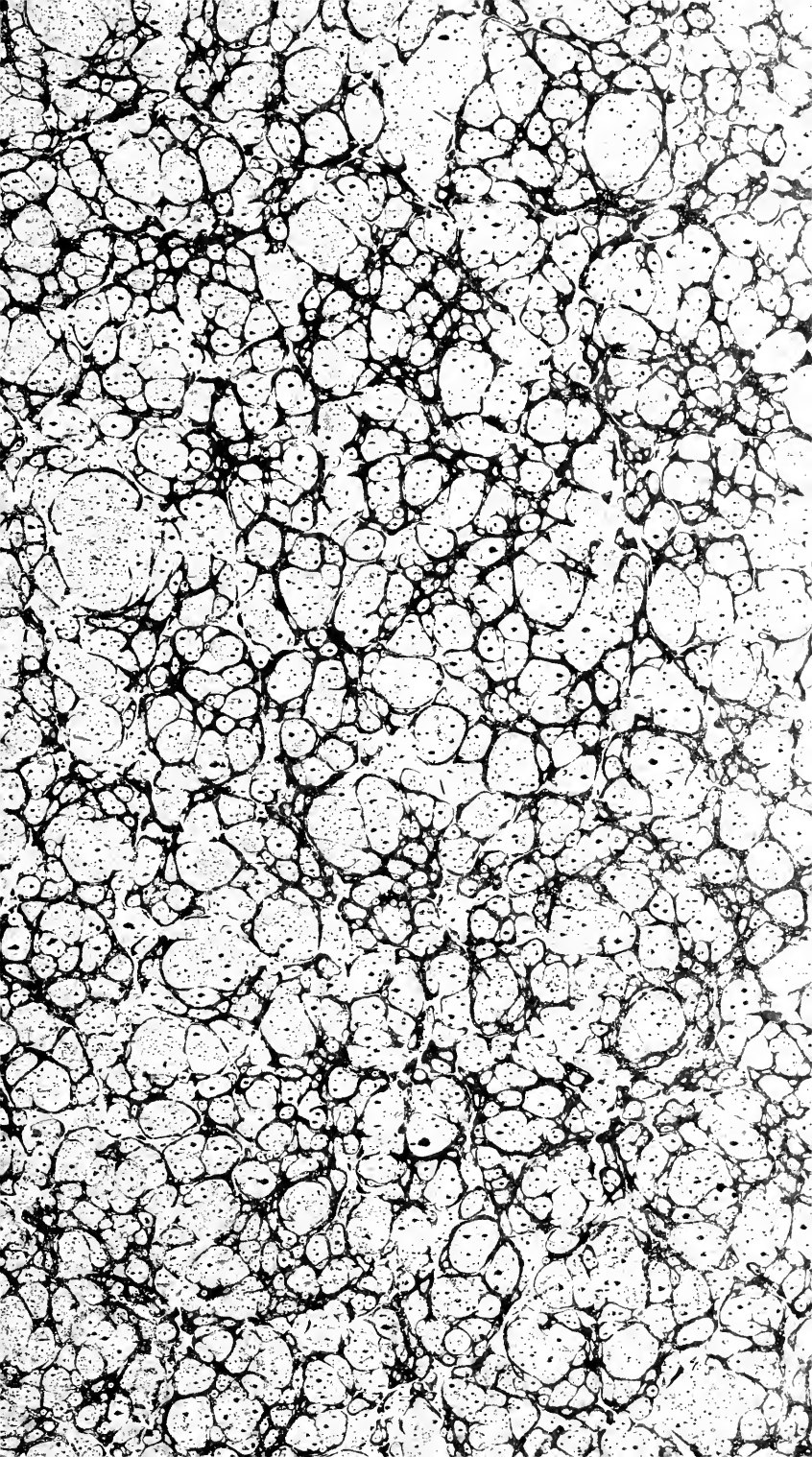
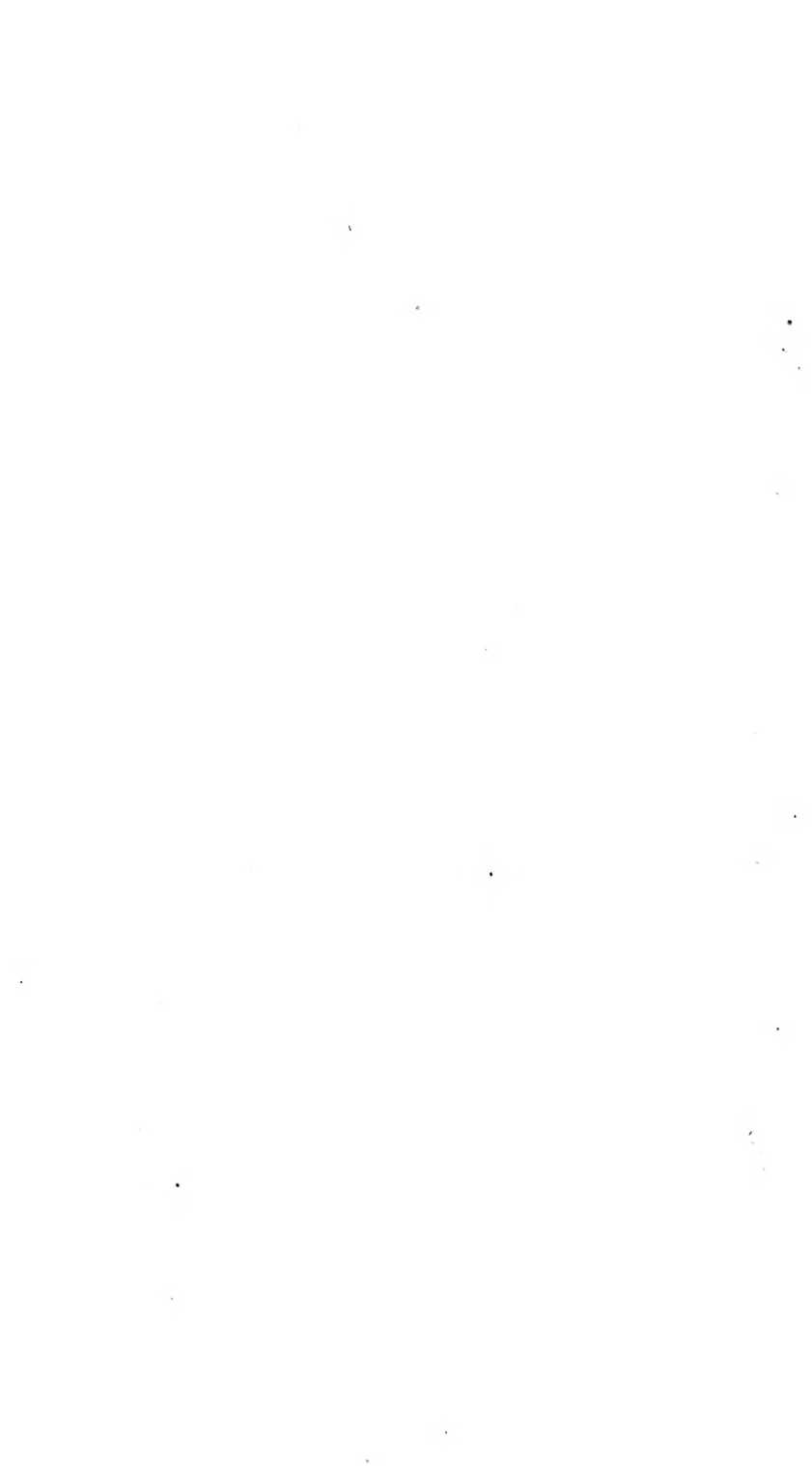


LIBRARY
OF THE
Theological Seminary.
PRINCETON, N. J.

1870







THE LIFE OR LEGEND

OF

GAUDAMA,

THE BUDHA OF THE BURMESE,

WITH ANNOTATIONS.

NOTICE ON THE PHONGIES,

OR

BUDHIST RELIGIOUS,

AND

THE WAYS TO NIBAN.



BY

THE RIGHT REV. P. BIGANDET,

&c. &c. &c.



RANGOON:

PRINTED AT THE PEGU PRESS.

THOS. STOWE RANNEY.

1858.

P R E F A C E .



WHETHER Buddhism be viewed in its extent and diffusion, or in the compound nature of its doctrines, it claims the serious attention of every inquiring mind.

In our own days, it is, under different forms, the creed prevailing in Nepaul, Thibet, Mongolia, Corea, China, the Japanese Archipelago, Anam, Cambodia, Siam, the Shan States, Burmah, Arracan and Ceylon. Its sway extends over nearly one fourth of the human race.

Though based upon capital and revolting errors, Buddhism teaches a surprising number of the finest precepts, and purest moral truths. From the abyss of its almost unfathomable darkness, it sends forth rays of the brightest hue.

To the reflecting mind the study of this religious system becomes the study of the history of one of the greatest religious labours that has ever been undertaken, for elevating our nature above its low level, uprooting the passions of the heart, dispelling the errors of the mind, and restoring man to his real dignity and genuine condition. He sees, at a glance, the dark and humiliating picture of the sad and barren results of the greatest and mightiest efforts of human wisdom, in its endeavors to find out the real cause of all human miseries, and the remedies to cure the moral distempers our nature is subject to. The fact of man's wretched and fallen condition was clearly perceived by the Buddhist Philosopher, but he failed in his attempts to help man out of the difficulties which encompass him in all directions, and bring him back in the path of truth and salvation. The efforts begun on the banks of the Ganges, at an early period, and carried on with the greatest ardor and perseverance, have proved as abortive as those made, at a later period, throughout Greece and Italy, by the greatest and

brightest Geniuses of antiquity. What a grand and irresistible demonstration both of the absolute inability of man to rescue and save himself, and of the indispensable necessity of divine interference to help him in obtaining that two fold object!

It may be said in favor of Buddhism, that no philosophico-religious system has ever upheld to an equal degree the notions of a savior and deliverer, and the necessity of his mission for procuring the salvation, in a Buddhist sense, of man. The role of Budha, from beginning to end, is that of a deliverer, who preaches a law designed to secure to man, the deliverance from all the miseries he is laboring under.

Buddhism, such as we find it in Burmah, appears to have retained to a great extent its original character and primitive genuineness, exhibiting the most correct forms and features of that Protean creed. At the epoch the Burmese left the northern valleys, and settled in the country they now inhabit, they were a half civilized Mongolian tribe, with no kind of worship, except a sort of Geniolatry, much similar to that we see now existing among the various tribes bordering on Burmah. They were in the same condition, when arrived among them the first Buddhist missionaries. Deposited in this almost virginal soil, the seed of Buddhism grew up freely, without meeting any obstacle to check its growth.

Philosophy, which, during its too often erratic rambles in search of truth, changes, corrects, improves, destroys, and in numberless ways, modifies all that it meets, never flourished in these parts, and therefore did not work on the religious institutions, which have remained up to this day, nearly the same as they were when first imported in Burmah. The free discussion of religious and moral subjects, which constituted the very life of the Indian schools, and begat so many various, incoherent and contradictory opinions on the most essential points of religion and philosophy, is the sign of an advanced state of civilization, which does not appear to have ever existed on the banks of the Irrawady.

Owing to its geographical position, and perhaps also to political causes, Burmah has ever remained out of the reach of Hindoo influence, which in Nepaul has colored Buddhism with Hindoo myths, and habited it in gross idolatric forms. In China, where already subsisted heroes' and ancestors' worship, at the time of

the arrival of the preachers of the new doctrine, Buddhism like an immense parasitic plant extended all over the old institutions, which it covered rather than destroyed, allowing the ancient forms to subsist under the disguise it afforded them. But such was not the state of Burmah, when visited by the first heralds of Buddhism.

The epoch of the introduction of Buddhism in Burmah, has hitherto been a matter of conjecture. According to Burmese annals, Boudhagautha, at the end of the fourth century of our era, brought from Ceylon a copy of the scriptures and did for Burmah, what Fa Hian, the Chinese pilgrim, accomplished a few years afterwards in India and Ceylon, for the benefit of his own country. But Burmese maintain that they were followers of Buddha, long before that epoch. If an inference may be drawn from analogy, it is probable that they are right in their assertion. China is fully as far from the ancient seat of Buddhism as Burmah. Yet it appears from the Chinese annals, that the doctrines of the Indian Philosopher were already propagated in some parts of that empire, in the middle of the first century of our era and probably at an earlier date. There can be no improbability in concluding that at least at the same time, Buddhist missionaries had penetrated in this country for propagating their tenets. Be that as it may, we know from the magnificent Buddhist monuments of Pagan, that that religion had reached, in the eleventh and twelfth century, a degree of splendor that has never since been equalled.

The Buddhist scriptures are divided into three great parts, the Thoots or instructions, the Wini, or discipline, and the Abidama, or metaphysics. Agreeably to this division, the matter of the following pages is arranged under three heads. The life of Buddha with some portions of his preachings will convey notions of his principal teachings and doctrines. It is accompanied with copious annotations intended to explain the text, and convey detailed notions of the system of Buddhism, in general, and particularly as it is found existing in Burmah. We have added a few small dzats, or accounts of some of the former existences of Gaudana, and the summary of two large ones.

In the notice on the Phongies, will be found the chief points of discipline, fully explained and developed. We have endeavoured to render as complete as possible the account of the Religious

Budhist, or Phongies. It is an exposition of the practical illustration of the highest results that can be obtained under the influence of the doctrines of the Indian Philosopher.

In the Ways to Niban, an attempt has been made to expose and unfold the chief points of metaphysics, upon which hinges the whole religious system. We confess that the summary of metaphysics is rather concise. We were reluctant to engage too far in this subject, which, to the generality of readers is an uninviting one. A suggestion from Captain H. HOPKINSON, Commissioner of the Martaban and Tenasserim Provinces, has induced us to add a few remarks on the names and situations of the principal towns and countries, mentioned in the Legend, with the view of identifying them with modern sites and places.

It is hardly necessary to state here that the writer, when he undertook this work, never had any other object in view, but that of merely exposing the religious system of Buddhism, as it is, explaining its doctrines and practices, as correctly as it has been in his power, regardless of their merits and demerits. His information has been derived from the perusal of the religious books of the Burmese, and from frequent conversations on religion, during several years, with the best informed among the laity and the Religious whom he has had the chance of meeting.

The surest way perhaps of coming at least to an exact and accurate knowledge respecting the history and doctrines of Buddhism, would be to give a translation of the Legends of Budha, such as they are to be met with, in all countries where Buddhism has established its sway, and accompany these translations with an exposition of the various doctrinal points, such as they are held, understood and believed by those various nations. This has already been done by eminent oriental scholars, on Thibetan, Sanscrit, Cingalese and Chinese originals. A similar work executed by competent persons among the Shans, Siamese, Cambodians and Cochin Chinese would considerably help the Savans in Europe, who have assumed the difficult task of exposing the Buddhist system in its complex and multifarious forms, to give a full, general, and comprehensive view of that great religious creed with all its variations

The best way of undermining the foundations of a false creed and successfully attacking it, is to lay it open to the eyes of all, and exhibit it such as it really is. Error never retains its hold over the mind, but because of the appearance of truth it contrives to assume; when deprived of the mask that has hitherto covered its emptiness and unreality, it vanishes away as a phantom and an illusion.

We are happy to have an opportunity of returning publicly our thanks, to the worthy Commissioner of Pegu, Major A. P. PHAYRE, for his kind exertions in furthering the publication of this work. Not only he is an eminent oriental scholar, and profoundly versed in all that has reference to Buddhism, but his great delight is to encourage every effort that tends to unfold and explain a Creed, which, despite all that has been written about it, in several countries where it flourishes, has still many mysteries in the parts relating to its history and doctrines, that have remained hitherto uncleared.

Out of our limited stock of information concerning the Buddhist system, as it exists in these parts, we have with a deeply felt distrust of our poor abilities, taken the best portion, and, with a willing heart, presented it to the public. We hope that our example may induce others, whose stores of knowledge on this subject are richer and better supplied than ours, to act in a similar liberal spirit, for aiding the prosecution of a great object, viz: the acquisition of a correct knowledge of the religion of nearly 300,000,000 of fellowmen.

RANGOON, OCTOBER, 1858.

LEGEND TO THE BURMESE BUDHA CALLED GAUDAMA.

CHAPTER I.

Invocation of the Burmese translator—Kumar of the coming birth of a Budha—Phralaong in the seat of Nats—Dream of Maia—Conception of Phralaong—Wonders attending that event.

I adore¹ Budha who has gloriously emerged from the bottomless whirlpool of endless existences ; who has extinguished the

1.—All Budhistic compositions are invariably prefaced with one of the following formulas of worship always used by writers on religious subjects. The one relates to Budha alone, and the other to the three most excellent things, ever deserving the highest veneration. The first, always written in Pali, beginning with the words *Namau tassa*, may be translated as follows: I adore thee, the blessed, perfect and most intelligent. Here are proposed to the faith, admiration and veneration of a true Budhist, the three great characteristics of the founder of his religion, his goodness and benevolence, his supreme perfection and his boundless knowledge. They form the essential qualifications of a being who has assumed upon himself the task of bringing men out of the abyss of darkness and ignorance, and leading them to deliverance. Benevolence prompts him to undertake that great work ; perfection fits him for such a high calling ; and supreme science enables him to follow it up with a complete success. They are always held out to Budhists as the three bright attributes and transcendent qualities inherent to that exalted personage, which are ever to attract and centre upon him the respect, love and admiration of all his sincere followers.

The second formula may be considered as a short act of faith often repeated by Budhists. It consists in saying—I take refuge in Budha, the Law and the Assembly. This short profession of faith is often much enlarged by the religious zeal of writers and the fervent piety of devotees. From the instance of this legend, we may remark how the compiler with a soul warmed by fervor, is passing high encomiums upon each of the three sacred objects of veneration, or the sacred asylums wherein a Budhist delights to dwell. There is no doubt but this formula is a very ancient one, probably coeval with the first age of Budhism. The text of this legend bears out the correctness of this assertion. It appears that the repetition of this short sentence was the mark that distinguished converts. Ordinary hearers of the preachings of Budha, and his disciples evinced their adhesion to all that was delivered to them by repeating the sacred formula. It was then, and even now it is to Budhists, what the celebrated Mahomedan declaration of faith—there is but one God and Mahomed is his prophet—is to the followers of the Arabian Prophet. It is extremely important to have an accurate idea of the three sacred abodes in which the believer expects to find a sure shelter against all errors, doubts and fears, and a resting place

burning fire of anger and other passions ; opened and illuminated the fathomless abyss of dark ignorance, and who is the greatest and most excellent of all beings.

where his soul may securely enjoy the undisturbed possession of truth. They constitute what is emphatically called the three precious things.

Phra and Budha are two expressions which, though not having the same meaning, are used indiscriminately, for designating the almost divine being, who after having gone, during myriads of successive existences, through the practise of all sorts of virtues, particularly self-denial and complete abnegation of all things, at last reaches to such a height of intellectual attainments, that his mind becomes gifted with a perfect and universal intelligence or knowledge of all things. He is thus enabled to see and fathom the misery and wants of all mortal beings ; and to devise means for relieving and filling them up. The law that he preaches, is the wholesome balm designed to cure all moral distempers. He preaches it with unremitting zeal during a certain number of years, and commissions his chosen disciples to carry on the same benevolent and useful undertaking. Having laid on a firm basis his religious institution, he arrives at the state of Niban. Budha means wise, intelligent. Phā is an expression conveying the highest sense of respect, which was applied originally only to the author of Buddhism, but now through a servile adulation it is applied to the king, his ministers, all great personages, and often by inferiors, to the lowest menials of government. The word Phra, coupled with that of Thaking, which means Lord, is used by Christians in Burmah to express the idea of God, the supreme being.

From the foregoing lines the reader may easily infer that the author of Buddhism is a mere man, superior to all other beings, not in nature, but in science and perfection. He lays no claim whatever to any kind of superiority in nature ; he exhibits himself to the eyes of his disciples as one of the children of men, who has been born and is doomed to die. He carries no farther his pretensions. The idea of a supreme being is no where mentioned by him. In the course of his religious disputations with the Brahmins, he combats the notions of a God, coolly establishing the most crude atheism. No one, it is true, can deny that in certain Budhistic countries the notions of an Adibudha, or supreme being, is to be found in the writings and the opinions of its inhabitants, but we know that these writings are of a comparatively recent date, and contain many doctrines foreign to genuine Buddhism. This subject will, however, receive hereafter further developments.

The Law, the second object of veneration, is the body of doctrines delivered by Budha to his disciples during the forty-five years of his public career. He came to the perfect knowledge of that Law, when he attained the Budhaship under the shade of the Bhodi tree. At that time his mind became indefinitely expanded ; his science embraced all that exists ; his penetrating and searching eye reached the farthest limits of the past ; saw at a glance the present, and fathomed the secrets of the future. In that position unclouded truth shown with radiant effulgence before him, and he knew the nature of all beings individually, their condition and situation, as well all the relations subsisting between them. He understood at once the miseries and errors attending all rational beings, the hidden causes that generated them, and the

I adore the law which the most excellent Budha has published, which is infinitely high and incomparably profound, exceedingly acceptable and most earnestly wished for by Nats and men, capable to wipe off the stains of concupiscence and is immutable.

spring they issued from. At the same time he perceived distinctly the means to be employed for putting an end to so many misfortunes, and the remedies to be used for the cure of those numberless and sad moral distempers. His omniscience pointed out to him the course those beings were to follow in order to retrace back their steps from the way of error, and enter the road that would lead to the coming out from the whirlpool of moral miseries in which they had hitherto wretchedly moved during countless existences. All that Gaudama said to the foregoing purposes, constitute the Law upon which so many high praises are lavished with a warm and fervent earnestness. A full and complete knowledge of that Law, in the opinion of Buddhists, dispels at once the clouds of ignorance, which like a thick mist encompasses all beings, and sheds bright rays of pure light which enlightens the understanding. Man is thus enabled to perceive distinctly the wretchedness of his position, and to discover the means wherewith he may extricate himself from the trammels of passions, and finally arrive to the state of Niban, which is, as it shall be hereafter fully explained, the exemption from all the miseries attending existence. The whole law is divided into three parts; the Abidama or metaphysics, Thouts or moral instructions, and the Wini, or discipline. According to the opinion of the best informed among Buddhists, the law is eternal, without a beginning or an author that might have framed its precepts. No Budha ever considered himself, or has ever been looked upon by others, as the inventor and originator of the law. He who becomes a Budha, is gifted with a boundless science that enables him to come to a perfect knowledge of all that constitutes the law: he is the fortunate discoverer of things already existing, but placed far beyond the reach of human mind. In fact the law is eternal, but has become since the days of a former Budha, obliterated from the minds of men, until a new one by his omniscience, is enabled to find it back and preach it to all beings.

The third object of veneration is the Thanga, or assembly. The meaning of the Pali word Thanga is nearly equivalent to that of church or congregation. In the time Gaudama lived, the assembly was composed of all individuals who, becoming converts, embraced the mode of living of their preacher, remained with him, or if they occasionally parted with him for awhile, always kept a close intercourse with him, and spent a portion of their time in his company. Having left the world, they subjected themselves to certain disciplinary regulations, afterwards embodied in the great compilation called Wini. The members of the assembly were divided into two classes; the Arias or venerables, who by their age, great proficiency in the knowledge of the law and remarkable fervor in the assiduous practice of all its ordinances, occupied deservedly the first rank amongst the disciples of Budha, and ranked foremost in the assembly. The second class was composed of the Bickus, or simple mendicant religious. It is difficult to assert with any degree of probability whether the Upasakas, or ordinary hearers, have ever been regarded as members of the Thanga, and forming a portion thereof. The Upasakas were

I adore the assembly of the perfect, of the pure and illustrious Ariahs in their eight sublime states, who have overcome all the passions that torment other mortals, by eradicating the very root of concupiscence, and who are famous above all other beings.

I undertake to translate from the Pali³ text, the history of our

believers, but continued to live in the world and formed, as it were, the laity of the Budhistic church. According to the opinion of Budhists in these parts, the laity is not considered as forming or constituting a part of the Thanga; those only who abandon a secular life, put on the yellow canonical dress, and endeavor to tread in the footsteps of their great teacher, are alone entitled to the dignity of members of the assembly, to which a veneration is paid, similar to that offered to Budha and the law. The Ariahs or venerables are divided into four classes, according to their greater or lesser proficiency in knowledge and moral worth. They are called Thotapan, Thakadagan, Anagam and Arahat. In the class of Thotapan are included the individuals who have entered into the current or stream, leading to deliverance, or in other terms, who have stepped into the way of perfection. The Thotapan is, as yet, to be born four times ere he can obtain the deliverance. Those who belong to the second class, glide rapidly down the stream, following steadily the way leading to perfection, and are to be born once more in the condition of Nat, and once in that of man. Finally those of the fourth class, have gone over the fourth and last way to perfection, reached the summit of science and spiritual attainments, and are ripe for the state of Niban they infallibly obtain after their death. The Ariahs are again subdivided into eight classes, four of which include those who are following the four ways of perfection; the four others comprehend those who enjoy the reward of the duties practised in following the ways of perfection.

3.—The Burmese translator of the Pali text gives us to understand, that his intention is not to give the history of our Budha during the countless existences that have preceded the last one, when he obtained the supreme intelligence. Budhists keep five hundred and ten histories or legends of Budha, purporting to give an account of as many of his former existences; and to enhance the value of such records, the contents are supposed to have been narrated by Budha himself to his disciples and hearers. I have read most of them. Two hundred of these fabulous narrations are very short, and give few particulars regarding our Phra, when he was as yet in the state of animal, man and Nat. They are, except the heading and the conclusion, but the same fables and *contes* to be met with amongst all Asiatic nations, which have supplied with inexhaustible stores all ancient and modern fabulists. The last ten narratives are really very complete and interesting stories of ten existences of Budha preceding the one we are about describing, during which he is supposed to have practised the ten great virtues, the acquisition of which is an indispensable qualification for obtaining the exalted dignity of Phra. Some of these legends are really beautiful, interesting, and well composed pieces of literature.

4.—Toocita is one of the seats of the Nats. But in order to render more intelligible several passages of this work, it is almost indispensable to have an idea of the system adopted by Budhists in assigning to rational beings their respective seats or abodes. There are 31 seats assigned to

most excellent Phra, from the period he left Toocita,⁴ the fourth abode of Nats, to the time he entered into the state of Niban.

About four Thingies⁵ and hundred thousands worlds ago,⁶ the most excellent Budha, who is infinitely wise and far superior to

all beings, which we may suppose to be disposed on an immense scale extending from the bottom of the earth to an incommensurable height above it. At the foot, we find the four states of punishment, viz. hell, the states of Athourikes, Preithas, and animals. Next comes the abode of man. Above it are the six seats of Nats. These eleven seats are called the seats of passion or concupiscence, because the beings residing therein, are still subject to the influence of that passion, though not to an equal degree. Above the abodes of Nats, we meet with the 16 seats, called Rupa, disposed perpendicularly one above the other, to an incalculable height. The inhabitants of those fanciful regions are called Brahmas or perfect. They have freed themselves from concupiscence and almost all other passions, but still retain some affection for matter and material things. Hence the denomination of Rupa, or matter, given to the seats. The remaining portion of the scale is occupied by the four seats called Arupa or immaterials, for the beings inhabiting them are entirely delivered from all passions. They have as it were broken asunder even the smallest ties that would attach them to this material world. They have reached the summit of perfection; one step farther, and they enter into the state Niban, the consummation, according to Budhists, of all perfection. To sum up all the above in a few words: there are four states of punishment. The seat of man is a place of probation and trial. The six abodes of Nats are places of sensual pleasures and enjoyments. In the 16 seats of Rupa, are to be met those beings whose delights are of a more refined and almost purely spiritual nature, though retaining as yet some slight affections for matter. In the four seats of Arupa are located those beings who are wholly disentangled from material affections, who delight but in the sublimest contemplation, soaring, as it were, in the boundless regions of pure spiritualism.

5.—Thingie is a number represented by a unit followed with 64 cyphers.

6.—Budhists have different ways of classifying the series of worlds which they suppose to succeed to each other, after every revolution of nature is complete. As regards Budhas, who appear at unequal intervals for illuminating and opening the way to deliverance, to the then existing beings, worlds are divided into those which are favored with the presence of one or several Budhas, and those to which so eminent a benefit is denied. The present revolution of nature, which includes the period in which we live, has been privileged above all others. No less than five Budhas, as five shining suns, are to shoot forth rays of incomparable brilliancy and dispel the mist of thick darkness that encompasses all beings, according to their respective laws of demerits. Of these five, four, namely, Kaukassan, Gaunggon, Kathaba, Gaudama, have already performed their great task. The fifth, named Aremideia, is as yet to come. The religion of Gaudama is to last 5,000 years, of which 2,350 are elapsed. The names of the 28 last Budhas are religiously preserved by Budhists, together with their age, their stature, the names of the trees under which they have obtained the universal intelligence, their country, with the names of their father

the three orders of beings, the Brahmans, the Nats, and men, re-
and another, and those of their two chief disciples. Deinpakara, occu-
pies the fourth place in the series. He is supposed to have been
eighty cubits high, and to have lived 100,000 years.

It is not without interest to examine whether there have existed
Budhas, previous to the time of Gaudama, and whether the twenty-eight
Budhas above alluded to are to be considered as mythological beings
who have never existed. It cannot be denied that mention of former
Budhas is made in the earliest sacred records, but it seems difficult to
infer therefrom that they are real beings. 1st. The circumstances res-
pecting their extraordinary longevity, their immense stature, and the
myriads of centuries that are supposed to have elapsed from the
times of the first, to those of Gaudama, are apparently conclusive proofs
against the reality of their existence. 2nd. The names of those per-
sonages are found mentioned in the preachings of Gaudama, together
with those individuals with whom he is supposed to have lived and
conversed during former existences. Who has ever thought of giving
any credence to those fables? They were used by Gaudama, as so many
means to give extension and solidity to the basis, whereupon he intend-
ed to found his system. 3rd. There are no historical records or mo-
numents that can give countenance to the opposite opinion. The his-
torical times begin with Gaudama; whilst there exist historical proofs
of the existence of the rival creed of Brâhminism, anterior to the days
of the acknowledged author of Buddhism.

It cannot be doubted that there existed in the days of Budha, in the
valley of the Ganges and in the Punjab, a great number of philosophers
who lead a retired life, devoting their time to study, and practising vir-
tue. Some of them occasionally sallied out of their retreats to go and
deliver moral instructions to the people. The fame that attended those
philosophers, attracted round their lonely abodes, crowds of hearers,
eager to listen to their lectures and anxious to place themselves under
their direction for learning the practice of virtue. In the pages of this
Legend shall be found passages corroborating this assertion. Thence
arose those multifarious schools, where were elaborated those many
systems, opinions, &c. for which India has been celebrated from the re-
motest antiquity. The writer has had the patience to read two works
full of disputations, between Brahmans and Budhists, as well as some
books of the ethics of the latter: he has been astonished at finding that
in those days, the art of arguing, disputing, defining, &c. had been car-
ried to such a point of nicety, as almost to leave far behind the disciples
of Aristotle. It has been said that the Gymnophistae whom Alexander
the Great met in India, were Buddhist philosophers. But the particu-
lars mentioned by Greek writers, respecting their manners and doctrines,
contradict such a supposition. They are described as living in a state
of complete nakedness and as refusing to deliver instructions to the
messenger of Alexander unless he consented to strip himself of his
clothes. On another hand we know that Budha enjoined a strict mo-
desty to his religious, and in the book of ordinations the candidate is
at first asked whether he comes provided with his canonical dress. The
Gymnophistae are represented as practising extraordinary austerities,
and holding self distinction in great esteem. These and other practices
are quite at variance with all the prescriptions of the Wini, or book of
discipline. It is further mentioned that the Macedonian hermet with

ceived at the feet of the Phra Deimpakara the assurance that he would afterwards become himself a Budha. At this time he was a Rathee,⁸ under the name of Thounedā. During that immense

other philosophers living in community; but whether these were Budhists or not, it is impossible to decide. It can be scarcely believed that Buddhism in the days of Alexander would have already invaded the countries which the Grecian army conquered.

7.—Nat in Pali means Lord. Its signification is exactly equivalent to that of Dewa, Dewata. The Nats are an order of beings in the Buddhist system, occupying six seats or abodes of happiness—placed in rising succession above the abode of man. They are spirits endowed with a body of so subtle and somewhat ethereal nature, as to be able to carry themselves with the utmost rapidity from their seats to that of man and vice versa. They play a conspicuous part in the affairs of this world and are supposed to exercise a considerable degree of influence over man and other creatures. Fear, superstition and ignorance have peopled all places with Nats. Every tree, forest, fountain, village, and town has its protecting Nat. Some among the Nats having lost their high station through misconduct, have been banished from their seats and doomed to drag a wretched existence in some gloomy recesses. Their power for doing evil is supposed to be very great. Hence the excessive dread for those evil geni, entertained by all Budhists. A good deal of their commonest superstitious rites have been devised for propitiating those enemies to all happiness, and averting the calamitous disasters which they seem to keep hanging over our heads.

Though the Nat worship is universal among the Budhists of all nations, it is but fair to state that it is contrary to the principles of genuine Buddhism and repugnant to its tenets. It is probable that it was already existing among the nations of Eastern Asia at the time they were converted to Buddhism.

8.—Raci or Rathee means an hermit, a personage living by himself in some lonely and solitary recess, far from the contagious atmosphere of impure society, devoting his time to meditation and contemplation. His diet is of the coarsest kind, supplied to him by the forests he lives in; the skins of some wild animals afford him a sufficient dress. Most of those Rathees having reached an uncommon degree of extraordinary attainments, their bodies become spiritualised to an extent, which enables them to travel from place to place by following an aerial course. In all Buddhist legends, comedies, &c. they are often found interfering in the narrated stories and episodes.

There is no doubt but these devotees who, in the days of Budha, spent their time in retreat, devoted to study, and meditation, were Brahmins. In support of this assertion, we have the highest possible native authority, the Institutes of Menoo, compiled probably during the eighth or ninth century before Christ. We find in that work minutely described, the mode of life becoming a true Brahmīn. During the third part of his life, a Brahmīn must live as an anchorite in the woods. Clad in the bark of trees, or the skins of animals, with his hair and nails uncut, having no shelter whatever but that which is afforded him by the trees of the forest, keeping sometimes a strict silence, living on herbs and roots, he must train himself up to bearing with entire unconcern the

space of time, he practised in the highest degree the ten great virtues, the five renouncings, and the three mighty works of perfection.⁹ Having become a great prince under the name of Wethandra, he reached the acme of self-abnegation and renouncement to all the things of this world. After his death, he migrated to Tocoita the fourth abode of Nats. During his sojourn in that happy place, enjoying the fulness of pleasure allotted to the fortunate inhabitants of those blissful regions, a sudden and uncommon rumour, accompanied with an extraordinary commotion, proclaimed the gladdening tidings that a Phra was soon to make his appearance in this world.*

On hearing that a Phra was soon to make his appearance amongst men, all the Nats, peaceful inhabitants of the fortunate abode of Tocoita, assembled in all haste and crowded around Phralaong,¹¹ eagerly inquiring from him, who was the fortunate Nat to whom was reserved the signal honor of obtaining the incomparable dignity of Budha. The reason which directed their

cold of winter, and the heat of summer. Such is the course of life, according to the Vedas, which the true Brahmin is bound to follow during the third portion of his existence. Some Bhudistic zealots have sometimes endeavored to emulate the ancient Rathees in their singular mode of life. It is not quite unfrequent in our days to hear of some fervent Phongies who, during the three months of lent, withdraw in solitude, to be more at liberty to devote their time to study and meditation. This observance, however, is practised by but very few individuals, and that too, with a degree of laxity that indicates a marked decline of the pristine fervor that glowed in the soul of primitive Budhists.

9.—The three great works are:—the assistance afforded to his parents and relatives; the great offerings he had made, coupled with a strict observance of the most difficult points of the law, and benevolent dispositions towards all beings indiscriminately.

11.—This extraordinary monarch, called Tsikiawade, never makes his appearance during the period of time allotted to the publication and duration of the religious institutions of a Budha.

* *Remark of the Burmese translator.*—There are three solemn occasions on which this great rumour is noised abroad. The first, when the Nats, guardians of this world, knowing that 100,000 hence the end of this world is to come, show themselves amongst men, with their heads hanging down, a sorrowful countenance and tears streaming down their faces, clad with a red dress, and proclaim aloud to all mortals the destruction of this planet, 100,000 years hence. They earnestly call upon men to devote themselves to the observance of the law, to the practice of virtue, the support of parents, and the respect due to virtuous personages. The second, when the same Nats proclaim to men that a 1,000 years hence, a Budha or Phra will appear amongst them; and the third solemn occasion, is when they come and announce to men that within 100 years, there will be in this world a mighty Prince whose unlimited sway shall extend over the four great islands.

steps towards our Phralaong, and suggested their enquiry, was that in him were already to be observed unmistakable indices foreshadowing his future greatness.

No sooner had it become known that this incomparable destination was to be his happy lot, than Nats from all parts of the world resorted to the abode of Toecita to meet Phralaong and to congratulate him upon this happy occasion. Most glorious Nat, did they say to him, you have practised most perfectly the ten great virtues¹²; the time is now come for you to obtain the sublime nature of Budha; during former existences you have most rigidly attended to the observance of the greatest precepts and walked steadily in the path of the highest virtues; you sighed then after, and longed for, the happiness of Nats and Brahmas; but now you have most gloriously achieved the mightiest work, and reached the acme of perfection; it remains with you but to aspire at the full possession of the supreme intelligence which will enable you to open to all Brahmas, Nats and men, the way to the deliverance from those endless series of countless existences¹³ they are doomed to go through. You alone can free them from the vicissitudes and miseries essentially

12.—Here I make use of the expression Phralaong, or more correctly Phraalaong, to designate Budha before he obtained the supreme knowledge, when he was, as it were, slowly and gradually gravitating towards the centre of matchless perfection. In that state it is said of him that he is not yet ripe.

This word implies a meaning which ought to be well understood. No single expression in our language can convey a correct idea of its import, and for this reason it has been retained through these pages. *Alaong* is a derivative from the verb *Laong*, which means to be in an incipient way, in a way of progression towards something more perfect. A Budha is at first a being in a very imperfect state; but passing through countless existences, he frees himself by a slow progress, from some of his imperfections; he requires merits which enable him to rise in the scale of progress, science and perfection. In perusing the narrative of the five hundred and ten former existences of Gaudama, which have come down to us, we find that, when he was as yet in the state of animal, he styled himself Phralaong. The Burmese have another expression of similar import to express the same meaning: they say of a being as yet in an imperfect condition, that he is soft, tender as an unripe thing; and when he passes to the state of perfection they say that he is ripe, that he has blossomed and expanded. They give to understand that he who is progressing towards the Budhahship, has in himself all the elements constitutive of a Budha, lying as yet concealed in himself, but when he reaches that state, then all that had hitherto remained in a state of unripeness, burst suddenly out of the bud and come to full maturity. Similar expressions are often better calculated to give a clear insight into the true and real opinions of Budhists, than a lengthened and elaborate dissertation could do.

13.—The 10 great virtues or duties are: liberality, observance of the precepts of the law, withdrawal in lonely places, wisdom, diligence,

connected with the present state of all beings. The time is at last come, when you are to become a Buddha.

Unwilling to return instantly a positive answer, Phralaong modestly replied that he wanted some time to enquire particularly into the great circumstances always attending the coming of a Buddha in this world, viz: the epoch or time a Buddha appears; the place he chooses for his apparition or manifestation; the race or caste he is to be born from; and the age and quality of her who is to be his mother. As regards the first circumstance, Phralaong observed that the apparition of a Buddha could never take place during the previous period¹⁴ of 100,000 years and above, that had just elapsed, because during that period the life of men was on the increase. The instructions on birth and death as well as on the miseries of life, which form the true characteristics of Buddha's law, would not then be received with sufficient interest and attention. Should any attempt be made at that time to preach on these three great topics, men of those days to whom these great events would have appeared so distant, could not have been induced to look upon them with sufficient attention; the four great truths would have made no impression on their minds: vain and fruitless would have been

benevolence, patience, veracity, fortitude, and indifference. The five renouements are: renouncing children, wife, goods, life and one's self.

14.—Metempsychosis is one of the fundamental dogmas of Buddhism. That continual transition from one existence to another, from a state of happiness to one of unhappiness and, *vice versa*, forms a circle encompassing the Buddhist in every direction. He is doomed to fluctuate incessantly on the never settled waters of existences. Hence his ardent wishes to be delivered from that most pitiable position, and his earnest longings for the ever tranquil state of Niban, the way to which Buddha alone can teach him by his precepts, and his examples.

This dogma is common both to Brahmins and Buddhists. The originator and propagator of the creed of the latter, found it already established: he had but to embody it with his own conceptions, and make it agree with his new ideas. His first teachers were Brahmins, and under their tuition, he learned this dogma which may be considered as the basis on which hinge both systems. In fact the two rival creeds have a common object in view, the elevating of the soul from those imperfections, forced upon her by her connection with matter and the setting her free from the sway of passions, which keep her always linked to this world. According to the votaries of both creeds, transmigration has for its object the effecting of those several purposes. There is a curious opinion among Buddhists respecting the mode of transmigration, and there is no doubt it is but a very ancient one, belonging to the genuine productions of the earliest Buddhism. Transmigration, they say, is caused and entirely controlled by the influence of merit§ and demerit§, but in such a way that a being who has come to his end, transmits nothing of his entity to the being to be immediately reproduced. The latter is a being apart, independent of the former, created it is true by the influence of the late being's good or bad deeds, but having nothing

The efforts to disentangle them from the ties of passions then encompassing all beings, and make them sigh after the deliverance from the miseries entailed upon mankind by birth, life and death. The period when human life is under a hundred years duration, cannot be at all the proper period for such an important event, as the passions of men are then so many and so deeply rooted, that in vain Budha would attempt to preach his law. As the characters a man traces over the smooth superficies of unruffled waters, instantly disappear, without leaving any mark behind, so the law and instructions that one would attempt to spread on the hardened hearts of men, would make no lasting impression upon them. Hence he concluded that the present period, when the life of men was of about 100 years duration, was the proper one for the apparition of a Budha. This first point having been disposed of, Phralaong examined in what part of the globe a Budha was to appear.

His regards glanced over the four great islands,¹⁵ and the in common with him. They explain this startling doctrine by the comparison of a tree successively producing and bearing fruits, of which some are good and some bad. The fruits though coming from the same tree, have nothing in common, neither with each other, nor with those that were previously grown, or may afterwards grow out of the same plant: they are distinct and separate. So, they say *kan*, or the influence of merits and demerits, produces successively beings totally distinct one from the other. This atheistic or materialist doctrine is not generally known by the common people, who practically hold that transmigration is effected in the manner professed and taught by Pythagoras and his school.

If between the adherents of the two creeds, there is a perfect agreement respecting the means to be resorted to, for reaching the point when man becomes free from miseries, ignorance and imperfections, they fall at variance as to the end to be arrived to. The Brahmin leads the perfected being to the supreme essence, in which he is merged as a drop of water in the ocean, losing its personality to form a whole with the Divine substance. The Buddhist, ignoring a supreme being, conducts the individual that has become emancipated from the thralldom of passions, to a state of complete isolation, called Niban.

15.—The duration of a revolution of nature, or the time required for the formation of a world, its existence and destruction—is divided into four periods. The fourth period, or that which begins with the apparition of man on the earth, until its destruction, is divided into 64 parts called *Andrakas*. During one *Andraka*, the life of man increases gradually from 10 years to an almost innumerable number of years: having reached its maximum of duration, it decreases slowly to its former short duration of 10 years. We live at present in that second part of an *Andraka* when the life of man is on the decline and decrease. If my memory serve me right, we have reached at present the 18th *Andraka* of the fourth period. Should the calculation of Buddhists ever prove correct, the deluded visionaries who look forward for an approaching Millenium, have still to wait long ere their darling wishes be realized.

2,000 small ones. He saw that the island of Dzapoudiba (the southern one) had always been the favorite place selected by all

Though it be somewhat tiresome and unpleasant to have to write down the absurd and ridiculous notions Burmans entertain respecting the organization of matter, the origin, production, existence, duration and end of a world, it appears quite necessary to give a brief account and sketch an outline of their ideas on these subjects. The reader will then have the means of tracing up to their Hindu origin several of the many threads that link Buddhism to Bralminism, and better understand the various details hereafter to be given, and intended for establishing a great fact, viz: the Brahminical origin of the greatest part of the Budhistic institutions. He will, moreover, have the satisfaction of clearly discovering, buried in the rubbish of fabulous recitals, several important facts recorded in the holy scriptures.

Matter is eternal; but its organization, and all the changes attending it, are caused and regulated by certain laws co-eternal with it. Both matter and the laws that act upon it, are self-existing, independent from the action and control of any being, &c. As soon as a system of worlds is constituted, Budhists boldly assert and perseveringly maintain, that the laws of merits and demerits are the sole agents that regulate and control both the physical and moral world.

But how is a world brought into existence? Water or rather rain is the chief agent, operating in the reproduction of a system of nature. During an immense period of time, rain pours down, with an unabating violence, in the space left by the last world that has been destroyed! Meanwhile strong winds blowing from opposite directions, accumulate the water within definite and certain limits, until it has filled the whole space. At last appears on the superficies of water, floating like a greasy substance, the sediment deposited by water. In proportion as the water is being dried up, by the unremitting action of the wind, that crust increases in size, until, by a slow, gradual, but sure process it invariably assumes the shape and proportion of our planet, in the manner we are to describe. The center of the earth, indeed of a world, or system of nature, is occupied by a mountain of enormous size and elevation, called Mienmo. This is surrounded by seven ranges of mountains, separated from each other by streams equalling in breadth and depth, the height of the mountain forming its boundaries in the direction of the central elevation. The range nearest to the Mienmo rises to half its height. Each successive range, is half the height of the range preceding it. Beyond the last stream, are disposed four great islands, in the direction of the four points of the compass. Each of those four islands is surrounded by five hundred smaller ones. Beyond those, there is water, reaching to the farthest limits of the world. The great island we inhabit, is the southern one, called Dzampoudiba, from the Jambu, or Eugenia tree, growing upon it.

Our planet rests on a basis of water double the thickness of the earth; the water itself is lying on a mass of air, that has a thickness double to that of water. Below this aerial stratum is laha, or vacuum.

Let us see now in what manner is our planet peopled, and whence come its first inhabitants. From the seats of Brahma, which were without the range of destruction when the former world perished, three celestial beings, or according to another version, six come on the earth, remaining on it in a state of perfect happiness, occasionally revisiting,

former Budhas : he fixed upon it, too, for himself. That island, however, is a most extensive one, measuring in length 300 youd-

when it pleases them, their former seats of glory. This state of things, lasts during a long period. At that time, the two great luminaries of the day and of the night, the stars have not as yet made their appearance, but rays of incomparable brightness, emanating from the pure bodies of those new inhabitants, illuminate the globe. They feed at long intervals, upon a certain gelatinous substance, of such a nutritious power that the smallest quantity is sufficient to support them for a long period. This delicious food, is of the most perfect flavor. But it happens that at last, it disappears, and is successively replaced by two other substances, one of which, resembles the tender sprout of a tree. They are so nutritious and purified, that in our present condition, we can have no adequate idea of their properties. They too disappear, and are succeeded by a sort of rice called *Tha-le*. The inhabitants of the earth eat also of that rice, but alas! the consequences prove as fatal to them as the eating of the forbidden fruit proved to the happy denizens of Eden. The brightness that had hitherto encircled their bodies, and illuminated the world, vanishes away, and to their utmost dismay, they find themselves for the first time sunk into an abyss of unknown darkness. The eating of that coarse food creates feces and evacuations which, forcing their way out of the body, cause the appearance of what marks the distinction of the sexes. Passions, for the first time, burn and rage in the bosom of those hitherto passionless beings. They are deprived of the power to return to their celestial seats. Very soon jealousy, contentions, &c. follow in train of the egotistical distinction of *mine* and *thine*. Finding themselves in the gloom of darkness, the unhappy beings sigh for, and long after, light ; when, on a sudden, the sun, breaking down the barrier of darkness, burst out, rolling as it were in a flood of light, which illuminates the whole world : but soon disappearing in the west, below the horizon, darkness seemed to resume its hold. New lamentations and bewailings on the part of men, when in a short time, there arose majestically the moon, spreading silvery and trembling rays of light. At the same time the planets and stars take their respective stations in the sky, and begin their regular revolutions. The want of settling arising disputes is soon felt by the new inhabitants ; they agree to elect a chief, whom they invest with a sufficient authority for framing regulations which are to be obligatory on every member of society, and a power for enforcing obedience to those regulations. Hence the origin of society.

Men at first practising virtue, enjoyed a long life, the duration of which reached to the almost incredible length of a thengie. But having much relaxed in the practice of virtue, it lessened proportionately to their want of fervor in the observance of the law, until by their extreme wickedness it dwindled to the short period of ten years. The same ascending and descending scale of human life, successively brought in by the laws of merit and demerit, takes place sixty-four times, and constitutes an *andraka*, or the duration of a world.

There remains to mention rapidly some particulars regarding the end of a revolution of nature. The cause of such an event, is the influence of the demerits prevailing to such an extent as to be all powerful in

zanas, in breadth 252, and in circumference 900. He knew that on that island, all former Budhas and semi Budhas, the two great Bahandas¹⁶ or disciples of the right and left, the prince whose sway is universal, &c. all of them had invariably fixed upon, and selected that island, and amidst the various countries on the island, that of Mitzima, the central one, where is to be found the district of Kapilawot. Thither, said he, shall I resort, and become a Budha. Having determined the place he was to

working out destruction. Two solemn warnings of the approaching dissolution of our planet are given by Nats, near 100,000, and the other 100 years before that event. The bearers of such sad news make their appearance on earth, with the marks of deep mourning the best suited to afford additional weight to their exhortations. They earnestly call on men to repent of their sins and amend their lives. These last summons are generally heeded by all mankind, so that men, when the world is destroyed, generally migrate together with the victims of hell who have atoned for their past iniquities, to those seats of Brahmās that escape destruction. There are three great principles of demerit, concupiscence, anger and ignorance. The world also is destroyed by the action of three different agents, fire, water and wind. Concupiscence is the most common, though the less heinous of the three. Next comes anger, less prevailing, though it is more heinous; but ignorance is by far the most fatal of all moral distempers. The moral disorder that is then prevailing, causes destruction by the agency that it sets in action. Concupiscence has for its agency fire, anger, water; ignorance, wind; but in the following proportion. Of sixty-four destructions of this world, fifty-six are caused by conflagration, seven by water, and one by wind. Their respective limits of duration stand as follows: conflagration reaches to the five lowest seats of Brahmās; water extends to the eighth seat, and the destructive violence of the wind is felt as far as the ninth seat.

16.—Our planet or globe is composed according to Budhists of the mountain Min-mo, being in height 82,000 youdzanas (1 youdzana is equal to little less than 12 English miles), above the surface of the earth, its depth is equal to its height. Around this huge and tall elevation, are disposed the four great islands, according to the four points of the compass; and each of these again is surrounded by 500 small islands. The countries south of the great chain of the Himalaya, are supposed to form the great island laying at the south.

It would be easy to give at full length the ridiculous notions entertained by Budhists of these parts, on geography and cosmography, &c. &c., but the knowledge of such puerilities is scarcely worth the attention of a serious reader, who is anxious to acquire accurate information respecting a religious system, which was designed by its inventor, to be the vehicle of moral doctrines, with but very few dogmas. Those speculations upon this material world have gradually found their place in the collection of sacred writings, but they are no part of the religious creed. They are of a Hindu origin, and convey Indian notions upon those various topics. Those notions even do not belong to the system as expounded in the Vedas, but have been set forth at a comparatively modern epoch.

select for his terrestrial seat, Phralaong examined the race or caste from which he was to be born. The caste of the people and that of merchants appeared too low and much wanting in respectability, and moreover no Budha had ever come out therefrom. That of the Pounhas was in former times, the most illustrious and respected, but that of Princes, in those days, was far surpassing it in power and consideration. He therefore fixed his choice upon the caste of Princes, as the most becoming his future high calling. I choose, said he, prince Thoudodana for my father. As to the princess who is to become my mother, she must be distinguished by a modest deportment and chaste manners, without having ever tasted any intoxicating drink. During the duration of 100,000 worlds, she must have lived in the practice of virtue, performing with a scrupulous exactitude all the practices and observances prescribed by the law. The great and glorious princess Maïa is the only person in whom all these conditions are to be found. Moreover, the period of her life shall be at an end ten months and seven days hence¹⁷—she shall be my mother.

Having thus maturely pondered over these four circumstances, Phralaong turning to the Nats that surrounded him, anxiously expecting his answer, plainly and unreservedly told them that the time for his becoming Budha had arrived, and bade them to communicate forthwith this great news to all the Brahmas and Nats. He rose up and accompanied by all the Nats of Toocita, withdrew into the delightful garden of Naudawon. After a short sojourn in that place, he left the abode of Nats, descended into the seat of men, and incarnated in the womb of the glorious Maïa.

At that time, the inhabitants of Kapilawot were busily engaged in celebrating, in the midst of extraordinary rejoicings, the festival of the constellation of Ontarathan (July—August). But the virtuous Maïa, without mixing amidst the crowd of those devoted to amusements, during the seven days that preceded the full moon of July, spent her time among her attendants, in making offerings of flowers and perfumes. The day before the full moon, she rose up at an early hour, bathed in perfumed water and distributed to the needy four hundred thousand pieces of silver; attired with her richest dress, she took her meal, and religiously performed all the pious observances usual on such occasions. This being done, she entered into her private apartment, and lying on her couch, fell asleep and had the following dream

17—A Rahanda is a being very far advanced in perfection, and gifted with high spiritual attainments which confer to his mortal frame certain distinguished prerogatives, becoming almost but spirits. Concupiscence is totally extinguished in a Rahanda; he may be said to be fit for the state Nihan. Several classes are assigned to Rahandas according to the various degrees of advancement in the way of perfection.

Four princes of Nats of the abode of Tsadoomarit took the princess with her couch, carried it to the mount Himawonta,¹⁸ and deposited it on an immense and magnificent rock, sixty youdzanas long, adorned with various colors, at the spot where a splendid tree, seven youdzanas high, extends its green and rich foliage. The four queens, wives of the four princes of Tsadoomarit, approaching the couch where Maia was reclining, took her to the banks of the lake Anawadat, washed her with the waters of the lake and spread over the couch flowers brought from the abode of Nats. Near the lake is a beautiful mountain of a silvery appearance: the summit whereof is crowned with a magnificent and lofty palace. On the east of the palace, in the side of the mount, is a splendid cave. Within the cave a bed similar to that of the Nats, was prepared. The princess was led to that place, and sat on the bed, enjoying a delicious and refreshing rest. Opposite this mount, and facing the cave where Maia sat surrounded by her attendants, rose another mount, where Phralaong, under the shape of a young white elephant, was roaming over its sides, in various directions. He was soon seen coming down the hill he was on, and, ascending that where the princess lay on her bed, directed his course towards the cave. On the extremity of his trunk, lifted up like a beautiful string of flowers, he carried a white lily. His voice occasionally resounding through the air, could be heard distinctly by the inmates of the grotto, and indicated his approach. He soon entered the cave, turned three times round the couch whereupon sat the princess, then standing for a while, he came nearer, opened her right side and appeared to conceal himself in her womb.

In the morning, having awoke from her sleep, the princess related her dream to her husband. Prince Thoudodana sent

18.—It is an immutable decree that she on whom has been conferred the singular honor of giving birth to a mortal, who during the course of his existence is to become a Budha, dies invariably seven days after her delivery, migrating to one of the delightful seats of Nats. The Burmese translator observes that a womb that has been, as it were, consecrated and sanctified by the presence of a child of so exalted a dignity, can never become afterwards the hidden abode of less dignified beings. It must be confessed that the conception of Phralaong in his mother's womb, is wrapped up in a mysterious obscurity, which appears to exclude the idea of conjugal intercourse. The Cochin-Chinese in their religious legends pretend that Budha was conceived and born from Maia in a wonderful manner, not resembling at all what takes place according to the order of nature.

19.—The Mount Himawonty is famous in all Budhistic compositions, as the scene where great and important events have happened. It is the Himalaya, in all probability, as being the highest range of mountain ever known to Indian Buddhism.

without delay for sixty-four Pounhas ²³. On a ground lined with cow-dung, parched rice, flowers and other offerings were carefully deposited and profusely spread. An appropriate place was reserved for the Pounhas. Butter, milk and honey were served out to them in vases of gold and silver; moreover several suits of dress and five cows were offered them as presents, as well as many other articles. These preliminaries being arranged, the prince narrated to them the dream, with a request for its explanation.

Prince, answered the Pounhas, banish from your mind all anxious thoughts, and be of a cheerful heart, the child whom the princess bears in her womb, is not a girl but a boy. He will, after growing up, either live amongst men and then become a mighty ruler whose sway all the human race will acknowledge, or, withdrawing from the tumult of society, he will resort to some solitary place, and there embrace the profession of Rahan. In that condition he will disentangle himself from the miseries attending existence, and at last obtain the high dignity of Budha. Such was the explanation of the dream. At the moment Phralaong entered into Mai's womb, a great commotion was felt throughout the four elements, and thirty-two wonders simultaneously appeared. A light of an incomparable brightness illuminated suddenly ten thousand worlds; the blind, desirous, as it were, to contemplate the glorious dignity of Phralaong, recovered their sight; the deaf perceived distinctly every sound; the dumb spoke with fluency; those, whose bodies were bent, stood

20.—Pounhas are the Brahmins who, even in those days of remote antiquity, were considered as the wisest in their generation. They had already monopolized the lucrative trade of fortune-tellers, astrologers, &c. and it appears that they have contrived to retain it up to our own days. During my first stay in Bunnah, I became acquainted with a young Pounha, wearing the white dress, and getting his livelihood by telling the horoscopes of newly born infants, and even grown-up people. I learned from him the mode of finding out by calculation the state of the heavens at any given hour soever. This mode of calculation is entirely based on the Hindu system, and has evidently been borrowed from that people.

Though Brahmins in those days, as in our own, worked on popular ignorance and credulity in the manner above mentioned, we ought not to lose sight of the great fact borne out by this legend in a most distinct and explicit way, that many among them devoted all their time, energies and abilities to the acquirement of wisdom, and the observance of the most arduous practices. Their austere mode of life, was to a great extent copied and imitated by the first religious of the Buddhist persuasion. Many ordinances and prescriptions of the Wini agree, to a remarkable degree, with those enforced by the Vedas. In the beginning, the resemblance must have been so great as to render the discrepancies scarcely perceptible, since we read in this very work, of an injunction made to the earlier converts, to bestow alms on the Pounhas, as well as on the Bickus or mendicant religious, placing them both on a footing of perfect equality.

up in an erect position; the lame walked with ease and swiftness; prisoners saw their fetters unloosed, and found themselves restored to liberty; the fires of hell were extinguished; the ravenous cravings of the Preithas²¹ were satiated; animals were exempt from all infirmities; all rational beings uttered but words of peace, and mutual benevolence; horses exhibited signs of an excessive joy; elephants with a solemn and deep voice, expressed their contentment; musical instruments resounded of themselves with the most melodious harmony; gold and silver ornaments worn at the arms and feet, without coming in contact, emitted pleasing sounds; all places became suddenly filled with a resplendent light; refreshing breezes blew gently all over the earth; abundant rain poured from the skies during the hot season, and springs of cool water burst out in every place, carrying through prepared beds, their gently murmuring streams; birds of the air stood still, forgetting their usual flight; rivers suspended their course, seized with a mighty astonishment; sea water became fresh; the five sorts of lilies were to be seen in every direction; every description of flowers burst open, displaying the richness of their brilliant colors; from the branches of all trees, and the bosom of the hardest rocks, flowers shot forth exhibiting all around the most glowing, dazzling, and varied hues: lilies seemingly rooted in the canopy of the skies, hung down scattering their embalmed fragrance; showers of flowers poured from the firmament on the surface of the earth; the musical tunes of the Nats were heard by the rejoiced inhabitants of our globe; hundred thousands of worlds²² suddenly approached each other, sometimes in the shape of an elegant nosegay, sometimes in that of a ball of flowers, or of a spheroid; the choicest essences embalmed the whole atmosphere that encompasses this world. Such are the wonders that took place at the time Phralaong entered his mother's womb.

When this great event happened, four chiefs of Nats from the seat of Tsadoomarit,²³ armed with swords, kept an uninterupt-

21.—Preitha is a being in a state of punishment and sufferings, on account of sins committed in a former existence. He is doomed to live in the solitary recesses of uninhabited mountains, smarting under the pangs of never satiated hunger. His body, and particularly his stomach, are of gigantic dimensions, whilst his mouth is so small that a needle could scarcely be shoved into it.

22.—In the Budhistic system of cosmogony, 100,000 worlds form one system, subject to the same immutable changes and revolutions which affect this one which we inhabit. They admit indeed that the number of worlds is unlimited, but they assert that those forming one system are simultaneously destroyed, reproduced and perfected by virtue of certain eternal laws inherent to matter itself.

23.—Tsadoomaritz is the first of the six abodes of Nats. The description of the pleasure enjoyed by the inhabitants of that seat, is replete with accounts of the grossest licentiousness.

ed watch round the palace, to avert any accident that might prove hurtful to the mother or her blessed fruit. From 10,000 worlds, four Nats from the same seat, were actively engaged in driving away all Bilous²⁴ and other monsters and forcing them to flee and hide themselves at the extremity of the earth. Maia, free from every disordered propensity, spent her time with her handmaids in the interior of her apartments. Her soul enjoyed in a perfect calm, the sweetest joys; fatigue and weariness never affected her unimpaired health. In his mother's womb, Phralong appeared like the white thread passed through the purest precious stones; the womb itself resembled an elegant Dzedi.²⁵*

24.—A Palou, or rather Bilou, is a monster with a human face, supposed to feed on human flesh. His eyes are of a deep red hue, and his body of so subtle a nature as never to project any shadow. Wonderful tales are told of this monster, which plays a considerable part in most of the Budhistic writings.

25.—A Dzedi is a religious edifice of a conical form, supported on a square basis, and having its top covered with what the Burmese call an umbrella, resembling in its shape the musical instrument vulgarly called *Chapeau chinois*, by the French. On each side of the quadrangular basis, are opened four niches, in the direction of the four cardinal points, destined to receive statues of Budha. This monument is of every dimension in size, from the smallest, a few feet high, to the tallest, of one or two hundred feet high. It is to be seen in every direction, and in the neighbourhood of towns every elevation is crowned with one or several Dzedis.

The word Dzedi means a sacred depository, that is to say, a place where relics of Budha were enshrined. The word has been extended since to places which had become receptacles of the scriptures, or of the relics of distinguished religious, who had acquired eminence by their scientific and moral attainments. In the beginning, those Dzedis were a kind of *tumuli*, or mounds of earth or bricks, erected upon the shrine wherein relics were enclosed. In proportion as the followers of the Budhistic faith increased in number, wealth and influence, they erected Dzedis on a grander scale, bearing always a great resemblance in shape and form to the primitive ones. The Stupas or Topes discovered in the Punjab, and in other parts of the Indian Peninsula, were real Budhistic tumuli or Dzedis.

During succeeding ages, when relics could not be procured, the faithful continued to erect Dzedis, intended, by their sight, to remind them of the sacred relics, and they paid to those relics and monuments

* *Remark of the Burmese Translator.*—It is to be borne in mind that the mothers of Budhas, having had the singular privilege of giving birth to a child of so exalted a dignity, it would not be convenient or becoming, that other mortals should receive life in the same womb, they therefore always die seven days after their delivery and migrate to the abode of Nats, called Toocita. It is usual with other mothers to be delivered lying in an horizontal position and sometimes before or after the tenth month. But with the mother of a Budha, the case is not the same; the time of her confinement invariably happens at the beginning of the tenth month, and she is always delivered in an erect and vertical position.

With the solicitous care and vigilant attention one carries about a thabeit²⁶ full of oil, the great Maia watched all her movements, and during ten months, unremittingly laboured for the safe preservation of the precious fruit of her womb.

CHAPTER II.

Birth of Budha in a forest—Rejoicings on that occasion—Kula-dewila—Prediction of the Pounhas—Vain efforts of Thoulo-dana, to thwart the effect of the prediction.

The time of her approaching confinement being close at hand the princess solicited from her husband, the prince Thoudodana, leave to go to the country of Dewah,²⁷ amongst her friends and relatives. As soon as her request was made known, the prince ordered that the whole extent of the road between Kapilawot and Dewah should be perfectly levelled and lined on both sides with plantain trees, and adorned with the finest ornaments. Jars full of the purest water, were to be desposited all along the road at short intervals. A chair of gold was made ready for conveying the princess: and a thousand noblemen, attended by an innumerable retinue, were directed to accompany her during the journey. Between the two countries an immense forest of lofty Ingicng trees extends at a great distance. As soon as the cortege reached it, the five water lilies shot forth spontaneously from the stem and the main branches of each tree; innumerable birds of all kinds by their melodious tunes, filled the air with the most ravishing music. Trees similar in beauty to those growing in the seats of Nats, apparently sensible of the presence of the incarnated Buddha, seemed to share in the universal joy.

the same veneration as they would have offered to those enriched with those priceless objects. In Burmah, in particular, the zeal or rather the rage for building Dzedis, has been carried to a degree scarcely to be credited, by those who have not visited that country. In the following pages, there will be found an attempt at describing the various forms given to those monuments.

26. The Thabeit is an open mouthed pot, of a truncated spheroidal form, made of earth, iron or brass, without ornaments, used by the Buddhist monks when going abroad, in their morning excursions, to receive the alms bestowed on them by the admirers of their holy mode of life.

27.—This country of Dewah is one of the 16 countries so celebrated in the Buddhistic annals, where the greatest religious events have taken place. They are placed in the centre, north and northwest portions of Hindostan. In this place was born the celebrated Dewadat, who became brother-in-law to Budha himself. But notwithstanding the close ties of relationship that united him to so saintly a personage, Dewadat is represented as the incarnation of evil, ever opposed to Budha in his

On beholding this wonderful appearance of all the lofty trees of the forest, the Princess felt a desire to approach nearer and enjoy the marvellous sight offered to her astonished regards. Her noble attendants led her forthwith at a short distance into the forest. Maia approached one of the resplendent Ingieng, (Shorea robusta) with the intention of breaking a small branch and carrying it away. On that very instant, as the slender rattan, heated by fire, bends down its tender head, all the branches lowered their extremities, offering themselves, as it were, to the hand of the princess, who unhesitatingly seized and broke the extremity of one of the young boughs. By virtue of a certain power inherent in her dignity, on a sudden all the winds blew gently throughout the forest. The attendants having desired all the people to withdraw to a distance, disposed curtains all round the place the princess was standing on. Whilst she was in that position, admiring the slender bough she held in her hands, the moment of her confinement happened, and she was delivered of a son.

Four chief Brahmas²⁸ received the new born infant on a golden net-work, and placed him in the presence of the happy mother,

benevolent designs in favor of human kind. At last, in an attempt against his brother-in-law's life, he met with a condign punishment. The earth burst open under his feet; and surrounded by devouring flames, he rolled down to the bottom of the lowest hell, acknowledging however with the accents of a true but tardy repentance, his errors and the unconquerable power of Budha. Three red hot iron bars transfix him perpendicularly, hanging him in an erect position, whilst three other bars pierce him through the shoulders and the side. For his repentance, he is to be delivered hereafter from those torments and restored to earth for acquiring merits that may entitle him to a better place in future existences. Some accounts mention that he is to become a Pietzega Budha. This story respecting Dewadat, has given rise in Burmah, to a very strange misconception. The Burmese with their usual thoughtlessness, on hearing of the particulars respecting the sufferings and mode of death of our Saviour, concluded that he must have been no other personage but Dewadat himself, and that, for holding opinions opposite to those of Budha, he suffered such a punishment. The writer was not a little surprised to find in the writings of the old Barnabite Missionaries, a lengthened confutation of this erroneous supposition.

28.—According to Budhistic notions, Budha labors during his mortal career for the benefit of all living beings. His benevolent and compassionate heart, free from all partiality, feels an ardent desire of opening before them, the way that leads to the deliverance from the miseries of every succeeding existence, and bringing them finally to the never troubled state of Niban. Such a generous and benevolent disposition, constitutes the genuine characteristic of a Budha. The Brahmas inhabiting the sixteen seats of Rupa, are all but ripe for obtaining the crowning point of Budhistic perfection. They wait but for the presence of a Budha to unloose by his preachings, the slender ties that keep them still connected with this material world. The Nats, though

saying : " give yourself up, O Princess, to joy and rejoicing, here is the precious and wonderful fruit of your womb."*

From the hands of the four chiefs of Brahmas, four chiefs of Nats received the blessed child, whom they handed over to men, who placed him on a beautiful piece of white cloth. But to the astonishment of all, he freed himself from the hands of those attending upon him, and stood in a firm and erect position on the ground ; casting then a glance towards the east, more than one thousand worlds appeared like a perfectly levelled plain. All the Nats inhabiting those worlds, made offerings of flowers and perfumes, exclaiming with exultation : " an exalted personage has made his appearance,—who can ever be compared to him ; who has ever equalled him ? He is indeed the most excellent of all beings." Phralaong looked again towards the three other directions. Lifting up his eyes above and then lowering them down, he saw that there was no being equal to him. Conscious of his superiori-

far less advanced in merits and perfection, eagerly look forward for the apparition of that great personage, who is to point out to them the means of freeing themselves from the influence of passions, and thereby destroying in them the principle of demerits. Men also in their state of probation and trial, want the mighty aid of a Budha, who will enable them by his transcendent doctrine to advance in merits, for either arriving at once to the ever quiescent state of Niban, or progressing in the way of merits. Hence, on his birth, Budha is ministered to by those three sorts of intelligent beings, who are particularly destined to share in the blessings his coming is designed to shower on them.

The mission of a Budha is that of a saviour. His great object is, during his existence, to make use of a Bhudistic expression, to procure the deliverance of all the beings that will listen to his instructions, and observe the precepts of the law. He is distinguished by feelings of compassion and an ardent love for all beings, as well as by an earnest desire of laboring for their welfare. These are the true characteristics of his heart. In this religious system, mention is often made of Pitzegabudhas, who have all the science and merits of a Budha, but they are deficient in the above mentioned qualities, which form as it were the essence of a true and genuine Budha. They are never therefore honored with the noble appellation of Budhas.

* *Remarks of the Burmese Translator.*—When children are born, they appear in this world, covered all over their bodies, with impure and disgusting substances. But an exception was made in favor of our infant Phralaong. He was born without the least stain of offending impurity, he was ushered into this world, pure and resplendent like a fine ruby placed on a piece of the richest cloth of Kathika. He left his mother's womb with his feet and hands stretched out, exhibiting the dignified countenance of a Pundit descending from the place where he has expounded the law. Though both mother and child were exempt from the humiliating miseries common to all other human beings, there came down from the skies upon both, by way of a respectful offering, gentle showers of cold and warm water, succeeding each other alternately in a regular order.

ty, he jumped over a distance of seven lengths of a foot, in a northern direction, exclaiming,—“this is my last birth—there shall be to me no other state of existence: I am the greatest of all beings.”²⁹ He then began to walk steadily in the same direction. A chief of Brahmas³⁰ held over his head the white umbrella. A Nat carried the gilded fan. Other Nats held in their hands the

29.—The Chinese, Cochin-Chinese, Singalese and Nepaulese Legends all agree in attributing to Phralaong the use of reason from the moment he was born, as well as the power of uttering with a proud accent the following words: I am the greatest of all beings; this is my last existence. To his own eyes he must have appeared in this world without any competitor, since he knew already that he was destined to release countless beings from the trammels of existence, and lead them to a state of perfect rest, screened for ever from the incessant action of merits and demerits. He alone whose mind is deeply imbued with Buddhist notions, can boast exultingly that at last he has arrived at his last existence, and that within a few years he will escape out of the whirlpool of endless existences, wherein he has been turning and fluctuating from a state of happiness to one of wretchedness. This perpetual vicissitude is to him the greatest evil, the opposite of which is, therefore, the greatest good. No wonder, then, to hear our Phralaong, who was better acquainted with the miseries attending existence than any one else, exclaiming with the accents of complete joy:—this is my last existence.

The Burmese translator seems delighted to remark that on two former occasions, Phralaong, then an infant, had spoken distinct words which he addressed to his mother. This happened in the beginning of two existences during which he practised two of the ten great virtues. It took place first, on the day he was born to that existence, when under the name of Mahauthata, he displayed consummate skill and wisdom. The legend of Mahauthata is a very amusing performance, written in a very pure language, and relating stories about as credible as those we read in the Arabian Tales of A Thousand and One Nights. What surprised the writer not a little, was to find, in perusing that composition, a decision given by our Mahauthata in a case perfectly similar to that which showed out, in the presence of all Israel, the incomparable wisdom of Solomon. When Phralaong practised the last and most perfect of virtues, liberality, carried to its farthest limits, ending in perfect abnegation of self, and renouncing all that he possessed, he entered too into this world with the faculty of speech, and became a prince under the name of Wathandra. The legend of Wathandra is by far the best of all. Taking it as a mere romance, it is replete with circumstantial details well calculated to excite the finest emotions of the heart. The latter part, in particular, can scarcely be read without sharing in the heart-moving feelings of pity and commiseration, on beholding our Phralaong parting willingly with all his property, with his wife and his lovely children, and finally offering his own person to satisfy the ever renewed calls on his unbounded generosity.

30.—In Burmah the use of the white umbrella is limited to the king and idols. The former can never move without having some one to hold over his head this distinguishing mark of royalty. Any one who has

golden sword, the golden slippers, the cope set with the rarest precious stones and other royal insignia.*

Thirty-two mighty wonders had proclaimed the incarnation of Phralaong in his mother's womb, and the same number of wonders announced his birth to the earth. Moreover, in that same moment, were born the beautiful Yathaudra, the son of Amittaudana, Anarla, the noblemen Tsanda, Kaludari, and the horse Kautika. The great tree Bodi also sprung from the ground, and the four golden vases suddenly re-appeared.

The inhabitants of Dewah joining those of Kapilawot, set out for the latter country with the newly born infant, to whom they rendered the greatest honors. The Nats of the seat of Tawadeintha, on hearing that a son was born to Prince Thoodaudana and that, under the shade of the tree Bodi³¹, he would become a true Budha with a perfect knowledge of the four great truths, gave full vent of their boundless joy, hoisting unfurled flags and banners in every direction, in token of their indescribable rejoicings.

been introduced in the palace of Anurapoora, will not have forgotten how great was his satisfaction on beholding the white umbrella towering above the sides of passages and moving in the direction he was sitting in. He knew that the time of his expectation was at an end, and that in a moment, he would behold the golden face.

31.—In glancing over the genealogy of the twenty-eight last Budhas, the writer has observed that every Budha has always obtained the supreme intelligence under the shadow of some trees. Our Phralaong, as will be seen hereafter, attained to the exalted dignity of Budha, under the tree Baudhi, (*Jicus religiosa*), which grew up spontaneously at the same moment he was born. The writer has never been able to discover any well-grounded reason to account for this remarkable circumstance, so carefully noted down in relating the particulars attending the elevation of a being to this high station. For want of a better one he will be permitted to hazard the following conjecture. Our Phralaong previous to his becoming a Budha, withdrew into solitude for the purpose of fitting himself for his future calling, in imitation of all his predecessors, leading an ascetic life, and devoting all his undivided attention and mental energies to meditation and contemplation, coupled with works of the most rigorous mortification. The senses, he knew

* *Remarks of the Burmese Translator.*—On the former existences, our Phralaong is said to have spoken a few words immediately after his birth, viz: when he was Mahanthata and Wethandra. On the first, he came into this world holding in his hands a small plant, which a Nat had brought and placed in his tender hands at that very moment. He showed it to his mother who asked him what it was. This is a medicinal plant, replied he to his astonished mother. The plant was cast into a large jar full of water and the virtualized liquid ever retained the power of curing every kind of bodily distemper. When he was born or rather began the existence in which he was called Wethandra, he stretched out his hands asking something from his mother which he might bestow on the needy. The mother put at his disposal one thousand pieces of silver.

There was a celebrated Rathee, named Kaladewila, who had passed through the eight degrees of contemplation and who was in the habit of resorting daily to the Prince's palace, for his food. On that very day, having as usual taken his meal, he ascended to the seat of Tawadeintha³² and found the fortunate inhabitants of that seat giving themselves up to uncommon rejoicings. He asked them the reason of such an unusual display of enrapturing transports of exultation. It is, replied they to the enquiring Rathee, because a son is born to Prince Thoudaudana, who will soon become a true Budha. Like all former Budhas, he will preach the law and exhibit in his person and throughout his life, the greatest wonders and a most accomplished pattern of the highest virtues. We will hear the law from his very mouth.

On hearing the answer of the Nats, Kaladewila immediately left the seat of Tawadeintha, and directed his aerial course towards the palace of Thoudaudana. Having entered into the palace and occupied the place prepared for him, he conveyed to the Prince the good tidings of a son having been born unto him.

A few days after this message, the royal child was brought into the presence of his rejoicing father. Kaladewila was present on the occasion. Thoudaudana ordered that the child should

well, were to be submitted to the uncontrolled sway of reason, by allowing to himself but what was barely requisite for supporting nature. Regardless of every personal comfort, his mind was bent upon acquiring the sublime knowledge of the principle and origin of all things, in fathoming the miseries of all beings, and in endeavoring to discover the most efficacious means of affording them a thorough relief, by pointing out to them the road they had to follow in order to disentangle themselves from the trammels of existence and arriving at a state of perfect rest. In common with all other ascetics, our Phralaong had no other shelter against the inclemency of the seasons, but the protecting shadow of trees. It was under the cooling and refreshing foliage of the trees of the forests, that he spent his time in the placid and undisturbed work of meditation, acquiring gradually that matchless knowledge and consummate wisdom he needed for carrying on, to perfection, the benevolent undertaking he had in contemplation.

32.—It is a maxim generally received among Budhists, that he who has far advanced in the way of perfection, acquires extraordinary privileges both in his soul and in his body. The latter obtains a sort of spiritualized nature, or rather matter becomes so refined and purified, that it is enabled to travel over distances, with almost the rapidity of the thought of the mind. The former, by the help of continual meditation on the causes and nature of all things, aggrandizes incessantly its sphere of knowledge. The remembrance of the past revives in the mind. From the lofty position such a being is placed in, he calmly considers and watches the movement of events that will take place in future times. The more his mind expands, and the sphere of his knowledge expands, the greater are the perfections and refinements attending the coarser part of his being.

he attired with the finest dress and placed in the presence of the Rathee, in order to pay him his respects. But the child rose up and set his two feet on the curled hairs of the venerable personage. The persons present on the occasion, not knowing that a Budha in his last existence, never bows down to any being, thought that the head of the imprudent child would be split into seven parts, as a punishment for his unbecoming behaviour. But Kaladewila rising up from his seat, and lifting up his hands to the forehead, bowed respectfully to the infant Phralaong. The Prince, astonished at such an unusual condescension from so eminent a personage, followed his example, and out of respect prostrated before his son.

By virtue of his great spiritual attainments, Kaladewila could recollect at once all that had taken place during the forty preceding worlds, and foresee all that would happen during the same number of future revolutions of nature. On seeing the high perfections shining forth in our Phralaong, he considered attentively whether he would become a Budha, or not. Having ascertained that such a dignity was reserved for him, he wished to know if the remaining period of his own existence, would permit him to witness the happy moment when he would be a Budha. To his deep regret, he foresaw that the end of his life would come before the occurrence of that great event, and that he would have then migrated to one of the seats of Arupa, and be, therefore, deprived of the favor of hearing the law from his mouth. This foresight caused a profound sadness in his heart, and abundant tears flowed from his eyes. But when he reflected on the future destiny of the blessed child, he could not contain within himself the pure joy that overflowed his soul. The people present on the occasion, soon remarked the opposite emotions which alternately affected the soul of Kaladewila. They asked him the reason of such an unusual occurrence. I rejoice, said he, at the glorious destiny of that child; but I feel sad and disconsolate on thinking that it will not be given to me, to see and contemplate him, clothed with the dignity of Budha; I bewail in tears my great misfortune.

With the view of assuaging his sorrow, Kaladewila, casting another glance toward future events, eagerly sought to discover, if, among his relatives, there would not be at least one who would be so fortunate as to see Phralaong in the nature of Budha. He saw with inexpressible delight that his nephew, Nalaka, would enjoy the blessing denied to himself. Thereupon he went in all haste to his sister's house, enquiring about her son. At his request, the lad was brought into his presence. Beloved nephew, said the venerable Rathee, thirty-five years hence,³³ the son of

33.—According to the prophecy of Kaladewila, Phralaong is to become Budha when thirty five years old. The total duration of his life

Prince Thoudaudana will become a Budha ; you will contemplate him in that sublime and exalted nature. From this day, therefore, you shall embrace the profession of Rahan. The young man who descended from a long succession of wealthy noblemen, said within himself: my uncle, indeed, never says anything but under the impulse of irresistible and cogent motives. I will follow his advice and will become a Recluse. He immediately ordered the purchase of the insignia of his new profession, a patta, a thingan,³¹

being eighty years, it follows that he has lived as Budha forty-five years. The advice of the old Rathee to his nephew Nalaka, to become a Rahan for better disposing himself to welcome the coming of Budha, and listening with greater benefit to his preachings, leads me to make a remark and write down an observation that has been already alluded to. From this passage and many others which the reader will easily notice hereafter, as well as from the example of Budha himself, one must suppose that at the time Phralaong was born, some institutions, the most important one at least, viz : that of the Rahans, recluses, or monks, already existed in a more or less perfect state. Relying solely on the authority of this Legend, no attempt at denying this supposition can ever be made. Kaludewila speaks of the order of Rahans as of a thing well known. Nalaka sends to the bazar for the purchase of the dress and other articles he wanted for his new mode of life. Phralaong on his way to his garden, sees a Rahan, whose habits and manners are described to him by his coachman. Having become Budha, he meets with ascetics and recluses living in community, leading a life much resembling that which he is supposed to have hereafter instituted, holding but few opinions, which, according to his own standard, were heretical. From these facts flows the natural conclusion that Gaudama is not the inventor or originator of all the Buddhistic disciplinary institutions. He found among the multifarious sects of Brahminism, many practices and ordinances which he approved of, and incorporated or embodied in his new system. This is another proof amounting to a demonstration, that Buddhism is an offshoot of the great Hindu system. On this respect, Gaudama borrowed largely from what he found existing in his own days, in the schools he resorted to, and re-echoed many tenets upheld by the masters under whom he studied sciences and the training up to morals and virtue. He enlarged and developed certain favorite theories and principles, which had found favor with him ; at the same time, for the purpose of leading his disciples to perfection, he enforced many disciplinary regulations almost similar to those he had been subjected to during the years of his probation. He was certainly an ardent promoter of the perfected and improved system he endeavored to introduce.

34.—The Thingan or Tsiwaran is composed of three parts,—the thinbaing, resembling an ample petticoat, bound up to the waist, with a leathern girdle, and falling down to the heels ; the kowet, which consists of a sort of cloak of a rectangular shape, covering the shoulders and breast, and reaching somewhat below the knee ; and the dugout, which is a piece of cloth of the same shape, folded many times, thrown over the left shoulder when going abroad, and used to sit on, when no proper seat has been prepared. The color of these three pieces, constituting the dress of a Recluse, is invariably yellow. The jack tree supplies

and other articles. His head was shaved and he put on the yellow garb. Attired in his new dress, he looked all round and saw that amongst all beings, the Rahans are by far the most excellent. Then turning towards the place Phralaong occupied, he prostrated himself five successive times in that direction, rose up, placed the patta in its bag, threw it over his shoulder, and directed his steps towards the solitude of Himawonta, where he devoted himself to all the exercises of his profession. At the time Phralaong became a Budha, our hermit went to that great master, learnt from him the works that lead to the state of perfect stability of mind, returned back to his solitude, and attained to the perfection of Rahanda by the practice of the eminent works. Seven months after his return, the end of his existence arrived, when, disentangled from all the ties that had hitherto kept him in the world of passions, he reached the happy state of Niban.

CHAPTER III.

A name is given to the child,—Prediction of the Pounhas respecting the child,—Death of Maia,—Miraculous occurrence at the child's cradle,—adolescence of Phralaong,—He sees the four Signs,—Return from the garden to the royal city.

Five days after the birth of Phralaong, took place the ceremony of washing the head and giving him a name. In the apartment of the palace, several kinds of perfumed wood and essences, such as sandal wood, lignum, aloes, camphor, &c., were strewed profusely, as well as the most exquisitely scented flowers and parched rice. The nogana (a sort of beverage made of milk, sugar and honey) was prepared in great abundance. One hundred and eighty Pounhas³⁵ the most versed in the science of astrology, were in-

the materials for dyeing the cloth, yellow. In order to maintain a spirit of perfect poverty among the members of the order of Recluses, the Wimi prescribes that the Tsiwaran ought to be made up with rags picked up here and there, and sewed together. The rule in this respect, at least as far as its spirit goes, is thoroughly disregarded and has become almost a dead letter.

The hairs of the head and the beard being too often objects which vanity turns to its own purposes, are, to say the least, mere superfluities. A stern contemner of worldly things, must of course, do away with things which may prove temptations to him, or at least afford him unnecessary trouble. Hence no layman can ever aspire to become a Rahan, unless he has previously submitted to the operation of a complete shaving of the head, including even the eye-brows.

35.—Which of the two systems, Buddhism, or Brahminism, is the most ancient? This is a question which learned Orientalists have in former days variously answered. If, however, some credit is to be given to this Legend, and the hero thereof is to be regarded as the author of Buddhism, the solution of that much controverted question is compar-

invited to partake of a splendid entertainment in the palace. The king made to every one of them costly presents, and desired them to examine carefully all the signs, prognosticating the future destiny of his son. Amidst that crowd of soothsayers, eight Pounhas had been present and explained the dream that Maia had in the beginning of her pregnancy. Seven of them lifting up the index³⁶ of each hand of the child, were amazed at the won-

derfully easy and seems to admit of no doubt. Priority of antiquity is decidedly in favor of Brahminism. At the time Budha was born, and in his own country, we find already subsisting the great politico-religious fabric of Hinduism. The distinction of caste is clearly mentioned in several passages. We find the Pounhas or Brahmins already monopolizing the lucrative trade of soothsaying, and regarded as the best informed among their countrymen. They are treated with great respect and consideration even by proud monarchs, who testify their regard for them by costly presents, and every possible mark of distinction. It is true that their caste is not always spoken of with great regard by Buddhist authors; but this is to be attributed to the deadly enmity that has at a later period, prevailed between those two great rival sects, which have so long struggled for supremacy over the Indian Peninsula. The Brahminical creed is spoken of in very disparaging terms by Buddhists; and as a matter of course, they have been reciprocally handled severely by their opponents. To those who feel inclined to regard Budha as but a great reformer of a religious system already existing, the question will not appear cleared of all difficulty. But upon them rests the task of establishing on uncontrovertible grounds, their hypothesis, ere any serious attention can be paid to the conclusion they would fain infer in favor of the superior antiquity of Buddhism. As for us, we believe Budha to be the real author of the great religious system under examination. But at the same time, we readily concede that many elements found existing in those days, were seized upon by Budha, and skilfully arranged so as to harmonize well with his plans.

36.—Superstition and ignorance seem to have been in all ages and under every climate, the prolific source of human follies and mental delusions. Man has always been and will ever be the same ridiculously superstitious being, as long as his mind is left to itself, unenlightened by revelation. With few exceptions, the greatest men of Italy and Greece were as superstitious, as the *Vulgus* to whom, in every other respect, they were so superior. The resemblance error bears to truth, when human passions have some interest at stake, deceives many; under deceitful appearances, it finds its way to the mind, and then clings to the heart. There is in man an innate desire of tearing as under the thick veil that hides from him the knowledge of future events. Unable to comprehend the perfect economy of an allwise Providence, in the disposition and management of the affairs of this world, he has recourse to the most absurd means for satiating the cravings of his inordinate curiosity. Hence the prevailing superstition of those days, which induced men to believe that Brahmins, on inspecting the inner part of the hand, could discover certain signs foreshowing the good or bad destiny of every individual.

derful signs their eyes met. If this child, said they, remain in the society of men, he will become a mighty ruler that will bring all nations under his sway; but, if he embrace the profession of Recluse, he will certainly become a Budha. They began to foretell the incomparable glory and high honors that would attend his universal reign. The eighth Pounha, named Kauntagna, the descendant of the celebrated son of Thoodata, and the youngest of all, raised up the index of one hand of the child. Struck with the wonderful and unmistakeable signs that forced themselves on his view, he exclaimed: no! this child will not remain long in the society of men; he will free himself from the vicissitudes³⁷ and miseries attending the existence of all beings, and will finally become a Budha. As the child was to be the instrument for promoting the welfare and merits of all mortals, they gave him the name of Theidat.

Seven days after her confinement, Maia died, and by the virtue of her merits migrated to the seat of Toocita, and became the daughter of a Nat. Her death was not the result of her delivery, but she departed this world, because the term of her life had come. On their return to their home, the Pounhas assembled their children and said to them:—we are already advanced in years. We dare not promise to ourselves that we will ever see the son of Prince Thoudaudana, become a Budha. But to you such a favor is reserved; listen respectfully to all his instructions and endeavour to enter the profession of Rahan without delay, and withdraw into solitude. Let us also all join you in that holy vocation. Three Pounhas, refused the invitation, and would not enter the profession. The five others cheerfully gave up every thing and became distinguished members of the ascetic body.

Prince Thoudaudana hearing of the explanation given by the Pounhas, enquired whether his son was really to become a Rahan. Having been assured that all the signs predicted the future des-

37.—Metempsychosis or the transmigration of the soul from one state of existence into another, in the same world, is one of the leading dogmas of Buddhism. Many passages of the present work, or rather the whole of the Buddhistic system, can never be understood, unless this tenet be always borne in mind. It is by passing through countless existences, that a being is slowly purified of his imperfections and gradually advances in the way of merits and perfection. The sacred writings of Budhists mention that our Phralaong had to range during innumerable existences, the whole series of animals, from the dove to the elephant, ere he could be born in the state of man. Pythagoras had likely borrowed and received directly or indirectly from the East, this doctrine, which his school re-echoed throughout Greece and Italy. The end of metempsychosis is, according to Budhists, the state of Niban. On this point the author of Buddhism has been at variance with other religious schools, which in his own days held and professed the dogma of transmigration

tiny of his son to such a calling, he desired to know what those signs were. He was told that the four following things were the very signs foreshowing the future career of his son, viz :—an old man, a sick man, a dead man, and a Recluse.³⁸ As soon as his son would have successively remarked those four signs, he would immediately come to the conclusion that the state of Rahan is alone worthy of the warm admiration and eager wishes of a wise man.

Prince Thoudaudana who ardently wished to see his son become a great monarch, whose sway would extend over the four great islands and the two thousand smaller ones, gave the strictest orders that none of the four omens should ever meet his eyes. Guards were placed in every direction, at distances of a mile, charged with but one care, that of keeping out of his son's sight the appearance of those fatal omens.

38.—The three first allegorical omens or signs which, according to the foretelling of the Pounhas, were to be seen and observed hereafter by Phralaong, are designed to mean and express the compound of all miseries attending human existence, from the moment man crosses the threshold of life, to that of death. The view of these objects was intended to make him disgusted with a state necessarily accompanied with such an amount of wretchedness. He was soon induced by reflection to hold in contempt the things of this world, and consequently to seek with ardor some means of estranging himself from all visible and material objects. The fourth sign, that is to say, the view of a Rahan, or a contemner of this world, aspiring to the perfect disengagement from the trammel of passions, and shaping his course towards Niban, was the very pattern he had to imitate and follow for arriving to that state of perfection, he felt a strong, though somewhat as yet confused, desire of possessing.

The Nats or Dewatas are the ever ready ministers for affording to Phralaong the assistance he requires for reaching in safety the Budhahship. They rejoice at the news of his approaching conception in the womb of Maia : they watch over the mother who is to give birth to so blessed a child : they receive the newly born infant and hand it over to men : they baffle by their almost supernatural power, the obstacles which the wordly minded Thoudaudana tries to throw in the way of his son's vocation ; in a word, their angelical ministrations are always at hand for helping and protecting our Phralaong, and enabling him to reach that state wherein he shall be fully qualified for announcing to men the law of deliverance. The belief in the agency of angels between heaven and earth, and their being the messengers of God for conveying, on solemn occasions, his mandates to men, is coeval, according to sacred records, with the appearance of man in this world. Innumerable are the instances of angelical ministrations, mentioned in the holy writ: We look upon angels as mere spiritual substances, assuming a human form, when by the command of God they have to bring down to men some divine message. In the system of Buddhists, Nats are described as having bodies indeed, but of such a pure nature, particularly those inhabiting the superior seats, that they are, not only, not subjected to the miseries inherent to our nature, but are moreover gifted of so su-

On that day, eighty thousand noblemen, who were present at the great rejoicings, pledged themselves, each one to give one of his male children to attend on the royal infant. If he become, said they, a mighty monarch, let our sons be ever with him, as a guard of honor to confer additional lustre on his wonderful reign; if he be ever elevated to the sublime dignity of Budha, let our children enter the holy profession of Recluse, and follow him whithersoever he may direct his steps.

Thoudaudana, with the tender solicitude of a vigilant father, procured for his beloved offspring nurses exempt from all corporal defects and remarkable for their beautiful and graceful appearance.

The child grew up, surrounded with a brilliant retinue of numerous attendants.

On a certain day happened the joyful feast of the ploughing season. The whole country, by the magnificence of the ornaments that decorated it, resembled one of the seats of Nats. The country people, without exception, wearing new dresses, went to the palace. One thousand ploughs and the same number of pairs of bullocks, were prepared for the occasion. Eight hundred ploughs, less one, were to be handled and guided by noblemen. The ploughs, as well as the yokes and the horns of the bullocks, were covered with silver leaves. But the one reserved for the monarch, was covered with leaves of gold. Accompanied by a countless crowd of his people, Prince Thoudaudana left the royal city and went into the middle of extensive fields. The royal infant was brought out by his nurses on this joyful occasion. A splendid jambu tree (*Eugenia*), loaded with thick and luxuriant green foliage, offered on that spot a refreshing place under the shade of its far spreading branches. Here the bed of the child was deposited. A gilt canopy was immediatly raised above it, and curtains embroidered with gold were disposed round it. Guardians having been appointed to watch over the infant, the prince, attended by all his courtiers, directed his steps towards the place where all the ploughs were held in readiness. He instantly put his hands to his own plough; eight hundred noblemen, less one, and the country people followed his example. Pressing forward his bullocks, the king ploughed to and fro through the extent of

perior attainments as to almost enjoy the perfections and qualifications inherent to the nature of Spirits. On this occasion the Nats are endeavoring to make virtue triumph over vice; but in the course of this Legend, we will have several opportunities of remarking a counteraction worked up by evil or wicked Nats for upholding the reign of passions or of sin. In this system the two contending elements of good and evil have each its own advocates and supporters. An Hindu Milton might have found two thousand years ago, a ready theme, for writing in Sanscrit or Pali, a poem similar to that more recently composed by the immortal English bard.

the fields. All the ploughmen, emulating their royal lord, drove their ploughs in an uniform direction. The scene presented a most animated and stirring spectacle on an immense scale. The applauding multitude filled the air with cries of joy and exultation. The nurses who kept watch by the side of the infant's cradle, excited by the animated scene, forgot the prince's orders and ran near to the spot, to enjoy the soul stirring sight displayed before their admiring eyes. Phralaong, casting a glance all round and seeing no one close by him, rose up instantly and sitting in a cross legged position, remained absorbed, as it were, in a profound meditation. The other nurses, busy in preparing the prince's meal, had spent more time than it was at first contemplated. The shadow of the trees, by the movement of the sun, had turned in an opposite direction. The nurses, reminded by this sight that the infant had been left alone, and that his couch was exposed to the rays of the sun, hastened back to the spot they had so imprudently left. But great was their surprise, when they saw that the shadow of the jambu tree, had not changed its position, and that the child was quietly sitting on his bed. The news of that wonder were immediately conveyed to Prince Thoudaudana, who came in all haste to witness it. He forthwith prostrated before his son, saying : this is, beloved child, the second time that I bow to you.

Phralaong³⁹ having reached his sixteenth year, his father ordered three palaces to be built for each season of the year. Each palace had nine stories, and forty thousand maidens, skilful in playing all sorts of musical instruments, were in continual attendance upon him and charmed by uninterrupted dances and music, all his moments. Phralaong appeared among them with the beauty and dignity of a Nat, surrounded with an immense

39.—From what has been hitherto mentioned of the life of our Phralaong, we may see that many particulars regarding his birth and his childhood have been described with sufficient accuracy, but little or nothing is said of his adolescence, at least until the age of sixteen, when he gets united to the famous and youthful Yathaudra. In common with many other great men, this celebrated and extraordinary personage, has almost all the years of his private life wrapped up in a complete obscurity. We may conclude from his great proficiency in the knowledge of those sciences and attainments befitting his high situation, he was not remiss, since he was enabled to set at defiance the greatest masters of those days. In the midst of pleasures, he knew how to devote the best part of his time to study, unless we suppose that science was infused into his mind, by no exertion of his own. The Burmese have a regular mania for dividing with a mathematical precision, what at first appears to admit of no such division. Virtues, vices, sciences, arts, &c. all, in a word, is subjected to a rigorous division, which, if arbitrary in itself, has the great advantage of conferring a substantial help to memory.

retinue of daughters of Nats. According to the change of seasons he passed from one palace into another, moving as it were in a circle of ever renewed pleasures and amusements. The beautiful Yathaudara was his favorite wife.

Whilst Phralaong was spending his time in the midst of pleasures, his relatives complained to the king of the conduct of his son. They strongly remonstrated against his mode of living, which precluded him from applying himself to the acquisition of those attainments befitting his exalted station. Sensible of those reproaches, Thoudaudana sent for his son, to whom he made known the complaints directed against him by his relatives. Without showing any emotion, the young prince replied: let it be announced at the sound of the drum, throughout the country, that this day a week, I will show to my relatives in the presence of the best masters, that I am fully conversant with the eighteen sorts of arts and sciences. On the appointed day, he displayed before them the extent of his knowledge; they were satisfied, and their doubts and anxieties on his account, were entirely removed.

On a certain day Phralaong, desiring to go and enjoy amusement in his garden, ordered his coachman to have his conveyance ready for that purpose. Four horses richly caparisoned were put to a beautiful carriage that resembled the dwelling place of a Nat. Phralaong having occupied his seat, the coachman drove rapidly towards the garden. The Nats who knew that the time was near at hand when Phralaong would become a Budha, resolved to place successively before his eyes, the four signs foreshowing his future high dignity. One of them assumed the form of an old man, the body bending forward, with grey hairs, a shrivelled skin and leaning languidly on a heavy staff. In that attire, he advanced slowly with trembling steps, towards the prince's conveyance. He was seen and remarked only by Phralaong and his coachman. Who is that man, said the prince to his driver? the hairs of his head, indeed, do not resemble those of other men. Prince, answered the coachman, he is an old man. Every born being is doomed to become like him: his appearance must undergo the greatest changes, the skin by the action of time will shrivel, the hairs turn grey, the veins and arteries, losing their suppleness and elasticity, will become stiff and hardened; the flesh will gradually sink and almost disappear, leaving the bare bones covered with dry skin. What, said to himself the terrified prince, birth is indeed a great evil, ushering all beings into a wretched condition, which must be inevitably attended with the disgusting infirmities of old age. His mind being taken up entirely with such considerations, he ordered his coachman to drive back to the palace. Thoudaudana having enquired from his courtiers what motive had induced his son to return so soon from the place of amusement,

was told that he had seen an old man, and that he entertained the thought of becoming a Recluse. Alas! said he, they will succeed in thwarting the high destiny of my son. But let us try now every means to afford him some distraction, so that he may forget the evil idea that has just started up in his mind. He gave orders to bring to his son's palace, the prettiest and most accomplished dancing girls, that in the midst of ever renewed pleasure, he might lose sight of the thought of ever entering the profession of Rahan. The guard surrounding his palace was doubled so as to preclude the possibility of his ever seeing the other signs.

On another day, Phralaong, on his way to his garden, met with the same Nat, under the form of a sick man, who appeared quite sinking under the weight of the most loathsome disease. Frightened at such a sight, Phralaong, hearing from the mouth of his faithful driver what this disgusting object was, returned in all haste to his palace. His father more and more disturbed at the news conveyed to him, multiplied the pleasures and enjoyments destined for his son, and doubled the number of guards that had to watch over him. On a third occasion whilst the prince was taking a walk, the same Nat, assuming the shape of a dead man, offered to the astonished regards of the prince, the shocking sight of a corpse. Trembling with fear, the young prince came back forthwith to his residence. Thoudaudana being soon informed of what had taken place, resorted to fresh precautions and extended to the distance of one yondzana the immense line of countless guards set all round the palace.

On a fourth occasion, the prince driving rapidly towards his garden, was met on his way by the same Nat, under the meek form of a Rahan. The curiosity of the prince was awakened by the extraordinary sight of that new personage; he asked his coachman what he was. Prince, answered the coachman, he is a Rahan. At the same time, though little acquainted with the high dignity and sublime qualifications of a Recluse, he was enabled, by the power of the Nats, to praise and extol in dignified language, the profession and merits of Rahans. The prince felt instantaneously an almost irresistible inclination to embrace that attractive mode of life. He quietly went as far as his garden.

The whole day was spent in all sorts of rural diversions. Having bathed in a magnificent tank, he went a little before sun-set, to rest awhile on a large well polished stone-table, overshadowed by the far-spread branches of beautiful trees, hanging above it, waiting for the time to put on his richest dress. All his attendants were busily engaged in preparing the finest clothes and most elegant ornaments. When all was ready, they stood silent round him waiting for his orders. Perfumes of every description were disposed in a circular row, with the various ornaments, on the table, whereon the Prince was sitting.

At that very moment, a chief Thakia was quietly enjoying a delicious and refreshing rest on the famous stone table, called Pantoo Kambala. On a sudden, he felt his seat, as it were, getting hot. Lo! what does this mean, said the astonished Thakia, am I doomed to lose my happy state? Having recollected himself and reflected a while on the cause of such a wonderful occurrence, he soon knew that Phralaong was preparing to put on for the last time, his princely dress. He called to him a son of a Nat named Withakioon, and said to him: on this day, at midnight, Prince Theiddat is to leave his palace and withdraw into solitude: now he is in his garden preparing to put on his richest attire for the last time: go, therefore, without a moment's delay, to the place where he is sitting, surrounded by his attendants, and perform to him all the required services. Bowing respectfully to the chief of Thakias, Withakioon obeyed, and by the power inherent to the nature of Nats, he was, in an instant, carried to the presence of Phralaong. He assumed the figure of his barber and immediately set to work, arranging the turban, with as much taste as art, round his head. Phralaong soon found out that the skilful hand, which disposed the folds of his head-dress, was not that of a man but of a Nat. One fold of the turban appeared like one thousand, and ten folds, like ten thousand folds, offering the magical *coup-d'œil* of as many different pieces of cloth, arranged with the most consummate skill. The extremity of the turban, which crossed vertically the whole breadth of the countless folds, appeared covered with a profusion of shining rubies. The head of Phralaong was small, but the folds of the turban seemed numberless. How could that be so? It is a wonder surpassing our understanding: it would be rashness and temerity to allow our mind to dwell too much upon it. Having completely dressed, Phralaong⁴⁰ found himself surrounded by all sorts of

40.—The triumphant return of Phralaong from his garden to the city, when he is attired with the richest dress, is commemorated by Buddhists, at least in Burmah, on the day a young boy is preparing to enter into a monastery of Recluses, for the purpose of putting on the yellow robe, and preparing himself to become afterwards a member of the order, if he feel an inclination to enlist in its ranks. Phralaong was bidding a last farewell to the world, its pomps and vanities. So is doing the youthful candidate, who is led processionally through the streets, riding a richly caparisoned horse, or sitting on an elegant palankeen, carried on the shoulders of men. A description of this ceremony will be found in the notice on the Buddhistic monks or Talapoins.

I am obliged to confess that I have found it somewhat difficult to discover any connexion between the expressions made use of by Keissa Gautami, and the inference drawn therefrom by Phralaong. The explanation of the difficulty may be however stated as follows: Gautami bestows the epithet of happy or blessed upon the father and mother as well as on the wife of prince Theiddat, because she remarked and observed in him those qualities and accomplishments, be-

musicians, singers, and dancers, vying with each other in their endeavours to increase the rejoicing. The Pounhas sang aloud his praise. May he conquer and triumph! may his wishes and desires be ever fulfilled! The multitude repeated incessantly in his honor, stanzas of praises and blessings. In the midst of universal rejoicings Phralaong ascended his carriage. He had scarcely seated himself on it, when a message sent by his father, conveyed to him the gladdening tidings that Yathaudra had been delivered of a son. That child, replied he with great coolness, is a new and strong tie I will have to break. The answer having been brought to his father, Thoudaudana could not understand its meaning. He however caused his grandson to be named Raoula. Phralaong sitting on his carriage, surrounded by crowds of people who rent the air with cries of joy and jubilation, entered into the city of Kapilawot. At that moment a Princess named Keissa Gautami, was contemplating from her apartments the triumphant entrance of Phralaong into the city. She admired the noble and graceful deportment of Prince Theiddat and exclaimed with feelings of inexpressible delight: happy the father and mother who have such an incomparable son: happy the wife who is blest

fitting a worthy son and a good husband. The words blessed and happy struck the mind of the future Budha, attracted his attention, and elicited his exertions for finding out their true import. He asks to himself: in what consists true and real happiness! Where is it to be found? By what means can such an invaluable treasure be procured? Can it be conferred upon man, by the possession of some exterior objects? Can his parents or wife be really happy, by the mere accidental ties that connect them with his person? No, answers our young philosopher, to himself. Happiness can be procured but by waging war against passions, and carrying it on, until their total destruction. Then the victorious soul, sitting calmly on the ruins of her deadly opponents, enjoys, in the undisturbed contemplation of truth, an indescribable happiness. In this we clearly perceive the unmistakable bearing of Buddhistic morals. It is, as it were, the embryo of the whole system.

Prince Thoudaudana, influenced by worldly considerations, eagerly wished his son to become a great monarch, instead of a poor and humble Recluse, even a Budha. This alone suggests the idea that in those days the role of a Budha was not held in so great an esteem and veneration, as it has been afterwards. Had it been otherwise, the most ambitious father might have remained well satisfied with the certainty of seeing his very son becoming a personage, before whom the proudest monarchs would not hereafter hesitate to lower to the dust, their crowned heads.

At that time a Budha, or the personage honored with that title, was looked upon as a mere sage, distinguished among his fellow men by his great wisdom and eminent proficiency in the study of philosophy. It is highly probable that this name had been bestowed upon a great many illustrious individuals who lived before the days of Gaudama. Hence the fabricated genealogy of twenty-eight former Budhas, supposed to have lived myriads of years and worlds previous, including the three that have preceded him during the continuance of this sys-

with such an accomplished husband. On hearing these words, Phralaong desired to understand their meaning and know their bearing. By what means, said he to himself, can a heart find peace and happiness? As his heart was already disentangled from the thralldom of passions, he readily perceived that real happiness could be found but in the extinction of concupiscence, pride, ignorance, and other passions. He resolved henceforth to search ardently the happy state of Niban, by quitting, on this very night, the world, leaving the society of men, and withdrawing into solitude. Detaching from his neck a collar of pearls of an immense value, he sent it to Keissa Gautami, as a token of gratitude for the excellent lesson she had given him by the words she had uttered in his praise. The young princess received it as a mark of favor she imagined Prince Theiddat intended to pay her. Without further notice of her, he retired into his own apartment to enjoy some rest.

CHAPTER IV.

Phralaong leaves his palace, the royal city and retires into solitude, in the middle of the plaudits of the Nats. He cuts his fine hairs with a stroke of his sword, and puts on the habit of Rahan. He begs his food at Radzagnio. His interview with the ruler of that place. His studies under two Rathves. His fast and penances in the solitude of Oorouwela during six years.

Phralaong had scarcely begun to recline on his couch, when a crowd of young damsels, whose beauty equalled that of the daughters of Nats, executed all sorts of dances, to the sound of the most ravishing symphony, and displayed in all their movements the graceful forms of their elegant and well-shaped persons, in order to make some impression upon his heart. But all was in vain: they were foiled in their repeated attempts. Phralaong fell into a deep sleep. The damsels perceiving their disappointment, ceased their dances, laid aside their musical instruments, and soon following the example of Phralaong, quietly yielded to the soporific influence caused by their useless and harassing exertions. The lamps lighted with fragrant oil, con-

tem of nature. Here a superstitious and ill judged enthusiasm has raised up heaps of extravagancies for setting up a ridiculous theory, designed to connect the *role* of the present Budha with those of a fabulous antiquity, and give additional lustre to it. There is no doubt that the glowing halo of sacredness and glory, encircling now the name of Budha, has never adorned that of any former one. It has been created by the extraordinary progress his doctrines made at first in the Indian Peninsula, and next throughout eastern Asia, and kept up by the fervent admiration of his enthusiastic followers.

The means resorted to by Thoudaudana, for retaining his son in the world of passions, and thereby thwarting his vocation, could not, we hardly need to mention, be approved of, by any moralist of even the

ained to shed their brilliant light throughout the apartments. Phralaong awoke a little before midnight and sat in a cross-legged position, on his couch. Looking all around him, he saw the varied attitudes and uninviting appearance of the sleeping damsels. Some were snoring, others gnashing their teeth, others with open wide mouths, others tossed heavily from the right to the left side, some stretched one arm upwards and the other downwards, some seized, as it were, with a frantic pang, suddenly coiled up their legs for a while, and with the same violent motion, pushed them down again. This unexpected exhibition made a strong impression on Phralaong; his heart was set, if possible, freer from the ties of concupiscence, or rather was confirmed in his contempt for all worldly pleasures. It appeared to him that his magnificent apartments were filled with the most leathsome and putrid carcasses. The seats of passions, those of Rupa, and those of Arupa, that is to say the whole world, seemed to his eyes like a house that is a prey to the devouring flames. All that, said he to himself, is most disgusting and despicable. At the same time, his ardent desires for the profession of Rahau, were increasing with an uncontrollable energy. On this day at this very moment, said he with an unshaken firmness, I will retire into a solitary place. He rose instantly and went to the arched door of his apartment. Who is here watching, said he to the first person he met. Your servant, replied instantly the vigilant nobleman Tsanda. Rise up quickly, replied the prince; now I am ready to retire from the world and resort to some lonely place. Go to the stable and prepare the fastest of my horses. Tsanda bowed respectfully to his master and executed his orders with the utmost celerity. The horse Kantika, knowing the intentions of the prince, felt an inexpressible joy at being selected for such a good errand; he testified his joy by loud neighs; but, by the power of the Nats, the sound of his voice was silenced so that none heard it.

Whilst Tsanda, in compliance with the orders he had received, was making the necessary preparations, Phralaong desired to see his newly born son Raoula. He opened gently the door of the room

greatest elasticity of conscience and principles; but they were eminently fitted to try the soundness of Phralaong's calling, and the strong and tenacious dispositions of his energetic mind. They set out in vivid colors the firmness of purpose and irresistible determination of his soul in following up his vocation to a holier mode of life; and what is yet more wonderful, the very objects that were designed to enslave him, became the instruments which helped him in gaining and ascertaining his liberty. Magnificent is, indeed, the spectacle, offered by a young Prince remaining unmoved in the midst of the most captivating, soul-stirring, and heart-melting attractions, sitting coolly on his couch and looking with indifference, nay with disgust, on the crowd of sleeping beauties.

where the princess was sleeping, having one of her hands placed over the head of the infant. Phralaong stopping at the threshold, said to himself:—if I go farther to contemplate the child, I will have to remove the hand of the mother; she may be awakened by this movement, and then she will prove a great obstacle to my departure. I will see the child after having become a Budha. He then instantly shut the door and left the palace. His charger was waiting for him. To your swiftness, said Phralaong to Kantika, do I trust for executing my great design. I must become a Budha, and labor for the deliverance of men and Nats, from the miseries of existence, and lead them safely to the peaceful shores of Niban. In a moment he was on the back of his favorite horse. Kantika was a magnificent animal; his body measured eighteen cubits in length; its height and circumference were in perfect proportion with its length. The hair was of a beautiful white resembling a newly cleaned shell; his swiftness was unrivalled and his neighings could be heard at a very great distance; but on this occasion the Nats interfered, no sound of his voice was heard, and the noise of his steps was completely silenced. Having reached the gate of the city, Phralaong stopped for awhile, uncertain as regards the course he was to follow. To open the gate which a thousand men could but with difficulty make to turn upon its hinges, was deemed an impossibility. Whilst he was deliberating with his faithful attendant Tsanda, the huge gate was silently opened by the Nats, and a free passage given to him through it.

Phralaong had scarcely crossed the threshold of the gate, when the tempter endeavoured to thwart his pious design. Manh⁴¹ Nat resolved to prevent him from retiring into solitude

41—Phralaong having overcome with uncommon fortitude, the numberless obstacles which he had encountered from the part of men, will have now to meet another foe, perhaps more formidable, a wicked Nat or demon. His name, according to its orthography, is Mar or Mara, but the Burmese call him Manh, which means pride. Manh is, therefore, the evil spirit of pride, or rather personified pride, and the enemy of mankind, ever ready to oppose the benevolent designs and generous efforts of Budha in carrying on his great undertaking, calculated to benefit humanity, by teaching men the way that leads to the deliverance from all miseries. The first plan concocted by Manh for stopping at the very onset the progress of Phralaong, is to flatter his ambition by promising him *all the king doms of this world and their glory*. From that day, the tempter never lost sight of the benevolent Budha, but followed him everywhere, endeavoring to prevent the immense success that was to attend his future mission. The evil propensities which constitute, as at were, the very essence of Manh's nature, are concupiscence, envy, and an irresistible proneness to do harm. The devil, indeed, could hardly be made up of worse materials.

It is really interesting through the course of this legend to read of the uninterrupted efforts, made by the personification of evil to thwart

and becoming a Budha. Standing in the air, he cried aloud :— Prince Theiddat, do not attempt to lead the life of a Recluse ; seven days hence, you will become a Tsekiawade: your sway shall extend over the four great islands ; return forthwith to your palace. Who are you, replied Phralaong. I am Manh Nat, cried the voice. I know, said Phralaong, that I can become a Tsekiawade, but I feel not the least inclination for dignities ; my aim is to arrive at the nature of Budha. The tempter, pushed onward by his three wicked propensities, concupiscence, ignorance and anger, did not part for a moment from Phralaong; but as the shadow always accompanies the body, he too from that day, followed always Phralaong, striving to throw every obstacle in his way towards the dignity of Budha. Trampling down every human and worldly consideration, and despising a power full of vanity and illusion, Phralaong left the city of Kapilawot, at the full moon of July under the constellation Oottarathan. A little while after, he felt a strong desire of turning back his head and casting a last glance over the magnificent city he was leaving behind him ; but he soon overcame that inordinate desire and denied to himself this gratification. It is said, that on the very instant he was combating the rising sense of curiosity, the mighty earth turned with a great velocity, like a potter's wheel, so that the very object he denied himself the satisfaction of contemplating, came of itself under his eyes. Phralaong hesitated awhile as to the direction he was to follow, but he resolved instantly to push on strait before him.

His progress through the country resembled a splendid triumphal ovation. Sixty thousand Nats marched in front of him, an equal number followed him, and as many surrounded him on his right and on his left. All of them carried lighted torches, pouring a flood of light in every direction ; others again spread perfumes and flowers brought from their own seats. All joined in chorus singing the praises of Phralaong. The sound of their united voices resembled the loud peals of continued thunder, and the resounding of the mighty waves at the foot of the mount Oogando. Flowers shedding the most fragrant odour, were seen gracefully undulating in the air like an immense canopy, extending to the farthest limits of the horizon. During that night, Phralaong attended with this brilliant retinue, travelled a distance of thirty youdzanas, and arrived on the banks of the river Anauma. Turning his face towards Tsanda, he asked what was the river's name. Anauma is its name, replied his faithful attendant. I will not, said Phralaong to himself, show myself unworthy of the high dignity I aspire to. Spurring his horse, the fierce animal

Budha in all his benevolent designs. The antagonism begins now, but it will be maintained with an obstinate and prolonged activity, during the whole life of Budha.

leaped at once to the opposite shore. Phralaong alighted on the bank, covered with a fine sand resembling pearls when the rays of the sun fell upon it, in the morning. On this spot he divested himself of his dress, and calling Tsanda to him, he directed him to take charge of his ornaments and carry them back with the horse Kantika to his palace. For himself, he had made up his mind to become a Rahan. Your servant too, replied Tsanda, will become also a Recluse in your company. No, said the prince, the profession of Rahan does not at present befit you. He reiterated this prohibition three times. When he was handing over to him his ornaments, he said to himself:—these long hairs that cover my head, and my beard too, are superfluities unbecoming the profession of Rahan. Whereupon, with one hand unsheathing his sword, and with the other seizing his comely hairs, he cut them with a single stroke. What remained of his hairs on the head, measured about one inch and a half in length. In like manner he disposed of his beard. From that time he never needed shaving—the hairs of his beard and those of the head never grew longer during the remainder of his life.⁴² Holding his hairs and turban together he cried aloud:—if I am destined to become a Budha, let these hairs and turban remain suspended in the air; if not, let them drop down on the ground. Throwing up both at the height of one youdzana, they remained suspended in the air until a Nat came with a rich basket, put them therein, and carried them to the seat of Tawadeintha. He there erected the Dzedi Dzoulamani, wherein they were religiously deposited. Casting his regards on his own person, Phralaong saw that his rich and shining robe did not answer his purpose, nor appear befitting the poor and humble profession, he was about to embrace. Whilst his attention was taken up with this consideration, a great Brahma named Gatigara, who in the days of the Budha Kathaba had been an intimate friend of our Phralaong, and who during the period that elapsed between the manifestation of that Budha to the present time, had not grown old, discovered at once the perplexity of his friend's mind. Prince Theiddat, said he, is preparing to become a Rahan, but he is not supplied with the dress and other implements essentially required for his future calling. I will provide him

42.—This circumstance explains one peculiarity observable in all the statues representing Budha. The head is invariably covered with sharp points, resembling those thorns with which the thick envelope of the durian fruit is armed. Often I had inquired as to the motive that induced native sculptors to leave on the head of all statues, these sorts of inverted nails, without ever being able to obtain any satisfactory answer. It was only after having read this passage of the life of Budha, that I was enabled to account for this apparently singular custom, which is designed to remind all Buddhists of the ever continued wonder whereby the hairs which remained on Budha's head, never grew longer, from the day he cut them with his sword.

now with the Thinbaing, the Kowot, the Dugout, the Patta, the leathern girdle, the hatchet, the needle and filter.⁴³ He took with him all these articles, and in an instant, arrived in the presence of Phralaong to whom he presented them. Though unacquainted with the details of that dress and untrained to the use of those new implements, the prince, like a man who had been a Recluse during several existences, put on, with a graceful gravity, his new dress. He adjusted the Thinbaing round his waist, covered his body with the Kowot, threw the dugout over his shoulders, and suspended to his neck the bag containing the earthen patta. Assuming the grave, meek and dignified countenance of a Rahan, he called Tsanda and bade him to go back to his father and relate to him all that he had seen. Tsanda complying with his master's request, prostrated himself three times before him; then rising up, he wheeled to the right and departed. The spirited horse hearing the last words of Phralaong, could no more control his grief.⁴⁴ Alas! said he, I will see no more my master

43.—Every Talapoin or Recluse must be provided with one needle, wherewith he is to sew his dress, one hatchet to cut the wood he may be in need of, either for erecting a shelter for himself, or for other purposes, and one filter to strain the water he intends to drink, that it should be cleared from all impurities, but chiefly of insects or any living body that might be in it, which would expose the drinker thereof to the enormous sin of causing the death of some animal.

44.—The various accounts that are given of the horse Kantika, and the grief he feels at parting with his master, grief which reaches so far as to cause his death, may appear somewhat extraordinary, puerile and ridiculous to every one, except to Budhists. One great principle of that religious system, is that man does not differ from animals in nature, but only in relative perfection. In animals there are souls as well as in men, but those souls on account of the paucity of their merits, and the multiplicity of their demerits, are yet in a very imperfect state. When the law of demerits grows weak, and that of merits gathers strength, the soul, though continuing to inhabit the body of animals, has the knowledge of good and evil, and can attain to a certain degree of perfection. Budhistic writings supply many instances of this belief. Whilst Budha was in the desert, an elephant ministered to all his wants. As a reward for such a series of services, Budha preached to him the law, and led him at once to the deliverance, that is to say to the state of Niban. When one animal has progressed so far in the way of merits, as to be able to discern between good and bad, it is said that he is ripe, or fit to become man. The horse Kantika seems to have reached that state of full ripeness, since after his death, he passed to the state of Nat. This peculiar tenet of Budhistic faith, accounts for the first of the five great commands, which extends to animals the formal injunction of not killing. When a candidate is admitted, according to the prescriptions contained in the sacred Kambawa, into the order of Rahans, he is expressly and solemnly commanded to refrain from committing four sins which would deprive him *de facto* of the dignity he has been elevated to. The taking away willingly of the life of any thing animated is one of these four trespassings.

in this world. His sorrow grew so great that his heart split into two parts, and he died on the spot. After his death, he became a Nat in the seat of Tawadeintha. The affliction of Tsanda, at parting with his good master, was increased by the death of Kantika. The tears that streamed down his cheeks, resembled drops of liquid silver.

Phralaong having thus begun the life of a Recluse, spent seven days alone in a forest of mango trees, enjoying in that retirement the peace and happiness of soul which solitude alone can confer. He then started for the country of Radzagio, travelling on foot a distance of thirty youdanas. Arrived near the gate of the royal city, Phralaong stopped for a while, saying within himself:—Peipathari, the king of this country will, no doubt, hear of my arrival to this place. Knowing that the son of prince Thoudaudana is actually in his own royal city, he will insist upon my accepting all sorts of presents. But now in my capacity of Rahan, I must decline accepting them, and by the rules of my profession I am bound to go and beg along the streets from house to house, the food necessary for my support. He instantly resumed his journey, entered the city through the eastern gate, the patta hanging on his left side, and followed the first row of houses, receiving the alms which pious hands offered him. At the moment of his arrival the whole city was shaken by a mighty commotion, like that which is felt in the seat of Thoora when the Nat Athoorein makes his apparition into it. The inhabitants, terrified at such an ominous sign, ran in all haste to the palace. Admitted into the presence of the monarch, they told him that they knew not what sort of being had just arrived in the city, walking through the streets and begging alms. They could not ascertain whether he was a Nat, a man or a Galong. The king, looking from his apartments over the city, saw Phralaong, whose meek deportment removed all anxiety from his mind. He however directed a few of his noblemen to go and watch attentively all the movements of the stranger. If he be, said he, a Bilou, he will soon leave the city and vanish away; if a Nat, he will raise himself in the air; if a Naga, he will plunge to the bottom of the earth. Phralaong having obtained the quantity of rice, vegetables, &c. he thought sufficient for his meal, left the city through the same gate by which he had entered it, sat down at the foot of a small hill, his face turned towards the east, and tried to make his meal with the things he had received. He could not swallow the first mouthful, which he threw out of his mouth in utter disgust. Accustomed to live sumptuously and feed on the most delicate things, his eyes could not bear even the sight of that loathsome mixture of the coarsest articles of food, collected at the bottom of his patta. He soon, however, recovered from that shock; and gathered fresh strength to subdue the opposition of nature,

overcome its repugnance, and conquer its resistance. Reproaching himself for such an unbecoming weakness :—was I not aware, said he, with a feeling of indignation against himself, that when I took up the dress of a Recluse, such would be my food. The moment is come to trample upon nature's appetites. Whereupon he took up his patta, ate cheerfully his meal, and never afterwards, did he ever feel any repugnance for what things soever he had to eat.

The king's messengers having closely watched and attentively observed all that had happened, returned to their master to whom they related all the particulars they had witnessed. Let my carriage, be ready, said the king, and you, follow me to the place where this stranger is resting. He soon perceived Phralaong at a distance, sitting quietly after his refection. Peipathari alighted from his conveyance, respectfully drew near to Phralaong and having occupied a seat in a becoming place, he was overwhelmed with contentment and inexpressible joy, to such an extent, indeed, that he could scarcely find words to give utterance to his feelings. Having at last recovered from the first impression, he addressed Phralaong in the following manner : Venerable Recluse, you seem to be young still, and in the prime of your life ; in your person you are gifted with the most attractive and noble qualities, indicating surely your illustrious and royal extraction. I have under my control and in my possession a countless crowd of officers, elephants, horses, and chariots, affording every desirable convenience for pleasure and amusement of every description. Please to accept of a numerous retinæ of attendants with whom you may enjoy yourself whilst remaining within my dominions. May I be allowed to ask what country you belong to, who you are, and from what illustrious lineage and descent are you come ? Phralaong said to himself :—it is evident that the king is unacquainted with both my name and origin ; I will, however, satisfy him on the subject of his enquiry. Pointing out with his hand in the direction of the place he had come from, he said :—I arrive from the country which has been governed by a long succession of the descendants of Prince Kothala. I have indeed been born from royal progenitors, but I have abandoned all the prerogatives attached to my position, and entered the profession of Rahan. From my heart I have rooted up concupiscence, covetousness and all affections to the things of this world. To this the king replied :—I have heard that Prince Theiddat, son of king Thoudaudana, had seen four great signs, portending his future destiny for the profession of Recluse, which would be but a step to lead him to the exalted dignity of Budha. The first part of the prediction has been already fulfilled. When the second shall have received its accomplishment, I beg you will show your benevolence to me and my people. I hope

my kingdom will be the first country you will direct your steps to, after having acquired the supreme knowledge. To this Phralaong graciously assented.

Phralaong having left the king, fell in with a Rathee,⁴⁵ or hermit, named Alara, and inquired about the several Dzanes. Ala-

45.—The fact of Budha placing himself under the tuition of two masters or teachers leading an ascetic life, to learn from them notions of the most abstruse nature, establishes beyond all doubt the high antiquity of the existence in India of a large number of individuals, who living in some retired spot, far from the tumult of society, endeavoured by constant application, to dive into the deepest recesses of morals and metaphysics. The fame of the learning of many among them, attracted to their solitude crowds of disciples, anxious to study under such eminent masters. Hence we see some of those Rathees at the head of four or five hundred disciples. There is no doubt but the most distinguished Rathees became the founders of many of those philosophico-religious schools for which India was renowned from the remotest antiquity. Like many others who thirsted for knowledge, Phralaong resorted to the schools of the Rathees, as to the then most celebrated seats of learning.

From this fact we may be allowed to draw another inference, which may be considered as a consequence of what has been stated in a foregoing note, regarding the superior antiquity of Brahminism over Buddhism. Phralaong was brought up in the bosom of a society regulated and governed by Brahminical institutions. He must have been imbued from the earliest days of his elementary education with the notions generally taught, viz: the Brahminical ones. When he grew up and began to think for himself, he was displeased with certain doctrines which did not tally with his own ideas. Following the example of many that had preceded him in the way of innovation, he boldly shaped his course in a new direction, and soon arrived at a final issue on many points, both with his teachers, and some of the doctrines generally received in the society in which he had been brought up. We may therefore safely conclude that the doctrines supposed to have been preached by the latest Budha, are but an off-shoot of Brahminism. This may serve to account for the great resemblance subsisting between many doctrines of both creeds. The cardinal points on which these two systems essentially differ, are the beginning and the end of living beings. Between these two extremes, there is a multitude of points on which both systems so perfectly agree, that they appear blended together.

The Rathees seem, according to the institutes of Menoo, to have been first in observing two practices, much enforced by the Wini in subsequent times. They were supported by the alms bestowed on them by their disciples and the admirers of their singular mode of life. They were courted and esteemed by the world in proportion to the contempt they appeared to hold it in. Denying to themselves the pleasures which were opposed to their austere life, they observed, as long as they remained Rathees, the rules of the strictest celibacy.

Phralaong, preparing himself for his future high calling, began to study the science of *Dzane* under distinguished masters. What is meant by *Dzane*? This Pali word means thought, reflection, medita-

ra. satisfied him on four kinds of Dzanes, but as regards the fifth, he was obliged to refer him to another Rathee named Adaka, who gave the necessary explanations. Having nothing more to learn from these masters, Phralaong said to himself:—"the knowledge I have thus acquired, is not sufficient to enable me to obtain the dignity of Budha." Whereupon he resolved to devote himself to the Kamatan⁴⁶ or meditation on the instability

tion. It is often designed by the Burmese to mean a peculiar state of the soul that has already made great progress in the way of perfection. Phralaong intended, by placing himself under the direction of those eminent teachers, to learn the great art of training his mind for the obtaining, by constant and well directed meditations, of high mental attainments. In the book of Budhistic metaphysics, I have found the science of Dzane divided into five parts, or rather five steps, which the mind has to ascend successively, ere it can enjoy a state of perfect quiescence, the highest point a perfected being can arrive to, before reaching the state of Niban. The 1st step, when the soul searches after what is good and perfect, and having discovered it, turns its attention and the energy of its faculties towards it. The 2nd, when the soul begins to contemplate steadily what it has first discovered, and rivets upon it, its attention. In the 3rd stage, the soul fondly relishes, and is, as it were, entirely taken with it. In the 4th the soul calmly enjoys and quietly feasts on the pure truths it has loved in the former state. In the 5th, the soul, perfectly satiated with the knowledge of truth, remains in a state of complete quietude, perfect fixity, unmoved stability, which nothing can any longer alter or disturb. The Burmese and all Budhists, always fond of what is wonderful, attribute supernatural perfections to those who have so far advanced in mental attainments. Their bodies become, as it were, half spiritualised, so that they can, according to their wishes, carry themselves through the air, from one place to another, without the least hindrance or difficulty.

46.—Kamatan means the fixing of the attention on one object so as to investigate thoroughly all its constituent parts, its principle and origin, its existence and its final destruction. It is that part of metaphysics which treats of the beginning, nature and end of beings. To become proficient in that science, a man must be gifted with a most extensive knowledge and an analysing mind of no common cast. The process of Kamatan works are as follows: let it be supposed that man intends to contemplate one of the four elements, fire for instance; he abstracts himself from every object which is not fire, and devotes all his attention to the contemplation of that object alone; he examines the nature of fire, and finding it a compound of several distinct parts, he investigates the cause or causes that keep those parts together, and soon discovers that they are but accidental ones, the action whereof may be impeded or destroyed by the occurrence of any accident. He concludes that fire has but a fictitious ephemeral existence. The same method is followed in examining the other elements, and gradually all other things he may come in contact with, and his final conclusion is that all things placed without him have no real existence, being mere illusions divested of all reality. He infers again that all things are subjected to the law of incessant change, without fixity or stability. The wise man therefore can feel no attachment for objects which in his

and nothingness of all that exists. To effectuate thoroughly his purpose, he repaired to the solitude of Oorouwela, where he devoted all his time to the deepest meditation. On a certain day it happened that five Rahans, on their way to a certain place to get their food, arrived at the spot where Phralaong lived and had already spent six years. They soon became impressed with the idea that our hermit was to become a Budha. They resolved to stay with him and render him all the needful services, such as sweeping the place, cooking rice, &c.

The time for the six years of meditation was nearly over, when Phralaong undertook a great fast,⁴⁷ which was carried to such a degree of abstemiousness that he scarcely allowed to himself the

own opinion, are but illusions and deceptions; his mind can no where find rest in the midst of illusions always succeeding to each other. Having surveyed all that is distinct of self, he applies himself to the work of investigating the origin and nature of his body. After a lengthened examination, he arrives, as a matter of course, at the same conclusion;—his body is a mere illusion without reality, subjected to changes and destruction. He feels that it is as yet distinct from self. He despises his body as he does everything else, and has no concern for it. He longs for the state of Niban as the only one worthy of the wise man's earnest desires. By such a preliminary step, the student, having estranged himself from this world of illusions, advances towards the study of the excellent works which will pave the way to Niban. The Burmese reckon forty Kamatans. They are often repeated over by devotees, whose weak intellect is utterly incapable of understanding the meaning they are designed to convey to the mind.

Notwithstanding his singular aptitude in acquiring knowledge, Phralaong devoted six whole years in the solitude of Oorouwela, busily engaged in mastering the profound science he aimed at acquiring. It was during that time that he received the visits of five Rahans, whose chief was named Koondinha. They were very probably, like so many of their profession, travelling about in search of knowledge. They placed themselves under the direction of Phralaong, and in exchange for the lessons they received from him, they served him as humble and grateful disciples, are wont to attend on an highly esteemed teacher. In this as well as in many other circumstances, we see that previous to Gaudama's preachings, there already existed in India, an order of devotees or enthusiasts who lived secluded from the world, devoted to the study of religious doctrines and the practice of virtues of the highest order. The order of Budhistic monks or Talapoins which has been subsequently established by the author of Budhism, is but a modification of what actually subsisted in full vigor, in his own country and in his own time.

47.—In a Budhistic point of view the only reason that may be assigned for the extraordinary fast of Phralaong is the satisfaction of showing to the world the display of wonderful action. Fastings and other works of mortification have always been much practised by the Indian philosophers of past ages, who thereby attracted the notice, respect, admiration and veneration of the world. Such rigorous exercises too were deemed of great help for enabling the soul to have a more perfect control over the senses, and subjecting them to the empire

use of a grain of rice or sesamum a-day, and finally denied himself even that feeble pittance. But the Nats who observed his excessive mortification, inserted Nat food through the pores of his skin. Whilst Phralaong was thus undergoing such severe fasting, his face, that was of a beautiful gold color, became black; the thirty-two marks indicative of his future dignity, disappeared. On a certain day, when he was walking in a much enfeebled state, on a sudden he felt an extreme weakness, similar to that caused by a dire starvation. Unable to stand up any longer, he fainted and fell on the ground. Among the Nats that were present, some said: the Rahan, Gaudama is dead indeed; some others replied: he is not dead, but has fainted from want of food. Those who believed he was dead, hastened to his father's palace to convey to him the sad message of his son's death. Thoudaudana enquired if his son died previous to his becoming a Budha. Having been answered in the affirmative, he refused to give credit to the words of the Nats. The reason of his doubting the accuracy of the report was, that he had witnessed the great wonders prognosticating his future dignity that had taken place, first when Phralaong, then an infant, was placed in the presence of a famous Rathee, and secondly, when he slept under the shade of the tree Tsampoo-thabia. The fainting being over, and Phralaong having recovered his senses, the same Nats went in all haste to Thoudaudana, to inform him of his son's happy recovery. "I knew well," said the king, "that my son could not die ere he had become a Budha." The fame of Phralaong having spent six years in a solitude, addicted to meditation and mortification, spread abroad like the sound of a great bell¹⁵ hung in the canopy of the skies.

of reason. They are also conducive towards the calm and undisturbed state where the soul is better fitted for the arduous task of constant meditation. The fast of Gaudama, preparatory to his obtaining the Budhaship, recalls to the mind that which our Lord underwent, ere he began his divine mission. If the writer, through this work, has made once or twice a remark of similar import, he has done so, not with the intention of stating facts. He has communicated to the reader the feelings of surprise and astonishment he experienced when he thought to have met with many circumstances, respecting the founder of Buddhism, which apparently bear great similarity to some connected with the mission of our Saviour.

48—Bells are common in Burmah, and the people of that country are well acquainted with the art of casting them. Most of the bells to be seen in the Pagodas, are of small dimensions, and in shape differing somewhat from those used in Europe. The inferior part is less widened, and there is a large hole in the centre of the upper part. No tongue is hung in the interior, but the sound is produced by striking, with a horn of deer or elk, the outward surface of the lower part. No belfry is erected for the bells; they are fixed on a piece of timber laid horizontally, and supported at its two extremities, by two posts, at such

Phralaong soon remarked that fasting and mortification were not works of sufficient value for obtaining the dignity of Budha ; he took up his patta and went to the neighbouring village to get his food. Having eaten it, he grew stronger ; his beautiful face shone again like gold, and the thirty-two signs reappeared. (48 bis)

a height that the inferior part of the bell is raised about five feet above the ground.

The largest specimens of Burmese art in casting bells of great weight, are the two bells to be seen, the one at the large Pagoda of Rangoon, called Shway Dagong, and the other, at Mingong, about 12 or 15 miles north of Amerapoura, on the western bank of the Irrawaddy. The first in the town of Rangoon, was cast in 1842, when King Tharawaddy visited the place, with the intention of founding a new city, more distant from the river, and nearer to the mount upon which rises the splendid Shway Dagong. In its shape and form, it exactly resembles the kind of bells above described. Here are some particulars respecting that large piece of metal, collected from the inscription to be seen upon it. It was cast on the 5th day of the full moon of (February) Tabodwai, 1203 of the Burmese era. The weight of metal is 94,682 lbs ; its height $9\frac{1}{2}$ cubits ; its diameter 5 cubits ; its thickness 20 fingers or 15 inches. But during the process of melting, the well disposed came forward and threw in, copper, silver and gold in great quantities. It is supposed (says the writer of the inscription) that in this way, the weight was increased one fourth.

The bell of Mingong was cast in the beginning of this century. In shape and form, it resembles our bells of Europe. It is probable that some foreigner residing at Ava, suggested the idea of giving such an unusual form to that monumental bell. Its height is 18 feet, besides 7 feet for the hanging apparatus. It has 17 feet in diameter, and from 10 to 12 inches in thickness.

In the interior, large yellowish and greyish streaks indicate that considerable quantities of gold and silver have been thrown in, during the process of melting. No idea can at present be had of the power of the sound of that bell as its enormous weight has caused the pillars that support it, partially to give way. To prevent a final disaster, the orifice of the bell has been made to rest on large short posts, sunk in the ground and rising about three feet above it. On no respect, can these bells bear any comparison with those of Europe. They are mightily rough and rude attempts at doing works on a scale far surpassing the abilities of native workmen, who, otherwise, succeed tolerably well in casting the comparatively small bells, commonly met with, in the court yards of Pagodas.

48. (bis)—One of the genuine characters of Buddhism is correctly exhibited in this observation of Phralaong respecting fasts, mortifications and other self inflicted penances. They are not looked upon as the immediate way leading to perfection, nor as a *portion*, or a part of perfection itself. Such deeds are but means resorted to for weakening passions and increasing the power of the spiritual principle over the natural one : they are preparatory to the great work of meditation or the study of truth, which is the only high road to perfection. To the sage that has already begun the laborious task of investigating truth, such practices are of no use, and are no where insisted on, as necessary,

The five Rahans that had lived with him, said to each other : " it is in vain that the Rahan Gaudama has, during six years of mortification and sufferings, sought the dignity of Budha ; he is now compelled to go out in search of food ; assuredly if he be obliged to live on such food, when shall he ever become a Budha ? He goes out in quest of food : verily he aims at enriching himself. As the man that wants drops of dew or water to refresh and wash his forehead, has to look for them, so we have to go somewhere else to learn the way to, and the merit of, Dzan, which we have not been able to obtain from him." Whereupon they left Phralaong, took up their pattas and tsiwarans, went to a distance of eighteen youdzanas, and withdrew into the forest of Namigadawon.

CHAPTER V.

Thoodzata's offering to Phralaong—His five dreams—He shapes his course towards the Gniasong tree—Miraculous appearance of a throne—Victory of Phralaong over Manh Nat—His meditations during forty nine days near the Bodi tree—He, at last, obtains the perfect science—He overcomes the temptations directed against him, by the Daughters of Manh—Budha preaches the law to a Pounha and to two Merchants.

At that time, in the solitude of Oorouwela there lived in a village a rich man named Thena. He had a daughter named Thoodzata. Having attained the years of puberty, she repaired to a place where there was a Gniasong tree and made the follow-

or even useful. In the book of discipline, no mention is made of them. The life of the initiated, is one of self denial ; all superfluities and luxuries are strictly interdicted ; all that is calculated to minister to passions, and pleasure, is carefully excluded. But the great austerities and macerations practised by the Religious of the Brahminical sect, are at once rejected by the Buddhist sages as unprofitable and unnecessary to them. The inmates of the Buddhist monasteries in our days, are never seen indulging in those cruel, disgusting and unnatural practices performed from time immemorial by some of their brethren of the Hindu persuasion. This constitutes one of the principal differences or discrepancies between the two systems. With the founder of Buddhism, fasts and penitential deeds are of great concern to him who is as yet in the world, living under the tyrannical yoke of passions, and the influence of senses. By him they are viewed as powerful auxiliaries in the spiritual warfare, for obtaining the mastery over passions. This point once gained, the sage can at once dispense with their aid, as being no longer required. The follower of the Hindu creed looks upon those practices as *per se* eminently meritorious and capable of leading him to perfection ; thence the mania for carrying those observances to a degree revolting to reason and even to the plain good sense of the people.

ing prayer to the Nat guardian of the place :⁴⁹ "If I marry a husband that will prove a suitable match, and the first fruit of our union be a male child, I will spend annually in alm deeds 100,000 pieces of silver and make an offering at this spot." Her prayer was heard, and its twofold object granted. When Phra-laong had ended the six years of his fasting and mortification, on the day of the full moon of the month Katsong, Thoodzata was

49.—The Nats or Dewatas play a conspicuous part in the affairs of this world. Their seats are in the six lower heavens, forming with the abode of man and the four states of punishment, the eleven seats of passions. But they often quit their respective places, and interfere with the chief events that take place among men. Hence we see them ever attentive in ministering to all the wants of the future Budha. Besides, they are made to watch over trees, forests, villages, towns, cities, fountains, rivers, &c. These are the good and benevolent Nats. This world is also supposed to be peopled with wicked Nats, whose nature is ever prone to evil. A good deal of the worship of Budhists, consists in superstitious ceremonies and offerings made for propitiating the wicked Nats, and obtaining favors and temporal advantages from the good ones. Such a worship is universal, and fully countenanced by the Talapouins, though in opposition with the real doctrines of genuine Buddhism. All kinds of misfortunes are attributed to the malignant interference of the evil Nats. In case of severe illness that has resisted the skill of native medical art, the physician gravely tells the patient and his relatives, that it is useless to have recourse any longer to medicines, but a conjuror must be sent for, to drive out the malignant spirit who is the author of the complaint. Meanwhile directions are given for the erection of a shed, where offerings intended for the inimical Nat, are deposited. A female relative of the patient, begins dancing to the sound of musical instruments. The dance goes on at first in rather a quiet manner; but it gradually grows more animated, until it reaches the acme of animal phrenzy. At that moment, the bodily strength of the dancing lady becomes exhausted; she drops on the ground in a state of apparent faintness. She is, then, approached by the conjuror, who asks her if the invisible foe has relinquished his hold over the diseased. Having been answered in the affirmative, he bids the physician to give medicines to the patient, assuring him that his remedies will now act beneficially for restoring the health of the sick, since their action will meet no further opposition from the wicked Nat.

Ignorance brings everywhere superstition in its train. When man is unacquainted with the natural cause that has produced a result or an effect, which attracts powerfully his mind's attention, and affects him to a great degree, he is induced by his own weakness, to believe in the agency of some unknown being, to account for the effect that he perceives. He devises the most ridiculous means for expressing his gratitude to his invisible benefactor, if the result be a favorable one; and has recourse to the most extravagant measures, to counteract the evil influence of his supposed enemy, if the result be fatal to him. Having once entered into the dark way of superstition, man is hurried on in countless false directions, by fear, hope and other passions, in the midst of the daily occurrence of multifarious and unforeseen events and circumstances. Hence the expression or manifestation of his supersti-

preparing to make her grateful offering to the Nat of the place. She had been keeping one thousand cows in a place abounding with sweet vines, the milk of those 1,000 cows was given to five hundred cows; these again fed with their own milk 250 other cows, and so on in a diminutive proportion, until it happened that sixteen cows fed eight others with their milk. So these eight cows gave a milk, rich, sweet and flavored beyond all description.

tion assumes a variety of forms and undergoes changes to an extent, that baffles every attempt at either counting their numberless kinds or following them up through their ever changing course. In addition to the stores of superstitions bequeathed by the generation that has preceded him, man has those of his own creation, and the latter, if the thought of his mind and the desires of his heart could be analysed, would be found far exceeding the former, ones, in number. Having spent many years in a country where Buddhism has prevailed from time immemorial, and observed the effects of superstition over the people in their daily doings, the writer has come to the conclusion, that there is scarcely an action done without the influence of some superstitious motive or consideration. But the most prolific source of superstition, is the belief in the existence of countless good and evil Nats, with whom the imagination of Buddhists has peopled this world.

It can scarcely be understood how the followers of an atheistical creed, can make, consistently with their opinions, an attempt at prayer. Such an act of devotion implies the belief in a being superior to men, who has a controlling power over them, and into whose hands their destinies are placed. With a believer in God, prayer is a sacred, nay, a natural duty. But such cannot be the case with atheists. Despite of the withering and despairing influence of atheism, nothing can possibly obliterate from the conscience and heart of man, that inward faith in a supreme being. The pious Thoodzata has in view the attainment of two objects: she prays, without knowing to whom, that by the agency of some one, she might obtain the objects of her petition. She is anxious to show her gratitude, when she sees that her prayer has been heard. Her faith to the almost omnipotence of the genii, makes her address thanks to them. The Nat is not the person to whom her prayer appears directed, but he is rather a witness of her petition. The Burmese in general, under difficult circumstances, unforeseen difficulties, and sudden calamities, use always the cry *Phra kaiba*. God assist me—to obtain from above, assistance and protection. Yet that Phra cannot be their Budha, though he be in their opinion the Phra per excellence, since they openly declare that he in no way interferes in the management of this world's affairs. Whence that involuntary cry for assistance, but from the innate consciousness that above man, there is some one ruling over his destinies? An atheistical system may be elaborated in a school of metaphysics, and forced upon ignorant and unreflecting masses; but practice will ever belie theory. Man, in spite of his errors and follies, is naturally a believing being: his own weakness and multiplied wants, shall ever compel him to have recourse to some great Being that can help and assist him, and supply to a certain extent, the deficiency which in spite of himself, he is compelled to acknowledge existing in him, as a stern and humiliating reality.

On the day of the full moon of Katsong,⁵⁰ Thoodzata rose at an early hour, to make ready her offering, and disposed every thing that the cows should be simultaneously milked. When they were to be milked, the young calves of their own accord, kept at a distance; and as soon as the vessels were brought near, the milk began to flow in streams from the udders into those vessels. She took the milk and poured it into a large caldron, set on the fire which she had herself kindled. The milk began to boil; bubbles formed on the surface of the liquid, turned on the right and sunk in, not a single drop being spilt out; no smoke arose from the fireplace. Four kings of Nats watched about while the caldron was boiling; a great Brahma kept open an umbrella over it; a Thagia brought fuel and fed the fire. Other Nats by their supernatural power, infused honey into the milk, and communicated thereto a flavor such as the like is not to be found in the abode of men. On this occasion alone, and on the day Phralaong entered the state of Niban, the Nats infused honey into his food. Wondering at so many extraordinary signs she saw, Thoodzata called her female slave named Sounama, related to her all that she observed, and directed her to go to the Guiaong tree and clear away the place where she intended to make her offering. The servant complying with her mistress's direction, soon arrived at the foot of the tree.

On that very night, Phralaong had had five dreams.⁵¹ 1st. It appeared to him that the earth was his sleeping place, with the Himawonta for his pillow. His hand rested on the western ocean, his left hand on the eastern ocean, and his feet on the southern ocean. 2nd. A kind of grass named Tyria appeared to grow out of his navel and reached to the skies. 3rd. Ants of a white appearance ascended from his feet to the knee and covered his legs. 4th. Birds of varied colour and size appeared to come from all directions and fell at his feet, when on a sudden they all appear-

50.—The Burmese, like all trans-gangetic nations, divide the year into twelve lunar months of 29 and 30 days alternately. Every third year they add one month, or as they say, double the month of Watso (July). The year begins on, or about the 12th of April. The days of worship, are the days of the four quarters of the moon; but the days of the new and full moon seem to have preference over those of the two other quarters, which latter are scarcely noticed or distinguished from common days. It was on the day of the full moon of April, that Thoodzata made her grand offering.

51.—The Burmese translator not having given in his remarks, the explanation or interpretation of Phralaong's five dreams, it seems rather presumptuous to attempt doing a thing, the omission of which on the part of the author, may be attributed either to voluntary omission or to incapacity and inability. Let us try to make up, in part, for the deficiency. The first dream prognosticated the future greatness of Phralaong, whose sway, by the diffusion of his doctrines throughout the world, was to be universal, extending from one sea to

ed white. 5th. It seemed to him that he was walking on a mountain of filth, and passed over it without being in the least contaminated. Phralaong awaking from his sleep said to himself, after having reflected for a while on those five dreams: "to-day I shall certainly become a Budha." Thereupon he rose instantly, washed his hands and face, put on his dress and quietly waited day-break to go out in quest of his food. The moment being arrived to go out he took up his patta and walked in the direction of the Gniaong tree. The whole tree was made brilliant by the rays which issued from his person, and he rested there for a while. At that very moment, arrived Sounama to clear, according to her mistress' orders, the place for her offering. As she approached, she saw Phralaong at the foot of the tree; the rays of light which beamed out of his person, were reflected on the tree, which exhibited a most splendid and dazzling appearance. On observing this wonder Sounama said to herself: of course the Nat has come down from the tree to receive the offering with his own hands. Overcome with an unutterable joy, she immediately ran to her mistress and related her adventure. Thoodzata was delighted at this occurrence, and wishing to give a substantial proof of her gratitude for such good news, she said to Soudama: "from this moment you are no more my servant; I adopt you for my elder daughter." She gave her instantly all the ornaments suitable to her new position. It is customary with all the Phralaongs to be provided, on the day they are to become Budha, with a gold cup of an immense value. Thoodzata ordered a golden vessel to be brought and poured therein the Nogana, or boiled milk. As the water glides from the leaf of the water lily, without leaving thereon any trace, so the Nogana slid from the pot into the golden cup and filled it up. She covered this cup with another of the same precious metal and wrapped up the whole, with a white cloth. She forthwith put on her finest dress, and becomingly at-

the other sea. The grass growing out of his navel and reaching to the sky was indicative of the spreading of his law, not only amongst beings inhabiting the seat of men, but also amidst those dwelling in the abodes of Nats and Brahmas. The ants covering his legs, offer an enigma, the explanation of which is reserved to some future *Edipus*. As to the birds of various colors, gathering round him, from the four points of the compass, and on a sudden becoming all white by their contact with him, they represent the innumerable beings, that will come to hear the preaching of the future Budha with divers dispositions, and different progress in the way of merits, and will all be perfected by their following the true way to merit that he will point out to them. The fifth dream in which Phralaong thought he was walking on a mountain of filth, without being in the least contaminated by it, foreshowed the incomparable perfection and purity of Budha, who though remaining in the world of passions, was no more to be affected by their influence.

tired, she carried the golden cup over her head, and with a decent gravity, walked towards the Gniaong tree. Overwhelmed with joy at seeing Phralaong, she reverentially advanced towards him, whom she mistook for a Nat. When near him, she placed gently the golden vessel on the ground, and in a gold basin, offered him scented water to wash his hands. At that moment, the earthen patta offered to Phralaong by the Brahma Gatikara, disappeared. Perceiving that his patta had disappeared, he stretched forth his right hand and washed it in the scented water; at the same time Thoodzata presented to him the golden cup containing the Nogaana. Having observed that she had been seen by Phralaong, she said to him: my Lord Nat, I beg to offer you this food, together with the vessel that contains it. Having respectfully bowed down to him, she continued: may your joy and happiness be as great as mine; may you always delight in the happiest rest, ever surrounded by a great and brilliant retinue. Making the offering of the gold cup, worth 100,000 pieces of silver, with the same disinterestedness as if she had given over but the dry leaf of a tree, she withdrew and returned to her home.

Phralaong rising up, took with himself his golden cup, and having turned on the left of the Gniaong tree went on the banks of the river Neritzara, where more than 100,000 Budhas had bathed ere they obtained the supreme intelligence. On the banks of that river is a bathing place. Having left on that spot his golden cup, he undressed himself, and descended into the river. When he had bathed, he came out and put on his tsiwaran, which in shape and form resembled that of his predecessors. He sat down, his face turned towards the east; his face resembled in appearance a well ripe palm fruit. He divided his exquisite food into forty nine mouthfuls, which he ate all without mixing any water with it. During the forty nine days he spent round the Bodi tree, Budha never bathed, nor took any food, nor experienced the least want. His appearance and countenance remained unchanged, but he spent his whole time absorbed, as it were, in an uninterrupted meditation. Holding up in his hands the empty golden vessel, Phralaong made the following prayer: If on this day I am to become a Budha, let this cup float on the water and ascend the stream. Whereupon he flung it in the stream, when, gliding towards the middle of the river, and then bearing up the stream, it ascended it with the swiftness of a horse to the distance of eighty cubits, then it sunk into a whirlpool, went down to the country of Naga, and made a noise when it came in contact with, and struck against, the three vessels of the three last Budhas, viz. Kaukathan, Gaunagong and Kathaba. On hearing this unusual noise, the chief of Nagas awoke from his sleep and said: How is this? yesterday, there was a Budha,

and to-day again there is another." And in more than one hundred stanzas he sung praises to Budha.

On the banks of the river Neritzara, there was a grove of Ingling trees, whither Phralaong repaired to spend the day under their cooling shade: in the evening he rose up and walked with the dignified and noble bearing of a lion, in a road eight oothabas wide, made by the Nats, and strewed with flowers, towards the Gniaong tree. The Nats, Nagas and Galongs joined in singing praises to him, playing instruments, and making offerings of the finest flowers and most exquisite perfumes, brought from their own seats. The same rejoicings took place in ten thousand other worlds. Whilst on his way towards the tree, he met with a young man just returning with a grass load he had cut in the fields. Foreseeing that Phralaong might require some portion for his use, he presented him an offering of eight handfuls of grass, which were willingly accepted.

Arrived close to the Gniaong tree,⁵² Phralaong stopped at the

52.—We have now reached the most interesting episode of Phralaong's life. He is to become a perfected Budha under the shade of the Gniaong or banyan tree (*ficus indica*, *ficus religiosa*). There are two circumstances attending that great event, deserving peculiar notice. The first, is the preference given to the east over the three other points of the compass, and the second, the mighty combat that takes place between Phralaong and the wicked Nat Manh, or Mar. I notice the first circumstance, because it agrees with the tradition prevailing amongst most nations previous to, or about, the coming of our Lord, that from the east there was to come an extraordinary personage, who would confer on the human race, the greatest benefits, and cause the return of happy times, like the golden age, so much celebrated by poets. The Roman historian Suetonius bears testimony to the existence of that tradition, as being universally known in his own days. It is not impossible that the same notion, not unknown in the far east, might have induced Phralaong to look towards the east, at the supreme moment, when perfect intelligence was to become his happy lot. It may be said in opposition to this supposition, that the splendor and magnificence of the sun, emerging from the bosom of night, and dispelling darkness by pouring a flood of light on the face of the earth, restoring nature to life and action, were a sufficient inducement to Phralaong for giving preference to the east. But to an ascetic like him, who has been convinced that this world is a mere illusion, such a consideration would weigh very little on his mind, and would not be a sufficient motive to induce him to give so marked a preference to the east.

The second circumstance remarkable for the time it occurred, is the great combat between Phralaong, and Manh. The first is the personification of goodness and benevolence towards all beings; the second is the personification of consummate wickedness. The contest is to take place between the good principle on the one hand, and the evil one, on the other. Phralaong, on his becoming Budha, will preach a law designed to dispel mental darkness, to check vicious passions, to show the right way to perfection, to unloose the ties that keep beings in the

south of the tree, the face turned towards the north, when on a sudden the south ern point of the globe seemed to lower down to the hell Awidzi, the lowest of all, whilst the northern one appeared to reach the sky. Then he said: verily this is not the place where I shall become a Budha. Thence Phralaong went on his right side towards the east of the tree, and standing up, the face turned towards the west, he said: this is indeed the place, where all the preceding Budhas have obtained the supreme intelligence. Here too is the very spot, whereupon I shall become a Budha, and set up my throne. He took by one of their extremities the eight handfuls of grass and scattered them on the ground, when on a sudden there appeared emerging as it were from the bottom of the earth, a throne fourteen cubits high, adorned

wretched state of existence, and enable them to reach safely the peaceful shores of Niban. Manh the devil itself, the father of darkness, of lies and deceit, delights in seeing all beings plunged into the abyss of vices, carried out of the right way, by the impetuous and irresistible torrent of their passions, and doomed to turn for ever in the whirlpool of endless existences. He looks upon himself as the king of this world, and proudly exults in contemplating all beings bending their neck under his tyrannical yoke, and acknowledging his undisputed power. Now the moment approaches when a mighty antagonist will contend with him for the empire of the world. His mission will be to labor incessantly for the delivery of all beings from the grasp of their mortal enemy, and set them free from the tyranny of passions. Manh is enraged at the audacious pretensions of Phralaong: hence the gigantic efforts he makes to maintain his rights, and retain possession of his empire. At the time Phralaong left the world to become a Rahan, Manh endeavored to dissuade him from attempting such a design. But on this occasion, the tempter summons all his forces to avert, by an irresistible attack, the deadly blow soon to be levelled at him. It is needless to add, that the reader in perusing the detailed account of the attacks of Manh against Phralaong, ought to bear in mind that it exhibits throughout but an allegory of the opposition of evil to good. The victory of Phralaong over Manh exemplifies the final triumph of truth over error.

When the contest was nearly over, Phralaong objected to the claims of Manh to the possession of his throne, on the ground that he never had practised the 10 great virtues, nor performed works of kindness, charity and benevolence, which alone can entitle to obtaining the Budhaship. It is to be borne in mind that these qualifications form the real characteristics of a Budha, together with the possession of the supreme intelligence. In this system, they admit that there exist certain beings called Pitsega-Budhas, who possess all the knowledge and science of a genuine Budha, but as they are divested of those benevolent feelings, which induce the former to labor earnestly for the benefit and salvation of all beings, they cannot be assimilated to the real Budhas. The cross-legged position which our Budha is always taking in preference to any other, whilst he spent 49 days at the foot of, and in various places round, the Bauli tree, is, as every one knows, peculiar to, and favorite with, all Asiatics. But with him, it is the position fittest for meditation and contemplation. Hence most of the

with the choicest sculptures and paintings, superior in perfection to all that art could produce. Phralaong then facing the east, uttered the following imprecation: "if I am not destined to become a Budha, may my bones, veins and skin remain on this throne, and my blood and flesh be dried up." He then ascended the throne, with his back turned against the tree and his face towards the east. He sat down, in a cross-legged position, firmly resolved never to vacate the throne, ere he had become a Budha. Such firmness of purpose, which the combined elements could not shake for a moment, no one ought to think of ever becoming possessed with.

Whilst Phralaong was sitting on the throne in that cross-legged position, Manh Nat said to himself: I will not suffer Prince Theiddat to overstep the boundaries of my empire. He prepared to assemble all his warriors and shouted aloud to them. On hearing their chief's voice, the warriors gathered thick round his person. His countless followers in front, on his right and on his left, reached to the distance of eighteen youdanas and above him to that of nine only. Behind him, they extended to the very limits of the world. The cries of that immense multitude were re-echoed at a distance of 10,000 youdanas, and resembled the roaring of the mighty sea. Manh Nat rode the elephant Girimegala, measuring in length 5 youdanas. Supplied with

statues or images of Gaudama exhibit or represent him in the cross-legged position, which he occupied when he obtained the Budhaship. As this event is by far the most important of his life, it is but natural that this great occurrence should ever be forced upon the attention and memory of his followers, by objects representing him on that most important stage of his last existence. It is not unusual to meet with statues of Gaudama, sometimes of colossal dimensions, representing him in a reclining position. This is the peculiar situation he occupied when he died. Hence those two most common images of Gaudama are designed to remind his followers of the two greatest circumstances of his life, viz: his becoming Budha, and his entering the state of Niban.

Here again one is forcibly compelled to reflect on the singular role attributed to those Pitzega Budhas. They possess all the science of a Budha, but are deficient in that kindness, benevolence and zeal which prompt the real Budhas to labor so strenuously for the deliverance of all beings. They appear but in those ages of darkness and ignorance, which are not to be brightened and enlightened by the presence of a Budha. They are like smaller luminaries, shedding a pale light among men, to prevent their sinking into an unfathomable abyss of ignorance; they maintain on earth, some sparks of the knowledge of fundametal truths, which otherwise would be completely obliterated from the memory of men. Not unlike the Phrophets of old, they prepare men, in an indirect manner, for the coming of the future deliverer. Their mission being at an end, when a Budha is to come among men, they disappear and none of them is to be seen neither in the days of Budha, nor during all the time his religion is to last

one thousand right arms, he wielded all sorts of the most deadly weapons. His countless warriors, to avoid confusion, were all disposed in ranks, bearing their respective armour. They appeared like immense clouds slowly rolling on and converging towards Phralaong.

At that time, Nats surrounded Phralaong, singing praises to him: the chief of Thagias was playing on his conque, whereof a single blowing resounds for four entire months; the chief Naga was uttering stanzas in his honor; a chief Brahma held over him the white umbrella. On the approach of Manh Nat's army, they were all seized with an uncontrolled fear, and fled to their respective places. The Naga dived in the bottom of the earth at a depth of 500 youdzanas, and covering his face with his two wings, fell into a deep sleep. The Thagia, swinging his conque upon his shoulders, ran to the extremity of the world. The Brahma, holding still the umbrella by the extremity of the handle, went to his own country. Phralaong was therefore left alone. Manh Nat turning to his followers cried to them: there is, indeed, no one equal to the Prince Theiddat, let us not attack him in front, but let us assail him from the north side.

On that moment Phralaong lifting his eyes, looked on his right, left and front, for the crowd, of Nats, Brahmas and Thagias, that were paying him their respects. But they had all disappeared. He saw the army of Manh Nat coming thick upon him from the north like the mighty storm. What! said he, is it against me alone that such a crowd has been assembled? I have no one to help me, no father, no brothers, no sisters, no friends and no relatives. But I have with me the ten great virtues which I have practised; these are my offensive and defensive weapons, and with them I will crush down the great army of Manh. Whereupon he quietly remained meditating upon the merits of the ten great virtues.

Whilst Phralaong was thus absorbed in meditation, Manh Nat began his attack upon him. He caused a wind to blow with such an extraordinary violence, that it brought down the tops of mountains, though they were one or two youdzanas thick. The trees of the forests were shattered to atoms. But the virtue of Phralaong's merits preserved him from the destructive storm. His tsiwaran itself was not agitated. Perceiving that his first effort was useless, Manh caused a heavy rain to fall with such violence, that it tore the earth, and opened it to its very bottom. But not even a single drop touched Phralaong. To this succeeded a shower of rocks, accompanied with smoke and fire; but they were changed into immense masses of flowers, which dropped at Budha's feet. There came afterwards another shower of swords, knives and all kinds of cutting weapons emitting smoke and fire. They all fell powerless at the feet of Phralaong.

A storm of burning ashes and sand soon darkened the atmosphere, but they fell in front of him like fragrant dust. Clouds of mud succeeded, which fell like perfumery all round and over Phralaong. Manh caused a thick darkness to fill the atmosphere, but to Phralaong it emitted rays of the purest light. Seeing all his gigantic efforts attended with no result, Manh enraged, cried to his followers: why do you stand looking on? rush at once upon him and compel him to flee before me. Sitting on his huge elephant and brandishing his formidable weapons, Manh approached close to Phralaong and said to him. Theiddat, this throne is not made for you; vacate it forthwith—it is my property. Phralaong calmly answered: you have not as yet practised the 10 great virtues, nor gone through the 5 acts of self-denial, you have never devoted your life to help others, to acquire merits; in a word you have not yet done all the needful to enable you to obtain the supreme dignity of Phra. This throne therefore cannot be yours. Unable to control any longer his passion, Manh threw his formidable weapons at Phralaong; but they were converted into garlands of beautiful flowers that adapted themselves gracefully round Phralaong. His sword and other weapons, that could cut at once through the hardest rocks, were employed with no better success. The soldiers of Manh hoping that their united efforts would have a better result, and that they could thrust Phralaong from his throne, made a sudden and simultaneous rush at him, rolling against him with an irresistible force huge rocks as large as mountains; but by the virtues of their opponent's merits, they were converted into fine nosegays that gently dropped at his feet.

At that time, the Nats from their seats looked down on the scene of the combat, suspended between hope and fear. Phralaong at that moment said to Manh: how do you dare to pretend to the possession of this throne? Could you ever prove by indisputable evidence that you have ever made offerings enough to be deserving of this throne? Manh turning to his followers answered: here are my witnesses; they all will bear evidence in my favor. At the same moment they all shouted aloud to testify their approval of Manh's words. "As to you, Prince Theiddat, where are the witnesses that will make a deposition in your favor and prove the justness of your claim to the possession of this throne?" Phralaong replied: my witnesses are not like yours, men, or any living beings.⁵³ The earth itself will

53.—The witness whom Phralaong summoned in support of his claim to the undisturbed possession of the throne, was the earth itself. It may be from the example that was set on this occasion, that Buddhists have borrowed the habit of calling the earth as a witness of the good works they have done or are about doing. I will briefly relate what is done and said on such occasions. During my former re-

hear testimony to me. For without alluding even to those offerings I have made during several previous existences, I will but mention the forty seven great ones I made whilst I lived as Prince Wethandra." Stretching out his right hand, which he had hitherto kept under the folds of his garment, and pointing to the earth he said with a firm voice: Earth, is it not true that at the time I was Prince Wethandra, I made forty great offerings? The earth replied with a deep and loud roaring, resounding in the midst of Manh's legions, like the sound of countless voices threatening to spread death and destruction in their ranks. The famous charger of Manh bent his knees and paid homage to Phralaong. Manh himself disheartened and discomfited fled to the country of Watha-watti. His followers were so overpowered by fear that they flung away all that could impede their retreat, and ran away in every direction. Such was the confusion and disorder that prevailed, that two warriors could not be seen following the same course, in their flight.

Looking from their seats on the defeat of Manh and the glorious victory of Phralaong, the Nats⁵⁴ rent the air with shouts of

sidence in Burmah, I observed on a certain occasion, when taking my evening walk, about ten or twelve persons of both sexes assembled on a rather retired spot, in the vicinity of a Pagoda. As they appeared all quite attentive, I came near to them to see what was the cause that had brought them thither, and what occurrence seemed to rivet their attention. As I was known to some of them, they were not frightened by my sudden apparition. On my asking them the motive of their assembling here at a late hour, they said, that having buried yesterday a child two years old, they came to make some offerings of boiled rice, plantains, and other fruits, to propitiate the Nat of the place. Having asked them to repeat the formula they had uttered on the occasion, they kindly complied with my request. Here is the substance of that formula. "Believing in the three precious things—Budha, the Law and the Assembly of the perfect, I make this offering that I may be delivered from all present and future miseries. May all beings existing in the four states of punishment, reach the fortunate seats of Nats! I wish all my relatives and all men inhabiting this and other worlds, to have a share in this meritorious work. O earth and you Nats, guardians of this place, be witness to the offering I am making". On uttering these last words, the offerer of the present or a Talapoin sent for this purpose, pours down some water on the ground.

54.—As the Nats and all other beings are to be benefitted by the preachings of Budha, it is but natural that they all join in singing his praises and exalting his glorious achievements. The Nagas and Galongs are fabulous animals, which are often mentioned in the course of this legend. It has been observed in a former note, that according to the Buddhistic notions, animals are beings in a state of punishment, differing from man not in nature, but in merits. Some of them having nearly exhausted the sum of their demerits, begin to feel the influence of former merits. They are supposed to have to a certain extent the

exultation. The Brahmas, Nagas and Galongs joined the Nats in celebrating his triumph over his enemies. They all hastened from more than ten thousand worlds, to pay their respects and offer their felicitations, presenting him with flowers and perfumes saying: victory and glory to Phralaong! Shame and defeat to the infamous Manh!

It was a little while before sun-set, that Phralaong had achieved his splendid victory over his proud foes. At that time, he was wrapped up, as it were, in the profoundest meditation. The extremities of the branches of the Bauli tree,⁵⁵ fell gently over him and by their undulations seemed caressing, as it were, his *tsiwaran*: they resembled so many beautiful nosegays of red flowers that were offered to him. At the first watch of the night, Phralaong recollected what he had been during his former existences, and obtained the knowledge of the past; at midnight he was gifted with a sight similar to that of a Nat, and obtained the knowledge of the present: on the morning he obtained a

use of reason. No wonder, if they rejoice at seeing the triumph of him, who is to help them in advancing towards a condition better than their present one.

55.—The Banyan tree at the foot of which Phralaong obtains perfect intelligence, is occasionally called throughout this narrative, Bauli tree. The word Bauli means the perfect science or knowledge. The Burmese in their sacred writings always mention the tree by that name, because, under its shade, perfect science was communicated to Phralaong. It is supposed to occupy the very centre of the I-land of Dzampudiba. During all the while, Phra or Budha (let us call him now by that name) remained under that tree, his mind was engaged in the most profound meditation which the gigantic efforts of his enemy could scarcely interrupt. It is not to be inferred from the narrative in the text, that supreme intelligence was communicated suddenly or by miraculous process to our Budha. He was already prepared by former mental labors to that grand result; he had previously capacitated himself by studies and reflection for the reception of that more than human science; he required but a last and mighty effort of his intelligence to arrive finally at the acme of knowledge and thereby to become a perfect Budha. That last effort was made on this occasion, and crowned with the most complete success. He gained the science of the past, present and future.

It would be somewhat curious to investigate the motives that have determined Buddhists to give to that sacred tree, the name of Bauli. At first sight one will infer that such name was given to the tree, because, under its refreshing and cooling shade, the Bauli or Supreme intelligence, was communicated to Phralaong. The occurrence, however extraordinary it be, is scarcely sufficient to account for such an appellation. Bearing in mind the numerous and striking instances of certain revealed facts and truths, offered to the attention of the reader of this legend, in a deformed but yet recognizable shape, it would not be quite out of the limits of probability, to suppose that this is also a remnant of the tradition of the tree of knowledge, that occupied the centre of the garden of Eden.

perfect knowledge of the law, of all beings and of all relations subsisting between them, that is to say, perfect wisdom.

When this great wonder took place, ten thousand worlds were shaken twelve times ; when the supreme knowledge was imparted to him, these words "most excellent being," were heard throughout the same series of systems. Magnificent ornaments decorated all places. Flagstaffs appeared in every direction with splendid streamers. Of such dimensions were they, that the extremities of those in the east reached the opposite side of the west, and those in the north, the southern boundary. Some flags hanging from the seats of Brahmas, reached the surface of the earth. All the trees of ten thousand worlds shot out branches loaded with fruits and flowers. The five sorts of lilies bloomed spontaneously. From the cliffs of rocks, beautiful flowers sprung out. The whole universe appeared like an immense garden covered with flowers ; a vivid light illuminated those places the darkness of which could not be dispersed by the united rays of seven suns. The water which fills the immensity of the deep, at a depth of eighty-four thousand youdzanas, became fresh and offered a most agreeable drink. Rivers suspended their course, the blind recovered their sight, the born deaf could hear, and the lame were able to walk freely. The captives were freed from their chains and restored to their liberty. Innumerable other wonders took place at the moment Phralaong received the supreme intelligence. He said then to himself: Previous to my obtaining the supreme knowledge, I have, during countless generations, moved in the circle of ever renewed existences and borne up misery. Now I see this distinctly. Again I perceive how I can get out of the prison of existence, and extricate myself from all miseries and wretchedness attending generation ; my will is fixed on the most amiable state of Niban. I have now arrived to that state of perfection that excludes all passions.

It was at the full moon of the month Katsong that those memorable occurrences took place, and it was day-light when Phralaong had at last obtained the full dignity of Budha. From that moment, during seven consecutive days, he remained sitting on his throne, overshadowed by the Baudi tree, absorbed in a deep meditation. Many Nats seeing him in this long continued meditation, thought that something else was still wanting towards his obtaining the perfect nature of Budha. On the eighth day, desiring to put an end to their incredulous thoughts, he raised himself up in the air⁵⁶ and in their presence wrought many

56.—Buddhists allow to their Budha the power of working wonders and miracles. How is this power conferred upon him ? This is a difficulty they cannot explain satisfactorily. The science of Budha makes him acquainted with all the laws regulating nature, that is to say, the ensemble of the animated and inanimate beings constituting a

thousand wonders which put at once an end to all their doubts. Budha then descended from his throne, and went towards the north, at a distance of twenty cubits. There he stood, keeping his eyes fixed on his throne, and in this erect posture, he spent seven other days absorbed in a deep meditation. Between that place and his throne he kept up walking to and fro during seven days in a state of uninterrupted meditation. The Nats had erected for him at the west of the tree, a splendid palace, adorned with precious stones. Thither Budha repaired and remained again during an equal period of seven days, sitting in a cross legged position, and meditating on the seven divisions of Abidama. He had meditated over the six first books, and the six glories had not yet beamed out of his person.

It was but after having mastered the contents of the last division, named Pathan, divided into twenty-four parts, that these glories appeared. Like the great fishes that delight to sport but in the great ocean, the mind of Budha expanded itself with undescribable eagerness and delighted to run unrestrained through the unbounded field opened before him by the contents of that volume. Brown rays issued from his hairs, beard, and eyelids. Gold-like rays shot forth from his eyes and skin; from his flesh and blood dashed out purple beams, and from his teeth and bones escaped rays white like leaves of the lily; from his hands and feet emanated rays of deep red color which, falling on the surrounding objects, made them appear like so many rubies of the purest water. His forehead sent forth undulating rays resembling those reflected by cut crystal. The objects which received those rays, appeared as mirrors, reflecting the rays of the sun. Those six rays of various hues, caused the earth to resemble a globe of the finest gold. Those beams at first penetrated through our globe which is 82,000 youdzanas thick, and thence illuminated the mass of water which supports our planet. It resembled a sea of gold. That body of water, though 480,000 youdzanas thick, could not stop the elastic projection of those rays, which went forth through a stratum of air 960,000 youdzanas thick, and were lost in the vacuum. Some beams following a vertical direction rushed through the six seats of Nats, the 16 of Brahmas, and the four superior ones, and thence were lost in vacuum. Other

world; but one is at a loss to find the origin of that power which enables him, as often as he likes, to suspend the course of those laws. Be that as it may, certain it is that Budha resorted always during the course of his preachings, to miracles in order to convince those who seemed to listen with rather an incredulous ear to his doctrines. Miracles were used successfully as powerful and irresistible weapons against certain heretics, the Brahmims in particular, who taught doctrines opposed to his own. They often accompanied his preachings for increasing faith in the heart of his hearers.

rays following an horizontal direction, penetrated through an infinite series of worlds. The sun, the moon, the stars, appeared like opaque bodies deprived of light. The famous garden of Nats, their splendid palace, the ornaments hanging from the tree Padetha were all cast into the shade and appeared obscure as if wrapped up in complete darkness. The body of the chief of Brahmas, which sends forth light through one million of systems, emitted then but the feeble and uncertain light of the glowworm at sun-rise. This marvellous light emanating from the person of Budha, was not the result of vowing or praying : but all the constituent parts of his body became purified to such an extent by the sublime meditation of the most excellent law, that they shone with a matchless brightness.

Having thus spent seven days in that place close to the Baudi tree, he repaired to the foot of another Gniaong tree called Eatzapala, at a distance of 44 tas (1 tas = 7 cubits), on the east of the Baudi. There he sat in a cross-legged position during seven days, enjoying the sweetness of self-recollection. It was near to that place, that the vile Manh, who since his great attack on Budha, had never lost sight of him; but had always secretly followed him with a wicked spirit, was compelled to confess that he had not been able to discover in that Rahan any thing blameable, and expressed the fear of seeing him at once pass over the boundaries of his empire. The tempter stooped in the middle of the highway, and across it, drew successively sixteen lines as he went on reflecting on sixteen different subjects. When he had thought over each of the ten great virtues, he drew first ten lines, saying, the great Rahan has indeed practised to a high degree those ten virtues. I cannot presume to compare myself to him. In drawing the 11th, he confessed that he had not, like that Rahan, the science that enables to know the inclinations and dispositions of all beings. In drawing the 12th, he said that he had not as yet acquired the knowledge of all that concerns the nature of the various beings. Drawing the four remaining lines, he confessed successively that he did not feel, like that Rahan, a tender compassion for the beings yet entangled in the miseries of existence, nor could he perform miracles, nor perceive every thing, nor attain to the perfect and supreme knowledge of the law. On all these subjects, he avowed his decided inferiority to the great Rahan.

Whilst Manh was thus engaged with a sad heart in meditating over those rather humiliating points, he was at last found out by his three daughters Tahna,⁵⁷ Aratee and Raga, who had been for

57.—The great tempter had been foiled in all his attempts to conquer Budha : in the sadness of his heart, he was compelled to acknowledge the superiority of his opponent and confess his defeat. His three daughters came to console him, promising that they would, by their united efforts, overcome the firmness of the great Rahan, by awakening

sometime looking after him. When they saw their father with a cast down countenance, they came to him, and enquired about the motive of his deep affliction. Beloved daughters, replied Manh, I see this Rahan escaping from my dominion, and notwithstanding my searching examination, I have not been able to detect in him anythig reprehensible. This is the only cause of my inexpressible affliction. Dear father, replied they, banish all sorrows from your mind, and be of a good heart—we will very soon have found out the weak side of the great Rahan, and triumphantly bring him back within the hitherto unpassed limits of your empire. Beware of the man you will have to deal with, replied Manh. I believe that no effort, however great, directed against him, shall ever be rewarded with success. He is of a firm mind and unshaken purpose. I fear you shall never succeed in bringing him back within my dominions. Dear father, said they, we women know how to manage such affairs; we will catch him like a bird, in the net of concupiscence,—let fear and anxiety be for ever dispelled from your heart. Having given this assurance, forthwith they went to Budha and said to him: illustrious Rahan, we approach you respectfully and express the wish of staying with you, that we might minister to all your wants. Without heeding in the least their words, nor even casting a glance at them, the most excellent Budha remained unmoved, enjoying the happiness of meditation. Knowing that the same appearance, face and bodily accomlishments may not please every one, they assumed, the one, the appearance of a heart winning young girl, the other, that of a blooming virgin, and the third, that of a fine middle aged beauty. Having thus made their arrangements, they approached Budha, and several times expressed to him the desire of staying with him and ministering to all his wants. Unmoved by all their allurements, Budha said to them: for what purpose do you come to me? You might have some chance of success with those that have not as yet extinguished in, and rooted up from their heart the various passions; but I, like all the Budhas, my predecessors, have destroyed in me, concupiscence, passion and ignorance. No effort on your part, will ever be able to bring me back in the world of passions. I am free from all passions, and have obtained supreme wisdom. By what possible means could you ever succeed in bringing me back into the whirlpool of passions? The three daughters of Manh, covered with

in his heart, the fire of concupiscence. The names of those three daughters of Manh mean concupiscence. Those new enemies of Budha are mere personifications of the passion of lust. Pride, personified in Manh, had proved powerless against the virtue of Budha; he is now assailed from a different quarter; the attack is to be directed against the weakest side of human nature. But it is as successless as the former one: it affords to Budha another occasion for a fresh triumph.

confusion, yet overawed with admiration and astonishment, said to each other : Our father, forsooth, had given us a good and wise warning. This great Rahan deserves the praises of men and Nats. Every thing in him is perfect : to him it belongs to instruct men in all things they want to know. Saying this, they with a cast down countenance, returned to their father.

At that time a certain Pounha who was habitually falling into fits of great passion, approached, without being perceived, close to the most excellent Budha. Having entered into conversation with him, and heard many instructions worthy of being ever remembered,⁵⁸ he said to Budha : Lord Gaudama, what are the

58.—In Burmah the originator of the great Buddhistic system is called Gaudama, and this according to many, appears to be his family name. When he is called Rahan Gaudama, it means the ascetic belonging to the family of Gaudama. In Nepaul, the same personage is known under the name of Thakiamuni, that is to say, the ascetic of the Thakia family. Those who refused to believe in Budha and his doctrines, those who held tenets disagreeing with his own, and professed what, in the opinion of their adversaries, was termed an heretical creed, invariably called Budha by his family name, placing him on the same level with so many of his contemporaries who led the same mode of life. The Siamese give the appellation of Sammana Khodom, to their Budha, that is to say, Thramana Gaudama, or Gautama. The Sanscrit word Thramana means an ascetic, who has conquered his passions and lives on alms. Gaudama belonged to the Kehatria caste. The kings and all royal families in those days, came out of the same caste. Hence his father Thoodaudana was king of the country of Kapilawot, anciently a small state, north of Goruckpore.

The young Pounha, not unlike the young man mentioned in the Gospel, had, by the preachings of Gaudama, become acquainted with all the laws and practices relating to the general duties and obligations, incumbent on all men in general. He might have perhaps added, that he had observed all those precepts from his youth, or at least, that he was sure now, with the additional light he had received from his eminent teacher, to observe faithfully all the injunctions mentioned in the course of the lecture : but he was not satisfied with an ordinary proficiency in virtue and observances ; he aimed at superior attainments : he wished to obtain the greatest perfection, that is to say, that of Brahmas. In what does consist such a perfection ? The book of metaphysics informs us that the five states of Dzane, or contemplation, are enjoyed by the beings located in the sixteen seats of Brahmas, in the following order. The first state, or that of consideration, is shared by all the beings inhabiting the three first seats of Brahmas. Their occupation is to consider the various subjects the mind has to dwell on. The second Dzane, or reflection, is reserved for the beings occupying the next three seats. Those beings have no more to look out for subjects of meditation. Their sole occupation is to dive into truth and fathom its depth and various bearings. The third state of Dzane procures the pleasure which is derived from the contemplation of truth, and belongs to the beings of the three seats superior to those just alluded to ; in the fourth Dzane is enjoyed a placid happiness which is the result of the possession of truth ; it is reserved for the beings of the three next

practices one has to observe that he might attain to the perfection of Brahma ? Budha who knew all that relates to the laws of Brahmas, answered : A Rahan who does no wrong outwardly, who does not get angry, who is free from concupiscence, who is attentive to the prescribed duties and follows the four ways of perfection, is sure to reach the state of Niban. When the instruction or the lecture was over, the Pounha departed. Budha continued the sublime work of contemplating pure truth through the means of intense reflection. Having remained seven days in that position, and arising from ecstasy, Budha went to the south eastern direction of the Baudi tree. On that spot there was a tank called Hidza-lee-dana. On the bank of that tank he sat under the shade of the Kiin tree, in a cross-legged position, during seven days, enjoying the delight of meditation. During those seven days, rain fell in abundance, and it was very cold. A Naga, chief of this tank, could have made a building to protect Budha against the inclemency of the weather, but he preferred, for gaining greater merits, to coil himself up in seven folds round his person, and above him to place his head with his two large wings extended. When the seven days were over and the rain had ceased, the Naga quitted his position ; then assuming the appearance of a young man, he prostrated before Budha and worshipped him. Budha said : he who aims at obtaining the state of Niban, ought to possess the knowledge of the four roads leading thereto, as well as that of the four great truths, and of all laws. He ought to bear no anger towards other men, nor harm them in any way soever. Happy he who receives such instructions.

After these seven days, Budha went to the west of the Baudi tree and sat in a crossed-legged position at the foot of the tree Ling-loon, engaged during seven days in the sweet exercise of contemplation. At the end of those seven days, at day-break, Budha felt the want of taking some food. This having been remarked by a Thagia, he presented him some *she-sha* fruit, which he ate, and brought him some water to wash his face and hands.

At that time two brothers named Tapoosa and Palekat, merchants by profession, were going with their carts from the village

seats. The fifth Dzane, or perfect stability, is the happy lot of the beings living in the five last seats. Those fortunate inmates are so entirely rooted in truth, and so perfectly exempt from all that causes of mutability, that they arrive to a state of complete fixity ; the whole of their soul being rivetted on truth.

Apology is certainly due to the reader who is but slightly initiated to such abstruse subjects, for laying before him such particulars he is so unfamiliar with ; but this trouble must be borne up by him who desires to obtain access into the gloomy sanctuary of Buddhism.

of Ookala to the country of Mitzima, where Phra was then residing. A Nat who had been formerly their relative, stopped, by his power, the wheels of the carriages. Surprised at such a wonder, the merchants prayed to the Nat, guardian of that place. The Nat assuming a visible shape, appeared before them and said to them: The illustrious Budha who, by the knowledge of the four great truths, has arrived to the nature of Phara, is now sitting at the foot of the Lin-loon tree; go now to that place, and offer him some sweet bread and honey; you shall derive therefrom great merits for many days and nights to come. The two brothers joyfully complying with the Nat's request, prepared the sweet bread and honey, and hastened in the direction that had been indicated to them. Having placed themselves in a suitable position and prostrated before Budha, they said: most glorious Phra, please to accept these offerings; great merits, doubtless, will be our reward for many days to come. Budha had no patta to put those offerings in, for the one he had received from the Brahma Gatigara had disappeared, when Theodzata made him her great offerings. Whilst he was thinking on what he had to do, four Nats came and presented him, each with one patta, made of nila stone. Phra accepted the four pattas, not from motives of covetousness, but to let each Nat have an equal share in such meritorious work. He put the four pattas one in the other, and by the power of his will, they, on a sudden, became but one patta, so that each Nat lost nothing of the merit of his offerings. Budha received the offerings of the two merchants in that patta and satisfied his appetite. The two brothers said to Budha; we have on this day approached you, worshipped you, and respectfully listened to your instructions—please to consider us as your devoted followers for the remainder of our life.⁵⁹ They obtained the position of Upathaka. They continued addressing Budha and

59.—Upasaka is a Pali word which is designed to mean those persons who having heard the instructions of Budha, and professed a faith or belief in him and his doctrines, did not enter the profession of Rahans. Hence they are quite distinct from the Bickus or mendicants, who formed the first class of the hearers of Budha, and renounced the world in imitation of their great master. The Upasakas were therefore people adhering to the doctrines of Budha, but as yet remaining in the ordinary pursuits of life. The two brothers became disciples of Budha, but not of the first class, since they did not embrace the more perfect mode of life of the ascetic.

This is the first instance in this legend, of an allusion being made to relics, that is to say, to some objects supposed to be surrounded with a certain amount of sacredness, and esteemed, on that account, to be worthy of receiving from devotees, respect and veneration. The two young converts not as yet confirmed in the new faith they had embraced, thought they wanted some exterior object to which they might hereafter direct their homage, and offer their respects. They were as yet far from being acquainted with the sublime science of their

said: what shall we henceforth worship? Budha, rubbing his hand over his head, gave them a few of his hairs that had adhered to his fingers, bidding them to keep carefully those relics. The two brothers, overjoyed at such a valuable present, most respectfully received it, prostrated before Budha and departed.

CHAPTER VI.

Budha hesitates to undertake the task of preaching the law—The great Brahma entreats him to preach the law to all beings—His assent to the entreaties—His first preachings—Conversion of a young nobleman, named Rakha, followed by that of his father and other relatives—Conversion of several other noblemen—Instructions to the Rakans—Mani's temptation—New instructions to the Rakans—Conversion of the three Kathivas.

Having come to the end of his great meditations,⁶⁰ Budha left this spot and returned to the place called Adzapala, where he revolved the following subjects in his mind. The knowledge, said he, of the law and of the four great truths which I alone possess, is very hard to be had. The law is deep, difficult to know and understand, very sublime, and to be comprehended but by the means of earnest meditation. It is sweet, filling the soul with joy, and accessible but to the wise. Now all beings are sunk under the influence of the five great passions, they cannot free themselves from their actions which are the source of all mutability. But the

eminent teacher who disregarding matter and all its modifications, could not but feel quite indifferent, respecting the pretended value of relics of even the most sacred character. How is it that the stern moralist, the contemner of this illusory world, could think of giving a few hairs of his head to two new young converts, that they might use them as objects of worship? Budha, doubtless, knew exactly and appreciated admirably the wants and necessities of human nature as it is, and will very likely ever be to the end of ages. Men are led, actuated, impression'd and influenced by the senses. In fact, it is through their senses, that the knowledge of things is conveyed to their mind. He gave to his imperfectly instructed disciples a thing that would serve to vivify and reanimate in their memory the remembrance of Budha and of the instructions they had heard from him. Those grossly minded hearers asked for an object they might carry about with them and worship. Budha out of deference for their weak intellect, gave them a few hairs of his head, the sight of which was designed to entertain in their souls a tender affection for the person of him these things had belonged to. This subject will receive hereafter the developements it deserves, when we come to examine the nature of the worship paid by Budhists to the images of Gaudama and to the relics and Dzedis.

60.—I have, except on one occasion, always made use of the terms meditation, and contemplation, to express the inward working of Budha's mind, during the forty-nine days he spent at the foot of the banyan tree. But the Burmese translator most commonly employs a

law of mutability is the opposite of the law of Niban or rest. This law is hard to be understood. If I ever preach that law, beings will not be able to understand me, and from my preaching there will result but a useless fatigue and unprofitable weariness. Budha thus remained almost disinclined to undertake the great duty of preaching the law. The great Brahma observing what was taking place in Budha's soul, cried out : alas ! all mankind are doomed to be lost. He who deserves to be worshipped by all beings, now feels no disposition to announce the law to them. He instantly left his seat, and having repaired to the presence of Phra, his cloak over his shoulders with one extremity hanging backward, he bent his knee, lifted up his joined hands to the forehead, before the sage, and said to him: most illustrious Budha, who is adorned with the six glories, do condescend to preach the most excellent law ; the number of those buried under the weight and filth of passions, is comparatively small ; if they do not listen to the law, there will be no great loss. But there is an immense number of beings, who will understand the law. In this world there are beings who are moderately given up to the gratification of sensual appetites; and there are also a great many who are following heretical opinions, to whom the knowledge of truth is necessary, and who will easily come to it. Lay now open the way that leads to the perfection of Ariahs; those perfections are the gates to Niban. Thus he entreated Budha. This Brahma had been in the time of the Budha Kathaba, a Rahan, under the name of Thabaka, and was transferred to the first seat of Brahma for the duration of a world.

On hearing the supplications of that Brahma, Budha began to

much stronger expression, conveying the idea of trance and ecstasy. Hence after having remained seven days on the same spot, deeply engaged in considering some parts of the law, he was soon to preach, it is said of him that he comes out from a state of perfect ecstasy. This expression implies a state of complete mental abstraction, when the soul, disentangled from the trammels of senses, raises itself above this material world, contemplates pure truth and delights in it. All her faculties are taken up with the beauty and perfection of truth ; she clings to it with all her might, regardless of all the illusions this world is filled with. This situation of the soul is much esteemed by all fervent Buddhists. It is the lot of but a few privileged Rahans, who have made great progress in perfection, and obtained an almost entire mastery over their passions and senses. This great gift is, as one may well imagine, ardently coveted by many, who though not possessing it, lay claim to it on false pretence. This being a sin, devotees who relish a contemplative life, are very liable to, the framer of the regulations of the Buddhist monks, has pronounced excluded *de facto* from the society, all those who would falsely claim the possession of uncommon spiritual attainments, which they have not. In the book of ordination, used for the admission of candidates to the order of Rahans or Talapous, this sin is the last of the four offences which deprive of his dignity a member of the order, and causes his expulsion from the society.

feel anew a tender compassion for all beings. With the keen eyes of a Budha, he glanced over the whole world. He discovered distinctly those beings who were as yet completely sunk into the filth of passions; those who were but partly under the control of passions, and those whose dispositions seemed to be more promising. He then made to the chief of Brahmas the solemn promise that he would preach his law to all beings. Satisfied with the answer he had received, the chief rose up, withdrew respectfully at a proper distance, and turning on the right, left the presence of Budha and returned to his own seat.

Another thought preoccupied the mind of Budha. To whom said he, shall I announce the law? Having pondered awhile over this subject, he added: the Rathee Alara of the Kalama race is gifted with wisdom and an uncommonly penetrating mind; passions have scarcely any influence over him. I will first preach to him the most excellent law. A Nat said then to Phra that Alara had died seven days ago. Budha, to whom the past is known, had already seen that Alara was dead. He said: great, indeed is the loss Alara has met with; he would have doubtless been able to understand rightly well the law I intended to preach to him. To whom shall I go now? Having paused awhile, he added, the Rathee Oodaka, son of Prince Rama, has a quick perception, he will easily understand my doctrine; to him I will announce the law. But the same Nat told him that Oodaka had died the night before last, at midnight. Oh! great is the loss that has come upon Oodaka; he would have easily acquired the knowledge of the perfect law. Budha considered a third time, and said to himself, to whom shall I go to preach the law? After a moment's delay, he added: many are the services I received in the wilderness from the five Rahans who lived with me.⁶¹ I

61.—The five Rahans alluded to, are the very same individuals who met Phralaong in the solitude at the time he was undergoing a great fast, and performing all sorts of works of self-denial, and corporal austerities in the most rigorous manner. During all the time he spent in those hard exercises of strict mortification, to conquer his passions and secure the complete triumph of the mind over senses, he was assisted in all his wants by those five Rahans, who rendered to him the usual services disciples are wont to perform to their teacher. When they saw Phralaong, at the end of his mighty efforts in that great struggle, resuming the habits of a mendicant, they left him at once, unwilling to believe that he would ever become a Budha. Our Phra, not unmindful of the good services he had received from them, resolved to impart first to them the blessings of his preachings. Alara and Oodaka, his two first teachers in the science of Dzane, were destined to be the first who would have heard the good news, had they not been dead. Gratitude seems to have been the first and main motive that induced him to select as the first objects of his mission, the very same persons who had been instrumental in furthering his efforts to acquire the Budhaship.

will repay their good offices to me, by preaching to them the law; but where are they now? His penetrating regard soon discovered them in the solitude of Migadawan. Having enjoyed himself in the place of Adzapala, Budha went on towards the country of Baranathee. Midway between the tree Baudi and the place of Yauthitha, he was seen by a certain heretic named Upaka. From the Baudi tree to Yauthitha, the distance is three gawots (nine miles) and from the same tree to the country of Baranathee the distance is 18 youdzanas. All the former Budhas travelled that distance through the air, but our Budha, who had merciful designs over Upaka, went on foot. Upaka became afterwards a Rahan, and obtained the state of Anagan. Upaka said to him: O Rahan, all your exterior bespeaks the most amiable qualities; your countenance is at once modest and beautiful. Under what teacher have you become a Rahan? To what law or doctrine have you given preference in your arduous studies? Budha answered: Upaka, I have triumphed over all the laws of mutability; I am acquainted with all the laws that rule this universe, and the beings existing therein; from concupiscence and

The unpleasant epithet of heretic, is given to those five Rahans, as well as to another, named Upaka, as designed to mean that they were holding tenets at variance with those of Budha, and refused to acknowledge him as possessed with the perfect intelligence. Buddhists in their writings, invariably call their opponents by the name of holders of false doctrines. The Brahmans or Pounhas, who refused to seek refuge in Budha, his law, and the assembly of his disciples, are styled as professors of heterodoxical doctrines.

From the narrative of this legend, we may conclude with a probability, amounting almost to certitude, that Budha in his preachings addressed himself first to the Brahmans as being by their caste the most influential portion of the Hindu community. Those that are called by the name of Pounhas, are the Brahmans living in the world and following the ordinary pursuits of life. Those that are mentioned by the name of Rahans and Rathees, are probably Brahmans, or at least belong to some other distinguished caste like that of the Kehatrias, but are members of some religious order, or ascetics. They were in those days, men, whom, in imitation of the ancient Greeks we may call philosophers, and belonged to some fractions or branches into which the great Indian school was divided. We may conjecture that at the time, India exhibited a scene much resembling that which Greece subsequently offered to the eyes of the observer, in the days of Socrates and Plato, when schools of philosophy were to be met with in every direction. The Hindu philosophers, favored by climate and their ardent imagination, carried much farther than the Greek wise men, both in theory and practice, the discussion of dogmas and the fervor of religious practices. If credit, in an historical point of view, is to be given to our legend, we may safely conclude that such was the state of India, when Budha began his preachings; his first hearers were Rahans, Rathees and Pounhas, that is to say, the most learned and wisest men in those days. The latter in particular seemed at first disinclined to offer opposition to Budha; they listened to

other passions. I am wholly disengaged. I have no teacher, and among Nats and men, there is none equal to me. Because of my victory on the laws of demerits, I have been named Zeena. Now I am proceeding to the country of Baranathee, for the sake of preaching the law. Upaka replied: You are certainly the illustrious Gaudama. He shook then his head, turned away from the road, and went to the village of Wingaha. Budha continued his way towards Baranathee, and soon reached the solitude of Migadawon, little distant from Baranathee, and went to the place where lived the five unbelieving Rabans. When they saw him coming at a distance, they said to each other: the Rahan Gaudama is in search after disciples; he has just performed penitential deeds and he is looking out for getting alms and clothes. Let us pay no respect to him, in the way of going out to meet him, of receiving the Tsiwaran from his hands, of presenting him water to wash his feet and preparing a place to sit on: let him sit wherever he pleases. Such was the plan they were concerting among themselves. But when Budha drew near, they could adhere no longer to their resolution. They rose up, went out to welcome his arrival. One took the Tsiwaran from his hands, another the Patta, a third one brought water for the washing of the feet, and a fourth one prepared a becoming place to rest. Budha sat in the place that had been prepared for him. The

him as to a distinguished philosopher; his arguments were examined, discussed and answered by them in the best way they could. In that polemical warfare, arguments were at first the only offensive and defensive weapons used and handled by the combatants on both sides. Budha's two favorite doctrines of atheism and Niban, which establish the two broad lines of separation between the two systems, begot much discussion and created some animosity between him and his adversaries. But what widened the gap between the two parties and placed them in an hostile array against each other, was the broad principle of equality amongst men, latent in the bosom of Budha's doctrines, and levelled at the distinction of castes. Budha preached to men of all conditions without exception; he opened before all the ways that lead to Niban; made no distinction between men and men, except that which is drawn by virtue and vice, merits and demerits. He allowed every one to approach him and take rank among his disciples; faith in his doctrine entitled any man to become numbered amidst his followers; the entrance into the order of Rabans or perfect, was open to all those who by their meritorious actions, and renouncing the world, qualified themselves for this dignity. This principle which put on a footing of equality men of all castes and nations and recognised no real superiority but that which is conferred by virtue and merit, could not prove agreeable to the proud Brahmins. It provoked by its gradual development, the animosity of the opponents of Budha's doctrines. The battle of arguments, after having raged with various success, was afterwards converted into one of a bloody character, which ended in the total extermination or expulsion of the Buddhists from the Indian Peninsula.

five unbelieving Rahans gave him the title of venerable Budha. Do not call me, said Budha sneeringly, by the name of venerable Budha. Though I know the four great laws, and am coming like all other Budhas from the days of Weepathi, down to this time, with all the characteristics of genuine Budhaship, do not give me such a title. Then continuing to address them, he said: O Rahans, listen to me, I will preach to you the most perfect law. Whoever listens to my instructions, will soon reach the acme of perfection. He will leave the society of men, to embrace the profession of Rahans, and having walked through the path of perfection, he will arrive to the state of Niban. The five Rahans then believed firmly he was really a Budha. From that moment they entered in the four ways leading to the four great perfections.

The Nats, guardians of the country of Baranathce⁶² and Migadawon hearing the sublime instructions delivered by Budha on this occasion, cried aloud: The law which the most excellent Budha preaches, is such as no man, Pounha or Brahma, can teach. Their united voices were heard in the lowest seat of Nats: the inhabitants of that seat catching their words, repeated them and they were heard by those of the next seat, and so on, until they reached the seats of Brahmas, and were reëchoed through 10,000 worlds. A mighty commotion was felt all over those worlds.

The five, at first unbelieving, but now believing Rahans, obtain-

62. The mission of Budha is not, as previously observed, confined to men living on earth, but it extends its beneficial action over all the beings inhabiting the six seats of Nats, and sixteen of Brahmas. Those beings, the latter in particular, are much advanced in perfection, but they are not yet ripe for the sublime state of Niban. Though freed, at least the Brahmas, from the influence of passions, they retain as yet some inclination for matter; they want the help of a Budha to break at once the few slender ties that retain them in the state of existence.

The first preaching of Budha was rewarded with the conversion of five Rahans and of a countless number of Nats and Brahmas. Such a plentiful harvest he could scarcely anticipate to reap; and the beginning of his career, attended with such wonderful success, amply repaid him for the extraordinary exertions he made in order to qualify himself for the Budhaship. The author of the Legend remarks with an unfeigned pleasure, that owing to the conversion of the five Rahans, the world witnessed the beautiful sight of six Rahandas, congregated on the same spot. The Rahanda has attained the summit of perfection; he has arrived at the last existence; his death will relieve him from the burthen of existence and open to him the way leading to perfect rest, complete abstraction, in a word, to Niban. The Rahandas rank first among the disciples and hearers of Budha; they constitute the *élite* of his followers, and form the most distinguished portion of the assembly or congregation of the perfect. We have already stated that the members composing the assembly of the hearers were divided into distinct fractions, and formed different degrees, according to the difference of their respective progress in the way of perfection.

ed the perfection of Thantapati. Budha often repeated to those that approached him : come to me—I preach a doctrine which leads to the deliverance from all the miseries attending existence. On that day, being the full moon of Watso, eighteen Koodes (18,000,000,000) of Nats and Brahmans who had heard his preachings, obtained the deliverance. The conversion of those five Rahans, exhibited to the world the splendid and wonderful sight of six Rahandas assembled in the same place.

At that time there was in the country of Baranathce, the son of a rich man, named Ratha. He was of very gentle and amiable dispositions. His father had built for him three palaces for each season of the year. A crowd of young damsels, skilful in the art of playing on all sorts of musical instruments, attended him in each of those palaces. Ratha spent his time in the midst of pleasure and amusements. On a certain day, while surrounded with female dancers and singers, he fell into a deep sleep. The musicians following his example, laid aside their instruments and fell asleep too. The lamps, filled with oil, continued to pour a flood of light throughout the apartments. Awaking sooner than usual, Ratha saw the musicians all asleep round him in various and unseemly situations. Some slept with a wide opened mouth; some had disheveled hair; some were snoring aloud; some had their instruments laying on themselves, and others, by their side. The whole exhibited a vast scene of the greatest confusion and disorder. Sitting on his couch in a cross-legged position, the young man silently gazed with amazement and disgust, over the unseemly spectacle displayed before him; then he said to himself: the nature and condition of the body constitute indeed a truly heavy burden; it is something that affords a great deal of trouble and affliction. Whereupon he instantly arose from his couch, put on his gilt slippers and came down to the door of his apartment. The Nats who kept a vigilant watch, lest any one should oppose him in the execution of his holy purpose, kept open the door of the house, as well as the gate of the city. Ratha directed his steps towards the solitude of Migadawon. At that time Budha, who had left at a very early hour, his sleeping place, was walking in front of the house. He saw at a distance a young man coming in the direction he was in. He stopped instantly his pacing, and going into his own apartment, sat as usual on his seat, awaiting the arrival of the young stranger, who soon made his appearance and stated modestly the object of his visit. Budha said to him, O Ratha! the law of Niban is the only true one: alone it is never attended with misery and affliction. O Ratha! come nearer to me; remain in this place; to you I will make known the most perfect and valuable law. On hearing these kind and inviting expressions, Ratha felt his heart overflowed with the purest joy. He instantly put off his slip-

pers, drew nearer to Budha, bowed down three times before him, withdrew then to a becoming distance and remained in a respectful attitude. Budha began to preach the law, unfolding successively the various merits obtained by almsgiving, a strict performance of all duties and practices of the law, and above all by renouncing the pleasures of this world. During all the while, the heart of the young visitor expanded in a wonderful manner: he felt the ties that hitherto had bound him, as it were, to the world, gradually relaxing and giving way before the unresisting influence of Budha's words. The good dispositions of the young hearer were soon remarked by Budha, who went on explaining all that related to the miseries attending existence, the passions tyrannizing the soul, the means wherewith to become exempt from those passions, and the great ways leading to perfection. After having listened to that series of instructions, Ratha, like a white cloth that easily retains the impressions of various colors printed upon it, felt himself freed from all passions, and reached at once the state of Thautapati.

Ratha's mother, not meeting with her son early, as usual, went up to his apartment, and to her great surprise found him not; moreover she observed unmistakable marks of his sudden and unexpected departure. She ran forthwith to her husband, and announced to him the sad tidings. On hearing of such an unlooked for event, the father sent messengers in the direction of the four points of the compass, with positive orders to search incessantly after his son, and leave no means of inquiry untried. As regarded himself he resolved to go to the solitude of Migadawon in the hope of finding out some track of his son's escape. He had scarce travelled over a certain distance, when he remarked on the ground the marks of his son's footsteps. He followed them up and soon came in sight of Budha's resting place. Ratha was at that time listening with the deepest attention to all the words of his great teacher. By the power of Budha, he remained hidden from the eyes of his father, who came up and having paid his respects to Gaudama, eagerly asked him if he had not seen his son. Gandama bade him to sit down and rest from the fatigue of his journey. Meanwhile he assured him that soon he would see his son. Rejoiced at such an assurance, Ratha's father complied with the invitation he had received. Budha announced his law to this distinguished hearer, and soon led him to the perfection of Thautapati. Filled with joy and gratitude, the new convert exclaimed: O illustrious Phra, your doctrine is a most excellent one; when you preach it, you do like him who replaces on its basis an upset cup; like him too who brings to light precious things which had hitherto remained in darkness; like him who points out the right way to those that had lost it, who kindles a brilliant light in the middle of utter darkness: who opens the mind's

eyes that they might see the pure truth. Henceforth I adhere to you and to your holy law; please to reckon me as one of your disciples and supporters. This was the first layman that became a disciple of Gaudama, in the capacity of *Upaska* ^{62 (bis)}

62. (*bis*.) It is not without interest to give an abridgement of an instruction or sermon delivered by Gaudama to a Nat. It will be as a fair specimen of other similar performances. The Nat made his appearance at night fall, and respectfully entreated Buddha to deliver certain instructions which would enable men to come to the understanding of many points of the law, on which they had hitherto fruitlessly meditated. Buddha was then in the monastery of Dzestawon, in the country of Thawatte. This sermon is supposed to have been repeated by Ananda, who had heard it from the mouth of Buddha himself. It is, according to Burmese, the most excellent sermon; it contains thirty eight points.

Young Nat, said Buddha, here are the most excellent things men and Nats ought to attend to, in order to capacitate themselves for the state of Niban: to shun the company of the foolish; to be always with the wise; to proffer homage to those that are deserving of it; to remain in a place becoming one's condition; to have always with oneself the influence of former good works; steadily to maintain a perfect behavior; to be delighted to hear and see much, in order to increase knowledge; to study all that is not sinful; to apply oneself to acquire the knowledge of Wini. Let every one's conversation be regulated by righteous principles; let every one minister to the wants of his father and mother; provide all the necessaries for his wife and children; perform no action under the evil influence of temptation; bestow alms; observe the precepts of the law, assist one's relatives and friends; perform no actions but such as are exempt from sin; be ever diligent in such avoiding, and abstain from intoxicating drink. Let no one be remiss in the practice of the law of merits. Let every one bear respect to all men; be ever humble; be easily satisfied and content; gratefully acknowledge favors; listen to the preaching of the law in its proper time; be patient; delight in good conversation; visit the religious from time to time; converse on religious subjects; cultivate the virtue of mortification; practice works of virtue; pay attention always to the four great truths; keep the eyes fixed on Niban. Finally, let one be in the middle of the eight afflictions of this world, like the *Rahanda*, firm, without disquietude, fearless, with a perfect composure. O young Nat, whoever observes these perfect laws, shall never be overcome by the enemies of the good: he shall enjoy the peace of Ariahs.

Within a narrow compass, Buddha has condensed an abridgement of almost all moral virtues. The first portion of these precepts, contains injunctions to shun all that may prove an impediment to the practice of good works. The second part inculcates the necessity of regulating one's mind and intention for a regular discharge of the duties incumbent to any man in his respective station. Then follows a recommendation to bestow assistance on parents, relatives and all men in general. Next to that, we find recommended virtues of humility, resignation, gratitude and patience. After this, the preacher insists on the necessity of studying the law, visiting religious, conversing on religious subjects. When this is done, the hearer is commanded to study with great attention the four great truths, and keep his mind's eyes ever fixed on the happy state of Niban, which though as yet distant, ought

Whilst Budha was busily engaged in imparting instruction to Ratha's father, the young man had entered on a deep and solemn meditation over some of the highest maxims he had heard from his great teacher. He was calmly surveying, as it were, all the things of this world; the more he progressed in that great work, the more he felt there was in himself no affliction whatever for any thing. He had not yet become a Rahan, nor put on the Rahan's dress. Phra who watched over all the movements of his pupil's mind, concluded, from his present dispositions, that there could be no fear of his ever returning into the world of passions. He suddenly caused by his mighty power, the son to become visible to his father's eyes. The father perceiving on a sudden his son sitting close by him, said: beloved son, your mother is now bathed in tears, and almost sinking under the weight of affliction caused by your sudden departure; come now to her, and by your presence restore her to life, and infuse into her desolated soul some consolation. Ratha, calm and unmoved made no reply, but cast a look at his master. Budha, addressing Ratha's father said to him: What will you have to state in reply to what I am about to tell you? Your son knows what you know, he sees what you see; his heart is entirely disentangled from all attachment to worldly objects; passions are dead in him. Who will now ever presume to say that he ought to subject himself again to them and bend his neck under their baneful influence? I have spoken rashly, replied the father: let my son continue to enjoy the favor of your society; let him remain with you for ever and become your disciple. The only favor I request for myself, is to have the satisfaction of receiving you in my house with my son attending you, and there to enjoy the happiness of supplying you with your food. Budha by his silence assented to his request. No sooner had his father departed, but Ratha applied for the dignity of Rahan, which was forthwith conferred upon him. At that time, there were in the world seven Rahanas.

On the following morning, Gaudama putting on his yellow *tsiwaran* and carrying the patta under his arm, attended by the Rahan Ratha sallied from his house, and went according to his promise, to the place of Ratha's father, to receive his food. He had scarce entered the house and occupied the seat prepared for him, when the mother of the new Rahan, and she who was

never to be lost sight of. Thus prepared, the hearer must be bent upon acquiring the qualifications befitting the true sage. Like the one mentioned by the Latin Poet, that would remain firm, fearless and unmoved even in the middle of the ruins of the crumbling universe, the Buddhist sage must ever remain calm, composed and unshaken among all the vicissitudes of life. Here is again clearly pointed out the final end to be arrived at, viz: that of perfect mental stability. This state is the foreshadowing of that of Nibban.

formerly his wife, came both to pay him their respects. Budha preached to them the law, explaining in particular the three⁶³

63.—From the perusal of this Legend, it can be remarked that Budha in the course of his preachings, withheld from no one the knowledge of his doctrine, but on the contrary, aimed at popularizing it in every possible way. In this respect he widely differed from the Brahmins who enveloped in a mysterious obscurity their tenets, and even in that state of semi-incomprehensibility, condescended to offer them to the consideration of but a few selected adepts. Our Budha followed quite an opposite course. He preached to all without exception. On this occasion we see him engaged in explaining to the mother and wife of Ratha, duties truly becoming their sex and position. He warned them against the danger of speaking too much, or speaking hastily and with a tone of dissatisfaction. He desired them to be always cool and moderate in their conversation, and to take a pleasure in conversing on religious topics, such as the practice of the ten great duties, the merits of almsgiving and on the other precepts of the law. He showed to them the unbecomingness of inconsistency in speaking, and finally concluded by exhorting them to allow wisdom to guide them in the right use of the faculty of speech. Every one will agree in this, that the lecture was a very appropriate one, and would suit as well women of our days as those of Budha's times.

It is not easy to determine whether these two female converts became Rahanesses by forsaking the world and devoting all their time to religious observances, or simply believed in Budha's doctrines and continued to live in the world. The Burmese translator makes use of expressions liable to both interpretations. I feel rather inclined to give preference to the first supposition, since it is remarked that they were the two first female disciples of Budha. Such a remark would have hardly been made, if these two ladies had simply been hearers of Budha and continued to lead an ordinary life.

The great framer of the Budhistic disciplinary regulations has also laid down rules for the institution and management of an order of female devotees, to match, as it were, with that of Talapoins. Hence in almost all countries where Bhudhism is flourishing, there are to be met houses and monasteries which are the abodes of those pious women, who emulate Rahans in the strict observance of practices of the highest order. Their dress, except the color, which is white, is quite similar to that of Talapoins; their head is shaved; they live in strict continence as long as they continue to wear the dress of their profession. They have certain formulas of prayers to repeat every day several times. Their diet is the same as that of Talapoins; they are forbidden to take any food after midday. I am not aware that they render any service to society in the way of keeping schools for the benefit of female children. They live on alms freely bestowed on them by their co-religionists. The Burmese honor them with the title of *Mathi-la-shing*, which means ladies of the religious duties. The order of those female devotees is now much on the decline; the inmates of houses are but few, enjoying a very small share of public esteem and respect. They are generally looked upon with feelings akin to those entertained towards beggars.

In the Wini or book of discipline the relations that are allowed to

principal observances becoming their sex and condition. The effect of the preaching was at once immediate and irresistible: they became exempt from all sins, and attained the state of the perfect. They desired to be ranked among his disciples, and devoted themselves to his service. They were the first persons of their sex, who took refuge in the three precious things, Budha, his law, and the assembly of the perfect. Gaudama and his faithful attendant having eaten the excellent and savoury food prepared for them, departed from the house and returned to the monastery.

Four young men ⁶¹ belonging to the most illustrious families of

subsist between the two orders of male and female devotees, are minutely described and clearly laid down, so as to prevent the evils that might result from a familiar and unnecessary intercourse. Thoroughly acquainted with the weakest side of human nature, the author of the Wini has legislated on that subject with the utmost circumspection. He allows rather aged Rahans to be the spiritual advisers of the Rahanesses, but he denies them the leave of ever going to their houses under what pretext soever. When the latter want to hear preaching or receive some advice from the Rahans, they resort in broad daylight to the monastery, are permitted to stay in a large hall, open to the public, at a considerable distance from him whom they desire to consult. Having briefly and with becoming reverence made known the object of their visit, and received some spiritual instructions, they immediately return to their own place.

The same reflexion may be applied to the conversion of Ratha's father. It is said that he was the first convert out the body of laymen. He doubtless forsook the world and became a first class convert. What leaves no doubt on the subject is the great stride he was enabled to make from the beginning, in the way of perfection. He had already become a Thautapan, and at once entered one of the four ways leading thereto.

64.—The conversion of Ratha and of his young friends shows to us distinctly the tendency of Budha's preachings and their effect over those who believed in him. Ratha is represented as a young worldly minded man, who in the midst of riches, has denied to himself no kind of pleasure. He feels that the enjoyments he was so fond of, can in no manner satisfy the cravings of his heart; he is disgusted at them, and resolves to withdraw into solitude with the intention of placing himself under the direction of some eminent teacher, and learn from him, the way to happiness. He hopes that the study of philosophy will lead him to true wisdom, and the acquirement of the means that may render him happy. He luckily falls in with Budha, who explains to him that senses are the instruments through which passions act upon, and tyrannize over, the soul, by keeping it in a painful subjection to matter. He points out to him the necessity of freeing himself from their control. This principle of Buddhism, which aims at disengaging the soul from matter, isolating it from all that proves a burden to it, and delivering it from the tyrannical yoke of concupiscence, is in itself perfectly correct, but, carried beyond its legitimate consequences, it becomes false and absurd. According to Buddhists, the soul disentan-

Baranathee, and formerly connected with Ratha by the ties of intimate friendship, having heard that their friend had shaved his head and beard, put on a yellow dress and become a Rahan, said among themselves : Our friend has withdrawn from the society of men, given up all pleasures, and has entered into the society of Rahans. There can be no doubt but the law of Wini⁶⁵ is most excellent and sublime, and the profession of Rahan most perfect. Whereupon they came to the place their friend resided in, prostrated before him, as usual in such circumstances, and sat down at a respectful and becoming distance. Ratha took them before Budha, praying him to deliver to those,

gled from all that exists, finds itself alone without any object it can adhere to : folding itself up into its own being, it remains in a state of internal contemplation, destitute alike of all feelings of pleasure and satisfaction. This doctrine was known in the time of Budha, as far as the principle is concerned. The Rathees and other sages in those days, upheld it both in theory and practice ; but on the consequences, the originator of Buddhism came at issue with his contemporaries and struck a new path in the boundless field of speculative philosophy.

65.—The Wini is one of the great divisions of Budhistic sacred writings. The Pitagat or collection of all the Scriptures, is divided into three parts,—the Theuts, containing the preachings of Budha, the Wini or book of the discipline, and the Abidama or the book of Metaphysics. That compilation is supposed to embody the doctrines of Budha in a complete manner. These books have not been written by Budha himself, since it is said of him that he never wrote down anything. The first Budhistic compositions were certainly written by the disciples of Phra, or their immediate successors. But there arose some disputes among the followers of Budha, as to the genuineness of the doctrines contained in the various writings published by the chief disciples. To settle the controversy, an assembly or council of the most influential members of the Budhistic creed, under the presidency of Kathaba, was held about three months after Gaudama's demise. The writings regarded as spurious were set aside, and those purporting to contain the pure doctrines of Phra, were collected into one body and formed, as it were, the canon of sacred books. The matter so far was settled for the time being, but human mind, when unrestrained by authority, acted in those days with the same result as it does in our own times. Various and different were the constructions put on the same text, by the expounders of the Budhistic law. All parties admitted the same books, but they dissented from each other in the interpretation. Some of the books hitherto regarded as sacred, were altered or rejected altogether, to make room for the works of new doctors. A great confusion prevailed to such an extent, that an hundred years later, a second council was assembled for determining the authenticity of the real and genuine writings. A new compilation was made and approved of by the assembly. The evil was remedied ; but the same causes that had exercised so baneful an influence previously to the time of the second council, soon worked again and produced a similar result. Two hundred and thirty five years after Gaudama's death, a third council was assembled. The books compiled by the second council

who had been his friends in the world, the same instructions he had received from him. Gaudama willingly assented to his request and forthwith began to explain to them the nature and abundance of merits, derived from almsgiving. He initiated them into the knowledge of the chief precepts and observances of the law. These young hearers received with a cheerful heart, his instructions and felt within themselves an unknown power, dissolving gradually all the ties that had hitherto retained them in the world of passions. Delighted at remarking so good dispositions in those young men, Gaudama explained to them the higher doctrine of the four great and fundamental truths which lead to perfection. (65 bis.) When the preaching was over, they applied for and obtained the dignity of Rahans. There were at that time eleven Rahandas in the whole world.

were revised and apparently much abridged and with the sanction of the assembled fathers, a new canon of scriptures was issued. The Pitagat in its present shape is regarded as the work of this last assembly. All the books are written in the Pali or Magatha language. In the beginning of the fifth century of our era according to our author's computation, a learned man named Boudagautha, went to Ceylon and brought back to Burmah a copy of the collection of the Pitagat. Then he introduced into this country the alphabet now in use, and translated in the vernacular a portion of the scriptures.

65 (bis.) The four principles or truths so often alluded to, in the course of this work, ought to be well understood, in order to get a clear insight into the system under consideration. These four truths are as follows. 1. There are afflictions and miseries attending the existence of all beings. 2. There are passions and, in particular, concupiscence, which are the causes of all miseries. 3. There is Niban which is the exemption of all passions, and consequently the deliverance of all miseries. 4. There are the four ways or high roads leading to Niban. Here is the summary of the sublime knowledge and transcendent science possessed by a Budha : these four fundamental truths, form the four features or characteristics of his law : they safely guide man in the way to deliverance. The Buddhist sage, who longs to become perfect, must study with attention the position of all beings in this world, survey with a patient attention their diversified condition, and fathom the depth of the abyss of miseries in which they are miserably sunk. A vague, general and superficial knowledge of those miseries, is insufficient to create that perfect acquaintance with human wretchedness. He ought to examine one after the other, those series of afflictions, until he feels, as it were, their unbearable weight pressing over his soul. This first step having been made by the means of reflection, meditation and experience, the sage standing by the side of all miseries that press down all beings, as a physician, by the bed of a patient, enquires into the cause of such an awful moral disorder. He soon discovers the generating causes of that universal distemper : they are the passions in general, or rather to speak more in accordance with Budhistic expressions, concupiscence, anger and ignorance being the springs all demerits flow from, are the impure sources wherefrom originate all the miseries and afflictions this world is filled with. The destruction of those passions is the main

Fifty other young men of good descent, who had been the companions of Ratha, while in the world, having heard that their friend had left the world, put on the yellow garb and become Rahans, said to each other : The law which our friend has listened to, may not be a bad one ; the profession he has entered into may not be as despicable as many people are wont to assert. They resolved to judge for themselves and to be eye witnesses to all that had been said on the subject. They set out for the monastery Ratha was living in, came into his presence, paid their respects to him, and stopped at a proper distance in a respectful posture. Ratha led them to his great teacher, humbly craving for his former friends, the same favor he had done to him. Budha graciously assented to the request, and imparted instruction to his young hearers with such a happy result, that they instantly applied for admittance to the dignity of Rahans. This favor was granted to them. The total number of Rahandas was thereby raised to sixty one.

On a certain day Gaudama called his disciples into his presence ⁶⁶ and said to them : Beloved Rahans, I am exempt from the five great passions which like an immense net, encompass men and Nats. You, too, owing to the instructions you have received from me, enjoy the same glorious privilege. There is now incumbent on us, a great duty, that of labouring effectually in behalf of men

and great object he has in view. He therefore leaves the world and renounces all pleasures and worldly possessions, in order to extinguish concupiscence : he practices patience under the most trying circumstances, that anger may no longer have any power over him ; he studies the law and meditates on all its points, in order to dispel the dark atmosphere of ignorance by the bright light of knowledge.

Having advanced so far, the sage has not yet reached the final object of his desires, he has not yet attained to the end he anxiously wishes to come to. He is just prepared and qualified for going in search of it. Niban, or the *absolute* exemption and *permanent* deliverance from the four causes productive of existence, or of a state of being, is the only thing he deems worthy to be desired and earnestly longed for. The sage perceiving such a desirable state, sighed after it with all the powers of his soul. Niban is to him what the harbor is to the storm beaten mariner, or deliverance to the worn out inmate of a dark dungeon. But such a happy state is, as yet, at a great distance : where is the road leading thereto ? This is the last truth the sage has to investigate. The four roads to perfection are opened before him. These he must follow with perseverance : they will conduct him to Niban. They are a perfect belief, a perfect reflection, a perfect use of speech, and a perfect conduct.

66.—Budha having trained up his disciples to the knowledge of his doctrines as well as to the practice of his ordinances, elevates them to the dignity of preachers, or to be more correct, makes them fellow labourers in the arduous task of imparting to mankind the wholesome knowledge of saving truths. An unbounded field is opened before him : the number of beings who are designed to partake of the blessings of his doctrines, is incalculably great. His own efforts will not prove adequate

and Nats, and procuring to them the invaluable blessing of the deliverance. To the end of securing more effectually the success of such an undertaking, let us part with each other and proceed in various and opposite directions, so that not two of us should follow up the same way. Go ye now, and preach the most excellent law, expounding every point thereof and unfolding it with care and attention, in all its bearings and particulars. Explain the beginning, middle and end of the law, to all men, without exception; let every thing respecting it, be made publicly known and brought to the broad daylight. Show now to men and Nats the way leading to the practice of the pure and meritorious works. You will meet, doubtless, with a great number of mortals, not as yet hopelessly given up to their passions, and who will avail themselves of your preaching for reconquering their hitherto forfeited liberty, and freeing themselves from the thralldom of passions. For my own part, I will direct my course towards the village of Thena, situated in the vicinity of the solitude of Oorowela.

At that time the wicked Nat Manh came into the presence of Budha and tempted him in the following manner. Men and Nats, said he, have the five senses; through those five senses, passions act upon them and encompassing their whole being, and finally keep them bound up with the chains of an irresistible slavery. As to

to the difficulties such mighty undertaking is encompassed with: he adjoins to himself fervent disciples, that have reached all but the farthest limit of perfection, by the thorough control they have obtained over their passions: he considers them as instruments well fitted for carrying into execution his benevolent designs, and entrusts them with the mission he has entered upon. By adopting such a step, the wise founder of Buddhism establishes a regular order of men whom he commissions to go and preach to all living creatures, the doctrines they have learnt from him. The commission he imparted to them, was evidently to be handed down to their successors in the same office. He may now die, but he is sure that the work he has begun, shall be carried on with zeal and devotedness, by men who have renounced the world and given up all sorts of enjoyments that they might engage in the great undertaking with a heart perfectly disentangled from all ties and impediments of any description.

In entrusting his disciples with the important duty of teaching mankind, Budha, obeying the impulse of his universal charity, desires them to go all over the world and preach the truth to all mortals. He distinctly charges them to announce openly and unreservedly all that they have heard from him. In these instructions the plan of Budha is clearly laid down, and the features of the mission he assumes, distinctly delineated. His object is to spread his doctrines all over the world and to bring all beings under his moral sway. He makes no distinction between man and man, nation and nation. Though by birth, belonging to a high caste, he disregards at once those worldly barriers whereby men are separated from each other, and acknowledges no dignity but that which is conferred by virtue. Bold indeed was the step that he took in a country where the distinction of caste is so

you. Rahan, you are not an exception to that universal condition, and you have not yet outstepped the boundaries of my empire. Phra replied: O vile and wretched Nat! I am well acquainted with the passions men and Nats are subjected to. But I have freed myself from them all, and have thereby placed myself without the pale of your empire: you are at last vanquished and conquered. Manh yet undismayed replied: O Rahan, you may be possessed with the power of flying through the air, but even in that condition, those passions which are inherent to the nature of mortal beings will accompany you, so that you cannot flatter yourself of living without the boundaries of my empire. Phra retorted: O wicked Nat, concupiscence and all other passions I have stifled to death in me, so that you are at last conquered. Manh, the most wretched among the wretched, was compelled to confess with a broken heart, that Phra had conquered him and he instantly vanished away.

Full of fervour in preaching the law, the Rahans saw themselves surrounded with crowds of converts, who asked for the dignity of Rahan. They poured in daily from all parts, into the presence of Budha, to receive at his hands, the much longed for high dignity.⁶⁷ Budha said to them: Beloved Rahans, it is

deeply rooted in the habits of the people, that all human efforts have hitherto proved abortive in destroying it. It has already been hinted in a foregoing note, that Gaudama placed himself on a new ground, in opposition to the Brahminical doctrines. He doubtless, cautiously avoided to wound directly the feelings of his antagonists, but at the same time, he adroitly sowed the seed of a mighty revolution that was to change, if left to grow freely, the face of the Indian Peninsula. His doctrine wore two characteristics that were to distinguish it essentially from that of his adversaries, it was popular and universal, whereas that of his opponents was wrapped up in a mysterious obscurity, and unfolded completely but to a privileged caste. Another great difference between the two systems is this: Budha paid little attention to the dogmatical portion of religion, but laid the greatest stress on morals. The dogmas are few and little insisted on. He aimed at correcting the vices of the heart, but little attended to redress the errors of the mind.

67.—In these new instructions delivered to the Rahans, Budha gives them the power of receiving into the ranks of the assembly, those of their converts who would prove foremost in understanding the law and observing its highest practices. He empowers them to confer on others the dignity of Rahans, and admit them to the various steps that lead to that uppermost one. To observe uniformity in the reception of candidates to the various orders, Budha laid down a number of regulations embodied in the Kambawa, or book used as a sort of ritual on the days of admission of candidates to the dignity of Patzins and Rahans. The contents of this small but interesting work may be seen in the notice on the order of Talapoin or Buddhist Monks, inserted at the end of this volume. That the reader may have now an idea of the general purpose and object of these regulations, I will draw a slight outline of

painful and troublesome both to you and to those who desire to be admitted into our holy brotherhood, to come from such a great distance to me. I now give to you the power of conferring the dignity of Patzin and Rahan on those whom you may deem worthy to receive it. This is the summary way you will have to follow on such occasions. Every candidate shall have his hair and beard shaved, and shall be provided with the Tsiwaran of

them. The candidate who seeks for admission among the members of the order, has to appear before an assembly of Rahanas presided over by a dignitary. He must be provided with the dress of the Order, and a patta or the pot of a mendicant. He is presented to the assembly by a Rahan, upon whom devolves the important duty of instructing him on all that regards the profession he is about to embrace, and lead him throughout the ordeal of the ceremony. He is solemnly interrogated before the assembly on the several defects and impediments incapacitating an individual for admission into the order. On his declaring that he is free from such impediments, he is with the consent of the assembled fathers, promoted to the rank of Patzin. But, ere he be allowed to take his place among his brethren, he is instructed on the four principal duties he will have to observe, and warned against the four capital sins, the commission of which would deprive him *de facto* of his high and holy character, and cause his expulsion from the society.

It is supposed that the candidate previous to his making application for obtaining the dignity of Rahan, has qualified himself by study and a good life, for admittance among the perfect. By surrounding with a display of ceremonies the admission of candidates into the ranks of the order, the shrewd framer of those regulations intended to encircle the whole body with a halo of dignity and sacredness, and at the same time to provide, as far as human wisdom allows, against the reception of unworthy postulants.

Hitherto Budha had reserved to himself alone the power of elevating hearers or converts to the dignity of Rahanas; now he hands down to his disciples that power and bids them to use it, as they had seen him do, in behalf of those whom they deem worthy applicants. He has established a Society and striven to infuse into it all the elements necessary for keeping it up hereafter, and securing its existence and permanency. He sets up a kind of ecclesiastical hierarchy, which is to be perpetuated during the ages to come, by the same means and power that brought it into existence.

Having put such a power into the hands of his disciples, Budha very properly exhorts them to emulate him in his efforts for becoming perfect. He sets himself as a pattern of perfection, and bids them all to imitate the examples he places before them. He shows briefly to them by what means he has attained the state of Arahatapho, and stimulates them to the adopting of similar means. The word Arahatapho is composed of two words—Arahat, which means perfect, and pho or phola, as the orthography indicates, which means reward, merit. The state of Arahatapho is that in which a man enjoys the merits or reward of perfection, which he has reached by the practice of virtue, and particularly the acquirement of wisdom or knowledge of the highest points of the law. It is used often in opposition to the word Arahata-negata, which signifies the ways or roads leading to perfection.

yellow color. These preliminaries being arranged, the candidate with the extremities of the Kowot thrown over his shoulders, shall place himself in a squatting position, his joined hands raised to the forehead, repeating three times: I adhere to Budha, to the law, and to the assembly of the perfect.

Gaudama assembling again round him the Rahans, said to them: Beloved Rahans, it is owing to my wisdom, aided by constant reflection and meditation, that I have at last reached the incomparable state of Arahatahpo; endeavour ye all, to follow my example and arrive at last, to the same state of excellence and perfection.

The vile and wretched Nat Mauh appeared again before Budha, striving to tempt him in the same manner as before. Budha discovering the snares laid down by the tempter, returned the same reply. Finding himself discovered, Mauh vanished from his presence.

Having spent his first *lent*⁶⁸ in the solitude of Migadawon, Phra

68. I have translated by *lent* the Burmese expression *Watso*, which is but the Pali term *Wasa*, Burmanised. The word *lent* which has been adopted, is designed to express not the real meaning of *Wasa*, but to convey to the reader's mind, the idea of a time devoted to religious observances. *Wasa* means a season, but it is intended to designate the rainy season, which in those parts of the Peninsula where Budha was residing begins in the month of July and ends in that of November. During that period, the communications between villages and towns are difficult, if not impossible. The religious mendicants were allowed in former times, very likely from the very days of Budha, to retire into the houses of friends and supporters, from which they went out occasionally for begging their food. In the beginning, those who were admitted in the society did not live in community as it has hereafter been done in those countries where Buddhism has been for a long time, in a flourishing condition. They were allowed to withdraw into solitude and lead an ascetic life, or to travel from one place to another, for preaching the law and making converts. This work could not be well done during the rainy season. Hence the disciples, when as yet in small number, gathered round their master during that period to hear instructions from him, and practice virtue under his immediate superintendence. They lived with him during all the time the rainy season lasted. This was called, to spend the season. In the course of this legend, the same expression is often met with. It is said of Budha that he spent a season in such place, another, in another place, to indicate that he staid in one place during the rainy season, which precluded the possibility of doing the duties of itinerant preacher.

When the religious order became regularly constituted, and the basis it was to stand on, was fairly laid down, the ever increasing number of members made them feel the want of secluded places, where they could live in community, and, at the same time, quite retired from the world. Houses or monasteries were erected for receiving the pious Rahans. The inmates of those dwellings lived under the direction of a superior, devoting their time to study, meditation and the observances of the law. They were allowed to go out in the morning very

shaped his course in the direction of the forest of Ooroowela. On his way to that place, he stopped for a while in a jungle, and sat under a tree, to enjoy some rest under its cool shade. At that time thirty young noblemen had come to the jungle to indulge in sports and divertissements. Each of them had brought his wife, with the exception of one, who, having no wife, was accompanied by a harlot. During the night, the harlot rose up unperceived, picked up the best articles belonging to the parties, and carrying them with her, took to her heels through the dense forest. In the morning, the thirty young noblemen rising up, soon

early, to beg and collect the food they wanted for the day. Such is the state the religious are living in up to our own time, in Burmah, Ceylon, Thibet, Siam, and in the other countries where Buddhism has been firmly established.

The religious season or lent, lasts three months. It begins in the full moon of Watso (July) and ends at the full moon of Thadinkiout (October.) The keeping of the season in Burmah is as follows. On the days of the new and full moon, crowds of people resort to the pagodas, carrying offerings of flowers, small candles, oil, etc. A great many are found to spend the night in the bungalows erected chiefly for that purpose in their immediate vicinity. Women occupy bungalows separated from those of men. It must be admitted that there, as in churches, they far outnumber men. On such occasions, religion appears to be rather the pretext, than the real object of such assemblies. With the exception of old men and women who are heard to converse on religious topics, and repeat some parts of the law, or recite some praises in honor of Budha, the others seem to care very little for religion. The younger portion of the weaker sex freely indulge in the pleasure of conversation. It is quite a treat to them, to have such a fine opportunity of giving a full scope to their talkative powers. During that season the pious faithful are charitably inclined to bestow alms on the Rahans. All the necessities of life pour with abundance and profusion into the monasteries. Besides alms giving and resorting to the Pagodas, some fervent laymen practice abstinence and fastings to a certain extent; these however, are but few. During that period, the Buddhist recluses are often invited to go to certain places, prepared for the purpose, to preach the law and receive alms—crowds of hearers are gathered thither on such occasions. Talapoints are generally seated on an elevated platform, facing the congregation; they keep their large fans before the face, through modesty, to save themselves from the danger of looking on some tempting object. They repeat in chorus certain passages of the life of Budha, enumerate the five great precepts and other observances of the law. The whole preaching is generally going on in Pali, that is to say, in a language unknown to the congregation. When they have done their duty, they withdraw, followed by a great number of their disciples, carrying back to the monasteries, all the offerings made by the faithful. It happens also, although but seldom in our days, that some fervent recluses withdraw during the whole or a part of the lent season, into solitary places, living by themselves, and devoting all their time to reading the books of the law, and meditating on the most important points and maxims of religion.

perceived the havock made in the richest articles of their dress, and set out in search of her whom they suspected to have done the mischief. They came by chance to the spot where Gaudama was sitting in a cross-legged position, and inquired from him whether he had seen a woman passing by. Budha said to them : What is the best and most advantageous thing, in your opinion, either to go in search of yourselves or in search of a woman ? They replied, of course it is preferable to look after ourselves. If so, replied Budha, stay with me for awhile ; I will preach my law to you, and with its help, you will arrive to the knowledge of self, and thence to perfection. They cheerfully assented to his request, listened attentively to his instructions, and obtained the state of perfect believers, but in various degrees, according to their respective dispositions. They gave up the habit of drunkenness they had hitherto indulged in, and persevered in the observance of the five great precepts.

[It is to be remarked, adds the Burmese translator, that this happy result was secured to the fortunate hearers, by the influence of good works, made during former existences.⁶⁹]

69.—The remarks of the Burmese translator affords me the opportunity of explaining one of the leading tenets of the Buddhistic creed. All beings in this world are submitted to the double influence of their merits and demerits. The good influence predominates when the sum of merits surpasses that of demerits, and it is superseded by the latter, when the contrary takes place. This principle once admitted, Buddhists explain the good or evil that befalls every individual, in any state of existence soever. Is a man dead, he is attended on his way to another state of being, both by his merits and demerits, who like two inseparable companions, follow him whithersoever he goes. Should the sum of demerits prove greater, he is forced into hell, or into some other state of punishment, to bear sufferings proportionately to his offences, until he has fully paid off his debt, or, to speak the language of Buddhists, until the sum of his demerits be quite exhausted. If on the contrary, at the moment of his death, the influence of merits be the strongest, he is directed into a state of happiness, pleasures and enjoyment, say in one of the seats of Nats or Brahmas, and remains there as long as lasts the action of the good influence. When it is over, he is coming again into the abode of man or in a state of probation, when he has to labor anew for amassing new and greater merits, that will hereafter entitle him to a higher reward, than the one he had previously enjoyed. From the foregoing observations it is evident that the idea of a Supreme being, rewarding the good and punishing the wicked, is carefully excluded, and all foreign interference on this subject, entirely done away with. Another conclusion flowing from the same source, is that there is no eternity of reward or punishment, but both last for a longer or shorter period, in proportion to the sum of merits and demerits, and consequently to the power of each respective influence.

It may be asked what becomes of the sum of demerits and its consequent evil influence whilst the superior good influence prevails ?

Guadama having so happily completed the conversion of those young noblemen, rose up and continued his journey in the direction of the forest of Ooroowela. At that time, there were three distinguished and far famed teachers that presided over a vast number of Rathees or disciples leading an ascetic life. They were named Ooroowela Kathaba, Nadi Kathaba, and Gaya Kathaba. The first had under him five hundred disciples, the second, three hundred; and the third, two hundred. Budha went up to the monastery of Ooroowela Kathaba, and said to him: I carry but a few articles with me, and need but a small place to rest in; I beg of you to be allowed to spend the night only, in your kitchen. Kathaba answered: Since you have so few things with you, I willingly allow you to accommodate yourself in the best way you can, in the cook-room. But I must inform you that the Naga guardian of the place, is an animal of a very wicked temper, powerfully strong and having a most deadly venom. I fear not the Naga, replied Budha, I am well satisfied with your allowing me a place in the cook-room. Whereupon he entered into the kitchen, sat down in a cross-legged position, and keeping his body in an erect position, remained absorbed as it were, in the deepest contemplation. The Naga soon appeared, and irritated at seeing that a stranger presumed to remain in a place committed to his care, resolved to drive out the intruder. He began to vomit clouds of smoke which he directed to the face of the stranger. Budha said to himself, I will do no harm to that Naga; I will

The sum of demerits remains all the while entire and undiminished; the operation of the evil influence is suspended and has no power whatever, its own being checked by a greater one. But the sum of merits being exhausted and its inherent action at an end, the opposite one is set at liberty, and acts on the individual proportionately to its own strength and lasts until it is all exhausted. As man can never be without some merits or demerits, good or bad deeds, he must be either in a state of reward or punishment; this is, if I may say so, the mainspring that moves all beings into the whirlpool of countless existences, wherein they meet happiness or unhappiness according to their deserts. The being that tends strongly and perseverantly through his various existences towards perfection, weakens gradually and finally destroys in himself the law of demerits; he ascends steadily the steps of the ladder of perfection by the practice of the highest virtues. Having reached its summit, there is no more reason for his going through other existences, and he steps at once into the state of Niban.

With the above principle, Budhists account for all the various phases of human existence. Is a child born from rich, great and distinguished parents? Does he become a wealthy and powerful man? Does he become a king or a nobleman? &c.—he is indebted for all that, to merits acquired during former existences. Is another child born in a low, poor and wretched condition? Is he born with bodily or intellectual defects and imperfections, &c. &c? His former demerits are the principle and cause of all his subsequent misfortunes.

leave intact his skin, flesh and bones; but I will conquer him with the very same weapons he uses against me. Whereupon he emitted by his own power, such a volume of thick smoke as soon to silence his adversary and oblige him to have recourse to more effectual means of attack. He vomited out burning flames. Phra opposed flames far more active and destructive than those of the Naga. They shone forth with such an uncommon brightness as to attract a number of Rathees, who stood motionless, admiring the beautiful countenance of Budha and wondering at his matchless power. The Naga vanquished, gave up the contest, and left to Budha, undisputed, the possession of the cook-room during the whole night. In the morning, opening his patta, Phra thrust in the terrified Naga and brought it to Ooroowela Kathaba, who surprised at the power of the stranger, said: This Rahanda cannot as yet be compared to me. He desired him to stay in his monastery, promising to supply him with food as long as he would be with him. Phra accepted the proffered invitation, and fixed his residence in the midst of a grove little distant from the cell of Kathaba. Whilst he was there, four chiefs of Nats of the seat of Tsadoumaritz, came at midnight to the spot where rested Phra. They were very handsome, and a bright hue encompassing their bodies, filled the grove with a resplendent light. Kathaba surprised, came to Budha and said to him: Great Rahan, the hour of taking your food is at hand; your rice is ready, come and eat it. How is it that at midnight, there was such an uncommon splendour? One would have thought that the whole forest in the neighbourhood, was lined with immense fires spreading a blaze of light. Phra answering said: This wonder was caused by the presence of four chiefs of Nats that came to visit me and hear my preachings. Kathaba said to himself: Great indeed must be the virtue of this Rahan, since Nats come to see him and acknowledge him for their teacher. He is not yet however my equal. Budha ate his rice and went back to the same place.

On another occasion, in the middle of the night, the chief of Thagias came to the grove of Budha, and by his power, caused a flood of light, similar to that produced by a thousand lighted

The doctrine of merits and demerits, and of their concomitant influences has been fully illustrated in the person of Budha himself during his former existences. He said of himself to his disciples that he had passed with various fortune, through the range of the animal kingdom, from the dove to the elephant: that being man, he had been often into hell, and in various positions of riches and poverty, greatness and meanness, until by his mighty efforts, he at last forced himself from all evil influence and reached his present state of perfection. He is supposed to have related to his disciples, on different occasions, five hundred and ten of his former existences.

fires, to pour its effulgent rays in every direction. On the morning Kathaba went to the great Rahan inviting him to come and eat his rice. Meanwhile he asked him the reason of the wonderful light that had been kept up about from midnight until morning, which surpassed in brilliancy that which had been seen on a former occasion. Phra told him that he had been visited by the chief of Thagias, who came for the purpose of hearing his instructions. Kathaba thought within himself: great indeed is the glory and dignity of this Rahan, but he is not as yet a Rahanda. Phra ate his food and continued to stay in the same grove.

On another occasion, at the same late hour, Phra received the visit of the chief of Brahmas. The flood of light that was sent forth by his body, surpassed in effulgent splendor, all that had been seen. Kathaba came as usual in the morning, to invite the great Rahan to come and take his food, requesting him, at the same time, to inform him of the cause of the great wonder that had just taken place. Phra told him that the chief of Brahmas had waited upon him, to listen to his preachings. Kathaba wondered the more at the dignity of this great Rahan, who attracted round him so eminent a visitor. But he said within himself: This Rahan is not yet a Rahanda that can be compared to me. Phra partook of his food and continued his stay in the same grove.

On a certain day, the people of the country had prepared offerings on a large scale to be presented to Kathaba. On hearing this welcome news, the Rathee thought within himself as follows: The people are disposing everything for making large offerings to me. It is as well this Rahan should not be present on the occasion. He might make a display of his power in the presence of the multitude, who, taken up with admiration for his person, would make great offerings to him, whilst I would see my own decrease in a comparative proportion. To-morrow, I will do in such a way as to prevent the great Rahan from being present. Budha discovered at a glance, all that was going on in Kathaba's mind. Unwilling to offer any annoyance to his host, he carried himself to the island of Ootogara, where he collected his meal which he came to eat on the banks of the lake Anawadat. He spent there the whole day, and by his miraculous power, he was back to his grove, at an early hour, on the following day. The Rathee came as usual to invite him to partake of his meal that was ready, and inquired from him why he had not made his appearance on the day previous. Budha without the least emotion that could betray an angry feeling, related to Kathaba all that had passed in his mind, and informed him of the place, he had been to. Kathaba astonished at what he heard, said to himself: The knowledge of this Rahan is transcendent indeed, since he is even acquainted with the thoughts of my mind—his power too, is wonderfully great; but withal, he is not as yet a Rahanda comparable to me. Budha having eaten his meal, withdrew to his grove.

On a certain day, Budha wished to wash his dress. A Thagia knowing the thought that occupied his mind, dug a small square tank, and approaching him, respectfully invited him to wash herein his tsiwaran. Budha then thought: where shall I find a stone to rub it upon? The Thagia having brought a stone said to him: illustrious Phra, here is a stone to rub your tsiwaran on. He thought again: where is a proper place to dry it upon? The Nat that watched the tree Yekada, caused it to bend its branches, and said: My lord, here is a fit place to hang up your tsiwaran. He thought again: where is a fit spot to extend my clothes upon? The chief of Thagias brought a large and well polished stone and said: O illustrious Phra, here is a fit place to lay your tsiwaran upon. On the morning Kathaba repaired as usual to his guest's place to invite him to take his meal. Surprised at what he perceived, he said to Budha: O Rahan, formerly there were here neither tank, nor stone; how is it that they are here now? Have you dug that tank, and carried hither such a large stone? How is it, again, that the tree Yekadat is now bending down its branches? Phra related then to the Rathee all that had happened, informing him, that the chief of Thagias and one Nat had done all those works for him, and ministered to all his wants. Kathaba more than before wondered at the great virtue and surpassing excellency of the great Rahan, but he persisted in his former opinion that the great Rahan was not a Rahanda that could equal him. Budha having taken his meal, returned to his grove.

On another occasion, the Rathee went to Budha's place, to invite him to come and partake of his meal. Very well, said Budha, I have a small business to do now, go before hand, and I will follow you a few moments hence. Whereupon Kathaba went back to his cell. As to Phra he went to pluck a fruit from the jambu tree, and arrived at the eating place, before Kathaba could reach it. The Rathee on arriving thither, was quite surprised to find Phra already waiting for him. How is this, said he with an unfeigned feeling of surprise, and by what way did you come and contrive to arrive here before me? Phra said to him: After your departure, I plucked one fruit from the jambu tree, and yet I have reached this spot sooner than you. Here is the fruit I have brought. It is as full of flavor as it is beautiful; allow me to present you with it, that you may eat it. Oh! no, great Rahan, replied the Rathee, it is not becoming that I should eat it, but rather keep it for yourself. He thought within himself: wonderful is indeed the power and eminent excellency of that great Rahan; but he is not as yet a Rahan that can be assimilated to me. Phra ate his rice and returned to his grove.

On another day, Phra gave a fresh proof of his miraculous power by bringing to Kathaba one mango fruit, plucked from a mango

tree growing near the jambu tree, and so went on for several days, bringing fruits that grew at the extremity of the southern island. On another day, Phra ascended to the seat of Tawadeintha, and brought therefrom a beautiful water lily, and yet arrived to the place where his meal was ready, before Kathaba himself. The latter, quite amazed at seeing a flower from the Nat country, thought within himself: wonderful indeed is the power of that great Rahan who has brought here, from the seat of Nats, a beautiful lily, in such a short space of time; but he is not yet equal to me.

On a certain day, the Rathees were busy in splitting fire-wood. They got a large log of wood upon which their united efforts could make no impression. Kathaba thought within himself: the great Rahan is gifted with mighty power; let us try him on this occasion. He desired Gaudama to split the hard log. Gaudama split it in a moment, in five hundred pieces. The Rathees then tried to light up the fuel, but they could not succeed. Kathaba requested his guest to come to their assistance. In an instant, the five hundred pieces were set in a blaze, and presented the terrifying sight of five hundred large fires. The Rathees begged the great Rahan to extinguish those fires which threatened a general conflagration. Their request was instantaneously granted; the five hundred fires were extinguished.

During the cold season in the month of January and February, when there falls a heavy cold dew, the Rathees amused themselves in plunging and swimming in the river Neritzara. Phra caused five hundred fires to blaze out, on the banks of the river. The Rathees coming out of the stream, warmed themselves by the side of those fires. They all wondered at the astonishing power of the great Rahan. But Kathaba persisted in saying that he was not a Rahanda like him.

On a certain day, a great rain poured in as a torrent, so that the water overflowed all the country, but it did not reach the spot Gaudama stood upon. He thought within himself: It is good that I should create a beautiful dry road in the midst of the water. He did so, and walked on the dry road, and clouds of dust rose in the air. Kathaba, much concerned regarding the fate of his guest, took a boat and with the assistance of his disciples, pulled in the direction of Budha's grove; but what was their surprise, when reaching the spot, they found instead of water, a firm dry road, and Budha calmly walking to and fro. Is it you great Rahan, cried Kathaba, whom we see here? Yes, replied Gaudama, it is I indeed. He had scarcely returned this answer, when he rose in the air and stood for a while above the boat. Kathaba thought again within himself that great indeed must be the perfections and attainments of the great Rahan, since water even cannot harm him, but he is not yet a Rahanda like him. Phra who knew what was taking place in Kathaba's mind, said to himself: There is a long

time that this Rathee is thinking within himself : This Rahan is great, but I am still greater than he ; it is time now that I should inspire him with fear and surprise. Addressing Kathaba, he said : Rathee, you are not a Rahanda, that has arrived to the perfection of Arahāt ; I can do things that you cannot do ; you are not, therefore, a Rahanda. Astonished at such an unexpected declaration, Kathaba humbled himself, fell on his knees and prostrated at the foot of Budha, saying : Illustrious Phra, I wish to become Rahan under your direction. Phra replied : Kathaba, you have under you five hundred Rathees, go and inform them of all that has happened. Whereupon Kathaba went to the place where the Rathees had assembled, and said to them : I wish to place myself under the direction of the great Rahan. The five hundred Rathees told him that they were willing to follow his example, since he had been hitherto to them such an excellent teacher. They rose up and collecting their utensils, such as the hairy girdle, the honey filtre, &c., they flung them into the river, came, and prostrating at the feet of Budha, they craved admittance to the dignity of Rahans.

Nadi Kathaba, seeing the utensils floating on the water, and carried down by the stream, called his followers and said to them : Some misfortune may have befallen my elder brother ; let us go and see what has happened. They were no sooner arrived, than Kathaba related to them all that had just taken place. Nadi Kathaba went forthwith to Budha's cell, attended by all his disciples. Falling all at the feet of Phra, they declared their readiness to become his disciples, and applied for the dignity of Rahan. Gaya Kathaba, who lived a little below the place of Nadi Kathaba, seeing on the surface of the water, the utensils of both his brothers' followers, floating in the direction of the stream, hastened with his two hundred disciples to the place of Ooroowela Kathaba. On his being informed of all that had occurred, he and his followers threw themselves at Gaudama's feet, praying for admittance into the order of Rahans. They were all admitted. The conversion of Ooroowela Kathaba was brought about by the display, on the part of Budha, of no less than three thousand five hundred and sixty wonders.⁷⁰

70. It has been asserted in a former note that the preachings of Budha were accompanied with miracles for conferring an additional strength and an irresistible evidence to his doctrines. This assertion is fully corroborated by all the particulars attending the conversion of the three Kathabas and their disciples. On this occasion Budha met with the greatest amount of stubborn resistance from the part of Ooroowela Kathaba. There is no doubt but our great preacher resorted to every means of persuasion, to carry conviction to the mind of his distinguished hearer. He had, however, to deal with a man full of his own merits and excellence, who thought himself far superior to every one else : his best arguments proved powerless before a self con-

CHAPTER VII.

Budha's sermon on the mountain—Interview of Budha and king Pimpathara in the vicinity of the city of Radzagio—Answer of Kathaba to Budha's interrogation—Instructions delivered to the king and his attendants—Solemn entry of Budha in Radzagio—Donation of the Welowon Monastery to Budha—Conversion of Thariputra and Maukrulan—The Rahans are keenly taunted by the people of Radzagio.

Accompanied by his thousand followers, Phra went to the village of Gayathetha. This village stands on the bank of the river Gaia. Close to it, there is a mountain resembling in appearance an ele-

ceited individual, who was used to give and not to receive instruction, who was enjoying a far famed celebrity. Budha was compelled to resort to his unbounded power of working miracles, and with it, overcame, at last, the obstinate and blind resistance of the proud Rathee. No conquest had ever been so dearly bought; but it proved well worth the extraordinary efforts made to obtain it. Kathaba became one of the most staunch adherents of Budha, and one of the most fervent disciples who labored hard for the propagation of Buddhism. He is the most celebrated in all Buddhistic works, and to his name is ever prefixed the distinguished epithet of Maha, which means great. After Gaudama's demise he became the patriarch of the Budhists. By his care and exertions, a council of five hundred Rahans was assembled at Radzagio, under the reign of King Adzatatha, to condemn the unbecoming language used by some false, or imperfectly taught converts, who wished to shake off, on many points, the authority of Budha.

In the episode of the three Kathabas' conversion, the attentive reader cannot fail to have observed one particular that throws some light on the position several heads of the schools of philosophy, occupied in the days that saw the origin of Buddhism. Those sages lived in retired places, far from the bustle and tumult of the world. It is probable that at first they were alone, or with but a few other individuals, who delighted in the same mode of life. Their time was entirely taken up with study and meditation. The object of their studies and reflections was the boundless field of metaphysics and morals. Their diet was plain and their abstemiousness carried to a degree Hindu devotees and fanatics are alone capable of reaching. The fame of the proficiency of some of these individuals, in science and virtue, soon attracted in their solitude, numbers of pupils, eager to place themselves under the tuition and discipline of masters so eminent in every respect. The three Kathabas must have been celebrated throughout the country, since we find them at the head of so many disciples. Humility has never been the *forte* of the heathenish sages, either in, or out of, India. Conceit and self esteem were fostered in their souls by the consciousness of their own superiority and excellence, by the praises lavished on them by their disciples, and not a little by the seclusion from society to which they voluntarily resigned themselves. Spiritual pride, like a cunning foe, occupied in the heart, the place vacated by passions of a coarser nature and less delicate tinge. The conduct of the elder Kathaba fully bears out the truth and correctness of the above assertion.

phant's head. On the top of the mountain, stands a large rock, wide enough to accommodate Budha and all his attendants. He ascended the mountain with his disciples, and having reached its summit, he sat down. Summoning all his disciples, he said to them: Beloved Bickus, all that is to be met with, in the three abodes of men, Nats and Brahmas, is like a burning flame. But why is it so? Because the eyes are a burning flame; the objects perceived by the eyes, the view of those objects, the feeling created by that view, are all like a burning flame. The sensations produced by the eyes, cause a succession of pleasure and pain, but that pleasure and pain are, likewise, a burning flame. What are the causes productive of such a burning? It is the fire of concupiscence, of anger, of ignorance, of birth, of death, of old age and of anxiety. Again, the ear is a burning flame; the sounds, the perception of the sounds, the sensations caused by the sounds, are all a burning flame; the pleasure or pain produced by the sounds are too a burning flame; which is fed by the fire of concupiscence, anger, ignorance, birth, old age, death, anxiety, tears, affliction and trouble. Again, the sense of smelling is a burning flame; the odours, the perception of odours, the sensations produced by odours, are all a burning flame; the pleasure and pain resulting therefrom are but a burning flame, fed by concupiscence, anger, ignorance, birth, old age, death, disquietude, tears, affliction and sorrow. Again, the taste is a burning flame; the objects tasted, the perception of those objects, the sensations produced by them, are all a burning flame, kept up by the fire of concupiscence, anger, ignorance, birth, old age, death, anxiety, tears, affliction and sorrow. Again, the sense of feeling, the objects felt, the perception of those objects, sensations produced by them, are a burning flame; the pleasure and pain resulting therefrom, are but a burning flame, fostered by concupiscence, anger, ignorance, birth, old age, death, anxiety, tears, affliction and sorrow. Again, the heart is a burning flame, as well as all the objects perceived by it, and the sensations produced in it; the pleasure and pain caused by the heart are too a burning flame, kept up by the fire of concupiscence, anger, ignorance, birth, old age, death, disquietude, tears, affliction and sorrow. Beloved Bickus, they who understand the doctrine I have preached, and see through it, are full of wisdom and deserve to be called my disciples. They are displeased with the senses, the objects of senses, matter, pleasure and pain, as well as with all the affections of the heart. They become free from concupiscence and therefore exempt from passions. They have acquired the true wisdom that leads to perfection; they are delivered at once from the miseries of another birth. Having practised the most excellent works, nothing more remains to be performed by them.

They want no more the guidance of the sixteen laws, for they have reached far beyond them. ⁷⁰ (*bis.*)

⁷⁰ (*bis.*) The philosophical discourse of Budha on the mountain may be considered as the summary of his theory of morals. It is confessedly very obscure and much above the ordinary level of human understanding. The hearers whom he addressed, were persons already trained up to his teaching, and therefore prepared for understanding such doctrines. Had he spoken in that abstruse style, to common people, it is certain he would have missed his aim and exposed himself to the chance of not being understood. But he addressed a select audience whose minds were fully capable of comprehending his most elevated doctrines. He calls his disciples Bickus, or mendicants, to remind them of the state of voluntary poverty they had embraced when they became his followers, and to impress their minds with contempt for the riches and pleasures of this world.

He lays down as a great and general principle that all that exists resembles a flame that dazzles the eyes by its brilliancy, and torments by its burning effects. Here appears the favorite notion of Buddhism, that there is nothing substantial and real in this world, and that the continual changes and vicissitudes we are exposed to, are the cause of painful sensations. Budha reviews the six senses (the heart according to his theory, is the seat of a sixth sense) in succession, and as they are the channels through which affections are produced on the soul, he compares to a burning flame, the organs of senses, the various objects of the action of senses, the results painful or agreeable produced by them. Hence he fulminates a general and sweeping condemnation against all that exists, without man. The senses being the means through which matter influences the soul, share in the universal doom. Budha sets forth the causes productive of that burning flame. They are, first the three great and general principles of demerits, viz:—concupiscence, anger and ignorance. In the book of Ethics, these three principles are explained at great length: they are represented as the springs from which flow all other passions. In a lengthened digression, the author aims at simplifying the question, and endeavours to show by a logical process that ignorance is the head source from which concupiscence and passion take their rise. It is, therefore, according to Buddhists, in the dark recess of ignorance that metaphysicians must penetrate, in order to discover the first cause of all moral disorders. Every being has his mind more or less encompassed with a thick mist that prevents him from seeing truth. He mistakes good for evil, right for wrong; he erroneously clings to material objects that have no reality, no substance, no consistence: his passions are kept alive by his love or hatred of vain illusions. The flame is, moreover, fed by birth, old age, death, afflictions, &c. &c. which are as many foci wherefrom radiate out, on all surrounding objects, fires which keep up the general conflagration. But they play only a secondary action, dependent from the three great causes of all evils, just alluded to. What causes birth, old age and death, inquires the Buddhist? The law of merits and demerits, is the immediate answer to the question; it might be added thereto, the necessity of acquiring merits and gravitating towards perfection. A man is born to innumerable succeeding existences, by virtue of his imperfections, and that he might acquire fresh merits by the practice of virtue. By birth a being is ushered into a new exist-

Having thus spoken, Budha remained silent. His hearers felt themselves wholly disentangled from the trammels of passions, and disengaged from all affections to material objects, and they who had been but Rahans, became Rahandas.

Whilst the most excellent Phra was enjoying himself in the place of Gayathetha, he recollected that at the time he was but a Phralaong, being near the mountain Pantawa, he had received from king Pimpathara an invitation to come to his own country and preach the law. Accompanied with his thousand Rahandas, he set out for the country of Radzagio. Having arrived at a small distance from the royal city, he went to a place planted with palm trees. The king having heard of his arrival, said to his people : The descendant of a long succession of illustrious princes, the great Rahan Gaudama, has entered into our country, and is now in the grove of palm trees, in the garden of Tandiwana. The happy news was soon reëchoed throughout the country. The people said among themselves : The great Gaudama is come indeed. He is perfectly acquainted with all that relates to the three states of men, Nats and Brahmas ; he preaches a sublime and lovely law ; the morals that he announces, are pure like a shell newly cleansed. Pimpathara placing himself at the head of 120,000 warriors, surrounded by crowds of nobles and Pounhas, went to the garden of Tandiwana, where Phra was seated in the middle of his disciples. He paid his respects by prostrating before him, and then withdrew to a becoming distance. The countless crowd followed the example of their monarch, and seated at a becoming distance. Some of them remained conversing with Budha, and heard from him words worthy to be ever remembered ; some others having their hands joined to the forehead, remained in a respectful attitude ; some were praising his illustrious ancestors ; some others remained modestly silent. All of them perceiving the three Kathabas close to the person of Phara, doubted whether Gaudama was their disciple, or they his disciples. Budha seeing at once what thought occupied the mind of the warriors, noblemen and Pounhas, addressed the elder Kathaba, called Ooroowela Kathaba, and said to him : Kathaba, you who lived formerly in the

ence or into a new state, where the burning flame which is supposed to spread over all that exists, exercises its teasing and tormenting influences over him. Old age and death are two periods where a radical change operates over a being, and places him in a different situation where he experiences the baneful effects of the conflagration. Blessed are they, says Budha, who understand this; they are full of wisdom; they become displeas'd with all passions and with all the things they act upon. The causes of existences being done away with, they have reached the terminus of all possible existences; one step more and they find themselves placed beyond the influence of the power of attraction that retains forcibly all beings in the vortex of existences, and brings them towards the centre of perfection; they are de facto entering into the state of Niban.

solitude of Ooroowela, answer the question, I am now putting to you. You were formerly a teacher of Rathees, who practised works of great mortification; what has induced you to give up the sacrifices you were wont to make? Blessed Budha, answered Kathaba, I have observed that exterior objects, the sounds, the taste, the gratification of senses, are but miserable filth, and, therefore, I take no more delight in the offering of small and great sacrifices. Budha replied: Kathaba, if you be no longer pleased with what is beautiful to the eyes, pleasant to the ear, palatable to the taste, and agreeable to the gratification of the senses, in what do you presently find pleasure and delight? Kathaba answered: Blessed Budha, the state of Niban is a state of rest, but that rest cannot be found as long as we live under the empire of senses and passions. That rest excludes existence, birth, old age and death; the great mental attainments alone lead thereto. I know and see that happy state. I long for it. I am therefore displeased with the making of great and small sacrifices. Having thus spoken, Kathaba rose up, worshipped Budha, by prostrating before him and touching with his forehead the extremities of his feet, and said: O most excellent Budha, you are my teacher, and I am your disciple. All the people seeing what Kathaba had done, knew that he was practising virtue under the direction of Gaudama.⁷¹ Phra, who was acquainted with their innermost

71. From the purport of Kathaba's reply to Budha's question, it may be inferred with certainty that the Rathees were in the habit of making sacrifices or burnt offerings. These sacrifices, again, were distinguished into two classes; the one including the small or daily ones, and the other, the great burnt offerings, made on solemn occasions. That these sacrifices were not performed by the killing and immolating of animals, there can be no doubt, as such an act would have been contrary to the tender regard they always had for the life of animals. The institutes of Menu come to our help to elucidate this point. The Bramin is enjoined, according to that compilation of laws, to make burnt offerings of clarified butter and other articles, to the manes of his ancestors. Agreeably to this regulation, Kathaba performed those rites which in the opinion of Budha were perfectly useless, since they could not be the means of elevating the performer to the knowledge and perfection requisite for obtaining what he always calls per excellence, the deliverance.

Kathaba is rather obscure in his answer. It seems that he intended to acknowledge that notwithstanding the sacrifices and burnt offerings he had made, and upon the value of which he had laid much stress, concupiscence and other vicious propensities were still deeply rooted in him; that, through the channel of his senses, exterior objects continued to make impression on his soul. He had, therefore, become disgusted with practices which could not free him from the action and influence of passions and matter.

In the opinion of Budha, the observance of exterior religious rites, can never elevate man to the sublime knowledge of pure truth, which

thoughts, knew that they were longing to hear the preaching of the law. As he had always done, he began to preach to them the virtue of liberality in alms giving, and then unfolded before them, with matchless eloquence, the advantages of leaving the world, &c. The hearers felt an inward delight at all that was said to them. Observing the favorable impression made upon them, Gaudama continued to instruct them on the four laws, regarding the miseries of this world, the passions, the practice of excellent works, and the ways to perfection. At the conclusion of these instructions, the king and 100,000 of the assembly, like a piece of white cloth, which, when plunged into dye, retains the color it receives, obtained instantly the state of Thautapan.⁷² As to the ten thousand remaining hearers, they believed in the three precious things, in the capacity of Upathakas.

alone can confer the real perfection to him who has become a true sage, and is deemed worthy of obtaining the deliverance. A serious application of the mind to the meditation of the law, of the nature of beings, is the only way leading to the acquirement of true wisdom. As long as Kathaba was contented with material acts of worship, and his mind's attention was engrossed with these vain ceremonials, he had not as yet entered in the way of perfection. He had hitherto missed the true path; he had wandered in the broad road of error, encompassed by mental darkness, and deceived by perpetual illusions. His extensive knowledge had served but to mislead him in the wrong direction. He wanted the guidance of Budha to enable him to retrace back his steps and find the right way. He had to become sensible of the truth of the great fundamental maxims of all real wisdom, viz: that in this world, all is subjected to change, and to pain; and that all beings are mere illusions, destitute of all reality.

72. To complete what has already been stated respecting the Ariahs or venerables, in a foregoing note, the following is added. The reader must bear in mind that these Ariahs are divided into four classes, named—Thautapan, Thakadagam, Anagam and Arahats, and according to the particular position occupied by the beings of these states, each class is subdivided into two; Thus for instance, Thautapatti Megata means, he who has entered, and is walking, as it were, in the way of the perfection of Thautapan, and Thautapatti-pho indicates those who enjoy the merits and blessings of the state of Thautapan, and so with the three superior stages of perfection. To obtain the state of Thautapan, a man must have left the direction followed up by all creatures and entered into the direction or way that leads to deliverance. He will have yet to go through 80,000 kaps or durations of worlds, and must be born seven times more in the state of man and Nat, before he be a perfected being, ripe for the state of Niban. Those who have reached the state of Thakadagam shall have to pass through 60,000 kaps, and be born but once in the state of Nat and once in the state of man before they be perfected. Those who have obtained the third step of Anagam have to travel through 40,000 kaps, and are no more to undergo the process of birth; at the end of that period, they are perfected. The fourth stage of perfection, that of Arahats, is the highest a being can ever retain. The fortunate Arahats is gifted with supernatural powers. At the end of 20,000 kaps, he is perfected, and

The ruler of the country of Magaritz, king Pimpathara, having obtained the state of Thautapan, said to Gaudama: illustrious Budha, some years ago, when I was but the crown prince of this country, I entertained five desires, which are all happily accomplished. Here are the five desires—I wished to become king; I desired that the Phra, worthy of receiving the homage of all men, should come into my kingdom; that I might have the privilege of approaching him; that he might preach his doctrine to me; and finally that I might thoroughly understand all his preaching. These five wishes have been fully realized. Your law, O most excellent Budha, is a most perfect law. What shall I assimilate it to, as regards the happy results it produces? It is like replacing on its proper basis a vase that was bottom upwards; or setting to light objects hitherto buried in deep darkness; it is an excellent guide that shows out the right way; it is like a brilliant light shining forth and dispelling darkness. Now I take refuge in you, your law and the assembly of the perfect. Henceforth I will be your supporter, and to-morrow I will supply you and your disciples with all that is necessary for the support of nature. Budha, by his silence, testified his acceptance of the offered favor. Whereupon the king rose up, prostrated before him, and turning on the right, left the place and returned to his palace.

Early in the morning Pimpathara ordered all sorts of eatables to be ready; meanwhile he sent messengers to Budha to inform him that his meal was ready. Budha rising up, put on his dress and carrying his Patta, set out for Radzagio, followed by his 1,000 disciples. At that time a prince of Thagias assuming the appearance of a handsome young man, walked a little distance in front of Budha, singing to his praise several stanzas. "Behold the most excellent is advancing towards Radzagio, with his 1,000 disciples. In his soul, he is full of meekness and amiability: he is exempt from all passions: his face is beautiful and shines forth

reaches the state of deliverance. Those four states are often called the four great roads leading to deliverance or to Niban. It may be asked whether the state of Thautapan be the first step reached by every one that adheres to Budha's doctrines, or whether it be one that requires a certain progress in the way of believing and practising? It seems from the narrative of king Pimpathara and his followers' conversion, that the state of Thautapan is the reward of those who have showed a more than common proficiency and fervour, in adhering to Budha and his doctrines, but not the first step to enter into the assembly of the faithful and become a member thereof. One may be a simple hearer, or Oopathaka, believing in the three precious things, without attaining the state of Thautapan. On this occasion, the king and 100,000 of his warriors and noblemen became Thautapans, whereas the remaining 10,000 became believers and members of the assembly without reaching any further.

like the star Thigi : he has escaped out of the whirlpool of existences, and delivered himself from the miseries of transmigratio*n*. He is on his way to the city of Radzagio, attended by a thousand Rahandas. (The same stanza is thrice repeated). He who has obtained the perfection of Ariahs, who has practised the ten great virtues, who has a universal knowledge, who knows and preaches the law of merits ; who discovers at once the sublime attainments, the most perfect being, the most excellent, is entering into the city of Radzagio accompanied with a thousand Rahandas.

The inhabitants of the city seeing the beautiful appearance of that young man and hearing all that he was singing aloud, said to each other : who is that young man whose countenance is so lovely, and whose mouth proclaims so wonderful things ? The Thagia hearing what was said of him, replied : O children of men ! the most excellent Phra whom ye see, is gifted with an incomparable wisdom ; all perfections are in him ; he is free of all passions ; no being can ever be compared to him ; he is deserving of receiving the homage and respect of men and Nats : his unwavering mind is ever fixed in truth ; he announces a law extending to all things. As to me, I am but his humble servant.⁷³

73. Is not that young man doing the duty of forerunner of Budha, on the occasion of his solemn entry into the city of Radzagio ?

The narrative of the donation of the grove or garden of Weloowon by king Pimpathara, to Budha, discloses the manner in which Budhistic monks have become holders, not as individuals, but as members of society, of landed properties. Budha and his disciples at first had no place to live in, as a body or a society ; he hitherto had taken up his quarters in any place where people were willing to receive him. He must have often been put to great inconvenience, particularly after the accession of new disciples, daily crowding about him. The pious king felt the disadvantage the society was labouring under : he resolved to give them a place where the assembly might live and remain. The donation was as solemn as possible. It transferred to Budha the property of the garden, without any condition, for ever. The donation on the other hand, was fully accepted. This is, I believe, the first instance of an act of this description. The grove and monastery of Weloowon is much celebrated in Budha's life.

In Burmese towns, a particular spot is allowed for the building of houses or monasteries for Budhist recluses or monks. It is somewhat isolated from all other buildings, forms, as it were, the quarter of the yellow dressed personages. Here is a general description of one of those buildings. They are of an oblong square shape, raised about eight or ten feet above the ground and supported on wooden posts and sometimes, though seldom, on brick pillars. The frame of the edifice is of wood, and planks form the wall. Above the first roof rises a second one of smaller dimensions, and a third one yet smaller than the second. This style of roofing a house, is allowed but for pagodas, Talapoins' houses, and royal palaces. The place between the soil and the floor is left open and never converted to any use. A flight of

Having reached the king's palace, Budha was received with every demonstration of respect, and led to the place prepared for

steps, made of wood or bricks, leads to the entrance of the edifice, the interior whereof is generally divided as follows: one vast hall designed for the reception of visitors, and used also as a school room for the boys who go to learn the rudiments of reading, writing and sometimes cyphering. Except on grand occasions, the Talapoins generally stay in that hall, doing away with their time in the best way they can, by reading occasionally books, counting their beads, chewing betel and very often sleeping. At the extremity of the hall, there is a place raised one or two steps above the level. A portion of that place is left vacant or empty, and reserved for the sittings of the Talapoins, when they receive visitors: the other portion, which extends to the wall, is occupied by idols or representations of Budha, raised on pedestals, and sometimes placed on shelves, with the few implements required for exterior worship. There, too, are to be seen a few trunks ornamented with sculptures and gildings and containing books belonging to the monastery. The hall and the place as far as the walls occupies just one half of the oblong square. The other half, parallel to the first, is occupied by rooms intended for the storing of alms, and as dormitories for the inmates of the house. In some monasteries, the ceiling is painted and partly gilt. The cook room, when there is one, is connected with the extremity of the square, opposite to the one occupied by the idols. It is generally on the same level with the floor of the building. Government has nothing to do with the erection, repairs and maintenance of those edifices. They are erected and kept up by private individuals, who deem it very meritorious to build such places. Those, whose piety actuates and prompts them to undertake such an expensive work, assume the title of *Kiaong Taga*, which means supporter of a pagoda or Talapoins' residence. They are proud of such distinction, cause themselves to be called by that title, and always make it to follow their names in signing any paper or document.

The above descriptive sketch of a monastery is rather incomplete if applied to those found in large places of Burmah proper and particularly in the capital. Some of them are truly laid out on a scale of vastness and magnificence, scarcely to be thought of, by those who have not examined them. A large open gallery runs all round the building: a second one of a rectangular shape, but protected by the roof, form as it were, on the four sides the *vestibulum* to the central portion of the edifice. It is the place where the *phonghies* spend the greater part of their time, either in talking with the numerous idlers that visit them, or in teaching children. Large shutters separate this from the opened verandah; they may be thrown all open by pushing forward the lower part, the upper one remaining fixed by hinges, and so may be opened to the height required to protect the inmates from the rain and the sun. The central hall, by far the finest and loftiest of the building, is reserved for the idols, and all the implements of worship and the boxes containing the books of the monastery, commonly put together in a very disordered way. The ceiling is gilt and adorned, often with taste and elegance. A partition divides the hall into two equal parts. The one towards the east is for some huge statue of Gaudama, and smaller ones with many articles of worship.

him. Pimpathara thought within himself of the thing which could prove acceptable to Phra, in order to offer it to him. He said within himself: my garden which is situated near the city would doubtless be a very fit place for Budha and his followers to live in. As it lies not far from the city, it would be a place of easy resort to all those who would feel inclined to visit Budha and pay him their respect: it is, moreover, far enough that the noise and cries of the people could not be heard therein: the place is peculiarly fitted for retreat and contemplation; it will assuredly prove agreeable to Budha. Whereupon he rose up, and holding in his hand a golden shell, like a cup, he made to Phra a solemn offering of that garden which was called Weloowon. 73 (*bis*) Gaudama remained silent in token of his acceptance of the

The other facing the south, is used for several purposes; sometimes as dormitories for the Talapoins. The posts supporting the interior part, are six or eight in number, and offer the finest specimen of teak timber I have ever seen, some being fully sixty and seventy feet high. In some of these monasteries, the best parts of the interior is gilt, and sometimes the exterior sides; the ornaments of the extremities of the roof and the space between the roofs are covered with gold leaves. In those two places too, are displayed carvings which reflect great credit on the skill of native workmen, and elicit the admiration of foreigners. One of these monasteries called the kioung-dau-gii, near the place where is the Arracan idol, and another close to the place where the supreme head of Telapoins is living, are the finest and largest specimens of monasteries, the writer has ever seen in Burmah.

73 (*bis*.) On the occasion of the presentation to Budha of the Weloowon monastery and of the lands attached to it by king Pimpathara, there was observed a curious ceremony often alluded to in Buddhist writings. He held in his hands a golden pitcher full of water, which he kept pouring down on the ground, whilst he pronounced the formula of donation. This is a ceremony of an Indian origin, which, with many others, has been imported in these parts, along with the religious doctrines. It is intended to be an exterior sign of, or testimony to, the offering that is made on the occasion. When it is performed, the parties pronounce a certain formula, calling to witness of the act of donation, the Nats guardians of the place, and in particular the Nat that is supposed to rule over the earth; and at the same time, the offerer, not satisfied with receiving for his own benefit, the merits of his pious liberality, expresses the earnest desire, that all men or rather all beings should share with him, in the blessings he expects to reap from his good deed. The generous and liberal dispositions of the donor, it may be observed, exhibits the truly pleasing display of an amount of charity and brotherly love, scarcely to be expected from the followers of an erroneous creed. The ceremony, therefore, has a two fold object, conferring unreserved and absolute efficiency to the act of donation, and dividing or apportioning the merits of the good work among all beings.

In perusing attentively the contents of this legend, the reader will easily follow the gradual development of the Buddhist religious system

gift. He preached the law, and left the palace. At that time he called his disciples and said to them :—Beloved Rahans, I give you permission to receive offerings.

In the country of Radzagio, there was a heterodox Rahan named Thinze, who had under him five hundred and fifty disciples. Thariputra and Maukalan were at that time practising virtue under the guidance of that master. Here is the way they became Rahans. When they were but laymen under the name of Oopathe and Kaulita, on a certain day, surrounded by two hundred and twenty companions, they went on the top of a lofty mountain to enjoy the sight of countless multitudes of people sporting and playing in the surrounding flat country. While they were gazing over the crowds of human beings, they said to each other : in a hundred years hence, all these living beings shall have fallen a prey to death. Whereupon they rose up and left the place, but their mind was deeply preoccupied with the idea of death. While the two friends were walking silently together, they began at last to communicate to each other the result of their reflections. If there be, said they, a principle of death, a universal tendency

and in particular, the establishment of most of the disciplinary regulations, in full force to our own days, in most of the countries where that form of religion has obtained a long standing and a predominating footing. At first, the Religious that constituted the body of the followers of Budha, were few, and could easily, in the company of their eminent teacher, procure, in accordance with the vow of strict poverty they had made, shelter, food and raiment. There was no need for them to accept, in the shape of donation, any thing beyond what was absolutely necessary for the wants of the day. We may conjecture that their leader, with a jealous care, watched over his Religious on this point, to establish them in the spirit of poverty and of a thorough contempt of the things of this world. But the society or fraternity growing numerous, the dependence on the daily offerings appeared not to meet in sufficient manner, the real necessities it felt, particularly as regards shelter. This want was quickly perceived and keenly felt by the pious King Pimpathara, who came to the resolution of presenting Budha, and his followers, with a proper place to withdraw to, at all times, but particularly during the wet season, when the pouring of the annual rains puts a momentary check of four months, to the religious peregrinations of the preachers. The same motives that induced Budha to accept the proffered royal gift, influenced him likewise to grant to his Religious, the dangerous, it is true, but the absolutely necessary permission of receiving offerings of houses and lands. From that time, the religious communities have made use of the privilege granted to them, in all the places where they have been established. In Burmah, this favor has not been abused, and the religious body, though never standing in want of any thing required for the daily use, cannot be said to be wealthy. Having not to cast in the scales of the political balance the weight of riches, and the preponderance essentially attending the possession of them, their influence in the political affairs is not, at least exteriorly, felt.

towards destruction, there must be, too, its opposite principle, that of not dying and escaping destruction. On that very instant, they resolved to search ardently for the excellent law that teaches the way of not dying, and obtaining the state of perfect fixity and immutability. They went to the place where lived the Rahan Thinze, placed themselves under his direction and put on the dress of Rahan. Within three days, they acquired the science, wisdom and knowledge of their teacher, without having as yet reached the object of their eager pursuit. They said to Thinze : Teacher, is this all that you know ? And have you no other science to teach us ? I have indeed, replied the teacher, taught you all the knowledge I possess. Finding nothing satisfactory in the answer, the two friends said : Let us continue seeking for the law that has reality in itself ; the first that shall have discovered it, shall, without delay, communicate it to the other.

On a certain morning, one of Gaudama's disciples, named Athadzi, having put on his religious habit and carrying his patta on his left arm, went out to receive his rice. All in his person was noble and graceful : his countenance and behaviour were at once gentle and dignified, whether he walked or stopped, or looked forward, or on the right or the left, or sat in a cross legged position. The false Rahan Oopathe, who became afterwards Thariputra, perceiving the Rahan Athadzi with such a meek and dignified deportment, said to himself : such a Rahan is assuredly worthy of receiving offerings ; he has doubtless attained perfection. I will go to him and ask him, in case of his having a teacher, who is that distinguished instructor, under whom he practices virtue ; and in case of his being himself a teacher, what is the doctrine that he teaches. But it is not becoming to put to him any question whilst he is on his way to beg alms. I will follow him at a distance. Athadzi having collected alms, left the city and went to a small dzcat, where he sat down and ate his meal. Oopathe followed him thither. Having entered into the dzcat, he rendered to him the usual services that a disciple pays to his teacher. When the meal of Athadzi was over, he poured water over his hands, and with a heart overflowing with joy, he conversed with him for a while. He withdrew then to a becoming distance, and addressed him as follows : great Rahan, your exterior is full of meekness and benevolence ; your countenance bespeaks the purity and innocence of your soul ; if you be a disciple, pray under what teacher have you become Rahan ? who is your guide in the way to perfection, and what is the doctrine he is preaching to you ? Young Rahan, replied Athadzi, have you not heard of the illustrious Budha, the descendant of a long succession of great monarchs, who has entered the profession of

Rahan. I have become Rahan under him : He is my teacher ; to his doctrine I cling with all the energy of my soul. What is the doctrine of that great master, asked Oopathe ? I am but a novice in the profession, replied modestly Athadzi, and am as yet imperfectly acquainted with the doctrine of my teacher. The little, however, I know, I will freely communicate to you. Oopathe entreated him to do so. Athadzi replied : the law which I have learned at the feet of Budha, explains all that relates to matter, to the principles that act upon it, to passions and to the mind ; it makes man despise all that is material, conquer his passions and regulate his mind. On hearing this doctrine, Oopathe felt the ties of passions gradually relaxing and giving way ; his soul became, as it were, disentangled from the influence of the senses. He became enamoured with such a pure and perfect law and obtained the condition of Thautapan. Convinced that he had, at last, found what he had hitherto searched after in vain, the law of Niban, he went without delay to his friend, to make him share in the beneficial result of his fortunate discovery. Kaulita perceiving his friend coming up to him with a rejoiced countenance, indicative of the happiness his soul was inwardly enjoying, asked him if he had found what he had hitherto vainly looked for. Oopathe related to him all the particulars of his conversation, with the Rahan Athadzi. Whereupon Kaulita became instantly a Thautapan. Both resolved to leave their teacher Thinze, and go immediately to place themselves under the guidance of Budha. Three times they applied for permission to execute their design, and three times it was denied them. At last they departed each with his two hundred and twenty companions. Thinze enraged at being left alone, died, vomiting blood from his mouth.

When the two friends and their followers were drawing near to the place of Welowon, Phra assembled all his disciples and said to them : behold those two friends coming up to me ; they will become my two beloved disciples—their minds are acute and penetrating—they actually take delight in the law of Niban ; their thoughts are converging towards that great centre of truth ; they come to me and they will become my two most excellent disciples. Whilst he was speaking, the two friends crossed the threshold of the monastery, prostrated themselves at the feet of Budha, humbly craving the favor of being admitted among his disciples and to practice virtue under his immediate direction. On this occasion, Phra uttered the following words : O Bickus, come to me ; I preach the most excellent law ; apply yourselves to the practice of the most perfect works which will put an end to all miseries. A suit of dress and a patta were handed over to each of the two friends that were henceforth to be called Thariputra and Maukaban, and they became members of the assembly. Having

put on the new dress, they appeared to the eyes of all, with the decent and dignified deportment of Rahans that had sixty years of profession. Their followers became Bickus of the second order. Seven days after, Maukalan became a Rahanda: but it took fifteen days for Thariputra, to obtain the same favor. All that regards the promise that these two illustrious friends received in the time of Budha Anaumadathe, may be read with circumstantial details, in the book called *Apadantera*.

The inhabitants of the Magatha country, seeing that so many persons chiefly belonging to the first families, were embracing the profession of Rahans, said amongst themselves: behold the Rahau Gaudama by his preachings causes the depopulation of the country, and forces countless wives to the unwished for state of widowhood. A thousand Rathees have embraced the profession of Rahans: all the disciples of Thinze have followed their example; many others will soon tread on their footsteps; what will become of our country? With these and other expressions, they gave vent to their hatred of the Rahans, and endeavoured to pour over them all kinds of ridicule and abuse: they concluded by saying, the great Rahau has come to the city of Radzagio, which is, like a cowpen, surrounded by five hills; he has now with him the disciples of Thinze; who will be the next to go to him? The Rahans hearing all that was said against them, went to Budha and related to him all that they had heard. To console them Budha said: beloved Bickus, the abuses, saracams and ridicule, levelled at you, shall not last long: seven days hence, all shall be over. Here is the reply you will make to the revilers; like all his predecessors, Budha is striving to preach a most perfect law: with it he brings men over to himself. What shall avail any man to feel envious at the success he obtains by so legitimate a means. The same torrent of ridicule having been poured on the Rahans, when they went out, they followed the advice of their great teacher, replied in the manner they had been taught to do, and the storm was soon over. The people understood that the great Rahau was preaching a perfect law, and that he never resorted but to fair means to attract disciples round his person. Here ends the narrative of the conversion and vocation of Thariputra and Maukalan.

CHAPTER VIII.

Thoodaudana desirous to see his son Budha, sends messengers to him.—They become converts and never return to the king—Rahudari, a last messenger, prevails upon Budha to go to Kapilawot—Budha arrives to his native city.—His reception—conversion of the King, and of Yathaudara.—Ananda and Raaula put on the religious habit.

WHILST the most excellent Phra was remaining in the Weloo-wou monastery, enjoying himself in the midst of his disciples and the crowds of hearers that daily resorted thither to listen to his preachings, his father Thoodaudana⁷⁴ who had ever been anx-

74. In glancing over the episode of Thoodaudana's deputation to his son, to invite him to come and visit his native country, the reader is almost compelled to confess that the motive that influenced the King was but inspired by the natural feeling of beholding once more before he died, him whose fame, spread far and wide rendered him an object of universal admiration. Was the monarch ever induced by considerations of a higher order, to send for Budha? There is no distinct proof in support of this supposition. He was a father, and he but obeyed and followed the impulse of his paternal heart. He entertained a high sense of his son's distinguished qualifications. He had faith in the wonderful signs foretelling his future matchless greatness. He desired, therefore, to honor him in an extraordinary way, on the very spot where he had been born. But he appeared to concern himself very little about the doctrines he was preaching with a never equalled success. The King exhibited a great amount of worldly mindedness, until his mind had been enlightened by the oral instructions of the great reformer.

It is difficult, if not impossible, to form an accurate idea of the effect caused on the mass of the people, by Budha's preachings. We see that eminent and zealous reformer surrounded with thousands of distinguished disciples, in the country of Radzagio. These converts belonged chiefly to the class of anchorites and philosophers already alluded to in some foregoing notes, as existing at the time Budha began to enter the career of preaching. But the great bulk of the populations of the various places he visited, seemed to have received for a long time, little or no impressions from his discourses. The opponents of Budha, the Brahmins in particular, exercised a powerful influence over the public mind. They used it most effectually for retaining the ancient hold over the masses. It required the extraordinary display of the greatest wonders to break through the almost insuperable barriers raised by his enemies. From that period we see the people following Budha, crowding round him, and showing unmistakeable signs of belief in him.

The only ground to account for this undeniable result, is the philosophical method adopted by Budha, in expounding the principles of his system. His mode of proceeding in the gradual development of his ideas, retained the abstruseness peculiar to subjects discussed in schools of philosophy. The technical terms so familiar to scholars, prove enigmatical to the uninitiated *vulgas*. It takes a long time before maxims

ziously and sedulously gathering every possible information respecting his son, from the time he withdrew into solitude, and performed during six years, the hardest works of bodily mortification, was then informed that his son had already begun to preach the most perfect law, and was actually staying in the city of Radzagio. He felt then an irresistible desire to see him once more before his death. He therefore ordered a nobleman of his court to his presence and said to him: "nobleman, take with you a retinue of a thousand followers and go forthwith to the city of Radzagio: tell my son that I am now very advanced in years, that I long to see him once more before I die: desire him, therefore, to come over with you to the country of Kapi-

elaborated by scholars be so far popularized, as to be understood by the unlearned, which in every age and country have always constituted the great mass of the people. If the mind of the generality of men is unable to comprehend at first a system of doctrines, based on metaphysics, we cannot wonder at the slow progress made by the preachings of the great philosopher: but the working of wonders is a tangible fact, operating upon the senses of the multitude, eliciting their applauses and disposing them to yield an implicit faith, to all the instructions imparted by the wonderful being that is gifted with supernatural powers. Feelings and not reason, become the foundation of a belief which grows stronger in proportion to the mysterious obscurity that encompasses the proposed dogmas, when supported by wonderful deeds.

At the time Thoodaudana sent messengers to his son, the great work of conversion was carried on with a most complete and, hitherto, unheard of success. The hall of the Welooon monastery was too small for the thousands that flocked thither to hear Gaudama. Without its precincts, crowds stood motionless, listening with unabated attention to the discourses that fell from his lips. So crowded was the audience, that the messengers had no chance to make their way to the presence of the preacher. Struck at the intense attention paid to what was said by their master's son, they too wished to make themselves acquainted with the subjects of the instruction. What was listened to, from motives of mere curiosity, soon made a deep impression upon their mind. The magic power of the irresistible eloquence of Buddha, worked almost instantaneously a thorough change in their dispositions, and they became converts. So perfect was their conversion, that they forgot for the sake of truth, the very object of their mission. They became at once members of the Assembly, and took rank among the Rahans. They attained the state of Ariahs, and were foremost among the perfect. The great attainments arrived at, by the Ariahs, communicated to the material portion of their being, such an extraordinary amount of amazing virtues or properties, that it became so refined as to partake, to a certain degree, of the nature of spirit. Hence we see the Rahandas going over immense distances, through the air, and performing deeds of a supernatural order. The power of working miracles is, therefore, inherent to perfection; and it is greater or smaller in proportion to the degree of perfection possessed by individuals. We find that power expanded in Budha to an unlimited extent, because his mental attainments were boundless.

lawot. The nobleman having received the royal message, took his leave from the King, and attended with a thousand followers, set out for Radzagio. When he drew near to the Welowon monastery, he found it crowded with an innumerable multitude of people listening with respectful attention to Budha's instructions. Unwilling to disturb the audience, the nobleman delayed for awhile the delivering of his royal master's message. Remaining at the extremity of the crowd, he, with his followers, eagerly lent the utmost attention to all that Budha was saying. They at once obtained the state of Arahats, and applied for admission into the order of Rahans. The favor was granted. As to the pattas and tsiwarans required for such a great number of applicants, Budha stretched his right arm, when there appeared at once the pattas and dresses required. The new converts put on the dress of their order, when they all appeared with the dignified countenance and meek deportment of Rahans, who had sixty years of profession. Having arrived at the exalted state of Arahats, they became indifferent and unconcerned about all the things of this material world, and the King's mandate was entirely lost sight of.

The sovereign of Kapilawot, seeing that his noblemen did not return from the country of Magatha,⁷⁵ and that no news were

75. Magatha is a country in the north of India. It occupied nearly the same extent of territory now called North Behar, in Bengal. The Pali or sacred language of the southern Buddhists, is often called the language of Magatha. Hence we may infer that it was the common language of that country. It is probable that the Pali language was extensively spoken in the days of Gaudama, and it was the channel through which he and his disciples, long after him, conveyed their religious instructions to the multitude of converts. The Pitagat, or the last amended collection of sacred writings, is written in Pali, which is looked upon in Ceylon, Nepaul, Burmah, and Siam as the language of sacred literature. Except in some old manuscripts, where the old square Pali letters are used, the Burmese employ their common alphabetic characters for writing Pali words. The words having to pass, first through a Burmese ear, and next, being expressed by Burmese letters, undergo great changes. To such an extent does the metamorphosis reach, that very often they are scarcely recognizable. The Burmese, however, deserve great credit for having, in very many instances, retained in their orthography of Pali words, letters which, though not at all sounded, indicate to the eye the nature of the word, its origin, and its primitive form.

In the southern parts of Burmah, the Pali language is learned, but not studied, used but not understood by the inmates of monasteries. They are all obliged to learn certain formulas of prayers to be daily recited in private; and on great and solemn occasions, to be chanted aloud in the presence of a crowd of pious hearers. The writer, anxious to acquire some knowledge of the sacred language, visited often those monks, who among their brethren enjoyed a certain fame for learning,

heard of him, dispatched a second messenger with an equal number of followers on the same errand. They all were taken up with Budha's preachings and became Rahandas. The same thing happened to seven messengers, successively sent to Radzagio, for the same purpose. They, with their respective retinues, became converts of the first class.

Disappointed at seeing that none of the messengers had returned to bring him some news, regarding his son, king Thoodaudana exclaimed: is there no one in my palace, that bears any affection unto me? Shall I not be able to get a person who could procure for me some information respecting my son? He looked among his courtiers and selected one, named Kaludari, as the fittest person for such a difficult errand. Kaludari had been born on the same day as Budha; with him he had spent the age of his infancy, and lived on terms of the most sincere friendship. The King said to him: noble Kaludari, you know how earnestly I long to see my son. Nine messengers have already been sent to the city of Radzagio to invite my son to come over to me, and none of them has, as yet, come back to me, to bring information respecting the object of my tenderest affections. I am old now, and the end of my existence is quite uncertain; could you not undertake to bring my son over to me? Whether you become Rahan or not, let me have the happiness of contemplating once more my beloved son, ere I leave this world. The nobleman promised to the King to comply with his royal order. Attended with a retinue of a thousand followers, he set out for the city of Radzagio. Having reached the Welowon monastery,

with the express intention of becoming a humble student, under the direction of one of the best informed of the society. He was thoroughly disappointed at finding those who proffered their services in great earnest, quite ignorant and utterly incapable of giving him the least assistance.

The Burmese have translated in their vernacular tongue, most of the sacred writings. In many instances the translation is not exactly what we call interlineary, but it approaches to it as near as possible. Two, three or four Pali words are written down, and the translation in Burmese follows with a profusion of words which often confuses and perplexes the reader; then come again a few other Pali words, accompanied also with the translation, and so on throughout the whole work. The art of translating well and correctly from one language into another, is not so common as many persons may imagine. In a good translator are required many qualifications which are not to be easily met with, particularly in a Burmese, to whom we may give credit for knowing well his own tongue, but who, without taking away from his literary attainments, is certainly an indifferent Pali scholar. These translations may convey perhaps the general meaning of the original, but as regards the correct meaning of each term, it is a luxury ever denied to the reader of such crude and imperfect compositions.

he listened to Budha's preachings and, like the former messengers, he became at once Rahanda with all his followers.

Gaudama having obtained the Budhaship, spent the first season (lent), in the solitude of Migadawoon. Thence he proceeded to the solitude of Oeroowela, where he remained three months, until he had completed the work of converting the three Kathabas. It was on the full moon of Piatho (January) that he entered into the city of Radzagio, accompanied with his thousand disciples. He had just stayed two months in that place, so that there were five months since he had left the country of Baranathee.

Seven days after Kaludari's arrival, the cold season being nearly over, the new convert addressed Budha as follows: illustrious Phra, the cold season is over, and the warm season has just begun: this is now the proper time to travel throughout the country; nature wears a green aspect; the trees of the forests are in full blossom; the roads are lined, on the right and left, with trees loaded with fragrant blossoms and delicious fruits; the peacock proudly expands its magnificent tail; birds of every description fill the air with their ravishing and melodious singing. At this season, heat and cold are equally temperate, and nature is scattering profusely its choicest gifts. With such and like expressions, Kaludari endeavoured to dispose Budha to undertake a journey to Kapilawot. Gaudama hearing all these words, said: what means this! To what purpose are uttered so many fine expressions? Kaludari replied: your father, O! blessed Budha, is advanced in years; he has sent me to invite you to come over to Kapilawot, that he might see you before his death. He and your royal parents will be rejoiced at hearing your most excellent law. Well, said Budha, go and tell the Rahans to hold themselves ready for the journey. It was arranged that 10,000 Rahandas from Magatha, and 10,000 from Kapilawot would accompany the illustrious traveller. The distance between the two countries is sixty yonzanas. Sixty days were to be employed in going over that distance, so they were to travel at the rate of but one yonzana a day.

Kaludari was anxious to go and inform the King of the happy issue of his negotiation. He flew through the air and in a short time reached the palace of the lord of Kapilawot. The King seeing him was exceedingly glad; he desired the illustrious Rahan to sit in a becoming place, and gave orders that his patta should be filled with the choicest dishes from the royal table. Meanwhile Kaludari related to the King all the circumstances attending his journey. When he had spoken, Thoodaudana desired him to take his meal; Kaludari begged to be excused, saying that he would go and take his meal in the presence of Budha. Where is he now, replied the King? Mighty lord, answered Kaludari, Budha, accompanied with twenty thousand Rahandas, is on his

way to this country, to pay a visit to his royal father; on this very day, he has left the city of Radzagio. Thoodaudana was exceedingly pleased; he said again to Kaludari: eat your meal here, and please to take another meal to my son; I wish to supply him daily with his food during his journey. Kaludari acceded to the King's request. When his meal was over, they cleansed his patta with the most exquisite perfumes, and afterwards filled it with the best and choicest eatables. The patta was then respectfully handed to the aerial messenger, who in the presence of a large crowd of people, rose in the air with the patta under his arm, and in an instant arrived in the presence of Gaudama, to whom he offered the vessel containing the delicious food, from his father's table. Budha received the food with pleasure and ate it. The same thing was daily performed during all the time the journey lasted. Kaludari went every day to the palace through the air, ate his meal there, and brought that of his distinguished instructor, who during all the way partook of no other food but that which was brought over to him from his father's palace. Every day Kaludari carried news of the progress of Budha's journey. By this means, he increased in the heart of all, an ardent desire of seeing him, and disposed every one to wait on the great Gaudama with favorable and good dispositions. The services rendered on this occasion by Kaludari were much valued by Budha himself, who said: Kaludari is disposing the people to welcome our arrival; he is therefore one of the most excellent among my disciples.

The princes and all members of the royal family having heard of Gaudama's arrival, consulted among themselves as to the best means of paying due respect to the noble and illustrious visitor. They selected the grove of Nigraudatha,⁷⁶ as the fittest place to

76. The attentive reader of this work cannot fail to remark the general tendencies of Buddhism to isolation, retirement, and solitude. In a retired position, man's mind is less distracted or dissipated by exterior objects; it possesses a greater share of self control, and is more fit for the arduous work of attentive reflection and deep meditation. Whenever Budha, attended by his followers, reaches a place, where he is to stay for a while, a grove without the city is invariably selected. Thither the great preacher retires, as in a beloved solitude. He enjoys it beyond all that can be said; alone with his spiritual family, unconcerned about the affairs of this world, he breathes at ease the pure atmosphere of a complete calm; his undisturbed soul soars freely in the boundless regions of spiritualism. What he has seen and discovered during his contemplative errands, with a placid countenance and a mild voice, he imparts it to his disciples, endeavouring thereby to make them progress in the way of knowledge and perfection.

In those solitary abodes of peace, Budha was willing to receive all those who wished for instruction. They were all, without distinction of rank or caste, admitted in the presence of him who came professedly

receive him with his disciples. The place was properly cleared and made ready for the long expected company. The inhabitants of the country, attired with their richest dress, carrying flowers and perfumes, went out to meet Budha.⁷⁷ Children of

to point to men the way to happiness, by helping them to disentangle themselves from the trammels of passions. He preached to all, the most excellent law. The tendency to retreat and withdrawal from worldly tumult is, in our own days, conspicuous in the care taken by Buddhist monks, to have their houses built in some lonely quarters of a town, assigned exclusively for that special purpose, or, as is oftener the case, in fine places at a small distance from the walls. Some of those groves, in the centre whereof rise the peaceful abodes of Rahans, the writer has often seen and much admired. In towns or large villages, where the ground is uneven, the small heights are generally crowned with the dwellings of Religious.

77. The narrative of Budha's reception in his father's royal city suggests reflections. The first is that the saying: *nemo Proppeta in sua patria*, was as true in the days of Gaudama, as in subsequent ages. The mountains of Kapilawot had often recchoed the praises of Budha and the recital of his wonderful doings. The splendid retinue of twenty thousand distinguished converts that attended his person—the hitherto unwitnessed display of miraculous powers, &c., all these peculiarly remarkable circumstances seemed more than sufficient to secure for him a distinguished reception among his kinsmen, who ought to have been proud of being connected with him, by the ties of relationship. Such, however, was not the case. Actuated by the lowest feelings of base jealousy, his relatives refused to pay him the respect he was so well entitled to. Their wretched obduracy was to be conquered by the awe and fear his miraculous power inspired.

The second reflection suggested by the recital of the ceremonies observed on the occasion of Budha's reception in his native country, is the truly pleasing fact of seeing the weaker sex appearing in public, divested of the shackles put upon it, by oriental jealousy. In Burmah and Siam, the doctrines of Buddhism have produced a striking, and to the lover of true civilization, a most interesting result, viz: the almost complete equality of the condition of women, with that of men. In those countries, women are not miserably confined in the interior of their houses, without the remotest chance of ever appearing in public. They are seen circulating freely in the streets; they preside at the *comptoir*, and hold an almost exclusive possession of the bazars. Their social position is more elevated in every respect, than that of the persons of their sex, in the regions where Buddhism is not the predominating creed. They may be said to be men's companions and not their slaves. They are active, industrious, and by their labors and exertions contribute their full share towards the maintenance of the family. The marital rights, however, are fully acknowledged by a respectful behaviour towards their lords. In spite of all that has been said by superficial observers, I feel convinced that manners are less corrupted in those countries where women enjoy liberty, than in those where they are buried alive by a barbarous and despotic custom, in the grave of an opprobrious and vice generating slavery. Buddhism disapproves of polygamy; but it tolerates divorce. In this respect, the habits of the people

both sexes opened the procession; they were followed by the children of the noblest families, next came all the persons belonging to the royal family; all went to the grove of Nigraudatha, where Budha had just arrived with the twenty thousand Rahans that accompanied him. The princess, secretly influenced by pride, thus thought within themselves: this prince Theiddat is younger than we all, he is but our nephew, let the young people prostrate before him; as to ourselves, let us remain sitting down behind them. This was quickly perceived by Budha, who said to himself: my relatives refuse to prostrate before me, I will now even compel them to do so. Whereupon he entered into ecstasy, rose in the air, and standing over the heads of his relatives, as a person shaking dust over them, he exhibited to their astonished regards, on a white mango tree, wonders of fire and water. Thoodaudana, surprised at such a wonderful display of supernatural power, exclaimed: Illustrious Buddha, on the day you were born, they brought you to the presence of the Rathee Kaladewela, to do homage to him; on that occasion, having seen you placing your two feet on the Rathee's forehead, I prostrated before you for the first time. On the day of the ploughing solemn rejoicings, you were placed under the shade of the tree Tsampoothapie. The sun by its daily motion had caused the shadow of all surrounding trees to change its direction, that of the tree under which you were placed alone remained unmoved; I prostrated a second time before you, and now at the sight of this new wonder, I again bow down to you. The example of the king was instantly imitated by all the princes, who humbly bowed down to Budha. Satisfied with having humbled his proud relatives, Budha came down, and sat in the place prepared for him. He then caused a shower of red rain to pour down over the assembled multitudes. It had the virtue to wet those who liked it, and not to wet those who disliked it. This is not, said Budha, the only time when such a wonder has happened; the same thing took place once, during one of my former existences, when I was prince Wathandra. He went on, relating the most interesting circumstances of that former state of existence. The whole assembly now delighted at hearing his preachings, and witnessing the display of his power. They all withdrew when the preaching was over, and retired to their res-

are of a damnable laxity. Poligamy is very rare in Burmah among the people. This nefarious and anti-social practice is left to the magnates of the land, from the king down to a petty Myowon—who make a part of their greatness consist in placing themselves above public opinion, moral and religious precepts, for the unrestrained gratification of the basest appetite. Though divorce be a thing of common occurrence, it is looked upon as an imperfection, merely tolerated for the sake of human frailty.

pective places, without, however, inviting Budha to come and take his meals at their houses.

On the following morning, Bulha set out with his twenty thousand followers to get his meal. When he had arrived at the gate of the city, he stood for a while, deliberating within himself whether he would go to the palace to receive his meal, or go from street to street, to beg for it. He paused for a while, reflecting on the course of conduct that had been followed by all the former Budhas. Having known that they all without exception had been in the habit of going out from house to house, in quest of their food, he resolved at once to follow their example. Whereupon he entered the city and began to perambulate the streets in search of his food. The citizens from the various stories of their houses were looking out with amazement at such an unusual sight. How is this, said they, we see prince Raoula and his mother Yathaudara going out attired with the richest dresses, sitting on the most elegant conveyance, and now Prince Theiddat⁷⁸ is appearing in the streets with his hairs and beard shaved, covered with a yellow dress; such a thing is unbecoming indeed. Whilst they were holding this language, on a sudden, rays of the purest light shot forth from the person of Budha, and illuminated all the objects around his person. At this unexpected sight, they all joined in praising and extolling the virtue and glory of Budha.

King Theoodaudana was soon informed that his son was perambulating the streets of the city, in the dress of a mendicant. Startled at such news, he rose and seizing the extremity of his outer garment, he ran to the encounter of his son. As soon as he saw him, he exclaimed: illustrious Budha, why do you ex-

78. Buddhist monks out of humility and contempt for all worldly things do not allow hairs or beard to grow. They walk barefooted, wearing a yellow dress of the simplest make. They are bound to live on the alms that are freely bestowed upon them. The regulations of the Wini are, in this respect, most explicit and leave no room for false interpretation. A Rahan having renounced the world and divested himself of all worldly property, is bound by his professional vows, to rely for his daily food on what he may obtain by begging. Hence the appellation of Bickus or mendicants always bestowed on them by Gaudama, whenever he addresses them in particular, on certain points regarding their profession. In Burmah, as soon as the day begins to dawn, a cloud of yellow dressed monks sally forth from their abode with the patta under the left arm, and perambulate the streets in quest of food. They never ask for anything; they accept what is voluntarily tendered to them, without uttering a single word of thanks or even looking at their generous benefactors. This action of bestowing alms to the Rahans, is deemed a most meritorious one. The offerer, therefore, becomes liberal not on account of the person he is assisting, but because of the abundant merits he hopes to derive from it. This notion agrees very well with the leading tenets of Buddhism.

pose us to such a shame ! Is it thus necessary to go from door to door to beg your food ? Could not a better and more decent mode be resorted to, for supplying your wants ? My noble father, said Budha, it is meet and convenient that all Rahanas should go out and beg their food. But, replied the monarch, are we not the descendants of the illustrious Princes Thamadat ? There is not a single person in our illustrious race, that has ever acted in such an indecorous manner. Budha retorted : my noble father,⁷⁹ the descent from the glorious princes Thamadat, is something that belongs both to you and your royal family : the lineage of a Budha is quite different from that of kings and princes ; it bears no resemblance to it. Their ways and manners must essentially differ from those of princes. All former Budhas have always been in the habit of thus going out in search of their food. Then stopping his course and standing in the street, he uttered the following stanzas : my noble father, it is not proper that I should ever neglect the duty of receiving alms ;

79. The answer of Budha to his royal father, is a most remarkable one and deserves the attention of the observer. The great moralist does away with all the prerogatives man may derive from birth, rank and riches. Law alone can confer titles of true greatness and genuine nobility. The fervent and zealous observers of the law, are alone entitled to the respect of their fellow men. The begging of alms may be in the eyes of worldings, a low and mean action, but it becomes a most dignified one because it is enforced by the law. This lofty principle boldly establishes the superiority of virtue upon the strongest basis, and sanctions the moral code he was destined to publish to men and saddle on their conscience. The criterion of all that is good, excellent, praiseworthy and meritorious, is no more to depend on the arbitrary and very often erroneous views of men, but must rest upon the immutable tenets of the eternal law, discovered, revived and published by the omniscient Budha. This truth, like a flash of light, illuminated the king's mind, and, at this first preaching of his son, he attained the first of the four states of perfection.

The princes Thamadat, Thoudadana boasted to descend from, are, according to Budhistic sacred books, the princes who were elected to hold supreme power at the very moment the words *mine* and *thine* began to be heard amongst men, after they had eaten the rice called Tsale, and become subject to passions.

The princess Yathaudara, mentioned in this narrative, had been the wife of Budha, ere he had withdrawn into solitude and renounced the world. A son had just been born to him, when he left his father's palace. His name was Raoula. The doctrine of the influence of merits gathered during former existences, is forcibly illustrated in the case of Yathaudara, who, unmindful of the position she occupied in former years, did not hesitate to prostrate herself at Budha's feet, acknowledging him to be worthy of all honor and veneration. Her former merits disposed her to view in him, who had been her husband, the extraordinary personage who was to lead men in the path of virtue and happiness.

it is an action good in itself, tallying with truth, deserving of great merits, and productive of happiness in this and future existences. When he had spoken, his father obtained the state of Thantapan. He went to the palace with his father, saying: those who go to beg food according to law, are doing well, and prepare themselves for a state of happiness both for the present and future: those who do go begging, but not according to the law, ought to refrain from doing so. He was speaking in that way when he entered the palace. His aunt Gaudanee became a Thautapan, and his father, after his second preaching, reached the state Thagadagan.

Thoodaudana invited Phra and his followers to ascend to the upper part of the palace and partake of the meal prepared for them. When the meal was over, all the ladies of the palace came to pay their respects to Budha. Some of them urged the Princess Yathaudara to do the same. But she refused complying with their request, in the hope that a greater deference would be shown to her, when Budha would come and visit her in her apartments. Perceiving her studied inattendance, Phra said to his father: my noble father, I will go and visit the princess, and will, without saying a single word, make her pay obedience to, and prostrate before, me. King Thoodaudana took up the patta and accompanied his son to the princess's apartments. Budha had scarcely been seated on the place destined to him, but Yathaudara threw herself at Budha's feet, and placing her two hands on both ankles, touched repeatedly the upper part with her forehead. Meanwhile Thoodaudana mentioned to his son the respectful and affectionate regard she had ever entertained for his person. Since she heard, added the king, that you had put on the yellow robe, she would wear but clothes of that color; when she knew that you took but one meal a day, that you slept on a small and low couch and gave up without regret the use of perfumes, she instantly followed your example, ate but one meal a day, slept on a low couch and gave up without without regret the use of essences. Illustrious monarch, replied Budha, I do not wonder at the practices of late observed by the princess Yathaudara; in former times, when her merits were but as yet few and imperfect, she was living at the foot of a certain mountain, and knew even then how to behave with becomingness and a strict regard to all religious duties.

On this very day, was fixed the time for the taking place of five grand ceremonies. Ananda,⁸⁰ the younger brother of Budha, was

80. Ananda was Budha's younger brother, the presumptive heir to the crown of Kapilawot. His conversion grieved much the king, who, to prevent the recurrence of such an event, exacted from the great reformer that in after times, no one could be admitted into the society of the perfect, without having previously obtained the consent of his

to have his head washed, to put on the Thingkiit, to be raised to the dignity of crown prince, to be put in possession of his own

parents; failing such a condition, the act of admission should be considered as null and void. Hence, we read in the book of ordination or admittance to the dignity of Rahau, that the person directed by the President of the Assembly to examine the candidate, never omits to enquire from him, whether he has obtained the consent of his parents.

From the moment of his conversion, Ananda devoted himself to the service of Budha. He never parted from him, but remained to the last his faithful attendant, ever conspicuous for his readiness in ministering to the wants and necessities of Budha. At all times when the latter had to communicate some orders or gave directions to the Rahans, or when some visitor desired to wait on him, Ananda was the person who transmitted all orders, or ushered visitors into the presence of the preacher. He was the medium of intercourse between Budha and all those that surrounded him. The conversion of Raoula followed that of Ananda. Of this new and distinguished convert, no mention is made afterwards in the course of this work. He must, in all likelihood, have become a celebrated member of the Assembly, as he was trained up to the functions and duties of his profession by the greatest and most renowned disciples, such as Maukalan, Thariputra, and Kaibala.

In the history of Buddhism, the Dzetauon monastery is not inferior in celebrity to that of Welooon. Therein Gandana announced during a certain night, the 36 beatitudes of the law to a Nat that had come and requested him to make him acquainted with the most perfect points of his law. In the division of the scriptures called *Tiots* or sermons, we see that the most important have been delivered in the hall of that monastery.

Here is another instance of a donation of landed property to a religious corporation. In the first case, the gift had been made to him and to his actual followers. But in this circumstance, Phra desires the rich and pious benefactor to make the donation, not only in behalf of self and the present assembly, but also in that of all future members, who might resort to this place. In a Buddhistic point of view, we may conclude that the advice given to the donor, was intended as a means of multiplying the sum of the merits of his liberality, which must be commensurate with the number of the individuals to whom it is designed to be extended.

According to the principle respecting property, which from immemorial time, has prevailed under almost all despotic governments in Asia, which recognises the head of the state as the sole, real and absolute owner of the soil, it is evident that the act of donation was, legally speaking, a declaration or a statement of the disposal an individual made of the rights such as he had them, viz: those of use, in favor of a religious body. The landed property thus conferred, acquired a kind of sacredness which preserved it from the grasp of even the most rapacious ruler. On another hand, the religious body had no right or power whatsoever to sell or dispose of that property. In a corporation constituted as the assembly of the disciples of Budha was, and is in our own days, the society alone could have the possession and management of immovable properties given to monasteries. Donations of this kind must have stood good as long as there were mem-

palace and to be married. When Phra was leaving the palace, he bade the young prince to take his patta and follow him. Ananda instantly complied with the request, and departed. He was just leaving the palace, where the young lady he was to marry, eagerly recommended him, soon to return. Meanwhile, leaning against a window's side, she followed him with the eyes, as far as he could be seen. Ananda would have gladly given back the patta to his owner, but as he felt backward to hand it over to him : he followed Budha as far as the monastery. Though he had no intention of becoming Rahan, on his way to that place, yet despite of his former disposition, he entered into the society of the perfect. So that on the second day after Phra's arrival at Kapilawot, Ananda became a Rahan. Some other writings mention that this happened but on the third day.

On the seventh day after Phra had entered into the city of Kapilawot, the mother of Raoula, princess Yathaudara, put on her son the choicest ornaments, and sent him to Phra, saying previously to him : " Dearest son, he, whom you see surrounded by twenty thousand Rahandas, whose face resembles gold, and whose body is similar to that of the chief of Brahmas, is indeed your father. He was formerly the owner of four gold vases, which have disappeared on the very day he withdrew into solitude ; go to him now, and say respectfully, that being at present crown prince of this kingdom, destined to succeed your grandfather on the throne, you wish to become possessed of the property that will befall you, in right of inheritance. The young prince departed. Having come into the presence of Budha, he endeavored, with the simplicity and amiability becoming a young lad, to ingratiate himself in his father's favor, and said how happy he was to be with him, adding many other particulars befitting his age and position. Budha having eaten his meal and performed his usual devotions, rose up and departed. Raoula followed behind, saying : Father, give me my inheritance. Budha appearing neither displeased nor vexed at such a demand, none of his followers durst tell the young prince to desist from his apparently rude behaviour, and

bers of the Buddhist religious family, willing and ready to maintain their rights. Nothing short of a complete revolution in the political state of the country, or the prolonged absence of individuals vested with the right of occupation, could put an end to the effect of those deeds of donation. In Burmah, the Buddhist monks possess nothing, beyond the ground whereupon stands the monastery. So far as I have been able to make enquiries, I am not aware that the order has ever become possessor of lands. In Ceylon such is not, at least was not, the case, when the English occupied the island. Extensive tracts of valuable lands were in the hands of the Talapoins, who thereby obtained over the people the two fold influence conferred by wealth and religion.

go back to the palace. They all soon reached the monastery. Phra thus thought within himself: Raoula is asking from me but perishable things, but I will give him something more excellent and lasting. I will make him partaker of those goods I have gathered at the foot of the Baudi tree, and thereby will provide for him a better inheritance for the future. Whereupon he called Thariputra and said to him: Beloved disciple, the young prince Raoula is asking from me a worldly inheritance, which would avail him nothing, but I wish to present him with something more excellent, an imperishable inheritance; let him become a Rahan. Maukalan shaved the head of Raoula and attired him with the Tsiwaran. Thariputra gave him the first instructions. When he became Patzing, Kathaba trained him up to the duties of his new profession.

King Thoodaudana had seen his first son prince Theidat leaving the palace, all the attracting allurements of a brilliant court, and despite of all his precautions, going into a solitude and becoming a Rahan. Next to him, his younger son Ananda, though assured by the promises of soothsayers, to become a great and mighty ruler, had joined the society of Rahans. These two events had deeply afflicted him. But on hearing that his grandson had also become a Rahan, he could not longer keep his affliction within himself. I had, said he, hoped that my grandson would succeed me on the throne; this thought consoled me for the loss of my two sons. What will become of my throne? Now the royal succession is at an end, and the line of direct descendants is for ever cut and irrevocably broken up.

Thoodaudana obtained the state of Anagam. He said to himself: it is enough that I should have had so much to suffer and endure on the occasion of my two sons and my grandson becoming Rahans; I will spare to other parents a similar affliction. He went to Budha's place, and having paid him his respects in a becoming manner, he asked him to establish a regulation forbidding any son to become Rahan, unless he had the consent of his parents. Budha assented to his father's wish and preached to him the law. When the instruction was finished, the king bowed to him, rose up, turned on the right and departed. Budha calling immediately the Rahans said to them: beloved Bickus, no one is to be admitted to the profession of Rahan, ere he has obtained the consent of his parents: any one that shall trespass this regulation, shall be guilty of a sin.

On a certain day, Phra having eaten his meal at his father's palace, the king related to him the circumstance of a Nat who, whilst he was undergoing great austerities in the solitude, had come and conveyed the report of his son having succumbed under the hardships of mortification; but he would never give credit

to such a rumour as he was certain that his son could not die, ere he had become a Budha. My illustrious father, replied Budha, you are much advanced in merits; there is no wonder at your not believing a false report; but even in former ages, when your merits were as yet very imperfect, you refused to believe your son was dead, though in proof of this assertion, bones were exhibited before you in confirmation thereof. And he went on relating many particulars that are to be found in the history of Maha Damma Pala. It was at the conclusion of this discourse that the king became Anagam. Having thus firmly established his father in the three degrees of perfection, Budha returned to the country of Radzagio, and lived in the same place as before, together with all his followers.

CHAPTER IX.

A rich merchant of the country of Thawatee, named Anatapein, becomes a convert—He offers to Budha the celebrated Dzetawoon Monastery—Anecdote of the physician Dzewaka—He cures Budha of a painful distemper—Budha allows the religious to receive offerings of pieces of cloth for their dress—He confounds heretics, in the Thawatee country, by working many miracles—He goes to the seat of Thawadeintha, to preach the law to his mother—Affliction of the multitudes of people caused by his departure.

When Budha was in the country of Radzagio, a certain rich merchant, named Anatapein, came to Radzagio, with five hundred carts loaded with the most precious goods, and took his lodging in the house of an intimate friend. Whilst living with his friend, he heard that Gaudama had become a Budha. He suddenly was seized with an earnest desire of seeing him and hearing his doctrine. On a certain day, he rose at an early hour, and perceived, reflected through the window, some rays of an uncommon brightness. He went in the direction of the light to the place where Budha was preaching the law. He listened to it with great attention and at the end of the discourse, he obtained the state of Thantapan. Two days after, he made a great offering to Budha and the assembly, and requested him to come to the country of Thawati. The request was granted. The distance to Thawati is forty-five youtzanas. Anatapein spent enormous sums that one monastery should be erected at each youtzana distance. When Budha was approaching, the pious merchant arranged as follows for the reception of the distinguished visitor and presenting to him a splendid monastery called Dzetawon, which he had made ready for him. He sent first his son richly attired with five hundred followers, belong-

ing to the richest families; then followed his two daughters with five hundred girls, all decked with the most costly ornaments. Every one carried flags of five different colours. These were followed by five hundred dames, having the rich man's wife at their head, each carrying a pitcher of water. Last of all, came Anatapein, with five hundred followers, all wearing new dresses. Gaudama let the crowd walk in front and he followed, attended with all the Rahans. When he entered the grove, he appeared as beautiful as the peacock's tail when completely expanded. Anatapein asked Gaudama how he wished the donation should be made and effected. Let the monastery be offered, said Budha, to all the Rahans that may come in future to this place, from what quarter soever. Thereupon the rich man, holding a gold vessel of water, poured its contents on the hands of Budha, saying: I present this monastery to Budha and to all the Rahans that may come hereafter to reside therein. Budha said prayers and thanks in token of his accepting the offering. Seven days were devoted to making this great offering, and during four months, uninterrupted rejoicings went on, in commemoration of this great and solemn donation. For the purchase of the place, and the expense for the ceremony, enormous sums were expended. During the era of former Budhas, this very place had always been purchased and offered to them and their disciples.

[N. B. Here is found narrated in full, the history of a celebrated physician named Dzewaka. As such story has no reference whatever to Budha's career, I will give but a very succinct account of it.]

At a certain time,⁸¹ when Budha lived in the city of Radzagio,

81. It is impossible to assign the motive that may have induced the compiler of Budha's life, to insert in his work a long episode on the celebrated physician Dzewaka. The story is in itself uninteresting, and throws no light whatever on the history of the supposed originator or reformer of Buddhism. For this reason it has been thought quite unnecessary to give a complete translation of the whole passage. The name of Dzewaka is quite familiar with the adepts of the medical art in Burmah. Many times the writer has made inquiries respecting the works of the Hippocrates of India, but he has never been able to meet with a mention of, or allusion to, such compositions. Hence he has been led to suppose that the father of medicine in these countries, has left after him no writings to embody the results of his theoretical and practical favorite pursuits. Surgery appears to have been no novelty to our great Doctor, since we see him, on an occasion, extracting from the body of a prince, by means of an incision, a snake that put his life in peril.

The numerous quacks who in Burmah assume the name of physicians and are ever ready to give medicine in all cases, even the most difficult and complicated, are ignorant of the very elements of the surgical art. They possess a certain number of remedies made up with plants, which,

the country of Wathalee was made rich, gay and attractive by the presence of a famous courtesan. A nobleman of Radzagio, who had just returned from that country, narrated to the King all that he had seen at Wathalee, and induced the monarch to set up, in his own kingdom, some famous courtesan who would be skilful in music and dancing, as well as attractive by the forms and accomplishments of her person. Such a person having been procured, she was, by the munificence of the King, placed on a most splendid footing, and one hundred pieces of silver were to be paid, for each evening's visit. The King's son being rather assiduous in his visits to her place, she became pregnant. Aware of her state, the courtesan affected to be sick until her confinement. She directed her servant to throw out the newly born infant, on a heap of rubbish, in some lonely and distant place. The next morning, the King's son going out with some attendants, chanced to pass close to the spot where the infant had been deposited. His attention having been attracted by the noise of crows hovering close by, he went to see what it was. To his great surprise, he saw an

when applied under proper circumstances and in certain cases, work out wonderful cures. But the native physicians, unable in most instances to discern the true symptoms of diseases, give remedies at random, and obtain, in too many cases, results most fatal to the unfortunate patient. In medicine as well as in religion, ignorance begets superstition, and recourse to magical practices. We may positively assert that the black art is, with native practitioners, an essential concomitant to the practice of medicine. When a physician has exhausted the limited stock of remedies that he possesses, and he finds, in spite of his exertions, that the disease bids defiance to his skill, he gravely tells the relatives of the patient that some evil spirit is interfering with his remedies, and that he must be expelled, ere there could be any chance of relieving the sufferer and obtaining his recovery. Whereupon a shed is erected with the utmost speed, on a spot close to the house of the patient. Offerings of rice, fruits and other articles are made to the pretended evil spirit, who is supposed to have got hold of the sufferer's body. Dances of the most frantic character are carried on by his relatives. Males will only officiate in default of females; preference is always given to the latter. Young girls, say the Burmese, are the fittest persons for the occasion, as it is supposed that the evil Nat is more effectually and easily propitiated by the power of their charms. This violent exercise lasts until strength at last failing them, they drop down in a state of complete exhaustion and prostration. They appear to have lost entirely their senses. In that state, they are supposed to be inspired by the evil spirit. Interrogated by the physician on the nature of the disease, and the proper remedies to be applied for eradicating it, they give answers, or rather they become channels through which the spirit, satisfied with the offerings made in his honor, condescends to declare that he has now left the patient, and that by placing him under a certain treatment, that he fails not to indicate, he will soon recover his health. Such like occurrences are exceedingly common. They are called by the natives festivals of the *Nat-pain*, or the possessing spirit.

infant yet breathing, half buried in rubbish. Taken up by the beauty of this little creature, the prince ordered the child to be carried to the palace, where he was brought up with the greatest care and attention. He was named Dzewaka, which means life, because the prince, when he found him out, inquired if he was alive. The young lad having reached the years of discretion, was unwilling to remain in the palace, not attending to any business. In order to afford relief and comfort to his fellow creatures, he resolved to study medicine. He repaired to Benares, placed himself under the direction of a famous physician, and soon became eminent by his extreme proficiency in the profession. Having left his master, and begun practice in his own name and for his own account, Dzewaka worked the most wonderful cures, which soon procured to him unbounded wealth and an extraordinary reputation.

Dzewaka was at the height of his fame, when on a certain day, Budha happened to be troubled with belly ache. He called Ananda and said that he wanted some medicine to relieve him from pain. Ananda went to the place where lived the celebrated Dzewaka, and informed him of Budha's complaint. The doctor ordered first a rubbing of oil, which was to be repeated three days after. This remedy not having a full effect, Dzewaka took three lily flowers, whereupon he spread several powders, and came to Budha, saying: Most glorious Phra, here is one lily flower, please to smell it; this will be followed by ten motions. Here is a second one; the smelling thereof will produce a similar effect; and this last one will cause the same result. Having handed over the three flowers, the doctor paid his respects to Budha, turned on the right and left the monastery. When he was crossing the gate, he thought within himself: I have given a medicine calculated to cause thirty motions, but as the complaint is rather of a serious and obstinate character, twenty-nine motions only will take place; a warm bath would be required to produce the thirtieth; with this reflection he departed. Budha, who saw all that passed in the doctor's mind, called Ananda and directed him to prepare a warm bath. A little while after, Dzewaka came back to Budha, and explained to him his prescription. Budha was soon restored to his former health, and Dzewaka told him that the people were preparing to make him offerings. Maukalan went to the son of Thauna, a rich man, to get some rice from a field that had been watered with milk. The owner gave rice to Maukalan and urged him to partake of it, assuring him that there was some other in reserve for Budha; Maukalan assented. After the meal, his patta was cleaned with perfumed water, and filled with the choicest food. Maukalan took it to Budha who ate it. Afterwards he preached the law to the king and to an immense crowd; amongst them was Thauna's son. They all obtained the

first degree of perfection, but Thamma reached at once the state of Arahāt.

Dzewaka came again to Budha's presence, and requested the favor of presenting him two splendid pieces of cloth, he had received in present from a king, whom he had cured of a most distressing distemper. Moreover, he wished that the Rahans should be allowed to receive clothes of a better sort, than those they were wont to wear. Budha received the two pieces and preached the law to the donor, who attained the state of Thautapan. Dzewaka rising from his place, wheeled on the right and departed. A little while after, Gaudama called the Rahans and said to them: beloved Bickus, now I give permission to the faithful to make offerings of cloth for your dress.⁸¹ (*bis.*) Whoever is pleased with his present dress, let him wear it; whoever is disposed to receive some other from the people, let him do so. But I must praise you for having hitherto been satisfied with the ancient dress. The people of the city having heard of the permission given to the Rahans, offered at once more than one hundred thousand pieces of cloth. Their example was followed by the people of the country, who made offerings to the same amount.

Budha had spent the first season in the country of Baranatheo in the grove of Migadawon. The second, third and fourth seasons were passed at Radzagio in the monastery of Welowon;

81 (*bis.*) The first followers of Budha, observing a mode of life much resembling that of the Rathes, had hitherto made use of the dress they had purchased, previous to their leaving the world. But when they became professed members of the new society, they were submitted to the observance of the vow of strict poverty, and had to depend entirely on public charity for the obtaining of the required food and raiment. The old clothes brought at the time of their entering the society, were worn out and unfit to be put on. Others were to be provided for by some means, that would not wound the delicate feeling of absolute poverty. The only one that occurred, was the willing and liberal dispositions of the lay members of the Buddhist community. This new source of abundant alms, was opened by our Budha himself, on the occasion of the offering made by Dzewaka. Desiring likewise to do away with the scruples many religious might entertain respecting the licity or illicity of receiving articles of dress, Gaudama laid it down as a regulation, that all the religious could lawfully accept all that might be willingly offered them by the faithful. In the foregoing pages we have seen the founder of Buddhism granting to his followers permission to receive houses and landed properties, presented to communities. Now the same legislator, adhering to the same principle, gives a fuller development thereto, and extends to articles necessary for dress, the leave to receive offerings of this description, proffered by the faithful to the Religious. In the book of Buddhist ordinations, or promotion to the degree of Patzen, mention is made of these two sorts of permissions given to the Rahans.

the fifth in the country of Wathalee, in a place called Kutagara, the sixth on the mountain Makula.

On a certain day a rich man of the country of Radzagio, went to enjoy himself on the banks of the river Ganges. He saw a log of sandal wood floating on the stream, took it up and had a beautiful patta made of it. When finished, he wrote upon it these words: He who can fly in the air, let him take it. The patta was raised on the top of a succession of hampers tied together, sixty cubits high. Some heretics living in the neighbourhood asked, on several occasions, from the rich man, to get the patta; but he answered them that he would give it but to him who, by flight, could reach it. The head man of those heretics feigned to prepare himself to fly, but when he was extending his arms, and raising one of his feet, his disciples, according to a preconcerted plan, seized him, saying: It is not becoming that you should exert yourself for such a trifle. But the wily rich man would not be thus deceived; he persisted in his former resolution, and during six days resisted all their entreaties. On the seventh day, Maukalan happened to go to that place, in search of his food. He was informed of all that had just happened. He was told that the rich man and all his family would become disciples to him, who could, by flight, make himself possessed of the sandal wood patta. Maukalan was ready for the glory of Budha, to raise himself in the air, but his companion refused to allow him to do it, saying that such an easy work could easily be accomplished by one less advanced in merits. Maukalan agreed to his proposal. Whereupon entering into the fourth state of Dzan, his companion rose in the air, carrying with the toes of one of his feet, an enormous rock, three quarters of a yudzana wide. The whole space between him and the bystanders appeared darkened. Every one was half dead with fear, lest perhaps it should fall over his head. Maukalan's companion had the rock split into two parts, and his person then appeared to the view of the assembly. After having, during a whole day, exhibited such a mighty power, he caused the rock to fall on the place he had taken it from. The rich man bade him to come down, fully satisfied with the display of such power. The sandal wood patta was taken down, filled with the best rice, and presented to him. The Rahan received it and went back to his monastery. Many persons, living at a distance from the place, where the wonder had been exhibited, followed him to the monastery, begging him to show them some other signs.

As they approached the monastery, Budha hearing the noise, enquired what it was. He was informed of all the particulars of the event that had just taken place. He called the Rahan into his presence, took the patta, had it broken into pieces and reduced

to dust,⁸² and forbade the Rahan ever to make such a display of his power.

82. The rebuke given by Budha to the disciple who had made, without a permission, such a display of miraculous power, though intended for the promotion of his glory, was designed to operate as a salutary check to the pride that might find its way into the heart of even the most privileged beings. Such a lesson was deemed of the greatest importance, since we find in the book of Budhistic ordinations, the sin of boasting of, or pretending to, the power of working wonders, &c. ranked among the four capital sins, excluding a Rahan forever from the society of the perfect, and depriving him of his rank and dignity. Budha, it seems, wished to reserve to himself alone, the honor of working miracles, or to give the permission, when circumstances should require it, to some of his disciples, to do the same in his name and for the exaltation of his religion.

The following story of Purana and his five associates, holds a prominent rank among the events that have rendered Budha so celebrated. Gaudama, as it has been already mentioned in some foregoing notes, was an ascetic who had studied philosophy under eminent masters, who belonged to the Brahminical school. In many of his opinions, as well as in his mode of life, there was no perceptible difference between him and the followers of the Brahmins. The writings of the latter, as well as those of the earliest Budhists, exhibit to us the sight of a great number of schools, where opinions on ontology, morals and dogmas, &c. at once various, multifarious and opposite, were publicly taught. Then human mind, left to its own resources, launching forth into the boundless field of speculative philosophy, ran in every direction, searching after truth. The mania for arguing, defining, drawing conclusions, &c. in those days, prevailed to an extent scarcely to be credited. Many centuries before Aristotle wrote the rules of dialectics, the Indian philosophers had carried the art of reasoning, to a great degree of nicety and shrewdness. Witness the disputes and discussions between the Brahmins, and the immediate disciples of Budha. When our Phra began to attract about his person crowds of hearers and disciples; when his opinions on the end of man were understood and appreciated; when the system of castes received the first shocks from the new, but rapidly progressing doctrine; when the eyes and hearts of the people were slowly at first, and rapidly afterwards, centered on the new preacher and his disciples; when at last, alms, that had hitherto flowed in the abodes of the Brahmins, began to enter into new channels and carry their substantial produce to the door of the followers of the new sect; then jealousy and other passions began to agitate the hearts of those who had hitherto retained an undisputed sway over the credulity of the people. They tried, if credit be given to the works of Budhists, every effort, devised every means, in order to oppose the progress of the new doctrine.

In this instance, Purana and his friends, assisted as the Budhists pretend, by the agency of the evil one, wished to enter into discussion with Budha and to surpass him in the display of miraculous power. The contest was to take place in the country of Thawatee, in the presence of the King and a countless multitude, assembled for the purpose. Purana, as usual with Budhists in regard to those who held

The heretics soon heard of the prohibition issued by Gaudama to his disciples. They thought that no one would dare to match them in the display of wonders, and that they could easily ascertain their superiority over him. The ruler of Radzagio hearing of this news, went to Budha and enquired as to the motive of such prohibition. Budha told him that the prohibition regarded his disciples only, but not himself. The heretics, informed of this, said: What will become of us? Gaudama himself will show signs. They held a council among themselves as to what was to be done. Gaudama told the king that in four months, he would make a grand display of his miraculous power in the country of Thawatee, as it was in that place that all former Budhas had in former ages, showed signs. The heretics, from that day, never lost sight of Budha for a moment; they followed him day and night.

opinions different from their own, is styled an heretic. Of the opinions of these enemies of Budha, nothing is said in the present work, but the writer has had the opportunity of perusing another work where a slight allusion is made to these six holders of heterodox doctrines. Their opinions were at variance upon the beginning of this world, the eternity of matter, the existence of the soul, a first principle, creator of all that exists. We may infer therefrom, that they were heads or chiefs of various schools, who, though not agreeing among themselves upon purely speculative doctrines, united and combined against the common enemy. A detailed account of the doctrines held by these six heretics would prove highly interesting, as it would throw some light on the very obscure and imperfectly known history of Indian philosophy, in the days when Buddhism assumed the shape of a religious system. To those who are unacquainted with Indian literature, the great progress made by Hindoos in philosophical sciences at such an early period, may appear somewhat doubtful: but, modern discoveries made all over the Indian Peninsula, leave not the least doubt respecting this startling assertion. At a period when Greece and the other regions of Europe were sunk into a state of complete ignorance, most of the branches of literature were successfully cultivated on the banks of the Ganges. The study of philosophy always supposes a great intellectual advancement. There would, therefore, be no rashness whatever, in asserting that the present state and condition of India, as regards literary progress, are much below the mark that was attained at such a remote period. The epoch of literary decadence, began with the devastating expeditions of the fanatical Moslems, in the tenth century. It is probable, too, that the religious and sanguinary conflicts between the Budhists and Brahminists, has had its share in bringing about a similar result. The latter having obtained the ascendancy over their adversaries, became more bigoted. They would no longer tolerate, to the same extent as before, the liberty of elaborating new systems, lest some successful philosopher, might hereafter propagate opinions at variance with their own, undermine the mighty fabric of their creed, and endanger the holding of that absolute sway and paramount influence, they had recovered, after centuries of a deadly contest with the disciples of the philosopher of Kapilawot.

They gave orders that a large and extensive covered place should be prepared for them, where they might show their power and outline that of the Rahan Gaudana. Budha having said that he would select the spot where stood a white mango tree, for the scene of his miracles, the heretics caused the total destruction of all mango trees in that direction.

It was on the full moon of July, that Budha entered in the country of Thawatec. A gardener gave him, in present, a large mango fruit. Ananda prepared the fruit and Budha ate it. When this was done, the stone was handed to Ananda with an injunction to plant it, in a place prepared to receive it. When planted, Budha washed his hands over it, and on a sudden, there sprung up a beautiful white mango tree, fifty cubits high, with large branches loaded with blossoms and fruits. To prevent its being destroyed, a guard was set near it, by the King's order. Dismayed at such a wonderful sign, the heretics fled in every direction, to conceal their shame and confusion. Their healman, named Pourana, took from a husbandman a large jar, with a rope, tied up the vessel with one extremity of the rope, passed the other round his neck, and flinging first the jar, and next himself, into the river, where the water was very deep, he was drowned and went to the lowest hell, called Awidzee.

Budha created in the air an immense road reaching east and west to the extremities of the world. When the sun began to verge towards the west, he thought the time had come to ascend into that road, in the presence of an immense crowd, that covered an area of thirty-six youdzanas, and there to make a display of his wonderful powers. He was on the point of crossing the threshold of the bungalow that had been erected for him, by the care of Nats, when a female convert, named Garamie, who had become an Anagam, came into his presence, and after the usual prostrations said to him: Glorious Budha, it is not necessary that you should take the trouble of working wonders; I, your servant, will do it. What wonder shall you work, my daughter, Garamie, replied Budha. I will, said Garamie, fill up the space with water, and plunging in the water, in an eastern direction, I will come back and reappear in the west, like a water fowl. On my appearance before the crowd, they will ask, what is this water fowl? And I will answer to them, that this water fowl is Garamie, the daughter of the most excellent Budha. This is the wonder I will accomplish. The heretics on seeing it, will say to themselves: if such be the power of Garamie, how much greater and more wonderful must be that of Budha himself? I know, said Budha, that you have such a power, but, it was not for your sake, that these crowds have been gathered together; and he refused the solicited permission. Garamie said to herself: Budha would not allow

me to work this great wonder, but there is some one else that can do greater things than I ; perhaps Budha will not be with them, so inflexible as he is with me. She then withdrew to a becoming place.

Budha thought within himself : there are many among my disciples, who can make a display of great wonders : it is meet that the crowds should be aware of it, and see how, with hearts stout like that of the lion, they are ready to perform the most wonderful feats. He said aloud : Who are they, those who can work wonders ?—let them come forward. Many came in his presence, with a lion like boldness and a thundering voice, craving for the honor of displaying supernatural powers. Among them was a rich man named Anatapein, a female child, called Tsera, a grown up woman, and Mankalan. They volunteered their services to perform the most extraordinary wonders, in order to frighten at once the heretics, and make them to understand that if such a power belongs to the disciples, what must be that of Budha himself. But Budha would not accept their proffered services, and said to them, that the people had not been assembled there for their sake, but for his ; and that to him alone was reserved the task of enrapturing the crowds, by the great wonders he was preparing to show. Addressing Mankalan, he said to him that being a Budha, he could not leave to others the trouble of performing his own duty. In former existences, when he was a bullock, he drew from a muddy place, a heavily laden cart, to save a Brahmin's property, and rejoice his heart.

Budha ascended into the immense road he had created in the air, in the presence of the crowd that filled a place of eighteen youdzanas in breadth, and twenty-four in length. These wonders which he was about to display, were the result of his own wisdom, and could not be imitated by any one. He caused a stream of water to issue from the upper part of his body, and flames of fire from the lower part ; and on a sudden, the contrary took place ; again fire issued from his right eye and streams of water from his left eye, and so on from his nostrils, ears, right and left, in front and behind ; the same wonder too happened in such a way, that the streams of fire succeeded the streams of water, but without mingling with each other. Each stream, in an upward direction, reached the seats of Brahmas ; each stream, in a downward direction, penetrated as far as hell. In an horizontal direction, they reached the extremities of the world. From each of his hairs, the same wonderful display feasted the astonished eyes of the assembled people. The six glories gushed, as it were, from every part of his body, and made it appear resplendent beyond description. Having no one to converse with, he created a personage, who appeared to walk with him. Sometimes he sat down while his com-

panion was pacing along; and at other times, he himself walked, whilst his interlocutor was either standing, or sitting. During all the while, Budha put to him questions which he readily answered, and in his turn replied to the interrogations he made to him. At intervals, Phra preached to the crowd, who were exceedingly rejoiced and sung praises to him. According to their good dispositions, he expounded the various points of the law. The people who heard him, and saw the wonderful works he performed, obtained the understanding of the four great principles.

Budha having completed the two-fold work of preaching to the crowds, and exciting their respect and admiration, by the exhibition of the most extraordinary miracles, came to think with himself, to what place had all former Budhas resorted, after the display of signs, and spend the season. He saw by a stretch of his incomparable foresight, that all of them had gone to the seat of Thawadeintha, in the Nats' country, to announce the perfect law to their mothers. He resolved to go thither too. With one step he reached the summit of the mountain Ugando, at a distance of 160,000 youdzanas, and another step carried him to the top of the Mienmo mountain. This was done without any effort on the part of Budha. These mountains lowered their summits to the very spot where he was standing, and rose up again to resume their lofty position. Budha found himself brought almost instantaneously to the seat of Thawadeintha.⁸³ He took his position on

83. The preachings of Budha were not to be confined to the narrow limits of man's abode; they were designed to reach much further. All beings living in the six seats of Nats, were to share with men, the blessings of the publication of the perfect law. It has been already stated at length, in a foregoing note, that the condition of Nats is merely a state of pleasures and enjoyments, allotted to those who, in former existences, had done some meritorious work. The fortunate inhabitants of these celestial regions remain in those seats until the sum of their respective merits being, as it were, exhausted, they return to the abode of man, the true place of probation for all beings living therein. The condition of Nat, therefore, is not a permanent one; the Nat after his time of reward is over, has to migrate to our terrestrial abode, begin a new existence and endeavour to advance himself in the way of perfection, by the practice of virtue. He is, as yet, very far from the state of Niban. Like man, he has to learn the sublime law, and to become acquainted with the roads leading to the four high perfections. Budha who came to announce the law of salvation to all beings, could not but go to the seats of Nats and teach them the way to free themselves from the turmoil of never ending existences. The preachings of Budha, during three consecutive months, were attended with a success that must have exceeded his most sanguine expectations. Millions of Nats were converted and forthwith obtained the deliverance. Others, less advanced in merits, obtained the first, or second, or third state of perfection.

During his stay in the other seats of Nats, Budha gave a decision on the merits of alms-giving, which is certainly to the advantage of the

the immense rock Pantukambala. When he had extended there upon his Tsiwaran, the huge mass on a sudden contracted itself to the very narrow dimensions of his dress.

yellow dressed Bickus, but appears somewhat opposed to all principles of justice and reason. In his opinion, the inward dispositions of him who gives alms, has nothing to do with the merits, resulting from such a good work. These merits are strictly proportionate to the degree of sanctity or perfection of him who receives alms. Such doctrine—destructive of the purest and noblest motives that can actuate man to do good, is openly upheld now, both in theory and practice, by the Buddhist monks. When they receive alms from the admirers of their saintly mode of life, they never think of returning thanks to those who so liberally administer to all their material wants—they content themselves with saying; *Tha loe, thadeo*; that is to say—well, well; and the pious offerer withdraws perfectly satisfied and happy, relying on the merits he has gained on this occasion, and longing for another opportunity of doing the like. The liberality of the laity towards the religious, is carried to an excess scarcely to be credited. Government do not interfere in the maintenance of the perfect; and yet they are abundantly supplied with all the necessaries, nay, the luxuries of life. They live on the fat of the land.

That the crowds of people might be better prepared for hearing the sacred law and obtaining a correct understanding of it, Budha charges Maukalan to enjoin a regular fast, or at least abstinence, carried to a considerable degree. A free and copious use of nourishing substances, unfits man for mental exertions, occasions a heaviness and supineness in him, enervates and weakens the vigor of the intellect, and gives to matter a preponderating influence over the soul. The advice will hold good every where, but it becomes particularly pressing and stringent when addressed to an audience of Buddhists, who require the full force of their mind, to be able to understand the various bearings of a doctrine, resting on the most abstruse principles, the end of which too, is to disentangle the soul from the influence of materiality. Up to this day in Burmah, there are some remnants of the observance of fast, during the three months of lent, when the law is oftener expounded to, and better observed by, religious people. The obligation of fast, during the days of the quarters of the moon, is generally admitted, and some few observe it, if not always, at least from time to time. The generality of the Burmese people entirely disregard fasting.

Curious but interesting is the reply Budha gave to Thariputra, who rejoiced exceedingly, because men and Nats vied with each other in paying great honors to him. He unhesitatingly states: blessed are all those who rejoice on his account: by this joy, we ought not to understand the transient and momentary affection of the heart, elicited by some pleasing and agreeable occurrence; but the kind of joy alluded to, is a rational, philosophical, and religious one, having its origin, 1st, in a full and perfect knowledge of Budha's transcendent excellence, rendering his person an object of the highest admiration; and 2nd, in a lively confidence in his benevolence and goodness, towards all beings, which urge him to labor for their deliverance from all miseries and their guidance to a state of peace and rest. Such a joy diffused over the heart, creates an ardent love for Budha and his doctrine: that affection rests, not on

The people who had seen Budha, and who could now not descry him, found themselves in a state of bereavement, as if the sun and the moon had disappeared from the sky. They gave full vent to their cries and lamentations, saying: we are now deprived of the blessed presence of him who is the most excellent among the three sorts of beings, Men, Nats and Brahmas. Some said he went to this place; some, to another. Many of the people who had just arrived from different parts of the country, were exceedingly grieved, because they could not see him. They all repaired before Maukalan, to ascertain from him what place Budha had gone to. Maukalan knew it, but he wished to leave to Anorooda, the honor of satisfying their curiosity. The latter said to them that Budha had gone to the seat of Thawadeintha, to preach the law to his mother, and spend there one season, on the rock Pantukambala. He added that he would be back in three months hence, on the day of the full moon of October. They came to the spontaneous resolution, to remain on that very spot, and not to return to their homes, until they had seen Budha a second time. They erected temporary sheds; and though the place was small for such a countless multitude, they managed to accommodate themselves in the best way they could. Previous to his departure, Budha had enjoined to Maukalan, to remain with the people and preach to them the law. Maukalan faithfully complied with the request, and during three consecutive months, instructed the people and answered all their questions. The rich man Anatapein fed abundantly the Rahans and the assembly, during the whole time.

CHAPTER X.

Budha's proceedings in the seat of Thawadeintha—He leaves that place—His triumphant return to the seat of men—Being 80 years old, he delivers important instructions to the Rahans—Preaching in the village of Patala—Miraculous crossing of the Ganges—Conversion of a courtesan—Sickness of Budha—His instructions to Ananda—Last moments and death of Thariputra—His eulogium by Budha.

Whilst Budha was in the seat of Thawadeintha, all the Nats came from more than 10,000 worlds to his presence; but the glory that always encompasses their bodies, disappeared or was completely outshone by that of Budha's person. His mother, a

Budha, as a mere individual, but on him who is the personification of a saviour of all beings. It implies faith in him and his preachings, as well as a strong confidence in his power and willingness to confer the greatest possible benefits. Hence there is no wonder to hear Budha declaring blessed all those, who, on that solemn occasion, rejoiced in him.

daughter of Nats, came from the seat of Toothita, to see her son and hear his instructions. She sat on his right. Two sons of Nats stood by the right and left of his mother. The crowd was so great that it covered a superficies of eighteen yondzanas. Budha asked one of these Nats, what he had done to deserve the place he occupied. He answered that during former existences, he had indeed made abundant alms, but his merits had been comparatively small, because he had not done these good works to persons eminent for their sanctity. The same question was put to the other Nat, who said that he was, in former existences, living in very narrow circumstances, but that he had had the good fortune of giving alms, according to his limited means, to persons who were much advanced in merits. With a voice that was heard by the crowds on the seat of men, Budha proclaimed the immense advantage of giving alms to, and supporting, the Rahans and those advanced in perfection. They were, said he, like good seed sown on a good field, that yields an abundance of good fruits. But alms given to those who are as yet under the tyrannical yoke of passions, are like a seed deposited on a bad soil; the passions of the receiver of alms choke, as it were, the growth of merits. At the conclusion, the two Nats obtained the reward of Thautapan. The crowds on earth had also the benefit of hearing his instructions.

Whilst Budha was in the middle of the Nats, he announced the law of Abidama to his mother. Having to go about to get his food, Budha created a likeness of another Budha, whom he commissioned to continue the preaching of the Abidama. As to himself, he went to the mountain of Himawonta, ate the tender branches of a certain tree, washed his face in the lake Anawadat, and ate the food he received from the Northern Island. Thariputra went thither to render him all necessary services. When he had eaten his meal, he called Thariputra and desired him to go and preach the law of Abidama to five hundred Rahans, who were present when the display of wonders took place, and were much pleased with it. In the time of Budha Kathaba, those five hundred Rahans were bats, living in a cave much resorted to by Rahans, who were wont to repeat the Abidama. These bats contrived to retain a certain number of words, the meaning whereof they could not understand. When they died, they were transferred into one of the seats of Nats; and when they became men anew, they had the good fortune to be born from illustrious parents, in the country of Thawatee, and when Phra showed his powers, they were much pleased. They became Rahans under Thariputra, and were the first to understand perfectly the sublime law of Abidama.

As to Budha, he returned to the seat of Thawadeintha and cou-

tinued the instructions, where the Budha of his creation had left them. At the end of three months preaching, an innumerable number of Nats knew and understood the four great principles. As to his mother, she obtained the perfection of Thautapan.

The time Budha was to return to the seat of men was near at hand. The crowds, eager to know the precise time when Budha was to come back among them, went to Maukalan to ascertain from him, the precise day they would be blessed with his presence. Well, said Maukalan to the people, in a very short time I will give you an answer on the subject of your enquiry. On that very instant, he plunged into the bottom of the earth and reappeared, but when he was at the foot of the Mienmo mountain. He ascended, in the presence of the crowd whom he had left, and soon arrived at the presence of Budha, to whom he explained the object of his errand. My son, answered Budha, in what country does your brother Thariputra spend his season? In the country of Thing-ka-thanago, replied Maukalan. Well, said Budha, seven days hence, at the full moon of Thading-kiot (October,) I will descend in the country of Thing-ka tha-nago; go and tell the people that those who desire to see me, ought to go to that country, distant 30 yonlzanas, from Thawatee. Let no one take any provision; but by a rigorous abstinence, let them dispose themselves to hear the law that I will preach. Maukalan having paid his respects to Budha, returned to the place where the assembled multitude anxiously waited for him. He related to them all the particulars regarding his interview with Budha, and conveyed to them the much wished for intelligence of his speedy return on earth.

On the day of the full moon of October, Budha disposed himself to go down to the seat of men. He called a Prince of Thagias and directed him to prepare every thing for his descent. Complying with this request, the Thagia prepared three ladders or stairs, one made of precious stones, occupying the middle; one on the right, made of gold, and a third one made of silver, on the left. The foot of each ladder rested on earth, near to the gate of Thing-ka-tha-nago city, and their summits leaned on the top of the Mienmo mountain. The middle ladder was for Budha, the golden one for the Nats, and that of silver, for the Brahmas. Having reached the summit of the steps, Budha stopped awhile, and resolved to make a fresh display of his power. He looked upwards, and all the superior seats of Brahmas were distinctly descried; on his looking downwards, the eyes could see and plunge into the bottom of the earth, to the lowest hell. The Nats of more than a thousand systems could see each other. Men could perceive Nats in their fortunate seats, and Nats saw men in their terrestrial abode. The six glories shot forth with an

incomparable splendor from Budha's person, which became visible to all the crowds. There was not one who did not praise Budha. Having the Nats on his right, and the Brahmas on his left, the most glorious Phra began his triumphant coming down. He was preceded by a Nat, holding a harp in his hands, and playing the most melodious tunes; another Nat fanned him; a chief of Brahmas held over him a golden umbrella. Surrounded with that brilliant cortege, Budha descended near the gate of Thingka-tha-nago and stopped there for a while. Thariputra came forthwith into the presence of Budha, paid him his respects at a becoming distance, and said, with a heart overflowing with joy: On this day, O most glorious Budha, all the Nats and men are showing their love to you. Budha replied: blessed is Thariputra, and blessed are all those who rejoice on my account. Men and Nats love him who is acquainted with the sublime law, who has put an end to his passions, and who has attained to the highest state of contemplation. At the end of his discourse, innumerable beings understood the four great principles, and the five hundred Rahans whom Thariputra was commissioned to instruct, reached the state of Arahat. On the spot where all Budhas set their feet, when coming from the seat of Thawadeintha, a Dzedi 63 (*bis*) has always been erected.

63 (*bis*.) The religious edifices that are to be met with in all parts of Burmah, deserve a particular notice. They are called Dzedis in all the Buddhist writings of the Burmese, but the people generally mention them by the appellation of Payas or Phras, which, in this instance, is merely an honorific title of a religious character.

Dzedis, in the earliest days of Buddhism, were sacred tumuli raised upon a shrine, wherein relics of Budha had been deposited. These structures were as so many lofty witnesses, bearing evidence to the presence of sacred and precious objects, intended to revive in the memory of the faithful, the remembrance of Budha, and foster in their hearts, tender feelings of devotion and a glowing fervor for his religion.

From the perusal of this Legend, it seems that Dzedis were likewise erected on the tombs of individuals, who during their life time, had obtained great distinction by their virtues and spiritual attainments, among the members of the assembly. Budha himself ordered that a monument should be built over the shrine containing the relics of the two great disciples, Thariputra and Maukalan. In Burmah no Dzedis of great dimensions and proportions, have ever been erected on the ashes of distinguished Phoungies. In some parts, however, particularly in the upper country, there may be seen here and there, some small Dzedis a few feet high, erected on the spot where have been deposited the remains of some saintly personages. These monuments are little noticed by the people, though on certain occasions, a few offerings of flowers, tapers, etc. are made around, and in front of them.

The same kind of religious edifices have been built some times also, to become a receptacle of the Pitagat, or collection of the holy scriptures. One of the finest temples of Ceylon was devoted to that purpose.

Budha thus had spent his seventh season in the Nats seats. He passed the eighth in the Phinga-thara-nago country. There he

There was also one in the ancient city of Ava, but I am not aware that there is any of this kind at Amarapoora.

Finally, Dzedis have been erected for the sole purpose of harbouring statues of Gaudama; but there is every reason to believe that this practice has gained ground in subsequent ages. When a fervent Buddhist, impelled by the desire of satisfying the cravings of his piety and devotion, wished to build a religious monument, and could not procure relics, he then remained contented with supplying the deficiency, with images of Budha, representing that eminent personage, in some attitudes of body, that were to remind Buddhists of some of the most striking actions of his life. In many instances, Dzedis have been built up, not even for the sake of sheltering statues, but for the pious purpose of reminding the people of the holy relics of Budha, and as they use to say, for kindling into the soul, a tender feeling of affectionate reverence for the person of Budha and his religion. If, what is put forward as a plea for building pagodas, be founded on conviction and truth, we must conclude that the inhabitants of the valley of the Irrawady are most devotedly religious, as the mania for building Dzedis, has been, and even now, is carried to such a pitch as to render fabulously exaggerated the number of religious buildings, to be seen, on an extent of above 700 miles, as far as Bhamo.

As Buddhism was imported from India into Eastern Asia, there is no doubt but the style of architecture followed in the erection of religious edifices, came from the same quarter. To the native genius of the Burmese, we may allow the merit of ornamental architecture, for the great monasteries, and a few details of the exterior decorations of the religious monuments; but no one will take offence at refusing to the tribes that occupy the basin of the Irrawady, the merit of originating the plan of such monuments as those to be seen in some parts of the country. It is much to their credit, that they have been able to raise such mighty fabrics, with the imperfect knowledge they possess and the very limited means at their disposal. The resemblance that exists between the much defaced Buddhist monuments, yet to be met with in some parts of India, and at Java, and those now studding the banks of the Irrawady, leaves no doubt respecting the origin of the shape and form of such monuments.

At first sight, the traveller in Burmah, believes that there is a great variety in the shape and architecture of pagodas. He is easily led astray by many fantastical ornaments, added by unexperienced natives, to religious monuments. After however a close examination of those edifices, it seems that they can be arranged into three distinct classes, to which, those presenting minor differences, may be referred. The first class comprises those which have a cone-like appearance, though much enlarged in the direction of the base. These are without niches, or rather ought to be without niches, as the small ones to be seen added to those monuments, indicate that they are no essential appendage of the building, but rather the fanciful and tasteless work of some devotees. The pagodas of Rangoon, Pegu and Prome, offer the finest specimen of this order of edifices. The second class includes those of a dome-like shape. They are not common in Burmah. The finest and grandest

proposed several questions which could not be answered even by the penetrating Thariputra, because they were to be answered by

specimen is that of the Kaong-hmoo-dau, or great meritorious work, situated west of the ancient city of Tsagain. In the third class, we may place all the pagodas that approximate to the form of temple; that is to say, all those that offer the shape of a more or less considerable rectangle, with a large hall in the centre, and several galleries running throughout. Upon this rectangle, a conical structure is raised, ending as usual with the tee, or umbrella. The most remarkable and perfect specimens of this kind, are to be seen at Pagan, which may be aptly styled the City of Pagodas.

The cone-shaped pagoda invariably rests on a quadrangular basis of a few feet high. The body of the cone in its lower part is an hexagon or octagon, broad at first, then gradually and regularly decreasing to the two thirds of its height. Upon it, rises the regular cone, which ends in a point covered with the gilt umbrella.

The architectural ornaments of such structures, are circular, bold and round lines or mouldings; above this, to the place where the cone begins, are sculptures, representing leaves shooting from the middle part, one half upwards, and the other half downwards. That part is often divested of such ornaments, as is the case with the Shoaydagon. On the sides of the cone, are horizontal lines grouped together: each groupe is separated by a considerable distance; then comes a sculptured foliage, different from the one already mentioned, but disposed in a like manner. In the middle of the four sides of the base, particularly in the one facing the East, the Burmese have introduced the practice of making small niches for receiving the statues representing Budha in a cross legged position. A portico leads to them. On the four angles of the base they likewise place griffins or sometimes fantastic figures of monsters. Small Uzedis are often disposed on the lower parts of the hexagon or octagon. This kind of pagoda being naturally destitute of all ornaments, and standing over a tomb or a shrine, as a pillar that has gradually assumed the shape above described, is a very ancient one, and probably coeval with the earliest Buddhist religious monuments.

The second class of religious edifices, is that of those that exhibit a dome-like appearance. They are rather uncommon in Burmah. They rest on a square basis. The lower part is adorned with a few mouldings, but the greatest part offers a perfectly even superficies. The umbrella that is placed on them, partakes somewhat of the appearance of the monument, it is destined to crown. It considerably expands in the horizontal direction and has a very ungraceful appearance. The Kaonghmoodau, in the neighbourhood of Tsagain, rests on a basis about 18 or 20 feet high; the dome according to an inscription, is 153 feet high, the diameter, at the lowest part, is nearly 200 feet. The whole was formerly gilt. The four sides of the square are lined with small niches, each tenanted by a small statue of Gaudama. Separated from the square, by an open and well paved gallery that runs all round the edifice, are disposed in a row 802 small pillars of sandstone, about six feet high, with their upper part perforated, so as to afford a room sufficient to receive a lamp on festival days. Splendid must be the effect produced during a dark night, by so many lamps, pouring a flood of light that illuminates on all sides the massive edifice. Whether the monument was built about 300 hundred

Budha himself. The great disciple had such an extraordinary power of mind, that he could count all the drops of water that are in the Ganges, and all those that had fallen on the earth during the duration of a thousand worlds, but he could not solve the doubts proposed by Budha. He preached the law to all the beings that merited the deliverance. The ninth season was spent in the Thambi country, in the monastery of Gauthitaron. He spent the tenth in the solitude of Palale, where he announced the law to the Elephant Palale which had formerly rendered him all sorts of good offices. Budha passed the 11th season in a Brahmin village named Nala. He went into the country of Werasora,

years ago, as stated to the writer by one of the guardians, or, as it is most probable, only repaired and adorned at that time, certain it is that this kind of religious edifices, is very ancient, and very likely not inferior in antiquity to those above referred to. Another of a similar form but of much smaller dimensions, is to be seen at Bhamo, not far from the eastern gate.

The third class of Pagodas comprises all those that are generally of a square form, not made of a solid masonry, but with openings or doors, a room, galleries etc. for receiving statues of Gaudama. They are all surmounted with the usual conical structure, which is, it seems, the essential appendage to all Dzedis. These edifices, in my opinion, are not to be considered as tumuli or topes, but rather as places of worship, and sanctuaries for the reception of statues of Gaudama. These monuments, are, I suspect, of a comparative modern origin; they have not the plainness and simplicity of the tumuli which agree so well with the simplicity of the religious form of worship of primitive Bhudism. They are not made to answer the purpose for which Dzedis were primitively raised. They must have been erected at times, when Buddhist worship, emerging from its primeval sternness of forms, assumed proportions and developments, congenial to the taste and wants of large religious communities. This class of temples offers a great variety of forms as to the size, dimensions and details of architecture. But they may be all brought to this general outline. From the square body of the temple, diverge in the direction of the four points of the compass, porticoes; the one facing the east, is always the largest and best adorned; sometimes there is but one portico, that of the east, and there are only doors in the middle of the three other sides. From these porticoes, the galleries converge towards the centre of the temple, where are statues. In the large and magnificent Pagodas of Pagam, galleries with vaults in the pointed style, run all round the building. Some of these stupendous structures have two stories, and it is but on the second that rests the conical part which is the essential complement of every religious building. On one of the middle size Pagodas, rises, instead of a cone, an obelisk, with ornaments that appear to resemble hieroglyphic figures. Some of those obelisks are considerably swelling towards the middle of their height. Great also has been the surprise and astonishment of the writer, when he observed in the same place, among the prodigious number of Pagodas, in a more or less advanced state of decay, one, not considerable by its dimensions, nor in a much ruined condition, that exhibited the solitary instance of a regular pyramid.

there he passed the 12th season; the 13th, on the mount Dzalia; the 14th, in the monastery of Dzetawon, and the 15th, in the country of Kapilawot, and the 16th, in the country of Alawee, and the 17th, in Kadzagio, and the 18th and 19th, in the city of Isalia, and the 20th in Radzagio. Nineteen seasons were passed in the country of Thawatee, and six in the monastery of Dzetawon. The book called History of Budhas, and other writings, do not agree as to the places where he spent the 25 remaining seasons. The amount of seasons⁸⁴ spent by our Phra, since he obtained the Budhaship, is forty five.

84. This short summary of Budha's life, indicating the places where he had spent 20 seasons, but leaving us in the dark as to all the particulars regarding the 25 other seasons, is another illustration of the assertion made in some foregoing passages, that the present compilation is very concise and imperfect, supplying us with but an outline of Budha's proceedings, during the course of his preachings. He reached the age of eighty. According to the authority of this legend, Budha lived forty-five years, after he had obtained the Budhaship. He was therefore aged thirty-five years, when he began his public life, and entered the career of preaching the law. It is not in my power to say any thing positive, respecting the antiquity of the compilation of this work, but the statement of the main facts, is borne out by the united testimony of the Budhistic works existing in various parts, and in different languages of Eastern Asia. If it be true that our Budha lived so long, we must believe that his time, during the last twenty-five years, was employed in the same benevolent undertaking, viz: to preach the sacred law and point out to beings the way, that may lead them to the deliverance. Many volumes are full of the disputes on religious subjects between Budha and the heretics, that is to say, his opponents. We may conclude that those controversies took place during the latter part of Budha's life, as it cannot be doubted, that they increased in proportion to the progress the new doctrines made among the people. If, however, we are in great part kept in the dark respecting the doings of the great reformer, during the longest period of his public life, we are amply compensated by the account of many interesting circumstances that occurred during the last year of his earthly career.

The first particular related at length by the compiler of this work, is one of peculiar interest. Budha summons the Rahans to his presence, through the ever faithful and dutiful Ananda, and addresses to them instructions which form the basis of the duties and obligations of all true disciples. He styles them Bickus, that is to say, mendicants, to remind them of the spirit of poverty and of the contempt of worldly things which must ever be dear to them. The epithet beloved, is always prefixed to the word Bickus, as conveying an idea of the true and pure affection the master bore to his disciples, or rather, his spiritual children. Budha charges them, at first, to be always diligent in holding assemblies where religious subjects should be discussed, controversies settled and unity of faith secured. This obligation has long been held as a binding one by the primitive Budhists, as mention is always made in their books of the three great assemblies held, during the three first centuries of the Budhistic era, when the sacred writings

During all the time, he was travelling about the country, preaching the law to those that were worthy to obtain the deliverance. He had reached his 80th year, when he summoned to his presence Ananda, who had been constituted his chief agent in all that related to his own person, and through whom all messages were conveyed to the Rahans, and said to him : Ananda, invite all the Rahans to come and meet me; I have special instructions to deliver to them. According to the order he had received, Ananda assembled all the Rahans and led them to the place that had

were carefully revised, amended and, as it were, purged of all spurious doctrines. It was during the last council that the canon of scriptures was adopted, and has ever since been maintained, by orthodox Budhists. Nothing can be more wise than the desire he so strongly expresses, that no one should ever presume to alter the true and genuine nature of the precepts, by making, according to his whim, light what is heavy ; or obligatory, what is but a matter of counsel. He expresses the strongest wish to see them always united among themselves, and fervent in the observance of all the precepts of the law. He establishes as a fundamental principle, the obedience to superiors. There is no society of a religious character among heathens, where the various steps of the hierarchy are so well marked and defined, as in the Budhistic institution. The whole body of Religious has a general superior in each province, exercising a thorough control over all the houses within the limits of the province : he may be looked upon as a regular diocesan. In each house of the order, there is a superior, having power and jurisdiction over all the inmates of the place. Under him, we find the professed members of the society, then those who may be called novices ; and, last of all, the postulants and disciples allowed to wear the clerical dress, or yellow garb, without any power or authority, and being looked upon merely as students, in the way of probation. In his charge to his disciples, Budha lays much stress upon the necessity of destroying in themselves the principles of passions, and, in particular, concupiscence. The general tendency of all his preachings, is to teach men the means of freeing themselves from the tyrannical yoke of passions. No one, indeed, can obtain the state of perfect quiescence or Niban, unless he has annihilated in himself, all passions, and thereby qualified himself for the practice of all virtues. The character of the great body of religious Budhists, is clearly set forth in the exhortations their great master directs to them, to love retreat and solitude. The noise, tumult and bustle necessarily attending the position of a man living in the world, are entirely opposed to the acquirement of self knowledge, self possession and self control, so much required in a Religious. As long, concludes Budha, as you will remain faithful to your regulations, you will prosper, and secure to yourselves and your order, the respect and admiration of all. He winds up his speech, by exhorting them to act in a manner ever becoming their sacred calling. The greatest moralist, possessing the most consummate and perfect knowledge of human nature, could not lay down wiser regulations for setting on a firm and lasting foundation, a great and mighty institution, destined to spread itself far and wide, amidst nations and tribes, and subsist during an unlimited period.

been designed for that purpose. Phra spoke to them as follows : Beloved Bickus, as long as you will remain united and continue to hold regular meetings, you will certainly prosper and flourish : as long as you will agree together, and come unitedly to a decision on all principal affairs, so that you will impose no obligation where there is no precept, and that you will fervently observe all the commands, strictly adhering to all the rules of your profession, you will ever be in a prosperous condition. It is required that you should be respectful towards your superiors, yielding due obedience to their injunctions. Beware of passions and particularly of concupiscence, lest you should ever be brought under their tyrannical yoke. Love retreat and solitude, endeavour to observe your regulations, as well as all the ordinances and ceremonies of the law. As long as you observe these important points and adhere to them, you will prosper and be ever respected by all ; you will likewise carefully avoid all that which is base, and unbecoming your sacred calling.

When the instruction was over, Budha called Ananda and bade him to inform the Rabans, to hold themselves ready for going to Ampaladaka.

Whilst staying in a dzeat or bungalow, Thariputra approached Budha, and having paid him his respects, said to him : O most illustrious Budha, there is no one that surpasses, or even that is equal to, you in the knowledge of the law. There has never been, nor will ever be, a being that can be compared to you. This is what elicits my admiration towards, and love for, your person. Budha replied: you are not mistaken, Thariputra—blessed are they, who like you, know to value the science of a Budha. Desiring to try the wisdom of his great disciple, he added : beloved son, how do you know that no one can be compared to me, and that my knowledge of the law is unrivalled ? Thariputra answered : I have not the knowledge of the present, past and future, but I understand the law : through you, O most illustrious Budha, I have come to that understanding ; you have said that you have infinite wisdom, hence I conclude that you know the present, past and future—you are to be ever praised ; you are most excellent, ever glorious, and free from all passions, and, therefore, to you I attribute all the qualities inherent to him, who is invested with the Budhaship.

Phra summoned again Ananda to his presence and directed him to tell the Rabans to be ready for a voyage, as he desired to go to the village of Patalee. When he arrived at that place, the people prepared for him the dzeat⁸⁵, that he might remain there with com-

85. A dzeat is a building erected by the piety of Budhists for the purpose of affording shelter and a place of rest to travellers and strangers. These buildings are to be found at the entrance of towns.

fort and preach the law. Every thing being ready, they invited Phra, who by his silence testified the acceptance of their invi-

in villages, and often in the neighbourhood of Pagodas. Those of Burmah are erected in the plainest manner. A verandah in front extends to the full length of the building, a spacious hall running parallel to the verandah occupies the remaining place. There is no partition between the hall and the verandah. It happens sometimes that a space, at one of the hall's corners, screened by mats or dry leaves, offers an assylum to him who does not like to mix with the *vulgūs*. The carelessness of government in all that relates to the comfort of the people, is amply supplied by the zeal of pious laymen, who readily undertake the erection of those works of public utility, in the hope of securing to themselves the attainment of merits to be enjoyed, perhaps in this, but certainly in some future existences.

In Burmah proper, some dzeats are, for the country, beautiful buildings. The edge of the roof, the front part are covered with a profusion of sculptures and carvings, that vie with those that adorn the finest monasteries. This fact, among many, indicates the truly beneficent and philanthropic influence exercised by some tenets of Buddhism, over the followers of that creed. Pride and vain glory may have their share in the erection of those monuments of benevolence; but it is not the less certain that those, who build them, obey first and principally a strong influence of religious feeling.

On this occasion Budha preached to the crowd. We see a line of distinction, well drawn between the assembly of the disciples of Budha, and those we may merely style hearers. They are addressed by the name of darakas, meaning a layman that hears the preaching. A daraka is not as yet a perfect convert, and therefore not a member of the assembly of the perfect. The daraka differs from the Upasaka. The latter is not only a mere hearer of the law; he is a firm believer, and fervently practices the precepts: he is among laymen, a pious Buddhist: the former is not so forward: he begins to hear and believe the doctrines preached to him. He has already some faith in Budha; he is under instruction, but he cannot be called a professed disciple. The rewards of faith are both of a natural and supernatural order. Riches, happiness, an honorable reputation, are promised to the faithful observer of the law. He is to be ever free from doubts, since faith makes him adhere firmly to all the instructions of Budha; and after his death, he shall migrate to some of the seats of Nats. The trespassing of the law is to be attended with poverty, shame and misery, doubts in an unsettled mind, and at last punishment in hell. This place of suffering is minutely described in Budhistic works. Such a description appears, in the opinion of the writer, of no importance to those who desire to understand not the superficial portion of the Buddhism, but its fundamental and constitutive parts. Hell is a place of punishment and torment, as the Nats' seats are places of reward and happiness. There is no eternity of sufferings: the unfortunate inhabitant of those dark regions, is doomed to remain there until the sum of his offences has been fully atoned for, by sufferings. When the evil influence, created by sin, is exhausted, punishment ceases too, and the wretched sufferer is allowed to migrate to the seat

tation. Water to drink, to rinse the mouth, to wash his hands and feet, was ready. Budha sat leaning against the central post of the dzeat, facing the East. His disciples remained behind in a humble posture, whereas the people sat opposite to him, having their faces turned towards the West. Phra began to explain to the numerous hearers, the demerits and punishments attending the trespassing of the precepts of the law, and the advantages reserved to those who religiously observe them. Darakas, said he, whoever trespasses the moral precepts, or is remiss in observing them, will see his happiness and fortune gradually decreasing, and his good character falling away. He will ever live in a sad state of doubt and uncertainty, and at last, when death shall have put an end to his present existence, he will fall into hell. But the lot of the faithful observer of the great precepts, shall be widely different. He will obtain riches and pleasures, and gain an honorable reputation. He will be welcome in the assemblies of Princes, Pounhas and Rahans; doubt shall never enter his mind, and his death will open before him, the way to the pleasant seats of Nats. The people were so much taken up with the preaching, that they remained in the dzeat until a very late hour. At last they paid their homage to Budha, rose up, turned on the right and departed.

On the morning, Budha went on the bank of the Ganges, preached the law to some Pounhas, who, in return, made him offerings, and paid him much respect. He stood on that place as if waiting for some boat to cross the mighty stream. Some of the people were looking out for boats, others were busily engaged in preparing rafts. Whilst they were making all the necessary arrangements, Budha stretched both arms and found himself, with all his Rahans, on the opposite bank. Turning his face in the direction of those who were in search for boats and rafts, he said: he who has crossed the sea of passions, is an Ariah. The practice of the great duties are the boats and rafts whereupon they contrive to cross the sea of passions. He who desires to pass a river, wants the aid of rafts and boats which are made up of different pieces of wood joined together; but he who has become an Ariah, by the knowledge of the great roads that lead to perfection, weakens all passions and extricates himself from the whirlpool

of man, in order to acquire merits and prepare himself for happier future existences.

In recording the account of the conversion of a courtesan named Apapalika, her liberality and gifts to Budha and his disciples, and the preference designedly given to her over princes and nobles, who, humanly speaking, seemed on every respect, better entitled to attentions, one is almost reminded of the conversion of a woman that was a sinner, mentioned in the Gospel.

of concupiscence : he can also, without the help of boats or rafts, cross rivers.

Phra informed Ananda that he intended to go to the village of Kantikama. Having reached that place, he explained to the Rahans the glorious and sublime prerogatives of Ariahs. Thence he passed over to the village of Nadika. It was in that place, that Ananda asked him what had become of a certain Rahan named Thamula, and of a certain Rahaness named Anaunda, who had both just died. The Rahan, answered Budha, has conquered all his passions and obtained the state of Niban. As to the Rahaness, she has gone to one of the seats of Brahmas : thence she will migrate to Niban, without reappearing in the world of passions.

Budha went to the country of Wethalee. There lived a famous courtezan named Apapalika. She had her dwelling in a beautiful place, near to an extensive and delightful grove, planted with mango trees. She went along with others to hear the preaching of Gaudama, which had the good effect to dispose her to make a great offering to the distinguished preacher and his followers. Budha was submissively requested to come, on the following day, with all the Rahans, to receive his food. The invitation was graciously accepted. The courtezan hastened to prepare the meal for Budha and his followers. On the same day, he preached the law to a number of young princes, who had offered to supply him with his meal, on the following day. He refused to accept the invitation, because he had already promised to Apapalika, to go to her place for the same purpose. The princes were greatly disappointed at the preference given to the courtezan. On the following day, Gaudama went to the mango grove, attended by all his Rahans. After the meal, Apapalika presented the grove to Gaudama who readily accepted the pious gift.

Having remained awhile on this spot, Budha went to the village of Weluwoot. There he assembled the Rahans and said to them : I intend to spend the season in this place, but you have my permission to go and remain in the neighbouring districts. The reason that induced him to part, for a while, with his disciples, was the smallness of the place and the difficulty of procuring rice : whilst in the contiguous districts, there were many monasteries and an abundance of all the necessaries of life. He would not, however, allow them to withdraw to too great a distance, for two reasons ; the first, because he knew that in ten months hence, he would attain the state of Niban, and the second, because he desired to see them assembled in his place, several times, every month, that he might have an opportunity to preach the law, and deliver to them his final instructions.

Whilst he was living in that place, Budha was visited with a most painful distemper, which threw him into a state of prolonged agony. But owing to the absence of his disciples, and know-

ing besides that this was not the spot he was to select for his last moments, he overcame, with his incomparable power, the evil influence of the illness, and entering soon into a state of absolute trance, he remained therein for a while. Awakening from that situation, he appeared anew with his strength and usual vigor. When he came out from the monastery to take his wonted walk, Ananda went to his presence, and expressed to him, the profound grief felt by all those who had heard of his illness. When I saw you ill, O illustrious Budha, said the faithful Ananda, I was so deeply affected that I could scarcely hold up my head or draw my breath. I always cherished the hope that you would not go to Niban, ere you had preached once more the law to us all. Ananda, replied Budha, why are the Rakans so much concerned about my person? What I have preached has no reference to what is within me or without me. Besides me, there is no one else to preach the law. Were they not looking upon me as such, it would be perfectly useless to attempt to preach to them. I am now very old, my years number eighty. I am like an old cart, the irons, wheels and wood of which are kept together by constant repairing; my earthly frame is kept entire and whole by the force and power of the trance. O Ananda, I feel truly happy whenever I consider the state of Arahat, which is the deliverance from all the miseries of this world, whilst at the same time it sets a being free and disentangled from all visible and material objects. As to my disciples, as long as my religion shall last, they ought to rely on themselves, and take refuge in the law, for there is no other refuge. They will truly rely on themselves, when by a careful attention, a profound reflection and true wisdom, they will be bent upon the destruction of concupiscence and anger, and meditating upon the constituent elements of this body. Such were the instructions he gave it to Ananda.

Having spent the season in the village of Welouwoot, the most excellent Budha desired to return by the same way he had previously followed to the country of Thawati. Having arrived there, he took up his residence in the monastery of Dzetowon⁸⁶.

86. The duties performed by Thariputra on this occasion, exhibit more fully than language can express, the profound veneration he entertained for Budha. He was with Maukalan the most distinguished member of the assembly; he occupied the first rank among the disciples; in point of intellectual and spiritual attainments and transcendent qualifications, he stood second to none but to Budha. Notwithstanding his exalted position, he did not hesitate to render to his superior, the lowest services. The high opinion he had of Budha's supereminent excellencies, prompted him to overlook his own merit, and to admire, without reserve, that matchless pattern of wisdom and knowledge. Hence the inward satisfaction he sweetly enjoyed, in serving as an humble disciple, him whose unutterable perfections cast in the

The great disciple Thariputra having just returned from begging his rice, hastened to render to Burha the usual services.

shale, in his opinion, his far famed and much praised acquirements. The unaffected humility of the disciple does the greatest credit to the sterling worth of his inward dispositions, and conveys the highest idea of the respect and veneration entertained for the master's person.

In the houses where Buddhist monks are living, it is a fixed rule that the superior and elders of the institution should be attended in the minutest services, by the youngest members wearing the canonical dress. The framer of the disciplinary regulations, intending, on the one hand, to confer dignity on the assembly, and, on the other, to oppose a strong barrier to covetousness and to all inordinate worldly affections, wisely laid down a stringent order to all the members of the society, never to touch, or make use of, any article of food, dress, &c. unless it had previously been presented to them, by some attendant, layman or clerical. Hence when water is needed for washing the head, hands and feet, or for rinsing the mouth, when meals are served up, when offerings are made, a young postulant, holding a vessel of water, on the board whereupon are placed the dishes, or the article intended to be offered, respectfully approaches the elder, kneels before him, squatting on his heels, lays before him the object to be presented, bows down with the joined hands raised to the forehead, resumes then the article with his two hands, presents it, the upper part of the body bent in token of respect. Before accepting it, the elder asks, is it lawful? The answer, it is lawful, having been duly returned, the article is either taken from the hands of the offerer, or he is directed to place it within the reach of the elder. Any infraction of this ceremonial is considered as a sin. In the presence of the people, the monks never fail to submit to that somewhat annoying etiquette: their countenance on, such occasions, assumes a dignified and grave appearance, that has always much amused the writer, whenever he had the opportunity of witnessing this ceremony, which is called Akat. There is no doubt but this custom is a very ancient one. We find it blended, to a certain extent, with the manners of the nations inhabiting Eastern Asia. It is minutely described in the Wini, and carefully observed by the inmates of the Buddhistic monasteries. It agrees remarkably well with the spirit that has originated, promulgated and sanctioned the disciplinary regulations. He who, in this instance, would look at the mere skeleton of the rule, without any reference to the object aimed at by the legislator, would show himself in the light of a very superficial observer. This unfortunately is too often the case, when we scorn and laugh at customs, the demerit of which consists simply in not being similar to ours; whereas the commonest sense tells us that we ought to judge them in connection with the institutions they have sprung from, and the end aimed at, by him who has established them.

The narrative of Thariputra's departure for his birth place and his last moments suggests to the mind several reflections. He is certain of the last day of his existence; he foresees with a prophetic glance, that his mother is well prepared for hearing profitably the preaching of the most perfect law: by the incomparable powers of his memory he relates to Budha that a 100,000 revolutions of nature ago, he was possessed with the strong desire of seeing him and hearing his instruc-

He swept the place, spread the mat and washed his feet. These duties being performed, he sat in a cross-legged position, entered into a trance for a while, whence having awakened, he thought within himself as follows: has it been the custom, in former ages that the Buddhas should first arrive to the state of Niban, or their great disciples precede them in that way? Having ascertained that the latter alternative always happened, Thariputra examined his own existence, and found that the period of his life was not to extend beyond seven days. He next considered what place was the fittest for him to depart for Niban: the remembrance of his mother occurred to his mind, and he said to himself: my mother has given birth to seven Rahandas, and she has not as yet taken refuge in the three previous things, Budha, the law, and the assembly of the perfect. Is she capable of understanding and knowing the four ways to perfection? Yes, she is indeed. But who is destined to preach to her? I am the person who ought to perform such a good office to her. I will go, teach her, and by my instructions, make her renounce her false belief and embrace the true one: the very room I was born in, shall be the spot wherefrom I shall depart for the rest of Niban. On this day, I will ask Budha's leave to go to my birth-place. Having come to this resolution, he called the faithful Tsanda, and said to him: go and summon my five hundred Rahans to attend at my place. Tsanda departed forthwith and said to the Rahans: the great Thariputra desires to go to the village of Nalaka; be ready to accompany him; arrange every thing in your own place, take up your pattas and tsiwarans. The five hundred Rahans immediately complied with the request, and were ready to follow their

tions, &c. &c. How can these particulars be accounted for, according to Budhistic notions? The spring all evils or demerits flow from, is ignorance. A being is imperfect in proportion to his being sunk deeper in the dark bosom of ignorance. On the contrary, a being perfects himself in proportion to the efforts he makes for dispelling the thick cloud of ignorance that encompasses his mind. The more a man grows in the knowledge of truth, the farther he removes the horizon of darkness. He who has made the greatest and most persevering efforts in fervently prosecuting the work of searching truth, by studying the law that teaches the way of reaching it, contemplates and enjoys a portion of truth, commensurate to his efforts and success. A Budha, who has reached the last boundaries of knowledge, has therefore triumphed over ignorance and indefinitely enlarged the sphere of truth. He enjoys in fact, a cloudless sight of all that exists; his science is unlimited, extending over all the countless series of worlds that, in the opinion of the Buddhists, are supposed to form a system of nature. Thariputra though much advanced in perfection, had not, as yet, reached its acme. His knowledge, however, was wonderfully great and extensive—it enabled him to obtain a clear insight into the darkness of the past and a distinct foresight of the future.

master. Thariputra having disposed every thing in his own cell, rose up and casting an attentive and serious look upon the place he was wont to sit on, during the day, he said: this is the last time I will ever see this place; never will I any more enter into this cell. Thereupon he left the spot, followed by the five hundred Rahans, went to the presence of Gaudama, and humbly requested permission to go and quietly enter into the state of Niban, and thereby be delivered from the whirlpool of endless existences. Gaudama asked him, in what place he intended to obtain Niban. Thariputra replied: in the country of Magada, in the village of Nalaka, in the very room where I was born. You alone, O Thariputra, said Budha, know the time of your entering the state of Niban. As it is difficult, if not impossible, ever to find among all my disciples one like unto you, I desire you to preach once more to the assembly of Rahans. Thariputra knowing that Budha wished him at the same time to show a display of his power, prostrated before him, then rose up, in the air, to the height of one palm tree, and came down to worship Budha. He rose successively seven times in the air, to the length of a palm tree, higher than the preceding one. On the last time, he stood in the air for some time and announced the law to the multitude of Rahans and people; then coming down he submissively requested Budha to withdraw into the interior of the monastery. Budha complying with his wishes, entered into a hall studded with diamonds. Thariputra having bowed towards the four points of the compass, said: O most glorious Budha, a hundred thousands of worlds ago, I was prostrated at the feet of Budha Anamadathi, and earnestly prayed that I might enjoy the happiness of seeing all successive Budhas that would appear during the period of my countless existences. My prayer has been heard, and now I contemplate you, O most glorious Budha, and it is for the last time that I will ever enjoy your presence. Now, O Budha, worthy to be adored by all rational beings, I will soon be freed from the thralldom of existences, and this existence shall be the last; this my prostration before you shall be the last: the end of my life is near at hand: seven days hence, like a man who rids himself of a heavy burthen, I will be freed from the heavy load of my body. He raised his joined hands to his forehead, and, from the extremities of the ten fingers, rays of glory shot forth. In this position, he bowed to Budha and withdrawing slowly, keeping his face towards Budha, he continued bowing down as long as he could see him, because it was for the last time. When Budha was out of sight, he took his departure. At the same time, the earth trembled with a tremendous shake. Budha said to the Rahans that surrounded Thariputra: beloved children, your elder brother is departing, accompany him for a while.

The people too, hearing that Thariputra was going away, came forward and gathering in large crowds, said to each other: the great Thariputra having obtained leave from Budha, is going to prepare himself for the state of Niban; let us follow him that we may, as yet, enjoy his presence. Whereupon taking flowers and perfumes in their hands, they ran in the direction he had taken, with dishevelled hairs, crying aloud, with tears and lamentations, where is Thariputra? Having come up to him, they said: illusions Rahan, you have left Budha; whom do you now intend to join? Thariputra, full of the most affectionate feelings towards the people, mildly desired them not to accompany him further, and he added a few last words, enjoining upon them, ever to remember Budha and the Rahans. During seven days that his journey lasted, Thariputra never ceased to praise and exalt the affection and kindness the people bore unto him.

It was a little before dark, when the great Rahan arrived at the entrance of the Nakaka village. He went to rest at the foot of a banyan tree, close to that spot. At that time, there came a young man, his nephew, named Ooparewata, who perceiving Thariputra, bowed down before him and stood in that place. The great Rahan said to him: is your grandmother at home? Having been answered in the affirmative, he continued, addressing him: go now to her, and tell her to prepare for me the room wherein I was born, and a place for these five hundred Rahans that accompany me. I will stay for a while in the village, and will go to her house but this evening. The lad went in all haste to his grandmother's house and said to her: my uncle is come and is staying at the entrance of the village. Is he alone, inquired the grandmother, or has he with him a numerous retinue? For what purpose is he coming here? The young man related to her all the particulars of his interview with his uncle. Noopathari, the mother of Thariputra, thought within herself: perhaps my son who has been a Rahan from his youth, desires in his old age to leave his profession. She however gave orders to have the desired room cleaned, and a place prepared for all his attendants.

In the evening, the great disciple went to his mother's house with all his followers. He ascended to the room prepared for him, and rested therein. He bade all the Rahans to withdraw and leave him alone. They had scarcely departed, when a most violent disease seized Thariputra, which caused an abundant vomiting of blood, so great in level, that the vessel wherein it flowed could not hold it. His mother, at the sight of such an awful distemper, did not dare to approach, but with a broken heart, retired into her own room, leaning against the door. At that time four great Nats, a Thagia their chief, and four Brahmins came to see him and to minister unto him during his painful illness, but

he bade them to retire. His mother seeing the coming in, and going out, of so many distinguished visitors, and the respect they paid to her son, drew near to the door of his room and calling the faithful Tsanda, inquired from him wherefore so many distinguished individuals had come. Tsanda explained to her that the great Nats, the chief of Thagias, had come to visit and assist her son and enjoy the presence of the great Rahan. Meanwhile he informed the patient that his mother wished to see him. Thariputra replied that the moment was not a proper one, and he asked from his mother the motive of her untimely visit. Beloved son, said she, I am come here to contemplate your ever dear countenance. But who are they, those that have just come to see you? Thariputra explained to her how he had been visited by Nats, Thagias and Brahmas. His mother inquiring from him if he were greater than any one of these, he hesitatingly replied that he was more excellent than any of them. His mother thought within herself: if my son be so exalted, how much more must Budha be. Her heart was then overflowed with the purest joy.

Thariputra rightly understood that the moment had come to preach the law to his mother. He said to her: Woman, at the time my great teacher was born, when he obtained the supreme intelligence, and preached the most excellent law, a great earthquake was felt throughout ten thousand worlds. No one has ever equalled him in the practice of virtue, in understanding, wisdom and in the knowledge of, and the affection for, the transcendent excellencies of the state of Arahat. He then went on explaining to her the law and many particulars relating to the person of Budha. Beloved son, said his mother, delighted with all that she heard, why have you been so late in acquainting me with such a perfect law? At the conclusion of the instruction, she attained the state of Thautapan. Thariputra replied: Now, woman, I have repaid you for all the labors you have bestowed on me in bearing, nursing and educating me; depart from me and leave me alone⁵⁷.

57. The conduct of Thariputra on this occasion wears an appearance of rudeness towards his aged mother, which at first hurts the feelings of human nature. But a close examination of all the circumstances connected with this last episode of the great disciple's life, shows that he was far from being divested of filial piety. He leaves his beloved master, undertakes a long and fatiguing journey, for the sole purpose of preaching the law to his mother, and conferring upon her a boon of a greater value than that he had received from her. In return for all favors bestowed upon him by his mother, he initiates her in the knowledge of truth, and enables her to enter into the great ways that lead to the deliverance, that is to say, to the state of Nibban. It cannot be denied that his language, on this occasion, partook of an austere tone,

Thariputra inquired from the devoted Tsanda whether the moment had come. Having been informed that it was day light,

sounding harsh to the ears of worldly men, but it must be borne in mind that Thariputra was an old ascetic, dead to all affections of nature, looking upon truth alone in an abstractively pure form, without any regard to material objects. He loved the law of truth which he had learned from Budha, and afterwards preached it to others with an unparalleled zeal and fervor. The spirit of Budha lived in him: he desired to see all beings availing themselves of the means of salvation, he had in his power to impart unto them; he loved them all with an equal affection: the state of ignorance they were sunk in, deeply affected his compassionate soul, and he had but one desire, that of dispelling the thick mist of ignorance, by the pure light of truth.

When the instruction to his mother was over, Thariputra desired to be left alone with his disciples. His last words to them bespeak the humble sentiments of his mind. Though the first member of the assembly of the perfect, he begs pardon of his inferiors, for the causes of offence he may have unwittingly given them, during the period they have lived together: regardless of all the good he had done unto them, he feels that he could not well part with them, ere he had atoned to them, for any wrong, however involuntary, he might have done to some of them.

To those uninitiated in Buddhist metaphysics, it is not easy to understand and distinctly to appreciate the situation of Thariputra at his last moments. It is stated that he fell into ecstacy or trance, though his soul remained as yet connected with this world by slender and almost invisible ties. This was the last and mighty struggle of a being, to disengage himself from the trammels of existence and become free from all exterior influence. Soaring above all that exists, Thariputra's soul passed successively through the four stages he had so often visited, whilst engaged in the arduous efforts of investigating truth, preparing to enter the fifth and last one, where she was to stay finally and perpetually, without any further change, in a state of quiescence. When the sage during his meditation has brought his mind to bear upon some object, he wishes to contemplate attentively, and thoroughly to comprehend, he at first gets hold of that object by his thought, he then examines it by means of reflection: the knowledge he thus acquires, never fails to create a pleasurable sensation; this pleasure or satisfaction conveys to the soul enjoyment and happiness; he loves the truth he has discovered and he rests fixedly in it. This is the last stage he ever can or wish to reach. What has human mind, indeed, to do, after having found truth, but to cling to it, and remain ever attached to it. During the last trance, Thariputra with his almost immensely developed mental faculties, knew comprehensively truth, reflected on it, felt a pleasure in considering it, enjoyed it, or rather fed upon it, and at last adhered so perfectly to it, that he became, as it were, merged into it. He then had reached the state of Niban, where he was forever exempt from the influences created and put in motion and activity, by matter and passions, in every state of existence. Buddhists, in Burma at least, owing to their very limited and imperfect education, are unable to give any satisfactory or even intelligible account of the state of Niban or perfection. What is here but superfi-

he requested to be set up. By his order, all the Rahans were called to his presence, and he said to them: during the last forty four years, you have ever been with me; should I have offended any one, during all that time, I beg to be pardoned. The Rahans answered him:—great teacher, we have lived with you during the last forty years, and have been your inseparable attendants, following you everywhere, as the shadow follows the body. We have never experienced the least dissatisfaction, from your part, but we have to request your forbearance and pardon for ourselves.

It was on the evening of the full moon Tatsaongmon (November) that Thariputra went to his mother's place, and laid in the room wherein he had been born. During the night he was attacked with the most distressing distemper. In the morning at daylight, he was habited with his tsiwaran and made to lay on his right side. He entered into a sort of ecstasy, passed successively from the first state of Dzau to the second, third and fourth, and thence dived into the bottomless state of Niban, which is the complete exemption from the influence of passions and matter.

Noopathari, bathed in her tears, gave full vent to her grief and desolation. Alas! exclaimed she, looking on the lifeless body, is this my beloved son? His mouth can no more utter a sound. Rising up, she flung herself at his feet, and with a voice ever interrupted by sobs and lamentations, she said: alas! beloved son, it is too late that I have known the treasure of perfections and excellencies that was in you. Had I been aware of it, I would have invited to my house more than ten thousand Rahans, fed them and made a present of three suits of dress to each of them. I would have built a hundred monasteries to receive them. The day⁸⁸ having dawned, she sent for the most skilful gold

cially stated, has been found in one of the last Buddhistic compositions on this and other metaphysical subjects. Fuller particulars shall, hereafter, be given as to the state of Niban, when the death of one greater than Thariputra, shall be related.

88. In Burmah, when a person has just given up the ghost, the inmates of the house send for musicians, who soon make their appearance with their respective instruments. They forthwith set to work, and keep up an incessant noise during the 24 hours that elapse before the corpse be removed to the place where it is to be burnt. Relatives, friends and elders resort to the decessal's house, for the ostensible purpose of condoling with those who have lost their kinsman, but in reality for sharing in the mirth and amusements going on, in such occasions. Strange to say, the thought of death strikes no one's mind; the fate of the deceased is scarcely pitied, may remembered. Were it not for the presence of the corpse, and the perhaps conventional cries and lamentations of some old women at certain intervals, no one could scarcely imagine, and *a fortiori*, find out the motive that had induced such a crowd to assemble on that spot.

smiths, opened her chests and gave them a great quantity of gold. By her command, five hundred piathats and as many dzedis

If the departed belonged to a respectable family, in tolerably good circumstances, the funeral ceremony is arranged in the following manner. Presents intended as offerings for the Buhist monks, having been made ready, they are invited for the occasion, and their presence is expected in numbers proportionate to the amount of offerings. The procession starts from the deceased's house, and directs its course towards the place of burning or the cemetery. It is headed by the yellow dressed monks, carrying their broad palm-leaf-made fans on the shoulder, and attended by their disciples. Next follow the bearers of the offerings in two lines : They are partly men and partly women, but walking separately and apart from each other. The coffin appears next, laid on thick poles, and carried by six or eight men. In front of the coffin, and sometimes at the sides, are arranged the musicians who perform all the way, without an instant's interruption. Behind the coffin, are grouped the male relatives, friends, &c., and lastly the procession is closed by crowds of women attired in their finest dress. The coffin is beautifully decorated, and carried on the shoulders of six or eight stout young men, by means of bamboos or poles. An unnatural merriment is allowed, and generally kept up all the way to the cemetery, and fantastic gestures and dances are performed by the bearers and their friends, to the imminent danger of upsetting the coffin. The burning place is generally without the precincts of the town and in the vicinity of some large pagoda. The funeral pile is of a very simple structure ; its shape is that of an oblong square of a moderate size. Two large pieces of wood are at first laid parallel, at a distance of eight feet ; other logs of wood, disposed at about six or eight inches from each other, are laid across the two first mentioned, so that their extremities are supported on these two pieces. A second set of logs is laid at right angles with the first ; a third one placed across the second, and so on until the pile is three, four or five feet high. The coffin is deposited upon it. Fire is set below the pile, by means of inflammable materials, which soon communicate fire to the logs the pile is made of. The whole is soon in a blaze and rapidly consumed by the devouring flames. The by-standers talk, laugh, or busy themselves in stirring the fire. As to the Talapoins, they sometimes take position under a neighbouring shed, repeat a few passages of Budha's law, and when they are tired, they give orders to their disciples to take up the offerings and then go back to their peaceable abodes. Very often they do not take the trouble of muttering prayers; they depart forthwith followed by the offerings intended for them.

The fire being extinguished, the ashes, charcoal, &c. are carefully searched, and the particles of bones discovered, are piously collected by the nearest relatives, and then buried in a hole dug for that purpose, near some pagoda.

Persons in good circumstances, keep up during seven days, in their houses, a sort of solemnization of the funerals. Every day, in the evening particularly, musicians are keeping up playing until a very late hour at night. The house is, during all the while, crowded with people, who come for the purpose of enjoyment. Some play at various games, others drink tea, all chew betel leaves and tobacco in profusion.

were erected: the outward sides were all covered with gold leaves. The great Thagia sent down on the spot, a number of Nats who erected also the same number of religious monuments. In the middle of the city, a high square tower was erected; from its centre a tall spire rose to an immense height. This principal one was surrounded by a great number of smaller ones. Men and Nats mingled together, uniting in their endeavours to do honor to the deceased. The whole place was lined with countless beings, vying with each other in their efforts to show the utmost respect, joy and exaltation on this extraordinary occasion.

The nurse of Thariputra, named Rewati, came and despoiled, round the mortal remains, three golden flowers. At that very moment, the great Thagia made his appearance, surrounded with myriads of Nats. As soon as the multitudes perceived him, they withdrew hastily to make room for him. In the midst of the confusion, Rewati fell down, was trampled upon, and died. She migrated to the fortunate seat of Tawadeintha, became a daughter of Nats, and inhabited a place (niche) made with the most consummate skill, and adorned with the richest materials. Her body shone like a beautiful statue of gold, and was three gawoots tall. Her dress exceeded in richness, variety and beauty, all that had ever been hitherto seen.

On the following day, Rewati came from her glorious seat, to the spot where crowds of people surrounded the body of the deceased. She approached, with the dignified countenance and majestic bearing, of a Queen of Nats. No one recognised her, though the eyes of all were riveted on her person, encompassed with the splendor of Nats. Whilst all the spectators, overawed by the

Sometimes, stories relating to Gaudama's former existences, are read and listened to by the elders of the party. This mode, intended either to do honor to the deceased's memory or to afford relief to the grief of relatives, is rather expensive, and might often prove a heavy drain on the limited means of most of the families. But the spirit of mutual assistance, on this occasion removes the difficulty. Every visitor, according to his means, makes a present of some money to the master of the house. Though the present of the greatest number of visitors, is comparatively small, yet when added together, there is a considerable sum, which is generally more than sufficient to defray all expence that may be incurred. This custom or system of voluntary contributions, burdens no one in particular, whilst it enables a family to make a show of liberality which, otherwise, would almost prove ruinous in many instances. The custom of burning the dead prevails amongst the Hindoos, the Singhalese, Nepaulese, Burmese, Siamese and Cambodians. Though holding the tenets of Buddhism, the Chinese have never adopted this usage. The Mahomedans, living in Hindustan and the countries of eastern Asia, retain the custom of burying the dead. Budhists have doubtless received that practice from the Hindoos.

presence of that celestial being, remained motionless with a silent admiration. Rewati said to them: how is it that none of you recognise me? I am Rewati, the nurse of the great Thariputra. To the offering of the three golden flowers made by me and placed at the feet of the mortal remains of the great Rahan, I am indebted for the glory and splendor of my present position. She explained, at great length, the advantages procured by doing meritorious actions. Having stood for a while above the cenotaph, whereupon they had deposited the body of the deceased, she came down, turned three times round it, bowing down each time, and then returned to the blissful seat of Tawadeintba.

During seven consecutive days, rejoicings, dancings and amusements of every description, were uninterruptedly kept up, in honor of the illustrious deceased. The funeral pile was made of scented wood; upon it they scattered profusely perfumes the most rare and fragrant. The pile was ninety-nine cubits high. The corpse having been placed upon it, fire was set to it by means of strings made of flowers and combustibles. During the whole night that the ceremony lasted, there was a constant preaching of the law. Anoorooda extinguished the fire with perfumed water. Tsanda carefully and piously collected the remaining relics, which were placed in a filter. Now, said he, I will go to Budha with these relics, and lay them in his presence. With his companion Anoorooda, he took, together, with the relics, the patta and tsiwaran of the deceased and returned to Budha, to relate to him all the particulars concerning the last moments of his great disciple.

Tsanda was the younger brother of Thariputra. It was to him that belonged the honor of being the person selected to convey, to Budha, the precious relics. When, however, he had come to the monastery, he was unwilling to go alone into Budha's presence. He went first to Ananda, his intimate friend, and said to him: My brother Thariputra has obtained the state of Niban. Here are the patta, tsiwaran and relics; exhibiting before him, one after the other, those precious articles. Both went together to Budha's place, and laid at his feet the patta, tsiwaran and relics of the great disciple. Budha, placing the relics on the palm of his right hand, called all the Rahaus and said to them: beloved Rahaus, this is all that remains of one, who, a few days ago, was performing wonders in your presence, and has now reached the state of Niban, something resembling a pure white shell. During an athingie and hundred thousands of worlds, he has perfected himself by the practice of virtue. Beloved children, he could preach the law like another Budha. He knew how to gain friends: crowds of people followed him to hear his instructions. Excepting me, no one in 10,000 worlds was equal to him. His wisdom was at once great and cheerful, his mind, quick and penetrating. He knew how to restrain his desires, and to be easily

satisfied with little. He loved retirement. He severely rebuked evil doers. Beloved children, Thariputra renounced all pleasures and gratifications to become a Rahan; he always shunned strifes and contentions, as well as long and idle conversations. His patient zeal for the diffusion of my religion, equalled the thickness of the globe. He was like a bull, the horns of which have been broken. My beloved Rahans, look once more at the relics of my wise son, Thariputra. Budha, in this manner, eulogized the virtues of the illustrious deceased, in five hundred stanzas.⁸⁹

On hearing all that Budha had said to honor the memory of Thariputra, Auanda was filled with sentiments, of the tenderest

89. The custom of making funeral orations for the purpose of eulogising distinguished individuals after their demise, is of the highest antiquity. The sacred records bear witness to its existence amongst the Jews. The present Legend offers repeated instances of Eulogia made to honor the memory of the dead. On this occasion Budha would not leave to another the honor of extolling the extraordinary merits and transcendent excellencies of the illustrious Thariputra. But he had a higher object in view, when he exhibited to the eyes of the assembled Rahans, the relics of the deceased, that were all that remained of so celebrated a disciple, who had lived with them for so many years and had just parted from them. It was impossible to give them a more forcible illustration of the truth he had so often announced to them, that there is nothing permanently subsisting in this world, but that all things are liable to a perpetual and never ending change. The stern Budha gently rebuked the amiable Auanda, for the marks of inordinate grief he gave on this occasion; because, said he, the law of mutability acting upon all that surrounds us, we must ever be prepared to be separated from what is dearest to our affections; grief on such occasions, is useless and quite inconsistent with the principles of a wise man.

To honor the memory of Thariputra, and perpetuate the remembrance of his virtues, Budha directed that a dzedi should be erected, on the very spot he had heard the news of his death. A dzedi is a religious monument very common in Burmah, and to be seen, on all rising grounds, in the neighbourhood of towns. Within the enclosure of all monasteries, a dzedi is invariably erected; it is the only purely religious building to be found in Burmah. The traveler in that country is always delighted and experiences the most pleasurable sensations, on approaching some town or village, when he sees several dzedis of various height, raising their white cones capped with the gilt crown, from the bosom of beautiful groves of tall cocoonut trees, graceful arec-palms, and massive tamarind, mango and jack trees, all loaded with green luxuriant foliage. When the monument is on a grand scale, niches are made in the middle of each side of the square, facing the four points of the compass. In those niches are placed statues of Budha, exhibiting him in the usual cross legged position. The size of those religious monuments much varies in dimensions. They range from the height of a few feet, to the colossal proportions of the tall Dagen Pagoda at Rangoon.

emotion. He could not refrain from shedding abundant tears. Budha quickly remarked all that was taking place in his faithful and loving attendant, and said to him: Ananda, on former occasions, I have, in my preachings, endeavoured to shelter your soul from the impressions caused by such and like emotions. Two things can alone keep us separated from father, mother, brothers, sisters, &c., in a word from all that we most cherish viz: death and distance. I, though a Budha, have been exposed to all those changes, brought on by distance, when I practised the great virtues in the solitude, when I displayed wonders and spent a season in the seat of Tawandeintha. In those circumstances, distance kept me far from all that is dearest to me. Would it not have been considered as useless, if not unbecoming, on my part, to shed tears, or on that of others, to do it on my account? Can there ever be a time, when any, how painful soever, occurrence may warrant wailing and lamenting? With these and other considerations, Budha soothed the affliction of Ananda, and filled him with consolations.

Budha, to complete, as it were, the work of praises in favor of his great disciple, caused a dzedi to be erected in his honor. Having satisfied the sacred duty of gratitude, towards the greatest of his disciples, Gaudama resolved to leave the monastery of Dzetawon for the country of Radzagio. Ananda was, as usual, directed to inform the Rahans to hold themselves ready for immediate departure.

Whilst they were on their way, on the last day of the month of Tatsaongmon, another great disciple, Maukalan, entered the state of Niban. In that place too, where the news of Maukalan's death was heard, a dzedi was erected to his memory by Budha. All the particulars regarding the last moments of Maukalan may be read in the book of Damma Ataga.

CHAPTER XI.

Voyage to Wethalee—Last temptation of Monk—Causes of earthquake—New instructions to the Rahans—Last meal of Budha—His painful distemper—His conversation with one of the Malla Princes—Sign foreshowing Budha's coming death—Arrival in the Koothinaron forest—Budha lays on his couch—wonders attending that event—Instructions to Ananda—Eulogium of Ananda by Budha—Conversion of Thoubat—Last words of Budha to the Rahans—His death.

From Radzagio, Budha went to Wethalee with all his disciples. In following one bank of the Ganges, he reached the place called Okatsela. Early in the morning, rising up, he put on his dress

and went out to beg his food. Having returned from his errand of mendicant, he called Ananda and commanded him to bring some of his utensils, intimating to him that he would go to spend a day in a place called Tsapala. Complying with the command, Ananda followed Budha and with him went to the beautiful site of Tsapala, to the place prepared for his master. Ananda approached Phra, and, respectfully prostrated, said to him: this is, indeed, a very agreeable place. Whereupon Budha rejoicing, praised the different sites of that country which he had visited, as well as the dzedis that adorned them, and added: Ananda, every wise person ought to be very earnest in perfecting himself in the four laws of Edeipat. Having advanced in the practices of these laws, he can, if he choose to do so, remain in a state of fixity, during a whole revolution of nature and even more. I, Budha, have become perfect in those laws, and I may remain as I am now, during an innumerable number of years. Three times, the same words were repeated. But Ananda, entangled as yet by some passion, remained prostrated before Budha. It never came to his mind, to entreat him to remain longer on earth, for the benefit of mortals, who would derive the greatest advantages from his presence.

At that time Ananda was called by Budha and reminded that the moment for departure had come. He rose up, bowed before Budha and went to the foot of a tree at a small distance. He had scarcely left Budha alone, when the Nat Manh, perceiving that Budha remained alone for a while, approached near his person, and keeping at a respectful distance, said to him: Great, illustrious and glorious Phra, who preach an excellent law, it is now time for you to enter into the state of Niban. You said in former times, that as long as your disciples should not be much advanced in knowledge; as long as they would not have obtained a thorough command over their heart, mouth and senses; that they would be as yet wanting in firmness and diligence for hearing and understanding the law, or that they would be unequal to the task of preaching the law, you would not as yet go to Niban. Now the Rahans, members of the assembly and your disciples, both males and females, are thoroughly instructed in all the parts of the law: they are firm in controlling their passions: they can preach the law to the other mortals: the Nats and Brahmas have heard your preachings and a countless number among them have obtained the deliverance: the time, therefore, is come for you to enter into the state of Niban. Budha knowing the wicked one, with his evil dispositions, replied: Ha! wretched Manh, do not concern yourself about me. Ere long I will go to Niban.

Whilst he was near the dzedi of Tsapala, Budha in a moment of perfect calmness of mind, entered into a sort of ecstacy. At

that very instant, the earth trembled with such violence that it caused the hairs of one's head to stand on end. Then he said to all present: I am delivered from the influence of the world of matter, of the world of passions and every influence that causes the migration from one existence to another. I enjoy now a perfect calm of mind,—like a mighty warrior who, on the field of battle, has conquered all his enemies, I have triumphed over all passions. These words were uttered by Phra, lest perhaps some people might infer that he entered into ecstasy, from fear caused by the language of the tempter, inviting him to go forthwith to Niban.

Ananda having felt the earthquake, respectfully approached Budha and prostrated before him; withdrawing then to a becoming distance, he asked him the causes that produced the extraordinary and terrifying phenomenon of earthquakes. My son, answered Budha, eight causes make the earth tremble. 1st, the earth lays on a mass of water, which rests on the air, and the air on space; when the air is set in motion, it shakes the water, which in its turn shakes the earth. 2nd, any being gifted with extraordinary powers; 3rd, the conception of Phralaong for his last existence; 4th, his birth; 5th, his becoming Budha; 6th, his preaching the law; 7th, his entering into ecstasy; 8th, his obtaining the state of Niban. These are the eight causes of earthquakes. Ananda, a little while after having become a Budha, I was in the solitude of Ooroowela, on the banks of the river Neritzara, under the shade of a banyan tree, planted by some shepherds. The wicked Nat came into my presence and requested me to go forthwith to Niban. I refused then to comply with his demand and said to him: wretched Manh, my disciples, members of the assembly, either males or females; the believers, either men or women, have not yet acquired sufficient knowledge, prudence and penetration, courage and resolution. They have not been, as yet, properly instructed in the most essential and highest articles of the law; they are unable to teach others: my religion is not yet resting on a strong foundation. The time therefore is not yet come for me to enter into the state of Niban. Now in this very dzedi of Tsapala, he has come anew and told me the same thing. Do not trouble yourself, miserable wretch, have I said to him; three months hence, I will obtain the state of Niban. On this occasion I have fallen into the state of ecstasy.⁹⁰

90. The particulars of the apparition of the evil one, or the tempter, related by Budha himself to the faithful and amiable Ananda, show the incessant efforts made by Manh for rendering abortive, to a certain extent, the benevolent mission undertaken by Budha to procure deliverance to numberless beings, and supply others with adequate means for entering into, and steadily following, the way that leads to it. He had been defeated in his endeavors to prevent Phra from leaving the world and obtaining the Budhaship. He had been thwarted in his wicked

Ananda said to Phra : illustrious Budha, please to remain during a whole Kalpa in this world, for the benefit of men, Nats and Brahmas. Ananda, replied Phra, your present request is too late and cannot be granted. Three times the faithful disciple begged his great teacher, this favor, and three times he received the same refusal. Do you believe, O Ananda, that I know the four ways that lead to science and wisdom, or that I am perfect in the four laws of Edeipat? I do believe it, answered Ananda. Do you recollect, O Ananda, that on a certain occasion I said to you three times, that he who was perfect in the laws of Edeipat, could remain, if he chose, during an entire Kalpa in this world?

designs to weaken the effects of Budha's preachings. Heretics of all sorts had been summoned to his standards, to carry on a most active warfare against his opponents, but he had failed in all his attempts. Budha had now almost completed the great and beneficial work he had undertaken : his religious institutions known over a vast extent of countries, and zealously propagated by fervent and devoted disciples, seemed to be now firmly established. The edifice, indeed, was raised, but it required the action of a finishing hand ; the key stone was yet wanting in the vault to render it complete and durable. Manu was aware of all that ; hence his last and wily effort for impeding the finishing and perfecting of a work, he had vainly opposed in its beginning and during its progress.

The line of distinction between the members of the assembly and the mass of those who merely believed in the doctrines of Budha, without leaving the world, is plainly drawn by Budha himself ; therefore there can be no doubt that, from the origin of Buddhism, there existed a marked difference between the body of laymen and that of Rahans. Again, the body of the perfect, or those who formed, what may emphatically be termed the assembly, was composed of men and women, living as a matter of course, separately, in a state of continence, and subjected to the disciplinary regulations which we find embodied in the Wini. In Burmah, vestiges of female devotees, living secluded from the world, are to be met with in many places, but as already noticed in a foregoing remark, the order of religious females has much fallen off. Its professed members are few in number, and the exterior observance of the regulations is much neglected. The comprehensiveness of Buddhism, its tendency to bring all men, to the same level, and allow no difference between man and man, but that which is established by superiority in virtue, its expansive properties, all those striking characteristics have mightily worked in elevating the character of the woman and raising it on a level with that of a man. Who could think of looking upon the woman as a somewhat inferior being, when we see her ranking, according to the degrees of her spiritual attainments, among the perfect and foremost followers of Budha ? Hence in those countries where Buddhism has struck a deep root and exercised a great influence over the manners of nations, the condition of the woman has been much improved and placed on a footing far superior to that she occupies in those countries, where that religious system is not the prevalent one, or where it has not formed or considerably influenced the customs and habits of the people.

f added that I was thoroughly acquainted with these four laws : but you remained silent, and made no demand to me, to remain longer in this world. The time for making this request is now irrevocably past. The term of my life is forever fixedly determined. Now Ananda let us go to Mahawon Kootagara. Having reached the place he desired his faithful attendant to go to We-thalee and assemble all the Rahans in the dzeat. When they had all assembled in that place, Ananda informed Budha that his order had been duly executed. Phra went to the dzeat, and sat in the place prepared for him : he, then, addressing the assembly, said : my beloved children, the law which my supreme wisdom had discovered, I have announced for your benefit and advantage. You have attentively and perseveringly listened to it, firmly adhered to its tenets and zealously propagated them. Now my religion shall last for a long period, and prove the source of great blessings to all Nats. But to the end that my religion may last long, shine forth with splendor and be productive of incalculable benefits, it is necessary that great attention should be paid to the thirty seven laws from which all good words proceed.* These laws you

* The Buddhists of these parts, following the track of their ancestors, or rather copying their writings, are fond of arbitrary divisions in all that concern the different parts of their metaphysics. Budha, on this occasion, alludes to thirty-seven articles, which may be considered as the foundation whereupon rests philosophical and moral wisdom. They are called *Baudi-pok-keru* meaning, I believe, points or articles of wisdom. They are sub-divided into seven classes. In the first, are enumerated the four subjects most deserving of attention, viz. the body, the heart, the sensations, and the law. In the second, are described four objects extremely worthy of our efforts, viz. preventing the law of demerits to come into existence; preventing its developments, when it exists; causing the law of merits to come into existence, and furthering its progress, when it is already existing. In the third, are found likewise four points meriting control, viz. : one's will, one's heart, one's efforts, and one's exertions. In the fourth class, we find enumerated five pre-eminently necessary dispositions, or inclinations, that is to say, disposition to benevolence, diligence, attention, steady direction towards what is excellent, and considerate wisdom.

The fifth class comprises the *polu*, or rewards or good effects resulting from the above inclinations, viz. : perfect benevolence, diligence, attention, steadiness in what is excellent, and considerate wisdom.

The sixth class comprehends the conquering and triumphant results from the seven following virtues, attention, consideration of the law, diligence, equanimity of the soul, constancy in good, fixity and delight.

The seventh class comprises the ways that lead to good and perfection; they are eight in number : perfect doctrine, intention, language, action, regular mode of life, diligence, attention, and fixity in good.

A volume might be written upon these thirty-seven principles or points of moral philosophy, by way of comment and explanation. But we think it better to leave the reader to make his own reflections, and run at liberty over this broad field of metaphysics.

have been acquainted with by my preachings : it is to you to announce them to all beings. Meditate with unremitting attention on the principles of changes and mutability. As to me, ere long I will go to Niban ; three months more, and this last drama shall be over.

In the morning Budha putting on his dress went out to beg his food, carrying the patta on his left arm. When he had eaten his meal, he looked with the steadiness of an elephant, over the whole country. The reason why he cast a look like an elephant over Wethalee is, as he explained it to Ananda, the following. The bones of all Budhas are kept together, like the links of a chain : hence when they wish to consider some object lying behind, they cannot turn their heads backwards, but the whole body, like that of the elephant, must follow the same motion. On this and other occasions of this kind, our Budha had not to make any effort, but the earth turning round like the wheel of the potter, brought the object to be looked at, before him. The country of Wethalee, within three years, was to be destroyed, but the inhabitants having built a fine dzeat and made, before it, offerings of flowers and perfumes, the country was to be saved from the approaching calamity. This is the motive that induced Budha to cast a look over it.

Budha went to a place called Pantoogama, thence to Bangangara, where he preached the four laws of Padela. Summoning Ananda to his presence he desired him to inform the Rahans to hold themselves ready to go to the Pawa country. Having reached that country, he went with all his Rahans to live in a monastery built in a grove of mango trees, erected by Tsanda the son of a wealthy goldsmith. Tsanda had previously seen Budha and obtained the state of Thaupatan. His gratitude induced him to build a monastery, which, together with the grove, he had given over to Budh.

Informed that Phra had come to the monastery, Tsanda repaired hastily thither, prostrated before him and having taken a seat at a becoming distance, he requested Budha to accept the meal he would prepare for him and all the Rahans. Budha by his silence acquiesced in the request and Tsanda rose up, bowed down and turning on the right, left the monastery. During the whole night all sorts of the choicest dishes were prepared. He had a young pig, neither fat nor lean, killed, and the flesh dressed with rice in the most exquisite manner. The Nats infused into it, the most delicious flavor. At daybreak, every thing being ready, Tsanda went to the monastery and invited Budha and all the Rahans to come and partake of the meal that was ready for them. Budha rose up and carrying his patta, went to Tsanda's house where he sat in the place prepared for his reception. He took for himself the pork and rice, but his attendants feasted upon the

other dishes. When he had eaten, he desired Tsanda to bury in the earth, the remains of the pork and rice, because no one, in the Nats' or Brahmas' seats but himself, could digest such food. A little while after, Budha was seized with a violent attack of dysentery, the pain whereof he bore with the greatest patience and composure. He suffered so much, not because of the food he had taken, as he would otherwise have been exposed to the same distemper. The pain was rather alleviated by the eating of the pork and rice, as the Nats had infused therein the choicest flavor.

Budha desired Ananda to be ready to go to the place of Kootheinaron. While on the way, he felt very weak and retired under the shade of a tree, commanding Ananda to fold his dugout to sit upon. When he had rested a little, he called Ananda and said to him: Ananda, I am very thirsty; bring me some water. Ananda replied: The prince Malla, named Pookatha, has just passed through the river with five hundred carts, and the water is quite muddy. But notwithstanding this objection, Budha repeated three times the injunction. Ananda at last took up Phra's patta and went to the stream to fetch water. How great was his surprise, when he found the water clear and limpid. He said to himself: great indeed is the power of Budha who has worked such a wonderful change in this stream. He filled the patta with water and brought it to his great teacher, who drank of it.

Prince Pookatha had been a disciple of the Rathee Alara. He came to Budha and said to him, whilst under the shade of the tree: great indeed is the peace and calm composure of mind of the Rahans. On some former occasions, added he, the Rathee Alara was travelling and went to rest under the shade of a tree, at a small distance by the way side. A merchant, with five hundred carts, happened to pass by. A man that followed at a distance came to the place where Alara was resting, and inquired from him if he had seen the five hundred carts. Alara replied that he was not aware that any cart had come in sight. The man, at first, suspected that Alara was unsound in his mind, but he was soon convinced that what he was at first inclined to attribute to mental derangement, was caused by the sublime abstraction of the Rathee, from all that was taking place. Budha having heard this story rejoined: what is in your opinion, the more wonderful, either to see a man in his senses and awake, not to notice the passing of five hundred carts or even one thousand, or another man, equally awake, and in the enjoyment of his mental faculties, not hearing the violence of a storm, a heavy fall of rain, accompanied with loud peals of thunder and uninterrupted flashes of lightning? In former times, I, Budha, was sitting under a small shed. A most violent storm came on; peals of thunder resounded more awfully than the

roaring of the sea, and lightnings seemed to rend the atmosphere in every direction. At that time, two brothers were ploughing a field with four bullocks. They were all killed, men and bullocks, by lightning. A man came to me, whilst I was walking in front of the shed, and told me that he came to see the accident that had just happened, and asked me some particulars concerning it. I answered him that I was not aware that any storm had raged near this place, nor any accident attended it. The stranger inquired from me whether I was asleep, or if not, whether I was in possession of my senses. I answered him that I was not asleep, and that I was in the perfect enjoyment of my mental and physical faculties. My answer made a powerful impression upon him: he thought within himself that great and wonderful is the power of *Thamabat*, which procures to the *Rahans* such an undisturbable calm of mind, which cannot be overturned by the mightiest convulsions of nature. Now, Prince *Pookatha*, in whom do you think that the greatest calm of mind has prevailed? Most excellent *Phra*, replied the prince, the great respect I bore formerly unto the *Rathee Alara*, has disappeared like the chaff before the wind, and like the water of a rapid stream. I am now like a man to whom the true road has been pointed out, who has discovered hidden things, and who has a shining light before him. You have announced to me the true law which has dispelled the cloud of ignorance, and brought happiness and calm to my hitherto disturbed soul. From this moment I believe in *Budha*, the law and the assembly, and to the end of my life I will ever remain a believer. The prince called a young man, and directed him to go and bring two beautiful and rich pieces of cloth having the color of pure gold thread. When they had been brought over, the prince holding them in his hand said: O most glorious *Budha*, these pieces of cloth I have occasionally worn; they are in color like gold, and the tissue is of the finest description; please to accept them as an offering I make to you. *Phra* desired him to present one of these pieces to himself and the other to *Ananda*, that his merits might be greater, since the offering would be made to *Budha* and to the assembly in the person of *Ananda*. This attention in favor of *Ananda* was also intended to reward him for his unremitting exertions during twenty five years he had served *Budha* with the utmost respect, care and affection, without having received any return for his services. *Budha* preached afterwards the law to the prince. When the instruction was over, *Pookatha* rose up, prostrated before *Budha*, turned on the right and departed.

Ananda, after the prince's departure, brought the two dresses to the great *Phra*, who put on one whilst the other was girded round his waist. His body appeared shining like a flame. *Ananda*

was exceedingly surprised. Nothing of this kind had, as yet, happened. Your exterior appearance, said he to Budha, is at once white and beautiful above all expression. What you say, O Ananda, is perfectly true. There are two occasions when my body becomes extraordinarily beautiful and shining: The first was on the night I obtained the supreme intelligence; and the second now, when I am about to enter into the state of Nibana. Doubtless, O Ananda, on the morning after this very night in a corner of Koothinaron country, that belongs to the Prince Malla, in the forest of Engien trees, I will go to Nibana. The shining light, emanating from my body, is the certain forerunner of this great event.

Ananda, summoned by Budha to his presence, received the order to be ready to depart for the river Kakookha. Having reached the place, Budha descended into the stream, bathed and drank some water. Thence he directed his steps towards a grove of mango trees. Ananda had remained to dry the bathing robes of his master. Phra called the Rahan Tsanda and directed him to fold in four his dugout, because he wished to rest. The order having been complied with, Budha sat down, lying on his right side, with the solemn and fearless appearance of a lion. During his short sleep, Tsanda watched by his side. Ananda soon came up. Budha called him and said: The meal which the goldsmith's son prepared for me, which I have taken, is my last meal. He is, forsooth, much grieved because of the illness that has come upon me after having eaten at his place.⁹⁰ Go now to him and

90. The meal Budha partook of, in company with his disciples, at Tsanda's residence, is the last repast he ever made. The violent distemper which followed immediately, is not, says the author of the legend, to be attributed to the food he took on this occasion. On the contrary, that very food, owing to the virtue infused therein by the agency of Nats and Brahmas, was rather an antidote against the illness that was to come inevitably upon Phra's person. Previous to the dissolution of his bodily frame, it was decreed that Budha should suffer. No occurrence could ever cause or avert this tragical circumstance. He had foreseen it, and with perfect resignation, submitted to what was absolutely to happen. In the early days of Buddhism, when a deadly antagonism with Brahminism, began to fill the peninsula of Hindustan with endless disputes between the supporters of the two rival systems, Brahmmins, with a cutting sneer, insulted their opponents by reminding them that the founder of their creed, whom they so much revered and exalted, had died from the effects of his having indulged too much on pork. About eighteen years ago, when the writer was in Burmah, he chanced to meet with a shrewd old Christian, who, be it said *en passant*, was more fond of disputing on religion, than paying regard to the practice thereof. He boasted of having at his command, deadly weapons against Buddhists, and unanswerable arguments, to bear with an irresistible force on the vital parts of their creed. The chief one, which he

make him acquainted with the merits he has gained in making an offering to me. Two meals that I have taken during this exist-

always brought forward with a Brahminical scorn and laugh, was that Gaudama had died from his having eaten pork. He always did it with so much mirth and wit, that his poor ignorant adversaries were completely overawed and effectually silenced by his bold and positive assertion, leaving to him uncontested the field of battle, and allowing him to carry away, undisputed, the palm of victory. This way of arguing may prove a very amusing one, though it can never be approved of, as error is never to be combated by another error or a false supposition. The Burmese translator was doubtless aware of the weak side offered to the attacks of malignant opponents, by the unpleasant distemper that followed the last meal of Budha. He strenuously labors to defend the character of his hero, by proving in the best way he can, that such a bodily disorder was necessarily to take place, in order to set in relief, the patience, composure and other sterling virtues of the founder of Buddhism. The text of the legend has been read over several times with the greatest attention, for the purpose of ascertaining the reasons put forward to account for such an occurrence, but the result has proved unsatisfactory. A thick veil wraps in complete obscurity this curious episode of Budha's life. All that can be said is this: it was preordained that Budha should be visited with a most painful distemper, ere he attained Niban; and so it happened.

To prove that the eating of pork had nothing to do with the distemper that followed, we have the authority of Gaudama, himself who commended the delicacy and flavor of that dish, and placed it on the same footing with the delicious Nogana he ate on the morning of the day, previous to his obtaining the Budhaship. He desired his ever faithful attendant, Anan la, to repair to Tsanda's place, and explain to him the great rewards reserved to him, for having made the offering of such an excellent food.

The practical working of the Buddhistic system relative to almsgiving, deserves some notice. A man bestows alms on the Rahans, or spends in any towards furthering some religious purpose; he does so with the belief that what he bestows now in the way of alms, shall secure to him countless advantages in future existences. Those favors, which he anticipates to enjoy hereafter, are all of a temporal nature, relating only to health, pleasures, riches, honors and a long life, either in the seat of man or in the seats of Nats. Such is the opinion generally entertained by all Buddhists in our days. Talapoina make the preaching of the law consist chiefly in enumerating the merits and rewards attending the bestowing of alms, on persons devoted to a religious mode of life. In this respect the practical result of their sermons, is certainly most beneficial to themselves. The spiritually minded Budha seems to have levelled a blow at concupiscence and covetousness, by openly stating that alms have the power to stem the current of demerits, to give rise and energy to the principle of merits, and to lead to wisdom, which enables man to weaken gradually concupiscence, anger and ignorance, open and prepare the path to Niban. Many excellent practices enforced by Buddhism, have been, if the expression be correct, reduced to a mere lifeless skeleton, by ignorance and passions, but they would appear in a very different light, were they animated with the spirit that has brought them into existence.

tence are equally deserving of the greatest rewards. The first was the Nogaana served up to me a little while before I obtained the supreme intelligence; the second is the one just offered to me by the goldsmith's son, when I ate rice and pork. That is the last food I will ever take until I attain the state of Niban. Both these meals were excellent and are deserving of an equal reward, viz: beauty, a long life, happiness, a large crowd of attendants, the happiness of the Nats' seats, and all sorts of honors and distinctions; such are the merits reserved to Tsanda the son of the goldsmith; go and mention them to him, that his sorrow may be assuaged. Gaudama uttered on this occasion the following stanzas: ⁹¹ Alms deeds can defend from, and protect against, the

91. The observance of the five precepts incumbent upon all Budhists is the foundation whereupon is to be erected the spiritual edifice: it is the first step towards the great ways leading to perfection: it is preparatory for the great exercise of meditation, by which true wisdom may be acquired. The faithful who observe the five precepts and the three additional counsels, show that faith is living in their hearts and give unmistakable marks of their zeal in the practice of religion. They are real Upasakas, or laymen, fervently adhering to, and taking refuge in, Budha, the law and the assembly, but they cannot take rank among the members of the assembly, or Thanga. Practice of, and progress in meditation, can alone usher an Upasaka into the sanctuary of the perfect.

The rewards destined to the faithful after their death, are exactly proportionate to their merits and the real worth of their deeds. The seats of Nats, placed immediately above the seat of men, but under the sixteen seats reserved to the perfect, are opened to the pious Upasaka who migrates from the seat of probation and trial. The nature of the pleasures enjoyed in the Nats' seats, are all referable to the senses. All that can be imagined the best fitted for the delectation of the five senses, is accumulated in those blissful regions, and proffered, with an ever renewed profusion, to their fortunate inhabitants. The vivid imagination of Asiatics has, one would say, exhausted its stores in picturing, with an amazing variety, the riches to be possessed there. It would be of no utility to attempt to give even a compendious narrative of what is met with, in Budhistic compositions, respecting those regions. Suffice it for our purpose, to say, that the distinction of sexes remains in the Nats' country. In the two lowest seats, connection takes place between the two sexes, but no procreation ever results from it. In the 3rd seat, the Nats of different sexes are fully delected by a single kiss. In the 4th, by a touch of the hand; in the 5th, by merely looking at each other; and in the 6th by the mere fact of their being in the same place. Hereupon we may make two observations. The first, pleasures therein enjoyed, lose their coarseness, and become more refined and more perfect, in proportion as the seats are more elevated. The greater are the merits of the Upasaka in this life, the higher is the seat he is destined to occupy, and the more refined are the pleasures and enjoyments allotted to him. Hence our Gaudama having, during the existence preceding this last one, practised moral virtues of the highest order, migrated to Toocita, the fourth seat of Nats. The

influence of the sources of demerits which are man's true enemies. He, who is full of merits and wisdom, shuns evil doings, puts an end to concupiscence, anger and ignorance, and reaches Niban. Budha calling Ananda said to him:—let us now go to the opposite bank of the river Hignarawati, in the forest of Ingien trees, belonging to the Malla Princes. Attended by a crowd of Rahans he crossed the stream. The forest was on a tongue of land, encircled on three sides by the river. Ananda, said Budha, you see those two lofty trees on the skirt of the wood; go and prepare a resting place for me between these two trees, in such a way that when reclining thereupon, my head should be turned towards the north. The couch must be arranged in such a manner, that one extremity would be near one tree, and the other extremity close to the opposite tree. Ananda, I am much fatigued and desire to rest. Though Budha's strength was equal to that of a thousand koudis of black elephants, it forsook him almost entirely from the time he had eaten Tsanda's rice and pork. Though the distance from the place of Pawa to the forest of Ingien trees, in the district of Kootheinaron, is but three gawoots, he was compelled to rest, through that distance, twenty-five times, and it was by dint of great exertions that he reached the place after sunset.

[*Remarks of the Burmese Translator.*—It has been often asked why Phra allowed his body to experience fatigue. The reason of his conduct has been to convey instruction to men, and to make others fully prepared to bear pain and sickness. Should any one ask why Budha exerted himself so much to go to Niban in that place, he should be answered that Budha saw three reasons for acting in the manner he did. 1st, to preach the great Thoodathana (things to be seen and known;) 2nd to instruct Thoubat and lead him to perfection; 3rd, that the disputes that were to

second observation is, that the duration of the enjoyments in the Nats' seats increases in an arithmetical progression, that is to say, the pleasures of the second seat are lasting twice as much as those of the first or lowest seat. Those of the 3rd seat are lasting twice as much as those of the second, etc.

In the sermons that the Talapoins address to the people for stirring up their zeal chiefly in making alms to them, they are most fluent and abundant in the promises of rewards in the Nats' country, as a powerful inducement held out to them for keeping up their zeal to bestow alms. They admirably succeed in obtaining their object with most of their hearers. It cannot be denied that those poor deluded followers of Budha, are fully convinced of all that is narrated to them by Talapoins respecting the Nats' seats. Such is the implicit faith of the mass of Budhists. One may occasionally meet with a few individuals who laugh at those fables, but they are looked upon, in no better light, than that of rationalists, or free thinkers, by the orthodox portion of the country.

arise on account of the division and possession of his relics, should be quieted by the Pounha Dauna, who would fairly and peaceably effectuate the partition of those sacred remains.]

Phra having reached the couch, lay down on his right side, with the noble composure and undaunted fearlessness of a lion⁹². The left leg was lying directly on the right one, but in order to avoid pain and the accompanying trouble, the situation of the two legs was such as to prevent the immediate contact of the two ankles and knees. The forest of Ingien trees lies at the south-west of the city of Kootheinaron. Should any one wish to go to the city from the forest, he must at first go due east, and then turn to the north. The place therefore where Phra stood was a tongue of land, surrounded on three sides by the river.

When Budha was lying on the couch, the two Ingien trees became suddenly loaded with fragrant blossoms, which gently dropped above and all round his person, so as almost to cover it. Not only these two trees, but all those of that forest, and also in ten thousand worlds, exhibited the same wonderful and graceful

92. The posture assumed by Budha on this last stage of his life has supplied the subject of an artistic composition to the Southern Buddhist sculptors. A statue representing Phra in that reclining position, is to be seen in almost every pagoda. Some of these statues are made on truly gigantic proportions. I have measured one that was forty-five feet long. If we take such rough works as exhibiting the amount of skill possessed by natives in the art of carving, we must confess that art with them, is as yet in its infancy. The huge idols I have met with, are never made of wood or hewed stones, but they are built up with bricks. The artist having made in this way the principal parts of the statue, covers the whole with a thick coat of mortar, the softness of which enables him to put, without much labor, the finishing hand to his work. These statues are invariably made after a certain pattern belonging to the highest antiquity, and to an epoch when the art was yet in its very infancy: they are, in an artistic point of view, the worst, rudest and coarsest attempts at statuary I have ever seen. Gold is however profusely lavished on these shapeless and formless works. The big idol above referred to, was covered with gold, that is to say, gilt from head to feet.

Idols of smaller dimensions,—those in particular representing Budha sitting in a cross-legged position, in the attitude of meditation,—are likewise wretched specimens of art. A great many are made of a soft stone, almost white, in appearance resembling marble, and capable of receiving a most perfect polish. About three miles west of the old and ruined city of Tsagain, is a place where the manufacturing of marble idols, is carried on to a great extent. The stone used by the carvers, is brought from a place north of Amerapoora, where it is very abundant. It is soft, transparent, white, and sometimes, when polished exhibiting a slightly bluish appearance. The instruments used by the artists are simple and few. Were it not for the custom which obliges them to follow always the same patterns, the Burmese workmen would much improve in that branch of the fine arts.

appearance. All the fruit trees yielded out of season, the best fruits they had ever produced ; their beauty and flavour exceeded all that had ever been seen. The five kinds of lilies shot forth from the bosom of the earth, and from every plant and tree ; they displayed, to the astonished eyes, the most ravishing sight. The mighty mountain of Hymawonta which has three thousand youdzanas in extent, shone with all the richness of colors of the peacock's tail. The Nats, who watched over the two Ingien trees, showered down without interruption the most fragrant flowers. From the seats of Nats. the flower Mandarawan, which grows on the banks of the lake Mandawan, glittering like the purest gold, with leaves expanding like an umbrella, was showered down by the Nats, together with powder of sandal wood and other odoriferous plant. The Nagas and Galongs, joining the Nats, brought from their respective seats, all kinds of flowers and perfumes which they dropped like dew, over and about Budha's sacred person. Phra seeing the wonderful prodigy performed by men, Nats, Nagas and Galongs, to do him honor, and hearing the sweet accents of Nats' voices, singing his praises, called Ananda and said to him: you witness all that display⁹².

93. If Budha has ever deserved the surname of sage, it is assuredly on this occasion that he has entitled himself to such an honorable distinction. All nature has reversed its course on his account : wonders of the most extraordinary character have loudly proclaimed his supereminent excellencies : the most exalted beings have united their voices in extolling his transcendant merits, and showing their unbounded respect for his persons ; all that could dazzle the eye, please the ear and flatter the heart, had been displayed on an unparalleled scale for doing honor to him who was about to leave this terrestrial abode. Budha, however, solemnly declares, and unhesitatingly says to Ananda, that such a display is infinitely below his merits and perfections, and can bear no comparison with his fathomless wisdom and boundless knowledge of truth. Such things, in his opinion, are mere externals, quite destitute of substantial worth ; they confer no real honor to him. They, adds he, who truly do honor to me, are those who practice all that is enjoined by the most excellent law ; nothing short of the observance of the law can please me ; the practice of the virtues leading to perfection, gives alone the right to be called my disciple. My religion can rest firmly, but on such solid foundation.

These expressions make every reader understand that, in Budha's opinion, religion is not a mere theory, teaching fine moral precepts, destined to excite a vain admiration in the mind, or elicit useless applauses, but it is a moral and practical system, making man acquainted with the duties he has to perform in order to shun vice and practice virtue. Nothing can be more explicit and positive than the notions he entertains of religion. They are worthy of the founder of a religious system, believed and admitted, with more or less considerable variety, by nearly one fourth, or at least, one fifth of the great human family. It must be admitted that the high religious sense entertained by Budha, and

intended to do me honor ; it is not as yet worthy of me who possess the knowledge of the most sublime law. No one can be my true follower, or accomplish the commands of the law, by such a vain and outward homage. Every Rahan or Rahaness, every believer, man or woman, who practises the excellent works leading to perfect happiness ; these are the persons that render me a true homage, and present to me a most agreeable offering. The observance of the law alone entitles to the right of belonging to my religion. Ever remember this, O Ananda, and let every believer in my religion act up to it.

Why did Budha, on this last occasion, lay little stress on the offerings that were made, whilst on former occasions he had much extolled the innumerable merits to be derived from the making of offerings? The reason of his conduct was to give every one to understand that religion could not subsist unless by the practice of all the duties it commands, and that it would soon disappear were it supported only by almsdeeds, offerings and other outward ceremonies. Almsdeeds are productive of great rewards, but the practice of virtue alone secures to religion a prolonged existence.

At that time an illustrious Rahan, named Oopalawana, at a single word from Budha, lowered his fan and went to sit at a certain distance. Ananda, who had seen this Rahan attending assiduously on Budha's person, during more than twenty seasons, was surprised at seeing him, and desired on that occasion to withdraw to a distance. Phra, reading in the soul of Ananda his innermost

communicated in all its purity to his immediate disciples, has almost vanished away, in all Buddhist countries. With the people, religion consists in certain exterior observances, such as giving alms to the Talapoinis, building pagodas, and making offerings during the three months especially consecrated to religious duties. The influence of religious teachers, owing to ignorance and want of zeal, may be thought by many to be almost null, and scarcely felt by the masses of nominal Budhists. Two causes, however, seem to be the generators and supporters of the religious sentiment that influences the people, education, and the political institutions. The male portion of the community is brought up in the monasteries, by the Paongies. All the books that are put into their hands, and most of those that they subsequently read, are treatises on religious subjects. This system keeps up in a wonderful manner the knowledge of religion which exercises a great control over the actions of individuals, and regulates their conduct. But, besides, the religious element almost predominates in the body of the civil laws ; it acts indirectly upon the people and must be allowed a great share of influence in all that regards their morals. It is, therefore, to political institutions that Buddhism owes much for the continuation of its existence in these regions. Were it deprived of such a powerful support, there is every reason to believe that it could not perhaps retain long its hold over the masses, when regularly and extensively attacked by the followers of another system.

thoughts, said to him: Ananda, I am not displeased with Oopa-lawanā, but his body being of a very large size, he prevents the myriads of Nats, that have come from 10,000 worlds, to see and contemplate me on this supreme moment. The Nats can see through the bodies of the generality of men, but this power falls short with men much advanced in merits. I therefore desired him to remove a little far, that the Nats might not be angry at not seeing my person.

Ananda put a great many questions to Budha, which are related at full length in the Parinibbana Thoots

He asked him among other topics, how the Rahans were to behave when w men should resort to their monasteries⁹⁴ Anan-

94. The founder of Buddhism shows himself on this particular subject a consummate moralist. He who can have spoken as he did on this truly delicate point, must have been deeply versed in the knowledge of human nature, and thoroughly acquainted with its frailties and weaknesses. Budha desired to maintain the members of the assembly in a state of spotless purity. To attain that desirable object, he thinks of raising the strongest barrier against the wildest passion of the heart. No virtue, in his opinion, can withstand the incessant assaults directed against it, by a daily and familiar intercourse with persons of another sex. He would have, if possible, the inmate of a cell in a monastery out of the reach of temptation itself; he knows that the best tactics against such an enemy, do not consist in boldly meeting the adversary, but rather in carefully avoiding encounter with him, manœuvring in such a way as to keep far from it. Hence idle conversations with female visitors, are not only forbidden in a most positive manner, but their very sight is to be, if possible, avoided. When duty shall oblige a Recluse to come face to face with the enemy, it is his bounden obligation to keep at as great a distance from female visitors as practicable. The subject of the conversation ought to be of a purely religious character; some portions of the law may be expounded; doubts of conscience may be proposed, and a solution given to them, &c. &c. On such occasions, the spiritual adviser is never to be left alone, but he must be surrounded by some of his brethren or disciples, at all times very numerous in the monasteries.

It is not without interest to place oneself in the centre of the Buddhist system, and examine therefrom the motives that have induced Budha to enjoin celibacy on all the members of the assembly, and enforce it with the utmost rigor, by all the means that the profoundest moralist could devise.

The philosophy of Buddhism has for its primary object to lead man into the way of freeing himself from the influence produced upon the soul by exterior objects, through the medium or channel of the senses. That influence sets in motion the various passions which darken the intellect and trouble the heart, opposing an insuperable barrier to the acquirement and intuition of truth, and to the progress towards the state of quiescence, so ardently coveted and longed for, by every true Buddhist. No one is ripe for the state of Nibban, as long as he retains affection for things without self. The last and greatest effort of wisdom, is the emancipation of self, from every possible influence created and

da, answered Budha, a Rhan desirous to free himself from the sting of concupiscence and keep his heart firm and steady, ought

produced by objects or things distinct from self. Concupiscence, as the meaning of the word implies, is that disposition of the soul to search after, long for, and cleave to, things placed without self. Such a disposition is diametrically opposed to the perfect independence aimed at by a perfect Buddhist, and leads to results the very reverse of those to be arrived at: it retains man in the vortex of never ending existences, and precludes him from the possibility of ever reaching the state of Niban. Concupiscence, taken in a more restricted and limited meaning, signifying the propensity to the indulgence of sensual pleasures, by the union of sexes, must ever prove the greatest obstacle in the way leading to perfection, inasmuch as it fosters in men the strongest affection to external objects.

Budha is great, in his own opinion, because he has conquered all passions, not by curbing them under the yoke of reason, but by rooting them out of his very being. When he wished to become an ascetic, he practised at first self renouncing, not merely by giving up riches, palace, dignities and honors, but chiefly and principally by denying to himself and forever, the enjoyment of sensual pleasures. A firm and unshaken resolution of parting forever with his wife, concubines, and living in a perpetual celibacy, was considered as a preliminary and essential step for entering upon the course of life of a sincere searcher after truth and perfection. During the six years he spent in solitude, he laboured with unremitting zeal for securing, to the spiritual principle, an undisputed control over the material one, by stifling the vehemence and ardour of his passions. His austerities and mortifications during that long period had no other object but that of weakening at first, and finally destroying passions, and, in particular, concupiscence. When he is praised in the writings, he is much extolled for having come out from the net of passions. His victory over concupiscence is repeatedly alluded to as the greatest of all achievements. The master, therefore, having laid such stress on this favorite and important maxim, could not but preach and enjoin it, to all his future imitators and disciples. The earliest records of Buddhism bear testimony to the paramount importance attached to the practice of chastity. It has ever been considered as an essential requirement in all those that have desired to follow the footsteps of Budha, and imitate his mode of life. No qualification, ever so great and shining, could be admitted as a substitute for chastity. Science, talents, zeal and fervor could never entitle an individual to the distinction of member of assembly of the perfect, without having previously given up the gratification of sensual pleasures. Independently of what is found written on this subject in the Wini, or book of discipline, the opinion of the Buddhist public, is, on this subject, positive, universal and absolute. He who leaves the condition of layman to become a religious, must live in a state of perfect continence. An infraction of the regulations, on this point, is looked upon with horror and indignation by the people at large. The guilty individual is inexorably expelled from the religious house, after having been previously stripped of his religious dress, and subjected to an humiliating degradation in the presence of the assembled members of the community. Nothing short of such a severe treatment could satisfy a public

to have his door shut, and never look at the women coming to the monastery or standing at the entrance ; because, through the eyes, concupiscence finds its way into the heart and shakes its firmest purposes. But, replied Ananda, what is to be done when they come over to bring food to the inmates of the monastery? Ananda, said Budha, in such a case, no conversation is to take place with them? Much safer and better it would be, to hold conversation with a man, who, sword in hand, would threaten to cut off our head, or with a female Biloo, ready to devour us, the moment we open the mouth to speak. By conversing with women, one becomes acquainted with them ; acquaintance begets familiarity, kindles passion, leads to the loss of virtue and precipitates into the four states of punishment. It is therefore most prudent not to have any conversation with them. What is to be done, O Budha, in cases when women come to the monastery to hear religious instructions, to expose their doubts, to seek for spiritual advice, to learn the practice of religious duties, and render becomingly certain services to the Rahans? Should a Rahan be silent on such occasions, they will ridicule him, and say : this Rahan is deaf or too well fed : he, therefore, cannot speak. Ananda, replied Budha, when, on such occasion, a Rahan is obliged to speak, let him consider as mothers those who are old enough to be his mothers, as elder sisters, those who appear a little older than he, as younger sisters or children, those that are younger than he. Never, O Ananda, forget these instructions.

Ananda inquired from Budha what ceremonies were to be performed on his mortal remains after his demise. Ananda, replied Budha, do not be much concerned about what shall remain of me after my Niban : but be rather earnest to practice the works that lead to perfection : be not over solicitous concerning the affairs of this life, where the principle of change is ever entire ; put on those inward dispositions, which will make you to reach the undisturbed rest of Niban. There are many among the princes, rich men

so deeply hurt and offended in their religious feelings. How is it that the practice of perfect continence is not merely a desideratum in an individual consecrated to religion, but an absolutely required qualification, which can never be equivalently supplied by any other moral or scientific attainment? How is it that such a notion is universally adhered to, by nations noted for the undoubted laxity of their morals? Can a notion so generally believed, and so tenaciously retained in spite of its direct opposition to the wildest and the dearest passion of the heart, be ever called a prejudice? Is it possible to trace its connection with some of the noblest feelings of our nature and the most refined ideas of our mind? To a superficial and biased observer, many things appear contradictory and irreconcilable, which a serious, acute and dispassionate inquirer after truth readily comprehends, easily connects and accounts for, and satisfactorily conciliates one with the other.

and Pounhas, who are well disposed towards me, and who will gladly perform all the usual ceremonies on my remains. They will, replied Ananda, no doubt come to me, and ask advice as to the most suitable mode of arranging every thing in a becoming manner. Ananda, answered Budha, here are the ceremonies performed after the death of a Tsekiawadai king. When such a monarch is dead, they wrap his body with a new fine cloth of Kathi-caritz, surround it with a thick layer of the whitest cotton, wrap it again with a second cloth of the same country, place over it another layer of cotton, and repeat the same process five hundred times. The body thus prepared is deposited in an open coffin, outside, and rubbed inside with fragrant oil. Another coffin also gilt is turned over it as a covering. The pile is made of sandal and other odoriferous woods; flowers, perfumes, and scented water are profusely spread over it. The coffin having been placed on the pile, fire is set to it. Similar ceremonies shall be performed on my body after my death. On the spot where four roads meet, a dzedi is to be erected. Whoever shall come to that place, and make offerings of flags, umbrellas, flowers and perfumes, shall thereby perform an act of religion, and give a token of his respect and affection for my person⁹⁵. He shall gain many merits,

95. It is curious to investigate the origin and the real nature of the worship and honor paid by Budhists to Gaudama, to his relics, to his statues, as well as to the monuments erected for enshrining and sheltering those objects of devotion. The attempt at elucidating this point is beset with difficulties. The more we attentively reflect on the inward operations of the soul, in all that relates to religion, the more we find ourselves puzzled, and hesitating in qualifying and selecting the appellation most befitting them.

All the simple terms of our language intended to express all sorts of acts of worship and adoration paid to objects partaking of a religious nature, are inadequate to represent to us, by sounds, the nature of the inward workings of the soul, when she carries on a pious intercourse with the object of her devotion. The terms that are used merely express to us the exterior acts of worship, as manifested by peculiar attitudes of the body, which vary according to the habits and customs of various nations, or by singing, making offerings or any other visible sign. They may be, in fact, they are, used with equal fitness, all over the world, by the worshipers of the true God, as well as by the adorers of idols. The difference between the true and false worship does not consist, therefore, in the externals, nor in the ceremonies or exterior signs that make impression on the ear and the eye, but it is to be found in reality in the objects that the adorers have in view. Here lays the essential difference between the true and false worship.

This being premised, we have naturally to ask: what is Gaudama, the great and principal object of worship to all Budhists? Gaudama, in their opinion, is a mere man, that has attained by the practice of virtue, and principally by his almost infinite science, the highest point of perfection a being can ever reach. The first qualification entitles

among others a complete exemption from all troubles and disquietudes during a long period. Ananda, four sorts of persons

him to the unbounded admiration of his followers: it inspires them with expressions the best calculated to eulogize him, and represent him as the first and greatest of all beings. Again, Gaudama is represented to them, full of benevolence and compassion for all beings, whom he earnestly wishes to deliver from their miseries, and help them to obtain that state in which they come for ever to a perfect rest from all transmigrations, or to what they emphatically call the deliverance. The second qualification is much insisted upon by Budhists, and from it, originate those feelings of love, tender affection for him who has labored so much for enlightening all beings, and showing to them the way that leads to the deliverance. Budhists on this subject are very eloquent. The writer has often admired many fine thoughts, and truly beautiful expressions, met in some writings devoted to the praises of Budha.

It may be asked whether the followers of Gaudama, in the worship they pay to the author of their religion, expect any aid or assistance from him. The answer is an easy one. Gaudama to them, is no more. His interference with the affairs of this world or of his religion, has absolutely ceased with his existence. He sees no one; he hears no prayer; he can afford no help neither here on earth, nor in any other state of existence. In fact, to the Budhists there is no providence, and consequently, there can be no real prayer, none of the feelings that constitute its essence. All the worship of Gaudama may be summed up in a few words: he is admired as the greatest, wisest and most benevolent of all beings; he is praised, eulogized as much as language can express; he is the object of a tender affection, for the good that he has done. No idea whatever of a supreme being is to be met within the genuine worship paid to Gaudama, by his most enthusiastic adherents. It cannot be denied that in practice Budhists of these parts betray often, without perceiving it, that they have some vague idea about a supreme being, who has a controlling power in the affairs of this world and the destiny of man. But such an idea does not come from their religious creed; it is the offspring of that innate sentiment adherent to our nature, as is maintained by some philosophers; or it is a remnant of a primitive tradition which error has never been able entirely to obliterate, as asserted by others.

The worship paid to Budha does not extend further than it has been above stated, since it is always placed on a footing of equality with the one due to the law and to the assembly. These three *precious things* are always enumerated together; no distinction is made between them; they are equally entitled to the veneration of all believers.

Let us come now to the veneration offered to the statues and relics of Gaudama and to the religious monuments, called dzedis. In the foregoing pages we have seen Budha giving to two brothers, who had requested him to supply them with some object of worship, eight hairs of his head. After his death, and the combustion of his body, the remaining bones or parts of bones, even the very ashes and charcoals were piously coveted with an eagerness, that indicated the high value people set on these articles. According to several Buddhist

are deserving of the honor of having dzedis erected after their death. 1, a Budha who possesses the infinite science ; 2, a semi-

authors, Gaudama previous to his death intimated to his disciples that his religion was to last five thousand years ; that as he would be no longer among his believers, in a visible manner, he wished that they would keep up his statues, as his representatives, and pay to them the same honor they would pay to his own person. Relying upon this positive injunction the Buddhist looks on the statues of Budha, as objects destined to remind him of Budha : they are the visible mementos of him who is infinitely dear to his affections ; they put him, by their variety of shapes, and form in remembrance of the principal events connected with his existence. The princes that have been most remarkable for their religious zeal and piety, such as Adzatathat and Athauka, were anxious to multiply the statues of Budha, and the religious monuments, to nourish into the soul of all the faithful, as says our Burmese author, a feeling of tender affection, of lovely disposition for the person of Budha and his holy religion. The relics being articles that have been most intimately connected with Budha's person, they are designed to act on the religious people, even more powerfully than the statues. They are treasured up with the greatest care, worshipped with the profoundest respect, looked upon with a most affectionate regard. No earthly treasure can be compared with them. As Budha's sacred person is more valuable in their eyes, than the whole world, his relics partake of that invaluable estimation. It becomes evident that the statues and relics are so much valued, esteemed and worshipped, because of the intimate connection they have with the person of Budha, and the great help they afford in keeping alive a religious spirit and a tender affection for him.

In the worship of statues and relics superstition has had its share too, in giving an undue extension and development to the religious *sentiment*. This development has brought into existence the belief in prodigies and miracles worked by the virtue of the relics. This popular error has always found a powerful support among the ignorant masses ; it has been much propagated by that inordinate and irrational tendency towards all that is new and extraordinary. Man wants but a pretext, even a very futile one, to give credit to the most incredible occurrences, when they have a reference to a deeply cherished, and, as it were, favorite object. But in no way do we find genuine Buddhism countenancing such spiritual eccentricities or extravagancies, which have their origin in ignorance and an inordinate fondness of the marvelous.

The articles of worship offered to, or placed before, the statues of Budha and the shrines supposed to contain some of his relics, are few and remarkable for their simplicity. They consist in flowers arranged in fine bouquets, in flags and streamers made of cloth, sometimes of paper, and cut into a great variety of figures, with considerable taste and skill. There are to be seen also small wax candles, little earthen lamps, and sometimes incense and scented wood, which are consumed in large burners, placed on small pedestals made of masonry. The worshippers are generally in a squatting position, the back resting on the heels, the body slightly bending forward, the joined hands raised to the forehead. Ordinarily a string of flowers, or little bits of wood, adorn

Budha; 3, a Rahanda; 4, a Tsekiawadai king. He who builds a dzedi in honor of Budha shall after his death migrate to a place of rest in the seat of Nats. To him that shall build a dzedi in honor of a semi-Budha, an inferior reward shall be awarded in a lower seat of Nats, and a similar reward shall be enjoyed by those who erect dzedis in honor of Rahandas and Tsekiawadai kings. It may be asked why the honor of a dzedi is conferred on a king who lives in the world, enjoys its pleasures, &c., whilst it is denied to a Rahana who has renounced the world and practised the excellent works. Formerly, in Ceylon, the dzedis erected in honor of deceased Rahans, became so numerous that they threatened to cover the superficies of the whole country. It was then resolved that none should be built for Rahans, though it is acknowledged that they deserve such distinction. The same reason does not exist for a Tsekiawadai king who is alone. But all the Rahans that are full of merits, are deserving, after their demise, of all honors except that of a dzedi.

When Budha had finished his instruction, Ananda thought within himself: Phra, the most excellent among all beings, has just taught me how to honor dzedis; he has pointed out to me the source of merits: he has indicated to me the sure way to deal with women, and finally declared that there were but four sorts of persons deserving of the honor of a dzedi, after their death. From the tenor of these instructions, I know with certainty that, on this very day, Budha is to enter the state of Nibana. Unwilling to show his profound affliction in the presence of his illustrious master, he retired into the dzeat of the Malla kings, close by, and leaning on the door bolt he wept bitterly and said: Alas! the most excellent Budha soon shall be no more: By what means shall I obtain the three last degrees of perfection?

ed with a small paper flag, are held on these occasions. On the days of worship, particularly during the three months of lent, the crowd of people of all age, sex and conditions, resorting to the most venerated pagoda of the place, is truly extraordinary. Men and women of a certain age have in their hands, a string of beads, upon which they repeat the formula Aneitsa, Duka, Anata, or some other.

Since the Buddhist knows that his Budha is no more, and therefore can afford him no assistance whatever, that there is no Providence, it is difficult to account for the zeal that he often displays, in honoring the great founder of his religion and all that has a reference to him. To account, satisfactorily for such a moral phenomenon, we must bear in mind the belief that he has in the intrinsic worth of the devotional practices he performs. These works are good *per se*; they give rise, power and energy to the law of merits, or to the good influence which will procure to him abundant rewards in future existences, and gradually lead him to the harbor of deliverance, the object of his most ardent wishes. That hope is, as it were, the great feeder of his devotion.

Who shall be my teacher? To whom shall I henceforth bring water in the morning, to wash the face? Whose feet shall I have to wipe dry? For whom shall I prepare the place for sitting, and the couch for sleeping? Whose Patta and Tsiwaran shall I have to hold ready, and to whom shall I render the ordinary services? In the midst of sobs and wailings, he was giving vent to his deep affliction. Budha not observing the faithful Ananda among the Rahans said: My dear Rahans, where is Ananda? Having been informed of all that was taking place, he desired a Raham to go and call Ananda. The message having been conveyed rapidly to Ananda, he hastened to come into the presence of Budha, whom he saluted as usual, and then took his seat. Budha addressing him, said: O Ananda, your tears and lamentations are to no purpose; do not give yourself up to disquietude; cease to shed tears. Have I not previously said to you that distance or death must separate us from the dearest objects? In the body there is a principle which causes its existence and its preservation as long as the opposite principle of destruction does not prevail. It is true you have ministered unto me, for many years, with all your strength and the most perfect devotedness. But you shall reap the reward due for so many good offices. Apply yourself to the exercise of Kamatan, and soon you shall be freed from the world of passions, and the influence of mutability. Addressing all the Rahans present, Budha began to praise Ananda, saying: Beloved Rahans, Ananda⁹⁶ has been during many years my faithful and

96. On a former occasion Budha had raised his voice to bestow praises on the memory of the great Thariputra, whose relics he was holding on the palm of one of his hands, in the presence of the assembled Rahans. Now, a short time before he yields up the ghost, he summons all his strength, and at great length, passes the highest eulogium on his amiable and ever devoted attendant, the truly kind hearted Ananda. These are the only two instances mentioned in this compilation, when Budha has condescended to eulogize the great virtues and eminent merits of two disciples. In Thariputra, Budha extolled the transcendent mental attainments, the heroic achievements in the practice of virtue, the fervor and zeal for the propagation of religion, which had ever distinguished the illustrious friend of Maukalan. In Ananda, the searching and keen eye of Budha discovered excellencies of a less shining and bright hue, but in point of sterling worth, second to none. Ananda is a matchless pattern of gentleness, amiability, devotedness and placid religious zeal. He loves all his brethren, and he is, in return, beloved by them all. His superior goodness of heart and placidity of temper secure to him an almost undisputed precedence over the other members of the assembly. Tearing the veil that conceals futurity from our eager regards, Budha foretells the future conquests to be made by the mild and persuasive eloquence of his ever dearly beloved disciple. The far spread fame of Ananda shall, in days to come, attract crowds of visitors, eager to see and hear him. The sight of his graceful, and lovely appearance, shall rivet on his per-

devoted attendant. He has served him who is worthy to receive all offerings, and is, moreover, acquainted with all the laws of the physical and moral world. Ananda is a true sage; he is well versed in all that relates to my person; he can show to the male Rahans and female Rahans, as well as to the crowds, the time, the moment and the place to approach my person, and pay the honors due to me. Ananda is graceful and full of amiability amidst all other Rahans; He has heard and seen much; he shines in the midst of the assembly. Rahans will come from a distance on hearing all that is said of his graces, to see and admire him; and all will agree in saying that what they observe, surpasses all that they had heard. Ananda will make enquiries regarding their health: they, on hearing his words, will be filled with joy. He will then keep silent, and they will retire with an increased desire to listen to him. He will say to the female Rahans that will come to see him; sisters, observe the eight precepts. On hearing Anan-

son, the attention and affection of all. Enraptured at the flow of this tender, touching and heart moving eloquence, visitors shall eagerly listen to him; they will experience sadness only when his silence shall deprive them of that food their mind and heart were feasting on.

The eulogium of Ananda by Budha is unquestionably one of the finest passages of the Legend. Divested of its original beauties, by having passed through several translations, it retains, however, something that charms and pleases. The reader is involuntarily reminded of similar specimens, found here and there, in the earliest records of antiquity.

In the instructions that Ananda is to give to laymen, it is somewhat curious to see Budha distinctly stating that Ananda will exhort the people to make offerings both to Rahans and to Pounahs, that is to say, to the members of the assembly, and to the Brahmins. From this passage, it becomes evident, that in the days of our Budha, the two sects that were subsequently to struggle during many ages for superiority over the Indian Peninsula, subsisted free from inimical feelings towards each other. It might be said that no line of separation kept them apart, indicating or pointing out their respective limits. The wide gap that was during succeeding centuries to intervene between those two great religious sects, was not perceptibly felt. The levelling results of Buddhism had not yet awakened the susceptibilities of the proud Brahmins. Buddhists and Brahminists lived on friendly terms and looked upon each other as brethren. The discrepancies in the respective creeds, were regarded with indifference, as involving only philosophical subtleties, well suited to give occupation to ideologists, and afford to disputants the opportunity of displaying their abilities in arguing, reasoning and defining. It is not easy to determine whether the conduct of Budha was regulated by a well calculated policy, intended to calm the suspicious scruples of his opponents, or whether he was actuated by plain and straightforward principles. It is probable that, at that time, many Brahmins followed a mode of life almost similar to that of the disciples of Budha; they were, therefore, entitled to the same honors and support.

da they will be exceedingly glad. He will then remain silent, and his silence will grieve them. The laymen and laywomen, on hearing all that is said of Ananda, shall come to contemplate him. He will say to them : Adhere to the three precious things ; observe the five great commands ; keep the four days of worship of each month ; pay honor and respect to your father and mother ; feed the Rahans and Pounahs that observe strictly the law. They will all be delighted at hearing his instructions. His silence will leave them earnestly wishing to hear something else from him. Beloved Rahans, Ananda much resembles a Tsekiawada king. Like him, he is exceedingly beautiful, amiable and lovely : He can fly through the air : He can teach the people, and justly administer the law.

When Budha had finished his discourse, Ananda said : O illustrious Budha, it is not becoming your dignity, that you should go to Niban near such a small city, and in a place almost surrounded by forests. We are in the neighbourhood of the great countries of Tsampa, Thawati, Thakila and Baranathee. The kings, pounhas, noblemen and people of those countries are full of love and reverence for your person. They could render greater honors to your mortal remains. Ananda, replied Budha, do not call the country of Koothinaron, a small country. I have on former occasions often been to this place and extolled its riches and crowded population. This is the place where it is most becoming I should enter into the state of Niban. Go now to the city and inform the Malla princes that to-morrow morning at the break of the day, the most excellent Budha shall go to Niban. Let them not have to complain hereafter that they have not received a timely information of this event, nor say that they had not had a last opportunity to come and see me. Ananda, putting on his dress and carrying his Patta, went alone to the city. At that moment the princes were assembled in the dzeat to deliberate upon some important affair. As soon as the message was delivered, the princes, with their wives, their sons and daughters began to cry aloud : Alas ! the most excellent is too soon going to Niban. Some appeared with dishevelled hair ; some lifted their hands to their foreheads ; some crying out, and wailing, threw themselves on the ground, rolling and tossing about, as persons whose hands and feet had been cut off. They all set out in haste, with Ananda at their head, towards the place where Budha was lying on his couch. All of them were admitted into the presence of Budha and paid their respects to him.

In the city of Koothinaron lived a certain personage holding heretical opinions⁹⁷. His name was Thoubat. His mind, hither-

97. Budha had so much at heart the conversion of the heretic Thoubat, that the earnest desire of performing this great and meritori-

to uncertain and unfixed, hesitated between belief in Budha's doctrines and his former opinions. Having been informed that

ous action, was one of the three motives that induced him to select the comparatively insignificant country of Koothinaron for the last stage of his existence. Particulars regarding that personage would prove interesting, because he is the last convert Budha made. From what has been alluded to in some Buddhistic writings, regarding Thoubat, it may be inferred that he was of the caste of Pounahs or Brahmins. He had studied in some of the numerous schools of philosophy, at that time so common in India. From his way of addressing Budha, there is no doubt but he was acquainted with the principal theories, upheld by the most renowned masters in those days. It is related of Thoubat that during former existences, he was tilling a field with one of his brothers, when some Rahans happened to pass by. His brother gave abundant alms to the holy personages, whilst Thoubat showed less liberal dispositions. When then Budha appeared, the law was announced to the generous donor and in company with eighteen Kouies of Brahmas, he obtained the state of Thautapan. The rather parsimonious Thoubat obtained the favor of conversion at the eleventh hour. He must have, however, subsequently atoned for this offence, as his dispositions seem to have been of the highest order, when he came into Budha's presence. In a few hours he had gone over the four ways leading to perfection, and had become a Rahanda.

In the days of Budha, the philosophical schools of India seem to have had six eminent teachers, whose doctrines exhibited on some points a considerable variance. Reading a book of religious controversy between a Christian and a Buddhist, composed more than a hundred years ago, by a Catholic priest at Ava, the writer has had the chance of meeting with a faint outline of the leading tenets upheld by the six teachers, so often alluded to, in this compilation. One of them maintained the existence and agency of numberless genii, who at their will, could favor man with fortune and every possible temporal benefits, as well as visit him with their displeasure, by depriving him of all happiness, and heaping misery and all sorts of calamities over his head. Geniolatry was the necessary consequence flowing from such a principle. A second teacher denied at once the dogma of metempsychosis, and maintained that every being had the innate power of reproducing by way of generation, &c, another being of similar nature. A third one had singular notions regarding the nature of man. He said that he had his beginning in the womb of his mother, and that death was the end and destruction of his being: such a destruction he called Niban. A fourth teacher taught that all beings had neither beginning nor end, and that there existed no influence of good and bad deeds. A fifth doctor defined Niban, a long life, like that of Nats and Brahmas. He saw no harm in the killing of animals, and he asserted the existence of a state of reward and punishment. The last teacher boldly asserted the existence of a Supreme Being, creator of all that exists, and alone worthy of receiving adorations.

Thoubat's mind was rather perplexed by so many contradictory and opposite opinions and doctrines. He had lived, it appears, in a state of doubt and uncertainty, fluctuating, as it were, between conflicting theories which could not carry conviction to his soul. He had heard

there was a Budha in the neighbourhood, who was soon to go to Niban, he desired to see him, and, in his conversation, to clear up his doubts. His age was not great, but he enjoyed such a renown for learning that he was called the master of masters. Thoubat went at first to Ananda, stated to him that he felt irresistibly a strong attachment to, and a sincere affection for, the great Budha, that his mind was preyed upon by doubts and uncertainties, and that he hoped a short conversation with the great Gandama would relieve his mind from its present painful situation. Ananda, fearing that such a conversation might be much protracted, refused to admit Thoubat into the presence of Budha,

of Budha and wished to see him, hoping that perhaps he might fall in with the truth he was so ardently panting after. With these dispositions he came to the spot where Budha was lying on his couch, in the hope of easing his mind from the state of doubt, and fixing it in truth. Like a man of consummate abilities in the way of arguing and at once convincing his adversary, Budha set aside all that was put forward by his antagonist, and coming at once to the point, preached to him the true doctrine. As light dispels darkness, so truth disperses the mist of errors. Thoubat seeing truth, at once embraced it, gladly ridding himself from the burthen of errors that had hitherto weighed down his soul. All his doubts vanished away, and he found himself on a sudden safely anchored in the calm and never agitated harbour of perfect truth.

Next to the conversion of Thoubat, follows an interesting instruction delivered to Ananda and the assembled Rahans. Here Budha displays the superiority of his lofty mind. Clinging to the principles of abstract truth, he has no regard for persons or things. This material world, man included, is, in his opinion, a mere illusion, exhibiting nothing real, but only an uninterrupted succession of changes, which exclude the idea of immutable fixity. He apparently has no wish to infuse consolation into the afflicted souls of his disciples. He supposes that being all initiated in the knowledge of truth, and having entered in the ways of perfection, they must know that the person of a Budha is subjected to the law of mutability, and, therefore, to destruction or to death. He says plainly to them that his absence from among them is a circumstance scarcely worth noticing: by his doctrines contained in the Abidama, the Thoots and the Wini, he will ever be present among them. In these sacred writings, they will possess something more valuable than his material being: they will have and enjoy the truth that was in him, and that he has communicated to them by his oral instructions. He earnestly invites them to lay stress only on that doctrine they have received from him.

It is hardly necessary to notice a serious anachronism made by the unskillful compiler of this legend, on this occasion. We know that Budha wrote nothing, and that the compilation of his doctrines, and its division in three distinct portions, has been the work of the three great councils held after Gaudama's death or Niban. How could the dying originator of Buddhism speak of compilations of his doctrines which were not as yet existing?

representing his extreme weakness and inability to speak much. Thoubat made several instances, but with no better success. Ananda persisted in his refusal to introduce him. Budha hearing some noise, enquired from Ananda what was the cause of the noise he heard. Ananda related to him all that had taken place between him and Thoubat. Allow him to come, said Budha, I wish to hear him. Soon he shall be enlightened and convinced. I have come to this spot, for the very purpose of preaching to him the most perfect law. Ananda returned to Thoubat and said to him: 'The most excellent Budha desires to see you. Thoubat, full of joy, arrived in the presence of Budha, saluted him, and, sitting at a becoming distance, said to him: Do the six celebrated teachers, who are always attended by a great number of disciples, who are famous amidst other doctors, know all laws? Are there some laws they are unacquainted with? or do they teach some doctrines which they but partially understand? Budha, having gently reminded Thoubat that such questions were not suitable and to no purpose, said: O Thoubat, I will preach to you the law; listen with attention to my words, and treasure them in your heart. No heretic has ever known the right ways that lead to perfection, and in their religion no one can obtain the state of Thautapan, and become a Rahanda. But in my religion there are found persons that have become Thautapan, Anagam, &c. and finally Rahandas. Except in my religion, the twelve great disciples who practice the highest virtues, and stir up the world, to free it from its state of indifference, are not to be met with. They are not to be found among heretics. O Thoubat, from the age of twenty-nine years, up to this moment, I have striven to obtain the supreme and perfect science, and I have spent to that end fifty-one years, following the way of Ariahs, that leads to Niban. On hearing these words, Thoubat, overwhelmed with joy, endeavoured, by several similitudes, to express to his great instructor, the pleasure he had derived from his preaching. O most illustrious Budha, said he, now I believe in you, and adhere to all your doctrines; I wish to become a Rahan. But it is a custom with you, not to admit to the dignity of Rahan, an heretic who is newly converted, but after a four month's probation. I wish to remain during that period as a probationer, and beg afterwards to be admitted among the Rahans. Budha, who knew the fervour of this new convert, desired to dispense in his case with the four month's probation. He called Ananda and commanded him to admit Thoubat as Rahan. Ananda forthwith led Thoubat into a becoming place, poured water over his head whilst repeating certain formulas of prayers, shaved his head and beard, put on him the tsiwaran and taught him to repeat the formulas whereby he professed to take refuge in Budha, the law and the

assembly. When this was done, Thoubat was conducted into the presence of Phra, who desired he should be promoted to the dignity of Patzing, and instructed in the knowledge of Kamatan. Thoubat went into the garden, walked for a while, and soon learnt the forty Kamatans. He was the last convert Budha made before he entered the state of Niban.

Budha calling Ananda and all the Rahans, said to them : when I shall have disappeared, and be no longer with you, do not believe that Budha has left you and is no longer among you ; you have the Thoots and the Abidama which I have preached to you : you have the discipline and regulations of the Wini. The law, contained in those sacred writings, shall be, after my demise, your teacher. Do not, therefore, think or believe that Budha disappears or is no more.

A little while after, Budha, addressing the Rahans, gave them some instructions regarding the attention and respect the Rahans were to pay to each other. As long, said he, as I have been with you, you have called one another by the name of Awoothau, but after my demise, you will no more make use of such a title. Let those who are more advanced in dignity and in years of profession, call those that are their inferiors by their names, that of their family, or some other suitable appellation : let the inferiors give to their superiors the title of Bante. Ananda, let a Rahan Hauna be visited with the punishment of Brahma. But what is this punishment ? replied Ananda. The Rahan Hauna is indiscreet in his speech ; he says indiscriminately all that comes to his head. Let the other Rahans avoid speaking with him or even rebuking him. This is the punishment of Brahma.

Addressing again all the the assembled Rahans, Budha said to them :⁹⁸ my beloved Bickus, if among you there be any one that

98. Budha's zeal is not chilled in the least by the cold of approaching death. His boundless knowledge enabled him at a glance to obtain the most intimate acquaintance of the inward dispositions of his disciples' minds. If, therefore, he asked them three successive times, whether they entertained doubts on some doctrinal points, it was not to satisfy himself that their faith was firm and unshaken. He wished to make them conscious of a fact which was felt and clearly understood by every one in particular, but was not as yet fully appreciated by the universality of his disciples. Every individual in particular was well aware of the unwavering dispositions of his mind respecting Budha's teachings, but no one ever had the opportunity of ascertaining that all his brethren had the same firmness of belief. On this solemn occasion, they witnessed the most comforting sight of a perfect unity of faith, in all the members of the assembly. Budha revealed then one great truth which no one but himself could be acquainted with. A true Rahan, says he, has entered at least in the first way that leads to perfection—he is, therefore, no more exposed to the danger of wavering in his belief: he knows enough of truth to adhere firmly to it, and is enabled to prosecute

has any doubt respecting Budha, the law, the assembly, the ways of perfections and virtues, let him come forward and make known

safely his researches after what is still unknown to him. Every member of the assembly is a true believer, more or less advanced in the knowledge of the law, it is true, but at least, he is conscious of his being in the right way. On this subject, no doubt subsists in his mind; he adheres to Budha and his doctrines, as to the centre of truth, and never thinks for a moment to question the veracity of his doctor, or to call in doubt any portion of his instructions.

The last words of Budha to the assembled Bikkus, are designed to remind them of the great and vital principle he endeavoured to inculcate in their minds during the forty-five years of his preaching, viz: that change and mutability are acting upon all that exists, and are inherent to all parts of nature. This world, therefore, offering but an endless vicissitude of forms, that appear and disappear, has no real existence. It is an illusion from beginning to end. As long as man remains tied up, if this expression may be made use of, to nature, he is carried away by the ever acting principle of change: no where can he find any rest or fixity; he quits one existence to pass into another; he leaves one form to assume a different one. What happens to man, befalls all other parts of nature. From this notion, Budha infers that there is nothing existing but *name* and *form*. There is no substance in nature, and therefore, no reality. So much stress was laid by Budha on this capital principle, that he bequeathed it, as his last Will, to his disciples; he wished that they would ever bear in their minds, and remember that he came among them for the purpose of making them thoroughly acquainted with it. From this cardinal point, he inferred the chief conclusions that form his religious system, viz: Metempsychosis, the contempt of the world and Niban. By the law of endless changes, man is hurried from one state into another, or from one form of being, into another form. Where is the wise man that could love a world, or an existence therein, when he finds no substance, no reality in it? Is he not induced or rather compelled to search after a state in which he can find fixity, reality and truth, or at least an exemption from the harassing condition of perpetual migration from one state, into another?

The reader who has been almost born with, and educated in, Theistic notions, and who sees in the world nothing but what has been created by a supreme and all wise Being, is at a loss to understand how a grave philosopher, as undoubtedly Budha was, gifted with great powers for observing, arguing, discussing and inferring conclusions, could have fallen into errors so glaring and so contrary to his reason. That we might properly appreciate the efforts of such a genius, and have some correct ideas about his process of arguing, we must divest ourselves of the knowledge supplied to us by revelation, and descend to the level occupied by the founder of Buddhism. Unacquainted with a first cause, or with the existence of a supreme Being, he studies nature as he finds it. What does he see in it? Perpetual changes, endless vicissitudes. The form that he perceives to-day has undergone some change on the following day. Every thing about him, grows, reaches a certain point and then falls into decay. He finds nothing that stands always in the same condition. Hence he proclaims the great law of mutability pervading all nature, and concludes that all that we feel, see or hear, is

his doubts, that I may clear them up. The Rahans remained all silent. The same question was three times repeated, and three times the Rahans remained silent. Then he added: my beloved Bickus, if you have any respect for my memory, communicate your dispositions towards my person and doctrines, to the other Rahans whom you shall hereafter meet with. The Rahans still remained silent. Ananda then said to Budha: O most exalted Budha, is it not truly surprising that among so many, not one could be found entertaining any doubt respecting your doctrine, but all should feel so strong an attachment to it? Ananda, replied Budha, I knew well that doubt and false doctrine could never be harboured in the soul of a Rahan. Supposing a number of five hundred Rahans, and taking the one who is the last in merits; he is at least a Thautapan, and as such there is no demerit in him that could lead him to one of the four states of punishment; his heart is fixed upon the first way that leads to perfection, and he constantly strives to advance into the three superior ways of perfection. No doubt, therefore, and no false doctrine can ever be found in a Rahan.

After a short pause, Budha addressing the Rahans said: beloved Bickus, the principle of existence and mutability carries along with it, the principle of destruction. Never forget this; let your mind be filled with this truth: to make it known to you, I have assembled you.

These are the last words Budha ever uttered. He entered into the first state of dhan, then in the second, the third and fourth: he ascended therefrom successively to the first, second, third and fourth immaterial seats. When he had reached the fourth state, which is the furthest boundary of existence, Ananda asked the Rahan Anourouda, if he had completed his Niban. Not yet, answered Anourouda, but he has reached the last stage of existence. A little while more Budha had entered into the perfect state of Niban.⁹⁹

illusion and deception, &c. &c., deprived of all reality, fixity and substance. His philosophical mind is not satisfied with such a discovery. He pants after truth and reality which are not to be found here. He feels that he must disentangle himself from the condition of illusion and deception. But where is to be found reality, and fixity? Beyond all that exists, in Niban.

99. The epoch of Gaudama's death is a point on which the various nations professing Buddhism do not agree. The Cingalese, Burmese and Siamese annals place that event somewhat before the middle of the sixth century, before the Christian era. The difference of dates is but of a few years, and is so inconsiderable, as not to be worth notice. The Thibetans and as a consequence, the Mongolians with the Chinese place that event several hundred years previous to the epoch just mentioned. Notwithstanding this discrepancy, it seems difficult not to adopt the chronology of the southern Budhists. The *savans* in

Thus in the first watch of the night, he had preached the Law to the Malla princes; at midnight, he had converted the heretic Thoubat; and in the morning watch, he instructed the Rahans. It was full dawn of the day when he entered the state of Niban.¹⁰⁰

Europe, who have bestowed a considerable degree of attention on this interesting subject, give a decided preference to the opinion of the former.

We have not to depend solely on the tables of kings, supplied by the Hindus, for settling this point, but fortunately we are put indirectly by Greek writers, in possession of a fixed and well established epoch, from which we can take, with a sufficient degree of certainty, our departure for arriving at a satisfactory conclusion. After the death of Alexander the Great, Seleucus, one of his lieutenants, obtained for his share, all the provinces situated east of the river Euphrates, in which the Indian conquered territories were included. Seleucus at first in person, and next by an ambassador, came in contact with a powerful Indian king, named Chandragupta who had the seat of his empire at Palibotra. This intercourse took place about 310 B. C. The Hindu chronological tables mention the name of this prince as well as that of his grandson, called Athauka, who, according to the testimony of the Burmese authors, ascended the throne of Palibotra, 218 after Gaudama's death. We may suppose that Athauka reigned in, or about 270 or 280 B. C. These two periods added together will give but a sum of five hundred years. There will remain a difference of only forty years, for which it is not easy to account with a sufficient precision, unless we suppose that the reign of Athauka begun earlier than is generally admitted.

Our Legend is positive in stating that Gaudama died under the reign of Adzatathat, as it will hereafter be seen. But the Hindu chronologists place the reign of that monarch, about 250 or 260 years, before that of Chandragupta, who, as stated, was a contemporary of Seleucus Nicator. We have therefore the combined authority of both foreigners and natives, for admitting the chronology of the southern Buddhists, respecting the epoch of Gaudama's death, in preference to that of the northern Buddhists, and for fixing that event, during the first part of the sixth century, before the Christian era.

100. What is Niban, the end a true Buddhist ever longs for, during his great struggles in the practice of virtue, and his constant efforts for attaining to the knowledge of truth, which he finally reaches, when he has become perfect? The writer confesses at once his inability to answer satisfactorily this question, because Buddhists do not agree among themselves, in explaining the nature of the state of Niban. From the earliest period of their religion, we see the Brahmins keenly taunting their opponents for the discordance of their opinions on a subject of the utmost importance; a subject which had ever been prominent in Budha's teachings, and held up as the only one worthy of the most earnest and ardent desires, the fittest reward of the generous and extraordinary exertions of a perfected being, and the final state in which his soul, wearied after such a prolonged spiritual warfare, longed to rest for ever. A certain school of Buddhists has maintained that Niban implied the destruction of the state of being, and consequently a complete annihilation. This opinion is at once practical-

At that very moment a tremendous earthquake was felt

ly rejected by the portion of the southern Budhists, who are not so well acquainted with the more philosophical part of their creed. They assert that a perfected being, after having reached Niban, or having arrived at the end of his last existence, retains his individuality, but they utterly fail in their attempts at explaining the situation and condition of a being in Niban. At a later period, the opinion about a supreme Budha, uncreated, eternal and infinite, began to gain ground and modified to a considerable extent, on many points, the views of the earlier Budhists. Niban, according to the comparatively modern school, is but an absorption into the supreme and infinite Budha. This opinion so much approximates to that of the Brahmins, that we may say it is almost the same. The means to obtain perfection, are somewhat different in both systems, but the end to be obtained is precisely the same.

Setting aside idle speculations, let us try to form some idea of Niban by explaining the meaning of the term, and the definition such as we find it in the Burmese writings.

The word Niban, in Sanscrit Nirvana, according to its etymology, means what is no more agitated, what is in a state of perfect calm. It is composed of the negative prefix *nir*, and *va*, which means to be set in motion, as the wind. It implies the idea of rest, by opposition to that of motion or existence. To be in the state of Niban, it is therefore to be carried beyond the range of existence, as understood by Budhists; there can be no longer migration from one state of being to another. This point is admitted by all sects of Budhists. To the idea of Niban is often attached that of extinction, as a lamp which ceases to burn and its light becomes extinct, when the oil is exhausted. The sum of existence being exhausted, a being ceases to be, or to move within the range of existence; he becomes extinct relatively at least to all kind of existences we have a notion of. In conversing with the Budhists of Burmah, the writer observed that the ideas of rest and extinction were invariably coupled with the notion of Niban. In their rough attempt at explaining the inexplicable nature of that state, they had recourse to several comparisons, intended to convey to the mind that they believed Niban to be a state of undisturbed calm and a never ending cessation of existence, at least such as we have an idea of it, in this world. When questioned on the situation of Budha in Niban, they answer that they believe him to be in a boundless space or vacuum, beyond the boundaries ever reached by other beings, alone with himself, enjoying, if the expression be correct, a perfect rest, unconcerned about this world, having no further relation with all existing beings. They assert that he, for ever, is to remain a stranger to all sensations of either pain or pleasure. But it must be borne in mind that this is the popular opinion, rather than the philosophical one. Talking one evening with a well informed Burmese on Niban, the light of a lamp that was burning on the writer's table, happened to die away for want of oil: the Budhist with an exulting tone of voice, exclaimed: do not ask any more what Niban is; what has happened to that lamp just now, tells you what Niban is: the lamp is extinct because there is no more oil in the glass; a man is in Niban, at the very moment that the principle or cause of existing, is at an end or entirely exhausted. How far such an answer can satisfy a superficial mind like

throughout the whole world and took place with such a violence,

that of a half civilised Burmese, it is difficult to say, but it appears certain that he does not carry his researches, nor pursue his inquiries, beyond these narrow boundaries. Any further attempt to penetrate deeper into the darkness of Nibau, is, in his opinion, presumptuous and rash. Buddhist metaphysicians in India in their foolish efforts to survey that *terra incognita*, have originated several opinions that have had their supporters in the various schools of philosophy. The more ancient philosophers or heads of schools in attempting to give an analysis of a thing they knew nothing about, approximated to the opinion that Niban is nothing more or less than a complete or entire annihilation. Following the course of arguments, and admitting their premises, one is reluctantly compelled to come to the awful conclusion that the final end of a perfected Budha, is the destruction of his being or annihilation. This opinion is still further corroborated by the short exposition of Buddhist metaphysics at the end of this volume. The crudest materialism is openly and distinctly professed. There is nothing in man distinct of the six senses. The faculty of perceiving the objects they come in contact with, is inherent to their nature. The sixth sense, that is to say the heart, has the power of perceiving ideas, that is to say, things that have no form, nor shape. But this power is not distinct from the living sense; it disappears, when the life of that sense is extinct, or, in other terms, when the heart is destroyed. To the holders of such an opinion, the cessation of existence, the going out of the circle of existences, by the destruction of kan, or the influence of merits and demerits, must be, and cannot be, but complete annihilation.

From a long period the plain sense of the masses of believers, unprejudiced by sophistical bias, revolted against such a doctrine, and at once rejected the horrible conclusion arrived at, by former disputants. No one in practice, openly admits that Niban and annihilation are synonymous terms. If their views can be properly understood, we may infer from what they say that a being in Niban retains his individuality though isolated from all that is distinct from self: he sees the abstract truth, or truth as it is in itself, divested from the material forms under which we but imperfectly see it in our present state of existence. Passions and affections are not to be found in such a being; his position in truth can scarcely be understood and still less expressed, by us, who can never come in communication with an object, but through our passions and affections. We know that there exists a spiritual substance, but we can have no distinct idea of it. We vouchsafe for its existence by what we observe of its operations, but we are in the impossibility of explaining its nature. It is not therefore surprising that Buddhists should be at a loss to account for the state in which a perfected being is in Niban. The idea of a state of apathy or rest, must be understood as expressing simply a situation quite opposite to that of motion, in which all beings are, as long as they are within the pale of existences. If it be admitted that the perfected being retains in Niban his individuality, it must be inferred that he becomes, as it were, merged into the abstract truth, in which he lives and rests for ever. But we must distinctly state anew, that this view is in opposition with the doctrines of the earliest Buddhists, and the philosophical principles and inferences

that it filled every one with fear and trembling, and caused the hairs to stand on end.

held up as genuine. This contradiction illustrates the truth of an above made remark, that error can never entirely obliterate from man's mind, the knowledge of certain fundamental truths, almost constitutive of his moral being.

Let us come now to a definition of Niban, translated from Pali by the Burmese. Niban is the end of all existences, the exemption from the action of *kan*, (the good or bad influence produced by merits or demerits) of *Tsit*, (the principle of all volitions, desires and passions) of the seasons, and of taste or sensations. What means this rather curious, not to say, almost unintelligible definition? To understand it, the reader must be aware that *kan* is the principle which causes all beings to move incessantly from one existence into another, from a state of happiness to one of happiness, from a position where merits are acquired, into another where further merits are to be obtained and greater proficiency in perfection secured, from a state of punishment or demerits into a worse one, &c. *Kan* may be called the soul of transmigration, the hidden spring of all the changes, experienced by an existing being. In Niban the law of *kan* is destroyed, and therefore there are no more changes or transmigrations.

By *Tsit* is understood the principle of all volitions and desires. Buddhist metaphysicians, always fond of divisions and classifications, reckon 120 *Tsits*. Some are the root of all demerits, and their opposite are the principles of merits. Some have for object matter or this material world: others have for object the immaterial world, or as I believe, ideas and things that have no form. The last of *tsits*, and of course the most perfect, is entire fixity. This is the last stage ever to be reached by a perfected being in the world of existences: one step farther and he has reached the undisturbed shores of Niban. In that latter state, there is no more operation of the mind nor of the heart, or at least there is no intellectual working, such as we conceive it in our actual condition.

The word *Udoo*, or season, is evidently used for designating a revolution of nature. The meaning is obvious and affords no difficulty. In Niban there is neither nature nor revolutions of nature. Niban, if a state it be, lies in vacuum or space, far beyond the extensive horizon that encircles the world or worlds, or systems of nature.

The word *Ahara*, which literally means taste, is intended to designate all sensations acquired through the senses. By means of senses, indeed, we obtain perceptions and acquire knowledge; but the perfected being having come to the possession of universal science, no further knowledge is needed; senses are, therefore, useless. Senses moreover, are the appendage of our nature, as it is during its existences. Niban putting an end to further existences, it destroys too, the constituent parts or portions of our being.

Admitting that the above definition of Niban is a correct one, and that it has been understood in a purely Buddhist sense, we may conclude that in that state, there is no more *influence* and consequently no transmigration, no volitions of the mind, no desires of the heart, no materiality, and no sensations. The difficulty as to whether Niban is annihilation seems all but entirely and completely solved. There is

CHAPTER XII.

Stanzas uttered after Budha's death—Ananda informs the Malla Princes of Budha's demise—preparations for the funeral—Arrival of Kathaba to the spot where the body was exposed to public veneration—He worships the body—Wonder on that occasion—The burning of the corpse—Partition of the relics made by a Pounha called Dauna—Extraordinary honors paid to the relics by king Adzatatha.—Death of that king and of Kathaba—King Athauka discovers the place where the relics had been deposited.

On the occasion of Budha's Niban, the chief of Brahmas uttered the following stanzas: O Rahans, the great Budha who has appeared in this world, who knew every thing, who was the teacher of Nats and men, who stood without an equal, who was mighty and knew all laws and the great principles, the most excellent and glorious Budha is gone to Niban. Where is the being who shall ever escape death? All beings in this world shall be divested of their terrestrial and mortal frame.

another way of arriving to a similar conclusion. Let us ascertain what are the constituent parts of an intelligent being, and then enquire whether these parts are entirely destroyed and annihilated in Niban. In an intelligent being, according to all doctors, we find materiality, sensations, perceptions, consciousness and intellect. These five aggregates constitute a thinking being. These, assert the same doctors, do not exist in Niban: they are destroyed. One word more, and the question would be settled: but that word has not been, at least to my knowledge, ever distinctly uttered. It is probable that these five aggregates or component parts, are, in the opinion of many, the conditions of existence such as we now understand it. But it would be too hasty to conclude that a being under different conditions of being, could not retain his individuality, though deprived of these five component parts. Buddhists, as already said, have very imperfect notions of a spiritual substance: it is not surprising that they cannot express themselves in a manner more distinct, precise and intelligible when they treat of subjects so abstruse and difficult. In practice they admit the existence of something distinct from matter and surviving in man, after the destruction of the material portion of his being, but their attempts at giving a satisfactory explanation of the nature of that surviving individuality, has always proved abortive. In their process of arguing, the learned reject such an admission.

The question, as may be inferred from the foregoing lines, if considered in the light of purely theoretical notions, is philosophically little left open to discussion though it will probably ever remain without a perfect solution. But the logical inferences to be deduced from the principles of genuine Budhism, inevitably lead to the dark, cold and horrifying abyss of annihilation. If examined from a practical point of view, that is to say, taking into account the opinions of the masses of Buddhists, the difficulty may be considered as resolved too, but in an opposite sense.

The chief of Thagias on the same occasion, repeated aloud the following words : O Rahans, the principle of mutability is opposed to the principle of fixity. It carries with it the elements of creation and destruction. There is no happiness, but in the state of Niban, which puts an end to all changes.

The great Anourouda said in his turn : O Rahans, the most excellent Budha, free from all passions, has entered, by this death, into the state of Niban. He, whose soul, ever firm and unshaken, was a stranger to impatience and fear, has gone out from the whirlpool of existences, and is no longer subject to the coming in to existence and the going out therefrom. Passions have no more influence upon him. He is disengaged from the trammels of mutability, and has ended, like the light of a lamp, the oil of which is exhausted.

Ananda added : O Rahans, when the great Budha, full of the most transcendent excellencies, attained the state of Niban, the earth quaked with that violence which fills the soul with fear, and causes the hairs of the head to stand on an end.

After the demise of Budha, the Rahans that had reached the two states of Thautapan and Thakadagam, lifting to the forehead their joined hands, began to wail and loudly lament. Men threw themselves down on the ground bitterly lamenting the loss the world had met with. They all exclaimed : the glorious and illustrious Budha has too soon gone to Niban. He who never spoke but good and instructive words ; he who has been the light of the world, has gone too soon to Niban. In these and other words they gave utterance to their grief and affliction, with tears and lamentations. The Rahans who had reached the two last states of perfection, the Anagams and Rahandas, more calm and steady in their mind, were satisfied with repeating in solemn tones : there is nothing fixed in the principle of mutability : Budha entering in the current of change, could not but die ; his body was to be destroyed. They remained meditating on this great truth, retaining an unchangeable and calm composure.

Anourouda, assembling together all the Rahans, said to them : cease now to weep and lament ; banish sorrow and affliction from your hearts ; remember presently what the most excellent Budha has told us, that all that exists is liable to destruction, which it can never escape. What will become of Nats and men ? What will they say, when they see the Rahans delivered up to grief, and giving vent to it in loud wailings ?

Ananda enquired from Anourouda what actually took place among the Nats respecting the death of the great Budha. He

was told that some of them, lifting up the joined hands to the forehead, loudly wept and lamented ; but others more wise, bearing in mind what Budha had said on the subject of the principle of mutability, remained wrapt up in a solemn and resigned composure of mind. Anourouda spent the remainder of the night in preaching the law. He said to Ananda : go now to the city of Koothinaron, say to the Malla princes that the great Budha is gone to Niban ; that they ought to dispose every thing for the funerals. At day-break, Ananda putting on his tsiwaran, and taking his patta, went alone to the city. He met the princes assembled in the public hall, deliberating on what was to be done when Phra should have gone to Niban. He said to them : O princes, of the Wathito race, the great Budha has gone to Niban : the moment is come for you to go to the spot where are his mortal remains. When the Princes heard this sad news from the mouth of Ananda, they, with their wives and children, began to wail and lament and give all the marks of the deepest grief, unceasingly repeating : the most excellent Budha, who was infinitely wise and knew all laws, has too soon gone to Niban. The Princes now selecting one of their family, directed him to go throughout the city and collect all the richest and rarest perfumes, keep in readiness the drums, harps, flutes, and all other musical instruments, and have them carried to the place where the remains of Budha were lying. Having reached the spot, the Princes began to make offerings of flowers and perfumes with the greatest profusion, in the midst of dancings, rejoicings and the uninterrupted sounds of all the musical instruments. A temporary canopy was erected with the finest pieces of cloth, and they remained under it during seven consecutive days. After this lapse of time, eight of the youngest and strongest Princes, having washed their heads and put on their finest and best dresses, prepared to carry the corpse to a place situated in the south of the city, where they intended to have it burnt. In spite of their united efforts, they could not remove it from the place it was laid on. Anourouda consulted on the subject of this extraordinary and unexpected occurrence, said : O Princes, your intent does not agree with that of the Nats. You wish, after having performed all ceremonies about the corpse, to carry it to a certain place in the south of the city ; but the Nat will not agree to this : they intend to accompany the corpse with music, dancings, singings and offerings of flowers and perfumes. They desire that the corpse should be carried to the western side of the city, then to the northern one, then to reënter through the northern gate, and go to the middle square ; thence to sally forth through the eastern one and take the body to the place where the Malla Princes are wont to assemble for their festivals and rejoicings. Let it be done, answered all the princes, according to the wishes of the Nats.

The funeral procession then set out¹⁰¹. The Nats in the air

101. The lengthened description of Budha's funerals has suggested the idea of laying before the reader, a brief account of the ceremonies observed by Buddhists in Burmah, when funeral rites are performed on the mortal remains of Talapoins, who have been eminent in the profession and have spent their whole life in monasteries. By comparing the following account with the narrative of the Legend, we will see that the rubrics of the funeral service in our days, are nearly the same as those existing at the origin of Buddhism.

When a Buddhist recluse has given up the ghost, the corpse is carefully and diligently washed by laymen, or the younger inmates of the monastery. A large incision is made in the abdomen; its contents are taken out and buried in the earth without any ceremony being observed on the occasion. The empty cavity is filled up with ashes, bran, or some other desiccative substances for preventing putrefaction. The corpse is then tightly wrapt with bands or swathes of a white color from head to feet, and then covered with the yellow habit of the profession. Sometimes a coat of black varnish is put over and then leaves of gold, so that the whole body is gilt. It is afterwards bound up all over, with ropes tightened as much as possible, so as to bring it within the narrowest dimensions. When thus prepared the corpse is placed in an open coffin. The coffin is made of the trunk of a tree rudely hollowed, and often so imperfectly scooped out as not to afford sufficient room for the corpse. In the middle of the interior part of the coffin, an opening about two inches in diameter has been made, to afford issue to the humors that may ooze out through the swathes. The coffin is unceremoniously laid on the floor of the monastery. A bamboo, 7 or 8 feet long is procured: one of its ends is inserted into the hole made in the coffin, and the other is sunk into the ground below: it is the channel through which the humors flow into the earth. After a lapse of ten or twelve days, the body is supposed to be quite dry: they set about putting a covering over the coffin and effectually shutting it.

Whilst residing at Tavoy, I wished, on a certain day, to go and witness all the particulars observed on such occasions. A most favorable opportunity favored the prosecution of my wishes. A Talapoin of my acquaintance had died a fortnight before, after thirty years of profession. His body laid in the coffin was to be, for ever, concealed from human sight. I went into the monastery where I met a large party of the brethren of the deceased, who had assembled for the ceremony. Most of them were known to me: my reception was at once kind and cordial. Great was my surprise at seeing, instead of grief and mourning, which the circumstance seemed to command, laughing, talking and amusement, going on at a rate which is to be called scandalous. No one appeared to take the least notice of the deceased whose corpse was lying at our feet. A momentary stop was put to the indecorous behaviour of the assistants, by the appearance of two stout carpenters bringing a board four or five inches thick, designed for the cover. They vainly tried to fit it in its place: the hollow of the coffin was neither broad nor deep enough for holding the corpse, though reduced to the smallest proportions. The operation was not a very easy one to bring the board in contact with the sides of the

honored the corpse with their music, singing and showers of flow-

coffin, despite the resistance that was to be offered by the corpse. The carpenters were determined not to be disappointed. At the two ends and in the middle of the coffin, ropes were passed several times round the coffin with the utmost tension, in such a manner as to have six or seven coils in the same place. Enormous wooden wedges were inserted right and left, in three places, between the sides and the coils. On these wedges the workmen hammered with their whole strength, during about 20 minutes, to the great amusement of all the bystanders. Each blow of the hammer lessened the distance between the cover and the brim of the coffin. Every perceptible success, gained over the latent resisting power, elicited a burst of applause, and a cheer to the persevering workmen. At last all resistance being overcome, the cover rested fixedly in its place. It is needless to add that the corpse inside was but a hideous mass of mangled flesh and broken bones.

According to the custom observed on such occasions, a rude building was erected for the purpose of placing therein the mortal remains of the deceased, until preparations, on a grand scale, should have been made, for doing honor to the illustrious departed individual. That building as well as those made for similar purpose, are but temporary edifices raised for the occasion, and made of bamboos with an attap roof. In the centre of that large bungalow, was erected a kind of estrade, about 12 feet high, well decorated. The upper part is often gilt, but always plated with thin metal leaves and tinsels of various colors. From the sides hang rough drawings representing animals, monsters of various kinds, religious subjects, and others, but rarely, of great indecency. Around this estrade are disposed posts, from the top of which are suspended snail flags and streamers of different forms and shapes. On the summit is arranged a place for the coffin, but the four sides at that place are about two or three feet higher than the level whereupon rests the coffin, so that it is concealed entirely from the sight of the visitors.

Things remained in that state during four months, that is to say, until all the arrangements had been made for the grand ceremony, the expense of which is commonly defrayed by voluntary contributions. The arrangements being all complete, a day was appointed at the sound of gongs for burning the corpse of the pious recluse. At noon of that day, the whole population of the town flocked to a vast and extensive plain beyond the old wall and ditch, in the North. Men and women dressed in their finest attire swarmed in every direction, selecting the most suitable and convenient situations for enjoying a commanding view of the *fete*. The funeral pile occupied nearly the centre of the plain; it was about fifteen feet high, of a square shape, encased in planks, which gave to it, a neat appearance. It was large at the base and went on diminishing in size in the upper part, terminating in a square platform where the coffin was to be deposited. A small roof, supported on four bamboo posts, elegantly covered or overshadowed the platform. A huge four wheeled cart, decorated in the most fantastic manner, was despatched at a distance: it was drawn by a great number of men, and brought to the foot of the pile. Upon it was the coffin. Immense cheers, shouts of thousands, had announced the progress of the cart with its precious relics, as it passed through the crowd.

ers and perfumes. Men did the same all round the corpse. The way the procession slowly moved through, was strewn with the finest and choicest flowers. When the cortege had reached the centre of the city, the widow of General Bandoola, named Mallika, hearing of the approach of the funeral procession, took a magnificent piece of cloth she had never worn since her husband's death, perfumed it with the choicest essences, and, holding it in her hands, until the procession reached the front of her house, she desired the bearers to wait for a while that she might offer to the body her beautiful piece of cloth, and extend it over it. Her request was granted. By a very happy chance, the cloth in breadth and length had the desired dimensions. Nothing could equal the magnificent sight of the body, beautiful like a gold statue, when covered with that splendid cloth, finely worked and adorned with the richest embroidery. The cortege having reached the place Matulabandana, where the funeral pile was erected, the corpse was lowered down. The Princes inquired from Ananda what was to be done for performing in a becoming manner the last rites over Budha's remains. Faithful to the last request of Budha, Ananda said to them that, on this occasion, they were to observe the same ceremonies as were prescribed for the funerals of a Tsekiawadai Prince. The body was forthwith wrapt up with a fine cloth, covered with a thick layer of cotton, a second cloth came, and another layer of cotton, and so on until the same process was repeated five hundred successive times. When this was done, the corpse was placed in a golden coffin, and another of the same form and size was turned over it, as a

The coffin was forthwith hoisted on the platform. Mats were then spread round the pile, whereupon sat numbers of Talapoins, reciting aloud long formulas in Pali. These devotions being performed, they rose up and prepared to depart, attended with a retinue of their disciples, who loaded themselves with the offerings made on the occasion. These offerings consisted of plantains, coconuts, sugar canes, rice, pillows, mats, mattresses, &c. &c. Masters and disciples returned to the monasteries with their valuable collections.

The place being cleared, the eyes were all rivetted on two large rockets, placed horizontally, each between two ropes to which they were connected by two side rings. One of the ends of the ropes was strongly fixed at posts behind the rockets, and the other was made as tight as possible at the foot of the pile. At a given signal, the rockets emitting smoke, rushed forward with a loud, hissing and irregular noise, tremulously gliding along the ropes, and in an instant penetrating into the interior of the pile, and setting fire to a heap of inflammable materials amassed beforehand for that purpose. In a short while, the whole pile was in a blaze, and soon entirely consumed with the coffin and the corpse. The bones or half burnt bits of bones that remained, were carefully collected, to be subsequently interred in a becoming place.

covering. A funeral pile, made with fragrant wood and sprinkled with the choicest perfumes, was ready. Upon it the coffin was pompously deposited.

At that time, the great Kathaba, attended with five hundred Rahans, was going from the country of Pawa to the city of Koothinaron. On a certain day, at noon, the heat was so excessive that the soil appeared burning like fire under their feet. The Rahans, extremely fatigued, desired to rest during the remainder of the day, intending to enter the city of Koothinaron during the cool of the night. Kathaba withdrew to a small distance from the road, and having extended his dougout under the shade of a large tree, rested upon it, refreshing himself by washing his hands and feet with water poured from a vessel. The Rahans followed the example of their chief, sat down under the trees of the forest, conversing among themselves upon the blessings and advantages of the three precious things. Whilst they were resting, a heretic appeared, coming from the city of Koothinaron, on his way to the Pawa country, carrying in his hand a stick, at the extremity of which there was a large flower, round like abroad cupbroad, forming, as it were, an umbrella over his head. Kathaba perceiving the man at a distance, with that extraordinary flower, thought within himself: it is very rare ever to see such a kind of flower; it appears but through the miraculous power of some extraordinary personage, and on great and rare occasions. It shot forth when my illustrious teacher entered his mother's Womb, when he was born, when he became Budha, wrought miracles and came down from the seat of Tawadeintha. Now, my great master is very old, the appearance of this flower indicates that he has gone to Niban. Whereupon he rose from his place, wishing to question the traveller; but he desired to do it in such a way as to show his great respect for the person of Budha. He put on his tsiwaran and with his joined hands raised over his forehead, he went to the traveller and asked him whether he knew his great teacher, the most excellent Budha. The stranger answered that he had known him, but that since seven days he had reached the state of Niban, and it was from the place where this occurrence happened, that he had brought the Mandawra flower. He had scarcely said this word, when those among the Rahans who had but entered into the two first ways of perfection, began to wail and loudly lament over this untimely event, exhibiting every sign of the deepest grief and greatest desolation. The others that were more advanced in perfection, remained calm and composed, remembering the great maxim of Budha, that every thing that come into existence, must also come to an end.

A certain Rahan named Thoubat, who had left the holy profession, seeming the followers of Kathaba given up to tears and

swailings, said to them : why do you weep and cry ; you have no reason for doing so ; we are now freed from the control of the great Rahan ; he was always telling us, do this, or do not do that ; in every way he annoyed and vexed us : now every one can act as he pleases.

This Rahan named Thoubat bore envy to, and revenge towards Budha, for the following reason. Formerly he was a barber in the village of Atooma, where he then became a Rahan. Budha was coming to that place, attended by twelve hundred Rahans. Thoubat wished to make an offering to Budha and his followers, and give them food. For this purpose he resorted to a very questionable expedient for obtaining from the villagers rice and other eatables, and preparing them. Budha acquainted with his conduct on the occasion, refused to accept the offering and forbade all his followers to eat of the food prepared by the barber. From that time the latter ever entertained ill-feelings towards Budha, though he did not dare openly to give vent to his passion.

Kathaba was thunderstruck at hearing such an unbecoming language¹⁰² from the mouth of the Rahan Thoubat. He said to him-

102. The virtuous and zealous Kathaba was at once convinced of the absolute necessity of soon holding a meeting of the wisest members of the assembly, for the purpose of ascertaining and authoritatively determining the genuineness of Budha's doctrines. Human passions were already at work, deforming more or less in various ways, the instructions of the great preacher. Many, laying more stress on their talents, than on the authority of their departed instructor, began to entertain on certain questions, views and opinions evidently at variance with those of Budha. The enemies of truth were numerous, even during his life time, when as yet overawed by his presence and matchless wisdom. Kathaba sagaciously foresees their number and boldness would soon increase to a fearful extent and threaten the very existence of religion. He was roused to exertions by such considerations, and on that very moment, he resolved to assemble the Elders of the assembly, as soon as convenient after Budha's funeral. He was, it appears, acknowledged by common consent as the first of the disciples. He was entitled to that distinction by the renown of his abilities, before his conversion, and by his great proficiency under Budha's teachings, subsequently to that event. But the circumstance related by Kathaba clearly indicates the intimate familiarity existing between the master and the disciple, and the unbounded confidence the former placed in the latter. During a walk, the two friends, if such an expression be allowed, had entered into a more than usual intimate communion of thoughts and feelings : the soul of one had passed into the person of the other or rather both souls were blended together, and united so as to become one, in the bosom of a virtuous, high, refined, sublime and philosophic friendship. They made an exchange of their cloaks. Kathaba, by putting on Budha's cloak, inherited, as it were, his spirit and his authority. Hence his legitimate right to be appointed President or head of the first Council, assembled a little while, after Gaudama's Niban.

self: if at this time, when there are but seven days since Budha

Our author maintains that the first council was held three months after Gaudama's demise. This important step was taken at Radzagio the capital of the kingdom of king Adzatathat, who doubtless, made use of his royal power to secure tranquility during the deliberations of this assembly under the presidency of Kathaba. The number of religious that formed the council, is reckoned at five hundred. Its object was, as mentioned by Kathaba himself, to silence the voice of many who wished to innovate in religious matters, and follow their own views, instead of the doctrines of Budha. They wished to shake off the yoke of authority, and arrange all things in their own way.

The second general assembly of the Buddhist Religious, was held one hundred years later, at Wethali, in the tenth year of the reign of king Kalathauka, under the presidency of Ratha who was assisted by seven hundred Religious. The object of this assembly was to regulate several matters of discipline. It is probable that a spirit of innovation had reappeared and begun to undermine the strictness of the disciplinary institutions, threatening to weaken the ties that kept together the members of the religious body, and deprive it of that halo of sacredness, that had hitherto rendered it an object of so profound and general esteem, respect and veneration. The council, moreover, revised the canon of the sacred books, and purified it from all the imperfections and spurious writings that had been embodied with it.

Two hundred and eighteen years after Gaudama's death, king Dammathauka, or Athauka, ascended the throne of Palibotra, who was the capital of a vast and powerful empire. It was in the seventeenth year of that monarch's reign, that the third and last general assembly was held at Palibotra, under the presidency of Hegalipata. The last and final revision of the sacred scriptures was made with the greatest care and labor. The pious Athauka lent, to the decisions of the assembly, the influence of the secular power. The Pittagat, or the collection of the religious books, such as it now exists, is the work of that council. The books that had pretence to genuineness were then exceedingly numerous. Many commentaries of distinguished doctors had been looked upon for a long time, and by many, as strictly orthodox. These writings contained nevertheless many opinions that appeared to be at variance with the doctrines of Gaudama. They were rejected and erased from the canon of Scriptures. The collection of the Pittagat, though voluminous it may appear, is but an abridgement of those enormous and ponderous computations, which previous to the day of the last assembly, were considered as an integral portion of the holy scriptures.

There is a most important fact to be noticed here which must be considered as a most remarkable result of the third assembly. It forms the grandest era in the history of Buddhism, and it is carefully noted down by our Burmese author. I mean the extraordinary zeal and fervor which seemed, at that time, to have simultaneously and powerfully acted for bringing about this mighty but peaceful religious commotion, that was to be felt, not only in the Indian Peninsula, but as far as the valley of Cashmere, the country of Guzerat in the west and northwest, beyond the snowy ranges of the Himalaya in the north, and the territories and kingdoms in an eastern direction. King Athauka was then at the height of his power. His religious zeal induced him to make

entered Niban, there are to be found people holding such language.

use of all the vast resources at his command, to favor the developement of the comparatively new religion. During the holding of the council, the Religious, tempered, as it were, their zeal, fervor, devotion and ardor for their religious creed, in the middle of their conferences. They resolved to propagate with unremitting zeal, the tenets of the holy religion and extend it all over the world. The spirit of Gaudama seemed to have been infused in the soul of every individual Religious. His ardent fervor glowed in the soul of all, who from that period, had but one desire, that of extending the boundaries of their spiritual empire. Immediately after the third council, the five following Religious were sent as far as Ceylon, Maheina, Itia, Ulti, Thapala and Bandathala. The prince that was then reigning over that Island, is called Dewanapiatissa. In the year 362 under the reign of Tootakamani, the great pagoda was built, and in the year 450, under the reign of Watakamani, writing was introduced in Ceylon and the scriptures were written down. This startling assertion of our author must be understood of a writing peculiar to Ceylon, very likely the same that prevails at present. This is the only rational construction to be put on his words, because it cannot be supposed for a moment that the first Religious came to Ceylon without being provided with at least a copy of a portion of the scriptures, written in the Pali language. The contrary is expressly mentioned.

From the council as from a great centre, preachers of Buddhism radiated in every direction. Thauna and Oottara went to the great place of Thatong. Mitzautaka preached in the Gandara country; Mahatamatzita in the Marata; Maha Rekami, in the region of Gannaka; and Mitxeina, in the Himalaya range. It is said that all these zealous propagators of religion, were gifted with supernatural powers for working miracles, and conquering Nagas and other monsters which, as may be supposed, the evil one sent forth to oppose the progress of these zealots, and prevent the diffusion of the new doctrines. This is certainly one of those extraordinary epochs, when the indolent and apathetic mind of the Hindoos, after centuries of a profound slumbering, seems on a sudden, to awake and with an unexpected vigor and youthful energy, bursting forth as a terrific hurricane, brings about the most astounding revolutions or commotions, that sweep with irresistible power the old political and religious forms to establish new ones on the ruins of the former. The religious zeal that seized on the Budhists of those days, and impelled them with an unheard of resolution for disseminating their doctrines, coupled with the astonishing success that attended their preachings, forms one of the most prominent periods in the religious history of the world.

We must mention here, too, an important epoch in the history of Buddhism in Burmah. We allude to the voyage of Budhagautha to Ceylon. This personage was a native of Thatong. His parents belonged to the caste of Pounhas or Brahmins. According to the Burmese, he was so versed in the knowledge of Buddhist Scriptures, that he knew the best part of them by heart. His native language appears to have been that of Magatha or Pali. Not satisfied with the learning he had acquired, he wished, like many other sages, to travel for increasing his stock of knowledge. In the year 930, after the death of Gaudama, he sailed from Thatong, on board of a ship bound to Ceylon. Mahahnan ruled

what will become hereafter. These persons will soon have followers who will embrace the profession of Rahans, and then the true religion shall be totally subverted: the excellent law shall be in the hands of such persons, like a heap of unstrung flowers that are scattered by the wind. The only remedy to such an impending misfortune, is to assemble a council composed of all the true disciples, who by their decisions shall insure stability to religion, and fix the meaning of every portion of the law contained in the Wini, the Thoots and the Abidama. I am as it were, bound to watch over the religion of Budha because of the peculiar predilection he has ever shown to me. On one occasion I walked with Budha the distance of three gawoots, during which time he preached to me, and at the end of the instruction, we made an exchange of our tsiwarans, and I put on his own. Therefore, I will hold an assembly of all the disciples, for the promotion and exaltation of the holy religion. This desigu Kathaba kept perfectly secret, and made known to no one.

At that time four of the ablest Malla princes, having washed their heads and put on each a fine new dress, tried to set fire to the funeral pile made of sandal and odoriferous woods and one hundred and twenty cubits high. Their efforts proving useless, all the other princes joined them, with the hope that, by their united exertions, they would be able to set fire to the pile. Fans made of palm leaves were vigorously agitated over the heap of coals, bellows made of leather blew in the same direction; but all the efforts were of no avail. The princes, surprised and disheartened, consulted Anourouda as to the cause of such a disappointment. Anourouda said to them that the Nats did not approve of their proceedings, they wished that the great Kathaba should arrive and venerate the corpse, ere it be consumed by fire. No fire could be lighted, before the great Rahan had made his appearance.

The people hearing the answer of Anourouda wondered at the great virtue of the great Kathaba, and anxiously waited for his arrival. They said to each other: who is indeed this distinguished Rahan? Is he white or black, short or tall? They took per-

at that time over that island. Budhagautha devoted three years to the translation of the whole Pittagat, from the Cingalese into Pali. Previous to his return the people made him many valuable presents. With his manuscripts he came back to his country. Arimeddina reigned at that time at Punkarapa. It is to this religious pilgrim, that the Burmese are indebted for the possession of the whole Pittagat in Pali. There is no doubt but previous to his days, the inhabitants of the valley of the Irawaddy, had at least a portion of the Scriptures; but they, very likely, wished to have a regular and correct copy of the whole, from the country that, even in those ancient times, was already looked upon as the holy land of Buddhism.

fumes, flowers and flags and went out to meet him and honor him in a becoming manner.

When the great Kathaba arrived in the city of Keothinaron, he, without delay, repaired to the place where the funeral pile was erected. He adjusted his clothes in the most becoming manner, and, with his hands joined to the forehead, three times turned round the pile, saying at each turn: this is the place of the head; that is the place of the feet. Standing then on the spot opposite to the feet, he entered into the fourth state of dzan for a while; his mind having emerged therefrom, he made the following prayer:—I wish to see the feet of Budha, whereupon are imprinted the marks that formerly prognosticated his future glorious destiny. May the cloth and cotton they are wrapt with, be unloosened and the coffin, as well as the pile, be laid open and the sacred feet appear out and extend so far as to lie on my head. He had scarcely uttered his prayer, when the whole was suddenly opened, and there came out the beautiful feet, like the full moon emerging from the bosom of a dark cloud. The whole assembly burst into loud applause and continued cheers, on seeing this matchless prodigy. Kathaba stretching his two hands, that resembled two lilies just blooming, held both feet firmly by the heels, placed them on his head and worshipped. All his disciples followed his example and worshipped. Perfumes and flowers were profusely offered by the crowd. When this was done, the feet slowly withdrew into their place, the pile and coffin resumed their natural position. As the sun and the moon disappear below the horizon, so the feet of Budha disappeared, buried as it were, into the folds of cloth and cotton. The people, at this moment, wept and loudly wailed: their affection for Budha was evinced on this occasion more forcibly than when he entered the state of Niban.

The feet had hardly been concealed from the sight of the people, when, without the interference of any one, fire caught the pile and soon set it in a blaze of flames. The skin, reins, flesh and liver of the body were all consumed, without leaving any trace of ashes and charcoal, as butter or oil, poured on a great fire, burn and are consumed without any thing remaining. Of the body all had disappeared except the relics. All the pieces of cloth that served to wrap up the body, except the outermost and innermost, were also consumed. The relics of former Budhas whose lives were very long, resembled a lump of gold. Our Budha, whose life had been comparatively of short duration, had said whilst yet alive: during my lifetime, religion has not been sufficiently diffused; those, therefore, who after my Niban, shall obtain of my relics a small portion, be it but of the size of a mustard seed, and build a dzedi to place them in, and worship and make offerings to them, shall obtain a place of happiness in one of the seats of Nats. Among the relics, were the four canine teeth, the two bones that connect

the shoulders with the neckbone and the frontal bone. These are the seven great relics. They were in a state of perfect preservation, not at all damaged by fire, and are called Athambinat. Besides these relics there were some others of a smaller dimension, in sufficient quantity to fill up seven tsarouts. Here is the size and shape of those sacred remains; the smallest were of the size of a mustard seed and resembled the bud of the Hingkow; the middle ones equalled the size of a rice grain, divided into two parts, and looked like pearls; the largest were of the size of a pea and appeared like gold.

When the pile was consumed by fire, water came down from the sky, as thick as the arm, which soon extinguished the fire. The Malla princes poured also upon it an immense quantity of scented water. During all the while, the pile was burning, streams of flames issued from the leaves and branches of the trees, shining forth with uncommon brightness, without burning the trees; insects of every description were seen flying in swarms on those trees, without receiving the least injury.

In the place where the corpse had been exposed during seven days, the relics were deposited during the same length of time, and offerings of perfumes and flowers were incessantly made. Above them, a canopy bespangled with gold and silver stars was raised, and boquets of flowers and perfumes were hanging therefrom. From that place, to the one where ornaments were deposited, the road was lined on both sides with fine cloth; the road itself was covered with the finest mats. Above the road was spread a splendid canopy bespangled with gold stars and flowers. The interior of the building was richly decorated; perfumes and flowers were seen hanging from the canopy. Around the building, masts were planted, and adorned with the five sorts of flags. Plantain trees were planted on both sides of the road, and jars of cool water were laid down at a very short distance one from the other, as well as lamps to be lighted day and night. The box containing the relics, was placed on the back of a richly caparisoned elephant, and the precious remains were honored in every possible way, by offerings of flowers and perfumes, by dancing, singing, music, rejoicings and loud acclamations. The Malla princes, to insure the safety of the relics, had a line of elephants drawn round the place, then a second line of horses, then a third of chariots, then a fourth of warriors. Such precautions were taken both for ensuring the safety of the relics, and allowing time to every body to come and do honor to them.

At that time the courtiers of King Adzatatbat, knowing well the tender affection their royal master bore unto Budha's person, were reluctant to convey to him the sad intelligence of his demise, for fear of causing to him, too great an affliction. They took

every possible precaution, and devised various means for preparing the king's mind to bear, with composure, the loss he had sustained. Three times the fatal message was adroitly delivered ; and three times the king fainted. Steam baths and an abundant pouring of water over the head, restored him to his faculties. He wailed and lamented for a long time. Recovering from the shock of his deep affliction, he desired to assuage the grief caused by Budha's death, by procuring some of his relics. For that purpose, a messenger was despatched to the Malla princes with the following request : You are the descendants of the great Thamadat, I, too, who rule over the Magatta country, boast of the same noble origin. For this reason, I put forward my claim for obtaining the possession of some of Budha's relics, which are now as his representatives. I will give directions for the erection of a beautiful and tall dzedi, wherein they shall be deposited. I and my people shall have thus an object of worship. The kings of Wethalce and Leitsawi sent a similar request. Those of Kapilawot and Alekappa followed their example. The kings of Rama and Pawa, the Pounhas of Withadipa also sent in their reclamations, with a threat of having recourse to the force of arms, were their demands disregarded. They soon followed their messengers at the head of their troops.

The Malla princes, on receiving those messages, consulted among themselves as to what was to be done. They agreed that, the relics of Budha being the most valuable thing in the world, they would not part with them. Many angry words were exchanged among contending parties. They were almost ready to draw the sword, when a celebrated Pounha named Dauna, made his appearance. He stood on an elevated spot, and making a sign with his hand, he began to speak in a language calculated to smooth the irritation of the parties. Great was his influence over all, since there was scarcely a man in the island of Dzapoudiba who did not acknowledge Dauna as his teacher. O kings and princes, said he, hear one word that I have to say. Our most excellent Budha always extolled the virtue of forbearance. You are ready to fight for the possession of his relics ; this is not good. Let all of you be now of one mind, with cheerful dispositions. I will divide the relics into eight equal portions. Let every one be ever solicitous to multiply in all directions dzedis in honor of him, who was possessed with the five visions, that many may feel affection for the most excellent One. Dauna went on explaining more fully the two stanzas he had recited, saying : O kings and princes, our most excellent Budha previous to his obtaining the Budhaship, whilst he was even an animal, a man and a Nat, practised the virtue of patience ; he always recommended it, in all his subsequent preachings. How could you have recourse to open violence, to warlike weapons, for his relics ?

You are kings of eight countries ; come to a quiet and peaceable arrangement on this subject : speak to each other words of peace and rejoicing. I will have the relics divided into eight equal parts. You are all equally worthy to receive your share.

The kings, on hearing the words of Dauna, came to the place where he stood, and entreated him to make eight equal portions of the relics. Dauna assented to their request. They went with him to the place of the relics. The golden coffin that contained them, was opened, and then appeared to their regards all the relics beautiful like gold. The princes seeing them said : we have seen the most excellent Budha gifted with the six glories, and all the bodily qualifications of the most accomplished person : who could believe that these are the only things that remain of him ? They all wept and lamented. Whilst they were overwhelmed with grief, Dauna abstracted one of the canine teeth and concealed it in the folds of his turban. All the relics were duly apportioned to all the kings. A Thagia, who had seen the doing of Dauna, took aloftly the tooth without being perceived, carried it into the Nats' seats and placed it in the Dzoolamani dzedi. When the partition was over, Dauna was surprised not to find the tooth he had stolen. He did not, however, dare to complain, as his pious fraud would have been discovered. To console himself for such a loss, he asked for the possession of the golden vessel wherein the relics had been kept. His demand was favorably received and the golden vessel was given to him.

The Kings of Mauria who ruled over the country of Pipilawana, hearing what had been done by Adzatathat and other kings, went also with a great retinue to the city of Koothinaron. The Malla princes informed them that the relics had already been divided, and that there remained nothing but the coals of the funeral pile. They took them away, built pagodas over them, and worshipped.

King Adzatathat ordered a beautiful and well levelled road, eight oothabas broad, to be made from the city of Koothinaron to that of Radzagio. The distance is twenty-five youdzanas. He wished to adorn it, in all its length, in the same manner as the Malla princes had done for the road leading from the place that had been decorated with all sorts of ornaments, to that where the relics had been deposited. At fixed and proper distances, houses were built for resting and spending the night. The king, attended by a countless crowd of people, went to take the relics and carry them into his country. During the journey, singing, dancing and playing of musical instruments were uninterrupted. Offerings of perfumes and flowers were incessantly made by the people. At certain intervals, they stopped during seven days, when fresh honors were paid to the relics, in the midst of the greatest rejoicings. In this manner seven months and seven

days were employed in going over the distance between the two countries. At Radzagio the relics were deposited in a place prepared for that purpose, and a dzedi was erected on them. The seven other kings built also dzedis over the relics they had obtained. Dauna built one, too, over the golden vessel, and the Mauria kings erected likewise one religious monument over the coals. Thus there were at that time ten dzedis.

When this was all over, the great Kathaba fearing yet for the safety of the precious relics, went to king Adzatathat and said to him, that precautions were to be taken for securing the preservation of the relics. The king asked him by what means all the relics could be had from those who had obtained them. Kathaba replied that he would know how to manage such a delicate affair. He went to the seven kings who gave to him all the principal relics, keeping by themselves only what was strictly necessary to be deemed an object of worship and good will towards Budha's person. One exception was made in favor of the relics deposited in the village of Rama, because they were, in future times, to be carried to Ceylon and placed in the great Wira or Pagoda. All the relics having been brought to Radzagio, Kathaba took with him the relics, and went out of the city. He directed his steps in a south-east direction, loaded with this precious burthen, which he carried all the way. Having reached a certain spot, he made the following prayer: may all the rocks and stones of this place disappear, and there be in place thereof a fine sandy soil; may water never issue from this spot. Adzatathat ordered the soil to be dug very deep: with the earth, bricks were made, and eight dzedis were built. The depth of the hole was eighty cubits. Its bottom was lined with iron bars. To that bottom was lowered a monastery made of brass, similar in shape and proportions to the great Wira of Ceylon. Six gold boxes containing the precious relics were placed in this monastery. Each box was enclosed in one of silver, the latter in one adorned with precious stones, and so on until eight boxes were placed one in the other. There also, were arranged 550 statues, representing Budha in 550 preceding existences, described in the sacred writings: the statues of the 80 great disciples, with those of Thoodaudana and Maia. There also were arranged 500 lamps of gold and 500 lamps of silver, filled with the most fragrant oil, with wicks made of the richest cloth. The great Kathaba taking a leaf of gold, wrote upon it the following words:—In after times, a young man named Pialatha shall ascend the throne, and become a great and renowned monarch under the name of Athauka. Through him, the relics shall be spread all over the island of Dzapoudiba. King Adzatathat made new offerings of flowers and perfumes. All the doors of the monastery were shut and fastened with an iron bolt. Near the last door, he placed a large

ruby, upon which the following words were written:—Let the poor king who shall find this ruby, present it to the relics. A Thagia ordered a Nat to watch over the precious deposit. The Nat disposed around it, figures the most hideous and terrifying, armed with swords. The whole was encompassed by six walls made of stones and bricks; a large slab of stone, covered the upper part, and upon it he built a small dzedi.

A little while after Kathaba went to Niban,* King Adzatathat died as well as those who had been present on this occasion.

A long period had elapsed, when a young man named Piatathat became king under the name of Athauka. He ardently wished to spread the relics over the whole island of Dzapoudiba. He had with him a celebrated Recluse named Nigrauda. Profoundly pious and full of zeal for the propagation of religion, Athauka

* In the previous note on Niban, the writer, having forgotten to mention the application the Burmese make of this term to three distinct objects, supplies here the omission, in the hope that the following may enable the reader to come nearer to the true Buddhistic meaning of Niban.

There are, say the Buddhist Doctors, three kinds of Niban, respecting the person of Gaudama, the Niban of *Kilethu* or passions; the Niban of *Khandas*, or supports of the existence of a living being; and the Niban of *Datou*, or of the relics.

The first took place at the foot of the gniaong or baudi tree, when Gaudama became Budha. Then, to make use of the language of Buddhists, at that moment the fifteen hundred passions, that is to say, all passions were quieted, extinguished and for ever put an end to.

The second kind of Niban, happened near the town of Koothinarou when the five Khandas, or the constitutive parts of Gaudama's being, were quieted, that is to say, ceased to act, and were absolutely destroyed.

The third kind will take place at the end of the period of five thousand years, reckoning from the death of Gaudama. This is the period which he assigned to the duration of his religion. Then all the relics of Budha that will be still existing, will be miraculously congregated on the spot where stood the tree Baudi. After having been the centre of the display of several extraordinary wonders, they will be consumed by a fire that is to come out of them. They will disappear and vanish for ever, as the flame that has consumed them.

The idea suggested to us by the application of the word Niban to these three objects, is that of a cessation of action, cessation of existence, and cessation of being.

† The Burmese always fond of narrating miraculous stories, maintain that Athauka, was during the existence previous to that one he became king, a seller of honey, and that owing to his liberality in offering a vessel full of honey to some Religious, he deserved to become a great king under the name of Athauka, whose sway extended all over the island of Dzapoudiba. I mention this particular fact, as an instance of the excessive liberty they allow to themselves, to deface many historical facts, and daub them over with fable, so as to render them not easy to be known such as they really are.

built 8,400 monasteries, and inquired about Budha's relics in order to place them in those monasteries. But no one could give him any information on the subject. By his order all the dzedis of Radzagio were demolished: the relics were searched for, but in vain; they could not be found. The same work was carried on in Wethalee and other countries, but with no better success. He caused all the destroyed dzedis to be rebuilt, and returned to Radzagio, where he assembled all the Rahans and people and inquired if there was no person who could lead him in the way to discover the relics. In the crowd there was a man, 120 years old, who said that when he was a lad of about seven years, his father directed him to take some flowers and perfumes, and leading him to a retired place, said to him: you see that dark bush in the middle of which there is a small dzedi; let us prostrate before it and make our offering; observe well this spot and ever remember it. He said nothing more, and we returned to our home. This is, doubtless, said the king, the very spot I am searching after, without having ever been able to discover it. The king and his people hastened to the indicated place. Great offerings were made to the guardian Nat, in order to propitiate him. This Nat assuming the shape of a young man, removed all the obstacles that obstructed the way to the place. When the king was near to the first door, he discovered the ruby whereupon was seen the above related inscription. On touching the bolt, the door was suddenly opened, when, to the great surprise of all present, the lamps that had been lighted 218 years ago, were found burning and full of oil; the flowers, without the least sign of withering, were as fresh and beautiful as those in the gardens; the smell of the perfumes seemed to be even more exquisite than that of new ones. The king taking the gold leaf, read the inscription concerning him. He took all the relics, except a few that he left therein, replaced and arranged every thing as he had found it.

When this was over, he assembled the Rahans and asked them whether he could now hope to be considered as having done enough for the religion, and if he could look upon it as an inheritance, since he had labored so much for its promotion. Great king, said they, it is true you have done much for the benefit of religion, but these are offerings which entitle you only to the name of Daraka. He who wishes to obtain the divine inheritance, let him offer his sons to become Rahans, and his daughters to become Rahanesses. The king instantly presented his sons and daughters for the holy profession. Now O king, said the Rahans, you are fit to receive the holy inheritance.

All that has been herein above related respecting the partition of the relics by Dauna, &c. has been extracted from the book, called Nibana Thoot. But he who wishes to know all the particulars con-

cerning the places where the relics have been deposited, &c. must have recourse to the books called *Data Win*, and *Nalatadata Win*.

For the purpose of creating and increasing feelings of affection towards the most excellent Budha,¹⁰³ who is greater than the three rational beings, towards his glorious perfections, as well as the law and the assembly, I have, to the best of my abilities, endeavoured to translate from the Pali into Burmese, the sacred book called *Mallalingara Wouttoo*, or history of the most excellent flower.

103. The Burmese translator finishes his work, by candidly stating the motives that have induced him to undertake it. He desires to create, promote and propagate in the heart of future generations, religious sentiments, and feelings of the tenderest affection for the person of Budha, his doctrine, that is to say, the law, and the assembly of the perfect: such are the lofty objects he had in view when he began to write. He was encouraged in his difficult task by purely religious considerations, viz: the promotion and triumph of Buddhism. For securing the attainment of what he considered to be a most desirable end, he summoned all his abilities with a most praiseworthy energy and perseverance.

With a somewhat different object in view, the Burmese work has been translated into an European language. The translation has been accompanied with notes intended to explain the text, which would otherwise prove, in many parts, almost unintelligible to the generality of readers. The principles of Buddhism, such as they are held and professed by Buddhists in general, but in particular by those inhabiting Burmah, have received a certain degree of attention, and have been examined as carefully as possible, from a Buddhist point of view. That great religious system has been considered, as it is in itself, without any regard to its intrinsic merits or demerits. The notes are not designed to be an apology or a confutation of Buddhism, but an exposition of its doctrines, such as they are found in the best writings and believed by its votaries. When certain tenets or practices were to be accounted for, recourse has always been had to the general principles of Buddhism and to the notions certainly prevailing at various periods in Buddhist countries. It is needless to add that these notes, having been hurriedly written in the midst of almost uninterrupted and time absorbing occupations, are destitute of pretensions either to deep research or scientific merit. In former years the writer has bestowed a certain amount of time and efforts on the study of Buddhism, in Burmah, where it has been for centuries the only religious creed. A portion of the knowledge thus acquired, has been embodied in the foregoing notes, with the intention of compressing within a narrow compass, the elementary principles and general notions of Buddhism, affording thereby to the readers, who cannot have access to the voluminous writings of the French and German Orientalist *savans*, on the great religious system of Eastern Asia, comparatively easy means to obtain some information on a religion, which, false as it is, deserves to be known and understood, since in point of antiquity it is second to none except to Brahminism, and, extends its sway over probably one fifth of the human race.

AN ABSTRACT OF A FEW SMALL DZATS,

AND OF TWO PRINCIPAL ONES, CALLED

NEMI AND DZANECKA.

THE writer has thought that it would not be without interest to the reader, to make a few remarks respecting the five hundred and ten Dzats, so famous amongst Burmese, and give, as a specimen of these compositions, the abbreviated translation of some of those fabulous accounts. We will begin with a few of the small Dzats, and end with the compendious summaries of two of the great ones, known under the names of Nemi and Dzanecka. The Buddhists of these parts maintain that these Dzats contain a short and concise narrative of some of the circumstances attending certain existences of Gaudama, when he was born in a state of animal, man, prince, nobleman, poor, rich, Nat, etc. The narrator is no other than Gaudama himself, who is supposed to have condescended to make his disciples and the crowds of hearers, acquainted with certain particulars, relating to his person whilst he was passing through the slow process of metempsychosis, and gradually gravitating towards the perfection he had at last reached. In fact, each of these pieces is prefaeed with these words: when the most excellent Budha was in such a monastery, surrounded with his disciples, he spoke as follows, etc.

It is not improbable that some of these stories may have been told by Gaudama for the two following purposes: first, to impress his hearers with a profound respect for his incomparable wisdom, which enabled him to penetrate into the deep recesses of the past and bring to light some events hitherto buried into its dark bosom. The second and principal object he had in view, was to give some important lessons to his disciples, to correct some of their defects, and stir up others to the practice of the highest virtuous deeds, he had himself performed during former existences. On his respect Gaudama followed the practice of all eastern sages, who had recourse to the use of parables, similitudes, apologues, etc. in order to convey under a gentle, amiable, graceful and interesting form, the most important instructions, designed to enlighten the mind, and correct the heart.

This collection or compilation comprises most of those fables that are to be met with amongst most of the Asiatic nations, whence they have found their way to Europe, first among the Greeks, and next reached the western nations. The writer has been not a little surprised to find in that collection, a number of fables, the very same as those that have been inimitably narrated by the great French fabulist, the good Lafontaine. This is another confirmation to the old adage : there is nothing new under the sun.

These stories have certainly an Indian origin, at least the Burmese have received them, as almost every thing connected with their religion, from that quarter. The names of individuals and places are all Hindous. Under despotic governments, the plain and naked truth cannot show itself, nor make her voice to be heard, without exposing her friends to the most imminent dangers from the part of those tyrants, who practically maintain that their will must ever stand above truth and reason. Stories nicely told, were the pleasing and innocent but necessary dress which that sacred Goddess was obliged to wear, in order to make her presence supportable to the despots, and help her to find favor before those whose absolute and uncontrollable sway made every body bow the head in their awful, though detested, presence.

The first five hundred stories have, it seems, no historical value whatever. They are most of them short and concise. But the last ten may very likely contain many facts or allusions to individuals and places that might afford a clue to some parts of the history and geography of India, in days of a remote antiquity. A complete translation of these Dzats might not be without interest, provided such a work be accompanied with copious notes, made by a competent person well acquainted with the ancient history of India.

All the stories end with a most important disclosure made by Gaudama himself. The personage that has played the most important and praiseworthy role, is, as a matter of course, our Budha himself. Those who have befriended him, assisted him, and rendered him some services, are those who have subsequently become his favorite and most distinguished disciples and hearers. Whilst those who have acted in some reprehensible manner, who have opposed him and done him harm, have since become the individuals who are, in his days, heretics, or holders of false doctrines, and in particular his arch enemy, the notoriously wicked Dewadat.

The compilation of all these stories is prefaced as follows : In the country of Amarawadi, lived a Pounha named Thoumeda. After the death of his father, he became the owner of a considerable state. Having enjoyed it during many years, he began to reflect on the many and various accidents attending human

life, and came to the resolution of leaving the world. He therefore distributed in alms, all his riches, and withdrew into solitude, to lead an ascetic life. He soon reached a high degree of perfection. At that time Deipinkara, the first of the twenty-eight Budhas, came to that country, attended by 400,000 Rahans, to beg his food. Our Rathee Thonmeda having nothing to offer to the great Budha and the Assembly, came, threw himself at his feet, and delivered himself up soul and body to his service.

It was at the sight of such a perfect abnegation of self, that Budha gave to Thonmeda the assurance that one day, he would become a Budha. On that occasion, great wonders took place.

From that time, he began to practice with fervent earnestness the great virtues and perfections prescribed by the law. The whole period of time that elapsed from the time Gaudama was the Pounka Thonmeda, to the time he became prince Wethandra, that is to say, reached that existence which immediately preceded the last one, when he became Budha, is of four Thingsics and one hundred thousand worlds or revolutions of nature. A detailed account of the most meritorious and interesting actions performed by him during several existences that illustrated that almost incalculable period, is to be found in the great Dzedi of Ceylon.

The accounts must be short and concise, otherwise the dzedi above referred to, how large soever we may suppose it to have been, could never have held them,

THE FOX AND THE LION.

1st. When the most excellent Budha was in the Dzetawon monastery surrounded with his disciples, desiring to correct a religious who was in the habit of keeping bad company, he narrated the following story. At the time the Princes Bramanas reigned at Baranathce, Phralaong was then a lion, father to two little ones, one male and the other female. The first was named Menandza. The lion's household, when Menandza was grown up and had married, was composed in all of five individuals. Menandza, strong and bold, went out, every day, in quest of prey, for the support of his four relations, that remained in the den. One day, in the middle of one of his predatory excursions, he happened to meet with a fox which was lying on his belly, in a most respectful posture. On being asked, by the proud lion, with a terrific voice, heightened by a threatening glance, what he was doing, the fox respectfully answered: I am humbly prostrated here, to do homage and pay my respects, to your majesty. Well, said Menandza; and he took him alive to his den. As soon as the father saw the fox, he said to his son: my son, the fox is an animal full of cunning and deceit, faithless, without honor,

addicted to all wicked practices, and always engaged and embroiled in some bad affairs; be on your guard; beware of such a companion and forthwith send him away. Unheeding his father's wise advice, Menandza persisted in his resolution, and kept his new friend with him.

On a certain day, the fox intimated to Merandza that he longed to eat the flesh of a young colt. Where is the place these animals are wont to graze, asked Merandza? On the banks of the river of Baranathee, replied the fox. Both started immediately for the indicated spot. They saw there a great number of horses bathing in the river. Menandza, in an instant, pounced upon a young one, and carried it to his den. It is not prudent, said the old father, to eat these animals which belong to the king. One day he will cause you to be shot from a distance with arrows, and kill you. No lion that eats horse flesh has ever lived long. From this day, cease to attack those animals. Deaf to these wholesome warnings, Menandza continued to carry destruction among the horses. News were soon conveyed to the king that a lion and a fox were making great havoc among his horses. He ordered the animals to be kept within the town. The lion, however, contrived to seize some and carry them away. Orders were given to keep them in an enclosure. Despite this precaution, some horses yet disappeared. Enraged at this, the king called a bowman and asked him, whether he could transfix a lion with his arrows. The bowman said that he could do it. Hereupon, leaving the king he went and hid himself behind a post, waiting for the offender. It was not long ere he made his appearance; but the cautious fox had remained somewhat back behind, hidden in a drain. In one start, the lion with the quickness of lightning, was on the wall, and straight on, he went to the stable. The bowman said within himself: the lion's movements are very quick, I will wait until he comes back loaded with his prey. He had scarcely revolved this thought in his mind, when the lion was already on his way back carrying a horse. The bowman ready shot an arrow that transfixed through the fierce animal. The lion made a start; crying with a terrific voice, I am wounded. The fox hearing his friend's accents, and the sharp whistling of the bow-string, knew at once what had happened. He said to himself shaking his head: there is no friendship, forsooth, with the dead; my friend has fallen under the bowman's arrow; my life is safe; I will go back to my former place.

The wounded lion, making a last effort, went back to his den, and dropped dead at its entrance.

Menandza's relatives perceiving the wound and the blood gushing out of it, understood at once that he had been shot through with an arrow, and that the fox was the cause of his miserable

and untimely end. His mother gave vent to her grief as follows : Whoever associates with the wicked, shall not live long ; behold my Menandza is no more, because he followed the fox's advice. The father, in his turn, bewailed the loss of his son : He who goes in company with the wicked, shall meet with some evil fate ; witness my son whom his desolate mother sees weltering in the very blood she gave him. His sister cried aloud : he who does not follow the advice of the good, shall repent for it : he is mad, and, like my brother, shall come to an untimely and cruel end. Menandza's wife exclaimed : he who belongs to a superior rank ought to beware to associate with those of a rank inferior to his own ; otherwise he soon becomes despicable as those he associates with. He loses his position, and becomes the laughing stock of all.

Budha concluded his discourse with this reflection, that no one ought to keep company with those of an inferior position. The Religious profited so well of the lecture, that he broke at once with his former friends, and soon reached the state of Thautapan. The fox has been since Dewadat ; Manandza, the Religious, the object of the lecture ; Manandza's sister, Oopalava ; his wife, Kema ; his mother, Yathaudara ; his father, Phralaong.

THE JACKAL AND THE HUNTER.

2. When the most excellent Phra was in the Welooon monastery, alluding to Dewadat, who aimed at harming him, he spoke as follows. At the time the Princes Bramanas reigned at Baranathee, Phralaong was then a jackal, presiding over 500 others jackals of his own tribe. His dwelling place was in a cemetery. One day, it happened that the inhabitants of Radzagio made a great feast, where every one ate and drank as much as he liked. The repast was nearly over, when some one asked for a last piece of meat, to give the finishing stroke to his appetite. He was told that not the smallest morsel remained. On hearing this unwelcome news, he rose up, laying hold of a wooden club, and went straight to the cemetery. Then stretching himself on the ground, he laid down as if dead. Phralaong cautiously drawing near to the pretended dead body, smelt it from a becoming distance, and soon discovered the snare laid for him. Coming up unperceived close to him, he suddenly seized the club with his teeth, pulling it with all his might. The young man did not let go his hold. The animal withdrawing, said to the hunter : young man, I perceive now that you are not dead. The hunter, goaded with shame and anger, rose up, and, with more energy than dexterity, flung his club to the jackal ; but he missed him. Go away, said he, wretched beast, you may boast that you have escaped this time. Yes, mildly replied the jackal ; I have been saved from your club ; but no one shall ever be able to preserve you from the punishments in the eight great hells.

Having thus spoken, he soon disappeared. The young man having washed away, in the ditch, the dust that covered him, walked back, quite disappointed, into the town. The hunter was the same, that subsequently has become Dewadat. As to the jackal, he is the same that has since become Budha.

THE PIGEON AND THE HUNTER.

3. When Phra was in the Dzetawon monastery, desiring to give instruction to the young son of a nobleman, named Ootara, he spoke as follows: at the time, the princes brahmanas reigned at Baranathce, Phralaong was a pigeon. There was then a man in that country who was wont to catch pigeons, bring them to his house, and carefully feed them, until they had become fat, when he then sold them at a high rate. Together with other pigeons, Phralaong was caught and brought over to the house. But he would not peck the grain that was spread before him. Should I eat, said he to himself, I will soon get fat and then be sold like others. He soon became wretchedly thin. Surprised at this, the hunter took him out of the cage, placed it on the palm of his hand to examine him more closely, and find the cause of this great leanness. Phralaong watching the opportunity of a favorable moment, that the attention of his guardian was called to some other object, flew away to his own old place, leaving the hunter quite vexed at, and ashamed of, his confiding simplicity. The hunter is in these days Dewadat; and the pigeon is now Budha himself.

Here is the abridgement of two stories well known to the readers of fables.

When Phralaong was a deer he became intimate friend with the bird khaoukshia and a turtle. On a certain night, it happened that a hunter, having laid down his net, the deer was caught. A tortoise that was near to the place came and bit the net; the deer then soon made his escape from the dangerous position he was in. Whilst this was going on, the friendly khaoukshia perceiving the danger his friend was in, amused the hunter, by flying right and left close to him, to retard his progress towards the place where the net was laid. Mad at the escape of the deer, he seized the turtle and thrust her in his bag. But the wily bird contrived, by its peckings, to make a large hole in the bag, and the tortoise too made her escape.

5. One day Phralaong, being then a husbandman, observed once, to his great surprise, that a lion of an uncommon size, was paying frequent visits to his rice field, ate and destroyed much of the young plants. On a certain occasion, he examined closely the intruder, and perceiving the extremities of his feet, he discovered that the pretended lion was but a colt, that had clothed himself in a lion's skin.

NEMI.

When the most excellent Budha was in the country of Mithila, he went, attended with a great many Rahans, to the monastery Meggadawa, situate in the middle of a beautiful grove of mango trees. He spoke as follows to the assembly. Beloved Bickas, in former times, I lived in this very place where we are now congregated and was the ruler of the country of Mithila. He then remained silent. Ananda respectfully entreated him to condescend to narrate to them some of the principal events that happened at that time. Budha assented to the request and said: Formerly there reigned at Mithila a prince named Minggadewa. During 82,000 years, he remained a prince, and spent all his time in the enjoyment of all sorts of pleasures: he was crown prince of that country during the same space of time, and reigned, as king, during a similar period.

On a certain day the barber of the king having detected a grey hair on the royal head, exhibited it to his astonished regards. The king, struck at such a sight, soon understood that this object was the forerunner of death. He gave up the throne, and resolved to become a Rahan. Having put into execution his resolve, he practised with the greatest zeal, the highest virtues, and after his death migrated to one of the fortunate seats of Brahmas. 82,000 princes, who succeeded him, followed his footsteps, inherited his virtues, and, after their demise, obtained a place in the same seat.

Prince Minggadewa who had opened the way to such a succession of pious monarchs, perceiving that his race was near being extinct, left the seat of Brahmas and took flesh in the womb of the queen of the king, who then governed Mithila. On the tenth month, the queen was delivered of a son, who received the name of Nemi. The Pounhas who were invited to the palace to tell the horoscope of the royal child, assured the king, that this child would follow the example of all his predecessors, who had left the throne, and embraced the profession of Rahans.

From his tender age, the young prince displayed the most liberal and pious dispositions in making abundant alms and fervently observing all the religious practices. All the inhabitants of that kingdom followed his example, and when some one died, he migrated to one of the Nat's seats. During those happy times, hell seemed to have become quite unnecessary.

On a certain day Nemi appeared to be most anxious to know which was the most excellent practice, the bestowing of alms, or

the observance of the precepts. The great Thagia came down from his glorious seat, encompassed with an incomparably shining brightness, and went to the place where the prince was busy in revolving this thought in his mind. The angelical visiter told him that the bestowing of alms could but procure an admittance into the seats of Nats, but that a perfect compliance with the ordinances of the law, opened the way to the seats of Brahmas. As soon as he had given this decision, he returned to his blissful seat. On his arrival, he found crowds of Nats given up to rejoicings. The Thagia gave them a detailed narrative of all that he had seen on earth during his errand, and in particular eulogized at great length the religious dispositions of Prince Nemi. Enraptured with the heart moving description they heard, all the Nats at once exclaimed that they wished to see in their seats so accomplished and virtuous a Prince. The Thagia commanded a young Nat, named Matali, to have his carriage ready, depart for the country of Mitila and bring, in this fortunate seat, the ruler of that country. Matali, bowing before the Thagia, left forthwith the seat of Nats, on a magnificent chariot. It was then the day of the full moon, when all the inhabitants of Mitila were busily engaged in discharging the prescribed religious duties. On a sudden there appeared coming from the east the magnificent and bright equipage of the Nat, splendidly emerging from the bosom of clouds at the same time as the moon in its full. Surprised at such an unexpected sight, all wondered and believed that two moons were miraculously rising on that occasion. They were soon undeceived by the nearer approach of Matali's carriage. The messenger went to the king and conveyed to him the intelligence that the Nats were exceedingly anxious to see him. Without a moment's hesitation, the king stepped into the carriage and abandoned himself to the guidance of his heavenly guide. Two roads are now opened before us, said Matali, the one through the dismal dungeons where the wicked are consigned to undergo punishment for their offences, and the other through the blissful seats where the good are enjoying the rewards allotted to them for their virtues. Which of the two do you wish to follow? The prince said that he wished to visit both places. Matali answered in a mild tone of voice, that his request should be complied with.

The celestial guide directed his rapid course through the regions of desolation where dwells an eternal horror. The first object they met with was a broad and deep river, filled with frightful whirlpools, where the water seemed as if boiling. It was glowing like a flame, and the whole mass of water appeared like a lake of fire. The river is called Wattoorani. On the banks of

that river stand the infernal ministers, armed with all sorts of sharp edged instruments, cutting, wounding, piercing through the unfortunate wretches, who try to go out of that horrible and burning water. They are forcibly pushed again in that same place of torments and tumble over pointed darts, whence they are taken up and roasted on living coals. Nothing is heard but the horrifying howlings and yells of those unfortunate beings, who are waiting with the greatest impatience the moment of their deliverance. What are the crimes, asked the terrified prince, that have committed the unfortunate inhabitants of this place, for being subjected to such unheard-of sufferings? These are, replied Matali, the persecutors of the weak, the heartless oppressors of the poor, etc. who are doomed to undergo such punishments. Thence the guide drove rapidly to another place where dogs, each with five hideous heads, famished eagles, devouring crows, fed with a ravenous hunger over the bodies of unfortunate victims, the flesh of which is incessantly reproduced, to afford a continual prey to those never satiated ferocious animals. These, said Matali, suffer for having done no good to their fellow creatures, prevented others to do some, and borne envy to their neighbour.

Here follows a long description of the other places of hell, given to Nemi by his celestial guide. We omit it, lest its tedious and revolting particulars tire and disgust the reader. Suffice it to mention that the torments of Tantalus are described here with an horrifying correctness, that almost casts in the shade the description given to us by the Latin poet.

Having ranged the various regions of hell, and heard all the particulars given to him by Matali, Nemi was suddenly brought over to the beautiful, smiling and blissful seats of the blessed. He soon descried, at a distance, the celebrated palace, made of diamonds, disposed in an immense square of twelve youdzamas, on each side, and five stories high; then the garden, the tank and the padetha tree. In that palace, Biranee occupied a splendid apartment; she was then lying on a soft sofa, surrounded by more than a thousand beauties. What good works, asked Nemi, has Biranee practised, for deserving such a magnificent reward? Matali replied: This daughter of Nats was formerly a slave in the house of a Pounha. She always was very attentive to all the duties of her position, and at the same time regularly observed the precepts of the law. On a certain day, her mistress, who was wont to feed daily eight Rahans, fell into a fit of anger, and said that she was unable to bear any longer the fatigue attending the maintenance of those Religious. But the young slave, full of religious zeal, took upon herself the labor of feeding the Rahans. For this good and meritorious work, she is enjoying the happiness of her present position.

Nemi was successively led into the various seats of the inhabitants of those blissful regions, and his guide explained, at great length, the good works that had procured to each of them the respective happy situation they enjoyed, and occasionally mentioned the period of time they were allowed to dwell in those abodes of unparalleled happiness. He was finally introduced to the presence of the great Thagia who is the chief of all Nats. Having finished the survey of all the seats of Nats, Nemi was brought back to the seat of men, in his own capital by the same celestial guide.

On his return, Nemi saw himself surrounded by his pious subjects, who eagerly inquire! from him all the particulars respecting his journey. He minutely explained to them, all that he had seen both in the regions of hell, and in those of Nats, and concluded by exhorting his people to be liberal in bestowing alms, that they might hereafter be admitted to share in the enjoyment of the Nats' happiness.

Nemi perceiving that his hairs were turning grey, became still more zealous in the practice of alms deeds, and resolved to embrace the profession of Rahans. But previous to his taking such a step, he had his son Ralaradzana appointed to succeed him. In that prince, terminated the long succession of kings, who, in the decline of their lives, became Rahans.

DZANECKA.

This is one of the best written Dzats possessed by the Burmese. The writer has translated it from beginning to end; but he will give here but an outline of its contents. The narrator, as usual, is our Budha himself, when he was in the Welowon monastery, surrounded by the members of the assembly, and a crowd of hearers.

In the country of Mitila, there reigned a king named Dzanecka who had two sons, called Arita Dzanecka and Paula Dzanecka. After a long and prosperous reign, he passed to another existence. Arita Dzanecka having celebrated his father's funerals, and made the usual purifications, ascended the throne. He confirmed his younger brother in the situation of Commander-in-Chief he had hitherto held.

On a certain day, a vile courtier, by a false report, awakened in the king's breast, sentiments of jealousy and suspicion against his brother's fidelity. The innocent Prince was cast in a dungeon; but by the virtue of his innocence he found means to make his escape and went to a part of the country where he had powerful supporters, and soon found himself in a condition to bid defiance to his brother. The king assembled his troops; a battle ensued, in which the king was slain, and Paula Dzanecka ascended the throne.

The Queen who was with child, on hearing the news of such a disaster, went to the treasury, took some ornaments of the purest gold, and the most valuable precious stones, and placed the whole in a basket. She then spread rice so as to cover the treasure, and extended an old and dirty cloth over the opening of the basket. Putting on the dress of one of the meanest women, she went out of the town, carrying the basket over her head. She left the city, through the southern gate and passed into the country, without being noticed by the guards.

Having gone to a certain distance from the place, the Queen did not know what way to direct her steps. She sat in a dzeat during the heat of the day. Whilst in the dzeat, she thought of the country of Tsanpanago where lived some of her relatives, and resolved to go thither. She began to make enquiries from the people that were passing by, respecting the route she would have to follow.

During this time, the attention of a Nat was suddenly attracted by the virtue of Phralaong that was in the Queen's womb, on the sad position his mother was in. He, forthwith leaving his blissful seat, assumed the appearance of an old man, who was guiding a carriage along the road. He came close to the dzeat and invited the Queen to ascend on his carriage, assuring her that he would safely convey her to Tsanpanago. The offer was accepted. As the Queen was far advanced with child, there was some difficulty for her to get in the conveyance, when that portion of the earth she was standing upon, suddenly swelled and rose to the level of the carriage. The Queen walked into the chariot and they departed. During the night they arrived at a beautiful place, close to the neighbourhood of Tsanpanago. The Queen alighted in a dzeat. Her celestial guide bade her to wait until day break, before she ventured into the city, and returned to the seat of Tawaleintha.

During that very night, a famous Pounha, attended with five hundred of his disciples, had left the town at a late hour, to take a walk at moonlight, and to enjoy the cool of the night and a bath in the river. Pamaouka, for such is the name of the Pounha, came by chance to the very place where was seated the Queen. His disciples continued their walk and went on the bank of the river. She appeared full of youth and beauty. But by the virtue of Phralaong, the Pounha knew that she was in family way, and that the child she bore was a Phralaong. Pamaouka alone approached close to the queen and entreated her to entertain no fear whatsoever; that he looked upon her as his sister. The queen related to him all the particulars of her misfortune. The great Pounha moved with compassion, resolved to become her supporter and protector. At the same time he recommended her to say that she is her brother, and when his disciples should come back, to shed tears in

token of the tender emotion she felt at meeting with her brother. Every thing having being arranged, Pamaouka called his disciples, told them how happy he was at having found his sister, from whom he had parted many years ago. Meanwhile he directed them to take her to his house, and recommended her to the special care of his wife. As to him, he would be back soon after having performed the usual ablutions. The queen was welcome in the Pounha's house, and treated with the greatest care and tenderest affection. A little while after, she was delivered of a beautiful child, resembling a statue of gold. They gave him the name of Dzanecka.

Having reached the years of boyhood, he was one day playing with the boys of his age, when by way of teasing, they called him the son of the widow. These keen tauntings made him urge his mother to indicate to him the name of his father. It was then that he knew the author of his birth. Pamaouka taught him all the sciences known in those days, such as medicine, mathematics, etc. At the age of 16 years, young Dzanecka had completed all his studies.

Dzanecka resolved to devote himself to trade and acquire thereby ample means to reconquer one day the throne of his ancestors. With a part of the treasure his mother had brought with her, he was in a position to fit out a ship in company with several other merchants. He resolved to sail for a place called Caumawatoura. He had scarcely been at sea during two days, when a mighty storm came on. The vessel after having resisted some time, against the roaring and raging billows, at last gave way and was broken into pieces. All the crew and passengers, amounting to 700, miserably perished in the sea, without making the least effort to save themselves. Our Phralaong, on the contrary, seizing the extremity of a log of wood, swam with all his strength, resolved to struggle to the last against adversity. Mighty were his efforts during several days. At last a daughter of Nats, whose duty was to watch over the sea, saw his generous and courageous behavior, took pity on him and came to his assistance. There followed a sort of dialogue between her and Dzanecka. The latter displayed his undaunted courage and firm purpose. The former admired the more his determined resolution. She resolved to save him from the dangerous position. Taking him in her arms she carried him, according to his wishes, to the country of Mitila, in the garden of mango trees, and placed him on the very table-stone where his ancestors were wont to enjoy themselves with a numerous retinue. Phralaong immediately fell asleep. The daughter of Nats, having enjoined to the Nat, guardian of the place, to watch over the Prince, returned to her blissful seat.

On the very day that the vessel was wrecked, the ruler of

Mitila had died, leaving but one daughter named Thiwalee. Previous to his giving up the ghost, and ascending to the seats of Nats, the king had ordered his ministers into his presence and enjoined on them to select for the husband of his daughter, a man remarkable by the beauty and strength of his body, as well as by the acuteness and penetration of his mind. He was to be able to bend and unbend an enormous bow, a feat that the united efforts of a thousand soldiers could scarcely achieve, and find the place where he had concealed 16 golden cups. On the seventh day after his death, the ministers and Pounhas began to deliberate among themselves about the choice of a match worthy of the Princess. Several competitors offered themselves for the hand of Thiwalee, but they were all rejected. At last, not knowing what to do, they resolved to leave to chance, the solution of the difficulty. They sent out a charmed chariot, convinced that by the virtue inherent to it, they would find out the fortunate man whose destinies were to be united to those of the Princess. The chariot was sent out, attended by soldiers, musicians, Pounhas and noblemen. It came straight forward to the mango trees garden, and stopped by the side of the table-stone Phralaong was sleeping upon. The Pounhas, on inspecting the hands and feet of the stranger, saw the unmistakable signs foreshowing his elevation to the royal dignity. They awakened him at the sound of musical instruments, saluted him king, and begged of him to put on the royal dress, mount on the chariot, and proceed triumphantly to the royal city. He entered the palace through the eastern gate. Having been informed of the king's last intentions, he forthwith bent and unbent the bow, found out the 16 golden cups, and was duly united to the beautiful and youthful Thiwalee. All the people showed signs of the greatest rejoicings; the rich made him all sorts of offerings; the Pounhas in white costume, holding the sacred white shell, adorned with flowers and filled with water, the body bent forward, poured respectfully the water, imploring blessings on the new monarch.

When the rejoicings were over, the king rewarded the Pounha Pamaouka who had been as a father to him during his exile. He applied himself to do as much good as he could, in relieving the poor, and promoting the welfare of all. He delighted in mentioning to his courtiers his misfortune, and the great efforts he had made to extricate himself from difficulties. He praised the reward attending generous efforts, and exhorted them never to flinch under difficulties, but always to exhibit a strong and unconquerable resolution under all trials, because it must soon or late be crowned with success.

During the 7000 years that he reigned over Mitila with the queen Thiwalee, he faithfully practised the observances of the law,

governed justly, fed the Rahans and Petzegabudhas, and gave abundant alms to the poor.

On the 10th month, Thiwalce was delivered of a son whom they called Digaout. On a certain day, the king having received from his gardener some mangoes full of flavor and beauty, wished to go to the garden to see the tree that yielded such delicious fruits. When he arrived at the place, he saw two mango trees, one with a luxuriant foliage, but without fruits, the other loaded with fruits. The monarch approached the tree, riding his elephant, and plucked some mangoes which he ate and found delicious. Thence he proceeded further to inspect the other parts of the extensive garden. The courtiers and the people that followed, plucked fruits from the same tree, and did it with such eagerness that they left neither fruits nor leaves on the tree.

On his return, the king was surprised to see the fruitful tree destitute of both leaves and fruits, whilst the barren one had a beautiful appearance. The monarch after a lengthened dialogue with his courtiers, concluded as follows: the riches of this world are never without enemies; he who possesses them, resembles the fruitful mango tree. We must look out for goods that excite neither envy, jealousy nor other passions. The Rahans and Pitzegabudhas alone possess such riches. I will take a lesson from the barren mango tree. That I may cut off and eradicate the troubles, vexations, and anxieties of life, I will renounce every thing and embrace the profession of Rahan.

With this idea strongly impressed on his mind, Dzaneeka, came back to his palace. He forthwith sent for the general of his troops and directed him to place a strong guard, in front of his apartment and allow no one to come to his presence, not even the queen, but only him who would bring his daily meal, during four consecutive months. He gave orders to his ministers to judge with impartiality, agreeably to the law. Having thus arranged every thing, he withdrew alone to the upper apartment of his palace. Here follows a stanza in praise of the Prince, who had separated from his queen, concubines and all the pleasures and honors attending royalty.

Dzaneeka alone began to meditate on the happiness of the life of Pounhas and Pitzegabudhas; he admired their poor diet, their zeal in practising the observances of the law, their earnest longings after the happiness of Niban, their disengagement from the ties of passions, the state of inward peace and fixity their souls enjoyed. In his enthusiasm he venerated them with a holy fervor, called them his masters and preceptors, and exclaimed: who will teach me to imitate their lives, and help me to become similar to them. In ten stanzas, Dzaneeka reviews successively all that had belonged to him, his capital with its stately edifices, fine

gates, the three walls and ditches, the beautiful and fertile country of Wintzeartitz, the palace, with its lofty domes and massive towers, the beautifully ornamented throne, the rich and magnificent royal dresses, the royal garden and tank, the elephants, horses and chariots, the soldiers, the Pounhas, the princes, his queen and concubines. He then concludes each stanza with the following words: When shall I leave all these things, become poor, put on the humble habit of Rahans, and follow the same mode of a perfectly retired life. With these and similar reflections Dzanecka endeavored to cut one after the other the many threads of passions, to pull down successively the branches of the impure tree, until he could give a final stroke to the roots.

At the conclusion of four month's retirement, Dzanecka sent for a faithful servant, and directed him to procure for him the various articles of the dress of a Rahan. He had his head and beard shaved; put on the cherished habit, and placing a staff in his hand, walked out of his apartments and directed his course towards the gate, with the dignified deportment of a Rahan of sixty years profession.

Queen Thiwalee was tired of having been so long deprived of her husband's company. She summoned seven hundred of the handsomest damsels of the palace, to go with her to the king, and by the efforts of their united charms entrap him in the net of passion and prevail upon him to come back in their society. When they ascended the stair-case, they met with Dzanecka, in his new attire. None recognized him; but all paid him due reverence as to some holy personage that had come to give instructions to the king. Having reached the apartment and seen the royal dress set aside, and the beautiful and long black hairs laid on one of the sofas, the queen and her attendants soon understood the sad and heart-rending meaning these objects were designed to convey. She ran in all haste with all her retinue down the stairs and overtook the new Rahan, at the moment he was crossing the outer gate of the palace. Every means that could be devised to make impression on the king's heart were resorted to by the queen and the damsels, in order to prevail upon him to forego his resolution. Tears, cries, wailings, striking of the breast, display of the most graceful and seducing forms, supplications, entreaties, were all used in vain; the new Rahan, unmoved and firm, continued his course saying that passions and concupiscence were dead in him, and that what could be said or done to engage him to change his resolution, was in vain. During his progress towards the solitude of Himawonta, he is comforted and encouraged by the advice and instruction of two Rathees, who from their solitude flew through the air to witness the beautiful struggle between passions and virtue, and help him not to flinch

before the repeated obstacles the queen put in his way, to retard, impede and prevent the execution of his holy design. The names of these two instructors are Narada and Migalzein; they were clothed in the skin of Panthers. They instructed him on the duties of his new calling, and exhorted him to root from his heart, with perseverance, all passions, and in particular concupiscence and pride.

Comforted with such timely instructions, the new Rahan felt himself more than ever fixed in his resolution. On his way to the solitude, Dzanecka arrived one evening at the gates of a town called Daunu. He passed the night under a tree, at a distance from the queen and the crowd that followed her. On the morning, he entered the town and went as usual along the streets to beg his food. He happened to stop for a while in the shop of a man that was fabricating arrows. Dzanecka seeing the workman shutting one eye and looking with the other to see if the shaft of the arrow was straight, asked him the reason of his doing so, as he would see better with both eyes than with one. The workman told him that it was not always good that each object in this world should have a match. Should I, said he, look on this shaft with both eyes, my sight, distracted by several objects, could not perceive the defects of the wood, etc. but by looking on it with but one eye the least irregularity is easily detected. When we have a work to perform, if there be two opposite wills in us, it cannot be regularly made. You have put on the habit of Rahan; you have apparently renounced the world; how is it that you are followed by such a large retinue of women and other attendants? It is impossible to attend well to the duties of your profession, and at the same time keep such a company. This cutting remark made a deep impression on Dzanecka. He had gone over a little distance, when he met a number of little girls playing together. One of them had one silver bangle at each hand, with one of gold at the right hand. When she agitated the right hand, the two bangles hitting each other produced a sound. Dzanecka, willing to try the wit of the little creature, asked her the reason why the movement of one hand produced a sound, whilst that of the other did not. She replied: my left hand that has but one bangle, is the image of the Rahans who ought to be alone. In this world, when an object has its match, some collision and noise inevitably result. How is it that you, who have put on the habit of Rahan, you allow yourself to be followed by that woman who is still full of freshness and beauty? Is she your wife or sister? Should she be but your sister, it is not good that she should be with you. It is dangerous for Rahans to keep the company of women.

This sharp lecture, from the mouth of a little girl, produced a deep impression on our Rahan. He left the city. A large

forest was in the vicinity ; he resolved to part at once company with the queen. At the entrance, he broke a small branch from a tree, showed it to Thiwalee and said to her : as this branch can never be reunited with the tree, so I can never go back with you. On hearing these fatal words, the queen fainted. Dzaneeka availing himself of this circumstance, disappeared in the forest. The queen was carried back by her attendants, and with them returned to Mitila. Alone in the solitude, Phralaong enjoyed the sweets of perfect contemplation during a period of 3,000 years. The queen followed the same example. She became a Rahaness in one of the royal gardens during the same period of time, and migrated to the seat of Brahmas, called Brahma Parithitsa. Phralaong likewise died and went to a superior seat of Brahmas, called Wehappo.

At the conclusion of this narrative Budha added : the daughter of Nats, Manimegala, who then saved me from the sea, is now one of my disciples of the left, Oopalawon. The little girl who gave me a wholesome instruction in the town of Daunou, is now a Rahanda of the right. Her name is Kema. The Rathee Narada, is now my disciple Thariputra. The Rathee Migadzein is my disciple Maukalan. The arrow maker has since become my faithful attendant, Ananda. Thiwalee has since been the princess Yathaudara. The Prince Dzaneeka is now the Phra that addresses you, who is perfectly acquainted with all the laws and principles, and who is the teacher of men and Nats.

NOTICE ON THE PHONGIES,

OR

BUDHIST RELIGIOUS, SOMETIMES CALLED TALAPOINS.*

Having in the foregoing pages, given a sketch of the life of the founder of Buddhism, and, in the accompanying notes, endeavored to explain the most important particulars, respecting the extraordinary religious system he has established, it seems to be necessary to devote a particular notice to the religious order, which forms the most striking feature of that religion which has extended its sway over so many nations. This association of devotees holds the first rank among the followers of Budha; they are the élite of that immense body. The system of discipline the Buddhist Religious are subjected to, is the highest practical illustration of the doctrines and practices of Buddhism. We may see, reflected in that corporation, the greatest results of the working of these religious institutions. All that Budha, in his efforts, has been able to devise as most fit to lead man to the perfection such as he understood it, will be found in the constitutions of that order. It is a mirror in which we may contemplate the master piece of his creation. The Buddhist Religious constitute the Thanga, or assembly of the Perfect. They are the strict followers of Budha, who, like him, have renounced the world to devote themselves to the two-fold object of mastering their passions and acquiring the true wisdom which alone can lead to the deliverance.

The best method for obtaining a correct information respecting the Buddhist Religious, is not, it seems, to consider their order in an abstract point of view, but rather in connection with the religion it has sprung from, as affording a perfect exemplification of its highest practices, maxims and tendencies, as well as of the real nature and true spirit of that creed.

* The word Talapoin, imported into Europe by the writings of early Portuguese authors in the East Indies, derives its origin probably from two Pali words Tala-pat, meaning the leaf of the palm tree. These two words coupled together are used by the Siamese to designate the large fan made of palm leaves, set in a slender wooden frame, which Talapoin carry with them on certain occasions when they go abroad.

In the course of this notice, we will indiscriminately make use of the words Phongies, Talapoin and Rahans, to designate the Buddhist Religious.

Buddhism is evidently an off-shoot of Brahminism. We find it replete with principles, practices, observances and dogmas belonging to the great Hindoo system. Gaudama, being himself a Hindoo, reared in a Hindoo society, trained up in the Hindoo schools of philosophy, could not but imbibe to a great extent the opinions and observances of his contemporaries. He dissented from them it is true, in many important points, but in the generality of his teachings, he seems to have agreed with them. He found existing, in his times, a body of Religious and Philosophers, whose mode of life was peculiar, and quite distinct from that of the people. When he laid the plan for the Religious institution he contemplated to establish, he found, around him, most of the elements he required for that work. He had but to improve on what he saw existing; and make his new order agree with the religious tenets he innovated.

In the hope of tracing up the ties of relationship that must have existed between the Religious of the Brahminical order, and those of the Buddhist one, the writer will begin this notice, with establishing a short parallel between the former, such as they are described in the Institutes of Menoo, and the institution of the latter. Afterwards the nature of the Buddhist order and the object its members have in view in embracing it, shall be examined; next to that, the constituent parts of that body and its hierarchy shall receive a due share of attention. We will describe at the same time, the ceremonies observed on the solemn occasion of admitting individuals into the religious society, and expose briefly the rules that direct and regulate the whole life of a professed member, as long as he remains in the brotherhood. It will not be found amiss to inquire into the cause and nature of the great religious influence undoubtedly possessed by the members of the order, and examine the motives that induce the votaries of Buddhism to show the greatest respect, and give unfeigned marks of the deepest veneration to the Talapoin or Phongies. This will be concluded with a short account of the low and degraded state in which the society has fallen in these parts, particularly respecting knowledge and information.

ARTICLE I.

A short Parallel between the Brahminical and the Buddhist religious Orders.

It has been stated on apparently incontrovertible grounds in the foregoing pages, that Buddhism has originated to a considerable extent from Brahminism. The following remarks will corroborate the statement and give an additional weight to the reasons already brought forward. In fact both systems have the same objects in view; viz. the disentangling of the soul from passions,

and the influence of the material world, and its perfect liberation from metempsychosis and the action of matter. The final end to be arrived at, is, however, widely different. The perfected Brahmin longs for his absorption in the infinite being; the perfect Buddhist thirsts after a state of complete isolation. But the means for obtaining the ardently coveted perfection are on many respects the same. The moral observances enforced by both creeds differ so little from each other, that they appear to be almost identical. In both systems, moreover, we find a body of individuals who aim at a complete and perfect observance of the highest injunctions, striving to reach the very summit of that perfection, pointed out by the founders of their respective institutions; these are the Brahmin and Buddhist Religious. It will be curious to glance over the regulations enjoined to the Brahmins, such as we find them in the Institutes of Menoo, and those prescribed by the Wini, to the Talapoins. This summary comparison will enable the reader to perceive at once, how closely allied are the two creeds, and how great is the resemblance between them both. He will see on the clearest evidence, that to Budha is not to be ascribed the merit of having originated so many fine moral precepts, and admirable disciplinary regulations, but that he found in his own country, in the schools where he studied wisdom, already well known pure moral precepts, actually discussed, studied, and by many strictly observed, together with the disciplinary regulations. He was brought up in a society which beheld with astonishment and admiration a body of religious men, entirely devoted to the great work of scouring the triumph of the spiritual principle over the material one, and endeavouring by dint of the greatest and severest austerities, the most rigorous penances and the most entire renouncing to all this material world, to break down the material barriers that had hitherto kept the soul captive, and prevented her to take her flight into regions of blissful freedom and perfect quiescence. There is, however, a remarkable difference regarding the sacerdotal caste of Brahmins, and the members of the Buddhist monkish institution. The position of the former is hereditary and he is illustrious by his lineage and descent. That of the second is personal and ends with him; it is the result of his own free choice; he derives all the glory that shines round him, from his virtuous life and a strict adherence to the institutions of the Wini. The Brahmin owes every thing to religion and to birth. The Buddhist Religious is indebted for all that he is, solely to religion; the monk's title to distinction is the holy mode of the saintly life that he has embraced. Both are the greatest and most distinguished in their respective society, but merit and intrinsic worth alone elicit veneration, and respect in behalf of the humble religious, whilst the casual birth of the Brahmin from the

highest caste, centres upon his person the reluctant homage of men belonging to inferior castes, who in virtue of the prejudice in which they are reared, consider themselves obliged to do homage to him. The person of both is sacred and looked upon with awe and veneration, but from somewhat opposite and different motives.

Notwithstanding these and many other differences and discrepancies, it is not the less striking to find in the Brahminical body, such as it is constituted by the regulations of the Vedas, the germ of all the principal observances enjoined to the Buddhist that leaves the world, to follow the narrow path, leading to perfection.

The life of a Brahmin, not as it is now, but as it originally was, and now ought to be, if the regulations of the Vedas had not been partly set aside, is one of laborious study, austerity, self denial and retirement. The first quarter of his life is spent in the capacity of student. His great and sole object is the study of the Vedas, and the mastering of their contents. Worldly studies are not to be thought of. He is entirely under the control of his preceptor, to whom he has to yield obedience, respect and service in all that relates to his daily wants. He must moreover daily beg his food from door to door. The Buddhist novice likewise withdraws from his family, enters the monastery, lives under the discipline of the Head of the house, whom he obeys, and serves in his daily necessities, and devotes all his undivided attention to the study of religious books. He pays no regard to worldly knowledge. He has likewise to go out every morning to beg the food that he will use during the day.

The second quarter of the Brahmin's life is thus employed. He marries and lives with his family, but he must consider his chief employment to be the teaching of the Vedas and a zealous discharge of the religious observances and public worship. He must sedulously abstain from too sensual and worldly enjoyments, even from music, dancing and other amusements calculated to lead to dissipation. The Buddhist monkish institution being not hereditary, and its continuance and development having not to depend from generation, its members are bound to a strict celibacy, and to an absolute and entire abstinence from all sensual and worldly enjoyments, inconsistent with gravity, self-recollection and self denial. Their chief occupation is the teaching to children the rudiments of reading and writing, that they might read religious books, which are the only ones used in schools. He must pay a strict regard to devotional practices, and take care that the religious observances and ceremonies be regularly observed in his monastery.

The third quarter of his life is spent by the Brahmin in solitude as an anchorite, in the forests, where he must procure what is

necessary for food and raiment. The latter is looked after, when he thinks it to be a requisite, to cover his nakedness. The roots of plants, the fruits and leaves of wild trees will supply the needful for the support of nature. That time too must be devoted to the infliction of the severest penances and to the practice of the hardest deeds of mortification. To the Buddhist monk solitude and retirement must ever be dear. Ascetic life is much recommended and praised as most excellent. It was formerly much in use among religious Buddhists. In Burmah several places are with respect pointed out, as having been sanctified by the residence of holy anchorites. Now in our days, a few zealots, to bear, as it were witness to this ancient observance, retire into solitude, during a portion of the three months of lent. The spirit of mortification and self renouncing is eminently Buddhist; but from the very days of Gaudama, we remark a positive tendency from the part of his Religious to give up, and renounce those unnatural and ultra rigorous penances, regularly observed by their brethren of the opposite creed. The principle is cherished by them, but the mode of carrying it into practice is more mild and more consonant with reason.

The last portion of the Brahmin's life is devoted likewise to meditation and contemplation. He is no more subjected to the ordeal of rigorous penances; nature has been subdued; passions silenced and destroyed; the soul has obtained the mastery over her body and the material world. She is free from all the trammels and obstacles that impeded her contemplation of truth. She is ready to quit this world as the bird leaves the branch of the tree when it pleases him. The Buddhist Religious having likewise crushed his passions, and disentangled his soul from affection to matter, delights but in the contemplation of truth. As the mighty whale sports in the bosom of the boundless ocean, so the perfected Buddhist launches forth into abstract and infinite truth, delights in it, completely estranged from this world which meditation has taught him to consider as a mere illusion, destitute of reality. He is then ripe for the so ardently coveted state of Niban.

When Budha originated the plan of a society of Religious and framed the regulations whereby it was to be governed, he had but to look around him for patterns of a religious life. The country where he had been born, the society in which he had been brought up, swarmed with Religious following the different systems of philosophy prevailing in those days. He saw them, conversed with them, and, for some time, lived in their company, under the same disciplinary institutions. He was therefore thoroughly conversant with all that in his days constituted a religious life. But the same bold and enterprising spirit which made him dissent from his masters and contemporaries on many important

questions of morals and metaphysics, and induced him, in his opinion, to improve and perfect theories in speculative and practical philosophy, impelled him also to do something similar respecting the disciplinary regulations to which his Religious were to be hereafter subjected. We freely confess that on this latter point he was eminently successful. The body of Buddhist Religious is infinitely superior, in most respects, to the other bodies of Indian religious. The regulations of the former breathe a spirit of modesty, mildness and unaffectedness, which, in a striking manner, contrasts with those disgusting exhibitions of self inflicted penances where immodesty seemed to dispute the palm with cruelty, which are so fondly courted by the Brahmins. Budha opened the door of his society to all men without any distinction or exception, implicitly pulling down the barriers raised by the prejudices of castes. Every member put on the religious dress of his own free choice, and set it aside at his pleasure; no hereditary right therefore could be thought of; the dying Religious could bequeath to his brethren but the examples of his virtues. His complete separation from the world had broken all the ties of relationship. The vow of strict poverty and celibacy cutting the root of cupidity and sensual enjoyments, precluded him from aiming at the influence and power, which is conferred by wealth and rank. With the Braminical Religious the case is the very reverse. His sacerdotal caste, exclusive of his personal merits, confers on him an almost divine sacredness, which is to be propagated by generation. He may possess riches and have a numerous posterity. He is therefore almost irresistibly impelled to seize on a power, which is forced on him, by the treble influence of birth, religion, and wealth.

This subject of the comparison between the two societies of Religious, might receive further developments, but what has been briefly stated, appears sufficient to bear out the point it was intended to establish, viz: the close resemblance subsisting between the two religious Orders in both systems, and the necessary inference that the Order of Buddhist Religious is an improvement on the Orders of Religious subsisting in India, in the days of Gaudama.

There is another characteristic of the Religious Order of Buddhists which has favorably operated in its behalf, and powerfully contributed to maintain it for so many centuries, in so compact and solid a body that it seems to bid defiance to the destructive action of revolutions. We allude to its regularly constituted hierarchy, which is as perfect as it can be expected, particularly in Burmah and Siam. The power and influence of him whom we may call the General of the Order in Burmah, and who is known under the appellation of Thathanapaing, when, as was very often the case, backed by the temporal power, was felt throughout the whole country, and much contributed to maintain good order and discipline in the great body of Religious. The action of the

provincials or superiors of the religious houses of a province, is more directly and immediately felt by all the subordinates. It does not appear that the Religious of the Hindoo schools, at least in our days, possess such an advantage that they may well envy their brethren of the Buddhist sect. The members of the Brahminical body are not kept together by the power and government of superiors, but by regulations that are so deeply rooted and firmly seated in the mind of individuals, that they are faithfully observed. The superiority of caste, connected, too, with a certain amount of spiritual pride, has been hitherto sufficient to maintain that body distinct and separate from all that is without self. The religious spirit that pervades that body in our days, seems to have abated from its original fervor and energy. The Brahmin has maintained with the utmost jealousy the superiority that caste confers upon him, but appears not to have been so particular in keeping up the genuine spiritual supremacy which a strict adherence to the prescriptions of the Vedas, must have ever firmly secured to him.

ARTICLE II.

Nature of the Religious Order of Phongies.

He who has not studied the religious system of Buddhism, nor acquired accurate notions of its doctrinal principles, is scarcely capable of forming a correct opinion of the religious order of those austere Recluses, whom Europeans, with a mind biased by educational influence, denominate Priests of Budha. Were we to apply to the members of that order the notions generally entertained of a priesthood, we would form a very erroneous conception of the real character of their institution. For, in every religious system admitting of one or several beings superior to man, whose providential action influences his destinies, either in this or the next world, persons invested with a sacerdotal character, have always been considered as mediators between men and the acknowledged Deity, offering to the supreme being, on all public occasions, the prayers and sacrifices of the people, and soliciting in return His gracious protection. When in the early ages of the world, the sacerdotal dignity was coupled with the patriarchal or regal ones; when, in the succeeding ages, there existed a regular and distinct priesthood, such as subsisted under the Mosaic dispensation or among the Greeks, Romans, Gauls, &c., the priests were looked upon as delegates of the people in all that relate to national worship, carrying on, in their names, the mysterious intercourse that links heaven to earth. Priesthood, therefore, necessarily implies the belief in some being, superior to man, and controlling his destinies. The moment that such a belief is disregarded, the very idea of priesthood vanishes. Buddhism, such at least

It is found existing in Ceylon, Burmah, Siam, and other places, is a purely atheistical religious system, and presents the solitary instance, at least as far as my information goes, of a religious creed, admitted by various nations, the doctrines of which are not based upon the notion of a Supreme Being, controlling more or less the affairs of this world. In support of an assertion that may appear to many somewhat hazardous, we will briefly lay down the leading tenets of the Buddhistic doctrine.

According to that system, matter is eternal. The existence of a world, its duration, destruction and reproduction, all the various combinations and modifications matter is liable to, are the immediate result of the action of eternal and self-existing laws. Through life, man is submitted to the continual but successive influences of his good and bad deeds. This double influence always attends him through his numberless existences, and inevitably awards him happiness or misfortune according as the respective sum of good or evil predominates. There exists an eternal law, which, when obliterated from the memory of men, can be known again, and, as it were, recovered only and thoroughly understood, by the incomparable genius and matchless wisdom of certain extraordinary personages, called Budhas, who appear successively and at intervals during the various series or successions of worlds. These Budhas announce that law to all the then existing rational beings. The great object of that doctrine is to point out to them the means of freeing themselves from the influence of passions, and becoming abstracted from all that exists; that being thereby delivered from the action of good or evil influence, which causes mortals to turn incessantly in the whirlpool of never ending existences, men may obtain the state of Nibban or rest, that is to say, according to the popular opinion, a situation wherein the soul, disentangled from all that exists, alone with herself, indifferent to pains as well as to pleasures, folded, as it were, upon herself, remains for ever in an incomprehensible state of complete abstraction and absolute rest. A Budha is a being who, during myriads of existences, slowly and gradually gravitates towards this centre of an imaginary perfection, by the practice of the highest virtues. Having attained thereto, he becomes on a sudden, gifted with a boundless genius, wherewith he at once discovers the wretched state of beings, and the means of delivering them from it. He thoroughly understands the eternal law which alone can lead mortals in the right way, and enable them to come out of the circle of existences, wherein they have been unceasingly turning and moving in a state of perpetual agitation, opposite to that of fixity or rest. He preaches that law whereby man is taught the practice of those virtues which destroy gradually in him evil influence, every affection for all that exists,

and brings him at last to the end of existence, the possession of Niban. His task fulfilled, Budha dies, or rather to use the language of Budhists, he enters into the state of Niban. In that situation which is truly inexplicable, he knows nothing of, and enters no wise into, the affairs of this world. He is as if he was not, or had never been. Budhists venerate three precious things, Budha, his law, and the assembly of the just or perfect, in the same sense as we venerate and admire what is morally good and beautiful, such as virtue considered abstractly, and the acts originating from it. The statues of the last Budha Gaudama, are honored by his followers, not with the idea that certain powers or virtues are inherent in them, but solely because they are the visible representations of Budha, who desired that the same honors should be paid to them, as would be offered to his person, were he yet living among them. This faint outline of the Budhistic creed is sufficient to bear out the above assertion, that it is in no wise based on the belief in a Supreme Being, but is strictly atheistical, and therefore that no real priesthood can ever be found existing under such a system. It may prove, too, of some assistance, for better understanding what is to be said regarding the subjects of this notice.

The Talapoinis are called by the Burmese Phonghies, which term means great glory, or Rahans, which means perfect. They are known in Ceylon, Siam and Thibet, under different names conveying nearly the same meaning and expressing either the nature or the object of their profession.

What induces a follower of Budha to embrace the Talapoinic state? What is the object of his pursuit, in entering on such a peculiar and extraordinary course of life? The answer to these questions will supply us with accurate notions of the real nature of this singular order of devotees. A Budhist on becoming a member of the holy society, proposes to keep the law of Budha in a more perfect manner than his other co-religionists. He intends to observe not only its general ordinances obligatory on every individual, but also its prescriptions of a higher excellency, leading to an uncommon sanctity and perfection, which can be the lot of but a comparatively small number of fervent and resolute persons. He aims at weakening within himself all the evil propensities that give origin and strength to the principle of demerits. By the practice and observance of the highest and sublimest precepts and counsels of the law, he establishes, confirms and consolidates in his own soul, the principle of merits, which is to work upon him during the various existences he has as yet to go through, and gradually lead him to perfection which will qualify him for, and entitle him to, the state of Niban, the object of the ardent desires and earnest pursuit of every true

and genuine disciple of Budha. The life of the last Budha, Gandama, his doctrines as well as his example, he proposes to copy with scrupulous fidelity and to follow with unremitting ardour. Such is the great model that he proposes to himself for imitation. Gandama withdrew from the world, renounced its seducing pleasures and dazzling vanities, curbed his passions under the yoke of restraint, and strove to practice the highest virtues, particularly self-denial, in order to arrive at a state of complete indifference for all that is within or without self, which is, as it were, the threshold of Niban.

The Talapoin fixing his regards on that matchless pattern of perfection, would fain reproduce, as far as it lay in his power, all its features in his own person. Like Budha himself, he parts with his family, relatives and friends, and seeks for admission into the society of the perfect; he abandons and leaves his home, to enter into the asylum of peace and retirement; he forsakes the riches of this world, to practise the strictest poverty; he renounces the pleasures of this world, even the lawful ones, to live according to the rules of the severest abstinence and purest chastity; he exchanges his secular dress, for that of the new profession he enters on; he gives up his own will, and fetters his own liberty to attend through every act and all particulars of life, to the regulations of the Brotherhood. He is a Talapoin, for himself, his own benefit, to acquire merit which he shares with nobody else. On the occasion of certain offerings or alms being presented to him by some benevolent admirers of his holy mode of life, he will repay his benefactors by repeating to them certain precepts, commands and points of the law, but he is not bound by his professional character to expound the law to the people. Separated from the world by his dress and his peculiar way of living, he remains a stranger to all that takes place without the walls of his monastery. He is not charged with care of souls; and, therefore never presumes to rebuke any one that trespasses the law, or to censure the conduct of the profligate.

The ceremonies of the Buddhistic worship are simple and few. The Talapoin is not considered as a minister whose presence is an essential requisite when they are to be performed. Pagodas are erected, statues of Budha are inaugurated, offerings of flowers, tapers, and small ornaments are made, particularly on the days of the new and full moon; but on all these solemn occasions the interference of the Talapoin is in no way considered as necessary. So that the whole worship exists independently of him. He is not to be seen on the particular occasions of births and marriages. He is, it is true, occasionally asked to attend funerals, but he then acts not as a minister performing a ceremony, but as a private person. He is present for the sake of receiving

alms that are profusely bestowed upon him by the relatives of the defunct.

The Buddhists have three months of the year, from the full moon of July to the full moon of October, particularly devoted to a stricter observance of the practices and ceremonies of the law. Crowds of people of both sexes resort to the Pagodas, and often spend whole nights in the bungalows erected close to those places: the most fervent among them, fast and abstain from profane amusements during that period; they devote more time to the reading of their sacred books, and the repetition of certain formulas calculated to remind them of certain important truths or intended to praise the last Budha Gaudama, and the law he has published; alms more abundant are pouring into the peaceable dwellings of the pious Recluses. During all the time, the Talapoin quietly remains in his place, without altering his mode of life, or deviating in the least from his never changing usages and ordinary habits. By the rules of his profession, he is directed to pay, during that time, a particular regard to religious observance, to join his brethren in the the in from time to time, in the recital of certain formulas and the reading of the book embodying the regulations of the profession. He enjoys as usual, the good thing which his liberal co-religionists take pleasure in proffering to him. On two occasions, the writer has seen and on many, has heard of some Talapoins, withdrawing during the three months of lent, to some lonely place, living alone in small huts, shunning the company of men, and leading an eremital life, to remain at liberty to devote all their time to meditations on the most excellent points of the law of Budha, combating their passions, and enjoying in that retired situation, a foretaste of the never troubled rest of Niban.

In many respects the Talapoinic institutions may be assimilated to those of some religious orders that appeared successively in almost every Christian country previous to the era of the Reformation, and that are, up to this day, to be met with amidst the churches of the Latin and Greek rites. Like the monk, the Talapoin bids a farewell to the world, wears a particular dress, leads a life of community, abstracts himself from all that gives strength to his passions, by embracing a state of voluntary poverty, and absolute renunciation of all sensual gratifications. He aims at obtaining by a stricter observance of the law's most sublime precepts, an uncommon degree of sanctity and perfection. All his time is regulated by the rules of his profession, and devoted to repeating certain formulas of prayers, reading the sacred scriptures, begging alms for his support, &c.

These features of exterior resemblance, common to institu-

tions of creeds so opposite to each other, have induced several writers little favorable to Christianity, to pronounce without further inquiry that Catholicism has borrowed from Buddhism many ceremonies, institutions and disciplinary regulations. Some of them have gone so far as to pretend to find in it the very origin of Christianity. They have, however, been ably confuted by Abel Remusat, in his *Memoir* entitled Chronological Researches into the Lamaic Hierarchy of Thibet. Without entertaining in the least, the presumptuous idea of entering into a controversy entirely foreign to his purpose, the writer will confine himself to making one or two remarks calculated to show that the first conclusion is, to say the least of it, a premature one. When in two religious creeds, entirely opposed to each other in their ultimate object, there are several minor objects, equally set forth by both, it will necessarily happen that, in many instances, means nearly similar shall be prescribed on both sides for effectually obtaining them, independent of any previously concerted plan or imitation. The Christian system and the Buddhistic one, though differing from each other in their respective objects and ends, as much as truth from error, have, it must be confessed, many striking features of an astonishing resemblance. There are many moral precepts equally commanded and enforced in common by both creeds. It will not be deemed rash to assert that most of the moral truths prescribed by the Gospel are to be met with in the Buddhistic scriptures. The essential, vital and capital discrepancy lies in the difference of the ends the two creeds lead to, but not in the variance of the means they prescribe for the attainment of them. The Gospel tends to reunite man to his Maker, points out to him the way he must follow for arriving at the possession and enjoyment of Him who is the great principle and end of all things, and teaches him, as a paramount duty, to conform his will and inclinations to his commands. Buddhism tends to abstract man from all that is without self, makes self his own and sole centre. It exhorts him to the practise of many eminent virtues, which are to help him to rise to an imaginary perfection, the acme of which is the incomprehensible state of Niban.

If the end aimed at by the followers of Budha is widely different from that which the disciples of Christ strive to obtain, the means prescribed for the attainment of these two ends are, in many respects, very much similar to each other. Both creeds teach man to combat, control and master the passions of his heart, to make reason predominate over sense, mind over matter; to root up from his heart every affection for the things of this world, and to practise the virtues required for the attainment of these great objects. Is there any thing surprising that persons having in many respects views nearly similar, should resort to

means or expedients nearly alike for securing the object of their pursuit, without having even seen or consulted each other? He who intends to practise absolute poverty, must of course abandon all his earthly property. He who proposes renouncing the world, ought to withdraw from it. He who will lead a contemplative life, must look out for a retired place far from the gaze and agitation of the world. To control passions, and particularly the fiercest of all, the sensual appetite, it is required that one should keep himself separate from all that is calculated to kindle its fires and feed its violence. Every profession has its distinctive marks and peculiar characteristics. Hence peculiarity of dress, manners and habits, in those who have adopted a mode of life differing from that of the rest of the community. He who has bound himself to the daily recitation of certain prayers or devotional formulas, a certain number of times, will have recourse to some instrument, or devise some means for ascertaining the number of times he has complied with his regulation in this respect. He too who is eager to acquire self-knowledge and to carry on a successful war with himself, will apply to a guide to whom he will lay open his whole soul, and ask spiritual advice that will enable him to overcome the obstacles he meets on his way to perfection.

These and many other points are common to all those that intend observing not only the precepts but also the mere counsels of their respective creeds. Causes being the same, in many instances, in both systems, consequences almost analogous must inevitably result therefrom. Religious institutions always bear the stamp of the religious ideas that have given rise to them. They, together with their rules and regulations, are not the principle but the immediate consequence or offspring of religion, such as it is understood by the people professing it. They exemplify and illustrate religious notions already entertained, but they never create such as are not yet in existence. When the learned shall have collected sufficient materials for giving an accurate history of the origin, progress, spread and dogmatical revolutions of Buddhism, it will not be uninteresting to inquire into the causes that have operated in communicating to two religious systems, essentially differing in their respective tendencies, so many points of resemblance. In reading the particulars of the life of the last Buddha Gaudama, it is impossible not to feel reminded of many circumstances relating to our Saviour's life as sketched out by Evangelists.* Having en-

* The origin of the close affinity between many doctrinal points and maxims common both to Christianity and Buddhism, having been ascertained, it will not be difficult to find out and explain how the votaries of both have come to adopt so many practices, ceremonies, observances, and institutions nearly similar.

deavoured to explain the nature of the institution of the Talapoinis, and the object aimed at, by its professed members, we will now proceed to examine its systematical organization, or sacred hierarchy.

ARTICLE III.

Hierarchy of the Order.

It is somewhat surprising to find in the middle of half civilized nations, such as the Burmese, Siamese, Cingalese, and Thibetans, a religious Order, with a distinct and well marked Hierarchy, constitutions and regulations, providing for the admission of members, their occupations, duties, obligations and their mode of life, forming as it were, a compact, solid and perfect body, that has subsisted, almost without change, during several centuries, and survived the destruction of kingdoms, the fall of royal dynasties, and all the confusion and agitation produced by political commotions and revolutions. It is in Thibet, that the order is found existing in the greatest perfection, under the fostering care of the Great Lama, or High Priest, who combines in his own person the regal as well as the sacerdotal dignity and power. In the city of Lassa, a Pontifical Court, an elective sacerdotal chief, and a college of superior Lamas, impart to the Order dignity, decency, respectability and stability, which insure its continued existence, and more or less extend its influence over its members living in distant countries. The period of the introduction of Buddhism from India into Thibet, is very uncertain, if not quite unknown, but it appears certain, that the establishment of a Pontifical chief or sovereign, with royal prerogatives, was set up by one of the grandsons of the great Tartar warrior Gengis, in or about the middle of the thirteenth century. In other countries, where the Order has no connection whatever with the civil power, we can scarcely expect to see it surrounded with an equal splendour, or subsisting in the same state of perfection, regularity and fervour. Extraordinary indeed would be its vital energies, were the remotest parts of this great and far spread body to receive the same impulse and exhibit the same symptoms of vitality, as those nearest to the heart or principle of life. Having never met with any detailed particulars regarding the Thibetan monks, we must remain satisfied with laying before the reader, an account of all that relates to the constituent parts of the order, such as they are found existing in Burmah, and developed in the sacred writings

The whole fraternity is composed, 1st of young men who have put on the Talapoinic dress, without being considered professed members thereof, or having hitherto passed through a certain ordeal somewhat resembling an ordination; they are called

Shiings: 2nd, of those who having lived for a while in the community, in a probationary state, are admitted professed members with the ceremonies usually observed on such occasions, whereby the title and character of Talapoin are solemnly conferred—they are denominated *Patzins*: 3rd, of the Heads of each House or community, who have the power to control all the inmates of the house: 4th, of a Provincial, whose jurisdiction extends over all the communities spread over the towns and villages of one Province or District: 5th, of a Superior General, residing in the capital or its suburbs, called *Tsai t-dau*, or great master, having the general management and direction of all the affairs of the order throughout the Empire. Let us say something upon each of these five degrees of the Budhistic Hierarchy.

It is an almost universal custom among the Burmese and Siamese to cause boys who have attained the age of puberty, or even before that time, to enter for a year or two some of the many Talapoinic houses, to put on the yellow dress, for the double purpose of learning to read and write, and of acquiring merits for future existences. On the occasion of the death of some persons, it happens sometimes that a member of the family will enter the community for six months or a year. When a young lad is to make his first entrance into a house of the Order, he is led there-to, riding on a richly caparisoned pony, or sitting in a fine palanquin carried on the shoulders of four or more men. During the triumphal march, he is preceded by a long line of men and women, attired in their richest dresses, carrying a large quantity of presents destined for the use of the inmates of the *Kiaong*, (such is the general name given to all the houses of the fraternity in Burmah) the young postulant is to reside in. The procession in this stately order, attended with a band playing on various musical instruments, moves on slowly and circuitously through the principal streets of the town, towards the monastery that has been fixed upon. This display of an ostentatious pomp is, on the part of the parent and relatives, an honor paid to the postulant who generously consecrates himself to so exalted a calling, and on the part of the youth, a last farewell to worldly vanities. He has no sooner descended from his splendid conveyance and crossed the threshold of the *Kiaong*, but he is delivered by his parents into the hands of the Superior, and placed under his care. His head is instantly shaved; he is stripped of his fine secular dress, and habited in the plain and humble yellow garb; he must lay aside every sort of ornament, and remain contented with the unassuming simplicity, becoming his new position. The *Kiaong* is to become his home, and its inmates are substituted in the room of his father and mother, brothers and sisters.

The duty of the young Shiing is to minister to the wants of the elders of the house, to bring and lay before them, at fixed times, the usual supply of water, the betel box, and the daily food; to attend them on some pious errand through the town, or the country. A portion of his time is devoted to acquiring the art of reading and writing, and occasionally the elements of arithmetic. There are five general precepts obligatory on all men, but the Shiing is bound to the observance of five additional ones, making ten altogether, by which he is forbidden—1st, to kill animals, 2nd to steal, 3rd to give himself up to carnal pleasures, 4th to tell lies, 5th to drink wine or other intoxicating liquors, 6th to eat after midday, 7th to dance, sing, or play on any musical instrument, 8th to color his face, 9th to stand on elevated places, not proper for him, 10th to touch or handle gold or silver. The trespassing of the five first precepts is visited with expulsion from the Kiaong, but that of the five last, may be expiated by a proper penance.

The young Shiings, as before observed, do not remain in the Kiaong beyond the period of one or two years; they generally leave it and return to a secular life. There are, however, some of them, who, fond of the easy and quiet life of Talapoins, or actuated by other motives, prefer remaining longer in those places of retirement. They betake themselves to the study of the duties, rules and obligations of a professed member of the society; they pay more attention to the reading of religious books, and endeavour to obtain the required qualifications. Being sufficiently instructed on all these points, and having attained the age of twenty years, they are solemnly admitted among the professed members of the brotherhood, under the name of Patzin. The interesting ceremonies observed on the occasion shall be hereafter fully described. The state of Patzin is therefore, properly speaking, that of Phongie. Every other step or promotion in the sacred hierarchy, is purely honorific, in so far that it does not impose upon him who is so promoted, any new duty or obligation, different from what is obligatory on every professed member; but it confers a power or jurisdiction for commanding, controlling and governing all the brethren under his care. In virtue of such distinctions, a superior, how high soever his rank may be, is bound to the observance of the same rules, duties and obligations as the last Patzin; his sacred character is not enlarged or altered; he is only entrusted with a certain jurisdiction over some of his brethren.

The Talapoia is bound to his community, so that in every Kiaong or House of the Order, there are ordinarily to be met several Patzins, and a good number of Shiings. Each Kiaong has a chief who presides over the community, under the appellation of

Tsaia. He is the head of the house, has power over all the inmates, and every one acknowledges him as his immediate superior. He has the management of all the little affairs of the community, enforces the regular observance of the rules and duties of the profession, corrects abuses, rebukes the trespassers, scolds the lazy, checks the ink-worm, keeps peace and maintains good understanding amongst his subordinates. He receives, in his official character, the pious visitors who resort to his monastery, either for the sake of making voluntary offerings, presenting him with some tokens of their respect for, and admiration of his eminent sanctity, or for conversing with him on some religious subjects, which, let it be said quietly, out of deference to human frailty, sometimes make room for those of a worldly character. If the alms-givers or advice-takers, belong, as it often happens, to the fair and devout sex, they must remain at a distance of six or twelve cubits, as the place may allow, from their pious adviser. It is supposed that a nearer proximity might endanger the virtue of the holy seclusion.

In every town a considerable number of Kiaongs are found either in the suburbs or within the walls, in a quarter reserved for the purpose; in every village the Kiaong is to be met with, as the parson's house in our villages of Europe. One or several dzedis, a sort of flag-staff, painted, with some of its parts gilt, bearing the emblem of the sacred bird Henza at three fourths of its height, from which hang down gracefully several streamers, and a grove of fruit trees invite to the traveller the habitation—sometimes humble, sometimes stately—with its superposed three roofs, where dwell the Re-hans. These various communities are placed under the jurisdiction of a general superior or a provincial, named Tsaia-dau or great master; they form under his authority a province of the Order; a division much similar to that of several religious Orders in Europe. He enjoys a large share of public respect and veneration. His Kiaong outshines the others in splendour and decorations. The first and wealthiest inhabitants of the place are proud to call themselves his disciples and supporters, and to supply him liberally with all that he may require. His chief duty is to settle disputes that not unfrequently arise between rival communities. The demon of discord often haunts those abodes of peace and retirement. The authority of the Provincial interferes to put down feuds and contentions which envy and jealousy, the two great enemies of devotees, not unfrequently excite. When a Talapoin is accused of incontinence or other serious infringement of the vital rules of the profession, he is summoned to the tribunal of the Tsaia-dau, who, assisted and advised by some elders, examines the case and pronounces the sentence. Superior intellectual attainments do not

appear to be the essential qualifications for obtaining this high dignity. The writer has met with two or three of these dignitaries who in his opinion, were vastly inferior to many of their subordinates in talents and capacity. They were old and good natured men, who had spent almost all their lives within the precincts of the monastery. Their dress, manners and habits, were entirely similar to those of their brethren of minor order.

In the Kingdom of Ava, the key-stone of the Theravada fabric is the *supraterritory* great master residing in the capital or its suburbs. His jurisdiction extends over all the fraternity within the realm of his Burmese Majesty. His position near the seat of Government, and his capacity of king's master, or teacher, must have at all times conferred upon him a very great degree of influence over all his subordinates. He is honored with the eminent title of *Thathana-dau-paing*, meaning that he has power and control over all that appertains to Religion. It does not appear that peculiarly shining qualifications or high attainments are required in him who is honored with such dignity. The mere accidental circumstance of having been the king's instructor when he was as yet a youth, is a sufficient, nay, the only necessary recommendation for the promotion to such high position. Hence it generally happens that each king, at his accession to the throne, confers the highest dignity of the order, to his favorite Phangie. In that case, the actual incumbent has to leave the place to his more influential brother, and becomes an ordinary member of the fraternity, unless he prefers leaving the society altogether, and reëntering into the lay condition. Great indeed is the respect paid by the king to the head Phangie. When on certain days of worship, he is invited to go to the palace, and deliver some instructions to his majesty, the proud monarch quits the somewhat elevated place he occupies, and takes one almost on a level with that of the courtiers, whilst the venerable personage goes to sit on the very same carpet just vacated by the king. When he happens to go out to visit some monasteries, or places of worship, he is generally carried on a gilt litter, in great state, attended by a large number of his brethren, and a considerable retinue of laymen. During the passage, monks of the greatest respect are given by the people. The monastery he lives in, is on a scale of splendor truly surprising. Its form and appearance are similar to that of other religious houses, but in variety and richness of decorations it surpasses them all. It is entirely gilt both out and inside; not only the posts are covered with gold leaves, but often they are inlaid with rubies, which, I suppose, are of the commonest description and of little value.

To confer an additional sacredness to his person, and position, the *Thathana-dau-paing* lives by himself, with but one or two

Phongies, whom we may consider as his secretaries or major-domos, who remain in an apartment, near to the entrance, to receive visitors and usher them in the presence of the great personage. Besides, there are lay guardians who take a good care that not the least noise should ever disturb the silence of the place.

When the writer visited that dignitary, he was much amused on his approach to the place, to meet with those mute guardians who by all sorts of signs and jestures were endeavoring to make him understand that he must walk slowly, noiselessly and beware to speak aloud. When admitted to the presence of the Tsaia-dau, he was not a little surprised to find a man exceedingly self conceited, who thought that to him alone belonged the right of speaking; his language was that of a master to whom no one is to presume to offer the least contradiction. He appeared quite offended, when his visitor was compelled to dissent from him on certain points brought forward during the conversation. The writer left him with an impression very different from that a worthy English Envoy, in the end of the last century, entertained of a similar personage, whose mild, benign and pious exterior captivated him to such an extent as to elicit from him, a request to be remembered in his prayers.

In our days, the power of the Thathana-paing is merely nominal; the effects of his jurisdiction are scarcely felt beyond his own neighbourhood. Such, however, was not the case in former times. Spiritual commissioners were sent yearly by him to examine into, and report on, the state of the communities throughout the provinces. They had to inquire particularly whether the rules were regularly observed or not, whether the professed members were really well qualified for their holy calling or not. They were empowered to repress abuses, and whenever some unworthy brother, or *black sheep*, was found within the enclosure of a monastery, he was forthwith degraded, stripped of the yellow garb, and compelled to resume a secular course of life. Unfortunately for the welfare of the Order, these salutary visits no more take place; the wholesome check is done away with. Left without a superior control, the order has fallen in a low degree of abjectness and degradation. The situation of Talapoinis, is often looked upon now as one fit for lazy, ignorant and idle people, who being anxious to live well and do nothing, put on the sacred dress for a certain time, until, tired of the duties and obligations of their new profession, they retire and betake themselves anew to a secular life. This practice as far as my observation goes, is pretty general, if not almost universal. There are, however, a few exceptions. Though labouring under many serious disadvantages, the society continues to subsist with all its exterior characteristics; the various steps of its hierarchy

are as well marked and defined now as they were before, under more favorable circumstances. Its framework remains entire, but the materials composing it are somewhat imperfect and unsound.

There is, in that religious body a latent principle of vitality, that keeps it up and communicates to it an amount of strength and energy that have hitherto maintained it in the midst of wars, revolutions and political convulsions of all descriptions. Whether supported or not by the ruling power, it has remained always firm and unchanged. It is impossible to account satisfactorily for such a phenomenon, unless we find a clear and evident cause of such an extraordinary reality; a cause independent of ordinary occurrences, time or circumstances; a cause deeply rooted in the very soul of the populations, that exhibit before the observer this great and striking religious feature. That cause appears to be the strong religious sentiment, the firm faith that pervades the masses of Buddhists. The laity admire and venerate the Religious, voluntarily and cheerfully contribute to their maintenance and welfare. From its ranks, the religious body is constantly recruited. There is scarcely a man that has not been a member of the fraternity for a certain period of time.

Surely such a general and continued impulse could not last long, unless it were maintained by a powerful religious conviction. The members of the Order preserve, at least exteriorly, the decorum of their profession. The rules and regulations are tolerably well observed; the grades of hierarchy are maintained with a scrupulous exactitude. The life of the Religious is one of restraint and perpetual control. He is denied all sorts of pleasures and diversions. How could such a system of self denial be ever maintained, were it not for the belief that the Rahans have, in the merit that they amass, by following a course of life which after all, is repugnant to nature? It cannot be denied that human motives often influence both the laity and the Religious, but divested of faith and of the sentiments inspired by even a false belief, their action could not produce, in a lasting and persevering manner, the extraordinary and striking fact we witness in Buddhistic countries.

ARTICLE IV.

Ordination or Ceremonies observed at the admission into the Society.

We will now explain rather minutely, and describe, as accurately as possible, the various ceremonies performed on the occasion of the promotion of a Shiing to the rank of Talapoin or professed

member. It must be borne in mind that this ordeal through which he has to pass, or ordination, as we may aptly perhaps term it, which he has to receive, does not confer any peculiar character or give any special spiritual power to the admitted candidate, but it merely initiates him to a more perfect course of life, and makes him a member of a society composed of men aiming at a higher degree of sanctity or perfection. The incumbent must be provided for the ceremony with a dress such as is used in the community; he ought to be found exempt from certain moral and physical defects that would render him unworthy of being admitted a member of the order; he ought to pledge himself to rigorous observance of certain regulations which form the constitutions of the society.

The place where the ceremony is to be performed is a hall, measuring at least twelve cubits in length, not including the space occupied by the Talapoins whose presence is required on the occasion. The assembly of Talapoins or Rahans must include 10 or 12 members at least, if the ceremony be performed in towns, and 4 or 6, if it is in the country. He who presides over the ceremony, is called Upitzè, meaning master or guide; he has an assistant, named Camdawa Tsaiia, whose office it is to read the sacred Cambawa, or book of ordination; to present the candidate to the Upitzè and his assembled brethren, to put to him the requisite questions as prescribed by the ritual, and to give him instructions on certain points, the ignorance of which would prove highly prejudicial to, and greatly offensive in, a professed member of the Order. All the regulations prescribed, and the ceremonies observed on the occasion, are contained in a book written in Pali, the sacred language. This book may be aptly termed the Ritual of the Buddhists. It is held in great respect, and some copies written on sheets of ivory, with gilt edges, are truly beautiful and bespeak the high value Buddhists set on the work. The copyists have retained the use of the old square Pali letters, instead of employing the circular Burmese characters. All the ordinances and prescriptions in this book are supposed to have been promulgated and sanctioned by no less an authority than Gaudama himself, the last Budha and the acknowledged originator and founder of the Talapoinic order. Hence the high respect and profound veneration all Buddhists bear to its contents. The candidate, previously to the beginning of the ceremony, must be provided, as aforesaid, with his Patta and Tsiwaran. The Patta is an open mouthed pot of a truncated spheroidal form, wherein each member of the brotherhood must receive the alms which, every morning, he goes to collect in the streets.

The Tsiwaran or yellow garment, the only dress becoming a Rahan, is composed first of a piece of cloth, bound to the loins

with a leathern girdle and falling down to the feet; second of a cloak of rectangular form, covering the shoulders and breast and reaching somewhat below the knee: and third, of another piece of cloth of the same shape but which is folded many times and thrown over the left shoulder, the two ends hanging down before and behind. Another article always required for completing a full dress of the Rahan, is the Awana, a sort of fan, made of palm leaves, set in a light oval shaped wooden frame with a serpentine handle somewhat resembling in appearance the letter S.

The Burmese translator of the Pali text has interpolated his work with many remarks tending to elucidate the text and to shew the various motives and reasons that induced Gaudama to decree and publish as obligatory the regulations laid down in the sacred Cambawa. It must be borne in mind too, that the omission of some essential parts of the ceremonies annuls *de facto* the ordination, whilst the non-compliance with others of minor importance, though not invalidating the act of admission into the sacred family, entails sin upon all the members of the brotherhood, assembled *ex-officio* for the ceremony. The reader must be prepared to observe many points of close resemblance between the ceremonies observed at the reception of a monk, or the ordination of a Priest, and those performed in these parts, on the solemn occasion of admitting a candidate to the dignity of Patzin.

The preparations for the solemnity being completed, and the assembled fathers having occupied their respective seats under the Upitze, the candidate is introduced into their presence attended by the assistant or reader of the Cambawa, carrying his Patta and yellow garments. He is enjoined to repeat distinctly thrice the following sentence to the Upitze, kneeling down, the body bent forward with his joined hands raised to the forehead: "Venerable President, I acknowledge you to be my Upitze." These words having been three times repeated, the assistant addressing himself to the candidate says: "Dost thou acknowledge this to be thy Patta, and these, thy sacred vestments?" To which he audibly answers: yes."

Thereupon the translator remarks that on a certain day, a Rahan that had been ordained without being supplied with either *Patta* or *Tsiwaran*, went out quite naked, and received into the palms of his joined hands the food offered to him. So extraordinary, one would have said so unedifying, a proceeding, having been mentioned to Gaudama, he ordered that thenceforward no Rahan should ever be ordained unless he had been previously interrogated regarding the patta and the vestments. Any disobedience to this injunction would entail sin on the assembled fathers.

The assistant having desired the candidate to withdraw from the assembly to a distance of twelve cubits, and the latter having

complied with his request, he turns towards the assembled fathers and addresses them as follows :—Venerable Upitzè and you brethren herein congregated, listen to my words : the candidate who now stands in a humble posture before you, solicits from the Upitzè the favor of being honored with the dignity of Patzin. If it appears to you that everything is properly arranged and disposed for this purpose, I will duly admonish him. O candidate, be attentive unto my words and beware lest, on this solemn occasion, thou utterest an untruth or concealest aught from our knowledge. Learn that there are certain incapacities and defects which render a person unfit for admittance into our order. Moreover, when before this assembly thou shalt be interrogated respecting such defects, thou art to answer truly, and declare what incapacities thou mayest labor under. Now this is not the time to remain silent and decline thy head ; every member of the assembly has a right to interrogate thee, at his pleasure, and it is thy bounden duty to return an answer to all his interrogations.

Candidate, art thou affected with any of the following complaints ? the leprosy or any such odious maladies ? Hast thou the scrofula, or other similar complaints ? Dost thou suffer from asthma, or coughs ? Art thou afflicted with those complaints that arise from a corrupted blood ; by madness or the other ills caused by giants, witches or evil spirits of the forest and mountains ? To each separate interrogation he answers : “ From such complaints and bodily disorders I am free.” “ Art thou a man ? ” “ I am,” “ Art thou a true and legitimate son ? ” “ I am.” Art thou involved in debts, or the bounden man and underling of some great man ? “ No, I am not.” “ Have thy parents given consent to thy ordination ? ” “ They have given it.” “ Hast thou reached the age of twenty years ? ” “ I have attained it.” “ Are thy vestments and sacred Patta prepared ? ” “ They are.” “ Candidate, what is thy name ? ” “ My name is Wago,” meaning metaphorically a vile and unworthy being. “ What is the name of thy Master ? ” “ His name is Upitzè.”

The assistant having finished the examination turns his face towards the assembled fathers and thus proceeds : “ Venerable Upitzè, and ye assembled brethren, be pleased to listen to my words. I have duly admonished this candidate who seeks from you to be admitted into our order. Does the present moment appear to you a meet and proper time that he should come forward ? If so, I shall order him to come nearer.” Then turning to the candidate, he bids him to come close to the assembly and to ask their consent to his ordination. The order is instantly complied with by the candidate who, having left behind him the distance of 12 cubits that separated him from the fathers, squats on his heels, the body bending forward and the hands raised to his forehead, and

says : " I beg, O fathers, of this assembly to be admitted to the profession of Rahan. Have pity on me, take me from the state of layman, which is one of sin and imperfection, and advance me to that of Rahan, a state of virtue and perfection." These words must be repeated three times.

The assistant then resumes his discourse as follows : " O ye fathers here assembled, hear my words. This candidate, humbly prostrated before you, begs of the Upitẓè to be admitted into our holy profession ; it seems that he is free from all defects, corporeal infirmities as well as mental incapacities, that would otherwise debar him from entering our holy state ; he is likewise provided with the Patta and sacred vestments ; moreover, he has asked, in the name of the Upitẓè, permission of the assembly to be admitted among the Rahans. Now let the assembly complete his ordination. To whomsoever this seems good, let him keep silence ; whosoever thinks otherwise, let him declare that this candidate is unworthy of being admitted." And these words he repeats three times. Afterwards he proceeds : " Since, then, none of the fathers object, but all are silent, it is a sign that the assembly has consented, so therefore be it done. Let therefore this candidate pass out of the state of sin and imperfection, into the perfect state of Rahan, and thus, by the consent of the Upitẓè and of all the fathers, let him be ordained."

And he further says : " the fathers must note down under what shade, on what day, at what hour, and in what season, the ordination has been performed."

This being done, the reader of the sacred Cambawa adds : " Let the candidate attend to the following duties which it is incumbent on him to perform, and to the faults hereafter enumerated which he must carefully avoid.

" 1. It is the duty of our brotherhood each to beg for his food with labor, and with the exertion of the muscles of his feet, and through the whole course of his life, he must gain his subsistence by the labor of his feet. He is allowed to make use of all the things that are offered to him in particular, or to the society in general, that are usually presented in banquets, that are sent by letters, and that are given at the new and full moon, and on festivals. O candidate, all these things you may use as your food." To this he replies : " Sir, I understand what you tell me." The assistant resumes his instructions :—" 2nd. It is a part of the duty of a member of our society to wear, through humility, yellow clothes, made of rags thrown about in the streets, or among the tombs. If, however, by his talents and virtue, one procures for himself many benefactors, he may receive from them, for his habit, the following articles, cotton and silk, or cloth of red and yellow wool." The elect answers, " as I am instructed so

I will do. The instructor goes on: 3rdly, Every member of the society must dwell in houses build under the shade of lofty trees. But, if owing to your proficiency and zeal in the discharge of your duties, you secure to yourself powerful supporters, who are willing to build for you a better habitation, you may dwell in it. These dwellings may be made of bamboo, wood, and bricks, with roofs adorned with turrets or spires of pyramidal or triangular form. After the usual answer, the instructor proceeds: 4thly, It is incumbent upon an elect to use as medicine the urine of the cow, wherein lime and the juices of lemon or other sour fruits have been poured. He may also avail himself as medicines, of articles thrown out of the bazars and in the corner of streets. He may accept for medicinal purposes nutmegs and cloves. The following articles may also be used medicinally,—butter, cream, and honey.

Now the assistant instructs the new Religious on the four capital offences he must carefully avoid under penalty of forfeiting the dignity he has just attained to, and solemnly warns him against committing one of them. These sins are, fornication, theft, murder and spiritual pride. The committing of one of these sins by Religious after their ordination, in the days of Gaudama, induced him to declare *de facto* excluded from the society those who had been guilty of such offences, and he enjoined that the assistant should immediately after the ceremony, solemnly admonish the newly ordained carefully to shun such odious offences. The assistant proceeds as follows. O Elect, being now admitted into our society, it shall be no longer lawful for you to indulge in carnal pleasures whether with yourself or animals. He who is guilty of such sin, can no longer be numbered among the perfect. Sooner shall the severed head be joined again to the neck and life be restored to the breathless body, than a Patzin, who has committed fornication, recover his lost sanctity. Beware therefore lest you pollute yourself with such a crime.

“ Again: it is unlawful and forbidden to an elect to take things that belong to another, or even to covet them, although their value should not exceed about 6 annas ($\frac{1}{4}$ of a tical) Whoever sins even to that small amount, is hereby deprived of his sacred character and can no more be restored to his pristine state than the branch, cut from the tree, can retain its luxuriant foliage and shoot forth buds. Beware of theft during the whole of your mortal journey.

“ Again, an elect can never knowingly deprive any living being of life, or wish the death of any one, how troublesome soever he may prove. Sooner shall the cleft rock reunite so as to make a whole, than he, who kills any being, be re-admitted into our society. Cautiously avoid so heinous a crime.

Again, no member of our brotherhood can ever arrogate to himself extraordinary gifts, or supernatural perfections, or, through vain glory, give himself out as a holy man, such for instance as to withdraw into solitary places, and on pretence of enjoying ecstasies like the Ariahs, and afterwards presume to teach others the way to uncommon spiritual attainments. Sooner will the lofty palm tree that has been cut down, become green again, than an elect guilty of such pride, be restored to his holy station. Take care for yourself, that you do not give way to such an excess. The elect replies as before: As I am instructed, so I will perform. Here ends the ceremony. The elect joins the body of Rahans and withdraws in their company to his own Kiaong.

It has already been mentioned that the ceremony or ordination does not impart any spiritual character inherent in the person of the elect, but it is a mere formality, he has to go through, to enter into the family of the perfect. The admitted member is not bound indissolubly to his new state; he is at liberty to leave it when it pleases him, and re-enter into secular life. He may, moreover, if inclined, apply for re-admission into the order, but he must go through the same ceremonies that were observed on his first ordination. It is not very common to meet among the Burmese Rahans, men who from their youth have persevered to an old age in their vocation. Those form the rare exceptions. They are very much respected and held in high consideration during their lifetime, and the greatest honors are lavished upon their mortal remains after their demise. They are often designated by the honorable denomination of "pure from their infancy."

ARTICLE V.

Rules of the Order.

The obligations inherent to the dignity of Patzin, the multifarious duties prescribed to the Buddhist monks, are contained in a book called Patimauk, which is, properly speaking, the manual of the Order, and the *Vade Mecum* of every Talapoin, who is obliged to study it with great care and attention. It is even ordered, that on festival days, a certain number of Recluses shall meet in a particular place called Thein, to listen to the reading of that book, or at least, a part of it, that every brother should have always present to his mind the rules and regulations of his profession, and be prompted to a strict observance of all the points they enforce. This injunction is a very proper one, since it is a fact confirmed by

the experience of ages, that relaxation and dissipation find their way into all communities at the very moment the rules are partially lost sight of. So attentive to this duty are some Talapoins, that they can repeat by heart all the contents of the Patimauk. We have read the book with a good deal of attention. Many wise and well digested rules are to be met with, here and there, but they are merged in a heap of minute, not to say ridiculous and childish, details not worth repeating. In order, however, to give a correct and distinct outline of the mode of life, manners, habits and occupations of the Talapoins, we will extract from it all that has appeared to be interesting and calculated to attain the above purpose, leaving aside the incongruous mass of useless rubbish.

Every member of the order, on his entering the profession, must renounce his own will and bend his neck under the yoke of the rule. So anxious indeed has been the framer of its statutes, to leave no room or field open to the independent exertions of the mind, that every action of the day, the manner of performing it, the time it ought to last, the circumstances that must attend it, have all been minutely regulated. From the moment a Rahan rises in the morning, to the moment he is to go to enjoy his natural rest in the evening, his only duty is to obey and follow the ever subsisting will and commands of the founder of the society. He advances in perfection proportionately to his fervent compliance with his injunctions and to his conscientiously avoiding all that has been forbidden by the sagacious legislator. The trespassing of one article of the rule constitutes a sin. The various sins a Rahan is liable to commit, are comprised under seven principal heads. 1st, the Paradzekas; 2d, the Thinga-de-cits; 3d, the Patzei; 4th, the Toolladzi; 5th, the Duka; 6th, the Dupaci; and 7th, the Pati-de-kani. These seven kinds of sins are subdivided and multiplied to the number of 227, which constitute the total amount of sins either of commission or omission that a Talapoin may commit during his remaining a member of the pious Fraternity. The Paradzikas are four in number,—fornication, theft, killing, and vain-glory in attributing to one's self high attainments in perfection. A Recluse on the day of his admission, is, as before related, warned never to commit those four sins, under the penalty of being excluded from the society. They are irremissible in their nature; he, who is guilty of one of them, can no longer be a Rahan. All other offences are subjected to the law of confession, and can be expiated by virtue of the penances imposed upon the delinquent after he has made a public avowal of his sin.

The reader will no doubt be startled by the unexpected information that the practice of confession has been established among the Talapoins, and is up to this day observed, though very imperfectly, by every fervent Religious. Some zealous Patzins will re-

sort to the practice once and, sometimes, twice a day. Here is what is prescribed on this subject in the Wini, or book of scriptures, containing all that relates to the Takpoin, the Patimauk being but a compendium of it. When a Rahan has been guilty of a violation of his rule, he ought immediately to go to his superior, and kneeling before him, confess his sin to him. Sometimes he will do this in the Thein, the place where the brothers assemble occasionally to speak on religious subjects, or listen to the reading of the Patimauk, in the presence of the assembly. He must confess all his sins, such as they are, without attempting to conceal those of a more revolting nature, or lessening aggravating circumstances. A penance is then imposed, consisting of certain pious formulas to be repeated a certain number of times during the night. A promise must be made by the penitent to refrain in future from such trespasses. This extraordinary practice is observed now, one would say, *pro forma*. The penitent approaches his superior, kneels down before him, and having his hands raised to his forehead, says: Venerable superior, I do accuse here all the sins that I may be guilty of, and beg pardon for the same. He enters upon no detailed enumeration of his trespasses, nor does he specify any thing respecting their nature and the circumstances attending them. The superior remains satisfied with telling him: Well, take care lest you break the regulations of your profession, and endeavor to observe them hereafter with fidelity. He dismisses him without inflicting any penance on him, so that an institution so well calculated to put a restraint and a check upon human passions, so well fitted to prevent man from occasionally breaking commands given to him, or at least from slumbering into the dangerous habit of doing it, is now, by the want of fervor and energy, in the hands of that body, reduced to be no more than an useless and ridiculous ceremony, a mere shadow of what is actually prescribed by the Wini.

The punishments inflicted for the repeated transgressions of one or several or points of the rule, are, generally speaking, of a light nature and seldom or never corporeal, as flagellations, &c. &c. The superior sometimes orders a delinquent to walk through the court yard during the heat of the day for a certain time, to carry to a distance a certain number of baskets full of sand, or a jug of water. Meekness being a virtue most becoming a Recluse, forbids the resort to penances of a more severe nature.

Humility, poverty, self-denial and chastity are to him who has received the order of Patzin, cardinal and most essential virtues which he ought to practise on all occasions. He must, in all his exterior deportment, give unequivocal marks of his being always influenced by the spirit they inspire. The framer of the rules and regulations of the Order seems to have had no other object in

view, but that of leading his brethren by various ways and means, to the practice of these virtues, and inculcating on their minds the necessity of attending to the observances prescribed for this purpose. It is from this point we must view the statutes of the fraternity, in order to understand them well and rightly, and appreciate them according to their worth and merit. We would indeed form a very erroneous opinion of institutions of past ages if we were to examine them, to praise or blame them, without a due regard being paid to the spirit that guided the legislator, and to the object he aimed at when he laid them down. Our own ideas, customs, manners and education will often dispose us to disapprove at first of institutions made in former ages, amongst nations differing from us in all respects, under the pretext that they are not such as we would have them to be now, making, un-awares, our own prejudices the standard whereby to measure the merit or demerit of all that has been established previously to our own times. The institutions of the middle ages, a celebrated modern historian has said, are intelligible to him that has entered into the spirit of those days, and who thinks, feels and believes as did the people of those by-gone centuries. This observation holds good to a certain extent and, *mutatis mutandis*, in respect to Buddhistic institutions. The whole religious system must be understood, the object the founder of the order had in view ought to be distinctly remarked and always borne in mind, ere we presume to pronounce upon the fitness or unfitness of the means he has employed for obtaining it.

For humility's sake every Talapoin is bound to shave every part of his body. In complying with this regulation he must consider that the hairs that are shaved off, are useless things, serving merely for the purposes of vanity, and he ought to be as unconcerned about them as a great mountain which has been cleared of the trees in its summit. Influenced by the same spirit, the Religious must always walk bare-footed, except in case of his labouring under some infirmity, or for some other good reason; he is then allowed to use a certain kind of plain and unornamented slippers; the shape, color and dimensions of which are carefully prescribed by the rule. When the Rahans travel from one place to another they are allowed to carry with them the broad fan made of palm-leaves, and a common paper umbrella to protect their bare head from the inclemency of the weather, or the heat of the sun. Their dress, consisting as above mentioned of three parts, is as plain as possible. According to the Patimauk, each separate part must be made of rags picked up here and there, and sowed together by themselves. This regulation, though disregarded by many, is to a certain extent observed by the greater number, but in a manner rather contrary to the spirit, if not to the letter, of

the rule. On their receiving from benefactors a piece of silk or cotton, they cut it in several small square parts, which they afterwards contrive to have stitched in the best way they can, so as to make their vestments according to the prescription of the statutes. The vestment must be of one color, yellow in those countries where Mahomedanism does not prevail. The yellow color is a mark of mourning, as the black is amongst most of the nations of Europe.

Seven articles are considered as essential to every member of the holy family, viz: the kowot, thingbain, dngout (the three pieces constituting his vestment), a girdle, a patta, a small hat-ehet, a needle, and a small apparatus for straining the water he drinks. The whole number of articles he is permitted to use and possess amount to sixty: they are all plain, common, almost valueless, offering no incentive to cupidity, and leaving him, who is only possessed of them, in the humble state of strict poverty.

The possession of temporal goods is strictly forbidden to the Rahans, as calculated to hinder them from meditating upon the law, and attending to the various duties of the profession. Nothing indeed opposes a stronger barrier to the attainment of the perfect abnegation of self and a thorough contempt for material things, than the possession of worldly property. Hence a true Rahau has no object which he can, properly speaking, call his own. The Kiaong, wherein he lives, has been built by benefactors and is supplied by them with all that is necessary or useful to him. Food and raiment are procured for him, without his having to feel concerned about them. The pious liberality of his supporters assiduously provides for his wants. But it is expected that he shall never concern himself with worldly business or transactions of what nature soever they may be. He can neither labor, plant, traffic, nor do any thing with the intent of deriving profit therefrom. Agreeably to the maxim "sufficient is to the day the evil thereof," the Rahans cannot make any provision, preserve any food, or lay up any stores for the time to come. He must trust in the never failing generosity, and ever watchful attention of his supporters for his daily wants, and it must be said to the praise of the Buddhists, that he is seldom disappointed in the reliance he places on them.

That he may be more effectually debarred from a too easy and frequent use of the things of first necessity, a Talapoin is bound to go through a tedious ceremony called Akat, or presentation, before he can licitly touch any thing. When he has occasion for food, drink or any thing else, he turns to his disciples and tells them to do what is lawful: whereupon they take the thing he may want and present it to him with these words: this is lawful. Then the Rahau takes it into his own hands, and eats it or lays it by.

as may suit his convenience. When a thing is presented, the disciple must be at a distance of some cubits, otherwise the recluse is guilty of a sin, and if what he receives is food, he commits as many sins as he eats mouthfuls. Gold and silver being the two greatest feeders of covetousness, the rule forbids Talapoins to touch them, and *a fortiori* to have them. But on this point, however, human covetousness has broken through the strong barriers the framer of these statutes has wisely devised for effectually protecting Recluses from its dangerous allurements. Gold and silver are not indeed touched by the pious devotees, but the precious and dazzling metals are conventionally handed to the disciples, who put them into the box of the superior, who whilst bowing obsequiously to the letter of the rule, disregards its spirit. Sometimes an innocent ruse is resorted to by a greedy Religious for silencing the remorse of his conscience ; he covers his hands with a handkerchief and without scruple receives the sum that is offered to him. It would be unfair to pass a general and sweeping sentence of condemnation for covetousness upon all the members of the fraternity. There are some whose hands have not been polluted by the handling of money, and whose hearts have always been, we may say, strangers to the cravings of the *auri sacra fames* ; but it cannot be denied that many among them are insatiable in their lust for riches, and not unfrequently ask for them.

No Rahan can ever ask for any thing ; he is allowed to receive what is spontaneously offered to him. In this point too, the spirit of the rule is frequently done away with ; the recluse will not ask an object he covets, (I beg his pardon for making use of such a term) in direct words, but by some indirect means or circuitous ways, he will give significantly to understand that the possession of such an object is much needed by him, and that the offering of it would be the source of great merits to the donor. In this manner he moves the heart of his visitor, and soon kindles in his breast a desire to present the thing, almost as eager as his own is to receive it.

Celibacy is strictly enjoined on every professed member of the society. On the day of his reception, he is solemnly warned by the instructor never to do any thing contrary to that most essential virtue. The author of the Order and its statutes has entered on this subject into the most minute details and prescribed a multitude of regulations tending to fortify the Rahans in the accomplishment of the solemn vow they have made, and to remove from them all occasions of sin, even the most distant. We must give him credit for an uncommon acquaintance with the weakness of human nature, as well as with the violence of the fiercest passion of the heart, since he has labored so much to strengthen and uphold the former, and bridle the latter by every

means his anxious mind could devise. He was deeply read in the secrets of the human heart, and knew well that the surest tactics for carrying on successfully the warfare between the spirit and the flesh, consist in rather avoiding carefully the encounter of the enemy, and skilfully manœuvring at a distance from him, than in boldly encountering him in the open field. Hence the repeated injunctions to shun all the occasions of sin.

The Talapoins are forbidden to stay under the same roof or to travel in the same carriage and boat, with women: they cannot receive any thing from their hands, and to such a height are precautions carried that they are not permitted to touch the clothes of a woman, or caress a female child, however young, or even handle a female animal.*

When visited in their dwellings by women who resort thither for the purpose of making offerings, or listening to the recital of a few passages of the sacred books, they must remain at a great distance of them and be surrounded by some of their disciples. The Talapoins are reminded to look upon the old ones, as mothers, and upon the young, as sisters. The conversation must be as short as decency allows, and no useless or light expressions be ever uttered. On the festival days when crowds of people, men and women, go to the Kiaongs to hear the *tara*, or some parts of the law repeated, the Rahans, arrayed in front of the congregation, keep their fans before their faces all the while, lest their eyes should meet with dangerous and tempting objects. Much greater precautions are still required in their intercourse with the Rahanesses, a sort of female recluses, whose institute is greatly on its decline in almost all parts of Burmah. For better securing the observance of continence, a Talapoin never walks out of his monastery, or enters a private dwelling, without being attended by a few disciples. Popular opinion is inflexible and inexorable on the point of celibacy, which is considered as essential to every one that has a pretention to be called a Rahan. The people can never be brought to look upon any person as a priest or minister of religion unless he live in that state. Any infringement of this most essential regulation on the part of a Talapoin, is visited with an immediate punishment. The people of the place assemble at the Kiaong of the offender, sometimes driving him out with stones. He is stripped of his clothes, and often public punishment, even that of death, is inflicted upon him

* In treating of the precept of never touching women, it is added in the Wini that this prohibition extends to one's own mother; and even should it happen that she fall into a ditch, her son, if a Talapoin, must not pull her out. But in case no other aid is near at hand, he may offer her his habit, or a stick to help her out, but at the same time he is to imagine that he is only pulling out a log of wood.

by order of government. The poor wretch is looked upon as an outcast, and the woman whom he has seduced, shares in his shame, confusion and disgrace. Such an extraordinary opinion, so deeply rooted in the mind of a people rather noted for the licentiousness of their manners, certainly deserves the attention of every diligent observer of human nature. Whence has originated among corrupted and half civilized men, such a high respect and profound esteem for so exalted a virtue? Why is its rigorous practice deemed essential to those who professedly tend to an uncommon degree of perfection? Owing partly to the weight of public opinion, and partly to some other reasons, the law of celibacy, externally at least, is observed with a great scrupulosity, and a breach of it is a rare occurrence. As the rule in this respect binds the Talapoin only as long as he remains in the profession, he who feels his moral strength unable to cope successfully with the sting of passion, prefers leaving the fraternity and returning to a secular life, when he can safely put an end, by a lawful alliance, to the internal strife, rather than exposing himself to a transgression which is to entail upon him consequences so disgraceful.

The sagacious legislator of the Buddhistic religious order, preoccupied with the idea of elevating the spiritual principle above the material one, and securing to reason a thorough control over bodily appetites, has prescribed temperance as a fundamental virtue, essential to every Rahan. In common with all their fellow religionists, the Talapoins are commanded to abstain from the use of spirituous liquors or any intoxicating substance. The time allotted for taking their meals extends from day-break to the moment the sun has reached the middle of its course: but as soon as the luminous globe has passed the meridian, the use of food is strictly interdicted. A stomach more or less loaded with nutritive substances taken in the evening, weighs down the body, enervates the energies of the soul, clouds the intellect and renders a man rather unfit to devote himself to the high exercises of study, meditation and contemplation which ought to be the principal occupations of a fervent Rahan. He is allowed to make two meals in the forenoon, but it is expected that he will eat no more than is required to support nature. To stifle the craving of gluttony and eradicate immoderate desires, he ought to repeat frequently within himself the following sentence: "I eat this rice not to please my appetite, but to satisfy the wants of nature;" just as he says when he puts on the habit: "I dress myself not for the sake of vanity, but to cover my nakedness." Rice and vegetables are, according to the statutes, the staple food of the Talapoins; the use of fish and meat is tolerated and now a daily prevailing custom has rendered the practice a lawful one. Strictly speaking, a Talapoin must remain satisfied with rice and ya-

rious sorts of boiled vegetables he has received in his Patta during his morning perambulations through the streets of the place.

As it happened among the Romans that the law repressing convivial sumptuousness and luxury, proved an ineffectual barrier against gluttony and other passions, so amidst Talapoins the strict regulations, prescribing a poor and unsavoury diet, have been obliged to yield before the tendencies to satisfy the ever increasing demands of appetite. Most of the Talapoins give to dogs or to boys who live in the monastery, the vulgar food they have begged in the streets, and feed on aliments of better quality, supplied to them regularly by some persons in easy circumstances, who call themselves supporters of the Kiaongs and of its inmates. The ordinary fare consists of rice and several small dishes for seasoning the rice, in which are some little pieces of flesh, dressed according to the culinary abilities of the cooks of the country, which are not certainly of the highest order. To this are added some of the fruits of the season, accompanied by sweetmeats which female devotees are wont, everywhere, so carefully to prepare and so fondly to offer to those who are the subjects of their pious admiration and respect. The aliments supplied to the humble Recluses are of the best description for the country they live in; one would say, that they live on the fat of the land. The most delicate rice, the finest fruits, invariably find their way to the monasteries. But, withal, they are not to be charged with the sin of intemperance or gluttony.

The quantity of food they may take is also an object of regulation, as well as the very mode of taking and even of swallowing it. Each mouthful must be of a moderate size; a second ought not to be carried to the mouth before the first has been completely disposed of, by the masticatory process, and found its way down through the œsophagus passage. The contrary would be considered as gluttony and an evident sign that the eater has something else in view besides appeasing the mere wants of nature. It is rather an amusing sight to gaze at the solemn indifference of a Talapoin taking his meal. One would be tempted to believe that he is reluctantly submitting to the dire necessity of ministering to the wants of a nature too low and material. The rule forbids Talapoins to eat human flesh, or that of the monkey, snake, elephant, tiger, lion or dog. As a mitigation of the severity of the disciplinary regulation prohibiting the Recluses from taking any food, from 12 o'clock in the day, until the next morning, the use of certain beverages is permitted during that time, such as cocoanut water, the juice of the sugar-cane, and other refreshing draughts.

The rule being silent regarding the consumption of the betel leaf, and other ingredients constituting the *delicious* mouthful for masticatory purposes, the Talapoins avail themselves largely

of the liberty left to them on this subject. The quantity of betel and other accompanying substances, which they consume, is truly enormous. These articles hold a pre-eminent place amongst the objects that are presented to the inmates of monasteries. The red black substance adhering to the teeth and occasionally accumulating on the extremities of the mouth, the incessant motion of the lower jaw, the stream of reddish spittle issuing frequently from the lips of the Talapoins, are unquestionable proofs of both their ardent fondness and copious consumption of that harmless narcotic. Except during the short moments allotted for taking meals, a Rahan's mouth is always full of betel, and the masticating or chewing process is incessantly going on.

A great modesty must distinguish a member of the family of the perfect, from a layman : that virtue must shine forth in his countenance, demeanor, gait, and conversation. Any sign on his face indicating the inward action of anger or any other passion, is found unbecoming in a person whose composedness and serenity of soul ought never to be disturbed by any inordinate affection. He never speaks precipitately or loudly, lest it might be inferred that passion rather than reason influences him. Worldly or amusing topics of conversation are strictly interdicted, either with his brethren or laymen. The rule requires him to walk through the streets with affected simplicity, avoiding hurry as well as slowness, keeping his eyes fixed on the ground in front, looking not farther than 10 or 15 cubits.

Curiosity tends to expand the soul on surrounding objects ; but a Rahan's principal aim being to attend diligently to himself, to prefer the care of self, before all other cares, and to concern himself very little about all that takes place without, he assiduously labors to keep his soul free from vain inquiry, from eager desire of hearing news, and from an idle or unnecessary interference in things, or matters strange to him. It seems that he has the wise saying always present to his mind : " Where art thou when thou art not present to thyself ? And when thou hast run over all things, what profit will it be to thee if thou hast neglected thyself ? " During his perambulations he never salutes or notices the persons he meets on his way : he is indifferent to the attentions and marks of the highest veneration paid to him by the people : he never returns thanks for offerings made to him, nor does he repay with a single regard, the kindness proffered to him. Objects most calculated to awaken curiosity by their novelty and interest, ought to find him cold, indifferent and unconcerned. His self-collection accompanies him everywhere, and disposes his soul to an uninterrupted meditation on some points of the law. It is a counsel of the Wini to observe particularly the four cleannesses, viz : great modesty in the streets and public places, the confession of all failings, the avoiding all occasions of sins, and the keeping

free from the seven kinds of sins. Such a wise injunction can only be attended to, and observed, but by keeping a vigilant watch over the senses which are the very gates leading into the sanctuary of the soul. We could enter into fuller and more particular details regarding the regulations of the Talapoinic Order, but they would prove little interesting, and only corroborate what has been previously stated, that every action of a brother, even the most common, such as the manner of sitting, raising up, sleeping, eating &c., has become the object of the legislative attention of the founder of the Order. Nothing seems to have escaped his clear foresight, and he has admirably succeeded in leaving no room for the exercise of individual liberty. The rule is as a great moral being, whose absolute commands must be always obeyed. Every individual is bound to lay aside his own will, private views, ideas and habits, surrender his own self, and unconditionally follow the impulse of his guiding influence.

ARTICLE VI.

Occupations of the Buddhist Recluses.

The whole life of a Recluse being confined within a narrow compass, we will have very little to say regarding their daily occupations. As soon as a Talapoin has left, at an early hour, the sleeping horizontal position, he rinses his mouth, washes his face, and recites a few formulas of prayers which he lengthens or shortens according to his devotion. He attires himself in his professional costume, gets hold of his Patta and sallies forth in company with some brethren or disciples in quest of his food. He perambulates the streets in various directions, and without any solicitation on his part, receives the rice, curry, vegetables and fruits, which pious donors have been preparing from two to three o'clock in the morning, watching at the door of their houses the arrival of the yellow clad saints. Having received what is considered sufficient for the day, he returns to the monastery, and sets himself to eat either what he has brought, or something more delicate and better dressed, which his supporter, if he has any, has sent to him.

On the principal festivals, or on extraordinary occurrences, abundant alms are brought to his domicile. Sometimes he is called by a pious donor to come and receive in the Pagodas, or in bungalows erected for the purpose, offerings reserved for the occasion. They consist chiefly of mattresses, pillows, betel boxes,

mats, tea cups, and various articles he is allowed to make use of. On these occasions he repays his benefactors by repeating to them, the five great precepts and some of the principal tenets of the Buddhistic creed, and the chief points of law. He enumerates, at great length, the numerous merits reserved to alms-givers. On this point, it must be confessed, that he is truly eloquent, and his language flowing and abundant: his expressions are ready at hand and most glowing, calculated to please the ears of his hearers and warm their souls to make fresh efforts in procuring him more copious alms. Occasionally he will recite long praises in honor of Gaudama, the last Budha, for having, during his previous existence practised eminent virtues, and thereby qualified himself for the high dignity of Phra. The sermon goes on, sometimes in Pali or sacred language, which neither he nor his hearers can understand.

The Phongies are sometimes requested to visit the sick, not so much for the purpose of ministering to the spiritual wants of the sufferer, than for affording him some relief by his presence. It is believed that the appearance of a holy personage may have some effect in freeing the deceased from his distemper, and frightening the evil spirits that may be the mischievous agents in harming patients. The visitor repeats over them some points of the law that are intended to act as antidotes against the agency of the wicked one. Phongies are very particular on the point of etiquette. When he has to enter into upper storied houses, the yellow habited Religious, previous to his venturing into the lower story, will make it sure that there is no one, and particularly no female in the superior apartments, as it would be highly unbecoming that any man, and *a fortiori*, a woman, should have their feet above his head. To avoid such an indecorous contingency, in case the sick being laying in a room up stairs, the Phongie has recourse to an expedient, few, I presume, would have thought of. By his direction, a ladder is brought, the lower part rests on the street, and the upper leans on one of the upper windows; up goes the pious visitor, who by such a contrivance reconciles the observance of etiquette with the compliance to his duty. The writer confesses that he was much amused the first time that he witnessed such a feat performed at Pinang, by a Siamese Phongie. The little crowd attracted by this novelty, exhibited a curious mixture of feelings: some laughed; many remained silent, but their deportment was evidently indicative of the respect and admiration that inspired to them the scrupulously tender conscience of the Religious.

We must allow that the Talapoins confer a truly invaluable benefit upon the people of these countries, by keeping up schools, where the boys resort for the purpose of learning to read and write

and acquire the rudiments of arithmetic. In this respect they are eminently useful, and the institution, though to a certain extent burthensome to the people, deserves well of the country. The many abuses that at present attend it, are almost fully atoned by the great service its members gratuitously render to their countrymen. There are no other schools but those under their management. The tyrannical governments of Siam and Burmah do not take any steps to propagate instruction among their subjects, whom they look upon as slaves, fit only for bodily labour. The houses of Talapoins are so many little seats of elementary learning; and as they are very numerous throughout the country, every facility is afforded to male children, to learn to read and write. The female children are excluded from partaking of this great boon by the strictness of the monastic regulations. It is a great misfortune much to be lamented, as one half of the population are thus doomed to live in perpetual ignorance. Owing to the gratuitous education given by the Buddhist monks, there are very few men, at least in those parts of Burmah I have visited, who are not able to read and write, too often, it is true, in a very unsatisfactory manner, whilst scarcely a woman among thousands, can be found capable of spelling one word.

The Talapoins being much addicted to sloth and indolence, the schools are undoubtedly miserably managed—the boys are often left to themselves without regular control or discipline. When a boy enters in the monastery as student, his teacher places into his hands a piece of blackened board, whereupon are written the first letters of the alphabet. The poor lad has to repeat over and over the name of the letters, crying aloud with all the powers of his lungs. He is left during several weeks on the same subject, until his instructor is satisfied that he knows his letters. In the next step, the boy is directed to study the symbols of the vowels which are to be joined with consonants so as to form syllables and words. When this is done, he is initiated to the art of uniting together and articulating properly the several consonants with the symbolic characters. He slowly shapes his course through the apparently much complicated system of all the combinations of letters, so as to be able to spell correctly all the words of the language. Owing to the lack of order and method, on the part of the teachers, boys spend a long time, sometimes one or two years, in mastering those difficulties, which if properly explained, would much shorten the time usually devoted to such a study.

The Burmese alphabet and the various combinations of letters and symbols, for making words, is based on a most perfect and scientific, methodical and simple process, borrowed from the Sanscrit. The method is plain and easy, as soon as it is understood. Any person that has received some education, and whose

mind is somewhat developed, will be able with the occasional assistance of an intelligent master, to go all over the various combinations in less than two months. The results derived from the method adopted by the Burmans, are so great and complete, that after having gone over the general alphabet with attention, the beginner is able to read all the Burmese words he may meet with. We do not mean, of course, to say that he will be able to pronounce correctly every word. This is another thing altogether. But it is no less evident that the system used by Burmese, in the combinations of letters, leads to results infinitely more satisfactory than those obtained through the systems of elementary reading and spelling used in Europe. Unacquainted with the rules of Grammar, the teachers are incapable of imparting any sound knowledge of the vernacular language to their numerous pupils. Hence writing, as far as orthography goes, is extremely imperfect; the spelling of words having no fixed standard, varies to an indefinite extent. As soon as the scholars have mastered the difficulties of the long and complicated alphabet, some portions of the sacred writings are put into their hands for reading. The result is that the Burmese in general acquire some more or less extensive knowledge of their religious creed. Though none among them can be found who understand comprehensively the Buddhistic system, yet they are possessed of a certain amount of more or less limited information concerning Budha, and his law. In this respect, they are perhaps ahead of many nominal christians in several countries of Europe, who belong to the lower classes in large manufacturing towns and remote country districts, and live without even a slight acquaintance with the essential tenets of the Christian creed.

In addition to the eminently useful task of teaching youth, the Buddhistic Recluse devotes occasionally some portion of his time to the useful labor of copying manuscripts on palm leaves, either for his personal use, or to increase the small library of his monastery. The work is considered as a very excellent one, deserving of great merits, and much commended by the rule of the society. It is a matter of regret that the native laziness of the Talapoins, as well as their total want of order in acquiring knowledge, thwart to a great extent the practical working of the wise provisions made by the framer of the rules. Were it not for such causes, copies of all the best and most interesting works on the religious system of Buddhism, would be greatly multiplied and could be easily procured; whilst now they are exceedingly scarce and hardly to be had at all.

The Talapoins spend the best part of the day in sitting down in a cross legged position, chewing betel and conversing with the many idlers that are always to be found in great numbers about their dwellings. When tired of the vertical position, they adopt the

horizontal one, reclining the head on pillows and gently submitting to the soporific influence of good Morpheus. They have always in their hands a string of beads on which they are used to repeat certain devotional formulas. The most common is the following one: "Ancitsa, duka, anatta," meaning that every thing in this world is subjected to the law of change and mutation, to that of pain and suffering, and to that of entire and uninterrupted effusion. There is, indeed, an immense field opened to a reflecting mind by these three very significative expressions for meditation, but none of the Talapoins, at least of those I have been acquainted with, are capable of understanding comprehensively their meaning. They often repeat the forty great subjects of meditation, and the rule enjoins them to be zealously addicted to contemplation, which is pronounced to be the chief exercise of a true follower of Budha. But how can there ever be expected from weak and ignorant persons the habitual practice of so high an exercise, requiring an intellectual vigor of the very first order? They must repeat on their beads, at least a hundred and twenty times a day, the four following considerations on the four things more immediately necessary to men, food, raiment, habitation and medicine. "I eat this rice not to please my appetite, but to satisfy the wants of nature. I put on this habit not for the sake of vanity, but to cover my nakedness. I live in this Kiaong not for vain glory, but to be protected from the inclemency of the weather. I drink this medicine, merely to recover my health, that I may, with greater diligence, attend to the duties of my profession."

ARTICLE VII.

Religious influence of the Phongies—Respect and veneration paid to them by the laity.

When we speak of the great influence that possess the religious Order of Buddhist Monks, we do not intend to speak of political influence. It does not appear that in Burmah, they have ever aimed at any share in the management or direction of the affairs of the country. Since the accession of the house of Alomphra to the throne, that is to say, during a period of a hundred years, the history of Burmah has been tolerably well known. We do not recollect having ever met with one instance, when the Phongies, as a body, have interfered in the affairs of the state. They likewise seem to remain indifferent respecting family or domestic affairs. The regulations they are subjected to, the ob-

ject they have in view in entering the profession, debar them from concerning themselves in affairs that are foreign to their sacred calling. But in a religious point of view alone, their influence is a mighty one. Upon that very Order, hinges the whole fabric of Buddhism. From it as from a source, flow the life that maintain and invigorate religious belief in the masses that profess this creed. We may view the members of the Order as Religious, and as instructors of the people at large, and principally of youth: in that double capacity, they exercise a great control and retain a strong hold over the mind of the people.

There is in man a natural disposition and inclination to admire individuals, who, actuated by religious feelings, are induced to leave the world and separate from society in order to devote themselves more freely to the practice of religious duties. The more society is corrupted, the more its members value those persons who have the moral courage to estrange themselves from the centre of vice, that they might preserve themselves from contamination. In fact Religious are esteemed in proportion to the extent of the contempt they have for this world. The Phongies occupy precisely that position in the eyes of their co-religionists. Their order stands in a bold relief over the society they belong to. Their dress, their mode of life, their voluntary denial of all gratification of sensual appetites, center upon them the admiring eyes of all. They are looked upon as the imitators and followers of Budha: they hold constantly, before ordinary believers, the pattern of that perfection they have been taught so fondly to revere. The Phongies are as living mementos, reminding the people of all that is most sacred and perfect in practical religion. No one will deny that the view of a body of Religious existing in a community, keeping an intercourse with its members, must ever have a powerful tendency to foster religious feelings in the mind of a half civilized people as the Burmese are. It is in this manner that the Phongies command the respect and veneration of the people, and exercise a considerable amount of religious influence over the masses.

But in the capacity of instructors of the people the members of the Order act, as yet, more directly and actively over the people. In Burmah there are no schools but those kept by the Religious. The monasteries are as so many little seminaries where male children receive elementary instruction. The knowledge that is imparted to them by their masters, is not secular, but purely religious.

As soon as boys are able to read, religious books are put in their hands. During all the time they remain at school, they go over the books that have a direct reference to religion. They, without even being aware of it, imbibe religious notions, become acquainted with some parts of the reli-

gious creed, in particular with what relates to Gaudama's preceding and last existences. When they grow up to manhood, if they happen to read, they have, as a general practice, no other books but such as have a reference to religion. When people assemble together either in the *dzeats* on the occasion of festival days, or at home, on other public occasions, particularly in the days following the death of some relatives, one or several elders read some passages of their scriptures, and thereby supply topics for conversation of a religious turn. This state of things originates almost entirely from the early education received in the monasteries, at the hands of their masters the *Phongies*. It powerfully contributes to popularize and foster religious notions, whilst it indirectly heightens and brightens in the eyes of the people, the position of the Religious.

Moreover, the early intercourse between the youth and their masters tends to bring hereafter in closer contact and union both the Religious and the laity: it draws nearer the ties that bind together these two fractions of the Buddhist society. The relations thus established between the teachers and the taught, is further strengthened by the fact that the greatest number of the male portion of the community become affiliated during a longer or shorter period to the society, and subjected to its rules and regulations; they are cast into the mould of Religious, and retain, during the remainder of their life, some of the features that have been, at an early period, stamped on their young mind. Their memory remains loaded with all that they have learned by heart during the days they have spent in the monasteries, as students or members of the society.

Though the *Phongies* or *Talapoins* are not remarkable for their zeal in delivering instructions or sermons to the people, they discharge occasionally that duty on the eve of, and during, the festival days, and on all occasions when considerable offerings are brought to them, in their monasteries. Sometimes too, they are requested to go to certain places prepared for that purpose to deliver instructions and receive offerings tendered to them by some pious laymen. These and similar circumstances much contribute to keep up the position of the Religious and aid them to retain a powerful religious hold over their respective communities. We repeat it, as our deliberate opinion, that upon the religious association under consideration, principally rests, as on a strong basis, the great fabric of Buddhism. Were such an institution to give way and crumble to the dust, the vital energies of that false creed would soon be weakened and completely paralyzed. Buddhism would yield before the first attack that would be skilfully and vigorously directed against it.

In Burmah the *Talapoins* are highly respected by every member of the community. When they appear in public, walking in

the streets, they are the object of the greatest attention. The people withdraw before them to leave a free passage. Women are seen squatting on both sides of the way, through respect for the venerated personages. When visited in their dwellings, even by persons of the highest rank, the etiquette is, that every visitor should prostrate himself three times before the head of the monastery, uttering the following formula: "To the end of obtaining the remission of all the faults I have committed through my senses, my speech and my heart, I make a first, second and third prostration in honor of the three precious things—Phra, his law and the assembly of the perfect. Meanwhile I earnestly wish to be preserved from the three calamities, the four states of punishment and the five enemies." To which the Recluse answers: "For his merit and reward, may he who makes such prostrations be freed from the four states of punishment, the three calamities, the five sorts of enemies and from all evil whatsoever. May he obtain the object of all his wishes, walk steadily in the path of perfection, enjoy the advantages resulting therefrom, and finally obtain the state of Niban." On the visitor withdrawing from his presence, the three prostrations must be repeated; he then stands up, falls back to a distance of ten feet, as it would be highly unbecoming to turn suddenly the back on the holy man, wheels round on the right and goes out.

The best proof of the high veneration the people entertain for the Talapoins, is the truly surprizing liberality with which they gladly minister to all their wants. They impose upon themselves great sacrifices, incur enormous expences, put themselves joyfully into narrow circumstances, that they might have the means to build monasteries with the best and most substantial materials, and adorn them with all the luxury the country can afford. Gold is often profusely used for gilding the posts, ceiling and other parts of the interior, as well as several trunks or chests for storing up manuscripts. Two or three roofs superposed upon each other (a privilege exclusively reserved to royal palaces, pagodas and kiaongs) indicate to the stranger that the building is a monastery. The Recluse's house is well supplied with the various articles of furniture, becoming the pious inmates. The individual who builds at his expense such a house, assumes the much envied title of *Kiaong-taga*, or supporter of a monastery. This title is for ever coupled with his name: it is used as a mark of respect by all persons conversing with him, and it appears in all papers which he may have to sign. The best, finest and most substantial articles, if allowed by the regulations as fit for the use of the Talapoins, are generally and abundantly afforded by benevolent persons. When the king is religiously inclined, the best and most costly presents he receives, are deposited in the monasteries, to adorn the place or hall where is the principal idol.

Government does not interfere or give any assistance in building pagodas, or kiaongs, nor does it provide for the support of the pious Rahans, but the liberality of the people amply suffices for all contingencies of the kind. When a man has made some profit by trading, or any other way, he will almost infallibly bestow the best portion of his lucre, in building a kiaong, or feeding the inmates of a house for a few months, or giving general alms to all the Recluses of the town. Such a by no means uncommon liberality has its root, we believe, in a strong religious sentiment, and also in the insecurity, nay the danger of holding to property a large amount.

When a Talapoin is addressed by a layman, the latter assumes the title of disciple, and the former calls him simply *Taga*, or supporter. As there is in Burmah a court language, so there is a language, or rather a certain number of expressions, reserved to designate things used by Talapoins, as well as most of the actions they perform in common with other men, such as eating, walking, sleeping, shaving, &c. The very turn of the most common sentence, is indicative of respect, when speaking to a Rahan. He is called *Phra*, the most honorific term the language can afford. His person is sacred, and no one would dare to offer him the least insult or violence. The influence of the Talapoin upon the people is considerable in proportion to the great respect borne to his sacred character. So extraordinary has it been on certain occasions, that Phongees have been seen rescuing forcibly from the hands of the police, culprits on their way to the place of execution. No resistance then could be made by the policemen, without exposing themselves to the danger of committing a sacrilege, by lifting their hands against them. The liberated wretches were forthwith led to the next monastery. Their heads having been shaved, they were attired in the yellow garb, and their persons became at once sacred and inviolable.

The veneration paid to Talapoins during their life time, accompanies them after their death. Their state is considered as one of peculiar sanctity, it is supposed that their very bodies too partake of the holiness inherent to their sacred profession. Hence their mortal remains are honored to an extent scarcely to be imagined. As soon as a distinguished member of the Brotherhood has given up the ghost, his body is opened, the viscera extracted and buried in some decent place without any peculiar ceremony, and the corpse is embalmed in a very simple manner, by putting ashes, bran and other substances into the abdominal cavity. It is then swathed with bands of linen, wrapped round it many times; and a thick coat of varnish laid upon the whole. On this fresh varnish, gold leaves are sometimes placed, so that the whole body from head to feet is gilt. When the people are poor and cannot afford to buy gold for the above purpose, a piece of yellow cloth is considered

as the most suitable substitute. The body thus attired is laid in a very massive coffin, made not with planks, but of a single piece of timber hollowed in the middle for receiving the earthly frame of the deceased. A splendid cenotaph, raised in the centre of a large bungalow erected for the purpose, is prepared to support a large chest wherein the coffin is deposited. This chest is often gilt inside and outside and decorated with flowers made of different polished substances of various colors. Pictures such as native artists contrive to make, are disposed round the cenotaph. They represent ordinarily religious subjects. In this stately situation, the body remains exposed for several days, nay several months, until preparations are completed for the grand day of funeral. During this period, festivals are often celebrated about it, bands of music are playing and people resort in crowds to the spot for the purpose of making offerings to defray the expense to be incurred for the funeral. When the appointed day for burning the body is at last arrived, the whole population of the town will be seen flocking, in their finest dress, to witness the display of fire works which takes place on the occasion of burning the corpse. A funeral pile of a square form is erected on the most elevated spot. Its height is about fifteen feet, and ends with a small room made for receiving the coffin. The corpse having been hoisted up and laid in the place destined for its reception, fire is set to the pile in a rather uncommon way. An immense rocket, placed at a distance of about 40 yards is directed towards the pile by means of a fixed rope guiding it thereto. As soon as it comes in contact with the pile, the latter immediately takes fire by means of combustibles heaped for that purpose and the whole is soon consumed. A few remaining pieces of bones are religiously collected and buried in the vicinity of some Pagoda. Here ends the profound veneration, amounting almost to worship, which Buddhists pay to their Recluses during their life and after their demise.

Two chief motives induce the sectaries of Budha to be so liberal towards the Talapains, and to pay them so high a respect, viz. the great merits and abundant rewards they expect to derive from the plentiful alms they bestow upon them, and the profound admiration they entertain for their sacred character, austere manners and purely religious mode of life. The first motive originates from interested views, the second has its root in that regard men naturally have for persons who distinguish themselves from others by a more absolute self-denial, a greater restraint and control of their passions, a renouncement of licit pleasures and gratifications from religious motives. According to the fundamental dogma of Buddhism, any offering made to, or indeed any action done for, the benefit of a fellow man is deserving of reward during future existences, such as digging a well, building a bungalow, a bridge &c. but far more abundant are the merits resulting from pre-

setting a Talapoin with one or several articles necessary to his daily use, as they increase proportionally to the dignity of the person to whom the things are offered. We may judge from the following instance of the plentiful harvest of merits, a supporter of Phongies is promised to reap hereafter. He who shall make an offering of a Patta or Thabeit, shall receive as his reward, cups and other utensils set with jewels; he shall be exempted from misfortunes and calamities, disquietude and trouble; he shall get without labor all that is necessary for his food, dress and lodging; pleasure and happiness shall be his lot; his soul shall be in a state of steadiness and tranquility, and his passion for the sex shall be considerably weakened. The offering of other objects, secures to the donor wealth, dignity, high rank, pleasure and an admittance into the fortunate countries or seats of the Nats, where are to be met with, and enjoyed all the things calculated to confer on man the greatest sum of happiness. The people believe unhesitatingly all that is said to them on this respect, and they gladly strip themselves of many valuable things, in order to obtain and enjoy during coming existences, the riches and pleasures promised to them by their Rahans. The insecurity of property under tyrannical rulers, may operate to a certain extent, in determining people to part with their riches, and consecrate them to religious purposes rather than to see themselves violently deprived of them by the odious rapacity of the vile instruments of the avarice, tyranny and cruelty of their heartless princes and governors.

It can scarcely be a matter of wonder that Buddhists so much honor and respect a Talapoin, when we consider that to their eyes, he is a true follower of Budha who strives to imitate his great prototype in the practice of the highest virtues, particularly in his incomparable mortification and self-denial, that he might secure the ascendancy of the spiritual principle over the material one, and weaken passions which are the real causes of the disorder that reigns in our soul, and disengage her from their baneful influences, and that of matter in general. He is exceedingly reserved and abstemious regarding food, the use of creatures and the enjoyment of pleasures, in order to secure to reason, the noblest faculty of an intelligent being—a perfect control over the senses. He is, indeed, in the right way leading to Niban, the summit of perfection. In the opinion of a Buddhist, nobody can be compared to a true and fervent Rahan, in sterling worth and merit. His moral dignity and elevation cast in the shade the dazzling splendor that surrounds royalty. He is a pious Recluse, a holy personage, a true member of the holy Thanga and deserving therefore of the highest admiration and respect.

As a consequence of the profound veneration in which Talapoins are publicly held, they are exempted from contributing to public charges, tribute, *corvées* and military service. It is an immense

favor, particularly among the nations of eastern Asia, where the rulers look upon their subjects as mere slaves and tools under their command, for executing the absolute order of their capricious fancy.

In concluding this notice, we will briefly sketch the actual situation of the Talapoinic order in those parts where we have had the opportunity of observing it, and will briefly allude to the causes that have acted in bringing into it vices, abuses, and imperfections, which are lowering it greatly in the opinion of all foreigners and of a few well informed natives.

The first and principal cause that has brought the society into disrepute and opened the door to numberless abuses, is the total absence of discernment in the selection of the individuals that seek for an admittance therein. Every applicant is indiscriminately received as a member of the brotherhood. No previous examination takes place for ascertaining the dispositions, capacity and science of the postulant. No inquiry is ever made regarding the motives that may have induced him to forsake the world and take so important a step. His vocation is exposed to no trial: he has but to present himself and he is sure to be immediately received, provided he consent to conform exteriorly to the usual practices of his brethren. No account is taken of his former conduct. The very fact of his applying to be admitted into the society of the perfect, atones amply for all past irregularities. The only respectability inherent in the modern Talapoints, is that derived from the sacred yellow dress he wears. The houses of the Order, are in many instances filled with worthless individuals totally unfit for the profession, who have been induced by the basest motives to enter into them, chiefly by laziness, idleness, and the hope of spending quietly their time beyond the reach of want, and without being obliged to work for their livelihood. In confirmation of this I will mention the following instance. During the second year of my stay in Burmah, I had with me in the capacity of servant, an old stupid native. On a certain day he gravely told me that he intended to leave my service and become a Rahau. I laughed at first at what I considered to be a very presumptuous and impertinent language. The old man, however, kept his word. Having left my house a few days after our conversation on the subject of his new vocation, I heard no more of him, till it happened a few months after, that I met him in a monastery, attired in the full dress of a Phongie, and so proud of his new position, that he hardly condescended to put himself on a footing of equality with his former master.

Ignorance prevails to an extent scarcely to be imagined, among the generality of the Recluses. I have met with a great number of laymen who were incomparably better informed, and far superior in knowledge to them. Their mind is of the

narrowest compass. Though bound by their profession to study with particular care the various tenets of their creed and all that relates to Buddhism, they are sadly deficient in this respect. They have no ardour for study ; while they read some book, they do it without attention, or effort to make themselves fully acquainted with the contents. There is no vigor in their intellect, no comprehensiveness in their mind, no order or connection in their ideas. Their reading is of a desultory nature ; and the notions stored up in their memory, are at once incoherent, imperfect and, too often, very limited. They possess no general, nor correct views of Buddhism. I never met with one, who could embrace the whole system in his mind and give a tolerably accurate account of it.

They are fond of exhibiting their knowledge of the Pali language, by repeating from memory and without stammering or stumbling, long formulas and sentences, but I have convinced myself that very few among them understood, even imperfectly, a small part of what they recited. Those who enjoy, in the opinion of the people, a reputation of uncommon knowledge, affect to speak very little, show a great reserve, despising as ignorant the person that approaches their abodes or holds conversation with them. But silence, which in a learned man, is a sign of modesty, is too often with them a cloak to cover their ignorance, and a cunning device for disguising pride under the garb of humility. The latter virtue, though much recommended in the *Wini*, is not a favourite one with the *Talapoins*. It is indeed impossible that they could ever understand or practise it, since they are unacquainted with the two great ways that lead to it, viz. a profound knowledge of God and a thorough knowledge of self. *Talapoins* who are distinguished among their brethren for their great austerities of manners, and more perfect observance of their regulations, are the most unpleasing beings the writer has ever met with. They are cold, reserved, speaking with affected conciseness: their language is sententious, seasoned with an uncommon dose of pretension. Sentences falling from their lips are half finished, and involved in a mysterious obscurity, calculated to fill with awe and admiration, their numerous hearers ; a certain haughtiness and contempt of others, always shows itself through their affected simplicity and humble deportment. Vanity and selfishness, latent in their hearts, force themselves on the attention of an acute observer. In their manners they are occasionally so ridiculous, that one might be tempted to think that their brain is not quite sound. *Talapoins* in general entertain a very high idea of their own excellence, and the great respect paid to them by the people contributes not a little to foster it, and make them believe that no body on earth can ever be compared to them. To such a height

has their pride reached, that they believe it would be derogatory to their dignity, to return civility for civility, or thanks for the alms people bestow on them.

The most striking feature in the Talapoins' character, is their incomparable idleness. We may say that in this respect they resemble their countrymen who are very prone to that vice. Two causes of a very different nature seem, in our opinion, to act together on the people of these countries, to produce such a result. The first is a physical one. The heat of the climate, coupled with a perpetual uniformity in the temperature, produces a general relaxation in the whole system, which is never combated or counteracted by any opposite action or influence. The second cause is a moral one; the tyranny of the despotic Governments ruling over the populations of eastern Asia. Property is everywhere insecure; he who is suspected of being rich, is exposed to numberless vexations, from the part of the vile satellites of tyranny who soon find out some apparent pretext for confiscating a part or the whole of his property or depriving him of life, should he dare to offer resistance. In such a state of things, every one is satisfied with the things of first necessity. Wants are the strongest ties that bind together individuals and races, and, at the same time hold out the most powerful incentives to exertions. The people of these parts have but few wants, and therefore no inducement to labor for acquiring any thing beyond what is strictly necessary. Emulation, ambition, the desire of growing rich, which are the mainsprings that move man to exertions, disappear, and leave him in an abject and servile indolence, which soon becomes his habitual state, and the grave wherein is entombed all his moral energy.

Like their countrymen, Talapoins are exposed to the influence of the above causes, but their mode of life is a third additional cause, which makes them even more indolent than others. They have not to trouble or exert themselves for the articles required for their subsistence and maintenance; they are supplied to them by their co-religionists. They are bound, it is true, to read, study and meditate, but their ignorance and laziness incapacitate them for such intellectual exercises. They remain, during the best part of the day, sitting in a cross-legged position, or reclining or sleeping, or at least attempting to do so. They occasionally resume the vertical position to get rid of their ennui—one of their deadliest enemies, and by repeated stretchings of arms and legs, and successive yawnings, try to free themselves from that domestic foe. The teaching of their scholars occupies a few of them for a short time, in the morning and the evening. They are saved often from their mortal ennui by visitors as idle as themselves, who resort to their dwellings to kill their time in their company.

To keep up their respectability before the public, the Rahans assume an air of dignity and reserve. They avoid all that could lead them into dissipation. Exterior continence is generally observed, and though there are occasional trespasses, it would be unfair to lay on them generally the charge of incontinence. Their life so far, may be considered as exemplary. Though partly divested of that open heartedness so peculiar to their countrymen, they are tolerably kind and affable with strangers. They however, cannot relinquish in their conversation with them, a certain air of superiority, inspired by admiration of self, and of their exalted profession and sacred character. They are unwilling to see them sitting unceremoniously close by themselves, and when this cannot be avoided, they seek for an opportunity of removing to another place a little more elevated than that occupied by the visitors, as it would be highly unbecoming that laymen should ever presume to sit on a level with a Recluse. Such a step would imply a sort of equality between them both which is never to be dreamt of. Their smooth and quiet countenance, their meek deportment, are, as it were, slightly undulated with a certain roughness and rudeness peculiar to individuals leading a retired life and estranging themselves, to a certain extent, from the pale of society.

In the foregoing pages we have endeavoured to give a faithful account of the great religious Order existing in countries where genuine Buddhism is the prevailing creed. We have been obliged, for the sake of truth, to mention many abuses that have slowly crept into it, but we never entertained the slightest intention of casting a malignant contempt or a sneering ridicule upon its members. Most sincerely we do pity these unfortunate victims of error and superstition, who are wasting their time and energies in the fruitless pursuit of an imaginary felicity. No language can adequately express the ardor and intensity of our desires, sighs and prayers, to hasten the coming of the day when the thick mist and dark cloud that encompass their souls, shall be dissipated, and the sun of righteousness shall shed into them his vivifying beams. However deplorable their intellectual blindness may be, we always felt that they have a right to be fairly and impartially dealt with. The religious Order they belong to, is after all, the greatest in its extent and diffusion, the most extraordinary and perfect in its fabric and constituent parts, and the wisest in its rules and prescriptions, that has ever existed, either in ancient or modern times, without the pale of Christianity.

THE SEVEN WAYS TO NIBAN.

THIS is an abridgement of all the principles that constitute the system of Buddhism. In the LEGEND OF BUDDHA, the reader has become acquainted with the life of the founder of Buddhism, the establishment of his religion, and the promulgation of his chief doctrine. The NOTICE on the Buddhist Religion has introduced him into the society of individuals whose sole aim is to practise the precepts and counsels of the Law in its perfection. In the following pages, he will find compressed within narrow limits, the several observances to be attended to, in order to reach the goal of quiescence. As it is chiefly and principally by the help of meditation and contemplation that such a point can ever be attained, the reader must be prepared to wade up to his very chin, in the somewhat muddy waters of metaphysics, if he has a wish to penetrate into the very sanctuary of Buddhism.

To encourage the reader, and console him in the midst of his fatiguing journey through such dreary tracts, the writer will say to him that he has first borne up the fatigues of such a journey, and that, impelled by friendly feelings, he has endeavored to smooth the rugged path, in behalf of those that would follow him on the same errand. How far he has succeeded in his well meant efforts, he will not presume to state. But he will say so much, that if the success be commensurate with his exertions, he may entertain a well founded hope, that he will not be altogether disappointed in his hope and anticipation, and feel somewhat confident that he has afforded to the uninitiated, some help to go over the difficult ground of metaphysics.

Following in this instance, the line of conduct he has adopted through the foregoing pages of this book, the writer will allow the Buddhist author to speak for himself and explain his own views on the different subjects under consideration. His sole aim will ever be to convey as faithfully and as succinctly as possible, the meaning of the original he has under his eyes. The task, however simple it may appear, is far from being an easy one, as the Burmese are utterly incapable of fully understanding the metaphysical portion of their religious system. Their ignorance is calculated to render even more obscure what is *per se* almost beyond the range of comprehension, because they must have frequently put an erroneous interpretation on many Pali

words, the meaning of which is far from being accurately determined.

Our Buddhist Doctor begins his work with enumerating the advantages to be derived from a serious and constant application to the earnest study of those seven ways. Such an exercise, says he, has the virtue to free us from all evils; it expands the intelligence in the highest degree, and leads straight forward to Niban. Man, through it, is delivered from all errors, is happy and becomes during his life an honor to the holy religion of Budha.

The various subjects, he intends to treat in this work, are arranged under seven heads, which are laid down in his own original way as follows: The observance of the precepts, and the practice of meditation are the twofold foundation of the spiritual edifice. The consideration of the nature and form of matter shall be the right foot of the sage: the investigation about the causes and principles of living beings, shall be as his left foot: the application of the mind to find out the four high roads to perfection, and the obtaining of the freedom of all passions, shall be as his right and left hands; and the possession of the perfect science or knowledge shall be as his head. The happy man who shall have reached so far, will be certain to obtain the deliverance.

This summary is thus, by our guide, divided into seven distinct parts, which will be condensed into six articles.

ARTICLE I.

Of the Precepts.

Our author in a truly philosophical spirit, at first puts to himself the three following questions: What is the origin of the law? What is man, the subject of the law? What is the individual who is the promulgator of the law? The three questions he answers in the following manner: 1st. All that exists, is divided into two distinct parts, the things which are liable to change, and obey the principle of mutability, such as matter, its modifications and all beings, which have a cause; and those which are eternal and immutable, that is to say, the precepts of the law and Niban. These have neither author nor cause; they are self-existing, eternal, and placed far beyond the reach of the influence that causes mutability. 2nd. As to the publisher of the law, Budha, he is a mere man, who, during myriads of centuries

has accumulated merits on merits, until he has obtained the Niban of Kiletha, or the deliverance of all passions. From that moment, till his death, this eminent personage is constituted the master of religion and the doctor of the law. Owing to his perfect science, he finds out and discovers all the precepts that constitute the body of the law. Impelled by his matchless benevolence towards all beings, he promulgates them for the salvation of all. He is not the inventor of those precepts; he merely discovers them by the power of the supreme intelligence, in the same manner, as we perceive clearly during the night, by the help of a light, objects hitherto wrapped in utter darkness. 3rd. Man who is to be subjected to the observance of the law, is distinguished by the following characteristics. He possesses more knowledge than the animals and other beings, except the Nats and Brabmas; his intelligence and thoughts reach farther than those of other beings; he is capable of reflecting, comparing, drawing inferences, and observing freely the rules of life; despite the allurements of his passions, he can free himself from the three great passions, concupiscence, anger and ignorance; finally, he is a descendant from those Brahmas, who in the beginning of this world, came from their seat, lived on earth, and by their eating the rice *Tsale*, lost all their glorious privileges and became beings similar to those who are known to us under the denomination of men.

The great end to be aimed at in the observance of the precepts of the law, and the exercise of meditation, is the obtaining of a state of complete indifference to all things. Hence our Budha, when he became a perfected being, looked on the wicked Dewadat, with the same feelings as he did on the great Maia, his mother. Numberless Rathees or anchorites have ever been eulogized for having allowed themselves to be devoured by ferocious beasts, or bit by venomous snakes, rather than offering the least resistance that could exhibit a sign of non-indifference. Entire was their unconcern towards their very body, which, they knew well, is, as every thing else, a compound of the four elements, a mere illusion, totally distinct from self.

Five commandments constitute the very basis whereupon stand all morals, and are obligatory to all men without exception. They include five prohibitions, viz. not to destroy the life of any being; not to steal; not to commit adultery; not to tell lies; not to drink any intoxicating liquors or beverages.

Our author seems to be a perfect master in casuistry, as he shows the greatest nicety and exactness in explaining all the requisite conditions that constitute a trespassing of those precepts. We will give here but a few samples of his uncommon proficiency in this science. As regards the first prohibition, says he, five

things are necessary to constitute an offence against the first commandment, viz. a being that has life, the intention and will of killing that being, an act which is capable of inflicting death, and the loss of life of that being, consequent to the inflicting of that action. Should but one of these conditions be wanting, the sin could not be said to have taken place, and, therefore, no complete trespassing of the first prohibition.

Again, as regards the second precept, five circumstances or conditions are necessary to constitute a trespassing, viz. an object belonging to another person, who never by words or signs, showed any intention to part with it. Knowing that the owner intends to keep possession of it, having the actual intention to take away secretly or forcibly that object, an effort to become possessed of the thing by deceiving, injuring, or by mal-practices causing the owner or keeper of the thing to fall asleep and finally to remove the thing from its place, however short may be the distance, should it be but that of the length of a hair of the head.

For the infraction of the third precept, the following conditions are required: the intention and will of sinning with any person of another sex, that comes within the denomination of Akamani-jathan, that is to say, persons it is forbidden to touch; acting up to that intention, and the consummating of such an act. Women that fall under the above denomination, are divided into twenty classes. The eight first classes include those that are under the guardianship of their parents or relatives; the ninth class comprises those who are affianced before they be of age; the tenth, those reserved for the king. Within the ten other classes come all those who, owing to their having been slaves, or for any other causes, have become the concubines to their masters, or married their seducers, etc.

The fourth prohibition extends not only to lies, but likewise to slander, coarse and abusive expressions, and vain and useless words. The four following conditions constitute a lie, viz. saying a thing that is untrue, the intention of saying such a thing, making manifest such an intention by saying the thing, and somebody that hears and clearly understands the thing that is uttered. That the sin of medisance may be said to exist, it is required that the auther of it should speak with the intention of causing parties to hate each other, or quarrel with each other, and that the words spoken to that end, should be heard and understood by the parties alluded to.

The fifth precept forbids the drinking of Sura and meria, that is to say, of distilled liquors, and of intoxicating juice extracted from fruits or flowers. The mere act of putting the liquor in the mouth does not constitute a sin; the swallowing of it is required.

Besides those five general precepts, obligatory to all the faithful without exception, there are three other precepts, or rather counsels that are strongly recommended to the upasakas or pious laity. They are designed as barriers against the great propensity inherent to nature, which causes men to exceed in all that is used through the senses of taste, hearing, seeing, smelling and feeling. They are so many means that help to obtain a sober moderation in the daily use of the things of the world.

The first counsel regulates all that regards eating. It forbids using any comestible from noon, to day break of the following morning. The second inter-dicts the assisting to plays, comedies, and the use of flowers and essences with the intention of fondly handling and smelling them. The third prescribes the form and size of beds, which ought never to be more than one cubit high, plain without ornaments. The use of mattresses and pillows, filled with cotton, or other soft substances, is positively prohibited. The very intention of laying upon these enervating superfluities, and *a fortiori* the reclining on them, constitutes the breaking of such a command.

These three letter precepts are to be observed chiefly in the following days, on the 5th, 8th, 11th and 15th, of the waxing moon, and on the 5th, 8th and 14th, of the waning moon, as well as on the new moon. The pious upasakas sometimes observe them during the three consecutive months of the season of lent.

In the opinion of our author, those are deserving the title of upasakas, males and females, who have the greatest respect for, and entertain a pious affection towards, the three precious things, Budha, the law, and the assembly of the perfect. They must ever view them as the land of salvation, and the securest asylum. They must be ready to sacrifice every thing, their very life, for the sake of these three perfect things. During their lifetime, under all circumstances they must aim at following scrupulously the instructions of Budha, such as they are embodied in the law and preached by the Rahans.

Five offences disqualify a man for the honorable title of upasaka, viz : the want of belief and confidence in the three precious things, the non-observance of the eight precepts, the believing in lucky and unlucky days, or in good and bad fortune, the belief in omens and signs, and keeping company with the impious who have no faith in Budha.

We now come to the rules which are prescribed to all the Buddhist Religious. They are 227 in number, and are found in a book called Patimauk. This book is the *Vade Mecum* of all Religious. They study it, and often learn it by heart. On certain days of each month, the Religious assemble in the Thein. The Patimauk is then read, explained and commented upon, by

one of the elders of the fraternity. It is an abridgement of the *Wini*, the great book of discipline. It teaches the various rules respecting the four articles offered by the faithful to the Religious, that is to say, vestments, food, mats and the ingredients for mastication. These rules likewise regulate all that relates to the mode of making prayers, devotions, walking, sitting, reclining, travelling, etc: etc. Every thing is described with a minute particularity.

Here, if any interest could be awakened, would be the place to enter into the system of casuistry, carried by Buddhist Religious to a point of nicety and refinement truly astonishing. Suffice it to state that they have gone over the boundless field of speculative conjectures respecting all the possible ways of fulfilling or trespassing the precepts and regulations that concern the body of Religious.

Every law and precept must have a sanction. This essential requisite is not wanting in the Buddhist system. Let us examine in what consists the reward attending a regular and correct observance of the precepts, and what is the punishment inflicted on the transgressors of those ordinances. As usual we will follow our author and allow him to make known his own opinions on this important subject. It is often inquired from us, says he, why some individuals live here during many years, whilst others appear, but for a short time, on the scene of this world. The reason of the difference in the respective condition of these persons, is obvious and evident. The first, during their former existence, have faithfully observed the first command and refrained from killing beings; hence their long life; the second on the contrary have been guilty of some trespassings of this precept, and therefore, the influence of their former crimes causes the shortness of their life. In a similar manner we account for all the differences that exist in the conditions of all beings. The observance or trespassing of one or several precepts, creates the positions of happiness and unhappiness, of riches and poverty, of beauty and ugliness, that chequer the lives and positions of mortals in this world.

In addition to the rewards bestowed immediately in this world, there are the six seats of Nats, where all sorts of recompenses are allotted during immense periods, to those who have correctly attended to the ordinances of the law. There are likewise places of punishment in the several hells, reserved to the transgressors of the precepts. The conditions of animal, *Athoorikè* and *Preittas*, are other states of punishment.

A lengthened account of all that relates to the blissful regions of Nats, and the gloomy abodes of hell, is found in one of the great *Dzats*, or accounts of the former existences of *Gandama*, given by himself to his disciples, when he was a Prince under the

name of Nemi. The writer has read and partly translated this work, which delightfully reminded him of the fine episodes on similar subjects he had read in the sixth book of the *Æneid*. The wildest, most fertile and inventive imagination seems to have exhausted its descriptive powers on the one hand, in multiplying the pleasures enjoyed in the seats of Nats, and beautifying and adorning those delightful regions; and on the other, in representing with a dark and bloody pencil, the frightful picture of the numberless and horrid torments of the regions of desolation, despair, and agony.

All that is so abundantly related of the fortunate abodes of Nats, in their sacred writings, supply the Buddhist Religious with agreeable and inexhaustible topics of sermons which they deliver to their hearers, to excite them more effectually to bestow on them abundant alms. The credulous hearers are always told that the most conspicuous places in those regions, are allotted to those who have distinguished themselves by their great liberalities. We think it idle and superfluous, uninteresting and fatiguing, to repeat those fabulous accounts of the seats of Nats and abodes of hell, as given at great length by Buddhist authors. The only particulars deserving to be attended to are these: the reward is always proportionate to the sum of merits; and punishment, to that of demerit. There is no eternity of reward nor of punishment.

This first article shall be concluded by an important remark bearing upon the system under consideration. The seats of happiness, as already mentioned, are divided into two great classes, the one including the superior, and the other, the inferior seats. The latter are the six seats of Nats, and are tenanted by beings as yet under the influence of concupiscence and other passions. Those who observe the five general precepts have placed, and, as it were, established themselves on the basis whereupon stands perfection but not yet in perfection itself; they have just crossed the threshold thereof. They are as yet imperfect; but they have prepared themselves for entering the way that leads towards perfection, that is to say, meditation, or the science of Dzan. The very reward enjoyed, in those seats is, therefore, as yet, an imperfection. The superior seats can only be reached by those who apply themselves to mental exercises. These exercises are the real foundation of the lofty structure of perfection, and the high road to it.

ARTICLE II.

Of Meditation and its various Degrees.

This and the following articles contain subjects of so abstruse and refined a nature, that it would require to be possessed of the

science of a Budha in order to come to a right understanding of such obscure topics. The difficulties, arising from this study, are owing to the confused and very unsatisfactory ideas of the Buddhist philosophers respecting the soul and its spirituality, and perhaps to the inability of the writer to understand the vague and undefined terms employed for conveying their ideas on these matters. The field of Buddhist metaphysics is to a European, in a great measure, a new one; the meaning of the terms is half understood by Burmese translators; definitions of terms do not convey explanations such as we anticipate, and ideas seem to run in a new channel; they assume, if we may say so, strange forms: divisions and subdivisions of the various topics have no resemblance with what a European is used to in the study of philosophy. The student feels himself ushered in a new region; he is doomed to find his way by groping. Finally the false position assumed by the Indian philosophers and the false conclusions they arrive at, contribute to render more complicated the task of elucidating this portion of the Buddhist system. That the difficulties may be somewhat lessened and the pathway rendered less rugged, and a little smooth, the writer proposes to avoid as much, as it is in his power, overcharging with Pali terms, the explanations he is about to afford, under the guidance of the Buddhist author.

In the preceding article, we have treated of meritorious actions that are purely exterior, and briefly alluded to the nature of the rewards bestowed on earth and in the six seats of Nats, to those who have performed those good actions. Now we leave behind all these exterior good deeds, and turn the attention of our mind to something more excellent, to those acts that are purely interior, and performed solely by the soul and the right exercise of its faculties, that is to say, by meditation and contemplation.

The root of all human miseries, is ignorance. It is the generating principle of concupiscence and other passions. It is the dark but lofty barrier that encircles all beings and retains them within the vortex of endless existences; it is the cause of all existences, and of all those illusions to which beings are miserably subjected; it causes those continual changes which take place in the production, existence and destruction of all beings. This great cause once found and proclaimed by Budha, it was necessary to procure a remedy to counteract the action of ignorance, and successfully oppose its progress. Another antagonistic and opposite principle was to be found, able to resist the baneful agency of ignorance and stem its sad and misfortune creating influence. That principle is science or knowledge. Ignorance is but a negative agent; it is only the absence of science. Let knowledge be, and ignorance shall vanish away in the same

manner as darkness is noiselessly but irresistibly dissipated by the presence of light.

All beings in this universe, says our author, are doomed to be born and die. We quit this place to go and live in another; we die here to be born elsewhere. We can never be freed from pain, old age and death. Whether we like it or not, we must suffer and always suffer. But why is it so? Because we do not possess the perfect science. Were we blessed with it, we would infallibly look towards Niban, and then escaping from the pursuit of pain and miseries, we would infallibly obtain the deliverance from those evils, which now incessantly press upon us. It rests with us, but to perfect our intelligence, so that we might gradually attain to the perfect science, the source of all good. But by what means is so desirable an end to be obtained? By the exercise of meditation, answers, with a decided tone, our philosopher. This word implies, besides, other intellectual operations of a superior order, such as contemplation, visions, ecstasy, union, &c., which are the more or less complete results of that intellectual exercise.

The act of meditating can take place but in the heart, where resides the *mano*, or the faculty of knowing. Its object can never be but the *nam-damma*, literally the name of the thing, or in other terms the things of a purely intellectual nature. But it can by no means happen in the seat of the other senses or organs, such as the eyes, the ears, &c. &c., which are only channels to communicate impressions to the faculty of *mano*.

The constitutive parts of meditation are five in number. *Wit-teka*, the action of raising the mind to an object; *Witzara*, the attentive consideration of that object; *Piti*, the bringing of the soul and body to a state of satisfaction; *Suka*, the pleasure enjoyed in the thing considered; *Ekatta*, the perseverance or stability of the mind in that object. There is also *Ubeka*, which implies a greater and more intense degree of fixity of the mind, extending not only to one object in particular, but to all things.

It may be called the absolute quietism of the soul, and the general result of a complete course of general meditation on the universality of things. It is the last and highest point that can ever be reached.

To explain more fully the nature and definitions of the two first parts, our philosopher has recourse to the following comparison. Let us suppose a man that has to cleanse a rusty copper vessel. With one hand he grasps the vessel, and with the other he rubs it up and down, right and left. This is exactly what is done by the means of *Witteka* and *Witzara*. The first gets hold of the object of meditation, and the second causes the mind to

pass and repass over it until it has perfectly seen it in all its particulars.

The third stage in the exercise of meditation, is that of *Piti*, which consists in a sort of transitory delectation, experienced by him who has reached that third step of mental labor. It produces on the whole frame the following effects: It seems to him that is engaged in that exercise, that the hairs of his head stand on an end, so strong is the sensation he then feels; at other times, it produces in the soul sensations similar to that of the lightning that rends the atmosphere: sometimes it is a commotion resembling that of mighty waves breaking on the shore; at other times, the subject is, as it were, carried through the air, or only raised above the ground; and occasionally it causes a chill running throughout all the limbs. When these results have been, through persevering efforts, repeatedly experienced with an ever increasing degree of intensity, the following effects are attained; the body and the soul are completely restrained; they are almost beyond the influence of concupiscence; both acquire a remarkable lightness, so that the exercise of meditation offers no further trouble nor labor; the natural repugnance or opposition to self-recollection is done away with; then the exercise of meditation becomes pleasing from the pleasurable state of the soul and body, and finally both parts are in a true and genuine condition: so that what there was previously in them, either vicious or opposed to truth, disappears at once and vanishes away. Such are the various effects experienced by the soul that has reached the degree of *Piti*, or mental delectation.

When the soul and body have thus been perfectly subdued, and freed from all that could wrongly affect them, the soul then reaches the state of *Suka*, that is to say, of perfect and permanent pleasure and inward delight. The effects or results thereof are called *Samati*, or peace or quiescence of the soul. As a matter of course, that state of inward peace has several degrees both as regards the time it lasts and the intensity of the affection. It lasts sometimes for a moment, or for a period of uncertain duration, as it happens when we reflect on some subject, or we listen to a sermon. At other times, its duration is longer, when, for instance, we are about entering into contemplation or ecstasy, and it lasts as long as we are in one of these states.

From *Piti* originate the *Somati-tsit*, the idea or consciousness of inward quiescence. It is the secondary cause of the real joy and delight, and is followed by an unshaken resolution of adhering to all the precepts of the law. It produces in the soul a certain freshness, expansion, and rapture in the practice of virtue. Such a state is illustrated by the following comparison. A traveller has to go over a very difficult road; he is exposed to

an intense heat, and tormented with a burning thirst. Let us imagine the intensity of his delight, when he finds himself on the brink of a rivulet of clear, and cool water ; such is precisely the state of the soul under the influence of *Piti*. The state of *Suka* follows it very soon. It is exemplified by the condition of the traveller, who has been perfectly refreshed and relieved from thirst and fatigue, and enjoys the delightful and pleasurable effects resulting therefrom.

The last state or the crowning point to be arrived at, by the means of meditation, is that of *Ubeka*, or perfect fixity, whence originates an entire indifference to love, or hatred, pleasure or pain. Passions can no more affect the soul in that happy condition. But in this as well as in the preceding states, there are several degrees, according to the various objects it refers to. In the *Ubeka* relating to the five senses, man is no more affected by beautiful or unseemly objects, by harsh or melodious sounds, etc ; in that referring to creatures, man has neither love nor dislike for them ; man obtains the state of *Ubeka*, relating to science or knowledge, by examining and considering all things through the medium of the three great principles *avcitsa*, *duka*, *anata*, that is to say, change, pain and illusion. There is also the *nirya ubeka*, as when a man, after great struggles and efforts to obtain a certain object, sees that he cannot reach it, he becomes indifferent to it, and without trouble or the least disquiet, gives up the undertaking. There are many other effects of the *Ubeka* mentioned by our author, the enumeration of which would prove tedious. What has been just stated is sufficient to afford a correct idea of the nature of the highest state of meditation that human mind can ever reach. The last and most transcendent result of the condition of *Ubeka*, is this : when an individual, by successful exertions has ascended to the top of the spiritual ladder, there is a certain virtue that attracts every thing to him. He becomes as a centre to which all appear to converge. He is like the central point of our planet, that ever remains distinct from the bodies it incessantly draws to itself. Seated in the centre of the most complete quietism, the sage contemplates, without the least effort, the unclouded truth that indefinitely unfolds itself before him. Hence, as our author observes, the sage that has reached the state of *Ubeka*, has no more to pass successively through the four preceding stages, to be enabled to meditate ; that is to say, he does no more require the help of thought, reflection, satisfaction and pleasure. He is in the middle of the cloudless atmosphere of truth which he enjoys, and therein remains as unmoved as truth itself.

The observance of the precepts or the performance of exterior good actions, draws abundant rewards over those who faithfully

comply with them. Those rewards are bestowed either in the seat of man or in the six abodes of Nats, which we will agree to call the six inferior heavens, where concupiscence as yet holds its empire. The inward good deeds produced by the operation of the intellectual faculties of the soul, being of an incomparably greater value than the external ones, the recompense of the former is of a higher order than that of the latter. Hence there are twenty superior heavens reserved to the sages that have made progress in meditation. The accounts of the Buddhists respecting the extent of those seats, their respective distance, in following the perpendicular, the myriads of centuries to stay in them, etc. are so many puerilities not worth attending to, and in no way belonging to the old and genuine Buddhism. They are the inventions in subsequent ages, of individuals, who wished to emulate their neighbours and rivals, the Hindoos, at a time when the latter substituted the gross and revolting idolatry of the Puranas, to the purer doctrines of the Vedas. But what comes directly to our purpose is the distinction of these twenty seats into two classes. The first comprises sixteen seats, under the designation of *Rupa* or matter; the second includes four seats, called *Arupa*, or immaterial abodes or conditions. Here are located, as on grand and immense scale, according to their respective proficiency in science and meditation, the beings that have striven to advance in knowledge, by the exertions of the mental faculties. The general appellation given to each class, bears a great meaning, and therefore deserves explanation. In the 16 seats of *Rupa*, are placed the contemplatives who have as yet a body, and have not been hitherto able, to disengage themselves from some affection to matter. The subjects of their meditations, are still the beings inhabiting this material world, together with some of the *Kathain*, or coarser portion of their being. But in the four seats called *Arupa*, which terminates the series of Buddhist heavens, the contemplatives are destitute of shape and body; they are almost brought to the condition of pure spirits. In their sublime and lofty flight in the regions of spiritualism, they seem to have bid a last farewell to this world, and to be no longer concerned with material things.

Let us glance rapidly over these various seats, and pay a visit to the beings that have been rewarded with a place in them, owing to their great proficiency in the mental exercise of meditation. We will begin with the lowest seat, and from it successively ascend to the loftiest. We must bear in remembrance that there are, as above stated, five degrees of meditation or five parts, viz. perception, reflection, satisfaction, happiness, and fixity. He who has been much exercised in the first degree, shall inhabit one of the three first seats of *Rupa*. Those who, leaving aside the first

degree, shall delight in the second and third, shall inhabit, according to their respective progress, one of the three following seats. Those who take delight but in the fourth degree, having no farther aid of the three first parts, perception, consideration and satisfaction, shall be located in the 7th, 8th and 9th seats. When the fifth degree of Dzan, or meditation, has been attained, that is to say, when a privileged contemplative is able to meditate and contemplate, without having recourse to the representation and consideration of the object, without allowing one self to be influenced by pleasures or joy; then he has attained to the state of fixity and indifference; he occupies the 10th and 11th seats. The five remaining seats bear the collective name of *Thoodawata*, or abodes of the pure or perfect. They are inhabited by the Kalliana Putadzan, and the four sorts of contemplatives called Thautapan, Thakadagan, Anagan and Rahandas. These latter have entered into the *Thoda*, or current of perfection. The Thautapans and Thakadagans are pure and exempt from all influence of demerits; the Anagans are delivered from the five concupiscences. The Rahandas are enjoying a perfect indifference for all. They are strangers to such a language as this: I am great, I am greater, I am greatest. Such terms of comparison are but mere illusions; they are deceitful sounds that confuse, distract and bewilder the ignorant.

Above the *Thoodawata* seats, are the four, called *Drupa*, or immaterial. The denizens of those places have, at first, recognized that the miseries attending man, in this world, have their origin in the body. They then conceive the utmost disgust and horror for it; they long for the dissolution of this agent to all wickedness. So great is their horror for bodies and matter, that they no longer select them for subjects of meditation; they endeavor to cross beyond the limits of materiality, and launch forth in the boundless space, where this material world does not seem to reach. The inhabitants of the first seat have assumed for subject of their meditation the *Akasa*, the air, the fluid of the atmosphere, or the space. Those of the second, meditate on the *Winiana*, or the spirit, on the life of beings, taken in an abstract sense; those of the third contemplate the *Akintzi*, or immensity; those of the fourth *Newathagnia*, lose themselves in the infinity.

By what mental process has the sage to pass in order to reach the first degree of sublime contemplation? He shall have to begin with the consideration of the form of some material object, say one of the four elements. Let him afterwards set aside those *Kathin*, or material portions of the element brought under consideration, and occupy his mind on the ether, or fluid, or space; the former, that is to say, the *kathain*, shall disappear to give place to something divested from all those coarser forms, and

the mind shall be fixed only on the *akatha*. The sage then shall repeat ten, hundred and thousand times these words: the space or air is infinite, until there will appear at last the first *tsit*, or idea of *arupa*. In a similar manner, the *tsit akan*, or the idea of conformity with purpose, disappears; then begins the science of *ubeka*, or indifference, with its four degrees; the idea that then succeeds is precisely that of *akasa ananda*, or infinite ether, or space. This unintelligible mental process is explained by a comparison. If they shut with a white cloth, the opening of a window, the persons inside the room, turning their eyes in the direction of the opening, see nothing but the white cloth. Should the cloth be suddenly removed, they perceive nothing but that portion of the space corresponding with the extent of the window. The piece of cloth represents the material forms, that are the subjects of meditation, or contemplation of those living in the seats of *rupa*; the free opening of the window exemplifies the subjects of contemplation reserved to the first class of *arupa*. The contemplative having reached so far, soon feels the utmost disgust for all material forms, and is entirely delivered from the three *Thagnia* or false persuasions, supplied by matter, by the action of the senses, and by the result of merits and demerits. He is displeased with all the coarser forms of beings. The action of the contemplative has its sphere in the *mano*, or seat of knowledge. The ideas originating from the action of the senses have no share in that purely intellectual labor. In that state, the Sage has fallen in a condition of so perfect an abstraction, that all the accidents from the part of the elements can produce no effect over him. The action of the senses is completely suspended during all the time that lasts the contemplation. In fact this is nothing else but *thamabat*, or ecstasy.

The same course of meditation must be followed by the Sages inhabiting the other three seats: the object only, to be contemplated, will be different.

Having explained the important subject of meditation, endeavored to show the different parts or degrees of that intellectual exercise, and given a faint outline of the recompenses bestowed on those that have distinguished themselves by proficiency in that exercise, we now have to follow our author, and, with him make ourselves acquainted with the principal subjects that attract the attention of the contemplative.

ARTICLE III.

Of the Nature of Beings.

The Buddhist philosopher, in his earnest prosecution after the antidote of ignorance, that is, science, rightly states that all be-

ings, and man in particular, must ever be the first and most interesting subject the Sage has to study. The knowledge of man in particular constitutes a most important portion of the science he must acquire, ere he may become a perfect being, and be deemed worthy to be admitted to the state of Niban. In the very limited sketch of this part of the work under consideration, the attention of the reader shall be directed on man, as the most interesting of all beings. With our Buddhist author, therefore, he will take human beings as the subject of his investigations. Provided with the philosophical dissecting knife, he will anatomise all the component parts of that extraordinary being, whose nature has ever presented an insolvable problem to ancient sages. What shall be said on this subject, will be sufficient to convey a correct idea of the mode of reasoning and arguing followed by Buddhist philosophers, when they analyze other beings and select them as the subjects of their meditations.

At the very beginning, our author proclaims this great maxim—all beings living in the three worlds, heaven, earth and hell, have in themselves but two things, or attributes: *Rupa* and *Nam*, form and name. Accustomed as we are to a language that expresses clear and distinct notions, we would like to hear him say, in nature there are but two things, matter and spirit. But such is not the language of Buddhists, and I apprehend that were we giving up their somewhat extraordinary, and to us, unusual way of expressing their ideas, we could not come to a correct knowledge of the notions they entertain respecting the nature of man. Let us allow our author to speak for himself, and as much as possible express himself in his own way. By *rupa*, we understand form and matter, that is to say, all that is liable *per se* to be destroyed by the agency of secondary causes. *Nam*, or *nama* is the thing, the nature of which is known to the mind, by the instrumentality of *mano*, or the knowing principle. In the five aggregates constituting man, viz: materiality or form, the organs of sensation, of perception, of consciousness, and those of intellect, there is nothing else to be found but form and name. We are at once brought to this materialist conclusion, that in man we can discover no other element but that of form and that of name.

To convey a sort of explanation of this subject, our author gives here a few notions respecting the six senses. I say six senses, because with him, besides the five ordinary senses, he mentions the *mano*, or the knowing principle that resides in the heart, as one of the senses. The organs or faculties of seeing, hearing, feeling, tasting, smelling and knowing, he calls them the inward senses. These same organs, as they come in contact with exterior objects, are called exterior senses. The faculty inherent to each

of the senses whereby is operated the action between the organ and its object, is designated by the appellation of the life of the senses. In this treble mode of considering the senses, what do we meet with, but form and name, ideas and matter? Supposing the organ of seeing to exist, and an object to be seen, there will necessarily result, as an essential consequence, the perception or idea of such a thing. Even as regards the *mano*, where there exists the heart, on one side, and truth on the other, there will follow immediately the idea or perception of truth.

This materialist doctrine, if the meaning of our author be accurately understood, is further confirmed by the method he proposes for carrying on the investigation respecting the nature of things. He who desires to penetrate deep in such a sublime science, must have recourse to the help of meditation. Having selected an object, he considers it by the means of *witekka*. He passes successively through the ideas and the impressions he derives from the contemplation of such an object. He then says to himself: the ideas obtained by the means of *witekka*, or the first degree of dzan or meditation, are nothing but *nam-dama*, since their nature is to offer themselves to the *arom*, as the thought to its object. But where is the seat of that *arom*? It resides in the substance of the heart, which in reality affords asylum both to it and to the *nam-dama*. It is no where else to be found. But what is the heart? Whence does it come? By what is it formed? To these three questions we answer that the heart is composed of the four elements. It is but one and the same thing with them. This startling doctrine is explicit and excludes, at once, the idea of a spiritual substance.

Our author has now reached the elements or the parts constituting all that exists with a form. He boldly asserts that all that has an existence, is but an aggregate of earth, water, fire and air; all the forms are but modifications and combinations of the four elements. The bare enumeration of this general principle is not sufficient to satisfy our philosopher. He wishes to know and explain the reason of every thing. Here begins an analysis entirely unknown to our chemists and philosophers of the west. The body is divided into thirty-two parts, which are often enumerated in formulas of prayer, by pious Buddhists. Each of these thirty-two parts is subdivided into forty-four. The hair, low slender sciever it appears, is submitted to that minute analysis. The result of this subtle division is to show what is the proportion of each element that enters in the formation of these atomical parts. We have not the patience to write down these uninteresting details, nor do we believe that the reader will be displeased if we spare him the trouble of going over such worthless nomenclature. There is another division of matter, or body, into forty-two parts, call-

ed *akan*. This is based upon the distinction of the four elements that enter unequally in the formation of the body: 29 parts belong to the earth; 12, to water; 6, to fire; and 6, to wind. Then again the body is divided into 69 parts: this division is based upon the distinction of the ten constitutive parts belonging to each of the senses, as it will be hereafter explained. The object Buddhist philosophers have in view in entering into so many divisions and subdivisions of the forms of the body, is to prove, in their opinion, to demonstration, that by the nicest analysis of every part of the body, we find, at the end, nothing but the primary elements that are called the supports of all that exist.

We have now to follow our author through a path more difficult than the preceding one and hear him explain the theory of the ideas and their various modifications. These, says he, are known, not by their forms, since they have none, but only by their name. Through the practice of reflection and meditation, we become acquainted with them. We call them *arupa dhamma*, things without a form or shape. They are designed under the name of *tsit* and *tsedathit*, that is to say, ideas and the result of ideas. Where are to be met these ideas? Where have they their seat? In the six senses, and no where else, is the answer. Having already become acquainted with the organs of senses, it will be easy to find out the ideas that are as the tenants of the senses.

All the *tsits* inhabiting the organs of senses are called *lokitsit*, that is to say, ideas of the world, because they are to be met with in all the beings as yet subjected to concupiscence. They are distinct from *lokudara tsit*, which belongs properly to the beings free from passions, and who have entered in the four *megga* or ways to perfection. The *tsits* of this world are eighty one in number, classified as follows: the perception of each of the five organs, and the perception of the respective faculties of those organs. This gives ten *tsits*. There are three for the sense of the heart, the perception of the substance of the heart, of its faculty of knowing, and of the object of its knowledge.

Each of the six senses has ten constitutive forms or parts, viz: earth, water, fire, air, color, odor, taste, fluid, life, and the body attached primitively thereto. Now there is an action from each of these forms upon the subject. Thence ten *tsits* to each of the six senses.

There is no word so ill defined and so ill understood by our philosopher, as the two words *Tsit* and *Tsedathit*. The first in a moral sense means idea, thought, perception, etc.; in a physical sense, it means that secondary cause created by *kan* producing the living being, the senses wherein reside the moral *tsit*. *Tsedathit* being the result of ideas, must, of course, have likewise

two meanings. In the first place it will designate the impressions made upon us by ideas ; in the second, it will mean the secondary cause or life in the body, or the modifications of those principles of the corporeal life.

This being premised, we may a little understand our author when he says : There are seven *tsedathits* existing at the same time as the 81 above mentioned *tsit*, viz : *pasa tsedathit*, so called because it is the real effect of the *tsedathit* to attain its object, and, as it were, to touch it. We may call it the agreement between the idea and its object. *Wadana tsedathit*, the feeling of the impression of an idea. *Thagnia tsedathit*, the comprehension of the object. *Dæetana tsedathit*, the inclination for the object, *Eketa tsedathit*, the fixity on the object. *Witziindre tsedathit*, the observance of what relates to form and name ; and *Mano sikarama tsedathit*, consciousness. It is evident therefore that the *tsedathit* is neither the idea, nor the object of the idea, but it is the result from the idea that has come in contact with an object. These seven results are, if we may say so, the third part of the idea. They do not give occasion to modifications of ideas. But those who really give rise to the greatest variety of results are the *akuso tsedathit*, or the results of evil thoughts and ideas, and their opposite, or *kuso tsedathit*, or the consequence of good and virtuous thoughts. The mentioning here of all the *kuso* and *akuso tsedathit*, would be but a dry exposition of the nomenclature of the vices, and virtues, such as it is met with, in the catalogue of Buddhist moralists.

ARTICLE IV.

Of the cause of the Form and of the Name, or of Matter and Spirit.

The duty of our intelligence is to investigate the cause of all the modifications of forms and names. This being effected, we are delivered from all doubts and disquietude. When we perceive such a form, such an idea, etc., we are able forthwith to account for their respective causes. In this study we must copy the conduct of the physician, who, when attending a patient, sits by his bedside, closely examines the nature of the distemper and the causes that have given rise to it, in order to find out counteracting agents or remedies to check its progress at first, and gradually to uproot it from the constitution. In the moral order the philosopher too has to examine the nature of all moral distempers, ascertain the principles or causes

they spring from, and thereby become qualified to cure those disorders.

The beings that inhabit the three worlds, says our author, must have a cause. To say that they exist of themselves and without a cause, is an absurdity. The very dissimilarity we observe among them, indicates that their mode of existence results from certain causes. We, however, cannot agree with our antagonists, the Brahmins, who maintain that Maha Brahma is the cause of all that exists. This being is not out of the circle of Rupa and Nam ; he is himself a compound of Nam and Rupa, that is to say, effect but not cause. In vain our opponents will add that all that is distinct of Maha Brahma is subjected to a cause, but that the Rupa and Nam, constituting his essence, are without a cause. This is removing the difficulty a little farther without advancing a step towards its solution ; our answer must ever be the same.

Before exposing the opinions of our philosopher on this important subject, it is necessary to state the views entertained by that class of philosophers, whose doctrines appear to have taken root in these parts. It is easy to perceive that they are modifications of the opinion of the Hindoos on the same subject, and akin to that respecting the Adi Budha, or supreme Budha.

Some doctors maintain that there is a first cause or being that has made matter and spirit. Others, admitting the eternal co-existence of matter and of the supreme Being, say, that he is the remote cause of the organization of matter, as we at present see it. But all agree in this, that no one can ever come to the knowledge of that first cause, and it is impossible ever to have an idea of it. Hence it is the height of folly and rash presumption, to attempt to come to the knowledge of what is placed beyond the remotest range of investigation, human mind can ever survey. It behoves us to apply all the powers of the mind to discover the immediate cause that certainly produces existence.

The sage, to be worthy of his sublime calling, must remain satisfied with striving to find out that immediate cause, which brings into action the form and name, and causes the appearance of all those modifications which we call beings or forms of existence. He ought to strive to account for the organization of matter and all its modifications, by discovering the hidden spring that effectually sets all in motion, in action, in combination of existences.

Now our author puts this important question : What thing is to be considered as the mover of the forms and ideas ? We know, says he, that the human body has its beginning in the womb of the mother ; we are acquainted with its position in that fetid and narrow prison ; its being surrounded with nerves, veins,

etc., having above it the new elements, and under it the old ones. The manner the body originates in the womb much resembles the process by which worms and insects are formed in rotten substances, and in putrid and stagnant water. But this is not accounting for the real cause of living bodies. The real causes, according to some doctors, are five in number, viz: ignorance, concupiscence, desire, *kan*, (the influence of merits and demerits,) and *ahan*, (the aliments.) They concur together in the formation of the living body in the following manner. Ignorance, concupiscence and desire give asylum to the body, as the mother supplies the infant, with a refuge in her womb. *Kan*, like the father, is the cause productive of the body. *Ahan* affords nourishment to the body.

The ideas are but the result of the formation of the organs of senses. Let us suppose for instance the organ of seeing. The *Tselou Wignian*, that is to say, the life of the eyes, or the ideas connected with the use of that sense, presupposes two things, the organ, and a form or an object, on which acts the organ. These existing, there necessarily result the idea of vision, the perception, etc. in a word all the ideas arising from the action of the eyes upon various objects. The same mode of arguing is employed, relatively, to the other five senses.

Other philosophers argue in the following way. The primary causes of all ideas and thoughts are disposed under two heads, that of the ideas which have a fixed place, and that of those that have no fixed place. Under the first head, are comprised the six *Ayatana*, or seats of senses, and the six *Arom*, or the objects of senses. Thence flow all the ideas and consequences that relate to merit and demerit. Under the second head are placed the causes or agents that produce ideas and thoughts; the exercise of the intellect holds the first rank. He who applies his mind to the meditation of what is good, such as the commands and other parts of the most excellent law, and labors to find out, what all that is in this world, is subjected to change, pain and illusion, opens at once the door to the coming in of the *tsit* or ideas connected with merit. On the other hand, the application of the mind to things bad, and erroneous, contrary to the prescriptions of the holy law, generates the ideas of demerit. Such is the causes of the ideas and thoughts. As to the cause of form, they assert that *kan*, *tsit*, fire and *ahan*, are the sole agents in the formation of the living body. *Kan*, as the workman, makes the body and sets in it all that relates to its good and bad qualities. The *tsit*, 75 in number, are also principles of the existence of the body, of which 44 are called *Kanawatzara tsit*; they relate to the demerit and merit of those as yet under the influence of concupiscence; 15 *rupa watzara tsit*, relating to beings in the seats of *rupa*; 8 *arupa watzara tsit*, relating to those in the seats of

arapa, 8 *lokudara* tsit, relating to the beings that have entered in the four ways of perfection. The *Tedzo-dat*, or the element of fire, contributes its share, by the heat and rays of light, and the *ahan*, by supplying the required aliments.

Some other philosophers account for the causes of form and ideas, in following this course of argument. The form and ideas that constitute all beings, are liable to miseries, old age and death, because there is generation and death; generation exists, because there are worlds; worlds exist, because there is desire; desire exists, because there are organs; organs exist, because there are form and name; form and name exist, because there are concepts; concepts exist because there is merit and demerit; merit and demerit exist because there is ignorance. The latter is indeed the real cause of all forms and ideas.

Having thus accounted in the best way he could, for the existence of all that relates to the beings in the three worlds, our author fondly dwells on the benefits that accrue from the knowledge of causes. It dissipates all doubts, that had previously darkened the mind; it quiets all the anxieties of the heart, and affords perfect peace. For want of it, the impious fall from error into error; the disciples of Budha are chiefly perfected by its help.

We read in the Buddhist scriptures that a Brahmin went to consult Budha on some points that much perplexed his mind. He said to him: I am beset with doubts respecting the past, the present and the future. Respecting the past, I ask to myself: Have I passed through former generations or not? What was my condition during those existences? My answer is: I am ignorant on all those points. What was my position previous to those generations? I know it not. As to the present, is it true that I exist? or is my existence but an illusion? Shall I have to be born again or not? What are those living beings that surround me at present? Are they but so many illusions, which deceive me by their appearance of reality? On these points, I am sunk into complete ignorance. The future is likewise full of doubts and most perplexing uncertainties. Shall I have other generations or not? What shall be my condition during those coming existences? A thick veil hides from my eyes all that concerns my future destiny. What are the means to clear up all those doubts that encompass me on all sides?

Budha said to him: reflect at first on this main point, that what we are wont to call self *moi*, is nothing but name and form; having acquired the conviction of the truth of this principle, it remains with you to investigate carefully the causes of both. This simple examination will lead you, at once, to the perfect solution of all your doubts. Behold the difference that exists between the holders of false doctrines and the true believers. The former,

whom we may almost call animals, never take the trouble to examine the nature of beings nor the causes of their existence. They are stubbornly attached to their false theories, and persist in saying that what the ignorant, delivered up to illusion, are used to call an animal, a king, a subject, a foot and a hand, etc. are really animals, king, subject, foot and hand, etc. ; whilst all living beings and their component parts are nothing else but name and form, that is to say, a compound made up of the four elements. Those impious are delivered up to error ; hence it happens that they follow all different ways. We reckon among them more than sixty different sects, all at variance among themselves ; but all uniting in a common obstinacy to reject the true doctrine of Budha. They are doomed to move incessantly within the circle of endless and wretched existences.

How different is the condition of the true believers, our followers ! They know that the living beings, inhabiting the world, have a beginning. But they are sensible of the folly of attempting to reach this beginning or first cause. This is above the capacity of the loftiest intelligence. It is evident, for instance, that the seeds of plants and trees, which are continually in a state of reproduction, have a beginning. But what that beginning is, no one presumes to determine it. So it is with man and all living beings. They know well, too, that what is vulgarly called man, woman, eyes, mouth, are all illusory distinctions, vanishing away in the presence of the Sage, who sees nothing in all that, but name and form, the production of Kan and Wibek, that is to say, of the first and second cause. These two things are not the man, or the woman, etc., but they are the efficient causes of both. What we say, respecting man and woman, may be applied to animals, and to all other beings. They are all the productions or results of Kan and Wibek, quite as distinct from these two agents, as effect is distinct from its cause. To explain this doctrine, Buddhists have recourse to the comparison of a burning glass. When there is such an instrument and the rays of the sun to fall on it, fire then is produced ; but fire is quite distinct from the two causes that have concurred jointly in producing it. Our disciples, too, are aware that the five *khandas*, or aggregates constituting a living being, succeed each other at each generation, but in such a way, that the second generation partakes, or retains nothing of the *khandas* of the first. But the causes producing them, such as Kan and Wibek, never change ; they ever remain the same. Let us suppose lamps lighted up. If they burn always, it is owing to the action of individuals that supply them with oil, and light them as soon as they are extinguished. Such is the condition of the *khandas*. Those which belong to one existence, have no more in common with those of the following one, than the fire of the

Lamp just lighted anew, has with that of the fire of the lamp that has just died away. As to the way beings are reproduced, we say that when a man is dying, the last *tsit* having appeared, and soon disappeared, it is succeeded forthwith by the *putti tsit* or the *tsit* of the new existence; the interval between both, is so short that it can scarcely be appreciated. This first *tsit* has nothing in common with the last one. It is, let it be well remembered, the production of *kan*, or of the influence of merits and demerits, as well as the *khandas* above alluded to.

This article is by far the most important of all. The latter part, in particular, elucidates, in a distinct manner, the genuine opinions of Buddhism on points of the greatest concern. We may sum up the whole as follows :

1. There is a first cause that has acted in bringing into being all that exists; but that first cause is unknown, nor can we ever come to the knowledge of it.
2. The immediate causes of all the modifications of beings, or states of being, are ignorance and *kan*.
3. All beings are but a compound of the four elements. The intellectual operations are carried on, by the instrumentality of the heart, in the same manner as vision is obtained by the means of the eye and of an object to act upon.
4. Each succeeding existence is brought on and modified by the action of *kan* or the influence of merits and demerits.
5. The component parts of a new being, are in no way connected with those of the previous being. This is the key to the difficulty many persons find in accounting, in a Buddhistic sense, for the process of metempsychosis. A new term ought to be coined to express that doctrine.
6. The question respecting Niban may be theoretically resolved without difficulty, by application of the principles contained in this and the preceding article.

ARTICLE V.

Of the true Meggas or Ways to Perfection.

The subject under consideration is a very important one. It comprehends and comprises a summary of many particulars already alluded to, in the foregoing two articles. The reader will find less rugged the path he has to follow, and less dry the ground he will have to go over.

Our author seems to lay great stress on this special point. The sage, says he, who is desirous to arrive to the supreme perfection, must apply all the powers of his mind to discern the true ways from the false ones. Many are deceived in

the midst of their researches after wisdom. The real criterion between the true and false ways is this: when, in considering an object, and making a philosophical analysis of it, the Sage finds it somewhat connected with concupiscence and other passions, so far that he cannot, as it were, dissolve it by the application of the three principles of ancitsa, duka and anata, that is to say, change, pain and illusion, then he must conclude that he is out of the right ways; the high road to perfection is barred before him. But on the contrary, whenever by the appliance of the three great principles, he sees that all the objects brought under his consideration, are nothing more or less than the mere compound of the four elements, divested of those illusory appearances which deceive so many, then he may be certain that he is in the right position, and is sure of making progress in the way to perfection.

To facilitate the study of the *Meggas*, Budhists have classified all real and imaginary beings under a certain number of heads. The Sage, to complete his laborious task, has to examine separately each of these subjects and submit them to the following lengthened, difficult and complicated process. He takes up one subject, attentively considers its exterior and interior compound parts, its connection and relation with other things, its tendency to adhere to, or part with, surrounding objects. Pursuing his inquiries into the past, he endeavors to make himself acquainted with the state and condition of that object during several periods that have elapsed; when his mind is satisfied on this point, he follows up in futurity the same object and calculates from the experience of the past, what change it may hereafter become subjected to. This study enables him to perceive distinctly, that it is subjected to the three great laws of mutability, pain and illusion. This conviction once deeply seated in his soul, the Sage holds that object in supreme contempt; far from having any affection for, or attachment to it, he feels an intense disgust for it, and longs for the possession of Niban, which is the exemption from the influence of mutability, pain and illusion.

What we have now stated is tolerably clear and intelligible; but what follows is less evident. It partakes of that obscurity and complication so peculiar to Buddhist metaphysics. This state of things, is created and maintained chiefly by a mania for divisions and sub-divisions that would have puzzled even the schoolmen of the middle ages. We have to listen to what our author says respecting the method to be observed in carrying on the great examination of all subjects of investigation. If that labor be patiently and perseveringly prosecuted, until all the objects of inquiry be exhausted, ample and magnificent shall be the reward for such labors.

The Sage shall be in possession of the perfect science ; Niban will appear to him ; he will long for it, and unremittingly shape his course in its direction ; in a word he shall have reached the acme of perfection. Seated on that lofty position, enjoying a perfect calm in the bosom of absolute quietism, the Sage is beyond the reach of passions ; there is no illusion for him ; he has cut the last thread of future generations, by the destruction of the influence of merits and demerits ; he has obtained the deliverance from all miseries : he has reached the peaceful shores of Niban. But such a prize is not easily obtained ; it is to be purchased, but at the expense of an immense amount of lasting and strenuous mental exertions.

The Sage, agreeably to the old and always true saying, know thyself, very properly begins his mightily difficult task with the examination of the five aggregates, constituting a living being, the organs of the six senses, and all that relates to them. Then he applies himself to the study of the five Dhan, or the parts of meditation and contemplation, and to all that is connected with the seats of Rupa and Arupa. All the objects of examination ranged on that scale, are 600 in number. We will rapidly glance over this table, indicating but the heads of the principal divisions.

We ought not to forget that the five aggregates, or *khandas*, constituting a living being are : form, sensation, perception, consciousness, and intellect. Supposing that we take the first of those attributes, as subject of examination. We must represent it to the mind, carefully examine it in all its bearings and properties, respecting the past, the present, and the future. We must proceed on and bring it in contact with the three great principles of *aneitsa*, *duka* and *anata*, and inquire whether form be changeable or not, passive or impassive, transient or permanent. We thereby acquire the knowledge of the great truths, viz : form is essentially liable to change, to pain and illusion. The examination of each of the four other attributes is proceeded on, in a like manner, and a similar result ensues.

The six organs of the senses come next under consideration. These are the eyes, ears, nose, the tongue, the body, or rather the skin that envelops it, and the heart in a physical sense, and *mano*, in a moral one. Each of the six senses partakes of the eleven conditions or attributes we are about to describe ; and each of these eleven attributes being brought successively in relation with each of the six senses, must be considered, as above stated, under the treble relation to mutability, pain and illusion. This will supply the enquirer with a good amount of information. But to shorten this long enumeration, we will mention now successively those eleven attributes the senses may be affected by, and make the application of all, to one of the senses, the eye. The same process may be easily repeated for each of the other senses. Nothing

is to be changed, but the name of the sense that has become the subject of examination.

1. *Yatana*, the door, the opening of each of the senses. Applied to the eye, it is the opening through which exterior sensations are communicated to the heart by the organ of seeing.

2. *Arora*, the object of each of the senses. With regard to the eye, it is the appearance or form perceived by the eye; with respect to the ear, it is the sound.

3. *Winān*, the action of perceiving and knowing. Applied to the eyes, it is the eye seeing and perceiving, or the sight.

4. *Phasa*, literally the feeling, or coming in contact with objects, applied to each of the senses. With the eye, it is the passive and active impression it derives from the objects it considers, and which it conveys to the heart. With the ear, it is the impression it receives, and similarly communicates to the heart.

5. *Wedana*, the sensation of pain or pleasure obtained through the senses. With the eye, it is the sensation created by the sight of objects perceived by the eye, and communicated to the heart.

6. *Thangia*, the idea or persuasion resulting from the six senses, or according to some doctors, the identity of the appearance with reality. With the eye, it is the conviction we have that each an object, perceived by the eyes, is round or square, etc. according to the impressions received by that organ.

7. *Dzetana*, the inclination or rather adhesion to good or bad, consequently to the impressions received from each of the six senses.

8. *Tahna*, concupiscence originating from the impressions of agreeableness communicated by the six senses.

9. *Witcka*, the idea or representation of objects to the mind through the agency of the senses.

10. *Witzara*, the consideration of the objects, offered to the mind, by the instrumentality of the senses.

11. *Dat*, the matter or elements of the six senses, or to speak the language of our author, that on which the organs rest, that which support them.

After the examination of the senses and of the eleven subjects just related, we find the almost boundless field of enquiry to expand in proportion as we appear to make rapid progress. Then come successively for examination: 1. The 10 *Kasaings*, or the ten parts or elements to be found in each part of a living being, viz: earth, water, fire, color, odor, flavor, and grease, to which we add the *Dziwa* or life, and that of the organ to which belong the part under consideration. 2. The thirty two *Akan*, or thirty two parts of the living body, of which the first are the hairs, the beard, the nails, the teeth, etc. 3. The twelve *Yatana*

or seats of the six senses. Each sense is double as far as it is considered in a double capacity, that of receiving, and that of transmitting the impressions. 4. The 18 *Dat* or matter of the six senses; the organs afford six *dat*; the objects that act upon the organs, supply six other *Dat*; and the last six, are afforded by the objects submitted to the action of the senses. 5. The twenty two *indre*, or faculties or capabilities of the organs. Each organ has three, viz: the eye, for instance, is capable of receiving an impression, and of transmitting it; the eye really receives and transmits impressions. The *mano*, or heart being a double organ, it has six faculties; three, if it be considered physically, and three, if morally or intellectually. 6. The nine *Bon*, or seats occupied by the Brahmas. 7. The four *Rupa Dzan*, or degrees of contemplation proper to the Brahmas who have a form. 8. The four *Apa megga*, or ways that lead near to Niban. They are followed by the Brahmas occupying the four superior seats of *Rupa*. 9. The *Arupa Dzan*, or contemplation proper to those who inhabit the four immaterial seats. 10. The 19 *Damma*. This word means what we know as certain by the use of our mental faculties. When the *mano*, by a right use of its three faculties, has freed itself from the principle of illusion and error, then there will be the sixteen virtues or good qualities, known by the name of *Phola* and *Megga*. 11. Finally, the twelve *Patun*, or elements that are in the *mano* which constitute the memory and enable man to remember, and silently repeat the impressions transmitted by the senses.

Such is the immense extent of observations the sage has to range for obtaining the perfect science. This task is truly an Herculean one; very few can perform it.

Before coming to the last article, the writer will make a remark tending to show that there is more of the analytic spirit in all what is told us by Buddhist philosophers respecting those abstruse subjects, than one may be tempted to give them credit for. We have seen that the number of precepts and counsels is almost countless; yet, it is agreed by all doctors, that the five general precepts are the basis of all, and that he who observes them is perfect. Again, Buddhists can never exhaust the stores of all what they have to say about the mental operations and meditation. Yet all is summed up in the comparatively short doctrine of *tsit* and *tsedathit*. The living beings are by them infinitely modified; yet after all, we find every thing condensed in two words, *Nama* and *Rupa*. The theory respecting the generation of beings, their mutual dependence from each other, is a boundless field. We find, however, that after all, *kan*, or the influence of merits and demerits, is the sole cause of, and agent in, the existence and modification of all beings. Mental operations are numbered by hundreds, but the six senses are, after

all, the foundation on which is raised that enumeration. The general principles and primary ideas of all these metaphysical theories, doubtless, belong to genuine and early Buddhism. But these plain and elementary principles, having been got hold of, by heads of philosophical schools, and worked upon in their laboratory, there have come out therefrom, at various periods, those theories, which have given to the doctrines of Buddhism so many different hues, and at the same time, so much contributed to puzzle and torment the European student.

ARTICLE VI.

Of the Progress in Perfect Science.

In the preceding article, we have reviewed the whole scale of beings and analysed summarily some of them, merely to show the way to the general analysis of all others. The ultimate result of such an investigation, is to acquire the conviction that all beings are subjected to mutability, pain and illusion. This conviction, once seated in the soul, generates a generous contempt for so miserable objects. In this article we must see by what means this philosophical sentiment may be firmly rooted in the soul, and man may finally entertain a thorough disgust for all creatures, even for his own body. This loathsomeness for all that exists, is immediately followed up by an ardent desire of becoming free and disentangled from all the ties and trammels that encompass other beings.

We are all aware, says our author, that the principle of instability pervades all that exist in hell, on earth, and in the superior seats. But this important science is, with many, too superficial and but imperfectly understood. Our great object is to root it deeply in our mind, so that we might ever be preserved from those false impressions which, too often, tempt us to believe that mutability and changes are not affecting all beings. What are the obstacles that oppose in us the progress into true science? There are three. The first is *Santi*, or duration of life. We allow ourselves to be lulled in the opinion that our life shall be much longer prolonged: that we have as yet many days, months and years, to spend in this world. This groundless supposition prevents us from attending to the principle of mutability. To counteract this dangerous impression, let us examine how all things are born, but soon to die; and therefore let us have always death present to our mind. Let us consider the short duration and vanity of our being; then we will soon be convinced that the form of the body, is like the waves of the sea, that swell for a moment and soon disappear; that sensation is produced like froth from the dashing of the waves; that the *Thangia*

or persuasion we acquire, has no more stability or reality than lightning ; that the *Saṅkara*, or concept, or production is like the plaintain tree without strength, and that the view of objects through our senses deserves no more credit than the words of a quack.

A second obstacle to our perceiving the great principle that pain is heavily weighing on all creatures, is the *iriabot*, or the four situations or positions the body does assume, viz : sitting, standing, laying and walking. If a man enjoys good health, he owes it chiefly to the change of situation. Were he doomed to occupy always the same place, or remain in the same situation, he would feel quite miserable. He momentarily relieves himself from his temporary afflictions, by a change of situation. This relief makes him forgetful of the great principle of *duka*. But in truth, our body is like a patient that requires the constant attendance of the physician. We must feed it, refresh it, wash it, clothe it, etc. to save it from hunger, thirst, dirt and cold? What is all this, but a sad and constant proof that we are slaves to pain. There is nothing but pain and affliction in this wretched world.

A third obstacle to our being convinced that all is illusion, in this world, is that false persuasion which makes us to say : this is a foot, a hand, a woman, etc. Whilst these things have no reality, no consistence, but are mere shades ready at any moment to vanish and disappear. Those and like expressions being always used, import, at last, a sort of conviction that they are true ; but after all what are all these things, but a compound of the four elements, or more simply, *nama* and *rupa* ?

In addition to this examination, the Sage considers also our ideas and the operations of our mental faculties. Here he sees those ideas appearing for a moment and then disappearing : he concludes that ideas are likewise subjected to the great law of mutability. He finds as much misery in his own mind as he met with in the exterior objects ; all around his mind is but illusion. When he has reached this point, he is delivered at once of the three *Nimeit* that make one believe that there is something real in birth, existence and action. The destruction of all beings, of all things, is ever present to his mind. In such a state, the Sage is free from all erroneous doctrines ; he is disgusted with life ; the exercise of meditation is easy to him, and almost uninterrupted. He is free from all passions.

Our author has another chapter devoted to the consideration of the miseries attending all living beings. To make us better informed on this subject, he desires the Sage to meditate upon the miseries attending birth, existence, old age and death : he wishes him to examine attentively the condition of all creatures, that he might never be seduced by the dazzling appearance that

encompasses them. He, at great length, insists upon the dangers surrounding the wise man, as yet compelled to remain in contact with this material world. To make us better understand this subject, he makes use of the following similitude. A man worn out with fatigue, enters a cave wherein he longs to enjoy a refreshing rest. He is just lying down in the hope of abandoning himself to the sweet delight of undisturbed repose, when, on a sudden, he perceives close by him an infuriated tiger. At that moment all idea of rest, of sleep, of happiness, vanishes away; he is taken up solely with the imminent danger of his position. Such is the position of the Sage who, living among creatures, may be tempted to allow himself to look on them with an idea of enjoyment. But when he has come to that state, to be disgusted with all the modifications matter is subjected to, he is likened to the pure white swan who never sets his feet in low and dirty places, but delights to rest on the bosom of a beautiful lake, of limpid and clear water. Our Sage who has in abhorrence all the filth of this miserable world, is delighted only in the consideration of truth. He is displeased with the world and all the things that are therein. His mind is busily engaged in finding out the most effectual means to break with this world, and rend asunder the ties that retain him linked to it. He is like a fish caught in the net, or a frog seized by a snake, or a man shut up in a dungeon. All three strive to their utmost, to escape the danger that threatens them and regain their liberty. Such is the condition of the perfect, who has attentively considered the many snares that are around him. He too has but one object in view, that of freeing himself from them and obtaining the deliverance.

The best and surest means to save himself from the dangers attending existence, is a profound and unremitting meditation on the three great principles *aneitsa*, *duka* and *anata*. We will select among many reflections supplied by our author, a few on each of these principles, to convey to the reader some ideas respecting the subjects that engross much the attention of the Buddhist Sage. Most of these reflections are strikingly true, and could as well find place in the mind of a Christian, as in that of a Buddhist.

Speaking of *aneitsa*, our author says: Let us reflect on this, that there is nothing permanent nor stable in this world. We hold all things, as a sort of borrowed property, or on tenure; we are by no means proprietors of what we possess. We acquire goods, but to lose them very soon. All in nature is subjected to pain, old age, and death; all come to an end, either by virtue of its own condition, or by the agency of some external cause. Shall we ever be able to find in this world any thing stable? No; we leave

one place, but to go and occupy another, which in its turn is soon vacated. No one is able to enumerate the countless changes that incessantly take place. What exists to-day, disappears to-morrow. In fact all nature is pervaded from beginning to end, by the principle of mutability, which incessantly works upon it.

On the miseries of this world, our philosopher speaks as follows. Pain is the essential appendage of this world. Survey, if you can, the whole of this universe, and every where you will find a heavy load of pain, and afflictions, so harassing and oppressing, that we can scarcely bear them with a tolerable amount of patience. Look at birth, examine existence during its duration, consider senses, the organs of our life. In every direction, our eyes will meet with an accumulation of pain, sufferings and miseries; on every side we are beset with dangers, difficulties and calamities; no where joy or rest are to be found. In vain we may go in quest of health and happiness; both are chimerical objects, no where to be met with. Every where we meet with afflictions.

In speaking of the *anata*, or illusion in which we miserably remain in this world, our philosopher is equally eloquent. If we consider with some attention this world, we will never be able to discover in it any thing else, but name and form, and all that exists is but illusion. Here is the manner we must carry on our reasoning. The things that I see and know, are not myself, nor from myself, nor to myself. What seems to be myself is in reality neither myself nor belongs to myself. What appear, to me to be another, is neither myself nor from myself. The organs of senses, such as the eyes, the ears, etc. are neither myself nor to myself. They are but illusions, or as nothing relatively to me. The form is not a form; the attributes of a living being, are not attributes; beings are not beings. All that is an aggregate of the four elements, and these again are but form and name, and these two are but an illusion, destitute of reality. In a being, then, there are two attributes, form and sensation, that appear to have some mere consistency than other things. Yet they have no reality; their nature and condition is to be destitute of all reality and stability. Penetrated with the truth of these and like considerations, the Sage declares at once that all things are neither himself, nor belong to himself. Nothing, therefore, appears worthy his notice. He at once divorces with the world and all the things that are therein. He would fain have nothing to do with it; he holds it in supreme contempt and utter disgust.

He who has reached this lofty point of sublime science, is at once secure from the snares of seduction, and the path of error. He will escape from the whirlpool of human miseries, and infallibly reach the state of Niban. The most perfect among the perfect are so much taken upon with, and deeply affected by, the view of Niban,

that they tend in that direction without effort. Others, somewhat less advanced in the sublime science, discover it is true, the state of Niban at a distance, but its sight is as yet dimmed and somewhat obscured. They want as yet to train up their mind to, and perfect it in, the exercise of that meditation of which we have given an abbreviated analysis.



REMARKS ON THE SITES AND NAMES OF THE PRINCIPAL PLACES, MENTIONED IN THE LEGEND.

WHEN the printing of this work was nearly completed, we have been requested to make an attempt to identify the names and sites of the many places mentioned in the Legend, with those of modern places. For a satisfactory performance of this truly interesting, though not easy task, we have been rather short of time ; and, what is still more to be regretted, we were deprived of the necessary means to enable us to carry out fully and satisfactorily the object of the request. To the kindness of our worthy and learned Commissioner, Major A. P. PHAYRE, the writer has been indebted for the loan of a work that has been of a great help to him for attaining the object he had in view. It is entitled "Fa Hian's Pilgrimage," and throws much light on this important subject. It is the translation of the voyage of a Chinese traveller, who, impelled by a purely religious zeal, came to India, for the sole purpose of visiting the places rendered famous and venerable, by the birth, life, doings and death of Foe, the same personage who is known in these parts, under the name Budha Gaudama. His object was also to make a complete collection of all the religious books acknowledged as genuine, in India, and carry them with him to China.

Our worthy traveller, according to his account, passed through southern Thibet little Tartary and visited successively Cabul, Cashmere, Candahar and the Punjab. Following a nearly south-eastern direction, he reached Mathura on the upper Jumna, crossed the Ganges at Kanouj, at the confluence of the Kali with that river, travelled almost in an eastern direction, through Oude, and crossed the Gogra near Fizabad. Keeping close to the eastern bank of that stream, he struck in a slightly northern direction, passing the Rapti south of Goruckpore, and followed the same course, nearly to the western bank of the Gunduck. From thence he shaped his course in a south-easterly direction, parallelly to the course of that river, which he crossed a little higher up the place where it empties in the Ganges. Following then, a southern direction, he crossed the Ganges near the place where is now the city of Patna. From thence our pilgrim travelled in a south-easterly direction, crossed successively the Morhar and the Fulgo, examined all the places in the neighborhood, south and south-

west of Behar, which are so celebrated in Budhistic annals. After having spent three years in India, busy in mastering the Pali language and collecting copies of the best religious works, he then embarked on the Ganges. Near its mouth he went on board of a ship bound to Ceylon. After having visited that celebrated island, Fa Hian sailed in the direction of the Malayan Archipelago, called at Java, and safely arrived to his country, after having performed one of the most extraordinary and difficult journeys any man could have undertaken in those ancient times. It was in the beginning of the fifth century, that this feat was performed in the space of more than seven years. He spent three years in India and two at Ceylon.

The Chinese original has been translated in French by A. Remusat. The English version, from the French, is accompanied by the annotations of Remusat, and those of other celebrated orientalisists. From the notes we have extracted the above and following particulars.

1. The name given by northern Budhists, to Budha, is Thakiamuni, which means the Religious of the Thakia family. He belonged to the Kshatria or the warriors' caste. The name Gaudama, according to the opinion of the late E. Burnouf, is the name of the religious instructor of his family, which members of families of that caste often adopted. This instructor might have been a descendant of the celebrated philosopher Gotama, mentioned in certain writings, but distinct from our Budha.

2. Kapila, or Kapilawot, the birth place of Budha, was situated on the right bank of the Gogra, direct north of Benares.

It was a heap of ruins when Fa Hian visited it, and the country almost a desert. Some are of opinion that it was situated near the mountains that separate Nepal from Goruckpore, on the river Rohini, a mountain stream, feeder of the Rapti. But this assertion has very few supporters and appears improbable.

3. The river Anauma, cannot be the Amanat in Behar, south of Patna. It is probably one of the feeders of the Gogra, and to be met with half way between Kapila and Radzagio, the site of which city, as will be subsequently seen, lays close to modern Behar. The Legend bears out this supposition. Budha travelled 30 youdzanas from Kapila to the river Anauma; thence 30, to Radzagio. The youdzana of those times in Magatha, is supposed to have been equal probably to four miles.

4. Oorouwela was one of the mountains famous for the number of the hermits that withdrew thither for the purpose of meditation. It is not far from Gaya.

5. The river Neritzara, in Mongol-Nirandzara, is a considerable stream flowing from the south-west; it unites with the Monah and forms the Fulgo.

6. Baranathce is, beyond doubt, the famous city of Benares. The solitude of Migadawon, whither Budha went to preach the law to the five Rahans that had served him during the six years of mortification which he spent in the forest of Oorouwela, lay in its vicinity. The meaning of Migadawon is, the deer forest. It lays a few miles from Benares. It is said that after having travelled nine miles from the Bodi tree, Budha had to go over a distance of 18 youdzanas, ere he reached Benares, making a total of about 80 miles.

7. Radzagio, or Radzagihra, was the capital of Magata, or South Behar. Its situation is well ascertained. Its ruins have been minutely described by several travellers. It was situated on the left bank of the same small river as Behar, but a few miles south of that place. The mountains or peaks surrounding that ancient city are full of caves tenanted, in former ages, by Buddhist ascetics. The mountain Gaya-thitha, where Budha preached his famous sermon, lays in the neighborhood. It is perhaps the same as the Gridrakuta, or the Vulture's Peak.

8. The Buddhist annals often mention the country of the middle, or Mitzima-desa. It comprised the countries of Mathura, Kosala, Kapila, Wethalee and Magatha, that is to say, the provinces of Agra, Delhi, Oude and South Behar.

Magatha, south of the Ganges, had for capital, at first Radzagio, until Athoka, a hundred years after the death of Gandama, transferred the seat of his empire to Paliputra, or Palibothra. The celebrated Welowon monastery was situated in the neighborhood of Radzagio, and was offered to Budha by King Pimpasara, the ruler of that country.

9. Kosala is the same as the kingdom that is now called Oude. Thawatie, or Crawastu, was the capital of a district of that country. It was situated nearly at the same place where at present stands the modern town of Fizabad. According to the Legend, the distance from Radzagio to Thawattie is forty-five youdzanas of 4 miles. Twelve hundred paces from that city, was to be met the renowned monastery of Dzetawon, or the grove of the victorious. Many ruins that have been visited and examined, leave no doubt regarding the certain position of Thawattie.

10. Thing-ka-tha-na-go, or Tsam-pa-tha-na-go, lays in an eastern direction between Mathura and Kanouj, near the site occupied by the town of Ferruckabad. Captain A. Cunningham has met with the ruins of that place in the village of Sankassa, on the left bank of the Kalinadi, twelve cos from Ferrukabad. According to a popular tradition, it was destroyed in 1183, by the king of Kanouj, at the instigation of the Brahmins, who endeavoured, by all means in their power, to make all the remnants of Bud-

hism, disappear from those parts of the Peninsula. It was in that place that Budha arrived on his return from the seats of Nats, whither he had gone to preach the law to his mother. According to the Legend, the distance from Thawattie to Thing-ka-tha-nago is thirty youdzanas, in a westerly direction. Fa Hian says that he saw in one of the temples of that place, the ladder Budha had used when he came down from the seats of Nats.

11. The village of Patali is the very place where was subsequently established the renowned city of Palibothra, capital of Magatha. The place had reached the height of its glory, when Megasthenes, the ambassador of Seleucus, visited it, in the reign of Chandragupta. In the time of Budha, it was but an insignificant place. There was however a sort of fort to arrest the inroads of some troublesome neighbours. Budha, when he passed through that place, predicted that it would become a flourishing town. The prediction begun to have its accomplishment, one hundred years after his death, when king Athoka left Radzagio and removed the seat of his empire to Palibothra, in the very place where stands the city of Patna.

12. The town of Wethalee is supposed to have stood north of Patna, on the Gunduk, not far from the place where that river joins the Ganges. In the seventh century, Budhism was there on its decline; false doctrines, as says another Chinese pilgrim, were much prevailing. Nothing was to be seen, at that time, but a ruined town and many monasteries almost deserted and also falling into decay. Many signs of ancient ruins are to be met with between Simbia and Bakra, supposed to be those of Wethalee. There is a curious episode in the Legend connected with the name of Wethalee. A courtezan, who despite her dishonorable calling, occupied a brilliant position in the country, courted the favor of feeding Budha with all his followers. The latter accepted her invitation and received a beautiful grove she presented to him and to the assembly. It does not appear that her avocation was looked upon as a disgraceful one. It is probable that persons of this description, were as much for the intellectual as for the sensual enjoyments of their visitors. There existed in Greece and at Rome something similar to what is here alluded to. According to Plutarchus, Aspasia at Athens, was courted by Pericles on account of her high literary attainments and political abilities. Socrates visited her sometimes, in company with his disciples. Visitors took occasionally their wives to her place, for the purpose of enjoying the charms of her highly refined and instructive conversation. The same philosophical biographer does not scruple to quote sometimes the sayings of the celebrated Roman courtezan, named Flora.

13. Nala or Nalaka was a Brahmin village about four miles

west of Radzagio. It was the birth place of the great disciple Thariputra. It seems that there was there a sort of Academia, whither the learned of Radzagio resorted for discoursing on moral and philosophical subjects.

14. Koothinaron, the city of the grass Kushi, is the place in the neighborhood of which Budha entered in the state of Niban, or died. Some antiquarians laying much stress on the name of a village, up to this day, called Kushia, have placed the position of Koothinaron on the road between Betiah and Goruckpore. On that spot, is to be seen a pyramidal looking mound of bricks over which spreads a large banyan tree. But, from the narrative of the Legend, we must look for the site of Koothinaron, nearer to the river Higniarati or Gunduck, since the spot where Gaudama died, was near to the city, and is described as surrounded on three sides by the river. Koothinaron was situated a little north or north-west of Betiah, on or near the banks of the Gunduck. There, too, ruins are to be seen, which, doubtless, will prove to be those of Koothinaron. The name may have subsequently migrated to the locality above mentioned.

15. Papilawana, the capital of the Mauria Princes, was situated between the Rapti and the Gunduck, nearly east of Goruckpore. South of that place, Fa Hian visited the dzedi of the coals. The Mauria Princes, agreeably to the text of the Legend, having come too late for sharing in the partition of the relics, took with them the coals that remained after the cremation of Budha's remains, carried them into their country, and built a dzedi over them. It was not far from that place, that the Brahmin Dauna built another dzedi over the vessel that had contained Budha's relics.

16. Anawadat is the name of a lake famous in Buddhist sacred history. Its etymological meaning is, agreeably to some Savans, exempt of tumult, and according to others, not brightened. This last appellation is owing probably to the high peaks that surround it and prevent its being brightened by the rays of the sun. From that lake flows in an eastern direction one of those small streams that form the river Ganges; whilst, in an opposite direction, the Oxus issuing from the same body of water, shapes its course nearly towards the west.

17. Udiana is a country the position of which is fixed on the banks of the Indus, between Cabul and Cashmere, west of the latter country. Gandara is, it appears, the country called Candahar by the Mussulmans, lying between the Swat and the Indus. Yuanaka is, in all probability, the peninsula of Guzerat. It is not without interest to hear our Chinese traveller stating that religion was flourishing in the above mentioned countries, whilst in the Punjab, he met with Religious with whom he declined holding intercourse, and of whom he speaks in rather

unfavorable terms. Hence we may conclude that heretical opinions were then prevailing in that country, and then doctrines, at variance with those of Budha, had already cast a deep root, and in their growth almost choked genuine Buddhism, if it had ever been the prevailing creed in the land of five rivers.

18. On his way down the Ganges, our pilgrim does not appear to have left his boat for any considerable time ; he contents himself with mentioning a fact that, to some, may appear somewhat doubtful, viz: the flourishing condition of the Buddhist religion as far as the neighborhood of the present metropolis of India. He speaks of the kingdom of Champa. Champapuri, or Karnapura, was the capital of that state. It was situated on the site of the present Bhagulpore, or not far from it. Thence Fa Hian came to the state of Tamaralipti. The town, which bore that name, is the modern Tumlook, on the right bank of the Hoogly, not far from Calcutta. It was at that port that he embarked on board of a ship bound to Ceylon.

ON THE WORD NAT.

IN one note on the Nats, the writer having expressed the opinion that the word Nat, used by Burmese, was derived from the Sanscrit term Nath, which means lord. Major Phayre expressed his decided opinion that the expression was a purely Burmese one, not at all derived from the Sanscrit. Leaving aside the etymological question, of which it may be said that *adhuc sub judice lis est*, we are happy to communicate to the reader the following reflections that have come from the pen of that distinguished scholar, who is so intimately acquainted with all that relate to Buddhism.

The modern Burmese acknowledge the existence of certain beings which, for want of a better term, we will call "almost spiritual beings." They apply to them the name Nat. Now according to Burmese notions, there are two distinct bodies or systems of these creatures. The one is a regular constituted company, if I may say so, of which Thagya Meng is the chief. Most undoubtedly that body of "Nats" was unknown to the Burmese until they became Buddhists. These are the real Dewak or Dewata.

But the other set of Nats are the creatures of the indigenous system, existing, not among Burmese only, but among all the wild tribes bordering Burmah. The acknowledgment of these beings constitutes *their only worship*. On these grounds I consider that the Burmese acknowledged and worshipped such beings, before they were converted to Buddhism.

Now if they acknowledged such beings, they no doubt had a name for them, similar in general import to the word "fairy, elf," and so on, among the inhabitants of Britain, for beings of a quasi spiritual nature.

I may observe that there is a complete analogy in the state of Burmese belief in the existence of such beings, and that which prevailed formerly in Europe, and some remnants of which may be found even now existing among the uneducated. I mean that before the Angle-Saxon tribes were converted to Christianity, the belief in fairies and elfs was universal. With Christianity came a belief in a different order of spiritual beings, and with that, a new name derived from the Latin, Angel. This is somewhat analogous to the state of things among the Burmese before and after their conversion to Buddhism.

But to return to the Burmese. They, when they received Buddhism appear to have generally retained their vernacular name for the beings called in Pali *Dewa*. Why this should be done, is certainly not apparent. Why have the English and all Tuetonic nations retained the ancient name of *Evil* and spirits, though they adopted with Christianity a new term for good spirits generally? I allude to the term *De-vil*, which, there is no doubt, is philologically connected with that Pali word Dew-a or *Dve-a*.

Regarding the meaning of the word *Nat* in Pali, I have no Pali dictionary, but I have the ordinary Oordoo Dictionary which includes all ordinary Sanscrit words. I find there the Sanscrit word "Nath," and the meaning rendered "master, husband, lord." There is nothing to show it refers to any supernatural being, but is only a term of respect. As such it might, in Pali, be made applicable to Nats. In Burmese, the people who *believe* in Nats, seldom use that word, but some honorific phrase. Some fishermen, I knew, quarrelled about their shares in a pool of water. In the ease, they constantly referred to the share of the "Ashing-gyee," who was no other than the presiding Nat of the said pool.

CONTENTS.

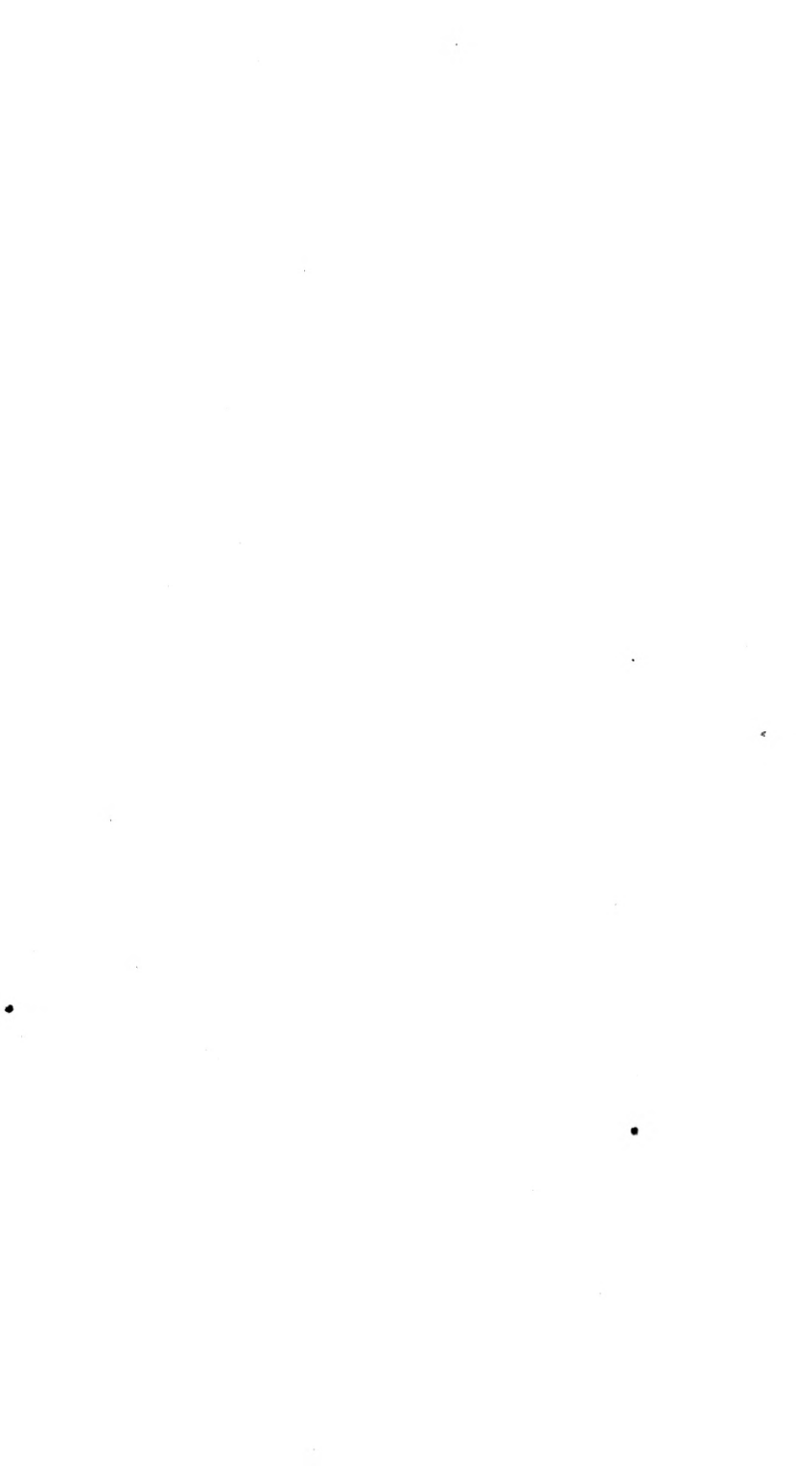


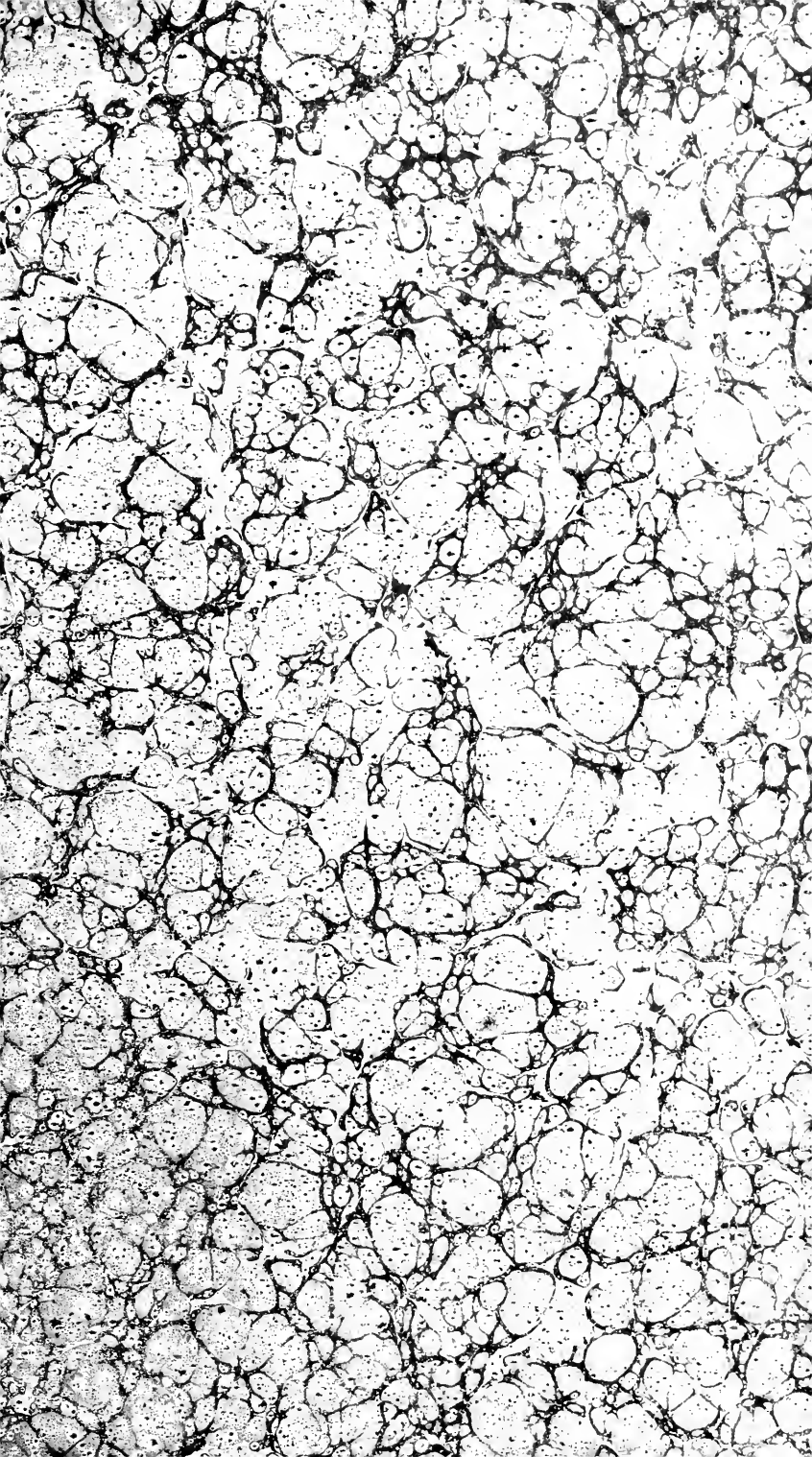
LEGEND OR LIFE OF THE BURMESE BUDHA CALLED GAUDAMA.

Chapter I.—Invocation of the Burmese translator—rumor of the coming birth of a Budha—Phralaong in the seat of Nats—dream of Maia—conception of Phralaong—wonders attending that event.	page 1
Chapter II.—Birth of Budha in a forest—rejoicings on that occasion—Kaladewila—prediction of the Pounhas—vain efforts of Thoudodana, to thwart the effect of the prediction. “	20
Chapter III.—A name is given to the child—prediction of the Pounhas respecting the child—death of Maia—miraculous occurrence at the child’s cradle—adolescence of Phralaong—he sees the four Signs—return from the garden to the royal city.	“ 28
Chapter IV.—Phralaong leaves his palace, the royal city and retires into solitude, in the middle of the Plaudits of the Nats—he cuts his fine hairs with a stroke of his sword, and puts on the habit of Rahan—he begs his food at Radzagio—his interview with the ruler of that place—his studies under two Rathees—his fast and penances in the solitude of Oorouwela, during six years.	“ 38
Chapter V.—Thoodzata’s offering to Phralaong—his five dreams—he shapes his course towards the Gniaong tree—miraculous appearance of a throne—victory of Phralaong over Manh Nat—his meditations during forty nine days near the Bodi tree—he, at last, obtains the perfect science—he overcomes the temptations directed against him, by the Daughters of Manh—Budha preaches the law to a Pounha and to two Merchants.	“ 51
Chapter VI.—Budha hesitates to undertake the task of preaching the law—the great Brahma entreats him to preach the law to all beings—his assent to the entreaties—his first preachings—conversion of a young nobleman, named Ratha, followed by that of his father and other relatives—conversion of several other noblemen—instructions to the Rahans—Manh’s temptation—new instructions to the Rahans—conversion of the three Kathabas,	71
Chapter VII.—Budha’s sermon on the mountain—interview of Budha and king Pimpathara in the vicinity of Radzagio—answer of Kathaba to Budha’s interrogation—instructions delivered to the king and his attendants—solemn entry of Budha in Radzagio—donation of the Walowon monastery to	

Budha—conversion of Thariputra and Maukaalu—the Ra-	...	page 98
Chapter VIII.—Thodaudana, desirous to see his son Budha,		
sends messengers to him—they become converts and never		
return to the king—Kaludari, a last messenger, prevails up-		
on Budha to go to Kapilawot—Budha arrives to his native		
city—his reception—conversion of the king, and of Yathau-		
dara—Ananda and Raoula put on the religious habit, ...	“	112
Chapter IX.—A rich merchant of the country of Thawatee,		
named Anatapein, becomes a convert—he offers to Budha		
the celebrated Dzetawoon monastery—anecdote of the phy-		
sician Dzewaka—he cures Budha of a painful distemper—		
Budha allows the religious to receive offerings of pieces of		
cloth for their dress—he confounds heretics, in the Thawa-		
tee country, by working many miracles—he goes to the seat		
of Thawadeintha, to preach the law to his mother—afflic-		
tion of the multitudes of people caused by his departure,	“	126
Chapter X.—Budha's proceedings in the seat of Thawadein-		
tha—he leaves that place—his triumphant return to the		
seat of men—being 80 years old, he delivers important in-		
structions to the Rahans—preaching in the village of Pata-		
lee—miraculous crossing of the Ganges—conversion of a		
courtesan—sickness of Budha—his instructions to Ananda—		
last moments and death of Thariputra—his eulogium by		
Budha,	“	138
Chapter XI.—Voyage to Wethalee—last temptation of Manli—		
causes of earthquakes—new instructions to the Rahans—last		
meal of Budha—his painful distemper—his conversation		
with one of the Malla princes—sign foreshowing Budha's com-		
ing death—arrival in the Koothinaron forest—Budha lays		
on his couch—wonders attending that event—instructions		
to Ananda—eulogium of Ananda by Budha—conversion of		
Thoubat—last words of Budha to the Rahans—his death,	“	163
Chapter XII.—Stanzas uttered after Budha's death—Ananda		
informs the Malla Princes of Budha's demise—preparations		
for the funeral—public veneration—he worships the body—		
wonder on that occasion—the burning of the corpse—parti-		
tion of the relics made by a Pounha called Dauna—extraor-		
dinary honors paid to the relics by king Adzatatha—death		
of that king and of Kathaba—king Athauka discovers the		
place where the relics had been deposited,	“	198
An abstract of a few small Dzats, and of two principal ones,		
called Nemi and Dzaueeka,	“	217
NOTICE ON THE PHONGIES, OR BUDDHIST RELIGIOUS SOMETIMES		
CALLED TALAPOINS,	“	234
Article I.—A short parallel between the Brahminical and the		
Buddhistic religious Orders,	“	235
Article II.—Nature of the religious Order of Phongies, ...	“	240
Article III.—Hierarchy of the Order,	page	247
Article IV.—Ordination or ceremonies observed at the admis-		
sion into the Society,	“	253
Article V.—Rules of the Order,	“	259

Article VI.—Occupations of the Buddhist Recluses, ...	“ 269
Article VII.—RELIGIOUS INFLUENCE OF THE PHONGIES—RESPECT AND VENERATION PAID TO THEM BY THE LAITY, ...	“ 273
THE SEVEN WAYS TO NIBAN ...	“ 285
Article I.—Of the Precepts, ...	“ 286
Article II.—Of Meditation and its various degrees, ...	“ 291
Article III.—Of the Nature of Beings, ...	“ 298
Article IV.—Of the cause of the Form and of the Name, or of Matter and Spirit, ...	“ 302
Article V.—Of the true Meggas or ways to Perfection, ...	“ 307
Article VI.—Of the progress in perfect science, ...	312
Remarks on the sites and names of the principal places men- tioned in the Legend, ...	315
On the word Nat, ...	323





BL1470 .B59

The life or legend of Gaudama the Budha

Princeton Theological Seminary Special Library



1 1012 00009 7743