

Anthology Photography Fiction Fishing  
Christianity Art Cooking Essays  
Buddhism Freemasonry Medicine Biology  
Music Ancient Egypt Evolution  
Carpentry Physics Dance Geology  
Mysticism Fitness Shakespeare  
Cosmetics Yoga Marketing Confidence  
Immortality Biographies Poetry  
Psychology Witchcraft Electronics  
Chemistry History Law Accounting  
Philosophy Anthropology Alchemy Drama  
Quantum Mechanics Atheism Sexuality  
Mental Health Ancient History Criminal  
Entertainment Shipping Languages Sport  
Paleontology Research Art History  
Metaphysics Investment Archaeology

# Forgotten Books

— [www.forgottenbooks.com](http://www.forgottenbooks.com) —

Copyright © 2016 FB &c Ltd.

All rights reserved. No part of this publication may be reproduced, distributed, or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical methods, without the prior written permission of the publisher, except in the case of brief quotations embodied in critical reviews and certain other noncommercial uses permitted by copyright law.

HN 33U

**An abridged reprint of**  
**Henry Clarke Warren's**  
**Buddhism in Translations**

**Volume 3 of the**  
**Harvard Oriental Series**  
**Edited by C. R. Lanman**

S





# THE HARVARD ORIENTAL SERIES

**VOLUME THREE**

**SEVENTH ISSUE, ABRIDGED**



**T**HE volumes of the **HARVARD ORIENTAL SERIES** are printed at the expense of funds given to Harvard University by Henry Clarke Warren (1854–1899); of Cambridge, Massachusetts. The third volume, Warren's *Buddhism*, is a noble monument to his courage in adversity and to his scholarship. The Series, as a contribution to the work of enabling the Occident to understand the Orient, is the fruit of an enlightened liberality which now seems to have been an almost prophetic anticipation on his part of a great political need.

A brief Memorial of Mr. Warren, as a scholar and as a man of patriotic and practical public service, is given below, at the very end of this book, as an addition to this issue. It is reprinted from volume 30 of this Series. — A Descriptive List of the volumes of the Series is given on the pages preceding the Memorial.



# HARVARD ORIENTAL SERIES

EDITED

WITH THE COÖPERATION OF VARIOUS SCHOLARS

BY

CHARLES ROCKWELL LANMAN

*Professor at Harvard University; Honorary Fellow of the Asiatic Society of Bengal, of France, of England, and of Germany; Corresponding Member of the Society of Sciences at Göttingen, the Russian Academy of Sciences, and the Académie des Inscriptions et Belles-Lettres of the Institute of France*

## Volume Three

SEVENTH ISSUE, ABRIDGED

CAMBRIDGE, MASSACHUSETTS

Harvard University Press

1922

# UDDHISM IN TRANSLATION

**Passages Selected from the Buddhist Sacred Books**

**AND TRANSLATED FROM THE ORIGINAL PALI INTO ENGLISH**

**BY**

**HENRY CLARKE WARREN**

*Late of Cambridge, Massachusetts*



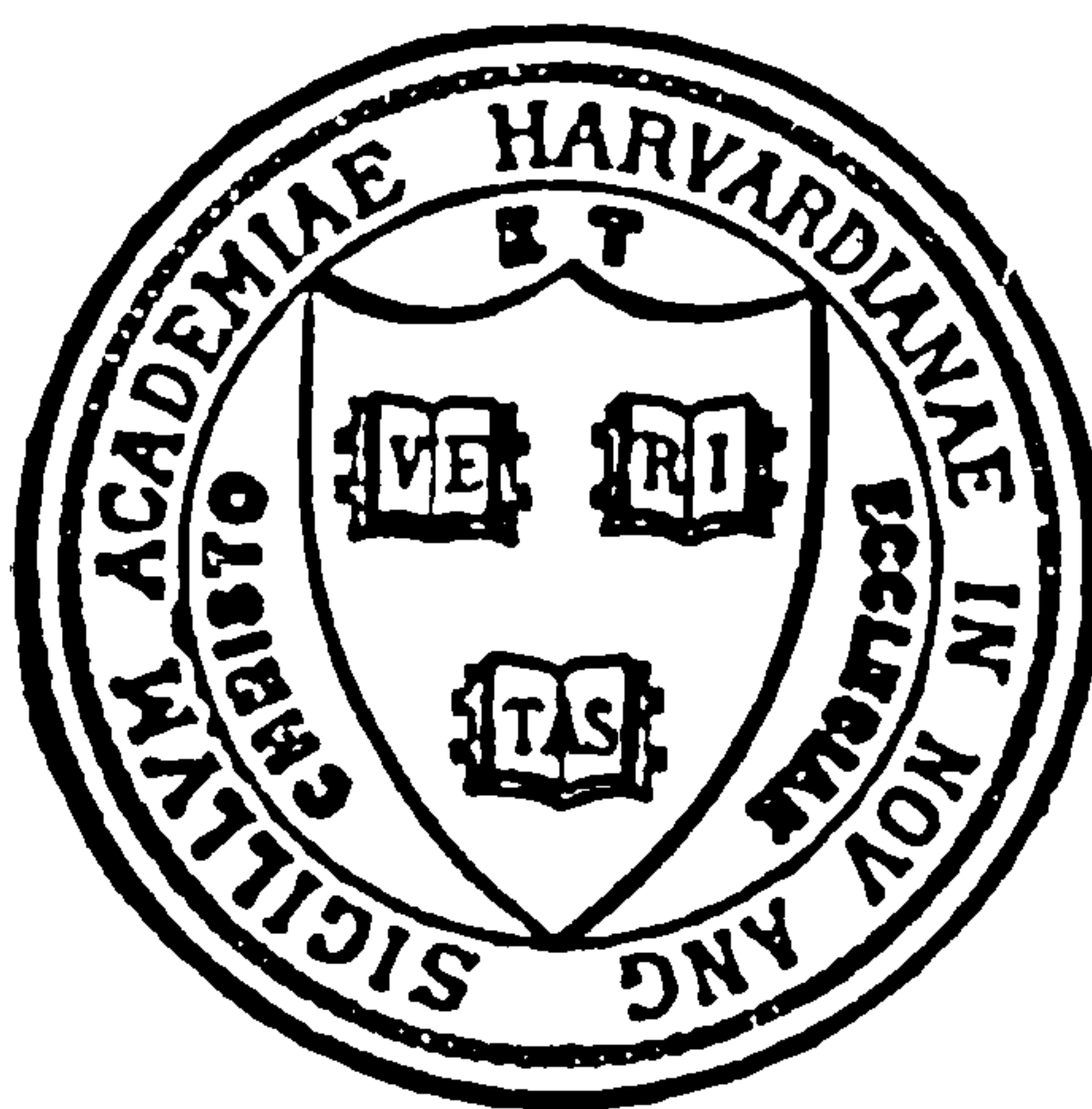
**ABRIDGED ISSUE, CONTAINING ONLY THE LIFE OF BUDDHA**

**CAMBRIDGE, MASSACHUSETTS**

**Harvard University Press**

**1922**





First issue, 1000 copies, May, 1896  
Second issue, 500 copies, February, 1900  
Third issue, 500 copies, February, 1900  
Fourth issue, 500 copies, June, 1906  
Fifth issue, 500 copies, July, 1909  
Sixth issue, 500 copies, January, 1915  
Seventh issue, 2000 copies, December, 1922  
Eighth issue, 2000 copies, December, 1922

The third issue was made (with less costly paper and binding) for sale at a very low price in India and Ceylon.

The seventh issue contains only the first Chapter of Warren's *Buddhism* (The Life of the Buddha), and was made likewise for circulation in the Orient, especially in India and Ceylon.

A large part (about 224 pages) of Warren's *Buddhism* was included by President Eliot in *The Harvard Classics*. Of these, there have been sold nearly a quarter of a million sets.



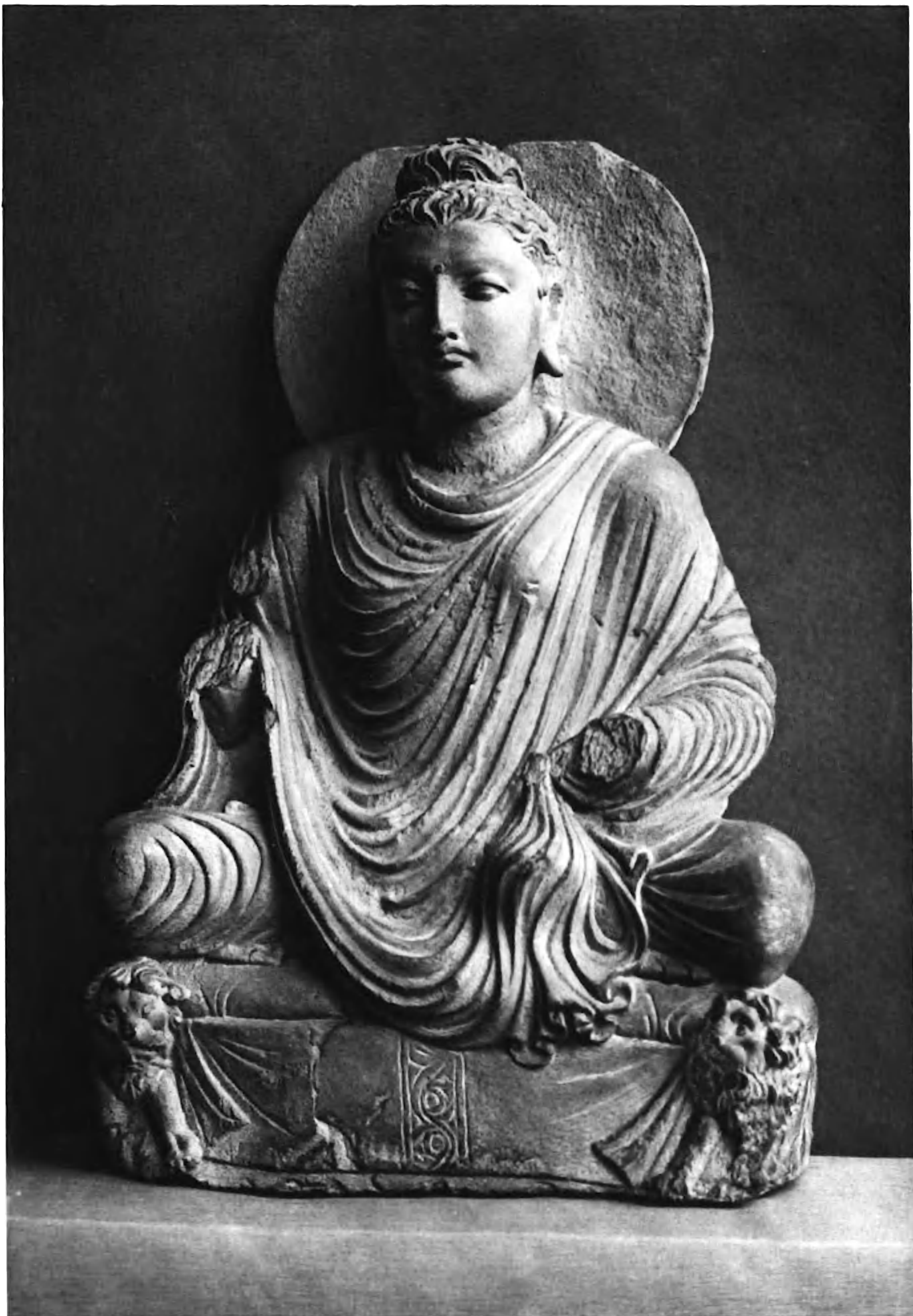
Composed by hand and electrotyped by The University  
Press: John Wilson & Son, Incorporated,  
Cambridge, Massachusetts, U.S.A.  
Press-work by the Harvard University Press,  
Cambridge, Massachusetts, U.S.A.

**To My Friend and Teacher**  
**CHARLES ROCKWELL LANMAN**  
**THIS VOLUME IS DEDICATED**









*34 Gandhara Buddha from Takht-i-Bahi*  
*See page XI*











# PREFATORY NOTE TO THE SEVENTH AND EIGHTH ISSUES

(Issues made in 1922) of Warren's *Buddhism*

By the General Editor

It is a welcome labor of love to prepare for publication, more than twenty-five years after the date of the original edition, and at one and the same time, a seventh and an eighth issue of the life-work of my unforgotten pupil and friend, Henry Clarke Warren.

His *Buddhism* is the fruit of thoroughly honest scholarship — and what is that but an aspect of personal character? Its general plan is wisely conceived, and is executed with fidelity and learning and circumspection. Warren's circumspection is especially notable in his choice of English equivalents for Buddhist technical terms, — a difficult matter. These it would be hard even now, upon the whole, greatly to improve. Indeed, long acquaintance with his book only increases my respect for Warren and for his temper of mind and for his scholarship. In general, his English is clear and terse and vigorous. The selections are made with admirably good judgment, and accordingly illustrate many aspects of Buddhism, — now touching, now gravely scholastic, now amusing, always interesting, always worthy of the attention of a serious and virile intellect. For the sake of the progress of oriental studies, we might be glad to see Warren's book superseded by a better one of its kind; but even to this day, it would seem that no one has undertaken so to supersede it. Assuredly, he has won an honorable and enduring place in the annals of American learning.

A large part (about two hundred and twenty-four pages, or nearly one half) of Warren's *Buddhism* was included by Charles William Eliot, President of Harvard University from 1869 to 1909, in *The Harvard Classics*, published in 1910 by P. F. Collier and Son, Incorporated, of New York. Already, in 1922, about 225,000 sets of *The Harvard Classics* (each set consists of fifty volumes) have been sold. Warren's work is found in volume 45, pages 587 to 798. The usefulness of his *Buddhism* has thus been incalculably enhanced. Could he have lived to see his labors become so fruitful in good to others, — that would have been for him the reward beyond compare.

Buddhism originated in India, as did Christianity in Palestine. From India went forth missionaries to convert Ceylon and other distant lands, as did from Palestine the Apostles and their successors. The centuries went by, and Buddhism died out in India, as did Chris-



tianity in the Holy Land. For centuries, Ceylon and Burmah Far East have been the keepers of the Buddhist Scriptures and learning — not India. And now, at last, in the twentieth century the lessons of good-will which Buddha taught twenty-five hundred years ago are beginning — among scholars at least and with heavy setbacks — again to prevail. As America sends Christian missionaries to the Holy Land, so Ceylon sends Buddhist missionaries to the Holy Land. The spirit of teachableness, as between peoples, so beautifully exemplified by the Chinese pilgrims to India, is already once more abroad. Fausböll, Childers, Trenckner, Oldenberg, Windisch, Senart, Mrs. Rhys Davids, Warren, — such scholars have awakened scholars of India to a realization of the treasures which they long ignored, the teachings of Gotama the Enlightened, the teacher of all Hindus. Professorships of Pali have already been set up in Calcutta. The East is calling <sup>1</sup> to the West for help in making the treasures of the East available for the life of today, and in like wise the West is answering <sup>2</sup> the call to the East. — What is more, each is answering <sup>2</sup> the call!

The work as now reissued, is given in its original form, and without any attempt at considerable revision. But at this point, certain matters call for notice.

In accordance with the author's wish, the original price of this beautiful volume was set very low, at \$1.20. In spite of changed conditions, that price has been maintained unaltered, in the case of the third and seventh issues, where it has been lower. The call for the work is continuous, and the sale of it (in addition to what it has had as a part of *The Harvard Classics* — see pages 385–386 of the *Memorial*) is steady or indeed increasing.

<sup>1</sup> For example: In the circular letter from the Bhandarkar Institute of Poona which asks for suggestions touching the new edition of the Mahā-bhārata; or request from Simon Hewavitarne of Colombo for advice concerning his projections of the Buddhist sacred books; or in the repeated requests for an Indian edition of this work. For some details, see the *Journal of the American Oriental Society* (1920), volume 40, pages 237–238, or *Mahā-Bodhi Journal* (Calcutta, October 1920), volume 30, page 384. — Calls for help from the West to the East are matters of course, but see the *Memorial*, below, page 387.

<sup>2</sup> For example: With the ten magnificent volumes of the Simon Hewavitarne Bequest, containing editions (in Cingalese characters) of the most important commentaries on the Buddhist Scriptures, and in a form which shows that America was not merely asked for, but also heeded; or with the twelve volumes of commentaries (in Siamese characters) Buddhaghosa's commentaries on the four Nikāyas, that great and modest scholar, the late Prince Vajira-ñāṇa, Supreme Paṇḍita of Siam, and sent as free gifts to the principal libraries and Indianists of the Orient. How these calls and the answers would have heartened and gladdened Henry Jones if he were still alive to hear them! and what joy for him to know that his own work is still bearing fruit in the Orient also!





**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

# Get Smart

Over 2,000 years of  
human knowledge in  
797,885 volumes

Instant access  
\$8.99/month

**Continue**

\*Fair usage policy applies



it may, Gandhāra is far remote, a good thousand miles, from Mag the original Holy Land of Buddhism, and became, — some six or hundred years after Buddha's day, in the second century of our e as it were "a second Holy Land of Buddhism." Here the no religion flourished mightily. Indeed, Hiuen-tsiang estima number of Gandhāra monasteries at a thousand. His est' borne out by the richness of the archæological spoils of the From time immemorial Gandhāra has been on the main roa invaders of India — Aryans, Greeks, Græco-Bactrians, Sc Mohammedans. It was natural that the devout generosity of w Buddhist converts of Gandhāra should avail itself of the geni skill of Hellenic artists. And thus it came about that what has become the prevailing type of Buddha-figures is rather Greek Indian.

The Pali texts <sup>2</sup> describe Buddha's person with many detail "Marks of the Superman"), such as the mole between the eyes the full chest, the unusually long arms, the "wheels" on the so the feet, the halo. That the Hindus regarded Gotama Bud man of extraordinary intelligence and goodness, of striking beauty and manliness, is not open to question. Our photo shows well the ample halo, the throne or "lion-seat," the r robe for which he has exchanged his royal apparel, and especi absence of the heavy ear-rings which he had worn as a princ they had stretched the lobes of his ears to unsightly length. in strict accord with tradition.

On the other hand, although the figure (not the photogr shows a good deal of the sole of the left foot, no wheel-marks a And the girth of the chest just under the armpits is not up to the ard of old tradition; and the two fulnesses which the drapery chest does not conceal are more like to the breasts of a woman the breast-muscles of a man. The drapery and the lines of the and nose and eyes seem to me Hellenic rather than Hindu.

But the sculptor's most notable departure from tradition a in his treatment of the hair. Upon renouncing the world and bec a monk, Gotama, giving his princely ornaments to his squire, c his locks with his own sword — see the Nidāna to the Jātaka, as lated by Warren below at page 66. The charming details of the parts of the Nidāna may be late; but the essential point that G did in fact perform his own monkish tonsure, is made plain

<sup>1</sup> As to the multitudinous Gandhāra sculptures, see Imperial Gazetteer o *The Indian Empire*, vol. 2 (Oxford, 1908), pages 113–115. In particular, see also Foucher's lecture (Conférences au Musée Guimet), *L'origine grecque de l'i Bouddha*, Bibliothèque de vulgarisation du Musée Guimet, vol. 38 (1913), em also in his *Beginnings of Buddhist Art*, London, 1917.

<sup>2</sup> See, for example, Dīgha Nikāya, Suttantas no. 14. and no. 30 (2.14 and 3 Davids's translation), or Majjhima Nikāya (Chalmers), vol. ii, page 136.



## *Prefatory Note to the Seventh and Eighth Issues*

stanza *chetvāna molim*.<sup>1</sup> Judging by the archaic *chetvāna*, I think that the *stanza* gives us a bit of genuinely old tradition, sup as it is by the very ancient Bharhut sculpture and inscription co ing the "Festival (in honor) of the Exalted One's locks of hair" *gavato chūdā-maho*.<sup>2</sup> And with the stanza agree the other In short, a robe-clad monk without his tonsure is a bold inco a clear defiance of Indian tradition. It is not surprising when w sider that the work is from a Hellenic atelier in Gandhāra, fa the cradle of Buddhism. But it is matter of surprise and impo that so exotic a feature should have become a type.

Mr. von Le Coq writes me, "This Buddha is the most bea that we have." I am glad to be able to reproduce it in the photogravure of my friend and neighbor, Mr. Alfred W. E Belmont. But I can not refrain from giving also a modest reprod in black and white of the Buddha-figure published (as Plate Alfred Foucher in the French edition of his Musée Guimet lectur above. The original is at the little garrison-town of Hoti-M in the centre of the ancient Gandhāra, in the Mess-room King's Own Corps of Guides. Foucher<sup>4</sup> believes it to be the beautiful and probably also the most ancient of all the Buddhas he has ever seen.

The *Memorial* of the author. — The issue of the thirtieth v of the Harvard Oriental Series seemed to be a fitting occasion memorial of its Joint-founder, Mr. Warren. A short account life and services and character was accordingly printed at the e the work which forms volumes 28 to 30 of this Series, to wit, *B Legends*, translated from the original Pali text of the Dh Commentary by my former pupil, Doctor Eugene Watson B game. The afterthought of reprinting the *Memorial* of Warren the seventh and eighth issues of his *Buddhism* is to me a happy o happy for the sake of any of Warren's old friends in the Orient Occident who may still be living, happier even yet for the sake of new friends whom I hope his book may win.

CHARLES R.

HARVARD UNIVERSITY

November 18, 1922

<sup>1</sup> Jataka, vol. i, page 65, lines 6-9. — Warren's translation, page 66, no.

<sup>2</sup> See Alexander Cunningham's Bharhut, plate XVI, and Hultzsch, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 40.68.

<sup>3</sup> So Mahāvastu (Senart), ii.165.18; Lalita-vistara, p. 277.17 (R. Mitra), (Foucaux); Buddha-carita, vi. 56-58; Fo-sho-hing-tsan-king, in Sacred Books East, 19.68.

<sup>4</sup> Beginnings of Buddhist Art, page 119.



## NOTE FOR LIBRARIANS AND CATALOGUERS

The Library of Congress issues printed catalogue-cards made to follow rules now generally approved by the best experts. The cards for this issue of this work bear the serial number 22-27457, and the main entry is "Warren, Henry Clarke, 1854-1899." Complete sets of these cards may be had (at a nominal price of 12 cents for each set of 8) upon application to "The Library of Congress — Card Division, Washington, D. C." But (to foreign librarians, at least) the suggestion may be welcome that this issue of this work be recorded in Library Catalogues under the following eight entries:

Warren, Henry Clarke, 1854-1899 (as author)  
Buddhism in Translations (as title)  
Buddha and Buddhism (as subject)  
Gotama Buddha (name in Pali — as a cross-reference to Gautama Buddha)  
Gautama Buddha (name in Sanskrit)  
Warren, Henry Clarke, 1854-1899 (as subject of added Memorial)  
Harvard Oriental Series (as whole, of which this work is part)  
Lanman, Charles Rockwell, 1850- (as editor, and as author of Memorial)

### MEANING OF REFERENCES IN THE HEAD-LINES

The abbreviations and numbers at the upper inside corners of the pages of this book refer, as precisely as may be, to the chapter and other subdivisions, or to the volume and page and line, of the original work from which *the beginning* of the page concerned is translated.

### NOTE AS TO PRONOUNCING THE PALI NAMES

Short *a*, as in *organ*, or like the *u* in *but*. The other vowels, as in the key-words *far*, *pīn*, *pīque*, *pull*, *rūle*, (and roughly) *they*, *so*. Pronounce *c* like *ch* in *church*, and *j* as in *judge*. The "aspirates" are true aspirates: thus, *th*, *dh*, *ph*, as in *hothouse*, *madhouse*, *uphill*. They are not spirants, as in *thin*, *graphic*. The underdotted *ṭ*, *ḍ*, *ṇ*, etc. are pronounced (by the Hindus, at least) with the tip of the tongue turned up and drawn back. Dotted *m̐* indicates nasalization of the preceding vowel.



# CONTENTS.

	PAGE
Photogravure: a Gandhāra Buddha-figure, facing page . . . .	ix
Photo-engraving: the Hoti-Mardan Buddha, facing page . . .	66
Prefatory note to the seventh and eighth issues . . . . .	ix
Abbreviations . . . . .	xix
General Introduction . . . . .	xxi

The abridged (seventh) issue contains only Chapter I. But as its readers may like to know the scope of the entire work, the table of contents is given here in both issues without abridgement.

## CHAPTER I.

### THE BUDDHA.

	Introductory Discourse . . . . .	1
§ 1.	The Story of Sumedha . . . . .	5
2.	A List of former Buddhas . . . . .	82
3.	The Characteristics of a Future Buddha . . . . .	83
4.	The Birth of The Buddha . . . . .	88
5.	The young Gotamid Prince . . . . .	48
6.	The Great Retirement . . . . .	56
7.	The Great Struggle . . . . .	67
8.	The Attainment of Buddhahip . . . . .	71
9.	First Events after the Attainment of Buddhahip . . . . .	83
10.	The Conversion of Sāriputta and Moggallāna . . . . .	87
11.	The Buddha's daily Habits . . . . .	91
12.	The Death of The Buddha . . . . .	95

## CHAPTER II.

### SENTIENT EXISTENCE.

	Introductory Discourse . . . . .	111
§ 13.	Questions which tend not to Edification . . . . .	117
14.	King Milinda and Nāgasena come to an Understanding . . .	128
15.	There is no Ego . . . . .	129
16.	All Signs of an Ego are Absent . . . . .	146
17.	No continuous Personal Identity . . . . .	148
18.	The Mind less permanent than the Body . . . . .	150
19.	What is Unity or One ? . . . .	153
20.	Analysis of the Human Being . . . . .	155

	PAGE
§ 21. The Composition of the Body . . . . .	157
22. On getting Angry . . . . .	159
23. The Origin and Cessation of the Human Being . . . . .	159
24. Inanimate Nature . . . . .	164
25. The Middle Doctrine . . . . .	165
26. Ignorance . . . . .	170
27. Karma . . . . .	179
28. Consciousness . . . . .	182
29. Name and Form . . . . .	184
30. The Six Organs of Sense . . . . .	186
31. Contact . . . . .	186
32. Sensation . . . . .	187
33. Desire . . . . .	187
34. Attachment . . . . .	189
35. Existence . . . . .	194
36. Birth etc. . . . .	201
37. Discussion of Dependent Origination . . . . .	202

CHAPTER III.

KARMA AND REBIRTH.

Introductory Discourse . . . . .	209
§ 38. Be a Friend to Yourself . . . . .	213
39. The Cause of Inequality in the World . . . . .	214
40. Fruitful and barren Karma . . . . .	215
41. The Death of Moggallāna . . . . .	221
42. Good and bad Karma . . . . .	226
43. How to obtain Wealth, Beauty, and Social Position . . . . .	228
44. The Round of Existence . . . . .	232
45. Cause of Rebirth . . . . .	232
46. Is this to be my Last Existence? . . . . .	233
47. Rebirth is not Transmigration . . . . .	234
48. Reflections on Existence . . . . .	242
49. Different kinds of Death . . . . .	252
50. How Existence in Hell is Possible . . . . .	253
51. Death's Messengers . . . . .	255
" The Three Warnings " . . . . .	259
52. The Ass in the Lion's Skin . . . . .	262
53. The devoted Wife . . . . .	264
54. Friendship . . . . .	267
55. Virtue is its own Reward . . . . .	269
56. The Hare-mark in the Moon . . . . .	274



## CHAPTER IV.

### MEDITATION AND NIRVANA.

	Page
Introductory Discourse . . . . .	280
§ 57. The Way of Purity . . . . .	285
58. Concentration . . . . .	288
59. The Thirty-one Grades of Being . . . . .	289
60. The Forty Subjects of Meditation . . . . .	291
61. The Earth-kasina . . . . .	293
62. Beauty is but Skin-deep . . . . .	297
63. The Conversion of Animals . . . . .	301
64. Love for Animals . . . . .	302
65. The Six High Powers . . . . .	303
66. Spiritual Law in the Natural World . . . . .	306
67. Going Further and Faring Worse . . . . .	308
68. Sāriputta and the Two Demons . . . . .	313
69. World-cycles . . . . .	315
70. Wisdom . . . . .	330
71. The Summum Bonum . . . . .	331
72. Māra as Plowman . . . . .	349
73. The Fire-sermon . . . . .	351
74. The Four Intent Contemplations . . . . .	353
75. The Attainment of the Paths . . . . .	376
76. Nirvana to be attained at Death . . . . .	380
77. The Attainment of Nirvana by Godhika . . . . .	380
78. The Trance of Cessation . . . . .	383
79. The Attainment of Nirvana . . . . .	389

## CHAPTER V.

### THE ORDER.

Introductory Discourse . . . . .	392
§ 80. Conduct . . . . .	393
81. The Admission and Ordination Ceremonies . . . . .	393
82. The Serpent who wanted to be a Priest . . . . .	401
83. The Buddhist Confession of Priests . . . . .	402
84. The Order receive leave to dwell in Houses . . . . .	411
85. Residence during the Rainy Season . . . . .	414
86. The Mendicant Ideal . . . . .	417
87. The Value of Training in Religion . . . . .	420
88. The colorless Life . . . . .	421
89. Can the Saint suffer ? . . . . .	422
90. The Body is an open Sore . . . . .	423

	PAGE
§ 91. Heaven not the Highest Good . . . . .	424
92. The Saints Superior to the Gods . . . . .	424
93. The Anger-eating Demon . . . . .	426
94. Contentment is Riches . . . . .	428
95. The Story of a Priest . . . . .	430
96. The young Stone-Thrower . . . . .	432
97. “ And hate not his father and mother ” . . . . .	434
98. No Buddhist should commit Suicide . . . . .	436
99. The Admission of Women to the Order . . . . .	441
100. A Family of Magicians . . . . .	448
101. The Story of Visākhā . . . . .	451
102. The Buddhist Apocalypse . . . . .	481

APPENDIX.

§ 103. The Five Groups . . . . .	487
----------------------------------	-----





**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

# Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

**HOLY BIBLE**

**Continue**

\*Fair use policy applies



# THE THREE CHARACTERISTICS.

Translated from the *Anguttara-Nikāya* (iii. 134<sup>1</sup>).

Whether Buddhas arise, O priests, or whether Buddhas do not arise, it remains a fact and the fixed and necessary constitution of being, that all its constituents are transitory. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains, and makes it clear, that all the constituents of being are transitory.

Whether Buddhas arise, O priests, or whether Buddhas do not arise, it remains a fact and the fixed and necessary constitution of being, that all its constituents are misery. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains, and makes it clear, that all the constituents of being are misery.

Whether Buddhas arise, O priests, or whether Buddhas do not arise, it remains a fact and the fixed and necessary constitution of being, that all its elements are lacking in an Ego. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains, and makes it clear, that all the elements of being are lacking in an Ego.

## GENERAL INTRODUCTION.

---

THE materials for this book are drawn ultimately from the Pāli writings of Ceylon and Burma, — that is to say, they are to be found in palm-leaf manuscripts of those countries, written in the Singhalese or Burmese alphabet, as the case may be, but always in the same Pāli language, a tongue very nearly akin to the Sanskrit. These Pāli writings furnish the most authoritative account of The Buddha and his Doctrine that we have; and it is therefore to be regretted that, inasmuch as so little has been known in the Occident until recently of either Pāli or Pāli literature, the information of the public concerning Buddhism has been so largely drawn from books based on other, non-Pāli, sources, on works written in the Singhalese, Chinese, and Tibetan languages, and in the Buddhist-Sanskrit of Nepaul. But a large number of Pāli manuscripts have now been edited and printed in the publications of the Pāli Text Society of London, and in scattered works both in England and in other European countries, and several volumes of translations into English have appeared, so that all excuse for not deriving our knowledge of Buddhism from the most authentic sources is fast disappearing.

As the work on this book has been done wholly in America, my main reliance has naturally been on printed texts. Still, I have had the use of a number of Pāli manuscripts. In Brown University at Providence, Rhode



Island, there are many manuscripts, in the Burmese character, of works belonging to the Buddhist Scriptures. These were presented by the Rev. Dr. J. N. Cushing, Baptist missionary to Burma, and an alumnus of the University. But the manuscripts which, as being both important and unedited, have proved of most value to me, are four copies of the extensive and systematic treatise on Buddhist Doctrine composed by the famous Buddhaghosa, who flourished in the fourth century A. D. It is called the "Way of Purity" (in Pāli, Visuddhi-Magga). These four manuscripts have come to me from England: one is from the private collection of Prof. T. W. Rhys Davids, Secretary of the Royal Asiatic Society; the second belonged to the late Rev. Dr. Richard Morris of Harold Wood, Essex; the third to Henry Rigg, Esq., consulting engineer to the Government of India, for railways; while for the loan of the fourth, a Burmese manuscript, my thanks are due to the India Office Library.

The Pāli literature chiefly consists of the Buddhist Scriptures and their commentaries. These form an extensive body of works, many of which are individually very large. The Singhalese canon proper — that is to say, the texts without the commentaries — has been estimated by Prof. Rhys Davids to contain about twice as much matter as the Christian Bible. From this estimate Professor Davids excludes the repetitions, which, as he well says, are "some of them very frequent, and others very long." The Christian Bible is divided into two Testaments, whereas the Buddhist canon, or Bible, has three main divisions called "Baskets" (in Pāli, Piṭaka), and the Buddhist Bible, consequently, is called "The Three Baskets" (Ti-Piṭaka).

The first Testament, Basket, or Piṭaka has been edited and published by Oldenberg, and a translation



of a large part of it has appeared in the “Sacred Books of the East.” This Piṭaka gives the various rules and ordinances to be observed by the Buddhist Order, and is therefore called the “Discipline-Basket” (in Pāli, Vinaya-Piṭaka). A large part of this Piṭaka is dry and technical reading; but by no means all of it is of this nature, for there is interspersed much narrative of events in the life of The Buddha. The Buddha himself is supposed to have laid down all these rules as occasion suggested their necessity, and the object of these stories is to explain the circumstances under which he did so. The works of this Piṭaka are five, as follows:—

Bhikkhu-Vibhaṅga;	Culla-Vagga;
Bhikkhunī-Vibhaṅga;	Parivāra-Pāṭha.
Mahā-Vagga;	

The second of the three Testaments, or Baskets, is called the Sutta-Piṭaka, which may be translated the “Sermon-Basket.” It consists of a great number of sermons and discourses in prose and verse, delivered by The Buddha or some one of his disciples, and is extremely interesting to any one studying the philosophy and folk-lore of Buddhism. The list of the works which, according to the Singhalese canon, belong to this Piṭaka is as follows:—

Dīgha-Nikāya;  
Majjhima-Nikāya;  
Saṃyutta-Nikāya;  
Aṅguttara-Nikāya;  
Khuddaka-Nikāya, consisting of

Khuddaka-Pāṭha;	Therī-Gāthā;
Dhammapada;	Jātaka;
Udāna;	Niddesa;
Itivuttaka;	Paṭisambhidā-Magga;
Sutta-Nipāta;	Apadāna;
Vimāna-Vatthu;	Buddha-Vamsa;
Peta-Vatthu;	Cariyā-Piṭaka.
Thera-Gāthā;	



The works composing the third and last Piṭaka are, of all the Buddhist Scriptures, the dreariest and most forbidding reading, and this is saying a great deal. However, like the desert of Sahara, they are to be respected for their immensity; and when they are all printed, no doubt something can be made of them. The title of this Piṭaka is the “Metaphysical Basket” (in Pāli, Abhidhamma-Piṭaka). It is composed of the following works:—

Dhamma-Saṅgaṇi;  
Vibhaṅga;  
Kathā-Vatthu;  
Puggala-Paññatti;

Dhātu-Kathā;  
Yamaka;  
Paṭṭhāna.

This completes the list of the works composing the Tipiṭaka or Buddhist Scriptures. A number of them have not been printed in their entirety, and still others not at all.<sup>1</sup>

The non-canonical works consist of numerous commentaries on the Tipiṭaka, and of several other writings of more or less importance. The Buddhaghosa above mentioned was a most prolific commentator, and his Sumaṅgala-Vilāsinī, or commentary on the Dīgha-

---

<sup>1</sup> Since the above was written, the King of Siam, who has long been a patron of Pāli studies, has presented Harvard College and a number of other institutions of learning with an edition of Tipiṭaka works. This gift was made on the occasion of the twenty-fifth anniversary of his accession to the throne, and consists of thirty-nine volumes printed in the Siamese character. The first and third Piṭakas are complete, as well as the first four Nikāyas of the second Piṭaka; but of the Khuddaka-Nikāya I find only the Khuddaka-Pāṭha, Dhammapada, Udāna, Itivuttaka, Sutta-Nipāta, Niddesa, and Paṭisambhidā-Magga. Most of the other works of this Nikāya have been or are being edited in Europe, so that the only Tipiṭaka work which has not appeared, at least partially, in type is the Apadāna. This splendid present made by the King of Siam was, I am sorry to say, received too late to be drawn upon for selections for this volume.



Nikāya, is in the Providence collection, and has also partially appeared in type. Of others of his commentaries I have seen only fragments; but, as above stated, I have his general work entitled the Visuddhi-Magga

Of works which are not commentaries, there is a dictionary of synonyms written in verse, and called the Abhidhāna-ppadīpikā. Then there is the Milindapañha (Questions of Milinda). Milinda (Greek Menander) was a Greek king who carried on the Greek dominion in Bactria founded by Alexander the Great. He probably lived in the second century B. C., and the Milindapañha was probably composed about the beginning of our era. The Milindapañha is, strictly speaking, a North Buddhist work, but it is considered so orthodox by the South Buddhists, i. e. by the Buddhists of Ceylon, Burma, and Siam, that I have felt bold to draw upon it freely in this book. Then there are the Abhidhammattha-Saṅgaha, the Sārasaṅgaha, the Anāgata-Vamsa, and some other works on grammar, history, and so forth, the names of which I spare the reader, as no translation from them occurs in this book.

After long bothering my head over Sanskrit, I found much more satisfaction when I took up the study of Pāli. For Sanskrit literature is a chaos; Pāli, a cosmos. In Sanskrit every fresh work or author seemed a new problem; and as trustworthy Hindu chronology and recorded history are almost nil, and as there are many systems of philosophy, orthodox as well as unorthodox, the necessary data for the solution of the problem were usually lacking. Such data, I mean, as who the author was, when he lived and wrote, what were the current beliefs and conceptions of his day, and what his own position was in respect of them; such data, in short, as are necessary in order to know what to think



of an author, and fully to understand what he says. Now the subject-matter of Pāli literature is nearly always the same, namely, the definite system of religion propounded by The Buddha. Indeed, in a large part of the writings, The Buddha appears as a *dramatis persona*. We have volumes and volumes of sermons, discourses, and moral tales credited to him, and hundreds of incidents related, apropos of which he pronounced some dictum. And the place of such utterance is usually given. Consequently, although there is a large field for text criticism — a field on which I have not felt it desirable to enter in this book — there is, in a general way and in respect of subject-matter, considerable unity in Pāli literature.

The aim of the present work is to take different ideas and conceptions found in Pāli writings, and present them to the reader in English. Translation has been the means employed as being the most effectual, and the order pursued is in the main that of the Buddhist “Three Jewels” (in Pāli, *Ti-Ratana*), to wit, The Buddha, the Doctrine, and the Order. The selections of the first chapter are on The Buddha; next follow those which deal chiefly with the Doctrine; while others concerning the Order and secular life constitute the closing chapter of the book.





**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

# Get Smart

Over 2,000 years of  
human knowledge in  
797,885 volumes

Instant access  
\$8.99/month

**Continue**

\*Fair usage policy applies



Buddha belonged to the Sakya clan. The word "Sakya" means "Powerful;" and the families that bore the name had a reputation for pride and haughtiness. They were of the warrior caste, but cultivated the peaceful arts of agriculture. By his contemporaries The Buddha is usually called Gotama, or, as the word is sometimes Anglicized, the Gotamid. It is not quite clear why he and others of his clan should bear the name of Gotama in addition to that of Sakya. It may be they claimed descent from the ancient sage Gautama (Sanskrit "Gautama" becomes "Gotama" in Pāli), to whom are attributed some of the hymns of the Rig-Veda; or it may be, as Burnouf has suggested, "because Gautama was the sacerdotal family name of the military race of Sakyas, who, being of the warrior caste, had no ancestor or tutelary saint like the Brahmans, but might, as the Hindu law permits, have taken the name of the sage to whose family belonged their spiritual guide."

The Buddha was a Hindu, born not far from the Ganges, and during his long ministry wandered about from place to place in the section of country about Benares, very much as did Christ in Judea and Galilee. And just as Christ once left his native country and went to Egypt, so The Buddha is said by native authorities to have paid a couple of visits to Ceylon; but the statement is, I fear, somewhat mythical.

The date of Gotama Buddha is considered to be the sixth century before Christ. It would appear that he lived to his eightieth year, and the time of his death is given by scholars as about 480 B. C.

The first eight sections of the present chapter are from the general introduction to the Jātaka ("Book of Birth-Stories"). These Birth-Stories, five hundred and fifty in number, are so called because they are tales of the anterior existences of Gotama Buddha, while he was as yet but a



Future Buddha. The *Jātaka* is an extensive work ; five volumes have already been edited by Professor V. Fausböll, of Copenhagen, and more is yet to come. It consists of the Birth-Stories themselves, with a commentary and a long introduction. Examples of these Birth-Stories will be given further on ; here we have only to do with the Introduction, the author of which and of the commentary is unknown.

After a few preliminary remarks concerning the inception and plan of his work, the author begins by quoting entire the Story of Sumedha as contained in the metrical work called the *Buddha-Vamsa* ("History of the Buddhas"). He does not quote it all consecutively, but a few stanzas at a time as authority for his prose statements. In this prose is also some matter of a commentary nature, apparently later glosses and not a part of the original text. In my first translation I give the Story of Sumedha as quoted in this Introduction to the *Jātaka*, but I give it consecutively and omit the prose, except that of some of the more interesting and explanatory passages, of the glosses especially, I have made foot-notes.

After the Story of Sumedha our author gives formal descriptions of each of the twenty-four Buddhas that preceded Gotama. These descriptions, however, are tedious, and are not here translated. They mainly concern themselves with such details as the height of each Buddha, his length of life, how many conversions he made, the names of his father, mother, chief disciples, etc. But from the point where my second section begins to the end of the eighth I follow the native text without making any omissions. I have divided one continuous text into seven parts, and then given these divisions titles of my own devising.

The reader is thus brought up to the ministry of The Buddha. This ministry lasted some forty-five years, and an account of part of it is given by the author of the Introduc-



tion. It is, however, only a part that he gives, just enough to conduct his reader up to the time when The Buddha was presented with Jetavana monastery, the importance of which event to our author will be readily perceived when it is remembered that this was the monastery in which The Buddha is represented as having related the greater part of the Birth-Stories. As our author fails to give us a complete life of The Buddha, and as I know of none in Pāli literature, none is attempted in this book. But in order that the reader may have at an early stage an idea of what the matters were wherein The Buddha considered himself “enlightened,” two passages are translated from the Mahā-Vagga. Then follows a description of the daily routine of The Buddha’s ministry, and the last section of this chapter gives the Pāli account of how The Buddha died. It is not because the philosophical ideas expressed and the references to meditation and trance made in these four sections are supposed to be self-explanatory, that I make no comment on them in this chapter; but because the next three chapters, as I have already stated in my General Introduction, are devoted to the Doctrine, and constitute the philosophical and systematic part of this work. It appeared desirable to give the reader a general idea of what the Buddhists consider to be the salient features of their system of religion before beginning its detailed discussion.

§ 1. THE STORY OF SUMEDHA.<sup>1</sup>

Translated from the Introduction to the Jātaka (i.3<sup>1</sup>).

12. A hundred thousand cycles vast  
And four immensities ago,  
There was a town named Amara,  
A place of beauty and delights.  
It had the noises ten complete <sup>2</sup>  
And food and drink abundantly.
13. The noise of elephant and horse,  
Of conch-shell, drum, and chariot,  
And invitations to partake —  
“Eat ye, and drink!” — resounded loud.
14. A town complete in all its parts,  
Where every industry was found,  
And eke the seven precious gems,<sup>3</sup>  
And foreigners from many lands.  
A prosperous city of the gods,  
Full of good works and holy men.
15. Within this town of Amara  
Sumedha lived, of Brahman caste,  
Who many tens of millions had,  
And grain and treasure in full store.
16. A student he, and wise in spells,  
A master of the Vedas three.  
He fortunes told, tradition knew,  
And every duty of his caste.

---

<sup>1</sup> This entire story is related by The Buddha to his disciples, and describes how, in his long-ago existence as the Brahman Sumedha, he first resolved to strive for the Buddhahood. In stanzas 12–16 he speaks of himself, that is, of Sumedha, in the third person, but elsewhere in the first.

<sup>2</sup> Only six of the ten noises indicative of a flourishing town are here mentioned. For the complete list, see p. 101.

<sup>3</sup> Probably gold, silver, pearls, gems (such as sapphire and ruby), cat's-eye, diamond, and coral; or perhaps as given on p. 101, note.



- 
17. In secret then I sat me down,  
And thus to ponder I began :  
“ What misery to be born again !  
And have the flesh dissolve at death !
18. “ Subject to birth, old age, disease,  
Extinction will I seek to find,  
Where no decay is ever known,  
Nor death, but all security.
19. “ What if I now should rid me of  
This body foul, this charnel-house,  
And go my way without a care,  
Or least regret for things behind !
20. “ There is, there must be, an escape !  
Impossible there should not be !  
I ’ll make the search and find the way,  
Which from existence shall release !
21. “ Even as, although there misery is,  
Yet happiness is also found ;  
So, though indeed existence is,  
A non-existence should be sought.
22. “ Even as, although there may be heat,  
Yet grateful cold is also found ;  
So, though the threefold fire<sup>1</sup> exists,  
Likewise Nirvana should be sought.
23. “ Even as, although there evil is,  
That which is good is also found ;  
So, though ’t is true that birth exists,  
That which is not birth should be sought.
24. “ Even as a man befouled with dung,  
Seeing a brimming lake at hand,  
And nathless bathing not therein,  
Were senseless should he chide the lake ;
- 

<sup>1</sup> Lust, hatred, and infatuation. Compare page 59, and also the  
“ Fire-sermon,” page 851.

- 
25. “ So, when Nirvana’s lake exists  
To wash away corruption’s stain,  
Should I not seek to bathe therein,  
I might not then Nirvana chide. .
26. “ Even as a man hemmed in by foes,  
Seeing a certain safe escape,  
And nathless seeking not to flee,  
Might not the blameless pathway chide;
27. “ So, when my passions hem me in,  
And yet a way to bliss exists,  
Should I not seek to follow it,  
That way of bliss I might not chide.
28. “ Even as a man who, sore diseased,  
When a physician may be had,  
Should fail to send to have him come,  
Might the physician then not chide;
29. “ So, when diseased with passion, sore  
Oppressed, I seek the master not  
Whose ghostly counsel me might cure,  
The blame should not on him be laid.
30. “ Even as a man might rid him of  
A horrid corpse bound to his neck,  
And then upon his way proceed,  
Joyous, and free, and unconstrained;
31. “ So must I likewise rid me of  
This body foul, this charnel-house,  
And go my way without a care,  
Or least regret for things behind.
32. “ As men and women rid them of  
Their dung upon the refuse heap,  
And go their ways without a care,  
Or least regret for what they leave;



83. “ So will I likewise rid me of  
This body foul, this charnel-house,  
And go my way as if I had  
Cast out my filth into the draught.
84. “ Even as the owners leave and quit  
A worn-out, shattered, leaky ship,  
And go their ways without a care,  
Or least regret for what they leave ;
85. “ So will I likewise rid me of  
This nine-holed,<sup>1</sup> ever-trickling frame,  
And go my way, as owners do,  
Who ship disrupted leave behind.
86. “ Even as a man who treasure bears,  
And finds him in a robber-gang,  
Will quickly flee and rid him of  
The robbers, lest they steal his gold ;
87. “ So, to a mighty robber might  
Be likened well this body’s frame.  
I’ll cast it off and go my way,  
Lest of my welfare I be robbed.”
88. Thus thinking, I on rich and poor  
All that I had in alms bestowed ;  
Hundreds of millions spent I then,  
And made to Himavant<sup>2</sup> my way.
89. Not far away from Himavant,  
There was a hill named Dhammaka,  
And here I made and patterned well  
A hermitage and hut of leaves.

---

<sup>1</sup> The two eyes, ears, and so forth, as enumerated at page 298.

<sup>2</sup> The Himalaya mountains. *Himalaya* and *Himavant* are Sanskrit words of almost identical signification. The former means “snow-abode,” and is a compound of *hima*, “snow,” and *alaya*, “settling-down place,” or “abode.” *Hima-vant* means “snow-y.”





**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

# Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

**HOLY BIBLE**

**Continue**

\*Fair use policy applies



And girded on a barken dress,  
Which is with virtues twelve endued.<sup>1</sup>

42. My hut of leaves I then forsook,  
So crowded with the eight defects,<sup>2</sup>  
And at the foot of trees I lived,  
For such abodes have virtues ten.<sup>3</sup>

when it has been soiled it must be washed and dyed ; the fact that when it is much worn it must needs be patched and mended is another ; the difficulty of obtaining a new one when needed is another ; its unsuitableness for an anchorite who has retired from the world is another ; its acceptableness to one's enemies is another, for it must needs be guarded lest the enemy take it ; the danger that it may be worn for ornament is another ; the temptation it affords to load one's self down with it in travelling is another.

<sup>1</sup> The bast, or inner bark of certain trees, was much used in India as cloth, to which indeed it bears a striking resemblance. — Native gloss : Jātaka, vol. i., p. 9, l. 2 : *Which is with virtues twelve endued* : Possessing twelve advantages. For there are twelve advantages in a dress of bark. It is cheap, good, and suitable ; this is one advantage. You can make it yourself ; this is a second. It gets dirty but slowly by use, and hence time is not wasted in washing it ; this is a third. It never needs sewing, even when much used and worn ; this is a fourth. But when a new one is needed, it can be made with ease ; this is a fifth. Its suitability for an anchorite who has retired from the world is a sixth. That it is of no use to one's enemies is a seventh. That it cannot be worn for ornament is an eighth. Its lightness is a ninth. Its conducing to moderation in dress is a tenth. The irreproachableness and blamelessness of searching for bark is an eleventh. And the unimportance of its loss is a twelfth.

<sup>2</sup> Native gloss : Jātaka, vol. i., p. 9, l. 11 : *My hut of leaves I then forsook, So crowded with the eight defects* : . . . (L. 36) For there are eight evils connected with the use of a leaf-hut. The great labor involved in searching for materials and in the putting of them together is one evil. The constant care necessary to replace the grass, leaves, and bits of clay that fall down is a second. Houses may do for old men, but no concentration of mind is possible when one's meditation is liable to be interrupted ; thus the liability to interruption is a third. The protection afforded against heat and cold renders the body delicate, and this is a fourth. In a house all sorts of evil deeds are possible ; thus the cover it affords for disgraceful practices is a fifth. The taking possession, saying, "This is mine," is a sixth. To have a house is like having a companion ; this is a seventh. And the sharing of it with many others, as for instance with lice, bugs, and house-lizards, is an eighth.

<sup>3</sup> Ibidem, p. 10, l. 9 : *And at the foot of trees I lived, For such abodes have virtues ten* : . . . The following are the ten virtues. The smallness of



- 
43. No sown and cultivated grain  
 Allowed I then to be my food;  
 But all the many benefits  
 Of wild-fruit fare I made my own.
44. And strenuous effort made I there,  
 The while I sat, or stood, or walked;  
 And ere seven days had passed away,  
 I had attained the Powers High.
45. When I had thus success attained,  
 And made me master of the Law,  
 A Conqueror, Lord of All the World,  
 Was born, by name Dīpaṃkara.
46. What time he was conceived, was born,  
 What time he Buddhahood attained,  
 When first he preached, — the Signs<sup>1</sup> appeared.  
 I saw them not, deep sunk in trance.
47. Then, in the distant border-land,  
 Invited they this Being Great,  
 And every one, with joyful heart,  
 The pathway for his coming cleared.
- 

the undertaking is one virtue, for all that is necessary is simply to go to the tree. The small amount of care it requires is a second; for, whether swept or unswept, it is suitable for use. The freedom from interruption is a third. It affords no cover for disgraceful practices; wickedness there would be too public; thus the fact that it affords no cover for disgraceful practices is a fourth. It is like living under the open sky, for there is no feeling that the body is confined; thus the non-confinement of the body is a fifth. There is no taking possession; this is a sixth. The abandonment of all longings for household life is a seventh. When a house is shared with others, some one is liable to say, "I will look after this house myself. Begone!" Thus the freedom from eviction is an eighth. The happy contentment experienced by the occupant is a ninth. The little concern one need feel about lodgings, seeing that a man can find a tree no matter where he may be stopping, — this is a tenth.

<sup>1</sup> Translated from the prose of the Jātaka, vol. i., p. 10, last line but one: At his [Dīpaṃkara's] conception, birth, attainment of Buddhahood, and when he caused the Wheel of Doctrine to roll, the entire system of ten thousand worlds trembled, quivered, and shook, and roared with a mighty roar; also the Thirty-Two Prognostics appeared. [For the Thirty-Two Prognostics, see page 44.]



- 
48. Now so it happened at this time,  
That I my hermitage had left,  
And, barken garments rustling loud,  
Was passing o'er them through the air.
49. Then saw I every one alert,  
Well-pleased, delighted, overjoyed;  
And, coming downward from the sky,  
The multitude I straightway asked:
50. "Well-pleased, delighted, overjoyed,  
And all alert is every one;  
For whom is being cleared the way,  
The path, the track to travel on?"
51. When thus I asked, response was made.  
"A mighty Buddha has appeared,  
A Conqueror, Lord of All the World,  
Whose name is called Dīpaṃkara.  
For him is being cleared the way,  
The path, the track to travel on."
52. This word, "The Buddha," when I heard,  
Joy sprang up straightway in my heart;  
"A Buddha! Buddha!" cried I then,  
And published my heart's content.
53. And standing there I pondered deep,  
By joyous agitation seized:  
"Here will I now some good seed sow,  
Nor let this fitting season slip."
54. "For a Buddha do ye clear the road?  
Then, pray, grant also me a place!  
I, too, will help to clear the way,  
The path, the track to travel on."
55. And so they granted also me  
A portion of the path to clear,  
And I gan clear, while still my heart  
Said "Buddha! Buddha!" o'er and o'er.



56. But ere my part was yet complete,  
Dipaṃkara, the Mighty Sage,  
The Conqueror, came that way along,  
Thronged by four hundred thousand saints,  
Without depravity or spot,  
And having each the Six High Powers.
57. The people then their greetings gave,  
And many kettle-drums were beat,  
And men and gods, in joyous mood,  
Loud shouted their applauding cries.
58. Then men and gods together met,  
And saw each other face to face;  
And all with joined hands upraised  
Followed The Buddha and his train.
59. The gods, with instruments divine,  
The men, with those of human make,  
Triumphant music played, the while  
They followed in The Buddha's train.
60. Celestial beings from on high  
Threw broadcast over all the earth  
The Erythrina flowers of heaven,  
The lotus and the coral-flower.
61. And men abiding on the ground  
On every side flung up in air  
Champakas, salaḥas, nīpas,  
Nāgas, punnāgas, ketakas.
62. Then loosened I my matted hair,  
And, spreading out upon the mud  
My dress of bark and cloak of skin,  
I laid me down upon my face.
63. "Let now on me The Buddha tread,  
With the disciples of his train;  
Can I but keep him from the mire,  
To me great merit shall accrue."



64. While thus I lay upon the ground,<sup>1</sup>  
Arose within me many thoughts :  
“To-day, if such were my desire,  
I my corruptions might consume.
65. “But why thus in an unknown guise  
Should I the Doctrine’s fruit secure?  
Omniscience first will I achieve,  
And be a Buddha in the world.
66. “Or why should I, a valorous man,  
The ocean seek to cross alone?  
Omniscience first will I achieve,  
And men and gods convey across.
67. “Since now I make this earnest wish,  
In presence of this Best of Men,  
Omniscience sometime I’ll achieve,  
And multitudes convey across.
68. “I’ll rebirth’s circling stream arrest,  
Destroy existence’s three modes ;  
I’ll climb the sides of Doctrine’s ship,  
And men and gods convey across.
69. “A human being,<sup>2</sup> male of sex,  
Who saintship gains, a Teacher meets,  
As hermit lives, and virtue loves,  
Nor lacks resolve, nor fiery zeal,  
Can by these eight conditions joined,  
Make his most earnest wish succeed.”

---

<sup>1</sup> Native gloss : Jātaka, vol. i., p. 13, l. 31 : As he lay in the mud, he opened his eyes again, and gazing upon the Buddha-glory of Dipamkara, The Possessor of the Ten Forces, he reflected as follows : “If I so wished, I might burn up all my corruptions, and as novice follow with the congregation when they enter the city of Ramma ; but I do not want to burn up my corruptions and enter Nirvana unknown to any one. What now if I, like Dipamkara, were to acquire the supreme wisdom, were to cause multitudes to go on board the ship of Doctrine and cross the ocean of the round of rebirth, and were afterwards to pass into Nirvana ! That would be something worthy of me ! ”

<sup>2</sup> Native gloss : Jātaka, vol. i., p. 14, l. 20 : For it is only a human being that can successfully wish to be a Buddha ; a serpent, or a bird,



70. Dipamkara, Who Knew All Worlds,  
Recipient of Offerings,  
Came to a halt my pillow near,  
And thus addressed the multitudes :

71. "Behold ye now this monk austere,  
His matted locks, his penance fierce!  
Lo! he, unnumbered cycles hence,  
A Buddha in the world shall be.

---

or a deity cannot successfully make the wish. Of human beings it is only one of the male sex that can make the wish: it would not be successful on the part of a woman, or of a eunuch, or of a neuter, or of a hermaphrodite. Of men it is he, and only he, who is in a fit condition by the attainment of saintship in that same existence, that can successfully make the wish. Of those in a fit condition it is only he who makes the wish in the presence of a living Buddha that succeeds in his wish; after the death of a Buddha a wish made at a relic-shrine, or at the foot of a Bo-tree, will not be successful. Of those who make the wish in the presence of a Buddha it is he, and only he, who has retired from the world that can successfully make the wish, and not one who is a layman. Of those who have retired from the world it is only he who is possessed of the Five High Powers and is master of the Eight Attainments that can successfully make the wish, and no one can do so who is lacking in these excellences. Of those, even, who possess these excellences it is he, and only he, who has such firm resolve that he is ready to sacrifice his life for The Buddhas that can successfully make the wish, but no other. Of those who possess this resolve it is he, and only he, who has great zeal, determination, strenuousness, and endeavor in striving for the qualities that make a Buddha that is successful. The following comparisons will show the intensity of the zeal. If he is such a one as to think: "The man who, if all within the rim of the world were to become water, would be ready to swim across it with his own arms and get to the further shore, — he is the one to attain the Buddhahood; or, in case all within the rim of the world were to become a jungle of bamboo, would be ready to elbow and trample his way through it and get to the further side, — he is the one to attain the Buddhahood; or, in case all within the rim of the world were to become a *terra firma* of thick-set javelins, would be ready to tread on them and go afoot to the further side, — he is the one to attain the Buddhahood; or, in case all within the rim of the world were to become live coals, would be ready to tread on them and so get to the further side, — he is the one to attain the Buddhahood," — if he deems not even one of these feats too hard for himself, but has such great zeal, determination, strenuousness, and power of endeavor that he would perform these feats in order to attain the Buddhahood, then, but not otherwise, will his wish succeed.



72. “ From the fair town called Kapila  
His Great Retirement shall be made.  
Then, when his Struggle fierce is o’er,  
His stern austerities performed, —
73. “ He shall in quiet sit him down  
Beneath the Ajapāla-tree ;  
There pottage made of rice receive,  
And seek the stream Nerañjarā.
74. “ This pottage shall The Conqueror eat,  
Beside the stream Nerañjarā,  
And thence by road triumphal go  
To where the Tree of Wisdom stands.
75. “ Then shall the Peerless, Glorious One  
Walk to the right, round Wisdom’s Throne,  
And there The Buddhaship achieve,  
While sitting at the fig-tree’s root.
76. “ The mother that shall bring him forth,  
Shall Māyā callèd be by name ;  
Suddhodana his father’s name ;  
His own name shall be Gotama.
77. “ Kolita, Upatissa<sup>1</sup> too, —  
These shall his Chief Disciples be ;  
Both undepraved, both passion-free,  
And tranquil and serene of mind.
78. “ Ānanda shall be servitor  
And on The Conqueror attend ;  
Khemā and Uppalavannā  
Shall female Chief Disciples be,
79. “ Both undepraved, both passion-free,  
And tranquil and serene of mind.  
The Bo-tree of this Blessed One  
Shall be the tree Assattha<sup>2</sup> called.”

---

<sup>1</sup> Better known as Moggallāna and Sāriputta, respectively.

<sup>2</sup> *Ficus religiosa*.





**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

# Get Smart

Over 2,000 years of  
human knowledge in  
797,885 volumes

Instant access  
\$8.99/month

**Continue**

\*Fair usage policy applies





88. Then overjoyed with joy was I,  
Delighted with a keen delight;  
And thus with pleasure saturate  
I sat me down with legs across.
89. And while cross-legged there I sat,  
I thus reflected to myself:  
“Behold! in trance am I adept,  
And all the Powers High are mine.
90. “Nowhere throughout a thousand worlds  
Are any seers to equal me;  
Unequalled in the magic gifts  
Have I this height of bliss attained.”
91. Now while I sat with legs across,  
The dwellers of ten thousand worlds  
Rolled forth a glad and mighty shout:<sup>1</sup>  
“Surely a Buddha thou shalt be!
92. “The presages that erst were seen,  
When Future Buddhas sat cross-legged,  
These presages are seen to-day —  
Surely a Buddha thou shalt be!
93. “All cold is everywhere dispelled,  
And mitigated is the heat;  
These presages are seen to-day —  
Surely a Buddha thou shalt be!
94. “The system of ten thousand worlds  
Is hushed to quiet and to peace;  
These presages are seen to-day —  
Surely a Buddha thou shalt be!

---

<sup>1</sup> There have been many beings who, like Sumedha here, were to become Buddhas, and who were therefore called Bodhi-sattas or “Future Buddhas.” The certainty of their ultimate “Illumination,” or Buddhahood, was always foretokened by certain presages. The “dwellers of ten thousand worlds” describe in the following stanzas what these presages were, declare that they are reappearing now, and announce to Sumedha their prophetic inference that he will attain Buddhahood.



- 
95. “The mighty winds then cease to blow,  
Nor do the rivers onward glide;  
These presages are seen to-day —  
Surely a Buddha thou shalt be!
96. “All plants, be they of land or stream,  
Do straightway put their blossoms forth;  
Even so to-day they all have bloomed —  
Surely a Buddha thou shalt be!
97. “And every tree, and every vine,  
Is straightway laden down with fruit;  
Even so to-day they’re laden down —  
Surely a Buddha thou shalt be!
98. “In sky and earth doth straightway then  
Full many a radiant gem appear;  
Even so to-day they shine afar —  
Surely a Buddha thou shalt be!
99. “Then straightway music’s heard to play  
’Mongst men on earth and gods in heaven;  
So all to-day in music join —  
Surely a Buddha thou shalt be!
100. “There falleth straightway down from heaven  
A rain of many-colored flowers;  
Even so to-day these flowers are seen —  
Surely a Buddha thou shalt be!
101. “The mighty ocean heaves and roars,  
And all the worlds ten thousand quake;  
Even so is now this tumult heard —  
Surely a Buddha thou shalt be!
102. “Straightway throughout the whole of hell  
The fires ten thousand all die out;  
Even so to-day have all expired —  
Surely a Buddha thou shalt be!



- 
103. “ Unclouded then the sun shines forth,  
And all the stars appear to view ;  
Even so to-day do they appear —  
Surely a Buddha thou shalt be !
104. “ Straightway, although no rain hath fallen,  
Burst springs of water from the earth ;  
Even so to-day they gush in streams —  
Surely a Buddha thou shalt be !
105. “ And bright then shine the starry hosts  
And constellations in the sky ;  
The moon in Libra now doth stand —  
Surely a Buddha thou shalt be !
106. “ All beasts that lurk in holes and clefts,  
Then get them forth from out their lairs ;  
Even so to-day they ’ve left their dens —  
Surely a Buddha thou shalt be !
107. “ Straightway content is all the world,  
And no unhappiness is known ;  
Even so to-day are all content —  
Surely a Buddha thou shalt be !
108. “ Then every sickness vanishes,  
And hunger likewise disappears ;  
These presages are seen to-day —  
Surely a Buddha thou shalt be !
109. “ Then lust doth dwindle and grow weak,  
And hate, infatuation too ;  
Even so to-day they disappear —  
Surely a Buddha thou shalt be !
110. “ Then fear and danger are unknown ;  
All we are freed from them to-day ;  
And by this token we perceive —  
‘ Surely a Buddha thou shalt be ! ’



- 
111. “No dust upwhirleth towards the sky;  
Even so to-day this thing is seen;  
And by this token we perceive —  
‘Surely a Buddha thou shalt be!’
112. “All noisome odors drift away,  
And heavenly fragrance fills the air;  
Even so the winds now sweetness waft —  
Surely a Buddha thou shalt be!
113. “Then all the gods appear to view,  
Save those that hold the formless realm;  
Even so to-day these all are seen —  
Surely a Buddha thou shalt be!
114. “Then clearly seen are all the hells,  
However many be their tale;  
Even so to-day may all be seen —  
Surely a Buddha thou shalt be!
115. “Through walls, and doors, and mountain-rocks,  
One finds an easy passage then;  
Even so to-day they yield like air —  
Surely a Buddha thou shalt be!
116. “Existence then forbears its round  
Of death and rebirth for a time;  
Even so to-day this thing is seen —  
Surely a Buddha thou shalt be!
117. “Do thou a strenuous effort make!  
Do not turn back! Go on! Advance!  
Most certainly we know this thing:  
‘Surely a Buddha thou shalt be!’”
118. When I had heard The Buddha’s speech,  
And what the worlds ten thousand said,  
Well-pleased, delighted, overjoyed,  
I thus reflected to myself:



119. "The Buddhas never liars are ;  
A Conqueror's word ne'er yet was vain ;  
Nothing but truth The Buddhas speak —  
Surely a Buddha I shall be !
120. "As clods thrown upward in the air  
Fall surely back upon the earth,  
So what the glorious Buddhas speak  
Is sure and steadfast to the end.  
Nothing but truth The Buddhas speak<sup>1</sup> —  
Surely a Buddha I shall be !<sup>1</sup>
121. "As also for each living thing  
The approach of death is ever sure,  
So what the glorious Buddhas speak  
Is sure and steadfast to the end.  
Nothing but truth The Buddhas speak<sup>1</sup> —  
Surely a Buddha I shall be !<sup>1</sup>
122. "As at the waning of the night  
The rising of the sun is sure,  
So what the glorious Buddhas speak  
Is sure and steadfast to the end.  
Nothing but truth, *etc.*<sup>1</sup>
123. "As, when he issues from his den,  
The roaring of the lion's sure,  
So what the glorious Buddhas speak  
Is sure and steadfast to the end.  
Nothing but truth, *etc.*<sup>1</sup>
124. "As when a female has conceived,  
Her bringing forth of young is sure,  
So what the glorious Buddhas speak  
Is sure and steadfast to the end.  
Nothing but truth The Buddhas speak<sup>1</sup> —  
Surely a Buddha I shall be !<sup>1</sup>

---

<sup>1</sup> This refrain is added to these stanzas in the Buddha-Vam̐sa. In the Jātaka it is omitted.



- 
125. “Come now! I’ll search that I may find  
Conditions which a Buddha make —  
Above, below, to all ten<sup>1</sup> points,  
Where’er conditions hold their sway.”
126. And then I searched, and saw the First  
Perfection, which consists in Alms,  
That highroad great whereon of old  
The former seers had ever walked.
127. “Come now! This one as first adopt,  
And practise it determinedly;  
Acquire perfection in thine Alms,  
If thou to Wisdom wouldst attain.
128. “As when a jar is brimming full,  
And some one overturneth it,  
The jar its water all gives forth,  
And nothing for itself keeps back;
129. “So, when a suppliant thou dost see,  
Of mean, or high, or middling rank,  
Give all in Alms, in nothing stint,  
E’en as the overturned jar.
130. “But now there must be more than these  
Conditions which a Buddha make:  
Still others will I seek to find  
That shall in Buddhaship mature.”
131. Perfection Second then I sought,  
And lo! the Precepts came to view,  
Which mighty seers of former times  
Had practised and had follow’d.
132. “Come now! as second this adopt,  
And practise it determinedly;  
The Precepts to perfection keep,  
If thou to Wisdom wouldst attain.
- 

<sup>1</sup> The four cardinal points of the compass, the four intermediate points, the zenith and nadir.



133. “As when a Yak cow’s flowing tail  
Is firmly caught by bush or thorn,  
She thereupon awaits her death,  
But will not tear and mar her tail; <sup>1</sup>
134. “So likewise thou in stages four,  
Observe and keep the Precepts whole,  
On all occasions guard them well,  
As ever Yak cow does her tail.
135. “But now there must be more than these  
Conditions which a Buddha make;  
Still others will I seek to find  
That shall in Buddhaship mature.”
136. And then Perfection Third I sought,  
Which is Renunciation called,  
Which mighty seers of former times  
Had practised and had follow’d.
137. “Come now! this one as third adopt,  
And practise it determinedly;  
Renounce, and in perfection grow,  
If thou to Wisdom wouldst attain.
138. “Even as a man who long has dwelt  
In prison, suffering miserably,  
No liking for the place conceives,  
But only longeth for release;
139. “So likewise thou must every mode  
Of being as a prison view —  
Renunciation be thy aim;  
Thus from existence free thyself.
140. “But now there must be more than these  
Conditions which a Buddha make;  
Still others will I seek to find  
That shall in Buddhaship mature.”

---

<sup>1</sup> As Fausböll observes, a very similar statement is made by Aelian, *περὶ ζώων*, xvi. 11. See also *Visuddhi-Magga*, chapter i.





**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

# Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

**HOLY BIBLE**

**Continue**

\*Fair use policy applies



- 
149. “ So thou in each repeated birth,  
Courageous energy display;  
And when this Fifth Perfection’s gained,  
A Buddha’s Wisdom shall be thine.
150. “ But now there must be more than these  
Conditions which a Buddha make;  
Still others will I seek to find  
That shall in Buddhaship mature.”
151. And then I sought and found the Sixth  
Perfection, which is Patience called,  
Which mighty seers of former times  
Had practised and had follow’d.
152. “ Come now! this one as sixth adopt,  
And practise it determinedly;  
And if thou keep an even mood,  
A Buddha’s Wisdom shall be thine.
153. “ Just as the earth, whate’er is thrown  
Upon her, whether sweet or foul,  
All things endures, and never shows  
Repugnance, nor complacency;
154. “ E’en so, or honor thou, or scorn,  
Of men, with patient mood must bear;  
And when this Sixth Perfection’s gained,  
A Buddha’s Wisdom shall be thine.
155. “ But now there must be more than these  
Conditions which a Buddha make;  
Still others will I seek to find  
That shall in Buddhaship mature.”
156. And then I sought and found the Seventh  
Perfection, which is that of Truth,  
Which mighty seers of former times  
Had practised and had follow’d.



- 
157. “Come now ! this one as seventh adopt,  
And practise it determinedly ;  
If thou art ne’er of double speech,  
A Buddha’s Wisdom shall be thine.
158. “Just as the morning star on high  
Its balanced course doth ever keep,  
And through all seasons, times, and years,  
Doth never from its pathway swerve ;
159. “So likewise thou in all thy speech  
Swerve never from the path of truth ;  
And when this Seventh Perfection’s gained,  
A Buddha’s Wisdom shall be thine.
160. “But now there must be more than these  
Conditions which a Buddha make ;  
Still others will I seek to find  
That shall in Buddhaship mature.”
161. And then I sought and found the Eighth  
Perfection, Resolution called,  
Which mighty seers of former times  
Had practised and had follow’d.
162. “Come now ! this one as eighth adopt,  
And practise it determinedly ;  
And when thou art immovable,  
A Buddha’s Wisdom shall be thine.
163. “Just as a rocky mountain-peak,  
Unmovèd stands, firm-stablishèd,  
Unshaken by the boisterous gales,  
And always in its place abides ;
164. “So likewise thou must ever be  
In Resolution firm intrenched ;  
And when this Eighth Perfection’s gained,  
A Buddha’s Wisdom shall be thine.



- 
165. “ But now there must be more than these  
Conditions which a Buddha make ;  
Still others will I seek to find  
That shall in Buddhaship mature.”
166. And then I sought and found the Ninth  
Perfection, which is called Good-will ;  
Which mighty seers of former times  
Had practised and had follow’d.
167. “ Come now ! this one as ninth adopt,  
And practise it determinedly ;  
Unequalled be in thy Good-will,  
If thou to Wisdom wouldst attain.
168. “ As water cleanseth all alike,  
The righteous and the wicked, too,  
From dust and dirt of every kind,  
And with refreshing coolness fills ;
169. “ So likewise thou both friend and foe,  
Alike with thy Good-will refresh,  
And when this Ninth Perfection ’s gained,  
A Buddha’s Wisdom shall be thine.
170. “ But now there must be more than these  
Conditions which a Buddha make ;  
Still others will I seek to find  
That shall in Buddhaship mature.”
171. And then I sought and found the Tenth  
Perfection, called Indifference ;  
Which mighty seers of former times  
Had practised and had follow’d.
172. “ Come now ! this one as tenth adopt,  
And practise it determinedly ;  
And when thou art of equal poise,  
A Buddha’s Wisdom shall be thine.



- 
173. “ Just as the earth, what’er is thrown  
Upon her, whether sweet or foul,  
Indifferent is to all alike,  
Nor hatred shows, nor amity ;
174. “ So likewise thou in good or ill,  
Must even-balanced ever be ;  
And when this Tenth Perfection’s gained,  
A Buddha’s Wisdom shall be thine.
175. “ But earth no more conditions hath  
That in The Buddhaship mature ;  
Beyond these are there none to seek ;  
So practise these determinedly.”
176. Now pondering these conditions ten,  
Their nature, essence, character, —  
Such fiery vigor had they all,  
That all the worlds ten thousand quaked.
177. Then shook and creaked the wide, wide earth,  
As doth the sugar-mill at work ;  
Then quaked the ground, as doth the wheel  
Of oil-mills when they’re made to turn.
178. Th’ entire assemblage that was there,  
And followed in The Buddha’s train,  
Trembled and shook in great alarm,  
And fell astonished to the ground.
179. And many thousand waterpots,  
And many hundred earthen jars,  
Were one upon another dashed,  
And crushed and pounded into dust.
180. Excited, trembling, terrified,  
Confused, and sore oppressed in mind,  
The multitudes together came,  
And to Dipamkara approached.



181. "Oh, tell us what these signs portend.  
Will good or ill betide the world?  
Lo! terror seizes hold on all.  
Dispel our fears, All-Seeing One!"
182. The Great Sage, then, Dīpaṃkara,  
Allayed and pacified their fears: —  
"Be comforted; and fear ye not  
For that the world doth quake and shake.
183. "Of whom to-day I made proclaim —  
'A glorious Buddha shall he be,' —  
He now conditions pondereth,  
Which former Conquerors fulfilled.
184. "'Tis while on these he is intent,  
As basis for The Buddhaship,  
The ground in worlds ten thousand shakes,  
In all the realms of gods and men."
185. When thus they'd heard The Buddha speak,  
Their anxious minds received relief;  
And all then drawing near to me,  
Again they did me reverence.
186. Thus on the road to Buddhaship,  
And firm determined in my mind,  
I raised me up from off my seat,  
And revered Dīpaṃkara.
187. Then as I raised me from my seat,  
Both gods and men in unison  
Sweet flowers of heaven and flowers of earth  
Profusely sprinkled on my head.
188. And gods and men in unison  
Their great delight proclaimed aloud: —  
"A mighty prayer thou now hast made;  
Succeed according to thy wish!
189. "From all misfortunes be thou free,  
Let every sickness disappear!



Mayst thou no hindrance ever know,  
And highest Wisdom soon achieve !

190. “ As, when the time of spring has come,  
The trees put forth their buds and flowers,  
Likewise dost thou, O Hero Great,  
With knowledge of a Buddha bloom.
191. “ As all they who have Buddhas been,  
The Ten Perfections have fulfilled,  
Likewise do thou, O Hero Great,  
The Ten Perfections strive to gain.
192. “ As all they who have Buddhas been,  
On Wisdom’s Throne their insight gained,  
Likewise do thou, O Hero Great,  
On Conqueror’s Throne thy insight gain.
193. “ As all they who have Buddhas been,  
Have made the Doctrine’s Wheel to roll,  
Likewise do thou, O Hero Great,  
Make Doctrine’s Wheel to roll once more.
194. “ As on the mid-day of the month  
The moon in full perfection shines,  
Likewise do thou, with perfect mind,  
Shine brightly in ten thousand worlds.
195. “ As when the sun, by Rāhu freed,  
Shines forth exceeding bright and clear.  
So thou, when freed from ties of earth,  
Shine forth in bright magnificence.
196. “ Just as the rivers of all lands  
Into the ocean find their way,  
May gods and men from every world  
Approach and find their way to thee.”
197. Thus praised they me with glad acclaim ;  
And I, beginning to fulfil  
The ten conditions of my quest,  
Re-entered then into the wood.

END OF THE STORY OF SUMEDHA



## § 2. A LIST OF FORMER BUDDHAS.

Translated from the Introduction to the *Jātaka* (i.43<sup>20</sup>).

Now in the same world-cycle that saw *Dīpaṃkara*, The One Possessing the Ten Forces, there were also three other Buddhas; but as none of them prophesied concerning the Future Buddha, I have not mentioned them. In the Commentary, however, all the Buddhas are mentioned from the beginning of that world-cycle on, as follows: —

247. “*Taṇhaṃkara*, *Medhaṃkara*,  
And also *Saraṇaṃkara*,  
*Dīpaṃkara*, the Buddha great,  
*Koṇḍañña*, of all men the chief,
248. “*Maṅgala*, and *Sumana* too,  
*Revata*, *Sobhita*, the sage,  
*Anomadassi*, *Paduma*,  
*Nārada*, *Padumuttara*,
249. “*Sumedha*, and *Sujāta* too,  
*Piyadassi*, the glorious one,  
*Atthadassi*, *Dhammadassi*,  
*Siddhattha*, guide of every man,
250. “*Tissa*, *Phussa*, the Buddha great,  
*Vipassi*, *Sikhi*, *Vessabhū*,  
*Kakusandha*, *Koṇāgamana*,  
*Kassapa* also, guide for men, —
251. “All these aforetime Buddhas were,  
Tranquil, from every passion free.  
And like the sun, the many-rayed,  
They chased away the darkness dense,  
And having flamed like tongues of fire,  
Became extinct with all their train.”

Our Future Buddha, in his passage through four immensities and a hundred thousand world-cycles to the present time,





**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

# Get Smart

Over 2,000 years of  
human knowledge in  
797,885 volumes

Instant access  
\$8.99/month

**Continue**

\*Fair usage policy applies



252. "Such men in every virtue trained,  
And destined for the Buddhaship,  
In all their weary rounds of birth,  
Though cycle-millions come and go,
253. "Are never born inside of hell,  
Nor in the intermundane voids.  
They never share the Manes' thirst,<sup>1</sup>  
Their hunger or ferocity,<sup>1</sup>  
And though sometimes of low estate,  
Are never of the insect class.
254. "When they appear among mankind,  
'Tis not as blind from birth they come,  
Deafness they never have to bear,  
Nor dumbness have they to endure.
255. "They're never of the female sex,  
Nor as hermaphrodites appear,  
As eunuchs are they never classed,  
Those destined for the Buddhaship.
256. "From all the five great crimes exempt,  
And pure in all their walks in life,  
They follow not vain heresy,  
For well they know how karma works.
257. "Though in the heavens they may be born.  
Yet ne'er 'mongst those perception-reft;  
Nor are they destined to rebirth  
'Mongst dwellers in the Pure Abodes.<sup>2</sup>
258. "These pleasure-abnegating men  
Live unattached in every birth,  
And ever toil to help the world,  
While all perfections they fulfil."

---

<sup>1</sup> I despair of giving in metre more than the general drift of these two lines. See Hardy, "Manual of Buddhism," chap. ii. § 11.

<sup>2</sup> See page 289.



Now in accomplishing these Ten Perfections there was no limit to the number of existences in which he fulfilled the perfection of almsgiving; as when he was born as the Brahman Akitti, the Brahman Saṁkha, king Dhanañjaya, Mahā-Sudassana, Mahā-Govinda, king Nimi, prince Canda, Visayha the treasurer, king Sivi, and king Vessantara. But the acme was reached when as the Wise Hare<sup>1</sup> he said, —

259. “There came a beggar, asked for food;  
Myself I gave that he might eat.  
In alms there’s none can equal me;  
In alms have I perfection reached.”

Thus, in this offering up of his own life, he acquired the perfection of almsgiving in its highest degree.

Likewise there was no limit to the number of existences in which he fulfilled the precepts; as when he was born as the elephant-king Sīlava, the snake-king Campeyya, the snake-king Bhūridatta, the elephant-king Chaddanta, and prince Alīnasattu, son of king Jayaddisa. But the acme was reached when, as related in the Saṁkhapāla Birth-Story, he said, —

260. “They pierced me through with pointed stakes,  
They hacked me with their hunting-knives;  
Yet gainst these Bhojans raged I not,  
But kept the precepts perfectly.”

Thus, in giving up his own life, he acquired perfection in the keeping of the precepts.

Likewise there was no limit to the number of existences in which he fulfilled the perfection of abnegation by aban-

---

<sup>1</sup> The story of the Future Buddha’s existence as the Wise Hare is given further on under the caption, “The Hare-Mark in the Moon.” It is the only one of the numerous Birth-Stories above-mentioned that is to be found in this book. The stanza quoted, however, is not taken from that account, but from another work called the Cariyā-Piṭaka, which is wholly in poetry. The Cariyā-Piṭaka consists of Birth-Stories, and, besides the Wise Hare, gives several others of those here mentioned. Some are also briefly alluded to in the ninth chapter of the Visuddhi-Magga; but of course the great treasure-house for Birth-Stories is the Jātaka itself.



doning his throne; as when he was born as prince Somanassa, prince Hatthipāla, and the pandit Ayoghara. But the acme was reached when, as related in the Lesser Sutasoma Birth-Story, he said, —

261. “A kingdom dropped into my hands;  
Like spittle vile I let it fall,  
Nor for it felt the smallest wish,  
And thus renunciation gained.”

Thus, free from attachment, he renounced a kingdom and retired from the world, and by so doing acquired the perfection of abnegation in its highest degree.

Likewise there was no limit to the number of existences in which he fulfilled the perfection of knowledge; as when he was born as the pandit Vidhūra, the pandit Mahā-Govinda, the pandit Kuddāla, the pandit Araka, the wandering ascetic Bodhi, and the pandit Mahosadha. But the acme was reached when, as the pandit Senaka of the Sattubhatta Birth-Story, he said, —

262. “With wisdom sifted I the case,  
And freed the Brahman from his woe;  
In wisdom none can equal me:  
In wisdom I’ve perfection reached,”

and displayed to all present the serpent which lay concealed in the bag, and in so doing acquired the perfection of wisdom in its highest degree.

Likewise there was no limit to the number of existences in which he fulfilled the perfection of courage. But the acme was reached when, as related in the Greater Janaka Birth-Story, he said, —

263. “Far out of sight of land were we,  
The crew were all as dead of fright;  
Yet still unruffled was my mind:  
In courage I’ve perfection reached.”

Thus it was in crossing the ocean he acquired the perfection of courage in its highest degree.



Likewise in the Khantivāda Birth-Story, where he said, —

264. “Like one insensible I lay,  
While with his hatchet keen he hacked,  
Nor raged I gainst Benares’ king :  
In patience I’ve perfection reached,”

in enduring great suffering, while appearing to be unconscious, he acquired the perfection of patience in its highest degree.

Likewise in the Greater Sutasoma Birth-Story, where he said, —

265. “I kept the promise I had made,  
And gave my life in sacrifice,  
A hundred warriors set I free :  
In truth have I perfection reached,”

in keeping his word at the sacrifice of his life, he acquired the perfection of truth in its highest degree.

Likewise in the Mūgapakkha Birth-Story, where he said, —

266. “’T is not that I my parents hate,  
’T is not that glory I detest,  
But since omniscience I held dear,  
Therefore I kept my firm resolve,”

in resolving on a course of conduct that cost him his life, he acquired the perfection of resolution in its highest degree.

Likewise in the Ekarāja Birth-Story, where he said, —

267. “No fear has any one of me,  
Nor have I fear of any one,  
In my good-will to all I trust,  
And love to dwell in lonely woods,”

in the exercise of feelings of good-will, and in taking no thought for his life, he acquired the perfection of good-will in its highest degree.

Likewise in the Lomahamsa Birth-Story, where he said,—

268. “I laid me down among the dead,  
A pillow of their bones I made ;  
While from the villages around,  
Some came to mock, and some to praise,”



while village children flocked about him, and some spat and others showered fragrant garlands upon him, he was indifferent alike to pleasure and pain, and acquired the perfection of indifference in its highest degree.

The above is an abridgment, but the full account is given in the *Cariyā-Piṭaka*.

Having thus fulfilled all the perfections, he said, in his existence as *Vessantara*, —

269. “This earth, unconscious though she be,  
And ignorant of joy or grief,  
E’en she then felt alms’ mighty power,  
And shook and quaked full seven times.”

And having thus caused the earth to quake by his mighty deeds of merit, at the end of that existence he died, and was reborn in the *Tusita* heaven.

Accordingly the period from the time when he fell at the feet of *Dīpaṃkara* to his birth in the city of the *Tusita* gods constitutes the *Distant Epoch*.

---

#### § 4. THE BIRTH OF THE BUDDHA.

Translated from the Introduction to the *Jātaka* (i.47<sup>21</sup>).

Now while the Future Buddha was still dwelling in the city of the *Tusita* gods, the “*Buddha-Uproar*,” as it is called, took place. For there are three uproars which take place in the world, — the *Cyclic-Uproar*, the *Buddha-Uproar*, and the *Universal-Monarch-Uproar*. They occur as follows: —

When it is known that after the lapse of a hundred thousand years the cycle is to be renewed, the gods called *Loka-byūhas*, inhabitants of a heaven of sensual pleasure, wander about through the world, with hair let down and flying in the wind, weeping and wiping away their tears with their hands, and with their clothes red and in great disorder. And thus they make announcement: —



“Sirs, after the lapse of a hundred thousand years, the cycle is to be renewed; this world will be destroyed; also the mighty ocean will dry up; and this broad earth, and Sineru, the monarch of the mountains, will be burnt up and destroyed, — up to the Brahma heavens will the destruction of the world extend. Therefore, sirs, cultivate friendliness; cultivate compassion, joy, and indifference; wait on your mothers; wait on your fathers; and honor your elders among your kinsfolk.”

This is called the Cyclic-Uproar.

Again, when it is known that after a lapse of a thousand years an omniscient Buddha is to arise in the world, the guardian angels of the world wander about, proclaiming:

“Sirs, after the lapse of a thousand years a Buddha will arise in the world.”

This is called the Buddha-Uproar.

And lastly, when they realize that after the lapse of a hundred years a Universal Monarch is to arise, the terrestrial deities wander about, proclaiming: —

“Sirs, after the lapse of a hundred years a Universal Monarch is to arise in the world.”

This is called the Universal-Monarch-Uproar. And these three are mighty uproars.

When of these three Uproars they hear the sound of the Buddha-Uproar, the gods of all ten thousand worlds come together into one place, and having ascertained what particular being is to be The Buddha, they approach him, and beseech him to become one. But it is not till after omens have appeared that they beseech him.

At that time, therefore, having all come together in one world, with the Cātum-Mahārājas, and with the Sakka, the Suyāma, the Santusita, the Paranimmita-Vasavatti, and the Mahā-Brahma of each several world, they approached the Future Buddha in the Tusita heaven, and besought him, saying, —

“Sir, it was not to acquire the glory of a Sakka, or of a Māra, or of a Brahma, or of a Universal Monarch, that you fulfilled the Ten Perfections; but it was to gain omniscience



in order to save the world, that you fulfilled them. Sir, the time and fit season for your Buddhaship has now arrived."

But the Great Being, before assenting to their wish, made what is called the five great observations. He observed, namely, the time, the continent, the country, the family, and the mother and her span of life.

In the first of these observations he asked himself whether it was the right time or no. Now it is not the right time when the length of men's lives is more than a hundred thousand years. And why is it not the right time? Because mortals then forget about birth, old age, and death. And if The Buddhas, who always include in their teachings the Three Characteristics, were to attempt at such a time to discourse concerning transitoriness, misery, and the lack of substantive reality, men would not think it worth while listening to them, nor would they give them credence. Thus there would be no conversions made; and if there were no conversions, the dispensation would not conduce to salvation. This, therefore, is not the right time.

Also it is not the right time when men's lives are less than a hundred years. And why is it not the right time? Because mortals are then exceedingly corrupt; and an exhortation given to the exceedingly corrupt makes no impression, but, like a mark drawn with a stick on the surface of the water, it immediately disappears. This, therefore, also is not the right time.

But when the length of men's lives is between a hundred years and a hundred thousand years, then is it the right time. Now at that time men's lives were a hundred years; accordingly the Great Being observed that it was the right time for his birth.

Next he made the observation concerning the continent. Looking over the four continents with their attendant isles, he reflected: "In three of the continents the Buddhas are never born; only in the continent of India are they born." Thus he decided on the continent.

Next he made the observation concerning the place. "The continent of India is large," thought he, "being ten





**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

# Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

**HOLY BIBLE**

**Continue**

\*Fair use policy applies



“But what shall be her span of life?”<sup>1</sup> continued he. And he perceived that it was to be ten months and seven days.

Having thus made the five great observations, he kindly made the gods the required promise, saying, —

“Sirs, you are right. The time has come for my Buddhahship.”

Then, surrounded by the gods of the Tusita heaven, and dismissing all the other gods, he entered the Nandana Grove of the Tusita capital, — for in each of the heavens there is a Nandana Grove. And here the gods said, “Attain in your next existence your high destiny,” and kept reminding him that he had already paved the way to it by his accumulated merit. Now it was while he was thus dwelling, surrounded by these deities, and continually reminded of his accumulated merit, that he died, and was conceived in the womb of queen Mahā-Māyā. And in order that this matter may be fully understood, I will give the whole account in due order.

It is related that at that time the Midsummer Festival had been proclaimed in the city of Kapilavatthu, and the multitude were enjoying the feast. And queen Mahā-Māyā, abstaining from strong drink, and brilliant with garlands and perfumes, took part in the festivities for the six days previous to the day of full moon. And when it came to be the day of full moon, she rose early, bathed in perfumed water, and dispensed four hundred thousand pieces of money in great largess. And decked in full gala attire, she ate of the choicest food; after which she took the eight vows, and entered her elegantly furnished chamber of state. And lying down on the royal couch, she fell asleep and dreamed the following dream: —

The four guardian angels came and lifted her up, together with her couch, and took her away to the Himalaya Mountains. There, in the Manosilā table-land, which is sixty leagues in extent, they laid her under a prodigious sal-tree,

---

<sup>1</sup> That is, “How long is she to live after conceiving me?” And the answer is, “Ten lunar [that is, the nine calendar] months of my mother’s pregnancy, and seven days after my birth.”



seven leagues in height, and took up their positions respectfully at one side. Then came the wives of these guardian angels, and conducted her to Anotatta Lake, and bathed her, to remove every human stain. And after clothing her with divine garments, they anointed her with perfumes and decked her with divine flowers. Not far off was Silver Hill, and in it a golden mansion. There they spread a divine couch with its head towards the east, and laid her down upon it. Now the Future Buddha had become a superb white elephant, and was wandering about at no great distance, on Gold Hill. Descending thence, he ascended Silver Hill, and approaching from the north, he plucked a white lotus with his silvery trunk, and trumpeting loudly, went into the golden mansion. And three times he walked round his mother's couch, with his right side towards it, and striking her on her right side, he seemed to enter her womb. Thus the conception took place in the Midsummer Festival.

On the next day the queen awoke, and told the dream to the king. And the king caused sixty-four eminent Brahmans to be summoned, and spread costly seats for them on ground festively prepared with green leaves, Dalbergia flowers, and so forth. The Brahmans being seated, he filled gold and silver dishes with the best of milk-porridge compounded with ghee, honey, and treacle; and covering these dishes with others, made likewise of gold and silver, he gave the Brahmans to eat. And not only with food, but with other gifts, such as new garments, tawny cows, and so forth, he satisfied them completely. And when their every desire had been satisfied, he told them the dream and asked them what would come of it.

“Be not anxious, great king!” said the Brahmans; “a child has planted itself in the womb of your queen, and it is a male child and not a female. You will have a son. And he, if he continue to live the household life, will become a Universal Monarch; but if he leave the household life and retire from the world, he will become a Buddha, and roll back the clouds of sin and folly of this world.”

Now the instant the Future Buddha was conceived in the



womb of his mother, all the ten thousand worlds suddenly quaked, quivered, and shook. And the Thirty-two Prognostics appeared, as follows: an immeasurable light spread through ten thousand worlds; the blind recovered their sight, as if from desire to see this his glory; the deaf received their hearing; the dumb talked; the hunchbacked became straight of body; the lame recovered the power to walk; all those in bonds were freed from their bonds and chains; the fires went out in all the hells; the hunger and thirst of the Manes was stilled; wild animals lost their timidity; diseases ceased among men; all mortals became mild-spoken; horses neighed and elephants trumpeted in a manner sweet to the ear; all musical instruments gave forth their notes without being played upon; bracelets and other ornaments jingled; in all quarters of the heavens the weather became fair; a mild, cool breeze began to blow, very refreshing to men; rain fell out of season; water burst forth from the earth and flowed in streams; the birds ceased flying through the air; the rivers checked their flowing; in the mighty ocean the water became sweet; the ground became everywhere covered with lotuses of the five different colors; all flowers bloomed, both those on land and those that grow in the water; trunk-lotuses bloomed on the trunks of trees, branch-lotuses on the branches, and vine-lotuses on the vines; on the ground, stalk-lotuses, as they are called, burst through the overlying rocks and came up by sevens; in the sky were produced others, called hanging-lotuses; a shower of flowers fell all about; celestial music was heard to play in the sky; and the whole ten thousand worlds became one mass of garlands of the utmost possible magnificence, with waving chowries, and saturated with the incense-like fragrance of flowers, and resembled a bouquet of flowers sent whirling through the air, or a closely woven wreath, or a superbly decorated altar of flowers.

From the time the Future Buddha was thus conceived, four angels with swords in their hands kept guard, to ward off all harm from both the Future Buddha and the Future Buddha's mother. No lustful thought sprang up in the mind of the Future Buddha's mother; having reached the



pinnacle of good fortune and of glory, she felt comfortable and well, and experienced no exhaustion of body. And within her womb she could distinguish the Future Buddha, like a white thread passed through a transparent jewel. And whereas a womb that has been occupied by a Future Buddha is like the shrine of a temple, and can never be occupied or used again, therefore it was that the mother of the Future Buddha died when he was seven days old, and was reborn in the Tusita heaven.

Now other women sometimes fall short of and sometimes run over the term of ten lunar months, and then bring forth either sitting or lying down; but not so the mother of a Future Buddha. She carries the Future Buddha in her womb for just ten months, and then brings forth while standing up. This is a characteristic of the mother of a Future Buddha. So also queen Mahā-Māyā carried the Future Buddha in her womb, as it were oil in a vessel, for ten months; and being then far gone with child, she grew desirous of going home to her relatives, and said to king Suddhodana, —

“Sire, I should like to visit my kinsfolk in their city Devadaha.”

“So be it,” said the king; and from Kapilavatthu to the city of Devadaha he had the road made even, and garnished it with plantain-trees set in pots, and with banners, and streamers; and, seating the queen in a golden palanquin borne by a thousand of his courtiers, he sent her away in great pomp.

Now between the two cities, and belonging to the inhabitants of both, there was a pleasure-grove of sal-trees, called Lumbini Grove. And at this particular time this grove was one mass of flowers from the ground to the topmost branches, while amongst the branches and flowers hummed swarms of bees of the five different colors, and flocks of various kinds of birds flew about warbling sweetly. Throughout the whole of Lumbini Grove the scene resembled the Cittalatā Grove in Indra’s paradise, or the magnificently decorated banqueting pavilion of some potent king.

When the queen beheld it she became desirous of disport



ing herself therein, and the courtiers therefore took her into it. And going to the foot of the monarch sal-tree of the grove, she wished to take hold of one of its branches. And the sal-tree branch, like the tip of a well-steamed reed, bent itself down within reach of the queen's hand. Then she reached out her hand, and seized hold of the branch, and immediately her pains came upon her. Thereupon the people hung a curtain about her, and retired. So her delivery took place while she was standing up, and keeping fast hold of the sal-tree branch.

At that very moment came four pure-minded Mahā-Brahma angels bearing a golden net, and, receiving the Future Buddha on this golden net, they placed him before his mother and said, —

“Rejoice, O queen! A mighty son has been born to you.”

Now other mortals on issuing from the maternal womb are smeared with disagreeable, impure matter; but not so the Future Buddha. He issued from his mother's womb like a preacher descending from his preaching-seat, or a man coming down a stair, stretching out both hands and both feet, unsmeared by any impurity from his mother's womb, and flashing pure and spotless, like a jewel thrown upon a vesture of Benares cloth. Notwithstanding this, for the sake of honoring the Future Buddha and his mother, there came two streams of water from the sky, and refreshed the Future Buddha and his mother.

Then the Brahma angels, after receiving him on their golden net, delivered him to the four guardian angels, who received him from their hands on a rug which was made of the skins of black antelopes, and was soft to the touch, being such as is used on state occasions; and the guardian angels delivered him to men who received him on a coil of fine cloth; and the men let him out of their hands on the ground, where he stood and faced the east. There, before him, lay many thousands of worlds, like a great open court; and in them, gods and men, making offerings to him of perfumes, garlands, and so on, were



“Great Being! There is none your equal, much less your superior.”

When he had in this manner surveyed the four cardinal points, and the four intermediate ones, and the zenith, and the nadir, in short, all the ten directions in order, and had nowhere discovered his equal, he exclaimed, “This is the best direction,” and strode forward seven paces, followed by Mahā-Brahma holding over him the white umbrella, Suyāma bearing the fan, and other divinities having the other symbols of royalty in their hands. Then, at the seventh stride, he halted, and with a noble voice, he shouted the shout of victory, beginning, —

“The chief am I in all the world.”

Now in three of his existences did the Future Buddha utter words immediately on issuing from his mother’s womb: namely, in his existence as Mahosadha; in his existence as Vessantara; and in this existence.

As respects his existence as Mahosadha, it is related that just as he was issuing from his mother’s womb, Sakka, the king of the gods, came and placed in his hand some choice sandal-wood, and departed. And he closed his fist upon it, and issued forth.

“My child,” said his mother, “what is it you bring with you in your hand?”

“Medicine, mother,” said he.

Accordingly, as he was born with medicine in his hand, they gave him the name of Osadha-Dāraka [Medicine-Child]. Then they took the medicine, and placed it in an earthenware jar; and it was a sovereign remedy to heal all the blind, the deaf, and other afflicted persons who came to it. So the saying sprang up, “This is a great medicine, this is a great medicine!” And thus he received the name of Mahosadha [Great Medicine-Man].

Again, in the Vessantara existence, as he was issuing from his mother’s womb, he stretched out his right hand, and said, —

“Pray, mother, is there anything in the house? I want to give alms.”



Then, after he had completely issued forth, his mother said, —

“It’s a wealthy family, my son, into which you are born;” and putting his hand in her own, she had them place in his a purse containing a thousand pieces of money.

Lastly, in this birth he shouted the shout of victory above-mentioned.

Thus in three of his existences did the Future Buddha utter words immediately on issuing from his mother’s womb. And just as at the moment of his conception, so also at the moment of his birth appeared the Thirty-two Prognostics.

Now at the very time that our Future Buddha was born in Lumbini Grove there also came into existence the mother of Rāhula, and Channa the courtier, Kāludāyi the courtier, Kanthaka the king of horses, the Great Bo-tree, and the four urns full of treasure. Of these last, one was a quarter of a league in extent, another a half-league, the third three quarters of a league, and the fourth a league. These seven<sup>1</sup> are called the Connate Ones.

Then the inhabitants of both cities took the Future Buddha, and carried him to Kapilavatthu.

---

## § 5. THE YOUNG GOTAMID PRINCE.

Translated from the Introduction to the *Jātaka* (i.54<sup>11</sup>).

ON this same day the happy and delighted hosts of the Heaven of the Thirty-three held a celebration, waving their cloaks and giving other signs of joy, because to king Suddhodana in Kapilavatthu had been born a son who should sit at the foot of the Bo-tree, and become a Buddha.

Now it came to pass at that time that an ascetic named Kāladevala, who was an intimate friend of king Suddhodana, and practised in the eight stages of meditation, went, after

---

<sup>1</sup> In making up this number the Future Buddha is to be counted as number 1, and the four urns of treasure together as number 7.





**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

# Get Smart

Over 2,000 years of  
human knowledge in  
797,885 volumes

Instant access  
\$8.99/month

**Continue**

\*Fair usage policy applies



not to have that opportunity. For he would die before that time, and be reborn in the formless mode of existence, where it would be out of the power of even a hundred or a thousand Buddhas to come and enlighten him. And he thought, "It will not be mine to behold this so marvellous a personage when he has become a Buddha. My loss, alas, will be great," and wept.

The people noticed his behavior, and said to him, —

"Our good father smiled but a moment ago, and now has begun to weep. Reverend sir, is any misfortune to happen to our young master?"

"No misfortune is to happen to him. He will become a Buddha without any manner of doubt."

"Then why did you weep?"

"I wept at the thought of my own great loss; for, alas, I am not to have an opportunity of seeing this marvellous person after he has become a Buddha."

Next he considered in his mind whether or not any of his relatives were to have the opportunity; and he saw that his sister's child Nālaka was to have it. And he went to his sister's house, and inquired, —

"Where is your son Nālaka?"

"Good father, he is in the house."

"Call him hither."

"My child," said he to the lad when he had come, "a son has been born in the family of Suddhodana the king, who is the coming Buddha. Thirty-five years from now he will become a Buddha, and you will have an opportunity of seeing him. Retire from the world this very day."

And the child did so, although he belonged to a family possessing eight hundred and seventy millions of treasure; for he thought, "My uncle would not lay such a command upon me for any trifling reason." Sending to the bazaar, he procured some yellow garments, and an earthenware bowl, and cut off his hair and his beard, and put on the yellow garments. And stretching out his joined hands in the direction of the Future Buddha, he said, "I retire from the world to follow earth's greatest being." Then he prostrated him-



self, so that he touched the ground with the fivefold contact. Having thus done reverence, he placed the bowl in his scrip, slung the latter over his shoulder, and going to the Himalaya Mountains, he there performed the duties of a monk.

And after the Great Being had achieved the absolute and supreme wisdom, Nālaka came to him, and had him prescribe the Nālaka course of conduct.<sup>1</sup> Then, returning to the Himalaya Mountains, he attained to saintship, and adopted that excellent course. And keeping alive for seven months more, and being at the time near a certain Gold Hill, he passed out of existence by that final extinction in which none of the elements of being remain.

Now on the fifth day they bathed the Future Buddha's head, saying, "We will perform the rite of choosing a name for him." And they prepared the royal palace by anointing it with four kinds of perfumes, and by scattering *Dalbergia* blossoms and other flowers, five sorts in all. And making some porridge of whole rice-grains boiled in milk, they invited one hundred and eight Brahmans, men who had mastered the three Vedas. And having seated these Brahmans in the royal palace, and fed them with delicate food, and showed them every attention, they asked them to observe the marks and characteristics of the Future Buddha's person, and to prophesy his fortune.

Among the hundred and eight, —

270. "Rāma, Dhaja, Lakkhaṇa, also Manti,  
 Koṇḍañña, Bhoja, Suyāma, Sudatta,  
 These Brahmans eight were there with senses six subdued;  
 They from the magic books disclosed his fortune."

These eight Brahmans were the fortune-tellers, being the same<sup>2</sup> who had interpreted the dream of the night of the

---

<sup>1</sup> The Nālaka course of conduct is given in the Nālaka Sutta of the Sutta-Nipāta, and consists of a number of precepts for leading the holy life.

<sup>2</sup> See p. 48. They presumably were the spokesmen for the sixty four, as here for the one hundred and eight.



conception. Seven of these raised two fingers each, and gave a double interpretation, saying, "If a man possessing such marks and characteristics continue in the household life, he becomes a Universal Monarch; if he retire from the world, he becomes a Buddha." And then they set forth all the glory of a Universal Monarch.

But the youngest of them all, a youth whose clan-name was Koṇḍañña, after examining the splendid set of marks and characteristics on the person of the Future Buddha, raised only one finger, and gave but a single interpretation, saying, "There is here naught to make him stay in the household life. He will most undoubtedly become a Buddha, and remove the veil of ignorance and folly from the world." For this Koṇḍañña was one who had made an earnest wish under former Buddhas, and was now in his last existence. Therefore it was that he outstripped the other seven in knowledge, and saw but one future; inasmuch as a person possessed of such marks and characteristics would never stay in the household life, but would undoubtedly become a Buddha. So he raised only one finger, and gave that interpretation.

Then the seven Brahmans went home and said to their sons, "Children, we are old, but whether we ourselves are alive or not when the son of Suddhodana the king shall attain omniscience, you, at least, should then retire from the world under his dispensation."

And after these seven persons had lived out their term of life they passed away according to their deeds; but Koṇḍañña, being younger, was still alive and hale. And when the Great Being, after making the great retirement in pursuit of wisdom, had arrived at Uruvelā in his progress from place to place, he thought: "How pleasant indeed is this spot! How suitable for the struggles of a young man desirous of struggling!" and took up his abode there. Koṇḍañña heard the news that the Great Being had retired from the world, and drawing near to the sons of those seven Brahmans, he spoke to them as follows:—

"I hear that prince Siddhattha has retired from the world. Now he will unquestionably become a Buddha, and if your



fathers were alive they would follow after him this very day. If you also would like to retire from the world, come with me. I mean to follow after that man in his retirement from the world."

But they could not all agree; and three of them did not retire from the world. But the remaining four did so, and made the Brahman Koṇḍañña their chief. And these five persons became known as the "Band of Five Elders."

Then said the king, "What shall my son see to make him retire from the world?"

"The four signs."

"What four?"

"A decrepit old man, a diseased man, a dead man, and a monk."

"From this time forth," said the king, "let no such persons be allowed to come near my son. It will never do for my son to become a Buddha. What I would wish to see is my son exercising sovereign rule and authority over the four great continents and the two thousand attendant isles, and walking through the heavens surrounded by a retinue thirty-six leagues in circumference." And when he had so spoken he placed guards for a distance of a quarter of a league in each of the four directions, in order that none of these four kinds of men might come within sight of his son.

On this same day, also, eighty thousand clansmen assembled together in the festival-hall, and each dedicated a son, saying, —

"Whether the young prince become a Buddha or a king, we will each one give a son: so that if he become a Buddha, he shall be followed and surrounded by monks of the warrior caste; and if he become a king, by nobles of the warrior caste."

And the king procured nurses for the Future Buddha, — women of fine figure, and free from all blemish. And so the Future Buddha began to grow, surrounded by an immense retinue, and in great splendor.

Now on a certain day the king celebrated the Sowing



Festival, as it was called. On that day they used to decorate the whole city, so that it looked like a palace of the gods; and all the slaves and other servants would put on new tunics; and, perfumed and garlanded, they would assemble together at the king's palace, where a thousand plows were yoked for the royal plowing.

On this occasion there were one hundred and eight plows, all save one ornamented with silver, as were also the reins for the oxen and the cross-bars of the plows. But the plow that was held by the king was ornamented with red gold, as also the horns, the reins, and the goads for the oxen. And the king issued forth with a large retinue, taking his son along with him. And in the field where the plowing was to be done was a solitary rose-apple tree of thick foliage and dense shade. Underneath this tree the king had a couch placed for the young prince, and spread over his head a canopy that was studded with gold stars; and he surrounded him with a screen, and appointed those that should watch by him; and then, decked with all his ornaments and surrounded by his courtiers, he proceeded to the place where they were to plow. On arriving there, the king took the gold plow, and the courtiers took the silver plows,—one hundred and eight save one, and the farmers the other plows; and then all plowed forward and back. The king went from the hither side to the farther side, and from the farther side back again; and the pomp and magnificence of the festival was at its climax.

Now the nurses who were sitting about the Future Buddha came out from behind the screen to behold the royal magnificence. And the Future Buddha, looking hither and thither and seeing no one, arose in haste and sat him down cross-legged, and mastering his inspirations and his expirations, entered on the first trance. The nurses delayed a little, being detained by the abundance of good things to eat. And the shadows of the other trees passed over to the east, but the shadow of the rose-apple tree remained steadily circular. Suddenly the nurses remembered that they had left their young master alone; and



raising the screen, they entered and saw the Future Buddha sitting cross-legged on the couch, and also noticed the miracle of the shadow. Then they went and announced to the king, —

“Sire, thus and so is the prince sitting; and the shadows of the other trees have passed over to the east, but the shadow of the rose-apple tree remains steadily circular.”

And the king came in haste, and seeing the miracle, he did obeisance to his son, saying, “This, dear child, is my second obeisance.”

And thus, in due course, the Future Buddha attained to the age of sixteen years. And the king built three palaces for the Future Buddha, suited to the three seasons, — one of nine stories, another of seven stories, and another of five stories. And he provided him with forty thousand dancing girls. And the Future Buddha, with his gayly dressed dancers, was like a god surrounded by hosts of houris; and attended by musical instruments that sounded of themselves, and in the enjoyment of great magnificence, he lived, as the seasons changed, in each of these three palaces. And the mother of Rāhula was his principal queen.

Now while he was thus enjoying great splendor, one day there arose the following discussion among his relatives : —

“Siddhattha is wholly given over to pleasure, and is not training himself in any manly art. What could he do if war were to occur?”

The king sent for the Future Buddha, and said, —

“My child, your relatives are saying that you are not training yourself, but are wholly given over to pleasure. Now what do you think we had best do?”

“Sire, I do not need to train myself. Let the crier go about the city beating the drum, to announce that I will show my proficiency. On the seventh day from now I will show my proficiency to my relatives.”

The king did so. And the Future Buddha assembled together bowmen that could shoot like lightning and at a hair's-breadth; and in the midst of the populace, and before his



kinsfolk, he exhibited a twelvefold skill, such as none of the other bowmen could equal. All of which is to be understood after the manner related in the Sarabhaṅga Birth-Story. So the assembly of his kinsfolk doubted him no longer.

## § 6. THE GREAT RETIREMENT.

Translated from the Introduction to the Jātaka (i.58<sup>21</sup>).

Now on a certain day the Future Buddha wished to go to the park, and told his charioteer to make ready the chariot. Accordingly the man brought out a sumptuous and elegant chariot, and adorning it richly, he harnessed to it four state-horses of the Sindhava breed, as white as the petals of the white lotus, and announced to the Future Buddha that everything was ready. And the Future Buddha mounted the chariot, which was like to a palace of the gods, and proceeded towards the park.

“The time for the enlightenment of prince Siddhattha draweth nigh,” thought the gods; “we must show him a sign:” and they changed one of their number into a decrepit old man, broken-toothed, gray-haired, crooked and bent of body, leaning on a staff, and trembling, and showed him to the Future Buddha, but so that only he and the charioteer saw him.

Then said the Future Buddha to the charioteer, in the manner related in the Mahāpadāna, —

“Friend, pray, who is this man? Even his hair is not like that of other men.” And when he heard the answer, he said, “Shame on birth, since to every one that is born old age must come.” And agitated in heart, he thereupon returned and ascended his palace.

“Why has my son returned so quickly?” asked the king.

“Sire, he has seen an old man,” was the reply; “and





**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

# Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

**HOLY BIBLE**

**Continue**

\*Fair use policy applies



and had bathed in the royal pleasure-tank, he went at sunset and sat down on the royal resting-stone with the intention of adorning himself. Then gathered around him his attendants with diverse-colored cloths, many kinds and styles of ornaments, and with garlands, perfumes, and ointments. At that instant the throne on which Sakka was sitting grew hot. And Sakka, considering who it could be that was desirous of dislodging him, perceived that it was the time of the adornment of a Future Buddha. And addressing Vissakamma, he said, —

“My good Vissakamma, to-night, in the middle watch, prince Siddhattha will go forth on the Great Retirement, and this is his last adorning of himself. Go to the park, and adorn that eminent man with celestial ornaments.”

“Very well,” said Vissakamma, in assent; and came on the instant, by his superhuman power, into the presence of the Future Buddha. And assuming the guise of a barber, he took from the real barber the turban-cloth, and began to wind it round the Future Buddha’s head; but as soon as the Future Buddha felt the touch of his hand, he knew that it was no man, but a god.

Now once round his head took up a thousand cloths, and the fold was like to a circlet of precious stones; the second time round took another thousand cloths, and so on, until ten times round had taken up ten thousand cloths. Now let no one think, “How was it possible to use so many cloths on one small head?” for the very largest of them all had only the size of a sāma-creeper blossom, and the others that of kutumbaka flowers. Thus the Future Buddha’s head resembled a kuyyaka blossom twisted about with lotus filaments.

And having adorned himself with great richness, — while adepts in different kinds of tabors and tom-toms were showing their skill, and Brahmans with cries of victory and joy, and bards and poets with propitious words and shouts of praise saluted him, — he mounted his superbly decorated chariot.

At this juncture, Suddhodana the king, having heard that



the mother of Rāhula had brought forth a son, sent a messenger, saying, "Announce the glad news to my son."

On hearing the message, the Future Buddha said, "An impediment [rāhula] has been born; a fetter has been born."

"What did my son say?" questioned the king; and when he had heard the answer, he said, "My grandson's name shall be prince Rāhula from this very day."

But the Future Buddha in his splendid chariot entered the city with a pomp and magnificence of glory that enraptured all minds. At the same moment Kisā Gotamī, a virgin of the warrior caste, ascended to the roof of her palace, and beheld the beauty and majesty of the Future Buddha, as he circumambulated the city; and in her pleasure and satisfaction at the sight, she burst forth into this song of joy:—

271. "Full happy now that mother is,  
Full happy now that father is,  
Full happy now that woman is,  
Who owns this lord so glorious!"

On hearing this, the Future Buddha thought, "In beholding a handsome figure the heart of a mother attains Nirvana, the heart of a father attains Nirvana, the heart of a wife attains Nirvana. This is what she says. But wherein does Nirvana consist?" And to him, whose mind was already averse to passion, the answer came: "When the fire of lust is extinct, that is Nirvana; when the fires of hatred and infatuation are extinct, that is Nirvana; when pride, false belief, and all other passions and torments are extinct, that is Nirvana. She has taught me a good lesson. Certainly, Nirvana is what I am looking for. It behooves me this very day to quit the household life, and to retire from the world in quest of Nirvana.<sup>1</sup> I will send this lady a teacher's fee." And

---

<sup>1</sup> The Future Buddha puns upon the word "happy" in Kisā Gotamī's verses. The word in Pāli is *nibbūta*, and is in form a past passive participle of a verb which perhaps does not occur in Pāli in any finite form, but which appears in Sanskrit as *niṣṭ*. Now there is a Pāli verb of which the third person singular present indicative is *nibbāyati*, and from this



loosening from his neck a pearl necklace worth a hundred thousand pieces of money, he sent it to Kisā Gotamī. And great was her satisfaction at this, for she thought, "Prince Siddhattha has fallen in love with me, and has sent me a present."

And the Future Buddha entered his palace in great splendor, and lay on his couch of state. And straightway richly dressed women, skilled in all manner of dance and song, and beautiful as celestial nymphs, gathered about him with all kinds of musical instruments, and with dance, song, and music they endeavored to please him. But the Future Buddha's aversion to passion did not allow him to take pleasure in the spectacle, and he fell into a brief slumber. And the women, exclaiming, "He for whose sake we should perform has fallen asleep. Of what use is it to weary ourselves any longer?" threw their various instruments on the ground, and lay down. And the lamps fed with sweet-smelling oil continued to burn. And the Future Buddha awoke, and seating himself cross-legged on his couch, perceived these women lying asleep, with their musical instruments scattered about them on the floor, — some with their bodies wet with trickling phlegm and spittle; some grinding their teeth, and muttering and talking in their sleep; some with their mouths open; and some with their dress fallen apart so as plainly to

---

verb is formed the verbal noun *nibbāna* (Sanskrit, *Nirvāṇa*). *Nibbūta* is constantly made to do duty as past passive participle to this verb, so that what would be the true form (*nibbāta*) is never found. The Future Buddha therefore puns when he pretends that Kisā Gotamī was using *nibbūta* as the participle of *nibbāyati*, and was urging him to Nirvana.

The verb *nibbāyati* means "to be extinguished," as the flame of a candle; and, when used as a metaphysical term, refers to the fires of lust, desire, etc. And as when fire is extinguished coolness results (a consummation devoutly to be wished in a hot climate like India), the verb acquires the further meaning of "be assuaged," "become happy." And in like manner the verbal noun Nirvana (in Pāli *nibbāna*), meaning both literally and metaphorically "becoming extinguished," comes to stand for the *summum bonum*.

I add a retranslation of the passage, to show the punning meanings given by the Future Buddha to the words, *nibbūta*, *nibbāyati*, and Nirvana:—



disclose their loathsome nakedness. This great alteration in their appearance still further increased his aversion for sensual pleasures. To him that magnificent apartment, as splendid as the palace of Sakka, began to seem like a cemetery filled with dead bodies impaled and left to rot; and the three modes of existence appeared like houses all ablaze. And breathing forth the solemn utterance, "How oppressive and stifling is it all!" his mind turned ardently to retiring from the world. "It behooves me to go forth on the Great Retirement this very day," said he; and he arose from his couch, and coming near the door, called out, —

"Who's there?"

"Master, it is I, Channa," replied the courtier who had been sleeping with his head on the threshold.<sup>1</sup>

"I wish to go forth on the Great Retirement to-day. Saddle a horse for me."

"Yes, sire." And taking saddle and bridle with him, the courtier started for the stable. There, by the light of lamps fed with sweet-smelling oils, he perceived the mighty steed Kanthaka in his pleasant quarters, under a canopy of cloth beautified with a pattern of jasmine flowers. "This is the

---

"Nirvana hath that mother gained,  
Nirvana hath that father gained,  
Nirvana hath that woman gained,  
Who owns this lord so glorious!"

On hearing this, the Future Buddha thought, "In beholding a handsome form the heart of a mother is made happy (*nibbāyati*), the heart of a father is made happy, the heart of a wife is made happy. This is what she says. But wherein does happiness (*nibbūta*) consist?" And to him whose mind was already averse to passion, the answer came: "When the fire of lust is assuaged (*nibbūta*), that is happiness (*nibbūta*); when the fires of hatred and infatuation are assuaged, that is happiness; when pride, false belief, and all other passions and torments are assuaged, that is happiness. She has taught me a good lesson. Certainly, happiness (Nirvana) is what I am looking for. It behooves me this very day to quit the household life and to retire from the world in quest of happiness. I will send this lady a teacher's fee."

<sup>1</sup> In India it is customary to hang doors at the height of about two feet from the ground for the sake of coolness and ventilation. The threshold is thus exposed even when the door is shut.



one for me to saddle to-day," thought he; and he saddled Kanthaka.

"He is drawing the girth very tight," thought Kanthaka, whilst he was being saddled; "it is not at all as on other days, when I am saddled for rides in the park and the like. It must be that to-day my master wishes to issue forth on the Great Retirement." And in his delight he neighed a loud neigh. And that neigh would have spread through the whole town, had not the gods stopped the sound, and suffered no one to hear it.

Now the Future Buddha, after he had sent Channa on his errand, thought to himself, "I will take just one look at my son;" and, rising from the couch on which he was sitting, he went to the suite of apartments occupied by the mother of Rāhula, and opened the door of her chamber. Within the chamber was burning a lamp fed with sweet-smelling oil, and the mother of Rāhula lay sleeping on a couch strewn deep with jasmine and other flowers, her hand resting on the head of her son. When the Future Buddha reached the threshold, he paused, and gazed at the two from where he stood.

"If I were to raise my wife's hand from off the child's head, and take him up, she would awake, and thus prevent my departure. I will first become a Buddha, and then come back and see my son." So saying, he descended from the palace.

Now that which is said in the Jātaka Commentary, "At that time Rāhula was seven days old," is not found in the other commentaries. Therefore the account above given is to be accepted.

When the Future Buddha had thus descended from the palace, he came near to his horse, and said, —

"My dear Kanthaka, save me now this one night; and then, when thanks to you I have become a Buddha, I will save the world of gods and men." And thereupon he vaulted upon Kanthaka's back.

Now Kanthaka was eighteen cubits long from his neck to his tail, and of corresponding height; he was strong and swift, and white all over like a polished conch-shell. If he neighed or stamped, the sound was so loud as to spread



through the whole city; therefore the gods exerted their power, and muffled the sound of his neighing, so that no one heard it; and at every step he took they placed the palms of their hands under his feet.

The Future Buddha rode on the mighty back of the mighty steed, made Channa hold on by the tail, and so arrived at midnight at the great gate of the city.

Now the king, in order that the Future Buddha should not at any time go out of the city without his knowledge, had caused each of the two leaves of the gate to be made so heavy as to need a thousand men to move it. But the Future Buddha had a vigor and a strength that was equal, when reckoned in elephant-power, to the strength of ten thousand million elephants, and, reckoned in man-power, to the strength of a hundred thousand million men.

“If,” thought he, “the gate does not open, I will straightway grip tight hold of Kanthaka with my thighs, and, seated as I am on Kanthaka’s back, and with Channa holding on by the tail, I will leap up and carry them both with me over the wall, although its height be eighteen cubits.”

“If,” thought Channa, “the gate is not opened, I will place my master on my shoulder, and tucking Kanthaka under my arm by passing my right hand round him and under his belly, I will leap up and carry them both with me over the wall.”

“If,” thought Kanthaka, “the gate is not opened, with my master seated as he is on my back, and with Channa holding on by my tail, I will leap up and carry them both with me over the wall.”

Now if the gate had not opened, verily one or another of these three persons would have accomplished that whereof he thought; but the divinity that inhabited the gate opened it for them.

At this moment came Māra,<sup>1</sup> with the intention of per-

---

<sup>1</sup> The Buddhists recognize no real devil. Māra, the ruler of the sixth and highest heaven of sensual pleasure, approaches the nearest to our Satan. He stands for the pleasures of sense, and hence is The Buddha’s natural enemy.



suading the Future Buddha to turn back; and standing in the air, he said, —

“Sir, go not forth! For on the seventh day from now the wheel of empire will appear to you, and you shall rule over the four great continents and their two thousand attendant isles. Sir, turn back!”

“Who are you?”

“I am Vasavatti.”

“Māra, I knew that the wheel of empire was on the point of appearing to me; but I do not wish for sovereignty. I am about to cause the ten thousand worlds to thunder with my becoming a Buddha.”

“I shall catch you,” thought Māra, “the very first time you have a lustful, malicious, or unkind thought.” And, like an ever-present shadow, he followed after, ever on the watch for some slip.

Thus the Future Buddha, casting away with indifference a universal sovereignty already in his grasp, — spewing it out as if it were but phlegm, — departed from the city in great splendor on the full-moon day of the month Āsālhī,<sup>1</sup> when the moon was in Libra. And when he had gone out from the city, he became desirous of looking back at it; but no sooner had the thought arisen in his mind, than the broad earth, seeming to fear lest the Great Being might neglect to perform the act of looking back, split and turned round like a potter’s wheel.<sup>2</sup> When the Future Buddha had stood a while facing the city and gazing upon it, and had indicated in that place the spot for the “Shrine of the Turning Back of Kanthaka,” he turned Kanthaka in the direction in which he meant to go, and proceeded on his way in great honor and exceeding glory.

For they say the deities bore sixty thousand torches in front of him, and sixty thousand behind him, and sixty

---

<sup>1</sup> About the first of July.

<sup>2</sup> I think the conception here is that a round portion of the earth, on which the Future Buddha stood, turned around like a modern railroad turn-table, thus detaching itself from the rest and turning the Future Buddha with it.





**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

# Get Smart

Over 2,000 years of  
human knowledge in  
797,885 volumes

Instant access  
\$8.99/month

**Continue**

\*Fair usage policy applies



“My good Channa, take these ornaments and Kanthaka and go home. I am about to retire from the world.”

“Sire, I also will retire from the world.”

Three times the Future Buddha refused him, saying, “It is not for you to retire from the world. Go now!” and made him take the ornaments and Kanthaka.

Next he thought, “These locks of mine are not suited to a monk; but there is no one fit to cut the hair of a Future Buddha. Therefore I will cut them off myself with my sword.” And grasping a simitar with his right hand, he seized his top-knot with his left hand, and cut it off, together with the diadem. His hair thus became two finger-breadths in length, and curling to the right, lay close to his head. As long as he lived it remained of that length, and the beard was proportionate. And never again did he have to cut either hair or beard.

Then the Future Buddha seized hold of his top-knot and diadem, and threw them into the air, saying, —

“If I am to become a Buddha, let them stay in the sky; but if not, let them fall to the ground.”

The top-knot and jewelled turban mounted for a distance of a league into the air, and there came to a stop. And Sakka, the king of the gods, perceiving them with his divine eye, received them in an appropriate jewelled casket, and established it in the Heaven of the Thirty-three as the “Shrine of the Diadem.”

272. “His hair he cut, so sweet with many pleasant scents,  
This Chief of Men, and high impelled it towards the sky;  
And there god Vāsava, the god with thousand eyes,  
In golden casket caught it, bowing low his head.”

Again the Future Buddha thought, “These garments of mine, made of Benares cloth, are not suited to a monk.”

Now the Mahā-Brahma god, Ghaṭikāra, who had been a friend of his in the time of the Buddha Kassapa, and whose affection for him had not grown old in the long interval since that Buddha, thought to himself, —

“To-day my friend has gone forth on the Great Retirement. I will bring him the requisites of a monk.”





**A GANDHARA BUDDHA AT HOTI-MARDAN**

**See page xiii**









**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

# Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

**HOLY BIBLE**

**Continue**

\*Fair use policy applies



heavenly city was thrown by the entrance of the chief of the Titans.

Then ran the king's men to the palace, and made announcement, —

“Sire, there is a being of such and such appearance going about the city begging for food. Whether he be a god, or a man, or a serpent, or a bird, we do not know.”

Then the king, standing on the roof of his palace, and thence beholding the Great Being, became amazed and astonished, and commanded his men, —

“Look ye now! Go and investigate this! If this person be not a man, he will vanish from sight as soon as he leaves the city; if, namely, he be a god, he will depart by way of the air; if a serpent, he will sink into the ground. But if he be a human being, he will eat the food he has obtained in alms.”

Now the Great Being, after collecting a number of scraps, sufficient, as he judged, for his sustenance, left the city by the same gate he had entered, and sitting down with his face to the east, in the shade of Paṇḍava rock, he attempted to eat his meal. But his stomach turned, and he felt as if his inwards were on the point of coming out by his mouth. Thereupon, in the midst of his distress at that repulsive food, — for in that existence he had never before so much as seen such fare, — he began to admonish himself, saying, “Siddhattha, although you were born into a family having plenty to eat and drink, into a station in life where you lived on fragrant third season's rice<sup>1</sup> with various sauces of the finest flavors, yet when you saw a monk clad in garments taken from the rubbish heap, you exclaimed, ‘Oh, when shall I be like him, and eat food which I have begged? Will that time ever come?’ And then you retired from the world. And

---

<sup>1</sup> A garment new, a new-built house,  
A new umbrella, and a bride, —  
The new is good; but long-kept rice  
And long-kept servants men do praise.

From the Sanskrit of the *Nītipradīpa*, 15, as given by Böhtlingk,  
*Indische Sprüche*, 3410.



now that you have your wish, and have renounced all, what, pray, is this you are doing?" When he had thus admonished himself, his disgust subsided, and he ate his meal.

Then the king's men went and announced to the king what they had seen. And the king, on hearing the report of the messengers, issued hastily from the city, and approaching the Future Buddha, and being pleased with his deportment, he tendered him all his kingly glory.

"Great king," replied the Future Buddha, "I do not seek for the gratification of my senses or my passions, but have retired from the world for the sake of the supreme and absolute enlightenment."

"Verily," said the king, when his repeated offers had all been refused, "you are sure to become a Buddha; but when that happens, your first journey must be to my kingdom."

The above is an abridgment, but the full account, beginning with the lines, —

"I sing the man of insight keen,  
And his retirement from the world,"

can be found by referring to the "Discourse on Retirement from the World," and its commentary.

Then the Future Buddha, having made the king the required promise, proceeded on his way; and coming to Ālāra Kālāma and Uddaka, the disciple of Rāma, he acquired from them the eight stages of meditation. But becoming convinced that they did not lead to enlightenment,<sup>1</sup> he ceased to practise them. And being desirous of making the Great Struggle, so as to show the world of gods and men his fortitude and heroism, he went to Uruvelā, and saying, "Truly, delightful is this spot," he there took up his abode, and began the Great Struggle.

And those five persons, Koṇḍañña and the others,<sup>2</sup> who since their retirement from the world, were wandering about for alms through villages, market-towns, and royal cities, here met with the Future Buddha. And during the six

---

<sup>1</sup> See pages 834-8.

<sup>2</sup> See pages 52-3.



years of the Great Struggle, they swept his cell, and did all manner of service for him, and kept constantly at his beck and call, all the time saying, "Now he will become a Buddha, now he will become a Buddha."

And the Future Buddha, thinking, "I will carry austerity to the uttermost," tried various plans, such as living on one sesamum seed or on one grain of rice a day, and even ceased taking nourishment altogether, and moreover rebuffed the gods when they came and attempted to infuse nourishment through the pores of his skin. By this lack of nourishment his body became emaciated to the last degree, and lost its golden color, and became black, and his thirty-two physical characteristics as a great being became obscured. Now, one day, as he was deep in a trance of suppressed breathing, he was attacked by violent pains, and fell senseless to the ground, at one end of his walking-place.

And certain of the deities said, "The monk Gotama is dead;" but others said, "This is a practice of the saints." Then those who thought he was dead went to king Suddhodana, and announced to him that his son was dead.

"Did he die after becoming a Buddha, or before?" asked the king.

"He was unable to become a Buddha, but in making the Struggle, he fell to the ground and died."

When the king heard this, he refused to credit it, saying, "I do not believe it. Death cannot come to my son before he attains to enlightenment."

But why would not the king believe it? Because of the miracles he had seen, — the first when the ascetic Kāladevala had been compelled to do homage to the Future Buddha, and the other which happened to the rose-apple tree.

• But the Future Buddha recovering his consciousness, and standing up, the deities went a second time to the king, and told him that his son was well again.

Said the king, "I knew that my son could not have died."

Now the six years which the Great Being thus spent in austerities were like time spent in endeavoring to tie the air





**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

# Get Smart

Over 2,000 years of  
human knowledge in  
797,885 volumes

Instant access  
\$8.99/month

**Continue**

\*Fair usage policy applies



of sixteen cows to eight. This "working the milk in and in," as it is called, was done to increase the thickness and the sweetness and the strength-giving properties of the milk. And when it came to be the full-moon day of Visākhā, she resolved to make her offering, and rose up early in the morning, just when night was breaking into day, and gave orders to milk the eight cows. The calves had not come at the teats of the cows; yet as soon as new pails were put under the udders, the milk flowed in streams of its own accord. When she saw this miracle, Sujātā took the milk with her own hands and placed it in a new vessel, and herself made a fire and began to cook it. While the milk-rice was cooking, immense bubbles arose, and turning to the right, went round together; but not a single drop ran over the edge, and not a particle of smoke went up from the fireplace. On this occasion the four guardian angels were present, and stood guard over the fireplace; Mahā-Brahma bore aloft the canopy of state, and Sakka raked the fire-brands together and made the fire blaze up brightly. And just as a man crushes honey out of a honey-comb that has formed around a stick, so the deities by their superhuman power collected an amount of vital sap sufficient for the sustenance of the gods and men of all the four great continents and their two thousand attendant isles, and infused it into the milk-rice. At other times, to be sure, the deities infuse this sap into each mouthful; but on the day of the attainment of the Buddhahood, and on the day of decease, they place it in the kettle itself.

When Sujātā had seen so many miracles appear to her in one day, she said to her slave-girl Puṇṇā, —

"Puṇṇā, dear girl, the deity is very graciously disposed to us to-day. I have never before seen so many marvellous things happen in so short a time. Run quickly, and get everything ready at the holy place."

"Yes, my lady," replied the slave-girl, and ran in great haste to the foot of the tree.

Now that night the Future Buddha had five great dreams, and on considering their meaning reached the conclusion, "Without doubt I shall become a Buddha this very day."



And when night was over, and he had cared for his person, he came early in the morning to that tree, to await the hour to go begging. And when he sat down he illumined the whole tree with his radiance.

Then came Puṇṇā, and saw the Future Buddha sitting at the foot of the tree, contemplating the eastern quarter of the world. And when she beheld the radiance from his body lighting up the whole tree with a golden color, she became greatly excited, saying to herself, "Our deity, methinks, has come down from the tree to-day, and has seated himself, ready to receive our offering in person." And she ran in great haste, and told Sujātā of the matter.

When Sujātā heard this news, she was overjoyed; and saying, "From this day forth be to me in the room of an eldest daughter," she decked Puṇṇā with all the ornaments appropriate to that position. And since a Future Buddha on the day he attains the Buddhahood must needs receive a golden dish worth a hundred thousand pieces of money, therefore the idea occurred to her of putting the milk-rice in a golden dish. And bringing out a golden dish that was worth a hundred thousand, she took up the cooking-vessel and began to pour out the milk-rice. All the milk-rice rolled off like water from a lotus-leaf, and exactly filled the dish. Then, covering the dish with another, which was also made of gold, and wrapping it in a cloth, she adorned herself in all her ornaments, and with the dish on her head proceeded in state to the foot of the banyan-tree. As soon as she caught sight of the Future Buddha she was exceedingly overjoyed, supposing him to be the tree-god; and as she advanced she kept constantly bowing. And taking the pot from her head, she uncovered it, and with some flower-scented water in a golden vase, drew near and took up a position close to the Future Buddha. The earthenware bowl which the Future Buddha had kept so long, and which had been given him by Ghaṭīkāra, the Mahā-Brahma god, at that instant disappeared; and the Future Buddha, stretching out his right hand in an attempt to find his bowl, grasped the vase of water. Next Sujātā placed the dish of milk-rice in the hand of the Great



Being. Then the Great Being looked at Sujātā; and she perceived that he was a holy man, and did obeisance, and said, —

“ Lord, accept my donation, and go whithersoever it seemeth to you good.” And adding, “ May your wishes prosper like mine own,” she departed, caring no more for her golden dish worth a hundred thousand pieces of money than if it had been a dead leaf.

The Future Buddha rose from his seat and walked round the tree with his right side towards it; and taking the dish, he proceeded to the banks of the Nerañjarā and descended into its waters, just as many thousands of Future Buddhas before him had descended on the day of their complete enlightenment. — The spot where he bathed is now a place of pilgrimage named Suppatitṭhita, and here he deposited the dish on the bank before descending into the water. — After bathing he dressed himself in that garb of saintship which had been the dress of many hundreds of thousands of Future Buddhas before him; and sitting down with his face to the east, he made the whole of the thick, sweet milk-rice into forty-nine pellets of the size of the fruit of the single-seeded palmyra-tree, and ate it. And he took no further nourishment until the end of the seven weeks, or forty-nine days, which he spent on the throne of wisdom after he had become a Buddha. During all that time he had no other nourishment; he neither bathed, nor rinsed his mouth, nor did he ease himself; but was wholly taken up by the delights of the Trances, of the Paths, and of the Fruits.

Now when he had consumed the milk-rice, he took the golden dish; and saying, “ If I am to succeed in becoming a Buddha to-day, let this dish go up-stream; but if not, let it go down-stream,” he threw it into the water. And it swam, cleaving the stream, until it came to the middle of the river. and then, like a fleet horse, it ran up-stream for a distance of eighty cubits, keeping all the while in the middle of the stream. Then it dived into a whirlpool and went to the palace of the black snake-king, and hit, “ click! click!” against the dishes that had been used by the last three Buddhas, and





**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

# Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

**HOLY BIBLE**

**Continue**

\*Fair use policy applies



“Methinks,” said the Future Buddha, “this also cannot be the place for the attainment of supreme wisdom;” and walking round the tree with his right side towards it, he came to the northern side and faced the south. Then the northern half of the world sank, until it seemed to touch the Avīci hell, while the southern half rose to the highest of the heavens.

“Methinks,” said the Future Buddha, “this also cannot be the place for the attainment of supreme wisdom;” and walking round the tree with his right side towards it, he came to the eastern side and faced the west. Now it is on the eastern side of their Bo-trees that all The Buddhas have sat cross-legged, and that side neither trembles nor quakes.

Then the Great Being, saying to himself, “This is the immovable spot on which all The Buddhas have planted themselves! This is the place for destroying passion’s net!” took hold of his handful of grass by one end, and shook it out there. And straightway the blades of grass formed themselves into a seat fourteen cubits long, of such symmetry of shape as not even the most skilful painter or carver could design.

Then the Future Buddha turned his back to the trunk of the Bo-tree and faced the east. And making the mighty resolution, “Let my skin, and sinews, and bones become dry, and welcome! and let all the flesh and blood in my body dry up! but never from this seat will I stir, until I have attained the supreme and absolute wisdom!” he sat himself down cross-legged in an unconquerable position, from which not even the descent of a hundred thunder-bolts at once could have dislodged him.

At this point the god Māra, exclaiming, “Prince Siddhattha is desirous of passing beyond my control, but I will never allow it!” went and announced the news to his army, and sounding the Māra war-cry, drew out for battle. Now Māra’s army extended in front of him for twelve leagues, and to the right and to the left for twelve leagues, and in the rear as far as to the confines of the world, and it was nine leagues high. And when it shouted, it made an earthquake-



like roaring and rumbling over a space of a thousand leagues. And the god Māra, mounting his elephant, which was a hundred and fifty leagues high, and had the name “Girded-with-mountains,” caused a thousand arms to appear on his body, and with these he grasped a variety of weapons. Also in the remainder of that army, no two persons carried the same weapon; and diverse also in their appearances and countenances, the host swept on like a flood to overwhelm the Great Being.

Now deities throughout the ten thousand worlds were busy singing the praises of the Great Being. Sakka, the king of the gods, was blowing the conch-shell Vijayuttara. (This conch, they say, was a hundred and twenty cubits long, and when once it had been filled with wind, it would sound for four months before it stopped.) The great black snake-king sang more than a hundred laudatory verses. And Mahā-Brahma stood holding aloft the white umbrella. But as Māra’s army gradually drew near to the throne of wisdom, not one of these gods was able to stand his ground, but each fled straight before him. The black snake-king dived into the ground, and coming to the snake-abode, Mañjerika, which was five hundred leagues in extent, he covered his face with both hands and lay down. Sakka slung his conch-shell Vijayuttara over his back, and took up his position on the rim of the world. Mahā-Brahma left the white umbrella at the end of the world, and fled to his Brahma-abode. Not a single deity was able to stand his ground, and the Great Being was left sitting alone.

Then said Māra to his followers, —

“My friends, Siddhattha, the son of Suddhodana, is far greater than any other man, and we shall never be able to fight him in front. We will attack him from behind.”

All the gods had now disappeared, and the Great Being looked around on three sides, and said to himself, “There is no one here.” Then looking to the north, he perceived Māra’s army coming on like a flood, and said, —

“Here is this multitude exerting all their strength and power against me alone. My mother and father are not here,



nor my brother, nor any other relative. But I have these Ten Perfections, like old retainers long cherished at my board. It therefore behooves me to make the Ten Perfections my shield and my sword, and to strike a blow with them that shall destroy this strong array." And he remained sitting, and reflected on the Ten Perfections.

Thereupon the god Māra caused a whirlwind, thinking, "By this will I drive away Siddhattha." Straightway the east wind and all the other different winds began to blow; but although these winds could have torn their way through mountain-peaks half a league, or two leagues, or three leagues high, or have uprooted forest-shrubs and trees, or have reduced to powder and scattered in all directions, villages and towns, yet when they reached the Future Buddha, such was the energy of the Great Being's merit, they lost all power and were not able to cause so much as a fluttering of the edge of his priestly robe.

Then he caused a great rain-storm, saying, "With water will I overwhelm and drown him." And through his mighty power, clouds of a hundred strata, and clouds of a thousand strata arose, and also the other different kinds. And these rained down, until the earth became gullied by the torrents of water which fell, and until the floods had risen over the tops of every forest-tree. But on coming to the Great Being, this mighty inundation was not able to wet his priestly robes as much as a dew-drop would have done.

Then he caused a shower of rocks, in which immense mountain-peaks flew smoking and flaming through the sky. But on reaching the Future Buddha they became celestial bouquets of flowers.

Then he caused a shower of weapons, in which single-edged, and double-edged swords, spears, and arrows flew smoking and flaming through the sky. But on reaching the Future Buddha they became celestial flowers.

Then he caused a shower of live coals, in which live coals as red as kimsuka flowers flew through the sky. But they scattered themselves at the Future Buddha's feet as a shower of celestial flowers.





**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

# Get Smart

Over 2,000 years of  
human knowledge in  
797,885 volumes

Instant access  
\$8.99/month

**Continue**

\*Fair usage policy applies



and remained suspended over his head. Yet they say that this keen-edged discus, when at other times Māra hurled it in anger, would cut through solid stone pillars as if they had been the tips of bamboo shoots. But on this occasion it became a canopy of flowers. Then the followers of Māra began hurling immense mountain-craggs, saying, "This will make him get up from his seat and flee." But the Great Being kept his thoughts on the Ten Perfections, and the crags also became wreaths of flowers, and then fell to the ground.

Now the gods meanwhile were standing on the rim of the world, and craning their necks to look, saying, —

"Ah, woe the day! The handsome form of prince Siddhattha will surely be destroyed! What will he do to save himself?"

Then the Great Being, after his assertion that the seat which Future Buddhas had always used on the day of their complete enlightenment belonged to him, continued, and said, —

"Māra, who is witness to your having given donations?"

Said Māra, "All these, as many as you see here, are my witnesses;" and he stretched out his hand in the direction of his army. And instantly from Māra's army came a roar, "I am his witness! I am his witness!" which was like to the roar of an earthquake.

Then said Māra to the Great Being, —

"Siddhattha, who is witness to your having given donations?"

"Your witnesses," replied the Great Being, "are animate beings, and I have no animate witnesses present. However, not to mention the donations which I gave in other existences, the great seven-hundred-fold donation which I gave in my Vessantara existence shall now be testified to by the solid earth, inanimate though she be." And drawing forth his right hand from beneath his priestly robe, he stretched it out towards the mighty earth, and said, "Are you witness, or are you not, to my having given a great seven-hundred-fold donation in my Vessantara existence?"



And the mighty earth thundered, "I bear you witness!" with a hundred, a thousand, a hundred thousand roars, as if to overwhelm the army of Māra.

Now while the Great Being was thus calling to mind the donation he gave in his Vessantara existence, and saying to himself, "Siddhattha, that was a great and excellent donation which you gave," the hundred-and-fifty-league-high elephant "Girded-with-mountains" fell upon his knees before the Great Being. And the followers of Māra fled away in all directions. No two went the same way, but leaving their head-ornaments and their cloaks behind, they fled straight before them.

Then the hosts of the gods, when they saw the army of Māra flee, cried out, "Māra is defeated! Prince Siddhattha has conquered! Let us go celebrate the victory!" And the snakes egging on the snakes, the birds the birds, the deities the deities, and the Brahma-angels the Brahma-angels, they came with perfumes, garlands, and other offerings in their hands to the Great Being on the throne of wisdom. And as they came, —

274. "The victory now hath this illustrious Buddha won!  
The Wicked One, the Slayer, hath defeated been!"  
Thus round the throne of wisdom shouted joyously  
The bands of snakes their songs of victory for the Sage;
275. "The victory now hath this illustrious Buddha won!  
The Wicked One, the Slayer, hath defeated been!"  
Thus round the throne of wisdom shouted joyously  
The flocks of birds their songs of victory for the Sage;
276. "The victory now hath this illustrious Buddha won!  
The Wicked One, the Slayer, hath defeated been!"  
Thus round the throne of wisdom shouted joyously  
The bands of gods their songs of victory for the Sage;
277. "The victory now hath this illustrious Buddha won!  
The Wicked One, the Slayer, hath defeated been!"  
Thus round the throne of wisdom shouted joyously  
The Brahma-angels songs of victory for the Saint.



And the remaining deities, also, throughout the ten thousand worlds, made offerings of garlands, perfumes, and ointments, and in many a hymn extolled him.

It was before the sun had set that the Great Being thus vanquished the army of Māra. And then, while the Bo-tree in homage rained red, coral-like sprigs upon his priestly robes, he acquired in the first watch of the night the knowledge of previous existences; in the middle watch of the night, the divine eye; and in the last watch of the night, his intellect fathomed Dependent Origination.

Now while he was musing on the twelve terms of Dependent Origination, forwards and backwards, round and back again, the ten thousand worlds quaked twelve times, as far as to their ocean boundaries. And when the Great Being, at the dawning of the day, had thus made the ten thousand worlds thunder with his attainment of omniscience, all these worlds became most gloriously adorned. Flags and banners erected on the eastern rim of the world let their streamers fly to the western rim of the world; likewise those erected on the western rim of the world, to the eastern rim of the world; those erected on the northern rim of the world, to the southern rim of the world; and those erected on the southern rim of the world, to the northern rim of the world; while those erected on the level of the earth let theirs fly until they beat against the Brahma-world; and those of the Brahma-world let theirs hang down to the level of the earth. Throughout the ten thousand worlds the flowering trees bloomed; the fruit trees were weighted down by their burden of fruit; trunk-lotuses bloomed on the trunks of trees; branch-lotuses on the branches of trees; vine-lotuses on the vines; hanging-lotuses in the sky; and stalk-lotuses burst through the rocks and came up by sevens. The system of ten thousand worlds was like a bouquet of flowers sent whirling through the air, or like a thick carpet of flowers; in the intermundane spaces the eight-thousand-league-long hells, which not even the light of seven suns had formerly been able to illumine, were now flooded with radiance; the eighty-four-thousand-league-deep ocean became sweet to the





**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

# Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

**HOLY  
BIBLE**

**Continue**

\*Fair use policy applies



Then The Blessed One, during the first watch of the night, thought over Dependent Origination both forward and back : —

On ignorance depends karma ;  
 On karma depends consciousness ;  
 On consciousness depend name and form ;  
 On name and form depend the six organs of sense ;  
 On the six organs of sense depends contact ;  
 On contact depends sensation ;  
 On sensation depends desire ;  
 On desire depends attachment ;  
 On attachment depends existence ;  
 On existence depends birth ;  
 On birth depend old age and death, sorrow, lamentation, misery, grief, and despair.

Thus does this entire aggregation of misery arise. But on the complete fading out and cessation of ignorance ceases karma ; on the cessation of karma ceases consciousness ; on the cessation of consciousness cease name and form ; on the cessation of name and form cease the six organs of sense ; on the cessation of the six organs of sense ceases contact ; on the cessation of contact ceases sensation ; on the cessation of sensation ceases desire ; on the cessation of desire ceases attachment ; on the cessation of attachment ceases existence ; on the cessation of existence ceases birth ; on the cessation of birth cease old age and death, sorrow, lamentation, misery, grief, and despair. Thus does this entire aggregation of misery cease.

Then The Blessed One, concerning this, on that occasion, breathed forth this solemn utterance, —

“ When to the strenuous, meditative Brahman  
 There come to light the elements of being,  
 Then vanish all his doubts and eager questions,  
 What time he knows THE ELEMENTS HAVE CAUSES.”

Then The Blessed One, during the middle watch of the



night, thought over Dependent Origination both forward and back : — On ignorance depends karma. . . . Thus does this entire aggregation of misery arise. But on the complete fading out and cessation of ignorance ceases karma. . . . Thus does this entire aggregation of misery cease.

Then The Blessed One, concerning this, on that occasion, breathed forth this solemn utterance, —

“ When to the strenuous, meditative Brahman  
There come to light the elements of being,  
Then vanish all his doubts and eager questions,  
What time he knows **HOW CAUSES HAVE AN ENDING.**”

Then The Blessed One, during the last watch of the night, thought over Dependent Origination both forward and back : — On ignorance depends karma. . . . Thus does this entire aggregation of misery arise. But on the complete fading out and cessation of ignorance ceases karma. . . . Thus does this entire aggregation of misery cease.

Then The Blessed One, concerning this, on that occasion, breathed forth this solemn utterance, —

“ When to the strenuous, meditative Brahman  
There come to light the elements of being,  
Then scattereth he the hordes of Māra’s army;  
Like to the sun that lightens all the heavens.”

End of the account of what took place under the Bo-tree.

Then The Blessed One, after the lapse of seven days, arose from that state of exalted calm, and leaving the foot of the Bo-tree, drew near to where the Ajapāla (that is, the Goatherd’s) banyan-tree was ; and having drawn near, he sat cross-legged at the foot of the Ajapāla banyan-tree for seven days together, experiencing the bliss of emancipation.

Then a certain Brahman, who was of a proud and contemptuous disposition, drew near to where The Blessed One



was ; and having drawn near, he exchanged greetings with The Blessed One. And having passed with him the greetings of friendship and civility, he stood respectfully at one side. And standing respectfully at one side, the Brahman spoke to The Blessed One as follows : —

“Gotama, what is it constitutes a Brahman? and what are the Brahman-making qualities?”

Then The Blessed One, concerning this, on that occasion, breathed forth this solemn utterance, —

“The Brahman who his evil traits hath banished,  
Is free from pride, is self-restrained and spotless,  
Is learned, and the holy life hath followed,  
’Tis he alone may claim the name of Brahman ;  
With things of earth he hath no point of contact.”

End of the account of what took place under the Ajapāla-tree.

Then The Blessed One, after the lapse of seven days, arose from that state of exalted calm, and leaving the foot of the Ajapāla banyan-tree, drew near to where the Mucalinda tree was ; and having drawn near, he sat cross-legged at the foot of the Mucalinda tree for seven days together, experiencing the bliss of emancipation.

Now at that time a great cloud appeared out of season, and for seven days it was rainy, cloudy weather, with a cold wind. Then issued Mucalinda, the serpent-king, from his abode, and enveloping the body of The Blessed One seven times with his folds, spread his great hood above his head, saying, —

“Let neither cold nor heat, nor gnats, flies, wind, sunshine, nor creeping creatures come near The Blessed One !”

Then, when seven days had elapsed, and Mucalinda, the serpent-king, knew that the storm had broken up, and that the clouds had gone, he unwound his coils from the body of The Blessed One. And changing his natural appearance into that of a young man, he stood before The Blessed One, and with his joined hands to his forehead did reverence to The Blessed One.





**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

# Get Smart

Over 2,000 years of  
human knowledge in  
797,885 volumes

Instant access  
\$8.99/month

**Continue**

\*Fair usage policy applies



his gazing, with his drawing in his arms and his stretching out his arms, and having his eyes cast down, and perfect in his deportment. And when he had seen him, it occurred to him as follows : —

“ This must be a priest who is either a saint already, or has entered the path which conducts to saintship. What if now I draw near to this priest, and ask him, ‘ To follow whom, brother, did you retire from the world ? Who is your teacher ? and whose doctrine do you approve ? ’ ”

Then it occurred to Sāriputta, the wandering ascetic, as follows : —

“ It is not a fit time to ask this priest questions while he is inside the city, and going the rounds for alms. What if now I follow in the wake of this priest in the manner approved of for those who have requests to prefer ? ”

Then the venerable Assaji, after he had gone the rounds of Rājagaha and obtained alms, issued from the city ; and Sāriputta, the wandering ascetic, drew near to where the venerable Assaji was ; and having drawn near, he exchanged greetings with the venerable Assaji ; and having passed with him the greetings of friendship and civility, he stood respectfully at one side. And standing respectfully at one side, Sāriputta, the wandering ascetic, spoke to the venerable Assaji as follows : —

“ Placid, brother, are all your organs of sense ; clear and bright is the color of your skin. To follow whom, brother, did you retire from the world ? Who is your teacher ? and whose doctrine do you approve ? ”

“ Brother, there is a great Sakyaputta monk, one who has retired from the world out of the Sakya clan. To follow this Blessed One have I retired from the world, and this Blessed One is my teacher, and the Doctrine of this Blessed One do I approve.”

“ But what, venerable sir, is your teacher’s doctrine ? and what does he proclaim ? ”

“ Brother, I am a novice and a new-comer, and the time is but short since I retired from the world under this Doctrine and Discipline. I am not able to expound to you the Doc-



trine at any great length, but I can tell you the substance of it in brief."

Then Sāriputta, the wandering ascetic, spoke to the venerable Assaji as follows : —

"So be it, brother. Whether little or much, tell it me. Tell me only the substance ; it is the substance I want. Why should you make a long matter of it?"

Then the venerable Assaji recited to Sāriputta, the wandering ascetic, the following exposition of the Doctrine : —

"The Buddha hath the causes told  
Of all things springing from a cause ;  
And also how things cease to be —  
'T is this the Mighty Monk proclaims."

On hearing this exposition of the Doctrine, there arose in the mind of Sāriputta, the wandering ascetic, a clear and distinct perception of the Doctrine that whatever is subject to origination is subject also to cessation. "If this is the Doctrine," said he, "then, indeed, have you reached the sorrowless state lost sight of and neglected for many myriads of world-cycles."

Then Sāriputta, the wandering ascetic, drew near to where Moggallāna, the wandering ascetic, was. And Moggallāna, the wandering ascetic, saw Sāriputta, the wandering ascetic, approaching from afar ; and when he had seen him, he spoke to Sāriputta, the wandering ascetic, as follows : —

"Placid, brother, are all your organs of sense ; clear and bright is the color of your skin. Brother, have you attained to the deathless?"

"Yea, brother, I have attained to the deathless."

"But how, brother, did you attain to the deathless?"

"Brother, just now I saw Assaji the priest going the rounds of Rājagaha for alms, winning the minds of men with his advancing and his retiring, with his looking and his gazing, with his drawing in his arms and his stretching out his arms, and having his eyes cast down, and perfect in his deportment ; and when I had seen him, it occurred to me as follows : —



“This must be a priest who is either a saint already, or has entered the path which conducts to saintship. What if now I were to draw near to this priest, and ask him, ‘To follow whom, brother, did you retire from the world? Who is your teacher? and whose doctrine do you approve?’ Then, brother, it occurred to me as follows: ‘It is not a fit time to ask this priest questions while he is inside the city and going the round for alms. What if now I follow in the wake of this priest in the manner approved of for those who have requests to prefer?’ Then, brother, Assaji the priest, after he had gone the rounds of Rājagaha and obtained alms, issued from the city; and I, brother, drew near to where Assaji the priest was; and having drawn near, I exchanged greetings with the venerable Assaji; and having passed with him the greetings of friendship and civility, I stood respectfully at one side. And standing respectfully at one side, I spoke, brother, to the venerable Assaji as follows: ‘Placid, brother, are all your organs of sense; clear and bright is the color of your skin. To follow whom, brother, did you retire from the world? Who is your teacher? and whose doctrine do you approve?’ ‘Brother, there is a great Sakyaputta monk, one who has retired from the world out of the Sakya clan. To follow this Blessed One have I retired from the world, and this Blessed One is my teacher, and the Doctrine of this Blessed One do I approve.’ ‘But what, venerable sir, is your teacher’s doctrine? and what does he proclaim?’ ‘Brother, I am a novice and a new-comer, and the time is but short since I retired from the world under the Doctrine and Discipline. I am not able to expound to you the Doctrine at any great length, but I can tell you the substance of it in brief.’ ‘So be it, brother. Whether little or much, tell it me. Tell me only the substance; it is the substance I want. Why should you make a long matter of it?’ Then, brother, Assaji the priest recited to me the following exposition of the Doctrine:—

“ ‘The Buddha hath the causes told  
Of all things springing from a cause;  
And also how things cease to be—  
’Tis this the Mighty Monk proclaims.’ ”





**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

# Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

**HOLY  
BIBLE**

**Continue**

\*Fair use policy applies



alms, gentle winds clear the ground before him ; the clouds let fall drops of water to lay the dust in his pathway, and then become a canopy over him ; other winds bring flowers and scatter them in his path ; elevations of ground depress themselves, and depressions elevate themselves ; wherever he places his foot, the ground is even and pleasant to walk upon,<sup>1</sup> or lotus-flowers receive his tread. No sooner has he set his right foot within the city-gate than the rays of six different colors which issue from his body race hither and thither over palaces and pagodas, and deck them, as it were, with the yellow sheen of gold, or with the colors of a painting. The elephants, the horses, the birds, and other animals give forth melodious sounds ; likewise the tom-toms, lutes, and other musical instruments, and the ornaments worn by the people.

By these tokens the people would know, “The Blessed One has now entered for alms ;” and in their best tunics and best robes, with perfumes, flowers, and other offerings, they issue forth from their houses into the street. Then, having zealously paid homage to The Blessed One with the perfumes, flowers, and other offerings, and done him obeisance, some would implore him, “Reverend Sir, give us ten priests to feed ;” some, “Give us twenty ;” and some, “Give us a hundred priests.” And they would take the bowl of The Blessed One, and prepare a seat for him, and zealously show their reverence for him by placing food in the bowl.

When he had finished his meal, The Blessed One, with due consideration for the different dispositions of their minds, would so teach them the Doctrine that some would become established in the refuges, some in the five precepts, some would become converted, some would attain to the fruit of either once returning, or of never returning, while some would become established in the highest fruit, that of saintship, and would retire from the world. Having shown this kindness to the multitude, he would rise from his seat, and return to the monastery.

---

<sup>1</sup> Compare Isaiah xl. 4: Every valley shall be exalted, and every mountain and hill shall be made low : . . . and the rough places plain.



On his arrival there, he would take his seat in a pavilion, on the excellent Buddha-mat which had been spread for him, where he would wait for the priests to finish their meal. When the priests had finished their meal, the body-servant would announce the fact to The Blessed One. Then The Blessed One would enter the perfumed chamber.

These, then, were his before-breakfast habits.

Then The Blessed One, having thus finished his before-breakfast duties, would first sit in the perfumed chamber, on a seat that had been spread for him by his body-servant, and would wash his feet. Then, taking up his stand on the landing of the jeweled staircase which led to the perfumed chamber, he would exhort the congregation of the priests, saying, —

“O priests, diligently work out your salvation; for not often occur the appearance of a Buddha in the world and existence among men<sup>1</sup> and the propitious moment and retirement from the world and the opportunity to hear the true Doctrine.”

At this point some would ask The Blessed One for exercises in meditation, and The Blessed One would assign them exercises suited to their several characters. Then all would do obeisance to The Blessed One, and go to the places where they were in the habit of spending the night or the day — some to the forest, some to the foot of trees, some to the hills, and so on, some to the heaven of the Four Great Kings, . . . and some to Vasavatti's heaven.

Then The Blessed One, entering the perfumed chamber, would, if he wished, lie down for a while, mindful and conscious, and on his right side after the manner of a lion. And secondly, his body being now refreshed, he would rise, and gaze over the world. And thirdly, the people of the village or town near which he might be dwelling, who had given him breakfast, would assemble after breakfast at the monastery, again in their best tunics and their best robes, and with perfumes, flowers, and other offerings.

---

<sup>1</sup> It is necessary to be a human being in order to attain to saintship, though gods can become converted and animals can keep the precepts. See pages 302, 279.



Thereupon The Blessed One, when his audience had assembled, would approach in such miraculous manner as was fitting; and taking his seat in the lecture-hall, on the excellent Buddha-mat which had been spread for him, he would teach the Doctrine, as suited the time and occasion. And when he perceived it was time, he would dismiss the audience, and the people would do obeisance to The Blessed One, and depart.

These were his after-breakfast habits.

When he had thus finished his after-breakfast duties, he would rise from the excellent Buddha-seat, and if he desired to bathe, he would enter the bath-house, and cool his limbs with water made ready by his body-servant. Then the body-servant would fetch the Buddha-seat, and spread it in the perfumed chamber. And The Blessed One, putting on a tunic of double red cloth, and binding on his girdle, and throwing his upper robe over his right shoulder, would go thither and sit down, and for a while remain solitary, and plunged in meditation. After that would come the priests from here and from there to wait on The Blessed One. And some would propound questions, some would ask for exercises in meditation, and some for a sermon; and in granting their desires The Blessed One would complete the first watch of the night.

These were his habits of the first watch of the night.

And now, when The Blessed One had finished his duties of the first watch of the night, and when the priests had done him obeisance and were departing, the deities throughout the entire system of ten thousand worlds would seize the opportunity to draw near to The Blessed One and ask him any questions that might occur to them, even such as were but four syllables long. And The Blessed One in answering their questions would complete the middle watch of the night.

These were his habits of the middle watch of the night.

The last watch of the night he would divide into three parts, and as his body would be tired from so much sitting since the morning, he would spend one part in pacing up





**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

# Get Smart

Over 2,000 years of  
human knowledge in  
797,885 volumes

Instant access  
\$8.99/month

**Continue**

\*Fair usage policy applies



and the blossoms scattered themselves over the body of The Tathāgata,<sup>1</sup> and strewed and sprinkled themselves in worship of The Tathāgata. Also heavenly Erythrina flowers fell from the sky; and these scattered themselves over the body of The Tathāgata, and strewed and sprinkled themselves in worship of The Tathāgata. Also heavenly sandal-wood powder fell from the sky; and this scattered itself over the body of The Tathāgata, and strewed and sprinkled itself in worship of The Tathāgata. And music sounded in the sky in worship of The Tathāgata, and heavenly choruses were heard to sing in worship of The Tathāgata.

Then The Blessed One addressed the venerable Ānanda:—

“The twin sal-trees, Ānanda, have completely burst forth into bloom, though it is not the flowering season; and the blossoms have scattered themselves over the body of The Tathāgata, and have strewn and sprinkled themselves in worship of The Tathāgata. Also heavenly Erythrina flowers have fallen from the sky; and these have scattered themselves over the body of The Tathāgata, and have strewn and sprinkled themselves in worship of The Tathāgata. Also heavenly sandal-wood powder has fallen from the sky; and this has scattered itself over the body of The Tathāgata, and has strewn and sprinkled itself in worship of The Tathāgata. Also music is sounding in the sky in worship of The Tathāgata, and heavenly choruses are heard to sing in worship of The Tathāgata. But it is not by all this, Ānanda, that The Tathāgata is honored, esteemed, revered, worshiped, or venerated; but the priest, Ānanda, or the priestess, or the lay disciple, or the female lay disciple, who shall fulfil all the greater and lesser duties, conducting himself with propriety and in accordance with the precepts, by him is The Tathāgata honored, esteemed, revered, and worshiped with the best of worship. Accordingly, Ānanda, train yourselves,

---

<sup>1</sup> Tathāgata is a term most commonly used by The Buddha in referring to himself. Its meaning, like that of its Jaina equivalent *Tatthagaya*, possibly is, “He who has arrived there (*tatra* or *tattha*), i.e. to emancipation or Nirvana.” See “Sacred Books of the East,” vol. xiii. p. 82. [Chalmers, “Journal of the Royal Asiatic Society,” 1898, p. 118, takes it as “One who has come at the real truth.”]



and fulfil all the greater and lesser duties, and conduct yourselves with propriety and in accordance with the precepts.”

Now at that time the venerable Upavāṇa was standing in front of The Blessed One, and fanning him. Then The Blessed One was harsh to the venerable Upavāṇa, saying, —

“Step aside, O priest; stand not in front of me.”

Then it occurred to the venerable Ānanda as follows: —

“Here, this venerable Upavāṇa has for a long time been the body-servant of The Blessed One, and kept himself at his beck and call; yet, although his last moments are near, The Blessed One is harsh to the venerable Upavāṇa, saying, ‘Step aside, O priest; stand not in front of me.’ What, pray, was the reason, and what was the cause, that The Blessed One was harsh to the venerable Upavāṇa, saying, ‘Step aside, O priest; stand not in front of me’?”

Then the venerable Ānanda spoke to The Blessed One as follows: —

“Reverend Sir, here this venerable Upavāṇa has for a long time been the body-servant of The Blessed One, and kept himself at his beck and call; yet, although his last moments are near, The Blessed One is harsh to the venerable Upavāṇa, saying, ‘Step aside, O priest; stand not in front of me.’ Reverend Sir, what, pray, was the reason, and what was the cause, that The Blessed One was harsh to the venerable Upavāṇa, saying, ‘Step aside, O priest; stand not in front of me’?”

“Ānanda, almost all the deities throughout ten worlds have come together to behold The Tathāgata. For an extent, Ānanda, of twelve leagues about the city Kusinārā and the sal-tree grove Upavattana of the Mallas, there is not a spot of ground large enough to stick the point of a hair into, that is not pervaded by powerful deities. And these deities, Ānanda, are angered, saying, ‘From afar have we come to behold The Tathāgata, for but seldom, and on rare occasions, does a Tathāgata, a saint, and Supreme Buddha arise in the world; and now, to-night, in the last watch, will The Tathāgata pass into Nirvana; but this powerful priest stands in front of The Blessed One, concealing him, and we have no



chance to see The Tathāgata, although his last moments are near.' Thus, Ānanda, are these deities angered."

"What are the deities doing, Reverend Sir, whom The Blessed One perceives?"

"Some of the deities, Ānanda, are in the air with their minds engrossed by earthly things, and they let fly their hair and cry aloud, and stretch out their arms and cry aloud, and fall headlong to the ground and roll to and fro, saying, 'All too soon will The Blessed One pass into Nirvana; all too soon will The Happy One pass into Nirvana; all too soon will The Light of the World vanish from sight!' Some of the deities, Ānanda, are on the earth with their minds engrossed by earthly things, and they let fly their hair and cry aloud, and stretch out their arms and cry aloud, and fall headlong on the ground and roll to and fro, saying, 'All too soon will The Blessed One pass into Nirvana; all too soon will The Happy One pass into Nirvana; all too soon will The Light of the World vanish from sight.' But those deities which are free from passion, mindful and conscious, bear it patiently, saying, 'Transitory are all things. How is it possible [that whatever has been born, has come into being, and is organized and perishable, should not perish? That condition is not possible.]'"

. . . . .

(Chapter v., page 53<sup>16</sup>.)

Then the venerable Ānanda entered the monastery, and, leaning against the bolt of the door, he wept, saying, —

"Behold, I am but a learner and not yet perfect, and my Teacher is on the point of passing into Nirvana, he who was so compassionate to me."

Then The Blessed One addressed the priests: —

"Where, O priests, is Ānanda?"

"Reverend Sir, the venerable Ānanda has entered the monastery, and leaning against the bolt of the door, he weeps, saying, 'Behold, I am but a learner, and not yet perfect, and my Teacher is on the point of passing into Nirvana, he who was so compassionate to me.'"





**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

# Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

**HOLY BIBLE**

**Continue**

\*Fair use policy applies



lay disciples, for the female lay disciples, for the king, for the king's courtiers, for the leaders of heretical sects, or for their adherents.

“Ānanda, O priests, has four wonderful and marvellous qualities. And what are the four? O priests, if an assembly of priests draw near to behold Ānanda, it is delighted with beholding him; and if then Ānanda hold a discourse on the Doctrine, it is also delighted with the discourse; and when Ānanda, O priests, ceases to speak, the assembly of priests is still unsated. O priests, if an assembly of priestesses . . . an assembly of lay disciples . . . an assembly of female lay disciples draw near to behold Ānanda, it is delighted with beholding him; and if then Ānanda hold a discourse on the Doctrine, it is also delighted with the discourse; and when Ānanda, O priests, ceases to speak, the assembly of female lay disciples is still unsated.

“A Universal Monarch, O priests, has four wonderful and marvellous qualities. And what are the four? O priests, if an assembly of men of the warrior caste . . . an assembly of men of the Brahman caste . . . an assembly of householders . . . an assembly of monks draw near to behold the Universal Monarch, it is delighted with beholding him; and if then the Universal Monarch hold a discourse, it is also delighted with the discourse; and when the Universal Monarch, O priests, ceases to speak, the assembly of monks is still unsated.

“In exactly the same way, O priests, Ānanda has four wonderful and marvellous qualities. O priests, if an assembly of priests . . . an assembly of priestesses . . . an assembly of lay disciples . . . an assembly of female lay disciples draw near to behold Ānanda, it is delighted with beholding him; and if then Ānanda hold a discourse on the Doctrine, it is also delighted with the discourse; and when Ānanda, O priests, ceases to speak, the assembly of female lay disciples is still unsated. These, O priests, are the four wonderful and marvellous qualities possessed by Ānanda.”

When The Blessed One had thus spoken, the venerable Ānanda spoke to him as follows:—

“Reverend Sir, let not The Blessed One pass into Nirvana



in this wattel-and-daub town, this town of the jungle, this branch village. For there are other great cities, Reverend Sir, to wit, Campā, Rājagaha, Sāvatti, Sāketa, Kosambī, and Benares. Let The Blessed One pass into Nirvana in one of them. In them are many wealthy men of the warrior caste, many wealthy men of the Brahman caste, and many wealthy householders who are firm believers in The Tathāgata, and they will perform the funeral rites for The Tathāgata.”

“O Ānanda, say not so! O Ānanda, say not so, that this is a wattel-and-daub town, a town of the jungle, a branch village. There was once, Ānanda, a king called Sudassana the Great, who was a Universal Monarch, a virtuous king of justice, a victorious ruler of the four quarters of the earth, possessing a secure dominion over his territory and owning the seven precious gems.<sup>1</sup> This city Kusinārā, Ānanda, was the capital of king Sudassana the Great, and had then the name of Kusāvatī. From the east to the west it was twelve leagues in length, and from the north to the south it was seven leagues in breadth. Kusāvatī, the capital, Ānanda, was prosperous and flourishing, populous and thronging with people, and well provided with food. As Ālakamandā, the capital of the gods, Ānanda, is prosperous and flourishing, populous and thronging with gods, and is well provided with food, in exactly the same way, Ānanda, Kusāvatī, the capital, was prosperous and flourishing, populous and thronging with people, and well provided with food. Kusāvatī, the capital, Ānanda, was neither by day nor night without the ten noises, — to wit, the noise of elephants, the noise of horses, the noise of chariots, the noise of drums, the noise of tabors, the noise of lutes, the noise of song, the noise of cymbals, the noise of gongs, and the tenth noise of people crying, ‘Eat ye, and drink!’

“Go thou, Ānanda, and enter the city Kusinārā, and announce to the Kusinārā-Mallas: —

“‘To-night, O ye Vāsetṭhas, in the last watch, The

---

<sup>1</sup> The wheel of empire, the elephant, the horse, the gem, the empress, the treasurer, and the crown-prince.



Tathāgata will pass into Nirvana. Be favorable, be favorable, O ye Vāsetṭhas, and suffer not that afterwards ye feel remorse, saying, “The Tathāgata passed into Nirvana while in our borders, but we did not avail ourselves of the opportunity of being present at the last moments of The Tathāgata.” ”

“Yes, Reverend Sir,” said the venerable Ānanda to The Blessed One in assent; and putting on his tunic, and taking his bowl and his robes, he went to Kusinārā with another member of the Order.

Now at that time the Kusinārā-Mallas were assembled together in the town-hall on some matter of business. And the venerable Ānanda drew near to the town-hall of the Kusinārā-Mallas; and having drawn near, he made announcement to the Kusinārā-Mallas, as follows: —

“To-night, O ye Vāsetṭhas, in the last watch, The Tathāgata will pass into Nirvana. Be favorable, be favorable, O ye Vāsetṭhas, and suffer not that afterwards ye feel remorse, saying, ‘The Tathāgata passed into Nirvana while in our borders, but we did not avail ourselves of the opportunity of being present at the last moments of The Tathāgata.’ ”

The Mallas, on hearing this speech of the venerable Ānanda, and their children and their daughters-in-law and their wives were grieved and sorrowful and overwhelmed with anguish of mind, and some let fly their hair and cried aloud, and stretched out their arms and cried aloud, and fell headlong to the ground and rolled to and fro, saying, “All too soon will The Blessed One pass into Nirvana; all too soon will The Happy One pass into Nirvana; all too soon will The Light of the World vanish from sight.” Then the Mallas and their children and their daughters-in-law and their wives, being grieved and sorrowful and overwhelmed with anguish of mind, drew near to the sal-tree grove Upavattana of the Mallas, and to where the venerable Ānanda was.

Then it occurred to the venerable Ānanda as follows: —

“If I shall cause the Kusinārā-Mallas one by one to do reverence to The Blessed One, the day will dawn ere they have finished. What if now I marshal the Mallas by families,





**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

# Get Smart

Over 2,000 years of  
human knowledge in  
797,885 volumes

Instant access  
\$8.99/month

**Continue**

\*Fair usage policy applies



me the Doctrine that I shall be relieved of this my doubt. Let me, then, Ānanda, have an opportunity of seeing the monk Gotama."

When Subhadda, the wandering ascetic, had so spoken, the venerable Ānanda spoke to him as follows:—

"Enough of that, brother Subhadda; trouble not The Tathāgata. The Blessed One is weary."

And a second time Subhadda, the wandering ascetic, . . .

And a third time Subhadda, the wandering ascetic, spoke to the venerable Ānanda as follows:—

"Ānanda, I have heard wandering ascetics, old men, advanced in years, teachers, and teachers' teachers, when they said, 'But seldom, and on rare occasions, does a Tathāgata, a saint, and Supreme Buddha arise in the world.' And to-night, in the last watch, the monk Gotama will pass into Nirvana. And a certain doubt has arisen in my mind, and I am persuaded of the monk Gotama that he can so teach me the Doctrine that I shall be relieved of this my doubt. Let me, then, Ānanda, have an opportunity of seeing the monk Gotama."

And a third time the venerable Ānanda spoke to Subhadda, the wandering ascetic, as follows:—

"Enough of that, brother Subhadda; trouble not The Tathāgata. The Blessed One is weary."

Now The Blessed One chanced to hear the conversation between the venerable Ānanda and the wandering ascetic Subhadda. And The Blessed One called to the venerable Ānanda:—

"Enough, Ānanda; hinder not Subhadda. Let Subhadda, Ānanda, have an opportunity of beholding The Tathāgata. Whatever Subhadda shall ask of me, he will ask for the sake of information, and not for the sake of troubling me, and he will quickly understand my answers to his questions."

Then the venerable Ananda spoke to Subhadda, the wandering ascetic, as follows:—

"You may come, brother Subhadda; The Blessed One grants you an audience."

Then Subhadda, the wandering ascetic, drew near to



where The Blessed One was; and having drawn near, he exchanged greetings with The Blessed One; and having passed with him the greetings of friendship and civility, he sat down respectfully at one side. And seated respectfully at one side, Subhadda, the wandering ascetic, spoke to The Blessed One as follows:—

“Gotama, all those monks and Brahmans who possess a large following and crowds of hearers and disciples, and who are distinguished, renowned leaders of sects, and highly esteemed by the multitudes, — to wit, Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambali, Pakudha Kaccāyana, Sañjaya Belaṭṭhiputta, Nigaṇṭha Nāthaputta, — have they all done as they maintain, discovered the truth, or have they not? or have some of them done so, and others not?”

“Enough, O Subhadda; let us leave the question, ‘Have they all done as they maintain, discovered the truth, or have they not? or have some of them done so, and others not?’ The Doctrine will I teach you, Subhadda. Listen to me, and pay strict attention, and I will speak.”

“Yes, Reverend Sir,” said Subhadda, the wandering ascetic, to The Blessed One in assent. And The Blessed One spoke as follows:—

“Subhadda, in whatever doctrine and discipline the noble eightfold path is not found, therein also is not found the monk of the first degree, nor the monk of the second degree, nor the monk of the third degree, nor the monk of the fourth degree; and in whatever doctrine and discipline, O Subhadda, the noble eightfold path is found, therein also are found the monk of the first degree, and the monk of the second degree, and the monk of the third degree, and the monk of the fourth degree. Now in this Doctrine and Discipline, O Subhadda, the noble eightfold path is found: and therein alone, O Subhadda, are found the monk of the first degree, and the monk of the second degree, and the monk of the third degree, and the monk of the fourth degree. Destitute of true monks are all other creeds. But let these my priests, O Subhadda, live rightly, and the world will not be destitute of saints.



“What time my age was twenty-nine, Subhadda,  
I left the world to seek the summum bonum.  
Now fifty years and more have passed, Subhadda,  
Since I renounced the world and lived ascetic  
Within the Doctrine's pale, that rule of conduct  
Outside of which no genuine monk existeth,

nor the monk of the second degree, nor the monk of the third degree, nor the monk of the fourth degree. Destitute of monks are all other creeds. But let these my priests, O Subhadda, live rightly, and the world will not be destitute of saints.”

When The Blessed One had thus spoken, Subhadda, the wandering ascetic, spoke to him as follows : —

“O wonderful is it, Reverend Sir! O wonderful is it, Reverend Sir! It is as if, Reverend Sir, one were to set up that which was overturned, or were to disclose that which was hidden, or were to point out the way to a lost traveller, or were to carry a lamp into a dark place that they who had eyes might see forms. Even so has The Blessed One expounded the Doctrine in many different ways. Reverend Sir, I betake myself to The Blessed One for refuge, to the Doctrine, and to the Congregation of the priests. Suffer me to retire from the world under The Blessed One; suffer me to receive ordination.”

“Subhadda, any one who aforetime has been an adherent of another sect and afterwards desires to retire from the world and receive ordination under this Doctrine and Discipline, must first spend four months on probation; and after the lapse of four months, strenuous-minded priests receive him into the Order and confer on him the priestly ordination. Nevertheless, in this matter of probation I recognize a difference in persons.”

“Reverend Sir, if all they who aforetime have been adherents of other sects and afterwards desire to retire from the world and receive ordination under this Doctrine and Discipline, must first spend four months on probation, and after the lapse of four months strenuous-minded priests receive them into the Order, and confer on them the priestly ordination,





**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

# Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

**HOLY BIBLE**

**Continue**

\*Fair use policy applies



a junior priest either by his given name, or by his family name, or by the title of 'brother;' a junior priest is to address a senior priest with the title 'reverend sir,' or 'venerable.' If the Order, Ānanda, wish to do so, after I am gone they may abrogate all the lesser and minor precepts. On Channa,<sup>1</sup> Ānanda, after I am gone, the higher penalty is to be inflicted."

"Reverend Sir, what is this higher penalty?"

"Let Channa, Ānanda, say what he likes, he is not to be spoken to nor admonished nor instructed by the priests."

Then The Blessed One addressed the priests:—

"It may be, O priests, that some priest has a doubt or perplexity respecting either The Buddha or the Doctrine or the Order or the Path or the course of conduct. Ask any questions, O priests, and suffer not that afterwards ye feel remorse, saying, 'Our Teacher was present with us, but we failed to ask him all our questions.'"

When he had so spoken, the priests remained silent.

And a second time The Blessed One, and a third time The Blessed One addressed the priests:—

"It may be, O priests, that some priest has a doubt or perplexity respecting either The Buddha or the Doctrine or the Order or the Path or the course of conduct. Ask any question, O priests, and suffer not that afterwards ye feel remorse, saying, 'Our Teacher was present with us, but we failed to ask him all our questions.'"

And a third time the priests remained silent.

Then The Blessed One addressed the priests:—

"It may be, O priests, that it is out of respect to The Teacher that ye ask no questions. Then let each one speak to his friend."

And when he had thus spoken, the priests remained silent.

Then the venerable Ānanda spoke to The Blessed One as follows:—

"It is wonderful, Reverend Sir! It is marvellous, Rev-

---

<sup>1</sup> Not the Channa who had been the Future Buddha's charioteer.



erend Sir! Reverend Sir, I have faith to believe that in this congregation of priests not a single priest has a doubt or perplexity respecting either The Buddha or the Doctrine or the Order or the Path or the course of conduct.”

“With you, Ānanda, it is a matter of faith, when you say that; but with The Tathāgata, Ānanda, it is a matter of knowledge that in this congregation of priests not a single priest has a doubt or perplexity respecting either The Buddha or the Doctrine or the Order or the Path or the course of conduct. For of all these five hundred priests, Ānanda, the most backward one has become converted, and is not liable to pass into a lower state of existence, but is destined necessarily to attain supreme wisdom.”

Then The Blessed One addressed the priests:—

“And now, O priests, I take my leave of you; all the constituents of being are transitory; work out your salvation with diligence.”

And this was the last word of The Tathāgata.

Thereupon The Blessed One entered the first trance; and rising from the first trance, he entered the second trance; and rising from the second trance, he entered the third trance; and rising from the third trance, he entered the fourth trance; and rising from the fourth trance, he entered the realm of the infinity of space; and rising from the realm of the infinity of space, he entered the realm of the infinity of consciousness; and rising from the realm of the infinity of consciousness, he entered the realm of nothingness; and rising from the realm of nothingness, he entered the realm of neither perception nor yet non-perception; and rising from the realm of neither perception nor yet non-perception, he arrived at the cessation of perception and sensation.

Thereupon the venerable Ānanda spoke to the venerable Anuruddha as follows:—

“Reverend Anuruddha, The Blessed One has passed into Nirvana.”

“Nay, brother Ānanda, The Blessed One has not passed into Nirvana; he has arrived at the cessation of perception and sensation.”



---

Thereupon The Blessed One rising from the cessation of his perception and sensation, entered the realm of neither perception nor yet non-perception; and rising from the realm of neither perception nor yet non-perception, he entered the realm of nothingness; and rising from the realm of nothingness, he entered the realm of the infinity of consciousness; and rising from the realm of the infinity of consciousness, he entered the realm of the infinity of space; and rising from the realm of the infinity of space, he entered the fourth trance; and rising from the fourth trance, he entered the third trance; and rising from the third trance, he entered the second trance; and rising from the second trance, he entered the first trance; and rising from the first trance, he entered the second trance; and rising from the second trance, he entered the third trance; and rising from the third trance, he entered the fourth trance; and rising from the fourth trance, immediately The Blessed One passed into Nirvana.

•





**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

# Get Smart

Over 2,000 years of  
human knowledge in  
797,885 volumes

Instant access  
\$8.99/month

**Continue**

\*Fair usage policy applies



## HARVARD ORIENTAL SERIES

decanted, and has not lost its fizz." Noble typography (Merrymount Press). Most books of this Series are technical. This one, like Warren's *Buddhism*, may be happily chosen as a gift-book.

**Volume 10. Vedic Concordance:** being an alphabetic index to every line of every stanza of the published Vedic literature and to the liturgical formulas thereof, that is, an index [in Roman letters] to the Vedic mantras, together with an account of their variations in the different Vedic books. By Professor MAURICE BLOOMFIELD, of the Johns Hopkins University, Baltimore. 1906. Pages, 1102. Royal 4°. Price, \$15.

The Vedas are, in general, the oldest extant records of the antiquity of India, and indeed of Indo-European antiquity. They are the sacred books of the oldest religion of the Hindus. They represent parts of a mass of traditional material, current in the various schools of Vedic learning, and handed down from teacher to pupil by word of mouth. What was originally one and the same stanza, appears in the texts of the various schools in more or less varying forms. The variations are often such as appear in the varying forms of popular ballads or of church hymns. Thus it happens that the texts of these different Vedic schools are often virtually related to each other and to their presumable original, as are the several kindred manuscripts of (let us say) a Greek play to each other and to the archetype from which they are descended. The comparison of these variant forms of a given text is often indispensable for ascertaining its original form and true meaning. This comparison is just what the Concordance enables us easily to effect. It is a tool of the very first importance for future editors and revisers and translators of Vedic texts.

The Concordance covers nearly all the important published texts, and is in one single alphabetic arrangement and one single volume. It is a royal quarto of over 1100 pages, of double columns, containing 125,000 lines or more. For the lines of the Rig-Veda alone, about 40,000 entries are required. The lines of the Atharva-Veda by themselves would require over 18,000 entries, but are often merged with those of their Rig-Veda correspondents. No less than 119 texts have been drawn upon for contributions to the work.

The book was printed (in the early years of the century) in a limited edition of 1000 copies, now half exhausted; and was printed, not from electrotypes plates, but from type. The expense in money alone, to say nothing of scholarly labor, was about seven thousand dollars. It is not likely that any publisher or scholar will soon undertake a new edition. For many decades, doubtless, the work will maintain its value unimpaired, an enduring monument to the industry and learning and resolute will of Professor Bloomfield.

**Volume 11. The Pañcha-tantra:** a collection of ancient Hindu tales, in the recension (called Pañchākhyānaka, and dated 1199 A.D.) of the Jaina monk, Pūrṇa-bhadra, critically edited in the original Sanskrit [in Nāgarī letters; and, for the sake of beginners, with word-division] by Dr. JOHANNES HERTEL, Professor am königlichen Realgymnasium, Doeberln, Saxony. 1908. Pages, 344. Royal 8°.

**Volume 12. The Pañchatantra-text of Pūrṇabhadra:** critical introduction and list of variants. By Professor HERTEL. 1912. Pages, 246. Royal 8°.

**Volume 13. The Pañchatantra-text of Pūrṇabhadra,** and its relation to texts of allied recensions, as shown in Parallel Specimens. By Professor HERTEL. 1912. Pages, 10: and 19 sheets, mounted on guards and issued in atlas-form. Royal 8°. Volumes 11-13 not sold separately. Price of all three together, \$4.

**Volume 14. The Pañchatantra:** a collection of ancient Hindu tales, in its oldest recension, the Kashmirian, entitled Tantrākhyāyika. The original Sanskrit text [in Nāgarī letters],



editio minor, reprinted from the critical editio major which was made for the Königlische Gesellschaft der Wissenschaften zu Göttingen, by Professor HERTEL. 1915. Pages, 160. Royal 8°. Price, \$2.

For two thousand years and more, the tales of the Panchatantra have instructed and delighted the Hindus. The Panchatantra has exercised a greater influence than any other work of India upon the literature of the world. It was the Panchatantra that formed the basis of the studies of the immortal pioneer in the field of comparative literature, Theodor Benfey. His Panchatantra laid the foundation of the scientific treatment of the history of the fable. From the Panchatantra there came the lost Pahlavi translation, among whose effluxes are some of the most famous books of south-western Asia and of Europe, the Arabic Kalilah and Dimnah, the Directorium of John of Capua (1270), the Buch der Beispiele (1483) in German of great vigor and beauty, — and so on, down to that gem of racy Tudor English, Sir Thomas North's translation of Doni (1570), reprinted by Joseph Jacobs, London, 1888.

Hertel gives us here one recension of known authorship and date (1199), and another, the Kashmirian, many centuries older. To volume 11, Lanman adds an essay on The External of Indian Books. Of the Kashmirian recension, Hertel made a German version (Berlin, 1909, Teubner). The typography of both editions is clear and beautiful. The confusing embowments of the stories (a second in the first, a third in the second, and so on) are disentangled in a most ingenious and simple way.

Volume 15. Bhāravi's poem Kirātārjunīya, or Arjuna's combat with the Kirāta. Translated from the original Sanskrit into German, and explained, by CARL CAPPELLER, Professor at the University of Jena. 1912. Pages, 232. Royal 8°. Price, \$2.

The subject-matter is taken from the great epic of India, the Mahā-Bhārata. Like the Ajax of Sophocles as compared with the Ajax of Homer, this poem is an instructive example for the student of literary evolution or literary genetics. For centuries it has been acknowledged in India as one of the six Mahā-kāvyas or most distinguished specimens of artificial poetry, a masterpiece of its kind.

Volume 16. Çakuntalā, a Hindu drama by Kālidāsa: the Bengālī recension, critically edited in the original Sanskrit and Prākritis by RICHARD PISCHEL, late Professor of Sanskrit at the University of Berlin. Pages, about 250. Royal 8°.

As descendants of Bhārata, the Hindus are called Bhāratans. Their "continent" is called Bhārata-varsha, and their great epic is called the Great Bhāratan (Story or Fight), Mahā-Bhārata. Çakuntalā is the mother of Bhārata, and the beautiful story of her birth and life is told in the Great Epic. This play is a dramatization of that story, and is the masterpiece of the literature of India.

In 1898, Pischel wrote: "Es ist der sehnlichste Wunsch meines Lebens eine korrekte Ausgabe zu machen." His Prākrit Grammar was off his hands in 1900. In 1902 he was called to the Berlin professorship. The six years of his tenancy were crowded with toil (finds from Chinese Turkestan, etc.). Then came the call to Calcutta, and, in 1908, his death at the threshold of India. Under many difficulties, the book (all but a couple of sheets) was printed at Stuttgart (Kohlhammer). Then came the world-conflagration. We hope to complete and issue the work.

Volume 17. The Yoga-system of Patañjali, or the ancient Hindu doctrine of concentration of mind. Embracing the Mnemonic Rules, called Yoga-sūtras, of Patañjali; and the Comment, called Yoga-bhāshya, attributed to Veda-Vyāsa; and the Explanation, called Tattva-vāiçārādī, of Vāchaspati-Miçra. Translated from the original Sanskrit by JAMES HAUGHTON WOODS, Professor of Philosophy in Harvard University. 1914. Pages, 422. Royal 8°. Price \$4.



## HARVARD ORIENTAL SERIES

Three works in one pair of covers. The Rules are a set of mental pegs on which to hang the principles and precepts of a system which you must learn from the living teacher of your "school." The Comment is a reinvestiture of the skeleton of the Rules with the flesh and blood of comprehensible details. And the Explanation is of course a commentary on the Comment. The Comment is the oldest written systematic exposition of Yoga-doctrine in Sanskrit that we possess.

Of the Hindu philosophies, by far the most important are the ancient dualism called Sāṅkhya, the monism of the Vedānta, and the Yoga-system. Kāuṭilya, prime-minister of Chandragupta (300 B.C.), mentions Sāṅkhya and Yoga as current in his day. But the elements of Yoga, rigorous austerities and control of the senses, are indefinitely antique, and are one of the oldest and most striking products of the Hindu mind and character.

When one considers the floods of pseudo-scientific writing with which the propagandists of Indian "isms" in America have deluged us, one is the better prepared to appreciate the self-restraint of Dr. Woods in keeping all that pertains to miracle-mongering and sensationalism in the background, and in devoting himself to the exposition of the spiritual and intellectual aspects of Yoga. His work "continues the tradition of austere scholarship" which has, from the beginning, characterized the Harvard Oriental Series.

**volumes 18 and 19. The Veda of the Black Yajus School, entitled Tāittirīya Samhitā.** Translated from the original Sanskrit prose and verse, with a running commentary. By ARTHUR BERRIEDALE KEITH, D.C.L. (Oxford), of the Inner Temple, Barrister-at-law, and of His Majesty's Colonial Office, sometime Acting Professor of Sanskrit at the University of Oxford, Author of 'Responsible Government in the Dominions.' Volume 18, kāṇḍas I-III; volume 19, kāṇḍas IV-VII. 1914. Pages 464 + 374 = 838. Royal 8°. Price \$7. Not sold separately.

The Rig-Veda holds unquestioned primacy in the sacred literature of the Hindus; but their greatest mediæval scholiast on the Vedas, Sāyana, did not write his commentary on the Rig-Veda until after his commentary on the Yajur-Veda, because (as he expressly tells us) of the transcendent importance of the Yajur-Veda for the sacrifice. The Yajur-Veda is the Veda of sacrificial formulas. An accurate edition of the Tāittirīya-Samhitā was published in 1871-2 by Weber. It waited nigh fifty years for a translator.

For the difficult task of translation, no English or American Sanskritist was so well qualified by previous studies as Keith. To it he has brought his wide and varied learning, and with such effectiveness as to produce a work, which, in spite of its large extent, is notable for its well-rounded completeness. The entire text is translated. The commentary runs *pari passu* with the version, embodies the gist of Sāyana's scholia, and is presented with the utmost typographical perspicuity. An elaborate introduction is given, treating of the relation of this text to kindred texts, its contents, language, style, and date ('about 600 B.C.'), and the religious ritual of ancient India.

**volumes 20 and 24. Rig-Veda Repetitions.** The repeated verses and distichs and stanzas of the Rig-Veda in systematic presentation and with critical discussion. By MAURICE BLOOMFIELD, Professor of Sanskrit and Comparative Philology in the Johns Hopkins University, Baltimore. 1916. Pages, 508 + 206 = 714. Royal 8°. Not sold separately. Price, \$5.

Volume 20 contains Part 1: The repeated passages of the Rig-Veda, systematically presented in the order of the Rig-Veda, with critical comments and notes. Volume 24 contains Part 2: Comments and classifications from metrical and lexical and grammatical points of view, and from the point of view of the themes and divinities of the repeated passages. Also Part 3: Lists and indexes.





**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

# Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

**HOLY BIBLE**

**Continue**

\*Fair use policy applies



**Volume 25. Rig-Veda Brāhmaṇas: The Aitareya and Kauṣītaki Brāhmaṇas of the Veda.** Translated from the original Sanskrit. By ARTHUR BERRIEDALE KEITH, D.C. D.Litt., of the Inner Temple, Barrister-at-law, Regius Professor of Sanskrit and Comparative Philology at the University of Edinburgh. 1920. Pages, 567. Royal Price \$5.

In August, 1915, this work was ready for printing. In August, 1916, it was delivered to the Controller of the Oxford University Press. In 1918, the Press had nearly 350 employees at the war. Of the older men who were left, many were busy with urgent war-work, as a Report on Trench-fever for the American Expeditionary Force. And when, after the armistice, the printing was resumed, the author was engrossed in the work of Crewe's Committee on the Home Administration of Indian Affairs.

The Vedic literature falls into three clearly sundered groups: the Vedic hymns, the Mantras; the Brāhmaṇas, 'the priestlies' or 'priestly (discourses)'; and the Sūtras. Keith thinks that the Aitareya is not later than 600 B.C. The plan of the work is that of volumes 18-19: elaborate introduction; translation; running comment on the same page. The skill of the priestly story-tellers is at its best in the splendid story of the Āyāṇa (threatened sacrifice of son by father: cf. Isaac, Iphigeneia, Prometheus). Despite the pseudo-profundity and puerility of the Brāhmaṇas, they are of great significance to the student of Hindu antiquity, social and religious. And they are in fact the oldest Indo-European prose extant.

**Volumes 26 and 27. Vikrama's Adventures, or The Thirty-two Tales of the Throne.** A collection of stories about King Vikrama, as told by the Thirty-two Statuettes which supported his throne. Edited in four different recensions of the Sanskrit original (Vikrama-charita or Sinhāsana-dvātrīṅśakā) and translated into English with introduction, by FRANKLIN EDGERTON, Assistant Professor of Sanskrit at the University of Pennsylvania. Nearly ready.

Vikrama's Adventures is one of the most famous story-books of mediæval India. Vikrama is one of the most noted quasi-historical heroes of his times. His magic throne, hidden upon his death, is discovered by a later king, Bhoja. Each of the thirty-two (dvā-trīṅśat) statuettes that support his throne (sinhāsana) tells one story to Bhoja. Hence the alternative title. The theme of the tales is Vikrama, who is meant to be as a kind of Hindu King Arthur, an example for real kings.

Edgerton hopes that his work may prove suggestive as a model for students of comparative literature. The text of each of the four recensions (Southern, Metrical, "Brihatkatha", and Jainistic) is printed in horizontally parallel sections, so that each page contains the parts which correspond to each other in substance. And the translation is treated in a similar like manner. Comparisons are thus facilitated to a degree never before attained in any work of this kind.

From all this, Edgerton reconstructs, with some detail, and with reasonable certainty, the original work from which the current versions are derived. This he presents in the form of a Composite Outline, the concrete solution of a problem in literary genetics.

**Volumes 28 and 29 and 30. Buddhist Legends.** Translated from the original Pāli text of the Dhammapada Commentary, by EUGENE WATSON BURLINGAME, Fellow of the American Academy of Arts and Sciences, sometime Harrison Fellow for Research at the University of Pennsylvania and Johnston Scholar in Sanskrit at the Johns Hopkins University and Lecturer on Pāli in Yale University. 1921. Pages, 366 + 370 + 1114. Royal 8°. Not sold separately. Price \$15.

Dhāmma-pada, or Way of Righteousness, is the name of one of the canonical books of the Buddhist Sacred Scriptures. It consists of 423 stanzas. These are reputed to



the very words of the Buddha himself. The Dhammapada Commentary, composed by an unknown author in Ceylon about 450 A.D., purports to tell the circumstances under which Buddha uttered each one of these stanzas. In telling them, it narrates 299 stories or legends. These stories are the preponderating element of the Commentary, and it is these which are here translated.

In style and substance the tales resemble those of the famous Jātaka Book, the Buddhist Acta Sanctorum, a counterpart of the Legends of the Christian Saints. And they present many parallels to well-known stories of mediæval literature, Oriental and European. For the comparative study of such parallels, Dr. Burlingame's Synopses, clear and brief, will prove a very great convenience. His vigorous diction suggests familiarity with such "wells of English undefyled" as the Bible and the Book of Common Prayer. The work gives a vivid picture of the every-day life of the ancient Buddhists — monks, nuns, lay disciples. It is thus, incidentally, an admirable preparative for the study of the more difficult Buddhist books in the original. As especially attractive stories may be cited: Lean Gotamī seeks mustard-seed to cure her dead child; Murder of Great Moggallāna; Buddha falsely accused by Chinchā; Visākhā; the Hell-pot. A critical and historical introduction is prefixed. At the end is an *intelligent* index, modeled after that of George Foot Moore's *History of Religions*.

In September, 1909, Mr. Burlingame came to Harvard University to pursue his studies with Mr. Lanman. It was at the suggestion of the latter that Mr. Burlingame undertook the task of translating into English the Dhammapada Commentary. He first made a table of contents of the work, giving the title of each story and the place of its occurrence in the Burmese text and also in the Cingalese text. He added an index to the titles, and an extremely good analysis of Books 1 to 4. This most useful preliminary work was formally presented to the American Academy of Arts and Sciences on December 8, 1909, by Mr. Lanman. The manuscript of the article was delivered February 5, 1910, and published soon after as pages 467–550 of volume 45 of the Proceedings of the Academy. The admirably elaborated manuscript of the entire translation of the Dhammapada Commentary was delivered by its author on January 10, 1917, just before the War.



## THE HARVARD UNIVERSITY PRESS

publishes other works relating to India, as follows:

**Sanskrit Reader:** Text and Vocabulary and Notes. By CHARLES ROCKWELL, Wales Professor of Sanskrit at Harvard University. Seventh issue, 1920. Royal 8°. Pages, 430. Price, \$3.

The Reader furnishes the text for 60 or 80 lessons, and with it, the needed lexical notes. The notes make constant reference to Whitney's Sanskrit Grammar: see above. These two volumes supply all that is strictly indispensable for the beginner. The text is in the Oriental (Nāgarī) letters; but a transliteration of the first four pages in English letters is added. The Reader is designed especially to meet the needs of those who cannot get the aid of a teacher.

The text is chosen: 1. from Classical Sanskrit works (Nala-story, fables of Hitopadesha, "Manu's Laws"); and 2. from the Vedic literature (Rig-Veda hymns, Brāhmaṇas, Sūtras for wedding and burial). A literary-historical introduction is given for each part of text. The vocabulary is in Roman letters, and is elaborated with the utmost care. Special heed is given to the development of the meanings (semantics: pāda, foot, leg of lamb, quarter, quarter of a four-lined stanza, line, line of a three-lined stanza, and also to the etymological cognates in English, Greek, and so on (ta-d, τό, that, is-tu-d).

**Parts of Nala and Hitopadesha in English letters.** Prepared by C. R. LANMAN. Royal 8°. Pages, 50. Price, 50 cents.

A reprint of the first 44 pages of the Reader (see above), transliterated from Oriental characters into English letters. It corresponds page for page and line with its original, so that the references of the Vocabulary and Notes of the Reader apply exactly to this reprint. With the Grammar and Reader and this reprint, a student is enabled to acquire a knowledge of the structure of the Sanskrit and to do some reading, without first learning the Oriental letters.

**Sanskrit Grammar:** including both the Classical language, and the older dialects of Sanskrit and Brāhmaṇa. By WILLIAM DWIGHT WHITNEY, late Professor of Sanskrit at Harvard University. Fourth issue of second edition, 1921. 8°. Pages, 578. Price, \$4.50

The greatest extant repository of the grammatical facts concerning the Sanskrit language. A masterpiece of orderly arrangement. Prefixed is a brief account of the literature of India.

**Vedānta Philosophy.** Outline of the Vedānta system of philosophy according to Śaṅkara. By PAUL DEUSSEN. Translated by JAMES H. WOODS, Professor of Philosophy at Harvard University, and CATHARINE B. RUNKLE of Cambridge, Massachusetts. Second edition. 1915. 8°. Pages, 56. Price, 50 cents.

This book, a translation of the summary given by Deussen at the end of his monumental work, *Das System des Vedānta*, was first published in 1906. Since then, owing to the learning and enthusiasm of Charles Johnston, the whole great work has been made accessible in an English version (Chicago, 1912, The Open Court Publishing Company). Nevertheless, the small book was so inexpensive and practical, that a new edition was made in 1915. The summary, although brief and compact, is yet so lucid and adequate — in short, so altogether admirable, that it is not likely soon to be superseded by a better exposition of what has been told to untold millions at once a philosophy and a religion.





**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

# Get Smart

Over 2,000 years of  
human knowledge in  
797,885 volumes

Instant access  
\$8.99/month

**Continue**

\*Fair usage policy applies



**Indic Alphabet called Nāgarī, in which Sanskrit is commonly printed. A brief for beginners. By C. R. LANMAN.**

**This is not to be taken up until the student has acquired a considerable vocabulary of common Sanskrit words, and such familiarity with the inflectional endings and positional prefixes and with the rules of sound-combination, as shall enable him to separate the words, which, in the writing of India, are confusingly run together. By printing the little book at Bombay, with the rich and admirable type-fonts of Nirṇaya Sāgara Press, it will be easy to make many things clear which are now of stumbling.**



## LIBRARIES OF CITIES, UNIVERSITIES, ACADEMIES, ETC.

(A PARTIAL LIST)

## IN WHICH THE HARVARD ORIENTAL SERIES MAY BE FOUND

L. (B.) = Library (Bibliothèque, etc.)  
 Ac. (Ak.) = Academy (Akademie), etc.

U. = University, Universität, etc.  
 R.A.S. = Royal Asiatic Society

## AMERICA, UNITED STATES OF

**California**

Berkeley, University of California  
 San Francisco, Public Library  
 Stanford University, U. Library

**Connecticut**

Hartford, Trinity College Library  
 Middletown, Wesleyan University L.  
 New Haven, Yale University Library  
 — American Oriental Society's L.  
 Norwich, Otis Library

**District of Columbia**

Washington, Library of Congress  
 — Catholic University of America

**Illinois**

Chicago, The Chicago Public Library  
 — The Newberry Library  
 — University of Chicago Library

**Louisiana**

New Orleans, Tulane University L.

**Maine**

Brunswick, Bowdoin College Library

**Maryland**

Baltimore, Johns Hopkins U. L.  
 — The Peabody Institute

**Massachusetts**

Amherst, Amherst College Library  
 Boston, Public Library  
 — Harvard Club of Boston  
 — American Ac. of Arts and Sciences  
 Cambridge, Harvard College Library  
 — Radcliffe College Library  
 Northampton, Forbes Library  
 Wellesley, Wellesley College Library  
 Williamstown, Williams College L.

**Michigan**

Ann Arbor, University of Michigan L.

**Minnesota**

Minneapolis, Public L. of Minneapolis  
 — Minneapolis Athenæum  
 Northfield, Carleton College Library

**Missouri**

Columbia, University of Missouri L.  
 St. Louis, Washington University L.  
 — Public Library of St. Louis

**Nebraska**

Lincoln, University of Nebraska L.

**New Hampshire**

Hanover, Dartmouth College Library

**New Jersey**

Princeton, Princeton University Library

**New York**

Brooklyn, Brooklyn Public Library  
 Ithaca, Cornell University Library  
 New York, Columbia University Library  
 — Harvard Club L., 27 West 44th St.  
 — New York Public Library  
 — University Club L., 5th Ave. at  
 54th St.

**North Carolina**

Chapel Hill, U. of North Carolina

**Ohio**

Cincinnati, Public L. of Cincinnati  
 Cleveland, Adelbert College Library  
 — Cleveland Public Library  
 Oberlin, Oberlin College Library

**Pennsylvania**

Bryn Mawr, Bryn Mawr College L.  
 Philadelphia, Free L. of Philadelphia  
 — American Philosophical Society  
 — University of Pennsylvania L.  
 — Library Company of Philadelphia

**Rhode Island**

Providence, Brown University Library  
 — Providence Public Library

**Tennessee**

Nashville, Vanderbilt University L.

**Virginia**

Charlottesville, U. of Virginia L.

**Wisconsin**

Madison, University of Wisconsin L.



## CANADA, DOMINION OF

Montreal, McGill University L.

Toronto, University of Toronto L.

## EUROPE

**Austria**

- Vienna, Academy of Sciences
- Hof-Bibliothek, Hofburg
- University Library
- Oriental Institute of the U.

**Belgium**

- Brussels, B. Royale de Belgique
- Louvain, B. de l'Université

**Czecho-Slovakia**

- Prague, Universitäts-Bibliothek
- Bohemian Society of Sciences

**Denmark**

- Copenhagen, Royal Danish Academy
- University Library

**Finnland**

- Helsingfors, Finnish-Ugrian Society

**France**

- Lyons, B. de l'Université
- Paris, B. de l'Institut de France
- Bibliothèque Nationale
- B. du Musée Guimet
- B. de la Société Asiatique
- U. de Paris à la Sorbonne
- Strasbourg, B. de l'Université
- Toulouse, B. de l'Université

**Germany**

- Berlin, Universitäts-Bibliothek
- Indogermanisches Seminar der U.
- Königliche Bibliothek
- Prussian Ac. of Sciences
- Bonn, Universitäts-Bibliothek
- Orientalisches Seminar der U.
- Breslau, Universitäts-Bibliothek
- Erlangen, Universitäts-Bibliothek
- Freiburg in Baden, Universitäts-B.
- Göttingen, Universitäts-Bibliothek
- Society of Sciences
- Halle, Universitäts-Bibliothek
- Deutsche Morgenländische Gesellschaft
- Heidelberg, Universitäts-Bibliothek
- Jena, Universitäts-Bibliothek
- Kiel, Universitäts-Bibliothek
- Königsberg, Universitäts-Bibliothek
- Leipzig, Universitäts-Bibliothek
- Indogermanisches Institut, U.
- Saxon Society of Sciences

**Germany (continued)**

- Munich, Bavarian Ac. of Sciences
- Hof- und Staats-Bibliothek
- Universitäts-Bibliothek
- Seminar für Arische Philologie
- Tübingen, Universitäts-Bibliothek
- Würzburg, Universitäts-Bibliothek

**Great Britain**

- Aberdeen, University Library
- Cambridge, University Library
- Edinburgh, Advocates' Library
- University Library
- Glasgow, University Library
- London, British Museum
- India Office Library
- Royal Asiatic Society L.
- Manchester, Victoria U. L.
- Oxford, Bodleian Library
- Indian Institute
- Balliol College Library
- St. Andrews, University L.

**Greece**

- Athens, Ἑθνικὴ Βιβλιοθήκη τῆς Ἑλλ

**Italy**

- Bologna, Reale B. Universitaria
- Florence, B. Nazionale Centrale
- Società Asiatica Italiana
- Milan, Biblioteca Ambrosiana
- Naples, Regia B. Universitaria
- Padua, Regia B. Universitaria
- Rome, B. Apostolica Vaticana
- Accademia dei Lincei
- Turin, B. Nazionale di Torino

**Netherlands**

- Amsterdam, Royal Ac. of Sciences
- The Hague, Koloniale Bibliotheek
- Leiden, Rijks-Universiteit
- Utrecht, University Library

**Norway**

- Christiania, University Library

**Russia**

- Petrograd, Public Library
- Academy of Sciences

**Spain**

- Madrid, Biblioteca Nacional





**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

# Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

**HOLY BIBLE**

**Continue**

\*Fair use policy applies



**Maryland, Baltimore: Library of the Medical School of the Johns Hopkins U.**

—— **Library of the Medical and Chirurgical Faculty of Maryland.**

**Massachusetts, Boston: The Boston Library Society's Library, 114 Newbury St.**

—— **Boston Medical Library, 8, The Fenway.**

—— **Library of the Harvard Medical School, Longwood Avenue.**

**New York, Brooklyn: Library of the Medical Society of the County of Kings, 1313 Avenue.**

—— **New York: Library of the New York Academy of Medicine, 21 West 43rd Pennsylvania, Philadelphia: Library of the College of Physicians, Locust St. and 1**

**Great Britain, London: Library of the Royal College of Surgeons of London.**

—— **Library of the Royal Society of Medicine, 20 Hanover Square, W.**



**HENRY CLARKE WARREN**

**(1854–1899)**

**OF CAMBRIDGE, MASSACHUSETTS, U. S. A.**

---

**A Brief Memorial**

**By C. R. LANMAN**









**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

# Get Smart

Over 2,000 years of  
human knowledge in  
797,885 volumes

Instant access  
\$8.99/month

**Continue**

\*Fair usage policy applies



from his father and mother<sup>1</sup> — was uncommonly elevated and selfish and strong. Shut out by his crippled body from many joys of boyhood and young manhood, he bravely set himself to the most of what remained to him.

Henry Warren received careful private instruction and the advantages of travel (journeys to Europe and Egypt); and his broadness of mind soon showed itself in a catholicity of interest unusual for one of his years. In Harvard College he won the affectionate regard of his teacher, Professor George Herbert Palm, by his keen interest in the history of philosophy. He became an ardent student of Plato and Kant, and the natural trend of his mind towards speculative questions showed clearly in his later scientific investigations of Buddhism. With all this went an eager interest about the visible world around him. We can easily believe that he would have attained to distinction in natural science, so good were his gifts of observation and well-balanced reflection upon what he saw. He used his microscope with great satisfaction in botanical study. At Baltimore he worked with enthusiasm in the chemical laboratory.

<sup>1</sup> Samuel Dennis Warren was born in Grafton, Massachusetts, September 18, 1817, and died in Boston, Massachusetts, May 11, 1888. His grandfather, Joseph Warren, took part in the war of the American Revolution, marching from Lexington, April 19, 1775. Joseph's great-grandfather and great-great-grandfather both named John Warren, crossed over from England in 1630 with Governor Winthrop on the ship *Arbella*. The Warrens came from Nayland, in the county of Essex, England.

In 1854, Samuel Dennis Warren bought the paper-mills in Westbrook, now known as the Cumberland Mills. He became one of the most eminent and successful business men of his day, honored for his ability and integrity, and beloved for his goodness. His wife was the daughter of Reverend Henry Clarke of Westhampton, Massachusetts. She was born March 8, 1825, at Boston, Massachusetts, and died September 1, 1901, at Waltham, Massachusetts.

Henry Warren left three brothers, Samuel Dennis Warren, Jr., Edward Warren, and Fiske Warren, and a sister, Cornelia Warren. The brothers were graduates of Harvard College, in the classes (respectively) of 1875, 1883, and 1891. The Harvard Class-reports contain accounts of the lives of all four brothers.

The genealogy of the Warren family, with historical notes, is given in the volume entitled "The Warren-Clarke genealogy. By Rev. Charles White Huntington, privately printed, Cambridge, 1894." Miss Warren has written a volume entitled "Memorial of my Mother, by Cornelia Warren. Boston, privately printed, 1888," which contains much also about her father and her brother Henry. Here also may be mentioned the volume entitled "Samuel Dennis Warren, September 18, 1817, May 11, 1888. A Tribute from the people of Cumberland Mills. Cambridge, printed at the Riverside Press, 1888." The first and third of these three last volumes, and of course also all the Harvard Class-reports, may be consulted in the Harvard Library.



boratory. And through all his later years, an aquarium was a thing which he maintained with intelligent and persistent interest. For the most part he was forced, reluctantly, we may guess, to look at things with the eyes of others; and accordingly his reading in the natural sciences—in those just mentioned, in physiology and kindred subjects ancillary to medicine, and in geography—was wide, and was for him a well-chosen foil to the severer Oriental studies which became his unprofessed profession. As a further resource for diversion from hours of weariness or solitude, he took to books of travel and of fiction; and by way of zest, acceptable to so active a mind, he read them, one in German, another in Dutch, and another in French or Spanish or Russian.

The field of science, however, in which he made a name for himself is Oriental philosophy, and in particular, Buddhism, conceived, not as a simple body of ethical teaching, but as an elaborate system of doctrine. He had begun the study of Sanskrit, as an undergraduate at Harvard, with Professor Greenough; and, after taking his bachelor's degree in 1879, had continued the study at the newly established Johns Hopkins University in Baltimore, first under Professor Lanman, and then, after Lanman had been called (in 1880) to Harvard, with Lanman's pupil and successor, Professor Bloomfield. In 1884 Warren returned to the home of his father in Boston. In May, 1884, he went to England for a stay of a few weeks, partly to visit his brother Edward at Oxford, and partly to meet the Pāli scholar whose influence on the course of his future studies proved to be so large, Professor Rhys Davids. On the death of his father in 1888, he made trial of the climate of Southern California, but soon came home. In September, 1891, he established his residence at Cambridge, in a beautiful place on Quincy Street, opposite Harvard College Yard and near the Library, what had been the dwelling of Professor Beck; and there he lived for the rest of his days.

Warren was elected a member of the American Oriental Society in 1882; and ten years later he was chosen Treasurer, relieving Lanman, who was then serving as Corresponding Secretary and as Treasurer. This office he held till his death, doing its duties with scrupulousness until the end.<sup>1</sup> Thus, either as productive worker or as a Director as both, he was for almost two decades an interested and active

Elected a corporate member at Boston — see *Journal*, vol. 11, page cvi. Chosen Treasurer at Washington, *Journal*, 15, page cxliv. His seven Annual Reports as Treasurer (April, 1892–December, 1898) appear in the *Journal*, volumes 16–20.



member, one of the kind that really promote the fundamental objects of such an organization. He was glad to be made a member of the Royal Asiatic Society of Great Britain and Ireland.<sup>1</sup> His name is on the first list of members of the Pāli Text Society of London among the "Subscribers for six years;" and later it appears (for it was the usage of the *Report*) among those of the "Donors" as the most generous givers.<sup>2</sup> Even this slight publicity was doubtless unwelcome; for, constant as were his gifts to causes that proved themselves worthy, he was more than unostentatious. For the most valuable single object in the Harvard Semitic Museum, a perfectly preserved Assyrian tablet, half of the purchase-money came as an unsolicited gift from Warren.

As a citizen, whether of the municipality or of the Commonwealth, he was ever ready to do his share in works of enlightened organization, charity, or to help, for example, in the preservation of our forests in the reform of the civil service. His public-spirited action was as modest as it was zealous. The maxim of the misprized Epicurean had taken to heart, "Well hid is well lived," λάθε βιώσας.

Warren's bodily afflictions tended to make him of a shy and retiring habit. But the few who knew him well, knew him as a man of strength and tenderness. His ever-present troubles he never obtruded on others but — by resolute will, I think — he studiously made light of them. In this he was helped by his native sense of humor. While working in the chemical laboratory at Baltimore, he burned his left hand severely with nitric acid, but he made fun of the unsightly scar, conspicuous on the back of his hand, calling it "nitrate-of-Warren." This sense of humor never forsook him, even to the end. Shortly before his death a friend sent him some brandied peaches. "I can't eat your peaches," said he, "but I appreciate the *spirit* in which they are sent." I have been accustomed, while at work, to stand up at a high desk, with crutches under his arms to take the weight off his spinal column. Towards the end, even this was too hard, and he worked with the weight of his trunk on his elbows while kneeling at a chair, so that the knees of his trousers showed hard usage. Perhaps in response to some mild chaffing from me, — he made answer, "Ah, but Saint Peter sees those knees, he'll say, 'Pass right in, sir, right in.'"

<sup>1</sup> His election is recorded in the *Journal* of the R. A. S. for 1885, Annual page ii.

<sup>2</sup> See *Journal* of the P. T. S. for 1882, page 16, and for 1896, page 117.





**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

# Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

**HOLY BIBLE**

**Continue**

\*Fair use policy applies



edition had then progressed as far as the third volume; and version of the first story of that volume, the "Little Kālinga story," Mr. Warren made his début in print. This translation sumably the first ever made in America from the Pāli, appeared on October 27, 1884, and, for an interesting reason, in the *Pr Journal*. The Library of Brown University, at Providence contained what was at that time doubtless the only large portion of Buddhist scriptures in America, some twenty odd palm-leaf scripts given to it by Rev. J. N. Cushing, long a Baptist missionary in Rangoon. An English specimen of these strange books might well be presumed to interest the University town.

There followed, a few months later, a paper "On superstitious customs connected with sneezing," published in the *Journal of the American Oriental Society* (volume 13, May, 1885), a striking evidence, not only of the riches of the Jātaka-tales in curious folklore but also of Warren's enthusiasm, now thoroughly awakened.

His study of the Pāli literature was now prosecuted with persistence, and his knowledge of the texts, the unedited as well as the edited, grew constantly wider and deeper. His first object was naturally the edited texts. These, when he began his Pāli studies were few indeed. The Danish scholar, Fausböll, had published the *Dhammapadam*, with copious extracts from the Commentary (and from 1858 on) many of the Jātakas, and in 1877 had begun his monumental edition of the Jātaka-book. In 1880, his countryman, Dr. F. H. Trenckner, gave us the *Milinda-panna*, a model of editorial work. And between 1879 and 1883 appeared Oldenberg's *Vinaya*. The establishment of the Pāli Text Society in 1881 by Rhys Davids, the centre of Pāli studies shifted from Copenhagen to London, thanks to Davids's energy and vigor — the printed texts multiplied rapidly. The first volume of the *Samyutta* appeared in 1884, that of the *Anguttara* in 1885. The first half of the important *Nikāya*, from Trenckner's masterhand, came out in 1888, and was followed in 1890 by Davids's edition of the first third of the most important *Dīgha*. Such are the edited texts, selections<sup>1</sup> from which form the bulk (say four fifths) of Warren's *Buddhism*.

As for the unedited texts, — one good fifth of Warren's *Buddhism* (say one hundred pages and more) consists of translations of

<sup>1</sup> A list of the original sources of these selections and of those from the *Vāṇī* is given, with an index, by Miss C. B. Runkle, in the *Journal of the Pāli Society* for 1902-1903.



fifty passages selected from Buddhaghosa's great treatise on Buddhism, entitled *The Way of Salvation* or Visuddhi-magga. These versions constitute, as will appear, a remarkable achievement. Warren's catalogue of the "Pāli manuscripts in the Brown University Library," published in the *Journal* of the Pāli Text Society for 1885, proves that he had already acquired the power of reading these palm-leaf books

no easy acquisition, when one considers the crabbed characters, the lack of contrast of color (black on brown, not black on white), and the maddening absence of adequate paragraphing and spacing and punctuation.<sup>1</sup> Repeated evidence of his labors with the refractory material of the palm-leaf books was given by Warren in the years when he was not only writing his *Buddhism*, but also editing the Visuddhi-magga. His paper entitled "Buddhaghosa's Visuddhi-magga" is a general and most illuminating account of that work, and was published in the *Transactions* of the Ninth International Congress of Orientalists, held in London, 1892, and may be used as an introduction to his very important essay entitled "Table of contents of Buddhaghosa's Visuddhi-magga," published in the *Journal* of the Pāli Text Society for 1891-1893. Further evidence is given by his two papers in volume 16 of the *Journal* of the American Oriental Society: of these, one "On the so-called Chain of Causation of the Buddhists" (April, 1893) discusses the famous formula in which Buddha endeavors to account for the origin of evil; and the other, "Report of progress of work upon Buddhaghosa's Visuddhi-magga" (March, 1894), gives a brief but highly interesting account of Warren's work as a pioneer in this very difficult field.

But these minor papers were only chips from the two keels which he had laid for craft of large dimension and ambitious design. He realized how scant at most were the time and strength presumably at his disposal, and wisely judged it best to devote that little, not to the learned odds and ends on which many scholars fritter their days away, but rather to two extensive works, each likely to be of long-lived use-

<sup>1</sup> Speaking of these difficulties, Warren says: "The Visuddhi-magga is only to be had in native manuscript. It seems almost impossible to understand a Pāli work written on palm-leaves until it has first been transcribed. The natives do not divide the words, and they make use of almost no devices to help the eye, so that it becomes a question of spelling one's way along letter by letter, and it is hardly possible to read currently. Accordingly, I was obliged to copy [the text of the palm-leaves]." (*Journal Am. Oriental Soc.*, vol. 16, page lxvi.) See also Lanman's "Notes on the externals of Indian books," Harvard Oriental Series, volume 11, pages xix to xlviii.



fulness and of enduring significance in the history of Oriental Buddhism. The larger of the two works was his edition and translation of Buddhaghosa's treatise on Buddhism entitled *The Way of Salvation* or *Visuddhi-magga*. This could hardly have been issued in less than four volumes, two for the text and two for the translation. The other was his *Buddhism in Translations*, one single large volume. This appeared several years before his death. The larger work he did not finish.

First then, as to Warren's unfinished enterprise, *Buddhaghosa's Way of Salvation* or *Visuddhi-magga*, — it is fitting here to say a few words about Buddhaghosa and his work and about Warren's plan and progress towards its achievement.

Buddhaghosa flourished about 400 A.D. He was brought to India in all the learning of the Brahmans, was converted to Buddhism, went to Ceylon, and became an exceedingly prolific writer. He was the author of a commentary on each of the four great *Collections* or *Nikāyas*, in which are recorded the very teachings of Buddha. His greatest work is the *Visuddhi-magga*, an encyclopædia of Buddhist doctrine. Of all names in the history of Buddhism, that of Buddhaghosa is the most illustrious. Indeed, there is a certain fitness in comparing him with the most illustrious of Latin fathers, and in calling him the Saint Augustine of India. Both were converts, the one to Buddhism, the other to Christianity; both were men of majestic intellect and wide learning; both were prolific writers; both were authors of works which have for fifteen centuries maintained for themselves, each in its sphere, a place of supreme influence. And it is highly probable that Buddhaghosa, at the Minster in Ceylon, was composing the *Visuddhi-magga* at very nearly (if not precisely) the same time at which Saint Augustine was writing *The City of God* (begun about 413, finished 428).

Warren's plan was to publish in English letters a scholarly edition of the original Pāli text of the *Visuddhi-magga*, with full but sifted critical apparatus, a complete English translation, an index of names, and other useful appendices. Buddhaghosa makes constant citations from the Sacred Texts, quite after the manner of the fathers of the Christian church. In order to enhance the usefulness of his edition, Warren had undertaken to trace back all these quotations to their sources. Of the text, he had already made two type-written copies, and a large part or all of a third copy which he hoped would be final. Of the English version, he had made one third, considering





**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

# Get Smart

Over 2,000 years of  
human knowledge in  
797,885 volumes

Instant access  
\$8.99/month

**Continue**

\*Fair usage policy applies



*Classics*.<sup>1</sup> The teachings of Jesus and Buddha have probably swayed more lives than those of any other great teacher in human history. It is to the credit of Warren's discernment that he saw the importance of interpreting to the Occident the teachings of Buddha and chose this task as his life-work. It is further to the credit of his common sense and his literary skill that he should be the first to present such intractable exotic material in a way so interesting and illuminating to us moderns of the West. And although the subject-matter of Warren's work is translation and (barring his introductions) is not original, it is a remarkable implicit comment upon its quality that a man of so broadly enlightened judgment as President Eliot should deem Warren's presentation of it worthy to be placed side by side with the best things of the Confucian, Hebrew, Christian, and Mohammedan sacred writings, as rendered, for example, by Sir Edwin Arnold or by the authors of the Revised Version of the Bible.

The usefulness of Warren's *Buddhism* is incalculably enhanced by the inclusion of nearly half of it in *The Harvard Classics*. We have lived to see his life-work become so useful to others, — which would have been for him the reward beyond compare.

Mr. Warren lived but little more than two and a half years after the appearance of his book, but even that short time sufficed to bring him many and cheering words of assurance as to the high scholarly quality of his achievement. It was a genuine and legitimate

<sup>1</sup> In 1909, Charles William Eliot, after forty years of service as President of Harvard University, laid down that office. He had said in public that a five-foot shelf would hold books enough to give a good substitute for a liberal education to an ardent reader who had been denied that privilege in his youth. The New York office of P. F. Collier and Son proposed that he should choose the works for such a collection. The outcome was the collection of fifty volumes, all in English, entitled *The Harvard Classics*, issued in 1910. This collection aims to reach the masses and to be of use to them. But apart from these higher aims, it is published as a commercial enterprise. This means that its sale is vigorously promoted in all legitimate ways by a powerful house of high standing. Already (in 1918) about two hundred thousand copies of fifty volumes each have been sold, that is about one set for every hundred families in our country. New copies are being made at the rate of about two thousand copies each month; and the volume of sales has not decreased because of the war.

Quantity and quality are sometimes in inverse ratio — as witness what Morley says of the poems of Thomas Gray. But it is perhaps worth telling in a foot-note addressed to the little world of Harvard men, that, of that little world, Emerson, Richard Henry Dana, and Warren with his exposition of the great religions of the Orient, have contributed most to this collection.

Warren's work is found in volume 45 (pages 587 to 798), the second of the volumes bearing the sub-title *Sacred Writings*.



faction to him to read some of these judgments<sup>1</sup> passed on his work by eminent Orientalists—of England, France, the Netherlands, Japan, India, and Ceylon—welcoming him, as it were, to a well-earned place in their ranks. One of the most pleasing features of his later years was his intercourse with the Venerable Subhūti, a Buddhist Elder, of Waskaduwa, Ceylon. This distinguished monk,<sup>2</sup> whose great learning and modesty and kindness had endeared him years before to Childers and Fausböll and Rhys Davids, was no less ready with words of encouragement for Mr. Warren, and with deeds of substantial service, especially the procuring of much-needed copies of the manuscripts. In 1893, His Majesty, Chulalonkorn, King of Siam, reached the twenty-fifth anniversary of his accession to the throne. He celebrated the event by publishing in thirty-nine volumes a memorial edition of the Buddhist Tripitaka, the Sacred Scriptures of his religion. (A most commendable way of celebrating! Occidental sovereigns have sometimes preferred sky-rockets.) Copies were sent, exclusively as gifts, to the principal libraries of Europe and America, the Harvard Library among them. Mr. Warren had sent

<sup>1</sup> Notable among them is the review published in the Dutch magazine, *Museum, Maandblad voor philologie en geschiedenis* (Groningen, October, 1898), by Jacob Samuel Speyer, the most distinguished pupil of the greatest Dutch Indianist, Kern. Ten years later, Speyer, who had become Kern's successor at the University of Leyden, published in *De Gids* (Amsterdam, 1908, part 4, pages 141 to 147) an elaborate article upon the Harvard Oriental Series in general, and in particular upon Warren and his work as scholar and as man, under the title "Een Amerikaansche Maecenas."

Here (in spite of its mention of the Editor) should be reprinted a minute officially transmitted in 1908 to the President and Fellows of Harvard College. The Thomsen here subscribing as President, is the well-known writer on the languages of Scandinavia and Asia, Professor Vilhelm Thomsen of the University of Copenhagen. In 1908, Pischel was Professor of Sanskrit at Berlin.

COPENHAGEN, August 20, 1908.

The Fifteenth International Congress of Orientalists desires to put on record the expression of its cordial thanks for the great services to Oriental Science which have been rendered by the co-tion of the President and Fellows of Harvard College, of Professor Lanman as Editor of the Harvard Oriental Series, and of Professor Bloomfield as Author of the monumental *Vedic concordance*.

At the same time the Congress would not leave unmentioned the debt of gratitude which this ranch of learning owes to the far-sighted and enlightened liberality of the late Henry Clarke Warren, believing that his purposes, now becoming, through the faithful devotion of his friend, Professor a reality as embodied in the volumes of the Harvard Oriental Series, are destined to contribute very substantially to our knowledge of the religions and literatures of the East.

PISCHEL, *President of the Indian Section.*

VILH. THOMSEN, *President of the Congress.*

SARAUW, *General Secretary of the Congress.*

<sup>2</sup> He was Chief High Priest of the Amara-pura Buddhists. He was born in May, 1835, and died in April, 1917, full of years, beloved and honored.



to His Majesty a magnificently bound set of the Harvard Oriental Series; and it was matter of honest pride and pleasure to him to receive from the king in return a beautiful copy of this Tripitaka. For us who remain, it is a satisfaction to know that Mr. Warren used royal gift with diligence and success.

Thus the life of Henry Warren as a scholar is — we may justly say — memorable in the annals of American learning. And now a word touching the significance of his life as one of the joint-founders of the Harvard Oriental Series.

Since the other joint-founder, the Editor, is also the present writer it is not competent for him to pass upon the Series as a fact; but it is permissible for him to explain the purpose of the Series. That purpose, as conceived by the Editor, twenty-odd years ago, is set forth in a circular letter written by him at that time. From it, a brief citation

The diffusion of knowledge by the modern University is effected partly by oral teaching to the students within its walls and in part by publication. This latter function is a highly important one, and is no less legitimate than the former. Among the works published, however, there may be many which would never be issued by an ordinary publishing house, simply because there is little or no money to be made out of them. Of this kind are the works issued by the great learned Academies of Europe. Harvard University already has several publication-endowments: one for history, one for classics, one for political economy. It cannot be argued against them that a work which the public at large does not buy is not worth publishing. All Universities grant the student his education at less than cost, the difference being met by endowment or public taxation.

The central point of interest in the history of India is the long development of religious thought and life of the Hindus, — a race akin, by ties of blood and language, to the Anglo-Saxon stock. The value of the study of non-Christian religions is coming to be recognized by the best friends of Christianity more and more every day. The study tends to broaden and strengthen and universalize the bases of religion, and is a result of practical and immediate benefit. Works which promote this study stand high in the plans of the Oriental Series; and they are especially timely now, when so much of the widespread interest in Buddhism and other Oriental systems is misdirected by half-knowledge, or by downright error concerning them. We may add that such works supply the material for the helpful constructive criticism of the foundations of religious belief, to offset the all too abounding destructive criticism of the day.

But meantime, the study of the Orient has come to present itself in new aspects. At this terrible crisis, the relations between the East and the West are of vital import as determining factors for the future. Henceforth, across the Pacific, there will inevitably be an interchange of potent influences, of influences that will affect profoundly the politics, the religion and morals, the philosophy, the literature, the art, — in short, all the elements that make up the civilization of





**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

# Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

**HOLY BIBLE**

**Continue**

\*Fair use policy applies



den, Windisch of Leipzig, Bühler of Vienna, Pischel of Halle, Cap of Jena, — and after various promises of cordial coöperation. Series was started with Kern's *Jātaka-mālā* in 1891, was main through Mr. Warren's life by his gifts, and after his death by quests to Harvard University.

Warren has been dead now for almost twenty years. Many haps most, of those for whose personal approval he might have are gone. But he had the intellectual detachment of which the *gavad-gita* has so much to say. He set store not by the rewards work, but by its serviceableness to others. "He that loseth for my sake shall find it." I doubt not that he has found it. In 1905, the Battle of the Sea of Japan gave me occasion to volume 9, page x) what, after thirteen years, I am glad to unchanged:

The timeliness of the Series as a whole is an eloquent tribute to the disc of my loved and unforgotten pupil and friend, Henry Clarke Warren. In united not only the will and the ability to establish such a publication as this, the learning and insight which enabled him to forecast in a general way its ties of usefulness. He knew that the East had many a lesson to teach the W whether the lesson be repose of spirit or hygiene of the soldier in the field, wh be the divine immanence or simplicity of life or the overcoming of evil with g knew that the first lesson to be taught us was the teachable habit of mind.

If this judgment be right, if these purposes have been measura tained, — then Warren is worthy to be remembered, not onl scholar, but also as a man of patriotic and practical public se

Shortly before Mr. Warren's death, I told him by word of that I hoped and expected to take up his work on *Buddha's Way of Salvation* and finish it. "But," I added, "the obligat Professor Whitney is the prior one." To "revise, bring n completion, and edit" and issue Whitney's *Atharva-veda* took m my best working-years than I care to count up. But I have a felt that my frankness, so far from perturbing Mr. Warren, comfort to him. And now, since his death, twenty-five vol have been printed; while, as for the heart-breaking waste of t undertakings which (by reason of human frailties, over-sanguin hastiness, dilatoriness, or the supreme frailty, death) have p abortive, — "Let me not think on't."

Meantime, various fast-changing conditions inspire me ane

<sup>1</sup> Counting volumes 16 and 22, detained, the one in Germany and the o Bombay, by the war.



hope of finishing Warren's work, — hope somewhat more confident by reason of bodily strength. And so I venture to print the stanzas which I wrote soon after Mr. Warren's death, when I supposed that there was but little left for me to do, and that I was "hard by the jungle's edge." The third line of the first stanza ("Till sank thy weary body") is true, not only in a figurative sense, but also in a literal one, as told above, at page 381, paragraph 2. And it may be added that the Pāli word for "to clear" (*sodhaya*) is used, not only of a way through the jungle, but also of a text, in the sense of "clearing it of errors" or "editing it," and that "clear" is all the more apt when the title of the text is *The Way (of Salvation)*.

### TO HENRY CLARKE WARREN

Long didst thou toil this rugged *Way* to clear,  
Patience thine ax-helve, learning keen the blade,  
Till sank thy weary body, comrade dear,  
Ere thou the open and thy goal hadst made.

Hard by the jungle's edge thy task I took  
To bring it — happy labor — to an end.  
Now to the West great Buddhaghosa's book  
And Eastern wisdom in thy name I send.

Full fifteen centuries, a man of might  
This monk hath been unto the morning-land.  
Glad wouldst thou be that still his ancient light  
Upon our modern candlestick should stand.

For well thou knewst that prophet, saint, nor sage  
No chosen people for itself may claim;  
That God's revealings, through each land and age,  
In voices manifold, are ay the same.

CHARLES ROCKWELL LANMAN