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JOURNAL
OF THE
CEYLON BRANCH
OF THE
ROYAL ASIATIC SOCIETY.

1867—70.

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OFFICE BEARERS OF THE CEYLON BRANCH
OF THE
ROYAL ASIATIC SOCIETY.

PATRON:

His Excellency Sir HERCULES G. R. ROBINSON, K. C. M. G.

PRESIDENT:

Capt. A. B. Fyers, R. E.

VICE-PRESIDENTS:

The Rev. Barcroft Boake, D. D.

C. P. Layard, Esq.

COMMITTEE:

T. B. Stephen, Esq.	Keppel Jones, Esq.
R. Dawson, Esq.	C. L. M. Brown, Esq.
Rev. J. Scott	W. Skeen, Esq.
James D' Alwis, Esq.	W. Bryan, Esq.
J. Capper Esq.	Dr. Koch.

R. V. Dunlop, Esq.—*Treasurer.*

Lieut. Vincent W. Legge, R. A.	} <i>Secretaries.</i>
Lionel F. Lee, Esq.	

Mudaliyar L. De Zoysa.—*Librarian.*

RULES AND REGULATIONS OF THE SOCIETY.

[*Mem.*—The Asiatic Society of Ceylon was instituted 7th February, 1845 ; and by the unanimous vote of a Special General Meeting of the Royal Asiatic Society, held on the 7th February 1846, it was declared a Branch of that Society, under the designation of the Ceylon Branch of the Royal Asiatic Society.]

1. The design of the Society is to institute and promote inquiries into the History, Religion, Literature, Arts and Social Condition of the present and former inhabitants of this Island, with its Geology and Mineralogy, its Climate and Meteorology, its Botany and Zoology.

2. The Society shall consist of resident or ordinary, honorary, and corresponding Members ; all elected by ballot at some General Meeting of the Society.

3. Members residing in any part of Ceylon are considered resident.

4. Persons who contribute to the objects of the Society in an eminent and distinguished manner, are eligible as Honorary Members.

5. Persons residing at a distance from Colombo may, upon special grounds, and with the recommendation of the Committee, be elected Corresponding members.

6. Honorary and Corresponding members shall not be subject to any fee on entrance, or any annual contribution, and are to be admitted to the meetings of the Society, and to the privilege of the Library, but are not to vote at meetings, or be elected to any of its offices, or take any part in its private business.

7. All Military Medical Officers resident, or who may reside, in Ceylon, are Honorary Members of the Society without entrance fee or Subscription.

8. Every ordinary Member of the Society shall pay, on admission, an entrance fee of half a guinea, and an annual subscription of one guinea. Annual subscriptions shall be considered due on the 1st of January of each year. Members who fail to pay their subscriptions by the end of the year (provided they have been called for), shall be considered to have relinquished their connection with the Society.

9. The privilege of a Life Membership may be ensured by the payment of £10 10s., with entrance fee, on admission; £8 8s., after two years; and £7 7s., after four or more years' subscriptions.

10. The Office-bearers of the Society shall be, a President, two Vice-Presidents, Treasurer and Secretary, with a Librarian, Curator of the Museum, and Conservator of the Meteorological and other scientific instruments of the Society :—all appointed from time to time by open vote at some General Meeting of the Society ; and their functions shall be as follows .—

- [1.] The President, and in his absence one of the Vice-Presidents, shall take the Chair at all meetings of the Society and of the Committee, maintain order, collect the votes, and cause the laws of the Society to be observed and enforced.
- [2.] The Treasurer shall receive, collect, and pay out all monies on behalf of the Society, keep an account thereof, with the vouchers, and submit a statement of the pecuniary affairs of the Society to the Anniversary Meeting, and at other times as may be required.
- [3.] The Secretary shall arrange, give notice of, and attend, all meetings of the Society and of the Committee, and record their proceedings ; he shall also edit the Journal, and exercise a general superintendence under the authority of the Committee.
- [4.] The Librarian, Curator of the Museum, and Conservator of the Scientific Instruments belonging to the Society, will

take charge of the books and other articles committed to them respectively, keep a correct list thereof, and generally conform in their management to the Rules of the Society in that behalf, or in the absence of such, to the directions of the Committee ; having respect at all times to the safety and proper condition of the articles, and to the interests of the Society in their increase and improvement : The Curator of the Museum, in particular, taking care to superintend the reception of all articles in that Department, transmitted to the Society, and have the same speedily submitted to examination and reported on, and suitably arranged.

11. The affairs of the Society shall be managed by a Committee of nine Members, (with power to add to their number), in addition to Office-bearers, elected in like manner ; but subject always to the Rules and Regulations passed at General Meetings ; three to be a quorum.

12. Members desirous of proposing persons for admission to the Society shall give notice of the same to the Secretary, in writing, at least a fortnight before the assembly of a General Meeting. Admission to Membership of the Society shall be by Ballot at any General Meeting. No candidate to be considered as elected, unless he has in his favour two-thirds of the votes taken.

13. A General Meeting of the Society shall be held Quarterly namely, on the 7th day of February or first lawful day thereafter, and in the first week of the months of May, August and November, and at such other times as may be determined by the Committee : due notice of the Meeting, and of any intended motion which does not come through the Committee, except the nomination of new Members, being always first given by the Secretary.

14. All papers and communications to the Society shall be forwarded to the Secretary at least a fortnight before the assembly of the General Meeting at which they are to be submitted ; when they shall

be read by the Author, or in his absence by the Secretary, or some Member of the Society.

15. All papers and other communications to the Society read or submitted at any General Meeting, shall be open to free discussion ; and such papers shall be printed in the Transactions of the Society as shall have been approved of by the Committee on Papers.

16. The course of business at General Meetings shall be as follows :—

- [1.] The Minutes of the last Meeting shall be read by the Secretary, and signed by the Chairman.
- [2.] Reports of Committees shall be read, and communications made of all articles received, and donations to the Society.
- [3.] Any specific or particular business submitted by the Committee, or appointed or open for consideration, shall be proceeded with.
- [4.] Candidates or new Members shall then be proposed, ballotted for, and admitted or otherwise, as the case may be.
- [5.] Papers and Communications for the Society shall then be read.

17. Special Committees may be formed for the prosecution of any specific object or matter of research ; but these must be named at a General Meeting ; and they will act as much as may be in co-operation with the Secretary of the Society, who will also be a constituent Member of all such Committees.

18. Every Member of the Society has the privilege of introducing, either personally or by a card, one or two visitors to the General Meetings.

19. One copy of each Journal shall be sent by the Secretary to every Member who has paid his Subscription for the current year, and to every Honorary member resident in Ceylon, and every such Member may procure a second copy, on application to the Secretary.

Members requiring more than two copies of the Journal, can be supplied with them at half the price charged to the Public.

20. Evening Meetings shall be held once a month, or at other times as may be arranged, for discussion on papers read, or to be read at General Meetings, (such papers however not necessarily being before the Meeting,) the mutual improvement of the Members, and the promotion of the objects and advancement of the interests of the Society.

21. Members who have been absent from Ceylon, on their return to the Island, have the privilege of rejoining the Society within 12 months of their arrival, on payment of the Subscription for the current year.

22. It shall be competent for any General Meeting to suspend temporarily any of the above Rules.

RULES OF THE LIBRARY.

1. All Books borrowed from the Library shall be duly entered in the Receipt Book, with the date of giving out, and the date of the return, which latter shall be initialled by the Librarian.

2. No book to be written on, or injured in any respect whatsoever, and every book borrowed shall be returned in proper condition, as received.

3. The period for which books borrowed may be kept shall be as follows :—

[1.] Periodicals, and numbers or volumes of a series, while they remain unbound, for 14 days only, and no more.

[2.] Books and Periodicals must be returned at the end of the month in which they were issued, to enable the Librarian to

verify his Catalogue. Members not residing in Colombo may retain a book for a period not exceeding three months. But

- [3.] All books borrowed, of whatsoever description the same may be, shall be returned to the Library one week at least before the 7th of February in every year,—that pamphlets and serials may be bound up, and the Catalogues corrected ; and that a proper Report on the state of the Library may be prepared for the Anniversary Meeting.

4. Dictionaries, and works of reference, or of especial rarity or value, do not go out : they remain in the Library for use or inspection ; and Periodicals lie on the table for one week.

5. All works in the Library, or on the table of the Society, may be seen and consulted by Members, and also by others properly recommended, with the leave of the Librarian, or of his assistants under his direction.

THE MUSEUM.

No article under the charge of the Curator of the Museum, or of the Conservator of Scientific Instruments belonging to the Society, shall be moved or touched but by the Curator and Conservator respectively, or their assistants under their express direction.

LIST OF MEMBERS:

Alwis, A. D'	De Saram, F. J.
Alwis, James D'	Dias, C.
Andree, H. D.	Dias, H.
Andree, R., M.D.,	Dickman, C.
Armitage, G. *	Drieberg, J.
	Dunlop, R. V.
Bacon, Rev. J.	
Bailey, Rev. J. H. B.	Ferdinands, C. L.
Becket, T. W. N.	Ferguson, A. M., (life mem-
Bell, A. J.	Ferguson, W. ber.)
Birch, J. W.	Ferguson, J.
Blake, J. R.	Foulkes, S. W.
Boake, Rev. B., D.D.	Fyers, A. B. Capt. R. E.
Boake, W.	
Both, C.	Gabriel, H. D.
Bowling, G. A. L.	Gill, T.
Brighthouse, J., M. D.	Gillman, H. W.
Brito, C.	Goonetillike, W.
Brodie, J.	Gower, E.
Brodie, W. C.	Green, Staniforth
Browne, Capt. Horace A.	Grenier, S.
Brown, R. L. M.	Grinlinton, J. J.
Bryan, W.	Guthrie, J.
Campbell, A.	Hawkins, G. H.
Capper, J.	Herbert, W. H.
Catto, J.	Home, J. W.
Coles, Rev. S.	
Coomara Swamy, M.	Jayesinghe, Cornelis
Creasy, Hon'ble Sir E.	Jones, Keppel
Curtayne, J. B.	
Davids, Rhys (life member.)	Karunaratne, C. F. W.
Dawson, R. (life member.)	King, Æ. A.
De Saram, C.	Koch, E. L.

Layard, C. P.
 Leechman, G. B.
 Ledward, C. H.
 Lee, Lionel F.
 Legge, Vincent W., Lt. R.A.
 Loos, C., M. D.
 Lorenz, C. A.
 Ludovici, L.

Mackwood, F. W.

Maitland, J.

Marsh, J.

Martensz, J.

Mendris, G.

Mill, Rev. J.

Mitchell, J. C.

Morgan, Hon'ble R. F. W.

Morgan, R. H.

Mutukistna, H. F.

Nevill, Hugh.

Nicholson, Rev. J. (life member.)

Nicholls, G.

O'Halloran, C.

Ondaatje, W. C.

Perera, Rev. H.

Prins, J. F.

Prescott, W.

Pieris, J. M. P.

Pole, H.

Rains, S. W., (life member.)
 Richmond, S. T.
 Robertson, W. R.
 Robinson, E.

Scott, Rev. J.

Sharpe, W. E. T.

Skeen, W.

Skeen, W. L. H.

Slorach, J.

Sparkes, C. S.

Spitteler, A.

Stephen, T. B.

Stewart, C. H.

Steward, G.

Tatham, C.

Thwaites, G. H.

Venn, J. W.

Wall, G.

Whyte, A.

Wijaysinha, Mudaliyar L.

Winzer, J.

Woodward. Lieut. R.E.

Young, J. D.

Zoysa, Mudaliyar L. De

Honorary Members.

Childers, R. C.

Holdsworth, E.

Military Medical Officers,
 while resident in Ceylon.

N. B.—Members are requested to give notice to the Secretary, in writing, on their leaving Ceylon for any length of time.

PROCEEDINGS
OF
MEETINGS OF THE CEYLON BRANCH
OF
THE ROYAL ASIATIC SOCIETY.

Committee Meeting, November 6, 1866.

Rev. B. Boake, Vice-President, in the Chair.

Messrs. C. P. Layard, R. Dawson, W. Ferguson, G. S. Steward.

Mr. Layard informed the Committee that Mr. Barnes had offered the Society his entomological collection, if proper means for preserving it were in the Society's hands ; and Mr. Layard was asked to write to Mr. Barnes and say that the Society would accept his offer.

The Committee gave permission to Mr. Layard to borrow the Native fibres and oils in the Society's Museum, to exhibit at the approaching Agri-Horticultural show.

It was settled that the price of each issue of the Journal to members should be 2s. 6d.,—to non-members, 4s.

Committee Meeting, November 22, 1866.

R. Dawson, Esq., in the Chair.

Messrs. De Zoysa, Primrose, and Steward.

The following papers were laid on the table :—

Engineer's Journal for June, July, August and September,

1866.

Annals of Natural History, June to October.

Proceedings of Asiatic Society of Bengal for May, 1866.

Journal of Asiatic Society of Bengal, Vol. 34, Pt. 1, and Parts I. and II. of Journal for 1866 ; and

A packet of papers presented by the University of Christiana.

Mr. De Zoysa promised to read a translation from the Mahawanso, on Irrigation, at the next General Meeting, which was fixed for December 8, at 2 p. m.

General Meeting, December 8, 1866.

Dr. Fraser in the Chair.

Rev. B. Boake, Messrs. Dawson, Capper, Jones, Steward, Marsh, Hawkins, Ondatjie, and Blake.

The Secretary laid upon the table the following donations from the Smithsonian Society of Washington :—

Results of Meteorological Observations from 1854 to 1859, Vol. 2, Part 1.

Smithsonian Reports for 1861, 1862, and 1863.

Annual Reports of the Trustees of the Museum of Comparative Mythology, 1863, and 1864.

Journal of the Portland Society of Natural History, Vol. 1, No. 1.
Annal Report of Lieut.-Col. J. D. Graham, on the Improvement of Harbours.

List of American Writers on recent Conchology.

Report of Lieut.-Col. J. D. Graham, U. S. Topographical Engineers.

Smithsonian Contributions to Knowledge, Vols. 13, 14.

Smithsonian Miscellaneous Collections, Nos. 1, 2, 3, 4 and 5.

Proceedings of the Portland Society of Natural History, Vol. 1.

The following Gentlemen were elected Members of the Society:—

Messrs. J. J. Grinlinton, F. Mackwood, W. H. St. Albin, Staniforth Green, A. R. Dawson, L. Ludovici, J. Driberg, and J. Prins.

It was resolved, that steps be taken for the better care of the Museum which the Society had taken over from the Medical Department : that a copy of the Journal should be sent to Mr. Justice Stark; and a certain number be sent to Mr. Maitland and Mr. O'Halloran, for sale.

The following Office bearers were then appointed :—

President.—Dr. Fraser. *Vice President*.—Rev. B. Boake.

COMMITTEE :

Messrs. C. P. Layard, J. Capper, R. Dawson, J. Alwis, W. Ferguson, Rev. H. B. Bailey, Dr. Ondaatje, Mudaliyar L. De Zoysa, *Librarian*; Mr. G. Hawkins, *Curator*; and Mr. G. S. Steward, *Secretary*.

The Secretary having stated that he might not be able to continue to discharge the duties of Secretary throughout the ensuing year, the Rev. B. Boake undertook to act when necessary, until the appointment of another Secretary.

Committee Meeting, February 2, 1867.

Rev. B. Boake, Vice-President, in the Chair.

Messrs. J. D'Alwis, Steward, Hawkins, and De Zoysa.

An application for a loan of paper from the Society was considered, but not agreed to.

It was resolved to call a General Meeting on or about the 15th instant.

General Meeting, February 14, 1867.

Dr. Fraser, President, in the Chair,

Messrs. Schultze, C. A. Lorenz, Hawkins, Primrose, Blake, De Zoysa, Skeen, F. M. Mackwood, Jas. D'Alwis, W. Ferguson, R. Dawson, and the Rev. Barcroft Boake.

The Rev. Barcroft Boake, who acted as Secretary, opened the proceedings by stating that he had reason to believe that the public in Ceylon entertained a very low opinion of the value of the labours of the Society, and that he would therefore read the following extract from a letter which he had received by the last Mail from Sir Emerson Tennent, in order to shew the opinion entertained by one so eminent in literature, respecting the value of the Journal recently published by the Society :—

“To-day, the Post brought me the No. of the Journal of the Ceylon Branch of the Royal Asiatic Society for 1865-6, and I am indebted to you for a rare treat. I have done what I can seldom do, I have read it almost *twice* over, before I could lay it down. I never in any one volume, got so much genuine and new information about Ceylon. In addition to your own excellent contributions, which I already know so well, there is that extraordinarily clever paper of Silva Gooneratne, Mudaliyar, on Demonology, full of observation and knowledge. Then Mr. D’Alwis on the Origin of the Singhalese Language, abounding in learning and good sense. In fact every paper in the No. is excellent, and I have heartily to thank you for remembering me in sending it.”

Mr. J. D’Alwis stated that he had received similar letters from several eminent European Orientalists, and especially from the Secretary of the Parent Society, expressing the interest with which the numbers of the Ceylon Journal are received in Europe.

The following Resolutions were then adopted :—

1.—That twelve copies of the Journal be sent to Messrs. Trübner and Co. ; and the same number to Messrs. Williams and Norgate, to be disposed of, at 5s. each.

2.—That a sum of Thirty Pounds, or such smaller sum as the Treasurer may report to be available, be set apart for purchasing books of reference on Natural History, and that Mr. Holdsworth, Mr. F. M. Mackwood, Mr. H. Nevill, and Mr. W. Ferguson, be requested to act as a Sub-Committee, for laying out that sum to the best advantage.

3.—That the Secretary be requested to communicate with the Secretaries of the Parent Society, the Bombay Branch, and the Asiatic Society of Bengal, for the purpose of completing the imperfect sets of the Journals of those Societies which are at present in the Library.

4.—That Mr. Hawkins be requested to communicate to Mr. Barnes this Society's thankful acceptance of his collection of Lepidoptera, and that Mr. F. M. Mackwood be requested to make arrangements for its preservation.

5.—That the Secretary be requested to make a commencement of printing the next number of the *Journal*, by placing the continuation of Mr. James D'Alwis's paper on the Origin of the Sinhalese Language, in the Printer's hands.

The following gentlemen were elected members of the Society :—

Lieut. Woodward, R. E., Captain D. Graham, Messrs. Becket, C. De Saram, S. W. Foulkes, Rhys Davids, E. L. Koch, L. Wijesinhe Mudaliyar, Ratnapura ; H. Dias, W. R. Robertson, Percy H. Alven, W. J. W. Heath, and the Rev. H. Perera.

6.—That Lieut. Woodward be requested to undertake the office of Secretary.

Several members having expressed their regret that the custom of holding Evening Meetings or *Conversazioni* had been relinquished, Mr. Lorenz proposed that a *Conversazione* in connection with this Society should be held at his house at 8 o'clock on the evening of Friday, February 22nd, which proposition was unanimously agreed to.

A suggestion having been made, that some persons were likely to be deterred from attending the Society's *Conversazioni* by an idea that none but subjects connected with Oriental Literature were admissible for discussion in them, the sense of the meeting appeared to be that, in order to make the Evening meetings more attractive, any subject connected with general literature, with science, or with art, should be considered to be admissible.

Mr. Blake promised to read to the Meeting at Mr. Lorenz's an unpublished letter from the celebrated Robert Knox, which he had found amongst the Archives in the Colonial Secretary's Office.

Evening Meeting.

An Evening meeting of the Society was held, on the 22nd February, at the residence of C. A. Lorenz, Esq., Ely House.

Mr. Boake exhibited two young Crocodiles which he had succeeded in hatching from eggs found by him.

Mr. Blake read the letter from Robert Knox, found by him in the Archives of the Colonial Secretary's Office.

The Rev. Mr. Boake called the attention of the meeting to the quantities of resin in small globules found among the sand on the shore at Mount Lavinia. He said that Mr. H. Nevill, who had paid some attention to the subject, had found the same globules at Ballipitimodera, where he had also found large lumps of the same substance in the swamps and backwaters. He considered them fossil, and thought they might throw some light on the nature of Amber found on the German coasts of the Baltic. There was however this difference between them, that whereas Amber swam in water, these sank.

Dr. Ondaatje said that in the paddy fields near Cotta, masses of a resinous nature had been found near the trunks of a particular kind of tree buried in the swamp, but now no longer growing there.

Mr. Dawson said that in New Zealand great quantities of a similar resin were found, and were exported as an article of commerce, being very extensively used in England as a valuable varnish. It is called Kauri gum. The Kauri tree is still a valuable forest tree in New Zealand. He had seen a spar 104 feet long and 4 feet square at the butt, landed at Trincomalee. But it is strange that no Kauri gum is found where the trees are still growing, but only in parts where they formerly grew, and now bare of them.

Mr. Wall asked Mr. Boake, if he knew of the Dúm gum, exuded from the tree of that name, and whether there was any thing in common between that gum and the resin he had observed on the beach. Mr. Clerihew, a well known planter, had unsuccessfully endeavoured to make the natives collect it as an article of commerce.

Mr. Boake had not observed any similarity between the Dúm gum and that found on the beach. He would however allude to a valuable

secret said to be possessed by the Buddhist priests. Every one knows how soon insects got into books in Ceylon, unless the latter were very carefully looked after. Now he had often observed how free the óla books of the Buddhist temples and Viháras were from the ravages of these insects, an immunity to be wondered at, as the thick vegetable óla leaf seemed peculiarly liable to their attacks. These books smelt very strong of some resinous substance, and he was informed that the priests used some preparation of resin, it might be from the Dúm tree, to preserve their ólas from the insect. He had himself tried it, but unsuccessfully, on books.

Dr. Ondaatje said that the gum used for the purpose named by Mr. Boake, by the priests, was well known in Ceylon. It was from a kind of Hal tree.

A discussion took place as to whether the resin was a normal or a morbid production of the Dúm tree. Dr. Ondaatje held the former view, Mr. Boake, Mr. Wall, and Mr. Ferguson, the latter.



General Meeting, 31st August, 1867.

Rev. B. Boake, Vice-President, in the Chair.

Rev. J. Mill, Messrs. Skeen, De Zoysa, Heath, Ferguson, Holdsworth and Lorenz :—

The Minutes of the former Meetings were read over by the Secretary.

A work by Dr. Balfour on the Forest Trees of Southern India, presented by the Government of Ceylon, was laid on the Table.

A bronze box found under the ruins of a Dagoba near Avissáwella was presented to the Society by Mr. Rhys Davids. The thanks of the Society were ordered to be given to Mr. Davids; and it was resolved to enquire whether the stone covering the box could be brought, at a moderate expense, to the Society's Rooms.

A letter from Mr. Hawkins resigning his post as Curator was read. The Secretary also laid his resignation before the Meeting.

The resignations were accepted, and Mr. Nevill was appointed Secretary, with Mr. Skeen as his coadjutor in Colombo. Mr. W. Boake was requested to act as Curator.

The Rev. B. Boake, Rev. J. Mill, Mr. Holdsworth, Lieut. Woodward, and Mudaliyar De Zoysa, were appointed a Committee on Papers.

It was resolved, that the Secretary should take such steps as he should think fit, to increase the sale of the last number of the Society's Journal among the general public, it being understood that an impression prevails that it is out of print.

The following Gentlemen were then elected members of the Society :—

Rev. J. Bacon; Dr. Loos; Messrs. H. M. Christopher, W. Boake, J. Ferguson, L. Lee, C. Both, A. Spittler, C. O'Halloran, and the Rev. Mr. Lovekin.

Committee Meeting, October, 5th, 1867.

Rev. B. Boake, Vice President, in the Chair.

Messrs. C. P. Layard, A. Primrose, W. Boake, Mudaliyar Zoysa, and W. Skeen.

Read a letter from the Rev. Mr. Lovekin thanking the Society for electing him as a member, but declining the honor. The Rev. Barcroft Boake explained that Mr. Lovekin was proposed by him, under the erroneous impression that he had expressed a wish to that effect.

The Rev. Barcroft Boake stated that he had requested Mr. Skeen to call the Committee together, in order to consider the propriety of requesting Mr. Nevill to inform Messrs. Williams and Norgate, who have published a book under the title of the Song of Solomon by Satyam Jayati, that no person bearing that name is at present, or has ever been, a member of this Society, and to request those gentlemen to take such steps as they may think fit for undeceiving the public on that point. The Committee approved of Mr. Boake's suggestion.

Resolved, that Mr. Alwis be requested to expend a sum not exceeding £15, at his discretion, in purchasing books at the sale that has been advertised by Mr. Gabriel, especially Wight's two Works on Indian Botany, Prinsep's Indian Antiquities, and Vans Kennedy's Comparison of the Mythology of India and Europe.

The Secretary laid before the Committee a Work on Chronology by Cowasjee Patell, presented to the Society by the Ceylon Government.

Resolved, that the Secretary convey the thanks of the Society to the Government for the donation.

Committee Meeting, November 16, 1867.

Rev. B. Boake, Vice-President, in the Chair.

Messrs. W. Boake, James D' Alwis, Mudaliyar L. De Zoysa and W. Skeen.

Proceedings of the last Meeting read and confirmed.

The Secretary stated that he had called the meeting principally for the purpose of appointing a Treasurer in the place of Mr. Primrose, who had resigned, in consequence of his removal to Kandy.

A list of 22 books was handed in, bought at Mr. Gabriel's, in accordance with the vote of the last meeting; they consisted of the following:—

	£	s.	d.
Icones Plantarum Indiæ Orientalis, 6 vols.	7	10	0
Day's Malabar Fishes ...	1	10	0
Wight's Indian Botany, 2 vols. ...	3	10	0
Vans Kennedy's Hindu Mythology ...	0	15	0
The Sankhya Karika, by Iswara Krishna	0	6	0
Prinsep's Indian Antiquities, 2 vols....	1	5	0
The Dabistan, or School of Manners, 3 vols.	0	15	0
Hampson's Origines Patricia ...	0	4	0
	<hr/>		
	£15	15	0

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	£	s.	d.
Brought forward	...15	15	0
Wight and Arnott's Prodrömus Floræ			
Peninsulæ Indiæ Orientalis	...	0	5 0
The Sankitâ, or the Sama Veda	...	0	6 0
Thorpe's Northern Mythology, 3 vols.		0	12 0
Total...	£16	18	0

For which the Bookseller, Mr. Gabriel, accepted £15.

Nos. 117 and 118 of the Annals and Magazine of Natural History were laid on the Table.

Also : a letter from Henry Tottie, Esq., Acting Consul at the General Consulate of Sweden and Norway, enclosing receipts for a parcel of Books forwarded to the Society by the Secretary of the Royal University of Christiana.

And a number of the Hindu Commentary.

The Committee sanctioned the payment of a Bill of £1 1s. 0d., for binding.

The Secretary submitted a paper by Mr. Blake,—a letter from Robert Knox, hitherto unpublished.

The Vice-President submitted a paper by Mr. Nevill, on two new birds.

The Secretary submitted an English Metrical version of the *Seja-lihini Sandése*.

Resolved, that all the papers be referred to the Committee on Papers.

The Committee requested the Secretary to act as Treasurer, until the next General Meeting.

Mr. D' Alwis intimated his intention of inviting the Members of the Society and their friends to an Evening Meeting at his house.

Resolved.—That all books belonging to the Library in the possession of Members be called in twice a year, in the months of May and December.

Evening Meeting.

An Evening meeting was held at Mr. D'Alwis's residence, 5, Silversmith Street, on the 28th November; about 30 members and friends were present.

Numerous interesting articles were exhibited, consisting of Coins, Oslas, specimens of Natural History, and works of Art; and a general conversation took place upon the topics which they gave rise to.

General Meeting, November 29, 1867.

Rev. B. Boake, Vice-President, in the Chair.

Messrs. W. Ferguson, F. Mackwood, J. R. Blake, Rev. C. Merson, Mudaliyar De Zoysa, Dr. Ondaatje, and Mr. W. Skeen.

Minutes of preceding Meetings read and confirmed.

Mr. C. O'Halloran was appointed Treasurer, in place of Mr. Primrose, resigned.

The Vice-President and members requested that the Secretary should make inquiries respecting the order for supplying the Society with the Engineer Journal, which was ordered to be discontinued, although no such Minute appears in the Proceedings of the Society.

Dr. Ondaatje intimated his intention of drawing up a paper upon the comparative differences in the skulls of the African, Northern, and Asiatic races of mankind.

The Rev. The Vice-President, the Rev. C. Merson, Messrs. F. Mackwood, J. D'Alwis, and the Librarian, were appointed a Committee for the revision and re-arrangement of the Library and the Catalogue.

Resolved.—That a sum of £10 be voted towards reprinting the numbers of the Journal which are out of print.

The following Gentlemen were then elected members of the Society:—

The Rev. J. Scott, Rev. David De Silva, Messrs. W. H. Herbert, and H. C. Hancock.

Committee Meeting, May 27, 1868.

Rev. B. Boake, Vice-President, in the Chair.

The Minutes of the last Meeting were read and confirmed.

It was proposed by the Secretary, that a new seal be procured for the Society.

A letter was read from the Secretary, Mr. Nevill, containing suggestions about the proposed Report of the Proceedings of the Society.

Also, from the Rev. De Zylva requesting copy of the last Journal.

Resolved,—That Mr. Nevill be communicated with about the Museum and the Journal, and Mr. Williams, of the Medical Store Department, respecting a Catalogue of the specimens in the Museum.

The state of the Funds not allowing the Society to pay a regular salary for a qualified Curator, it was considered that a representation should be made to the Government upon the subject, soliciting assistance.

It was resolved, that the Rev. De Zylva be requested to furnish an Introduction, Notes, or additional illustrative matter to the late Rev. D. J. Gogerly's Lecture on Buddhism, which it is proposed to print in the forthcoming Journal :

Also, that the Rules of the Society be reprinted:

That the state of the Library be reported upon, the Secretary to be added to the Library Sub-Committee :

That the glasses containing preserved specimens of Natural History be filled up with fresh spirits :

That the almirahs be shifted, the position of the cases altered, and all the arrangements made that were possible to obtain more space and better light for the specimens in the Museum ; as well as to find space for the remaining specimens which have to be removed from the Military Medical Store Department.

The following letter from Mr. C. H. De Soysa, was then read.

To the Secretary of the Royal Asiatic Society, Ceylon Branch.

DEAR SIR,

I have the pleasure of sending my old Peacock, "carefully stuffed,"

as a gift to the Royal Asiatic Society, Colombo, and hope you will have no objection in receiving it to be placed in the Museum; and also beg to state, that I shall be very glad to send in future some other specimens that may be useful for the place.

I have, &c.

C. H. DE SOYSA.

Resolved.—That the thanks of the Society be communicated to Mr. De Soysa, by the Secretary.

Committee Meeting, August 15, 1868.

Rev. B. Boake, Vice-President, in the Chair.

Messrs. C. P. Layard, W. Ferguson, J. D' Alwis, C. O'Halloran, Hugh Nevill, W. Skeen, and Mudaliyar De Zoysa.

The Minutes of the last meeting were read and confirmed.

Resolved, That interesting papers be for the future published as they are received and decided upon by the Committee on Papers, without waiting for other papers to form a volume :

That special Curators be appointed from time to time to act in communication with the Curator, for the arrangement and preservation of the different departments of the Society's Museum :

That Mr. W. Boake's resignation of his office of Curator be accepted; and that the thanks of the Society be given him for his past services :

That Mr. Skeen, Assistant Secretary, be requested to act as Curator; Mr. Skeen having signified his willingness to accept the office.

The Assistant Secretary reported the proceedings he had taken for re-arranging the Museum.

A letter was read from Captain Horace A. Broune, of Moulmain, Burmah, requesting the co-operation of the Committee and Members of the Society, in ascertaining whether or not there existed in Ceylon any work in the Páli language, corresponding with the "Manoo-Kyay-Dharma-That," (the Dharma Sastra of Manoo); a judicial work of

authority amongst the Burmese, which Captain Broune believes to have been originally brought from Ceylon. To assist in the enquiry, he enclosed the following

Memorandum on the Laws of Menu.

“ Among the literature of Burmah there exists a book entitled ‘Manoo-Kyay-Dharma-That.’ (The Dharma Sastra of Manoo.) This book, together with much matter that is now entirely obsolete and useless, and much indeed that could never have been in force in Burmah, contains many provisions which constitute the *lex loci* of Burmah, as regards inheritance, marriage, adoption, divorce, &c., &c.

Much of the book has been translated from the Páli, but there are other passages which seem to have been interpolated in more modern days; and there are others again whose origin cannot be fixed with any degree of certainty. None of it corresponds with the ‘Institutes of Manoo,’ as translated from the Sanscrit. The original ground-work of the book was no doubt at some time brought to this country from Ceylon; and it will be useful and interesting to ascertain whether there is still extant among the Páli literature of that Island any work at all corresponding with the Burman ‘Laws of Manoo.’ The different copies of this book as found among the palm leaf libraries of the Burman monks, vary considerably; the editors and copyists having from time to time made omissions, amplifications, and additions, to suit their own opinions or purposes. About twenty years ago, the best obtainable edition was printed for the use of the judicial officers of this Province. The following is a slight sketch of the contents of the work, which may be sufficient to identify it with the original, if that still exists in Ceylon. The work commences with a description of the Genesis of the present world, taken, as is stated in the work, from the Melinda pinya. It describes the gradual creation of the solar system; the first appearance of mankind, who at first had no fleshly appetites no need for eating, and no distinction of sex among them, and their gradual degeneration, till at last it was found necessary to erect a ruler in the earth, to keep in check the evil passions of its inhabit-

ants. This ruler was called Maha Thawada, because he was the Elect of many. In his days arose a learned cowherd, who from the age of seven years began to decide disputes among the people. His first twelve decisions are recorded, and relate to boundary disputes, thefts, damages, loans, interests, &c. Having decided a difficult case, in which the evidence was conflicting, by examining the witnesses apart, his fame reached the ears of the King, who sent for him, and much against his will, appointed him his Chief Justice. Six more of his decisions are then recorded. All of these, when pronounced, were applauded by both men and angels. The seventh case was about a small cucumber. Two men had gardens adjoining one another. A cucumber plant growing in one, spread into the other garden. The owner of the latter plucked the fruit. Manoo at first decided that he had the right to do so. At this decision angels and men were silent. Believing from this that he must have made mistakes, Manoo reconsidered his judgment, and decided that the owner of the root was also the owner of the fruit. On this both men and angels applauded. In consequence of this mistake, Manoo began to doubt his own infallibility, and obtained permission to become Pathaya. He went to live in a cave near the Mandageenee lake, and by virtue of his religious exercises obtained the first state of 'Zan,' and ascended into heaven. There, on the boundary wall of the world, in letters as large as elephants, he found the 'Dhamma That' inscribed. This he copied and gave to King Maha Thamada. Then follows the Dhamma-That in twelve books, a chaos of enactments on every subject. Various and often inconsistent provisions relating to cognate subjects, are scattered here and there throughout the book, and topics the most incongruous are jumbled up together, forming a strange *indigesta moles* of law and custom, ancient and modern, Hindoo and Budhist. The provisions relating to adoption are found in four different parts of the work. Those on divorce in a dozen different places in juxtaposition with some other uncongenial subjects, such as debts or bailments, as if the book were simply a collection of *placita* of different judgments given in chronological sequence, and not

according to the subject matter of the judgments. Many of the terms used in the Hindoo law are adopted in the Burmese translation; thus, the legitimate son of a couple duly married is called Auratha. The two principal classes of adopted children Diettaka and Kiettiema; step-children are Dweepooppakara. Mixed up with the positive legal enactments are many traditionary tales, illustrative of the application of the law."

"If the above slight sketch is sufficient to identify the book with any existing Páli works in Ceylon, a most interesting point would be ascertained."

The state of the Journal was inquired into; and Mr. Alwis stated about 100 pages were printed. The Assistant Secretary was requested to edit the Journal, and to complete the issue as quickly as possible.

The Treasurer stated that the balance in hand was £93 16s. 6d.

Committee Meeting, November 23rd, 1869.

The Secretary laid upon the Table the following books and periodicals received since the last meeting.

Quaritch's General Catalogue of Books, arranged in classes, 1868.

Hunter's Comparative Dictionary of the Non-Aryan Languages of India and High Asia.

Ferguson's Tree and Serpent Worship.

The Knuckles, a Poem, descriptive of a Mountain Range and Coffee Cultivation in Ceylon, by W. Skeen.

Classified Catalogue of Printed Books and Tracts in Sinhalese, by J. Murdoch and the Rev. J. Nicholson.

Journals of the Bombay Branch of the Royal Asiatic Society.

Transactions of the Bombay Geographical Society.

The Publications and Journals of the Royal Philological and Ethnographical Institute for Netherlands India.

The Publications of the Royal University of Christiana.

6 Numbers of Trübner's American and Oriental Record.

Buddha and His Doctrines, a Bibliographical Essay.

8 numbers of the Annals and Magazine of Natural History.

The Secretary reported that 140 pages of the Journal were printed, and that it would probably be completed in a month; also, that the numbers of the Journal which were out of print were in course of being reprinted.

It was resolved, that a Special Committee meeting should be called in a few days to consider and adopt a report of past proceedings.

It was further resolved to call an Extraordinary General Meeting of Members on the 4th December.

A list of 10 names of gentlemen who wished to become members of the Society was laid before the Committee.

Extraordinary General Meeting, December 4, 1869.

R. Dawson, Esq., in the Chair.

The Rev. S. Coles, Messrs. A. M. Ferguson, W. Ferguson, J. Capper, C. A. Lorenz, Keppel Jones, S. Grenier, C. O'Halloran, and W. Skeen.

Mr. Skeen, on the motion of the Chairman, read the following report:--

The last General Meeting of the Society was held on the 29th November, 1867. Committee Meetings were subsequently held on the 27th May and the 1st August, 1868, and on the 23rd November, 1869, when it was resolved to call the present Extraordinary General Meeting.

The causes of so long a period elapsing between the last and the present General Meeting are similar to those which affect kindred Societies in Calcutta and elsewhere. Office Bearers and Members who have leisure and ability and take an interest in promoting the objects for which the Society was instituted, are removed from the Island, or to distant outstations, or by the hand of death; and a period of inaction sets in; the mere existence of the Society being cared for by a few residents in Colombo whose business avocations

prevent them from taking a more active or prominent position in its affairs.

The arrival of strangers, or the return to Colombo of old members, elicits a spirit of inquiry ; a renewed interest in the Society is kindled, and once more its proceedings are conducted with vigour : papers of value are contributed ; the journal is issued ; and a fresh period of prosperity is entered upon.

That such an interest exists at the present moment is manifest by the number of gentlemen who have signified their wish to become members of the Society, and whose names will be submitted for ballot at the present Meeting. It may fairly be presumed that some amongst the number will be found both able and willing to contribute papers for publication in the Journal; and by this means sustain the reputation which the Society has won amongst the leading literati both in England and the continent of Europe. Now, more than ever before, Oriental scholars in the western world are investigating the languages, the literature, the religions, and the antiquities of India in general, and Ceylon in particular. Professor Max Müller, Dr. Rost, and Mr. R. C. Childers, one of our members resident in England, are engaged in translating ancient Páli works into English, while other eminent Orientalists are similarly occupied elsewhere; and the result is, that not only the learned few, but the unlearned many, are taking a most keen interest in all that concerns the religion and philosophy of Gautama Buddha—the prevalent native faith of the Singhalese, with the exception of those who inhabit the northern parts of the Island.

The forthcoming Number of the Society's Journal will be found to contain valuable contributions bearing on these subjects. An elaborate and exhaustive essay by James De Alwis, deals with the question of the Origin of the Singhalese language; on Buddhism the Society will find the last matured deliverances of their late lamented President, the Rev. D. J. Gogerly, with an Introduction by the Rev. J. Scott, and copious illustrations from the original Páli by the Rev. David de Silva:—there is, besides, a contribution by the Rev. S. Coles, which it is believed will throw a new and most unexpected light upon

the morality of Buddhism as propounded by Buddha himself. Papers by the Secretary on Ornithology and Conchology; and an hitherto unpublished letter by Robert Knox, written during his captivity in Kandy, will, with the proceedings of the Society since the issue of its last journal, complete a volume as interesting and important in its contents as any of its predecessors.

A pleasing proof of the estimation in which this Society is held in Europe is afforded by the following letter which accompanied a set of the journals to which it alludes:—

THE HAGUE, February, 1868.

The Royal Philological and Ethnographical Institute for Netherlands India, highly appreciating the valuable labours of your Society, and taking a deep interest in its scientific works, would consider it a privilege to entertain the same cordial relations,—especially by the interchange of publications,—as has been for some length of time established between the Institute and other scientific associations, among the number of which also the Royal Asiatic Society of Bengal ranges.

Our Board take the liberty of submitting this proposal to your consideration, and will feel much gratified if, by acceding to it, your Society will please to order the transmission of its periodicals or other works to this Institution.

In anticipation of a favorable answer, the Board beg your Society to accept of the last series of our Journal.

We remain most respectfully,

Your obedient Servants,

P. BLEEKER, President.

J. MILLARD, Secretary.

To the Ceylon branch of the Royal Asiatic Society.

A set of the Society's Journals, as far as can be completed, will be forwarded to the Royal Philological and Ethnographical Institute for Netherlands India, as well as to the Royal University of Christiana, from whom a similar communication, and a variety of valuable publications have been received.

The attention of members is particularly directed to a communication from Captain Horace Broune of Maulmein, which will be found

printed in the Journal, on the supposed Singhalese origin of a Burmese work, called the "Laws of Manu." Communications of this kind are very desirable, inasmuch as they form subjects of inquiry and discussion, which are not only interesting in themselves, but lead to many and varied points that would otherwise elude the utmost vigilance of an individual.

Since the last General Meeting several important steps have been made towards a re-arrangement of the Museum. The Cabinets have been grouped, and numerous valuable specimens that, for want of available space, had been long lying uncared for in the Military Medical Stores, have, through the exertions of the late Curator and the Assistant Secretary, been transferred to and located in the Society's rooms, which however they now most inconveniently crowd.

It has been decided to solicit assistance to the Curator from members who may be willing to classify and arrange any branch of the varied collections in which they may take peculiar interest, as it has been found impossible for any merely honorary curator to give the time and trouble required to superintend directly, every branch. In accordance with this plan Mr. Nevill, the Secretary, has undertaken to arrange the shells, and probably other members will volunteer their services. The following additions have been made to the Museum since the last General Meeting.

In Natural history :—

A Peacock, presented by C. Soyza, Esq.

Specimens of the Palmcat, (*Paradoxurus typus*.)

The Indian Genette (*Viverricula Malaccensis*).

The Flying Fox, (*Pterops Edwardsii*), and a large river Eel, caught in the Mahawellaganga; presented by A. Whyte, Esq., of Kandy: also a nearly full grown specimen of an Otter, caught on the banks of the Colombo Lake, presented by W. Skeen, Esq.

In antiquities:—two ancient swords dug up on the Leangawella Estate; presented by A. Waddington, Esq., of Hapbootella.

The specimens of birds and mammals are somewhat injured by

time and damp, and are all mounted in the grotesquely distorted manner which characterized the taxidermy of former times. This collection is also not a local one, containing cockatoos, terriers, &c., and it is highly desirable that a fresh one should be formed, strictly confined for the present, to our indigenous Fauna; while the difficulty of preserving mounted specimens proves the desirability of retaining sets of each species of the rarer specimens, in what is called the skin, in which state they are also far more readily available for scientific examination.

The shells of the Society will shortly be arranged on tables under glass, but in the first instance only those that are indisputably native will be so classified; a member has undertaken to name these, and contributions even of the commonest species will be most welcome.

The reptiles can only be considered the commencement of a collection, and as the Society has purchased numerous glass jars for their reception, it is believed they will quickly be increased by donations from members, until they form a complete local collection.

The addition of fresh spirit has greatly improved the appearance of the fishes and reptiles at present received.

Specimens of local minerals are numerous, but much in want of systematic arrangement; those presented by Dr. Gygax are especially interesting.

It is to be wished some members would assist in the formation of collections of coins and insects, in both of which they would probably find many persons willing to aid the Society.

The Library has been enriched by the addition of 87 volumes, Journals and numbers of publications. Of these 40 have been purchases made by order of the Committee, and 47 are donations from the Secretary of State for India, the Government of Ceylon, the University of Christiana, the Royal Philological and Ethnographical Institute for Netherlands India, the Smithsonian Institution of the United States of America, the Royal Asiatic Society, the Bengal and Bombay Branches, the Bombay Geographical Society, and private individuals.

Among the most important of these may be specially mentioned,

Ferguson's valuable illustrated volume on the Tree and Serpent Worship of India, presented by the Secretary of State for India ; and Hunter's Comparative Dictionary of the Non-Aryan Languages of India and High Asia, presented by the Author.

The state of the buildings occupied as the Society's rooms is such as to justify apprehensions as to the safety of the roof, a portion of which is much damaged.

The Treasurer's statement shews a balance of £99 19s. 7*d.* in hand ; there is however a considerable amount of subscriptions in arrear, which it is exceedingly desirable members should pay in without delay, inasmuch as a large sum will be required for reprinting back numbers of the Society's Journal, some of which are quite out of print, and of others only a few copies still remain on hand. Arrangements for reprinting have already been made, and it is hoped that before the close of another year complete sets will be ready for delivery to all who desire to possess them.

On the motion of C. A. Lorenz, Esq., seconded by J. Capper, Esq., the Report was adopted, and ordered to be printed.

The following list of names of gentlemen desirous of membership was then read ; and each having been duly proposed and seconded, they were then ballotted for and elected :—

The Hon. T. B. Stephen, Messrs. H. W. Gillman, C. Dickman, Captain Horace A. Broune, E. Robinson, Dr. Brighthouse, W. C. Brodie, J. B. Curtayne, R. L. M. Brown, C. Tatham, R. H. Morgan, E. Gower, J. W. Venn, H. D. Gabriel, J. Maitland, C. H. Ledward, T. Gill, J. W. Home, A. Whyte, J. Slorach, W. Bryan, Geo. Nicholls, Jas. Brodie, H. D. Andree, A. J. Bell, W. L. H. Skeen, J. Guthrie, C. Brito, A. Campbell, Rev. S. Coles, G. A. L. Bowling, G. Armitage.

It was then resolved, that a Deputation from the Society should wait upon His Excellency the Governor to solicit aid from the Public Funds for the extension of the Society's Rooms, which had

been promised during the administration of Sir Charles MacCarthy : and for the payment of a permanent Secretary.

The Rev. S. Coles then read a paper on Buddhism, containing a summary of, and extracts from the *Tun Pittakas*, which regulates the conduct of the priesthood.

The paper was referred to the Committee on Papers.

Special General Meeting, March 12, 1870.

C. P. Layard, Esq., in the Chair.

Messrs. R. Dawson, W. C. Brodie, J. Capper, Keppel Jones, W. Bryan, S. Grenier, Dr. Koch, and W. Skeen.

The Secretary laid upon the Table the first part of the Journal for 1866—70 ; and presented the Society with a specimen of the sea-snake *Hydrophis sublaevis* of Gray, upwards of six feet long, which had been caught about twelve miles off Colombo.

The following gentlemen were then elected members of the Society :—

Capt. A. B. Fyers, R. E., Lieut. Vincent W. Legge, R. A., Messrs. J. D. Young, W. E. T. Sharpe, Æ. A. King, C. S. Sparkes, and R. Andree.

The Meeting then proceeded to elect Office Bearers for the ensuing year. The following Gentlemen were elected :—

President.

CAPT. A. B. FYERS, R. E.,

Vice-Presidents.

REV. B. BOAKE, D. D. | C. P. LAYARD, ESQ.

Committee.

T. B. STEPHEN, Esq.
R. DAWSON, Esq.
REV. J. SCOTT,
J. ALWIS, Esq.
J. CAPPER, Esq.

KEPPEL JONES, Esq.
C. L. M. BROWN, Esq.
W. SKEEN, Esq.
W. BRYAN, Esq.
DR. KOCH.

C. O'HALLORAN, Esq.

R. V. DUNLOP, Esq.—*Treasurer.*

LIEUT. VINCENT W. LEGGE, }
LIONEL F. LEE, Esq. } *Joint Secretaries.*

MUDALIYAR L. DE ZOYZA,—*Librarian.*

It was then resolved, that the Committee be empowered to obtain the services of a competent Taxidermist :

That a vote of thanks be passed to the retiring Office Bearers for their past services; and

That copies of the Journal be sent to the local Presses.

A Summary of the Contents of the First Book in the Buddhist Canon called the Párájika Book.—By the Rev. S. COLES.

THE subjects of the following paper are extracted from a portion of the Canonical Books of Buddhism, which, as far as we know, has not generally been unfolded to Oriental scholars and philologists. It is well known to all whose investigations have been carried on in this direction, that the Canonical Books of the Buddhist system have a three fold-division, and are designated the Tun Pitakas, or The three Caskets. The first of these is called the Winiya Pitaka, from the root "*Ni*" "to guide," with its intensive prefix "*Wi*," and signifies, *propriety, good conduct, or discipline*; and it is in this latter sense especially that this word is used as a distinguishing epithet to the first five books of the Buddhist Scriptures, which entirely belong to the Priesthood, and contain injunctions and regulations relative to their moral and official course of actions. And inasmuch as the contents of these books afford us information on Buddhism as it practically existed in the time of its founder, we are bound to examine them carefully and impartially, to see whether the theories advanced in the Sutta Pitaka, the portion delivered to the laity, and which contains the doctrines of Buddha, are there maintained. It is well known that as to its doctrines, Buddhism is a system of Atheism, since, according to its tenets, there is no Creator nor Preserver of the Universe; no one to reward the virtuous or punish the ill-doer; but that every animal is ever serving under one master—"Kamma," *the fruit of actions*; and that every state which he arrives at is determined by his previous deeds. Buddha never rewards nor punishes. He was only the Teacher, and declared that

obedience to his commands would, *ipso facto*, bring a reward superior to that of all other religions.

With regard to these moral precepts it must also be borne in mind, that they are not exclusively Gotamo Buddha's; in fact it may be doubted whether he even laid claim to originating any one of them. He himself declared that his Dhamma (doctrine) was like that of the former Buddha's; which evidently means that he learnt it from other religious teachers of his time, especially the Brahmans; and a very superficial glance at the Vedas and other books of the early Brahmans will convince any one that Gotamo, in addition to his inward monitor, that judge of right and wrong, had ample materials around him, to mould up into a religion, so far resembling Brahmanism as not to make it unnecessarily distasteful to the populace, and at the same time so different, that he might hope to break the yoke of the Brahman priests, which was galling to the people, but more especially to the kings. It would be interesting to note how far the parallelism extends in the case of North Indian kings favouring Buddhism in order to rid themselves from the pretension of the Brahmans, and that of the monarchs of Western Europe countenancing the Reformation in the fifteenth and sixteenth centuries, so that they might deliver themselves from the yoke of Rome; but we must haste on to the consideration of the matter now before us, and remind our readers that as regards his Dhamma,—the doctrines revealed in the Sutta Pitaka,—Buddha claimed no authority except that of a kind of temporary omniscience, possessed by him only at such times as he wished, by means of which he declared the four paths of virtue, with their fruition, and the *summum bonum*, Niwan.

But when we descend to the Winiya Pitaka, Buddha appears to us in a new light. He is there the Primate and

Chief Shepherd of the Buddhist Church—the master of his servants the Bhikkhus (priests) and the Father of his clerical family. He claims here the power not only to legislate but also to execute, and was the judge to give sentence when any one of his laws had been violated. The remarkable feature in these laws however is, Gotamo never legislated for the Bhikkhus until some one of them had committed an act in direct opposition to the general tenour of the religion.

The name of the first book in this division is the *Párájika* Book, from the root “ji” to conquer; with two prefixes, “para” and “a,” the former meaning *other, foreign, &c.*, and the other a particle of negation. Consequently, the meaning of the whole is *overcome or defeated*. There are four *Párájikas* or *defeats* mentioned in the book called *Methuna Dhamma Párájika*, *Adinna Dána Párájika*, *Manussa Wiggaha Párájika*, and *Uttari Manussa Dhamma Párájika*, and the meaning of each of the several terms is:—The cohabiting *Párájika*; the taking of things not given *Párájika*; the man-tormenting *Párájika*; and the assumption of superhuman powers *Párájika*; or, more briefly, cohabitation, theft, murder, and the unwarranted assumption of superhuman powers and faculties.

The nature of a *Párájika* fault is thus defined by Buddha; සෙය්‍යථාපිනාම සිසඤ්චිනො අභබ්බො තෙන සරිරං ඛන්ධනෙන ජීවිතුං එවමෙව භික්ඛු මෙදුතං ධම්මං පතිසෙවිතා අසමනොගොති අසකා පුතතිසො තෙන දුච්චති පාරජිකා ගොති. Seyyathápi náma sisachchinno abhabbo tena sariraṇ bandhanena jiwitun̆ Ewamewa Bhikkhu methunaṇ̆ Dhammaṇ̆ patisewitwá assamano hoti asakya puttiyo tena wuchchati párájika hoti.

“As one who has been decapitated is unable to live by tying the head to that body, so a Bhikkhu who has been guilty of the *Methuna Dhamma* fault becomes excommunicate

and a non Sakya son. On this account he is said to become guilty of a Párájika fault."

Again ; සෙය්‍යථාපිනාම පඬුපලාසො ඛන්ධනා පවුතෙනා අහඬ්ඛො හරිතනනාය එවමෙව භික්ඛු පාදංවාපාදුරහං අතිරෙන පාදංවා අදිනනං ඵෙය්‍ය සංඛාතං අදිසිතා අසංමනො හොති අසක්‍ය පුතතිශො තෙනවුච්චති පාරජිකාහොති. Seyyathápi nama paṇḍupaláso bandhana pamutto abhabbo haritattaya. Ewamewa Bhikkhu Padaṇwa Padaraṇa atireka Pádaṇwá adinnaṇ theyya sankhátan ádiyitwá assamano hoti asakya puttiyo. Tena wuchchati Párájika hoti.

"As in any way when a yellow leaf has fallen from its stem it cannot be again made green, so any Bhikkhu with a dishonest purpose having taken a thing not given, to the value of a Páda, its equivalent, or more than a Páda, becomes excommunicate and a non Sakya son. On this account he is said to become guilty of a Párájika fault."

Again ; සෙය්‍යථාපි පුච්ඡිලා වෙධාහිනනා අප්පට්ඨන්ධිකා හොති එවමෙව භික්ඛු සම්මිච්ච මනුස්ස ඵගගහං ජිවිතාවො රෙපෙතා අස්ස මනොහොති අසක්‍යපුතතිශො තෙනවුච්චති පාරජිකා හොති. Seyyathápi puthusíla wedhá bhinná appatisandhiká hoti. Ewamewa Bhikkhu sanchichchha manussa wig-gaṇa jiwitá woropetwa assamano hoti asakya puttiyo. Tena wuchchati Parajika hoti.

"As in any way a perforated and broken rock cannot be re-united, so any Bhikkhu with the purpose of tormenting man having taken away life, becomes excommunicate and a non Sakya son. On this account he is said to become guilty of a Párájika fault."

4thly ; සෙය්‍යථාපිනාම නාමලුත්තාවජිනෙනා අහඬ්ඛො පුතවිරුද්ධියා එවමෙව භික්ඛුපාපිවෙජා ඉවජාපකතො අසනනං අභුතං උතතරිමනුස්සධමං උලලපිතා අසංමනො හොති අසක්‍ය පුතතිශො තෙන වුච්චති පාරජිකාහොති.

Seyyathápináma thálamatthakáchchinno abhabbo puna wirulhiyá. Ewamewa Bhikkhu pápichchho ichchápakato asantañ abhutañ uttari manussa Dhammañ ullapitwa assamano hoti asakyaputtiyo. Tena wuchchati Párájika hoti.

“As in any way when the head of the Palmyra has been cut off it cannot be raised to the same place, *i. e.*, re-united, so a Bhikkhu with a sinful and premeditated desire having declared that he possesses the Uttari Manussa Dhamma (Superhuman powers) which does neither belong to him nor exists (as far as he is concerned), becomes excommunicate and a non Sakya son. On this account he is said to become guilty of a Párájika fault.”

From the above extracts it is evident that a Párájiká is an irremediable breach of discipline, and its meaning is that any Bhikkhu who has thus become guilty can never in this life become an Upasampadá (superior) priest. Beside the Párájikás there are lesser faults, the nature of which is determined by various causes, as will subsequently appear. These are Sanghádísisa, Thullachchaya, and the Dukkata faults, and can all be easily remedied, the two latter especially, as after a fault of this kind has been committed, the culprit has only to confess to his Upajjhá (ordaining priest) without much delay, and is then exempted from all evil consequences; but the Sanghádísisa being more serious (about half of a Párájiká) a course of penance has to be submitted to, and confession without delay made to 25 superior Bhikkhus. The nature and extent of these penances are not defined in the first book of the Winiya Pitakas, but in others, to which reference will be made when those books are brought under consideration. Suffice it to say, that they can possibly have no deterring effect on crime, but rather form loopholes through which most enormous and disgusting misdeeds may be committed, and yet the perpetra-

tor may remain not only as a Buddhist, but a Bhikkhu; and what is more remarkable is, that crimes the most abominable were judged to be less heinous than others for which some possible excuse might have been pleaded on account of natural desires and the force of temptation.

But we must leave it to all intelligent readers to draw their own conclusions from premises which we will advance, by giving a succinct and faithful account of the contents of the *Párájiká* book.

This book opens with an account of Gotamo Buddha's disputation with Weranja Brahman, who accused the former of being an uncivil, destitute, unpractical, scoffing, domineering ascetic, and barren person. Buddha accepted all these epithets, but dexterously changed their signification so as to declare by them the nature of his religion, and explained how he arrived at the Buddhahood. The Brahman became a convert, and requested Bhagawá, the blessed one, (the title of Buddha used almost exclusively in this portion of the Buddhist Scriptures) to come to his neighbourhood and pass the Was (rainy) season there. Bhagawá assented and Weranja Brahman departed.

An account is then given of the manner in which the Great Moggallano, one of the especial favourite Bhikkhus, desired to overturn the surface of the earth, that he might provide the Bhikkhus with the edible crust of honey to be found beneath. Bhagawá objected to this, saying, "It will disturb the animal creation if such be done."

Another favourite Bhikkhu, Sariputto, asked Bhagawá, why it was that the Brahma chariya, (state of celibacy,) enforced by some previous Buddhas, lasted for only a short time; and why that of others was of long duration. Bhagawá answered, that the first mentioned Buddhas were easily discouraged, and enunciated their Brahma chariya before the proper time; and

this caused a speedy declension; the others were however more wary and successful.

At the conclusion of the Was season, Bhagawá informed Weranja of his intention to depart, and went to various cities and provinces. It is difficult to surmise as to what could have been the purpose of inserting the above mentioned matters in the commencement of the book, as they appear to have no connection with the name nor general subjects therein contained. I have thought it possible, that Bhagawá, if the order of the subjects may be ascribed to him, from the brief mention of former Buddhas having promulgated, some at the proper time and some prematurely, their laws and discipline, wished to intimate that his system could not be declared till the fit opportunity had arrived.

We next come to the subject matter of the book, the four Párájikás; and first in order is the Methuna Dhamma Párájiká. This commences with an interesting story of Sudinna, the only son of a wealthy Chetty who became a Bhikkhu, relinquishing his possessions, and forsaking his wife before she had any child. Shortly after he was very much persuaded by his relatives to come and dwell with them again as a layman; but being invincible on this matter, they requested that he would only cohabit with his former wife, so as to preserve the family name and possessions from extinction. After much persuasion, he thus far consented, and in due time a child was born; but the whole course of nature was disturbed at the deed, and the gods of the upper and lower worlds were greatly moved. Sudinna was called into the presence of Bhagawá, and severely reprimanded, but he endeavoured to excuse himself because the injunction prohibiting cohabitation with women had not yet been delivered. Bhagawá then reminded him that there was the Dhamma in existence condemning evil desire, hatred, and

ignorance, the three-fold sources of all evil; and issued his First Párájiká injunction, declaring that if any Bhikkhu should cohabit with a woman, he became guilty of a Párájiká and excommunicate. It must be remembered that Sudinna was exempt from this, as his fault was committed before the injunction was given. The Bhikkhus however were not slow in discovering a way of evading this enactment, and one of them in Wesali, (probably Oude,) cohabited with a female monkey, and afterwards excused himself by saying that the previous injunction was given with regard to women and not beasts. Bhagawá *then* declared that he henceforth prohibited cohabitation with beasts.

One would be inclined to think that the matter would have been finally settled here; but no, Bhikkhus disrobed themselves for the nonce, and as laymen satisfied their brutish appetites. Men with men, men with demons, with neuters, with Hermaphrodites are reported to have done those things which it is a shame even to speak of. Every possible plan was frequently employed to evade the enactment, and yet satisfy the more than brutish desires; and when their ingenuity was exhausted with regard to the living, the Bhikkhus turned to the dead, in order apparently to prove to their master that howsoever his enactments might abound, their sins could still keep ahead, and they could discover loopholes of escape. If the corpse was free from decay the fault was a Párájiká, but if not it was only a Thullachchaya or Dukkata. Several instances of the latter are enumerated as having been committed with skeletons, skulls, &c.,* but these were declared to be only minor faults and easily

* Tena khopana samayena aññataro Bhikkhu siwathikaṇ gantwá ye bhuyyena khayitaṇ sariraṇ passitwa tasmiṇ Methunaṇ Dhammaṇ patisewi. Tassa kukkuchchaṇ ahosi. Anapatti Bhikkhu Párájikassa. A'patti thullachchayassati.

Tenakhopana samayena aññataro Bhikkhu siwatikaṇ gantwá chhinna sisaṇ passitwá wattakate mukhe achchupatta aṅgajataṇ pawesi.

atoned for. Very many instances are given of the Bhikkhus submitting to a little gentle violence, and afterwards declaring to Bhagawá that there was no volition on their part. He declared that then there was no culpability.

The account of the four Párájikás does not occupy more than half of the book of that name, the remainder being devoted chiefly to details, with the greatest minutiae, of sins of self-defilement, onanism, and its kindred abominations; because in the eyes of the Great Teacher, the pure and sanctified Bhagawá, they were less heinous than cohabiting with one's former wife, or stealing an article to the value of a páda.

There are many reasons for believing that this book contains, on the whole, a true account of events which actually did take place. There are very few instances of oriental exaggeration, as found in the Commentaries, to be met with here. Bhagawá has generally only 500 Bhikkhus with him, who live and act in a manner which we know exists in India. The locality in which the various deeds were done is very limited, and the crimes mentioned are in many cases those which are peculiar to such semi-civilized countries.

The Second Párájiká, called Adinna dána Párájiká relates to stealing; and here too the enactment was preceded by a crime which compelled Bhagawá to declare that henceforth such deeds should be denominated Párájiká faults. The crime mentioned was as follows:—A Bhikkhu, the Venerable Dhaniyo, was much troubled by grass women and collectors of firewood,

Tassa kukkuchchaṇ ahoṣi. Anápatti Bhikkhu Párájikassa. A'patti Dukkhaṭassáti.

Tenakhopana samayena aññataro Bhikkhu aññatarassa itthiyá paṭibaddha chitto hoti. Sá kálakatá. Susáne chhaḍḍitá aṭṭhikáni wippakittá honti. Athakkho so Bhikkhu siwatikaṇ gantwá aṭṭhikáni saṅkaḍḍitwá nimittena aṅgajataṇ paṭipájesi. Tassa kukkuchchaṇ ahoṣi. Anápatti Bhikkhu Párájikassa. A'patti Dukkhaṭassati.

who several times destroyed his hut and made off with the materials, while he was absent begging. To prevent the recurrence of this, he resolved to make use of his knowledge as a potter, he being of that caste, and formerly very expert in his profession, and erect a house, like the tub of Diogenes, similar to a water vessel, of only one piece, from clay burnt hard. His efforts were crowned with complete success, the house was completed, was of a brick red colour, and sounded like a bell when struck; but the poor man had scarcely finished his work and gone off to collect alms, when Bhagawá saw the strange structure and enquired whose it was. Being informed that it was built by the Venerable Dhaniyo, one of his Bhikkhus, he exclaimed "Go, O Bhikkhus! and smash it."

Shortly after the owner returned, and his chagrin may be more easily imagined than described. Bhagawá severely censured him, because by such actions damage would be done to insects, worms, &c. Dhaniyo then had recourse to an old friend, a conservator of the royal forests, and requested him to supply him with timber suitable for a wooden house. The keeper declared his inability to give without permission from the king. Dhaniyo said, "I have permission," and took some timber which was near a certain city. The timber was missed, and the conservator called to account for it. On his way to trial he was met by the Venerable Dhaniyo, who promised to haste to the king, and explain the matter; otherwise the conservator might lose his life. He accordingly went and reminded the sovereign of Mágadha Seniyo Bimbi Saro, that when he was crowned, he promised to all ecclesiastics "firewood, grass and water." The king acknowledged this, but replied that by the promise of firewood, timber was not included, and severely reprimanded the Bhikkhu for his dishonesty. People in general took up the matter, and the whole company of Bhikkhus was charged with

pilfering and theft. Bhagawá speedily collected his Bhikkhus, censured Dhaniyo, and declared, that if any Bhikkhu with a dishonest purpose shall take a thing not given, he shall become guilty of a Párájiká and excommunicate. Several hundreds of instances are then given of the Bhikkhus evading or endeavouring to evade Bhagawá's enactments, by taking goods from places which he had not then specified, or of such a value as not to come within the definition of the Párájiká fault. Thus when Bhagawá had prohibited taking things in the jungle, the Bhikkhus took from the villages, and when that had been prohibited, they said the command applied only to things on the ground, and took those which were on a table or any other article of furniture; things suspended in the air, in the water, &c. The Páda is mentioned as the value necessary to make the fault a Párájiká. This was a coin of gold or silver equal to five másas, the latter weighing about $4\frac{1}{2}$ grains each.

There are three degrees of guilt mentioned as connected with stealing any article:—(1) Approaching, examining and feeling with a dishonest purpose the property of another is a Dukkaṭa fault; one only requiring confession to a superior Bhikkhu.

(2.) Shaking the article is a Thullachchaya fault, only a little greater, and atoned for by confession.

(3.) Removing it from its place is a Párájiká.

We now proceed to give a brief summary of the Third Párájiká, called Manussa Wiggaha Párájiká, which relates to murder. This too opens with the story of Migalandaka Bhikkhu, who, for the purpose of appropriating to himself the bowl and robes of the Bhikkhus, went about sword in hand and promised any one who wished speedy deliverance from this evil world and admission into a better, to fulfil their desire by the weapon he carried about with him. It seems that

many believed his word, for he succeeded in disposing of the lives of 60 Bhikkhus before Bhagawá returned from a season of meditation in the wilderness. On his arrival, Buddha in a long discourse descanted on the moral benefits to be derived from slow and systematic breathing, and at its close severely reprimanded Migalandaka for his wholesale murders, and declared, that if any Bhikkhu wittingly take away the life of a man, or take a weapon in his hand for that purpose, he becomes guilty of a *Párájiká*. Afterwards some Bhikkhus who had become attached to the wife of a sick devotee, assured him that death was far preferable to life, as by its means he would enter on a state far superior to any he could possibly anticipate here. He listened to their advice, refused food and medicine, and died. His widow however spread an ill-report of the Bhikkhus, and Bhagawá declared, that if any Bhikkhu henceforth persuade a man to die, he shall be guilty of a *Párájiká* fault and excommunicate.

A vast number of instances are then given of Bhikkhus taking away life, yet so as to evade previous prohibitions, and in many cases they were successful. Thus, a Bhikkhu ordered a Bhikkhu, saying, take away the life of such an one. "This is a *Dukkata* fault. He, mistaking his victim, murders another man. The originator is not guilty, but to the perpetrator there is a *Párájiká*.

Again, A commands B to tell C to tell D to tell E to take away the life of F. This is a *Dukkata* fault. E consents; this is a *Dukkata*. E kills F; the originator is not guilty; but to D and E there is a *Párájiká*.

These two instances, extracted from a large number, are quite sufficient to enable us to estimate the standard of morals which Bhagawá established for the Bhikkhus, and which they very frequently sought to evade.

The fourth Párájiká, is called Uttari Manussa Dhamma Párájiká, or the false assumption of the powers of Rahatship.

Here too we have a story of Bhikkhus finding it difficult to obtain a sufficiency by alms-asking, except they could lay claim to supernatural powers; and so they agreed that they should say of each other that such an one was arrived at the 1st *Jhāna*,* another at the 2nd, another at the 3rd, and another at the 4th. Such an one was come to Sota, another to Saka-dājama, another to Anágāmi, and another was a Rahat; the several states approaching Niwan. This plan perfectly succeeded, and the people brought many offerings; but Bhagawá when he had called them and made inquiries, declared, that if any Bhikkhu for the sake of gain shall henceforth thus act, he will become guilty of a Párájiká. It is unnecessary to adduce instances of the ingenuity of the Bhikkhus endeavouring to transgress this command; they are quite equal in number to those enumerated in relation to the first three Párájikás.

I proceed to give a translation of a portion of the Párájiká book. I have in this translation given as literal a rendering as possible, not because it is the best form, but because it gives the mode of thought and expression found in the Páli language. This will be appreciated by the philologist, as it will enable him to make comparisons between this and other languages, and the tyro in Páli will be much assisted in understanding the composition of sentences in this language.

* A state of superior knowledge, of which states there are four. See *ante*, p. 94, *et seq.*

Translation of the Párájiká Book.

WORSHIP to him (who is) the Blessed, the Sanctified, the True, the Omniscient Buddha.

At that time Buddha the Blessed one dwelt in Weranja, at Naleru, near the root of the Margosa tree, with about 500 of the assembly of the Excellent Bhikkhus (1). Weranja Brahman heard that the Religionist, the truly blessed Gotamo, the son of Sakya (2), of the Sakya family, having become a religious ascetic, lives at Naleru in Weranja, at the root of the Margosa tree, with about 500 of the assembly of the Excellent Bhikkhus. There is such a good and high report (concerning) Gotamo, the Blessed. And so this Blessed one (is a) Saint, a True one, and Omniscient, Proficient in Wisdom, and arrived at a virtuous disposition. He who knows the world, who is the subduing charioteer of men, the Teacher of gods and men is Buddha, the Blessed one. He having obtained his own great wisdom, declares this world, the Divine, the Mára(3), the Brahman, the Samana Brahman, the Sentient, the Regal and Human (worlds). He preaches Dhamma (4), and declares the Brahmachariya (5), which is perfect as regards time and quality, meaning and grammar.

(1). Bhikkhu—A person who lives on fragments; a Buddhist Priest.

(2). Sakya—The reigning race at that time in India; Buddha was of this race.

(3). Mára—The Personification of death. The great opponent of Buddha.

(4). Dhamma—Doctrine, also order, thought, &c.

(5). Brahmachariya—Celibacy, chastity, continence.

Very well ! Such a form has the appearance of Rahatship. Then Weranja Brahmin, Was Bagawá in any place (1) came to that place ; and having arrived and accosted (him) concluded with Bhagawá, a complimentary conversation, sat down on one side. Weranja Brahman, who was seated on one side, said this to Bhagawá :—It has been heard by me, O virtuous Gotamo, that the Samana Gotamo neither salutes reverently nor stands up (before), nor invites to a seat, decayed, reverend, aged, ancient Brahmans. So it is, O virtuous Gotamo, that the virtuous Gotamo neither salutes reverently nor stands up (before) nor invites to a seat Brahmans who are decayed, reverend, ancient, arrived at old age. This is not proper, O virtuous Gotamo that it should be so.

I do not perceive, O Brahman, either in the Divine Mára Brahman, Samana Brahman, Sentient, Regal or Human worlds, beings who may either be worshipped, or stood up before, or invited to a seat by me. O Brahman, if Tathágato (2) were either to worship, or stand up before, or offer a seat to any one, his head would fall off.

The illustrious Gotamo is uncivil.—O Brahman, there is a cause, and by that cause it may well be said, that the illustrious Gotamo is uncivil. O Brahman, these, viz., taste, the desire for form, sound, smell, taste, and feeling, are separate from Tathágato, and like the palmyra cut up at the root, which has no further existence nor another birth. This is the rule, O Brahman, and by that rule it may well be said, that the Samano Gotamo is uncivil; but not on the account of which you speak.

(1.) A set form in the Pali, used, as there is no relative pronoun. More lit : "By what was Bhagawá? By that he came."

(2.) Tathágato—Various meanings, as, "he who thus has departed," or, "he who thus came." The Teacher.

The illustrious Gotamo is destitute.—O Brahman, there is a cause, and by that it may well be said, the Samano Gotamo is destitute. O Brahman, these, viz., food (objects) for form, sound, smell, taste, and feeling are separated from Tathágata, and like the palmyra cut up by the roots, which has no further existence nor future birth. This is the cause, O Brahman, and by that it may well be said, the Samano Gotamo is destitute ; but not on the account of which you speak.

The illustrious Gotamo is unpractical.—There is a rule, O Brahman, and by that it may well be said, that the Samano Gotamo is an unpractical person. I declare, O Brahman, my unpractical state. I declare the non-practice of the various kinds of sins and demerits connected with bodily misdemeanour, verbal misdemeanour, and mental misdemeanour. This is the rule, O Brahman, and by it it may well be said that the Samano Gotamo is an unpractical person ; but not on the account of which you speak.

The illustrious Gotamo is an exterminator.—There is a rule, O Brahman, by which it may be well said of me, that the Samano Gotamo is an exterminator. I declare, O Brahman, my extermination. I declare the extermination of the various kinds of sins and demerits connected with desire, hatred, and ignorance. This is the rule, O Brahman, and by this rule it may well be said of me, the Samano Gotamo is an exterminator ; but not on the account of which you speak.

The illustrious Gotamo is a despiser.—There is a rule, O Brahman, and by that rule it may well be said of me, the Samano Gotamo is a despiser. I despise, O Brahman, the arrivals at the various kinds of sins and demerits arising from evil deeds, evil words, and evil thoughts. This is the rule, O Brahman, and by that rule it may well be said of me, that the Samano Gotama is a despiser ; but not on the account of which you speak.

The illustrious Gotama is a subjugator.—There is a rule, O Brahman, and by that rule it may well be said of me, the Samano Gotamo is a subjugator. I declare, O Brahman, the subjugating Dhamma. I declare the subjugating Dhamma of the various kinds of sins and demerits connected with evil desire, hatred, and ignorance. This is the rule, O Brahman, and by that rule it may well be said of me, the Samano Gotamo is a subjugator; but not on the account of which you speak.

The illustrious Gotamo is an ascetic (1.)—There is a rule, O Brahman, and by that rule it may well be said of me, the Samano Gotamo is an ascetic. I declare, O Brahman, the ascetism (literally scorching) of the course of sins and demerits. I declare, O Brahman, the scorplings of evil deeds, evil words, and evil thoughts. To any person is there the renunciation of the courses of sins and demerits, as the palmyra tree cut up by the root has no existence and no other birth? I declare that ascetism. To Tathágato, O Brahman, are the scorplings and renunciations of sins and demerits, as the palmyra tree when cut up by the roots has no being nor future birth. This is the rule, O Brahman, and by that rule it may well be said of me, that Samano Gotamo is an ascetic; but not on the account of which you speak.

The illustrious Gotamo is excluded from birth.—There is a rule, O Brahman, and by that rule it may well be said of the Samano Gotamo, that he is excluded from birth. As to any person, O Brahman, there are exclusions from another foetus, another state, and another birth, like the palmyra cut up by the roots, which has no more being nor future birth. I declare that exclusion from birth. To him (to me) there are exemptions from becoming a foetus in the womb, another state,

(1.) Ascetic.—Pali ခဏ္ဍေသိဒ္ဓိ a scorching, a burner, with reference to bodily desires, &c.

and another birth, as the palmyra cut off at the roots has no future existence nor future birth. This is the rule, O Brahman, and by that rule it may well be said, that the Samano Gotamo is excluded from birth; but not on the account of which you speak.

O Brahman, as the hen when sitting on 8, 10 or 12 eggs, having warmed them and turned them, the one from her brood who first either with his bill or claws breaking the shell comes with health out of it,—what do you call him? The elder or the younger? O virtuous Gotamo, it is proper to call him the eldest; he is the eldest.

In the same manner, O Brahman, I, having split the shell of ignorance connected with the received shell of folly and existence, am alone in this world the incomparable, the true, the omniscient and illustrious Buddha. That I, O Brahman, am supreme and chief of the world. By me, O Brahman, was begun untiring effort, durable, fixed, and unerring memory, a subjugated body in which lust was conquered, and a peaceful heart having only one object (in view). That I, O Brahman, arrived and dwelt in the First Jhána, (1.) having become exempt from desire, and a sinning nature, (with which Jhána is connected) reason, investigation, and the pleasure of isolation. And having surmounted reason and investigation, I arrived at and dwelt in the Second Jhána, connected with clearness of intellect, mental effulgence, the relinquishment of reason and investigation, and the joy and pleasure arising from mental tranquillity. Having subjugated joy, I arrived at and dwelt in the medium state—possessed memory, fixity of mind, and bodily ease, and that which the Rahats call the delightful

(1.) Jhána.—A state of knowledge. There are four Jhánas, the nature of which both in Brahmanism and Buddhism is very similar.—See *Wilson, Dhayána*.

abode of indifference and mind ; and thus I arrived at and dwelt in the Third Jhána. I (then) arrived at and dwelt in the Fourth Jhána, connected with the extinction of former joys and sorrows, the extinction of former pleasures and pains, which has neither sorrow nor joy, (but) the purity of heart which arises from isolation.

Thus, when I had subdued, purified, cleansed, washed, separated from lusts, rendered soft, prepared for good action, and made my heart firm, I bent my mind to the recollection of former states (of existence). In what manner? 1 birth, 2 births, 3 births, 4 births, 5 births, 10 births, 20 births, 30 births, 40 births, 50 births, 100 births, 1,000 births, 100,000 births, various destructive kalpas, various kalpas of formation ; in such and such a place there was such and such a name, such a tribe, such a colour, such a possessor of food, and endured such pleasure and pain ; and so he (I) having arrived at old age, departed from that state, and was born in such and such a place, and was of such a name, such a tribe, such a class, such a proprietor, and endured such pleasure and pain. And thus having reached the end of life, departed from that state, and was born here.

In this manner I remember various prior states of existence. By me, O Brahman, in the first watch of the night was attained the first (gradation) of wisdom. Ignorance departed, and wisdom was attained ; darkness fled, and light was produced. In a certain way, with a fixed memory, and the purpose of subjugating desires, and separated from lust, to me, O Brahman, came the first Great achievement, as the chick comes out of the shell ; and so that I, when I had established a peaceful, pure, clear, abstract, separate from defilement, and a good-natured heart, bent my mind to the deaths and births of animals.

That person (I) with a divine, clear, and superhuman eye behold beings. I know beings who die, are born, are debased, excellent, of good report, of ill report, of good disposition, of ill disposition, according to the nature of their actions; that certainly these creatures, O fortunate one, who are addicted to evil actions, evil words, and evil thoughts, who are revilers of Rahats, heathens, and partakers of the actions of heathens—these, on the dissolution of the body, after death, are born in the Apáya (1), Duggati (2), Winipáta (3), and Niraya (4) hells; and these creatures, O fortunate one, who are practised in good deeds, good words, and good thoughts, who are not revilers of Rahats, pure religionists, and partakers of the actions of those religionists—these, on the dissolution of the body, after death, are born in the good and heavenly world. So I perceive with the divine, clear, and superhuman eye, creatures, and know creatures who die, are born, are debased, excellent, of good report, of ill report, of good disposition, of bad disposition, according to the nature of their actions. By this person, me, O Brahman was attained, the Second Wíjjá (5); ignorance was dispersed, and Wíjjá produced; darkness fled, and light came. In this manner, to me, O Brahman, who was industrious, active, and dwelling apart, happened the second Exodus, as the chick bursts from its shell. That I, when I had thus established a peaceful, pure, clear, abstract, separate from defilement, and a good-natured heart, bent my mind to the wisdom of the extinction of sensual desires. I knew that this is sorrow from its very nature. I knew

(1.) Apáya.—Apa, not; aya, ease.

(2.) Duggati. — Du, bad; gati, nature or disposition.

(3.) Winipáta.—Wi, intensive prefix; ni, ditto; pata, a falling.

(4.) Niraya.—Nir, not; aya, good fortune.

(5.) Wíjjá.—An advanced state of knowledge.

from its nature that this is the *cause* of sorrow. I knew from its nature that this is the *extinction* of sorrow. I knew from its nature that this is the *means* for the extinction of sorrow. I knew from their nature these are sensual desires. I knew from its nature this is the *cause* of sensual desire. I knew from its nature this is the *extinction* of sensual desire. I knew from its nature that this is the *means* of the extinction of sensual desire. To that person, me, who thus knew and saw, happened the deliverance of the heart from sensual desires, from the desire of existence, from the desire of external objects, from cleaving to ignorance, and as regards emancipation came wisdom; and I knew the Brahmachariya which is called the wasted state, how it is effected, and that afterwards it will not be so and so. O Brahman, to me, in the last watch of the night came the Third Wijjá; ignorance departed, and knowledge was produced, darkness fled, and light came. To me, O Brahman, in this manner, who was industrious, active, and dwelling in seclusion, happened the Third Exodus, as the chick bursts forth from its shell.

When he had thus spoken, Weranja Brahman said this to Bhagawá:—The illustrious Gotamo is excellent; the illustrious Gotamo is supreme. It is refulgent, O Gotamo; it is refulgent, O Gotamo! As by any means an inverted thing may be set upright, or a secret revealed, or to one who has erred the path be shewn, or in darkness a lamp may be lit and carried, or a figure shewn to the eye of him who sees; just so, in various ways, the Dhamma is proclaimed by the illustrious Gotamo. I go to the Refuge (1) of that illustrious Gotamo, and to the Dhamma and company of Bhikkhus. May the illustrious

(1.) Refuge.—Sarana, from sara “to go.” This form is used by all Buddhists, similarly to prayer by Christians.

Gotamo receive me as a Buddhist layman ; from this day forward, till life shall close, may the refuge be granted me, which I have arrived at, and may I be favoured by the illustrious Gotamo, with the great company of Bhikkhus, observing Was(1) in Weranji. The illustrious Bhagawá assented by being silent. Then Weranja Brahman knowing that Bhagawá had assented, rose from his seat, saluted Bhagawá, and departed, having his right side presented (2).

At that time there was a famine in Weranja; men's minds were distracted, they became like skeletons, their crops failed, and it was not easy by begging to obtain a livelihood. At that time horse-dealers from the North arrived at Weranja, in the Was season, with about 500 horses, and there in the horse-sheds were some measures of gram prepared. The Bhikkhus at dawn of day having robed themselves and taken their bowl and robes, and not having received any alms, came to the horse-sheds, took some measures of gram, pounded and pounded them in a mortar, and eat them. The Venerable Anando having ground on a rock a vessel full of the gram, brought it near to Bhagawá. Bhagawá ate it. Bhagawá, hearing the sound of the mortars (and pestles)--(knowing a matter Tathágatás enquire, knowing a matter they do not enquire ; knowing the time they enquire ; knowing the time they do not enquire ; purposely Tathágatás enquire, not without a purpose, but for removing the cause of there not being a purpose to Tathágatás. There are two modes in which the wise Bhagawás question the Bhikkhus (saying) Shall we preach the Dhamma, or promulgate the Commandments to the disciples?)--Then Bhagawá called the

(1.) Was; lit. rain.—A season of seclusion among Buddhist Priests for a period of three months.

(2.) A respectful form of going out of the presence of a dignitary.

Venerable Anando, What is this pounding noise? Then the Venerable Anando made known the matter to Bhagawá. Very well, very well, O Anando, mankind will think that by you virtuous men victory was gained over grain, meat, and rice.

Then the Venerable Great Moggaláno (1) came to the place where Bhagawá was, and having arrived and reverently saluted Bhagawá, sat down on one side, and the Venerable and Great Moggaláno who was seated on one side, said this to Bhagawá:—There is now a famine, O Lord, in Weranja, people are distracted and reduced to skeletons, the crops have failed, and it is by no means easy to gain a livelihood by gleaning (begging). O Lord, underneath the surface of the Great Earth there exists (something) comparable to small drops of honey, and there being no bees, it will be good. Is it good, O Lord, may I overturn the earth? The Bhikkhus will then eat that edible crust of the earth. There are creatures, O Moggaláno, in the earth. How will you treat them? I will preserve the creatures, O Lord (by making another world), and how many creatures soever there may be in this world, I will collect and place them there, and with one hand I will overturn the earth. It is not proper, O Moggaláno; do not wish to overturn the world; the creatures may experience discomfort. Very well, O Lord, shall the whole company of Bhikkhus go to the north to ask alms? It is not proper, O Moggaláno; do not wish that all the company of Bhikkhus should go to the northern continent to collect alms.

Afterwards this kind of thought and reasoning happened to the Venerable Sáriputtoo who was retired and in solitude:—How is it that the Brahmachariya of such Buddho Bhagawás

(1.) Moggalláno.—One of the two Chief Priests of Buddha, who attended him throughout his ministrations.

continued not for a long time, and how was it that the Brahmachariya of such Buddho Bhagawás continued a long time? Afterwards the Venerable Sáríputtoo at eventide coming forth from his solitude, came to the place where Bhagawá was, and having reverently saluted Bhagawá, sat on one side. The Venerable Sariputtoo who was seated on one side, said this to Bhagawá. Here to me, O Lord, who was in secret and solitude, came this kind of thought and investigation: Which of the Buddho Bhagawás' Brahmachariya did not continue for a long time; and of which of the Buddho Bhagawás did the Brahmachariya continue for a long time? Of which of the Buddho Bhagawás, O Lord, did the Brahmachariya not continue for a long time? and of which of the Buddho Bhagawás Brahmachariya did continue for a long time?

O Sariputtoo, the Brahmachariya of Wipassa Bhagawá, of Sikhi Bhagawá, and of Wessabhu Bhagawá was not of long duration; and the Brahmachariya, O Sariputtoo, of Kakusanda Bhagawá, of Konágama Bhagawá, and of Kasappa Bhagawá continued for a long time.

O Lord, what was the cause, and what the means by which the Brahmachariya of Bhagawá Wipassa, of Bhagawá Sikhi, and of Bhagawá Wessabhu, continued only for a short time?

O Sariputtoo, Bhagawá Wipassa, Bhagawá Sikhi, and Bhagawá Wessabhu became disheartened in declaring their Dhamma at length to their disciples. The Sutta (7), Geyya (8),

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| (1.) | Wipassi Buddha. | The 19th Buddha of this system. |
| (2.) | Sikhi do. | 20th do. |
| (3.) | Wessabhu do. | 21st do. |
| (4.) | Kakusandha do. | 22nd do. |
| (5.) | Kanagamo do. | 23rd do. |
| (6.) | Kassapo do. | 24th do. |
| (7.) | Sutta, oral declaration. | |
| (8.) | Geyya, a kind of mixed composition of prose and poetry. | |

methodical compositions, stanzas, pleasing words, their revealed births, wonderful doctrines, and dialogues were few ; instructions and discipline were not imparted to the disciples, and the Páti Mokkha (1) was not shewn ; and from the disappearance of these Buddhó Bhagawás, and from the disappearance of their contemporary disciples, their subsequent followers being of various names, various tribes, various castes, and various kinds of ascetics, their Brahmachariyas quickly became extinct. As in any way, whatsoever, O Sáríputtoo, when flowers of various kinds are placed on a shelf without being strung together, the wind shakes, scatters, and strews them about. What is the cause of that ? Because they are not united by a string. Just so, O Sáríputtoo, from the disappearance of those Buddhó Bhagawás, and the disappearance of the disciples contemporary with those Buddhos, their subsequent followers being of various names, various tribes, various castes, and various kinds of ascetics, their Brahmachariya quickly became extinct.

These Bhágawás became not weary of declaring, advising perfectly, the hearts of their disciples. O Sáríputtoo, at a former time, the Blessed, the Sanctified, the True and Omniscient Wessabhu Buddhó, in a certain fearful jungle, knowing intimately their hearts, exhorted 1,000 Bhikkhus:—Reason thus ; thus ye must not reason ; thus consider ; thus ye must not consider ; remove this ; being thus situated, remain. Then to Sariputtoo and the 1,000 Bhikkhus who had been thus exhorted and admonished by the Blessed, the Sanctified, the True and Allwise Wessabhu, came deliverance of their hearts from the desire of existence. There, O Sariputtoo, to that

(1.) Páti Mokkha:—a book in the Winiya Piṭaka, containing rules on monasticism.

fearful jungle, happened a wonder. Any person who entered that jungle, if he were not free from desire, all his hair stood on an end. This was the *cause*, O Sariputto, and this the *means* of the Brahmachariya of Bhagawá Wepassi, Bhagawá Sikhi, and of Bhagawá Wessabhu continuing for a short time only.

What, O Lord, was the *cause*, and what the *means*, by which the Brahmachariya of Bhagawá Kakusandho, of Bhagawá Konagama, and of Bhagawa Kassapa, continued for a long time?

O Sariputto, Bhagawá Kakusandho, Bhagawá Konagamo, and Bhagawá Kassapo became not weary of explaining their Dhamma at length to their disciples. The Sutta, Geyya, methodical compositions, stanzas, pleasing words, revealed births, wonderful doctrines, and dialogues, were very extensive. Instruction and discipline were imparted to their disciples, and the Páti Mokkha was enunciated. (Therefore) on the disappearance of those Buddho Bhagawás and their contemporary disciples, their subsequent followers being of various names, various tribes, various castes, and various kinds of ascetics, established their Brahmachariya for a long time. As in any way, O Sariputto, a number of flowers which are strung together and placed on a board, the wind neither shakes, scatters, nor strews them about. What is the cause of that? Because they are well joined by a string. Just in the same manner, O Sariputto, on the disappearance of those Buddho Bhagawás and their contemporary disciples, their subsequent followers being of various names, of various tribes, various castes, and various kinds of ascetics, they established for a long time their Brahmachariya. This, O Sariputto, was the *cause*, and this the *means*, of the Brahmachariya of Bhagawá Kakusandho, of Bhagawá Konagama, and of Bhagawá Kassapa, continuing for a long time.

Afterwards, Sariputto having risen from his seat, with his robe covered one shoulder, and worshipped Bhagawá in the place where he was, by joining his hands at his forehead, said this to Bhagawá:—O Bhagawá, this is the time for that; this is a good time for that. May Bhagawá proclaim the discipline to the disciples; may he declare the Páti Mokka. In some way or other the Brahmachariya will continue for a long time. Wait, O Sariputto; wait, O Sariputto, Tathágata knows the time. Until that time, O Sariputto, the Teacher proclaims not his discipline, nor declares the Páti Mokka. Until workings of lust descend to some of the priesthood, and till after, O Sariputto, the workings of lust have descended to the priesthood, the Teacher does not proclaim the discipline to his disciples, nor the Páti Mokka, for the destruction of the operations of those lusts. Then, O Sariputto, some of the priesthood are not subject to the workings of lust. The priesthood is not yet become experienced nor extensive. O Sariputto, when the priesthood has become experienced and extensive, then the operations of desire descend to some of the priesthood, and then the Teacher declares his discipline to the disciples, and proclaims the Páti Mokka for the destruction of the operations of lust. Then, O Sariputto, the operations of lust do not descend to some of the priesthood. The priesthood is not yet become *great*. O Sariputto, when the priesthood has arrived at a *great* state, then, the operations of lust descend to some of the priesthood; and then the Teacher declares the discipline to the disciples, and proclaims the Páti Mokka for the destruction of the operations of those lusts; then, O Sariputto, the workings of lust do not descend to some of the priesthood. The priesthood has not yet come to the state of receiving great offerings. When the priesthood has arrived at the state of receiving great offerings; then the

operations of lust descend on some of the priesthood; and then the Teacher proclaims the discipline to the disciples, and declares the Páti Mekkha for the destruction of the operations of those lusts; and then, O Sariputto, the workings of lust do not descend on some of the priesthood. The priesthood has not yet arrived at the *great truths* (of Buddha's doctrine). When the priesthood has arrived at the *great truths*, then the operations of lust descend on some of the priesthood, and then the Teacher proclaims the discipline to the disciples, and declares the Páti Mekkha for the extinction of the operations of those lusts. O Sariputto, the company of Bhikkhus being faultless, separate from evil, reformed, pure, settled in merit, among these 500 great Bhikkhus the least of them is arrived at Sowan path, delivered from extinction, having Nirwana as a certainty; also the future paths.

Afterwards Bhagawá said to the venerable Anando, That which I intend to declare will henceforth become a custom. If any one has been invited to pass the Was season, he must not depart without informing (him who invited him). O Anando, let us go and inform Weranja Brahman. Just so, O Lord, answered Anando to Bhagawá. Then Bhagawá having robed himself, and taken his bowl and robes, with Anando as his attendant, came to the place where Weranja Brahman's house was, and having arrived, sat on the prepared seat.

Then Weranja Brahman came to the place where Bhagawá was, and having arrived and reverently saluted Bhagawá, sat on one side. Then Bhagawá said this to Weranja Brahman who was seated on one side: O Brahman, we have completed the Was, to which you have invited us. We inform thee that we desire to depart to journey in inhabited districts. Truly, O virtuous Gotamo, you were invited by me for the

Was season ; but I have not given anything which may be proper to bestow. I did not give, not because I had it not, nor because I did not wish to give. When can this be done by the laity with their many duties and cares ? May the illustrious Gotamo consent to come with the company of Bhikkhus to partake of food to-morrow ? Bhagawá by silence gave consent. Afterwards Bhagawá having declared a doctrinal speech to Weranja Brahman, implanted it in his heart, produced a desire (towards it), and made him satisfied (with it), arose from his seat, and departed.

Afterwards, when the night had gone, Weranja Brahman having provided proper and suitable food, made known the time to Bhagawá (saying), O Lord, virtuous Gotamo, the meal is ready. Then Bhagawá, in the morning, having robed himself and taken his bowl, and robes, came to the place where Weranja Brahman's dwelling was, and having arrived, sat on the seat provided for him, with the company of the Bhikkhus. Then Weranja Brahman having provided with his own hands food for the Bhikkhus and their chief, Buddha, which food was delicious, fit, and suitable to be eaten,—when Bhagawá had eaten, and the bowl was put aside, Weranja clothed Bhagawá with three robes, and each of the Bhikkhus with a pair of cloths. Afterwards Bhagawá having declared a doctrinal speech to Weranja Brahman, implanted it in his heart, produced a desire (towards it), and made him satisfied (with it), arose from his seat, and departed. Afterwards Bhagawá having resided in Weranja as long as he wished, without going to Soreyya, Samkassam, or Kantakujja, came to the place where the river Páyaga was, and having arrived and crossed over, came to Benares, and having dwelt as long as he wished there, came to Wesali city, and according to custom, dwelt there, in the Rock Hall in the great jungle near Wesali.

The Weranja Bana portion is finished.

No. II. *Parájika Book.*

THERE was at that time a village not far from Wesalī, called Kalanda village. A chetty, Sudinno, the son of Kalanda lived in it. At that time, Sudinno of Kalanda, from some cause or other, went to Wesalī with several of his companions. On that occasion Bhagawá was seated in the midst of many of his attendants preaching the Dhamma. When Sudinno of Kalando had seen Bhagawá seated in the midst of his attendants, and preaching the Dhamma to him, it thus happened (he thought thus)—It will be good if I also hear this Dhamma. Then Sudinno came where the crowd was, and sat down on one side, and to Sudinno, who was seated on one side, came this thought:—By some means or other I have heard the Dhamma proclaimed by Bhagawá; (but) it is not easy to practise the truly complete, holy, and pure, Brahmachariya, by those who are householders, and dwell in the lay state. It is good therefore, if I having shaven my head and beard, assumed the yellow robes, and renounced the lay state, become a mendicant cleric. Then that company, when it was well instructed, had well taken to heart, was interested, and having appreciated the Dhamma, rose from their seats, reverently saluted Bhagawá, and departed keeping their right side towards (Buddha.)

Then Sudinno, not long after the company had arisen, went to the place where Bhagawá was, and having arrived, and reverently saluted Bhagawá, sat on one side. Sudinno, who was seated on one side, said this to Bhagawá:—By

(1.) Sudinno is always called the son of Kalando, throughout the narrative, but I have omitted it.

some means or other, O lord, I have heard the Dhamma declared by Bhagawá, (but) it is not easy to practise the truly complete, holy, and spotless Brahmachariya, by those who are householders and dwell in the lay state; it is good, therefore, if I, having shaven my head and beard, assumed the yellow robes, and renounced the lay state, become a mendicant cleric. May Bhagawá ordain me ! Hast thou, Sudinno, obtained the consent of thy mother and father, to renounce the lay state and become a mendicant cleric? I have not, O Lord, obtained the consent of my mother and father to renounce the lay state and become a mendicant cleric. O Sudinno, Tathágato does not ordain him who has not obtained the consent of his mother and father. He said, I, O Lord, will do so, since my mother and father may consent to my renouncing the world and becoming a mendicant cleric.

Then Sudinno, having finished whatever he had to do in Wesáli, went to Kalanda village, where his mother and father were, and having arrived there, said this to his mother and father:—O mother, O father, by some means or other, I have heard the Dhamma preached by Bhagawá, (but) it is not easy to practise the truly complete, holy, and spotless Brahmachariya, by those who are householders, and dwell in the lay state. I wish to receive tonsure, assume the yellow robes, and become a mendicant cleric, separate from the laity. Grant permission to become a mendicant cleric, separate from the laity. When he had thus spoken, the mother and father of Sudinno said to Sudinno, O thou child, Sudinno, who art dear (to us); thou hast pleasure, and hast been tenderly nourished, thou hast not experienced any sorrow. Even by death we cannot desire your separation. What! shall we then consent, while you are alive, that you should separate from the laity, and become a mendicant cleric?

And so the second time the mother and father of Sudinno said to Sudinno, Thou art, O child Sudinno, our only son, well-beloved, surrounded by pleasures, and tenderly nourished. Thou art unacquainted with grief. And the third time, Sudinno said to his mother and father:—O mother, O father, by some means or other, I have heard the Dhamma proclaimed by Bhagawá, (but) it is not easy to practise the holy, complete, holy, and spotless Brahmachariya, by those who are householders and dwell in the lay state. I wish (therefore) having shaven my head and beard, assumed the yellow robe, and separated from the laity, to become a mendicant cleric. Give permission that I may separate from the world, and become a mendicant cleric. And the third time the mother and father of Sudinno said this to Sudinno:—Thou art, O child, our only son, well-beloved, surrounded by pleasures, tenderly nourished, and unacquainted with any grief. Even by death we cannot desire to be separated from you. What then! shall we consent, while you are still living, that you should separate from the laity, and become a mendicant cleric.

Then Sudinno thought:—My mother and father do not consent that I should become a mendicant cleric, separate from the laity: and fell down there on the bareground (saying) Either here will I die, or become a mendicant cleric. Then Sudinno did not partake of one meal, 2 meals, 3 meals, 4 meals, 5 meals, 6 meals and 7 meals. Then the mother and father of Sudinno, said this to Sudinno:—Thou art, O child, our only son, well-beloved, surrounded by pleasures, tenderly nourished and unacquainted with any grief; even by death we cannot desire separation from you. What then, shall we consent, while you are still alive, that you should separate from the laity, and become a mendicant cleric. Get up, O child, Sudinno, eat and drink, and surrounded by your companions

eating, drinking, with your retinue enjoying yourself, and performing merits, become cheerful. We do not consent to your separation from the world, and that you should become a mendicant cleric. When that was said, Sudinno was silent; and the second time, &c. And the third time also, the mother and father of Sudinno said this to Sudinno:—Thou art, O child Sudinno, our only son, well-beloved, surrounded with pleasures, tenderly nourished, and unacquainted with any grief. Even by death we cannot desire separation from thee. What then! shall we consent, while you are still alive, that you should separate from the lay state, and become a mendicant cleric? Get up, O child Sudinno, eat and drink, and surrounded by your companions, eating, drinking, with your retinue enjoying yourself, and performing merits, become cheerful. We do not consent to your separation from the world, that you should become a mendicant cleric. And the third time Sudinno, the son of Kalando, was silent.

Then the companions of Sudinno went to the place where Sudinno was, and having arrived, said this to Sudinno:—Thou art, O friend Sudinno, the beloved and only son of thy mother and father, endeared, surrounded with pleasures, tenderly nourished, and established in ease. O friend Sudinno, thou hast not known any grief; and by death even, your mother and father do not desire your separation. What then! will they consent, while you are alive, that you should separate from the world, that you may become a mendicant cleric?

Get up, O friend Sudinno, eat and drink, and surrounded by your companions, &c.—*Vide supra.*

When they had thus said, Sudinno was silent; and the second time, &c.; and the third time, &c., &c.

And the third time also Sudinno was silent. Then the companions of Sudinno went to the place where the mother

and father of Sudinno were, and said this to the mother and father of Sudinno :—O mother, O father, that Sudinno, fallen on the bare earth, says, Either here I will die, or receive ordination. If ye do not give leave to Sudinno to separate from the world, and become a mendicant cleric, he will die there ; (but) if you give permission to Sudinno to separate from the world, and become a mendicant cleric, you will see him again ; and if he does not delight in separation from the world, and the state of a mendicant cleric, another disposition will come to him, and he will return again to this place. Give permission to Sudinno to become a mendicant cleric, separate from the laity.—We consent that our child, Sudinno, shall become a mendicant cleric, separate from the laity.

Then the companions of Sudinno went to the place where Sudinno was, and having arrived, said this to Sudinno :—Get up, O friend Sudinno ; thou art permitted by thy mother and father to forsake the world, and become a mendicant cleric. Then Sudinno said :—I am permitted by my mother and father to separate from the world and become a mendicant cleric ; and being glad, well pleased, joyful, and rubbing his body with his hands, he rose up.

Afterwards, Sudinno having for several days strengthened himself, went to the place where Bhagawá was, and having arrived and saluted Bhagawá, sat down on one side. Sudinno who was seated on one side said this to Bhagawá :—I am permitted, O lord, by my mother and father to separate from the world, and become a medicant cleric. May Bhagawá ordain me. Sudinno received ordination (Sámanera) (1) and (2) Upsam-

(1.) Sámanera.—A clerical novice, whose age must be at least eight years to receive ordination.

(2.) Upasampadá.—A superior priest, not under twenty years of age.

padá, near Bhagawá; and the venerable Sudinno having subjugated his desires, became a dweller in the wilderness, a mendicant, a wearer of castaway garments, and a methodical beggar (1) (*i. e.*, one who asks from every house) and resided near a certain Wajji village.

Afterwards there was a famine in Wajji, men's minds were distracted, they were reduced to skeletons and every thing sown become blasted. It was not easy, therefore, to gain a living by gleaning (alms-asking). Then this thought came to the venerable Sudinno:—In this Wajji is a famine, men's minds are distracted, they are reduced to skeletons, and the crops are blasted. It is not easy, therefore, to get a living by gleaning, (but) I have many relatives in Wesáli who are rich, very wealthy, great proprietors, and have more than sufficient gold and silver, superabundant means and enormous quantities of grain, &c. It is good if I reside near my relatives. My relatives on my account will bestow gifts and perform merits; Bhikkhus will be benefited, and I shall not become weary in begging. Then the venerable Sudinno having rolled up his mat and taken his alms-bowl, and robes, departed for Wesáli and dwelt there after the *former* (2) custom. Then the venerable Sudinno dwelt in the great Wesáli jungle near the great Rock hall. The relatives of the venerable Sudinno heard that Sudinno had arrived at Wesáli, and they brought and presented about 60 vessels of rice to the venerable Sudinno. Then the venerable Sudinno having divided the 60 vessels of cooked food among the Bhikkhus, dressed in the early morning, and taking his bowl and robes, entered the village of Kalando.

(1.) A command given by Bhagawá to his clerics, that they should omit no house when alms-asking.

(2.) Appointed.

As he was methodically collecting alms in Kalando village, he came where his father's house was, at a time when a female servant of the relatives of the venerable Sudinno was thinking about throwing away some stale rice, the remains of the previous evening meal. Then the venerable Sudinno said to the servant-maid of his relatives:—If you have a throwing away Dhamma (purpose) O sister, put it into my bowl. The servant-girl of the venerable Sudinno's relatives put the stale rice which was left from the previous evening meal into the bowl, and recognized the marks of his hands, feet, and voice. Then the maid-servant of the relatives of the venerable Sudinno went to the place where the mother of the venerable Sudinno was, and having arrived, said this to the mother of the venerable Sudinno:—What do you think! Our master Sudinno has come.—Do you speak the truth, you wench? If so, I will emancipate you.

Afterward the venerable Sudinno ate the stale rice in a retired place. The father of the venerable Sudinno coming home from his work, saw the venerable Sudinno eating the stale rice in a retired place, went to the place where the venerable Sudinno was, and having arrived, said this to the venerable Sudinno:—Truly, O child Sudinno, will you eat stale rice? Truly, O child Sudinno, it is proper to go to your own house.—I went to your house, and there I received this stale rice. Then the father of the venerable Sudinno having taken hold of the arm of the venerable Sudinno, said this to the venerable Sudinno:—Come, O child Sudinno, we will go to the house. Then the venerable Sudinno went to the place where the house was, and having arrived, sat on the seat spread out for him. The father of the venerable Sudinno said to the venerable Sudinno,—Eat, O child Sudinno. Not so, O layman, I have eaten my food for to-day.—Consent, O child

Sudinno to eat rice to-morrow ! The venerable Sudinno by silence assented. Then the venerable Sudinno having risen from his seat departed.

Then the mother of the venerable Sudinno, after that night, having smeared the floor with new cowdung and caused to be made two heaps for him, one of gold coins, and the other of gold,—those two offerings were so great that a man on this side sees not a man on that; *et vice versa*,—she covered over those heaps with mats, prepared a seat in the middle, suitably surrounded (ornamented) them, and called the former wife of the venerable Sudinno. Now, O woman, put on those ornaments, and beautify yourself in a manner most pleasing to Sudinno.—Just so, O lady; answered the former wife of the venerable Sudinno to the mother of the venerable Sudinno.

The venerable Sudinno at dawn having clothed himself and taken his bowl and robes, went to the place where his father's dwelling was, and having arrived, sat on the prepared seat. Then the venerable Sudinno's father came where the venerable Sudinno was, and having uncovered the heaps, said this to the venerable Sudinno:—O child Sudinno, these are thy mother's property, the woman's dowry, that which is proper to be given to the female. The father's property is separate—our ancestors' too is separate; O son Sudinno, having disrobed yourself, you may receive this property, and perform meritorious actions. O father, I cannot attempt it, I am unable. I having a desire to the Brahmachariyat, will practise it. So the second time, &c., &c.; and the third time also the father of the venerable Sudinno said to the venerable Sudinno:—This is your mother's property, which was given as her dowry at marriage. The father's property is separate, and the grandfather's too. Take these things. O child Sudinno, possess these valuables, and perform merits, having come to the

lay state. Make up your mind, O Sudinno, to possess this property and perform merits.

Let us say this, O layman, if you will not become angry.—Say, O child Sudinno, said the father. Well then, O layman, get a large sack, fill it with the gold coins and the gold, put it into a cart, and throw it into the current in the middle of the river. If it be asked why. On account of these things may arise either fear, trembling, horripilation or trouble in keeping it. Then neither of these will happen to thee. When he had thus spoken, the venerable Sudinno's father became displeased, and said :—O child Sudinno, how can you speak thus ?

Then the father of the venerable Sudinno called the former wife of the venerable Sudinno and said :—Because, O woman, you are dear and pleasing, it may be my son Sudinno will obey your word ; if so, it will be well. Then the former wife of the venerable Sudinno embracing his feet, said this to the venerable Sudinno :—With what kind of expectation, O dear lord, do you practise the Brahmachariya ? (1)—I do not, O sister, live as a celebic for the purpose of receiving a divine female, (said Sudinno.)

Then the former wife of the venerable Sudinno said :—From this day do you intend to call me sister ; and fainted and fell on the floor.

Then Sudinno said to his father :—O layman, give me the food which is proper to be given, but don't bother me.

Eat, O child Sudinno. Then the mother and father of the venerable Sudinno with their own hands provided him

(1.) It appears that in those days men having become dissatisfied with their wives, became ascetics in order to accumulate merits, on account of which they would be able to marry a most beautiful goddess after death. Hence this question of the wife.

with, and persuaded him to partake of excellent food, until he was satisfied. Then the mother of the venerable Sudinno, when she had provided him with excellent food, and when his bowl was put aside, said this to him :—O child Sudinno, our family is rich, has large possessions, much food, much gold, and silver, much wealth and much grain. Receive all this, O Sudinno ; to possess these things, and having come to the lay state, perform merits. Come, O child Sudinno, possess these things, and perform merits.—O mother, I will not attempt it ; I am not able ; (for) with great desire I practise the Brahmachariya. And the second time, &c. And the third time also the mother of the venerable Sudinno said to the venerable Sudinno :—Now there is, O child Sudinno, a rich family, large possessions, much food, much gold and silver, much wealth and much grain. Therefore, O child Sudinno, give seed ; do not allow this, that the Lichchhawi (1) should carry off our heirless wealth.

I can do that, O mother, he said. Where do you dwell, O child Sudinno ? In the great jungle, O mother, he said. Then the venerable Sudinno having risen from his seat, departed ; and the mother of the venerable Sudinno called the former wife of the venerable Sudinno : Now, O woman, whenever you are in your courses, and the menses come, tell me. Yes, O lady, said the wife of the venerable Sudinno to the mother of the venerable Sudinno. Then the wife of the venerable Sudinno, after no long period, was in her courses, and the menses came ; and then she said to the mother of the venerable Sudinno, O lady, I am in my courses, the menses have come. Therefore, O daughter, bedizen yourself with the same ornaments by which you formerly pleased my son

(1.) Lichchhawi, probably Rájputs.

Sudinno, and gained his affection.—Just so, O lady; answered the former wife of the venerable Sudinno to the mother of the venerable Sudinno. Then the mother of the venerable Sudinno, taking the former wife of the venerable Sudinno, came to the jungle where the venerable Sudinno was, and having come, said this to the venerable Sudinno:—Now, O child Sudinno; now O child Sudinno; our family is rich, has large possessions, much food, much gold and silver, much wealth, and much grain. Receive all this, O Sudinno, and to possess these things, come to the lay state, and to perform merits; come, O child Sudinno, possess these things, and perform merits.

O mother, I will not attempt it; I am unable to do it; with great desire I practise the Bráhmachariya. And the second time, and the third time also the mother of the venerable Sudinno said this to the venerable Sudinno:—Now, O child Sudinno, our family is wealthy, has large possessions, much food, much gold and silver, much wealth and much grain. Receive all this, O child Sudinno, and give seed. Do not allow this, that the Lichchhawi should carry off our heirless wealth. I can do that, he said;—and having taken hold of the arm of his former wife, and gone to the great jungle, *cohabited* (1) thrice with his former wife; the discipline at that time having not been declared, and he not knowing that it was wrong. From that time she conceived. (Then) earthly deities caused this sound to be heard:—Certainly the company of the Bhikkhus is faultless, and free from evil, (but) by Sudinno a fault has been committed, and evil begotten. The gods of the Chátu Mahá Rájika worlds having heard the sound of the earthly deities, caused that sound to be heard, &c. The Táwatimsa

(1.) Did “Methuna Dhamma,” the name of the first Párájiká.

gods, &c. The Yáma gods, &c. The Tusitá gods, &c. The Nimmána rati gods, &c. The Paranimmita Wasawatti gods, &c. And the Brahmakáyiká gods caused this report to be heard:—Certainly the company of the Bhikkhus is faultless, and free from evil, (but) by Sudinno a fault has been committed, and sin begotten. At the same moment, and at that very instant, the sound ascended to the Brahma worlds.

Afterwards the former wife of the venerable Sudinno gave birth to a son who had arrived at maturity in her womb. Then the companions of the venerable Sudinno gave the name Bija (seedling) to his son; to the former wife of the venerable Sudinno, Bija Mátá (the mother of the seedling); and to the venerable Sudinno, Bija Pitá (the father of the seedling). Subsequently, both (the mother and the son) separated from the world, became mendicant religionists, and attained the state of Rahatship. Then to the venerable Sudinno came perplexity, and he repented, saying:—Certainly, I have sustained losses; certainly it is not profitable to me; certainly it is a bad matter; and certainly there is no gain. (Although) I have become a Bhikkhu of such a perfectly enunciated course of discipline, I shall not be able, to the end of life, to practise the perfect and holy Brahmachariya. In consequence of that perplexity and sorrow, he became thin, ill-favoured, disfigured, sallow, indifferent, morose, and sorrowful.

Then the fellow Bhikkhus of the venerable Sudinno said to the venerable Sudinno:—Formerly, O friend Sudinno, thou wast of a fair colour, of a captivating appearance, of a pleasing countenance, and a good complexion; but now thou art emaciated, ill-favoured, sallow, bent, with veins prominent, unsatisfied, morose, and sorrowful. What! do you not practise, O Sudinno, the Bramachariya, free from desire?

I have practised the Brahmachariya, but not without lust.

By me a sinful act has been committed, cohabitation with my former wife. I am perplexed on account of it, and much grieved. Certainly I have sustained losses ; certainly it is not profitable to me ; certainly it is a bad matter ; and certainly there is no gain. And although I have become a Bhikkhu of the well-enunciated course of discipline, I shall not be able, to the end of life, to complete the perfect and pure Brahmachariya.—O friend Sudinno, you may well be perplexed and sorrowful. You having become a Bhikkhu of the well-enunciated course of discipline, will not be able, to the end of your life, to fulfil the perfect and pure Brahmachariya. O friend, has not the Dhamma, for the abandonment of lust, been declared by Bhagawá in various ways ? This is not on the behalf of lust. The Dhamma for separation from lust, not for the fulfilling of lust ; the Dhamma for the extinction of lust, not for the operation of lust. Now then, O friend, when Bhagawá has in various ways proclaimed the Dhamma for the abandonment of lust, you are meditating on lust ; when the Dhamma for separation from lust has been declared, you are thinking of fulfilling lust, when the Dhamma for the extinction of lust has been declared, you are thinking on the operation of lust. O friend, has not the Dhamma by Bhagawá for the abandonment of lust been declared in various ways—for the subjugation of pride, for the suppression of the thirst (of lust), for the destruction of being, for the extermination of desire, for the refraining from lust, for extinction, and for Niwan ? O friend, has it not been declared by Bhagawá in various ways, abandonment of lust, the knowledge of the characteristics of lust, the suppression of the thirst of lust, the excision of lustful thoughts, and the quenching of the burnings of lust ?

This, O friend, is neither for the satisfaction of those who are now dissatisfied, nor for the further satisfaction of those

who are now well disposed. Again, O friend, it is for the further dissatisfaction of those who are still dissatisfied, and for causing a new state to those who are now well disposed. Again, O friend, if it be for the dissatisfaction of those who are still dissatisfied, some of those who are now well disposed, will become of another mind.

Then those Bhikkhus in various ways scoffed at the venerable Sudinno, and made known the fact to Bhagawá.

Then Bhagawá, for that cause, and that subject, caused the company of Bhikkhus to be assembled, and enquired of the venerable Sudinno:—Is it true, Sudinno, that you have cohabited with your former wife? It is true, O Bhagawá. Buddho Bhagawá censured him and said:—O wicked, empty, cross-grained, hideous, irreligious, unsanctified, and worthless man! O vain man, after being initiated in the well-enunciated course of discipline, how now will you be able to practise the perfect and pure Brahmachariya? Has not the Dhamma by me for the abandonment of lust, &c., &c.—*Vide supra*.

It were good for thee, O vain man, thou shouldst place thy private member in a most poisonous serpent's mouth; but it is not so, cohabiting with a woman. It were good for thee if thou shouldst place thy private member in the black serpent's mouth, &c., &c.; in a heap of burning charcoal, &c., &c. What is the reason? From either of those causes, O vain man, you may possibly neither die, nor on the dissolution of the body, by that cause, be born in either of the Apáya, Dug-gata, Winipáta and Niraya hells.

From this cause, O vain man, after the dissolution of the body, and death, you may be (will be) born in Apáya, Duggata, Winipáta or Niraya hells.

From that cause, O vain man, you will arrive at a sinful nature, an adulterous state, a degraded condition, lecherous

habits, unclean practices (*lit.* such as require ablutions), secret actions, and cohabitation. O vain man, thou hast been the originator of many sins. O vain man, this is neither for the satisfaction of those who are now dissatisfied, nor for the further satisfaction of those who are well disposed. Then, O vain man, if it be for the dissatisfaction of those who are ill-disposed, some of those who are now satisfied will become of another opinion. Then Bhagawá in various ways censured the venerable Sudinno, and having declared the disadvantages of the slothful man with regard to the difficulties of obtaining a livelihood, of satisfying his innumerable desires, and of quelling his discontent, declared in various ways the privileges of the man of few desires, of the satisfied man, of him who regulates his passions, of him who subdues his longings, of him who has a calm heart, of him who has but few cares, and of him whose energies are awakened; and having declared to the Bhikkhus a Dhamma discourse concerning duties and obligations, he said this to the Bhikkhus:—Now, O Bhikkhus, I will declare the precepts to the Bhikkhus, for ten purposes, viz., for the good of the assembly, for its ease, for the putting to shame sinful-minded persons, for the comfort of expert Bhikkhus, for the regulation of the desires concerning rewards in this life, for the extinction of desires for rewards in a future state, for the satisfaction of those who are ill-disposed, for the further satisfaction of those who are well inclined, for the advantages of those who are established in the true Dhamma, and for discipline. Therefore, O Bhikkhus, receive this precept:—If any Bhikkhu is guilty of cohabitation, he incurs a Párájiká fault, and becomes excommunicate.

So this precept by Bhagawá has been promulgated to the Bhikkhus.

[The conclusion of the Sudinno Bhána.]

The next instance given is one of beastiality, committed by a Bhikkhu in Wesáli, with a monkey. Many Bhikkhus were witnesses of his crime, and when they charged him with it, he endeavoured to exonerate himself by declaring that Buddha had hitherto prohibited only cohabitation with a woman. Bhuddha, as in the former case, severely reprimanded him, and declared that if any Bhikkhu cohabits with any kind of beast, from the least to the greatest, he is guilty of a Párájiká fault, and becomes excommunicate.

Very many Wajji Puttaka Bhikkhus in Wesáli having indulged themselves in luxurious eating, drinking and bathing, neglected their meditations, and through ignorance of their imbecility with regard to the observation of the precepts were guilty of Methuna Dhamma. Subsequently they, on account of affection to their kinsman and continued desire, went to the venerable Anando, and said thus to him:—O lord Anando, we have not despised, we have not despised the Dhamma, we have not despised the Priesthood, we have not despised self, and O lord Anando, we have not despised others ; (but) we are very unfortunate, and although we have a little merit from having been initiated in this declared course of discipline, yet we shall not be able, till the end of life, to complete the perfect and pure Brahmachariya. Now, O lord Anando, may we receive the cleric state, and the order of Upasampadá, in the presence of Bhagawá ; and may we be permitted to pass the first and last watches of the night in contemplation of the revelation of the meritorious Dhamma, and of the orthodox and wise Dhamma. It is good, O lord Anando, declare this to Bhagawá.—Just so; the venerable Anando answered to the Wesáli Wajji Puttaka; and went to the place where Bhagawá was, and having arrived, made known the matter to Bhagawá.—It is difficult, O Anando : Tathágató has not the means either

as regards the Wajji people or the Wajji Puttakà, of abrogating the promulgation of the Párájikà discipline as regards the clerical body. Then Bhagawá, for that cause and reason, having delivered a Dhamma discourse, called the Bhikkhus and said:—O Bhikkhus ! if any Bhikkhu, through ignorance of his imbecility with regard to the observance of the precepts, is guilty of Methuna Dhamma, when he has come (for the purpose of being ordained) is not worthy of being admitted to the Upasampadá order. Any one knowing his imbecility with regard to the observance of the precepts, if he is guilty of Methuna Dhamma, he is fit to be made Upasampadá, when he has come for it. And so, O Bhikkhus, receive this precept:—If any Bhikkhu, through ignorance of his imbecility with regard to the observance of the precepts, is guilty of Methuna Dhamma with any beast, from the least to the greatest, he incurs a Párájiká fault, and becomes excommunicate.

The term *any one* is as follows :—A person of whatsoever degree, of whatsoever race, of whatsoever name, of whatsoever tribe, of whatsoever attainments, of whatsoever conduct, of whatsoever ability, whether an elderly man, or a youth, or a middle aged man ;—such *an one* is called *any one*.

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