WISDOM OF THE EAST

THE WAY OF THE BUDDHA

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CONTENTS

INTRODUCTION . . . . . . . . 9

CHAPTER I
BIRTH AND YOUTH . . . . . . 21

CHAPTER II
THE FIRST SERMON . . . . . 29

CHAPTER III
INDIAN THOUGHT BEFORE THE RISE OF BUDDHISM . . . . 32

CHAPTER IV
THE BHAGAVAD-GÎTA . . . . . 37
CONTENTS

CHAPTER V
THE DHARMAPADAM ........................................ 41

CHAPTER VI
THE MASTER, THE LAW, AND THE ORDER ............. 48

CHAPTER VII
THE DISCIPLES ............................................. 55

CHAPTER VIII
THE IDEAL BUDDHIST ...................................... 85

APPENDIX
SAMŚKRṬ AND PĀLI TEXTS OF WORKS TRANSLATED OR REFERRED TO IN THE TREATISE .... 89
EDITORIAL NOTE

The object of the editors of this series is a very definite one. They desire above all things that, in their humble way, these books shall be the ambassadors of good-will and understanding between East and West, the old world of Thought, and the new of Action. In this endeavour, and in their own sphere, they are but followers of the highest example in the land. They are confident that a deeper knowledge of the great ideals and lofty philosophy of Oriental thought may help to a revival of that true spirit of Charity which neither despises nor fears the nations of another creed and colour. Finally, in thanking press and public for the very cordial reception given to the "Wisdom of the East" series, they wish to state that no pains have been spared to secure the best specialists for the treatment of the various subjects at hand.

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THE WAY OF THE BUDDHA

INTRODUCTION

At all times and in all lands man has sought to solve the riddles of his race. The great truth upon which religion, philosophy, and art all rest, namely, that the world is Appearance, not Thing-in-Itself, has been the unconscious hypothesis alike of East and West. The data being everywhere the same, we find the various families of mankind working at the same problems of life and mind. Whence do I come? Whither do I go? In this passage from the unknown to the unknown, this pilgrimage of life, which is the straight path, the true road—if indeed there be a Way? Such are the questions which thinking men all over the world cannot fail to ask. With the answers given by the master-minds of the West, most cultivated Englishmen are acquainted, but there is not the same familiarity with the teaching and ideals of the East.
The object of this little book is to give the reader a succinct account of an Eastern sage whose doctrine of the Path has been accepted by millions of the human race, and whose influence is still felt at the ends of the earth.

What is generally understood by Buddhism will be found to differ greatly from the way of emancipation here set forth. And for this reason: Unlike all other religions, Buddhism began without God and without prayer, and ended in becoming a most elaborate system of polytheism with a superstitious multiplication of collects. Up to the time of Aśoka, about 250 B.C., it seems to have remained comparatively pure; but by the thirteenth century A.D., when the revival of Brāhmaṇism drove it from India, it had assumed in other countries so many new features as to be hardly recognisable. Nor should this be a matter for great surprise. When an essentially Āryan religion or system of philosophy is transplanted to Turanian lands it is not to be expected that it will remain unchanged. The contrast between the teaching of the Christ and of His apostles, and the Christianity of Rome in the Middle Ages is indeed great, but the difference between the Buddhism of Tibet and the Dharma of Sākyamuni is greater still. The history of the faith in all the lands in which it has taken root is far too vast a subject for our present purpose, but a general outline of its rise and fall in Aryavarta,
and of its growth in regions beyond may be helpful to the student.

During the Tathāgata’s lifetime, and for about two centuries after, the number of followers of the Dharma, as Gâutama’s doctrine is called, was very large. For three hundred miles along the valley of the Ganges the disciples came from every quarter, the Buddha receiving some as Bhikshus or Parivrâjakas, “beggars and wanderers,” others as Upâsakas or Śrâvakas, “adherents and hearers.” As soon as the number of converts reached sixty Gâutama sent them forth, each in a different direction, to proclaim the Law. And for forty-five years the Buddha and his followers went about teaching and preaching. On one occasion the teacher won a thousand fresh disciples by the conversion of three leaders of ascetic bands. Before these, on a mountain near Gayâ, he preached the Fire-Sermon on the theme “everything burns” (e.g. the fire of lust and longing). From there he went with his crowd of begging brethren to Râjagriha, the capital of Magadha, where he was met by King Bimbisâra, who presented to the brotherhood a beautiful garden known as Veḷuvana. During his stay in the northern capital two young Brâhmaṇs, both pupils of the pilgrim Sañjaya, attached themselves to the Buddha, with their 250 companions. These were the disciples who are so often depicted as seated on either side of the master, namely,
Sāriputra and Māudgalyāyana. But of all the patrons and benefactors of the early brotherhood none is more renowned than the rich merchant, Anāthapiṇḍika of Sravasti, who, for a large sum, purchased for the Buddha from Prince Jeta a magnificent park, in which he had built a vast Vihāra.

All missionary enterprise was carried out in the dry season, whilst the building up of the Bhikshus took place in the Vihāras during the rainy season. At last, when nearly eighty years old, the Tathāgata was taken ill in the Mango Grove at Pāvā, and died at Kusinārā in the eastern part of the marsh-land of Nepāl, c. 477 B.C. Like every real reformer, Gāutama spoke to the soul of his race in the speech of his people. Instead of the classical Sanskrit, he used the homely Pāli, and enforced his lore with types and tropes. But the simplicity of the Buddha-Dharma as a pointing to the Path was not long maintained after the master’s death. There soon arose a schism between the orthodox and the heterodox, and by the time the second Buddhist Council was held at Vāisālī, the two schools of thought, the Northern and the Southern, known as Hinayāna and Mahāyāna, seem to have been recognised.

In the third century B.C. a firm defender of the Tradition of the Elders (Sthaviravāda) was found in the son of Māudgali, Tishya by name. He summoned the friends of the orthodox standpoint to a Council at Pātaliputra on the Ganges,
the chief seat of the Māurya dynasty, founded here by Chandragupta in 315 B.C. At this time Aśoka was king, and having just become a convert to Buddhism, it was decided at this Council that his son, Mahêndra, should be sent as missionary to Ceylon, where, though it died out in India, Buddhism has flourished ever since. Mahêndra’s work amongst the Singhalese was much helped by his sister, Saṅghamitra, who brought from Buddha-Gayâ a branch of the great Bôdhi-tree under which Gâutama became Sambuddha and obtained Nirvâṇam. This she planted at Anurâdhapura, where it still lives, though now more than 2,100 years old.

The colossal ruins of Bharhut and Sâñchi are evidence of the spread of Buddhism in the West, and it seems to have been introduced into Kabul and Kashmir about the beginning of the Christian era. Turning to the East it found its way into China in the first century, into Korea about 372 A.D., into Burma about 450 A.D., and into Japan 552 A.D., but it does not seem to have entered Siam before the seventh century.

In the second century B.C. the schism in the system made great progress, and for the first time we find the Buddha raised to the position of a Divine Being, and the highest object of perfection, not, as taught by the Tathâgata, to attain to saintship (Arhâttvam), but to become a World-Healer (Bôdhisattva). This being—whether
angel, animal, or man—is one whose *Karma* will bring forth in a series other beings of graduated goodness until Buddhahood itself is reached. In many of the temples in Ceylon one may see the pure white picture or statue of Māitrēya, the Buddha of the future, now a Bōdhisattva, seated beside Gāutama, Sākya-Muni. In the northern countries of Asia, where Mahāyānism prevails, the two Bōdhisattvas most generally worshipped are *Manjuśrī* and *Avalokiteśvara*.

For a long time Buddhism and Brāhmaṇism existed side by side in India, and it is not easy to account for the decline of the former in the tenth century and its disappearance in the thirteenth. At Ellora we still find caves and monuments belonging to Brāhmaṇs, Bāuddhas, and Jāinas. And we know from the record of the travels of a Chinese Bāuddha pilgrim that, even in the heart of Hindūism, Banārās itself, Brāhmaṇs and Buddhists were quite friendly as late as the seventh century of the Christian era. This Parivrājaka, named *Yūan Chwan*, whose descriptions are most interesting and important, left China in 629 A.D. for the purpose of visiting India in fulfilment of a vow. After an absence of seventeen years he came back in 645 A.D., bringing with him 657 volumes of the Bāuddha Scriptures, besides many relics.

One thing, at all events, is certain, namely, that a little more than a hundred years after this a
great Brāhmanical reformer arose in the person of Saṅkarâchârya, who preached the absolute idealism of the early Upanishads, and, though there is no evidence of persecution, there cannot be much doubt that Buddhism was fought intellectually in all its strongholds. Then, too, we must remember that the Brâhmaṇs have always shown a remarkable flexibility in dealing with the people. It was at this time that the cult of Krishṇa, as an incarnation of Vishṇu, became so general, and the Brâhmaṇs would have little difficulty in persuading many that Gâutama was another incarnation of the same deity. To follow the path pointed out by the gentle ascetic of the north was always hard, even for the most intellectual, and it must have been a great relief, especially to the common people, to believe that their teacher was a manifestation from above who would listen to their prayers and render help divine.

On its journey northwards the teaching of the Tathâgata was subjected to new and strange influences, and gradually assimilated many foreign elements. The most characteristic feature of later Buddhism is the thought of Bōdhisattvas, the "heirs-apparent" of Buddhahood, amongst whom none is more revered than Māitréya, the merciful, who will be born at Kâdumâtî, and will become Buddha under a Nâga-tree, 5,000 years after the passing of Sâkya-Muni. This divinity
is now worshipped in China as *Kwan Yin*, and in Japan as *Kan-non*, the goddess of Mercy. In Tibet and Mongolia the most prominent figure in the Buddhist pantheon is *Āvalokiteśvara*, the Lord of Vision, and though we must not wait to deal with the iconography of Lamaism, it may be well to mention here that the Tibetan and Mongolian followers of the Law have invented all kinds of mechanical contrivances by which prayers may be repeated indefinitely. And this to one who made no claim to divinity and altogether ignored prayer!

In 1893 we received from Burma an illustrated Buddhist manuscript on palm-leaves in Burmese characters, a short account of which will give the reader an excellent idea of Northern Buddhism, though curiously enough, it is not the school to which the Burmese themselves belong.¹

From the form of the characters used the MS. is probably more than a hundred years old, and contains a description of Bāuddha cosmology according to the Mahāyāna school. It represents a *Chakra-vala*, or Wheel of Life, with its thirty-one *Sattva-lōkas* for the six spokes, *i.e.* dwelling-places of six classes of beings rising one above the other, and distributed under three systems built up in successive tiers below, upon and above *Sumēru*, the great World-Hill and centre of all.

¹ For a detailed report of the MS. see *Les Actes du Xe Congrès international des Orientalistes*. Session de Genève, 1894.
INTRODUCTION

According to this school all possible places of habitation for migrating beings are arranged under three heads, and there are six forms of existence under which everything that has life must be classed, the first two being good, the last four bad. The three heads consist of (a) Naraka, Hell; (b) four Kāma-lōkas, Worlds of Desire; (c) twenty-six Dēva-lōkas, Heavens, divided into six Dēva-lōkas, or Heavens of beings subject to sensuous desires, sixteen Rūpa-lōkas, or Heavens of beings who have acquired true forms, and four Arūpa-lōkas, or Heavens of formless entities. The six forms of being or spokes of the wheel are:—1. Gods; 2. Men; 3. Demons; 4. Animals; 5. Ghosts, lately inhabitants of earth; 6. Those undergoing torment in the hells.

One side of the palm-leaf book consists of a narrative of the successive tiers of heavens which are above the world and of the dwellers therein, together with most of the Kāma-lōkas. Turning over the book we find the first few leaves devoted to an illustrated account of Gāutama's temptation by Māra; after which comes a description of the Navadat pool. This pool has four mouths, represented in the picture, and guarded respectively by the horse, the dragon, the bull, and the elephant. On the right, running from these, is a stream which is forced up a rocky precipice to the Himāvanta forest, whence it rushes and is divided into the five great rivers of the world.
Then come pictures of the Apsarasas, or heavenly nymphs.

The four leaves below Himavat show Gâutama sitting under the sacred Bôdhi-tree, while around, at the different points of the compass, are the sixteen places to which he went and where he preached: Kapilavastu to the west; Miktila to the east; Rájagriha on the north; Vâisâlî on the south, and twelve others, including Kâusâmbî, Varânasî, and Pâtaliputra. Then we have descriptions of the eight hot and the eight cold hells, above which are the eight mountains, with Mahâ-Mêru towering above all, and the Seven Seas.

The most beautiful conception of divinity known to Mahâyânism is that of the Buddha Amitâbha, i.e. Infinite and Eternal Light, worshipped in Japan as Amida Butsu and in China as Ometo Foh. The Japanese Buddhist begins his prayer with: “Namu Amida Butsu [= Skt. Namô Amitâbhâya Buddhâya], salutation to the Light Everlasting!” On the 18th July, 1883, there died at Tôkyo a Buddhist priest, named Kenjiu Kasawara, who arrived in England in 1876, and became a pupil in Sanskrit of the late Professor Max Müller, from 1879 to 1882. Of this student from the Far East the Professor wrote:

“His manners were perfect: they were the natural manners of an unselfish man. As to his character, all I can say is that, though I
watched him for a long time, I never found any
guile in him, and I doubt whether, during the
last four years, Oxford possessed a purer and
nobler soul among her students than this poor
Buddhist priest. Buddhism may indeed be
proud of such a man. . . .

"I well remember how last year we watched
together a glorious sunset from the Malvern Hills,
and how, when the western sky was like a golden
curtain, covering we knew not what, he said to
me: 'That is what we call the eastern gate of
our Sukhâvatî, the land of bliss.' He looked
forward to it, and he trusted he should meet
there all who had loved him, and whom he had
loved, and that he should gaze on the Buddha
Amitâbha, i.e. Infinite Light."

Even in Tibet, where the transformation has
been most complete, there is a touching and
beautiful custom which cannot fail to remind
us of the Angelus. At Lha-Sa, on the approach
of twilight, when the sun begins to set, all the
Tibetans cease from work and come together—
men, women, and children—according to sex and
age, into the principal quarters of the city and
into the public places. Forming themselves
into groups they all fall upon their knees and
begin to chant their prayers slowly, and in tones
soft and subdued. During his travels in Tibet
the Abbé Huc was present at one or more of these
gatherings, and he says of them: "Les concerts
religieux qui s'élèvent du sein de ces réunions nombreuses produisent dans la ville une harmonie immense, solennelle, et qui agit fortement sur l'âme."

And now, in bringing this Introduction to a close, we do not hesitate to say that the most likely cause of the rapid spread of Buddhism is the purity of its ethics. As Herr Schmidt truly says 1:

"Die Sittenlehre des Buddhismus, in welcher sich eine helle Einsicht in die Tiefen des menschlichen Herzens unverkennbar kund gibt, bildet daher den schönsten Theil seines Systems, und hat wahrscheinlich am meisten beigetragen ihm Eingang zu verschaffen und seine weite Verbreitung zu sichern."

1 Mémoires de l'Acad. de St. Pétersburg, VI. Série, tome ii., p. 85.
CHAPTER I

BIRTH AND YOUTH

According to the Southern Buddhists the great Indian teacher, whose career we are about to sketch, was born on the full-moon-day of the month of May in the year 623 B.C. On the other hand, the usual chronology of the Northern school fixes the date as 8th April, 1027 before the Christian era. European scholars, after a careful study of the documents and inscriptions, have come to the conclusion that neither of these dates can be taken as accurate, and the latest researches point to the year 557 B.C. as being the most likely time of the Buddha’s first appearance. As regards the place, however, all the authorities agree that the birth occurred in the Lumbinî Park at Kapilavastu, a city about ninety-three miles north-east of Banâras, on the river Rôhiṇî, now known as Kôhana. His parents were Râja Suddhôdana and Rani Mâyâ-dêvî, who ruled over the Sâkyas at the foot of the Himâlaya. The names given to the child were Siddhârtha Gâutama, and the Brâhmaṇs who lived at the
court of Suddhôdana predicted that if Prince Siddhártha should remain in the life of the world he would become a mighty monarch, but that if he renounced the world and chose the life of an ascetic he would become a Sammáśambuddha, or wholly enlightened one.

Nor was it only the priests and astrologers who prophesied concerning the young prince. Many years before the birth of the Buddha there were men and women who, dissatisfied with the religion of rites and works as taught by the orthodox Brâhmaṇs, went forth into the forest to be alone with the Eternal, and to found a religion of the Spirit. Amongst these gentle ascetics who dwelt in bamboo huts, and were clad in the skin of an antelope, was one named Kâladêvila. Coming from the Himavanta forest soon after the prince’s birth, this Paramahamsa threw himself down at the boy’s feet, exclaiming: “Truly this child will become a complete and absolute Buddha, and will show mankind the way of salvation.” And then he wept, because he knew that he would not live to see the fulfilment of his prophecy.

At this King Suddhôdana was much alarmed, for he desired his son to become a world-ruling monarch. So he had three palaces built for the prince, one for each of the three Indian seasons—the hot, the cold, and the rainy—surrounded by wide and beautiful parks, groves, and gardens, in which were exquisite flowers, cool grottoes, and
lovely lakes. Here, by the lily and the lotus, amongst the noble of the land, the young prince lived, far from the toil and turmoil of the world, knowing nothing of pain, disease, or death. Having been carefully taught by the best pandits of the day, he was given in marriage at the age of sixteen to his cousin Princess Yasōdharā, the daughter of King Suprabuddha, and in due time a son was born, to whom the parents gave the name of Rāhula. Thus passed amid

Such sights as youthful poets dream,
On summer eves by haunted stream,
the early manhood of the Sākya prince seemed the perfection of earthly bliss. So far as he knew, life could never be anything but "linked sweetness long drawn out." The palace was full of monuments to exquisite moments; the garden was an Eden of delights; and as, hand in hand with his young bride, he crossed the broad and beautiful carpet which Nature at her best had spread, how could he know that man was born to suffer and to die?

All that human ingenuity could devise to keep him from knowing the sorrows of the world the anxious father had done. Noble youths and beautiful maidens were his companions, and the sunny hours were spent in music and dancing, archery and song. But, like other lads of less exalted rank, Gāutama had an insatiable curiosity.
For four years he had been wondering what lay beyond the palace and the park, and at last, when he reached the age of twenty, he resolved to escape the vigilance of the attendants and to find out for himself whether all life were such as he knew.

In another work we have shown how the young ruler's eyes were opened to the stern facts of our human lot, and from that we may perhaps venture to cite the following:

"In the course of his wanderings beyond the parks and gardens he saw four remarkable phenomena, which led him to meditate deeply on the nature of life, namely, an old man bowed by the weight of years, a sick man covered with sores, a putrefying corpse, and a venerable mendicant monk.

"These facts had such a depressing effect upon him, convincing him not only of the mortality and relativity of all human knowledge, but also of the sadness and illusiveness of life, that he thenceforth renounced all the pomps and vanities of state, and devoted himself to the investigation of the causes of sorrow, death, and rebirth, and of the means to be used for their extinction. Like the venerable monk who appeared to him, he resolved to leave the world and go forth into the wilderness. One night, at the age of twenty-nine, he left palace, wife, and child, to begin the

1 Ideals of the East, p. 3.
life of a hermit. Having come to the river Anôma, he cut off his long, beautiful hair, and gave his arms, trinkets, and horse to his faithful Channa, charging him to tell the king and Princess Yasôdharâ what had become of him.

"Seven days he stayed on the banks of the Anôma, changed his raiment for that of a passing beggar, and made pilgrimage to Râaja-griha, the capital of the kingdom of Magadha. Near here lived two paññits, Alâra and Udraka, and to these learned men Gâutama joined himself as a pupil. They taught that the soul could be purified and salvation obtained by means of prayers, sacrifices, and religious rites. Gâutama performed all the ceremonies, but failed to find peace. There were, however, certain Brâhmanas who preached mortification as the way to salvation; so Gâutama tried to live according to their rules, burying himself in the thick forest of Uruvilva and practising the most severe austerity.

"Here, at Buddha-Gayâ, five disciples came to him, namely, Koṇḍa añña, Bhaddaji, Vappa, Mahânâma, and Assaji.

"For nearly six years this little company remained in the Uruvilva forest, until, one night, after much fasting and watching, Gâutama fainted and fell, his companions supposing him to be dead. At length he came to himself, and soon became convinced that asceticism was a mistake. When he decided to take nourishment
regularly his followers were offended, and forsook him. Still the teacher went on pondering on the way to perfect enlightenment. One morning he bathed in the river Nairañjara, took some rice from the hands of a young girl named Sujâtâ, and felt refreshed and strengthened. The whole day he spent in meditation by the river’s bank, and, towards evening, went and sat under a mighty Nigrôdha (*ficus religiosa*), ever since called by the Sramañas *Bódhi*, *i.e.* Enlightenment, where, at the end of seven days, he became the Sammâsambuddha, ‘wholly enlightened,’ and attained Nirvânam. Then he arose and went to the fig-tree (Ajapâla).

“Under this tree Mâra, the tempter, came to him and said: ‘Now enter Peace eternal, O sublime one. Thou hast behelden Truth, difficult to obtain, bringing joy and bliss, which alone is revealed to the wholly wise. Why linger on earth? Mankind is given up to worldly pursuits, and only finds pleasure therein. The eternal world-order, the law of concatenation of cause and effect, it will not grasp; it will not hear the doctrine of denying the will to live, of curbing the passions, and of the way to salvation. Abstain, then, from proclaiming the doctrine, and enter everlasting Peace!’

“‘Get thee hence, Wicked One!’ said the Buddha. ‘I shall not enter eternal Peace until the saving doctrine is firmly rooted in the hearts
of my followers, until I have made disciples, who, when I am gone, shall preach the way of salvation to all such as are pure in heart and of good-will, so that the Truth may be spread abroad over the whole world, to the joy and blessing of all people—to the weal, comfort, and salvation of gods and men.'

"Then the tempter left him. But the Buddha stayed three weeks more under this fig-tree, enjoying the bliss of emancipation, and perfecting in all its parts the teaching of the enlightened. During these twenty-eight days he was quite alone, and took neither food nor drink. Then he arose and said:

"'Open is the gate of salvation; whoso hath ears, let him hear the doctrine and believe!'"

According to tradition, the resolution to stay in the world and preach emancipation was taken by the Buddha upon the entreaty of one of the dëvas, or gods, who, like men, were in need of Nirvânam. "Let the teacher preach the doctrine," said Brahmâ Sahampati, "there are beings whose mental eyes are darkened by scarcely any dust, but if they do not hear the truth they cannot attain emancipation. These will understand the doctrine."

Curiously enough, the first people to form themselves into a brotherhood of wayfarers or travellers on the path were those same five ascetics who left Gâutama because he had given
up self-mortification. Hearing of the death of his old friends Alâra Kâlâma and Udraka Râmaputra, the Buddha thought it best to wend his way to Kâsî, the sacred city known to us as Banâras, and here, in the Mrigadava forest, he happened to meet the Yôgis whom he had known before. At first they were not at all inclined to follow the teacher, as they looked upon him as an apostate; but the dignity of his appearance, and the look of peace upon his brow, had such a powerful effect upon them, that, against their will, they made obeisance and hearkened unto his words.
CHAPTER II

THE FIRST SERMON

Here, in the deer-park Isipatana at Banâras, the founder of the greatest monastic system in the world preached his first sermon to these five dwellers in the forest; and, in the whole history of Buddhism, nothing is more important than this opening discourse. It tells of Mârga and Nirvânam, the Way and the Goal, and, as a purely ethical ideal, has never been surpassed. The address is preserved to us in the Pâli text of that part of the Bâuddha Canon known as the Sûtra Piṭaka, its title being Dharmachakrapravartana-Sûtra, which, by interpretation, is: "Proclamation of the moral world-order," or, "Speech on the foundation of the Kingdom of Righteousness." In the British Museum there is an unusually fine manuscript of this Sûtra on specially prepared palm-leaves.

"There are two extremes," said the Buddha, "which the man who has devoted himself to the higher life ought not to follow: the habitual practice, on the one hand, of those things whereof the attraction depends upon the passions, especi-
ally of sensuality, a low and Pagan way of seeking gratification, unworthy, unprofitable, and fit only for the worldly minded; and the habitual practice, on the other hand, of self-mortification, which is not only painful, but as unworthy and unprofitable as the other.

"But the Tathâgata has discovered a Middle Path, which avoids these two extremities, a path which opens the eyes and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment—in a word, to Nirvâṇam. And this is the Noble Eightfold Path of—

Right views, A harmless livelihood,
High aims, Perseverance in well-doing,
Kindly speech, Intellectual activity, and
Upright conduct, Profound meditation.

"Nay more, O Bhikshus; the First Truth, the truth about sorrow, is this: birth is attended with pain, and so are decay and disease and death. Union with the unpleasant is painful, and separation from the pleasant; and any craving that is unsatisfied is a condition of sorrow. Now all this amounts, in short, to this, that wherever there are the conditions of individuality, there are the conditions of sorrow.

"The cause of sorrow is the thirst or craving which causes the renewal of individual existence, is accompanied by evil, and is ever seeking satisfaction, now here, now there. That is to say,
the craving either for sensual gratifications, or for continued existence, or for the cessation of existence. This is the Noble Truth concerning the origin of sorrow.

"Deliverance from sorrow is the complete destruction, the laying aside, the getting rid of, the being free from, the harbouring no longer of this passionate craving. This is the Noble Truth concerning the destruction of sorrow.

"The path which leads to the destruction of sorrow is this Noble Eightfold Path alone, namely, right views, high aims, kindly speech, upright conduct, a harmless livelihood, perseverance in well-doing, intellectual activity, and profound meditation. This is the Noble Truth of the Path which leads to the destruction of sorrow." ¹

Now, it is clear that in this doctrine of the Middle Path and of the Noble Truths we have an ideal to be attained in this life. It is a scheme of salvation "without any of the rites, any of the ceremonies, any of the charms, any of the various creeds, any of the priestly powers, without even any of the gods in whom men so love to trust." But in order to realise the significance of this somewhat recondite message, one so alien to all Western modes of thought, it may be well to glance at the history of religion and philosophy in India before the time of the Tathâgata.

¹ With slight modification this is the translation of Professor Rhŷs Davids in the S.B.E. Series. For a metrical version see the present writer's Ideals of the East, p. 15.
CHAPTER III

INDIAN THOUGHT BEFORE THE RISE OF BUDDHISM

The course of Indian religious development may be divided into three periods: the old Vēdic, from about 4000 to 1000 B.C., the young Vēdic, and that after the Vēdas, from 1000 to 500 B.C.

In the hymns found in the oldest book of Āryavarta, and perhaps of the whole world, namely, the Rigvēda, we have a richly evolved polytheism wherein the gods are but thinly veiled personifications of natural forces. For instance, Varuṇa the firmament, Ushas the dawn, Sūrya, Savitar, Mitra, Vishṇu, and Pûshan the sun, Vāyu or Vāta the wind, Indra the storm, Rudra the falling lightning, Parjanya the rain, and Agni the fire. All the phenomena of nature are, in fact, effects of beings high and mighty, yet human enough to be bribed by offerings and influenced by flattery.

Nevertheless there are traces of doubt and unbelief even in the most ancient period of Vēdic literature, and, along with scorn of the world
of gods we find a deeper, more philosophical view of things. One poet exclaims:

The riddle of the world—proclaim it boldly he who can! Who made the heavens, then? and who, forsooth, quick-feeling man? No gods were there to say: who then can know or half foretell The unravelling of this mighty universal spell? Whether by Will or of Necessity arose this earth, He of high heaven alone can tell, who knows nor death nor birth— Or haply even He knows not!

In another part of the same hymn we read:

In breathless waiting breathed the Self-Profound!

Another poet, towards the end of a long and lofty song, compresses his view of the Unity of the Universe into the short but profoundly significant words:

Ekam Sat viprás bahud'á vadanti.
That which is ever-One the seers call in many ways.

The oneness of all Being having once been grasped by the Rishis of the old Veda, it was left to the singers of the young Vedic period to define this unity. Various attempts were made to express this Eternal. Sometimes it was Prajâpati, Creator; sometimes Purusha and Prâna, Mind and Life. But the best of India’s thinkers found the key to Nature as a whole in the contemplation of the inner life, and in the later literature
known as Brāhmaṇas and Upanishads we find the Monon expressed as Brahman, Prayer, and Ātman, Self. As distinguished from all that comes and goes, from the becoming and the changing, the Self is that which abides. It is "the seer in seeing, the hearer in hearing, and in knowing the knower," and yet it is not found by knowledge, but by retirement into oneself in intense meditation.

This was the pure idealism of Yājñavalkya, which was followed by the pantheism, cosmogonism, and theism of the later Vēdānta, the atheism of the Sāmkhya system, and the apsychism of Buddhism.

Thus, to appreciate the first sermon or programspeech of the Buddha, we must bear in mind the main tenets of Brāhmaṇism. First of all there is the doctrine of Karma, according to which every man has shaped himself and his fate by his own acts in former states of existence, and will, at the end of this life, be happier or less fortunate in future forms of existence. Metempsychosis means that a man will be born again many times after death, rebirth only ceasing when the great goal is reached, namely, union with Brahman, the supreme Spirit, from whom all souls and all things proceed.

And here we must remember that a Hindû who believed in the well-nigh universally accepted doctrine of Karma was firmly convinced of the
righteousness of the constitution of things, his quest being only to find the best way of reaching a more favourable existence whenever he should be born again. The means generally employed for the attainment of this end were offerings, penance, and religious ceremonies, which could only be performed with the active help of priests; and this led to dependence upon a caste of priests, the inevitable result of which was an unspiritual ritualism. Now, when Gâutama the Buddha arose he at once admitted the reign of law, the force of Karma; but, he argued, according to the same law of self-determination, all extraneous aid was worse than useless—every man must be his own saviour. Hence, as the first self-saviour, his own designation Tathâgata, i.e. one walking as he will. No sacrifice, no priest, not even a superhuman being, only his own force of character, can free a man from the sorrow-bringing lust of life. When once, through knowledge of the worthlessness of existence, all longing has been rooted out and every bond broken, that state is reached wherein action can no longer condemn to new life. In a word, Nirvâṇam is attained. And it is because the Noble Eightfold Path is the only way to this attainment that it plays so important a part in the Tathâgata's teaching.

Inasmuch as he did not concern himself with the question of origins, with the rise and fall of the world, and had no conception of God, many
students hold that the Buddha is not entitled to be looked upon as a religious teacher. Nevertheless we must not forget that he taught what he considered to be the only way to salvation; and so we are perhaps justified in calling Buddhism “a religion.”
CHAPTER IV

THE BHAGAVAD-GĪTA

Having thus briefly sketched the course of religious thought in India up to the fifth century B.C., let us now more particularly consider what was said about the two Buddhist concepts *par excellence*, namely, the *Path* and *Nirvāṇam*, before the Tathāgata arose. For this purpose we cannot do better than consult a work held sacred by all sects and castes of Hindūs, one which is read with almost equal pleasure in the East and in the West.

The Bhagavad-Gīta, or Song Celestial, to which we refer, is a dramatic poem found in the great Āryan epic known as the Mahā-Bhāratam. The speakers in the dialogue, of which the poem consists, are the two principal persons of the epic, viz. Arjuna and Krishṇa, and the real meaning of the struggle between the Paṇḍavas and the Kurus for the kingdom of Hastināpura is the world-old war between the spiritual and the material, light and darkness, good and evil. In this work there are two references to Nirvāṇam and six to the Path.
Arjuna, representing the human soul, asks:
"Which of the two ways is the Path that leads to salvation? Tell me definitely!"

Krishṇa, the Divine Being, answers:
"As I have already told thee, O Sinless One, there is in the world a twofold Way to perfection: that of the Saṁkhyaśas, by knowledge, and that of Yōga, or purification, by action" (iii. 2, 3).

Again, the Adorable saith:
"As men honour me, and in the degree in which they turn to me, so I honour them. Everywhere, O Pārtha, there are men who walk my Way" (iv. 11).

Arjuna:
"Which way, O Krishṇa, does that man walk who indeed has faith but does not control himself, whose heart is not fixed and reaches no perfection?
"Does he disappear, as a cloud driven by the wind? Is he rejected alike by this world and the higher world, because he walks with uncertain step and without experience upon the road that leads to Brahma?"

Krishṇa:
"O Pritha's son! he does not vanish either from this world or from the next; for none, O friend, who acts honourably goes to destruction.
"Whoever vacillates in devotion, after he has reached the heaven of the just and dwelt there for numberless years, will be born again in the house of a good and noble man."
"Or he comes into the world in the family of wise and pious parents (Yôgîs). But in this corrupt world such a birth is difficult of attainment.

"There his nature again receives the whole mental organisation which he had acquired in his former state of existence, and he still strives after perfection.

"For the instincts of former incarnations again urge him, even against his will. Whoever strives after nothing else but knowledge of God through union with the Highest even goes beyond the doctrine.

"And the Yôgî who strives with all his might after the Divine, who is free from sin, and has got experience in many incarnations, treads at last the highest path" (vi. 37–44).

"I shall shortly describe the way which knowers of the Vêdas call 'the way of immortality,' which those walk who control themselves and are free from passion, and which those choose who dedicate themselves to a holy life.

"Whoso is steadfast in keeping shut the gates of his senses, has his heart in his power and regulates his breath, utters the holy Öm, which means the One Everlasting Brahma, and thinks of me—he treads the highest Path when he quits the body" (viii. 11, 12, 13).

"These two ways, the light and the dark, are known as 'the eternal ways of the world.' One
leads to no return; on the other road one does come back” (viii. 26).

“I am the Way!” (ix. 18).

Now it is clear from these instances that, before the time of Gâutama the doctrine of the Path was one, the goal of which was union with the Divine. And, from the citations which follow, we shall find that the word used for the expression of this union was Nirvāṇam.

Krishṇa:

“This is the one Being of Brahma. Whoso has attained to this, O son of Pritha! is no longer sorrowful. Whoever keeps this to the end, at the hour of death enters Nirvāṇam, Brahma, the Deity” (ii. 72).

“Whoever is happy and contented with himself, and finds illumination in himself, such a Yōgī is one with Brahma, and finds Nirvāṇam in him.

“The Rishis whose sins are destroyed, whose doubts are removed, who possess self-control and rejoice in the welfare of all things living, attain Nirvāṇam in Brahma.

“Whosoever is free from lust and anger has curbed his nature, controls his thoughts and truly knows himself, attains Nirvāṇam in Brahma” (v. 24, 25, 26).
CHAPTER V

THE DHARMAPADAM

Let us now compare with the Bhagavad-Gīta the oldest, richest, and most beautiful collection of the Tathāgata’s sayings known as Dharma-padam, or Footsteps of Truth.

This work, which consists of 423 verses divided into twenty-six chapters, is the most perfect mirror of Buddhist thought and feeling. It forms part of the Southern Buddhist Canon, the so-called Tripitaka, i.e. Three Baskets, in the Pāli language. This canon existed before the third great Council, which was held at Pātāliputra in the reign of King Asoka, about 242 B.C. It consists of three parts: the Vinaya, Sūtra, and Abhidharma; the first and second, dealing with discipline and saws of the Law or Words of the Master, being the oldest, the Abhidharma-Piṭaka, which treats of metaphysical questions, being of comparatively recent date.

From the first sermon at Isipatana we have already learned the Buddha’s views concerning the way to emancipation, but the Dharmapadam, which belongs to the Sūtra-Piṭaka, has a whole
chapter (20th) devoted to the Path, the sonorous ślokas of which can well be placed side by side with those of the Gita.

_The Way_

In eightfold form the perfect Path is seen;
   Its pillars are the four truths of our creed:
Renunciation is the best, I ween,
   And vision for a man the highest meed.
The way is this: there is none else that leads
   Along the spirit's coruscating gleam.
The rest is darkness: tread this path, no weeds
   Impede! The world is Māra's hideous dream!
Yea, walk this way, and sorrow's end is near.
When finding rest I made the pathway clear!

Endeavour is your duty, and the Way
The Buddhas show will free from all decay!

"The things that are will disappear." Who sees
This truth, is harrowed by the birth-decrees.

"The world is full of sorrow." And whoso
Sees this is weary of this life of woe.

"Dependent is our ev'ry state." The man
Who knows will hold most loosely all he can!
Whoso in time of strength does not aspire
But droops and faints, is vision-blurred. Enquire
Of him who knows the truth, who steels his soul
And tames his thoughts, and has his body in control.

To such illumination comes, he wins the way.
His striving leads to growth and brightest day.

Be free, O Bhikshus, from all gain and greed;
For lust is like a forest run to seed!

So long as yearning rules our human life,
The heart is fettered and is torn by strife.

O tear away this longing, mount the Crest
That leads to our Nirvāṇam’s highest rest!

“In winter here, in summer there, I dwell;”
So says the fool, not heeding life’s last knell.

And though a man have wealth and love the world,
Apace comes death, when all to naught is hurled!

Nor father, son, nor dearest friend avails
When death draws nigh, and lordly life all pales!

The wise and worthy man, when facing death,
Unto Nirvāṇam yields his latest breath!

Thus, the great difference between the Brähman and the Bāuddha doctrine of the Path is, that, in the one case, the traveller must seek and obtain divine help, whilst in the other he must work out his own salvation, relying upon himself alone.
The eight parts or divisions of the Noble Path, as described by the Buddha in his first sermon, cannot be reached and realised all at once. They are to be understood only by those who have taken the following four steps or stages of the Way, namely:

(a) "Entering the stream," i.e. Conversion, which follows upon cultivation of the society of the good, hearing the Law, enlightened reflexion, and the practice of virtue. The unconverted man is foolish, is under the influence of sin, of enmity, and of impurity; but if by one or more of the said means he has been enabled to understand the Four Noble Truths he becomes converted, and realises the first stage.

(b) The next step is that of those who will only return once to this world. The convert who is free from doubt, and from the illusions of the Ego and of ritualism, is successful at this stage, reducing lust, hatred, and vanity to the smallest proportions.

(c) The third stage is reached when there is no return to this world. The last remnants of sensuality and malevolence having been destroyed, there arises, in the breast of such as have attained to this, not the slightest egoism or ill-wishing.

(d) At the last stage, that of the Arhats, there is perfect enlightenment: no pride, no ignorance, no self-righteousness!
Of the ten fetters which bind the traveller on the Path—viz. the illusion of self-consciousness, doubt, trust in rites and ceremonies, sensuality, hatred, love of life, longing after heavenly life, pride, self-righteousness, and ignorance—the man who has broken the first five is an Arhat, and treads the fourth stage of the Noble Way, whilst the Buddhist who has overcome them all arrives at the supreme goal—Nirvāṇam. And now we are in a position to say what this *sumnum bonum* of Buddhism is. Before the publication of the Pāli text of the Southern Canon it used to be thought that, inasmuch as the word is derived from the negative or privative particle *nis*, "out," and *vā*, "to blow," it must mean *extinction*. But we have already seen that, even in Brāhmaṇism, it was not a question of being "blown out," but rather the merging of the individual soul in the Over-Soul, or Brahma. In Buddhism there can be no question of the extinction of a soul, but only of the loss of the power of *Karma* over the five *skandhas*, faculties or qualities of which the human being is said to consist. And we must remember that Nirvāṇam is a state to be acquired in this life.

From what we now know of the Tathāgata’s teaching, it is clear that this, the most important word in his system, can mean nothing else than the extinction of that sinful and grasping state of heart and mind which, according to the law
of Karma, leads to renewed individual existence. In other words, the Arhat who has become an Asekha, and attained Nirvāṇam, is one of "right views, high aims, kindly speech, upright conduct, a harmless livelihood, perseverance in well-doing, intellectual activity, and profound meditation."

Unlike the μεσότης of Aristotle and the aurea mediocritas of Horace, the Majjimā Paṭipadā, or Middle Path, of the Buddha is not only the happy mean between two extremes, but the sole way to emancipation. This is evident not only from the first sermon, but from several verses of the Dharmapadam, whereof the following is the most characteristic:

"Pathavya ekarajjena saggassa gamanena va, sabbalokādhipaccēna sotāpatti phalam varam" (178).

"Better than earthly lordship, the joys of heaven, and the gain of the whole world, is the first step on the road to holiness."

Like all teaching in the East, the Indian master's doctrine of the Noble Eightfold Path is illustrated and enforced by parables. Amongst these husbandry plays an important part. Gifts are looked upon as seed which is sown in the field of humanity, and especially in that part of it where weeds are least found, namely, the Brotherhood of the Chosen, from amongst whom the thorns and thistles of hatred, passion, vanity, and pain have been rooted out. One of the worst weeds of the
rice-fields is the Birāṇa-grass, the roots of which go deeply into the ground, so that it is almost impossible to tell whether they have all been wholly taken away. This weed is a standing emblem of Trishṇa—the burning yearning, the lurid lust of life.

Metempsychosis is the Ocean, its ever-breaking waves are the births, the foam on the wave-crest is this perishable body, and the further shore is Nirvāṇam.
CHAPTER VI

THE MASTER, THE LAW, AND THE ORDER

As already stated, the sacred books of the Buddhists are known as Tripitaka, or Three Baskets. The scope of this work does not permit us to go much beyond the first basket, Sutra-Pitaka, which contains the sayings of the master. The other two Pitakas, called Vinaya and Abhidharma, deal with disciplinary and metaphysical matters, and can be but lightly touched upon here.

Soon after the delivery of the discourse on the kingdom of righteousness, not only the five forest-dwellers already mentioned, but many others, expressed a wish to become disciples. Then it was that the Buddha instituted the Noble Order of the Yellow Robe, receiving them with the words: "Come hither, brethren. Well proclaimed is the doctrine: Henceforth walk in righteousness, to put an end to all sorrow!"

Amongst the first members of the Sangha, as the brotherhood is called, were the master's son Râhula, his cousin Ananda, Dëvadatta, another
cousin, Upâli the barber, and Anuruddha the metaphysician. Besides these the most distinguished of the disciples were Sâriputra, Mâudgalyâyana, and Kâsyapa.

Living both in voluntary poverty and as wanderers upon the face of the earth, the Tathâgata's followers have ever since been known as Bhikshus, "beggars," or Śramaṇas, "ascetics," and Parivrâjaka, "pilgrims." But besides the monks themselves, there were many who, though unwilling to enter any monastic order, professed adherence to the Tathâgata's teaching. These were allowed to become Buddhists as Upâsakas, or laymen. Originally postulants for admission into the Saṅgha were received by the Buddha with the simple words:

"Be a Bhikshu."

Afterwards by a recital of the Trisarana, or formula of the three Refuges:

"I take my refuge in the Enlightened (Buddha).
I seek refuge in the Law (Dharma).
I take my refuge in the Order (Saṅgha)."

But, in the course of time, all kinds of unfit persons wished to become members, so that the leader felt it desirable to institute a form and manner of ordering of novices and elders.

The Saṅgha, then, is the union of all those who, as true followers and disciples of the Buddha, have left the world and entered the Noble Eightfold Path of Emancipation and Salvation. Every
one, without distinction of rank, sex, or position, who is free from the disabilities laid down by the teacher, and who has earnestly resolved to strive after salvation, is competent to join the Samgha. The novice enters first as a pupil (Samanêra), and has to pass through a probationary period under a teacher whom he may choose from among the brethren. In the case of adults who have already belonged to another monastic order, the time is four months; in that of minors, until they have attained majority. In all other cases it depends upon the judgment of the teacher and the progress of the pupil.

From the day the Samanêra puts on his robe he undertakes all the obligations of the brethren. He must wholly renounce all worldly pursuits, must take the ten vows, zealously devote himself to the study of the doctrine, faithfully comply with the rules of the Order, and strive after one thing only—the emancipation of heart and mind. Now, the ten vows are the following:

1. I vow neither to hurt nor to kill any living thing.
2. I vow to take nothing that is not given me willingly, or that does not belong to me.
3. I vow to live in absolute chastity.
4. I vow that I will always speak the truth, will belie none, and will neither cheat nor calumniate.
5. I vow that I will neither take animal food nor intoxicating liquor.
6. I vow to eat only at the prescribed times.
7. I vow to abstain from dancing, singing worldly songs, visiting dramatic shows and concerts, and from all other worldly pleasures whatsoever.
8. I vow, renouncing vanity, to give up the use of ornaments of every kind, as well as of scented waters and oils.
9. I vow that I will shun the use of luxurious beds, and will sleep on a hard, low couch.
10. I vow that I will always live in voluntary poverty.

The eight parts of the sublime path which the pupil has to tread are, as already mentioned:
1. Right views; free from prejudices, illusion, and superstition.
2. High aims; pressing forward to the highest goal, as becomes a noble and enlightened being.
3. Kindly speech; simple, faithful, true.
4. Upright conduct; peace-loving, straightforward, and pure.
5. Harmless livelihood; such as brings harm to no living thing.
6. Perseverance in well-doing; set only upon overcoming ignorance, the passions, and the will to live.
7. Intellectual activity; always directed to rule and doctrine.
8. Intense reflexion; the mind being wholly withdrawn from the things of time and sense,
the resolution of the will and of self-consciousness in Nirvânam.

But to follow this Noble Eightfold Path is hard, and can only be done by overcoming the following ten "fetters," which are ever ready to bind the unwary Buddhist:

1. The illusion that the Ego, individuality or the soul, is immortal.
2. The doubt that there is a moral world-order and a way to salvation.
3. The superstition that external religious rites, prayers, sacrifices, hearing sermons, relic-worship, pilgrimages, and other ceremonies can lead to salvation.
4. Sensuality and evil passions.
5. Hatred, malevolence toward one's fellows.
7. Desire of a future life, whether in heaven or paradise.
8. Pride.
9. Superciliousness.
10. Ignorance.

The Samanâra having been properly instructed in the performance of all these oaths, duties, and regulations, and having finished his probationary course free from reproach, is duly received (upasampadâ) by the Thêra, or senior member, in a full chapter of the brethren as a full member of the Order (Bhikshu, Śramaṇa).

No candidate can be admitted until he is
twenty, nor without his parents' consent. When he has shown an adequate knowledge of the Tripitaka, or Three Baskets, of which the Buddhist canon consists, the postulant is provided by his friends with the complete outfit of a mendicant, namely, the following eight sacred utensils:

1. A piece of yellow cloth of rectangular shape, folded many times and worn over the left shoulder, with the ends hanging down behind and before.

2. A piece of cloth worn round the loins and reaching to the ankles.

3. A square-shaped cloth, yellow like the others, thrown cloak-fashion over the chest and shoulders, and coming down as far as the knees.

4. A "begging bowl," worn suspended by a cord round the neck. It is like a large circular soup-tureen with a rounded bottom, and has no lid. This must be carried round every morning to receive the alms of the pious.

5. A leathern girdle, used for binding on No. 2.

6. A short-handled axe, used for splitting firewood, etc.

7. A needle.

8. A strainer or water-dipper; an apparatus for filtering the water which he drinks, so that he may not, even unwittingly, take animal life.

Not infrequently there is added a lotus-leaf-shaped fan, made from a single palm frond, with an edging of bamboo or light wood, and furnished with a handle fashioned like the letter S. The
palm from which this leaf is taken, is also that used for the MSS., namely, the Talipat; hence the name of Talapoins given to the Bhikshus by the early Portuguese adventurers in Burma. When he attends a meeting at which women are likely to be present, every Bhikshu must have this fan.
CHAPTER VII

THE DISCIPLES

We are now in a position to understand the Upasampadā-Kammavācā, being the Buddhist manual of the form and manner of ordering of elders and novices, sometimes, though wrongly, described as "priests and deacons." The late Sir Frederic Dickson thus describes an ordination service at which he was present:

"In May 1872 I was invited by my learned friend and paṇḍit Kewitiyâgala Unnânsê, of the Malwattê Monastery in Kandy, to be present at an ordination service, held, according to custom, on the full-moon day of Wesak (May, June), being the anniversary of the day on which Gâutama Buddha attained Nirvanaṃ, b.c. 543. I gladly availed myself of this opportunity of witnessing the celebration of a rite of which Englishmen have but little knowledge, and which has rarely, if ever, been witnessed by any European in Ceylon.

Nothing could be more impressive than the order and solemnity of the proceedings. It was
impossible not to feel that the ceremony was being conducted precisely as it was more than two thousand years ago.

The chapter-house (Sinhalese, Póya-ge) is an oblong hall, with rows of pillars forming an inner space and leaving broad aisles at the sides. At the top of this inner space sat the aged Abbot (Sinhalese, Maha Nāyaka), as president of the chapter; on either side of him sat the elder priests, and down the sides sat the other priests, in number between thirty and forty. The chapter or assembly thus formed three sides of an oblong. The president sat on cushions and a carpet; the other priests sat on mats covered with white calico. They all sat cross-legged. On the fourth side, at the foot, stood the candidates; behind the pillars on the right stood the deacons; the left was given up to the visitors, and behind the candidates at the bottom was a crowd of Buddhist laymen.

To form a chapter for this purpose, not less than ten duly ordained priests are required, and the president must be of not less than ten years' standing from his Upasampadā ordination. The priests attending the chapter are required to give their undivided, unremitting, and devout attention throughout the service. Every priest is instructed to join heart and mind in the exhortations, responses, formulas, etc., and to correct every error, lest the oversight of a single mistake
should vitiate the efficacy of the rite. Previously to the ordination the candidates are subjected to a strict and searching examination as to their knowledge of the discourses of the Buddha, the duties of a priest, etc. An examination and ordination is held on the full-moon day in Wesak, and on the three succeeding Poya days, or days of quarters of the moon."

THE ORDINATION SERVICE

"Praise be to the blessed one, the holy one, to him who has arrived at the knowledge of total truth!"

The candidate, accompanied by his tutor, in the dress of a layman, but having the yellow robes of a priest in his arms, makes the usual obeisance and offering to the President of the chapter, and standing says:

"Grant me leave to speak. Lord, graciously grant me admission to deacon's orders." Kneels down. "Lord, I pray for admission as a deacon. Again, lord, I pray for admission as a deacon. A third time, lord, I pray for admission as a deacon. In compassion for me, lord, take these yellow robes and let me be ordained, in order to the destruction of all sorrow, and in order to the attainment of Nirvânam." To be repeated three times. The President takes the bundle of robes. "In compassion for me, lord, give me those
yellow robes, and let me be ordained, in order to the destruction of all sorrow, and in order to the attainment of Nirvāṇam.” To be repeated three times. The President then gives the bundle of robes, the yellow band of which he ties round the neck of the candidate, reciting the while the tacapañcakam, or formula of meditation on the perishable nature of the human body, as follows: “Kesā, lomā, nakhā, dantā, taco; taco, dantā, nakhā, lomā, kesā.” (Hair of the head, hair of the body, nails, teeth, skin; skin, teeth, nails, hair of the body, hair of the head.) The candidate then rises, and retires to throw off the dress of a layman and to put on his yellow robes. While changing his dress he recites the following: 

“In wisdom I put on the robes, as a protection against cold, heat, gad-flies and mosquitoes, wind and sun, and the touch of serpents, and to cover nakedness.”

Having put on the yellow robes, he returns to the side of his tutor and says: “Grant me leave to speak. I make obeisance to my lord. Lord, forgive me all my faults. Let the merit which I have gained be shared by my lord. It is fitting to give me to share in the merit gained by my lord. It is good, it is good. I share in it. Grant me leave to speak. Graciously give me, lord, the three refuges and the precepts.” He kneels down. “Lord, I pray for the refuges and the
precepts." The tutor then gives the three refuges and the ten precepts as follows, the candidate still kneeling and repeating them after him sentence by sentence.

I

I put my trust in the Buddha;
I take refuge in the Law.
I put my trust in the Brotherhood.
Again I take refuge in the Buddha.
Again I put my trust in the Law.
Again I take refuge in the Brotherhood.
Yet again I put my trust in the Buddha.
Once more I take refuge in the Law.
Yet again I put my trust in the Brotherhood.

II

The ten precepts or laws of the Buddhist Brotherhood

Abstinence from destroying life.
Abstinence from theft.
Abstinence from fornication and all uncleanness.
Abstinence from lying.
Abstinence from fermented liquor, spirits, and strong drink, which are a hindrance to merit.
Abstinence from eating at forbidden times.
Abstinence from dancing, singing, and shows.
Abstinence from adorning and beautifying the person by the use of garlands, perfumes, and unguents.

Abstinence from using a high or a large couch or seat.

Abstinence from receiving gold and silver—are the ten means (of leading a moral life).

The candidate says: "I have received these ten precepts. Permit me." He rises, and makes obeisance to his tutor. "Lord, I make obeisance. Forgive me all my faults. May the merit I have gained be shared by my lord. Give me to share in the merit of my lord. It is good, it is good. I share in it." This completes the ordination of a novice (sometimes called a deacon), and the candidate retires.

The foregoing ceremony is gone through previous to the ordination of a priest in all cases, even where the candidate has already been admitted as a deacon. If the candidate is duly qualified for the priestly office he can proceed at once from deacon's to priest's orders; otherwise he must pass a term of instruction as a deacon: but a candidate who has received deacon's orders must solicit them again, and go through the above ceremony when presented for priest's orders.

Being duly qualified, the candidate returns with his tutor and goes up to the President of
the chapter with an offering, making obeisance and saying: "Allow me to speak. Lord, graciously grant me your sanction and support." He kneels down. "Lord, I pray for your sanction and support; a second time, yea, a third time, I pray for your sanction and support. Lord, be my superior." This is repeated three times. The President says: "It is well." The candidate replies: "I am content." This is repeated three times. "From this day forth my lord is my charge. I am charge to my lord." This is repeated three times.

The candidate rises, makes obeisance, and retires alone to the foot of the assembly, where his alms-bowl is strapped on to his back. His tutor then goes down, takes him by the hand and brings him back, placing him in front of the President. One of the assembled priests gets up and places himself on the other side of the candidate, who thus stands between two tutors. To the assembly the tutors then say: "With your permission," and then proceed to examine the candidate as to his fitness to be admitted to priest's orders. "Your name is Nāga?" "It is so, lord." "Your superior is the venerable Tissa?" "It is so, lord." The two tutors together say:

"Praise be to the blessed one, the holy one, to him who has arrived at the knowledge of total truth!"
They then recite the following commands of the Buddha:

"First it is right to appoint a superior. When the superior has been appointed, it is right to inquire whether the candidate has alms-bowl and robes. 'Is this your alms-bowl?' 'It is so, lords.' 'Is this the stole?' 'Yes, lords.' 'Is this the upper robe?' 'Yes, lords.' 'Is this the under robe?' 'Yes, lords.' 'Go and stand there.'"

The candidate here retires, going backwards in a reverential posture, and stands at the lower corner of the assembly. The tutors remain in front of the President, and one of them says: "Priests, hear me. The candidate desires ordination under the venerable Tissa. Now is the time of the assembly of priests. I will instruct the candidate." The tutors make obeisance to the President and go down to the foot of the assembly and join the candidate, whom they instruct and examine as follows: "Listen, Nāga. This is the time for you to speak the truth, to state what has occurred. When asked concerning anything in the midst of the assembly, if it be true, it is meet to say so; if it be not true, it is meet to say that it is not. Do not hesitate. Conceal nothing. Have you any such diseases as these: Leprosy? 'No, sirs.' Boils? 'No, sirs.' Itch? 'No, sirs.' Asthma? 'No, sirs.' Epilepsy? 'No, sirs.' Are you a human being?"
'Yes, sirs.' Are you a male? 'Yes, sirs.' Are you a free man? 'Yes, sirs.' Are you free from debt? 'Yes, sirs.' Are you exempt from military service? 'Yes, sirs.' Have you come with your parents' consent? 'Yes, sirs.' Are you of the full age of twenty years? 'Yes, sirs.' Are your alms-bowl and robes complete? 'Yes, sirs.' What is your name? 'Sirs, I am called Nâga.' What is the name of your superior? 'Sirs, my superior is called the venerable Tissa.'

The two tutors here go to the top of the assembly and make obeisance to the President, and one of them says: "Priests, hear me. The candidate desires ordination under the venerable Tissa. He has been duly instructed by me. Now is the time of the assembly of priests. If the candidate is here, it is right to tell him to approach." One of the tutors says: "Come hither." The candidate comes up, stands between the tutors, makes obeisance to the assembly, and kneels down. "Priests, I ask the assembly for ordination. Priests, have compassion on me, and lift me up. A second time, sirs, I ask the assembly for ordination. Sirs, have compassion on me, and lift me up. A third time, sirs, I ask the assembly for ordination. Have compassion on me, sirs, and lift me up." The candidate rises and makes obeisance. The tutors then repeat the catechism as above, after which one of them reports the result as follows:
"This candidate desires ordination under the venerable Tissa. He is free from disqualifications. He has his alms-bowl and robes complete. The candidate asks the assembly for ordination under his superior the venerable Tissa. The assembly gives the candidate ordination under his superior the venerable Tissa. If any of the venerable Brotherhood approve the ordination of the candidate under the venerable Tissa, let him be silent; if any object, let him speak."

This is twice repeated. The two tutors then again make obeisance to the President, and say: "The candidate has received ordination from the priesthood under his superior the venerable Tissa. The Brotherhood approves the resolution, therefore it keeps silence. So I understand your wish."

The ordination is here ended, and the candidate retires to the foot of the assembly, in which the tutors now resume their seat. The ceremony is repeated with each candidate, and, when all the candidates have been ordained, one of the assembly (generally one of the tutors) rises and addresses the following exhortation to the recently ordained presbyters, who stand in a reverential attitude:

"It is meet to measure the shadow of the sun. It is meet to tell the season and the division of the day. It is meet to tell all these together. It is meet to tell the four requisites of a priest
and the four sins forbidden to priests to commit. Food collected in the alms-bowl is a requisite of a priest. So fed, it is good for you to strive so long as life shall last. The following exceptions are allowed: rice offered to the whole body of priests or to a certain number; rice offered on special invitation to a particular priest, by lot or once in fifteen days; rice offered on full-moon days or the day following the full moon." "Yes, sir." "Robes made of pieces of rag are a requisite of a priest. So clad, it is good for you to strive so long as life shall last. The following exceptions are allowed: robes made of linen, cotton, silk, wool, hemp, or of these five materials together." "Yes, sir." "Lodging at the foot of a tree is a requisite for a priest. So lodged, it is good for you to strive so long as life shall last. The following exceptions are allowed: monasteries, large halls, houses of more than one storey, houses surrounded by walls, rock caves." "Yes, sir." "Cow's urine as medicine is a requisite for a priest. Thus provided, it is good for you to strive so long as life shall last. The following exceptions are allowed: butter, cream, rape oil, honey, sugar." "Yes, sir."

A priest must not indulge in sexual intercourse, even with a female of any kind. If any priest indulge in sexual intercourse he ceases to be a priest, and is no longer a son of Sâkya. Just as a man whose head is cut off is unable to live, so
does a priest who has indulged in sexual intercourse cease to be a priest and to be a son of Sākya. This is to be avoided by you as long as life shall last.” “Yes, sir.”

“A priest must not take, with dishonest intent, anything which is not given to him—not even a blade of grass. If any priest take with dishonest intent either a quarter of a pagoda, or anything worth as much or more, he ceases to be a priest, and is no longer a son of Sākya. Just as a sere leaf loosed from its stalk can never again become green, so a priest who, with dishonest intent, has taken anything which has not been given him, ceases to be a priest and to be a son of Sākya. This is to be avoided by you as long as life shall last.” “Yes, sir.”

“A priest must not knowingly destroy human life; in short, not even the life of an ant. If any priest destroy human life, even by causing abortion, he ceases to be a priest and to be a son of Sākya. Just as a large rock, once cleft in two, can never be reunited, so does a priest who has knowingly destroyed human life, cease to be a priest and a son of Sākya. This is to be avoided by you as long as life shall last.” “Yes, sir.”

“A priest must not lay claim to more than human perfection, even by saying: ‘I delight in a solitary hut.’ If any priest, with evil intent and for sake of gain, untruly and falsely lay claim to more than human perfection, whether a state
of mystic meditation, freedom from passion, perfect tranquillity, a state of absorption removed from all worldly influence, attainment of the four paths or of the fruition of those paths, he ceases to be a priest, and is no longer a son of Sākya. Just as a palmyra tree, the top of which has been cut off, can never sprout again, so a priest who, with evil intent and for sake of gain, untruly and falsely has laid claim to more than human perfection, ceases to be a priest or to be a son of Sākya. This is to be avoided so long as life shall last.” “Yes, sir.”

It is quite possible, even after ordination, for any member to leave the Brotherhood. There is no compulsion. Whosoever yearns again after the joys of this world may confess his weakness to the Thēra, when the Saṅgha will not detain him, and he may leave without any stain upon his character. But the Sramaṇa who brings discredit upon the robe he wears and the community to which he belongs, suffers the severest punishment, namely, expulsion from the Brotherhood.

The brethren must not choose their abodes, but may live either in monasteries (Vihāras) or as hermits in the forests. The female members of the Saṅgha (Bhikṣunī) live in cloisters by themselves, under the supervision of the Thēras; life in the forest being forbidden to them.

Buddhism recognises both ordained members
and lay adherents of the Sangha. The relation subsisting between the two is a purely moral one, based upon no external obligation. The brethren must set the lay adherents (upāsakas) a living example of temperance, self-denial, and holiness, and, if requested, must proclaim and expound the doctrine, administering comfort and spiritual advice as true disciples of the Buddha. In return for this spiritual service the lay adherents must show the brethren due respect and devotion, and must find the means for their support, whereby the former obtain merit and further their own well-being, alike in this and following births. But the Sangha has no spiritual lordship over the lay adherents. Buddhist doctrine knows neither excommunication nor indulgence for the lay follower, but if an Upāsaka be found guilty of serious transgression, or of despising the Buddha, the Law, or the Order, the Sangha ceases to have any dealings with him, and the Bhikshu who happens to pass his dwelling turns his alms-bowl upside down, thereby showing that the Upāsaka is no longer worthy to offer gifts to the brethren. And here it may be well to observe that there is no duty on the part of the lay adherent to give to the Bhikshu; it is entirely a question of free-will offerings, the indebtedness, according to the Buddhist view, being that of the giver to the receiver, inasmuch as the latter allows the former to heap up merit.
THE OFFICE OF CONFESSION

Many as are the points of resemblance between Buddhism and Roman Catholicism, in no respect is the former more like the latter than in its office of the confession of elders, generally called priests. The late Sir Frederic Dickson was permitted to be present at this office also, which is known as the Pâtimokkha. A chapter of priests assembles for the recitation of the Pâtimokkha on the full-moon day of the month Phussa, or January 2nd of each year.

The chapter was held [says the late Sir F. Dickson] in the Simâ or consecrated space in the ancient Lohapâsâda or Brazen Palace, in the city of Anurâdhapura, and under the shadow of the sacred Bô-tree, grown from a branch of the tree at Buddha Gayâ, under which, as tradition relates, the prince Siddhârtha attained to supreme Buddhahood. The branch was sent to Dêvânam-piyatissa, king of Ceylon, by the Emperor Aśoka, in the year 288 B.C., now upwards of two thousand years ago. It was in this remarkable spot, under the shadow of the oldest historical tree, and in probably the oldest chapter-house in the world, that it was my good fortune to be present at this service. The building has none of its original magnificence. The colossal stone
pillars alone remain as a memorial of the devotion of the kings and people of Ceylon to the religion which was taught them by Mahêndra, the great apostle of Buddhism. In place of the nine storeys which these pillars once supported, a few in the centre are now made to carry a poor thatched roof no larger than that of a cotter’s hut, and hardly sufficient to protect the chapter from the inclemencies of the weather. Still there was a simple and imposing grandeur in the scene. At the back of some dozen or more of these gigantic pillars were stretched pieces of white calico, to form the sides of the room. The ceiling in like manner was formed by stretching white calico above the pillars to conceal the shabby roof, the bare ground was covered with clean mats, two lamps gave a dim light, and the huge columns, grey with age, stood out against the white calico. At the top of the long room thus formed was hung a curtain of bright colours, and through a space left for the entrance were visible, row after row, the pillars of the ancient palace, their broad shadows contrasting with the silvery brightness of the tropical moon.

Accompanied by a friend I went to the chapterhouse about seven o’clock in the evening. We were met at the door by the priests, who showed us the places prepared for us—two cushions on the floor at the bottom of the room, at a distance of about two fathoms from the place reserved for
the priests. The ordinances of the Buddha require that all persons who are not ordained priests, free at the time from ecclesiastical censure, shall keep at a distance of two and a half cubits from the assembled chapter. It was on my pointing out that this was the only direction of the Buddha on the subject, that the priests consented to make an exception in my favour, and to break their rule of meeting in secret conclave.

After we were seated, the priests retired two and two together; each pair knelt down face to face and made confession of their faults, one to another, in whispers. Their confessions being ended, they took their seats on mats covered with white calico, in two rows facing each other. The senior priest—the seniority being reckoned from the date of ordination—sat at the head of one row, the next in order at the head of the opposite row, the third next to the senior priest, and so on, right and left, down the room. The senior priest remained sitting; the others knelt and made obeisance to him, saying:

"Permit me. Sir, give me absolution from all my faults committed in deed, or word, or thought."

The senior then says:

"I absolve you, brother. It is good to grant me absolution."

All reply:

"Permit me. Sir, I absolve you."
The second in order of seniority now resumes his seat, and all his juniors kneel and receive and give absolution, saying: "Permit me," etc. He then takes his seat, the others kneel to him, and so on till no one has a junior present; that is to say, if there are thirty priests present, the senior will receive obeisance from the twenty-nine others together, the second from the twenty-eight, and so on down to the twenty-ninth, who will receive obeisance from one. After all are seated, they fall together on their knees and say:

"Praise be to the blessed one, the holy one, the author of all truth!

We believe in the blessed one, the holy one, in him who has arrived at the knowledge of total truth, who has fully attained to the eight kinds of supernatural knowledge and the fifteen holy practices, who came the good journey which led to the Buddhahood, who knows the universe—the unrivalled, who has made subject to him all mortal beings, whether in heaven or in earth, the teacher of gods and men—the blessed Buddha. Through life till I reach Nirvāṇam I will put my trust in the Buddha.

The Buddhas that are gone,
Th’enlightened of to-day,
The Buddhas yet to come,
To me my worship aye.
No other refuge now,
   My triumph and my food:
By these fair words, I trow,
   The best of all is Buddha.

My head unto the ground
   I reverently bow;
Wherein my sin is found,
   I beg forgiveness now.

The Law was graciously preached by the Buddha; its effects are immediate; it is unlimited by time; it is conducive to salvation; it invites all comers, and is a fitting object of contemplation; the wise ponder it in their hearts. Through life till I reach Nirvāṇam I will put my trust in the Law.

The Law as in the past,
   And as it is to-day,
So long as time shall last
   I worship so alway.

No other refuge now,
   My solace and my awe:
By these true words, I trow,
   I triumph in the Law.

Before the Baskets three
   Obeisance true I make,
And bow all-reverently,
   E’en for the teaching’s sake!
Buddha's holy brotherhood, the congregation of righteous men that lead a godly life, who walk in the straight way, in the way of wisdom, who walk faithfully in the four paths of holiness—the eight orders of the elect, worthy of offerings from afar, worthy of fresh offerings, of offerings of the daily necessaries of life, entitled to receive the respectful salutation of joined hands raised in homage to the forehead. This holy brotherhood produces merit which, even as a rich field, yields its increase for the benefit of this world of men. Through life till I reach Nirvâñam I will put my trust in the Order.

The Church as in the past,
And as it is to-day,
So long as time shall last
To me my worship aye.

No other refuge now
The object of my search:
By these glad words, I trow,
I triumph in the Church.

My head unto the ground
I reverently bow;
Wherein my sin is found,
The Church forgive me now!

The Buddha and the Law, the Paccēka-Buddhas and the Order are my lords. May their
virtues ever rest on my head! I am their slave. The three refuges, the three symbols and equanimity and, lastly, Nirvāṇam will I worship with bowed head, unceasingly. So shall I receive the benefit of that threefold power. May the three refuges, may peace, nay, may Nirvāṇam rest on my head! With bowed head I worship the all-pitiful Buddhas, the Law, the Paccēka-Buddhas, the Order, and the three sages. I worship every shrine, every saying, and every word of the great Teacher, my spiritual superior and my tutor. By virtue of these feelings of reverence, may my thoughts be freed from sin!"

The priests here rise from their knees and resume their seats. The senior, or some other deputed in his stead to officiate, then takes a seat at the top between the two rows. The interrogatories are then proceeded with, as will be found explained in the following translation. The interrogatories being ended, the Pāṭimokkha is intoned after the manner followed to this day by the Roman Church.

**The Office of the Confession of Priests**

The priests, in number not less than four, are assembled in the chapter-house on mats laid on the floor and covered with calico. They sit close together, forming three sides of a square, within the consecrated ground, which is marked out by
military pillars. Two of the number are deputed to officiate. The one who takes the principal part sits at the top, in the middle, on a cushion or seat raised above the others. He is designated below as M.; the other, his junior, is designated as N. M. kneels in front of his seat, looking down the chapter-house. N. kneels, also in the middle, facing M.

I. The Pucchavissajjana, or Interrogatories relating to the requisites for forming a chapter.

N. Praise be to the blessed one, the holy one, to him who has arrived at the knowledge of total truth!

Listen to me, my lord priests; now is the time of the assembly of priests. I will inquire of the rules of discipline from the Venerable.

M. Praise be, etc. Listen to me, my lord priests; now is the time of the assembly. When asked by the Venerable respecting the rules of discipline, I will answer.

N. Sweeping and lamps,
    Water and seat,
    For Uposath
    Are surely meet.

[N. recites this stanza, and then asks the meaning thereof, word for word, as follows:]

Permit me. What means "sweeping"?
M. Doing the sweeping.
N. And "lamps"?
M. The lighting of lamps. Now, as it is daylight, no lamps are needed.

N. "Water and a seat"?

M. A seat must be provided, and close to it water fit for bathing and drinking. [None is allowed to leave his seat during the service, and water is therefore provided for use if any priest faint or is thirsty.]

N. For the Uposatha these are said to be necessary?

M. These four things must be attended to before the priests assemble to hold the Uposatha.

N, Consent and purity,
Telling the season,
The number of priests,
Admonition,
These the requisites
For the Uposath.

"Consent and purity"?

M. It is necessary to ascertain the concurrence of those priests whose concurrence it is proper to obtain, and their freedom from ecclesiastical censure. To ascertain these points here is not necessary.

N. "Describing the season"?

M. Of the three seasons, the cold season, etc. so much has passed, so much remains. Thus they describe the seasons. In our present system there are three seasons: the cold, the hot, and the rainy. In this cold season there are eight
Uposathas (days of the new and of the full moon); of these eight, one has passed; this is one; six remain.

N. "The number of priests"?
M. In this chapter-house the number of priests assembled is so and so.

N. "Admonition"?
M. To admonish the nuns is proper; but as there are now no nuns, that admonition is omitted here.

N. "For the Uposatha these are said to be required"?
M. These five acts ascertaining the consent, etc., are said to be necessary before reciting the Pātimokkha when the Uposatha is held.

N. When it is Uposatha day, when so many priests are assembled,
When there are no offences common to all,
When no one who should be excluded is present,
Then the assembly is said to be formed.

"When it is Uposatha day"?
M. Of the three days for holding the Uposatha—the 14th day, the 15th day, and the day of a special meeting. To-day is the Uposatha of the 15th day.

N. "When so many priests are assembled"?
M. When so many duly qualified priests are met to keep this Uposatha—at least four priests undefiled and not put out of the priesthood by a
chapter—the same being seated in a consecrated place, not leaving between one and another a space of two and a half cubits.

N. “When there are no offences common to all”? 

M. When there is no guilt common to all—by taking food at forbidden times, or in other ways. [By this is meant that, if the whole quorum are guilty of the same offence, they cannot hold an Upasatha.]

N. “When no one who should be excluded is present”? 

M. When there are present no persons whom it is proper to keep at a distance of two and a half cubits; namely, the persons coming under the twenty-one heads of laymen, eunuchs, etc.

N. “The assembly is said to be formed”? 

M. When priests are assembled, and these four requisites are found to exist, the assembly is said to be formed.

Having concluded the preliminaries and pre-requisites, I will recite the Pâtimokkha under the sanction of the priests here assembled, who have purged their faults by confession and are on friendly terms.

End of the Pucchâvissajjana, or Interrogatories. [The two priests who are kneeling here rise; the junior, Ṋ., takes a place at the bottom of one of the sides; the senior, M., takes the raised seat provided for him in the centre, and proceeds
to recite the Pâtimokkha from memory—no book is used.]

II. The Nidâna, or Introduction.

Praise be to the blessed one, the holy one, to him who has arrived at the knowledge of total truth!

Listen to me, my lord priests. To-day is the Uposatha of the full moon. Now that the priests are assembled, let them keep the Uposatha, let them recite the Pâtimokkha. Have the preliminaries required of the priesthood been attended to? Venerable sirs, assure me of your freedom from liability to ecclesiastical censure. I will recite the Pâtimokkha.

We all gladly ask you to do so, we are all attention.

If there is a fault in any one, let him declare it. If there is no one guilty of a fault, it is meet to keep silence. Now, venerable sirs, by your silence I know that you are pure. Now to every separate question there must be an answer. In this way, in such an assembly as this, the question is put three times. If any priest, when asked three times, knowingly omits to declare his fault, it is a deliberate lie. Venerable sirs, a deliberate lie has been declared by the Buddha to be an obstacle to the attainment of merit. Therefore every fault must be declared by a priest who has knowingly committed one if he wishes to be cleansed
from it, for to him who makes confession the way is easy. Venerable sirs, the introduction has been recited. Thus I question you, venerable sirs. Are you pure in this matter? A second time I question you. Are you pure in this matter? A third time I question you. Are you pure in this matter? Venerable sirs, thus by your silence I know that you are pure.

The reciting of the Introduction is finished.

Then follow the Pārājikā (III.), the four deadly sins; the Saṅghādisēsā, or thirteen faults involving temporary separation from the priesthood (IV.); the Aniyatā dhammā, or two undetermined offences (V.); the Nissaggiyā pācittiya dhammā, or thirty faults requiring confession and absolution, and involving forfeiture of the article in reference to which the offence has been committed (VI.); the Pācittiya dhammā, or ninety-two faults requiring confession and absolution (VII.); the Pāṭidesaniyā dhammā, or four offences requiring confession (VIII.); the Sekhiyā dhammā, or seventy-five rules of conduct (IX.); and the Adhikaraṇasamathā dhammā, or seven rules for settling cases (X.).

The whole is sometimes known as the Two hundred and twenty-seven Precepts.

At the end of each chapter the question is put three times: "Are ye pure in this matter?" and at the close of the whole Pātimokkha we
read: "So much of the extracts from the sayings of the blessed one, and of what is contained in those sayings, comes into reading twice a month. It must be obeyed by all in peace, with readiness, without dispute."

Penance and Probation

The above is the general confession of Bhikkhus and Theros. In individual cases of probation, penance, and rehabilitation there are separate Kammavācās, or Acts of the Chapter, such as the following:

"Venerable sirs, I have been guilty of many offences involving temporary separation from the Brotherhood, but I am unaware alike of the degree of such offences and of the duration of the times. I remember neither, and am, in fact, uncertain as to both. So I ask the venerable assembly for a probation of complete purification on account of these offences."

One of the elders then says:

"May the reverend chapter hear me! A certain Bhikkhu has committed numerous offences involving temporary separation from the Brotherhood, but he is not aware either of the degree of such offences or of the duration of the times. He recalls neither, and is, indeed, uncertain as to both. On account of these offences he asks the Saṅgha for a probation of complete purification."
If it seem meet to the chapter, let it impose upon
the said Bhikkhu a probation of complete purifica-
tion on account of these offences.

This is the motion.

Whosoever is in favour of the motion, let him
be silent; whoso does not approve, let him speak!
I say the same thing thrice."

The offender then says:

"Having been thus put under probation, let
the Saṅgha understand that I will carry it
through to the end. I keep the probation, yea,
I keep it."

Again:

"I appreciate and keep the probation. I
appreciate and keep the penance, yea, I keep it.
By this Act the evil nature departs and the good
abides. Having received rehabilitation I can
attain nothing better than Nirvāṇam!"

The text of these Acts of the Buddhist Chapter
is written, not in the ordinary round character,
but in square letters painted on with a thick
black resinous gum, and requires a special cul-
tivation to read it. Shway Yoe thus describes
these manuscripts:

"The leaves are formed either of the ordinary
palm-leaf, thickly covered with red lacquer and
profusely ornamented round the border and be-
tween the lines with gilded figures of nats and
elaborate scroll-work, or, in the case of the more
sacred monasteries, of the king's discarded pasohs. None may wear these waistcloths after the Great King of Righteousness has tired of them, and many are therefore made use of for this purpose. Portions of them are taken, doubled over, and then covered with numerous coatings of wood-oil and a paste composed of this same thisi with finely sifted burnt rice-husks, sawdust, and rice-water, until at last they become firm as a piece of cardboard, but vastly more pliant. Then the sheets are emblazoned and the text painted on, the whole being enclosed between richly illuminated teak boards. Few more splendid-looking manuscripts can be seen anywhere.”
CHAPTER VIII

THE IDEAL BUDDHIST

In the Buddhist scriptures the true Bhikshu is described as follows:

"Whosoever is desirous of doing good and of striving after that state of perfect peace—Nirvâna, must be without guile, upright and conscientious, mild in word, friendly, modest, content, and of few wants; without care, of restful heart, without arrogance and without avarice. He must do nothing low, but always live according to the sacred doctrine in thought, word, and deed, and, having become confirmed in the knowledge of the four Noble Truths, should blamelessly tread the Noble Eightfold Path. Let him not exult at fortune nor be cast down at misfortune; success should not make him proud nor persecution depressed. Let him always preserve the equanimity of one who is free from volition.

"Let him ever remember, that it is not the robe that makes the Sramaṇa, not the external observance of oaths and rites, not life in the forest,
poverty and dependence, not knowledge and learning. Whoso is free from all sensual passions, is of pure heart and has overcome selfishness, he alone is a true disciple of the Enlightened. Let him, therefore, cultivate inner perfection, the attainment of knowledge, equanimity, and benevolence.

“Toward all living beings, on earth and in the worlds beyond, the weak and the strong, the high and the low, the good and the bad, the near and the far, let him be well disposed.

“Let him deceive none, threaten none, despise none, hurt none. As a mother on her only child, so let him, full of compassion and benevolence, look upon all beings every day and every hour.

“As a deep mountain lake, pure and unruffled, be the spirit of him who walks along the Noble Eightfold Path.

“For he who—free from superstition and vanity, from hope and fear, passion and avarice, love and hatred—lives in purity, who has wholly overcome the longing after existence and has obtained true knowledge, will put an end to sorrow and new birth, and enter Peace supernal (Pari-nirvāṇam).”

The ideal of this most interesting and important system is nowhere more clearly and sweetly expressed than in the 183rd verse of the Dharma-mapadāma:


"Sabbapâpassa akaraṇam, kusalassa upasam-padâ,
Sacittapariyôdapanam: êtam Buddhâna sâ-
sanam."

"To shun all sin; the fulfilment of virtue;
The purification of thought: this is the law
of the Enlightened!"

Being the words of the master himself, they
appeal to both the great schools of Buddhist
thought, the Mahâyâna, which prevails in Nepal,
Bhutan, Tibet, China, Korea, and Japan; and
the Hinayâna, which is that of Ceylon, Southern
India, Burma, and Siam.

Such then, is the Way of the Buddha, and we
may well be thankful that, 500 years before
the birth of our blessed Lord, such an ideal was
set before the world. It is quite true that this
"Light of Asia" has since been greatly obscured
and sometimes wholly lost. One thing, however,
has ever been characteristic of the disciples of the
Tathâgata, namely, a very real regard for saint-
ship, wherever found. Of the Founder of Christ-
ianity the devout follower of the Buddha speaks
as "the dear Nazarene, the Arhat who attained
Nirvânam, to whom every Buddhist will bring
adoration."

But a religion of mere morality can never
satisfy all the cravings of the human soul, and
we may surely hope and pray that all the world
may come to listen to that voice of unearthly sweetness:

"In the world ye shall have tribulation; but be of good cheer, I have overcome the world!"

"I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the Light of Life!"
APPENDIX

SAṀSKṚT AND PĀLI TEXTS OF WORKS TRANSLATED OR REFERRED TO IN THE TREATISE

Ṛg-veda, i. 164
34 and 35

Pṛkk'āmi tvā param antam pṛṭ'ivjāh; pṛkk'āmi jatra b'uvanasja nāb'ih
Pṛkk'āmi tvā vṛṣ'ṇah aśvasja rētah; pṛkk'āmi vākah paramaṁ vi-ōma || 34 ||
Ijaṁ vēdih parah antah pṛṭ'ivjāh; ajāṁ jaṅnah b'uvanasja nāb'ih
Ajaṁ Sōmah vṛṣ'ṇah aśvasja rētah; Brahmā ajāṁ vākah paramaṁ vi-ōma || 35 ||

Ṛg-veda, x. 129

Na asat āsīt nō iti sat āsīt tadānim na āsīt raγah
nō iti vi-ōma parah jat
Kīṁ ā avarīvariti kuha kasja śarman amb'āh
kīṁ āsīt gahanam gab'īram || 1 ||
APPENDIX

Na mṛṭjuh āsīt amṛtam na tarhi na rāḡjāh ahūh āsīt pra-kētah

Ânīt avātam svad‘ajā tat Ėkam, tasmāt ha anjat na parah kim kana āsa || 2 ||
Tamah āsīt tamasā gūlham agrē apra-kētam salilam sarvam āh idam

Tukk‘jēna āb‘u api-hitam jat āsīt tapasah tat mahinā agājata Ėkam || 3 ||
Kâmah tat agrē saṁ avartata ad‘i manasah rētah prat‘amam jat āsīt

Satah band‘um asati nih avindan, hrdi prati-is‘ja kavajah manis‘ā || 4 ||
Tiraśkīnah vi-tatah raśmih ēst‘ām ad‘ah svit āsīt upari svit āsīt.

Rētah-d‘āh āsan mahimānāh āsan svad‘ā avastāt pra-jatih parastāt || 5 ||
Kah add‘ā vēda kah iha pra-vōkat kutah ā-gātā kutah ijam vi-sṛs‘ṭīh

Arvāk dēvāh asja vi-sarganēna at‘a kah vēda jatah ā-bab‘ūva || 6 ||
Ijam vi-sṛs‘ṭīh jatah ā-bab‘ūva jadi và dād‘ē jadi và na

Jah asja Ad‘i-aks‘ah paramē vi-ōman, Sah anga vēda jadi và na Vēda || 7 ||

Rg-vēda, x. 90

Sahasra-sīrs‘ā Purus‘ah, sahasra-aks‘ah, sahasra-pāt;
APPENDIX

Sah b’úmil viśvatah vṛtvā ati atis’ṭat dasa-angulam || 1 ||

Purus’ah ēva idam sarvam jat b’ātām jat ka b’avjam uta amṛta-tvasja Īśānah jat annēna ati-rōhati || 2 ||

Ētāvān asja mahimā atah gjājān ka Purus’ah |
Pàdah asja viśvā b’ūtāni tri-pāt asja amṛtam divi || 3 ||

Tri-pāt ūrdvah ut āit Purus’ah pàdah asja iha ab’āvat punariti |
Tatah viś’paṇ vi akrāmat sāsanānaśanē iti ab’i || 4 ||

Tasmāt vi-rāṭ aģājata vi-rāgah ad’i Puru-
s’ah |
Sah ětāh ati arikjata paśkāt b’ūmim at ‘ō iti purah || 5 ||

Jat Purus’ēṇa havis‘ādēvāh jaṅgam atanvata |
Vasantah asja āsīt aģjam grīs’mah id’mah sarat havih || 6 ||

Tam jaṅgam barhis’ī pra āuks’an Purus’am ětām agratah tēna dēvāh ajamgata sād’jāh, rs’ajah ka jē || 7 ||

Tasmāt jaṅnat sarva-hutah sam-b’ṛtam prs’at-
āģjam |
Paśūn tān kakrē vājajān āraṇjān grāmjāh ka jē. || 8 ||

Tasmāt jaṅnat sarva-hutah ṭkah, sāmāni, āģnīrē
92  APPENDIX

K'amdâmsi gâgnirê tasmât jaguh, tasmât agâjata  || 9 ||
Tasmât aśvâh agâjanta jê ké ka ub'ajâdatah |
Gâvah ha gâgnirê tasmât, tasmât gâtâh agâvajah  || 10 ||
Jat Purus'am vi adad'uh katid'â vi akalpajan |
Muk'am kînh asja kâu bâhû iti kâu úrû iti pâdâu ukjêtê iti  || 11 ||
Brâhmaṇah asja muk'am âsît bâhû iti Râganjah kṛtah
Úrû iti tat asja jat Vâiśjah pat-b'jâm Sudrah agâjata  || 12 ||
Kandramâh manasah gâtah kaks'ôh Sûrjah agâjata
Muk'ât Indrah ka Agnih ka prâṇat Vâjuh agâjata  || 13 ||
Nâb'jâh âsît antariks'am sîrs'nah Djâuh sam avartata |
Pat-b'jâm b'úmih dišah srôtrât tat'â lôkân akalpajan  || 14 ||
Saptâ asja âsan pari-d'ajah trih sapta sam-id'ah kṛtâh
Dèveh jat jaghâm tanvânah abad'nan Purus'am pasûm  || 15 ||
Jagnêna jaghâm ajangata dèveh tâni d'armâni prât'amâni âsan
Tê ha nâkâm mahimânah sankata jatra pûrvê sâd'jâh santi dèveh  || 16 ||
APPENDIX

Śrī B'agavad Gītā ślōkas
Bahūnāṁ ānmanāmantē gñānavaṁ māṁ prapadjatē;
Vāsudēvah sarvamiti sa Mahātmā sudurlab'ah.
    vii. 19.
B'aktiṁ maji parāṁ kṛtvā māmēvais'jatjasam-
    xviii. 63.
sajam.
Sarva d'armān paritjaṁga māmēkaṁ śaraṇaṁ
vṛaga.
Mām hi Pārt'ā vjapāśritja jē 'pi sjuh pāpajōnajah
Strijō Vaiśjāstat'ā śūdrāstē 'pi jānti parām gatim,
    xxxii.
Mahātmanas tu Mām Pārt'ā daivīṁ prakṛtimā-
srītah,
B'agantjananjamanasō gñātvā b'ūtādimavvjajam.
    ix. 13.
St'ānē Ḥṛṣ'ikēsā tava prakīrttjā,
Gagat prahṛś'jatjanurāgfatē ka.
    xi. 36.
Jadā jadā hi d'armmasjā glānirb'avati B'ārata,
Ab'jutt'ānamad'armmasja taddātmānam sṛgāṃja-
    iv. 67.
ham.
Paritrāṇāja săd'rāṁ vināsāja ka dukṛtām,
D'armmasamst'āpanārt'āja samb'avāmi jugē
    jugē.
Purus'ah sa parah Pārt'ā b'aktjā lab'jastrvananjaja
Jasjāntah st'āni b'ūtāni jēna sarvvaṃidam
    tatam.
APPENDIX

Védánta Sútras.

1. At’átóbrahmagígnásá.
2. Ġanmádoğjasja jatah.
4. Íks‘áténáśavdam : gôñaslénnátmasavdát; tannis‘tasja móks‘ópadéósát; ánandamajób’jását.
5. Avast‘itóriti kásakrtañmah.
8. Lókavattu lílákáivaljám.

Bṛhadárañjaka-Upanis‘ad

3, viii. 7–9

Sa hóváká jadúrddg‘am Gárgi, dvó jadavák prt‘ivjá jadantará djáváprt‘iví imé jadbútañika b‘avakka b‘avis‘jakkē tjákaks‘ata Ákáśa éva tadótañika prótaśkéti kasminnu k‘alvákáśa ótañka prótaśkéti.


Étasja vá Aks‘arasja praśásanë Gárgi! Súrjjá- kandramasāu vid‘ṛtāu tis‘ṭata étasja a Aks‘arasja

Īśa-Upanisʻad

Īśā vāsjam idam sarvam jat kim ka ēgagatjām ēgagat. Tēnā tjaktēna bʻuṅgītʻāh mā grdʻah kasja svit dʻanam. 1

Kurvan ēva iha karmmāni ēgīvisʻēt śatam samāh. Ėvam tvaji na anjatʻā itah asti na karmma lipjatē nare. 2

Asurjjāh nāma tē lōkāh andʻēna tamasā āvṛtāh. Tān tē prētja api gakʻanti jē kē ka ātmahanah āgāh. 3

Anēgat ēkam manasah ēgavījah na ēnat dēvāh āpnuvan pūrvam arsʻat tat dʻavatah anjān atjēti tisʻṭat tasmin apah Mātariśvāvā dadʻāti. 4

Tad ēgati tat na ēgati tad dūrē tat u antikē. Tat antah asja sarvasja tat u sarvasja asja bāhjatah. 5

Jah tu sarvānī bʻūtānī ātmani ēva anu pāsjati.
Sarvab’ūtēs’u ka ātmānam tatah na vīgugupsatē.

Jasmin sarvāṇi b’ūtāni ātmā eva ab’ūt vīgānatah. Tatra kah mōkah kah sōkah ēkatvam anupāsjatah.

D’amma’kakka

Namō tassa b’agavatō arahatō sammāsambudd’assa!

Ēvaṁ mē sutāṁ: Ēkaṁ samajaṁ B’agavā Bārāṇasijamaḥ viharati Isipatane Migadājē. Tatra k’ō B’agavā pañkavaggije b’ikk’ū āmantēsē :

|| 1 ||

“Dvē ’mē, b’ikk’ave, antā pabbaṅgītēna na sēvītabbā. Katamē dvē ?”

Jō kājaṁ kāmesu kāmasuk’allikānujo gō hīno gammō pot’ugganikō anarījō anatt’asamhītō; ētē k’ō b’ikk’ave ub’o antē anupagamma magg’imā paṭipadā Tat’āgataṁ ab’isambudd’ā kakk’ukaraṇī ūnākarāṇī upasamāja ab’iṅnāja sambod’āja nibbānāja samvattati.

|| 2 ||

Katamā ka sā b’ikk’ave maggimā paṭipadā Tat’āgataṁ ab’isambudd’ā kakk’ukaraṇī ūnākarāṇī upasamāja ab’iṅnāja sambod’āja nibbānāja samvattati?

Ajām eva ariyō att’amgikō maggō sejjat’idām: Sammādiṭṭi, sammāsammkappō, sammāvākā, sammākammantō, sammāaggūvō, sammāvājāmō, sammāsati, sammāsamaḍ’i.

|| 3 ||
Ajaṃ k‘ō sā, b‘ikk‘ave, magg‘imā paṭipadā Tat‘āgatēna ab‘isambudd‘ā kakk‘ukaranī ŉāna- karanī upasamājā ab‘iññāja sambod‘āja nibbāṇāja samvattati.


Idaṃ k‘ō pana, b‘ikk‘ave, dukk‘anirōd‘am arijasakkāṃ, jō tassa jēva taṇhāja asēsa-virāga-nirōd‘ō kāgō paṭinissagō mutti anālajō.

Idaṃ k‘ō pana, b‘ikk‘ave, dukk‘anirōd‘agāminī paṭipadā arijasakkāṃ.

Ajaṃ ēva arijō att‘āṅgikō maggō : sejjat‘idam sammādiṭṭ‘i — pē — sammāsamaṇ‘i.

Idaṃ dukk‘am arijasakkāṃ ti mē, b‘ikk‘ave, pubbē ananussutēsu d‘ammēsu kakk‘um udapādi, ŉānaṃ udapādi, paṅñā udapādi, viggā udapādi, alōkō udapādi.

Tam k‘ō pan’ idam dukk‘am arijasakkām pariṇējan ti mē, b‘ikk‘ave, pubbē ananussutēsu
d’ammêsù — pê — pariõñâtan ti mê, b’ikk’ave, pubbê ananussútêsù d’ammêsù kakk’um ūdapádi, ūnañam ūdapádi, paññâ ūdapádi, viõgâ ūdapádi, alôkô ūdapádi.

Idam dukk’asamudajam arijasakk’ám ti mê, b’ikk’ave — pê — alôkô ūdapádi.

Tam k’ô pan’ idam dukk’asamudajam arijasakk’ám pahâtabban ti mê b’ikk’ave — pê — pahînân ti mê b’ikk’ave — pê — alôkô ūdapádi.

Idam dukk’anîrôd’ám arijasakk’ám ti mê b’ikk’ave — pê — alôkô ūdapádi.

Tam k’ô pan’ idam dukk’anîrôd’ám arijasakk’ám sakkk’ikatabban ti mê, b’ikk’ave — la — sakkk’ita- ban ti mê, b’ikk’ave — pê — alôkô ūdapádi.

Idam dukk’anîrôd’ágâmini paõtipadâ arijasakk’ân timê, b’ikk’ave — pê — alôkô ūdapádi.

Jâva kîvañika mê, b’ikk’ave, imêsù katusu arijasakkêsù évam ti-parivaõ’tam dvâdasâ-kâram jat’âb’útañ ūnaõadassanañ na suvisudd’ám ahôsi : n’êva tâvâhañ b’ikk’ave sadêvâkê lôkê samârakê sabrahmakê sassamañabrahmañijâ pagâja sadê- vamanussâja anuttarañ sammâsambôd’im ab’i- sambudd’ô pakkâniñâsim.

Jatô ka k’ô mê, b’ikk’ave, imêsù katusu arijasakkêsù évam tiparivaõ’tam dvâdasâkâram jat’â- b’útañ ūnaõadassanañ suvisudd’ám ahôsi, at’â-
APPENDIX

ham, b'ikk'ave, sadévaké lôké samâraké sabrah-
maké sassamanâbrâhmanîjâ pâgâja sadévamanus-
sâja anuttaram sammâsambod'îm ab'isambudd'ô 
ti pâkkaññâsim.

Nhânañka pana mê dassanañ underti: "Akuppâ 
mê kêtó-vimuutti, ajam antimâ gâti, n' att'i dâni 
punabb'avo ti."

Idam avôka B'agavâ: attamanâ pañkavaggijâ 
b'ikk'û B'agavatô b'âsitañ ab'inandanti.

Imasmim ka pana vejjâkarañasmiñ b'âñña-
mânè áyasmatô Koñdaññassa viragañ vîtamalàm 
d'ammakakk'ûm underti: "Jañ kiñki samudaja-
d'ammañ sabbam tam nirôd'â-d'amman ti."

Pavattête ka pana B'agavatô d'ammakakkê 
B'umma dévâ saddam anussâvésum: "Èvañ 
B'agavatô Bârâñsijâmañ Isipatane Migadâjê anut-
taram d'ammakakkañ pavattitañ, appatiñvi-
tjam samanîna và brâhmanîna và dêvêna và 
Mârêna và Brahmunâ và kënaki lôkasmin ti."

B'ummanam dévânâm saddam sutvâ Kâtuma-
hârâgikâ dévâ saddam anussâvésum — pê —

Kâtumahârâgikânañam dévânâm saddam sutvâ, 
Tâvatiñsâ dévâ saddam anussâvésum — pê —
Jâmat deva — pê —  || 24  ||
Tusitâ deva — pê —  || 25  ||
Nimmânarati deva — pê —  || 26  ||
Paranimmitavasavattinôdeva — pê —  || 27  ||
Brahmapûrisaggâ deva — pê —  || 28  ||
Brahmapûrûhitâ deva — pê —  || 29  ||
Mahâbrahmâ deva — pê —  || 30  ||
Parittâb‘â deva — pê —  || 31  ||
Appamânanab‘â deva — pê —  || 32  ||
Ab‘assarâ deva — pê —  || 33  ||
Parittasub‘â deva — pê —  || 34  ||
Appamânasub‘â deva — pê —  || 35  ||
Sub‘akinnâ deva — pê —  || 36  ||
Vêhapp‘alâ deva — pê —  || 37  ||
Asaînasattâ deva — pê —  || 38  ||
Avihâ deva — pê —  || 39  ||
Attappâ deva — pê —  || 40  ||
Sudassâ deva — pê —  || 41  ||
Sudassî deva — pê —  || 42  ||
Akaniîtt‘â deva — pê —  || 43  ||

Èvaṃ B‘agavatâ Bârânasijaṃ Isipatanê Migadâjê anuttaram d‘ammakâkkâm pavattitaṃ appâṭivattijaṃ samaṇâna vâ brâhmaṇâna vâ dêvêna vâ Mârêna vâ Brahmunâ vâ kênaki vâ lôkasmin ti.  || 44  ||

Iti ha têna k‘âñêna têna lajêna têna muhuttêna jáva Brahmalaokâ saddô abb‘uggañki, ajañka k‘ô dasasahassilôkad‘atu saṃkkampi, sampakampi,
sampavēdī; appamāṇo ka uḷārō ḍbāsō lōkē pāturahōsi atikkamma dēvānam dēvānubāvan ti. || 45 ||

Atā k'ō B'agavā udānam udānēsi: "Aṇnāsi vata b'ō Koṇḍaṇnō, aṇnāsi vata b'ō Koṇḍaṇnō ti.” || 46 ||

Iti hi ’daṃ ājasmato Koṇḍaṇnassā Aṇnātakaṇḍaṇnō tv ēva nāmaṃ ahōsi. || 47 ||

ACTS OF THE CHAPTER

KAMMAVĀKAṆH

Suṇātu mē b'antē saṁg'ō! Idām saṁg'assa kaṭ'inasussam uppannam. Jadi saṁg'assa pattakallam, saṁg'ō imām kaṭ'inasussam itt'an-nāmassa b'ikk'unō dadejja kaṭ'inam att'ariturūm.

Ēsā ēatti.

Suṇātu mē b'antē saṁg'ō! Idām saṁg'assa kaṭ'inasussam uppannam. Saṁg'ō imām kaṭ'inasussam itt'annāmassa b'ikk'unō dēti kaṭ'inaṃ att'ariturūm.

Kaṭ’inadâjakassa vatt’ām att’i sakê sô tam agânantô pukk’ati: “B’antê kat’ām kaṭ’inam dâtabban ti?”

Tassa ēvam âkikk’itabbam: “Tīṇṇam kīvarâ-nam aṅṅatara-pahônakaṁ surijuggamana-samajê vatt’ām kaṭ’inaṅkâvarâm dēmâ ti dâtum vattâ-titi:

“Att’ārakēna b’ikk’unâ sakê saṅg’āṭijā ka-ṭ’inam att’aritu kâmô hōti, pôrâṅikâ saṅg’āṭi pakkudd’aritabbâ: navâ saṅg’āṭi ad’iṭṭ’ātabbâ, ‘imāja saṅg’āṭijā kaṭ’inam att’arâmîti,’ vâkâ b’inditabbâ. Tēna kaṭ’innatt’ārakēna b’ikk’unâ saṅg’ām upasamkamitvā ēkamsam uttarâsam-g’ām karitvā aṅgalim paggahetvā ēvam assa vakaniĵō:

‘Att’atam, b’antê, saṅg’assa kaṭ’inam d’ammikô kaṭ’innatt’ārō, anumôdat’a!’

“Att’atam āvusô saṅg’assa kaṭ’inam d’ammikô kaṭ’innatt’ārō anumôdamâ ti!”

Suṇâtu mē b’antê saṅg’ō! Jadi saṅg’assa pattakallam saṅg’ō kaṭ’inam udd’arejja,
Èså ñatti:
Sunåtu mè b’antè saµg‘ô! Jadi saµg’assa pattakallam saµg‘ô kañ’inañ udd‘arati. Jasså-
jasmatô k’amati kañ’inassa ubb‘arô sò tunhassa! jassa na kk’amati, sò b’äsejja.
Ubb’atam saµg‘êna kañ’inam! K’amati saµg’assa tasmå tunhî: évam étam d’âra-
jâmîti.

TIKÎVAREÑA AVIPPAVÂSA

Sunåtu mè b’antè saµg‘ô! Jô sò saµg‘êna tikîvarêna avippavâsô sammatô. Jadi saµg’assa
pattakallam saµg‘ô tam tikîvarêna avippavâsam samûhanerà.
Èså ñatti:
Sunåtu mè b’antè saµg‘ô! Jô sò saµg‘êna tikîvarêna avippavâsô sammatô, saµg‘ô tam
tikîvarêna avippavâsam samûhanati. Jassåjas-
matô k’amati ëtassà tikîvarêna avippavâsassa samugg‘ätô, sò tunhassa; jassa na kk’amati, sò
b’äsejja. Samûhatô sò saµg‘êna tikîvarêna avip-
pavâsô. K’amati saµg’assa tasmå tunhî: évam
étam d’ârajâmîti.

UPÔSAT’A KAMMAVÂKÁ

Sunåtu mè b’antè saµg‘ô! Jâ sà saµg‘êna sîmà sammannità samânasamvâsâ èk’ upôsat’á:
jadi saṃg'assa pattakallam saṃg'ō tam sīmam samūhanejjja.

Ēsā ēnāti:

Suṇātu mē b'antē saṃg'ō! Já sā saṃg'ēna sīmā sammannitā samānasamvāsā ēk' upōsat'ā, saṃg'ō tam sīmam samūhanati. Jassājasmatō k'amatī ētissā sīmāja samānasamvāsāja ēk' upōsa-t'āja samugg'ātō, sō tuṇhassa; jassa nakk'amatī, sō b'āsejja. Samūhatā sā sīmā saṃg'ēna sa-
mānasamvāsā ēk' upōsat'ā. K'amatī saṃg'assa
tasmā tuṇhī: ēvam ētam d'ārajāmītī.

'Puratt'īmāja disāja kin nimittam ?' "Pāsānō
b'antē !"

'Ēsō pāsānō nimittam !'

'Puratt'īmāja anudisāja kin nimittam ?' "Pā-
sānō b'antē !"

'Ēsō pāsānō nimittam !'

'Dakk'īnāja disāja kin nimittam ?' "Pāsānō
b'antē !"

'Ēsō pāsānō nimittam !'

'Dakk'īnāja anudisāja kin nimittam ?' "Pā-
sānō b'antē !"

'Ēsō pāsānō nimittam !'

'Pakk'īmāja disāja kin nimittam ?' "Pāsānō
b'antē !"

'Ēsō pāsānō nimittam !'

'Pakk'īmāja anudisāja kin nimittam ?' "Pā-
sānō b'antē !"
‘Esta pásāṅō nimittam!
‘Uttarâja disāja kin nimittam?’ “Pásāṅō b'antē!”
‘Esta pásāṅō nimittam!
‘Uttarâja anudisāja kin nimittam?’ “Pásāṅō b'antē!”
‘Esta pásāṅō nimittam!
Ésā natti:
Ésā natti:
Suṇātu mē b'antē saṃg‘ō! Jā sā saṃg‘ēna
sîmâ sammatâ samânasamvâsâ ēk’ upôsat’â samg’ô tam sîmam tîkîvarêna avippavâsam sammannati t’apetvâ gâmañka gâmûpakârañka.

Jassâjasmatô k’âmati êtissa sîmâja tîkîvarêna avippavâsâja sammuti t’apetvâ gâmañka gâmûpakârañka, sô tuñhassa ; jassa na kk’âmati sô b’âsejjâ.


**T’êrasammuti**

Aham b’antë itt’annâmam t’êrasammutim ikk’âmi ! Sô ‘ham, b’antë, sahm’âm itt’annâmam t’êrasammutim jákâmi ! Dutijam pi jâkâpetvâ, tatijam pi jâkâpetvâ bjâttêna b’ikk’unû paṭibalêna sahm’ô ņâpêtabbô :

Suñâtu më b’antë sahm’ô ! Ajam itt’annâmô b’ikk’û sahm’âm itt’annâmam t’êrasammutim jákâtî. Jadi sahm’assa pattakallam sahm’ô itt’annâmassa b’ikk’unô itt’annâmam t’êrasammutim dađejja.

Ésâ ņatti :

Suñâtu më b’antë sahm’ô ! Ajam itt’annâmô b’ikk’û sahm’âm itt’annâmam t’êrasammutim
jâkati, samg'ô itt'annâmassa b'ikk'unô itt'annâmam t'èrasammuti'm dëti. Jassâjasmatô k'amati itt'amâmassa b'ikk'unô itt'annâmam t'èrasammuti'jâ dânam, sô tuñhassa; jassa na kk'amati sô b'âsejja. Dinnâ samg'ëna itt'annâmassa b'ikk'unô itt'annâmam t'èrasammuti: k'amati samg'assa tasmâ tuñhî; évam étam d'âraj-amîti.

NÂMASAMMUTI

Aham b'antë itt'annâmam nâmasammuti'm ik-k'âmi! Sô 'ham, b'antë, samg'âm itt'annâmam nâmasammuti'm jâkâmîti. Dutijam pi jâkâpetva tatijam pi jâkâpetva bjâttëna b'ikk'unâ pa-ôbalëna samg'ô ñiapetabbô:

Suñâtu më b'antë samg'ô! Ajam itt'annâmô b'ikk'u samg'âm itt'annâmam nâmasammuti'm jâkâti. Jadi samg'assa pattakallam samg'ô itt'annâmassa b'ikk'unô itt'annâmam nâmasammuti'm dadejja.

Èsâ ñatti:

Suñâtu më b'antë samg'ô! Ajam itt'annâmô b'ikk'u samg'âm itt'annâmam nâmasammuti'm jâkati: samg'ô itt'annâmassa b'ikk'unô itt'annâmam nâmasammuti'm dëti. Jassâjasmatô k'amati itt'annâmassa b'ikk'unô itt'annâmam
nāmasammutijā dānam sō tuṇhassa! Jassa na kk‘amati sō b‘āsejja.


Ēvam kammavākam katvā bjattēna b‘ikk‘unā paṭibalēna dātabbō ti.

VIHĀRAKAPPIJAB‘UMI


Ēsā ŋatti:


KUṬIVATT‘U-SAMMUTI

itt’annâmañ ka itt’annâmañ ka b’ikk’um sam-mannejjia. Itt’annâmassa b’ikk’unô kuṭivatt’um ölökêtum. Ésâ ŋatti.

Suṇâtu mè b’antè saṁg’ô: Ajam itt’annâmô b’ikk’u sañâlikâja kuṭi katt’ukâmô asâmikam att’uddésam. Sô saṁg’am kuṭivatt’um öløkanam jâkati. Saṁg’ô itt’annâmañ ka itt’annâmañ ka b’ikk’um sammannati itt’annâmassa b’ikk’unô kuṭivatt’um ölökêtum jassâjasmatô k’amati itt’annâmassa ka itt’annâmassa ka b’ikk’unam sammuti itt’annâmassa b’ikk’unô kuṭivatt’um ölökêtum sô tuṇhassa, jassa na kk’amati sô b’âsejja.

Sammannitâ saṁg’ëna itt’annâmo ka itt’annâmô ka b’ikk’u itt’annâmassa b’ikk’unô kuṭivatt’um ölökêtum. K’amati saṁg’assa tasmâ tuṇhî ēvam ētam d’ārajâmîti.

NISSAJA-MUTTA-SAMMUTI

Aham b’antè nissajamutta sammutim ikk’âmi. Sô ’ham b’antè saṁg’am nissajamutta sammutim jâkâmîti. Dutijam pi, tatijam pi jâkit-abbô.

Suṇâtu mè b’antè saṁg’ô: Jadi saṁg’assa pattakallam saṁg’ô itt’annâmañ b’ikk’um nissajamutta sammutim_sammannejjia. Ésâ ŋatti.

Sammatā saṃg‘ēna itt‘annāmassa b‘ikk‘unō nissajamutta sammuti. K‘amati saṃg‘assa tas-mā tuṇhī ēvaśām ētami d‘ārajanīti,

Nibbāna okkanō ! — ê —

THE SAṂG‘ĀDISĒSA KAMMAVĀKA

Namō tassa b‘agavato arahato sammāsambudd‘assa !


APPENDIX 111


APPENDIX


APPENDIX 115

SAM'ÂDISÉSA KAMMAVÁKA

Namô tassa b'agavatô arahatô sammásambudd'assa!


(missing)


'K'amati samg'assa tasmâ tuñhî. Èvam èti d'ârajâmi.

SAM'ÂDISÉSA KAMMAVÁKA

Namô tassa b'agavatô arahatô sammásambudd'assa!

Aham b'antê sambahulô samg'âdisésâ âpattijô


Ēsā niattī.


sambahulānaṃ āpattināṃ, paṭikk’annānañ ḫa, apaṭikk’annānañ ḫa. K’ārattam mānattam da-dejja. Ėsā ñatti:
mati saŋg'assa tasmâ tuŋhê ëvam ëtam d'ârajâ-miti. Mânattam sahadajâ pi. Vattam sahadajâ pi.


SAṄGˈʻĀDISĖṢĀ KAMMAVĀKĀ

Aham b'antē sambahulā saṅgˈʻādisēsā āpattijō āpaggim. Āpattiparijantam na gānāmi, rattiparijantam na gānāmi. Āpattiparijantam na sarāmi, rattiparijantam na sarāmi. Āpattiparijantē vēmatikō, rattiparijantē vēmatikō. Sō 'ham b'antē saṅgˈʻam tāsam āpattinām suddˈʻantaparivāsam jākāmi.


Suṇātu mē b'antē saṅgˈʻō. Ajam ittˈʻannāmō bˈikkˈu sambahulā saṅgˈʻādisēsā āpattijō āpaggī. Āpattiparijantam na gānāti, rattiparijantam na gānāti. Āpattiparijantam na sarati, rattiparijantam na sarati. Āpattiparijantē vēmatikō, rattiparijantē vēmatikō. Sō saṅgˈʻam tāsam āpattinām suddˈʻantaparivāsam jākati. Saṅgˈʻō ittˈʻannāmassa bˈikkˈunō tāsam āpattinām suddˈʻanta-
parivāsāṃ dēti. Jassājasmatō k'amati itt'annāmassa b'ikk'unō tāsam āpattīnam sudd'antataripārīvasasse dānam sō tuṇhassa. Dutijam pi, tatijam pi ētam att'ām vadāmi.

Suṇātu mē b'antē saṃg'ō. Ajam itt'annāmō b'ikk'u sambahulā saṃg'ādisēsā āpattijō āpaggi. Āpattiparijantaṃ na gānāti, rattiparijantaṃ na gānāti. Āpattiparijantaṃ na sarati, rattiparijantaṃ na sarati. Āpattiparijantē vēmatikō, rattiparijantē vēmatikō. Sō saṃg'ān tāsam āpattīnam sudd'antataripārīvasam jākati. Saṃg'ō itt'annāmassa b'ikk'unō tāsam āpattīnam sudd'antataripārīvasam dēti. Jassājasmatō k'amati itt'annāmassa b'ikk'unō tāsam āpattīnam sudd'antataripārīvasasse dānam sō tuṇhassa, jassa na kk'amati, sō b'āsejja. Tatijam pi ētam att'ām vadāmi.

Suṇātu mē b'antē saṃg'ō. Ajam itt'annāmō b'ikk'u sambahulā saṃg'ādisēsā āpattijō āpaggi. Āpattiparijantaṃ na gānāti, rattiparijantaṃ na gānāti. Āpattiparijantaṃ na sarati, rattiparijantaṃ na sarati. Āpattiparijantē vēmatikō, rattiparijantē vēmatikō. Sō saṃg'ān tāsam āpattīnam sudd'antataripārīvasam jākati. Saṃg'ō itt'annāmassa b'ikk'unō tāsam āpattīnam sudd'antataripārīvasam dēti. Jassājasmatō k'amati itt'annāmassa b'ikk'unō tāsam āpattīnam sudd'antataripārīvasasse dānam sō tuṇhassa, jassa na
APPENDIX 125

kk‘amati, só b’aşejja. Dinnô saŋgẽna itt‘an-
nâmassa b‘ikk‘unô tásanm âpattînâm sudd‘an-
aparivâsô. K‘amati saŋg’assa tasmâ tunhî, ēvam
êtam d‘ârajâmi. Parivâsam sammâdijâmi; vatt-
tam sammâdijâmi.

Aham b‘antê sambahulâ saŋg‘âdisësâ âpattijô
âpaggim. Âpattiparijantam na gânâmi, rattipar-
ijantam na gânâmi. Âpattiparijantam na sa-
râmi, rattiparijantam na sarâmi. Âpattiparijan-
te vêmatikô, rattiparijantê vêmatikô. Sô ’ham
b‘antê saŋg’am tásanm âpattînâm sudd‘an-
taparivâsam jâkin, tassa mè saŋg‘ô tásanm
âpattînâm sudd‘antaparivâsam adâsi. Sô ’ham
b‘antê parivâsassami évadijâm’ aham b‘antê
évadijatîtimam saŋg‘ô d‘ârêtu. Vattam nik-
k‘ippâmi. Parivâsam nikk‘ippâmi.

Parivâsam samatam niţ‘itam.

Aham b‘antê sambahulâ saŋg‘âdisësâ âpattijô
âpaggim. Âpattiparijantam na gânâmi, rattipar-
ijantam na gânâmi. Âpattiparijantam na sa-
râmi, rattiparijantam na sarâmi. Âpattiparijan-
te vêmatikô, rattiparijantê vêmatikô. Sô ’ham
b‘antê saŋg’am tásanm âpattînâm sudd‘an-
taparivâsam jâkin, tassa mè saŋg‘ô tásanm âpat-
tînâm sudd‘antaparivâsam adâsi. Sô parivut-
t‘aparivâsô. Aham b‘antê sambahulâ saŋg‘âdi-
sësâ âpattijô âpaggim. Apatîkk‘annâjô. Sô ’ham
b‘antê saŋg’am tásanm sambahulânâm âpat-
APPENDIX

tīnam pāṭikk’annānaṁ ka, apaṭikk’annānaṁ ka. K’ārattam mānattam jākāmi.
Suṇātu mē b’antē saṃg’ō. Ajam itt’annāmō b’ikk’u sambahulā saṃg’ādisēsā āpattijō āpaggī. Āpattiparijantam na gānāti, rattiparijantam na gānāti. Āpattiparijantam na sarati, rattiparijantam na sarati. Āpattiparijantē vēmatikō, rattiparijantē vēmatikō. Sō saṃg’am tāsam āpattināṁ sudd’antaparivāsam jāki. Saṃg’ō itt’annāmassa b’ikk’unō tāsam āpattināṁ sudd’antaparivāsam adāsi. Sō parivutt’aparivāsō ajam
itt'annâmô b'ikk'u sambahulâ samg'âdisêsâ âpattijô âpaggi. Apaṭikk'annâjô. Sô samg'âm tâsam sambahulânam âpattînam paṭikk'annânañ ka, apaṭikk'annânañ ka, k'ârattam mânattam jâkati. Samg'ô itt'annâmamass b'ikk'unô tâsam sambahulânam âpattînam paṭikk'annânañ ka, apaṭikk'annânañ ka k'ârattam mânattam dêti.

Jassâjasmatô k'amati itt'annâmamass b'ikk'unô tâsam sambahulânam âpattînam paṭikk'annânañ ka, apaṭikk'annânañ ka k'ârattam mânattassa dânañ, sô tuñhass, jassa na kk'amati, sô bâsejja. Tatijam pi êtañ att'âm vadâmi.

Suñâtu mè b'antê samg'ô. Ajam itt'annâmô b'ikk'u sambahulâ samg'âdisêsâ âpattijô âpaggi. Âpattiparijantam na gânâti, rattiparijantam na gânâti. Âpattiparijantam na sarati, rattiparijantam na sarati. Âpattiparijantê vêmatîkô, rattiparijantê vêmatîkô. Sô samg'âm tâsam âpattînam sudd'antaparivâsam jâki. Samg'ô itt'annâmamass b'ikk'unô tâsam âpattînam sudd'antaparivâsam adâsi. Sô parivutt'aparivâsô ajam itt'annâmô b'ikk'u sambahulâ samg'âdisêsâ âpattijô âpaggi. Apaṭikk'annâjô. Sô sam'gam tâsam sambahulânam âpattînam paṭikk'annânañ ka, apaṭikk'annânañ ka. K'ârattam mânattam jâki. Samg'ô itt'annâmamass b'ikk'unô tâsam sambahulânam âpattînam paṭikk'annânañ ka, apaṭikk'annânañ ka, k'ârattam mânattam dêti.

ABB'ÂNA-KAMMAVÂKÂ

Aham b'antê sambahulâ samg'âdisêsa âpattijô âpaggiêm. Åpattiparijantam na gânâmi, rattiparijantam na gânâmi. Åpattiparijantam na sarâmi, rattiparijantam na sarâmi. Åpattiparijantê vêmatikô, rattiparijantê vêmatikô. Sô 'ham b'antê samg'âm tâsam âpattînam sudd'ânantaparivâsam jâkîm. Tassa mè samg'ô tâsam âpattînam sudd'ânantaparivâsam adâsi. Sô 'ham b'antê parivutt'aparivâsô, aham b'antê sambahulâ samg'âdisêsa âpattijô âpaggiêm. Apâtiikk'annâjô. Sô 'ham b'antê samg'âm tâsam sambahulânâm âpattînam patiikk'annânañ ka, apatîikk'annanañ ka, k'ârattam mânattam jâkîm. Tassa mè samg'ô tâsam sambahulânâm âpattînam patiikk'annânañ ka, apatîikk'annânañ ka k'ârattam mânattam adâsi. Sô 'ham b'antê kiñna-mânattô samg'âm abb'ânâm jâkâmi.

Suñâtu mè b'antê samg'ô. Ajam itt'annâmô b'ikk'u sambahulâ samg'âdisêsa âpattijô âpaggi. Åpattiparijantam na gânâti, rattiparijantam na gânâti. Åpattiparijantam na sarati, rattiparijantam na sarati. Åpattiparijantê vêmatikô, rattiparijantê vêmatikô. Sô samg'âm tâsam âpattînam sudd'ânantaparivâsam jâki. Samg'ô itt'annâmassa b'ikk'unô tâsam âpattînam sudd'ânantaparivâsam adâsi. Sô parivutt'aparivâsô


itt'annâmaṃ b'ikk'um abb'èti. Jassâjasmatō k'amati itt'annâmassa b'ikk'unô abb'ānām, sô tunhassa, jassa na kk'amati, sô b'âsejja. Dutijam pi ētam att'ām vadâmi.

Suṇātu mē b'antē sang'ō. Aja itt'annâmō b'ikk'u sambahulā sang'ādisēsā āpattijō āpaggi. Āpattiparijantām na ānāti, rattiparijantām na ānāti. Āpattiparijantām na sarati, rattiparijantām na sarati. Āpattiparijantē vēmatikō, rattiparijantē vēmatikō. Sō sang'ām ūsām āpattīnaṃ sudd'antaparivāsam jāki. Sang'ō itt'annāmassa b'ikk'unō ūsām āpattīnaṃ sudd'antaparivāsam adāsi. Sō parivutt'aparivāsō ajam itt'annāmō b'ikk'u sambahulā sang'ādisēsā āpattijō āpaggi. Apaṭikk'annājō. Sō sang'ām ūsām sambahulānaṃ āpattīnaṃ paṭikk'annānaṅ ka apaṭikk'annānaṅ ka k'ārattam mānattam jāki. Sang'ō itt'annāmassa b'ikk'unō ūsām sambahulānaṃ āpattīnaṃ paṭikk'annānaṅ ka apaṭikk'annānaṅ ka k'ārattam mānattam adāsi. Sō kinnāmānattō sang'ām abb'ānām jākati. Sang'ō itt'annāmaṃ b'ikk'um abb'ēti. Jassājasmatō k'amati itt'annāmassa b'ikk'unō abb'ānām, sô tunhassa, jassa na kk'amati, sō b'āsejja. Tatijam pi ētam att'ām vadâmi.

Suṇātu mē b'antē sang'ō. Ajam itt'annāmō b'ikk'u sambahulā sang'ādisēsā āpattijō āpaggi. Āpattiparijantām na ānāti, rattiparijantām na
Appendix


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