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Edited by

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TRANSLITERATION.

In the July Number of this Journal we announced our intention of using our new system of transliteration, commencing with the August Number. As, however, two different methods in the same volume would cause confusion and inconvenience, we have resolved on keeping to the present system

till the end of the current year, by which time the subject might be discussed, and, with the aid of scholars, some of whom have already sent us their views, such a scheme adopted as would meet with the approval of the greater number of Orientalists.

EDITOR.

BUDDHISM:

BY THE REV. D. J. GOGERLY, WESLEYAN MISSIONARY.¹

BUDDHISM, which was once the dominant religion of India, is now completely unknown in its native country; but when excluded from that region it spread itself in other directions, and at present prevails in Nepaul, Thibet, China, Burmah, Siam, Ceylon and other countries, and numbers among its votaries a large portion of the human race. Brahmanism certainly prevailed extensively at the time when Gautama Buddha was born, for upon his birth Brahmans were consulted respecting the fortunes of the new-born prince; and it is stated that the progress of Buddhism was most rapid among the inferior castes: the Kṣatriya or warrior tribe rejecting it from the pride of birth, and the Brahmans from the pride of learning: but the Brahmanism of that period differed materially from that of the present time; no trace appearing in the sacred books of the Buddhists of the worship of Śiva and Vishnu. The god to whom offerings were generally made was Agni, the god of fire. The state of caste at that time was also different from that which prevails at present, the warrior tribe being regarded as the first, and the Brahmanical as the second in the scale of dignity. Many princes having embraced the doctrines of Buddhism, the warrior tribe became its supporters, but were ultimately subjected by the ascendancy of the priesthood. Much obscurity rests upon that historical period which we shall not attempt to remove;

confining ourselves briefly to the doctrines of Buddha as recorded in their sacred books.

Although the present system of Buddhism is of comparatively recent origin, Gautama affirmed that in the most remote ages the doctrines which he taught had been proclaimed by an incalculable number of Buddhas who lived in previous kalpas; as well as by three who preceded him in the present kalpa. The doctrines taught by them are represented as being identical with those of the present Buddha. The whole field of truth is stated to have been open before each Buddha, who is therefore named sabbannu, omniscient; cakkhumā, the seeing one; samantacakkhu, he who has an eye seeing in every direction. The Buddhas therefore saw all things with unfailing accuracy, and their teachings agreed with those of Gautama even on the minutest points. But these teachers and their doctrines had been long forgotten before the birth of Gautama Buddha, and he became the unaided re-discoverer of the system.

Gautama Buddha was born in Kapilavastu, a city in or near to the present province of Oude, in the year 624 before the Christian era. His father was a sovereign prince named Suddhodana. He was called the prince Siddhārta, and lived in regal splendour till his 29th year. About that time he became disgusted with sensual pleasures; considered the circumstances of disease, decrepitude and death, and being desirous

¹ A lecture delivered before the Colombo Young Men's Christian Association.

of obtaining deliverance from the continual reproduction of existence, embraced the life of an ascetic and retired to the wilderness. His object appears to have been two-fold: 1st. To obtain that complete freedom from the passions and affections which would ensure the entire cessation of his own personal existence; and 2nd, That he might attain to that perfection of wisdom and knowledge which would enable him to teach others the paths of perfect liberty. For this purpose, during six years, he performed painful penances, and his abstinence from food was such that his body was reduced to a skeleton; and completely exhausted, he fainted and was regarded by his associates as dead. He, however, revived, and finding no advantage from this course of life he abandoned it, and took the sustenance necessary for the restoration of his bodily strength, and with renewed energy bent his mind to intense meditation. This profound meditation is termed *Jhāna*, and while the devotee is engaged in these exercises he becomes insensible to all external things; he can neither see, hear, nor feel, but is in a state something similar to that which is called the mesmeric trance, and no means exist by which he can be aroused from this state until the meditation is ended. Buddha states to the Brahman *Veraija*, that he, being persevering, tranquil in body and mind, pure in heart and free from all sensuality, engaged in examination and research on the nature of things, and thus enjoyed the first *Jhāna*. Investigation and research being terminated, with a tranquil and self-concentrated mind he enjoyed the serene pleasure of the second *Jhāna*. Free from the disturbances of pleasure, thoughtful and wise, and healthy in body, he enjoyed the third *Jhāna*, called the state of thoughtful contentment. Free from the emotions of joy or sorrow, previous exultation and depression being removed, with a contented and holy mind he attained to the 4th *Jhāna*, being unmoved either by pleasure or pain.

Being thus mentally tranquil, pure and holy, free from passion or pollution, he recalled to mind former states of existence through many kalpas, together with their causes and circumstances.

He then with a clear and godlike vision, transcending that of men, beheld beings dying or being born, noble or base, beautiful or deformed; marked their conduct and its results. Having thus attained to a high degree of wisdom, he afterwards ascertained the causes of sorrow and continued existence, and the mode in which the series of existence and the wretchedness connected with it might for ever cease. When he had obtained this knowledge he became a Buddha, perfect in wisdom, purity, and knowledge, and the chief of all existing beings, from the highest Brahma world to the lowest hell, rendering honour to no one as his superior, but being worthy of receiving supreme honour from all.

We shall now briefly notice his teaching relative to the system of the universe, embracing its inhabitants; and afterwards consider his metaphysical and moral doctrines.

Buddha does not attempt to account for the origin of existing beings, he says: "Bhikkhus, the initial point of the series of transmigration is not known: the commencement does not appear." He therefore confines his teachings to the system as it is during the present kalpa. The duration of a kalpa he does not arithmetically define, but uses a similitude. If there be a solid rock, forming a cube of a yodun (about 14 miles) and a delicately formed shawl should brush against it once in 100 years, the rock by the contact would be gradually worn away: but the kalpa would not in that time be completed. All large measures of length are computed by yoduns: thus 4 Singhalese *hetekma*, or miles, form a *gavu* or league, and as the *hetekma* is less than an English mile, the *gavu* or league may be about $3\frac{1}{2}$ miles; 4 of these, or about 14 miles, constitute a yodun. The universe comprises an

infinite number of systems or sakvalas: each complete in itself, having its own sun, moon and stars, and its own heavens and hells. The sakvala with which we are connected is surrounded by an immense rocky circle, which is in height 82,000 yoduns, or more than 1,100,000 miles above the surface of the sea, and is 3,610,350 yoduns in circumference, that is, more than 16,000,000 miles in diameter. In the midst the mountain Mahā Meru is situated. This mountain, Buddha states in the sermon on the rising of seven suns, is 84,000 yoduns in length, 84,000 yoduns in breadth, 84,000 yoduns in height above the sea, and 84,000 yoduns beneath its surface. It is surrounded by seven circles of rocks, each circle being half the height of the preceding one, commencing with Mahā Meru, and proceeding outwards: thus the Yugandhara circle is half the height of Mahā Meru, and the seventh circle, or Asvakarna, is only 656 yoduns high above the sea. Between these circles and the sakvala rocks four large continents exist, each accompanied by 500 islands, and separated from each other by stormy seas, so as to be inaccessible to all who are not possessed of superhuman powers. The four continents are Jambudvīpa to the south of Mahā Meru; this is the world inhabited by men: Uttarakuru is situated to the north, Aparagoyāna to the west, and Pūrvavideha to the east of Mahā Meru. In reference to this a Pāli stanza states: "When the sun rises on this continent (Jambudvīpa) it is mid-day in Videha, evening in Goyāna, and midnight at Uttarakuru," for the sun, moon and stars are represented as travelling daily round Mahā Meru at the altitude of Yugandhara.

In a sermon on earthquakes in the Aṅguttara Nikāya, Buddha states that the earth rests on water, and that water is established on air. When the air is agitated by storms the water is violently shaken, and by this the earth trembles, constituting an earthquake. The earth is 240,000 yoduns in thickness, the water possesses

a depth of 480,000 yoduns, and the atmosphere on which the whole rests is 960,000 yoduns deep. The four great continents are very frequently spoken of by Buddha in his sermons. At the bottom of the system eight principal hells, each accompanied by 16 subordinate hells, are situated. Under Mahā Meru is the Asura world. The Asuras were formerly gods inhabiting the summit of Mahā Meru, but they gave way to intemperance so as to become insensible, and Śakra (or Indra) with his hosts, cast them down to the bottom of Mahā Meru, and occupied the conquered region. The Asuras (from *a*, negative, and *sura*, gods) have frequently made war on Indra in order to recover their lost possessions, but have in every instance been ultimately defeated. Men, gods and demons inhabit the earth and its atmosphere. The demons are in many instances malignant and of horrid appearance, while many others are beneficent and are devout Buddhists. The general name for the demons is Yakṣa, anglicised "Devils." Half the height of Mahā Meru, or 42,000 yoduns above the surface of the sea, is situated the heaven of the four guardian gods cātummahārājikā. In this the sun, the moon, and the stars are situated. The sun is represented as having a resplendent circular residence 50 yoduns or 700 miles in circumference, and the moon to have one of 49 yoduns in extent. The eclipses of these bodies are stated to result from the efforts of the Asura Rāhu, in the form of a large snake, to swallow them. We should almost have doubted that this were a doctrine of the Buddhist religion were it not recorded in two Sūtras, or discourses of Buddha, in the Saṅyutta Nikāya, which forms a part of the three Piṭakas. On one occasion Sūrya, the god of the sun, is represented as being in great distress in consequence of the efforts of Rāhu to swallow him and his residence. He invoked the aid of Buddha, who rebuked Rāhu and commanded him to desist from his efforts. Rāhu became terrified and

trembling fled to the Asuraloka. The Sūtra immediately preceding this states that the moon experienced a similar danger and called upon Buddha for help, who delivered him from the power of Rāhu. These discourses, in addition to the one referred to concerning the cause of earthquakes in the *Ānguttara Nikāya*, shows the nature of Buddha's physical philosophy. On the summit of Mahā Meru, or 42,000 yoduns above the *cātummahārājikā*, heavens, *tāvatiṇsa* is placed, and in succession, above each other, the heavens *yama*, *tusita*, *nimmānarati* and *paranimmita-vasavatti*. In this world, and these six heavens, the pleasures of sense are enjoyed, and either virtuous or vicious actions may be performed.

The period of the life of man in this world is estimated to be about 100 years, that of the gods of the heaven immediately above the earth, *cātummahārājikā*, is thus calculated; one day and night are equal to 50 years of men: 360 of these days make one year, and the duration of life 500 of these years: the whole period being 9,000,000 years of men.

The period of life in each ascending heaven is in a four-fold proportion, thus in *tāvatiṇsa* it is 36,000,000, in *yāma* 144,000,000, in *tusita* 576 millions, in *nimmānarati* 2,304 millions, and in *paranimmita-vasavatti* the duration of life is 9,216 millions of years.

The whole of these details are taken from the *Vibhanga* division of the *Abhidhamma Pitaka*.

Above these heavens there are 16 Brahma worlds. A birth in the Brahma worlds results from the performance of the four *Jhāna*, or courses of profound meditation. There are three modes in which the *Jhāna* may be attended to, the imperfect, the medial, and the perfect.

The imperfect performance of the first *Jhāna*, comprehending investigation and research concerning the nature of things, procures a birth in the lowest of the Brahma worlds, named *Brāhma pārisajjā*, the dura-

tion of life being one-third of a kalpa. The medial performance of the same *Jhāna* leads to the *Brahmapurohita*, Brahma world, in which the duration of life is half a kalpa. The perfect performance of that *Jhāna* gives an entrance into the *Mahā Brahma* world, the duration of life being an entire kalpa. These three Brahma worlds, the six heavens, the earth, the residence of the *nāgas* and *asuras*, and the various hells are all destroyed at the termination of each kalpa.

The performance of the second *Jhāna*, comprehending the clear and undisturbed perception of truth, procures an existence in the *parittābhā apramānābhā* and *ābhassara* Brahma worlds, the period of life being two, four and eight kalpas. We shall have occasion again to refer to the *ābhassara* Brahma world. The third *Jhāna*, in which the devotee is free from the perturbations of pleasure or pain, and being healthy in body and in mind lives in the calm and contented meditation on the doctrines of truth, gives access to three other Brahma worlds more exalted than those previously mentioned, the term of life being, 16, 32 and 64 kalpas.

The fourth *Jhāna*, in which the passions are so subdued that the devotee is always contented, being uninfluenced by the sensations of pleasure or pain, gives access to the remaining seven Brahma worlds, and the four *arūpa* worlds. The duration of existence is immense, being from 500 to 16,000 kalpas. There is a peculiarity in the first world in this last series, namely, the *asannyasattā* Brahma world. In this the duration of life is 500 kalpas, but there is only corporeal existence without consciousness: they possess neither sensation, perception, thought, nor knowledge; but are as beings in a dreamless profound sleep. The whole of the inhabitants of the Brahma worlds are entirely free from sensual pleasures or desires: they are not subject to the laws of gravitation, but move at pleasure through the atmosphere without obstruction, and their pleasures and pursuits

are all intellectual and pure, resembling perhaps what St. Paul meant when he spake of "spiritual bodies."

In the four arūpa worlds completing the series, there are no organised bodies, but the inhabitants possess sensation, perception, reasoning, and knowledge or consciousness. I do not clearly understand the nature of the existence or modes of operation in these worlds, and therefore cannot attempt to explain them. The term of life is stated to be 20,000,—40,000—60,000 and 84,000 kalpas. This last is the longest possible duration of the existence of any being.

I have before stated that at the end of a kalpa the three lowest of the Brahma worlds, the six heavens, the earth, and all below the earth will be entirely destroyed. The next destruction is to be by fire, and the mode in which this is to be effected is thus stated by Buddha in his discourse on the ascent of seven suns, contained in the *Āṅguttara Nikāya*; "Bhikhus, Seneru (or Mahā Meru) the king of mountains, is in length 84,000 yoduns, in breadth 84,000 yoduns, beneath the great sea 84,000 yoduns, and above the sea 84,000 yoduns. A time will come when for many hundreds, thousands, and hundred thousands of years no rain will descend from the clouds, in consequence of which cultivated plants and herbs, forests, grass and trees will become completely dried and burnt up. At the expiration of a long period after this, a second sun will appear, and by the heat of these two suns the small rivers, ponds and lakes will be dried up and disappear. After another long period a third sun will arise, and by the heat of these three suns the large rivers, as the Ganges, the Jumna, &c., will be completely dried up. By the rising of a fourth sun, the seas into which these large rivers flow will be dried up. A fifth sun will afterwards arise, and by the heat of five suns at one time the great ocean, 84,000 yoduns deep) will be gradually dried up until only a few puddles remain. A sixth sun will arise, and by the conjoined

heat of these six suns, the great earth and Mahā Meru will smoke continually like the kiln of a potter. At length a seventh sun will arise; and by the heat of these seven suns, this great earth and Mahā Meru, the king of mountains, will burn, blaze up, and become one mass of fire, and the flames will, by the wind, ascend as high as the Brahma worlds: and by the accumulated heat of the burning and blazing mountain, its rocky peaks, from 100 to 500 yoduns in extent, will be destroyed, and finally this great earth and Mahā Meru will be so completely consumed that even ashes shall not appear nor exist. Even as when butter or oil is consumed in a vessel no residuum appears or exists, thus this great earth and Mahā Meru will be so completely destroyed that no ashes of it will either appear or exist."

The learned Buddhists extend this destruction further than is stated in this quotation from a sermon of Buddha's. A learned priest, residing near Bentotte, in a controversial tract states: "The waters of the sea being dried up, and seven suns shining simultaneously, the earth, the mountains, Mahā Meru, the sakvala-gala, and all other things being destroyed by fire, the three Brahma worlds, viz. pārisadya, brahmapurohita, mahābrahma, together with the six heavens will be burnt up: and thus one hundred thousand millions of sakvala kelalakṣayak sakvala will at once be burnt up and destroyed."

The worlds however thus destroyed will again come into being, but not by the power of karma, or the power of the moral merit of its preceding inhabitants, as some among the natives have affirmed, who should have been better instructed in Buddhism; nor by the power of a Creator. In the *Milinda-praśna*, a book of very high authority among the Buddhists, the priest Nāgasena, speaking of the production of things, states: All sentient beings are kammajā (that is, produced by the accumulation of the merit or demerit of previous actions). Fire and all kinds of

vegetables are hetujā (produced by material causes, as seeds, &c.) The earth, the mountains, the waters and the winds are utujā (produced by the seasons). What he meant by the seasons being the producing causes of the earth, the mountains, the waters and the winds it is difficult, if not impossible, to ascertain.

We have now finished our sketch of the material universe according to the system of Buddhism, and shall proceed to examine the more prominent parts of its metaphysics. The existence of a Creator of all things, and the dispenser to man of joy or sorrow, Buddha expressly denies; affirming that the pains or pleasures experienced by intelligent beings are not in any way the result of the power of a Creator. He himself claims to be the supreme: he said to Upaka, an ascetic, who enquired who was his teacher, and whose doctrine he embraced: "I have no teacher: there is no one who resembles me. In the worlds of the gods I have no equal. I am the most noble in the world, being the irrefutable teacher, the sole, all perfect Buddha." In the Pārājikā section of the Vinaya Piṭaka a conversation is recorded between him and the Brahman Verañja, who accused him of not honouring aged Brahmans, of not rising in their presence, and of not inviting them to be seated. He replied, "Brahman, I do not see any one in the heavenly worlds nor in that of Māraya, nor among the inhabitants of the Brahma worlds, nor among gods or men whom it would be proper for me to honour, or in whose presence I ought to rise up, or whom I ought to request to be seated. Should the Tathāgata (*i.e.* Buddha) thus act towards any one that person's head would fall off." And in the Jātaka Arthakathā it is stated that from the lowest hell to the highest Brahma world there is no equal nor superior to Buddha in wisdom, virtue, and knowledge. These assumptions are altogether irreconcilable with the doctrine of a universal Creator, who must necessarily be superior to all the beings formed and sup-

ported by him. Buddha was aware of the doctrine of a Creator being held by the Brahmans, and he endeavours to account for its existence. In the Brahma-Jāla-Sūtra, which is the first in the Digha-Nikāya, he discourses respecting the 62 different sects in the philosophical schools, for they can scarcely be called religions, among whom four held the doctrine both of the pre-existence of the soul, and of its eternal duration through countless transmigrations. (The Buddhist doctrine of saṃsāra is antecedents and consequents.) Others believed that some souls have always existed, while others have had a commencement of existence. Among these one sect is described as believing in the existence of a Creator, and Buddha denies the correctness of this opinion. In explaining how the opinion originated he says: "There is a time, Bhikhus, when after a very long period this world is destroyed. On the destruction of the world very many beings obtained existence in the Ābhassara Brahmaloḥka (which is the sixth in the series, and in which the term of life never exceeds eight kalpas). They are there spiritual beings (having purified bodies, uncontaminated with evil passions or with any corporeal defilement): they have intellectual pleasures: are self-resplendent, traverse the atmosphere without impediment, and remain for a long time established in happiness. After a very long period this mundane system is reproduced, and the world named Brahma Vimāna (the third of the Brahmaloḥkas) comes into existence, but uninhabited."

"At that time a being, in consequence either of the period of residence in Ābhassara being expired, or in consequence of some deficiency in merit preventing him from living there the full period, ceased to exist in Ābhassara, and was reproduced in the uninhabited Brahma Vimāna. He was there a spiritual being: his pleasures were intellectual: he was self-resplendent, traversed the atmosphere, and for a long time enjoyed uninterrupted felicity. After living there a very long period in solitude, a

desire of having an associate is felt by him, and he says, would that another being were dwelling in this place. At that precise juncture another being, ceasing to exist in Abhassara, comes into existence in the Brahma Vimāna, in the vicinity of the first one. They are both of them spiritual beings, have intellectual pleasures, are self-resplendent, traverse the atmosphere, and are for a long time in the enjoyment of happiness. Then the following thoughts arose in him who was the first existent in that Brahmaloḥa: I am Brahma, the Great Brahma, the Supreme, the Invincible, the Omniscient, the Governor of all things, the Lord of all. I am the Maker, the Creator of all things. I am the Chief, the Disposer and Controller of all. The Universal Father. This being was made by me. How does this appear? Formerly I thought, would that another being were in this place, and upon my volition this being came here. Those beings also, who afterwards obtained an existence there, thought this illustrious Brahma is the Great Brahma, the Supreme, the Invincible, the Omniscient, the Ruler, the Lord, the Creator of all. He is the chief, the Disposer of all things, the Controller of all, the Universal Father. We were created by him, for we see that he was first here, and that we have since then obtained existence. Furthermore, he who first obtained existence there, lives during a very long period, exceeds in beauty and is of immense power, but those who followed him are short lived, of inferior beauty and of little power. It then happens, that one of those beings, ceasing to exist there, is born in this world, and afterwards retires from society and becomes a recluse. He subjects his passions, is persevering in the practice of virtue, and by profound meditation he recollects his immediately previous state of existence, but none prior to that: he therefore says, that illustrious Brahma is the Great Brahma: the Supreme, the Invincible, the Omniscient, the Ruler, the Lord, the Maker, the Creator of all. He is

the Chief, the Disposer of all things, the Controller of all, the Universal Father. That Brahma by whom we were created is ever during, immutable, the eternal, and unchangeable, continuing for ever the same. But we, who have been created by this illustrious Brahma are mutable, short-lived and mortal."

By this extract it appears that Buddha had a clear perception of the doctrine of a supreme, self-existing Creator, yet he pronounces that doctrine to be false, for he says in another part of the same discourse: the teaching of those Samanas and Brahmans, who hold that some beings are eternal, and others not eternal, is founded on their ignorance, and their want of perception of truth, and is the result of the impressions made upon the senses.

There are many who are called Buddhists who acknowledge the existence of a Creator: but they do this from ignorance of the teaching of Buddha. The Buddhist system does not acknowledge the possibility of such a being existing.

Having noticed the tenets of Buddhism respecting a Creator, we will consider what it teaches respecting the nature of man. The whole of the constituent parts of a sentient being is arranged in five divisions, called *khandhā* or collections: they are the *rūpakkhandhā*, the organized body; *vedanakkhandhā*, the sensations of pleasure, pain, or indifference; *saññākkhandhā*, or the perceptions: *sankhārakkhandhā*, or the thoughts, contemplations and reasonings; and the *viññānakkhandhā* or the understanding, the consciousness. Except the body there is no entity among these *khandhas*. There is merely an organized body, and inherent in this body a capability of sensation, perception, contemplation and knowledge, elicited by contact with other objects: there is no feeling, thinking or knowing soul in a man. The body itself is mutable, and the other *khandhās* are in a perpetual flux. According to this system man is never the same for two consecutive minutes: the *arūpadhammā* as the whole

of the khandhā except the body are called, are constantly changing: they are produced, they cease to be, and never remain the same: they are compared to the periphery of a wheel in motion, always altering its position: and to the light of a burning lamp, which though continuing to shine has its rays continually changing. The lamp continues to burn during the whole night, constantly emitting fresh rays: so the man continues so long as his body lives, but the mental processes are constantly changing. This doctrine of Buddha is certainly not held by the majority of the Buddhist laity, and was not, and perhaps up to the present day is not, received by several of the priests, but it is most clearly taught in the sacred books. To clear up this question it is necessary to determine the meaning to be attached to the Pāli word attā translated into Singhalese by the word ātmaya, and which we render "soul." In the Brahma-Jāla-Sūtra, Buddha states that some taught that the soul, attā, is eternal in duration; they said: "Living beings transmigrate: they die, they are born, but their existence continues, as being eternal." In another part of the same sermon, when speaking of the doctrines of the ucchedavādā, or those who believe that the soul will be finally annihilated, he relates a conversation between some philosophers: "Another will reply and say, Friend, I do not deny that there is such a state as you have mentioned, but the soul will not then be annihilated: there is, Friend, another state, unknown and unexperienced by you, but known and perceived by me; in that state, the form is godlike, the pleasures are mental, and all the powers and faculties are in perfection. Upon the dissolution of that body by death the being is cut off, destroyed, and no longer exists." These extracts are sufficient to prove that by the word attā or soul, is meant an immaterial substance which continues to exist after the death of the body. The comment states that there are four leading opinions respecting the nature of the soul, the last

of which is, that it remains in the body as a jewel deposited in a casket: and that upon death it flies away as a bird from its cage. There can therefore be no doubt but that Buddha attached to the word attā the meaning we attach to the word "soul."

We have already noticed that the whole constituent parts of a man are divided into five khandhā, but there is also another arrangement called āyatana or residences: they are the six personal āyatana; viz., the eye, the ear, the nose, the tongue, the body, the understanding; and the corresponding external āyatana, figure, sound, odours, taste, touch, and material or immaterial objects. Buddha declares that none of the khandhā or āyatana constitutes a soul. There is also a more compendious arrangement into nāmarūpa, the rūpa signifying the body, and the nāma the intellectual faculties: this is frequently used in the writings of Buddha. Concerning the khandhā, he says, rūpaṅ bhikkhave anattā vedanā anattā saṅnā anattā saṅkhārā anattāviṃṇāṇaṅ anattaṅ "Bhikkhus, the body does not constitute a soul, the sensations do not constitute a soul, the perceptions do not constitute a soul, the reasonings do not constitute a soul, the consciousness or understanding does not constitute a soul." Thus he affirms of each of the khandhas that it is not a soul. Again he says, rūpaṅ bhikkhave anattaṅ, yopi hetu yopi paccayo rūpassa upādāya sopi anattā, anatta-sambhūtaṅ rūpaṅ kuto attā bhavissati, "Bhikkhus, body is not a soul: if there be any kind of cause for the production of body, that cause also is without a soul: how can body become a soul since it is produced by soulless causes." He repeats the same verbatim concerning the sensations, the perceptions, and the reasonings: and although some unlearned Buddhists have supposed that the viññāna is a transmigrating soul, Buddha says: The understanding or consciousness viññāna is not a soul: if there be any cause by which the viññāna is produced, that cause also is without a soul: How can

viññāna be a soul, seeing it is produced by soulless causes.

To remove all doubt respecting his doctrine being that a soul does not exist, we refer to his conversation with Susīma Paribājika. Buddha says, Susīma, the body, the sensations, the perceptions, the reasonings, the understanding or consciousness (enumerating each distinctly) whether past, future or present, whether internal or external, whether gross or minute, base or excellent, remote or near, are not mine; none of them constitute "I." None of these are to me a soul. This is known by true wisdom. This teaching, which is again and again reiterated, is clear: there is no soul: nothing of which an individual may say, "This is I." Body exists; the other khandhā are only functions of the living body, produced by the contact of external objects with the bodily organs. The same doctrine is enforced, in similar language, respecting the eye, the ear, and other bodily organs, together with the mano, or viññāna, or understanding, the seat of which is the heart, as the eye is the seat of vision; this is repeated respecting the various organs, both individually and collectively.

But how does this affect the doctrine of transmigration, or more properly the continued processes of perpetuated existence. In the book called Milinda-Praśna, or the questions of king Milinda, the subject is discussed by the king and the learned priest Nāgasena. This work is of high authority among the Buddhists, although not one of the Sacred Books. The term nāmarūpaṅ is frequently used in this discussion, comprising all that we mean by body and mind. I shall omit the Pāli, merely giving a translation of the conversations. The king enquired: Lord Nāgasena what is conceived (in a new birth)?

The priest replied, The body and mind (nāmarūpaṅ), great king, are conceived. But, Lord Nāgasena, are this same body and mind (nāmarūpaṅ) conceived? No; great king, this same body and mind are not conceived: but by this body and mind

good or evil actions are performed, and in consequence of these actions another body and soul are conceived (tena kammaena aññaṅ nāma rūpaṅ paṭisandahati).

To remove all doubt the king enquires saying, Lord Nāgasena, you have spoken of nāmarūpaṅ. Of these what is nāma and what is rūpaṅ? Great king, is anything material (olārikaṅ); that is rūpa? Is anything immaterial (sukhumā); the thoughts, they are nāma. Thus nāmarūpaṅ is represented as constituting the whole man, body and soul, and the doctrine clearly laid down is one of antecedents and consequents. A man performs good or bad actions: this is the antecedent. Because of these actions another being, another body and mind are produced: this is the consequent. They are in no sense the same: the latter is a result of the former, but there is no transmigrating soul. The king does not appear satisfied, and prosecutes his enquiries, saying, Lord Nāgasena, does conception take place without any being transmigrating? Yes; great king, conception takes place without any being transmigrating. How does this take place? Explain it by a metaphor. Great king, a man lights one lamp from another lamp. Does the one lamp transmigrate to the other lamp? No, my Lord. In the same way, great king, conception takes place without transmigration.

The king further enquires: Lord Nāgasena, is there any being who transmigrates from this body to another body? No, great king. But, Lord Nāgasena, if there be no being who transmigrates from this body to another body, is there not a deliverance from the consequences of evil actions. True, great king, if there be no conception there is deliverance. By this body and mind good or evil actions are performed, and in consequence of those actions another body and mind are produced, and therefore there is not deliverance from the consequences of sin.

Buddha explicitly declares that sin and punishment are necessarily united. But it appears that it is sin that is punished and not the sinner. To avoid the difficulty

connected with this doctrine the Buddhists say, that although the child born is not the same with the man who previously existed, he cannot be said to be entirely a new being, because his present existence is the result of actions performed by a person who formerly existed, but who is now non-existent; and they illustrate it by the metaphor of a mango-tree. A mango from the tree having been eaten, the stone is planted, and a fresh mango-tree is produced, which is not properly a new tree, but a continuance of the old one, being produced from it. But, according to this, the son must be the same with his father, being produced by his instrumentality. The mango-tree metaphor is this: the mango-tree represents an existing man: the mango-fruit the good or evil conduct of that man: as from a stone of that tree another tree grows which is not altogether different from the first tree, being a result of that first tree, so from the good or bad actions of a man another man is produced, who is not properly another, but a continuation of the first. The metaphor will not bear strict investigation, but the doctrine of Buddha undoubtedly is, that the performer of an action is not the recipient of the result of that action. In the Sanyut-Nikāya it is stated that a Brahman came to Buddha and asked: How is it, Gautama, does he who has performed actions (in a previous birth) experience (in this world) the results? Brahman, the doctrine that he who has acted receives the result is one extreme (the sassatavādā or doctrine of the perpetual existence of a transmigrating soul). How then, Gautama, does one person perform the action, and another person endure the results? Brahman, the doctrine that one person performs the action and that another person endures the result is the other extreme (the ucchedavādā, who teach the annihilation of an existing soul). The Tathāgata, avoiding both these extremes, preaches a middle doctrine: namely, that in consequence of ignorance, merit or demerit is accumulated, &c., declaring the

doctrine of the paṭicca samuppāda, which we shall examine hereafter. We quote part of another discourse where the subject is more fully declared: The Paribbājaka recluse, named Timbaruka, came to Buddha and said: Gautama, does a person receive happiness or sorrow as the result of his own conduct (in a previous state)? Buddha replied: Not so, Timbaruka. What, Gautama! does he receive happiness or sorrow as the result of another person's conduct? Not so, Timbaruka. What, Gautama! does he receive happiness or sorrow as the result of the joint action of himself and of some other person? Bhagavā replied: Not so, Timbaruka. What then, Gautama, does a man receive happiness or joy irrespective of his own conduct, or of the conduct of others? Not so, Timbaruka. He afterwards declares that he has abandoned the doctrine of a transmigrating soul, as held by the sassatavādā and also the excision of an existing soul as held by the ucchedavādā and has chosen a middle doctrine, and then recites the paṭicca samuppāda, which appears to be the key of his philosophical position, explaining the processes by which existence is perpetuated. We must, in endeavouring to explain this, quote the Pāli and afterwards state the meaning: *avijjā-paccayā saṅkhārā, saṅkhārapaccayā viññānaṃ, viññānapaccayā nāma-rūpaṃ, nama-rūpapaccayā saḷāyatanaṃ, saḷāyatana-paccayā phasso, phassa-paccayā vedanā, vedanā-paccayā taṇhā, taṇhā-paccayā upādānaṃ, upādāna-paccayā bhavo, bhava-paccayā jāti, jāti-paccayā jarā-maraṇa-soka-parideva-dukkha-domanassupāyāsā sambhavanti.*

In consequence of ignorance merit or demerit is produced. In consequence of merit or demerit the consciousness, in consequence of consciousness the body and the mental faculties, in consequence of the body and the mental faculties the six organs of sense, in consequence of the six organs of sense touch or contact (or the sensation of touch), in consequence of contact the sensations, in consequence of the sensations

desire, in consequence of desire an attachment to existence, in consequence of attachment or cleaving to existence, a place of birth, in consequence of a place of birth, birth itself, in consequence of birth, decay, death, grief, weeping, pain, discontent and dissatisfaction are produced. It is then added that a complete cessation of ignorance necessarily results in a cessation of all the consequents, so that being itself becomes extinct. It will be observed that the intervention of a previously existing soul, or of a Creator, or even of parents, is not regarded as necessary to the completion of this chain of existence; the two first, as being non-existent, the other (parents) as that which may be for the production of the body, but which is not absolutely necessary, as in many instances the opapātikā formation (which Turnour in his translation of Mahāvāṇsa calls "the apparitional" appearance) supersedes the necessity of parents, as in these instances merit or demerit leads to the instantaneous and full development of a perfect man or woman, as well as of the gods and the sufferers in the hells.

This account appears to be very unphilosophical and confused. In the vibhaṅga division of the abhidharma, the terms used are clearly defined: thus avijjā, or ignorance, is defined to be the ignorance of the four principal doctrines of Buddha: they are 1, That sorrow is connected with existence in all its forms. 2, That its continuance results from a continued desire of existence. 3, That a deliverance from existence and its sorrows can only result from the complete extinction of this desire; and 4thly, That this extinction can only result from a course of pure morals, eight divisions of which are specified.

From this ignorance saṅkhāraṇa results, which is defined to be kusalā and akusalā, or merit and demerit, accumulated in the various worlds of gods and men, or of the Brahma gods or of the inhabitants of the arūpa worlds. In the case of any individual coming into existence, this saṅkhārā

is the merit or demerit of the acts of his immediate predecessor in that chain of being. From this saṅkhāra viññānaṇa is produced, which is defined to be the consciousness of the eye, the ear, the nose, the tongue, the body and the understanding, which form the six āyatana, and are not in existence until after the body is formed: viññānaṇa therefore can only be understood as signifying a power hereafter to be developed, when the organs have come into existence and come in contact with external objects. How consciousness can exist in the abstract, without the existence of any conscious being is difficult, if not impossible, to understand. This undeveloped consciousness is regarded as the antecedent of body and mind, and this body and mind as the antecedent of the organs of the body and mind. The viññānaṇa, or consciousness, which is the third in this chain of existence, is declared to be the viññānaṇa or consciousness of the organs of body and mind which are the fifth in the series.

* * * * *

We may observe that the word paticca or paccayā does not signify that *by* which a thing is made or produced, but that which is the antecedent of the thing produced, and without which the thing would not be. Thus the beautiful organization of the body, with all its indications of a designing and powerful architect, is stated to be the consequent of its own consciousness: and the eye with its complicated mechanism is represented as being the consequent of the cakkhuvinnānaṇa or the eye consciousness; and the same holds good with respect to the other bodily organs. Besides, in this passage the saṅkhārā are not existing things, but merely the qualities of actions previously performed, and Buddha teaches that the qualities of actions performed by a being (whether man or animal) now non-existent, is the efficient cause of the production of the body and mind of a new man, without the intervention of any active agent. This, I believe, is a correct statement of the

doctrine of the *pāṭiccasamuppādā*, so far as the production of the body and mind of man is concerned.

The doctrine of *Nirvāṇa* is intimately connected with the preceding. The word *nirvāṇa* (from *ni*, a negative, and *vāṇa*, desire) signifies a complete freedom from desire, and this necessarily leads to a complete cessation of existence. Thus at the close of Buddha's first discourse at Benares, having stated that he has experienced this cessation of *taṇhā* or desire, he observes *ayamantimā jāti natthi dāni punabbhavo*. This is my last birth; henceforth I shall have no other state of existence: and at the close of his discourse called *Brahma Jāla*, he says, *Bhikkhus*, that which binds the *Tathāgata* (*i. e.* Buddha) to existence, is cut off, but his body still remains, and while his body remains gods and men perceive him: but at the end of life, when the body is dissolved, neither gods nor men will perceive him; that is, he will no longer exist.

Nirvāṇa is represented by the metaphor of a large fire which has burnt itself out, and by a lamp the oil and wick of which are completely consumed, so that nothing remains. *Nirvāṇa* is the entire cessation of existence. It differs from annihilation, as that supposes that an existent soul has been destroyed, whereas according to Buddha there is no soul in existence which can be annihilated.

The morality of the Buddhist system is pure, no vice being tolerated. The five precepts binding on every Buddhist are 1, Not to destroy animal life. 2, To abstain from stealing. 3, To abstain from lying. 4, To abstain from illicit intercourse with women; and 5, To abstain from drinking intoxicating liquors. In addition to these precepts, tale-bearing, slander, harsh and injurious language, envy and anger are prohibited and the opposite virtues are recommended. Almsgiving is specially recommended, and the most excellent of all gifts is stated to be that of religious instruction. Buddha, however, only legislated for his priests; with respect to others

he was only a Teacher. His commands respecting the morals of the priesthood are contained in the *Pārājikā* and *Pācitti* sections of the *Vinaya Piṭaka*. A digest of these laws, called *Prātimokṣa*, is directed to be read in each Chapter of the Order on the new and full moon in each month, when an enquiry is to be made respecting the morals of each priest. The laws respecting ecclesiastical discipline are contained in the *Mahāvagga* and *Cūlavagga* of the *Vinaya Piṭaka*, but the subject is too large to be entered upon in this lecture. Great care has been taken to ensure the moral purity of the priesthood, and to preserve peace and harmony between its members; with what success it is not easy to state. The distinction of Castes are not admitted in the priesthood.

The legends of Buddhism are numerous, many are contained in the *pansiya panas Jātaka* book, and in the *Rasavāhini*, the Singhalese translation of these latter tales being contained in *Saddharmālaṅkāra*. I give a sketch of one of them, exemplifying the pursuit of knowledge under difficulties.

HISTORY OF DHAMMASOṆḌA.

Long after the doctrines of Buddhism had been forgotten, and a comparatively short time previous to the appearance of another Buddha, a desire to know what the doctrines of that religion were sprang up in the minds of individuals. Among them was a king of Benares, named *Dhammasoṇḍa*. After he was established in his kingdom, he became deeply impressed with the importance of religious knowledge. He thought much on the subject, and considered that a prince without a knowledge of religion was like a man ornamented with jewels, but destitute of garments requisite for the purposes of decency. He communicated his thoughts to his councillors, and enquired if any of them could either instruct him or tell him where he could obtain information on this important subject. The noblemen of his Court acknowledged their inability to give their Sovereign the information he

required. The king then directed the public crier to make proclamation, that if any individual could explain any of the doctrines of Buddha he should be munificently rewarded upon communicating his knowledge to the king. He afterwards sent an elephant laden with the most costly treasures, round the city, promising to bestow the whole upon any person who could communicate to him any portion of the teaching of a former Buddha. Not meeting with success he afterwards offered to become the personal slave of any one who could recite to him only one stanza spoken by a Buddha.

His mind became exceedingly agitated with this unquenchable thirst for religious knowledge, and he determined to leave his kingdom in charge of his chief ministers, while he sought in foreign lands the information he so much desired. During his travels he entered a thick forest, and regardless of the fierce animals who dwelt there, entertained a hope that he should succeed in his efforts, even in that unpromising place.

When a peculiarly meritorious act is performed by any person, the crystal throne of Indra (or Śakra, the king of the gods residing on the summit of Mahā Meru), becomes hot, and by this his attention is directed to the circumstance. In consequence of the eminent merit of the proceedings of Dhammaśaṅḍa, the throne of Indra became heated, and the god, perceiving the whole of the circumstances, determined to assist him. For this purpose he assumed the form of a fierce man-eating demon, and armed with a sharp sword and a massy club, and with blood dripping from his jaws, stood before the king. The prince was unmoved by his fierce appearance, but hoping to obtain, even from him, the knowledge he so earnestly desired courteously addressed him, saying: O thou who inhabitest this delightful forest, I have left my kingdom in search of religious knowledge. Are you acquainted with any of the teachings of Buddha? The demon replied: I know one stanza. Will you com-

municate it to me, said the prince? What reward will you give to your teacher, asked the demon? Were I in my kingdom, observed the prince, I would reward you most liberally, but in this forest I have nothing but my person to present to you. That will be sufficient, said the demon, let me eat you. But, asked the prince, how can you instruct me after you have eaten me? And how can I teach while I am hungry? replied the demon, but I will propose a plan by which both of us may be gratified, and turning towards a rock perpendicular on one side and a yodun (about 14 miles) high, which he had miraculously formed, he said, Do you see this rock? ascend to its summit, and I will stand here below. I will open my mouth wide, and you must leap from the rock into my mouth, and during your descent I will repeat a stanza spoken by a Buddha. Agreed, exclaimed the prince, and moralizing as he went ascended the mountain. When he had gained the summit, he cried out, Demon, attend! teach me while I make my leap, and so saying he sprang from the rock towards the extended jaws of the demon: but Indra assuming his own proper shape, received the king in his arms, conveyed him to the summit of Mahā Meru, and after having treated him with the highest respect, placed him upon his throne, and repeated the following stanza:—

“Aniccā vata saṅkhārā uppāda-vaya-dhammino.

Uppajjitvā nirujjhanti tesaṃ vūpasamo sukho.”

“The component parts of human nature certainly are mutable: they are things produced and destroyed. Being born they cease to be: happiness consists in their complete subjection.”

Many tales, equally improbable, might be produced, but little of the doctrines of Buddha can be derived from them.

It is hoped that the sketch of Buddhism contained in this lecture will be found correct, as it is drawn from the most approved Pāli authorities.

THE UPASAMPADĀ-KAMMAVĀCĀ :

Being the Buddhist Manual of the Form and Manner of Ordering of Priests and Deacons. The Pāli Text, with a Translation and Notes. By the Hon'ble

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[Reprinted from the *Journal of the Royal Asiatic Society*, Vol. VII, Part I, new series, omitting the Pāli Text.]

IN May, 1872, I was invited by my learned friend and pandit Kevitīyāgala Unnāṇse, of the Malvatte Monastery in Kandy, to be present at an ordination service, held, according to custom, on the full-moon day of Vesak (May—June), being the anniversary of the day on which Gautama Buddha attained Nirvāṇa B.C. 543. I gladly availed myself of this opportunity of witnessing the celebration of a rite of which Englishmen have but little knowledge, and which has rarely, if ever, been witnessed by any European in Ceylon.

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

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

To form a chapter for this purpose not less than ten duly ordained priests are required, and the president must be not less than ten years' standing from his Upasampadā ordination. The priests attending the chapter are required to give their

undivided, unremitting, and devout attention throughout the service. Every priest is instructed to join heart and mind in the exhortations, responses, formulas, etc., and to correct every error, lest the oversight of a single mistake should vitiate the efficacy of the rite. Previously to the ordination the candidates are subjected to a strict and searching examination as to their knowledge of the discourses of Buddha, the duties of a priest, etc. An examination and ordination is held on the full-moon day in Vesak, and on the three succeeding Poya days, or days of quarters of the moon.

After witnessing the celebration of this rite, I read the *Upasampadā-Kammavācā* or book setting forth the form and manner of ordering of priests and deacons, and I was subsequently induced to translate it. This manual was translated into Italian in 1776, by Padre Maria Percoto (Missionary in Ava and Pegu), under the title of "*Kammuva, ossia trattato della ordinazione dei Talapoini del secondo ordine detti Pinzi*," and a portion of it was edited in 1841, in Pāli and Latin, by Professor Spiegel. Clough translated it in 1834, and Hardy has given an interesting summary of it in his *Eastern Monachism*; but neither the text nor any complete translation is readily accessible, and I have therefore thought that this edition might possibly be acceptable to those who desire information respecting the practice of Buddhism in Ceylon, where, as is well pointed out by Mr. Childers, in his *Pāli Dictionary*, (s.v. *Nibbāna*, p. 272, note), "*Buddhism retains almost its pristine purity.*"

With regard to the transliteration,¹ I have used the system adopted (after Fausböll) by Mr. Childers in his *Dictionary*. In the translation I have placed in italics the rubrical directions in the text, and all ex-

¹ We need hardly say that the transliteration in this reprint is our own.—ED.

planations and amplifications of the text I have placed in square brackets. I have thus endeavoured to give a translation of the text as it stands, and, at the same time, to set out the ordination service fully and completely, precisely in the form in use in Ceylon at the present time, as I have myself witnessed it. No one who compares this form with that given in article XV. of Hodgson's "Literature and Religion of the Buddhists in Nepaul," can fail to be struck with the purity and simplicity of the Ceylon rite as contrasted with that in use among the Northern Buddhists.

THE ORDINATION SERVICE.

Praise be to the Blessed One, the Holy One, to him who has arrived at the knowledge of all Truth.

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

Grant me leave to speak. Lord, graciously grant me admission to deacon's orders. *Kneels down.* Lord, I pray for admission as a deacon. Again, lord, I pray for admission as a deacon. A third time, lord, I pray for admission as a deacon. In compassion for me, lord, take these yellow robes, and let me be ordained, in order to the destruction of all sorrow, and in order to the attainment of Nirvāṇa. *To be repeated three times.* [The President takes the bundle of robes.] In compassion for me, lord, give me those yellow robes, and let me be ordained, in order to the destruction of all sorrow, and in order to the attainment of Nirvāṇa. *To be repeated three times.* [And the President then gives the bundle of robes, the yellow band of which he ties round the neck of the candidate, reciting the while the tacapaṅcakaṅ, or formula of meditation on the perishable nature of the human body, as follows: kesā lomā nakhā dantā taco—taco dantā nakhā lomā kesā. Hair of the head, hair of the body, nails, teeth, skin—skin, teeth, nails,

hair of the body, hair of the head. The candidate then rises up, and retires to throw off the dress of a layman, and to put on his yellow robes. While changing his dress he recites the following:—Paṭisaṅkhā yoniso cīvaraṇ paṭisevāmi yāvad eva sītassa paṭighātāya uṇhassa paṭighātāya daṇsamakasa-vātātapasiriṇsapasamphassānaṇ paṭighātāya yāvad eva hirikopīnapaṭicchādanatthaṇ. In wisdom I put on the robes, as a protection against cold, as a protection against heat, as a protection against gadflies and mosquitoes, wind and sun, and the touch of serpents, and to cover nakedness, *i.e.* I wear them in all humility, for use only, and not for ornament or show. Having put on the yellow robes, he returns to the side of his tutor, and says,] Grant me leave to speak. I make obeisance to my lord. Lord, forgive me all my faults. Let the merit that I have gained be shared by my lord. It is fitting to give me to share in the merit gained by my lord. It is good, it is good. I share in it. Grant me leave to speak. Graciously give me, lord, the three refuges and the precepts. [He kneels down.] Lord, I pray for the refuges and the precepts.

[The tutor gives the three refuges and the ten precepts as follows, the candidate still kneeling, and repeating them after him sentence by sentence.

1.

Buddhaṇ saraṇaṇ gacchāmi.
Dhammaṇ saraṇaṇ gacchāmi.
Saṅghaṇ saraṇaṇ gacchāmi.
Dutiyampi buddhaṇ saraṇaṇ gacchāmi.
Dutiyampi dhammaṇ saraṇaṇ gacchāmi.
Dutiyampi saṅghaṇ saraṇaṇ gacchāmi.
Tatīyampi buddhaṇ saraṇaṇ gacchāmi.
Tatīyampi dhammaṇ saraṇaṇ gacchāmi.
Tatīyampi saṅghaṇ saraṇaṇ gacchāmi.
Saraṇattayaṇ.

2.

Pāṇātipātā veramaṇī sikkhāpadaṇ.
Adinnādānā veramaṇī sikkhāpadaṇ.
Abrahmacariyā veramaṇī sikkhāpadaṇ.
Musāvādā veramaṇī sikkhāpadaṇ.
Surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṇ.

Vikālabhojanā veramaṇī sikkhāpadaṇ.
 Naccagītavāditavisūkadassanā veramaṇī
 sikkhāpadaṇ.
 Mālāgandhavilepanadhāraṇamaṇḍanavib-
 hūsanatthānā veramaṇī sikkhāpadaṇ.
 Uccāsayanamahāsayanā veramaṇī sikkhā-
 padaṇ.
 Jātarūparajatapaṭiggahanā veramaṇī sik-
 khāpadaṇ. Dasasikkhāpadaṇ.

1.

The Three Refuges.

I put my trust in Buddha.
 I put my trust in the Law.
 I put my trust in the Priesthood.
 Again I put my trust in Buddha.
 Again I put my trust in the Law.
 Again I put my trust in the Priesthood.
 Once more I put my trust in Buddha.
 Once more I put my trust in the Law.
 Once more I put my trust in the Priesthood.

2.

The ten precepts or laws of the Priesthood.

Abstinence from destroying life ;
 Abstinence from theft ;
 Abstinence from fornication and all un-
 cleanness ;
 Abstinence from lying ;
 Abstinence from fermented liquor, spirits
 and strong drink which are a hind-
 rance to merit ;
 Abstinence from eating at forbidden
 times ;
 Abstinence from dancing, singing, and
 shows ;
 Abstinence from adorning and beautify-
 ing the person by the use of garlands,
 perfumes and unguents ;
 Abstinence from using a high or a large
 couch or seat ;
 Abstinence from receiving gold and silver ;
 are the ten means (of leading a moral
 life).¹

[The candidate says,]

I have received these ten precepts. Per-
 mit me. [He rises up, and makes obei-
 sance to his Tutor.] Lord, I make obei-
 sance. Forgive me all my faults. May

the merit I have gained be shared by my
 lord. Give me to share in the merit of my
 lord. It is good, it is good. I share in it.
 [This completes the ordination of a deacon,
 and the candidate retires.]

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

[The candidate, being duly qualified, re-
 turns with his tutor, and goes up to the
 President of the chapter, presenting an
 offering, and makes obeisance, saying,]

Permit me to speak. Lord, graciously
 grant me your sanction and support.^a *He
 kneels down.* Lord, I pray for your sanc-
 tion and support ; a second time, lord, I
 pray for your sanction and support ; a third
 time, lord, I pray for your sanction and
 support. Lord, be my superior. *This is
 repeated three times.* [The President says,]
 It is well. [And the candidate replies,]
 I am content. *This is repeated three times.*
 From this day forth my lord is my charge.
 I am charge to my lord. [This vow of
 mutual assistance] *is repeated three times.*

[The candidate rises up, makes obei-
 sance, and retires alone to the foot of the
 assembly, where his alms-bowl is strapped
 on to his back. His tutor then goes down,
 takes him by the hand, and brings him
 back, placing him in front of the President.
 One of the assembled priests stands up,
 and places himself on the other side of the
 candidate, who thus stands between two
 tutors.^b The tutors say to the assembly,]
 With your permission, [and then proceed
 to examine the candidate as to his fitness
 to be admitted to priest's orders]. Your

¹ See Khuddakapāṭha, by R. C. Childers, pp. 2, 3.

^{a b &c.} See Notes on p. 211 et seq.

name is Nāga? It is so, lord. Your superior is the venerable Tissa? It is so, lord. [The two tutors together say,] Praise be to the Blessed one, the Holy one, to Him who has arrived at the knowledge of all Truth. [They then recite the following commands of Buddha.] First it is right to appoint a superior. When the superior has been appointed, it is right to inquire whether the candidate has alms-bowl and robes [which they do as follows.] Is this your alms-bowl? It is so, lord. Is this the stole? It is so, lord. Is this the upper robe? It is so, lord. Is this the under robe? It is so, lord. Go and stand there. [The candidate here retires, going backwards in a reverential posture, and stands at the lower corner of the assembly. The tutors remain in front of the President and one of them says,] Priests, hear me. The candidate desires ordination under the venerable Tissa. Now is the time of the assembly of priests. I will instruct the candidate. [The tutors make obeisance to the President, and go down to the foot of the assembly, and join the candidate, whom they instruct and examine as follows.] Listen, Nāga. This is the time for you to speak the truth, to state what has occurred. When asked concerning anything in the midst of the assembly, if it be true, it is meet to say so; if it be not true, it is meet to say that it is not. Do not hesitate. Conceal nothing. *They inquire of the candidate as follows.* Have you any such diseases as these? Leprosy? No, lord. Boils? No, lord. Itch? No, lord. Asthma? No, lord. Epilepsy? No, lord. Are you a human being? Yes, lord. Are you a male? Yes, lord. Are you a free man? Yes, lord. Are you free from debt? Yes, lord. Are you exempt from military service? Yes, lord. Have you come with the permission of your parents? Yes, lord. Are you of the full age of twenty years? Yes, lord. Are your alms-bowl and robes complete? Yes, lord. What is your name? Lord, I am called Nāga. What is the name of your superior? My superior, lord, is called the venerable Tissa. [Here ends the examination in the midst of the assembly, and one of the tutors reports the result as follows.] This candidate desires ordination under the venerable Tissa. He is free from

Tissa. [The two tutors here go to the top of the assembly, and make obeisance to the President, and one of them says,] Priests, hear me. The candidate desires ordination under the venerable Tissa. He has been duly instructed by me. Now is the time of the assembly of priests. If the candidate is here, it is right to tell him to approach. [One of the tutors says,] Come hither. [The candidate comes up, and stands between the tutors, makes obeisance to the assembly, and kneels down.] Priests, I ask the assembly for ordination. Priests, have compassion on me, and lift me up.^d A second time, lords, I ask the assembly for ordination; lords, have compassion on me, and lift me up. A third time, lords, I ask the assembly for ordination. Lords, have compassion on me, and lift me up. [The candidate rises up, and makes obeisance. The tutors say,] Priests, hear me. This candidate desires ordination under the venerable Tissa. Now is the time of the assembly of priests. I will examine the candidate respecting the disqualifications for the priestly office. Listen, Nāga, This is the time for you to speak the truth, to state what has occurred. I will inquire of you concerning facts. If a thing is, it is right to say it is; if a thing is not, it is right to say it is not. Have you any such diseases as these? Leprosy? No, lord. Boils? No, lord. Itch? No, lord. Asthma? No, lord. Epilepsy? No, lord. Are you a human being? Yes, lord. Are you a male? Yes, lord. Are you free from debt? Yes, lord. Are you exempt from military service? Yes, lord. Have you come with the permission of your parents? Yes, lord. Are you of the full age of twenty years? Yes, lord. Are your alms-bowl and robes complete? Yes, lord. What is your name? Lord, I am called Nāga. What is the name of your superior? My superior, lord, is called the venerable Tissa. [Here ends the examination in the midst of the assembly, and one of the tutors reports the result as follows.] This candidate desires ordination under the venerable Tissa. He is free from

disqualifications. He has his alms-bowl and robes complete. The candidate asks the assembly for ordination under his superior, the venerable Tissa. The assembly gives the candidate ordination under his superior, the venerable Tissa. If any of the venerable assembly approves the ordination of the candidate under the venerable Tissa, let him be silent; if any objects, let him speak. A second time I state this matter. Priests, hear me. This candidate desires ordination under the venerable Tissa. He is free from disqualifications for the priestly office. His alms-bowl and robes are complete. The candidate asks the priesthood for ordination under his superior, the venerable Tissa. The assembly gives the candidate ordination under his superior, the venerable Tissa. If any of the venerable assembly approve the ordination of the candidate under his superior the venerable Tissa, let him be silent; if any objects, let him speak. A third time I state this matter. Priests, listen. This candidate desires ordination under the venerable Tissa. He is free from disqualifications for the priestly office. His alms-bowl and robes are complete. The candidate asks the priesthood for ordination under his superior, the venerable Tissa. The assembly gives the candidate ordination under his superior, the venerable Tissa. If any of the venerable assembly approves the ordination of the candidate under his superior the venerable Tissa, let him be silent; if any objects, let him speak. [The two tutors here again make obeisance to the President, and say,] The candidate has received ordination from the priesthood under his superior, the venerable Tissa. The assembly approves the resolution: therefore it keeps silence. So I understand your wish.

[The ordination is here ended, and the candidate retires to the foot of the assembly, in which the tutors now resume their seats. The ceremony is repeated with each candidate, and when all the candidates have been ordained, one of the assembly (generally one of the tutors) rises up, and addresses

the following exhortation to the recently ordained priests, who stand in a reverential attitude.]

It is meet to measure the shadow of the sun.^e It is meet to tell the season. It is meet to tell the division of the day. It is meet to tell all these together. It is meet to tell the four requisites for a priest.^f It is meet to tell the four sins forbidden to priests to commit. Food collected in the alms-bowl is a requisite of a priest. So fed, it is good for you to strive so long as life shall last. The following exceptions are allowed: rice offered to the whole body of the priests; rice offered to a certain number of priests; rice offered on special invitation to a particular priest; rice offered by lot;^g rice offered once in fifteen days; rice offered on the full-moon days; rice offered on the day following full-moon day. Yes, lord.

Robes made of pieces of rag are a requisite of a priest. So clad, it is good for you to strive so long as life shall last. The following exceptions are allowed: robes made of linen, of cotton, of silk, of wool, of hemp, or of these five materials together.^h Yes, lord. Lodging at the foot of a tree is a requisite for a priest. So lodged, it is good of you to strive so long as life shall last. The following exceptions are allowed: monasteries; large halls; houses of more than one story; houses surrounded by walls; rock caves. Yes, lord. Cow's urine as medicine is a requisite for a priest. Thus provided, it is good for you to strive so long as life shall last. The following exceptions are allowed: cow's butter; cream; rape oil; honey; sugar. Yes, lord.

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

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

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

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

NOTES.

^a *Nissayo*. Without the consent and promise of assistance of a priest of ten years' standing, the candidate cannot obtain ordi-

nation. *Nissayo* involves mutual assistance and association for at least five years. The elder who gives *nissa* becomes the spiritual superior or preceptor (*upajjhāyo*), and the one who receives *nissa* becomes his co-resident or pupil (*nissantevāsiko*). The relative duties of the two are laid down in detail in the *Vinayapīṭaka*. Briefly the superior is to advise and instruct his co-resident, and to perform towards him all the duties of a parent in sickness and in health. The co-resident is to treat his superior with all the respect due to a father, and to perform for him all the duties of a personal attendant. Buddha directs that fluent-speaking and well-informed priests shall remain as pupils for five years. They who are not fluent-speaking shall remain as pupils as long as they live.

^b Tutors (*Kammavācārīṇo*). The tutors represent the assembly, and conduct the examinations on its behalf. Compare the relations of the proctors at Oxford to Convocation.

^c *Saṅghāṭi*. Stole. This part of the dress is a large double robe folded to about five inches in breadth, which is thrown over the left shoulder, and fastened close to the body by a waist-belt. This robe is used by a priest when travelling as a cloak.

^d Lift me up (*ullumpatu*). The meaning of this is explained in the commentary to be, lift me up from the slough of demerit (*akusala*) to the dry land of merit (*kusala*), or lift me up from the lower order of a deacon (*sāmaṇera*) to the higher order of a fully ordained priest (*upasampadā*).

^e The hour, day and month are carefully recorded, to settle the order of seniority among the newly-ordained priests.

^f The four *nissayā* or requisites are all that are necessary for an ascetic; but the exceptions under each head, which were allowed in early times only occasionally, have now been generally adopted as the rule; and the ascetic principle is, in fact, destroyed. Still the priests live strictly by rule, and with the utmost simplicity.

^g *Salākā*, by lot or tally. The practice

is occasionally for several householders to agree together to give food to the priests of a monastery. Each householder writes his name on a piece of ola or palm-leaf; all the names are put into an alms-bowl, and each priest draws a lot, and goes to the house thus indicated, whether it be rich or poor.

^b *Bhañ.gay*. In Childers' Pāli Dictionary this is given as "hempen cloth," and in Monier Williams' Sanskrit Dictionary *bhañ.gā* is given as *hemp* (*Cannabis Sativa*); but the commentary explains it as cloth made of the five materials mentioned in the text.

ⁱ A quarter of a pagoda, somewhat less than two shillings. It is a sin to take even a blade of grass, but a priest must be guilty of theft to the value of about two shillings to be expelled from the priesthood.

^k *Kunthakipillikay*, lit., a large black ant, and the smallest kind of ant. To take life at all is a sin; but to take human life even by procuring abortion is a sin involving expulsion from the priesthood.

^l *Jhānañ*, abstract or mystic meditation. The following explanation is taken from Childers' Pāli Dictionary, s.v. "*Jhāna* is a religious exercise productive of the highest spiritual advantage, leading after death to re-birth in one of the Brahma heavens, and forming the principal means of entrance into the four Paths. The four *Jhānas* are four stages of mystic meditation, whereby the believer's mind is purged from all earthly emotions, and detached as it were from the body, which remains plunged in a profound trance. The priest desirous of practising *Jhāna* retires to some secluded spot, seats himself cross-legged, and shutting out the world, concentrates his mind upon a single thought. Gradually his soul becomes filled with a supernatural ecstasy and serenity, while his mind still reasons upon and investigates the subject chosen for contemplation; this is the first *Jhāna*. Still fixing his thoughts upon the same subject, he then frees his mind from reasoning and investigation, while the ecstasy and serenity remain, and this is the second *Jhāna*. Next, his thoughts, still fixed as before, he divests

himself of ecstasy, and attains the third *Jhāna*, which is a state of tranquil serenity. Lastly, he passes to the fourth *Jhāna*, in which the mind, exalted and purified, is indifferent to all emotions, alike of pleasure and of pain."

^m *Vimokkho* (from *muccati*, to loosen). The term is thus explained in the *Paṭisambhidāpakaraṇaṇ* of the *Khuddakanikāya*. *Paṭhamena jhānena nīvaraṇehi muccatīti vimokkho arahattamaggena sabbakileshehi muccatīti vimokkho*. It is a loosening of the bonds formed by the elements of existence, and hence freedom from the ten evil passions. It is discussed under sixty-eight heads, of which the three principal are, 1, *Sunnato vimokkho*, the regarding the body as mere emptiness; the contemplation of the Void, i.e. a state which has no self. 2, *Animitto v.*, the freedom from passion which results from the contemplation of the unconditioned, or from regarding the perishable nature of the elements of existence. 3, *Appaṇihito v.*, the freedom from longing or desire resulting from a contemplation of the sorrow attaching to the elements of existence. By these three the four paths and the four *phala* are attained by those who have *vipassanā*, or the power of supernatural sight.

ⁿ *Samādhi*, a state of meditation in which the mind, shut up in itself and insensible to that which is passing around, contemplates only the virtues of Buddha, etc. The following illustration is taken from the *Mahāvāṇsa* (see Turnour's translation, pp. 261, 262): "The usurper stripped the king naked, and casting him into iron chains, built up a wall, embedding him in it, and exposing his face only to the East, and plastered that wall over with clay. Thus the monarch Dhātusena was murdered by his son in the eighteenth year of his reign. This rāja, at the time he was improving the Kālāvāpi tank, observed a certain priest absorbed in the *samādhi* meditation, and not being able to rouse him from that abstraction, had him buried under the embankment he was raising by heaping earth

over him. This was the retribution manifested in this life for this impious act." The six kinds of *Samādhi* are, 1, *Buddhānussati s.* 2, *Dhammānussati s.* 3, *Sāṅghānussati s.* 4, *Silānussati s.* 5, *Cāgānussati s.* 6, *Devatānussati s.*; abstract meditation on Buddha, the Law, the Church, moral duties, alms-giving, the gods.

^o *Samāpatti* is of eight kinds, 1, *Paṭhamajjhānasamāpatti.* 2, *Dutiyajjhāna s.* 3, *Tatiyajjhāna s.* 4, *Catutthajjhāna s.* 5, *Ākāśānāncāyatana s.* 6, *Vinnānañcāyatana s.* 7, *Ākiñcaññāyatana s.* 8, *Nevasaññānāsaññāyatana s.*; the perfect accomplishment of the state of abstraction resulting from the practice of each of the four *jhānas*

(*vide supra*, note ¹), and from 5, mastering the idea that space is infinite; 6, that thought only exists; 7, that nothing exists; 8, that there is neither consciousness nor unconsciousness.

^p *Phala*, the higher stages of the four paths, the fruition of the four paths. There are thus eight grades of sanctification in the road to *Nirvāṇa*, viz. *sotāpattimaggo*, *sotāpattiphalaṇ*, *sakadāgāmiṃmaggo*, *sakadāgāmi-phalaṇ*, *anāgāmiṃmaggo*, *anāgāmi-phalaṇ*, *arahattamaggo*, *arahattaphalaṇ*. *Arahataphala* necessarily ends in *Nirvāṇa*, with which it is all but identical, and it is sometimes called simply *nibbānaṇ*. See Childers' Dictionary, s.vv. *maggo*, *nibbānaṇ*.

SINHALESE FOLKLORE.

THE WIDOW AND THE MONGOOSE.

Once upon a time there lived in a certain village the widowed mother of an infant child, whose little household was composed of herself, her infant, and a mongoose, which she reared with much affection. The animal was so tame and attached to the infant that the mother, who supported herself and her child by pounding rice for her wealthy neighbours, often left the mongoose and her infant all by themselves at home while she went out on her usual work. One day, whilst the woman was away from home, a thirsty cobra, attracted to the spot by the water in a korahā¹ in which the child was playing, attempted to bite the child, when the mongoose, sensible of the responsibility devolving on him, rushed upon the venomous reptile and killed it on the spot.

The woman returning home late in the evening after her day's work, with a rice-pounder on her shoulders as usual, was greeted by the faithful mongoose, who, covered with blood, bounded forward as if to announce to the anxious mother the victory he had won over the cobra, and the safety of the child. The impatient mother, sus-

pecting that the mongoose had done some mischief to her infant, with one blow of the rice-pounder laid the noble creature that had saved the life of her child dead at her feet. Then hastily proceeding into the house she discovered the mangled remains of a hideous cobra near the korahā of water in which her infant was safely playing.

Her remorse at the discovery was such that she put an end to her own life by beating her head violently against a rock.

H. A. PIERIS.

Notes by the Editor.

The following story in the *Hitopadeśa* is similar to the foregoing:—

THE BRAHMAN AND THE WEASEL.

"In Ujjayinī lived a Brahman named Mādhava. His wife, of the Brahman caste, who had recently brought forth, went to perform *her* ablutions, leaving him to take charge of her infant offspring. Presently a person from the Rājā came for the Brahman to perform for him a *Pārvaṇa-srāddha* (a religious rite to all his ancestors). When the Brahman saw him, *being impelled* by his natural poverty, he thought

¹ A large earthen pan used as a tub.

within himself : if I do not go directly, then some one else will take the srāddha. It is said : In respect of a thing which ought to be taken, or to be given, or of a work which ought to be done, and not being done quickly, time drinks up the spirit thereof.

But there is no one here to take care of the child : what can I do then ? Well : I will go, having set to guard the infant this weasel, cherished a long time, and in no respect distinguished from a child of my own. This he did, and went. Shortly afterwards a black serpent, whilst silently coming near the child, was killed there, and rent in pieces by the weasel ; who, seeing the Brahman coming home, ran towards him with haste, his mouth and paws all smeared with blood, and rolled himself at his feet. The Brahman, seeing him in that state, without reflecting, said, " My son has been eaten by this weasel," and killed him : but as soon as he drew near and looked, behold the child was comfortably sleeping, and the serpent lay killed ! Thereupon the Brahman was overwhelmed with grief."²

Like tales appear to exist among Western nations, if we may judge from the following story by Spencer (1770-1834) in which the groundwork is the same, though the details are different. Comment on it is unnecessary :—

GELERT.

The spearman heard the bugle sound,
And cheerly smiled the morn ;
And many a brach and many a hound
Attend Llewellyn's horn :

And still he blew a louder blast,
And gave a louder cheer ;
" Come, Gelert ! why art thou the last
Llewellyn's horn to hear ?

" Oh, where does faithful Gelert roam ?
The flower of all his race :
So true, so brave ; a lamb at home,
A lion in the chase."

In sooth, he was a peerless hound,
The gift of Royal John :
But now no Gelert could be found,
And all the chase rode on.

That day Llewellyn little loved
The chase of hart or hare :
And scant and small the booty proved ;
For Gelert was not there.

Unpleas'd Llewellyn homeward hied,
When near the portal-seat
His truant Gelert he espied,
Bounding his lord to greet.

But when he gained the castle-door,
Aghast the chieftain stood ;
The hound was smeared with gouts of gore
His lips and fangs ran blood.

Llewellyn gazed with wild surprise,
Unused such looks to meet ;
His favourite checked his joyful guise,
And crouched and licked his feet.

Onward in haste Llewellyn passed,
And on went Gelert too ;
And still, where'er his eyes were cast,
Fresh blood-gouts shocked his view.

O'erturned his infant's bed he found,
The blood-stained covert rent ;
And all around the walls and ground
With recent blood besprent.

He called his child—no voice replied ;
He searched with terror wild ;
Blood, blood he found on every side,
But nowhere found his child.

" Monster ! by thee my child's devoured !"
The frantic father cried ;
And to the hilt his vengeful sword
He plunged in Gelert's side.

His suppliant, as to earth he fell,
No pity could impart ;
But still his Gelert's dying yell
Passed heavy o'er his heart.

Aroused by Gelert's dying yell,
Some slumberer wakened nigh ;
What words the parent's joy can tell
To hear his infant cry !

² Johnson's Translation.

Concealed beneath a mangled heap
 His hurried search had missed;
 All glowing from his rosy sleep,
 His cherub boy he kissed.
 Nor scratch had he, nor harm, nor dread;
 But the same couch beneath
 Lay a great wolf, all torn and dead—
 Tremendous still in death.
 Ah! what was then Llewellyn's pain!
 For now the truth was clear:
 The gallant hound the wolf had slain,
 To save Llewellyn's heir.
 Vain, vain was all Llewellyn's woe:
 "Best of thy kind, adieu!"

The frantic deed which laid thee low
 This heart shall ever rue."
 And now a gallant tomb they raise,
 With costly sculpture decked;
 And marbles storied with his praise
 Poor Gelert's bones protect.
 Here never could the spearman pass,
 Or forester, unmoved;
 Here oft the tear-besprinkled grass
 Llewellyn's sorrow proved.
 And here he flung his horn and spear;
 And oft as evening fell,
 In fancy's piercing sounds would hear
 Poor Gelert's dying yell.

NOTES AND QUERIES.

The story of the turtle carried by cranes or geese (*ORIENTALIST*, pp. 134-6) is found not only in the *Hitopadeśa* and *Pañcatantra*, but in the *Jātakatthavaṇṇanā*, which Rhys Davids calls "the oldest collection of Folklore extant," and from which those works are mainly derived [see the *Kaccapa Jātaka* "Buddhist Birth Stories," Intro. pp. viii-xi.]. Rhys Davids says, "it is found also in Greek, Latin, Arabic, Persian and in most European languages." (See the list of references from Prof. Benfey on p. xi.)

The moral of the original story is the folly of excessive talkativeness, but the later versions have lost sight of this to a great extent. There was some excuse for the turtle's breaking silence in the *Hitopadeśa* and Sinhalese versions, because he heard threats uttered against his life, in the *Jātaka* it is simply because he hears some villagers express surprise at seeing a tortoise carried by *hanṣas*. He has good reasons for wanting to leave the pond in the two former versions, in the latter his curiosity is excited by the account given by the *hanṣas* of their dwelling place. They induce him to leave, and the mode in which he is carried is their contrivance, as it appears to be also in the Sinhalese version. In the *Hitopadeśa* it is with difficulty that he prevails on the geese to carry him. In *Æsop's Fables* he is a victim to ambition—

he wants to learn to fly. The *hanṣas* (wild ducks, geese, swans) of the *Jātaka* and the *Hitopadeśa* are replaced by eagles in the *Pañcatantra*, by cranes in the Sinhalese version, and by a single eagle in *Æsop*.

The tortoise is too easily let off in the Sinhalese version for any moral to be enforced by the story, but it is evident that the episode of his escape from the fox has been tacked on to the original story, as it is not found in the older versions.

There are several stories in "Uncle Remus" (see *ORIENTALIST*, p. 120) in which the tortoise (or "Brer Terrapin" as he is called) gets the better of the fox or other animals. One of these stories is somewhat similar to the Sinhalese story. A tortoise meets a fox on the road and describes to him how he had managed to escape being burnt in a field which was set on fire. The fox suggesting that the tortoise's tail had been burnt off, the latter puts it out from under his shell to show that this is not the case. The fox then catches hold of it, drags the tortoise down to the water and souses him under it. The tortoise keeps shouting to the fox to "turn loose the stump root" and catch hold of him as he (the tortoise) is drowning, and although at first the fox maintains that he has not got hold of a root but of the tortoise, he eventually does

let go his hold, whereupon the tortoise immediately sinks to the bottom and escapes.

In this story the fox is completely outwitted by the tortoise, he is induced to attempt to drown the tortoise because the latter appears to dread being drowned, and begs the fox to burn him instead as "he is used to fire." It will be noticed that both in this and in the Sinhalese story the tortoise contrives to get to the water.

A variant of this story appears to be current among the Amazonian Indians ("a jaguar catches a tortoise by the hind leg as he is disappearing in his hole; but the tortoise convinces him he is holding a root, and so escapes"), as is also the story of the tortoise outrunning the hare (see "Uncle Remus," Introduction, and ORIENTALIST, p. 120).

It would be interesting to know whether there are any more of these stories about the tortoise current among the Sinhalese.

The incident related on pp. 132—3 of the ORIENTALIST, where Hokkā eats the Gama-rāla's plantains and gives him a practical

illustration of "how" he did it, is similar to one of the stories in the Katāmañcari, viz., No. 14, where the wife of a Brahman serves her husband in the same way in respect of a hundred cakes, which he had ordered her to make for him.

J. P. LEWIS.

The following, quoted in Cobbett's "Advice to Young Men," pub. 1840, may possibly be a European parallel to No. 5 of "Stories from the Katāmañcari," appearing on p. 166 of this Journal:—

In Heron's Collection of "God's Judgments on Wicked acts" it is related of an unnatural son, who fed his father upon orts and offal, lodged him in a filthy and crazy garret, and clothed him in sackcloth, while he and his wife and children lived in luxury, that sackcloth enough for two dresses for his father having been bought, his children took away the part not made up, and hid it, and on being asked what they could do this for, they told him they meant to keep it for him, when he should become old and walk with a stick!—J. T. L.

THE BALĀVABODHANA.

A re-arrangement of some of the more useful Grammatical Sūtras of Candrar, with a Gloss by Kāsyapa Thera, edited, with Explanatory and Critical Notes, by WILLIAM GOONETILLEKE, and now published for the first time.

N.B.—The figures after the Sūtras refer to the Notes at the end of the Work.

(Continued from page 192.)

पत्युः समासे⁸⁹ ॥

डिति छपि परतः पत्युः समास एव एङ् भवति । पत्ये ॥ डसिडसोरिति वर्तते ।

सख्युः पत्युः⁹⁰ ॥

सखिपतिभ्यां डसिडसोरिदं रूपं निपात्यते । पत्युः ॥ डस् । पत्युः ॥ डि । डेरिति वर्तते ॥

इदुद्भ्यामौत्⁹¹ ॥

इदुदन्तात्परस्य डेरौद्भवति । पत्यौ ॥ सखि स् । सख्युरिति वर्तते ।

ऋदुशनस्पुरुदंशोनेहसां चानङ् सौ⁹² ॥

सौ परत ऋकारान्तस्योशनस्पृभृतीनां सख्युञ्चानङ् भवति । शिदनेकाल्सर्वस्येति सर्वस्य प्राप्ते । अन्तस्येति वर्तते ।

डित्⁹⁵ ॥

डकार इद्यस्य सोऽनेकालप्यन्तस्य भवति । डकार इत् । नकारस्याकार उच्चारणार्थः ॥ लोपः । अनचः । हल् इति च वर्तते ।