he taught had been correctly explained. On hearing this, Nanda arose from his seat, worshipped Budha, and asked how he could endure the fatigue of listening so long. The sage replied, "Is it at all wonderful that I have listened to you during the three watches ? I could remain to hear bana, not merely during a single day, but through a whole kalpa." From that time the people listened with greater delight to the bana, as it had thus been praised by Budha. (*Sad-harmmaratnakaré.*)

### 9. *The supernatural Endowments of Budha.*

The dasa-bala, ten powers, or modes of wisdom, were possessed by Budha. 1. The wisdom that understands what knowledge is necessary for the right fulfilment of any particular duty, in whatsoever situation. 2. That which knows the result or consequences of karma. 3. That which knows the way to the attainment of nirwána. 4. That which sees the various sakwalas. 5. That which knows the thoughts of other beings. 6. That which knows that the organs of sense are not the self. 7. That which knows

the purity produced by the exercise of the dhyānas. 8. That which knows where any one was born in all his former births. 9. That which knows where any one will be born in all future births. 10. That which knows how the results proceeding from karma may be overcome.\*

The eighteen budha-dharmma were as follows :—1. The seeing of all things past. 2. The seeing of all things future. 3. The seeing of all things present. 4. Propriety of action, or that which is done by the body. 5. Propriety of words, or that which is done by speech. 6. Propriety of thought, or that which is done by the mind. 7. The establishment of his intentions, so that they cannot be frustrated by another. 8. The similar establishment of his doctrines. 9. The same with that which proceeds from samādhi. 10. The same with that which proceeds from wirya. 11. The same with that which proceeds from wimukti. 12. The same with that which proceeds from pragnyāwa. 13. Avoiding pleasures, or anything that might excite ridicule. 14. Avoiding strife and contention. 15. The possession of a wisdom from which nothing is hid, in any place whatever. 16. Doing all things with due deliberation. 17. Having some meaning, or intention, in all that is done. 18. Not doing anything from an unwise partiality.

There is no limit to the knowledge of the Budhas; and they are the only beings ever existent of whom this can be predicated. To the knowledge of all other beings there is a limit, differing in extent according to the merit of the individual. From the Budhas nothing can be hid; all times as well as places are open to their mental vision; they see all things as distinctly as a man in a small apartment can see all things in it, at high noon, in clear weather. The mind of the Budhas, when it goes out after anything, is sure to discover it, as the well-directed arrow of the skilful archer flies at once to the hair it is intended to split; it does not go too far, it does not come too short; it passes exactly to the right place. (*Wisudhi-margga-sanné.*)

In the conversations that were held between Milinda and Nāgasēna, the king brought many objections against the supremacy and wisdom of Budha. It is said that all that it was necessary for Budha to receive, such as robes, food, and medicine when sick, he received without any trouble or effort beyond that which was implied in the carrying of the alms-bowl, as was his usual custom;

\* The three last powers are called triwidyāwa.

but one day when he visited the brahman village of Panchasāla, no alms were given him, and he returned with an empty bowl. The king of Sāgāl asked Nāgasēna how this occurred, and was told that it was through the influence of Māra. "Then," said the king, "the demerit of Māra was more influential than the merit of Budha." But Nāgasēna replied, "A man brings a present of honey to the palace gate of a chakrawartti; but the porter, out of envy, tells him that the emperor cannot be disturbed at that untimely hour, and sends him away without receiving the present. In this case, the porter prevents the emperor from receiving the honey; but he is not more powerful than the emperor, inasmuch as presents are pouring into the palace by a thousand other channels; and in the same way, though Māra prevented the people of Panchasāla from presenting alms to Budha, the déwas nourished his body with divine aliment, and he suffered no loss from the withholding of the alms. There are four modes in which alms may be prepared. 1. Adrishta, as when food is prepared without the intention of presenting it to Budha. 2. Uddissakata, as when food is prepared with the express intention of giving it to Budha. 3. Upakkata, as when food is placed before Budha. 4. Paribhōga, as when any article has been presented to Budha, and become his personal possession, whether it be a robe, alms-bowl, or other requisite. When food comes under the head of adrishta, Budha may be prevented from receiving it; but in those things that relate to the other heads, no prevention can be exercised; their reception is certain. Whatever being were in any of these instances to attempt to hinder Budha from receiving that which was intended for him, or to take from him that which he has received, his head would cleave into a hundred or a thousand pieces. There are four privileges that exclusively belong to Budha, viz., No one can take from him the food that has been set before him, or prepared for him, nor any of his personal possessions; no one can prevent the shining of the rays that proceed from his body; no one can prevent the exercise of the power he possesses of knowing any matter with which he wishes to be acquainted; and no one can take his life. Māra was in the brahman village in disguise; but as the thief when detected is cut into a thousand pieces, or the adulteress impaled, so will Māra suffer for his opposition to Budha; and therefore his demerit was not more powerful than the merit of Budha."

It is said that when Budha walked abroad, though the earth does



not possess a mind (*achétaná*), the low places in his path became elevated, and the high places plain. Nevertheless, on one occasion the fragment of a stone struck the foot of the great teacher. These declarations appeared to Milinda not to coincide; but Nágaséna informed him that the fragment did not strike the foot of Budha from any inherent or natural cause. A large stone was aimed at his head by Déwadatta; but through the merit of the sage two large rocks arose from the earth, and at the distance of twenty cubits from Budha met the stone that had been hurled against him, when a small fragment was broken off by the concussion, which on falling struck his foot. Thus, when any liquid, whether it be milk, honey, ghee, or gruel, is taken up by the finger, part of it is lost; as it drops from the end; it does not come to the proper place; or when fine sand is taken in the hand, part of it escapes; or when rice is eaten, part of it falls from the hand as it is conveyed to the mouth; and the breaking off of the fragment of a stone was only like the remnant or part that is wasted and lost, of which no notice is taken. When dust is raised by the wind, it falls here or there as it may happen, and the withered leaf when it falls from the tree is in the same manner carried in this direction or in that as the case may be; in the same way, the fragment, when broken from the stone, must fall in some direction, and it fell upon the foot of Budha; the stone was arrested in its course, but the breaking off of the fragment was a casual circumstance, exterior to the main occurrence.

It might be said that if Budha was all-wise, he would not have been moved to forgive Seriyut and Mugalan, when the priests who accompanied them made a noise near the wihára in which the sage resided, at the intercession of the Sákyas princes and Maha Brahma. But the wife gratifies her husband by displaying before him his own treasures, and even the barber pleases the king when he dresses and combs his hair; in like manner, the princes gained forgiveness for the priests by repeating to Budha what he already knew.

The king of Ságala one day said to Nágaséna, "Did you ever see Budha?" and the priest replied that he had not. Milinda: "Did your preceptor ever see him?" Nágaséna: "No." Milinda: "Then there is no Budha." Nágaséna: "Did you ever see the Uhá river, in the forest of Himála?" Milinda: "No." Nágaséna: "Did your father ever see it?" Milinda: "No." Nágaséna: "Then there is no Uhá river." Milinda: "Though neither I nor my father ever saw it, still there is such a river." Nágaséna: "So

also, though neither I nor my teacher ever saw Budha, there is such a being." Again, the king enquired how Nágaséna knew that Budha, whom he had not seen, was supreme; and the priest replied that he knew it in the same way as persons who have never seen the sea know that it is broad and boundless, and receives the waters of the five great rivers. The priest said also, "There was formerly in this city of Ságala a learned preceptor called Tissa; though he has been dead many years, we know that such a person existed by the writings he has left; in like manner, any one who reads the discourses of Budha now extant, may learn therefrom that he is supreme."

The king, on another occasion, said to Nágaséna, "Did Budha know all things? Did he see all things?" Nágaséna: "Yes." Milinda: "Then why did he forbid things after they had been done by his disciples; would there have been any harm in forbidding them previously?" Nágaséna: "There is in this your city a wise physician; he is acquainted with the properties of all kinds of medicine; does he administer the medicine previous to the disease, or after?" Milinda: "After its appearance." Nágaséna: "Even so, though Budha knew all things; he did not forbid that which was done by his disciples previous to the performance of the act, but after it was accomplished."

Another objection was brought by Milinda against the perfection of wisdom claimed by Budha, in this form: "It was declared by Budha that he perfectly understood all that he taught or enjoined, and that he enjoined nothing whatever that he did not thus understand; and yet at another time he gave the priests permission, if so disposed, to omit attending to some of the ordinances he had enjoined; now they must at first have been propounded in ignorance, or without an adequate cause." Nágaséna replied, "This was done merely that he might try the priests. Thus, the chakrawartti addresses the prince who is to be his successor, and says, Son you will have to reign over the whole of the people of Jambudwípa; the cares of state are many; it will therefore be better for you to take no notice of the more barbarous nations. But the prince, from his love of power, pays no attention to this advice. In like manner, though Budha gave permission to his priests to omit attending to some of his ordinances, he knew that they would not do so, from their love to the dhamma, and their wish to be relieved from the evils of existence."



The ordination of Déwadatta by Budha was commented on by the king of Sāgal, who said to Nāgaséna, "If Budha knew, when he ordained Déwadatta, that he would cause a division of the priesthood and have to suffer during a whole kalpa the punishment of hell, it cannot be true that he loves all sentient beings, pities them, and turns away the misfortunes that threaten them; or if he did not know that he would commit the crime, he is not all-wise, and the declaration that he knows all things is false: if he is all-merciful he is not all-wise; if he is all-wise, he is not all-merciful." Nāgaséna: "Budha is all-merciful, and yet he is all-wise, though he ordained Déwadatta, and thus gave him the power to commit the sin for which he must suffer during a whole kalpa in hell. The apparent contradiction is thus explained. Budha saw that on account of the sins committed in former births, Déwadatta was doomed to pass from hell to hell, during many lacs of kelas of years, so that his punishment would be almost endless; but he also saw that if he were ordained, though he would cause a division of the priesthood and thus have to suffer during a whole kalpa in hell, yet that the merit he would gain thereby would set aside the severer punishment, and cut it off, so that it would not have to be endured. Thus, if he had not been ordained, his punishment would have been immensely greater than that which he has now to suffer; and it was from seeing this that Budha ordained him. Therefore Budha may be all-merciful, and yet all-wise." Milinda: "Then Budha's mercy is on this wise; he punishes a man, and then anoints his body with sesamum oil; he casts him down, and then raises him up; he takes his life, and then causes him again to live; see, what mercy! When he would favour any one, he first causes him sorrow, and the consolation comes afterwards." Nāgaséna: "When Budha punishes any one, or casts him down, or takes his life, it is that he may be benefited thereby; for the same reason that a father chastises his child. Budha ordained Déwadatta, because he saw that thereby a great degree of suffering would be prevented. As when a noble who is in favour at court sees that a relative or friend is about to suffer some severe punishment, he pleads for him with the king, and mitigates the sentence, or obtains forgiveness; so Budha interfered to arrest the punishment that awaited Déwadatta. It was like the act of a skilful physician, who cures a disease by the application of a powerful medicine. When he sees a putrid and offensive sore, he cleanses it, cuts it open with a sharp in-



strument, and cauterises it; but will any one say that he does all this wantonly, or that he does wrong? When a man, carelessly walking along the road, runs a thorn into his foot, and another who follows him sees his misfortune, and with another thorn, or some instrument, extracts the thorn that has caused pain, does he do this wantonly, or from a cruel disposition? Is it not rather in mercy, that a greater evil may be prevented? It was for the same reason, and with the same intention, that Budha ordained Déwadatta." When the king heard this explanation, he acknowledged that his doubts were removed.

The king of Sāgal repeated the question that he had asked on a previous occasion respecting the wisdom of Budha, and again enquired, "Does Budha know all things?" Nāgaséna replied, "Yes; he knows all things, but the power that he possesses is not at all times exercised; this power is attached to thought, or there must be the exercise of thought in order to discover that which he wishes to know; what he wishes to know he discovers in a moment by the exercise of thought." Milinda: "Then if Budha must seek before he can find; if that which he sees has to be discovered by searching, he is not all-wise." Nāgaséna: "The power of thought in Budha is exceedingly quick and subtle. I will explain to you how it is, but I can only do it in a very inadequate manner. Thus, in one gela, or load of rice, there are 63,660,000 grains; each of these grains can be separately considered by Budha in a moment of time. In that moment the seven-times gifted mind exercises this power. (*Milinda Prasna.*)



## IX. THE ONTOLOGY OF BUDHISM.

I. THE ELEMENTS OF EXISTENCE.—II. THE ORGANIZED BODY.—III. SENSATION.  
IV. PERCEPTION.—V. DISCRIMINATION.—VI. CONSCIOUSNESS.—VII. IDENTITY;  
INDIVIDUALITY; AND MORAL RETRIBUTION.—VIII. REPRODUCTION.—IX.  
KARMA.

WE have now done with the ancient legend, and its supernatural accompaniments. We have to enter into another region, and commence a course of observation that in its character will differ widely from that which we have hitherto pursued. We have, for a time, to shut out from our vision the various orders of existence that have flitted before us in bewildering profusion, and to chain down our attention to a silent contemplation of the elements of our own being. We are still in a world of mystery; but this arises as much from the difficulty of the subject, as from the manner of its illustration.

Before we commence our task, it will be well to ascertain the object, or motive, of our investigation. We should have supposed, from what we have already seen, that the teachings of Budha were of too practical a nature to allow of much attention being paid to so abstract, and apparently unprofitable, a subject, as the one now before us. But it is not from a vain curiosity, or to discover new objects of admiration, or to enlarge the domain of science, we are to continue our researches. It is to find out the highest illustration of the great principle, that all being, every possible mode of existence, partakes of "impermanency, misery, and unreality." The Spartan prayer was, "Give us what is good and what is beautiful;" and Coleridge says, "Poetry has given me the

habit of wishing to discover the good and the beautiful in all that meets and surrounds me ;” but the Buddhist seeks to realise the truth of a more ancient axiom, “ All is vanity and vexation.” The essential properties of existence are enumerated, in order to convince us that there is no self, or soul. We are to contemplate the unreality of our being, that we may learn to despise it, and place ourselves in such a position that we may live above its agitations and secure its cessation.

The elements of sentient existence are called *khandas*, of which there are five constituents ; literally, five sections, or heaps (1). 1. The organized body (2), or the whole of being, apart from the mental processes. 2. Sensation (3). 3. Perception (4). 4. Discrimination (5). 5. Consciousness (6).

In the *Brahma Jāla Sūtra* (Rev. D. J. Gogerly, Ceylon Friend, Sept. 1838), we have an account of sixty-two heterodox sects, which enumeration is said to include “ all the different modes of belief that were then in existence or could exist.” They are divided into two great sections.

1. Those who reason on the past, containing eighteen classes. 1—4. Those who hold the eternity of existence, which arises from their having a recollection of former births, or from induction. 5—8. Those who hold that some beings are eternal and some mutable. 9—12. Those who affirm that the world is finite, or that it is infinite, or infinite laterally but not perpendicularly, or that it cannot be predicated as either finite or infinite. 13. Those who doubt, or equivocate, from various causes. 14—18. Those who suppose that they and the world are uncaused, from their having previously existed in the *brahma* world in which there is no consciousness.

2. Those who reason as to the future, containing forty-four classes. 1—16. Those who hold a future state of conscious existence, and that it is either material, immaterial, a mixed state, or neither material nor immaterial ; that it is either finite, indefinitely extended, a mixture of both states, or



neither the one nor the other; or that its perceptions are either simple, discursive, limited, unlimited, happy, miserable, mixed, or insensible. 17—24. Those who hold a future state of unconscious existence. 25—32. Those who hold a state between consciousness and unconsciousness. 33—39. Those who hold that death, at once, or ultimately, is annihilation. 40—44. Those who reason on the mode in which perfect happiness is to be obtained.

According to Gótama, the pure unmixed truth is not to be found anywhere but in his own bana. To other teachers the truth may appear partially; but to him alone does it appear in unshrouded clearness and in its utmost amplitude. In him it is not an acquisition, gained by means of some mental process, nor is it a lesson taught by another. It is an intuitive underived power; a self-generated effulgence. By this unerring sage it is declared, that none of the sixty-two opinions above enumerated are consistent with the truth; so that, according to him, there is no state of future existence, either conscious or unconscious, material or immaterial, miserable or happy. And yet death is not annihilation. We exist, and we do not exist. We die, and we do not die. These appear to be contradictions; but we shall afterwards learn that the seeming discrepancy arises from the complexity of the system. There will be a future state of existence, but not of the individuality that now exists; and though death is the dissolution of that which now exists, it is not the annihilation of a potentiality inherent in that existence.

It is evident that the four last of the khandas are results, or properties, of the first; and if there be anything equivalent to that which we call the soul, it must be found under the first class. Now there are twenty-eight members of the organized body, but among them no single entity is presented that we can regard as the primary and essential principle to which all the other parts are accessories. It is the office of life, or vitality, to keep together, or preserve, the constituents of the organized body; and here its office ap-



appears to cease. We are told that it is a wind, or air, that imparts the power by which the hand or foot, or any other member is moved; but it is said again that the principal cause of muscular action is the *hita*, or mind. When we search further, to find out what the mind is, we are still left in uncertainty as to its real nature. There are mental operations presented, of various classes, but we can find no instrumentality by which these processes are conducted. The second *khandā*, sensation, is the result of contact, and cannot exist without it. The third, perception, and the fourth, discrimination, are equally derived or dependent; they commence and cease simultaneously with contact. And of the fifth, consciousness, it is expressly stated it can only exist contemporaneously with the organized body. On some occasions, mind is represented as being merely a result, produced by the impinging of thought upon the heart, as sight is produced by the contact of the eye with the outward form, or of the ear with sound. At death, or consequent upon it in the course of time, there is a dissolution, a "breaking up" as it is called, an entire evanishment of the whole of the *khandas*, and of every part of them. The elements, that whilst in juxta-position, formed what we, in our ignorance, call a sentient being, no longer produce the same effect, as their relation to each other has ceased. Nor is it from want of precision in the language, or defect in the enumeration, that we are led to form these conclusions; as it is expressly stated to be a heterodox idea that represents the soul as "flying happily away, like a bird from its cage." At another time we are informed by Gôtama that none of the *khandas* taken separately are the self, and that taken conjointly they are not the self. There is no such thing as a soul, the home of a self, apart from the five *khandas*. There can therefore, according to Buddhism, be no such process as a transmigration, in the usual sense of the term, and I have not used it in any of my illustrations.

The eastern mind has suffered much from its fondness for analogy and metaphor. With the native authors the incon-



clusiveness of an argument is overlooked if it be supported by a striking figure. By this means, they set aside the existence of the man (7). It is asked, What is a chariot? Are the wheels (each part of the chariot being separately named) the chariot? It is evident that they are not. Then, most conclusively, there is no chariot. The chariot is a mere name. In like manner, it is asked, What is a man? Are the eyes (each member of the body being separately named) the man? It is evident that neither the eyes, the feet, the heart, nor any separately-named member of the body is the man. Therefore, most conclusively, there is no man. The man is a mere name. But they forget that whilst between the wheel and the axle-tree there is no connexion but that of position, subjectively, and of name, objectively, there is a mysterious communion between one member of the body and another, so that "if one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." Even upon their own system the comparison fails, as they acknowledge a nexus of vitality in what we call the man, to which there is nothing analagous in the chariot.

A formula has been propounded by Gótama, called the *paticha samuppáda*, or the causes of continued existence. Like the successive footsteps of the bullock when drawing the wagon or the plough; or like the repeated undulations of a wave, one flowing into the other; a process is continuously in operation, in which there is the recurrence of certain educts, in uniform regularity of sequence. "On account of ignorance," said Budha, in one of the Discourses that appear in the *San-yutta*, as translated by the Rev. D. J. Gogerly (Ceylon Friend, April, 1839), "merit and demerit are produced; on account of merit and demerit, consciousness; on account of consciousness, body and mind; on account of body and mind, the six organs of sense; on account of the six organs of sense, touch (or contact); on account of contact, desire; on account of desire, sensation (of pleasure or pain); on account of sensation, cleaving (or clinging to existing objects); on

account of clinging to existing objects, renewed existence (or reproduction after death); on account of reproduction of existence, birth; on account of birth, decay, death, sorrow, crying, pain, disgust and passionate discontent. Thus is produced the complete body of sorrow. From the complete separation from, and cessation of ignorance, is the cessation of merit and demerit; from the cessation of merit and demerit is the cessation of consciousness; from the cessation of consciousness is the cessation of (the existence of) body and mind; from the cessation of (the existence of) body and mind is the cessation of (the production of) the six organs; from the cessation of (the production of) the six organs is the cessation of touch; from the cessation of touch is the cessation of desire; from the cessation of desire is the sensation of (pleasureable or painful) sensation; from the cessation of sensation is the cessation of the cleaving to existing objects; from the cessation of cleaving to existing objects is the cessation of a reproduction of existence; from a cessation of a reproduction of existence is the cessation of birth; from a cessation of birth is the cessation of decay. Thus, this whole body of sorrow ceases to exist." There are three terms in this series that will require further explanation: 1. Ignorance. 2. The cleaving to existing objects. 3. Merit and demerit.

1. The first term in this circle of generation is ignorance, *awidya*. It is an abstract quality producing another abstract quality, merit and demerit, *karma*; which *karma* produces a third abstraction, consciousness; and this consciousness is endowed with physical power, and produces body and mind, in which is included all the particulars that in their aggregation form what is called a sentient being. We have no information as to the origin of *awidya*. How did it first arise? To what was it then attached? These are questions to which we have no answer, as no one but a Budha can tell how *karma* operates, or how the chain of existence commenced. It is as vain to ask in what part of the tree the fruit exists before the blossom is put forth, as to ask for the locality of



karma. We can learn how error is produced in a being already existent ; but we are not taught, in any work I have seen, how the primary karma, the first link (not in the circle, but in the series of circles) was produced. We are told that each circle comes from a previous circle ; as any given flame comes from a previous flame ; or any given tree comes from a previous tree ; or any given egg comes from a previous egg ; but, as in all similar arguments, the declaration is unsatisfactory. It only carries back the process to a more distant period. We want to know whence came the first egg, or tree, or flame, or circle. We cannot think of a second, or of any number in a series, however extended, that is not dependent on a first. The brahmanical account of the origin of awidya is more intelligible, though not more satisfactory. "Whilst Brahmá formerly, in the beginning of the kalpa, was meditating on creation, there appeared a creation beginning with ignorance, and consisting of darkness. From that great being appeared fivefold ignorance, consisting of obscurity, illusion, extreme illusion, gloom, and utter darkness. The creation of the creator thus plunged in abstraction, was the fivefold (immoveable) world, without intellect or reflection, void of perception or sensation, incapable of feeling, and destitute of motion. Since immovable things were first created, this is called the first creation."—Wilson's Vishnu Purána. But as this was an imperfect creation, it was succeeded by eight others, each more perfect than the preceding act. According to this theory, awidya is the primary operation of the divine energy. Nearly all the ancient cosmogonies commenced in a similar manner, which is only a poetical mode of confessing ignorance of the Great First Cause, by changing the subjective into the objective. In the Orphic fragments, Night is called "the source of all things." With this agrees the well-known passage in Hesiod's Theogony:—"First of all was Chaos. Afterwards arose the wide-bosomed Earth, the firm resting-place of all things ; and gloomy Tartara in the depth of the earth ; and Eros, the fairest of the immortal gods." The world was called by Democritus, "an

egg of the night." From the worship of the mus araneus by the Egyptians, we may learn that amidst the gloom of their solemn temples a similar idea was entertained. There is this difference between the east and west, that whilst the Greeks personified what are called the powers of nature, the Hindus give to them intelligence and efficiency, without personification.

2. The cleaving to existing objects is upādānā. There are two properties inherent in all sentient beings, except the rahats :—first, upādāna, and secondly, karma, literally action, the aggregate result of all previous acts, in unbroken succession, from the commencement of existence, in the births innumerable that have been received in past ages. At death, the five khandas are dissolved. As they no longer exist in combination, they can maintain no reciprocity of influence ; their mutuality of operation has ceased for ever. But the upādāna still exists, and the karma lives on. The cleaving to existing objects, or the breaking up of the khandas, by some unexplained instrumentality, produces another being. The upādāna cannot but exert its power ; another being must necessarily be produced. It is as impossible, under ordinary circumstances, to separate reproduction from upādāna, as it would be to separate heat from fire or solidity from the rock ; the one follows as naturally as the other, and all are equally mysterious in the manner of their operation. As it is the grand tenet of Buddhism, that all existence is an evil, it thus becomes consistent with right reason to seek the destruction of upādāna, which alone can secure the reception of nirwāna, or the cessation of being.

3. By upādāna a new existence is produced, but the manner of its operation is controlled by the karma with which it is connected. It would sometimes appear that upādāna is the efficient cause of reproduction, and at other times that it is karma. But in all instances it is the karma that appoints whether the being to be produced shall be an insect in the sunbeam, a worm in the earth, a fish in the sea, a fowl in the air, a beast in the forest, a man, a restless demon, or a déwa



of brahma of the celestial world. The renewed existence may be in any world of any sakwala; it may be in any species of being; and in that species it may be of any grade. Thus, if the existence be as a man, it is the karma that appoints whether it shall be as a male or female, as a monarch or as an outcaste, as beautiful or ugly, or happy or miserable. The karma is itself controlled by its own essential character. If it be good, it must necessarily appoint the being that will be produced to a state of happiness and privilege; but if it be evil, it must as necessarily appoint the being to a state of misery and degradation. In the act of reproduction, karma can work without the aid of a material instrumentality, as some beings in this world, and all in the déwa-lókas, are produced by what is called the apparitional birth (8).

It is difficult to speak with technical precision on Buddhist subjects, in another language, unless great circumlocution be used. We have to alter the meaning of words, if we would rightly understand the system. We may notice, for instance, the personal pronoun . . . I. With the Buddhist, this is a non-entity. And it is not because he is a nominalist rather than a realist. He knows all that constitutes what is regarded as a sentient being. He can enumerate all the parts that enter into its composition. But he denies that there exists anything equivalent to that which, in other systems, is called the soul. It is true that the five khandas exist. There is no delusion as to them. But when we assert the existence of any element or essence in addition, we deceive ourselves; it is not a reality. Uttering the sentiments of Buddhism, rather than adopting its language, I may regard myself as a sentient being, now existent in the world of men. But I have existed, in a similar manner, in many myriads of previous births, and may have passed through all possible states of being, from the highest to the lowest, and have been in some of them repeatedly. I am now under the influence of all that I have ever done, in all these ages. This is my karma, the arbiter of my destiny. Until I attain nirwána, I must still continue to exist; but the states of

being into which I shall pass, as duration rolls on, I cannot tell. The future is enshrouded in impenetrable darkness.

This wonder-working karma is a mere abstraction. It is declared to be *achinteyya*, without a mind. In this respect, it is allied to the earth. The earth, naturally, enables the seed to germinate, and produces plants and lofty trees; and in the same manner, karma, naturally, produces a new existence, in conjunction with *upádána*. Neither the earth nor the seed, neither the karma nor the *upádána*, possesses a mind. Yet the way of karma is intricate and involved. No sentient being can tell in what state the karma that he possesses will appoint his next birth; though he may be now, and continue to be until death, one of the most meritorious of men. In that karma there may be the crime of murder, committed many ages ago, but not yet expiated; and in the next existence its punishment may have to be endured. There will ultimately be a reward for that which is good; but it may be long delayed. It acts like an hereditary disease; its evil may be latent through many generations, and then break out in uncontrollable violence. The Buddhist must therefore, of necessity, die "without hope." It is by the aggregate karma of the various orders of living being that the present worlds were brought into existence, and that their general economy is controlled. But it is difficult to reconcile the unerring rectitude of karma with the recurrence of events in uniform cycles and with the similarity of all the systems of worlds; unless it control, absolutely, the will of sentient being, in which case it is no longer a moral government, but necessity or fate (9).

It will have been observed, that if there be a dissolution of all the elements of existence at death, and there is no hereafter, no future world, to that existence, there is then no moral responsibility. To set aside this conclusion, there are many arguments presented in the native works, particularly in the one from which I have so often quoted, *Milinda Prasna*. Thus, a man plants a mango, and that fruit produces a tree, which tree belongs to the man though that



which he planted was not a tree but a fruit. A man betrothes a girl, who, when she has grown into a woman, is claimed by the man, though that which he betrothed was not a woman but a girl. A man sets fire to the village, and is punished for it, though it was not he who burnt the village but the fire. The tree came by means of the fruit; the woman came by means of the girl; and the fire came by means of the man; and this "by means of," in all the cases, is the only nexus between the parties, whether it be the fruit and the man, the girl and the woman, or the fire and he who kindled it. In like manner, when the elements of existence are dissolved, as another being comes into existence by means of the karma of that existence, inheriting all its responsibilities, there is still no escape from the consequences of sin. To this we might reply, that by this process the crime is punished; but it is in another person; and the agent of that crime is less connected with that person than the father is with the child. The parent may see the child, and know him; but the criminal has no knowledge whatever of the being who is punished in his stead, nor has that being any knowledge whatever of the criminal. We shall be told that this process is not inconsistent with the other speculations of the Buddhists on identity, who teach that the flame is as much the same flame when transferred to another wick, as the flame of one moment is the flame of a previous moment when proceeding from the same wick; in both cases, one is the consequence of the other. But the moral objections to the doctrine still remain in full force.

The difficulties attendant upon this peculiar dogma may be seen in the fact that it is almost universally repudiated. Even the sramana priests, at one time, denied it; but when the passages teaching it were pointed out to them in their own sacred books, they were obliged to acknowledge that it is a tenet of their religion. Yet in historical composition, in narrative, and in conversation, the common idea of transmigration is continually presented. We meet with innumerable passages like the following:—"These four, by the help of

Budha, went (after death) to a celestial world." At the end of the *Apannaka Jātaka*, Budha himself says, "The former unwise merchant and his company are the present *Déwadatta* and his disciples, and I was then the wise merchant." The whole of the *Jātakas* conclude with a similar declaration.

These speculations are peculiar to Buddhism; and although they produce contrivance without a contriver, and design without a designer, they are as rational, in this respect, as any other system that denies the agency of a self-existent and ever-living God. The origin of the world has been attributed to nature, order, symmetry, number, arrangement, association, harmony, irritability, love, attraction, fortuity, infinite intelligence, a plastic energy, a seminal principle, creative power, an emanation from the supreme spirit, eternal necessity, material necessity, mechanical necessity, the force of circumstances, an operative fire, a generative water, a vital air, an unfathomable depth, &c. With none of these systems has Buddhism any agreement. Nor do I know of any modern theory that resembles it, unless it be that of *Johan Gottlieb Fichte*, who taught that "the arrangement of moral sentiments and relations, that is, the moral order of the universe is God." Among men who ought to have been wiser, we have many instances of a similar want of definiteness, in their ideas of creative power; as when *Kepler* thought that "comets arise as a herb springs from the earth without seed, and as fishes are formed in the sea by a *generatio spontanea*;" with whom we may class the philosophers who taught that petrified shells have been formed "by the tumultuous movements of terrestrial exhalations," and all who held the doctrine of equivocal generation. As to the supreme controlling power, apart from the creative, there has been equal uncertainty of opinion. The Greeks worshipped *Zeus* as the ruler who "according to his own choice assigned their good or evil lot to mortals;" but more potent than "the most high and powerful among the gods" were the inflexible *Moirae*, and the dreaded *Erinnyes* were equally unrestrained by his decrees.



Inasmuch as Buddhism declares karma to be the supreme controlling power of the universe, it is an atheistic system. It ignores the existence of an intelligent and personal Deity. It acknowledges that there is a moral government of the world; but it honours the statute-book instead of the law-giver, and adores the sceptre instead of the king.

I have dwelt longer upon these topics than has been my usual custom, from the abstruseness of the subject and the novelty in the mode of its development.

### 1. *The Elements of Existence.*

All beings exists from some cause; but the cause of being cannot be discovered.

It is declared by Budha that the essential properties of being are five, called the five khandas, viz. 1. Rúpan, the organized body. 2. Wédaná, sensation. 3. Sannyá, preception. 4. Sankháro, discrimination. 5. Winyána, consciousness.\*

### 2. *The Organized Body.*

The Rúpakkhando are twenty-eight in number, viz. 1. Pathawidhátu, earth. 2. Apó-dhátu, water. 3. Téjo-dhátu, fire. 4. Wáyo-dhátu, wind. 5. Chakkhun, the eye. 6. Sótan, the ear. 7. Ghánan, the nose. 8. Jiwhá, the tongue. 9. Káyan, the body. 10. Rúpan, the outward form. 11. Saddan, the sound. 12. Gandhan, the smell. 13. Rasan, the flavour. 14. Pottabban, the substance, or whatever is sensible to the touch. 15. Itthattan, the womanhood. 16. Purisattan, the manhood. 17. Hadaya-watthun, the heart. 18. Jíwitindriyan, vitality. 19. Akása-dhátu, space. 20. Káya-winnyatti, the power of giving, or receiving, information, by gestures or signs. 21. Wachí-winnyatti, the faculty of speech. 22. Lahutá, the property of lightness, or buoyancy. 23. Mudutá, softness, or elasticity. 24. Kammannyatá, adaptation.

\* The definitions in this chapter are taken from the Súrýódgamana-sútra (a discourse delivered by Gótama, by means of which 500 priests entered the paths): Milinda Prasna: Bála-pandita-sutra (a discourse delivered by Gótama, when resident in the Jétáwana-wihára): Amáwatura; and Wisudhi-margga-sanné.

25. Upachayan, aggregation. 26. Santati, duration. 27. Jaratá, decay. 28. Anichatá, impermancy.

1. Earth.—The parts of the body that are formed of this element are twenty in number; viz., the hair of the head, the hair of the body, the nails, the teeth, the skin, the flesh, the veins, the bones, the marrow, the kidneys, the heart, the liver, the abdomen, the spleen, the lungs, the intestines, the lower intestines, the stomach, the feces, and the brain.

2. Water.—The parts of the body that are formed of this element are twelve in number; viz., bile, phlegm, pus, blood, sweat, fat, tears, serum, saliva, mucus, the oil that lubricates the joints, and urine.

3. Fire.—There are four different kinds of fire in the body; viz., the fire that prevents it from putrifying, as salt prevents the corruption of flesh; the fire arising from sorrow, that causes the body to waste away, as if it were burnt; the fire that produces decay and infirmity; and the fire in the stomach that consumes the food.

The absence or diminution of heat is called cold. Some have said that ápo-dhátu is the cause of cold; but this is not correct. For this reason. When any one goes from the sunshine into the shade he feels cold; but if he was to come from the interior of the earth to the same place he would feel warm. Therefore cold does not proceed from ápo-dhátu; and to maintain this would be to say that ápo-dhátu and wáyo-dhátu are the same.

4. Wind.—There are six different kinds of wind in the body; viz., the udwángama wind, that ascends from the two feet to the head, and causes vomiting, hiccough, &c.; the adhógama wind, that descends from the head to the two feet, and expels the feces and urine; áswása and práswása, the inspirated and expired breath; the kukshira wind, that is in the stomach and abdomen, exterior to the intestines; the kotthása wind, that is within the intestines; and the angamangánusári wind, that pervades the whole of the body, being conveyed in vessels like the veins, and imparts the power by which the hand or foot, or any other member, is moved. By these six winds, or airs, the body is prevented from being like a mere log of wood, and is enabled to perform whatever action is required; but though it is said that they are the cause of motion, it must be understood that the principal cause is the hita, or mind.



The first five airs are connected with karma, the season, thought, and food; but the last only with the mind.

The element of earth may be distinguished by its smell; water, by its taste; fire, by its light; and wind, by its sound. Thus one element is perceived by the nose; another by the tongue; another by the eye; and a fourth, by the ear.

The essential property of earth is solidity; of water, fluidity; of fire, heat; and of wind, expansiveness or diffusion.

The body is indurated by the earth of which it is composed, as if it were bitten by a serpent with a dry mouth; by the water it is corrupted, as if it were bitten by a serpent with a putrid mouth; by the fire, it is burnt, as if it were bitten by a serpent with a fiery mouth; and by the wind, it is lacerated, as if it were bitten by a serpent with a weapon-like mouth.

5. The eye. 6. The ear. 7. The nose. 8. The tongue. 9. The body.—These five are called *prasāda-rūpas*, or organs of sense. 1. The eye, that which receives the impression of colour, whether it be green or yellow. 2. The ear, that which receives the impression of sound, whether it be from the drum, harp, or thunder. 3. The nose, that which receives the impression of smell, whether it be grateful or unpleasant. 4. The tongue, that which receives the impression of taste, whether it be from a solid or liquid. 5. The body, that which receives the impression produced by the touch, or contact, of substance, whether it be of a garment or a living being.

When the karma by means of which these impressions are produced is deficient, or when any of the four principal elements of which the organs are composed, are either absent or too abundant, the office of the eye, ear, &c., cannot be fulfilled; there is no sight; no hearing, &c.

As the *nayá*, alligator, bird, dog, or jackal, goes to the ant's nest, the water, the sky, the village, or the cemetery, in search of food; so the five senses go out after the various objects that are suited to their particular nature. The eye is like a serpent in an ant-hill; the ear is like an alligator lurking in a hole or cave filled with water; the nose is like a bird flying through the air to catch flies; the tongue, ready for all flavours that are presented to it, is like a dog watching for offal at the door of the kitchen or some part of the village; and the body, gratified by that with which it comes in contact, is like a jackal feeding with delight on a putrid carcase.

10. The outward form. 11. The sound. 12. The smell. 13. The flavour. 14. The substance, or whatever is sensible to the body when in contact with it.—These five are called *wisaya-rúpas*, or qualities of nourishment. 1. For the nourishing of the eye, or the production of sight, there must be a communication between the eye and the outward form. 2. For the nourishing of the ear, or the production of hearing, there must be a communication between the ear and the sonorous body. 3. For the nourishing of the nose, or the production of smell, there must be a communication between the nose and the object smelled. 4. For the nourishing of the tongue, or the production of taste, there must be a communication between the tongue and the object tasted. 5. For the nourishing of the body, or the production of the feeling that arises from touch, or contact, there must be a communication between the body and some substance, or sensible object; *pottabbā* being the power of feeling, or sensibility; as, when a garment is put on, the body is conscious of a sensation, either comfortable or unpleasant, according to the material of which it is made.

The *khandas* that are thus connected with some sensible object, and by that object are nourished, are called *áháraja*; those that are connected with the mental faculties, and cannot be divided, are called *chittaja*.

15. The womanhood.

16. The manhood.

17. The heart, the seat of thought. The heart may be said to feel the thought, to bear or support it, and to throw it out or cast it off. It is the cause of *mano-winyána*, or mind-consciousness.

18. Vitality, the principle of life, the essential of existence. It is produced at the same time as the organized body to which it is attached, by means of *karma*. It is that which forms the aggregation of the *rúpa-khandas*, and is the cause of their (temporary) preservation, as water nourishes the lotus, and it is the means by which they exist; it is the medium by which they are sustained, as the infant prince is supported by the milk of his nurse. When the principle of life is extinguished, there is an end of the *rúpa-khandas*, as death ensues.

19. Space.—There are in the body nine apertures, vacuities, or spaces; the orifices of the ears, the nostrils, the mouth, the throat, the orifices whence proceed the feces and the urine, and the stomach and intestines. These are not *rúpa-khandas* in the strict sense of



the term; but as their existence is continuous, and they are essential to the body, they are so called.

20. The power of giving, or receiving, information by signs or gestures.

21. The faculty of speech.

22. The property of lightness, or buoyancy, possessed by the body, which in its character is similar to that of iron which has been heated during a whole day. There is both *kaya*, corporeal, and *chitta*, mental, lightness.

23. Softness, or elasticity, a property like that of a skin that has been well anointed or beaten. This property is also both corporeal and mental.

24. Adaptation, a property like that of gold that has been exposed during a whole day to the influence of a strong fire, which enables the body to accommodate itself readily to any work it may have to perform.

25. Aggregation, the result of the continued production of the *rúpáyatanas*, or organs of sense and their respective objects, like the entrance of water into a well dug near a river.

26. Duration, also the result of the continued production of the *rúpáyatanas*, like the constant overflowing of the water in the well.

27. Decay, the breaking up, or destruction, of the *rúpáyatanas*.

28. Impermanency, the liability of the *rúpáyatanas* to change; their instability.

Of these twenty-eight *rúpa-khandas*, some are called *wastu* and some *dwára*; thus the heart has *wastu*, substance; but no *dwára*, aperture, or door, like the eye; and there are some that have neither substance nor aperture, they are invisible. Again, some are called *ékaja*, as proceeding from one cause, and others *dwija*, as proceeding from two causes, &c.

### 3. *Sensation.*

The *Wédaná-khando*, or sensations, are six in number. They are produced by communication with that which is agreeable, disagreeable, or indifferent. When an agreeable object is seen there is gratification; when a disagreeable object is seen there is aversion; and when an object is seen that is neither pleasant nor unpleasant, neither agreeable nor disagreeable, as the ground, rocks, and similar objects, there is indifference. So also with that which

is presented to the ear, tongue, nose, body, or mental faculties; some of the sensations thus produced are pleasant, some unpleasant, and others indifferent.

#### 4. *Perception.*

The Sannyá-khando, or perceptions, are six in number, and are on this wise. When an object is seen, whether it be green or red, there is the perception that it is of that particular colour. So also when any sound is heard, whether it be from the drum or any other instrument, there is the perception that it is such a sound; when there is any smell, whether it be agreeable or disagreeable, there is the perception that it is such a smell; when there is any flavour, whether it be sweet, sour, milky, saline, or oily, there is the perception that it is such a taste; when the body comes in contact with any substance, there is the perception that it is agreeable to the touch or disagreeable; and when the mind considers any matter or subject, and examines it, there is the perception that it is of such a character or kind.

#### 5. *Discrimination.*

The Sankháro-khando, or powers of discrimination (including the moral faculties), are fifty-five in number; viz.

1. Phassá, touch, the first thought produced in the mind from the touching of the eye by the figure, of the ear by the sound, &c., as when at the dawn of day the first rays of the sun impinge upon a wall.

In answer to the question of the king of Ságal, "What are the signs, or properties, of contact? Will you explain them to me by a comparison?" Nágaséna replied, "We will suppose that two rams are fighting with each other; one ram is the eye, the other is the figure, or outward form, and the meeting of their heads is contact. Again, a man claps his hands; one palm is the eye, the other is the outward form, and their meeting together is contact. And again, a man plays upon the cymbals; one cymbal is the eye, the other is the outward form, and their meeting together is contact."

2. Wédaná, sensation, as that of flavour; like the king who eats delicious food.

The property of wédaná is sensation, or experience; it is that



which arises from enjoyment, or possession. Thus, a man renders a service to the king; and the king, well-pleased, appoints him to some office, by means of which he is enabled to enjoy the pleasures of the world; he thus reflects, By rendering such and such a service to the king I have been put in possession of these advantages (*sepa-wédanā-windimi*); in this way he has the sensation of enjoyment. Again, a being obtains merit, and by means of it, after his death he is born in a *déwa-lôka*; in the midst of his happiness he thus reflects, In former ages I have obtained merit, and by means of it I am now enabled to enjoy the blessings of the *déwa-lôka* (*sepa-wédanā-anubhawakeremi*); in this way he has the sensation of enjoyment.

3. *Sannyá*, perception, as the distinguishing of the different colours, when thinking about them, whether they be blue, golden, red, or white, like the placing of a mark by a carpenter upon timber that he may know how to cut it, or work it in the form he wishes.

4. *Chétaná*, thought, that which exerts itself more quickly than any other of the fifty-five faculties in all mental exercises, as when a husbandman goes with fifty-four of his friends to plough, or perform any other agricultural operation, he himself works more actively and laboriously than any of the rest. It is one, though it is produced by many different series of karma.

It is by the action of the mind upon the power of reflection that thought is produced. The manner in which it thus acts is called touching, though there is no actual contact. When a man, standing on the ground, sees another man at the top of a high tree, or at the extremity of one of its branches, he feels fear, and his knees smite one against the other; in like manner, the eye does not touch the object of vision, nor the ear the instrument of sound, yet sight and hearing are produced. In none of these instances is there actual contact. The medium by which this communication takes place is, as it were, an act of striking, as when one hand is struck against the other.

This action is unceasing, as when a cow has a sore from the abrading of the skin, she feels continual pain when anything touches it, wherever she may be; so also when the eye, in the manner thus set forth, touches any object, or when any object is seen, there is the production of sensation, either pleasant, or disagreeable, or indifferent. If a mother has to go to some other place whilst her child is left near a deep well, she incessantly fears

for its safety; and equally unceasing is the action of the mind; the exertion of the thought is incessant.

The principal faculty connected with *chétanā* is the mind, *hita*, producing volition, *manákota karana*, (which may have an influence upon others, as well as upon the individual in whose mind it is produced). Thus, a man prepares poison, and drinks some of it himself; if he gives to others also to drink, he brings sorrow upon himself, and upon the others who have drunk with him; so also, a man resolves on the taking of life, and for this crime he is born in hell, and if he persuades others also to commit the same crime, they will receive the same punishment. Again, a man mixes together ghee, butter, sugar, curd, and other kinds of savoury ingredients, and drinks the compound, by which he is nourished and made strong; and if he gives of it to others also, and they drink it, they too are nourished; so also, a man resolves upon acquiring merit, and from the good acts that he performs, he is born in one of the *déwa-lókas*; and if he persuades others to perform the same acts, they too receive the same reward.

The king of Sagal said to *Nágaséna*, "How can we now have thought of, or remember, that which happened at some former time?" *Nágaséna*: "Thought comes from the memory, *sihiya*." *Milinda*: "How can that be? thought, *chétanā*, comes from the mind, *chitta*, and not from the memory, *sihiya*." *Nágaséna*: "Do you ever forget that which you have once known?" *Milinda*: "Yes." *Nágaséna*: "Then at the time when the thought passes away, does the mind pass away too; or, when you are without thought are you also without mind?" *Milinda*: "It is not the mind that passes away, but the thought." *Nágaséna*: "Then how is it you say that when the remembrance of that which has happened in some former period has passed away, this remembrance comes again from the mind, and not from the thought?" The king, upon hearing this question, acknowledged that he was overcome.

Again, the king said to *Nágaséna*, "Does all thought come from the memory, or is it also imparted by others?" *Nágaséna*: "It is received in both ways; it comes from the memory, and is imparted by others; if there were no imparted thought, the office of the teacher would be assumed without any result; the scholar would be unable to learn. Thought is produced in sixteen different ways:—1. From reflection; Ananda, the *upāsaka* *Khujjutara*, and



many others, were enabled by this means to know what happened to them in former ages; not in this birth alone but in previous births. 2. From the instruction of others; a man forgets something that he has once known, and his neighbours say, What, do you not remember such or such a thing? and by this means the thought is again received. 3. From consciousness; a man is anointed king, or he enters the paths, after which he is conscious of what has taken place. 4. From satisfaction; a man has something that he enjoys, and he afterwards remembers that in such a place he received enjoyment or satisfaction. 5. From aversion; a man meets with something that causes sorrow, and he afterwards remembers that in such a place he received sorrow, by which aversion is produced. 6. From similarity, or resemblance; a man sees another human being, and it reminds him of his father, or his mother, or his brother, or some other relative; he sees a camel, or a bull, or an ass, and it reminds him of other camels, bulls, and asses. 7. From separation, or analysis; a man sees some one, and he thinks that his name is so and so; and that his voice, smell, taste, touch, &c., are so and so. 8. From conversation; a man entirely forgets some matter, but by conversing with others he is reminded of it again. 9. From signs; a man sees the signs or attributes of a bull, by which he knows that it is a bull, or he is reminded of a bull. 10. From assistance; a man forgets something, but another person tells him to try and think about it, and he then remembers. 10. From impressions; a man sees a certain letter in any writing, from which he knows what letters are to come next. 11. From numbers, or computation; an arithmetician sees a number, by which he is led to calculate other numbers, or is reminded of them. 12. From instruction; a man is instructed by others concerning that of which he is ignorant. 13. From meditation (*bhāwanā*); a priest meditates on some former birth, whether it be one, ten, a hundred, or a thousand, previous to the present birth. 14. From books; a monarch wishes to know what has occurred in former times in his kingdom; he therefore sends for the chronicles that were then written, and by reading them he learns it. 15. From proximity; a king sees a vessel that is placed near him, by which he is reminded of some other vessel. 16. From experience, or habit; when a man sees anything, he thinks of its shape; when he hears anything, of its sound; when he smells anything of its odour; when he tastes anything, of its fla-

vour, when he touches anything, of how it feels ; when he is conscious of anything, he reflects on it ; and thus thought is produced."

5. Manaskára, reflection, that which exercises the thought, turns it over and over, as a charioteer exercises a high-bred horse.

6. Jíwíténdriya, that which is the principle of life, sustaining the co-existent incorporeal faculties, arúpa dhamma, as water sustains the lotus.

7. Chittakágratáwa, individuality, that which is the centre of the phassá and other faculties of discrimination, uniting them together, and causing them to be one, as when a king, surrounded by a numerous army, goes to war, he alone is the ruler and guide of the whole host.

8. Witarka, attention, consideration, or impulse towards an object ; that faculty of the mind which is first exercised when thought arises, as the blow that first strikes the bell. It is said in the tíkáwa to be the power by which thoughts arise in the mind. There are ten winyánas, and there is wíraya, that may arise in the mind without the intervention of witarka, on coming in contact, or being associated with certain objects, some through meditation, bháwaná, and some through habit.\*

"The property of witarka," said Nágaséna, "is that of fixing or establishing. Thus, a carpenter takes a piece of wood, prepares it, and puts it in its proper place."

9. Wichára, investigation, examination, continued impulse or tendency, that which prolongs the witarka that has arisen in the mind, as the sound that continues to proceed from the bell.†

"The property of wichára," said Nágaséna, "is that of investigation. Thus, when a gong is struck by a mallet, it gives forth sound ; the stroke is witarka, and the sound is wichára."

Witarka is an enemy to thína and mija, or sleep and drowsiness ; wichára is an enemy to wichikicháwa, or doubt. Witarka precedes wichára ; it is that which causes the rising of the aramunu, thoughts that proceed from contact with sensible objects, in the mind : wichára is that which lays hold upon these thoughts and examines them. Witarka is the first movement or trembling of the thought ;

\* Witarka : reasoning, discussion ; doubt, deliberation ; consideration of probabilities, mental anticipation of alternatives, conjecture ; from the root wi, implying discrimination, and tarka, to reason, or doubt.—Wilson's Sanskrit Dictionary.

† Wichára : the exercise of judgment, or reason, on a present object, investigation, consideration, deliberation ; dispute, discussion.—Ibid.

it is like the bird that is spreading out its wings in order that it may rise into the air, or the bee as it flutters near the flower when about to enter its bell: wichâra is like the bird pursuing its course through the air, or the bee walking over the petals of the flower and collecting pollen. Witarka is like the moving of the golden eagle through the air, when the movement of its wings cannot be perceived; wichâra is like the struggles of the smaller eagle to lay hold on the air that it may preserve its elevation. The first is like a man who holds a vessel made of any kind of metal in his hand; the second is like one who holds in his hand the cloth made of goat's hair, and anointed with oil, for the purpose of shampooing the body. The one is like the clay held in the hand by the potter, ready to be turned upon the wheel and made up into some kind of vessel; the other is like the kneading of the clay that it may be brought to the proper consistency or shape. Witarka is like the leg of a pair of compasses that is at rest in the centre of the circle; wichâra is like the leg that traverses the circumference. In this way witarka and wichâra are connected with each other, as the flower and the fruit of the tree.

10. Wîraya, or wîrya, persevering exertion, effort, resolution, courage, or determination; that which prompts to all kinds of exertion, like the powerful man who shrinks at nothing. Its opposite is kusîta, indolence. All the other faculties are assisted by its exercise. The sceptical tirttakas possess it, but it only leads them to more certain destruction.

The property of wîraya is to afford support, as by a prop; it prevents the downfall or destruction of merit. When a house leans to one side a prop is placed against it that it may not fall; in like manner, this principle is, as it were, a prop to prevent the downfall of merit. When a king, with a large army, engages another king, with a small army, he overcomes by the superiority in the number of his men; and as the victorious king is thus assisted by his army, so is the man who seeks nirwâna assisted by this principle. The same truths have been declared by Budha:—"By wîraya, the srâwaka disciple keeps at a distance all akusala, or demerit, and is enabled to practice all kusala, or merit; keeps at a distance that which is evil, and receives into the mind, and continually increases, that which is pure or good; thus he possesses a mind which is free from all evil desire."

There were three novices who came to the priest Tissa. The

first said that he would do whatever was required of him, even though it should be to jump into a pit as deep as one hundred men placed one upon the other. The second said that he would do it, though his body in the effort should be worn away, as by the trituration of a stone. And the third said he would do it so long as he had breath. The priest, seeing the strength of their resolution, assisted them to obtain the object they had in view, which was to acquire a knowledge of the essentialities of abstract meditation.

11. *Prítiya*, joy, that which causes gladness, as when a man travelling through the desert, in the hot season, and overcome by thirst, sees a pond in which the five kinds of water lilies are growing. It is the opposite of *wyápáda*, the wish to injure another. It is accompanied by *sepa*, satisfaction or enjoyment; where there is the one, there is always the other. *Prítiya* is like the finding of the water, whilst the drinking of it is *sepa*.

There is *pharana-prítiya*, which like wind in an instrument, or water in a cave, pervades every part of the being by whom it is possessed; it is sometimes so powerful as to cause the hair of the body to become erect.

There is a second kind of *prítiya* that is again and again repeated, with intervals between, like the flashes of the lightning; and a third that is no sooner present than it is gone, like the waves of the sea, that expend themselves, and lose their existence, by rolling upon the shore.

There is also *udwéga-prítiya*. The priest *Maha Tissa* resided at the *wihára* of *Panágala*. It was his custom to worship at the *dágoba*, and on a certain festival he looked towards the place where the principal relics were deposited, thinking thus within himself, "In former periods many priests and religious persons assembled here that they might worship;" and as he was in the act of making this reflection, he received the power of *udwéga-prítiya*, by which he was enabled to rise into the air, and go to the sacred place.

Near the *Girikanda wihára* was a village called *Wattakála*, in which resided a respectable woman who was a devotee, *upásikáwa*. One evening, when her parents were about to go to the *wihára* to hear *bana*, they said to her, "On account of your present situation it will not be proper for you to accompany us to the *wihára*; we will go alone, and hear *bana*, and whatever benefit we receive we will impart to you." She was exceedingly desirous to hear *bana*, but as she could not disobey her parents she remained at home.



The wihára could be seen from the court-yard of her house ; so from that place she looked towards it ; and seeing the lights of the festival and the people in the act of worship, whilst at the same time she could hear the voices of the priests, she thought within herself, " They who can thus be present at the festival are blessed." Thus udwéga-prítiya was formed in her mind, and in an instant she began to ascend into the sky, so that she arrived at the wihára before her parents ; who, when they entered and saw her, asked how she had come, and she replied that she had come through the sky. When they further asked how she had thus become a rahat, she said, " I only know that I did not remain in the same place any longer after I felt the joy ; I know nothing more."

As when the water of many different rivers, or many different kinds of oil, are poured into the same vessel, it is difficult to separate the water of one river from that of another, or one kind of oil from another ; so is it difficult to separate the three states, prítiya, sukha (pleasure or delight), and winyána.

12. Chanda, determination, that which carries the intention into effect, as when the hand is stretched out in the house-resembling thought.

13. Adhimokha, steadfastness, that which gives stability to the mind, as the firm pillar of emerald.

14. Sardháwa, purity, that which cleanses the mind from evil desire ; as when a chakrawartti travels, and the feet of his soldiers foul the water through which they pass, the water is cleansed by the udakaprasanna jewel, in order that he may drink it.

When sardháwa is carried out to its most powerful exercise it is called ógha (stream, or torrent). In this way. There are many persons assembled on both the banks of a rapid river who are wishful to cross ; but their timidity prevents them, until one, more daring than the rest, plunges into the flood, and crosses the stream. This man is to the other persons what ógha is to sardháwa.

" There are," said Nágaséna, " two principal properties of sardháwa, viz., purification, sangprasádhana, and progress, sangpak-khandana (literally, leaping). By the former, evil desire is subdued, and that clearness of the mind is produced which brings with it tranquillity, or freedom from all agitation. When the four-fold army of a chakrawartti passes a brook in which there is only a small quantity of water, it is fouled by the feet of those who pass, and becomes muddy ; the water and the mud are mixed together,

until it becomes like the pool in which buffaloes have wallowed. The emperor, when he also has passed over, tells his nobles to bring him some of the water to drink. But how can his majesty drink water that is thus defiled? In his possession there is a magical jewel; and when this is put into the water, the mud falls to the bottom, and it becomes perfectly clear, so that it is now fit for the chakrawartti to drink. The muddy water is the mind. The noble who cast the jewel into the water is he who is seeking nirwána. The mud and other impurities in the water are evil desire. The jewel is sardháwa. The water when cleared is the mind freed from impurity. Thus sardháwa subdues evil desire, and the mind, when free from evil desire, becomes pure; and it is in this way that sardháwa produces purity.

“Again, when he who is seeking nirwána sees that evil desire is overcome by some other being, he endeavours to enter, as it were by a leap, one or other of the four paths; he exerts himself to gain the advantages not yet gained, to attain that which is not yet attained, and to accomplish that which is not yet accomplished. When the waters of a heavy rain fall upon a rock, they do not remain upon the summit, but fall to the low places and fill the rivers. A traveller arrives at the bank of a swollen river, where others have preceded him, but they know not the depth of the stream, and are afraid to venture across. By and bye a more courageous man arrives, who arranges his garments, enters the stream, and gains the opposite bank. This is seen by the others, who soon follow his example in crowds. In like manner, when he who is seeking nirwána, sees in what way others have become free from impurity, he enters, as by a leap, one of the four paths; and it is in this way that sardháwa leads to progress. The same truths are declared by Budha in the Sanyut-sangha: ‘By sardháwa the four rivers, viz., evil desire, the repetition of existence, scepticism, and ignorance, may be crossed; by assiduity, the ocean of birth may be crossed; by resolution, all sorrow may be driven away; and by wisdom, freedom from impurity may be obtained.’”

15. Smirti, the conscience, or faculty that reasons on moral subjects; that which prevents a man from doing wrong, and prompts him to do that which is right; it is like a faithful noble who restrains and guides the king, by giving him good advice, and informing him of all things that it is necessary for him to know.

“It is the property of smirti,” said Nágaséna, “to divide that



which is united or combined, one kind or species being separated from another, or distinguished from it, according to its own essential nature. It distinguishes the four satipatthānas, the four samyak-pradhānas, the four irdhi-padas, &c.; kusala and akusala; that which is criminal and that which is not criminal; that which is low and that which is exalted; and that which is white and that which is black. Thereby he who seeks nirwāna unites that which it is proper to unite, and refrains from uniting that which it is improper to unite; he separates that which it is proper to separate; and refrains from separating that which it is improper to separate. The treasurer, or high steward, of the chakrawartti informs him every morning and evening of the extent of his retinue, saying, Your elephants are so many, your cavalry so many, your chariots so many, and your infantry so many; your gold is so much; you have so many pieces of coin, and so many stores; your majesty will be pleased to take note of these things. In like manner, he who seeks nirwāna, by smirti distinguishes the four satipatthānas, the four samyak-pradhānas (the whole series being repeated as before); he does that which it is proper for him to do, and leaves undone that which it is proper for him to avoid; he sees that this will be a hindrance to him, and avoids it, and that that will be a help to him, and seeks it. The prime minister of the chakrawartti knows who are on the side of the king, and encourages them, whilst all others are banished from the court; in like manner, by smirti the good is distinguished from the evil. The teaching of Budha is to the same effect, who says, 'I declare that by smirti all meanings, or tendencies, are discovered.'"

16. Hiri, shame, that which deters from the performance of what is improper to be done, through the influence of shame.

17. Ottappa, fear, that which deters from the performance of what is improper to be done, through alarm for its consequences.

18. Alóbha, indifference, that which causes him who sees or hears to be as though he heard not or saw not, like the water that floats upon the surface of the water lily (without in any way affecting it, or entering its pores).

19. Adwésa, affection, that which bears no enmity, and is free from anger, like a faithful friend.

20. Pragnyāwa, wisdom, that which dispels ignorance, revealing what is good and what is not good, like the burning lamp that brings to view the figures that would otherwise be hid by the darkness. Its opposite is awidyā, ignorance.

The locality of pragnyāwa cannot be pointed out. It is like the wind ; it has an existence, but no one can tell where it is.

To have pragnyāwa is to possess a mind inclined towards the practice of merit, with an understanding of its properties. It is the result of understood meanings ; when the meaning of a matter is understood, wisdom is produced. It is difficult to acquire, as well as to explain. It is extensive, multiform, and scattered in various places ; brings fatigue to him who would find it ; and requires perseverance in the search. It is the principal power by which the Budhaship is obtained ; without it, all else is but like a sword put into its scabbard.

One of the causes or sources of pragnyāwa is the voice ; but dharma-pragnyāwa is the result of the exercise called widarsana, which is itself produced by the practice of sāmādhi.

Pragnyāwa is the body of the five wisudhi, as séla-wisudhi, drishti-wisudhi, chitta-wisudhi, &c. It is so called, because it is that of which they are composed, their substance, as the body is the support of the different members. The power of the wisudhi is increased or decreased according to the strength of the pragnyāwa.

“Pragnyāwa,” said Nāgaséna, “is equivalent to light ; it dispels the darkness of ignorance ; produces the ashta-widyā, or eight kinds of knowledge possessed by the rahats ; declares the four great truths ; and perceives that the five khandas are impermanent, associated with sorrow, and unreal. The man who lights a lamp in a house where there is darkness, thereby dispels that darkness and produces light, by which the form of the different articles in it is revealed ; and it is in the same way that wisdom produces the effects that have already been declared. Again, wherever wisdom is produced, in that place móha, ignorance or deception, is destroyed ; as when a man takes a lamp into a dark place, the darkness is destroyed, and light is diffused.

“When any one has gnyāna, knowledge, he has also pragnyāwa ; the one is similar to the other. He who possesses them is ignorant concerning some things ; and concerning others his ignorance has passed away. He is ignorant of the precepts that he has not yet learnt, of the paths in which he has not yet walked, and of the institutes that he has not yet heard ; but he is not ignorant that all things are impermanent, subject to sorrow, and unreal.”

This question was asked of Nāgaséna by the king of Sāgal, “Where is pragnyāwa ? or, In what place does wisdom appear ?”



and this is the substance of the reply that he received. "When wisdom has effected that for which it has been called into existence, it passes away, or is destroyed; but that which it has revealed still remains; as when it imparts the knowledge of impermanency, &c. this knowledge abides, though the wisdom that produced it has passed away. This may be illustrated by a figure. A respectable man wishes to write a letter in the night season; he calls for his secretary, commands a lamp to be lighted, and causes the letter to be written; after this, the lamp is extinguished, but the writing remains. In like manner, *pragnyāwa* passes away, but the knowledge that it has imparted still abides. Again, a village is on fire, to each house five vessels of water are brought and their contents poured upon the flames, by which the fire is extinguished; after this, there is no further necessity for any water; the vessels are useless. Now the water vessels are the five *indrayas*; the man who throws the water is he who is seeking *nirwāna*; the fire is evil desire; the water is *sardhāwa* and the other powers that destroy evil desire; the evil desire, when once destroyed does not again exist; even so wisdom passes away, but that which it has produced still abides. Again, a medical man takes five kinds of roots, earths, and other drugs, with which he compounds a medicine; it is given to the patient for whom it was prepared, and by this means he recovers; the medicine is then of no further use, though the recovery is permanent; and it is the same with wisdom."

There is a difference between *manaskāra* and *pragnyāwa*. The former is possessed by sheep, cattle, and camels; but the latter is not. Again, the property of the former is *ūhana*, combination; that of the latter is *chédana*, separation or excision. The man who reaps barley takes the stalks in his left hand, and a sickle in his right hand, and thus severs or cuts the stalks; so the man who seeks *nirwāna* lays hold of his *hita*, mind, by *manaskāra*, and cuts off evil desire by the sickle-resembling *pragnyāwa*.

The difference between *sannyā*, *winyāwa*, and *pragnyāwa* may thus be known. By the first is learnt the difference in the colours of things, but it is insufficient to discover their impermanency. By the second is learnt the difference in the colours of things and their impermanency, but it is insufficient to discover the paths. By the third may be learnt the whole of these things; colour, impermanency, and the paths. There is another method by which this difference may be understood. When a heap of gold coin is seen alike by a

child, a peasant, and a citizen, the child will perceive the beauty of the colour ; but he does not know what kind of articles it will purchase. The peasant perceives the beauty of the colour, and knows that he can purchase with it such and such articles ; but he does not know the name or the value of each particular coin. The citizen, however, perceives all these things ; he knows each coin by its colour, taste, and sound, and by its weight when held in the hand ; he knows also in what city, province, or kingdom it was struck, or at what rock or forest, or on the bank of what river ; and he knows the name of the artist by whom it was made. Sannyá is like the knowledge of the child, derived from what he saw ; winyána is like that of the peasant, who knows the uses to which the coin may be put ; but pragnyáwa is like the knowledge of the citizen, who understands the whole, and understands it well.

There is a kind of wisdom called chintá-pragnyáwa, which is received by intuitive perception, and not from information communicated by another. It is possessed in an eminent degree by the Bódhisats ; but the wisdom that discovers the four great truths is received only by the Pasé-Budhas and the supreme Budhas in their last birth. With this exception, all other kinds of wisdom may be gained by any being who will practice the páramitás.

There are eight causes of the increase of pragnyáwa :—age, the company of the wise, investigation, association with the good, reflection, conversation, the friendship of the kind, and the aid of the three gems.

21. Madhyastatá, impartiality, that which is equally disposed to whatever may be the subject of thought, referring all things to their own proper cause.

22. Káya-prasrabdhi, the repose or tranquillity of the body, that which prevents udacha, disquietude, and other consequences arising from wédaná.

23. Chitta-prasrabdhi, the repose or tranquillity of the mind, that which prevents disquietude, and other consequences arising from winyána.

24. Káya-lahutá, body-lightness, that which allays the desire of sensual gratification.

25. Chitta-lahutá, mind-lightness, that which prevents sleep and drowsiness.

26. Káya-mirdutwa, body-softness, that which prevents scepticism and deception.



27. Chitta-mirdutwa (is explained in the same way as No. 26.)
28. Kāya-karmmanyatā, body-adaptation, the power of causing the body to be in any state that is desired, so as to be free from all uneasiness, a power which aids in restraining the desire of sensuous gratification.
29. Chitta-karmmanyatā, mind-adaptation, (is explained in the same way as No. 28, but must be considered in its application to the mind).
30. Kāya-prāgunyatā, body-practice or experience, that which prevents impurity.
31. Chitta-prāgunyatā, mind-practice or experience (is explained in the same way as No. 30).
32. Kāya-irjutwa, body-uprightness or rectitude, that which prevents the deception arising from wédanā, &c.
33. Chitta-irjutwa, mind-uprightness or rectitude (is explained in the same way as No. 32).
34. Karunā, kindly regard, favour, pitifulness, that which desires the destruction of the sorrow of the afflicted.
35. Mudita, benevolence, that which rejoices in the success of the prosperous.
36. Samyak-wachana, truthfulness of speech, that which avoids the utterance of that which is untrue, and seeks to utter the truth, like the husbandman who, by the act of winnowing, drives away the chaff whilst he retains the grain.
37. Samyak-karmmantā, truthfulness or propriety of action, that which performs whatever is fit or proper, like the wise man, and not like the child that defiles itself in various ways.
38. Samyak-ajīwa, truthfulness of life or conduct, that which purifies the life, like the goldsmith who refines the precious metals.
39. Lóbha, covetousness, that which cleaves to sensible objects.
40. Dwésa, anger, that which is wrathful, like a serpent struck by a staff.
41. Moya, móha, ignorance, that which knows not the four great truths.
42. Mityā-drishhti, scepticism, that which teaches there is no present world, no future world; it is the principal root of all akusala, or demerit.
43. Udacha, disquietude, that which keeps the mind in continual agitation, like the wind that moves the flag or pennant.
44. Ahirikā, shamelessness, that which is not ashamed to do that

which it is improper to do, like the hog that openly wallows in the mire.

45. Annottappa, recklessness, that which does not fear to commit evil deeds, like the moth that fearlessly casts itself into the flame of the lamp.

46. Wichikichá, doubt, that which questions the existence of Budha, his discourses, and the priesthood; previous birth, future birth; the consequences resulting from moral action, and the entrance into the dhyánas by means of the exercise of kasina. He who is under the influence of this principle is like a man held by a serpent; he trembles from the doubts that agitate him; he does not continue in one mind, and is perpetually led hither and thither, without any abiding place of rest; and when he sees any object, he is unable to tell whether it be a pillar or a man.

47. Mánya, self-conceit, that which indulges the thought that I am above all other persons, superior to all.

48. Irsyá, envy, that which cannot bear the prosperity of others.

49. Mátsaryya, selfishness, that which leads me to wish that the prosperity which has come to me may not come to another. If any one under the influence of this principle sees even in a dream that the advantages he enjoys are imparted to others, he is unable to bear it; his mind thereby becomes debased, and the features of his countenance are changed, so that it becomes painful to look at him; he wishes not the prosperity of another, and loves only his own.

50. Kukhucha, moroseness, or the disposition to find fault, querulousness, that which is equally dissatisfied with what has been done and what has not been done, and can never be pleased. He who is under the influence of this principle is like the slave who is subject to the caprice of an imperious master.

51. Thína, sleep, that which refreshes, or calms the mind.

52. Mijja, drowsiness, that which prevents the body from performing any work. It is sometimes said that thína has the same effect upon the body that mijja has upon the mind. The body is supposed to be asleep when the mind is awake, and the mind to be active when the body is in unconscious repose.

The fifty-two modes of sankháro here enumerated, together with wédaná, sannýá, and winyána complete the category of discrimination.

6. *Consciousness.*

The Winyána-khando, or faculties of consciousness, are eighty-nine in number, viz.

1. Chaksu-winyána, eye-consciousness, in the eye, about the size of a louse's head, is that which perceives, or is conscious of, the sensible object, whether it be blue, golden, or any other colour. It receives its birth from the eye and the outward form. It was possessed by Gótama before his birth, whilst he was yet in his mother's womb; all other beings, in the same situation, possess only káya-winyána.

The eye of the body is surmounted by the eye-brow, and has within it a circle of a black colour, and another that is white; thus it is beautified, as the water-lily by its petals. As a drop of oil poured upon the uppermost ball of cotton, when there are seven balls suspended from each other, or poured upon the outermost when there are seven balls one within the other, soon makes its way through the whole of the seven balls; so the light entering into the eye by one of its folds or concentric layers, passes from that fold to the next, and so on in succession through the whole of the seven folds of the natural (as distinguished from the divine) eye. The four elements enter into the composition of the eye, but the winyána is its principal faculty, as the prince is the chief of his followers or retainers.

It is not the eye that sees the image, because it has got no mind, chitta. If it were the eye that sees the image, it would see also by the other winyánas. Nor is it the mind that sees the image, because it has got no eye. If it were the winyána that sees the image, it would see the image within the wall; it would penetrate into the inside of the solid opaque substance, as there would be nothing to prevent it: but it does not thus happen. When the eye and the image communicate with each other, or come into contact, then there is sight. It is necessary that there be the coming of light from the object to the eye. As the light does not come from within the wall, that which is within the wall cannot be seen. From within such substances as crystals and gems the light proceeds, so that that which is within them can be seen. When any object is seen it is not seen by the eye alone, nor by the winyána alone. It is the chaksu-winyána that sees it, though we say, in common language, that it is the eye. When the winyána that is

united to the eye, communicates, by the assistance of light, with any object that is presented before it, we say that the man who possesses that winyána sees that object. Thus we say that such an object is shot with the bow ; but in reality it is not with the bow, but with the arrow, that it is shot ; in like manner, it is not the eye that sees the image, but the winyána ; or rather, not the eye alone, nor the winyána alone, but both united.

2. Sróta-winyána, ear-consciousness, in shape like a thin copper ring, or like a lock of copper-coloured curled hair, or a finger covered with rings, is that which perceives the various sounds.

3. Ghrána-winyána, nose-consciousness, in the nose, like the footstep of a goat in shape, is that which perceives smell, whether it be agreeable or disagreeable.

4. Jiwhá-winyána, tongue-consciousness, in the tongue, like the petal of a water-lily in appearance, is that which perceives the different flavours.

5. Kāya-winyána, body-consciousness, is the perceiving of touch by the body. The exercise of this power is immediate, which none of the other winyānas are, as they require some medium of communication with the object before any effect is produced.

6. Manó-winyána, mind-consciousness, is the perceiving of the thoughts that are in the mind. Manó (in other places called hita, sita, and chitta) is the chief of the winyānas. It is like an overseer who continually urges on his labourers to work ; like the first scholar in the school, who repeats his lesson, and is then followed by all the other scholars ; or like the head workman, who sets all his men in motion when he himself begins to work.

As a large fish agitates the water in which it swims or sports, so the hita moves the rūpa, or body. Its powers are brought into exercise rapidly, like the quick movements of a mother when she sees her child in danger of falling into a well.

The king of Sāgal said to Nāgaséna, "Is mano-winyána produced wherever there is the production of chaksu-winyána?" Nāgaséna : "Yes." Milinda : "Is eye-consciousness first produced, and afterwards mind-consciousness ; or is mind-consciousness first produced, and afterwards eye-consciousness?" Nāgaséna : "First, eye-consciousness is produced, and afterwards mind-consciousness." Milinda : "What, does the eye-consciousness say to the mind-consciousness, I am going to be born in such a place, and you must be born there too? Or does the mind-consciousness say



to the eye-consciousness, Wherever you are born, there I will be born also?" Nāgasēna: "They have no such conversation with each other." Milinda: "Will you explain to me, then, by a figure, how it is that these two modes of consciousness always accompany each other?" Nāgasēna: "What think you; when it rains, where does the water go to?" Milinda: "It goes to any low place or declivity that there may happen to be." Nāgasēna: "When it rains again, where does this other water go to?" Milinda: "To whatsoever place the first water goes, to the same place goes the second." Nāgasēna: "What, does the first water say to the second, Wherever I go, thither you must follow me? Or does the second water say to the first, Wherever you go I will follow?" Milinda: "They have no conversation of this kind; they go to the same place because of the declivity in the ground." Nāgasēna: "Even so, when eye-consciousness is produced, in the same place is produced mind-consciousness. The one does not say to the other, Where you are born there I will be born; they are produced in this manner because it is natural to them thus to be produced." Milinda: "Will you now explain to me by another figure, how it is that when these two modes of consciousness are thus produced together they both proceed by the same door or aperture?" Nāgasēna: "There is a fort in some distant part of the country, with walls and ramparts, but only one single gateway; now when any one wishes to retire from the fort, by what means does he go out?" Milinda: "By the gateway." Nāgasēna: "There is afterwards another man who wishes to retire; by what means does he go out?" Milinda: "By the same gateway as the first man." Nāgasēna: "What, does the first man say to the second, You must come out of the fort by the same gateway that I do? Or does the second man say to the first, I will go out of the fort by the same gateway that you do?" Milinda: "They do not hold any conversation of this kind with each other; they both retire from the fort by the same gateway, because it is the right and proper road." Nāgasēna: "Even so, there is no conversation held between the two modes of consciousness; it is because of the door or aperture that they are born together." The priest afterwards illustrated the same process by the figure of two wagons (the bullocks of which), from custom, follow each other in the same path; and by the figure of a pupil, who at first is unable to understand what he is taught, and his mind is confused; but by practice,

or habit, he becomes calm and collected, and retains the remembrance of what he is told. "In like manner, from custom, and from practice, or habit long continued, the production of *mano-winyāna* follows the production of *chaksu-winyāna*." The king asked the same question relative to the other *winyānas*; if, where nose-consciousness or body-consciousness is produced, there mind-consciousness is produced also; and was answered in the affirmative.

After receiving this answer, the king asked *Nāgasēna* another question, and said, "Wherever mind-consciousness is produced, is sensation, *wēdanā*, produced in the same place?" The priest replied, "Wherever mind-consciousness is produced, there is also produced touch, or contact, *phassā*; sensation, *wēdanā*; perception, *sannyā*; thought, *chētanā*; attention, *witarka*; and examination, *wichāra*.

Of these various modes of *winyāna*, eye-consciousness and ear-consciousness are produced by communication; there must be a communication between the object seen and the eye, and between the object that produces the sound and the ear; images and sounds are, as it were, the food of the eye and ear. The other *winyānas*, as taste and smell, are produced by contact. Unless there be actual contact between the tongue and the object tasted there is no production of *jiwhā-winyāna*; but when anything is in contact with the eye, whether it be the collyrium by which it is anointed, or the grain of sand by which it is annoyed, there is no consciousness of its colour or shape; notwithstanding, the eye can discern the hare in the moon,\* though it is at so great a distance. With regard to ear-consciousness there is a difference; some sounds are heard when afar off, but others must be near, or they are not perceived. Between the birth of the sound and its being heard there is the lapse of a short period of time; and sound is not heard at the same moment by one who is near and one who is distant. There are instances in which the sound is produced in one place

\* The easterns speak of the hare in the moon as we do of the man in the moon. The following passage occurs in the Sanskrit poem called *Naishadha Charita*, in speaking of the rising sun, as translated by Dr. Yates:—

"The moon beheld the hawk of day fly up,  
 And with his bright and heavenly rays give chase  
 Unto the raven night; alarmed with fear  
 For the dear hare reclining on his breast,  
 He fled precipitate; and all the stars,  
 Like doves afraid, betook themselves to flight."—

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and heard in another, as in the echo. By the rushing of sound, even a large vessel, if it be empty, may be shaken.

The meaning of winyána may be learnt in this way. The watchman of a city remains in its centre, at the place where the four principal streets meet; by this means he can discover who comes from the east, and who from the south, or the west, or the north; in like manner, form is seen by the eye; sound is heard by the ear; odour is smelled by the nose; flavour is tasted by the tongue; contact, or touch, is felt by the body; and thoughts are perceived by the mind. All these things are discovered or ascertained by means of winyána.

7. Akusala-wipáka-winyána-dhātu-chitta, that which is the cause of birth in the four hells; akusala, demerit, without any admixture of kusala, merit.

8. Kusala-wipáka-winyána-dhātu-chitta, that which is the cause of birth as man; imperfect kusala, which from its imperfection brings blindness, deafness, disease, &c.

9—16. The eight sahituka-kámawachara-sit, that are the cause of birth in the déwa-lóka, or if in the world of men, as possessing great prosperity.

17—21. The five rúpawachara-wipáka-sit, which are the cause of birth in one of the rúpa brahma-lókas.

22—26. The five arúpawachara-wipáka-sit, which are the cause of birth in the arúpa brahma-lóka.

27. The thoughts that cleave to sensible objects, not perceiving the impermanency of the body; and are sceptical relative to the consequences of merit and demerit.

28. The thoughts that rest in the supposition that the circumstances of the present birth are not controlled by that which has been done in a former birth.

29. The thoughts that conclude there is no evil consequences resulting from sin, when these thoughts arise spontaneously in the mind, and not from the suggestion of another.

30. The same thoughts when they arise from the suggestion of some other person.

31. The thought that there is neither happiness nor sorrow.

(The rest of the winyánas are of a similar description, all of them being states of the mind, or thoughts; some of which, like the above, are connected with demerit, and others with merit. Among the states of mind connected with merit are the following:

—the performance of good actions from the spontaneous suggestion of a man's own mind, in the hope of receiving a pure reward; the performance of the same at the suggestion of some other person; the performance of the same from imitation, as when a child follows the example of its parents; the giving of good advices by parents to their children, such as to worship Budha, &c. All these modes of merit and demerit being referred to in other places, it is not necessary to enumerate them here.)

It has been declared by Budha that the five khandas are like a vessel in which all sentient beings are placed. The rūpakkhando are like a mass of foam, that gradually forms and then vanishes. The wédanākhando are like a bubble dancing upon the surface of the water. The sannýākhando are like the uncertain mirage that appears in the sunshine. The sankhārokhando are like the plantain-tree (without firmness or solidity). And the winyānakhando are like a spectre, or magical illusion. In this manner is declared the impermanency of the five khandas.

### 7. *Identity; Individuality; and Moral Retribution.*

1. (As all the elements of existence are said to be included in the five khandas, it is evident that Buddhism does not recognize the existence of a spirit or soul; and that this assertion is not made without adequate authority will be seen from the additional extracts now to be made upon the same subject, taken principally from the Questions of Milinda.)

2. In the commencement of the conversations that were held between Milinda and Nágaséna, the king said, "How is your reverence known? What is your name?" Nágaséna replied, "I am called Nágaséna by my parents, and by the priests and others; but Nágaséna is not an existence, or being, pudgala."\* Milinda: "Then to whom are the various offerings made (that are presented to you as priest)? Who receives these offerings? Who keeps the precepts? Who enters the paths? There is no merit or demerit; neither the one nor the other can be acquired; there is no reward; no retribution. Were any one to kill Nágaséna he would not be guilty of murder. You have not been instructed; nor have you been received into the priesthood. Who is Nágaséna? What is

\* Nágaséna declares that rupa, wédana, sannýā, and winyāno, do neither jointly nor severally constitute the man (puggalo) and yet that without them he does not exist.—Rev. D. J. Gogerly.



he? Are the teeth *Nāgaséna*? Or is the skin, the flesh, the heart, or the blood *Nāgaséna*? Is the outward form *Nāgaséna*? Are any of the five *khandas* (mentioning each of them separately) *Nāgaséna*? Are all the five *khandas* (conjointly) *Nāgaséna*? Leaving out the five *khandas*, is that which remains *Nāgaséna*?" All these questions were answered in the negative. *Milinda*: "Then I do not see *Nāgaséna*. *Nāgaséna* is a mere sound without any meaning. You have spoken an untruth. There is no *Nāgaséna*." *Nāgaséna*: "Did your majesty come here on foot or in a chariot?" *Milinda*: "In a chariot." *Nāgaséna*: "What is a chariot? Is the ornamented cover the chariot? Are the wheels, the spokes of the wheels, or the reins, the chariot? Is the seat, the yoke, or the goad, the chariot? Are all these (conjointly) the chariot? Leaving out all these, is that which remains the chariot?" All these questions were answered in the negative. *Nāgaséna*: "Then I see no chariot; it is only a sound, a name. In saying that you came in a chariot, you have uttered an untruth. There is no chariot. I appeal to the nobles, and ask them if it be proper that the great king of all *Jambudwīpa* should utter an untruth?" The five hundred nobles who had accompanied the king declared that his majesty had not previously met with any one whose arguments were so powerful, and asked him what reply he would give. *Milinda*: "No untruth have I uttered, venerable priest. The ornamented cover, the wheels, the seat, and the other parts; all these things united, or combined, form the chariot. They are the usual signs by which that which is called a chariot is known." *Nāgaséna*: "In like manner, it is not the skin, the hair, the heart, or the blood that is *Nāgaséna*. All these united, or combined, form the acknowledged sign by which *Nāgaséna* is known; but the existent being, the man is not hereby seen. The same things were declared by *Budha* to the priestess *Wajīra*:—'As the various parts, the different adjuncts of a vehicle, form, when united, that which is called a chariot; so, when the five *khandas* are united in one aggregate, or body, they constitute that which is called a being, a living existence.'"

3. (Though an interruption to the narrative of *Nāgaséna*, an extract from the work called *Amāwatura* will be explanatory of his argument relative to the Ego, the self). When *Budha* was visited by a *tirttika* called *Sachaka*, the sage declared to him the impermanency of all the elements of existence. *Sachaka* replied, "If

there be in any field plants or seeds, it is from the earth that they receive their increase; agriculture and commerce are also carried on by means of the earth. In like manner (it has been declared by some) the *rúpa*, or outward form is the *átma*, the self, the man, and that by means of the *rúpa* merit and demerit are acquired; the *wédaná* are the self (others have said), and that by means of the *wédaná* merit and demerit are acquired; the *sannyá* are the self (others have said), and that by means of the *sannyá* merit and demerit are acquired; the same has been said of the *sanskhára* and the *winyána* (by others); the five *khandas* are to the sentient being like the earth to the plants and seeds, as by means of them merit and demerit are acquired. But you, sir, deny that there is an *átma*, that the being possesses a self; you say that the five *khandas* are *anátma*, unreal, without a self." Budha replied, "You say that the *rúpa* is yourself; that the *wédaná* are yourself; the *sannyá* are yourself; the *sanskhára* are yourself; the *winyána* are yourself; is it not so?" Sachaka: "This is not my opinion alone: it is that of all who are around me." Budha: "It is with you that I argue; let there be no reference to those who are around." Sachaka: "I repeat what I have said: the *rúpa* and other *khandas* are myself." Budha: "To prove that the five *khandas* are not the *átma*, the self, and that they exist without an *átma*, I will ask you a question. The authority of the anointed king, born of the royal caste, is supreme in the country that he governs; whom he will, he appoints to death; whom he will, he reduces to poverty; whom he will, he banishes from the country. Kosol, and Ajásat, and the Lichawi princes, and the princes of Malwa, all possess this power; in their several countries their authority is supreme; is it not so?" The tirtaka replied that this statement was correct, but by so doing he forged a weapon for his own destruction; because, if the people were killed, or fined, or banished, it must have been contrary to their own will; and therefore the *átma* can have no power over the *rúpa* and other *khandas*; it cannot preserve them. Budha: "You say that the *rúpa* is yourself; that it exists by means of the *átma*; now if you determine that the *rúpa* shall be in this way, or that it shall be in that way, will it be obedient to your will, or to the authority of the *átma*." It is evident that if we will our body to be of such a colour, or not of such a colour, or to be beautiful as a gem, we have no power to determine these things; we cannot carry our will into effect, it will not be accomplished.

The tirttika saw, therefore, that he was conquered ; and he reflected thus :—"If I say that the rūpa and other khandas are sustained by the átma, the Lichawi princes will say to me, 'Then how is it that your person is not as comely and beautiful as ours?' and if I say that it is not thus sustained, Gótama will say that it is contrary to my former declaration." He, therefore, remained silent. Budha again said to him, "You say that the rūpa is the self, that it is sustained by the átma. Now if you determine that your outward form, rūpa, shall be beautiful, will it thus happen, will your wish be accomplished? You say that the wédaná are the self, that they are sustained by the átma; now if you determine that the wédaná shall be pleasant, will it thus happen? The same question was asked relative to the other khandas, and to all the tirttika replied in the negative. Budha: "Are the five khandas permanent or impermanent?" Sachaka. "Impermanent." Budha: "Is that which is impermanent connected with satisfaction or sorrow?" Sachaka: "With sorrow." Budha: "If death is followed by life, and thus a repetition of sorrow is endured, is it not from ignorance that any one says, I belong to that, or, that belongs to me; the átma belongs to the five khandas, or the five khandas belong to the átma?" Thus was Sachaka overcome, as he was brought to confess that the five khandas are impermanent, connected with sorrow, unreal, not the self.

4. (To return to the narrative of Nágaséna). The king enquired of the priest how old he was when he was ordained, and he replied that he was seven years of age? Milinda: "Is the 'seven' of which you speak attached to you or to the years; does the seven exist because of you, or do you exist because of the seven?" At this moment the fine form of the monarch, with all his royal ornaments, was reflected on the ground, and Nágaséna said to him, "When your shadow appears in a vessel of water, are you the king, or is the shadow the king?" Milinda: "I am the king; the shadow is not the king; because of me the shadow appears." Nágaséna: "In like manner, I was ordained when I was seven years of age; but I was not the seven; because of me the seven existed."

5. The king requested to hold further conversation with Nágaséna; and when the priests said that kings are impatient of contradiction and sometimes punish their opponents, he replied that he did not wish to be regarded as a king whilst they were carrying on their argument. Milinda said it was then late; and after requesting

that the discussion might be renewed on the following day, in the interior of the palace, he mounted his chariot and returned home. The next morning Nāgaséna, attended by 80,000 priests, went to the palace, when one of the nobles respectfully said, "We call you Nāgaséna; who is Nāgaséna?" The priest replied, "Who do you think is Nāgaséna?" The noble: "The living breath, prānawāta, that is within Nāgaséna; that which is inspired and expired; this is Nāgaséna." The priest: "Does the breath of those who play upon reeds, or horns, or trumpets, or who sound the conch return to them again?" The noble: "No." The priest: "Then how is it that those who blow these instruments do not die?" The noble: "I am not able to argue with so acute a reasoner; pray tell me how it is." The priest: "The breath is not the life; it is only āswāsa and prāswāsa, that which is inspired and expired, it is merely an element of the body, kāya-sanskāra."

6. The king said to Nāgaséna, when the discussion was recommenced, "A being is born from his mother's womb. Does that being continue the same until his death, or does he become another?" Nāgaséna: "He is not the same; neither is he another." When the king requested him to explain this by a figure he said, "What think you? At one time you were a child, young in years, small in person, and unable to rise; are you now that child, or have you become an adult?" Milinda: "I am not that child now; I am another; an adult." Nāgaséna: "Then if this be the case, if you have become another, there is no mother, no father, no teacher, no disciple, no one who obeys the precepts, no wise person; the embryo in its different stages is not nourished by the same mother; he who learns the sciences is another; he who commits sin is another; he who is punished is another." Milinda: "Why do you state these things?" Nāgaséna: "I was once a child, carried in the arms, but now I am an adult; by means of this body, the embryo in its different stages, the youth, and the adult, are united together, or connected. When a man lights a lamp, does the same lamp continue to burn during the whole night?" Milinda: "Yes." Nāgaséna: "What, is there the same flame in the middle watch that there is when the lamp is first lighted?" Milinda: "No." Nāgaséna: "Is there the same flame in the morning watch?" Milinda: "No." Nāgaséna: "What, is there one wick in the evening watch, and another in the middle watch, and another in the morning watch?" Milinda: "No; the lamp burns through the whole of

the night, because it has the same wick." Nāgaséna: "In the same way, great king, one being is conceived; another is born; another dies; when comprehended by the mind, it is like a thing that has no before, and no after; no preceding, no succeeding existence. Thus the being who is born, does not continue the same, nor does he become another; the last winyána, or consciousness, is thus united with the rest (or, he is thus connected with the last winyána).<sup>\*</sup> Again, milk that has been put by for a night becomes curd; from this curd comes butter; and this butter turns to oil; now if any one were to say that that milk is curd, or that it is butter; would he speak correctly?" Milinda: "No: because of the milk, oil has gradually been produced." Nāgaséna: "In the same way, one being is conceived, another is born, another dies; when comprehended by the mind, it is like that which has no before and no after; no preceding, no succeeding existence. Thus the being who is born does not continue the same, neither does he become another; the last winyána is thus united with the rest (or, he is thus connected with the last winyána)."

7. Again, the king said to Nāgaséna, "What is it that is conceived?" Nāgaséna replied, "These two: náma and rúpa." Milinda: "Are the same náma and rúpa that are conceived here, or in the present birth, conceived elsewhere, or in another birth?" Nāgaséna: "No: this náma and rúpa (or mind and body) acquires karma, whether it be good or bad: and by means of this karma, another náma and rúpa is produced." Milinda: "Then if the same náma and rúpa is not again produced, or conceived, that being is delivered from the consequences of sinful action." Nāgaséna: "How so? If there be no future birth (that is, if nirwána be attained), there is deliverance; but if there be a future birth, deliverance from the consequences of sinful action does not necessarily follow. Thus a man steals a number of mangos, and takes them away; but he is seized by the owner, who brings him before the king, and says, 'Sire, this man has stolen my mangos.' But the robber replies, 'I have not stolen his mangos; the mango he set in

<sup>\*</sup> I am not able to translate the last clause of this sentence in any way that does not leave it doubtful whether I have rightly apprehended the meaning. By one priest whom I consulted, it is said to mean, "The last winyána is the real being; emphatically, the man." But the whole sentence is thus translated by Mr. Gogerly from the original Pali, "Thus, great king, a living being flows on; one is conceived, another born, another dies; flows on as being neither the preceding nor the succeeding; it is not the same, or yet another; and so proceeds to the last accession of consciousness."

the ground was one ; these mangos are other and different to that ; I do not deserve to be punished.' Now, your majesty, would this plea be valid ; would no punishment be deserved ?" Milinda : " He would certainly deserve punishment." Nāgasēna : " Why ?" Milinda : " Because, whatever he may say, the mangos he stole were the product of the mango originally set by the man from whom they were stolen, and therefore punishment ought to be inflicted." Nāgasēna : " In like manner, by means of the karma produced by this nāma and rūpa another nāma and rūpa is caused ; there is therefore no deliverance (in this way) from the consequences of sinful action. (The same process is illustrated by the sowing of grain and the setting of the sugar-cane). Again, a man lights a fire in the dry season, and by his neglecting to extinguish it another fire is produced, which sets fire to his neighbour's rice-field, or to his field of dry grain. The owner of the field seizes him, and bringing him before the king, says, ' Sire, by this man my field has been burnt ;' but the man replies, ' I did not burn his field ; true, I neglected to put out a fire I had kindled, but the fire kindled by me was one, the fire that burnt his field was another ;' would it be right that upon such a plea he should be released ?" Milinda : " No ; because the fire that did the damage was produced by the fire that he kindled and neglected to put out." Nāgasēna : " Again, a man takes a light, and ascending into an upper room there eats his food ; but whilst doing so the flame of his lamp sets fire to the thatch of the roof ; by this means the house is burnt, and not this house alone, but the other houses of the village. Then the villagers seize him, and say, ' Man, why did you burn our village ?' But he replies, ' Good people, I did not burn your village ; I was eating my food by the light of a lamp, when the flame rose and set fire to the thatch of the roof ; but the flame that I kindled was one, and the flame that burnt the house was another, and the flame that burnt the village was another.' Now were he to persist in this plea when brought before the king, the decision would still be given against him ; for this reason, because the flame that burnt the village was caused by the flame from the thatch, and this flame was caused by the flame from the lamp. Again, a man gives money to a girl for a maintenance, that afterwards he may marry her ; the girl grows up, when another man gives her money and marries her. Hearing this, the first man demands the girl, as he has given her money ; but the other man replies, ' No ; the girl to whom you gave



the money was a child, but this is a grown-up young woman ; she cannot therefore belong to you.' Now if such a plea as this were set up in the court, it would be given against the man who made it; for this reason, that the child had gradually grown into the woman. Again, a man purchases a vessel of milk from the cowherd, and leaves it in his hand until the next day : but when he comes at the appointed time to receive it, he finds that it has become curd ; so he says to the cowherd, 'I did not purchase curd ; give me my vessel of milk.' Now if a case like this were brought before your majesty, how would you decide it ?" Milinda : "I should decide in favour of the cowherd, because it would be evident that the curd had been produced from the milk." Nāgasēna : "In like manner, one mind and body dies ; another mind and body is conceived ; but as the second mind and body is produced by (the karma of) the first mind and body, there is no deliverance (by this means) from the consequences of moral action."\*

8. The king then said to Nāgasēna, "You have spoken of *nāma* and *rūpa* ; what is the meaning of these terms ?"† The priest replied, "That which has magnitude is *rūpa* ; *nāma* is the exceedingly subtle faculty that exercises thought." Milinda : "How is it that the *nāma* and *rūpa* are never produced separately ?" Nāgasēna : "They are connected with each other, like the flower and the perfume. And in this way : if no germ be formed in the fowl no egg is produced ; in the ovary of the fowl there is the germ and the shell, and these two are united to each other ; their production is contemporaneous. In like manner, if there be no *nāma* there is no *rūpa* ; they are consociate ; their existence is co-eval ; they accompany each other (as to the species, but not as to the individual), during infinitude."

9. The king enquired what was the meaning of this infinitude ; or period of time, or duration, infinitely long ; and Nāgasēna replied, "It is divided into past, future, and present." Milinda : "Has time an existence (or is there such an existence as time) ?" Nāgasēna : "There is time existent, and time not existent."

\* This argument appears in the *Friend* for Sept. 1833, translated from the Pali by the Rev. D. J. Gogerly.

† "The words translated body and soul are *nāma* and *rūpa* ; they are of frequent occurrence, and are clearly defined in several parts of the *Pitakas* : *rūpa* signifies the material form ; *nāma* signifies the whole of the mental powers ; the two combined signifies the complete being, body and mind."—Rev. D. J. Gogerly.

Milinda : " What is time existent, and what is time not existent ? "

Nāgaséna : " When a sentient being, after repeated births, is no more, or becomes extinct, to him time is not existent. But when a being is still receiving the reward of moral action, or doing that for which he shall afterwards receive a recompence, and is subject to a repetition of existence, to him there is time. When a being dies, and receives another birth, there is time existent ; but when a being dies, and is not subject to a repetition of existence, does not receive future birth, then time is not existent ; nirwāna is attained, time is no longer. "

10. After this explanation, the king said, " What is the root, or beginning of past duration, what of future duration, what of present duration ? " Nāgaséna replied (repeating the pratitya-samup-pāda-chakra, or circle of existence), " The beginning of past, future, and present duration is awidya-nam-môha, ignorance, or deception, which is like a bandage tied over the eyes, and is deceived relative to the four great truths, not knowing them. Môha is so called because it cleaves to that which is evil, and does not cleave to that which is good ; it does not understand the union of the five khandas, nor the nature of the sight and other senses proceeding from the six āyatanas, or sentient organs ; it does not perceive the nothingness of the eighteen dhātus, or elements ; it does not regard the superiority of the shad-indrayas ; and it is subject to repeated birth in different worlds and various modes of existence. By means of môha the twenty-nine descriptions of chitta, or modes of thought possessing merit or demerit, are produced ; by means of the twenty-nine descriptions of chitta, or merit and demerit, the nineteen descriptions of pratisandhi-winyāna (pilisinda-ganna-chitta) or actual consciousness, is produced ; by means of actual consciousness nāma and rūpa, body and mind, or the five khandas is produced ; by means of nāma and rūpa the six āyatanas, or organs of sense are produced ; by means of the six organs of sense the six modes of phassá, contact, or touch are produced ; by means of the six modes of contact, the three modes of wédaná, or sensation, are produced ; by means of the three modes of sensation the 108 modes of trisnáwa, or evil desire, are produced ; by means of the 108 modes of evil desire, the four modes of upádāna, or the cleaving to existence, are produced ; by means of the four modes of cleaving to existence, the three modes of bhawa, or actual existence, are produced ; by means of the three modes of actual existence jāti-



ipadīma, or birth, is produced; by means of birth the breaking up of the five khandas, called death; as well as the excess of maturity, called decay; and sorrow, weeping, pain, and mental anguish, are produced. In this way it is that the beginning of duration does not appear.\* Milinda: "Will you explain what you have said

\* In the Kārmika system of the Nepaulese there is a similar arrangement. "The being of all things is derived from belief, reliance, pratyaya, in this order; from false knowledge, delusive impression; from delusive impression, general notions; from them, particulars; from them, the six seats, (or outward objects of the senses; from them contact; from it, thirst or desire; from it, embryotic (physical) existence; from it, birth, or actual physical assistance; from it, all the distinctions of genus and species among animate beings; from them, decay and death, after the manner and period peculiar to each. Such is the procession of all things into existence from awidyā, or delusion; and in the inverse order to that of their procession, they retrograde into non-existence. And the egress and regress are both karmas, wherefore this system is called karmika. (Śākya to his disciples in the Rācha Bhagavati.)"—Hodgson's Illustrations. By Csóma Kőrösi it is called "a dependant connexion or casual concatenation (of twelve things):—1. Ignorance. 2. Composition, or notion. 3. Cognition. 4. Name and body. 5. Six senses. 6. Touch. 7. Perception. 8. Affection. 9. Ablution. 10. Existence. 11. Birth. 12. Old age and death. Everything, but especially the human soul, depends for its existence on the causal concatenation." We have the same scheme in the brahmanical accounts of the Buddhist system. "Ignorance, or error, is the mistake of supposing that to be durable which is but momentary. Thence comes passion, comprising desire, aversion, delusion, &c. From these, commencing in the embryo with paternal seed and uterine blood, comes the rudiment of body; its flesh and blood; it is name and shape. Thence the sites of six organs, or seats of the senses, consisting of sentiment, elements, name and shape (or body) in relation to him whose organs they are. From coincidence and conjunction of the organs with the name and shape (that is, with body), there is feeling or experience of heat or cold, &c., felt by the embryo or embodied being. Thence is sensation of pleasure, pain, &c. Follows thirst, or longing for renewal of pleasurable feeling and desire to shun that which is painful. Thence is effort or exertion of body or speech. From this is condition of merit or demerit. Thence comes birth or aggregation of the five branches. The maturity of those five branches is decay. Their dissolution is death . . . Upon death ensues departure to another world. That is followed by return to this world. And the course of error, with its train of consequences, recommences."—Colebrooke, Miscellaneous Essays, i. 394. The Chinese scheme agrees, in a remarkable manner, with the preceding extracts. I give it in the words of M. Klaproth. We may hereby learn that the grand principles of Buddhism are the same in nearly all countries, and that there is also great uniformity in the renderings of its principal expositors. "L'origine des douze Nidāna est l'ignorance; l'ignorance agissant, produit la connaissance; la connaissance agissant, produit le nom et le titre; le titre agissant, produit les six entrées; les six entrées agissant, produisent le plaisir renouvelé; le plaisir renouvelé agissant, produit le désir; le désir agissant, produit l'amour; l'amour agissant, produit la captation; la captation agissant, produit la possession; la possession agissant, produit la naissance; la naissance agissant, produit la vieillesse et la mort, la douleur et la compassion, le chagrin et la souffrance, qui sont les peines du cœur et l'instrument de grandes calamités. Quand l'âme est une fois tombée dans cette alternative de la vie et de la mort, si elle veut obtenir la doctrine, elle doit interrompre l'amour et éteindre et supprimer les passions et les désirs. Quand la

by a familiar figure?" Nāgaséna: "A man sets a seed, or nut, in the ground; from this seed proceeds a germ, which gradually increases in size until it becomes a full-grown tree, and produces fruit; in that fruit is another seed or kernel which is put into the ground, and this also germinates, gradually comes a tree, and bears fruit; of this process no beginning can be perceived; and in like manner the beginning of duration does not appear. Again, a fowl produces an egg, and this egg produces another fowl, and this fowl produces another egg; in this way, no end can be perceived to this process; and it is the same with duration." The priest then drew a well-defined circle on the ground, and asked the king if he could show him the beginning of it or the end; but he replied that he was not able. Nāgaséna: "It is in this way that Budha has propounded the pratitya-samuppāda-chakra, or circle of existence. On account of the eye and the outward form, eye-consciousness, or sight, is produced; from the union of these three, contact is produced; from contact, the three modes of sensation are produced; from sensation, evil desire is produced; from evil desire, karma is produced; so again, from karma, by means of the eye, eye-consciousness is produced. There is no end to this order of sequences. Again, from the ear and sound, ear-consciousness, or hearing, is produced; from the nose and perfume, nose-consciousness, or smell, is produced; from the tongue and flavour, tongue-consciousness, or taste, is produced; from the body, and the tangible object body-consciousness, or touch, is produced; from the mind and the object of mental perception, mind-consciousness, or thought, is produced. From the union of the three in each of these classes, contact is produced; from contact, sensation; from sensation, evil desire, from evil desire, karma; from karma, consciousness; and so on without any limit to the process. In like manner, the beginning of duration does not appear."

The king again said to Nāgaséna, "You have declared that the

quiétude est venue, alors l'ignorance s'éteint; l'ignorance étant éteinte, alors l'action s'éteint; l'action s'éteignant, alors la connaissance s'éteint; la connaissance s'éteignant, alors le nom et le titre s'éteignant; le nom et le titre étant éteints, alors les six entrées s'éteignant; les six entrées s'éteignant, alors le plaisir renouvelé s'éteint: le plaisir renouvelé étant éteint, alors le désir s'éteint; la douleur éteinte, alors l'amour s'éteint; l'amour étant éteint, alors la captation s'éteint; la captation étant éteinte, alors la possession s'éteint; la possession s'éteignant, alors la naissance s'éteint; la naissance s'éteignant, alors la vieillesse et la mort, la tristesse, la compassion, la douleur et la souffrance, les peines du cœur et les grandes calamités ont pris fin: c'est ce qu'on appelle avoir trouvé la doctrine."



beginning does not appear; of what is it that this beginning has been predicated?" Nāgasēna: "It is spoken of past duration." Milinda: "Is it true of all things that the beginning does not appear?" Nāgasēna: "Of some things it appears, and of some it does not appear." Milinda: "In what way?" Nāgasēna: "Formerly all things, of whatever kind, were entirely awidyamāna, lost in confusion, or covered from the sight; their beginning does not appear; but when that which was not existent comes into existence, is produced and destroyed, of this (which may be regarded as referring to each separate individuality in the sequence of existence) the beginning does appear." Milinda: "If that which was non-existent comes into existence, and after coming into existence is destroyed, is not its destruction entire and absolute, from being thus, as it were, cut off at both ends?" Nāgasēna: "It receives the destruction of awidyāwa, or non-perception." Milinda: "But can that which is awidyāwa, and cut off at both ends, continue to exist?" Nāgasēna: "It may." Milinda: "But can it exist from the beginning?" Nāgasēna: "It may exist from the beginning." The priest then repeated the comparison of the seed and the tree; the khandas are like the seed (the beginning and the end of each separate tree being apparent, though the beginning of the process by which this sequence of trees came into existence cannot be traced).

11. The king enquired of Nāgasēna if any sanskhāra-dharmma-kenek, or sentient being, exists; and if so, what is the nature of that being? In reply, the priest repeated the circle of existence.

On receiving this answer, the king said, "Does the being that has no existence come into existence?" Nāgasēna: "Is this palace, or any house in which you may happen to be, a non-existent object brought into existence?" Milinda: "The timbers were produced in the forest; the clay used in its construction was in the ground; by the exertions of men and women (from these materials), the palace was produced." Nāgasēna: "In like manner, no being is produced from that which is non-existent; there is no such being. All sentient beings are produced from something that previously existed. Thus, if a seed or root be cast into the ground, it gradually increases in size, and becomes a tree, which bears flowers and fruit; the tree is not a non-existent thing brought into existence; there is no such tree. Again, a potter takes clay from the earth, and therewith manufactures different kinds of vessels; these vessels are not something non-existent

brought into existence; they are produced from that which previously existed. Again, for the production of sound from the wéná (a stringed instrument frequently referred to in eastern story) there must be the frame, the skin, the body, the wood, the strings, and the handle, together with the skill of the player, or no sound is produced; all these things are previously requisite that the sound may be elicited. Again, if there be no piece of wood to be rubbed and no upper piece, and no string for the binding of the pieces together, and no exertion of the man, and no rag, fire cannot be produced; but if there be all these things, fire may be elicited. Again, unless there be the jótí-pásána, or burning-glass, and the rays of the sun, and the dried cow-dung, no fire can be produced; but if there be all these things, fire may be elicited. Again, if there be no mirror, and no light, and no face, no reflection of the features is produced; but if there be all these things, an image of the features may be produced. In all these instances it is not a non-existent object that is produced; the production is from something that previously existed; and the same is to be predicated of the sentient being."

12. Again, the king said to Nágaséna, "Is there such a thing as the wédagu, is such a thing received?" Nágaséna; "What is this wédagu of which you speak?" Milinda: "It is prána-jíwa, it is inward life, or the internal living principle, by means of which figure is seen by the eye, sound is heard by the ear, odour is smelled by the nose, flavour is tasted by the tongue, the tangible object is felt by the body, and thoughts are perceived by the mind. Thus, we sit in this palace, and when we are wishful to see any object through any of the windows, we look out of that particular window, whether it be towards the east, the south, the west, or the north; even so, if the inward living principle be wishful to look out by the eye, or any other of the sentient organs, it looks out by that particular aperture or door." Nágaséna: "I also will say something relative to the six organs of sense; you must pay attention to what I say. If the inward living principle sees objects by the eye, we who are sitting here ought to see the same object by whatever window we might look out,\* whether by the eastern window, the

\* And they who say, as some do, that the eye sees not anything, but it is the soul only that seeth through them, as through open doors, observe not, that if the eyes were like doors, we might see things much better if our eyes were out, as if the doors were taken away.—Epicurus, according to Laetius and Lucretian.



southern, the western, or the northern; so also the inward living principle would see the outward object by means of the eye, but not by that alone; it would see as well by the ear, the nose, the tongue, the body, and the mind; and it would hear sound equally by the eye, the nose, the tongue, the body, and the mind; it would smell, in the same way, by the eye, the ear, the tongue, the body, and the mind; it would taste by the eye, the ear, the nose, the body, and the mind; it would feel by the eye, the ear, the nose, the tongue, and the mind; it would think by the eye, the ear, the nose, the tongue, and the body. We who are in this palace, by putting our heads far out of the window, can clearly discern various objects; in like manner, by the same rule, when the inward living principle opens the window of the eye, it ought to see clearly all the objects in an extended prospect; and when it opens the window of the ear, and that of the nose, or the tongue, it ought distinctly to hear the sounds in the same space, and to smell the odours, and to taste the flavours, and to feel the objects. Were the noble, Dinna, who is near you there, to go out of the door, could you tell that he had left this place, and gone out?" Milinda: "Yes." Nāgasēna: "And if he were to return into the interior of the palace, could you tell that he had returned, and was standing in your presence?" Milinda: "Yes." Nāgasēna: "And can the inward living principle, when it has anything upon the tongue possessing flavour, tell whether it be sweet, sour, salt, bitter, acrid, or pungent?" Milinda: "Yes." Nāgasēna: "And when that which possesses flavour enters into the stomach, can the inward living principle tell whether it be sweet, sour, salt, bitter, acrid, or pungent?" Milinda: "No." Nāgasēna: "Then your two declarations do not agree with each other. Suppose a man to have a hundred measures of honey, the whole of which is poured into one large vessel; now if he puts his head into the vessel, whilst his mouth is bound over with a cloth tightly drawn, can he then discern whether the honey be sweet or sour?" Milinda: "No." Nāgasēna: "Why?" Milinda: "Because the sweetness did not enter into his mouth." Nāgasēna: "Then your two declarations do not agree with each other." Milinda: "Will you be kind enough to explain these matters to me." The priest then again repeated the circle of existence, and said, "There is no such thing as the inward living principle of which you speak; there is no

wédagu; besides that which is set forth in the circle of existence, there is no such a thing as the wédagu connected with the body."

But the king (as if not satisfied by the answer he had received) again said to Nágaséna, "Is there such a thing as the wédagu?" Nágaséna: "There is not." Milinda: "Is there any separate being, any distinct principle of existence, connected with (or attached to) the náma-rúpa?" Nágaséna: "There is not." Milinda: "Then there is no one to endure the consequences of sin; there is no responsibility." Nágaséna: "If there were not conception in some other place, then there would be no responsibility; but there is this conception, and therefore the consequences of sin are endured. When a man steals a mango that belongs to some other person, is he not punished?" Milinda: "Yes." Nágaséna: "But the mango that he steals is not the mango that the other man set in the ground as seed; then why is he to be punished?" Milinda: "Because the mango that he steals was produced from the tree that grew from the mango that the other man set in good ground." Nágaséna: "Even so, from the karma, whether it be connected with merit or demerit, belonging to this náma-rúpa, another náma-rúpa is produced (to which the karma is transferred); thus there is no release, in this manner (apart from the reception of nirwána), from the consequences of sin."

13. The king again said, "Do the winyána, consciousness; pragnyáwa, wisdom; and the life that is in the body composed of various elements, produce one effect and embrace one idea, or are the effects and ideas multiform?" Nágaséna replied, "The winyána is like a man who, when he sees the gold coin called a masuran, knows its denomination. Pragnyáwa is like the goldsmith who when he sees the masuran, knows whether it be a counterfeit or a genuine coin. The life within the body is not a living soul that enables the being who possesses it to eat, and drink, and go from place to place." Milinda: "Then if there be no living principle what is it that sees colours, shapes, &c., by the eye, hears sounds by the ear, smells by the nose, and so on?" Nágaséna: "If there were a living soul that saw by the eye, it would still see clearly though the eye were plucked out, and the socket were empty; though the ears were destroyed, it would still distinguish sounds; though the tongue were cut out, it would still be able to discern flavours, &c. But we know that these consequences do not take place; as when there is no eye, there is no sight, when there is no

ear, there is no distinguishing of sounds, &c. ; and therefore there can be no such thing as a living soul that enables the being who possesses it to eat, and drink, and go from place to place. It has been declared by Budha that it is exceedingly difficult to say, this is touch, this is sensation, this is perception, this is thought ; or to tell in what place the incorporeal thought resides. Were a man to go in a ship far out to sea, and take up a portion of water therefrom, could he say, this is from the Ganga, this from the Yamuna, this from the Achirawati, this from the Sarabhu, or this from the Mahî ? We know that he would not be able ; and equally difficult, it has been declared by Budha, would it be to say, this is touch, this is consciousness, this is perception, &c. The king's cook prepares delicious food for the royal table, in which there is milk, pepper, onions, ginger, and many other savoury ingredients. His majesty on receiving the food says, ' Oh, cook, separate from each other the flavour of the milk, ginger, pepper, and other ingredients, and give each to me separately and alone.' But this cannot be ; they are all mingled together, and the taste of each may be perceived, but one flavour cannot be separated from the other. In like manner, touch, sensation, perception, &c., may be severally experienced, but they do not admit of individual separation."

" So is it with the sad-indrayas," said Nāgaséna, " and the other faculties ; they produce one effect, inasmuch as they destroy evil desire. There are various sections in an army, but the object of all is the same ; in the field of battle they subdue the opposing host ; in like manner, the indrayas and other faculties are many, but their object is the same ; they overcome evil desire."

14. The king enquired the meaning of the word sangsára ; and Nāgaséna replied, " There is birth in this world, and then death ; after death, there is birth in some other place ; in that place also there is death ; and then there is birth again in some other place. Thus, a man, after eating a mango, sets the stone in the ground ; from that stone another tree is produced, which gradually comes to maturity, and bears fruit ; the stone of one of these fruits is again set in the ground, and another tree is produced ; from this tree there are other fruits ; and thus the process goes on continually without any appearance of its end. It is the same with sangsára, or the sequence of existence."

15. The king again said, " You have declared, venerable priest, that the átma-bháwa (that which constitutes, or is included in, in-

dividual existence (does not go to any other place after death); then is it born, or produced, or does it appear, in any other place?" Nāgaséna: "It is?" Milinda: "Will you explain this by a figure?" Nāgaséna: "A man from one lamp lights another; by so doing does he extinguish the light of the first lamp?" Milinda: "No." Nāgaséna: "In like manner the *kaya* (literally the body, but here put as a synonyme for *átma-bháwa*), though it does not pass away from the place where it is, is nevertheless produced in another place." Milinda: "Will you favour me with another explanation?" Nāgaséna: "When you were a boy you were taught different *slókas*, or stanzas; but these *slókas* did not, when communicated to you, pass away from the mind of your teacher; and it is the same with the *átma-bháwa*."

16. Another enquiry made by the king was this, "A man dies here and is born in a *brahma-lóka*; another dies here at the same time, and is re-born in *Kásmíra*; which of these two will receive birth the first?" Nāgaséna: "There will be no difference." Milinda: "Will you explain to me how this can happen?" Nāgaséna: "In what place were you born?" Milinda: "In the village of *Kalasi*." Nāgaséna: "How far is it from hence?" Milinda: "About 200 *yojanas*." Nāgaséna: "How far is it to *Kásmíra*?" Milinda: "Twelve *yojanas*." Nāgaséna: "Quickly think of your native village." Milinda: "I have done so." Nāgaséna: "Now quickly think of *Kásmíra*." Milinda: "I have done so." Nāgaséna: "Which of these places did you think about in the shortest space of time?" Milinda: "There is no difference: I can think of one as soon as the other." Nāgaséna: "So also, when one being is re-born in a *brahma-lóka* and another in *Kásmíra*, they are both born at the same moment." The priest illustrated the same position by the figure of two crows alighting on a tree at the same moment, one on an upper branch and the other on a lower; but the shadows of both reach the earth at the same instant.

17. "The same *náma* and *rúpa*," it is said in the *Wisudhi-margga-sanné*, "is not reproduced. As there is a different karma, that which is produced is a different being. When the elements of the body are broken up, or destroyed, they are never again produced, or brought into existence. They pass, as it were, into deep darkness, where they cannot be discovered by the unwise. As the karma has the power to produce new elements, it is not necessary that the same elements should be produced again."

8. *Reproduction.*

1. All quadrupeds, men, déwas, brahmas, and those who live in the arúpa worlds, all beings that have náma and rúpa, a mind and a body, are born because of karma, and are therefore called karmaja; fire, and all things proceeding from seed, being produced without any hétu, or cause exterior to themselves, are called hétuja; and earth, rocks, water, and wind, being produced by irtu, season or time, are called irtuja; but space and nirwána are neither karmaja, hétuja, nor irtuja; we cannot say of nirwána that it is produced, nor can we say that it is not produced.

2. When birth is ruled by karma, and there is the possession of much merit, it causes the being to be born as a kshastriya-maha-sála, brahmana-maha-sála, or grahapati-maha-sála, or as a déwa in one of the déwa-lókas; sometimes by the oviparous (andaja) birth, as Kuntraputra; at other times by the viviparous (jalábuja) birth, as men in general; or from the petal of a lotus, as Pokkharasatiya; or by the apparitional (opapátika) birth, (in which existence is received in an instant in its full maturity), as Ambapáli. There is also the sédaja birth, as when insects are produced from perspiration or putridity.\*

3. When conception takes place, it is by a portion of the karma possessed by some previous being, whilst the other portions of the karma form the different members, as the eye, ears, &c.

4. The wind causes fowls to conceive, and the sound of rain has the same effect upon cranes. Déwas, préatas, and the beings in hell, are born by the apparitional birth, not from the womb; men, cattle, and other animals, are born from the womb, but their destiny is different, as some are born to the crown, some to the yellow robe, and some to the covering of skin.

5. In the forest of Himála there is a rock called Nérú, of a golden colour, and it has this property, that whatever animal approaches it is turned to the same colour; in like manner, whatever

\* According to the Nyáya system, the distinct sorts of body are five: 1st, ungenerated, as the gods and demi-gods; 2nd, uterine, or viviparous; 3rd, oviparous; 4th, engendered in filth, as worms, nits, maggots, &c.; 5th, vegetative, or germinating.—Colebrooke's *Miscellaneous Essays*, i. 270. The sceptics taught that some living things are generated from fire, as the cricket of the hearth; some from stagnant water, as gnats; some from sour wine, as senipes; some from slime, as frogs; some from mould, as worms; some from ashes, as beetles; some from plants, as caterpillars; some from fruits, as maggots; and some from putrified flesh, as bees from cattle and wasps from horses.



being receives birth, whether it be viviparous, apparitional, or any other, he loses his previous nature, and receives that of the species to which he is attached by his birth.

6. There are living things that eat grass ; they nip the green or dry grass with their teeth, and eat it ; they are horses, cattle, asses, goats, deer, and many others. Through the karma of previous births, sentient beings are thus born as graminivorous animals. There are living things that feed upon dung ; they scent it from afar, and hasten towards it with the expectation of receiving the richest treat. As when the Brahmans have scented the sacrifice, they hasten towards it that they may partake of it, so when these have scented the filth, they fly towards the spot that they may enjoy the feast ; they are fowls and swine, dogs and jackals. This also is the consequence of crimes committed in previous births. There are living things that are born in darkness, and in the same darkness they live and die ; they are grubs and worms. This also is the consequence of previous karma. There are living things that exist in water, in which elements they decay and die ; they are fish, turtle, and alligators. This also is the consequence of previous karma. There are living things that are born in dunghills and filthy places ; and others in putrid flesh, the corpses of animals, stale food, in cess pools, and places that receive the refuse of cities ; but to give a perfect description of all that is suffered by the beings that are born as animals, even an age, or a hundred thousand ages, would not suffice.

7. A man throws a perforated yoke into the sea. The east wind sends it in a westerly direction, and the west wind sends it in an easterly direction ; the north wind sends it in a southern direction, and the south wind sends it in a northern direction. In the same sea there is a blind tortoise, which after the lapse of a hundred, a thousand, or a hundred thousand years, rises to the surface of the water. Will the time ever come, when that tortoise will so rise up that its neck shall enter the hole of the yoke ? It may ; but the time that would be required for the happening of this chance cannot be told ; and it is equally difficult for the unwise being that has once entered any of the great hells to obtain birth as man.

8. When the power to receive birth as man has been obtained, conception takes place in various ways. Not long after Ananda began to say bana in the palace of the king of Kósala, his 500 queens each brought forth a son, and the whole of the 500 princes



bore a striking resemblance to the priest. The tirttakas insinuated that Ananda had been acting improperly; but Budha, in order to remove the doubts of the king, repeated a gâtá, to this effect:—  
“There are nine ways in which conception may be produced.\* 1. In the usual manner. 2. By the simple attrition of two bodies of different sexes. 3. By umbilical attrition. 4. By looking steadfastly in the face of a man. 5. By the use of flowers or perfumes that have previously been in the possession of a man. 6. By eating the food left by a man. 7. By putting on, or using the garments that have been worn by a man. 8. By the season, or time, as in periods of great heat living beings are rapidly produced. 9. By listening wantonly to the sweet voice of a man.”

9. The ascetic Dukula, and his sister Pariká, were born in Benares, of most respectable parents, who were of the brahmanical caste. Their previous birth had been in a déwa-lóka. Though they were so nearly related, yet as it was the custom of their family, and they were very like each other, both being exceedingly beautiful, they were married to each other by their relatives, notwithstanding their repugnance, as they were free from all evil desire. After living together some time in the city, they retired to a forest, where they began to practice the necessary discipline, in order that they might attain nirwána. But the déwas were jealous on account of the great merit they acquired; in consequence of which Sekra went to them, and told them it would be of great advantage if they had a son, as they were living alone in the forest; but they resolutely rejected his advice. The déwa, however, told them that it might be done without transgressing the rules of asceticism, merely by umbilical attrition; and upon hearing this, they took his advice, by means of which a son was conceived and born, who was called Sáma. Thus there was conception without personal union, as fire imparts warmth to the substance with which it is not in actual contact.†

10. In that which is said of sentient beings, trees are not included, as they do not possess a mind. In a former age when Bódhisat was the déwa of a tree, he said to a brahman who every morning asked the protection of the tree, and made offerings to it

\* Before the time of the patriarch Daksha, living creatures were variously propagated by the will, by sight, by touch, and by the influence of religious austerities.—Professor Wilson.

† Numerous instances are given of similar modes of conception, but they are too gross for publication.

continually, "The tree is not sentient; it hears nothing, it knows nothing; then why do you address it, or ask from it assistance?" At another time he said that a tree called out to the carpenter, a brahman, who was about to cut it down, "I have a word to say; hear my word." But when he said that the tree called out, it was a figurative expression, as it was not the tree that spoke, but a *déwa* who resided in the tree; just as we say of a cart laden with grain, that it is a grain-cart, though in reality it is not a grain-cart, but a cart laden with grain; or a man says that he will churn cream, when in reality it is not cream that he churns but butter; or a man says that he will make such a thing, though the thing of which he speaks is not in existence; he regards a non-entity as if it were an entity."

11. The king of Ságala said to Nágaséna, "When water is boiled, it makes a noise, as if it said *chichitá*, or *chitichita*; is this on account of the sufferings endured by living beings who are in the water, or from what cause does it proceed?" Nágaséna replied, "The water is not alive; nor in the water is there anything that has life." Milinda: "But the sceptics say that there is life in the water; they therefore forego the use of cold water, and use it only when it is warm; and they speak against the priests of this religion, saying that by the use of cold water they take life, and thereby transgress the precept. It would be well if this objection were removed." Nágaséna: "It is on account of the fierceness of the fire alone that these noises are heard. When the ponds and other places dry up on account of the drought are there any noises? If there were life in the water, they would be heard then, as well as in the other case. Again, when water and rice are put into a vessel and covered over, they remain still; when put upon the fire they make these noises; the water trembles, runs here and there, boils over, and makes a regular commotion. When water that has been received by the priest in his alms-bowl in going from house to house is put into a vessel, and covered over, it remains still; there is no noise, no commotion; but it is not so with the water of the sea; you know how that rolls and roars." Milinda: "Yes; I have heard the waves of the sea and seen them rising to the height of a hundred or two hundred cubits." Nágaséna: "It is the wind that causes this difference. Again, when the drum is struck it gives forth a sound; but there is no life in it; when it is not struck it is

silent. It is thus evident that though the water makes a noise when it is boiled, this is no proof that there is life in it, or any living existence."

### 9. *Karma.*

1. Karma includes both kusala and akusala, or merit and demerit; it is that which controls the destiny of all sentient beings.

There are three principal meanings of the word kusala, viz., freedom from sickness, exemption from blame, and reward; but as used by Budha its primary idea is that of cutting, or excision. It has a cognate use in the word kusa, the sacrificial grass that cuts with both its edges the hand of him who lays hold of it carelessly. That which is cut by kusala is klésa, evil desire, or the cleaving to existence. Akusala is the opposite of kusala. That which is neither kusala nor akusala is awyákrata; it is not followed by any consequence, it receives no reward, either good or bad.

Akusala is divided into wastu-káma and klésa-káma. To wastu-káma belongs pancha-káma, the modes of evil desire that are connected with the five senses. Klésa-káma is the same as trisnáwa (which may here be considered as the cleaving to existence, whilst wastu-káma is the cleaving to existing objects). When the two kámas are conjoined, the state is called kámáwachara.

There are eleven káma-bhawa, or states of existence in which there is káma. Even those who reside in the arúpa worlds are figuratively called kámáwachara, as well as those in the rúpa worlds. Thus we call a man a warrior though he may not at the time be actually fighting; it is his profession, that to which he is most accustomed, and which he may at any hour be called to exercise, though now living in peace; in like manner, the inhabitant of the arúpa world, though he may not just now exercise káma, is exposed to its influence in the other states of existence that await him when this is concluded. That which is neither rúpa nor arúpa is called lókottara, a state in which there is entire freedom from all káma.

2. At the time that Gótama resided in the wihára of Jétáwana, there went to him a young brahman, named Subha, son of the próhita of the king of Kosol, who said, "From some cause or other mankind receive existence; but there are some persons who are exalted, and others who are mean; some who die young, and others who live to a great age; some who suffer from various diseases,

and others who have no sickness until they die; some who have disagreeable persons, and others who are beautiful; some who are strong, and others who are weak; some who have great authority and extensive possessions, as kings, and others who have none; some who are of mean birth, and others who belong to the kshatra, brahman, and other high castes; some who are destitute of wisdom, and others who are extremely wise; among individuals of the same species, man, these differences occur. What is their cause? what is it that appoints or controls these discrepancies?"

Budha made the same reply to all these queries, and it was as follows:—"All sentient beings have their own individual karma, or the most essential property of all beings is their karma; karma comes by inheritance, or that which is inherited (not from parentage, but from previous births) is karma; karma is the cause of all good and evil, or they come by means of karma, or on account of karma; karma is a kinsman, but all its power is from kusala and akusala; karma is an assistant, or that which promotes the prosperity of any one is his good karma; it is the difference in the karma, as to whether it be good or evil, that causes the difference in the lot of men, so that some are mean and others are exalted, some are miserable and others happy."

When Budha had made this reply, Subha still remained like a man with a bandage fastened over his eyes; he was unable to comprehend its meaning; and he therefore requested the sage to explain these things to him at greater length, that he might understand them more fully.

Budha informed him that he would find it difficult to understand them, unless he paid the most profound attention; but as he promised thus to listen, the teacher of the three worlds proceeded:—"A woman or a man takes life; the blood of that which they have slain is continually upon their hands; they live by murder; they have no compassion upon any living thing; such persons, on the breaking up of the elements (the five khandas), will be born in one of the hells; or if, on account of the merit received in some former birth, they are born as men, it will be of some inferior caste, or if of a high caste, they will die young, and this shortness of life is on account of former cruelties. But if any one avoid the destruction of life, not taking a weapon into his hand that he may shed blood, and be kind to all, and merciful to all, he will, after death, be born in the world of the déwas, or if he appear in this world, it will be



as a kshatra, or brahman, or some other high caste, and he will live to see old age."

By many other examples of a similar kind did Budha illustrate the effects of karma; proving thereby, to the satisfaction of Subha, who became a convert to the faith of Gótama, that the differences in the lot of men, as at present seen, are produced by the karma of previous births. (*Chūlakamma-wibhanga-sūtra*.)

3. There are eleven descriptions of karma:—1. Drishta-dharmma-wédya. 2. Upapadya-wédya. 3. Aparapariya-wédya. 4. Yatgaru. 6. Yadāsanna. 7. Kritatwá. 8. Jana. 9. Upasthamba. 10. Upapídaka. 11. Upagháta.

The first, drishta-dharmma-wédya karma, whether it be kusala or akusala karma, is accomplished in the present birth; or if not in the present birth, not at all, in which case it is called abháva karma. It is then like grain that has been boiled, which will not germinate or grow, though it should be sown in the ground. Another comparison may illustrate this result. A hunter goes to shoot deer. He plants his trusty bow well, the arrow flies in a straight direction, and the animal is killed. But at another time the arrow misses its aim, the deer escapes; and as the hunter cannot find it again, its fear having now led it far away, its escape is permanent; it cannot again be caught. In like manner, when this description of karma does not produce its rightful consequences in the present birth, as to all future births it is ineffective, no result can be accomplished.\*

The second description of karma is accomplished in the next birth, or not at all. Out of many results that are connected with this karma, only one is produced. Thus, when it is kusala karma, birth may be obtained in the brahma-lóka; and in this case, though other rewards may be due for other acts, they are not received. Again, when it is akusala karma, one of the five deadly sins may be committed, which will cause the being to be born in hell, in the next birth, where he will have to remain during a whole kalpa; but if the whole of the five sins were committed, the punishment would be the same.†

The karma called yadāsanna is received when at the point of death.

\* The stories of Pármnaka, Chinchí, and Supra Budha, are cited as instances of this karma.

† I have not met with any description of the other modes of karma.

4. When the king of Sāgal enquired where karma resides, its locality; Nāgaséna replied, "Karma is like the shadow, that always accompanies the body. But it cannot be said that it is here, or that it is there; in this place, or in that place; the locality in which it resides during the sequence of existence cannot be pointed out. Thus, there is a tree, a fruit tree, but at present not in bearing; at this time it cannot be said that its fruit is in this part of the tree, or in that part, nevertheless it exists in the tree; and it is the same with karma."

5. On a certain occasion, when the priests had repeated to each other many things in praise of the power and greatness of Budha, the sage informed them that they were not to suppose that these advantages were produced by the Budhas themselves, irrespective of other causes; but to remember that they were entirely the result of merit acquired in previous ages. Then one of the priests, rising from his seat, reverently said, "My lord, the power and greatness you possess are seen by us; but we wish also to know what was done by you in former ages by which you were enabled to acquire them." And Budha in reply, like a person taking a golden mirror from a bag, related what he had done; shewing that neither by his own inherent power, nor by the assistance of the déwas, had he obtained the Budhaship, but by the kusala karma of previous births.

6. As men cannot fly through the air unless they have the power of the irdhis; so no being can be born in a state of happiness who has not acquired merit.

The wise man, who would obtain merit, bends his mind to the avoiding of all demerit, and to the destruction of the demerit he has already received; he regards with indifference, or he does not regard at all, the objects that are presented to the eye and other organs of sense. He also endeavours to gain all merit, and to retain the merit he has already gained. In this way, his mind is like a circle divided into four segments.

The kusala-chitta, or mind endowed with merit, is received and retained by the hearing of religious discourses; the performance of acts that in themselves are free from evil, and the studying of such lessons of wisdom as are beneficial in their tendency. To those who dwell in the déwa-lōkas the kusala-chitta is natural, they receive it with their birth. It is also natural to those who have overcome evil desire, or have attained to the state of rahats.



In the kalpas in which there is no Budha, there are no years, seasons, months, titis, or nekatas. There is no teaching of the dhamma, or law. There is no saying, This is right, or, This is wrong. There is no acquiring of merit.

Even when there is a Budha, they cannot acquire merit who are born in any of the eight hells, or in the hell called Osupat; they cannot receive the news of his birth, and there is no cessation to their torments.

The beasts that are born upon the earth, because they are devoid of wisdom, cannot distinguish right from wrong. They are under the influence of fear, and they possess evil desire and anger, but nothing more. They are therefore unable to acquire merit.

There are beings called *prétas*, who continually think with sorrow on their fate, from not having acquired merit in former births; they are now tormented without ceasing by hunger and thirst, and have not the power of obtaining merit.

Neither can merit be acquired by the beings in the four *arúpa* worlds, as they cannot see Budha, nor hear his discourses. And those who live in the outer *sakwalas*, even though it be in the time of a supreme Budha, are unable to acquire merit, for a similar reason.

There are also other places in which merit cannot be obtained, such as *Uturukuru*, *Púrwawidésa*, and *Aparagódána*, and the 500 islands connected with each of these continents; and in the same class are to be included the 500 islands of *Jambudwípa*, except *Ceylon*; and the barbarous countries of *Jambudwípa*. And even persons who are born in *Jambudwípa*, if they are maimed, deaf, blind, outcastes, idiots, or sceptics, are unable to acquire merit.

It is only in this *sakwala* that *nirwána* can be secured; and it is therefore called the *magul-sakwala*, or most favoured world; literally, the festive *sakwala*.

Budha has declared that men are few in number, but that the other beings are many; and that there are more in the sea than upon the land. The water of the great ocean is to the four continents as the water of the pond to the lotus; yet in every part there is an abundance of fish. Were the branches of all the trees in *Jambudwípa* and its 500 islands to be stripped of their leaves, and every blade of grass to be rooted up, and a fish were to be pierced with each leaf and blade, there would still be a multitude of fishes in the ocean remaining unpierced. The living things upon the

land are also numerous, as in the body of a man there are ninety different species of worms. The hells too are filled with beings who are continually passing from one state of torment to another; and in the *prêta-lôka* it is the same. Thus it is difficult, even in a *kap-asankya*, to obtain deliverance from the sequence of existence.

7. There was a nobleman, in whom the king delighted, and he was entrusted with the government of a country; but as he began to oppress the people, the king commanded him be cast into prison, and slain. It is thus with men who have the opportunity of acquiring merit, and neglect it. As the nobleman enjoyed the royal favor, but was afterwards cast into prison; so may a man be prosperous for a time, on account of the merit he has received in former births; but if he does not continue to keep the precepts, his next birth will be in one of the hells; he will then be born in this world as a beast; afterwards as a *prêta*; and again in one of the hells. The same succession of punishment will be many times repeated. Therefore, let him who has the opportunity of acquiring merit, by being born when the precepts of Budha are taught, be careful not to let his privileges pass away without improvement.

Budha one day took up a small portion of mould in his finger nail; and said that those who die in this world, and are afterwards born again in the same world or in one of the *dêwa-lôkas*; or those who die in one of the *dêwa-lôkas*, and are afterwards born again in a *dêwa-lôka* or in this world; are in the same proportion to those who are born in some inferior form, as the mould in his nail to the whole earth.

He who is born as man in the time of a Budha, and refuses to acquire the merit necessary to attain *nirwâna*, is like one who having swam across the seven seas, surmounted the eight concentric circles of rocks, and succeeded in climbing to the summit of *Maha Méru*, for some frivolous reason falls back into the sea, whereby he places himself in the position he occupied before his toils commenced, rendering them, after all their arduousness and difficulty, utterly without profit.

The man who thus allows himself to be led away by evil desire will receive the destruction of the crow, which was on this wise. An elephant feeding on the banks of the Ganges, at a place where it is four miles broad, fell into the stream, and was drowned. As the body floated down the river, it was seen by a crow, who in his ignorance thought thus within himself; "Here is food for more



than a thousand crows; this body shall be my permanent abode." Thus thinking the crow flew to the carcase, and remained upon it night and day. It had all his thoughts; he fed upon its flesh, and from the water of the river quenched his thirst. Though he saw upon the banks many forests of mango, jack, and other fruit trees, and the sacred trees upon which were the fish that had been offered in sacrifice, he regarded them not. Thus he was hurried on by the stream, until carried far out to sea, whence even a bird would have attempted in vain to reach the shore. The flesh of the elephant was soon washed from the bones, or it was all eaten, and there remained nothing but the skeleton. The crow then flew away in the direction in which he had come, but he could not discover the land; he flew north, in great alarm, and he flew south, but his efforts were all in vain. At last he fell into the sea, exhausted, and there perished. And so perish all who are under the influence of evil desire, and cleave to existing objects.

8. The king of Sāgal said to Nāgasēna, "Is kusala, merit, or akusala, demerit, the more powerful?" Nāgasēna: "Merit is more powerful (in its effects) than demerit." Milinda: "This I cannot believe: when a man commits murder, theft, or any other great crime, he is beheaded, or eaten by dogs, or perishes in some other way. Not unfrequently the punishment is awarded the next day or at most a very little time after; but do we ever see that when an upāsaka gives alms to a priest, or ten priests, or even a hundred thousand priests, the reward for so doing is received in the same birth?" Nāgasēna: "Yes; there have been four persons who by this means have gone from the same body in which the alms were given to enjoy the happiness of the déwa-lōkas; viz., the monarchs Maha Mandhātu, Nimi, and Sādhina, and the famous musician Guttīla." Milinda: "But these things happened ages ago; they are doubtful matters, such as no one has recently seen; can you not tell me of something that has happened since the appearance of our present Budha?" Nāgasēna: "The slave Pūrnna, from having presented alms to Seriyut, in the same birth became the wife of a nobleman. The daughter of a poor noble, Gópāla-mātru-dēwi, cut off her hair, and sold it for eight pieces of gold, which she gave to eight priests, and in the same birth became the principal queen of Udēni. The upāsikāwa Suppiya, cut a piece of flesh from her thigh, which she presented to a priest who was sick, and the next day the wound in her thigh was healed. These and others, as Su-

mana, Mallika, and Ekasātika, received the reward of their merit in the same birth." Milinda: "True; but this is only like finding a few pearls in the great ocean; therefore, I still think that demerit is more powerful than merit. Sometimes in one single day I punish a hundred or a thousand men for their crimes. Again, in the battle that was fought between the brahman Bhadrāsāla, of the race of Nandagutta, and Chandragutta, of the race of Sākya, there were slain on both sides as follows;—About eighty persons had their heads cut off, 10,000 elephants, 100,000 horses, 50,000 charioteers, and a hundred kelas of infantry, were slain; the eighty headless trunks rose up in the field of battle, and danced. Now all this bloodshed arose from the influence of demerit. But the monarch of Kósala presented an offering of unequalled value; for which he received no increase of wealth or prosperity. Therefore, that which I have declared must be true; merit must be far less powerful than demerit?" Nāgaséna: "The power of demerit is small, and therefore its effects, soon appear; the power of merit is great, and therefore its effects do not appear with the same rapidity. Thus, the esculent water lily, so much used in the region called Aparanta, is ready to be cut in one month after it has been sown, but the best rice requires five months in which to ripen. The value of the rice, however, is far greater than that of the water lily; the one is the food of kings, whilst the other is only eaten by labourers and slaves." Milinda: "This may be; but that warrior is the most famous who enters into the battle, seizes his powerful adversary, overcomes him, and at once drags him into the presence of his commander; that surgeon is accounted the most skilful, who quickly takes out the nail or the stake, and heals the wound that has thereby been caused; and that wrestler is the most applauded, who speedily throws down his opponent. In like manner, whether it be merit or demerit, that which produces its effects in the shortest period will be considered the most powerful." Nāgaséna: "Demerit is connected with crime; but merit is not; when a man commits any crime he is speedily punished; but it is not so with the man who in a place of trust acts with integrity; his reward is delayed. The criminal is sought for that punishment may be administered; but when a reward is to be given, there is no seeking of the individual who has proved himself to be thus worthy. Therefore, notwithstanding these objections, merit may be more powerful than demerit; a fact that is not to be controverted."



When merit and demerit are both acquired, the former increases in a greater degree than the latter. In this way. The man who acquires demerit reflects that he has done wrong, and is brought to repentance, by which he is prevented from again committing the same crime. The man who acquires merit reflects that he has done right, by which satisfaction is produced in his mind; from satisfaction comes pleasure; from pleasure, joy; from joy, comfort of body; from comfort of body, tranquillity; by which he perceives the good effects of merit. Thus demerit decreases, and merit increases. Again, a man who (for some crime) has his hands and feet cut off, presents a bunch of flowers to a Budha, by which he is prevented from entering hell during ninety-one kalpas; and in this manner he learns the manner in which the increase of merit is obtained.

9. The reward of merit is according to its character, as well as its degree. When it arises from something unconnected with the dhamma, worldly prosperity is received, or birth is secured as a garunda, suparnna, or nāga. When it arises from something connected with the dhamma, it secures birth in a déwa-lōka or brahma-lōka, or an entrance into the paths.

10. The king of Sāgal propounded this question to Nāgasēna, "Is happiness connected with merit, or with demerit, or with a combination of the two?" Nāgasēna replied, "It is connected with merit, and with demerit, and with the combination of the two." Milinda: "But if there be merit, there is no sorrow; if there be sorrow, there is no merit; if happiness be connected with merit, it must be with that alone; if with demerit, it must be with that alone; merit and sorrow cannot appear together." Nāgasēna: "There is a man who holds in his hand a bar of iron that has been heated during a whole day, and in the other hand a piece of ice from the forest of Himāla; will both the iron and the ice burn the hand of him who holds them?"\* Milinda: "Yes, they will." Nāgasēna: "What, are the iron and the ice both of them hot?" Milinda: "No." Nāgasēna: "Are they both cold?" Milinda: "No." Nāgasēna: "Therefore you see into the futility of your argument; if it be heat alone that burns, it is evident that they are not both hot; therefore it is not true that happiness and sorrow cannot exist together; or if it be cold alone that burns, it is evident that they are not both cold; therefore it is not true that merit and

\* I have seen the sensation of cold, on grasping iron, compared to that of heat; I think, by one of our north-polar navigators.

sorrow cannot exist together ; they are not both hot, neither are they both cold ; the one is hot, and the other is cold ; yet they both burn, they both produce the same effect : in the same way, merit and sorrow may exist together."

11. In reply to questions that were put to him by Sekra, Budha said, "There are five kinds of pride. 1. Of possessions. 2. Of family or caste. 3. Of benefits that have been gained. 4. Of personal character. 5. Of religious knowledge. Whosoever is proud of his possessions will afterwards be born an *asúr*, a *'préta*, or a *yaká*, living on a dunghill and delighting in filth. Whosoever is proud of his family may be born a man ; but he will vomit warm blood, or flames will proceed out of his mouth, or his bowels will burst. Whosoever is proud of benefits that have been gained, will be born a *préta*, a *yaká*, or a worm. Whosoever is proud of his personal character, will be born ugly, with large lips. Whosoever is proud of his religious knowledge, will be born in the hell of ashes. They who are thus unwise place themselves at a distance from the paths ; yet until they attain them these evils must continue to be endured, however much they may try to free themselves therefrom."

12. It was said by Budha in the *Síwaka-sútra* that disease may arise from an excess of the morbid humours, without any reference whatever to the karma of the individual by whom the pain is felt. "If any one," said he, "declares that all sensation, whether it be pleasure, pain, or indifference, is caused by the merit or demerit of former births, be he priest or be he brahman, his declaration is false."

13. The happiness and misery that may be alternately received by the same being, were thus described by the prince Mahanama to his brother Anurúdhha, when he was endeavouring to prevail upon him to become a priest :—"The being who is still subject to birth may at one time sport in the beautiful garden of a *déwa-lóka*, and at another be cut to a thousand pieces in hell ; at one time he may be Maha Brahma, and at another a degraded outcaste ; at one time he may eat the food of the *déwas*, and at another he may have molten lead poured down his throat ; at one time he may sip nectar, and at another be made to drink blood. Alternately, he may repose on a couch with the *déwis*, and writhe on a bed of red hot iron ; enjoy the society of the *déwas*, and be dragged through a thicket of thorns ; bathe in a celestial river, and be plunged in the briny ocean of



hell; become wild with pleasure, and then with pain; reside in a mansion of gold, and be exposed on a mountain of lava; sit on the throne of the déwas, and be impaled, with hungry dogs around; drawn in a chariot of the déwas, and dragged in a chariot of fire; drawn by an elephant, and yoked like a beast, to the chariot of others; adorned with a crown, and carrying fuel; clothed in a robe of the déwas, and covered with a garb vile and filthy; ornamented with pearls, and clothed in rags; like Brahaspati in wisdom, and utterly ignorant; have a melodious voice, and be dumb, speaking only by the eyes and hands; a man with a retinue of females, a female in attendance upon a man; loved by others, and hated by others; and he may now be a king who can receive countless gems by the mere clapping of his hands, and now a mendicant, taking a skull from door to door to seek alms."

14. In many births Déwadatta was superior to Bódhisat, which may appear to contradict the assertion that prosperity is the reward of merit and calamity of demerit; but though he was continually the enemy of Bódhisat, he was not the enemy of others; and in the births in which he was king, he did many things that were good, for which he received the due reward. In the course of the sequence of existence the good and the evil are connected together in different relationships, as the stream of the river, in its onward career, meets with and bears on its surface that which is excellent as well as that which is mean; but though Déwadatta and Budha were thus frequently connected, in the last birth the former went to hell, and Budha attained nirwána.

15. The king of Ságala said to Nágaséna, "It was declared by Budha that Mugalan was the chief of those who possessed the power of irdhi; and yet it was said, on another occasion, that the same Mugalan was assaulted by thieves, who pounded his body with staves, and broke his bones, after which he attained nirwána; now the one declaration is contrary to the other; if Mugalan had the power of irdhi, he could not have been exposed to the endurance of this calamity." Nágaséna: "It is perfectly true that the bones of Mugalan were broken, but it was by means of karma that this was effected." Milinda: "But are not irdhi and karma equally achinteyya, without mind, or beyond thought; and if so, does it not follow that the irdhi is able to overcome the karma, in the same way as we take one wood-apple to break another with, or one mango to break therewith another fruit of the same kind?"

Nāgasēna: "Among things that are achinteyya one may be more powerful than another. Thus, there are many princes who have authority, but one is more powerful than the rest; he is the king; all the others must attend to his commands: in like manner, of all things that are achinteyya, karma is the most powerful, whether it be kusala or akusala, the karma of merit or of demerit. Again, when a man commits a crime, neither his father, his mother, his relatives, nor his friends can save him from punishment. Why? Because the will of the king is supreme; he is more powerful than all; and it is the same with karma. Again, when a fire breaks out in the forest, and the whole land is in a blaze, the water from many thousands of vessels would be insufficient to quench it; and in the same way, nothing can overcome the force of karma. In a former birth, far distant from the last, in which he attained nirwāna, Mughalan was the murderer of his aged parents; and it was in consequence of this crime that in his last birth a similar calamity was inflicted on him by the thieves."

16. A female, of extremely beautiful appearance, was born, by the apparitional birth, at the foot of a mango (amba) tree, in a garden belonging to the Lichawi princes, near the city of Wisāla. On account of the place of her birth she was called Ambapāli, and was a courtesan. The cause of her being a courtesan may be learnt from the following narrative. In the thirty-first kalpa previous to the present age, when Sikhi was Budha, Ambapāli was one of his female relatives; but she renounced the world, and though a member of the royal family became a priestess. One day when going to worship a certain dāgoba, in company with other priestesses, in the course of their circumambulation of the relic, one of them happened to sneeze, and a part of the mucus, without her perceiving it, fell on the ground. The princess, however, who was next in the order of the procession, saw that the court was defiled, and exclaimed, "What rude person can have been here?" Though she did not discover the delinquent, she still abused her, whoever she might be. In consequence of having thus offered an insult to a sacred person, she was next born in the Amēdya hell, which caused her to wish that when again born of the race of man, she might receive the apparitional birth. She was afterwards an immense period in different hells, enduring great pain; was a hundred thousand times a female beggar; and ten thousand times a prostitute; but in the time of Kāsyapa Budha she remained in



perfect continence, and was then born a déwi, and after enjoying the pleasures of the déwa-lóka for the proper period, she was finally born in the garden of the Lichawi princes.

The gardener informed the princes that he had found a beautiful female at the foot of a mango tree; and on hearing this news they hastened to the place, and were in great amazement at her appearance. They all wished to possess her; but as this was not possible, in order to end the dispute that arose from their conflicting claims, that otherwise appeared to be interminable, it was decided that the eldest prince should take her; after which she was placed in the office of courtesan, and received as a gift the garden in which she had appeared.

At this time Gótama went with a large retinue of priests to the village of Kótigráma, near Wisála. When the Lichawi princes heard of his arrival, they put on their royal garments, and went to see him. But before their appearance, Ambapáli had gone to pay him her respects. On approaching the sage, she offered him the most profound reverence, and listened with great delight to a discourse that he delivered; after the conclusion of which she requested that he would next day do her the favour of receiving a repast at her dwelling. In returning home, as the people crowded forward on their way to the wihára, her chariot came into collision with that of one of the princes; but she heeded it not, and passed on. When she arrived at her dwelling, she set about the preparation of various kinds of the most delicious food. The princes, on arriving within a certain distance of the wihára in which Budha was residing, descended from their chariots, and as they approached nearer, reverently bowed themselves. The coming of the princes was perceived by Budha, who, as he noticed the different colours of their garments and ornaments, and the varied splendour of their array, said to his attendant retinue, "Priests, those of you who have not seen the glory of the Tusi déwa-lóka, look at the Lichawi princes; behold their grandeur, and learn therefrom the magnificence of Tusi." After remaining with the sage some time, listening to his instructions, they requested him to receive an offering at the palace the next day, but as he had already accepted the invitation of Ambapáli, he could not comply with their request. From this place he went to Gijjakáwásaya, in the village of Nádika. The next day Ambapáli informed Budha that all was prepared; when the great teacher, accompanied by a retinue of rahats, went to par-

take of the offering. At the conclusion of the repast, he repeated the usual benediction; and the courtesan, in return, presented the garden to the priesthood, and subsequently erected in it a wihāra, which she gave to Budha.\* She also renounced the world, became a priestess, and attained the state of a rahat.

17. The king of Sāgal said to Nāgasēna, "There are some persons in the world who present alms, and say at the same time, May this alms-offering be a benefit to my relatives who are dead, and have become prētas! Tell me, will their departed relatives receive any benefit from such an offering?" Nāgasēna: "There are some prētas who receive a benefit therefrom, and others who will not: those who are born in any of the 136 hells will derive no benefit from the offering or the rice that is presented; nor will those who are born in the dēwa-lōkas, or those who are born as animals. There are four kinds of prētas:—1. Wantāsikās, who live countless ages in great sorrow, eating the most disgusting substances. 2. Khuppipāsikas, that live a whole budhāntara without tasting either meat or drink. 3. Nijjhāmatrisnikas, that live in the hollow of decayed trees which have been set on fire. These three kinds of prētas derive no benefits from offerings; but there are others that may receive assistance therefrom." Milinda: "Then it will frequently happen that no benefit is derived from the alms that are thus presented; and they will thus be fruitless and vain." Nāgasēna: "Not so; there is a man who takes fish, flesh, toddy, rice, and cakes to present to his relatives; but he is not able to find them. On this account, is the food lost that he has prepared? Does he not enjoy it himself? And it is the same with alms (in such instances as have been referred to); the giver receives the benefit." Milinda: "Be it so; the deceased relatives will in some instances receive benefit from the alms that are presented; but if I become a cruel murderer, putting many persons to death without mercy, will my relatives in any way reap the reward of my evil actions?" Nāgasēna: "No." Milinda: "What is the reason of this difference? The reward of good actions is received by the deceased relatives, but the reward of evil actions is not; tell me the cause of this distinction?" Nāgasēna: "You are asking a profitless question; it is just like asking why the sky does not fall, or why the stream of the river does not go upward rather than descend, or why men and birds have only two feet, whilst the beasts

\* When Fa Hian visited Wisāla, the garden was yet in existence.



of the field have four ; these are not proper questions at all for any one to ask." Milinda : " I do not make this enquiry merely to trouble you ; I ask it that my mind may be relieved, and that others also who have doubts upon the subject may be instructed." Nágaséna : " The reward of merit may be divided, and a portion of it imparted to another ; but that of demerit cannot. Just in the same way, water may be carried by bamboo spouts to a great distance, but the rocks and hills cannot be removed at will ; the lamp may be fed with oil or grease, but it cannot with water ; water taken from the pond fertilises the soil, but that which is taken from the sea cannot be used for the same purpose." Milinda : " Will you explain to me how it is that the reward of demerit cannot be imparted to another ? I am like a blind man ; I want instruction." Nágaséna : " The reward of demerit is small and insignificant ; that of merit is vast, and spreads to the *déwa-lóka* ; and this is the reason why the one can be divided and not the other. A single drop of water cannot be made to spread over the space of ten or twelve *yojanas* ; but a heavy shower fills the lakes, rivers, brooks, rills, and channels, and spreads over this space. And in like manner, demerit, on account of its littleness, cannot be received by another, whilst merit, because of its greatness, admits of participation." Milinda : " Whence is this greatness of merit derived ?" Nágaséna : " A man gives alms, or keeps the precepts ; by this means his mind is filled with satisfaction ; again and again this satisfaction wells up within him, and he is induced to acquire a greater degree of merit ; it is like a perpetual fountain, continually flowing over ; but when a man does that which brings demerit, his mind becomes sorrowful, and he is deterred from pursuing the same course, like a river that is lost in the sand of the desert. It is in this way that merit increases and becomes great, whilst demerit is diminished."



## X. THE ETHICS OF BUDHISM.

1. THE TAKING OF LIFE.—II. THEFT.—III. ADULTERY.—IV. LYING.—V. SLANDER.—VI. UNPROFITABLE CONVERSATION.—VII. COVETOUSNESS.—VIII. SCEPTICISM.—IX. INTOXICATING LIQUORS.—X. GAMBLING.—XI. IDLENESS.—XII. IMPROPER ASSOCIATIONS.—XIII. PLACES OF AMUSEMENT.—XIV. THE PARENT AND CHILD.—XV. THE TEACHER AND SCHOLAR.—XVI. THE PRIEST AND HOUSEHOLDER.—XVII. THE HUSBAND AND WIFE.—XVIII. THE MASTER AND SERVANT.—XIX. THE FRIEND.—XX. MISCELLANEOUS ADVICES.—XXI. THE SĪLA PRECEPTS.—XXII. TERMS AND CLASSIFICATIONS.

THERE are three sins of the body:—1. The taking of life, Murder (1). 2. The taking of that which is not given, Theft (2). 3. The holding of carnal intercourse with the female that belongs to another, Adultery (3).

There are four sins of the speech:—1. Lying (4). 2. Slander (5). 3. Abuse. 4. Unprofitable Conversation (6).

There are three sins of the mind:—1. Covetousness (7). 2. Malice. 3. Scepticism (8).

There are also five other evils that are to be avoided:—1. The drinking of intoxicating Liquors (9). 2. Gambling (10). 3. Idleness (11). 4. Improper Associations (12). 5. The Frequenting of Places of Amusement (13).

There are additional obligations that are binding upon particular classes of individuals, among whom may be reckoned:—1. The Parent and Child (14). 2. The Teacher and Scholar (15). 3. The Priest and Householder (16). 4. The Husband and Wife (17). 5. The Master and Servant (18). 6. The Friend (19).

There are Miscellaneous Advices and Admonitions (20) that form another section.



The Sīla Precepts are almost limitless in their extent (21). The most celebrated are the ten Obligations of the Priest.

In the native works, certain terms are continually met with, an understanding of which is necessary to a right acquaintance with Buddhism. A few of the more important of these Terms are inserted, with their explanation (22).

### 1. *The Taking of Life.*

Prānaghāta is the destruction of the life of any being, the taking of it away. The prāna is here put for the being, but it is only by a figure of speech. In reality the prāna is the same as the jīvitindra (the eighteenth rūpa-khanda), the principle of life. He who takes away this principle, whether it be done immediately or by instigation (by the body or by the speech) is guilty of this crime. He who takes away the life of a large animal will have greater demerit than he who takes away the life of a small one; because greater skill or artifice is required in taking the life of the former than of the latter. When the life of a man is taken, the demerit increases in proportion to the merit of the person slain; but he who slays a cruel man has greater demerit than he who slays a man of a kind disposition.

There are five things necessary to constitute the crime of taking life. 1. There must be the knowledge that there is life. 2. There must be the assurance that a living being is present. 3. There must be the intention to take life. 4. With this intention there must be something done, as the placing of a bow or spear, or the setting of a snare; and there must be some movement towards it, as walking, running, or jumping. 5. The life must be actually taken. (*Sadharmmaratnakarē.*)

Again, it is said, when any one injures a tree, or root, or rock, with the intent to take life, not knowing its nature; when any one takes life, knowing it is life that he takes; when any one intends to take life; when any one actually takes life, whether it be done by himself or through the instrumentality of another, he is guilty of this crime. (*Milinda Prasna.*)

Prānaghāta may be committed by the body, as when weapons

are used; by word, as when a superior commands an inferior to take life; or by the mind, as when the death of another is desired.

There are six ways in which life may be taken:—1. By the person himself, with a sword or lance. 2. By giving the command to another. 3. By the use of projectiles, such as a spear, an arrow, or a stone. 4. By treachery, as the digging of pits and covering them slightly over, setting springs, or poisoning ponds. 5. By magical rites. 6. By the instrumentality of demons. (*Phjévaliya.*)

There are eight causes of the destruction of life:—1. Evil desire. 2. Anger. 3. Ignorance. 4. Pride. 5. Covetousness. 6. Poverty. 7. Wantonness, as in the sport of children. 8. Law, as by the decree of the ruler.

This crime is committed, not only when life is actually taken, but also when there is the indulgence of hatred or anger; hence also lying, stealing, and slander, may be regarded in some sense as including this sin. (*Sadharmmaratnakéré.*)

Under certain circumstances one's own life may be given up, but the life of another is never to be taken.

If the person who is killed is the person who was intended to be slain, the crime of murder has been committed; but if it is intended to take the life of a particular person, by throwing a dart, or javelin, and the weapon kill another, it is not murder. If it is intended to take life, though not the life of any particular person, and life be taken, it is murder. When a blow is given with the intention of taking life, whether the person who is struck die at that time or afterwards, it is murder.

When a command is given to take the life of a particular person, and that person is killed, it is murder; but if another person be killed instead, it is not murder. When a command is given to take the life of a person at a particular time, whether in the morning or in the evening, in the night or in the day, and he be killed at the time appointed, it is murder; but if he be killed at some other time, and not at the time appointed, it is not murder. When a command is given to take the life of a person at a particular place, whether it be in the village, or city, or desert, on land, or on water, and he be killed at the place appointed, it is murder; but if he be killed at some other place, and not at the place appointed, it is not murder. When a command is given to take the life of a person in a particular position, whether it be walking, standing, sitting, or lying down, and he be killed whilst in the position appointed, it is



murder; but if he be killed whilst in some other position, and not in the position appointed, it is not murder. When a command is given to take the life of a person by a particular weapon, whether it be sword or spear, and he be killed by the weapon appointed, it is murder; but if he be killed by some other weapon, and not by the weapon appointed, it is not murder.

Were a command to be given to take the life of any person fifty years afterwards, or even at a period still more distant, and the person giving the command were to die a moment after it was issued, he would be guilty of murder, and as such would be born in one of the hells.

The crime is not great when an ant is killed; its magnitude increases in this progression—a lizard, a guana, a hare, a deer, a bull, a horse, and an elephant. The life of each of these animals is the same, but the skill or effort required to destroy them is widely different. Again, when we come to men, the two extremes are the sceptic and the rahat (as no one can take the life of a supreme Budha).

In the village of Wadhamána, near Danta, there was an upásaka who was a husbandman. One of his oxen having strayed, he ascended a rock that he might look for it; but whilst there he was seized by a serpent. He had a goad in his hand, and his first impulse was to kill the snake; but he reflected that if he did so he should break the precept that forbids the taking of life. He therefore resigned himself to death, and threw the goad away; no sooner had he done this, than the snake released him from its grasp, and he escaped. Thus, by observing the precept, his life was preserved from the most imminent danger.

A certain king, who reigned at Anurádhapura, commanded an upásaka to procure him a fowl and kill it. As he refused, the king issued a decree that he should be taken to the place of execution, where a fowl was to be put into his hand, and if he still refused to kill it, he was to be slain. The upásaka, however, said that he had never broken the precept that forbids the taking of life, and that he was willing to give his own life for the life of the fowl. With this intention he threw the fowl away unhurt. After this he was brought back to the king, and released, as he had been put to this test merely to try the sincerity of his faith. (*Pájāwālīya.*)

In the city of Wisála there was a priest, who one day, on going with the alms-bowl, sat down upon a chair that was covered with a

cloth, by which he killed a child that was underneath. About the same time there was a priest who received food mixed with poison into his alms-bowl, which he gave to another priest, not knowing that it was poisoned, and the priest died. Both of these priests went to Budha, and in much sorrow informed him of what had taken place. The sage declared, after hearing their story, that the priest who gave the poisoned food, though it caused the death of another priest, was innocent, because he had done it unwittingly; but that the priest who sat upon the chair, though it only caused the death of a child, was guilty, as he had not taken the proper precaution to look under the cloth, and had sat down without being invited by the householder.

It was said by Budha, on one occasion, that the priests were not to throw themselves down (from an eminence, in order to cause their death). But on another occasion he said that he preached the *bana* in order that those who heard it might be released from old age, disease, decay, and death; and declared that those were the most honourable of his disciples by whom this purpose was accomplished. The one declaration (as was observed by the king of Ságala), appears to be contrary to the other; but the apparent difference may be reconciled by attending to the occasions on which they were delivered. There was a priest who was under the influence of passion; and as he was unable to maintain his purity he thought it would be better to die than to continue an ascetic. He therefore threw himself from a precipice, near the rock Gijakúta; but it happened that as he came down he fell upon a man who had come to the forest to cut bamboos, whom he killed, though he did not succeed in taking his own life. From having taken the life of another he supposed that he had become *párájiká*, or excluded from the priesthood; but when he informed Budha of what had taken place, the sage declared that it was not so (as he had killed the man unintentionally, his intention being to take his own life). Nevertheless, though Budha declared that he delivered the *bana* in order that old age and decay might be overcome, he made known that the priests were not permitted, like the one above-mentioned, to throw themselves from an eminence in order that their lives may be destroyed. The members of the priesthood are like a medicine for the destruction of the disease of evil desire in all sentient beings; like water, for the washing away of its dust; a talisman, for the giving of all treasures; a ship by which to sail to the opposite



shore of the sea of carnal desire; the chief of a convoy of wagons, to guide across the desert of decay; a wind, to extinguish the fire of anger and ignorance; a shower of rain, to wash away earthly affection; an instructor, to teach the three forms of merit, and to point out the way to nirwāna. It was, therefore, out of compassion to the world that Budha commanded the priests not to precipitate themselves (or to cause their own death). The benefit of the priesthood was also declared by the priest Kumāra Kāśyapa to a certain brahman. But as the repetition of existence is connected with many evils, Budha delivered his discourses in order that by their means it might be overcome or destroyed. (*Milinda Prasna.*)

The unwise man is cruel; to all beings he is unkind, and he takes life. For this he will in the present world be in danger from sharp instruments, the horns of animals, &c. He will then be born in hell, and after remaining there hundreds of thousands of years, he will again be born in this world; but if he belong to a rich or illustrious family, he will not be permitted to enjoy the privileges of his birth; he will die whilst he is young. (*Sāleyya-sūtra-sanné.*)

He who keeps the precept which forbids the taking of life will be thus rewarded:—He will afterwards be born with all his members perfect; he will be tall and strong, and put his feet firmly to the ground when he walks; he will have a handsome person, a soft and clear skin, and be fluent in speech; he will have the respect of his servants and friends; he will be courageous, none having the power to withstand him; he will not die by the stratagem of another; he will have a large retinue, good health, a robust constitution, and enjoy long life. (*Phjāwāliya.*)

## 2. Theft.

When anything is taken that is not given by the owner, whether it be gold, silver, or any similar article, and it be hidden by the person who takes it, in the house, or in the forest, or in the rock, the precept is broken that forbids the taking of that which is not given; it is theft.

Again, it is said, when any one takes that which belongs to another, or that which he thinks belongs to another, or takes that which is not given, whether it be taken by himself or through the instrumentality of another, the precept is violated.

There are five things necessary to constitute the crime of theft:—

1. The article that is taken must belong to another. 2. There must be some token that it belongs to another. 3. There must be the intention to steal. 4. There must be some act done, or effort exerted, to obtain possession. 5. There must be actual acquirement. (*Sadharmmaratnakdré.*)

When any one conceals near the road or in the forest that which belongs to another, breaks into houses, uses false scales, demands too large a share of profit, uses a false measure for oil or grain, or utters false money, it is theft. When any one takes more than is due, or extorts a fine larger than is allowed by the law, it is theft. When any one procures for himself that which belongs to another by the giving of false evidence, it is theft.

This crime may be committed by making signs to any one to take that which belongs to a third person.

When that which belongs to another is taken so much as a hair-breadth, with the intention to keep it, it is theft; but if it be taken even the distance of a cubit, and then returned, it is not theft. To take an ear of corn from the field, or a fruit from the tree, or a flower from the garden, is theft. When a piece of money is left upon the ground by mistake, or through forgetfulness, to put the foot upon it in order to conceal it, it is theft. When any one causes a person carrying any article to throw it down and run away from fear, whether he takes the article or not, it is theft. When an article is given on loan, or in pledge, and the person receiving it keeps it, it is theft. When a number of persons agree to commit a robbery, though only one takes the article, the whole are guilty of theft.

When a command is given by any one to take that which belongs to another, at the distance of thirty or forty years, though he dies immediately after giving the command, he is guilty of theft, and as such will be born in one of the four hells.

To take that which belongs to a sceptic is an inferior crime, and the guilt rises in magnitude in proportion to the merit of the individual upon whom the theft is perpetrated. To take that which belongs to the associated priesthood, or to a supreme Budha, is the highest crime.

He who keeps the precept that forbids the taking of that which is not given, will in future births receive abundance of wealth and of golden vessels, he will have no desire for that which is not in his possession, no anxiety for the property of another; he will be



able to preserve all that he has acquired; he will not have to endure affliction from kings or robbers, from water or fire; he will acquire many things that are not in the possession of others; he will be exalted in the world; his requests will not be denied; and he will live in comfort. (*Piṇḍavaliya*.)

### 3. *Adultery.*

When any one approaches a woman that is under the protection of another, whether it be her father, if her mother be dead; or her mother, if her father be dead; or both parents; or her brother, sister, or other relative of either parent; or the person to whom she has been betrothed; the precept is broken that forbids illicit intercourse with the sex. Whosoever does this will be disgraced by the prince; he will have to pay a fine, or be placed in some mean situation, or have a garland of flowers put in derision about his neck.

There are twenty-one descriptions of women whom it is forbidden to approach. Among them are, a woman protected by her relatives; or bought with money; or who is cohabiting with another of her own free will; or works for another person for wages, though she is not a slave; or who is betrothed; or a slave living with her owner; or working in her own house; or taken as a spoil in war. All these are to be regarded as the property of another, and are therefore not to be approached.

When any one approaches a female who is the property of another, with the intent to commit evil, and practices some deception to gain his end, and accomplishes his purpose, he transgresses against the precept.

Four things are necessary to constitute this crime:—1. There must be some one that it is unlawful to approach. 2. There must be the evil intention. 3. There must be some act or effort to carry the intention into effect. 4. There must be the accomplishment of the intention. (*Sadharmmaratnakāra*.)

The magnitude of this offence increases in proportion to the merit of the woman's protector; and when she has no protector, in proportion to her own merit.

In the time of Piyumatura Budha there was a female who exercised the wish to become the principal priestess of a future Budha. Accordingly, in the time of Gôtama, she was born in Sewet, of a noble family, and was called Utpalawarnna. She was

so extremely beautiful that her father thought if he gave her to the king, or the sub-king, or to any prince or noble, the others would be envious, and become her enemies. He therefore resolved upon making her a priestess, to which she herself was perfectly agreeable. Soon after her initiation, as she was looking at the flame of a lamp hung up at a festival, it became to her a sign, by which she practised téjo-kasina, and became a rahat. In the Andha forest, near Sewet, there was a cell, to which she retired that she might perform the exercises of asceticism. At this time it was not forbidden by Gótama that priestesses should reside in the forest alone. One day she went with the alms-bowl to Sewet, which became known to Nanda, the son of her mother's brother, who had loved her before she assumed the robe. Whilst she was absent, he went secretly to her cell, and concealed himself under her couch. On returning, as she could not see clearly from coming immediately out of the strong sunshine, she lay down upon the couch, when Nanda came from his concealment and violated her person; but the earth opened, and he was taken to hell by the flames arising from Awichi.

He who keeps the precept that forbids the approach to a woman who is the property of another, will afterwards have no enemy, as all persons will love him; he will possess food, garments, and couches in abundance; he will sleep soundly, and have no unpleasant dreams; he will not be born a female, will be placid in his disposition, and free from anger, and have all his senses perfect; he will have an agreeable person, and possess the confidence of all persons; all things will happen to him according to his wishes, with little effort on his part to secure their gratification; he will have prosperity, be free from disease, and retain that which he possesses. (*Pájáwaliya.*)

#### 4. *Lying.*

To deny the possession of any article, in order to retain it, is a lie, but not of a heinous description; to bear false witness in order that the proper owner may be deprived of that which he possesses, is a lie, to which a greater degree of culpability is attached. When any one declares that he has not, what he has; or that he has what he has not; whether it be by the lips, or by signs, or in writing, it is a lie.

When any one says that which is not true, knowing it to be false,



and gives it actual utterance, the person addressed receiving it as true, it is a lie.

The first lie ever spoken in the world was uttered by Chétiya, king of Jambudwīpa.

There are some persons who regard the telling of a lie as a trifle; they speak falsely, in the court of justice, or in the presence of the multitude, or when deciding a case of inheritance, or when in the court of the king. They say that they know, though they do not know; that they do not know, though they know. They say that they saw, though they did not see; that they did not see, though they saw. About the members of the body, or the wealth of relatives, or because they have received a bribe, they knowingly speak that which is not true.

Four things are necessary to constitute a lie:—1. There must be the utterance of the thing that is not. 2. There must be the knowledge that it is not. 3. There must be some endeavour to prevent the person addressed from learning the truth. 4. There must be the discovery by the person deceived that what has been told him is not true. (*Sadharmmaratnakaré.*)

The magnitude of the crime increases in proportion to the value of the article, or the importance of the matter, about which the lie is told.

From the time that Gótama became a Bódhisat, through all his births, until the attainment of the Budhaship, he never told a lie; and it were easier for the sakwala to be blown away than for a supreme Budha to utter an untruth.

It is said by the brahmans that it is not a crime to tell a lie on behalf of the guru, or on account of cattle, or to save the person's own life, or to gain the victory in any contest; but this is contrary to the precept.

On one occasion Budha said that when a lie is uttered knowingly it is *pārājiká*, or excludes from the priesthood; yet on another occasion he said that it is a venial or minor offence. It was in this manner that it occurred. A number of priests kept wass near the river Waggumudá, in the country called Wædæ; but as the people were remiss in providing them with food and other requisites, they falsely gave out that they had attained to the first dhyána, or had entered the first path, or had become rahats, by which means they obtained abundance of all that they wanted. At the conclusion of the ceremony they went to Budha, who, after enquiring

about their welfare, began to reprove them, and said, "Foolish men, for the sake of the belly you have assumed to yourselves the glory of the dhamma, as if you yourselves had promulgated it. Better would it have been for you, than to have practised this deception for the sake of a little food, to have had your intestines torn out, or to have swallowed molten metal. There are five opponents of my religion who for their crimes are afterwards born in hell :—1. The priest who places himself at the head of a hundred, or a thousand others, merely that he may obtain a livelihood from the laity. 2. The priest who understands the bana, but proclaims it as his own. 3. The priest who falsely accuses another of having violated the law of chastity. 4. The priest who takes the lands, couches, chairs, pillows, vessels, axes, hoes, withes, and other things that have been presented as an offering to the associated priesthood, and gives them to the laity that he may secure their favour. 5. But worse than any that have yet been named, is the priest who proclaims himself to be a rahat, that he may gain respect and assistance. Therefore, priests, as you have practised this deception, you are declared to be *párájika*." The other occasion on which Budha spoke about lying was when he declared that if a priest knowingly utters a falsehood relative to anything that he has said or done, and in an humble manner shall confess it to another priest, it is *páchiti*, a minor fault, or one that requires only confession in order to secure absolution. Thus, if one man strikes another in the street, he is merely fined for the offence ; but if he were to strike the king, his hands and feet and then his head would be cut off, and all his relatives, both on the side of his father and mother to the seventh degree of relationship, would be destroyed.\* In like manner there is a difference in the amount of culpability between one lie and another. (*Milinda Prasna*.)

He who keeps the precept that forbids the uttering of that which is not true will in future births have all his senses perfect, a sweet voice, and teeth of a proper size, regular and clean ; he will not be thin, nor too tall nor too short ; his skin will smell like the lotus ;

\* In 1846, when the life of the king of the French was attempted, and the criminal was only sentenced to perpetual imprisonment, though found guilty, I had the opportunity, in a small periodical I then published in Singhalese, of showing the great change that has taken place in the severity of punishments, by publishing the above sentence in juxtaposition with this extract from the Questions of Milinda.



he will have obedient servants and his word will be believed; he will have blue eyes, like the petal of the nelum, and a tongue red and soft like the petal of the piyum; and he will not be proud, though his situation will be exalted. (*Pūjāwaliya.*)

### 5. *Slander.*

When any one, to put friends at enmity, or to sow dissension between societies, says here what he heard there, or there what he heard here, it is slander; or if he speaks evil of persons and places that are esteemed by others, or if by insinuation he leads friends to question the sincerity of each others' professions, it is also slander. He who does these things will be born in hell, there to remain during many ages; and when released from this misery he will become a *prēta*, and endure great privations during a whole *kalpa*.

The brahmans say that it is no crime to utter slander, when it will tend to the benefit of the guru, but this also is contrary to the precept.\*

### 6. *Unprofitable Conversation.*

When things are said out of the proper time, or things that cannot in any way tend to profit are spoken of, the precept that forbids unprofitable conversation is broken. (*Sāleyya-sūtra-sannē.*)

### 7. *Covetousness.*

When any one sees that which belongs to another, and desires to possess it, or thinks, It would be good were this to belong to me, he transgresses the precept that forbids covetousness.

### 8. *Scepticism.*

A man thinks thus:—There is no reward for alms-giving, or for that which is offered to the associated priesthood, or for service done in the temples; there are no consequences proceeding from merit or demerit; those who are in another world cannot come to this, and those who are in this world cannot enter any other world, as there is no passing from one world to another; there is no apparitional birth; there is no one in the world who can teach the true

\* I have not met with any advices or explanations relative to the third crime connected with speech, abuse, or railing; and have to say the same of the second crime connected with the mind, malice.

way, no one who has attained it ; there is no Budha, no bana, no priesthood, no present world, no future world, no future existence. This is scepticism.

The sceptic induces many to leave the right path, thus causing grief to both déwas and men ; but the wise man prevails on others to leave the wrong path and enter the right one. The sceptic will be punished in one or other of these two ways ; he will be born in hell, or as a beast. The wise man will be rewarded in one or other of these two ways ; he will be born in a déwa-lôka, or as a man. There are five great crimes, but scepticism is a still greater crime. At the end of a kalpa, they who have committed any of the five great crimes will be released from hell, but to the misery of the sceptic there is no end appointed.

Scepticism is the root or cause of successive existence ; there is no release for the sceptic ; he cannot enter the paths, neither can he enter a déwa-lôka. The being that is born in hell, may, at the end of a kalpa, be born in a brahma-lôka, on account of previous merit, but the sceptic has no such privilege ; he will be born in the hell of some outer sakwala, and when this is destroyed he will be born in the air, but still in misery. This is declared in the prakaraṇa Sârasaṅgraha. (*Sâleyya-sûtra-sanné.*)

The folly of the sceptic is like that of the brahman who was deceived by the jackal. One night, a jackal entered a certain city, and finding some refuse of toddy that had been thrown away, he devoured it, and became drunk. When he came to his senses it was already light, and he was greatly afraid ; but he resolved to put forth all his cunning in order that he might rescue himself from the imminent danger. Soon afterwards he offered a brahman whom he met two hundred pieces of gold if he would assist him in his escape. The man was willing, and took him by his legs to carry him out of the city ; but the jackal said, " Is this a proper manner in which to carry me, when so much gold is to be your reward ? " Then he wrapped the animal up in his outer garment, and threw it across his shoulder. When they had passed the gate, the man asked if he should put him down there ; but the jackal said it was too public a place in which to expose so much money ; he must take him a little further. Then the jackal told him to wait a little, and he would go and fetch the money, as he had an immense store, and it was not right that the brahman should know where he kept it. Until sunset did he wait, but the jackal did not return. The



dēwa of a tree, who had watched the proceedings, then reproached him for his folly; and asked him how he could suppose that the jackal could give him two hundred pieces of gold, when he had not as many coppers? Thus will it be with those who listen to the teachings of Siva or Vishnu; they will be deceived, and the object at which they aim will not be attained. (*Pūjāwāliya*.)

There are four kinds of questions that belong to the class called *wyākaraṇa* :—

1. *Ekansa*.—The questions belonging to this division do not admit of doubt; they are asked with a certainty of the result; as when any one enquires if the five *khandas* are impermanent, it is known that they are so.

2. *Wibhajja*.—The questions belonging to this division are the same as those belonging to the first, but they are asked with some doubt as to the result.

3. *Pratipucchā*.—When it is asked, Is the knowledge of all things received by the eye? the question belongs to this class.

The questions in any of these three classes may be asked without any impropriety, but those belonging to the next division are to be passed by, they are not to be regarded.

4. *Thāpani*.—The questions belonging to this division are numerous. When it is concluded that the world is permanent, this is *sésawata-drishti*. To conclude that the world is impermanent, but that after death there is no other existence, is *uchhēda-drishti*. To conclude that the life and the body are the same thing, is *uchhēda-drishti-wāda*. To conclude that the life and the body are separate and distinct existences, is *sésawata-drishti-wāda*. To conclude that the same individual being will exist after death, or that he will not exist after death, or that he will neither exist after death nor not exist after death, or that he will exist after death and will not exist after death, is *amarāwikshēpika-drishti*. All these questions are to be put on one side, and avoided.\* (*Wisuddhi-margga-sannē*.)

### 9. *Intoxicating Liquors*.

When any intoxicating liquor has been taken with the intention that it shall be drunk, and something is actually done to procure the liquor, and it has passed down the throat, the precept is broken that forbids the use of toddy, and other intoxicating drinks.

\* Under this head are also enumerated the errors inserted at page 10.

When intoxicating drink is taken that robbery may be committed, whether on the highway or in the village, the crime is presented in its worst form.

When only so much toddy is drunk as can be held in the palm of the hand, it is a minor offence; it is a greater when as much is drunk as can be held in both hands; and a greater still when so much is drunk that all things appear to be turning round.

Of the five crimes, the taking of life, theft, adultery, lying, and drinking, the last is the worst. Though a man be ever so wise, when he drinks he becomes foolish, and like an idiot; and it is the cause of all other sins. For this reason it is the greater crime. (*Phjḍwāliya.*)

To constitute the crime of drinking, four things are necessary:—  
1. There must be intoxicating liquor, made from flour, bread, other kinds of food, or a collection of different ingredients. 2. There must be actual intoxication produced by these liquors. 3. They must be taken with the intention of producing this effect. 4. They must be taken of free will, and not by compulsion. (*Saḍ-harmmaratnakārē.*)

There are six evil consequences from the continued use of intoxicating liquors:—1. The loss of wealth. 2. The arising of disputes, that lead to blows and battles. 3. The production of various diseases, as soreness of the eyes, &c. 4. The bringing of disgrace, from the rebuke of parents and superiors. 5. The exposure to shame, from going hither and thither unclothed. 6. The loss of the judgment required for the carrying on of the affairs of the world.

If a man has a friend in the tavern, he is only a liquor friend; before the face he says, My friend, my friend, but behind the back he seeks some hole, by which he may do an injury; he is a friend without friendship, a mere image or picture; he is a friend where there is gold and wealth.

The man who frequents the tavern, and drinks, will be like water falling upon a rock; his desire of liquor will only become the more powerful, and he will lose his respectability. (*Singāḷōwāda-sūtra-sammē.*)

He who observes this precept will in future ages have an intelligent mind and a sound judgment; he will not lose his senses; he will not be an idle man, nor mean, nor addicted to liquor; he will not stray from the right path, nor will he be envious; he will be



prompt in the giving of an answer, and know what is profitable and what is dangerous. (*Pūjāwāliya.*)

#### 10. *Gambling.*

There are six evil consequences that result from frequenting places of gambling:—1. The man who loses is angry with him who wins. 2. He is sorrowful, because another has seized his substance. 3. His property is wasted. 4. When the gambler gives evidence in a court of justice his testimony is not believed, even though he should speak the truth. 5. He is not trusted either by his friends or superiors. 6. He cannot procure a wife, from being unable to provide the proper ornaments and jewels.

The gambler first loses his child, then his wife, and afterwards all his substance; he is left in perfect solitude (literally not-twoness); but this is a minor affliction; he will be born in hell. (*Singālōwāda-sūtra-sanné.*)

#### 11. *Idleness.*

He who says it is too hot, or too cold, or too early, and on this account refuses to work, is an idle man, and will be deprived of the means of existence; but he who is neither afraid of the heat nor of the cold, nor of the grass,\* will possess continued prosperity.

There are six evil consequences that arise from idleness:—1. The idle man thinks in the morning that the cold is enough to break his bones, so he does not set about any work, but lights a fire; thus his business suffers, whether it be merchandise or husbandry. 2. If any one at a later hour calls him to work, he says it is too hot, and so does nothing. 3. At night he says it is too late; his flocks are not folded, his cattle are neglected. 4. In the morning he says it is too early; so his work remains undone. 5. At another time he says he is too hungry, he must eat; so he is again prevented from attending to his duty. 6. When he has eaten, he says that his stomach is too full; so his labour comes to nothing. In this way, that which he requires is not obtained, and the wealth he has previously gained is wasted away. (*Singālōwāda-sūtra-sanné.*)

\* This appears to refer to the dew. I have sometimes, when passing through the high grass that grows on the mountains of Ceylon, early in the morning, been made as wet as if I had waded through a river.

## 12. *Improper Associates.*

The man who has sinful friends, unwise associates, and frequents the company of those who follow evil practices, will come to destruction, both in this world and the next.

There are six evil consequences that result from associating with improper companions :—1. The man who frequents the company of gamblers will become a gambler. 2. If he associates with those who are attached to women, he will become licentious. 3. If with those who are addicted to the use of intoxicating liquors, he will become a drunkard. 4. If with those who speak evil behind the back, he will become a slanderer. 5. If with those who flatter, he will learn to practise deception. 6. If with those who commit sin, he will become a transgressor.

It has been declared by Budha that he who avoids the company of the wise, and associates with the evil, will be born in one of the four hells, and have no opportunity of entering the *déwa* or *brahma-lókas*; and even birth in the world of men cannot be attained by him without great difficulty. (*Singálováda-sútra-sanné.*)

## 13. *Places of Amusement.*

There are six evil consequences that arise from frequenting places of amusement. The mind is ensnared by the following practices :—1. Dancing. 2. Singing. 3. The beating of drums. 4. Gambling. 5. The clapping of hands. 6. The game of water-jars.

Dancing, beating the drum, and singing are to be avoided; also, the seeing others dance, and the listening willingly to those who play or sing. But when dancing is seen, or music is heard, without the consent of the mind, the precept is not broken; nor when meeting persons in the way by chance who are dancing or playing; and if the *bana* be chanted, or listened to when chanted by others, it is an act of merit.

## 14. *The Parent and Child.*

It is right that children should respect their parents, and perform all kinds of offices for them, even though they should have servants whom they could command to do all that they require. In the morning, if it be cold they are to collect fuel, and light a fire. In



extreme age, if they become filthy in their habits, they are cheerfully to cleanse them, remembering how they themselves were assisted by their parents, when they came polluted into the world. They are to wash the feet and hands of their parents, thinking how they themselves were washed when they were young. If attacked by any disease, they are to see that they have medicine provided, and to prepare for them gruel and suitable food. They are to see also that they have such clothing as they require, a bed upon which to lie, and a house in which to live. When needful, they are required, with their own hands, to rub their limbs with scented oil; but they must not take life for them, nor steal for them, nor give them intoxicating liquors; if so, all will be born in hell. Were the child to place one parent upon one shoulder, and the other parent upon the other, and to carry them without ceasing for a hundred years, even this would be less than the assistance he has himself received. The man who gains a livelihood for his parents by honest means, is a greater being than a Chakrawartti.

In a former age Mugalan, one of the two principal disciples of Gótama, caused the death of his parents, for which crime he was born in hell, where he had to suffer during many hundreds of thousands of ages. If a person possessed of so much merit had thus to suffer, great indeed must be the misery of an ordinary being, when guilty of the same offence.

Were the murderer of his parents, in order to obtain release from the consequences of this crime, to fill the whole sakwala with golden dágobas, or to present to the rahats an offering that would fill the entire sakwala, or to take hold of the robe of a Budha and never leave him, he would still be born in hell. This is declared in the Sárasangraha.

Among all who have not attained the paths, there has been no one equal to the monarch Ajásat, who, when he heard of the death of Budha, fainted three times, and was deprived of his senses. He it was who made a splendid receptacle for the depositing of the sage's relics, and appointed Maha Kásyapa and 500 rahats to assemble at the rock Wébhára, near Rajagaha, in order that they might declare authoritatively what were the sayings of Budha, what it was that was to be received as belonging to the tun-pitaka. But even this king, when he died, was born in hell, on account of the murder of his father.

There are five ways in which children should assist their parents :

—1. When their parents, who in their infancy gave them milk, and rendered them all needful assistance, are old, they should wash their feet, and do all similar offices. 2. They must cultivate their fields. 3. They must see that their property is not wasted, in order that the respectability of the family may be kept up. 4. They must act according to the advice they give. 5. They must give alms in their name when they are dead.

There are five ways in which parents should assist their children:—1. They must prevent them from transgressing the precepts. 2. They must encourage them to do that which is right. 3. They must have them taught arithmetic and the other sciences. 4. They must provide the son with a beautiful wife, who has attained sixteen years of age. 5. They must give him a share of the wealth belonging to the family. (*Singālōwāda-sūtra-sannē*.)

#### 15. *The Teacher and Scholar.*

It was ordained by Gôtama, that the disciple should be in all respects obedient to the teacher, and render him all honour. When he rises in the morning, he must place the teacher's sandals, robe, and tooth-cleaner in proper order, present him with water that he may wash, prepare a seat, and give him rice-gruel from a clean vessel. All that is written in the Khandaka he must perform. The teacher may ask him why he has come, and he must then inform him; but if he does not make the enquiry, he must remain ten or fifteen days; and when the teacher dismisses him, he may respectfully ask leave to tell his wishes and wants. When he is told to come early in the morning, he must do so; but if he be taken ill, he may go at any other hour and inform the teacher.

There are five ways in which the scholar ought to honour the teacher:—1. When the teacher approaches, he must rise to meet him; if he has anything in his hand, he must ask permission to carry it for him; and he must wash his feet. 2. Thrice every day he must go to him, and render such assistance as he may require. 3. He must try to gain instruction from him by making enquiries, or he never can become properly learned. 4. He must bring water for the washing of his teacher's face, prepare the tooth-cleaner, and perform other similar offices. 5. Whatever he learns from the teacher, he must try to remember and put in practice.

There are five ways in which the teacher ought to assist the scholar:—1. He must teach him how to behave and how to eat, to



avoid evil companions, and associate only with the good. 2. If the scholar pays attention, he must explain all things to him in a plain and intelligible manner. 3. What he has learnt from his own teacher, he must impart at length to his scholar. 4. He must tell the scholar that he is becoming as learned as himself, speaking to him in a friendly manner, that he may be encouraged. 5. He must teach him to please his parents by attention to his studies.

There are twenty-five rules that the teacher must observe in reference to his scholar:—He must be continually solicitous about his welfare; appoint the relative portions of time in which he is to work, to rest, and to sleep; when he is sick, he must see whether or not he has such food as is proper for him; encourage him to be faithful, persevering, and erudite; divide with him what he has received in the alms-bowl; tell him not to be afraid; know who are his associates, what places he frequents in the village, and how he behaves in the wihāra; avoid conversing with him on frivolous subjects; bear with him, and not be angry when he sees a trifling fault in his conduct; impart to him instruction by the most excellent method; teach him in the fullest manner, without abridgment, whether it be relative to science or religion; try each fond endearment to induce him to learn, as with the heart of a father; with an enlarged mind teach him to respect the precepts and other excellent things; subdue him to obedience, in order that he may excel; instruct him in such a manner as to gain his affection; when any calamity overtakes him, still retain him, without being displeased when he has some matter of his own to attend to; and when he is in affliction, soothe his mind by the saying of bana. By attending to these rules the duty of the master to his scholar will be fulfilled. (*Singālovāda-sūtra-sannē*).

#### 16. *The Priest and Householder.*

When the upāsaka, though he may have entered the path sowān, sees a priest, whether that priest be of the superior or inferior order, he must do him honour; he must rise from his seat, and offer him worship; just as the prince, though he may afterwards be king, pays his teacher all respect and reverence.

There are five ways in which the householder ought to assist the priest:—He must render him any service that he requires, in a kind spirit; he must address him in a pleasant manner; he must wish that the priest who is accustomed to come to his house to receive

alms may be free from disease and sorrow ; in the morning he must present the priest with food, and when he is sick with medicine.

There are five ways in which the priest ought to assist the householder :—He must avoid the taking of life, and keep the precepts ; he must wish that all creatures may be without sorrow ; when anything is declared on the subject of religion that he has not heard before, he must listen attentively ; he must explain the truths of religion properly to the upāsakas, that they may be able to understand and practice them. (*Singálowáda-sūtra-sanné.*)

### 17. *The Husband and Wife.*

There are five ways in which the husband ought to assist the wife :—1. He must speak to her pleasantly, and say to her, Mother, I will present you with garments, perfumes, and ornaments. 2. He must speak to her respectfully, not using low words, such as he would use to a servant or slave. 3. He must not leave the woman whom he possesses by giving to her clothes, ornaments, &c., and go to the woman who is kept by another. 4. If she does not receive a proper allowance of food she will become angry ; therefore, she must be properly provided for, that this may be prevented. 5. He must give her ornaments, and other similar articles, according to his ability. (*Singálowáda-sūtra-sanné.*)

In the discourse delivered by Yasódhara-déwi, in the presence of men, déwas, and brahmas, immediately previous to her death, she described the seven kinds of wives that there are in the world of men.

1. Wadhaka, the executioner.—This woman always thinks ill of her husband, though protesting continually that she loves him ; she associates with other men, and flatters them ; if her husband be a poor man, she asks him for something it is not in his power to give her, and then reproaches him because she does not receive it ; and she sits on a higher seat in his presence. Though such a woman should have a person beautiful as that of a déwi, be of a respectable family, and possess many slaves ; she is not the wife of her husband ; she is like a manacle tightly fastened by the executioner, or an iron collar encircling his neck, or a weapon always prepared to wound him, or a sword so sharp that it will cut a hair.

2. Chóri, the thief.—This woman is seldom in the house of her husband, but goes to the market-place, or the field, or wherever there is a multitude of people ; she is acquainted with many ways



of sin; she hides whatever property is brought into the house by her husband, hides it from him, but reveals it to other men; she tells abroad his secrets; she appears to despise any ornaments and other things that he gives her, and asks pettishly for what he does not give; she shows no kindness to her husband's relatives or friends; she shuns the company of the good, and associates with the bad. She is not like his wife, but like an ulcer on his body, or a cancer, or an incurable disease; she is like a fire in a dry forest, or an axe for cutting down the tree of merit.

3. Swāmi, the ruler.—This woman does not in any way strive to benefit her husband, but to injure him; she leaves the house, and runs hither and thither; she lets the work of the house remain undone; her mind goes out after other men; she is continually eating; she hankers after things that do not belong to her station; she proclaims her own fame, and gives no credit to others; she despises her husband, and rules him as if he was her slave, and is like a messenger sent from Yama to frighten him.

These three descriptions of woman, when they die, will be tormented in hell; therefore their ways are to be avoided.

4. Mātu, the mother.—This woman loves her husband as a mother, takes care of his property, provides his meals at the proper time, and is always anxious for his prosperity; when he does anything wrong she affectionately reproves him, and threatens to return to her own relatives if he will not do that which is right; she gives him good advice and recommends him to be industrious, loyal, and to go and hear bana. She is like a divine medicine, for the curing of all diseases, or a branch of the kalpa-tree, that gives whatever is requested from it.

5. Bhāgini, the sister.—This woman pays the same reverence to her husband that a sister does to her brother; she gives him all that is in the house; she wishes that he may receive whatever she sees others possess; and she loves him alone, and no other man.

6. Sakhi, the faithful friend.—This woman is always thinking about her husband when he is absent, and looks out continually for his return; it gives her pleasure to hear of him, and when he returns she is delighted to see him; she associates with his friends, and not with his enemies; his friends are her friends, and his enemies are her enemies; she hides his faults and proclaims aloud his goodness; she stops those who are abusing him, and encourages those who praise; she tells others of his virtues and greatness; she keeps no



secrets from him, and does not reveal those with which he intrusts her ; she is sorry when any misfortune happens to him, and rejoices in his prosperity ; and she provides for him the best food.

7. *Dāsi*, the slave.—This woman does not resent the abuse of her husband, however brutal it may be ; she does all that is required of her with alacrity ; she keeps at the utmost distance from all improper conduct with other men ; she first gives food that has been nicely prepared to her husband, or any guest there may be in the house, and then eats herself ; she retires to rest after her husband, and is up before he rises ; she is economical in her expenditure ; she commends and exalts her husband, but is herself lowly as a slave ; and she is like a helper in the procuring of merit, or a shield in warding off demerit."

#### 18. *The Master and Servant.*

There are five ways in which the master ought to assist the slave :—He must not appoint the work of children to men, or of men to children, but to each according to his strength ; he must give each one his food and wages, according as they are required ; when sick, he must free him from work, and provide him with proper medicine ; when the master has any agreeable and savoury food, he must not consume the whole himself, but must impart a portion to others, even to his slaves ; and if they work properly for a long period, or a given period, they must be set free.

There are five ways in which the slave must honor his master :—He must rise before his master awakes, and must not sleep until after he has retired to rest ; he must not purloin his master's property, but must be content with what is given him ; he must not think as he works, I shall receive no benefit from this toil, but must go about his business cheerfully ; and when people are at any time collected together he must say, Who is like our master ? we do not feel that we are servants, or that he is a master, thus proclaiming to others his praise. (*Singālōvāda-sūtra-sanné.*)

#### 19. *The Friend.*

There are five ways in which one friend must assist another :—By imparting to him of his own substance ; by speaking kind words to him ; by assisting him in his work ; by acting in the same way to him as he has done to you ; and by giving him a portion of your garments, and ornaments, if you have any, not hiding them from him.



There are five ways in which the friendship of a superior must be returned :—He must be protected from harm when he is in liquor ; if he be sick, his cattle and property must be taken care of ; when under the displeasure of the king, he must not be forsaken ; when under any misfortune he must be assisted, and when he is disabled, his children must be assisted.

There are four kinds of persons who appear to be your friends, but they are not so in reality :—Those who come empty, but go away with a portion of your wealth ; those who give assistance only in words ; those who speak to you in an improper manner, or give bad advice ; and those who waste your substance.

The friend who takes away part of your wealth is he who gives you a little, with the hope of receiving much in return ; if any necessity comes upon him, he is your lowly slave, that he may gain your assistance ; he does not associate with you because of affection, but to gain his own ends.

He who is your friend only in word, reminds you of obligations under which you were indebted to him long ago ; he promises, when you are in difficulty, to assist you at some future time, but he forgets his promise ; if he sees you in the street, he asks you to mount his elephant, and plies you with unmeaning words ; if you really require his assistance, and ask him for it, he says falsely that his wagon is broken, or his oxen are diseased.

He who speaks to you in an improper manner, or gives you bad advice, may be known thus :—When you are meditating to take life, or do something that is contrary to the precepts, he encourages you in your evil design ; when you are resolving to give alms, or do something that is good, he discourages you ; when he is near you, he speaks well of you, and praises you, but when away, he says something that is to your discredit.

He who wastes your substance is he who tells you that in such a place there is good liquor, and says, Let us go and drink ; he loiters over the liquor, and entreats you to drink again and again ; he entices you to lounge in the streets at improper hours ; and tempts you to visit places of amusement.

From such friends as these the wise man turns away, as he would avoid the road in which he knew that there was a lion or a tiger.

The real friend will at any time render you assistance ; he is equally faithful in prosperity, and adversity ; he is a friend in meaning, and not in the promise alone ; and he sympathises with you.

He who renders you assistance is he who, when he finds you in a state of intoxication, at the road side, thinks that some evil may happen to you, or that your clothes or ornaments may be stolen, so he stays to protect you; if he finds that you have gone out of the village, and that there is no one in charge of your property, he takes care of it in your stead; if you are tormented by any fear, he says, I am your friend, why are you alarmed? thus encouraging you; when you are in want, and go to ask a single piece of coin, he is ready to divide with you half his substance.

He who is equally faithful in prosperity and adversity, reveals a secret to you alone; if you reveal a secret to him, he faithfully keeps it; he does not turn away from you in adversity; he sacrifices even his life to assist you.

He who is your friend in meaning, and not in word alone, is he who prevents you from taking life, or doing any other evil; he urges you to almsgiving and other good deeds; he informs you of that which you did not previously know; and he tells you what is to be done in order that you may enter the paths.

He who sympathises with you rejoices in your prosperity; he is pleased when you receive any increase of honour; when he hears any one disparaging you, he says, Do not say so; he is a good man; and if he hears any one speak well of you, he confirms it.

The wise man searches for the friend thus gifted, even as the child seeks its mother.

He who is thus wise, and keeps the precepts, shines resplendent, as a flame of fire upon the top of a rock at night dissipates the surrounding darkness. He who does no evil, but increases his substance in a righteous manner, will be blessed with abundance. As the bee, without destroying the colour or perfume of the flower, gathers the sweetness with his mouth and wings, so the riches of the true friend gradually accumulate; and the increase will be regularly continued, like the constant additions that are made to the hill formed by the white ant. (*Singālōwāda-sūtra-sannē.*)

#### 20. *Miscellaneous Advices and Admonitions.*

The benefits that accrue from the possession of riches may be divided into four parts:—1. They enable the possessor to gain friends. 2 A fourth part is required for his own personal expences. 3. One half is required for the outlay attendant on the carrying on of husbandry or merchandise. 4. A fourth part must



be hid as a resource when any case of necessity occurs, arising from the oppression of the king or the chiefs of the land.

There are six causes of the destruction of substance :—1. The repeated use of intoxicating liquors. 2. The tarrying in the streets at improper hours. 3. The frequenting of places of amusement. 4. The continued practice of gambling. 5. The associating with persons that are ignorant, or addicted to vice. 6. Idleness.

The practice of the six following things will be followed by destruction :—To sleep until the going down of the sun ; to have intercourse with women that are under the protection of another ; to be filled with anger, like a nayá that has received a blow ; to seek to injure others ; to associate with evil persons, like Déwadatta or Kokálíka ; and to be covetous, like Illísa. (*Singálováda-sútra-sanné.*)

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It is declared by Budha, in the Bálapandita-sútra, which he delivered when residing at Jetáwana, that the conduct of the unwise man may be set forth under three heads :—1. He cherishes evil thoughts, and thoughts that are contrary to the truth. 2. He utters falsehoods, and uses contemptuous expressions. 3. He takes life, steals, approaches women who belong to another, and drinks. In like manner, there are three modes in which he receives punishment. 1. He is constantly fearful ; whether he be in the crowd, or in the street, or in a square, when he hears any one speaking of the consequences of sin, he becomes uncomfortable, thinking that he also may one day receive the consequence of his crimes ; and because these are his thoughts, he is unwilling to remain, he goes away. 2. When he sees the infliction of any punishment by command of the king, he thinks that if the king knows all he has done, he will punish him in the same way ; when alone, when seated in his chair, when reclining on the bed, or in any other place, he thinks of these things, and is sorrowful ; even the crimes committed long ago trouble him ; as the shadow of a great rock is thrown to a distance, and extends far, at the setting of the sun. 3. He is sorrowful again when he thinks how much merit he might have gained ; but that he has neglected this opportunity, and instead has continually added to his crimes.

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The six directions are not to be honoured with any outward ceremony.

On a certain occasion, when Budha was returning to the wihára,

from the city of Rajagaha, whither he had been with the alms-bowl, he saw a grahapati, Singálôha, with wet hair and streaming garments,\* making obeisance in the six directions. The sage enquired why he was acting thus; and when he said that it was in obedience to the command of his deceased parents, Budha gave him the advice contained in the Singálôwâda-sûtra. After hearing it, he saw the folly of the act that he was performing, and became a disciple of Budha, declaring that the instructions he had received were like the right placing of a vessel that had been turned upside down; or like the laying open of treasures that had been covered over with refuse and grass; or like the taking of a man by the hand who has lost the road and guiding him aright; or like the holding forth of a torch amidst the midnight darkness (effects that under similar circumstances are in the native works very frequently represented as being produced).

In their stead, our parents, who have assisted us in our infancy, are to be regarded as the east; our teachers, as being worthy to receive assistance, are to be regarded as the south; our children, as those by whom we are afterwards to be assisted, are to be regarded as the west; our friends and rulers, as those who will assist us in times of sorrow and misfortune, are to be as the north; our servants, slaves, and retainers, as being under our authority, are to be as the under side; and the priests and religious advisers, as assisting us to put away that which is evil, are to be regarded as the upper side. (*Singálôwâda-sûtra-sanné.*)

As the man whose head is on fire tries to put the flame out quickly, so the wise man, seeing the shortness of life, hastens to secure the destruction of evil desire.

As the jessamine is the chief among flowers, and as the rice called rat-hel is the chief among all descriptions of grain, so is he who is free from evil desire the chief among the wise.

This advice was given by Budha. He who would attain nirwâna must not trust to others, but exercise heroically and perseveringly his own judgment. The wagoner who leaves the right path and enters into the untrodden wilderness, will bring about the destruction of his wagons and endure much sorrow; so also will he who leaves the appointed path and enters upon a course of evil, come to destruction and sorrow.

\* The men and women are seen coming dripping from the banks of the Ganges.—Ward's Hindoos.



The unwise man cannot discover the difference between that which is evil and that which is good, as a child knows not the value of a coin that is placed before him ; he cannot tell whether it is gold or copper, or whether it is a genuine coin or a counterfeit.

As the hiralá defends its eggs at the risk of its own life, as the Indian yak tries by every means to keep its tail from injury, as the man with only one son is careful of that son, as he who has only one eye takes great pains to preserve that eye ; so ought the wise man continually to exercise thought, lest he break any of the precepts. Even should the forfeiture of life be the consequence, the precepts are to be observed.

When acts are done under the influence of favor, envy, ignorance, or the fear of those in authority, he who performs them will be like the waning moon ; but he who is free from these influences, or avoids them, will be like the moon approaching its fulness.

When the seed of any species of fruit that is bitter is sown in moist ground, it gathers to itself the virtue of the water and the earth, but because of the nature of the original seed, all this virtue is turned into bitterness, as will be seen in the fruit of the tree that it produces ; in like manner, all that the unwise man does is an increase to his misery, because of his ignorance. On the other hand, when the sugar cane, or rice, or the vine, is set in proper ground, it gathers to itself the virtue of the water and the earth, and all is converted into sweetness, because of the sweetness of the original plant or grain ; in like manner, all the acts of the wise man tend to his happiness and prosperity, because of his wisdom.

The door of the eye\* must be kept shut. When the outer gates of the city are left open, though the door of every separate house and store be closed, the robber will enter the city and steal the goods ; in like manner, though all the observances be kept, if the eye be permitted to wander, evil desire will be produced.

It is better to have a red-hot piece of iron run through the eye, than for the eye to be permitted to wander, as by this means evil desire will be produced. It must be carefully guarded against, or the breaking of all the precepts will follow. The mind will then be like a field of grain that has no fence, or a treasure house with the door left open, or a dwelling with a bad roof through which the rain continually falls. The same may be said of all the other senses. (*Wisudhi-mārgga-sanné*.)

\* The eye is sometimes called *daiwadīpa*, the divine lamp ; or if *daiwa* be derived from *déwa*, an organ of sense, it will be, the lamp of the body.

When dissensions take place, the mother is divided against the son, and the son against the mother; the father against the son, and the son against the father; the nephew against the niece, and the niece against the nephew; and friend against friend; as the laden ship beats against the waves, and the fruit upon the tree is shaken by the wind, and the fine gold is worked by the hammer of iron. (*Wisudhi-margga-sanné.*)

It was declared by Mahanama to his brother Anurudha, that repeated existence is like a mockery; it appears to the wise man like a ball made of straw, without top or bottom; or the nest of the bird gula, made without order; or an entangled thread; or an oscillating swing; or an image reflected in a mirror; a thing utterly worthless. (*Pájáwáliya.*)

## 21. *The Sīla Precepts.*

The dasa-sil, or ten Obligations binding upon the priest, forbid :

1. The taking of life. 2. The taking of that which is not given.
3. Sexual Intercourse. 4. The saying of that which is not true.
5. The use of intoxicating drinks. 6. The eating of solid food after mid-day. 7. Attendance upon dancing, singing, music, and masks. 8. The adorning of the body with flowers, and the use of perfumes and unguents. 9. The use of seats or couches above the prescribed height. 10. The receiving of gold or silver.

The first five of these obligations are called the pancha-sil. They are repeated by some persons every day at the pansal, especially by the women. The first eight are called the ata-sil, and they are repeated only on póya days, or festivals. When taken by a laic, they involve the necessity of his living apart from his family. These obligations are most usually taken in the presence of a priest, who may either be a sámanéra or an upasampadá; but they are sometimes received from an upásaka, without the intervention of a priest.

The obligations may be taken for a limited period, or for as long as the person has power to observe them, or to be observed until death. When they are not taken for a limited period they are called nitya-sīla.

They may be taken either separately or together. When taken to be kept separately, though one should be broken, it does not impair the merit of the rest; but when they are taken to be kept collectively, if one be broken, the whole are impaired.



There are three degrees in the manner of keeping the precepts :

—1. They may be kept inadvertently, without any intention of acquiring merit thereby. 2. They may be kept at the recommendation of another, or to please another. 3. They may be kept from free choice, from having seen their excellence or advantage. The third is the superior *sīla*.

There was a man who during fifty years had gained his living by catching fish, but he had committed no other crime. When he was near death a priest, who perceived his danger, went to his house, but the man's wife ordered him away. The priest, however, gained access to him, and prevailed on him to repeat the five precepts, by which he received power to be born in one of the *déwa-lôkas* ; at the very last moment, he again repeated the precepts, and received power to be born in a *déwa-lôka* higher than the former. But this species of merit is received by few, as there is frequently the obstruction of the usual secretions ; dangers from *yâkas* ; the distress of friends ; thoughts about the property that is to be left, about his children, and about death ; so that the man has not the opportunity of receiving *yadâsanna* (the merit that is obtained when at the point of death). And even when he enters a *déwa-lôka* from this kind of merit alone, he does not remain there long, but soon falls into hell. Its benefit is therefore small.

In a former age, there was a king who, with his courtiers, kept the eight obligations. This was observed by a poor woman, who reflected that if persons so exalted kept the *sīla*, it must be an excellent observance. She therefore kept the *ata-sil* one day, for which she was born in a *déwa-lôka*, and afterwards became a *rahat*.

In a former age there was a certain village in which all the people, headed by *Magha-mânawaka*, kept the obligations continually. But the chief of the district became enraged against them, as he got no bribes from them for the appeasing of quarrels. He therefore went to the royal court and accused them as thieves ; on hearing which the king commanded them to be trampled to death by elephants. Though *Magha-mânawaka* heard the sentence, he felt no resentment, either against his accuser, or the king, or the elephants. In the court of the palace the elephants were turned upon the people ; but they ran away, and refused to do the villagers any harm. The king, on perceiving it, enquired if they had any charm upon their persons ; and they were searched, but none was found. He then asked if they were acquainted with any

mantra; and they said that they were, but it was only this, that they had kept the obligations, built places of shelter for travellers, and given alms. The king, thus convinced of their innocence, commanded that their accuser should be given to the village as a slave, and that the elephants should also be presented as a gift. Magha-mánawaka was afterwards born as Sekra.

In the time of Anómadarsa Budha there was a poor labourer, who resided in the city of Hangsawatí. Having heard Budha say bana, he thought thus:—"All the beings in the world are enveloped in darkness; evil desire, anger, and ignorance, like three fires, burn within the mind; but if I wish to cross the ocean of successive existence, what can I do? I have no wealth by which I can give alms; I will therefore observe the five precepts." He then received the pancha-sil from Nisabha, one of the principal disciples of Budha. At that time men lived to the age of 100,000 years; and during the whole of this period he kept the five precepts, without once breaking them. When near death the déwas came to call him with a retinue of a thousand chariots drawn by divine horses, in one of which he ascended to Tusita. After this he was born thirty times as a déwa, seventy-five times as a chakrawartti; he was from time to time king of Kósala, but never of any other country; and in the time of Gótama he was born as a rich man in the city of Wisálá. One day reflecting that he had kept the precepts for so long a period, he became a rahat, and was ordained by Budha, on which occasion he uttered these words:—"I have kept the precepts during 100,000 kalpas; in no part of this period was I born in hell; I have even been endowed with length of days, wealth, wisdom, and courage; all evil desire is now destroyed, and I have become a rahat; therefore let all who would attain nirwána keep the five precepts."

The observance of síla is an aid in the practice of all other rites and in all other modes of acquiring merit. All trees, whether they be produced from seed or spontaneously, receive their increase and maturity from the earth; the man who would build a city first clears the ground from all obstructions, and then lays out the streets and the principal squares; the mountebank who would turn a somerset first prepares the area in which he intends to perform, by clearing away the stones, thorns, and other things that might prevent the right exhibition of his skill. In like manner, he who seeks nirwána is assisted in the attempt, and clears the way before



him, by the practice of *sīla*. The same things have been declared by Budha :—"The wise man, by the observance of *sīla*, continually enlarges his mental faculties and his wisdom, and is freed from the perturbation produced by evil desire. The observance of *sīla* is an assistance to the man who has formed the hope of *nirwāna*, as the earth renders benefits to all things that have life ; it is the root of all merit, and the most productive mode of acquiring merit that is practised by the all-wise."

There is greater benefit from keeping the *ata-sil* during a short period than there would be from the possession of the whole *sakwala* filled with treasures ; as the keeping of the ten obligations will ensure birth in one of the *déwa-lōkas*, where the age of the *déwas* is immensely great, whilst any benefit arising from riches will quickly pass away.

*Sīla* purifies whatever proceeds from the three doorways of the body, the speech, and the mind. There are two things that are greatly allied to it, shame and the fear of doing wrong. As the other elements, heat, air, and water, are necessary to the fertilising of the earth ; as the skill of the weaver is necessary for the clearing away of the refuse of the cotton ; so shame and fear are necessary to the perfecting of *sīla* ; without them it is nothing. When these are all united there is the driving away of the perplexity that as an enemy lurks in the mind, and the certain reception of an adequate reward. There are three kinds of joy that arise from its observance ; he who possesses it reflects thus, " Truly, this is to me a benefit ; truly, I have received that which is good ; my *sīla* is pure." Budha has declared that the reward of *sīla* is the destruction of all perplexity, but that is only a small part ; its principal reward is freedom from fear, and peace. When he who possesses *sīla* approaches kings, brahmans, householders, or priests, he is devoid of fear ; and when he comes to die, as he can reflect on the merit he has gained, he dies in the full possession of his senses ; afterwards he is either born in a *déwa-lōka*, or in the world of men. No one is able to tell how great is the reward of *sīla* ; all the water of the five great rivers, added to that of the *Chandrabhaga*, *Saraswatī*, and other inferior rivers, is insufficient to extinguish the fire of evil desire ; but it is destroyed by *sīla*. It is thus destroyed, even as heat is overcome by the wind that accompanies the rain-cloud, or by various kinds of precious stones, or by the rays of the moon. The perfume of the flower spreads only in the direction of the

wind, but the greatness of him who possesses *sīla* spreads on all sides without exception. It is as a ladder by which to ascend to the-déwa loka; like a gateway that enters upon nirwāna. The priest who is arrayed in the robe of *sīla* has a more real splendour than the monarch in his royal garments and ornaments of gold.

The word *sīla* is the same as *sīsan*, the head, because *sīla* is the head, or principal method by which merit is to be obtained. When the head is severed from the body there is no life, so when *sīla* is disregarded there is no merit.

There are numerous divisions of *sīla*, though all possess something in common.

There are various *sīlas* that are divided into two classes.

1. *Chāritra-sīla* is the keeping of all the precepts of Budha; for its right performance, purity and persevering exertion are required.

2. *Wāritra-sīla* is the avoiding of all things that are forbidden by Budha; for its right performance, purity alone is required.

1. *Abhisamāchāra-sīla* is thus called on account of its being the chief *sīla*, the practice of which leads to the four paths and their fruition: it is not used in reference to the eight kinds of action, three of which belong to the body, four to the speech, and one to the life or conduct. 2. *Adibrahmachariya-sīla* is so called (from *ādi*, prior, first, ancient) because it must be produced previous to the *margga-brahmachariya*; it is used in reference to the eight kinds of action, and precedes that which leads to the paths; it must be observed without ceasing, even by the householder; by its observance the body, speech, and conduct become purified; it is used in reference to the obligations that appear in the *Ubhato-wibhanga* and *Khandakawatta*.

1. *Wirati-sīla* is the avoiding of such crimes as the taking of life. 2. *Awirati-sīla* is the avoiding of such evils as proceed from the mind.

1. *Nisrata-sīla* belongs to *trishná* and *drishti*; to the former belongs the wish to become *Sekra*; to the latter, the wish to gain nirwāna. 2. *Anisrata-sīla* is that which aims at an earthly reward.

1. *Kālapariyanta-sīla* is when the obligations are taken for a single day, or a night, or any definite period. 2. *Apānakótika-sīla* is the taking of the obligations for life.

1. *Sapariyanta-sīla* is when no definite period was originally fixed for the observance of the precepts, but afterwards, for some cause or other, the period is limited. 2. *Apariyanta-sīla* is when



the precepts are kept until death, but not from a religious motive, or to receive nirwána.

1. Lowkika-síla is when the observance is for the purpose of obtaining some reward less than nirwána. 2. Lókóttara-síla is when the observance is not to attain anything in any of the three worlds, but to attain nirwána.

There are various sílas that are divided into three classes.

1. Hína-síla is when the desire, mind, exertion, and wisdom are in an inferior degree. 2. Madhyama-síla is when they are in a middle degree. 3. Praníta-síla is when they are in a superior degree. When the obligations are kept for praise, fame, or any similar attachment, it is hína; if for merit, it is madhyama; if for nirwána, it is praníta. Again, when the obligations are kept to gain wealth, it is hína; when to overcome the repetition of existence, it is madhyama; and when to obtain the Budhaship, that all sentient beings may be released from birth, it is praníta.

1. Atmádhigateyya-síla is when the obligations are kept from the fear of blame, or in order to gain personal praise. 2. Lókádhigateyya-síla is when they are kept not from these motives. 3. Dharmádhigateyya-síla is when they are kept from affection for the precepts themselves.

1. Parámarshita-síla is the avoiding of that which prevents an entrance into the paths. 2. Aparámarshita-síla is an approach to the paths. 3. Patippassadha-síla is a more immediate approximation to the paths.

1. Wisudhi-síla is the keeping of the obligations perfectly. 2. Awisudhi-síla is the keeping of them imperfectly. 3. Wématika-síla is the keeping of them without any fixed intention, like the man who does not know the difference between the flesh of a bear and that of a boar.

1. Sékha-síla is the observance of the precepts in order to enter the paths, or gain the three benefits of the priesthood. 2. Asékha-síla is their observance in order to gain rahatship. 3. Nêwasékhanásekha is their observance from a different motive, in order to gain some worldly advantage.

There are various sílas that are divided into four classes.

1. Pariháni-síla is when a priest falls into any crime, shuns the company of wiser priests, or gives his mind to wealth. 2. S'thitisíla is when a priest observes the precepts with the expectation of receiving something connected with existence, and not nirwána. 3.

Dhyána-sīla is when the priest practices the dhyānas. 4. Balawa-wipassanāwa-sīla is when the priest enters upon the course by which he expects to arrive at the attainment of widarsana in its most powerful form.

1. Bhikṣu-sīla is the observance of all the precepts binding upon a priest. 2. Bhikṣuṇi-sīla is the observance of all the precepts binding upon a priestess. 3. Anupasampanna-sīla is the observance of the precepts, or the dasa-sil, by the male and female sāma-néras. 4. Grahasta-sīla is the continued observance of the pancha-sil, and the occasional observance of the dasa-sil, by the male and female upāsakas.

There are also various other sections of the sīlas.\*

Swabhhāwa-sīla is the constant observance of the five precepts, naturally, by all the inhabitants of Uturukuru. Achāra-sīla is the observance of different sīlas in various countries. Kula-dharmma-sīla is the proscription of intoxicating liquors by the brahmins, an observance belonging to a particular race. Dēsa-dharmma-sīla is the rule not to slay animals or take life. Pāsandha-dharmma-sīla is the observance of the precepts of the tīrttakas. Bódhisatwa-mātu-sīla is the continence of the mother of Budha after his conception. Pūrwahétuka-sīla is the continued observance of the precepts during many ages, as by Mugalan and Bódhisat.

The unwise call many other things by the name of sīla, as when any being endures sorrow, or is peaceable in his conduct, they call it his sīla of sorrow or of quietness. Sīla is also sometimes divided into that which is merit, or demerit, or neither one nor the other; but though demerit may thus be connected with sīla, it is merely a name, not a thing really belonging to sīla. (*Wisudhi-margga-sanné.*)

### 23. Terms and Classifications.

1. *Trividhādhwāra; the three Doors.*—There are three entrances whence proceed that which is good and that which is evil:—1. The body. 2. The speech. 3. The mind.

2. *Trividhasampatti; the threefold Advantage.*—There are three modes of happiness that will be received by the wise. 1. The benefits of the world of men. 2. The enjoyment of the déwa and brahma-lókas. 3. Nirwána.

\* The subdivisions of the sīlas are almost limitless; but the enumeration is too uninteresting to be further pursued.



3. *Trividhāgni; the threefold Fire*:—There are three principles to which all are subject who have not attained to the state of a rahat:—1. Rāga, evil desire. 2. Dwésa, hatred. 3. Móha, ignorance.

4. *Tīlakuna; the three Signs*:—There are three subjects upon which the mind of the ascetic ought constantly to dwell:—1. Anitya, impermanency. 2. Dukha, sorrow. 3. Anátma, unreality. Of all that exists these three may be predicated. The right understanding of these three subjects is called triwidyāwa.

5. *Tunbhawa, or Tunlóka; the three Worlds*:—The regions in each sakwala are divided into three sections:—1. Kāma, the regions in which there is form and sensuous gratification. 2. Rúpa, the regions in which there is form, without sensuous gratification. 3. Arúpa, the regions in which there is neither form nor sensuous gratification, but a state of unconsciousness.

6. *Trisndāwa; evil Desire, or the Cleaving to Existence*.—Sentient beings are bound about by evil desire, as by a net. It is like a net that has 108 meshes; it is like the entanglement of the branches in a forest of bamboos; it continually passes from rúpa to dharmma; and from dharmma to rúpa. As the branches of the bamboo become interwoven, so that they cannot be separated; as the hair of the head becomes matted together, so that it cannot be got loose; in the same way evil desire seizes upon the objects that are presented to it, and becomes entangled by them to such a degree that it cannot be loosed therefrom. As the worm becomes entangled by the contortions of its own body, so evil desire becomes more hopelessly entangled by its own motions and passions. As it is exercised to an individual's own possessions or those of another, to his own existence or that of another, it is relatively called anto, inner, or bahira, outward.

7. *Sat-charita; the six Principles, or States of the Mind*:—1. Rāga. 2. Dwésa. 3. Móha. 4. Sardháwa. 5. Budhi. 6. Witarka. By the uniting together of the first three, four more are produced; and there are four more produced by the uniting together of the last three; so that there are in all fourteen charitas. By another mode of union, sixty-three charitas are produced, the

nature of which may be learnt from the *tíkāwa* or the *Asammōsa-sūtra*.

8. *Chāturwidha-dsrawa*; or *four Principles by which the Cleaving to Existence is produced*.—1. *Kāma*, evil desire. 2. *Bhawa*, existence, the being subject to a repetition of birth. 3. *Drishti*, scepticism. 4. *Awidya*, ignorance. They are sometimes called *chaturwidha-ógha*, the four streams.

9. *Chaturwidha-drya-satya*, or *four great Truths*.—1. *Dukha-satya*.—By the cleaving to existence or to sensible objects, and the agitation of mind arising therefrom, are produced :—(1.) The sorrow arising from birth, decay, and death. (2.) The coming of that which is not desired. (3.) The absence of that which is desired. (4.) The non-reception of wealth and other things upon which the affections have been placed. (5.) The five *khandas*, or existence as an organized being. (6.) The misery of hell.

2. *Dukha-samudya-satya*.—The three modes of existence, in the *kāma*, *rúpa*, and *arúpa* worlds, are produced by the continued cleaving to existence, or to sensible objects.

3. *Dukha-niródha-satya*.—There is no escape from the repetition of existence but by an entrance into the paths, and the reception of *nirwána*.

4. *Dukha-niródha-gámini-patipada-satya*.—There is no reception of *nirwána*, but by the destruction of the cleaving to existence.\*

\* *The four chief Truths*:—1. That every existent thing is a source of sorrow. 2. That continued sorrow results from a continued attachment to existing objects. 3. That a freedom from this attachment liberates from existence. 4. The path leading to this state, containing eight sections.—Gogerly.

The four sublime Truths which Budha apprehended by the light of *Budha-gnyána*, when the same had dispelled the darkness of *awidya* were :—

1. *Dukha-satya*: the reality of misery, has been explained as inherent in the system of the *panchas-khanda*.

2. *Samudaya-satya*: the reality of aggregation, or the progressive accumulations of evil, by the agency of *kāma-tanhá*, *bháva-tanhá*, and *wibhawa-tanhá*. *Kāma-tanhá* signifies lust, avarice, and love. *Bháva-tanhá* signifies the pertinacious love of existence induced by the supposition that trans migratory existence is not only eternal, but felicitous and desirable. *Wibhawa-tanhá* is the love of the present life, under the notion that existence will cease therewith, and that there is to be no future state.

3. *Nirodha-satya*, or the reality of destruction, signifies the destroying of the desires above-mentioned, and thereby the causes which perpetuate the misery of existence; and this is also the signification of the word *nirwána*.

4. *Marga-satya*, the reality of means, signifies the efficiency of the exer-



1. Sorrow is like a disease. 2. The cleaving to existence is like the cause of that disease. 3. Nirwána is like the curing of the disease. 4. The four paths are like the medicine that causes the cure.

1. The repetition of existence, or the continuance of birth, may be called dukha, sorrow. 2. This sorrow is produced by the cleaving to the three modes of existence. 3. There is no escape from sorrow but by the destruction of the cleaving to existence. 4. The cause of the destruction of sorrow is the gaining of the paths.

10. *Chaturvidha-dhamma-pada, or Four Divisions of the Dhamma*.—1. The sentient being is subject to decay; he cannot remain long (under one form of existence.) 2. He has within himself no protection; no adequate defence. 3. He has no real possession; all that he has he must leave. 4. He cannot arrive at perfect satisfaction, or content; he is the slave of evil desire.

11. *The Thirty-seven Bodhi-pákshika-dhammas*.—They are :—1. The four satipatthánas; the four samyak-pradhánas; the four irdhi-pádas; the five indrayas; the five balayas; the seven boudyángas; and the eight árya-margas.

12. *Satara-satipatthána*.—There are four subjects of thought upon which the attention must be fixed, and that must be rightly understood. 1. Káyárupapassaná, the body is composed of thirty-two impurities. 2. Wédánánupassaná, the three modes of sensation are connected with sorrow. 3. Chittánupassaná, the mental faculties are impermanent. 4. Dharmmánupassaná, the five khandas are unreal, not the self.

13. *Chaturwédha-samyak-pradhána*.—There are four great objects for which exertion must be used :—1. To obtain freedom from de-

tions and operations whereby those desires are destroyed, and their concomitant miseries extinguished.—Armour.

The four excellent Truths :—1. There is sorrow or misery in life. 2. It will be so with every birth. 3. But it may be stopped. 4. The way or mode of making an end to all miseries. With respect to these four truths little further explanation is afforded. Ignorance is the source of almost every real or fancied misery; and right knowledge of the nature of things is the true way to emancipation; therefore, they who desire to be freed from the miseries of future transmigrations, must acquire true knowledge of the nature of divine and human things.—Csoma Körösi.

merit, or the consequences of sins already committed. 2. To prevent the birth of demerit, or of sin not in existence. 3. To cause the birth of merit not in existence. 4. To increase the merit already received.

14. *Chaturwidha-irdhi-pāda*.—There are four modes by which the power of irdhi is to be attained :—1. Chandidhi-pāda, firm determination. 2. Chittidhi-pāda, thoughtful meditation. 3. Wiri-yidhi-pāda, persevering exertion. 4. Wimansidhi-pāda, close investigation. The priest thinks that by these exercises he may attain the supreme Budhaship, or see nirwāna. The samādhi that is produced by the first exercise is called chanda-samādhi; the second, chitta-samādhi, &c. By means of samādhi the power of irdhi is received. It is called pāda, a foot, on account of the assistance it renders to those who possess it.

It was declared by Budha to Ananda, that whosoever possesses the power of the four irdhi-pādas, should he desire it, may live a kalpa, or any part of a kalpa.

15. *Panchindra*.—The five indrayas, or moral powers are :—1. Sardhāwa, purity. 2. Wīraya, persevering exertion. 3. Sati, or smirti, the ascertainment of truth. 4. Samādhi, tranquillity. 5. Pragnyāwa, wisdom. In some instances prīti, joy, is inserted instead of the third power, persevering exertion. The five balayas are the same as the five indrayas.

16. *Satta-bowdyānga*.—The seven sections of wisdom are :—1. Sihi, or smirti, the ascertainment of truth by mental application. 2. Dharmmawicha, the investigation of causes. 3. Wīraya, persevering exertion. 4. Prīti, joy. 5. Passadhi, or prasaradhi, tranquillity. 6. Samādhi, tranquillity in a higher degree, including freedom from all that disturbs either body or mind. 7. Upékshā, equanimity.

17. *Arya-ashtāngika-margga*.—The eight paths of purity are :—1. Samyak-drishti, as opposed to mityā-drishti, or correct ideas upon religious subjects, as opposed to those that are erroneous. 2. Samyak-kalpanāwa, correct thoughts. 3. Samyak-wachana, correct words. 4. Samyak-karmānta, correct works. 5. Samyak-ajīwa, a correct life. 6. Samyak-wyāyāma, correct energies or endeavours.



7. Samyak-sihi, a correct judgment. 8. Samyak-samádhi, correct tranquillity.

18. *Chaturwidha-pratisambhidá ; or four Modes of Perfect Understanding* :—The wisdom that enables the priest to understand aright the four following sections of knowledge :—1. Arttha, the meaning of any matter, in its separate divisions. 2. Dharmma, the doctrines of Budha. 3. Nirutti, the power of the Budhas to perceive all truth intuitively, without study, and without the teaching of another. 4. Pratibhána, the power of the rahats to know the roots and the properties of things.

The power of pratisambhidá is obtained by the exercise of meditation in former births and the acquirement of great merit in the present birth. This attainment is less than that of widarsana.

The priest who is arrayed in the glory of the pratisambhidá is utterless fearless when in the presence of others by whom he may be questioned or examined. He reflects thus :—“ If I am asked the meaning, arttha, of any matter or thing, I will answer according to the proper rules, explaining the whole, meaning by meaning, cause by cause, and point by point, thus removing doubt and producing satisfaction. If I am asked anything relative to the sacred institutions, dharmma, I will explain the whole, institution by institution, eternal by eternal, infinite by infinite, nirwána by nirwána, void by void, &c. If I am asked anything relative to the wisdom of the Budhas, nirutti, I will explain the whole, nirutti by nirutti, the four pádas by the four pádas, letter by letter, section by section, sign by sign, class by class, and accent by accent. If I am asked anything relative to the wisdom of the rahats, pratibhána, I will explain it, figure by figure, sign by sign, and character by character.”

19. *Chaturwidha-áhára, or four Kinds of Food*.—The word áhára, food, is from a root that signifies to convey, and it is so called because it brings or conveys to the body strength, beauty, and length of days. There are four kinds :—1. Kabalinká. 2. Phassá. 3. Manósanchétaná. 4. Winyána.

(1.) The first, kabalinká, is the common nourishment of men. It is made into balls, and is mixed with liquid or moisture. It produces that which is connected with rúpa; and from it comes sorrow, when evil desire exists in him by whom it is taken; but



when he who takes it is free from evil desire, no sorrow is produced.

(2.) Phassá, the second, includes those things that have no rúpa, but are apprehended by the mind; it produces the three sensations, pleasure, pain, and that which is indifferent, neither the one nor the other, and from it, as from the first, comes sorrow. As it is connected with the body, sorrow is produced by means of thought (aramunu, the thought that arises from contact with sensible objects) and thought and sorrow united produce fear.

(3.) Manosanchétaná, the third, includes the thoughts that have entered into the mind and there abide, continued thought, or reflection; it produces birth in one or other of the three modes of existence.

(4.) Winyána, the fourth, includes all that is the subject of consciousness, and produces náma and rúpa.

As when a parent, in order that he may be enabled to cross a wide desert, when all other food fails him eats the flesh of his own son, but with the utmost disgust; so must these four kinds of nourishment be regarded with absolute aversion, inasmuch as they produce birth and the sorrows connected therewith.

When a cow has a sore that breeds worms, pain is produced through phassá, touch; but he who is without phassá is like a cow that has got no skin. As when a weak man is taken by two strong men, and cast into a pit of burning charcoal, so by the power of karma, derived from its two constituent properties, merit and demerit, through the instrumentality of manosanchétaná, are the unwise beings cast into the pit of successive existence. As the man who is pierced by 300 darts endures severe pain, so is he who is under the influence of winyána. They who are released from the influence of the four modes of áhára are not subject to birth.

20. *Dasawidha-irdhi, or ten Supernatural Powers.*—There are ten irdhis, the first three of which are accounted as the chief.

(1.) Adishtána, the power to produce, by an effort of the mind, a hundred, or a thousand, or a hundred thousand figures, like the person's own.

(2.) Wikurwana, or wikumbana, the power to disappear from the sight of men, or to assume any form that is different to the person's own, whether it be that of a child, young man, nága, garunda, yaká, or ráksha.



(3.) *Manóma*, the power to make any figure whatever, according to the person's own will.

(4.) *Gnyánaweppára*, the power received from the former possession of *gnyána*, knowledge, which preserves its possessor from the consequences of any danger to which he may be exposed, either at the moment when the danger occurs, or at some other time.

During the childhood of *Bakkula* there was a festival at his father's house, in the city of *Kosambæ*, when his mother took him to the river *Yamuna* to bathe. After she had washed him, she placed him upon the bank, and returned to bathe herself; but in the mean time he fell from the bank into the river, and was swallowed by a fish, that swam towards *Benares*, a distance of thirty *yojanas*, where it was caught in a net. The fisherman who took it sold it to a nobleman, whose wife, on seeing it, said that she would prepare it herself, as it was too fine a fish to be entrusted to the hands of a servant; but when the lady ripped it open, she saw that it contained a child, at which she was greatly pleased, as she said she must have done some meritorious act in a former birth to have received in this way such a beautiful child; so she adopted it as her own. But as *Bakkula's* own mother heard of the manner in which he had been preserved, she went to *Benares* and claimed him. The wife of the nobleman was unwilling to give him up; so they referred the matter to the king; who said that as one had borne him and the other had bought him, their interest in him was equal, and he decided that he should belong to both. On this account he was called *Bakkula*, as belonging to two *kulas*, or races. After he grew up he resided, in great splendour, six months at *Benares* and six at *Kosambæ*, and went between the two cities in a boat by the river *Mahí*. When ninety years of age he heard *Bana* from *Budha*, at the time he resided at *Kosambæ*, by which he was induced to leave all his possessions and become a priest. After this he lived ninety years more; and throughout the whole of this period he never felt any disease for a single moment. By *Budha* he was declared to be the chief of that class of his disciples who were free from disease; and he became a *rahat*.

The mother of *Sankicha* was near the time of her confinement when she died; but as her friends were preparing her body to be burnt upon the funeral pile, the child cried. Those who were near heard the voice; and as they knew thereby that the child was alive, they took the body down, and released it from its confine-

ment; after which they delivered it to its grandmother to be brought up; and in time he embraced the priesthood and became a rahat.

Bhupála was born in Rajagaha, of a poor family. One day he went with his father into the forest to procure firewood; but on their return, when near the gate, the bullock that drew their cart slipped the yoke over his neck, and ran away into the city. The father then left the cart under the care of Bhupála, whilst he attempted to catch the bullock; but in the mean time the gate was shut, and he was unable to return to his child. In the night Bhupála saw many yakás and prétras come out of the city that were going to the cemeteries in search of flesh, but none of them did him the least harm, and he remained in perfect security. In the course of time he became a rahat.

Thus it is not possible that any one can perish, or be exposed to a danger ending in death, who has the merit to obtain nirwána in the same birth.

(5.) Samádhi-wippara.—The power that is received from having possessed samádhi in a former birth, which preserves its possessor from danger, either immediately or at some other time.

At one time Seriyut and Mugalan resided together at Kapótakan-dara, which was so called from the number of doves in its neighbourhood. Early one morning Seriyut went into the open air, when he saw two yakás, one of whom struck him a blow upon the top of his head, the sound of which reverberated loudly in the ten directions; but in the moment when the hand of the yaká was uplifted, Seriyut thought of nirwána, by means of which the blow to him was but as the alighting of a fly upon his head, whilst to the yaká it was as painful as if he had struck a solid rock.

The priest Sajiwa resided near a village of herdsmen, who one day found him in abstract meditation at the foot of a tree. Supposing that he was dead, they prepared a funeral pile, wrapped the body in his robe, covered it over with dry grass, and then set it on fire in two places. But though the pile and the grass were consumed, no harm happened to the priest, not even a thread of his robe was singed.

Another priest, Khánu-kondanya was lost in meditation at the foot of a tree, when 500 robbers came up, who had been plundering a neighbouring village; and as they thought it was a quiet place, where no one could disturb them, they resolved upon remaining there a little time to rest. When they saw the priest, they took



him for a pillar, so they heaped up around him their loads of plunder; but after they had rested awhile, and were about to resume their loads, as the time appointed by the priest for the exercise had passed away, he was restored to consciousness, and began to move. On seeing this the thieves cried out in alarm, and were about to prepare for their safety in flight, when Kánu-kondanya called out to them and said, "Be not afraid; I am a priest." Being thus encouraged, they approached him reverently, when he said bana to them; and they subsequently became priests, and finally rahats.

There was an upásikáwa called Uttará, daughter of Púrnaka, upon whose head the courtesan Sirima, out of hatred, poured a vessel of boiling oil. But Uttará looked at her in the same moment with affection, and the oil fell harmless to the ground, like water poured upon the lotus.

Sámawati was the faithful queen of the monarch of Udéni; but there was a brahman, Mágandhiya, who thought to have her disgraced, that his own daughter might be elevated in her place. For this purpose he secretly put a nayá in the lute of the queen, and then told the king that she had a serpent concealed, with the intent to kill him. No sooner did the king hear this, than he took up a bow, and placed it to his shoulder with a poisoned arrow; but at the same moment the queen looked at him with affection, and he remained motionless as a statue, unable to send the arrow. The queen, therefore, asked him what was the matter, as he appeared to be suffering pain; when he informed her that he was paralyzed, and unable even to put the bow down again that he had taken up. The queen said, "Let your anger pass away, and your arm will be set at liberty;" and as he took her advice, he was in the same instant released from the spell. Sámawati said further, "Sire, whenever you wish to overcome the anger of any one, exercise affection towards them, and their anger will pass away." The king received this declaration, afterwards reigned righteously, and at his death entered a déwa-lóka.\*

\* When Sihabahu, the father of Wijayo (the conqueror of the demon race in Ceylon), proceeded to the door of his father's den, and saw him approaching, impelled by his affection for his child, he let fly his arrow at his lion parent, that he might transfix him. On account of the merit of the lion's good intentions, the arrow, recoiling in the air, fell on the ground at the feet of the prince. Even until the third effort it was the same. Then the king of animals losing his self-possession (by which the effect of the charm that preserved his life was destroyed) the impelled arrow, transpiercing his body, passed through him.—Turnour's Mahawanso.



It was by the power received from samádhi-wippara that the above-mentioned individuals were prevented from receiving harm in the several dangers to which they were exposed.

(6.) Arya-irdhi.—When the priest who possesses this power sees anything decayed or disagreeable, he thinks that it was once beautiful; when he sees anything young or immature, he thinks that in time it will decay; whether the object be pleasant or unpleasant he regards all with an equal mind; and as this is the characteristic of the rahats, it is called árya-irdhi.

(7.) Kamma-wipákaja-irdhi.—This power is possessed by all birds and déwas, by some men, and by some yakás. All birds can fly through the air, though they do not enter the paths; so also all déwas have the same power, though they do not attain to the wisdom of the rahats; in a former age there were some men who were equally gifted, and there have been certain yakás with the same power.

(8.) Punyawato-irdhi.—By this power the Chakrawartti is enabled to convey his army through the air, with its elephants, chariots, &c., and its accompaniment of retainers, herdsmen, artisans, and others.

There was a nobleman, Jótiya, for whom there appeared a cleft in the earth, out of which there sprung a golden palace, and a magical tree, sixty-four cubits high. For the noble Jatika a golden rock was formed, eighty cubits high. The noble Ghosika was seven times saved from the most imminent dangers. When the noble Médaka had bathed, he looked towards the sky, and there came down a fine kind of rice, which filled 12,500 large granaries. His wife boiled a single measure, and gave a portion to every person in Jambudwípa; but still the measure was not exhausted. His son put a thousand pieces of gold in a bag, and gave one to every person in Jambudwípa; but still his store was not done. When his servant ploughed, fifteen furrows were made at the same time, seven on each side of the furrow along which the plough was carried. All these occurrences resulted from punyawato-irdhi.

(9.) Widyáma-irdhi.—They who possess this power can, by means of magic and mantras, cause armies, whether of elephants or horses, to appear in the air, and can themselves pass through the air.

(10.) Samyak-prayóga-pratya-pratilábharttha-irdhi.—This power is possessed by those who have overcome the cleaving to existence,

and have entered the paths ; and by those who know the three vedas, the three pitakas, and the sixty-four sciences.

Eight years after Budha-rakkhita had received the upasampadā ordination, he went to minister to the priest Maha Róhana-gutta, who was sick. In the same place there was a nayá that was accustomed to assist the priest, but one day a garunda was about to swallow it, when Budha-rakkhita, by the power of irdhi, caused a rock to be formed, which prevented it from being destroyed.

21. *Upékshá*.—This power is so called, because it includes freedom from all kinds of desire, as of uppatti, or birth ; also, because it has no paksha, or preference, for one thing more than another. It is opposed to individuality, as it regards all things alike ; and its principal attribute is indifference, or equanimity. There are ten kinds :—

(1.) Sadangopékshá, when there is neither pleasure nor displeasure.

(2.) Brahma-wiháropékshá, when the mind is equally affected towards all beings, not loving one more than another, and not disliking one more than another.

(3.) Bowdyangopékshá, when the mind is equally affected towards all the thoughts that arise within it, not having more complacency in one than another.

(4.) Wíryopéksha, when the mind is always affected by the same force of determination.

(5.) Sankháropékshá, when the mind is equally affected towards all the various kinds of wisdom that are necessary for the attainment of the paths.

(6.) Wédanópékshá, when the mind is sensible to neither pleasure nor pain.

(7.) Widarsanopékshá, when the mind is not affected by that which is seen.

(8.) Tatramadyastopékshá, when the whole of the ten modes of upékshá are exercised together.

(9.) Dhyánópékshá, when the impermanency of sensible objects is regarded with an even mind.

(10.) Parisudhi-upékshá, when the mind is equally affected towards all that is necessary to secure freedom from the cleaving to existence.

As the same person may be a prince, young man, the first-born,

general, and king, so all the upékshás may be possessed at the same time; they have different characteristics, but all partake of one nature. There may be the first upékshá without the second, but the second is never possessed without the first.

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Our development of this great system is now completed. The present chapter contains the most rational of its phases, and the one in which its greatest superiority is maintained. It discountenances all licentiousness. It inculcates an affection for all orders of being; and shrinks from the inflicting of pain, even as a punishment. Yet from no part of heathenism do we see more clearly the necessity of a divine revelation than from the teachings of Budha. The moral code becomes comparatively powerless for good, as it is destitute of all real authority. Gótama taught the propriety of certain observances, because all other Budhas had done the same; but something more is required before man can be restrained from vice and preserved in the path of purity. The words of John Foster might have been written with express reference to this system. "Man," says that profound thinker, "is not a being to be governed by principles, detached from an over-awing power. Set them in the best array that you can in his mind, to fight the evil powers within and from without,—but refuse them weapons from the armoury of heaven; let no lightning of the divine eye, no thunder of the divine voice, come in testimony and in aid of their operation—and how soon they will be overwhelmed and trampled down!"—Broadmead Lectures.

There is properly no law. The Buddhist can take upon himself certain obligations, or resolve to keep certain precepts; as many or as few as he pleases; and for any length of time he pleases. It is his own act that makes them binding; and not any objective authority. Even when he takes the obligations, there is this convenient clause, in the form that he repeats to the priest. "I embrace the five precepts



(or the eight, as the case may be) to obey them severally, *as far as I am able*, from this time forward." The power of the precepts is further diminished, as they are repeated in Pali, a language seldom understood by the lay devotee.

From the absence of a superior motive to obedience, Buddhism becomes a system of selfishness. The principle set forth in the vicarious endurances of the Bódhisat is forgotten. It is a vast scheme of profits and losses, reduced to regular order. The acquirement of merit by the Buddhist is as mercenary an act as the toils of the merchant to secure the possession of wealth. Hence, the custom of the Chinese is in entire consistence with the teachings of the bana. They have a work called "Merits and Demerits Examined," in which a man is directed to keep a debtor and creditor account with himself of the acts of each day; and at the end of the year he winds it up. If the balance is in his favour, it is carried on to the account of next year; but if against him, something extra must be done to make up the deficiency.—Davis's Chinese. The disciple of Budha is not taught to abhor crime because of its exceeding sinfulness; but because its commission will be to him a personal injury. There is no moral pollution in sin; it is merely a calamity to be deprecated or a misfortune to be shunned.

With these radical defects, it is not needful to point out minor errors and contradictions; of which many will have been observed in perusing the elucidations and comments of the Singhalese authors, in the extracts we have inserted from their works. They explain the system as it is now practically understood. The world is, happily, in the possession of "a more excellent way." The life of the angels in heaven, and of men redeemed upon earth, is to be one continued act of consecration to God; and in all the movements of their existence they are to seek, with a sacred intensity, the promotion of the divine glory. They are brought to the fulfilment of this duty by motives that are overpowering in their grandeur, and mighty in the potency of their influence. The Buddhist can discover no permanent rest, no eternity

of peace, in any world; and he therefore concludes that there can be no deliverance from change and sorrow but by the cessation of existence. The book of revelation, however, offers to us now, "a peace that passeth all understanding," and opens before us the prospect, of "a far more exceeding and eternal weight of glory," through the redemption that is in Christ Jesus. Whosoever will, may come to the cross, and be made happy. The stream that issues therefrom "cleanses from all sin." This doctrine may be, as in the days of its first manifestation, "unto the Jews a stumbling-block, and unto the Greeks foolishness," but unto all who are willing to test its truthfulness, it will prove to be "the power of God and the wisdom of God." The time is coming when these sublime principles will govern the world. All systems that have not arisen from the inspiration of God will then have passed away: the now myriad-worshipped Budha will not have a single votary; and Jesus of Nazareth, "who is over all, God blessed for ever," will be the life, and the blessedness, and the glory of universal man.

## APPENDIX.

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As it appears desirable that the sources whence I have drawn my information should be known, I have prepared the following notices of the works from which I have principally quoted. During my residence in Ceylon, I collected a list of the native works now to be obtained in the island, in the Sanskrit, Pali, and Singhalese languages. The number amounted to 465, of which about one half are in Pali, either in that language alone, or with a Singhalese sanné. About 80 of the works are in Sanskrit; and 150 in Elu, or Singhalese. This list must necessarily be imperfect; as it is only by the labours of many individuals, continued through a period of years, that it can be rendered complete. The books are written upon the leaves of the talipot, with a stylus, and are bound, literally, in boards. In the island there are a few books brought from Burma, composed of plates of silver, upon which the letters are beautifully painted; and I have seen some belonging to the Daladá wihára, at Kandy, that are of laminated gold, with the letters engraved. There is a great difference in the style of the Singhalese works, scarcely any two being alike; and even in the same work the difference is, in some instances, striking; one part being almost in pure Sanskrit, and another in colloquial Singhalese. The date at which many of them were written cannot now be ascertained.

The works I shall more particularly notice are the following:—

1. Pansiya-panas-játaka-pota. 2. Wisudhi-margga-sanné. 3. Milinda Prasna. 4. Pújawaliya. 5. Sadharmmalankaré. 6. Sadharmmaratnakaré. 7. Amawatura. 8. Th'upáwansé. 9. Rájawaliya. 10. Kayawirati-gátá-sanné. 11. Kammawáchan. 12. The Sannés of various Sútras.

1. *Pansiya-panas-játaka-pota*.—This work has already been noticed in the introduction to the fifth chapter, page 99.

2. *Wisudhi-margga-sanné*.—This work was written by Budhaghósa, of whom the following account appears in the Mahawanso:—“A brahman youth, born in the neighbourhood of the terrace of the great bó-tree (in Magadha), accomplished in the wijja and sippa; who had achieved the knowledge of the three wedos (vedas), and possessing great aptitude in attaining acquirements;

indefatigable as a schismatic disputant, and himself a schismatic wanderer over Jambudipo, established himself, in the character of a disputant, in a certain wihára, and was in the habit of rehearsing, by night and by day, with clasped hands, a discourse which he had learned, perfect in all its component parts, and sustained throughout in the same lofty strain. A certain maha théro, Réwato, becoming acquainted with him there, and saying to himself, 'This individual is a person of profound knowledge; it will be worthy of me to convert him,' enquired, 'Who is this that is braying like an ass?' The brahman replied to him, 'Thou canst define, then, the meaning conveyed in the bray of asses!' On the théro rejoining, 'I can define it,' the brahman exhibited the extent of the knowledge he possessed. The théro criticised each of his propositions, and pointed out in what way they were fallacious. He who had been thus refuted said, 'Well, then, descend to thy own creed;' and he propounded to him a passage from the Abhidammo. The brahman could not divine the signification of that passage; and enquired, 'Whose manto is this?' 'It is Buddho's manto.' On his exclaiming, 'Impart it to me,' the théro replied, 'Enter the sacerdotal order.' He who was desirous of acquiring the knowledge of the Pitakattaya, subsequently coming to this conviction, 'This is the sole road to salvation,' became a convert to that faith. As he was as profound in his ghósó (eloquence) as Buddho himself, they conferred on him the appellation of Buddho-ghósó (the voice of Buddho), and throughout the world he became as renowned as Buddho. Having there (in Jambudipo) composed an original work called Nanódayan, he, at the same time, wrote the chapter called Atthasalini, on the Dhammasangini (one of the commentaries on the Abhidammo). Réwato théro then observing that he was desirous of undertaking the compilation of a Parittatthakathan (a general commentary on the Pitakattaya), thus addressed him, 'The text alone (of the Pitakattaya) has been preserved in this land; the Atthakathá are not extant here; nor is there any version to be found of the wáda (schisms) complete. The Singhalese language, by the inspired and profoundly wise Mahindo, who had previously consulted the discourses of Buddho, authenticated at the three convocations, and the dissertations and arguments of Sariputto and others, and they are extant among the Singhalese. Repairing thither, and studying the same, translate them according to the grammar of the Mághadas. It will be an act conducive to the welfare of the whole world.'

The particulars of Budhaghósa's visit to Ceylon are next related. "Having been thus advised, this eminently wise person rejoicing therein, departed from thence and visited this island in the reign of the monarch Mahanámo. On reaching the Mahawiháro, at Anurádhapura, he entered the Mahapadháno hall, the most splendid of the apartments in the wiháro, and listened to the Singhalese Atthakathá, and the Thérawádá, from the beginning to the end, pro-

pounded by the théro Sanghapáli, and became thoroughly convinced that this conveyed the true meaning of the doctrines of the lord of dhammo. Thereupon, paying reverential respect to the priesthood, he thus petitioned: 'I am desirous of translating the Atthakathá; give me access to all your books.' The priesthood, for the purpose of testing his qualifications, gave only two gáthá, saying, 'Hence prove thy qualification; having satisfied ourselves on this point, we will let thee have all our books.' From these, (taking these gáthá for his text) and consulting the Pitakattaya, together with the Atthakathá, and condensing them into an abridged form, he composed the commentary called the Wisuddhimaggan (Sing. Wisudhi-margga). Thereupon having assembled the priesthood, who had acquired a thorough knowledge of the doctrine of Buddhó, at the bó-tree, he commenced to read out (the work he had composed). The déwatás, in order that they might make his (Buddhaghósó's) gifts of wisdom celebrated among men, rendered that book invisible. He, however, for the second and third time recomposed it. When he was in the act of reproducing his book for the third time, for the purpose of propounding it, the déwatás returned the other two copies also. The assembled priests then read out the three books simultaneously. In those three versions, neither in a signification, nor in a single misplacement by transposition; nay, even in the théro controversies, and in the text (of the Pitakattaya) was there in the measure of a verse, or in the letter of a word, the slightest variation. Thereupon the priesthood rejoicing, again and again fervently shouted forth, saying, 'Most assuredly this is Mettéyyo (Buddhó) himself;' and made over to him the books in which the Pitakattaya were recorded, together with the Atthakathá. Taking up his residence in the secluded Ganthákaro wiháro at Anurádhapura, he translated, according to the grammatical rule of the Mágadhas, which is the root of all languages, the whole of the Singhalese Atthakathá (into Páli). This proved an achievement of the utmost importance to all languages spoken by the human race. All the théros and ácharayos held this compilation in the same estimation as the text of the Pitakattaya. Thereafter the objects of his mission having been fulfilled, he returned to Jambudipo, to worship at the bó-tree (at Uruwélaya, in Magadha)."

The character and contents of the Wisudhi-margga have been thus described by the lamented individual to whom we are indebted for the translation from the Mahawanso:—"The Wisuddhimaggo, a compendium formed by Buddhaghósó, presents an abstract of the doctrinal and metaphysical parts of the Budhistical creed, which, as being the work of the last commentator on the Budhistical scriptures, acquires an authority and authenticity which no compendium exclusively formed by any orientalist of a different faith, and more modern times, can have any claim to. . . . In the Atthakathá, by Buddhaghósó, called Sumangala Wilásini, is the fol-

\* Mahawanso, cap. xxxvii.

lowing sentence, giving an account of the contents of the Wisuddhimaggo :—The nature of the sīlakathā, dhūṭadammā, kammathānāni, together with all the chariyāwidhāni, jhanāni, the whole scope of the samāpatti, the whole of abhinnāno, the exposition of the panna, the khandā, the dhātu, the āyatanāni, indriyāni, the four aryaṇi-sacchāni, the pachchayākārā, the pure and comprehensive nayā, and the indispensable maggā, and wiphasanabhāwanā—all these having, on a former occasion, been set forth by me in the Wisuddhimaggo, I shall not here examine into them in detail.”\*

The Burmans ascribe a new era in their religion to the time that Budhaghōsa arrived in that country from Ceylon ; and even among them the Wisudhi-margga is celebrated, though their idea of its contents, as expressed by Ward, is not correct. “ They believe that 650 years after Budha’s death, in the reign of Muha-munee, Bouddhu-goshu, a brahman, was deputed to Ceylon to copy the work Vishoddhimargu, which includes all the Jutus, or histories of the incarnation of Budha ; and it is fabled that the iron stile with which he copied this work was given him by a heavenly messenger.”\*

The word wisudhi means “ pure,” and margga, “ path ;” hence the title would be, The Path of the Pure, or, The Path by which Purity may be obtained. The sanné was written by Prākrama Báhu. There are several kings of this name, and I cannot discover from the work itself which of them is to be understood, but it was most probably Pandita Prākrama Báhu, who reigned A.D. 1471. It is a work of great importance ; but the repetitions are so numerous, the explanations of words are carried out to so great a length, and the details, both of doctrine and discipline, are divided and subdivided into so many sections, that the reading of it is extremely tedious. I may mention as a mark of the respect in which it is held, that one of the most learned priests with whom I am acquainted, who happened to come into my study one day when I was reading it, said that any one who read through this work would be able to fulfil the office of sanga rája, or supreme ruler of the priesthood. But notwithstanding the high estimation in which it is held, I must confess that I have been somewhat disappointed in it, as it is rather an assistance to the understanding of other works, than in itself a body of information. It contains, upon the same scale as the Játakas (page 100), rather more than 1200 pages.

3. *Milinda-prasna*.—This work, though the incidents that gave rise to it occurred in a period much more recent than the time of Budha, is one of the most popular in Ceylon ; and it is almost the only one that in the manner of its origin, independent of its contents, is of general interest. The word Milinda designates a king of that name, and prasna means “ questions,” so that the title of the work is, The Questions of Milinda. These questions were

\* Turnour, Journ. Bengal As. Soc. July, 1837.

† Ward’s Hindoos : see also, Crawford’s Embassy to Ava.



asked by Milinda, king of Sāgal, and were answered by Nāgaséna, a Buddhistical sage, whose history is narrated in the introduction to the work.

In the time of Kāsyapa Budha there was a noted wihāra, near a certain river, in which resided many associations of priests. These priests, when they arose in the morning, took their brooms to sweep the sacred enclosure. One day a priest told one of the sāmanéra novices to throw away the dirt that he had collected; but the novice went away as if nothing had been said; and though the command was repeated a second and a third time, he still paid no attention. The priest then struck him with the handle of the broom; upon which he went and did as he was directed, at the same time expressing the following wish:—"May I arrive at nirwāna for having thrown away this dirt; and in the mean time, in my various births, may my glory be resplendent as that of the meridian sun." After this he went to the river to bathe, and as he saw the roaring waves following each other in rapid succession, he expressed the wish that he might ever receive wisdom suitable to the situation in which he was born. This wish was overheard by the priest, who concluded that his own reward would be proportionately greater, and said within himself, "From this time to the reception of nirwāna, may I ever receive the wisdom necessary to enable me to unravel and clear up the questions this novice may ask me!"

A few years previous to the commencement of our era, as had been foretold by Gótama Budha, the novice was born in the world of men, and became Milinda, king of Sāgal, in the country called Yon. This king was wise, a ready speaker, and learned in all the sciences. One day, when he had reviewed his troops, he said to his nobles that there was yet much time before the setting of the sun; and inquired if there was any sramana priest or brahman who could explain to him the manner of the rahats or of the Budhas. The names of six persons were mentioned, who all professed to be Budhas; and to each of them the king went, but they all proved to be deceivers; and as they were unable to answer satisfactorily the questions put to them by the monarch, he exclaimed, "All Jambudwīpa is empty!" For the space of twelve years, whenever he heard of any learned person, of whatever caste, he went to him that his doubts might be satisfied; but in vain, as there was no one who was able to answer his arguments; and though many, in other places, were regarded as wise, they were silent when they came to Sāgal. This was perceived by the priest Assagutta, who resided with his fraternity at the rock Rakkhita; and as he lamented the evil consequences that it produced, he assembled, upon the Yugandhara rocks, many thousands of rahats and a hundred times asked if any of them were able to overcome the doubts of Milinda; but even in this vast assembly no one equal to the task could be found. Then the whole of the rahats,

vanishing from the rock, went to the celestial world called Tawutisá, as they perceived that the déwa Mahaséna possessed the requisite qualifications. On their arrival, they requested that he would receive birth in the world of men; he alone being able to solve the doubts of Milinda, a king who perplexed all with whom he conversed by the subtlety of his questions. This Mahaséna was the priest who in a former age struck the novice with a broom. To the request of the rahats, though with some hesitation, he consented, and became the son of a brahman, Sónuttara, who resided in the village of Kajangalá, near the forest of Himála. The name that he received was Nágaséna; and as it is fabled that Gótama foretold his appearance 500 years after his own death, he must have been born in the year 43 B.C. From the time of his conception, a Buddhist priest, Róhana, by the appointment of Assagutta, went daily to the house of his father, with the alms-bowl; though he went six years and nine months without receiving anything further than scorn. When Nágaséna arrived at seven years of age, his father told him that he must now be taught according to the customs of their caste; and when the son asked what it was that he was to learn, he was informed that he must learn the three Vedas, and many other branches of knowledge. Nágaséna was willing to be taught, and a learned brahman was appointed as his preceptor; but he learnt by heart the whole of the three Vedas after once hearing them, and with equal facility gained a knowledge of grammar, history, and the other sciences. He then enquired from his father if there was anything more that he would be required to learn, and was told that there was not. After this, as he was one day near the entrance of the house, he saw the priest Róhana approaching; and as he felt drawn towards him by a secret affection, he went to him and said, "Who are you, with your shaven head and yellow garments?" The priest replied, "I am one who has abandoned the world." The youth enquired why he had done so; and when he was informed, he further asked why his head was shaven, and why he wore garments of that peculiar appearance. His curiosity being satisfied upon these points, he enquired if the priest was acquainted with any of the sciences, and was told that he had an ample knowledge of these matters; but that before he could teach them to the youth, he must receive the permission of his parents to embrace the priesthood. Accordingly he went to his parents, and entreated that they would allow him to become a priest, in order that he might learn the sacred sciences which he could become acquainted with in no other way. His parents told him that he might become a priest in order to learn the truths that he wished to know; but that when he had learnt them, they should expect him to resume his former state as a laic. He was, therefore, ordained by Róhana, who at once taught him the Abhidharmma, the most difficult of the three Pitakas. Not long afterwards he thought disrespectfully of the knowledge of the

Vedas

devotee  
not be



priest; but having learnt his error, he asked forgiveness; and Róhana told him, that in order to receive it, he must go to the court of Milinda, king of Ságala, and answer the questions that he would put. Soon after this appointment he went to the place where Assagutta resided, who sent him to the Asókárāma wihāra, near Pelalup (Pátaliputra),\* where dwelt the priest Dharmmarakshita. This was a distance of one hundred yojanas; but he went, and there became a rahat. After this he returned, in a moment of time, to Rakkhita, where the rahats had already assembled to congratulate him on the attainment of this great privilege; and after their respects were paid, they requested that without further delay he would encounter the king of Ságala, and free him from the darkness in which he was involved.

About this time Milinda heard of the fame of the priest Ayupāla, and having received permission to visit him, he enquired why he had become a priest. Ayupāla said it was in order that he might attain nirwāna. The king then asked if no laic had ever attained that state; when the priest related to him many instances in which the brahmans of Benares, and others, who were yet laics, had seen nirwāna from hearing the discourses of Budha. "Then," said the king, "it is evident that the reason you assign is not a sufficient one. You have garments of one colour, no settled habitation, and you deprive yourself of sleep; you must, therefore, in a former birth, have been a robber, and are now reaping the reward of your crimes." Thus the priest was put to silence.

It was to the wihāra called Sankeyya that Nágaséna repaired, in order that he might meet the king; and Milinda was informed of his arrival by one of his nobles, Déwamantri. No sooner did he hear the name of the sage, than he began to tremble; but he went to the wihāra, accompanied by a hundred of the Yon nobles; and though Nágaséna was in the midst of 80,000 priests, the king knew him at once. The conversations that ensued are detailed at length in the Milinda-prasna; and the result was, that the doubts of the king were removed, and he became a convert to the Buddhist faith.

Nágaséna has been identified with Nágárjuna, through whose influence the people of Kashmir embraced Buddhism, in the time of certain Turushka princes, or Tartars, as mentioned in the Rāja Tarangini, translated by Professor Wilson.

It has been supposed, with much probability, that Ságala is the Sangala of the Greeks, the inhabitants of which resisted Alexander in his Indian expedition. After passing the Hydræotis, the Macedonian warriors pursued their way to Sangala, near which the Kathayans were encamped, upon an eminence fortified by a triple row of chariots. The first attack was unsuccessful; but at the second assault the barrier was forced, and the Kathayans, after a desperate

\* In Sanskrit, Kusama-pura. It is the Palibothra, near the modern Patna, to which Megasthenes was sent by Seleucus Nicator, to renew a treaty with Sandrocottus, supposed to be the Chandragupta of the Hindus.

resistance, retired to Sangala. The city was of great extent, protected on one side by a lake, and strongly fortified; but a breach was soon made, and the place was taken by storm. It is said that 17,000 of the citizens were massacred, and 70,000 made captives, whilst the Macedonians lost only 100 men killed and 1200 wounded. Soon afterwards Alexander commanded that Sangala should be entirely destroyed; but if this place be the Sāgal of Milinda, it must have arisen from its ashes at a subsequent period, and again become the metropolis of the country. In one of the conversations held with Nāgasēna, the king stated that he was born at Alasanda,\* which he said was 200 yojanas from Sāgal.† But this statement is indefinite; and though the reference is undoubtedly to Alexandria, there were so many cities of this name that we cannot exactly tell what place is intended by the king. We may, however, conclude therefrom that Milinda was not a Hindu, but probably an Asiatic Greek. In the same conversation he stated that Kāsmīra, or Cashmire, was only twelve yojanas from Sāgal, which agrees well with the position of Sangala. The nobles who accompanied the king are called Yons, or Yonikas,‡ a word which has been considered as synonymous with Yavan, or Ionia. It is said by Turnour that Yōna, or Yawana, is mentioned in the ancient Pali books, "long anterior to Alexander's invasion;" but to what books he refers is not apparent, as only 187 years elapsed between the death of Budha and the birth of Alexander; and it is evident that the Pitakas, in their present form, must have been composed many years subsequently to the events that they relate. The Singhalese authors place the Yon country on the banks of the Nirmmadā, or Nerbudda; but this is too much to the south of Sangala; and as the legend in which this statement is made appears to be of comparatively modern origin, it may be incorrect.

By the Tibetans Nāgasēna is regarded as the author of the Madhyāmika school of Buddhism. "In the Bstan-hgyur," says Csoma Korösi,§ "the sixteen first volumes of the Mdo class are all commentaries on the Prajñā Pāramitā. Afterwards follow several volumes explanatory of the Madhyāmika philosophy, which is founded on the Prajñā Pāramitā. The Prajñā Pāramitā is said to

\* It is stated in the Mahawanso that Alasaddā is the capital of the Yonā country.

† It is supposed by Masson that the Sangala of Arrian was at Harapa, a village of the Punjab, close to the left bank of the Ravi, and seated amid very extensive ruins (Journ. Bengal As. Soc., Jan. 1837); but Professor Wilson observes, "whether they (the Macedonians) followed the Iravati (Ravi) to Harapa, may be reasonably doubted." By Isidorus, Sāgal and Alexandria are mentioned in the same sentence, "— et Sigal urbs; ubi regia Sacarum, propeque Alexandria urbs, et non procul Alexandriopolis urbs."

‡ It is perhaps worthy of investigation whether the Yons may not be the same as the Huns, *Ouvrou*. By Moses of Choroene, in his Armenian History, they are called Hounk, which bears a considerable resemblance to Yonika.

§ Asiatic Researches, vol. xx. p. 400.

have been taught by Shákya, and the Madhyámika system by Nagarjuna (Nágaséna) who is said to have lived 400 years after the death of Shákya, who had foretold of him that he would be born after so many years, to explain his higher principles laid down in the Prajná Páramitá. With Nagarjuna originated the Madhyámika system in philosophy. The philosophers in India, before his time, were in two extremes, teaching either a perpetual duration, or a total annihilation, with respect to the soul. He chose a middle way; hence the name of this philosophical sect. There are in the Bstan-hgyur, several works of him, as also of his successors, explanatory of the Madhyámika school. Beside other matters of speculation, the following twenty-seven subjects are to be discussed and analyzed in the Madhyámika system:—1. Efficient (accessory or secondary) cause. 2. The coming (into the world) and going away. 3. Organs (of sense). 4. Aggregate, or body. 5. Province, or region, (viz. of senses). 6. Passion and affection. 7. The state of coming forth, duration, and cessation. 8. The maker, or doer, and the work, or deed. 9. Former existence. 10. Fire, and the burning wood. 11. Anterior and posterior limits (or worldly existence). 12. Done by one's self, and done by another. 13. Composition, or the forming of notions. 14. The act of meeting. 15. Self-existence, or nature. 16. Tied and liberated. 17. Work and fruit. 18. I, or ego. 19. Time. 20. Union (or cause and efficient causes). 21. Origin, or beginning, and destruction. 22. Tathágatha, or Buddha. 23. Wrong, error, or falsehood. 24. Excellent truth. 25. Deliverance, or delivered from pain. 26. Dependent connexion, or casual concatenation. 27. Critique of theories. These are the principal topics of the Madhyámika philosophy. I have thought proper to enumerate them here, because they are similar to the subjects of the Prajná Páramitá.\*

\* From the prominent place that Nágaséna occupies in the history of Buddhism, and the frequent reference made to his opinions in these volumes, it may be interesting to add another extract, from an Essay that recently came under my notice, in which some of the statements in the preceding paragraphs are confirmed. "Nagarjuna, the same as Nagáséna of the Pali work Milindipanno, was, as would appear, a Baudhdha hierarch, who lived B.C. 43. He is celebrated for a controversy on the subject of his religion, with Milinda, the rajah of Sagala, a city well known to Greek history, and otherwise named Euthymedia, or Euthydemia, having been so called in honour of the Bactrian king Euthydemus; who, after successfully directing an insurrection in Bactria, against the Seleucida, pushed his conquests into India, and established this city under his own name. . . . Difference of opinion exists as to the site of this city, which, in the time of Alexander the Great was called Sangala, and is said in Arrian's History of India, to be situated between the two last rivers of the Panjab, the ancient Hydrastes and Hyphasis, or the modern Ravi and Pipasa. The town of Hurrepah, south-west of Lahore, and distant from it somewhat more than 60 miles, has been, with apparent truth, identified by Mr. C. Masson, as the site of Sagala, which, in Alexander's time, was the capital of the Kathai (Kshatriyas); and is mentioned in the Kerna Parva of the Mahabarat, under the name of Sakala. In the latter, it is called a city of the Bahikas, otherwise named Arattas; who are said to

In the Singhalese version of the *Milinda-prasna* there are 262 questions, but it is stated by the translator that in the original Pali there are 42 more.\* Why they were omitted, or upon what subjects they treat, I am unable to say. The translation was made at Kandy, A.D. 1777, in the reign of Kīrtisī Rājasingha, by Hīmati Kumburē Sumangala, who is said to have been the disciple of Aharagama Trirājaguru Bandāra. He was at first a priest, but subsequently commenced a seminary in Kandy, in which he was patronised by the king; and his name is still held in high honour, from the knowledge he possessed of Singhalese, Elu, and Pali, and for his great attainments, not only in matters of religion, but also in the sciences, particularly astrology. The translation forms a work of about 720 pages.

4. *Pājūwaliya*.—This work was composed by Mayurapāda, who flourished in the reign of Prākrama Bāhu III. A.D. 1267—1301. It contains thirty-four sections, or chapters, nearly all of which refer to some incident in the life of Gōtama Budha. It has afforded me more ample materials for translation than any other work in all that relates to the personal acts of the sage. The original occupies 800 pages, of which I have translated the greater portion.

5. *Sadharम्मālankārē*.—This work is a collection of legends and tales, many of which refer to times long subsequent to Budha, and illustrate the history of Buddhism during the periods of its ascendancy and decline on the continent of India. It contains 800 pages, and was written by Siddhartta, or Dhammaditta-charya-wimalakīrtti, the disciple of the sanga rāja, Dharmmakīrtti, whilst residing at the Maha Wihāra of Anurādhapura, in the reign of Prākrama Bāhu VI. A.D. 1410.

be without ritual or religious observances; and who, as distinguished from the pure Hindus, or followers of the Vedas and orthodox system, must have been Bahalikas, Bactrians, or of Indo-Scythian extraction. The inference that the people of Sangala belonged to the latter, is rendered more certain by facts, that this city is mentioned by Isiodorus Characenus, as belonging to the Sacæ or Scythians; and by Ferishta's history and the Persian romances, again mentioning that one of its rajahs was assisted by Afrasiab, in a war against the celebrated Kaikhusrau, or Cyrus. A point of connection between the Greco-Bactrian kingdom and one of the earliest schools of Bauddha philosophy seems thus established with tolerable certainty; and the name of the city of Sagala, met with in the western cave inscriptions, must afford additional proof, that the religious opinions and ritual of Buddhism were not uninfluenced, in the north of India, by the mythology, if not the philosophy, of the Greeks. Nagarjuna's principal disciples, according to the Tibetan books, were Arya Deva and Buddha Palita.—Bird on the Bauddho and Jaina Religions; Journ. Bombay Branch, Royal As. Soc. Oct. 1844.

\* As it is said by Turnour, that "the *Milinda-panno*, extant in Ceylon, contains 262 dissertations, as well as the designations of the dissertations that are missing, being forty-two," it would appear that the omission is not in the Singhalese translation alone, but also in the Pali version whence it is taken. It is probable that when this work was written, there was some extended life of Nāgasēna extant. Being incomplete, neither the date nor the author of the *Milinda-panno* can now be ascertained.—Turnour, Journ. As. Soc. Sept. 1836.

6. *Sadharmmaratnakdré*.—This work is of a similar description to the one last mentioned, but contains a greater portion of matter relative to the rites of Buddhism, and the meaning of Buddhistical terms. Its style is very unequal. It has 360 pages; but I do not know by whom it was written.

7. *Amáwatura*.—I have not been able to ascertain in what age this work was written. Its style is very different to any other work I have read; but this appears to arise rather from the caprice of its author than from its antiquity. There is another work by the same author, called *Pradípikáwa*, written in the same style. The *Amáwatura* contains an account of the birth of the prince *Sidhártta*, and of his reception of the *Budhaship*; after which, in eighteen sections, is given an example of the manner in which different classes of individuals were converted by Budha, including a brahma, déwa, yaká, king, brahman, householder, *tirttaka*, *digambara*, *jatila*, *tápasa*, thief, &c. It was written by *Gurulugowina*, and contains 256 pages.

8. *Th'úpawansé*.—The word *thúpa* means a conical erection, containing a relic, the more common term in Singhalese being *dá-goba*. This work contains an account of the manner in which the relics of Budha were apportioned after his cremation, of the places to which they were taken, and of their subsequent fate. It has 250 pages.

9. *Rájawaliya*.—This work contains a connected history of Ceylon, with the names of all the kings, from the death of Budha to the arrival of the English. The former portion bears a considerable similarity to the *Mahawanso*, for the compilation of which it has furnished materials. It was composed by different authors, at various periods. Some copies close at the time of the arrival of the Portuguese; others, of the Dutch; and a few are brought down to the beginning of the present century. The copies most commonly met with contain about 260 pages.

10. *Kayawiratigáthá-sanné*.—This work contains an account of the anatomy of the human body, setting forth its offensiveness, and the folly of bestowing attention upon a thing so worthless. It was written by a priest, but I know neither his name nor the age in which he lived. It is read to condemned criminals, that they may not grieve at being obliged to leave a state that is connected with so many evils.

11. *Kammawáchan*.—This is one of the formularies used by the priests, containing the ritual to be observed at the ordination of an *upasampadá*, the dedication of a temple, &c. A translation of some of its principal parts, as well as of some other works of a similar description, appears in the chapters of Eastern Monachism that treat of the discipline of the priesthood.

12. *The Sannés of various Sútras*.—The *Sútra Pitaka* is the second division of the sacred code, and contains the discourses of Budha that were addressed to the laity, in contradistinction to those



that were addressed to the déwas and priests. The word sanné means a translation or paraphrase. It usually includes both a translation and a commentary or explanation. In some instances the translation is almost literal, whilst in others the comment is so extensive as to form almost an original work. The sannés are of various value, according to the ability of the priest by whom they were made. In the Singhalese copies the text of the original Pali always accompanies the paraphrase.



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# ERRATA.

- Page 21, line 3, *for* "Puré" *read* "Pusa."
- " 34, 29, *for* "Lewis" *read* "Lewes."
- " 72, 2, *for* "daleth" *read* "resh."
- " 75, 29, *for* "is" *read* "are."
- " 78, 11, *for* "derivations" *read* "deviations."
- " 89, 23, *for* "sekradāgāmi" *read* "sakradāgāmi."
- " 125, 14, *for* "paralled" *read* "parallel."
- " 161, 23, *for* "when" *read* "where."
- " 194, 6, *dele* "of Jétāwana."
- " 330, 17, part of the sentence is wanting.
- " 379, 18, *for* "Dimbulota" *read* "Dimbultota."
- " 399, 15, *for* "preception" *read* "perception."
- " 415, 33, *for* "winyāwa" *read* "winyāna."
- " 453, 18, *for* "dharma" *read* "dhamma."
- " 481, 18, *for* "woman" *read* "women."
- " 490, 27, *for* "even" *read* "ever."
- " 496, 1, *for* "or" *read* "on."



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