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# CHINESE BUDDHISM:

A Volume of Sketches,

HISTORICAL, DESCRIPTIVE, AND CRITICAL.

BY

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"RELIGION IN CHINA," "INTRODUCTION TO THE STUDY OF THE CHINESE CHARACTERS,"  
"A MANDARIN GRAMMAR," ETC.

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# PREFACE.

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WHEN the first Hindoo missionaries arrived at the capital of China and were admitted to see the emperor, it was, the Buddhists tell us, in the last month of the year A.D. 68, and the 30th day of that month. By imperial command they were entertained in a building called *Pe-ma st*, "Office of the white horses;" so named because they had ridden on white horses on their way from Cabul. The two Brahmans enjoyed the imperial favour, and one of the books they translated has remained popular to the present time.

Thirteen years before these men reached China, the first missionaries of Christianity crossed the *Ægean* Sea and entered Europe. Instead of being received, however, with the smiles of those in power and enjoying imperial hospitality, they were publicly whipped and imprisoned by the magistrates of a Roman colony, and ignominiously dismissed.

Buddhism covered China with monasteries and images; Christianity covered Europe with churches and charitable institutions. A hundred authors have written on the history of the spread of Christianity in the various countries of Europe. Very few have ever studied the history of Buddhism as it has spread through China, and taught its

doctrines in every part of that empire. There is room for new information on the entrance, progress, and characteristics of Chinese belief in the religion founded by Shakyamuni.

Especially is there a need for facts on the history of Buddhism, because it is that one among the world's religions which has acquired the greatest multitude of adherents, and has also above any other carried out most systematically the monastic institute.

Isaac Taylor drew attention in his *Ancient Christianity* to the knowledge of Hindoo monasticism possessed by Clement of Alexandria, and traced the origin of the monasticism of Christianity to that of India.

Buddhism never became the State religion of China. It has grown side by side with the State religion, and obtained only the partial faith of the people. In this it differed from Christianity, which in Europe took the place of the old State religions of the various countries, after first vanquishing them all.

One of the titles of Buddha is "the Lion;" another is "the Great hero;" another is "Honoured one of the world;" another is "King of the Law." His followers love to represent him as completely victorious over metaphysical opponents by argument, and as gaining a thorough and final conquest over temptation impersonated by demons. He is also spoken of as victorious in saving from their unbelief all sorts of heretics, of men sunk in pleasure, and every class of adversaries. He has infinite pity, as well as infinite wisdom.

Such is the ideal of Buddha. Let it be compared with that of the Christian Saviour. Let the result of the teaching of Shakyamuni on the Chinese be compared with that of the teaching of Christ on Europe. Is China as



much better for Buddhism as Europe is for Christianity? If the beginnings of the world's religions are very interesting and important subjects of inquiry, their progress and development are not less so. The various causes which operated to aid the spread of Buddhism, if carefully investigated, will be a valuable contribution to the history of humanity. Koeppen has said that, at the time of Alexander's conquests, while there was a tendency imparted by him to the races he conquered, which led to the breaking up of a restrictive nationalism, and to the welding of various peoples, formerly separated by blood, customs, religious, and culture, into a higher unity in the consciousness of a common humanity, so also India was, by the propagators of Buddhism, putting forth vigorous efforts in the same cause. Alexander sought to make all mankind one. So did Buddhism. The Greek spirit and the spirit of Buddhism sympathised with each other and helped each other. In this way he finds an explanation of the rapid spread of the Buddhist religion in the Punjab, Afghanistan, Bactria, and the countries near. He then proceeds to compare Buddhism with Christianity, which he speaks of as cosmopolitan Judaism to which had been added Alexandrian and Essene elements. Just as Christianity conquered the Western world, so Buddhism the Eastern; and this it was able to do because it rejected caste and taught the brotherhood of humanity.

It must ever be regarded as a noble instinct of the Hindoo race, which prompted them to throw off the yoke of caste. But it should not be supposed that the yoke of caste was so strong then as it now is. It was easier then than now for a Hindoo to visit foreign countries. The social tyranny of caste was then less powerful.

What gave the first Buddhists their popularity? In  
b





Another popular element was the charm of nobleness attached to the monastic life. Self-denial becomes attractive, and not at all difficult to those who are sensible of this charm. The renunciation of the world, and the absorbing occupation of a religious life, seem to many who enter the gates of the monastery a pleasant dream, and very desirable.

Another attractive element in Buddhism has been the social character of the worship. The monks meet for morning and evening prayers in the presence of the images. To this should be added the agreeableness to the eye of dressed altars, lofty gilt images, and the encouraged belief that they are representative of powerful beings, who will afford substantial protection to the devotee who faithfully discharges his duty as a disciple.

Then there is the doctrine of the *Karma*. Every act of worship, every Buddhist ceremony, every book of devotion read, every gift to a monastery or a begging priest, every mass for the dead, every invocation of a Buddha or Bodhisattwa, every wish for the good of others, infallibly causes great good, through the necessary operation of the law of cause and effect in the moral sphere.

How far these and other causes have helped to spread Buddhism through the many countries where it now prevails deserves the careful thought of the European student of the history of religions. Next to India itself, China has done more for the development of Buddhist thought than any other Buddhist country. This is a remarkable fact and very useful; showing, as it does, that, judging from the past, the Chinese are susceptible to a very considerable degree of a foreign religion. They will also use intellectual energy in teaching and expanding it. Let any one who doubts this look over Kämpfer's account of





various climates. They emigrate extensively. They have at home an autonomous empire of immense dimensions, administered by printed codes of laws, and such a mode of governing as to enable them to keep that empire from falling to pieces in a time of foreign wars and rebellions.

They are not then to be despaired of intellectually. What they need is to be educated in the mass, to be elevated by the diffusion of a living Christianity, to have improvements in the physical condition of the poor, with a system of scientific instruction in every province, and a development of the mineral and manufacturing resources of the country.

No one need despair of the intellectual progress of the people, or of their susceptibility of spiritual development. Christianity fosters mental growth, and the science of the West is eminently stimulating to thought. The descendants of the men whose mariners sailed with the compass seven hundred years ago, and whose schoolmasters were at the same time making use of printed books in education, will not fail to respond to these powerful influences.

That Buddhism has affected Chinese literature and thought to a considerable extent, is shown in the following pages. It taught them charity, but it did not impart a healthy stimulus to the national mind. It made them indeed more sceptical and materialistic than they were before, and weakened their morality.

But since Buddhism has had among the Chinese its age of faith, prompting them to metaphysical authorship, and the formation of schools of religious thought, and also impelling them to undertake distant and perilous journeys, to visit the spots where Shakyamuni passed his life, it must be admitted that there is a very promising prospect for Christianity, and that the beneficial effect on



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„	4, „ „ 8, „ K'ang-he,	„ K'ang-hi.
„	14, line 6, for Shichi,	„ Shī-chī.
„	15, „ 37, „ <i>Fu-tsu-t'ung-ki,</i>	„ <i>Fo-tsu-t'ung-ki.</i>
„	16, „ 19, „ Tai-tsung,	„ T'ai-tsung.
„	19, „ 11, „ Pradjna,	„ Prajna.
„	20, „ 10, „ <i>Pradjna paramita,</i>	„ <i>Prajna paramita.</i>
„	20, „ 27, „ <i>Pu-hien,</i>	„ <i>P'u-hien.</i>
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„	32, „ 2, „ Ft,	„ <i>Fo-tsu-t'ung-ki.</i>
„	40, „ 5, „ Tien,	„ T'ien.
„	40, „ 29, „ Kumaradjiva,	„ Kumarajiva.
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„	43, „ 6, „ Do.	„ Do.
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„	58, „ 13, „ Che-p'an,	„ Chī-p'an.
„	68, „ 27, „ <i>Sū-to-hwan,</i>	„ <i>Su-t'o-hwan.</i>
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„	74, „ 33, „ Ashvagosha,	„ Ashwagosha.
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„	90, „ 14, „ K'u-tsi,	„ Kui-tsi.
„	91, „ 12, „ Chang-an,	„ Ch'ang-an.
„	91, note, line 1, for <i>Foē-kouē-ki,</i>	„ <i>Foē kouē ki.</i>
„	100, line 9, for <i>T'ung-kien-kang-mu,</i>	„ <i>T'ung-kien-kang-muh.</i>
„	105, „ 22, „ Do.	„ Do.
„	108, „ 2, „ An-sih,	„ An-si.
„	109, „ 4, „ <i>Seng-kī-lū,</i>	„ <i>Seng-ki-lū.</i>
„	110, note, line 3, for <i>Shih-sung-lū,</i>	„ <i>Shih-sung-lū.</i>
„	124, line 31, for Tae-tsung,	„ T'ai-tsung.
„	126, „ 24, „ <i>Fu-kuh-piau,</i>	„ <i>Fo-ku-piau.</i>
„	128, „ 24, „ Sī-ch'uen,	„ Sī-ch'wen.
„	132, note, line 2, for Asangha,	„ Asengha.
„	137, line 16, for Kwo-t'sing,	„ Kwo-ts'ing.
„	139, „ 14, „ Sī-ch'uen,	„ Sī-ch'wen.

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„ 139, „ 19, „ <i>Wen-chu,</i>	„ <i>Wen-shu.</i>
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„ 353, „ 22, „ <i>Sangadeva,</i>	„ <i>Sangadeva.</i>





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warded with many interesting and valuable results. Especially is the world indebted to Burnouf and St. Hilaire for their work in this field of Buddhist inquiry, and lucid exposition of their results. The aid to be derived from their investigations has not been neglected in the account now given to the reader. Further, the most direct means of gaining information is to study some parts of the voluminous works extant in Chinese on this subject. The numerous Indian priests who came to China early in the Christian era were indefatigable translators, as is shown by what they have bequeathed to their disciples. These monuments of the highly civilised race that spoke the Sanscrit language, give to the inquiry a special literary interest. They were till lately inaccessible in their original form. The European students of Sanscrit for a long period sought in vain for an account of Buddhist doctrines and traditions, except in the writings of their adversaries. The orthodox Indians destroyed the sacred books of their heretical brethren with assiduous care. The representations they give of the views of their opponents are necessarily partial, and it may be expected that what Colebrooke and others have done in elucidating Buddhism from the polemical writings of the Brahmans, would receive useful corrections and additions as well from Chinese sources as from the Sanscrit manuscripts of Buddhist books obtained by Hodgson.<sup>1</sup>

<sup>1</sup> During his residence in Nepal. Of these works, the *Lotus of the Good*



An extended critique of the Buddhist literature of China and the other countries professing Buddhism, such as Burnouf planned and partly accomplished for India, would be a valuable contribution to the history of the Hindoo race. The power of this religion to chain the human mind, the peculiar principles of its philosophy, its mythological characteristics, its mode of viewing human life, its monastic and ascetic usages, all result from the early intellectual development of the nation whose home is south of the Himalayas. In the Buddhist classics it is not the life of China that is depicted, but that of Hindostan, and that not as it is now, but as it was two thousand years ago. The words and grammatical forms that occur in their perusal, when deciphered from the hieroglyphic Chinese form that they have been made to assume, remind the reader that they spring from the same stem of which the classical languages of Europe are branches. Much of their native literature the Buddhist missionaries left untouched—for example, the highly-wrought epic poems and dramas that have recently attracted the admiring notice of Europeans; but a large number of fables and tales with a moral are found in Chinese Buddhist books. Many specimens of this peculiar mode of composition, which, originating in Greece, was adopted by the Hindoos, and spread into the various literatures of modern Europe and Asia, have long since been made to wear a Chinese garb.<sup>1</sup> Further, the elements of grammar and the knowledge of the alphabet, with some important contributions from mathematical science, have reached China through the same medium. Several openings are thus presented into the old Hindoo world. The country where speculative philosophy, with grammatical and arithmetical science,

*Law*, in Chinese *Mou-fa-tien-hua-king*, has been translated by Burnouf, Paris, 1852. The Rev. S. Beal, Professor of Chinese in University College, London, has translated from Chinese *A Catalogue of Buddhist Scrip-*

*tures*, and *The Romantic Legend of Sakya Buddha*.

<sup>1</sup> Of these works Stanislas Julien has translated *Les Avadanas*, consisting of tales and apologues. 1859.



attained greater perfection than anywhere else in ancient times, is seen spreading its civilisation into the neighbouring countries, and producing remarkable and permanent changes in the national life of China. To witness this, as may be done in the Buddhist books, cannot be regarded as devoid of attraction. The very existence of Buddhism is sufficient evidence of the energy of the Indian race as it was long ago. The Mongols, Thibetans, and Singhalese, with the inhabitants of the Indo-Chinese peninsula, combine with the Chinese and Japanese to prove by the faith they still maintain in Buddhism the enthusiasm of its first missionaries, and their power to influence mankind. Buddhism was not always that decrepit and worn-out superstition that it now appears.

Having said thus much by way of preface, it is time to introduce to the reader's attention the founder of the religion. No way of doing this suggests itself as more suitable than to translate from the opening scene of a popular Buddhist work called the "Diamond Classic" a few passages, where he appears in the midst of his disciples, instructing them in some of the principles of his system. The time, according to the Singhalese chronology, was in the sixth century before Christ. The place is Sha-wei,<sup>1</sup> a city in Central India. The hero is Shakyamuni himself, i.e., Buddha or Julai. The subordinate characters are the Bikshu <sup>2</sup> or religious mendicants, who are so denominated because they beg instruction for the mind and food for the body. They consist of two classes, says the editor of the Diamond Classic. Those who have abandoned vice and are aiming at virtue are the small Bikshu. Those who are released from both alike are great Bikshu. Among the latter, who

<sup>1</sup> Sha-wei was on the north of the Ganges, about 200 miles above Benares. It is also written Shravasti. All the upper part of the valley of the Ganges was embraced in what was known as Central India.

<sup>2</sup> This Sanscrit word is pronounced

according to K'ang-he *Bi-k'u*. The orthography here adopted for Chinese and Sanscrit words, agrees nearly with that of Sir T. Wade and of the French writers on kindred subjects. For *ou*, the *oo* of Morrison, *u* is here written.



have gone deeper than the others into the profundities of Buddhist doctrine, are included those called Bosat and Lahan, or, as these characters are now pronounced by the Chinese, Pusa and Lohan.

The chief minister of the king having at Rajagriha heard Buddha's instructions, and been deeply impressed by them, wished to invite him to some suitable dwelling. Jeta, the king's son, had a garden. The minister offered to buy it. The prince said by way of jest that he was willing if he would cover it with gold. The minister, who was childless, obtained gold-leaf and spread it over the garden. The prince then gave it him free of cost. According to another account the minister ordered eighty elephants loaded with gold to come immediately. The prince, admiring the doctrine which had so affected the minister as to make him willing to give all this gold for a hall to teach it, gave it for nothing. In a house "in this garden, which lay outside the city Sha-wei, Buddha with his disciples, 1250 in number, assembled. It was the time of taking food. Buddha put on the robe." called *seng-gha-li*, and with his *pat*<sup>1</sup> or "mendicant's rice bowl" in his hand, entered the city to beg for food. When having gone from door to door he had finished his task, he returned to his lodging-place. "His meal being ended, he put his robe and rice vessel aside, and washed his feet," for it was the practice of this religious reformer to walk with naked feet. "He then sat cross-legged on a raised platform," remaining some time in meditation before he began to teach.

"At that time the aged Subhūti, who was sitting among the crowd of disciples, arose. With his right shoulder uncovered, and kneeling on his right knee, he raised his joined hands respectfully, and addressed Buddha in the following words:—"Rare is it to meet with the world's

<sup>1</sup> In modern Chinese the *t* is dropped and the *a* (*a* in *father*) changed to *e*. In Sanscrit the word is *patra*.





## INTRODUCTION.

think " on the phenomena of the sensuous world " or have ceased to think," i.e., become so far enlightened as to pay no attention to passing scenes, " or are neither with thought nor without thought," that is, have become entirely indifferent to life or death, appetite or aversion, love or hatred, " they should thus seek salvation in destruction." Why do not all living men obtain this immeasurably great release? " If the Bodhisattwa (Bosat, *he who knows and feels*) has for his aim self, or man, or the world of living things, or old age, he is not a true Bodhisattwa." Buddha now bade Subhûti resume his seat, and went on to inform him concerning the fixed place of rest for which he had inquired. "The Bodhisattwa in action should have no fixed resting-place for his thoughts. In what he does he should not rest on colour, sound, smell, taste, collision, or any particular action. He should not rest in forms of things, that is, allow himself to attend to any special sensational phenomena. If he thus acts, his happiness and virtue will be boundless." Buddha is asked by his disciple for a further explanation of this doctrine. He replies by inquiring if the four quarters of space can be measured by thought. Receiving a negative answer, he says that the same is true of the doctrine that the Bodhisattwa in acting without regard to particular objects obtains great happiness and virtue. He then asks if with the material body and its senses Julai or Buddha can be truly perceived. No, says the disciple, for body and form are not truly body and form. Buddha himself replies by denying the existence of all matter in the words "whatever has form is an empty delusion. If any one sees that all things having forms are not forms, i.e., nothing, he then

Chinese equivalent of this Sanscrit term is, to announce that he is at rest, and that it is applied to describe the death of Buddha, because his is not a true death like that of other men, whose *tsing-shin* (soul) does not die." The sound *ban* was selected, it

may be, by a Hindoo who pronounced the word Nirbana. It is called in some translations Nifwan. The Hindoo translator would pronounce Nirwana. The Chinese character used for *ni* was called *nit* in some parts of China, and *nir* in others.









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# *A LIFE OF BUDDHA*

## IN FOUR CHAPTERS.



### CHAPTER I.

#### LIFE OF SHAKYAMUNI TILL HIS APPEARANCE AT BENARES AS A TEACHER.

Previous lives — Chronology — The seventh Buddha — Birth —  
Early life — Becomes a hermit — Becomes Buddha — Legendary  
stories of his early preaching — *Hwa-yen-king* — Extramundane  
teaching — Appearance at Benares.

IN examining the Buddhist writings, the reader is at once reminded that he has entered a field where he is deprived of the trustworthy guidance and careful adherence to facts and dates of native Chinese authors. Not only is this true of works that contain the wilder extravagances of Indian mythology, and introduce the wondering disciple to the scenery and inhabitants of numberless other worlds, even those that wear an historical look, and yield the most information, do not fail thus to betray their foreign origin. The doctrine of transmigrations, and an eternal succession of *kalpas* past and future, is tempting to the biographer who wishes for variety of incident. He can place his hero wherever he pleases, in the universe boundless in space and time of the Indian imagination. The founder of Buddhism, Shakyamuni, or the "Sage of the house of Shakya," is a case in point. It is said of him that before his birth more than two thousand years since in the present *kalpa*, he had during many previous ones taken religious vows,





to Buddha's identity. If Sanscrit was the language in which he taught his disciples, it must have been just dying out at the time, for the old Buddhist inscriptions, in the countries watered by the Ganges, are in a dialect derived from the Sanscrit and differing little from Pali. The mother-tongue of the Hindoos must then have been already supplanted by a derived dialect in the time of Ashôka, king of Central India, who reigned near Patna, as both the Northern and Southern Buddhists inform us, about 150 or 200 years after Buddha's death. It is to his age that those monuments are ascribed. Perhaps a discussion as to whether the Sanscrit or Pali versions of the sacred books were the earlier, may have led to a designed altering of dates by the Northern or Southern school of Buddhism. The deception was an elaborate one, by whichever party it was practised, for the interval from the death of Buddha until modern times is in the writings of both schools filled up by a series of events and dates.<sup>1</sup> The lives of some of the patriarchs, as given in Chinese books, appear too long. Ananda, a favourite disciple of Buddha, is made to die eighty-three years after him. Of his successors in the office of patriarch, the first two held it for sixty-two and sixty-six years respectively. The average of the first fourteen patriarchs is more than fifty-two years to each. Without forgetting the simple and abstemious habits of these ancient ascetics, their lives must be regarded as prolonged beyond probability. Perhaps the most convincing argument for the claim of the Pali to be that which was spoken by Buddha himself, is that the ascertained interval between him and Ashôka is too short for the formation of a new language.

The work called *San-kiau-yi-su*<sup>2</sup> places the Buddha called Shakyamuni in the seventh place among those whom

<sup>1</sup> The suggestion of Turnour to account for the sixty-five years discrepancy of the Singhalese and Greek dates is, that dates were altered to reconcile Buddha's prophecies with facts.

This throws light on the design of the Northern Buddhists in antedating Buddha's birth by 447 years.

<sup>2</sup> *San-kiau-yi-su*, "Supplementary account of the three religions."



it commemorates as having, on account of their perfect enlightenment, received that title. The list begins with the ninety-eighth Buddha of a preceding *kalpa*. He is called the Biba Buddha. The two next, who are supposed to live toward the close of the same vast period of time, are called Shichi and Baishevu. The three first Buddhas of the present *kalpa* are said to have been named Kulusan, Kuna-shemuni, and Kashiapa. In Ward's *Mythology of the Hindoos*, it is said, "The Buddhists assign to their hero ten incarnations, and designate the histories of these incarnations by the names of ten Hindoo sages." But the true history of the religion begins with Shakyamuni.

Where all is fictitious, it matters not very much whether the preceding six Buddhas were incarnations of Shakyamuni Buddha, or were separate in their personality. There appears to be no ground for believing in any Buddhism before Buddha. Given a hero, it is easy to invent for him six preliminary lives, or six predecessors in the same dignity. One would like to know whether the Mohammedan series of seven sages, selected out of the Jewish and Christian Scriptures, from Adam to Christ, is imitated from this Hindoo series of seven sages.

The effects of the teaching of each of the past Buddhas are recorded. The most ancient of the seven is said to have saved 34,800 men. The figures diminish, step by step, to 20,000, the number attributed to the immediate predecessor of the historical Buddha.

The names of the most faithful, and also the two proficient disciples, are given in the case of each Buddha. The city in which they lived is also mentioned, and the tree under which they were fond of delivering instruction. The favourite city of Shakyamuni was Shravasti, and his tree, the Bodhi tree. His disciples were too many to number. His faithful disciple was Rahula, his son, and his two most proficient pupils were Shariputra and Maudgalyayana.

The true history of the Buddhist religion begins with



Shakyamuni. He was the son of Suddhodana, king of the city Kapilavastu, near the boundary of Nepaul. The king of Kapilavastu was subject to the king of Magadha, a country in Southern Bahar, to which the Ganges provinces were then tributary. Suddhodana is called in Chinese *Tsing-fan*—"He who eats food freed from impurities."

Buddha was born B.C. 623, and attained the rank of Buddha at thirty-five years of age, in B.C. 588, the sixteenth year of the reign of Bimbisara. He died at seventy-nine, in the eighth year of the reign of Ajatashatru, B.C. 543. These are Ceylonese dates, and are, says Turnour, too late by sixty-five years. According to the Siamese and Burmese chronology, the birth and death of Buddha are assigned to the years B.C. 653 and B.C. 628. Koeppen prefers the former dates, on the ground that they are usually accepted by the Southern Buddhists, and the date of the Nirvâna is sanctioned by a very extended official use. He suggests that the Buddhists of China and other northern countries were influenced by the prophecy uttered by Shakyamuni, which stated that his doctrines would spread in China a thousand years after his death. It was in A.D. 64 that Buddhism entered China. The Nirvâna, therefore, should have its date a thousand years earlier. From this we may understand why the Chinese Buddhists place the life of Buddha so much earlier than do their brother believers in the south. Koeppen also remarks that Ceylon was converted to Buddhism much earlier than countries north of India, and that historical events are, therefore, more likely to be correctly recorded in Ceylon. The events in Buddha's life were fresher in remembrance when the early Buddhist literature of Ceylon was compiled, than when Buddhism spread in China and other northern countries.

The accepted date in China for Buddha's birth is B.C. 1027. His name was Siddharta, and that of his mother was Maya. She died ten days after his birth. The question in regard to this date is thus treated by the author of *Fu-tsu-t'ung-ki*. He first gives six grounds for accepting



the older chronology. 1. A portent in the year B.C. 1027. According to a work called *Chou-shu-yi-ki*, a bright light of five colours was seen to pierce the constellation *Tai-wai*, and pass over the whole west. On seeing it, the historian Su Yeu remarked that a great sage was born in the west. Seventy-nine years later, a white rainbow was seen, having twelve stripes stretching from south to north. The historian Hu To, seeing it, said, "It is the sign of the death of a great sage in the west." 2. Kashiapmadanga said to the Han emperor, Ming-ti, who introduced Buddhism into China, that it was in the year B.C. 1027, on the eighth day of the fourth month, that Buddha was born. 3. The statement of the third Chinese patriarch in the sixth century, that it was in the fifty-first year of the cycle, on the fourth month and eighth day. 4. Another early work of a Chinese Buddhist gives the year B.C. 1027, the month and day agreeing. 5. The same is true of a statement by a Buddhist in the *History of the Wei*, an imperial work. 6. Early in the seventh century, the emperor Tai-tsung ordered an investigation into the date of Buddha's birth: Lieu Te-wei, a minister of State, inquired of a famous Buddhist named Fa-lin the reason of the discrepancy in the current accounts. The consequence was that Fa-lin settled it to be B.C. 1027.

The same author proceeds to give several other epochs, believed in by as many authorities. 1. Inscription on a stone pillar. This gives B.C. 718. 2. The statement of the pilgrim Fa-hien, B.C. 1197. 3. The statement of the work *Siang-cheng-ki*, B.C. 753. 4. Another statement places it in the time of Hia-kie, B.C. 1800. The fifth authority, *Chung-sheng-tien-ki*, gives the date B.C. 457. The sixth states that B.C. 687 was the year in question, and that then, according to the *Tao-chwen*, there was a shower of falling stars. This phenomenon is supposed to indicate Buddha's birth. A learned Buddhist, Ku-shan, argues that the birth must have taken place in the second month of the modern Chinese calendar, because in the Cheu





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was the first grand outburst of Buddhist thought, and it belongs to the "Greater development."

II. The deer garden period.—Buddha now becomes historical. His teaching and his audience are human. This is the period of instruction in the four miseries, examples of which we have in the *Sutra of Forty-two Sections*, and other works.

III. The teaching of squareness and equality;—where all the principles of Shakyamuni's philosophy appear in symmetry, as in the *Leng-yen-king*.

IV. The period of the Pradjna.—Here Shakyamuni becomes most coldly metaphysical, and expounds the doctrine of salvation for man and all living beings in the triumphant tone of an icy logic. The miseries of society are to be terminated by minute hair-splitting and belief in certain profound abstractions, which, after all that may be said for them, are simply impossibilities.

V. The closing period of Buddha's public life included the announcement of the Lotus of the Good Law, and the doctrine of Nirvâna. Here, in prospect of death, the warmth of human feeling returns. Shakyamuni becomes sympathetic and touching, as in the days of youth when he founded the Hindoo monastic societies, and when, as an enthusiastic preacher, he visited one after another the great cities of Oude and Bahar.

At first Buddha appeared like the sun in the east illuminating the tops of the western hills. Bodhisattwas from immense distances were attracted, and came to recognise him as the teacher whose instructions would guide mankind to the highest truth. This was the Hwa-yen period. Next the sun shone on the valleys, and then upon the wide plains. After the Bodhisattwas had been taught, the first disciples of the human race, the *Shramanas*, or "listeners," were instructed in the valleys, and then all mankind in the plains. The changes of milk are referred to in illustration. The first teaching was like milk fresh from the cow. There are four subsequent







on the Sumeru Mountain, and utters an encomium upon him in a speech in which he states that Kashiapa Buddha had discoursed on the same spot. He is followed by ten Bodhisattwas, who all speak in praise of Buddha's wisdom.

Buddha is next found in the heaven of Yama, the Indian Pluto, and after this in that called Tushita, literally "the happy," where his mother Maya resides. After this, the scene of the instructions and encomiums of the Bodhisattwas in the presence of Buddha is transferred to other Deva paradises, where Indra and other gods of the Brahmanical mythology hold conference with them.

Last of all, at the close of this long Sutra, the scene is laid in the garden of Jeta as in the "Sutra of the Diamond," *King-kang-king*. Shariputra and other disciples are there by anticipation, but do not see Buddha, nor the magnificent assemblage of Bodhisattwas. Before the assembly breaks up, Manjusiri takes his farewell of Buddha, and sets forth on a southward journey among mankind. Shariputra and 6000 Bikshus went to him for instruction. He exhorted them to practise the duties of the Bodhisattwas, that they might obtain the *samadhi* of faultless vision, and see the Buddha regions and all the Buddhas. Manjusiri then proceeded to the "city of happiness," on the east of which he met the youth familiarly known among the Northern Buddhists as Shan-ts'ai-t'ung-tsi, who became his disciple and learned from him the knowledge of Bodhi. He also traversed Southern India, where he taught in 110 cities.

Shakyamuni himself says very little in the course of this Sutra. It is intended rather for developing the mythology of the great Bodhisattwas. As such, it is highly valued in China, where the images of Wen-shu (Manjusiri) and Pu-hien are common in the temples. Fu-hien in one speech mentions China under the name Chen-tan,<sup>1</sup> as a

<sup>1</sup> *Hwa-yen-king*, chap. xxvi. Tan means "country," as in Hindostan, Afghanistan.







of a Deva. You think not on the perishing, but seek to tempt me. You may leave me; I need you not." The king of the Maras again said, "I will resign to you my throne as a Deva, with the instruments of all the five pleasures." "No," replied the Bodhisattwa, "you attained the rank of Ishwara by some charitable deed. But this happiness has an end. I wish it not."

An army of spirits now issued from the ground and rebuked the tempter, who, as his last device, summoned a host of demons to assault the unconquerable youth. The air was filled with grim faces, gnashing teeth, and bristling spears. The Bodhisattwa looked on this scene as if it were child's play. A spirit in the air was now suddenly heard to say, "The Bodhisattwa attains this day, under the Bodhi tree, the perfection of knowledge. Here stands the diamond throne of many past Buddhas. It is not for you to disturb him. Cease your hostility, and wait upon him with respect." The king of the Maras then returned to his palace.

It was on the seventh day of the second month that Shakyamuni, after this victory, attained the rank of Buddha. This is described as entering into a state of reverie, emitting a bright light, and reflecting on the four modes of truth.<sup>1</sup> It is added, that he comes to the complete knowledge of the unreality of all he once knew as good and evil acting, long and short life, and the five paths of the metempsychosis, leading all living beings into a perpetual interchange of sorrow and joy. As the morning star of the eighth day of the month appeared, he suddenly awoke to this consciousness, and attained the perfect view of the highest truth.

As soon as Shakyamuni had risen from the state of

<sup>1</sup> These are, *Ku*, "misery," *Tsi*, "assembling," *Mie*, "destruction," and *Tsu*, "the path," consisting in knowledge of misery, truth, and oppressive restraints, the need of separation from the ties of passion, the possibility of destroying the desires, and the path of salvation as regards the practical Buddhist life.









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The Northern school, with all the looseness of its chronology, professes great exactness in dates.

Month.	Day.	Event.
2	8	Shakyamuni becomes Buddha.
"	29	Teaches the Hwa-yen doctrine.
3	6	In reverie by the pool.
"	7	Receives food from the merchants.
"	8	In the garden at Benares.

In these dates, says the biographer, intervals of three, four, and five weeks may be observed.



## CHAPTER II.

LIFE OF BUDDHA FROM HIS APPEARANCE AS A TEACHER AT  
BENARES TO THE CONVERSION OF RAHULA.

The four truths—Godinia and his four companions—The first monastic community—The first lay brother—Conversion of five hundred fire-worshippers in the kingdom of Magadha—Buddha at Rajagriha—At Shravasti, in Jeta's garden—Appoints punishments for crimes of monks—Goes to see his father after twelve years' absence—Story of his son Rahula.

IT was exactly thirty-five days after his arriving at perfect wisdom that Buddha opened his public life at Benares, by discoursing to Godinia and others on the four truths. "You should know," he said to his auditors, "the fact of misery (DUK'Ā), and the need of becoming separated from the accumulation of entanglements caused by the passions (SAMUDAYA). These two truths belong to the world from which you are now exhorted to take your departure. You should also experience the extinction of these miseries and entanglements (NIRODA), and the path of reformation (MARGA). These two truths belong to the monastic life on which you should now enter."

Having these subjects to discourse on, Buddha went forth to appeal to the youth of India, the hermits, the followers of the Zoroastrian fire-worship, the Brahman who studied the Vedas, and to men of every class.

The wheel of doctrine revolved thrice. There was first didactic statement, then exhortation, and lastly appeal to evidence and personal experience. The image is that of grinding. The chaff and refuse are forced from the







This was the foundation of the spiritual communities of Buddhism. The *Sanga*, or assembly of believers, distinguished by common vows of abstinence from marriage, from animal food, and the occupations of social life, now commenced. The Sangarama and Vihara,<sup>1</sup> or *monastery*, was soon rendered necessary for the residence of the voluntary cœnobites, who daily grew in numbers, and the greatest social revolution that ever took place in India was fairly begun.

Soon afterwards, a youth of great intelligence saw in the night-time a light. He opened the door of the house, and went out in search of the light. He soon reached Buddha's garden, was taught, became an Arhan, and requested permission to take the vows, to which Buddha at once consented. The father of this youth came in search of him, and was also taught by Buddha. He became a convert; with purged vision took the vows of adherence to the Three Precious Ones, and returned home to become the first Upâsaka, or lay brother, keeping the rules, but living at his own house. It was permitted to the neophyte, if he preferred it, to continue in the position which he held in social life, and not to join the monastic community.

As soon as the number had increased to fifty-six, another great step was taken by Shakyamuni. He broke up the community, and dismissed all its members to travel everywhere, giving instruction in the doctrine of the four miseries to all persons with whom they met. This occupation was connected with begging for food. At this time the Buddhist community had no property. It was supported by the liberality of the new members, or by the gifts of rich persons. Whether the monks were in the monastery or upon their travels, the normal mode of gaining support was by the charity of neighbours, of passers-by, of kings and nobles, and all the kindly disposed. The system was thus gradually, in the early years of Shakya-

<sup>1</sup> *Sanga*, "assembly;" *ardma*, "garden;" *Vihara*, "a place for walking about in."







On the banks of the same river, five hundred fire-worshippers, after hearing his discourse on the four miseries, became Arhans, and threw their implements of worship into the river. This religion—frequently mentioned in early Buddhist history—was, as it would appear, propagated from India to Persia not long before the time of Cyrus, and there succeeded in destroying the old Magian worship of the heavenly bodies. But while fire-worship triumphed in Persia, it was destined to be expelled from India by Buddhism. With these new converts, Buddha went to the city of Rajagriha, and was received there with perfect confidence and admiration. The king Vimbasâra, Ajatashatru's father,<sup>1</sup> and all the principal persons in the city, Brahmans, officers, and people, became his disciples.

The ruins of this city are still visited by the Jains, at a spot sixteen miles south-west of Bahar.<sup>2</sup> It was the metropolis of the Magadha princes till the era of Ashôka, the Buddhist monarch who ruled all India about two hundred years after the time of Shakyamuni. Here Buddha taught for many years, and received some of his most celebrated disciples, such as Shariputra, Maudgalyayana, and Kashiapa. At this time Buddha began to appoint the wearing of the *shangati*, or upper robe, reaching to the knees. It is worn outside the *kasha*, or long robe, which was in use from the commencement of the monastic institute.

Three years later, Shakya was invited to Shrāvasti, to occupy a house and garden expressly provided for him by the king's eldest son and a rich noble, as already described. It was the Jetavana Vihara, or Monastery of Jeta's Garden. Here he was in the kingdom of Kosala, then ruled by Prasenajit, who, with the chief persons of influence, were all in favour of the new doctrine.

Buddha was obliged to become a legislator. As thefts, assassination, and evil-speaking occurred in his community,

<sup>1</sup> From *Vimba*, "shadow;" *sâra*, "strength." In old Chinese, *Bimba-sala*.

<sup>2</sup> Eitel's *Handbook of Chinese Buddhism*.



he made special rules for the punishment of such crimes (Ft. iii. 30).

His father sent a messenger to him, after he had been absent from home for twelve years, to inform him that he wished to see him, and to invite him to come for a visit. The messenger was a Brahmachâri (a religious student or observer of Brahmanical rules of purity), named Udaya. On hearing Buddha discourse, Udaya at once attained to the state of Arhan (Lohan). Buddha now resolved to go to see his father, and attempt, by teaching, to save both him and his mother. He sent forward Udaya to inform the king, and perform before him the eighteen changes—a series of magical effects. The king was delighted, and went out of the city thirteen miles, accompanied with an escort of ten thousand persons, to welcome Shakyamuni, who was conspicuous for his stature—being sixteen feet in height—and his brilliant golden colour. He appeared like the moon among the clouds. Around him were many Brahmachâri who had long been in the woods and mountains, and whose bodies were black. They seemed like those black-winged birds that fly round the purple-golden mountain. The king then ordered five hundred youths of distinguished families to become monks and attend on Buddha, like phoenixes round Mount Sumeru.

The hermit life in India preceded the monastic life. Buddha himself was at first a hermit, like the Brahmachâri of the time. But while they aimed at the old Brahmanical purity, his mind swelled with new thoughts and aims. They were content to avoid the stains of a secular life. He was bent on saving multitudes by teaching.

When Buddha was come to see his father after twelve years' absence, his wife brought his little son, Rahula, to see him. The boy was just six years old, and the courtiers doubted if Buddha was his father. Buddha said to the doubters, "Yashodara has been true to her duty. I will give proof of it." He then, by his magical power, caused the monks present all to become Buddhas in





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sent fifty sons of noble families to be his companions in taking the vows and receiving instruction.

They were placed, says the legend, under the care of Shariputra and Maudgalyayana as their tutors—*Ho-shang* (*Upāsaka*), and *A-che-li* (*Acharya*).<sup>1</sup> The original meaning of the ordinary Chinese term for Buddhist priest thus appears to be “tutor.” The primary duty of the *Ho-shang* was to be the guide of young monks. The term was afterwards extended in Eastern Turkestan to all monks. From that country it was introduced into China, where it is still used in the wider sense, all monks being called *Ho-shang*.

It was now arranged by Buddha that while boys might be received into the community, if the parents were willing, when still of tender years, as from twelve to seventeen, they should not receive the full vows till they were twenty. He also ordered the erection of an altar for administering the vows. It is called *Kiai-t'an*, “Vow altar.” It is ascended by three flights of steps. On the top sit the officiating priest and his assessors. The flights of steps are so arranged that the neophyte passes three times round the altar on his way up, to indicate his triple submission to Buddha, the Law, and the Priesthood.

Women began to ask and received permission to take the vows. They were called in India *Bikshuni*, and in China *Niku*. *Ni* is the Sanscrit feminine termination of *Bikshu*, and *ku* is a common respectful term used of aunts, young girls, &c.

In twelve years from the commencement of his public teaching Buddha's doctrines had spread over sixteen Indian kingdoms, the monastic system was founded, and the outline of the regulations for the monks and nuns was already drawn.

Shakyamuni taught morality by rules. He hedged

<sup>1</sup> Eitel's *Handbook*. The word From Turkestan it was introduced *Ho-shang* is translated from *Upāsaka* into China.—(*Fan-yi-ming-i*). into the former language of Khoten.



round his community with the strictest regulations, but he made metaphysics the staple article of his oral instructions. He tried first to bring his disciples out of danger from the world's temptations by introducing them to the spiritual association of the Bikshus. Here there was community of goods, brotherhood, the absence of secular cares, strict moral discipline, and regular instruction. The only respite was when the whole community went out into the streets of the city to receive the alms of the householders in the form of money or food. The instruction consisted of high metaphysics and a morality which speaks chiefly of mercy, and only looks at duty on its human side. Obedience to the law of God is in Shakya-muni's morality kept assiduously out of view. Instead of theology he taught metaphysics, and instead of a history of God's dealings with mankind, such as the Bible is to the Christian, he supplied them with an unlimited series of the benevolent actions of the Buddhas and Bodhisattwas.

This is true of Northern and Southern Buddhism, but the system prevailing in Ceylon and Siam has perhaps somewhat less of the metaphysical and more of the moral element than that found in China and Mongolia.

One of the most striking examples of the use of metaphysics as a cure for moral weakness, is found in the *Leng-yen-king*. The incident, which is of course legendary, is placed by Buddha's biographers in the forty-fifth year of his age and in the city Shravasti. Ananda, the favourite disciple, lingered one evening in the streets, where he proceeded alone from door to door begging. He accidentally met a wicked woman named Matenga. The god Brahma had already resolved to injure Ananda, and now drew him by a spell into the house of Matenga. Buddha, knowing of the spell, after the evening meal returned from the house of the rich man who entertained him, sent forth a bright lotus light from his head and received a charm. He then directed Manjusiri to take the charm



with which he had thus been miraculously furnished, and go to save Ananda. By means of it he was told to bring Ananda and Matenga for instruction. Ananda on arriving made his bow and wept, blaming himself that he had not come before, and that after much teaching his "strength" (*tau-li*) was so far from perfect. Earnestly he asked the aid of the Buddhas of the ten regions that he might obtain the first benefits of knowledge (Bodhi). Buddha in agreeing to his desire announced to him the doctrine of the *Leng-yen-king*. The attempt is made to strengthen the disciple against temptation by a grand display of metaphysical skill. The man who founded the monastic institute as a cure for worldliness, might consistently teach philosophical negations as a remedy against bad morality. But it is for ever to be regretted that Shakyamuni failed to see the true foundations of morality. Confucius was able to uncover the secret of the origin of virtue and duty so far as to trace it to conscience and natural light. Judaism found it in the revealed law of God. Christianity combined the law written on the heart with the revealed law of the Divine Ruler. But Shakyamuni failed to express rightly the relation of morality to God or to human nature. Here is the most grievous failure of his system. He knew the longing of humanity for deliverance from misery, and the struggle which takes place perpetually in the heart of mankind between good and evil; but he misunderstood them because he was destitute not only of Christian and Jewish, but even of Confucian light. Fortunately, however, all the imperfect teaching in the world cannot destroy the witness which conscience in every land bears to the distinctions of eternal and immutable morality, or Buddha's teaching would have been still more harmful.

The occurrence of the *Leng-yen-king* early in Buddha's public life constitutes a difficulty to the Buddhist commentators. Buddha is perfect. He commences with the superficial, and finishes with the profound. How was it



that this most polished specimen of his acumen, acknowledged to be so by noted Chinese Confucianists like Chu-fu-tsi, should equal the Sutras which were delivered at the end of his life? They therefore deny its equality with the *Fa-hwa-king*, "The Lotus of the Good Law," delivered, so they say, when Shakyamuni was an old man.

It has cost much labour to reduce the Sutras into a self-consistent chronological order. The Northern Buddhists when they added the literature of the Mahayana to that which was composed by Shakyamuni's immediate disciples, felt obliged to show in a harmonious scheme of his long life, to what years the various Sutras of the *Hinayana* and *Mahayana*, or "Smaller" and "Greater Development," should be assigned.

Imagine a life of Socrates composed by a modern author on the hypothesis that he really spoke all that Xenophon and Plato said in his name. Each of these authors imparted his own colouring to his account, and introduced his own thoughts in various proportion; and Plato's works certainly constitute the record of his own intellectual life rather than that of Socrates. His rambles in the world of thought have ever since his time been regarded as his own much more than they were those of his revered teacher. How foolish and useless would be the endeavour to construct a biography of Socrates on the principle that he wrote Plato, that the Platonic dialogues were all the products of his mind, that the incidents real or fictitious they record were all capable of arrangement in a self-consistent scheme, and that the philosophical principles they contain were all developed in a symmetrical succession, and at definite epochs in the life of Socrates! Such is the hopeless task undertaken by Buddha's Northern biographers.

Buddha, in the eighteenth year of his public teaching, is said to have gone to Ceylon, called in the Sutras *Lanka*



delivered the *Lenga Sutra*. A Bodhisattwa said to him, "Heretics prohibit the eating of flesh. How much more should Buddha enforce abstinence from flesh!" Buddha assented, and gave several reasons why Bodhisattwas and others should conform to this rule. Lenga Island is described as inhabited by Yakshas, and as unapproachable by men except by those who are endowed with magical power.

During the next year Buddha is said to have visited one of the heavenly paradises, in the middle of the second range of the heaven of colour and desire, where an assemblage of Buddhas and Bodhisattwas from the ten regions gathered before him. Here he delivered the *Ta-tsi-king*. Each P'usa appeared in the form of the element he governed, whether it were "air" (*k'ung*), water, or any other. The Devas and Nagas now came forward, and said, "We will henceforth protect correct doctrine. If any kings scourge members of the monkish community, we will not protect their kingdoms. The disciples of Buddha will abandon their inhospitable territories, which will then remain unblest. Not having the religious establishments which bring happiness on a country, pestilence, famine, and war will commence, while wind, and rain, and drought will bring ruin on the agriculture."

After the gods and dragons had finished this speech, Buddha addressed himself to a son of a Deva called Vishvakarma, the patron of artisans,<sup>1</sup> the Yaksha Kapila, and fifteen daughters of Devas, having eyes with two pupils, and directed them to become the patrons of China. Each of them was told to take 5000 followers and wherever there was strife, litigation, war, or pestilence, to put a stop to those evils, so that the eye of Buddha's law might long remain in that land.

The mythology of India appears in this description in its true light. The aboriginal inhabitants of a distant

<sup>1</sup> Eitel's *Handbook*.









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have I heard," which opens all the Sutras, the person who speaks is Ananda.

At seventy-one years of age, Buddha gave instruction in his esoteric or mystic doctrine. It was in answer to thirty-six questions propounded to him by Kashiapa. Nagardjuna lays it down as a rule that "every Buddha || has both a revealed and a mystic doctrine." The exoteric is for the multitude of new disciples. The esoteric is for the Bodhisattwas and advanced pupils, such as Kashiapa. It is not communicated in the form of definite language, and could not, therefore, be transmitted by Ananda as definite doctrine among the Sutras. Yet it is virtually contained in the Sutras. For example, the *K'a-hwa-king*, or "Sutra of the Lotus of the Good Law," which is regarded as containing the cream of the revealed doctrine, is to be viewed as a sort of original document of the esoteric teaching, while it is in form exoteric.

This work, the *Saddharma Pundarika*, or "Great Lotus of the Good Law," takes its name from the illustrations employed in it. The good law is made plain by flowers of rhetoric. For example, in the fifth chapter, Maitreya rises in the assembly and addresses Buddha, reminding him of the time, forty and more years before, when he became an ascetic, left the palace of the Shakya clan, and lived near the city of Gaya as a hermit. He then points to the multitude of immeasurably exalted Bodhisattwas, the fruit of his teaching. "The wonderful result is," he says, "to men incredible. It is as if a man of beautiful countenance and black hair, about twenty-five years of age, should say, pointing to an old man of a hundred, 'This is my son;' and the old man should point to the young man and say, 'This is my father.' Their words would be hard to believe, but it is not less so to credit the fact of the marvellous results of Buddha's exertions in so short a space of time. How is it, too," he asks, "that these innumerable disciples have, during past periods of boundless time, been practising Buddha's law, exercising magical powers, studying the doctrines of the Bodhisattwas,







servation of Buddha and Ananda when the clan of Shakya, to which they belonged, was massacred. Prasenajit had a son by a woman of low caste. This boy, when eight years old, had been insulted by the Shakya clan. He was learning archery in the house of a tutor. A new house for Buddha to discourse in had just been completed, and the sage had been invited with his followers. Ruli, the young prince, mounted the lion throne, when he was sarcastically reviled by members of the Shakya clan for presuming to sit on the throne, he being of ignoble birth. On succeeding to the kingdom, he went to make war on the Shakyas, and had an immense number of them trodden to death by elephants in pits. His brother, Jeta, giver of the garden of that name, was also killed by him for refusing to take part in this cruel act.

Buddha told his followers that Jeta was born anew in the *Paradise of Indra*, usually called in Chinese "The thirty-three heavens." He also foretold the early destruction of Ruli and his soldiers in a thunder-storm, which took place, it is said, according to the prediction, when they all went to the hell called Avichi. Buddha also said that the unhappy fate of the Shakyas was due to their mode of life. They were fishermen, and, as they had been destroyers of life, so were they destroyed.

In the view of Shakyamuni, a moral fate rules the world. Innumerable causes are constantly working out their retributive effects. These are the *yin-yuen* of which we hear the Chinese Buddhists say so much. This moral fate is impersonal, but it operates with rigid justice. Every good action is a good *yin-yuen*, securing at some future time an infallible reward. All virtuous and wise persons are supposed to be so, as the result of good actions accumulated in former lives. { 4.

Buddha was now approaching the last year of his life. In the eleventh month he said to the Bikshus gathered round him in the city Vaishali, "I shall enter the Nirvâna in the third month of next year."







who wrote the treatises we are now examining belonged to the same actual waking, moving world with ourselves. They fell back, not seldom, from a state of metaphysical reverie into the condition of common men under the dominion of the senses. Then they took a firm grasp of the world. Metaphysics vanished. Death they looked on as a real death. The destruction of the material organisation is real. As for the soul, it lives in its actions. A great hero like Buddha lives only in the results of his life work. Perhaps our Sung dynasty author of six centuries ago felt satisfaction occasionally in resting the truth of his philosophy, as an expounder of the Mahayana, on the reality of visible things. In this case he finds the Nirvâna of Shakyamuni in the unbroken continuance of the results of his teaching.

The same tendency to look out on the actual world accounts for the view here taken of the Nirvâna as a system of ultimate doctrine adapted to correct the faults of negligent and misguided monks and others. After the earlier instructions had been delivered, down to the period of the "Lotus of the Good Law," there were still some men who failed to comprehend the full sense of Buddha's teaching. To them it was necessary still to discourse on the true nature of Buddha, that they might learn what is "really permanent" (*chen-c'hang*), and so enter the Nirvâna. As the farmer has the early and the late harvest, so Buddha, when the first sowing of instruction had been followed by the ripening and the harvest, proceeded to a later sowing and harvest. It was then that a multitude of disciples, high and low in attainment, came to see, as never before, the true nature of Tathâgata, and to bear the fruit of a ripe experience. After their autumn harvesting and winter garnering, there was no more for them to do. Among them were those who advanced from the *Prajna Paramita* to the *Fa-hwa* (lotus), and others who, their perceptions still blunted, found the *Fa-hwa* beyond their reach, and were only capable of being reduced to a state of mental



and moral submission by the *Nirvāna*. They find in the *Nirvāna* doctrine that which enables them to see Buddha's nature.

The historian has his eye upon those monks of later times who like to read other books than those of Buddha himself, and cease to use the books of Buddha for their instruction. They learn to encourage injurious and destructive thoughts, even when under the control of Buddha's law. They shorten wisdom's life, and let go completely from their possession the "embodiment of the law" (*fa-shen*). It is for such backsliders that the doctrine of permanence was introduced. Its fulness and reality were to furnish them with a firm support. This was why, near the close of his life, Shakyamuni discoursed specially on the *Nirvāna* before himself entering into that state of blissful extinction. By this means he is stated to have strengthened the authority of the monkish system of rules, and with it that of the three divisions of the Buddhist library.

We see the teaching of the *Nirvāna* to be the doctrine of Buddha in his old age, when his experience was ripe. It was the result of his observation of the needs of the Buddhist community. It was the completing process in the development of doctrine, and was adapted to affect minds which remained unmoved under earlier and simpler forms of teaching.

In the year 947 B.C., according to the chronology of the Northern school, Buddha went to the Tau-li heaven, and remained three months. He sent Manjusiri to his mother to ask her for a time to bend before the Three Precious Things. She came. Immediately milk flowed from her and reached Buddha's mouth. She came with Manjusiri to the place where Buddha was, who instructed her. She attained the Su-da-wan fruit. In the third month, when Buddha was about to enter *Nirvāna*, Indra made three flights of steps. By these Buddha, after saying farewell to his mother, descended to the world, led by a multitude of disciples,





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of the embodied form of Tathâgata when released from the three methods of the Pradjna. All the assembly of Bikshus then invited him to discourse on the cessation of permanence, on misery, on emptiness, and on the negation of self. Buddha, in consequence, gave them instruction in the four antitheses, viz., the permanence which is not permanent, the joy that involves sorrow, the I that is not I, and the purity that contains impurity.

The vast audience of Bikshus said, "Julai being without these four contradictions, why will he not remain with us for a *kalpa* or half a *kalpa*, that we may be informed how to escape from the four contradictions?"

Buddha said in answer, "I have already committed to Maha Kashiapa the complete and unsurpassed doctrine, to keep in trust, that you may all have a form of teaching on which you can rely. It will be the same as if you had Buddha himself." He then added, "I also intrust to you, kings of countries and leaders of supernatural armies, the deposit of sound doctrine that you may defend it by punishments and lawful force, in case of want of diligence, negligence, or wilful breaking of monkish rules."

The prohibition of animal food is referred by the Great Development school to this period. The compiler takes the opportunity here to throw blame on the Lesser Development school, because it allows fish and flesh to be eaten on certain occasions. This refers to the teaching of Shakyamuni in the Deer garden at Benares, where the *Agama Sutras* of the Lesser Development school were delivered.

In the first Sutras, those of the *Hwa-yen* and *Fan-wang* class, the Bodhisattwas could not eat animal food. This was the state of the question also at the time of the teaching in Benares. It occurs again in the *Lengya Sutra*, as a restriction on the Bodhisattwa. In the work called *Shih tsien*, "Tallies of the Shakya communities," it is said, that the restriction on the entire Buddhist community began subsequent to the Agama period. In the Nirvâna teach-







a vessel, so he received my instructions. Therefore, I ask, Where is he? I wish him to hear from me the *Nirvâna Sutra*. He is now vexed with demons. Take in your hand this 'charm' (*dharani*) of mighty power, and go and save him." Manjusiri took it and went. The kings of the Maras, on hearing the charm recited, at once began to feel "wise thoughts" (*Bodhi*) stirring within them. They immediately abandoned the devices of Maras, and released Ananda, who returned to Buddha.

Buddha now informed Ananda that Subhadra, an "ascetic" (*Brahmachâri*) of a hundred and twenty years old, who lived beyond the Salaribhu kingdom, although he had acquired the eyesight and hearing of a Deva, and the power to search into other persons' minds and purposes, had not been able to put away his pride. He directed Ananda to go to him and say that Buddha, who came into the world like the "Udumbara tree" (*Ficus glomerata*),<sup>1</sup> would to-night enter the Nirvâna. If he would do anything he should do it quickly.

Ananda went as commanded. Subhadra came with him to see Buddha, who discoursed to him so effectively that he attained the rank of Arhan, and immediately used his endeavours to induce Buddha to delay entering the Nirvâna. The sage made silent signs that his resolution was unchanged, and Subhadra, not able to bear the pain of witnessing the entrance into the Nirvâna, himself first entered the state of destruction. On this, Buddha said to the assembled multitude, "From the time that I attained wisdom I have been engaged in saving men. The first was Godinia, the last was Subhadra. I have now nothing more to do."

Ananda, at the instance of Anuruddha, asked him four questions:—"With whom should we live? Whom shall we take as our teacher? Where shall we live? What words shall we use as a sign?"

<sup>1</sup> This tree, a fig-bearing fruit without distinct flowers, is said to bloom once in three thousand years.



Buddha replied, "In regard to your first question, my judgment is that, after my death (entrance into the Nirvâna), such men as Chandaka, belonging to the six classes of unreformed Bikshus, must come under the yoke, and put away their evil dispositions.

"As to the question, Whom after Buddha's death you should take as your teacher? I reply that your teacher will be the *Shipara* system of discipline.

"As to the question, Where shall you reside? I reply, In the four places of meditation. 1. Meditation on the body. The body and the moral nature are identical in vacancy. 2. Meditation on receptiveness. Reception is not inside; nor is it outside; nor is it in the middle. 3. Meditation on the heart. It is only a name. The name differs from the nature. 4. Meditation on 'the Law' (*Dharma*). The good Dharma cannot be attained; nor can the evil Dharma be attained.

"As to the words you should regard as a sign, there should be in all Sutras, at the beginning, the sentence *Ju-shi-wo-wen*—'Thus have I heard.' This should be followed by an announcement of the place where Buddha was teaching, and of whom his audience was composed."

Ananda again asked, "After Julai has entered the Nirvâna, how should the burial be conducted?" Answer, "Like that of the wheel kings. The body should be wrapped in fine white hair-cloth,<sup>1</sup> and coated with a pulp of odoriferous dust. The inner coffin should be of gold, the outer of iron. When the body of the king is placed in it, it should be sprinkled with melted butter and burned with fragrant wood. When the burning is completed, let the remaining fragments of bone be taken up and placed under a pagoda, tower, or other monumental building. Those who see it will both rejoice and grieve as they think of the king who ruled his country justly. In this our land the multitudes of men still to live will continue to bury with washing, and with burning, and construct

<sup>1</sup> *Tie*, 8, *dip*, "Fine hair-cloth," cf. *tapis*, tapestry.



tombs and pagodas with a great variety of customary practices."

"Within the Jambu continent is the kingdom of China. I will send three sages to renovate and instruct the people there, so that in pity and sympathy, and in the institution of all needful ceremonies, there may be completeness."

This passage is founded on statements in the Sutra *Tseng-mu-yin-yuen-king*, "Sutra of Tombs in connection with sympathetically operating causes." The three sages are Confucius, Laou-tsi, and Yen Hwei. They are called the Bodhisattwa of light and purity, the Kashiapa Bodhisattwa and the Bodhisattwa of moonlight.

Northern Buddhism gives its approval to the morality of Confucius, the ascetic philosophy of Li Laou-tan, and the high purpose of Yen Hwei. It also looks benevolently on the funeral customs of the Chinese.

Brahma not appearing in the assembly when Buddha was about to enter the Nirvâna, was sent for by the angry multitude, who appointed the immortal man of a hundred thousand charms to go on this mission. Brahma's city was found to be in a filthy condition. Filthy things filled the moat, and the hermit died.

Buddha created a diamond king by the exercise of his magical power, who went to Brahma's abode, and pointing to the filth, transformed the moat into good land. He then pointed to Brahma, and made use of a small portion of his adamantine and indestructible strength. This had its effect in inducing Brahma to come to the place where Buddha was.

Buddha then proceeded to tell his disciples that they must follow the instructions of the book of discipline called *Pratimoksha Sutra*. This work details the laws by which the priests are to conduct their lives. They must not trade, or tell fortunes, or make profit by land, or train slaves and serving girls for families. They must not cultivate plantations for gain, or concoct medicines, or study astrology. The rules he ordered them to maintain









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Kashiapa, when the feet of Buddha became again visible, and the representations of the wheel of a thousand spokes (on which Buddha sits) appeared outside of the coffin. Kashiapa performed reverent salutations to the feet indestructible as the diamond, and saw them return within the coffin. Another wonder was added. Flame from the heart and bones of Buddha was seen extending out of the coffin. The process of cremation went gradually on till the seventh day, when the entire frame of fragrant wood on which the coffin rested was consumed.

According to another account, Kashiapa took fire and lit the pile of fragrant wood. The Sung dynasty author, Che-p'an, prefers the statement that the cremation was caused by a flame issuing from Buddha's own body.

Seven days had passed after the death (literally destruction and extrication) of Buddha, when Kashiapa announced to 500 Arhans that they should go to all worlds and gather Arhans who possess the six powers of penetration.<sup>1</sup> No fewer than 808,000 came and received instruction in Dharma near the two trees.

On the twenty-ninth of the second month, seven days after the cremation of Buddha, Indra Shakra opened the coffin and took out a right tooth of Buddha. He caused two pagodas to be erected in his paradise. A Raksha also took two teeth. The people of the city came and filled eight golden pots with relics. They took them into the city, and made offerings to them for seven days in succession.

There was much contention among those who desired a share in the relics. Those who struggled were the kings of the Devas, the kings of the Nagas, and eight kings of India. To end the strife, Upakutta proposed a division into three parts for the Devas, the dragon kings, and the Indian kings respectively. His advice was followed.

King Ashôka obtained 84,000 relics, and also the mous-

<sup>1</sup> These are such as the power of distinguishing all sounds, the feelings and aims of all persons, varieties of form, life, death, and retribution, &c.







in Turkestan, Buddhist priests had entered actively on that pilgrim life to which monasticism inevitably gives origin. With the object either of instructing, or of worshipping at some celebrated shrine, travellers were constantly seen on each foot-worn mountain path proceeding to some distant monastery. Such scenes as the following, illustrating the beliefs of the time and locality, would not seldom occur. A wayfarer in the country of the Getæ (Afghanistan) knocks at the door of a Brahman family. A young man within answers, "There is no one in this house." The traveller was too well taught in Buddhism not to know the meaning of this philosophical nihilism, and at once answered, "Who is no one?" The young man, when he heard this, felt that he was understood. A kindred spirit was outside. Hurriedly he opened the door, and invited the stranger to enter. The visitor was the patriarch of the time (seventeenth), with staff and rice bowl, travelling to teach and make new disciples. On his entrance, he at once proceeded to utter a statement that this young man was the object of a long foretold destiny. A thousand years after Buddha's death, a distinguished teacher would appear in the country of the Getæ, who would reform his contemporaries, and follow up the work of illustrious predecessors. This meant that he was to become patriarch. He is eighteenth in the series.

A patriarch is represented as one who does not look at evil and dislike it; nor does he, when he sees that which is good, make a strong effort to attain it. He does not put wisdom aside and approach folly; nor does he fling away delusion and aim at comprehending truth. Yet he has an acquaintance with great truths which is beyond being measured, and he penetrates into Buddha's mind to a depth that cannot be fathomed. His lodging is not with the sage, nor with the common class. Because he is above every one else in his attainments, he is called a patriarch.

A patriarch has magical powers. He can fly through







kingdom Magadha, in Central India. To him was intrusted the deposit of esoteric doctrine, called *Cheng-fa-yen-teang*, "the pure secret of the eye of right doctrine." The symbol of this esoteric principle, communicated orally without books, is  $\text{卐}$  *man* or *wan*. This, in Chinese, means "10,000," and implies the possession of 10,000 perfections. It is usually placed on the heart of Buddha in images and pictures of that divinity. It is sometimes called *sin-yin*, "heart's seal." It contains within it the whole mind of Buddha. In Sanscrit it is called *svastika*. It was the monogram of Vishnu and Shiva, the battle-axe of Thor in Scandinavian inscriptions, an ornament on the crowns of the Bonpa deities in Thibet, and a favourite symbol with the Peruvians.

The appointment of Kashiapa to be successor of Buddha and patriarch is described in the following manner:—"The World-honoured teacher ascended the platform from which he gave his instructions, holding in his hand a flower, the gift of a king. His disciples were all regardless of his teaching. Only Kashiapa showed attention and pleasure in his countenance: Buddha understood what was passing in his mind, and gave him the pure mystery of right doctrine, the secret heart of the Nirvâna, that true knowledge of existing things which consists in knowing them not to exist, and the method of enlightenment and reformation."

Kashiapa distinguished himself by severely ascetic practices. Buddha knew his excellence, and wished him to sit on the same seat with himself, as being not inferior in merit. But to this he would not consent. He also easily comprehended the ideas of Buddha. Buddha, on one occasion, used the following illustration:—"A notable man's house took fire. He brought goat-carts, drawn by goats, deer, and bullocks, to rescue his sons. He afterwards gave them a lofty, broad waggon, drawn by white bullocks. The first are the methods of Hinayana. The last is that of Mahayana." Kashiapa understood that







throne, with a thousand secretaries before him. They took down his words while he repeated the Dharma as he had heard it from Buddha. Evidently he had a good memory. Kashiapa was an old man, and Ananda was comparatively young. Both were alike anxious to preserve the teaching of Buddha; and the thousand Arhans, who received the sacred Dharma, were selected from a vast multitude of those who had accepted Buddha as the lion of the law, the mighty hero of the new and popular religion.

It is not said that they wrote. They may have committed to memory the sacred Dharma as Ananda gave it, but writing became the common mode of preserving Buddhist teaching so soon after, that this narrative may describe actual dictation and the work of a diligent secretariat, or company of disciples, who acted as scribes.

The aged patriarch, Kashiapa, when he died, intrusted to Ananda the very victorious law, and told him the following story, which throws light on ancient Buddhism as represented by the Northern school. "Anciently, when Ting-kwang Fo was a 'Shamen' (*Shramana*), he had under his protection a 'Shami' (*Shramanera*) whom he required to recite prayers and meditations constantly, reproving him severely if he failed in reading the whole of his tasks. The Shami sometimes went out to beg for his instructor; but if he delayed beyond the due time, and did not complete his daily readings, he had to bear heavy blame from that very instructor for whom he begged. This led him to feel unhappy, and he commenced reciting on the road as he went his rounds. A kind and friendly man asked him the reason, and finding how matters stood, addressed him as follows:—'Do not be sad. In future I will provide for your wants.' The Shami ceased to beg, and gave his whole attention to recitations of the sacred books, and was never deficient in the number of pages read. This Shami afterwards became Shakyamuni Buddha. His kind friend became Ananda in a later birth, and his sagacity, his power of





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it may be well to draw attention to this instance of snake-charming. It means a mesmerising power, a fixing of the mind and eye which has an effect on the snake. To fix the faculties in Buddhist contemplation is to enter into *san-mei* or *samadhi*. Those phenomena which we call trance, brown study, reverie, are examples of an inactive *samadhi*. The addition of an effort of will makes an active *samadhi*, as that used in snake charming by Buddhists, and as that of mesmerists.

He founded a house to be used by monks as a contemplation hall at the spot, and perhaps the snakes he tamed may have been kept there in a box, as is sometimes done now in China. But the account does not say.

He went thence to Candahar, at that time called Kipin, and there propagated the doctrines of Buddhism about eighty years before the conquests of Alexander. He lived in the *Siang-* (elephant) *ps* (white) mountain, sat on his chair, and entered into a trance. While this was happening, Upagupta, his successor, was being much troubled with five hundred pupils, who were self-opinionated and proud. He felt that they were beyond his power to guide and elevate. There was not existing between him and them the "secret link of influence" (*yuen*, "cause." Sansc. *nidana*) that would have overcome this difficulty. This conviction he acquired in a *samadhi*, and learned or rather thought at the same time, while still in the ecstatic state, that only Shangnavasu could reform them. The *samadhi* here appears to be an elevated state of inspiration. But it has also a magical power. The next point in the narrative is the arrival of Shangnavasu himself flying through the air. He was habited most shabbily, and when he sat down on Upagupta's chair, the pupils stared angrily at him for daring to do this. But Upagupta came before him and bowed to him most respectfully. Shangnavasu pointed to the air, and fragrant milk fell as if from a spring on the side of a high mountain.

This was the result of a *samadhi*, which the patriarch said was the *samadhi* of a Naga rushing eagerly forward.







was then thrown out among graves in the open ground beyond the city. When Upagupta went out on his begging round he arrived at the spot. She said to him, "When I invited you to come and see me I had a beautiful face, but you refused. Now that I am maimed, my beauty gone, and my death near, you have come to see me. Why is this?" He replied, "I have come to see you from a wish to know what you truly are, and not through evil desire. You have by your beauty corrupted and ruined many. You were like a painted vase always giving out evil odours. It was no pleasure to the truly enlightened to approach you. They knew that this beauty would not be permanent. Now all miseries have gathered on you like numberless boils and ulcers. You ought diligently to seek liberation by means which are in your power." The woman as she listened opened the eye of Dharma, and obtained the purification of her heart. At death she was born anew in paradise.

Upagupta, when still a youth, saw that all the common methods of redemption were marked by bitterness, emptiness, and non-permanence, and at once attained the fruit Anagamin, the third degree of saintship, or that from which there is "no" (*ana*) "return" (*gamin*). He was then seventeen. Shagnavasu at once received him to the vows on his application, and he became an Arhan.

He was contemporary during the later years of his patriarchate with king Ashôka, who, hearing that he was on Mount Uda discoursing to a large audience of believers, sent messengers to him, inviting him to come to the city where the king was, and bless him, by touching him on the crown of the head. The king much desired to learn at what spots he should erect pagodas in honour of Buddha. To this the patriarch responded, by pointing out to him all the places where Buddha had done anything remarkable during his life.

The number of converts was immense. Each of them threw down a tally four inches long. The tallies filled a storehouse which was sixteen feet high. Upagupta became,







Michaka was the sixth patriarch. When he met first with Drikata, he said to him, "I was formerly born with you in the heaven of Brahma. I met with Asita,<sup>1</sup> who taught me the doctrine of the Rishis. You met with good and wise teachers who instructed you in the principles of Buddhism. So your path differed from mine for a period of six *kalpas*. The record of the Rishis said, 'After six *kalpas* you shall meet with a fellow learner. Through him you shall obtain the holy fruit.' To-day, in meeting with you, is it not the fulfilment of destiny?"

Drikata then instructed him in Dharma, and he made eminent attainments. The Rishis, his companions, did not believe, until Drikata performed before them various magical transformations, when they all believed and obtained the fruit of doctrine. When Drikata died, Michaka took his place in renovating mankind by teaching the Nirvâna.

The seventh (should be eighth) patriarch was Buddhanandi, a native of Northern India. When Michaka came to his country, Buddhanandi saw on the city battlements a golden-coloured cloud. He thought that there must be a sage beneath the cloud, who would transmit the Dharma. He went to search, and found Buddhanandi in the street leading to the market-place. Michaka said, "Formerly Buddha, when travelling in Northern India, said to Ananda, 'Three hundred years after my death there will be a sage named Buddhanandi. He will make the Dharma great in this region.'" Buddhanandi replied, "I remember that in a former *kalpa* I presented to Buddha a throne. It was on this account that he made reference to me, and foretold that I should in the '*kalpa* of the sages' (*Bhadra-kalpa*) spread the Dharma far and wide. Since this agrees exactly with what you have said, I wish to become a disciple." He at once obtained the four fruits of enlightenment.

The ninth patriarch, Buddhamitra, was found by his

<sup>1</sup> A Rishi who was able to detect the marks of Buddha on a child. Shakyamuni was his slave in a former birth. — Eitel.







must have died soon after, though Chinese chronology places his death in B.C. 590.

The Kiau-men writers apparently say little about the synods or councils, perhaps because they were presided over by the patriarchs, who favoured the contemplatist school. Can this be the reason that Chi-p'an has neglected the seventh patriarch and caused Michaka to nominate Buddhanaudi (the eighth) as his successor, making him the seventh?

From this point I prefer to follow *San-kiau-yi-su* and Eitel in numbering the patriarchs, while continuing to take the story of their lives from the interesting pages of *Fo-tsu-t'ung-ki*, because the author is full of anecdote.

Chi-p'an, to fill the vacancy caused by the omission of Vasumitra, mentions Madhyantika, a disciple of Ananda, who converted Cashmere. He was contemporary with Shangnavasu. Buddhamitra passed at once through the steps of enlightenment, and began to teach the correct Dharma.

There was a king then reigning who followed another school, and wished to destroy the influence of Buddhism, a religion which he despised. Buddhamitra, wishing to bring this king to submission, took a red flag in his hand, and carried it before the king for twelve years. The king at last asked who this man was. Buddhamitra replied, "I am a man of knowledge, who can discuss religion." The king ordered an assembly of Brahmans to meet him in a large hall, and discuss religion with him. Buddhamitra took his seat, and delivered a discourse. A man weak in knowledge was pitted against him, whose reasonings he at once subverted. The rest declined to argue. The king then entered himself into argument with him, but soon gave way, and announced his intention to follow the Buddhist religion.

In the same kingdom was a "Nirgrantha" (*Nikan*), who reviled Buddhism, and was an expert calculator. *Nirgrantha* means a devotee who has cut the ties of food and clothing,





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to his doctrine, and took the tonsure. The king feared that his kingdom would become depopulated, and issued an order that there should be no more chanting. This decree was levelled against the use of some very popular and sweet music introduced by Maming. The music must have excited great attention, and must have had its effect in leading many persons to resolve on leading the Buddhist life. This would lead to diminution in population. The country would become poorer. There would be fewer workers, fewer tax-payers, fewer soldiers, and fewer traders.

At this juncture the king of the Getæ led his army to besiege Pataliputra. There were 900,000 men in the city, and the besieging king required 900,000 pieces of gold as a ransom. The king of Pataliputra gave him Maming, a Buddha's rice bowl, and a cock, observing that each of these gifts was worth 300,000 gold pieces. Maming's wisdom was unrivalled. Buddha had boundless virtue, and a merciful heart. The cock would not drink water that had insects in it. All three would be able to drive away enemies.

The king of the Getæ was delighted, drew back his troops, and returned to his country. After a time, the Parthians attacked him. He gained a victory, and killed 900,000 of the enemy.

Maming was born at Benares, but taught chiefly at Pataliputra. One day, while he was causing the wheel of the wonderful law to revolve, an old man suddenly fell on the ground just before him. The patriarch said, "This is no ordinary person. There will be some remarkable appearance." No sooner was this said than he vanished. Then, in a trice, a man with a golden skin rose out of the ground. He soon became changed into a young woman, who pointed with her right hand at Maming and said, "I bow to the aged and honoured patriarch. Let me receive the mark of Julai." She disappeared. The patriarch said, "A demon must be coming to struggle with me."







*Lung-shu*, or "Nagarjuna," was the fourteenth patriarch. He belonged to Southern India. A king there was very much opposed to Buddhism, and influenced by what that religion calls "depraved views" (*sie-kien*). Lung shu wished to convert him, and for seven years carried a red banner before him when travelling. The Rajah asked, "Who is this man?" He replied for himself, "I am a man possessing all kinds of knowledge." The Rajah asked, "What are the Devas now doing?" He replied, "Just now the Devas are fighting with the Asuras." In a moment they became aware of the conflict of swords in the sky, and, to the Rajah's astonishment, some ears and noses of the giants fell on the ground. The Rajah reverentially performed a prostration before Lung-shu. Ten thousand Brahmans who were at the time in the hall of audience all joined in praising the marvellous virtue of the patriarch, and at once submitted themselves to the tonsure, and entered on the monkish life.

Lung-shu wrote several important Shastras. Among them was that one called *Ta-chi-tu-lun*, "Shastra of the Method of Great Wisdom." He was one of the most prolific authors of the Mahayana school. On this account he became the object of the jealous dislike of the older school of the Lesser Conveyance.

When drawing near the end of his life, he unexpectedly fell one day into the trance called the *samadhi* of the moon's wheel, in which he only heard words of the Dharma, but saw no forms. His pupil, Deva, comprehended him, and said, "The Buddha nature which you, my teacher, make known to us, does not consist in sights and sounds." Lung-shu intrusted to him the care of the Dharma, and entered a vacant room. As he did not come out for a day, the pupils broke open the door. He had gone into a state of *samadhi*, and died. In all the kingdoms of India, temples were erected for him, and he was honoured as if he were Buddha.

The fifteenth patriarch was Kanadeva, a native of South





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to understand the whole at first hearing, and Kanadeva at the second hearing. Rahulata was able to comprehend the whole when he had heard Kanadeva's explanation. On this, the Brahman said, under the influence of great astonishment, "The Shramana knows it as clearly as if he had known it all of old." He then became a believer.

After his destined work of reformation and instruction was done, Rahulata entered (the word is "took," "seized on") the Nirvâna.

The seventeenth patriarch, Sanghanandi, of the city Shravasti, was the son of the king. He could speak as soon as he was born, and read the books of Buddha when an infant. At seven years old he formed a dislike to a worldly life. His parents tried in vain to check him in resolving to be a monk. Two years later, Rahulata came to the banks of the Golden-water river and said, pointing with his finger, "At a distance of five hundred *li* from this spot, there is a holy person, named Sanghanandi, who will, a thousand years after Buddha, succeed him on the throne of purity." Rahulata led his disciples to see him. He had just awaked from a trance of twenty-one days, and at once desired to take the monastic vows. He very soon understood the principles of Buddha's teaching, and became himself an instructor.

One day Rahulata ascended to the heaven of Brahma with a golden rice bowl in his hand to obtain rice for a multitude of believing Buddhists. On a sudden they disliked its taste. Rahulata said, "The fault is not in me. It is in yourselves." He then desired Sanghanandi to distribute the food and eat with the others. All wondered. Rahulata then said, "He is a Buddha of bygone times, and you also were disciples of the law of Buddha in ages long past. However, you had not attained to the rank of Arhan, but only realised the first three fruits of the monastic life." They replied, "The marvellous power of our teacher can lead to faith. This Buddha of the past has still secret doubts." Sanghanandi observed that when Buddha was



living, the earth was at peace and the waters made everything beautiful ; but after his death, when eight hundred years had passed, men had lost faith. They did not believe the true form of beauty. They only loved marvellous powers and deeds that astonish.

He had no sooner ended, than he seized a crystal jar, and slowly entered the earth. He went with it to the boundary of the diamond wheel region, and filled it with the "drink of the immortals" (*kan-lu*). This he brought back to the assembly, and placed it before them. They all repented of their thought, and thanked him.

An Arhan, full of all virtue and merit, came there. Sanghanandi tried his powers by a question. "One born of the race of the wheel kings was neither Buddha nor an Arhan. He was not received by after ages as real, nor was he a Pratyeka Buddha." The Arhan, unable to solve this problem, went to the paradises of the Devas, and asked Maitreya, who replied, "The custom of the world is to form a lump of clay, and with a wheel make it into a porcelain image. How can this image compare with the sages or be continued to later generations?"

The Arhan came back with this answer. Sanghanandi replied, "It must have been Maitreya that told you this."

When his destined course was finished, he grasped a tree with his right hand, and entered the state of destruction and salvation. The corpse could not be removed by his disciples on account of its great weight. A large elephant also came to try his strength, but was unable to move it. The disciples then piled up fragrant wood against the tree, and performed the process of cremation. The tree became still more luxuriantly beautiful. A dagoba was erected, and the relics were worshipped.

The eighteenth patriarch was named Sangkayasheta. When he heard the bells of a temple ringing on account of the wind blowing, his teacher asked him, "Is it the bells that make the sound, or the wind?" The youth replied, "It is neither the bells nor the wind, it is my



mind." Walking on the sea-side, he came to a temple and went into it to beg food, saying, "Hunger is the greatest evil. Action is the greatest suffering. He who knows the reality of Dharma that there is in this statement, may enter the path of Nirvâna." He was invited to enter and supplied with food.

Sangkayasheta saw in the house two hungry ghosts, naked and chained. "What is the meaning of this?" he asked. His host said, "These ghosts were in a former life my son-in-law and daughter-in-law. They were angry because I gave away food in charity, and when I instructed them they refused to listen. I then took an oath and said, 'When you suffer the penalty of your sin I will certainly come and see you.' Accordingly, at the time of their suffering their retribution, I arrived at a certain place where monks, at the sound of the bell, had assembled for food. When the food was nearly all eaten, it changed to blood, and the monks began to use their bowls and other utensils employed at meals, in fighting with one another, and said, 'Why are you saving of food? The misery we bear now is a recompense for the past.' I asked them to tell me what they had done. They replied, that in the time of Kashiapa Buddha, they had been guilty on one occasion, when Bikshus came asking food, of concealing their store and angrily refusing to share it with them. This was the cause of their present retribution."

Sangkayasheta went on the sea and saw all the five hundred hells. This taught him fear, and the desire to avoid, by some means, such a fate as to be condemned to live there.

He attained the rank of Arhan, and finding in a wood five hundred "hermits" (*sien*) who were practising ascetic rules, he converted them to Buddhism by praising Buddha, the Law, and the Priesthood. When his destined course was run, he entered the Nirvâna, B.C. 13.

In the account of Kumarada, the nineteenth patriarch, is included an answer he gave to a youth who was puzzled at the inequality of rewards and punishments in the pre-





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of Buddhist teaching is said to be easy. Yaja undertook to teach in this part of India.

The campaign of Manura is described as a long struggle with errors and heresies. He specially made use of a book by the twelfth patriarch called the *Sutra of the Not-me*. He found Western India under the control of king Teda, who one day when travelling passed a small pagoda. His attendants could not say what was the occasion of its being erected. He asked the "Brahmans of pure life" (*Fan-hing*), the "contemplatists" (*ch'un-kwan*), and the "utterers of charms" (*cheu-shu*), who formed three classes of the community of that day. They did not know.

Manura was then asked; who said it was a pagoda erected by king Ashôka, and which had now come to light through the good fortune of the king.<sup>1</sup> The king was much impressed with Manura's teaching, and became a disciple. He gave over his royal authority to his son, and himself took vows as a monk. In seven days he advanced to the fourth grade of the understanding of Buddhist doctrine.

Manura gave the work of reforming the kingdom by Buddhist teaching into the hands of the king, and went himself to the kingdom of the Indian Getæ, who—retreating westward before the Hiung-noo, B.C. 180—conquered the Puenjab and Cashmere in A.D. 126. Manura taught in Western India and in Ferghana in the third Christian century. He is author of the *Vibhasha Shastra*.

The twenty-third patriarch was Haklena. He was of the country of the Getæ (Candahar). At seven years old he began to rebuke those people who visited temples to sacrifice to the gods. He said they were deceivers of the people, by wrong statements of the causes of calamities and of happiness. "Besides, you are," he said, "wasting the lives of innocent cattle, which is a very great evil." On a sudden the temple and images fell down in ruins. At thirty-eight years of age he met with Manura, and was

<sup>1</sup> "Good fortune," *fu-li*, "power of the king's merit." *Fu*, "happiness," is in a Buddhist sense "merit." By the law of hidden causation, good fortune is always deserved by some good action done, either in the present or in some former life.







patriarchs here, is said, by the author of *Fo-tsu-t'ung-ki*, to have been that the remaining patriarchs were not foretold by Buddha by name, and did not equal in gifts and honour those that preceded.

The contemplative school, or school of Bodhidharma, however, have retained the twenty-eight names, and recognise no superiority in the twenty-four universally acknowledged patriarchs over the remaining four. For many centuries there was an active discussion on the claims of the last four and the Chinese patriarchs to the honour of the name. Chī-p'an, writing in A.D. 1269, at Ningpo, decides against them. Some of the friends who reviewed his work, and whose names are given, belonged to the contemplative school. The difference of views would not therefore be an unfriendly one.

The twenty-fifth patriarch, according to the contemplative school, was Basiasita. He was a Brahman, and a native of Candahar. He travelled into Central and Southern India, and died A.D. 328.

Putnomita was the next (twenty-sixth) that received the cloak and secret symbols of the patriarchs. He was a Kshatrya of Southern India. He visited Eastern India, where he found the king under the influence of heretical doctrine, and converted him. He died in A.D. 388.

His successor, the twenty-seventh patriarch, was Pradj-ñatara, a native of Central India, who travelled to the southern part of the peninsula, and there took under his instructions Bodhidharma, the second son of the king. He died A.D. 457, and left as his successor the pupil just mentioned, who, he foretold, would visit China sixty-nine years afterwards. Bodhidharma asked him, when under instruction, what he had to say about precious things, pearls, and doctrines, which are round and bright. The patriarch answered, "Among all precious things the Buddhist Dharma is the most precious. Among all bright things, knowledge is the brightest. Among all clear things, a clear mind is the clearest. Among all things,





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## CHAPTER VI.

## SKETCH OF THE HISTORY OF BUDDHISM IN CHINA.

The emperor Ming-ti sends an embassy to India for images, A.D. 61—Kashiapmadanga arrives in China—Spread of Buddhism in A.D. 335—Buddojanga—A pagoda at Nanking, A.D. 381—The translator Kumarajiva, A.D. 405—The Chinese traveller, Fa-hien visits India—His book—Persecution, A.D. 426—Buddhism prosperous, 451—Indian embassies to China in the Sung dynasty—Opposition of the Confucianists to Buddhism—Discussions on doctrine—Buddhist prosperity in the Northern Wei kingdom and the Liang kingdom—Bodhidharma—Sung-yün sent to India—Bodhidharma leaves Liang Wu-ti and goes to Northern China—His latter years and death—Embassies from Buddhist countries in the south—Relics—The Liang emperor Wu-ti becomes a monk—Embassies from India and Ceylon—Influence of Sanscrit writing in giving the Chinese the knowledge of an alphabet—Syllabic spelling—Confucian opposition to Buddhism in the T'ang dynasty—The five successors of Bodhidharma—Hiuen-tsang's travels in India—Work as a translator—Persecution, A.D. 714—Hindoo calendar in China—Amogha introduces the festival for hungry ghosts—Opposition of Han Yü to Buddhism—Persecution of 845—Teaching of Matsü—Triumph of the Mahayana—Budhiruchi—Persecution by the Cheu dynasty—Extensive erection of pagodas in the Sung dynasty—Encouragement of Sanscrit studies—Places of pilgrimage—P'uto—Regulations for receiving the vows—Hindoo Buddhists in China in the Sung dynasty—The Mongol dynasty favoured Buddhism—The last Chinese Buddhist who visited India—The Ming dynasty limits the right of accumulating land—Roman Catholic controversy with Buddhists—Kang-hi of the Manchu dynasty opposes Buddhism—The literati still condemn Buddhism.

It was in the year A.D. 61, that the Chinese emperor Ming-ti, in consequence of a dream, in which he saw the image of a foreign god, sent messengers to India to ask for







Dahæ." It is added in the commentary to the *T'ung-kien-kang-muh*, from which this account is taken, that the name is also pronounced, *Kan-do* and *T'in-do*, and that it is the country of the barbarians called Buddha.

Early in the fourth century, native Chinese began to take the Buddhist monastic vows. Their history says, under the year 335, that the prince of the Ch'au kingdom in the time of the Eastern Ts'in dynasty, permitted his subjects to do so. He was influenced by an Indian named Buddo-janga,<sup>1</sup> who pretended to magical powers. Before this, natives of India had been allowed to build temples in the large cities, but it was now for the first time that the people of the country were suffered to become "Shamen"<sup>2</sup> (*Shramanas*), or disciples of Buddha. The first translations of the Buddhist books had been already made, for we read that at the close of the second century, an Indian residing at Ch'ang-an, the modern Si-an fu, produced the first version of the "Lotus of the Good Law." The emperor Hiau Wu, of the Ts'in dynasty, in the year A.D. 381, erected a pagoda in his palace at Nanking.

At this period, large monasteries began to be established in North China, and nine-tenths of the common people, says the historian, followed the faith of the great Indian sage.

Under the year A.D. 405, the Chinese chronicles record that the king of the Ts'in country gave a high office to Kumarajiva, an Indian Buddhist. This is an important epoch for the history of Chinese Buddhist literature. Kumarajiva was commanded by the emperor to translate the sacred books of India, and to the present day his name may be seen on the first page of the principal Buddhist classics. The seat of the ancient kingdom of Ts'in was in the southern

<sup>1</sup> He foretold future events by interpreting the sound of pagoda bells as they were blown by the wind. On one occasion he placed water in an empty flower-pot, and burned incense, when a blue lotus sprang into view in full bloom.

<sup>2</sup> The syllables *Sang-mun* are also employed. *Shramana* means the "quieting of the passions." *Sih-sin*, "to put the mind at rest," is the Chinese translation of it.





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land of the legends and superstitions in which they believed. Several of them on their return wrote narratives of what they had seen. Among those that have been preserved, the oldest of them, the *Account of Buddhist Kingdoms*,<sup>1</sup> by Fa-hien, is perhaps the most interesting and valuable. He describes the flourishing condition of Buddhism in the steppes of Tartary, among the Ouighours and the tribes residing west of the Caspian Sea, in Afghanistan where the language and customs of Central India then prevailed, and the other lands watered by the Indus and its tributary rivers, in Central India and in Ceylon. Going back by sea from Ceylon, he reached Chang-an in the year 414, after fifteen years absence. He then undertook with the help of Palats'anga, a native of India, the task of editing the works he had brought with him, and it was not till several years had elapsed that at the request of Kumarajiva, his religious instructor, he published his travels. The earnestness and vigour of the Chinese Buddhists at that early period, is shown sufficiently by the repeated journeys that they made along the tedious and dangerous route by Central Asia to India. Neither religion nor the love of seeing foreign lands, are now enough, unless the emperor commands it, to induce any of the educated class among them to leave their homes. Fa-hien had several companions, but death and other causes gradually deprived him of them all.

The Ts'in dynasty now fell (A.D. 420), and with it in quick succession the petty kingdoms into which China was at that time divided. The northern provinces became the possession of a powerful Tartar family, known in history as the Wei dynasty. A native dynasty, the first of the name Sung, ruled in the southern provinces. The princes of these kingdoms were at first hostile to Buddhism.

<sup>1</sup> V. *Fo-koué-ki*, translated by Remusat; from the preface to which, some of the facts given above are taken. The original work, *Fo-koué-ki*, is contained in the collection denomi-

nated *Shuo-fu*, a *Ts'ung-shu* (selection of extracts and books old and new) of the reign of Shun-chi. Also in the *Han-wei-ts'ung-shu*.







as the benefactors and civilisers of the world. The letter of the king of Jebabada, another Indian monarch, expresses his admiration of the same emperor in glowing language. He had given rest to the inhabitants of heaven and earth, subjected the four demons, attained the state of perfect perception, caused the wheel of the honoured law to revolve, saved multitudes of living beings, and by the renovating power of the Buddhist religion brought them into the happiness of the Nirvâna. Relics of Buddha were widely spread—numberless pagodas erected. All the treasures of the religion (Buddha, the Law, and the Priesthood) were as beautiful in appearance, and firm in their foundations as the Sumeru mountain. The diffusion of the sacred books and the law of Buddha was like the bright shining of the sun, and the assembly of priests, pure in their lives, was like the marshalled constellations of heaven. The royal palaces and walls were like those of the Tauli heaven. In the whole Jambu continent, there were no kingdoms from which embassies did not come with tribute to the great Sung emperor of the Yang-cheu<sup>1</sup> kingdom. He adds, that though separated by a wide sea, it was his wish

which it was applied. This leaves in great uncertainty the usual derivation of the term "China" from the *Dzin* dynasty, B.C. 250, or that of *T'zin*, A.D. 300. The occurrence of the word as the name of a nation in the "Laws of Manu," supposed to date from some time between B.C. 1000 and B.C. 500, with the use of the term "Sinim" in the "Prophecies of Isaiah," indicate a greater antiquity than either of these dynasties extends to. Some have supposed that the powerful feudatory kingdom, *Dzin*, that afterwards grew into the dynasty of that name, may have originated the appellation by which the whole country subject to the *Chen* emperors was known to the Hindoos. *Dzin* occupied the north-western tract now called *Shensi* and *Kan-su*. It was that part of China that would be first reached by

traders coming from Kashgar, Samarcand, and Persia. *Chen-tan*, the other Hindoo name of "China" used in the Buddhist books, may be the *Thina* of Ptolemy. When the first Buddhists reached China, the character used for writing the first of these two syllables would be called *Tin*, and soon afterwards *Chin*. In Julien's *Méthode*, &c., its Sanscrit equivalent is *Chin*. This would be somewhat late. Would it not be better, having traced the term to India, to make that country responsible for its etymology?

<sup>1</sup> At that time the territory of Yang-cheu embraced Kiang-nan, with parts of Ho-nan and Kiang-si. Jambu, the southern continent, is one of the four Indian divisions of the world. India is in its centre.





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An edict issued on the occasion by the emperor says, that among the priests many were men who had fled from justice and took the monastic vows for safety. They took advantage of their assumed character to contrive new modes of doing mischief. The fresh troubles thus constantly occurring excite the indignation of gods and men. The constituted authorities, it is added, must examine narrowly into the conduct of the monks. Those who are guilty must be put to death. It was afterwards enacted that such monks as would not keep their vows of abstinence and self-denial should return to their families and previous occupations. Nuns were also forbidden to enter the palace and converse with the emperor's wives.

The advances of Buddhism later in the fifth century were too rapid not to excite much opposition from the literati of the time, and a religious controversy was the result.

In the biography of Ts'i Liang, a minister of state under the emperor Ts'i Wu-ti (A.D. 483), there are some fragments of a discussion he maintained in favour of Buddhism. He says, "If you do not believe in 'retribution of moral actions' (*yin-kuo*), then how can you account for the difference in the condition of the rich and the poor?" His opponent says, "Men are like flowers on trees, growing together and bent and scattered by the same breeze. Some fall upon curtains and carpets, like those whose lot is cast in palaces, while others drop among heaps of filth, representing men who are born in humble life. Riches and poverty, then, can be accounted for without the doctrine of retribution." To this the advocate of Buddhism is said to have been unable to reply. He also wrote on the destruction of the soul. Personating the Confucianists, he says that, "The 'soul' (*shin*) is to the 'body' (*hing*) as sharpness to the knife. The soul cannot continue to exist after the destruction of the body, more than sharpness can remain when the knife is no more." These extracts show that some of the Confucianists of that age denied any providential retribution in the present or a



future life. Whatever may be thought of notions connected with ancestral worship, and the passages in the classical books that seem to indicate the knowledge of a separate life for the soul after death, they were too imperfect and indistinct to restrain the literati from the most direct antagonism on this subject with the early Buddhists. Holding such cheerless views as they did of the destiny of man, it is not to be wondered at that the common people should desert their standard, and adopt a more congenial system. The language of daily life is now thoroughly impregnated with the phraseology of retribution and a separate state. All classes make use of very many expressions in common intercourse which have been originated by Buddhism, thus attesting the extent of its influence on the nation at large. And, as the Buddhist immortality embraces the past as well as the future, the popular notions and language of China extend to a preceding life as much as to a coming one.

A distinct conception of the controversy as it then existed may be obtained from the following extracts from an account of a native Buddhist, contained in the biographical section of the *History of the Sung dynasty*:—"The instructions of Confucius include only a single life; they do not reach to a future state of existence, with its interminable results. His disciple, in multiplying virtuous actions, only brings happiness to his posterity. Vices do but entail greater present sufferings as their punishment. The rewards of the good do not, according to this system, go beyond worldly honour, nor does the recompense of guilt include anything worse than obscurity and poverty. Beyond the ken of the senses nothing is known; such ignorance is melancholy. The aims of the doctrine of Shakya, on the other hand, are illimitable. It saves from the greatest dangers, and removes every care from the heart. Heaven and earth are not sufficient to bound its knowledge. Having as its one sentiment, mercy seeking to save, the renovation of all living beings cannot satisfy



it. It speaks of hell, and the people fear to sin ; of heaven, and they all desire its happiness. It points to the Nirvâna as the spirit's 'final home' (*ch'ang-kwei*, lit. 'long return'), and tells him of 'the bodily form of the law' (*fa-shen*),<sup>1</sup> as that last, best spectacle, on which the eye can gaze. There is no region to which its influence does not reach. It soars in thought into the upper world. Beginning from a space no larger than the well's mouth in a courtyard, it extends its knowledge to the whole adjacent mansion." These sentiments are replied to, in the imaginary dialogue in which they occur, by a Confucian, who says, "To be urged by the desire of heaven to the performance of virtue, cannot bear comparison with doing what is right for its own sake. To keep the body under restraint from the fear of hell, is not so good as to govern the heart from a feeling of duty. Acts of worship, performed for the sake of obtaining forgiveness of sins, do not spring from piety. A gift, made to secure a hundredfold recompense to the giver, cannot come from pure inward sincerity. To praise the happiness of the Nirvâna promotes a lazy inactivity. To speak highly of the beauty of the embodied ideal representation of Buddhist doctrine, seen by the advanced disciple, tends to produce in men a love of the marvellous. By your system, distant good is looked for, while the desires of the animal nature, which are close at hand, are unchecked. Though you say that the Bodhisattwa is freed from these desires, yet all beings, without exception, have them." To these arguments for the older Chinese system, the Buddhist comes forward with a rejoinder:—"Your conclusions are wrong. Motives derived from a future state are necessary to lead men to virtue. Otherwise how could the evil tendencies of the present life be adjusted? Men will not act spontaneously and immediately without

<sup>1</sup> When the Buddhist has become sufficiently enlightened, an ideal picture of Buddhist doctrine presents itself to his mind. It is called *Fa-shen* or *Fa-siang*. Elsewhere,

as in the "Diamond Sutra," it is spoken of as a state that can be arrived at, but here it seems rather to mean an object of mental vision.





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dynasty, forms an era in the history of Chinese Buddhism, marked as it was by the arrival in China of *Ta-mo* (Bodhi-dharma), the twenty-eighth of the patriarchs, and by the extraordinary prosperity of the Buddhist religion under the imperial favour.

At the beginning of the sixth century, the number of Indians in China was upwards of three thousand. The prince of the Wei kingdom exerted himself greatly to provide maintenance for them in monasteries, erected on the most beautiful sites. Many of them resided at Lo-yang, the modern Ho-nan fu. The temples had multiplied to thirteen thousand. The decline of Buddhism in its motherland drove many of the Hindoos to the north of the Himalayas. They came as refugees from the Brahmanical persecution, and their great number will assist materially in accounting for the growth of the religion they propagated in China. The prince of the Wei country is recorded to have discoursed publicly on the Buddhist classics. At the same time, he refused to treat for peace with the ambassadors of his southern neighbour, the Liang kingdom. Of this the Confucian historian takes advantage, charging him with inconsistency in being attached to a religion that forbids cruelty and bloodshed, while he showed such fondness for war.

Soon after this, several priests were put to death (A.D. 515) for practising magical arts. This is an offence attributed more than once by the Chinese historians to the early Buddhists. The use of charms, and the claim to magical powers, do not appear to have belonged to the system as it was left by Shakyamuni. His teaching, as Burnouf has shown, was occupied simply with morals and his peculiar philosophy. After a few centuries, however, among the additions made by the Northern Buddhists to popularise the religion, and give greater power to the priests, were many narratives full of marvels and impossibilities, falsely attributed to primitive Buddhism. These works are called the *Ta-ch'eng*, or "Great Development"



Sutras. Another novelty was the pretence of working enchantments by means of unintelligible formulæ, which are preserved in the books of the Chinese Buddhists, as in those of Nepaul, without attempt at explanation. These charms are called Dharani. They occur in the Great Development classics, such as the "Lotus of the Good Law," *Miau-fa-lien-hwa-king* (*Fa-hwa-king*), and in various Buddhist works. The account given in the *T'ung-kien-kang-mu* of the professed magician who led the priests referred to above, says that he styled himself *Ta-ch'eng*, used wild music to win followers, taught them to dissolve all the ties of kindred, and aimed only at murder and disturbance.

The native annotator says that *Ta-ch'eng* is the highest of three states of intelligence to which a disciple of Buddha can attain, and that the corresponding Sanscrit word, *Mahayana*, means "Boundless revolution and unsurpassed knowledge." It is here that the resemblance is most striking between the Buddhism of China and that of other countries where it is professed in the north. These countries having the same additions to the creed of Shakya, the division of Buddhism by Burnouf into a Northern and Southern school has been rightly made. The superadded mythology and claim to magical powers of the Buddhists, who revere the Sanscrit as their sacred language, distinguish them from their co-religionists who preserve their traditions in the Pali tongue.

In the year A.D. 518, Sung-yün was sent to India by the prince of the Wei country for Buddhist books. He was accompanied by Hwei-sheng, a priest. He travelled to Candahar, stayed two years in Udyana, and returned with 175 Buddhist works. His narrative has been translated by Professor Neumann into German.

In A.D. 526, Bodhidharma, after having grown old in Southern India, reached Canton by sea. The propagation of Buddhism in his native country he gave in charge to one of his disciples during his absence. He was received with the honour due to his age and character, and immediately



invited to Nanking, where the emperor of Southern China, Liang Wu-ti, held his court. The emperor said to him—“From my accession to the throne, I have been incessantly building temples, transcribing sacred books, and admitting new monks to take the vows. How much merit may I be supposed to have accumulated?” The reply was, “None.” The emperor: “And why no merit?” The patriarch: “All this is but the insignificant effect of an imperfect cause not complete in itself. It is the shadow that follows the substance, and is without real existence.” The emperor: “Then what is true merit?” The patriarch: “It consists in purity and enlightenment, depth and completeness, and in being wrapped in thought while surrounded by vacancy and stillness. Merit such as this cannot be sought by worldly means.” The emperor: “Which is the most important of the holy doctrines?” The patriarch: “Where all is emptiness, nothing can be called ‘holy’ (*sheng*).” The emperor: “Who is he that thus replies to me?” The patriarch: “I do not know.” The emperor—says the Buddhist narrator—still remained unenlightened. This extract exhibits Buddhism very distinctly in its mystic phase. Mysticism can attach itself to the most abstract philosophical dogmas, just as well as to those of a properly religious kind. This state of mind, allying itself indifferently to error and to truth, is thus shown to be of purely subjective origin. The objective doctrines that call it into existence may be of the most opposite kind. It grows, therefore, out of the mind itself. Its appearance may be more naturally expected in the history of a religion like Christianity, which awakens the human emotions to their intensest exercise, while, in many ways, it favours the extended use of the contemplative faculties, and hence the numerous mystic sects of Church history. Its occurrence in Buddhism, and its kindred systems, might with more reason occasion surprise, founded as they are on philosophical meditations eminently abstract. It was reserved for the fantastic genius of India to construct a religion out of three such elements as





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gain by it. The young aspirant to the victory over self wept at the question, and said, "I only desire that mercy may open a path to save the whole race of mankind." The patriarch replied, that such an act was not worthy of comparison with the acts of the Buddhas. It required, he told him, very little virtue or resolution. His disciple, stung with the answer, says the legend, took a sharp knife, severed his arm, and placed it before the patriarch. The latter expressed his high approval of the deed, and when, after nine years' absence, he determined to return to India, he appointed the disciple who had performed it to succeed him as patriarch in China. He said to him on this occasion, "I give you the seal of the law as the sign of your adherence to the true doctrine inwardly, and the *kasha* (robe worn by Buddhists) as the symbol of your outward teaching. These symbols must be delivered down from one to another for two hundred years after my death, and then, the law of Buddha having spread through the whole nation, the succession of patriarchs will cease." He further said, "I also consign to you the *Lenga Sutra* in four sections, which opens the door to the heart of Buddha, and is fitted to enlighten all living men." Ta-mo's further instructions to his successor as to the nature and duties of the patriarchate are fully detailed in the *Chi-yue-luh*. He died of old age after five attempts to poison him, and was buried at the Hiung-er mountains between Ho-nan and Shen-si. At this juncture Sung-yün, who had been sent to India a few years previously for Buddhist books, returned, and inspected the remains of Bodhidharma. As he lay in his coffin he held one shoe in his hand. Sung-yün asked him whither he was going. "To the Western heaven," was the reply. Sung-yün then returned home. The coffin was afterwards opened and found empty, excepting that one of the patriarch's shoes was lying there. By imperial command, the shoe was preserved as a sacred relic in the monastery. Afterwards in the Tang dynasty it was stolen, and now no one knows where it is.



The embassies from Buddhist kingdoms in the time of Liang Wu-ti afford other illustrations of the passion for relics and mementoes of venerated personages, encouraged by the Buddhist priests. The king of Bunam, the ancient Siam, wrote to the emperor that he had a hair of Buddha, twelve feet in length, to give him. Priests were sent from the Chinese court to meet it, and bring it home. Three years before this, as the *History of the Liang dynasty* informs us, in building, by imperial command, a monastery and pagoda to king A-yo (Ashôka), a *sharira*, or "relic of Buddha," had been found under the old pagoda, with a hair of a blue lavender colour. This hair was so elastic that when the priests pulled it, it lengthened *ad libitum*, and when let alone curled into a spiral form. The historian quotes two Buddhist works in illustration. The "Seng-ga Sutra" (*king*) says, that Buddha's hair was blue and fine. In the *San-mei-king*, Shakya himself says, "When I was formerly in my father's palace, I combed my hair, and measuring it, found that it was twelve feet in length. When let go, it curled into a spiral form." This description agrees, it is added, with that of the hair found by the emperor.

In A.D. 523, the king of Banban sent as his tributary offering, a true "sharira" (*she-li*) with pictures and miniature pagodas; also leaves of the Bodhi, Buddha's favourite tree. The king of another country in the Birmese peninsula had a dream, in which a priest appeared to him and foretold to him that the new prince of the Liang dynasty would soon raise Buddhism to the summit of prosperity, and that he would do wisely if he sent him an embassy. The king paying no attention to the warning, the priest appeared again in a second dream, and conducted the monarch to the court of Liang Wu-ti. On awaking, the king, who was himself an accomplished painter, drew the likeness of the emperor as he had seen him in his dream. He now sent ambassadors and an artist with instructions to paint a likeness of the Chinese monarch from life. On



comparing it with his own picture, the similarity was found to be perfect.

This emperor, so zealous a promoter of Buddhism, in the year A.D. 527, the twenty-sixth of his reign, became a monk and entered the Tung-tai monastery in Nanking. The same record is made in the history two years afterwards. As might be expected, this event calls forth a long and severe critique from the Confucian historian. The preface to the history of the dynasty established by this prince, consists solely of a lament over the sad necessity of adverting to Buddhism in the imperial annals of the nation, with an argument for the old national system, which is so clearly right, that the wish to deviate from it shows a man to be wrong. In reference to the emperor's becoming a priest, the critic says, "that not only would the man of common intelligence condemn such conduct in the ruler of a commonwealth, but even men like Bodhidharma would withhold their approval."

A few years afterwards, the same emperor rebuilt the Ch'ang-ts'ien monastery five *le* to the south of "Nanking," in which was the *tope* (shrine for relics) of *A-yo* or Ashôka. The writer in the *Tung-kien-kang-mu* adds, that a true relic of Buddha's body is preserved near "Ming-cheu" (now Ningpo). Ashôka erected 80,000 topes, of which one-nineteenth were assigned to China. The tope and relic here alluded to are those of the hill *Yo-wang shan*, well known to foreign visitors, and situated fifty-two *li* eastward of Ningpo. To Buddhist pilgrims coming from far and near to this sacred spot, the *she-li* is an object of reverential worship, but to unbelieving eyes it presents a rather insignificant appearance. The small, reddish, bead-like substance that constitutes the relic, is so placed in its lantern-shaped receptacle, that it does not admit of much light being thrown upon it. The colour is said to vary with the state of mind of the visitor. Yellow is that of happiest omen. The theory is a safe one, for there is just obscurity enough to render the tint of the





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Northern Buddhists wrote in Sanscrit, made use of Sanscrit Sutras, and were anxious to vindicate the correctness of all predictions found in them. Burnouf supposes that the disciples of Buddha, would naturally publish their sacred books in more than one language; Sanscrit being then, and long afterwards, spoken by the literati, while derived dialects were used by the common people. By Fa-hien Ashôka is called *A-yo Wang*, as at the monastery near Ningpo. In Hiuen-tsang's narrative, the name *Wu-yeu wang*, the "Sorrowless king," a translation of the Sanscrit word, is applied to him.

The Liang emperor Wu-ti, after three times assuming the Buddhist vows and expounding the Sutras to his assembled courtiers, was succeeded by a son who favoured Tauism. A few years after, the sovereign of the Ts'i kingdom endeavoured to combine these two religions. He put to death four Tauist priests for refusing to submit to the tonsure and become worshippers of Buddha. After this there was no more resistance. In A.D. 558 it is related that Wu-ti, an emperor of the Ch'in dynasty, became a monk. Some years afterwards, the prince of the Cheu kingdom issued an edict prohibiting both Buddhism and Tauism. Books and images were destroyed, and all professors of these religions compelled to abandon them.

The *History of the Northern Wei dynasty* contains some details on the early Sanscrit translations in addition to what has been already inserted in this narrative.<sup>1</sup> The pioneers in the work of translation were Kashiapmadanga and Chu-fa-lan, who worked conjointly in the time of

<sup>1</sup> Of the interest felt by Sanscrit scholars in this subject, the letter of Professor Wilson, formerly Sanscrit Professor at Oxford, to Sir John Bowring is evidence. He invited the attention of the "China Branch of the Royal Asiatic Society" to the translations made by Hiuen-tsang in the Tang dynasty, and the Sanscrit original works brought

by that traveller to his native land.

Of the Chinese translations I collected more than fifty while residing at Shanghai, for the library of the India House. Recently Rev. S. Beal has published an interesting account of these translations in the *Transactions of the Oriental Congress, held in London, 1874.*



Ming-ti. The latter also translated the "Sutra of the ten points of rest." In A.D. 150, a priest of the "An-sih" (Arsæ?) country in Eastern Persia is noticed as an excellent translator. About A.D. 170, Chitsin, a priest of the Getæ nation, produced a version of the *Nirvāṇa Sutra*. Sun K'iuēn, prince of the Wu state, one of the Three Kingdoms, who, some time after the embassy of Marcus Aurelius Antoninus, the Roman emperor, to China, received with great respect a Roman merchant at his court,<sup>1</sup> treated with equal regard an Indian priest who translated for him some of the books of Buddha. The next Indian mentioned is Dharmakakala, who translated the "Vinaya" or *Kiai-lü* (Discipline) at Lo-yang. About A.D. 300, Ch'i-kung-ming, a foreign priest, translated the *Wei-ma* and *Fa-hua*,<sup>2</sup> "Lotus of the Good Law Sutras," but the work was imperfectly done. Tau-an, a Chinese Buddhist, finding the sacred books disfigured by errors, applied himself to correct them. He derived instruction from Buddojanga and wished much to converse with Kumarajiva, noticed in a previous page. The latter, himself a man of high intelligence, had conceived an extraordinary regard for him, and lamented much when he came to Ch'ang-an from Liang-cheu at the north-western corner of China where he had long resided, that Tau-an was dead. Kumarajiva found that in the corrections he proposed to make in the sacred books, he had been completely anticipated by his Chinese fellow-religionist. Kumarajiva is commended for his accurate knowledge of the Chinese language as well as of his own. With his assistants he made clear the sense of many profound and extensive "Sutras" (*King*) and "Shastras" (*Lun*), twelve works in all. The divisions into sections and sentences were formed with care. The finishing touch to the Chinese composition of these translations was given

<sup>1</sup> In A.D. 236. This Roman was named Dzinlon. After describing his country to the Chinese prince, he was sent back honourably. His name looks in its Chinese form as if it were

translated. See the "Liang History" —India.

<sup>2</sup> In Sanscrit, *Saddharma Pundarika Sutra*.



by Seng-chau. Fa-hien in his travels did his utmost to procure copies of the Discipline and the other sacred books. On his return, with the aid of an Indian named Bhadra, he translated the *Seng-ki'-lū* (*Asangkhyea Vinaya*), which has since been regarded as a standard work.

Before Fa-hien's time, about A.D. 290, a Chinese named Chu Si-hing went to Northern India for Buddhist books. He reached Udin or Khodin, identified by Remusat with Khoten, and obtained a Sutra of ninety sections. He translated it in Ho-nan, with the title *Fang-kuang-pa-nia-king* (Light-emitting Prajna Sutra). Many of these books at that time so coveted, were brought to Lo-yang, and translated there by Chufahu, a priest of the Getæ nation, who had travelled to India, and was a contemporary of the Chinese just mentioned. Fa-ling was another Chinese who proceeded from "Yang-cheu" (Kiang-nan) to Northern India and brought back the Sutra *Hwa-yen-king* and the *Pen-ting-lū*, a work on discipline. Versions of the "Nirvāna Sutra" (*Ni-wan-king*), and the *Seng-ki-lū* were made by Chi-meng in the country *Kau-ch'ang*, or what is now "Eastern Thibet." The translator had obtained them at *Hwa-shi* or "Pataliputra," a city to the westward. The Indian Dharmaraksha brought to China a new Sanscrit copy of the *Nirvāna Sutra* and going to Kau-ch'ang, compared it with Chi-meng's copy for critical purposes. The latter was afterwards brought to Ch'ang-an and published in thirty chapters. The Indian here mentioned, professed to foretell political events by the use of charms. He also translated the *Kin-kuang-king*, or "Golden Light Sutra," and the *Ming-king*, "Bright Sutra." At this time there were several tens of foreign priests at Ch'ang-an, but the most distinguished among them for ability was Kumarajiva. His translations of the *Wei-ma*, *Fa-hwa*, and *C'heng-shih* (complete) Sutras, with the three just mentioned, by Dharmaraksha and some others, together form the *Great Development* course of





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remitted, returned to his former mode of life as a monk. Some other names might be added to the list of Hindoo translators, were it not already sufficiently long.

About the year 460 it appears from the history that five Buddhists from Ceylon arrived in China by the Thibetan route. Two of them were Yashaita and Budanandi. They brought images. Those constructed by the latter had the property of diminishing in apparent size as the visitor drew nearer, and looking brighter as he went farther away. Though a literary character is not attributed to them, the Southern Buddhist traditions might, through their means, have been communicated at this time to the Chinese. This may account for the date—nearly correct—assigned to the birth of Buddha in the *History of the Wei dynasty*, from which these facts are taken, and in that of the Sui dynasty which soon followed.

According to the same history there were then in China two millions of priests and thirty thousand temples. This account must be exaggerated; for if we allow a thousand to each district, which is probably over the mark, there will be but that number at the present time, although the population has increased very greatly in the interval.<sup>1</sup>

Buddhism received no check from the Sui emperors, who ruled China for the short period of thirty-seven years. The first of them, on assuming the title of emperor in 581, issued an edict giving full toleration to this sect. Towards the close of his reign he prohibited the destruction or maltreatment of any of the images of the Buddhist or Tauist sects. It was the weakness of age, says the Confucian historian, giving way to superstitions that led him to such an act as this. The same commentator on the history of the period says, that the Buddhist books were at this time ten times more numerous than the Con-

<sup>1</sup> Mr. Watters, citing the "Mirror of History," *Tung-kien*, chap. cccxvi., says, "Every household almost had been converted, and the number of those who had taken the vows was so great that the labours of the field were frequently neglected for lack of workmen."



fuocian classica. The *Sut History* in the digest it gives of all the books of the time, states those of the Buddhist sect to be 1950 distinct works. Many of the titles are given, and among them are not a few treating of the mode of writing by alphabetic symbols used in the kingdoms from whence Buddhism came. The first alphabet that was thus introduced appears to have been one of fourteen symbols. It is called *Si-yo hu-shu* or "Foreign Writing of the Western countries," and also *Ba-la-men-shu*, "Brahmanical writing." The tables of initials and finals found in the Chinese native dictionaries were first formed in the third century, but more fully early in the sixth century, in the Liang dynasty. It was then that the Hindoos, who had come to China, assisted in forming, according to the model of the Sanscrit alphabet, a system of thirty-six initial letters, and described the vocal organs by which they are formed. They also constructed tables, in which, by means of two sets of representative characters, one for the initials and another for the finals, a mode of spelling words was exhibited. The Chinese were now taught for the first time that monosyllabic sounds are divisible into parts, but alphabetic symbols were not adopted to write the separated elements. It was thought better to use characters already known to the people. A serious defect attended this method. The analysis was not carried far enough. Intelligent Chinese understand that a sound, such as *man*, can be divided into two parts, *m* and *an*; for they have been long accustomed to the system of phonetic bisection here alluded to, but they usually refuse to believe that a trisection of the sound is practicable. At the same time the system was much easier to learn than if foreign symbols had been employed, and it was very soon universally adopted. Shen-kung, a priest, is said to have been the author of the system, and the dictionary *Yü-p'ien* was one of the first extensive works in which it was employed.<sup>1</sup> That the Hindoo Buddhists should have taught the Chinese

<sup>1</sup> See my *Introduction to the Study of the Chinese characters*.



how to write the sounds of this language by an artifice which required nothing but their own hieroglyphics, and rendered unnecessary the introduction of new symbols, is sufficient evidence of their ingenuity, and is not the least of the services they have done to the sons of Han. It answered well for several centuries, and was made use of in all dictionaries and educational works. But the language changed, the old sounds were broken up, and now the words thus spelt are read correctly only by those natives who happen to speak the dialects that most nearly resemble in sound the old pronunciation.

To Shen Yo, the historian of two dynasties, and author of several detached historical pieces, is attributed the discovery of the four tones. His biographer says of him in the "Liang History:"—"He wrote his 'Treatise on the Four Tones,' to make known what men for thousands of years had not understood—the wonderful fact which he alone in the silence of his breast came to perceive." It may be well doubted if the credit of arriving unassisted at the knowledge of this fact is due to him. He resided at the court of Liang Wu-ti, the great patron of the Indian strangers. They, accustomed to the unrivalled accuracy in phonetic analysis of the Sanscrit alphabet, would readily distinguish a new phenomenon like this, while to a native speaker, who had never known articulate sounds to be without it, it would almost necessarily be undetected. In the syllabic spelling that they formed, the tones are duly represented, by being embraced in every instance in the final.

The extent of influence which this nomenclature for sounds has attained in the native literature is known to all who are familiar with its dictionaries, and the common editions of the classical books. In this way it is that the traditions of old sounds needed to explain the rhymes and metre of the ancient national poetry are preserved. By the same method the sounds of modern dialects that have deviated extensively from the old type have been com-





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The first emperor of the Tang dynasty was induced by the representations of Fu Yi, one of his ministers, to call a council for deliberation on the mode of action to be adopted in regard to Buddhism. Fu Yi, a stern enemy of the new religion, proposed that the monks and nuns should be compelled to marry and bring up families. The reason that they adopted the ascetic life, he said, was to avoid contributing to the revenue. What they held about the fate of mankind depending on the will of Buddha was false. Life and death were regulated by a "natural necessity" with which man had nothing to do (*yeu-ü-tsi-jan*). The retribution of vice and virtue was the province of the prince, while riches and poverty were the recompense provoked by our own actions. The public manners had degenerated lamentably through the influence of Buddhism. The "six states of being"<sup>1</sup> into which the souls of men might be born were entirely fictitious. The monks lived an idle life, and were unprofitable members of the commonwealth. To this it was replied in the council, by Siau Ü, a friend of the Buddhists, that Buddha was a "sage" (*shing-jen*), and that Fu Yi having spoken ill of a sage, was guilty of a great crime. To this Fu Yi answered, that the highest of the virtues were loyalty and filial piety, and the monks, casting off as they did their prince and their parents, disregarded them both. As for Siau Ü, he added, he was—being the advocate of such a system—as destitute as they

thesis is incompatible with the fact that the Corean letters are more like the Thibetan and Sanscrit letters.

<sup>1</sup> The *lu-tau* here alluded to are the modes of existence into which, in the revolutions of the metempsychosis, all will be born who have not been saved by the teaching of Buddha. They are :—(1.) *T'ien*, the *Devas* of the Hindus (*Lat. deus*); (2.) *Man*; (3.) *Asura* and *Mara*, superior classes of demons. Both these words are transferred. The former is transliterated by characters now read *sieu-lo* (in old Chinese, *su-la*), the latter by *mo* (*ma*), a character

invented for the occasion by Liang Wu-ti, and which has passed into familiar colloquial in some dialects as *mo-kwei*, in the sense of "demon." (4.) "Hell," the prison of the lost, *ti-yu*; (5.) *Ngô-kwei*, wandering "hungry spirits;" (6.) Animals.

The use of *T'ien*, "Heaven," in a personal sense, as the translation of the Sanscrit *Deva*, whether in the singular or plural, is, perhaps, more common in Buddhist works than its use in a local sense. In explaining this new meaning of the word, *Deva* is transcribed as (*De-ba*) *T'i-p'a*.







afterwards crossed the Hindoo-kush and proceeded into India. He lingered for a long time in the countries through which the Ganges flows, rich as they were in reminiscences and relics of primitive Buddhism. Then bending his steps to the southwards, he completed the tour of the Indian peninsula, returned across the Indus, and reached home in the sixteenth year after his departure. The same emperor, Tai-tsung, was still reigning, and he received the traveller with the utmost distinction. He spent the rest of his days in translating from the Sanscrit originals the Buddhist works he had brought with him from India. It was by imperial command that these translations were undertaken. The same emperor, Tai-tsung, received with equal favour the Syrian Christians, Alopen and his companions, who had arrived in A.D. 639, only seven years before Hiuen-tsang's return. The *Histoire de la Vie de Hiouen-thsang*, translated by M. Julien, is a volume full of interest for the history of Buddhism and

the history. It says, "At the close of the Sui-dynasty (ended A.D. 617), the "khan" (k'a-kan) of the Western "Turks" (Tu-kue) attacked "Peraia" (Pa-si), and killed the king K'u-sa-ka (Chosroes I., or Nushirvan). His son Shi-li (Hormouz) succeeded him. After his death the daughter of K'u-sa-ha was made queen, but was killed by the Turks. Shi-li's son Jen-ki (Chosroes II.) fled to Fulim. (Gibbon says he took refuge with the Romans.) The people of the country brought him back and made him king. He was assassinated by I-s'a-chi, and succeeded by his brother's son I-dzi-si (Yezdegerd)." This prince sent an embassy to China, A.D. 638. For misconduct he was driven away by his nobles, and fled to the Tu-hs-la, a tribe in Afghanistan. On his way he was put to death by the Arabs (Ta-shih). Pi-lu-si the son of I-dzi-si appealed to the court at Ch'ang-an for aid against the irresistible Arabians, but in vain. These last details have been introduced by Gibbon into his narrative from De

Guignes. It may be inferred, then, that the king Pa-to-lik was the Byzantine emperor "Constans II." In the year 1081 there was also an embassy to China from the king of Fulim, who is called *Mih-li-i-ling ksi-sa*. This *Kaiser* or "Cæsar" should be either Nicephorus Bataniarea, who died this year, or his successor, Alexius Comnenus. In *Kin-shi-t'u-shu-pu*, a Chinese work on coins and other antiquities, there is a rude representation of a gold coin of this prince.

The word *Fulim* is evidently the same as the Thibetan *Philing* and the Indian *Feringi*, which, as Hodgson observes, must be variations of the word "Frank." commonly applied to all Europeans in Western Asia. Modern Chinese authors suppose Judæa to be *Fulim*, but the old passages in the Syrian inscription and elsewhere, in which the country is described as to its natural features, whether under this name or that of *Ta-ts'ia*, read much more intelligibly if the Roman empire be understood.





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These works, amounting with others to 657, were carried by twenty-two horses.

The emperor, after listening to the traveller's account of what he had seen, commanded him to write a description of the Western countries, and the work called *T'ang-si-yü-ki* was the result.<sup>1</sup>

Hiuen-tsang went to *Ch'ang-an* (Si-an-fu) to translate, and was assisted by twelve monks. Nine others were appointed to revise the composition. Some who had learned Sanscrit also joined him in the work. On presenting a series of translations to the emperor, he wrote a preface to them; and at the request of Hiuen-tsang issued an edict that five new monks should be received in every convent in the empire. The convents then amounted to 3716. The decline of Buddhism from the persecutions to which it had been exposed, was thus repaired.

At the emperor's instance, Hiuen-tsang now corrected the translation of the celebrated Sutra *Kin-kang-pat-nia-pa-la-mi-ta-king* (in Sanscrit, *Vajra-chedika-prajna-paramita Sutra*). Two words were added to the title which Kumarajiva had omitted. The new title read *Neng-twan-kin, etc.* The name of the city Shravasti was spelt with five characters instead of two. The new translation of this work did not supplant the old one—that of Kumarajiva. The latter is at the present day the most common, except the "Daily Prayers," of all books in the Buddhist temples and monasteries, and is in the hands of almost every monk.

This work contains the germ of the larger compilation *Prajna paramita* in one hundred and twenty volumes. The abstractions of Buddhist philosophy, which were afterwards ramified to such a formidable extent as these numbers indicate, are here found in their primary form probably, as they were taught by Shakyamuni himself. The translation of the larger work was not completed till A.D.

<sup>1</sup> This work has been recently re-*Shen-shan-ko-ts'ung-shu*, at Sung-printed, in the collection entitled *kiung*, near Shanghai.







The modern Chinese editor of the "Description of Western Countries" complains of its author's superstition. Anxiety to detail every Buddhist wonder has been accompanied by neglect of the physical features of the countries that came under review. Here, says the critic, he cannot be compared with *Ngai Ju-liao* (Julius Aleni, one of the early Jesuits) in the *Chih-fang-wai-ki* (a well-known geographical work by that missionary). In truthfulness this work is not equal, he tells us, to the "Account of Buddhist kingdoms" by Fa-hien, but it is written in a style much more ornamental. The extensive knowledge, he adds, of Buddhist literature possessed by Hiuen-tsang himself, and the elegant style of his assistants, make the book interesting, so that, though it contains not a little that is false, the reader does not go to sleep over it.

The life and adventures of Hiuen-tsang have been made the basis of a long novel, which is universally read at the present time. It is called the *Si-yeu-ki* or *Si-yeu-chen-ts'uen*. The writer, apparently a Tauist, makes unlimited use of the two mythologies—that of his own religion and that of his hero—as the machinery of his tale. He has invented a most eventful account of the birth of Hiuen-tsang. It might have been supposed that the wild romance of India was unsuited to the Chinese taste, but our author does not hesitate to adopt it. His readers become familiar with all those imaginary deities, whose figures they see in the Buddhist temples, as the ornaments of a fictitious narrative. The hero, in undertaking so distant and dangerous a journey to obtain the sacred

ture," *wen*. Hiuen-tsang adopted a character now as then heard, *man*. He changed the name of the Ganges from *Heng*, "Constant," to *Ch'ing-ch'ia* (*Gang-ga*). Comparison with existing dialects shows, that the Sanscrit pronunciation may be assigned without hesitation to the characters chosen, as nearly the sound that then belonged to them in Northern China, and one

example is an index to a multitude of other words, passing through the same change at the same time. The three periods here given will help to supply the chronology of these changes, extending through almost all the sounds in the language. Thus, with other aid, the age of the Mandarin language may be fixed with comparative certainty.





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dhist astronomer of the same nation was Gaudamsiddha. By imperial command he translated from Sanscrit, the mode of astronomical calculation called *Kieu-chi-shu*. It embraced the calculation of the moon's course and of eclipses. His calendar of this name was adopted for a few years, when it was followed in A.D. 721 by that of the well-known Yih-hing, a Chinese Buddhist priest, whose name holds a place in the first rank of the native astronomers. The translations of Gaudamsiddha are contained in the work called *K'ai-yuen-chan-king*, a copy of which was discovered accidentally, in the latter part of the sixteenth century, inside an image of Buddha. It has been cut in wood more than once since that time. The part translated from Sanscrit is but a small portion of the work. The remainder is chiefly astrological. Among other things, there is a short notice of the Indian arithmetical notation, with its nine symbols and a dot for a cipher. There was nothing new in this to the countrymen of Confucius, so far as the principle of decimal notation was concerned; but it is interesting to us, whose ancestors did not obtain the Indian numerals till several centuries after this time. The Arabs learned them in the eighth century, and transmitted them slowly to Europe. Among the earlier Buddhist translations, a book is mentioned under the title of "Brahmanical Astronomy," *P'o-lo-men-t'ien-wen*, in twenty chapters. It was translated in the sixth century by Daluchi, a native of the Maleya kingdom. Another is *Ba-la-men-gih-ga-sien-jen-t'ien-wen-shuo*, "An Account of Astronomy by the Brahman Gigarishi."<sup>1</sup>

The date of these translations, mentioned in the "History of the Sui dynasty," can be no later than the sixth century or very early in the seventh. The same should be observed of two works on Brahmanical arithmetic, viz., *Ba-la-men-swan-fa* and *Ba-la-men-swan-king*, each containing three chapters, and a third on the calculation of the calendar,

<sup>1</sup> A translation of a work by the same author, on the prophetic character of dreams, is also alluded to.







This book was brought in a state carriage, with the same parade of attendant nobles and finery as in the case of the emperor leaving his palace. Two public buildings were ordered to be taken down to assist in the erection and decoration of a temple built by Yü Chau-shī, the general, and named Chang-king-sī. A remonstrance, prepared on the occasion by a Confucian mandarin, stated that the wise princes of antiquity secured prosperity by their good conduct—not by prayers and offerings. The imperial ear was deaf to such arguments. The reasoning of those who maintained that misfortune could be averted and happiness obtained by prayer was listened to with much more readiness. Tae-tsung maintained many monks, and believed that by propitiating the unseen powers who regulate the destinies of mankind, he could preserve his empire from danger at a less cost than that of the blood and treasure wasted on the battle-field. When his territory was invaded, he set his priests to chant their masses, and the barbarians retired. The Confucianist commentary in condemning the confidence thus placed in the prayers of the priests, remarks that to procure happiness or prevent misery after death, by prayers or any other means, is out of our power, and that the same is true of the present life. One of those who had great influence over the emperor was a Singhalese priest named “Amogha,” *Pu-kung*,<sup>1</sup> “Not empty,” who held a high government office, and was honoured with the first title of the ancient Chinese nobility. Monasteries and monks now multiplied fast under the imperial favour. In the year 768, at the full moon of the seventh month, an offering bowl for feeding hungry ghosts was brought in state by the emperor’s command from the palace, and presented to the Chang-king-sī temple. This is an allusion to a superstition still practised in the large Buddhist monasteries. Those who have been so unhappy

<sup>1</sup> Chief representative of the Tantra school in China, and author of the festival for hungry ghosts. He is also called Amogha Vajra, and his school is that called the Yogachara.—(Eitel.)





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monastery to which he had retired for the third time.<sup>1</sup> The writer then pleads to Hien-tsung the example of his predecessor, the first T'ang emperor, and the hope that he himself had awakened in the minds of the literati by his former restrictions on Buddhism, that he would tread in his steps. He had now commanded Buddha's bone to be escorted to the palace. This could not be because he himself was ensnared into the belief of Buddhism. It was only to gain the hearts of the people by professed reverence for that superstition. None who were wise and enlightened believed in any such thing. It was a foreign religion. The dress of the priests, the language of the books, the moral code, were all different from those of China. Why should a decayed bone, the filthy remains of a man who died so long before, be introduced to the imperial residence? He concluded by braving the vengeance of Buddha. If he had any power and could inflict any punishment, he was ready to bear it himself to its utmost extent. This memorial has ever since been a standard quotation with the Confucianists, when wishing to expose the pernicious effects of Buddhism. The boldness of its censures on the emperor's superstition, and the character of the writer as one who excelled in beauty of style, have secured it lasting popularity. Among the crowd of good authors whose names adorn the T'ang dynasty, Han Wen-kung stands first of those who devoted themselves to prose composition. Christian natives in preaching to their countrymen often allude to this document.

Extraordinary superstition provoked extraordinary resistance. The sovereigns of the T'ang dynasty were so fond of Buddhism that it has passed into a proverb.<sup>2</sup>

<sup>1</sup> Liang Wu-ti was eighty-six years of age when he died. His adopted son, whom he had appointed to succeed him, withheld the supplies of food that the aged emperor needed, and he died in consequence.

<sup>2</sup> Watters, in *Chinese Recorder*, 1869, July, p. 40. The proverb *T'ang Fo*, "Buddha of the T'ang," means to be as devoted to Buddhism as was the T'ang dynasty.



In the year 845 a third and very severe persecution befell the Buddhists. By an edict of the emperor Wu-tsung, 4600 monasteries were destroyed, with 40,000 smaller edifices. The property of the sect was confiscated, and used in the erection of buildings for the use of government functionaries. The copper of images and bells was devoted to casting cash. More than 260,000 priests and nuns were compelled to return to common employments. The monks of Wu-t'ai, in Shan-si, near Tai-yuen fu, fled to "Yen-chu" (now Peking), in Pe-chi-li, where they were at first taken under the protection of the officer in charge, but afterwards abandoned to the imperial indignation.

At this place there was a collection of five monasteries, constituting together the richest Buddhist establishment in the empire. There is a legend connected with this spot, which says that Manjusiri, one of the most celebrated of the secondary divinities of Buddhism, has frequently appeared in this mountain retreat, especially as an old man. By the Northern Buddhists "Manjusiri,"

*Wen-shu-shi-li* (in old Chinese, *Men-ju-si-li*), is scarcely less honoured than the equally fabulous Bodhisattwa, Kwan-shi-yin. The chief seat of his worship in China is the locality in Shan-si just alluded to, where he is regarded like P'u-hien in Si-ch'uen and Kwan-yin at P'u-to the Buddhist sacred island, as the tutelary deity of the region. Wen-shu p'u-sa, as he is called, differs from his fellow Bodhisattwas in being spoken of in some Sutras as if he were an historical character. On this there hangs some doubt. His image is a common one in the temples of the sect.

The emperor Wu-tsung died a few months afterwards. Siuen-tsung, who followed him, commenced his reign by reversing the policy of his predecessor in reference to Buddhism. Eight monasteries were reared in the metropolis, and the people were again permitted to take the vows of celibacy and retirement from the world. Soon afterwards the edifices of idolatry that had been given



over to destruction were commanded to be restored. The Confucian historian expresses a not very amiable regret at the shortness of the persecution. Those of the Wei and Chiu emperors had been continued for six and seven years, while in this case it was only for a year or two that the profession of Buddhism was made a public crime.

A memorial was presented to the emperor a few years after by Sun Tsiau, complaining that the support of the Buddhist monks was an intolerable burden on the people, and praying that the admission of new persons might be prohibited. The prayer was granted.

The line of the patriarchs had terminated a little before the period which this narrative has now reached, and the most influential leader of the Chinese Buddhists was Ma-tsu, who belonged to the order of *Ch'an-shi*,<sup>1</sup> one of the three divisions of Buddhist monks. As such, he followed the system taught by Bodhidharma, which consisted in abstraction of the mind from all objects of sense, and even its own thoughts. He addressed his disciples in the following words, "You all believe that the 'mind' (*sin*) itself is 'Buddha' (intelligence). Bodhidharma came to

<sup>1</sup> The other two orders of Buddhist monks are (1.) *Lū-shi*, or "Disciplinists," who go barefoot and follow rigidly the rules enjoined in the early ages of Buddhism, for the observance of all who entered on the ascetic life; (2.) *Fa-shi*, or those who perform the common duties of priests, engage in popular teaching, and study the literature of their religion. The word *Ch'an* (in old Chinese, *jan* and *dan*), originally signifying "reign," had not the meaning to "contemplate" (now its commonest sense), before the Buddhists adopted it to represent the Sanscrit term *Dhyana*. The word in Chinese books is spelt in full *jan-na*, and is explained, "to reform one's self by contemplation or quiet thought." Perhaps an Eastern extension of the Jaina, or some lost sect, still existing in India, took place

thus early. The marked difference between the Buddhism of Bodhidharma, and that already existing in China, requires some such supposition. These three orders still exist. The common priests met with in temples are not considered to deserve either denomination, but on the supposition that they fulfil their duties, they are *Mu-shi*. Distinguished priests are called *Ch'an-shi*. The emperors till very recently have always been accustomed to give names to distinguished priests. The early translators were honoured with the title *San-tsang-fa-shi*. In common cases the title *Ch'an-shi* is all that is appended to the new name given by the imperial favour to those who, from their learning and character, are supposed to deserve it.





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ciples were benevolence and rectitude, were enough for China, and the emperor should follow no other. This emperor practised writing in Sanscrit characters, and chanted the classics in the originals according to the musical laws of the land from which they came. Nothing could be more irritating to rigid conservatives, who hated everything foreign and lived to glorify Confucius, than to hear such sounds issuing from the imperial apartments. In this reign another bone of Buddha was brought to the palace. When it arrived the emperor went out to meet it, and prostrated himself on the ground before it, weeping while he uttered the "invocation of worship" (*namo*). The ceremonies were on a scale even greater than at the annual sacrifice to Heaven and Earth. Similar scenes occurred at about the same time in the West, when European kings were not ashamed to honour the relics of Christian romance, just as their contemporaries in the far East revered those of the equally luxuriant imagination of Buddhism. No one in the West, however, raised so loud a voice of warning against these superstitions as the Confucian mandarins at the court of Ch'ang-an.

Among the foreign Buddhists who took up their residence in China in the first Tang dynasty was Bodhiruchi. He translated the *Hwa-yen* and *Pau-tsih* Sutras. Lenga, a second, came from the north of the Ts'ung-ling mountains; others from India. The usual story of these wanderers was that they were the sons of kings, and had resigned their title to the crown to free themselves from worldly cares, and cultivate the heart. These tales may have been true, but they should not be repeated too often, for fear of exciting suspicion in the mind of the reader. More than one of these *ci-devant* princes adopted the profession of rain-maker at the Chinese court, and saved the country from drought for a considerable period. On one occasion the emperor was assured that it would rain when certain images opened their eyes. After three days the images showed the same willingness to gratify the expectation of







after a tempestuous voyage he arrived there. The king came out to meet him, and assigned him a residence. From him the Japanese received their first instructions in the Discipline of Buddhism, or the rules of the monastic life.

Under the Later Tang dynasty a native priest of Wu-t'ai, observing the mode in which the foreign Buddhists obtained their influence, felt a wish to share with them in the dominion of the atmosphere. He gave out that the dragon of the sky was obedient to him, and that wind and rain came at his call. The emperor and empress prostrated themselves before him, and he did not think it necessary to rise in their presence. Unfortunately a long drought arrived, and his prayers were unavailing to bring it to a termination. Enraged at his want of success, some proposed to burn him, but he was permitted to return home, and died of disappointment.

The last emperor of this short dynasty was much under the influence of Ajeli, a foreigner at Fung-siang, in Shen-si. He was memorialised by an officer of his court, on the subject of instituting examinations for those who wished to adopt the Buddhist life of reading and retirement. The monks and nuns should both be examined in the "Shastras" (*Lun*), the "Sutras" (*King*), and the daily duties of the monastery. In the same way he recommended that those who aspired to become Tauist priests should be examined in the literature of that sect. The emperor assented to these propositions. His successor of the Later Tsin dynasty distributed favours and titles very freely among the professors of the two faiths, and, as was natural, foreign priests, with teeth and other relics of Buddha, continued to arrive.

A little later a prince of the Cheu family and the immediate predecessor of the founder of the Sung dynasty, placed severe restrictions on Buddhism, and prohibited all temples except those that had received an inscribed tablet from former emperors. More than thirty thousand of these





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versal use, has displaced the older names *feu-l'u* (*budu*) and *fo-t'u* (*buddu*). The original purpose of the edifice was to deposit relics of Buddha. These relics might be a hair, tooth, metamorphosed piece of bone, article of dress, or rice vessel. When the bodies of deceased Bodhisattwas and other revered persons were burnt, the remains were placed in structures which received the same name, *l'upa* or *st'upa*, and it is these that have been described by travellers, in Afghanistan and other regions where Buddhism formerly prevailed, as *topes*.

"When there is no 'relic'" (*she-li*; in Sanscrit, *sharira*), says the cyclopædia *Fa-yuen-chu-lin*, "the building is called *chi-ti*" (in Sanscrit, *chaitya*), and it may be intended to commemorate the birthplace of Buddha, the spot where he became enlightened, where he taught, or where he entered into the Nirvâna. Footsteps of Buddha, an image of a Bodhisattwa or of a Pratyeka Buddha, are also honoured with the erection of a *chi-ti*.

When pagodas are without relics and unconnected with any legend, their erection must be attributed to reasons founded on the Chinese "geomancy" (*feng-shui*). These buildings are supposed to have a very important and happy influence on the districts in which they are situated. The charity of the contributors is also believed to be repaid in riches, longevity, and forgiveness of sins, as in the case of all Chinese almsgiving.

Most of the existing pagodas date from the time at which our narrative has now arrived. Those built in the Tang and previous dynasties have many of them fallen a prey to the ruinous hand of time; while more recently the diminished favour which those possessing wealth and power have extended to Buddhism has caused an entire cessation of pagoda building, except when old ones were to be restored.

In the tenth century,<sup>1</sup> the royal family of the Min kingdom, bearing the surname Wang, were very much devoted

<sup>1</sup> Watters, p. 42.







priest from India is mentioned as translating the "Sutra of Good Fortune," *Fo-ki-siang-king*, and other works, to the number of more than two hundred chapters.

Jen-tsung, in A.D. 1035, made an effort to preserve the knowledge of Sanscrit literature by appointing fifty youths to study it. A few years earlier, it is said in a notice of Fa-t'ien-pen, a native of "Magadha" (Bahar), in India, that he was assisted in translating the *Wu-liang-sheu-king*, the "Sutra of Boundless Age," and other works, by a native of China familiar with Sanscrit. These facts have a bearing on the possible existence of Sanscrit manuscripts in China. One old manuscript only has yet been discovered, in South China, in that mode of writing. Occasionally a few specimen characters are introduced in native works where foreign alphabets are treated of.<sup>1</sup> In an account of the Kwo-t'sing monastery in the "History of T'ien-t'ai-shan" it is said that a single work was saved from a fire there several centuries ago, which was written on the *pei-to* (patra), or "palm" leaf of India. A visit to T'ien-t'ai—a spot abounding in Buddhist antiquities, the earliest, and except P'u-to, the largest and richest seat of that religion in Eastern China—by myself and two companions led to the discovery that this work is still there, but in the Kau-ming monastery, and that it is written in the Sanscrit character. I had a copy made which was sent to Professor Wilson; but the work of the copyist was found to be too incorrect to admit of its being read. T'ien-t'ai is about fifty miles south of Ningpo, and is celebrated for its beautiful scenery. As a monastic establishment it dates from the fourth century, while P'u-to is no earlier than the tenth. In the province of Che-kiang, where

<sup>1</sup> Sanscrit characters are also contained in such works as *Yü-k'in-yen-k'eu*, which may be seen in any monastery. In Peking, Sanscrit sentences, chiefly charms, are seen written under the eaves of the roofs of temples. Some manuscripts have been brought to foreign residents for

sale. They are written in a later *Devanagari* with the top line, from left to right, distinct in form. There are also Sanscrit inscriptions on "octagonal stones" (*shih-chuang*). The *Devanagari* is of an older style without the top line. They date from the Kin dynasty.





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one of the monks performed this terrible feat to show his gratitude for the emperor's goodness. Another prevailing motive in uniting the utmost attainable beauty in nature and art, was undoubtedly the desire to produce popular effect, and to provide attractions for the rich and the superstitious when they went on a religious pilgrimage.

Among these spots none in all China is more famous than the island of P'u-to, to the east of Chusan. It was about A.D. 915 that it was taken possession of by the Buddhists, not many years before the time this narrative has reached. It is dedicated to "Kwan-shī-yin," a name translated from the Sanscrit *Avalokiteshwara*. P'u-lien (*Samantabhadra*), another fictitious Bodhisattwa, is honoured in a similar way at Wo-mei shan, in Sī-ch'uen. At Kieu-hwa, in An-hwei, a little westward of Ch'ī-chou fu, Ti-t'sang another of the great Bodhisattwas, is honoured with special worship. The fourth and last of these establishments, the great gathering-places of the followers of Julai, is that of "Manjusiri" (*Wen-chu p'u-sa*) at Wu-t'ai in Shan-si, already referred to. The name "P'u-to" (*Pu-ta*) is the same as that known in Indian ancient geography as "Potala" or "Potaraka" (*Pu-ta-lo-kia*). Kwan-shī-yin is said in the *Hwa-yen-king* to have taught the Buddhist doctrines on that island. The original island was situated in the Southern sea of Indian geographers, and P'u-to is therefore denominated *Nan-hai p'u-to* (the P'u-to of the Southern sea). Through the Sung and Yuen dynasties buildings were added till they grew to their present magnitude. The number of priests from all parts of China who visit this sacred island is immense.<sup>1</sup>

The residents, however, are not so numerous as at Tien-t'ai. Tien-t'ai was at this time become famous for

<sup>1</sup> The Thibetan inscriptions at P'u-to, which have frequently attracted the notice of foreign visitors, probably owe their origin to some far-travelled devotee from that country. Kwan-shī-yin is the national protec-

tor of the Thibetans, and, as Hue informs us, monuments with the words *Om-mani-padme-hum*, a sentence which occurs on the P'u-to stones, are everywhere seen there.







not without significance for the religious history of mankind, that most interesting chapter in the chronicle of our race. Human nature, true to itself, will run the same round of varieties in connection with religions most different in their origin, principles, and geographical situation. Christianity has been greatly affected in the form that it has assumed in successive ages by the operation of the natural religious feelings inherent in man, which are the parents of all superstition and are independent of the new spiritual life bestowed by Divine power. This fact, which is clearly exhibited in Church history, renders the historical comparison between Christianity and other religions a possible one. The monastic institute, for example, which began in Buddhism, as its earliest books show, with Shakyamuni the founder of the religion, was in Christianity an innovation originating in the desire felt by many to engage constantly in religious contemplation, without being interrupted by the cares of secular life. In the history of both religions there have been leading minds that have elevated contemplation at the expense of external forms. Others have sought by sensible representations alone to call the religious feelings into action. Minds of a third class have combined the two. But when Buddhism proceeds to the negation of all thought, action, and individual existence, the parallel fails, for though philosophy has intruded frequently and extensively into the battle-field of Christianity, it has never been attempted to construct a new religious life on such a basis of philosophy as this. Philosophical scepticism in the West has been confined to the safer regions of speculation, without being brought, as Buddhism has tried to bring it, to a practical form.<sup>1</sup> Another subdivision of the Buddhist schools into *Tsung-men* and *Kiau-men* may be best characterised by using the terms *esoteric* and *exoteric* to distinguish them. The first of the former entered China when the patriarch

<sup>1</sup> The attempt of Comte and his religion on a basis of philosophy has half-a-dozen followers to construct a been conspicuous only by its failure.





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of a torrent, which can retard but for a moment the progress of the impetuous stream.

Sî-ma Wen-kung wrote soon after that men need not practise burial rites for deliverance from hell, because neither heaven nor hell are to be expected. The body decays at death, and the spirit flies off, carried away by a puff of wind.—(See Watters.)

At that time, as at the present day, Buddhist priests were invited by rich persons to go through a ritual for the dead. The follower of Confucius engages priests from both the other sects without scruple to offer prayers, in whose efficacy he does not believe, for the souls of deceased relatives. By the Oriental, sincerity and independence in religious belief are without difficulty subordinated to the outward show of respect which is felt to be necessary while it is unreal. When, as death approached, a certain mandarin prohibited the employment of Buddhist priests at his funeral, the incident is commemorated as something remarkable. In justification of himself he quoted the saying of an author, "That if there were no heaven there was no need to seek it; and that if there were, good men would certainly go there. If there were no hell there was no need to fear it; and if there were, bad men would go there."

In the times of Buddhist prosperity persons received from the emperor a written permission to become *ho-shang*<sup>1</sup> or "monks." When this practice was abandoned, as by Kau-tsung, one of the emperors who reigned at Hangchow, A.D. 1143, the higher members of the Buddhist hierarchy undertook to distribute the usual certificates of membership in the order. Thus the aim of the em-

<sup>1</sup> The word *ho-shang*, as the Chinese *Life of Buddha* informs us, is transferred from the language of "Udin" (*Yu-tien*) or "Khoten," south-east of Kashgar, and was originally translated from the Sanscrit *Upasaka*. *Ho-shang* is now the universal term for the Buddhist monks. They them-

selves also use *ch'u-kia-jen*, a Chinese term convertible with it. It means "men who have left the family." *Upadhyaya* is a Sanscrit term for "a self-taught teacher," and *Hwa-shi* is a vernacular term in Kashgar and Kustana, and has become *ho-shang* in Chinese.—(Eitel.)







succeed their father, and themselves become monks. They travel then to other countries and never return. These extracts from the "Sung History" are continued, because they are not only valuable in themselves, but because also there is some uncertainty as to the time when Buddhism was expelled from India, and they may be of assistance in determining that question. In 982 a priest of Western China returned from India with a letter from a king of that country to the emperor. It was translated by an Indian at the imperial command, and contained congratulations on the favour shown in China to Buddhism, together with geographical details on India and adjacent countries. The next year another Chinese monk returned by sea with Buddhist books from India. On his way he met at San-fo-t'si, a country bordering on Cambodia to the south-west, an Indian who wished to come to China to translate Buddhist books. He was invited by the emperor to engage in so doing. Other traces occur, not seldom in Chinese history, of the presence of Buddhist Indians in the Birmese peninsula, some of them of the Brahman caste. The rising influence of Brahmanism, and the more modern forms of religious belief in India, drove the followers of Shakya, not only into the northern regions, where they spread their system through Thibet and Tartary, and by which many of them found their way to China, but also into the islands and kingdoms that lay on the other side of the Bay of Bengal. A few years later than the last-mentioned date a Chinese, and with him a foreign Buddhist monk, came from the king of Northern India with a letter to the emperor. A Buddhist priest of the Brahman caste, with Aliyin, a Persian of another religion, are also mentioned as coming to the capital. The former, in the account he gives of his native country, mentions Buddhism as the religion favoured by the king. Some came by sea at this time who could not make themselves understood, but the images and books they brought showed that they were Buddhists. Several





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spots where they were principally cultivated; travellers like Hiuen-tsang were regarded with veneration, and the books that he intrusted to them, Sutras, Discipline, and Shastras, guarded with especial care. The impression left on the reader's mind by the narrative alluded to is, that the early and constant embassies from Japan were decidedly Buddhistic in their character. Perhaps this arose simply from the fact of the ambassadors having been monks, while some other cause led to the appointment of persons of that profession to the duty. At least, however, it indicates that the Buddhist priests in Japan possessed for a long period great political influence.

Kublai khan, the first Mongul emperor, was strongly attached to Buddhism. The imperial temples, for sacrificing to the objects of Chinese national worship, were converted to Buddhist uses; while Tauism was persecuted, injunctions were issued to all followers of Buddha to chant the sacred books diligently in all the monasteries. When Kublai was recommended by his courtiers to send an army to subjugate Japan, he refused on the ground that it was a country where the precepts of Buddha were honoured. A monk of that sect was sent as ambassador, but the king refused to follow the custom of his ancestor, by sending the tributary offering that pleases Oriental vanity, and marks the submissive obedience of an inferior sovereign to his more powerful neighbour. A hundred thousand soldiers were sent to enforce the claim of supremacy over Japan, and their destruction in a storm while crossing the sea thither is a well-known fact of history.

The early attachment of the Mongols to Buddhism appears in the first notices of them in the annals of the dynasty that they overthrew. While they still possessed only the northern parts of China more than one Buddhist monk was appointed to the office of *kwo-shi* (national instructor). The first of these was Namo, a native of one of the Western kingdoms. Another was *Pa-ho-si-pa* or "Baschpa," a "Thibetan" (*Tu-fan*), who introduced a new







and monks in China. Of the former, there were reported 42,318, and of the latter, 213,148. Three years after, at the close of Kublai's reign, when a priest came from "Thibet" (*Si-fan*) to become *kwo-shi* (national instructor), the emperor, regretting that he could not converse with him, ordered Kalutanasi, a Mongolian, to learn the Thibetan language from him. This task was accomplished in a year, and, says the narrative, the complete translation of the Buddhist Sutras and Shastras, from "Thibetan" (*Si-fan*),<sup>1</sup> and Sanscrit into Mongolian, and written in Ouighour characters, was presented to the founder of the Yuen dynasty in the year of his death, A.D. 1294. He ordered it to be cut on blocks, and distributed among the kings and great chiefs of his nation. The notices of Buddhism that occur in the reigns of the successive Mongol emperors are extremely numerous, but they belong perhaps more to Mongolian and Thibetan Buddhism than to that of China, and it will be only necessary, therefore, to take a brief review of them. The recitation of the classics was frequently practised in the Thibetan language in the monasteries of the capital at the emperor's command. In 1324 a second record occurs of the translation into Mongolian of the Buddhist books. It merely says that the translation from the *Si-fan* (Thibetan) language was then made in the "Ouighour" (*Wei-ngu-ri*) writing. Those who received the highest religious title, that of *kwo-shi* or *ti-shi*, "imperial instructor," were foreigners. One of these, Pi-lan-na-shi-li, of the Kan-mu-lu kingdom, learned in his youth the Ouighour and "Sanskrit" (*Si-t'ien*, "Western heaven") writing. In 1312 he was ordered by the emperor to translate Buddhist books. From Chinese he translated the *Leng-yen-king*, a Sutra regarded by the Chinese literati as the best of all the Buddhist books. From Sanscrit he translated four Sutras, and others from Thibetan, in all a thousand "chapters" (*kiuen*). He was put to death for suspected treason, concerted with the

<sup>1</sup> See the "Supplement to *Wen-hien-t'ung-k'au*."





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religion from the countries west of China were still welcomed at court, and decrees were promulgated applauding the beneficial tendencies of the system. When a mandarin ventured to reprove the third Ming emperor on this account, he was silenced by the inquiry, Did he wish to imitate Han Wen-kung? In A.D. 1426 the next occupier of the throne ordered examinations to be instituted for those who wished to become monks. At this time, as had sometimes happened before, the attention of the government was called to the increasing property in land of the monasteries. In 1450 it was forbidden to any monastic establishment to have more than 60 *meu* (6000 feet square) of land. What was in excess of this was given to the poor to cultivate, they paying taxes to the emperor. Similar acts of interference with the property of the monasteries are recorded in the preceding dynasty. In the sixteenth century, in the time of Kia-tsing, some attempts to revive persecution were made by Confucian memorialists, but all they succeeded in effecting was the destruction of the Buddhist chapel belonging to the palace. High titles were still granted to certain priests who stated that they came from the West. They were called *shang-shi*, "superior teacher," instead of *ti-shi*, "imperial teacher," the title given in the Yuen dynasty.

In the latter years of the Ming dynasty, new enemies to Buddhism arrived in China. The Roman Catholic missionaries followed the Mohammedans in protesting against idolatry. The banner of hostility could be raised by Christians with more reason against this religion than against the national one, of which the worship of images forms no part. Matteo Ricci had a controversy with a noted Buddhist priest residing at Hang-chou. It was with a show of reason pressed upon the Buddhists that if their theory of transmigration were true, it would be wrong to enter into wedlock for fear of marrying one's own father or mother. The Buddhists suggested in reply, that divi-







in the idolatrous ceremonies to which the day is consecrated. It is the same to the people whether it be a Buddhist or Tauist temple, where the concourse takes place. Their worship and offerings are presented with equal willingness in either, and whatever story is told of the power of any idol they are ready to believe.

The feeling of the educated is different from this. Despising the popular development of Buddhism, as consisting of image worship and procuring for money the protection of powerful unseen beings, they read with interest those of the Buddhist books that have in them a vein of metaphysical thought presented in elegant language. They study Buddhism for the profundity of its ideas, while they continue to adhere to Confucius, as their own chosen teacher in morals and religion. In the wide literature of this system there is room for readers of very various predilections. There are several works of which metaphysical discussion is the prominent feature, and they are read with pleasure by the intelligent, to whom a further attraction is the excellent native style adopted by the scholars who assisted in the translation. Such, for example, are the *Kin-kang-king* and the *Leng-ycn-king*.

There are, however, not a few sincere Buddhists, chiefly in the middle class of society, who believe that there is a great merit and efficiency in the recitation of the sacred books. They have a higher aim than those who practise the mere burning of incense to secure particular forms of happiness. They engage in the reading of these books or enter on the life of a hermit or monk, hoping to quiet the passions and train the heart to virtue.

Hermits are not uncommonly met with in the vicinity of large Buddhist establishments. They occupy bill-side caves, or a closed apartment, which for a certain term of years they never leave. Their hair is allowed to grow unshorn. Their food is brought them by the monks of a neighbouring monastery. They employ their time in reciting the sacred books, meditation on Buddhist doc-





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## CHAPTER VII.

## THE SCHOOLS OF CHINESE BUDDHISM.

The growth of esoteric sects in India—The Jains—Their series of twenty-four patriarchs—Bodhidharma headed a new school in Southern India, and was heretical as viewed from the Jains' standpoint—He founded the contemplative school in China—Nagarjuna, the author of the most revered books of this school—Tsung-men—Kiau-men—Divisions of Tsung-men—The Tsung-men sects are heretical in the view of the old orthodoxy—Specimen of the teaching of the Tsung-men—Lin-tsi school—Professes strict discipline—Its founder died A.D. 868—His monument on the bank of the Hu-to river in Chi-li—Resemblance to European speculation on the absolute—Is Buddhism pantheistic?—Exoteric sects—*Lü-men* (Vinaya)—Yogachara—Fa-siang—Madhyamika—Fa-sing—*Tsing-tu*, or sect of the "Pure land" or "Western heaven"—T'ien-t'ai—Poetry of the Tsing-tu school.

BUDDHISM, as a religion of books and images, with the vow of celibacy and the monastic system, had entered China, and been widely propagated for several centuries, before anything was heard of schools. Gradually the Chinese Buddhists came to know of patriarchs, of the contemplative school, and of its many subdivisions.

We are told that when the use of books was carried to excess, and the true nature of humanity veiled from view, Bodhidharma arrived with a tradition of his own teaching, that men by becoming conscious of their own nature would attain the state of Buddha. He became the chief founder of the esoteric schools, which were divided into five principal branches.

The common word for the esoteric schools is *dan*, the







history of the succession in each case till he has related the lives of an immense number of teachers of schools, large and small, important and unimportant. After this he finds room for the school of Bodhidharma, on which, however, he is rather brief.

The author of *San-kiau-yi-su* places Bodhidharma in a much more important and elevated position. If Chi-p'an's view is a better representation of the old and orthodox Buddhist opinion, that of this later book is a better indication of the most prevalent opinions of modern Chinese monks.

Orthodox Buddhism has in China slowly but steadily become heterodox. The Buddhism of books and ancient traditions has become the Buddhism of mystic contemplation. The followers of Bodhidharma have extended themselves on every hand, and gained an almost complete victory over steady orthodoxy.

The history of ancient schools springing up long ago in the Buddhist communities of India, can now be only very partially recovered. Possibly some light may be thrown back by China upon the religious history of the country from which Buddhism came. In no part of the story is aid to the recovery of this lost knowledge more likely to be found than in the accounts of the patriarchs, the line of whom was completed by Bodhidharma. In seeking the best explanation of the Chinese and Japanese narrative of the patriarchs, and the seven Buddhas terminating in Gautama or Shakyamuni, it is important to know the Jain traditions as they were early in the sixth century of our era, when the patriarch Bodhidharma removed to China.

If it occur as an objection to this hypothesis that the discrepancies now existing between the school of Bodhidharma and of the Hindoo Jains are very great, the latter having temples and an external worship, and that their chronology also differs, in reply, it may be observed that the fame and influence of Bodhidharma in China mark





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or real. They are given in an extended form in the work *Ch'i-yue-luh*. Manjusiri is the first. The others are *T'ien-ts'in p'u-sa* (Vasubandu Bodhisattwa), *Wei-ma*, *Shan-ts'ai* (good ability), Subhûti, *Wu-yeu-tso-wang* (the perfect king without any dissatisfaction), Shariputra, Yangimara, Pindulo, *Chang-pi-mo-wang* (the king who resists Mara), the prince *Na-t'o*, *Kwang-ngo-tu-rï*, and *Dzin-ba-da*.

In tracing the rise of the various schools of esoteric Buddhism it must be kept in mind that a principle somewhat similar to the dogma of apostolical succession belongs to them all. They all profess to derive their doctrines through a succession of teachers, each instructed personally by his predecessor, till the time of Bodhidharma, and so further up in the series to Shakyamuni himself and the earlier Buddhas.

The sixth Chinese patriarch did not appoint a successor. The monastic habit and rice bowl that had descended to him were in accordance with what Bodhidharma had said, not communicated to a new patriarch. In the five petals the flower, as he had expressed it, would be complete, he himself, the first of the six, being the stem on which the others grew. The last of the patriarchs resided at Ts'au-k'i, in Kiang-si. Two schools were formed by his disciples, denominated *Nan-ngo* (South Mountain) and Ts'ing-yuen, from the spots where the teachers resided. The former is near Heng-chou, in Hu-nan, the latter near Ts'iuen-chou, in Fu-kien. In these schools there was no very real difference in sentiment from the doctrine of the parent stem.

Heng-shan is the old Confucianist mountain known by that name, and also as Nan-ngo. The tablet of Yü was said to be discovered there, and we can see the reason of this. It was the southern limit of the Chinese empire of that time. He was the traditional civiliser, the canal maker and embankment engineer of the Hsia dynasty, and of his work the geographical section in the "Book of History" is the record.

Though Bodhidharma was nominal founder of the eso-







for the South. Nothing is said of the schools originated in various provinces by these teachers. It is only the successors of Hwai-neng, the last-mentioned hierarch, that are regarded as deserving a memorial. From him a series of disciples, all becoming "teachers" (*ch'an-si*) in their turn, are counted to the sixteenth generation. This mode of expression is used instead of mentioning, according to custom, the years of imperial reigns and dynasties. The biography in the *Ch'i-yue-luh*, a book of the Ming dynasty, ceases at the sixteenth descent. This was at the beginning of the twelfth century, and the whole series embraces about four hundred years. Modern monks of these schools trace their succession in a similar manner, according to a more recent arrangement, in twelve divisions. The reason for this careful record of ecclesiastical ancestry is to be sought in the principle of unbroken lineal descent, which is indispensable to the maintenance of esoteric tradition. Yet it does not appear that there was any secret doctrine which those who knew it would not divulge. What they held was simply a protest against the neglect of the heart, and dependence on book knowledge and the performance of outward rites. Since their object was to draw neophytes away from the inordinate study of the books of the religion, instruction was given orally. An extensive series of works containing records of the instructions of these teachers has been the result. They are called *Yü-luh*, "Records of the sayings" of celebrated teachers.

Several branch schools were originated by the successors of the sixth patriarch. In the fourth generation from him the Hwei-niang school was formed. In the fifth appears that of Lin-tsi and Ts'au-tung. The Yün-men belongs to the eighth generation. That called Fa-yen belongs to the ninth. These names are taken from the places where the founders of the respective schools resided. They are denominated collectively the *Wu-tsung*, or "Five schools," to distinguish them from those which preceded them, and adhered more closely to the tradition of the patriarchs.





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drawal of the thoughts from the world of sensations recommended by P'u-hien, the mercy of Kwan-yin, the knowledge of Shī-chī, the purity of "Vimakita" (*Wei-mo*)—all these various principles are in the heart. To know it, is all that is needful. To become Buddha the mind only needs to be freed from every one of its affections, not to love or hate, covet, rejoice, or fear. To do, or aim at doing, what is virtuous or what is vicious is to leave the heart and go out into the visible tangible world. It is to become entangled in the metempsychosis in the one case, and much trouble and vexation in the other. The right method is in the mind; it is the mind itself. The fountain of knowledge is the pure, bright, self-enlightening mind. The method taught by all the Buddhas is no other than this. Let the mind do nothing, observe nothing, aim at nothing, hold fast to nothing; that is Buddha. Then there will be no difference between living in the world and entering the Nirvāna. Then human nature, the mind, Buddha, and the doctrine he taught, all become identical.<sup>1</sup>

While revising these papers, and adding to them, so that they may form a distinct book on Chinese Buddhism (August 11, 1879), I here insert a brief account of the Lin-tsi school.

The Lin-tsi school has been very successful. It has pushed out the other sects, and spread over the north and south of China to an enormous extent. Beginning in Shan-tung, it has been accepted throughout the eighteen provinces, and in Japan, as the most popular exponent of the teaching of the contemplative school.

They say, "Within the body which admits sensations, acquires knowledge, thinks, and acts, there is the 'True man without a position,' *Wu-wei-chen-jen*. He makes himself clearly visible; not the thinnest separating film hides him. Why do you not recognise him? The invisible power of the

<sup>1</sup> This description is taken from a little work of the T'ang dynasty, called *T'ao-ti-sin-pau*.







In their discipline they have three blows with the cane, three successive reproofs, and the alternation of speech and silence. They have a play on the words "guest" and "host." The guest may learn from the host by seeing how he meets circumstances, and imitating him. The host may learn from the guest, as when those who are already profound in wisdom make constant inquiries from their visitors, and seize ardently on what they approve. The host may learn from another host, as when those who are already wise discuss points, and such as are learning throw away what they had been grasping firmly. The guest may learn from another guest, as when the learner is laden with the heavy wooden neck collar and iron lock, and all discussion ceases.

Where the meaning of such mysterious teaching is not clear, there will be an oral explanation by the tutor; and so step by step the pupils will acquire a knowledge of the Lin-tsi school doctrines and discipline, and of the enigmatical language in which they are couched.

The founder of the Lin-tsi school died A.D. 868. A dagoba was erected over his ashes in the south part of the province of Chi-li, near Ta-ming fu, on the north-west angle not far from the city.

He resided for some years on the banks of the river Hu-t'o, which rushes with great force of current out of Shan-si into Chi-li, at the distance of a mule's journey of five days from Peking on the south-west. This river flows through the prefecture of Chen-ting fu to the Grand Canal. On the banks of this river to the south-east of the city of Chen-chou, as Chen-ting fu was then called, the founder of the Lin-tsi school spent much of his life in a small monastery. Here he was in a quiet spot surrounded by the objects of a well-cultivated plain, where wheat and millet have been sown from time immemorial; and here he acquired a reputation for magical powers. He could stroke the head of a fierce tiger, split rocks, burst open precipices, walk upon ice, and move along the edge of a





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life, and that that life is the Deity assuming different forms of personality, that Deity not being a self-conscious free acting First cause, but an all-pervading spirit. The esoteric Buddhists of China, keeping rigidly to their one doctrine, say nothing of the metempsychosis, the paradise of the Western heaven, or any other of the more material parts of the Buddhist system. The Indian Buddhists were professed atheists; but those of China, instead of denying the existence of God, usually content themselves with saying nothing about Him. To deny or affirm any special existence, fact or dogma, would in their view be equally inconsistent. Their aim is to keep the mind from any distinct action or movement of any kind. They look, therefore, with pity on worshippers of every class as necessarily missing what they aim at, and that because they aim at it; and as having no prospect of escaping from the misery of life until they abandon all special dependencies and doctrines, look within instead of without, and attend to the voiceless teaching of the mind itself.

This system also exists in Japan, and the same subdivisions into schools occur there among its followers. (See Burger's account of religious sects in Japan, *Chin. Rep.*, vol. ii. pp. 318-324.)

It is in high estimation among the reflecting class of Chinese, who look with contempt on the image worship of the multitude.

An account of the "Exoteric sects," the *Kiau-men* of Chinese Buddhism, will now be presented to the reader.

Shakyamuni is said to have foretold that, for five centuries after his death, the true doctrine would be followed. After that, for a thousand years, a system of forms or "Image worship," *Siang-kiaou*, would prevail. This would subsequently give place to another called the "final system," which would terminate the present *kalpa*. The popular Buddhism of China belongs to the second of these developments. It was this form that it first as-







was admitted into the "Three pitaka" (*San-tsang*) at the council held after Buddha's death (*vide* Hardy's *Eastern Monachism*). Among the nine leaders of this school, two other Hindoos are mentioned. The first Chinese among them is in the fifth century. He taught the system of the work called "Discipline of Four Divisions." The name of this school is *Hing-si-fang-fei-chi-ngo*, indicating that its aim is in action to guard against error and check vice. It is also called the *Nan-shan* (Southern hill) school. Priests of this school at the present time dress in black. There was at Nanking, before the Tai-ping rebellion, a monastery where this system was in operation.

(2.) *Yo-ga-mi-kiau*, "The secret teaching of Yoga." The founder of this system is called *Kin-kang-sat-wa* (*Vajrasattwa*). It was brought to China about A.D. 720 by *Kin-kang-chi* (*Vajramati*), who was succeeded by *Pu-k'ung*. Seventy-two works came from the pen of the latter, and were placed in the national collection of Buddhist books. His numerous disciples learned to repeat charms with great effect, and this seems to be the proper business of the school. The word *Yoga* is explained as "Correspondence" and, it is added, is employed as a general term for books "containing secret doctrines" (referring to magic). To this school belongs the very popular festival of the hungry ghosts, held in the seventh month.

The Yoga or Yogachara school is also called the Tantra school, because it taught the use of magic formulæ or unintelligible charms used for rain, for protection in storms, &c. They are written in Sanscrit or Thibetan letters.—(See in Eitel, under the word "Yogachara.")

(3.) *Wei-shi-siang-kiau*. This school occupied itself with the study of the Shastra *Wei-shi-lun*, and similar works. These books were written by the two Bodhisattwas *Wu-cho*<sup>1</sup> and *T'ien-ts'in*. *Kiai-hien*, a Hindoo re-

<sup>1</sup> *Aśoka*, "Without attachment," the Mahayana system, and wrote the was originally a follower of the Ma- books which contain the Wei-shi doctrines. Then he became the founder hashasaka school. He first taught





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"Amida Buddha" (*A-mi-to Fo*), a fabulous personage worshipped assiduously—like Kwan-yin—by the Northern Buddhists, but unknown in Siam, Birmah, and Ceylon. The founder of this school in China was a native of Shan-si, Hwei-yuen, of the Tsin dynasty (fourth century). The second "patriarch" (*tsu*) of this school was Kwang-ming of the seventh century. For more than thirty years he taught the doctrine of the "Pure land," persuading multitudes to adopt it. Pan-cheu, his successor, was honoured with the title *Kwo-shi* (National instructor) in the reign of Tai-tsung (760 A.D.). The sixth in order was Chi-kio. His views differed little from those of T'ien-t'ai, Hiuen-tsang, and Hien-sheu. He was very fond of saving fish and crabs from being killed and eaten. Seven chiefs of this sect are enumerated. To the same school belongs Chu-hung, the priest who opposed Matteo Ricci in works and letters still extant, and founded the Yün-tsi monastery near Hang-cheu.

The Western paradise promised to the worshippers of Amida Buddha is, as has been pointed out by Schott in his work on the Buddhism of High Asia and China, inconsistent with the doctrine of Nirvâna. It promises immortality instead of annihilation. The great antiquity of this school is evident from the early date of the translation of the *Amida Sutra*, which came from the hands of Kumarajiva, and of the *Wu-liang-sheu-king*, dating from the Han dynasty. Its extent of influence is seen in the attachment of the Thibetans and Mongols to the worship of this Buddha, and in the fact that the name of this fictitious personage is more commonly heard in the daily conversation of the Chinese people than that of the historical Buddha Shakyamuni.

The only remaining school is that of T'ien-t'ai, already partially described. In the latter part of the sixth century Hwei-wen, a native of "Northern China" (*Pe-tsi*), studied the *Chung-lun* (Central Shastra), written by the Hindoo called "Conqueror of the Dragon" (*Lung-sheng* or







There, each from the world that he governs, are found  
 Assembled in conference long and profound,  
 The ten supreme Buddhas who cease not to tell  
 The praise of the land where the genii<sup>1</sup> dwell.  
 For there is no region so happy and blest,  
 As the heaven of Amida far in the west.  
 On the moment of entering that peaceful scene,  
 The common material body of men  
 Is exchanged for a body ethereal and bright,  
 That is seen from afar to be glowing with light.  
 Happy they who to that joyful region have gone  
 In numberless *kalpas* their time flows on.  
 Around are green woods, and above them clear skies,  
 The sun never scorches, cold winds never rise,  
 And summer and winter are both unknown  
 In the land of the Law and the Diamond Throne ;  
 All errors corrected, all mysteries made clear,  
 Their rest is unbroken by care or by fear.  
 And the truth that before lay in darkness concealed  
 Like a gem without fracture or flaw is revealed."

The word "diamond" is used in the sense of "unconquered and unconquerable," and may refer either to Buddha's power as a teacher, or to the divinities that support his throne and act as his protectors.

#### "AMIDA BUDDHA.

"See where, streaming forth radiance for thousands of miles,  
 Ever sits the compassionate Buddha, and smiles,  
 Giving joy to the victims of sorrow and strife  
 Who are saved by his law from the sorrows of life.  
 All his features of beauty no words can express,  
 For the sands of the Ganges in number are less ;  
 The flowers of the lotus encircle his seat  
 As if of themselves they sprang up round his feet.  
 Whoever would enter the home of the blest  
 In his innermost thoughts should incessantly rest  
 On that beautiful form like the moon on high  
 When she marches full-orbed through an unclouded sky.  
 By that halo of light that encircles his head,  
 On all living beings a radiance is shed.  
 The sun at noon-day is less glorious than he,  
 His compassion resembles a bottomless sea.

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<sup>1</sup> "Genii." In Sanscrit, *Rishi*; in Chinese, *Sien-jen*.





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## CHAPTER VIII.

## ON CHI-K'AI AND THE T'IENT-T'AI SCHOOL OF BUDDHISM.

T'ien-t'ai, a place of great note in Chinese Buddhism—Chi-k'ai resided there in the sixth century—His cloak and rice bowl—Fung-feng—Fang-kwang ai and the rock bridge—Legend of the Lo-hans—Twelve monasteries founded—He taught the *Fa-hua-king*—System of threefold contemplation—Six connectives—Eight modes of characterising Buddhism—Ten steps in progress—Derived much from Nagarjuna—T'ien-t'ai, a middle system—Regulations.

THERE is no Buddhist establishment better known in China than T'ien-t'ai. It has much natural beauty, but its interest, so far as it is historical, centres chiefly round the ancient monk who is the subject of this notice. It had been visited before by Tauist recluses, but it was he that by selecting it for his abode gave it its high reputation as a spot consecrated to the meditative life.

The cluster of hills that compose T'ien-t'ai terminate abruptly to the south-west. Ch'ih-ch'eng,<sup>1</sup> an imposing hill crowned with a pagoda, is conspicuous from the time-worn walls of the city of T'ien-t'ai, 180 miles south-east of Hang-chou. This is the southern extremity of the hilly region known by the same name. From a valley on its left flows a mountain stream, which, increasing in width as it traverses the plain, is capable of bearing boats of considerable size when it reaches the busy little city just mentioned. Passing on it bends to the south-east, and arriving at Tai-chou, an important sea-port, pours its

<sup>1</sup> The "Red wall," so called from its colour and precipitous appearance.







been visited.<sup>1</sup> It was filled with forest trees and thick brushwood, and formed a favourite cover for deer. The woodcutter and herdsman seldom wandered to this wild spot. An accident led our hero there. On the hill above—Fu-lung-feng—near where the “st’upa” (*t’ah*) that contains his ashes is still standing, he was one day explaining to his disciples the *Tsing-ming-king* (Sutra of Pure name) when a gust of wind blew away the leaves far into the deep hollow below. With his tin-headed staff in his hand to assist him in the search, he set out to recover the fugitive book. After a pursuit of a mile and a half the wind ceased, and the book fell to the ground. He caused a building to be erected at the spot, in commemoration of the circumstance, which became one of the twelve establishments that owe their origin to him. It was not, however, till many years after that the present monastery was erected and its modern name assigned to it. When the Kwo-ts’ing monastery was destroyed by fire, the manuscript spoken of above was removed to Kau-ming for greater safety.

After penetrating several miles farther to the northwest in this hilly and desolate region, Chī-k’ai arrived<sup>2</sup> at the remarkable rock bridge where the Fang-kwang monastery now stands. The loud roar of the waterfall, and the close-set woods on the hills around, the two mountain brooks uniting before they reach the cataract, then passing beneath the natural bridge down the fall, and thence pursuing their way to the north, united to give this spot an air of grandeur in the hermit’s mind. It seemed a home for supernatural beings. It is they that cause the unusual appearances of nature. The Lo-hans, those exalted disciples of Buddha whose power and knowledge are so great, might reside here. In fact a legend on the subject soon grew into public belief, and the music of the Lo-hans was said to be heard at times a little before dawn by priests lying awake in their cells. A choir of five hun-

<sup>1</sup> *T’ien-t’ai-shan-chi*.

<sup>2</sup> A.D. 575, Biography in *T’ien-t’ai-shan-chi*.





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being, the more self-denying spend their days and nights chanting in honour of Buddha. Certainly theirs is a gloomy home. A thick mist usually rests on the summit and spreads down the sides of the mountain, enveloping these rude cottages with their visionary inmates; and snow often remains unmelted for many months. It is hard to explain how a people so social as the Chinese, so fond of cities and crowds, and so averse to mountain travelling, can supply hermits to live in residences like these. That Chī-k'ai, the founder of a flourishing sect, a man of deep reflection, and in love with solitude, should choose such an abode, is not so surprising as that common Chinese minds, without his profound thinking, or his love of wild nature, should still follow his example.

Another spot where Chī-k'ai once resided is Si-tso, at some distance to the west of the rock bridge, and near the Wan-nien monastery. Here he composed his system of doctrine called *Chī-kwan*, "Limited or perfected observation."

Chī-k'ai had in early life followed the teaching of the school established by Bodhidharma, the Hindoo patriarch who had died in Northern China thirty years before. He afterwards became dissatisfied with the *Ch'an-men* (Contemplative school), as that sect is called, not agreeing with its principle that book learning should be discarded, even that which consisted of Buddha's own words, and the heart nurse itself into a state of perfection by rejecting everything external and giving itself up to an unconscious sleep-like existence.

Chī-k'ai grew tired of this system, and formed the outlines of another, which he taught to multitudes of admiring disciples. He resided at Nanking, the capital of the kingdom (Ch'en dynasty), and maintained a high reputation. When he determined on removing to T'ien-t'ai, the emperor forbade him, but allowed him to leave when he saw that his mind was made up. Three times afterwards an imperial message required his attendance at court, but he



pleaded indisposition and remained at T'ien-t'ai. He complied on one occasion only, and explained the sacred books of his religion to the emperor and his court. He also made one visit home to Hu-nan, but returned to die at the mountain residence to which he was so much attached. He expired while sitting cross-legged and giving instruction to his followers.

He wrote commentaries on the *Fa-hwa-king*, *Kin-kang-king*, and *A-mi-ta-king*, with several original works. These books were in the year A.D. 1024, all included in the Buddhist *Tripitaka* (Collection of sacred writings) of China.

His school continued to flourish for a long period at the Kwo-ts'ing and Fu-lung monasteries.

The *Miau-fa-lien-hwa-king* (Lotus of the Good Law) was his favourite book. He thus explained its name:—"As the lotus grows out of the mire and yet preserves its freshness and purity, so the doctrines of this book, the good law, assist men to retain their original nature unsullied and undisturbed amidst the misery and corruption around them." In the course of the book, he added: "Truth is sometimes taught in abstract, at other times by illustration, sometimes it is explained and elsewhere defended, just as the lotus flower buds, blossoms, fades, and falls by a succession of changes, and at last produces fruit."

Ch'i-k'ai divided the teaching of Shakyamuni into five periods, beginning with the *Hwa-yen-king*, and ending with the *Fa-hwa-king* and the *Nirvāṇa*. After this classification of the sacred books, he introduced to his followers his own system. To restore man's true moral nature there must be "observation" (*kuan*, "to see") of human actions. In regard to opinions, there are three kinds—the true, the common, and the mean. The true is "destructive of all methods and doctrines" (idealism), the popular brings them into existence, and the mean places them all together and chooses the middle path. The deceptions that prevent men from perceiving the truth are threefold: ignorance, the dust of the world, and the activity of the



thoughts and senses. These taken in their order hide from view the beauty of the religious life, prevent moral improvement, and operate against pure mental vacancy. The feeling of Buddha, on observing the world in this state, was that men's own notions are false and not to be trusted; that in true knowledge there is no distinction of what is myself and what is not myself, and that the conception of a living personal Buddha should be abandoned. Otherwise men could not return to their true moral nature.

Having proceeded thus far, Chī-k'ai developed his three-fold system of observation, which, as he believes it to be conclusive of controversy and perfectly satisfactory, he called *Chī-kwan*, "Perfected observation." This observation is "empty" (*k'ung*), "hypothetical" (*kia*), or "medial" (*chung*). For removing the deceptions that blind men's minds, the most successful method is to view all things in "vacancy" (*k'ung*). For constructing doctrines and institutions, the "inventive" (*kia*) method is the best. For establishing and confirming man's moral nature, the medial method is the most effective. These three modes of viewing the world are complete in each other and inseparable, resembling the three eyes of the god Maha Ishwara. The vacant mode destroys the illusions of the senses, asserting their nothingness, and constructs the virtue of *Prajña* (Knowledge). The inventive mode destroys the deluding effects of the dust of the world, and constructs the virtue of "rescue (from all errors and evils)," *kiai-t'o*. The medial method destroys the delusion that results from ignorance, and constructs the "religious character" (*fa-shen*).

Still fearing lest his followers should be in error as to the method of self-reformation, and fall into one-sided views, he formed a series of what he called the Six connectives.

1. "Reason" (*li*). All living beings, down to the smallest insects, have received a moral nature, and have Buddha





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With regard to *Progress*, there are ten steps—viz., unproductive knowledge, moral nature awaking, the eight convictions of the true sage, perception, first advances, conquest of the passions, the wrong set right, the Pratyeka Buddha, the Bodhisattwa, and the Buddha.

In these successive steps of moral improvement there is some resemblance to the common Buddhist view of the material universe. They regard it as divided according to a moral scale into stages accurately definable. The metempsychosis, by a rigid law of moral retribution, assigns at death the position of every soul in the fifty or sixty grades of being belonging to heaven, earth, and hell. Above these are found the states of Buddha's disciples and that which is itself called Buddha.

With regard to the excellence termed *Distinction*, which is reached by the Bodhisattwa only, there are embraced in it Ten modes of faith, Ten modes of firm adherence, Ten modes of action, Ten inclinations, Ten mental states, together with the highest knowledge in two separate forms.

In reference to the last class, that of *Completion*, everything is viewed as perfect. There are five states which the student may occupy—viz., pleasure, recitation, instructing, putting in practice the ten rules, correct practice of the ten rules.

A series of twenty-five auxiliaries to knowledge and virtue, and of ten modes of observing the true nature and end of human actions, follow the preceding.<sup>1</sup>

To give these numerous divisions of Buddhist doctrine more minutely is here unnecessary. So much as is here presented will illustrate the manner in which reflecting Buddhists comment on the doctrines of their religion. It contains a sketch of the opinions of one of the oldest and most influential schools in China, and exhibits the same fondness for a numerical arrangement of propositions ramifying endlessly, which also belongs to other Buddhist

<sup>1</sup> *San-tien-yi-su.*







principles of (1.) Collection, and (2.) Progress. But for the two higher principles, (3.) Distinction, and (4.) Completion, the word implies, not only the killing of robbers, but of non-robbers, i.e., the Nirvâna, which in the higher region of these two principles is also deserving of extinction. Freedom from birth expresses their complete rescue from life and death, and that is the meaning of their defects having been obliterated. Because they can give happiness to all the nine classes of beings, therefore they are said to deserve honour. By their embodiment of the religious life, they benefit themselves. By their wisdom, they obtain deliverance from life and death. By expelling ignorance and evil, they kill robbers.

“Interpreting according to the Threefold contemplation, empty, inventive, and medial, the first is exemplified in their wisdom, the second in their expulsion of evil, and the third in their embodiment of the religious life. In the transition from the inventive to the empty, there are also three modifications of the sense, viz., arrival at the central point of contemplation, killing the thieves of ignorance, and keeping the heart from a one-sided position.

“Interpreting according to the contemplation of the heart, following the middle path, and taking the correct view, they do not err on the side of the empty or inventive mode of observation. The sorrow of the heart is gone. When a man sees the true moral nature of his mind, that is called the higher state of confirmation. Like a hidden treasure, reserved for myself, is the benefit which the Arhans have obtained.”

When Brahma appears before Buddha as a disciple, the commentary says: “The word *Brahma* means ‘leaving the desires, abandoning earthly ties, and ascending to the coloured heavens.’ It is also said to mean ‘high’ and ‘pure.’ This Brahma is one of the wheel kings of a single generation, who asks instruction of Buddha, which he receives according to his wish and capacity. Interpreting the idea of *Brahma*, according to that method which ob-





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sitting and partly moving, to attain the state of *samadhi* taught by him to P'u-hien ; (4.) Neither sitting nor moving, to attain still another form of religious reverie.

The regulations for chanting as followed by this school were elaborated by a priest named Fa-chi who lived some centuries after Chi-k'ai. They are very minute, and are intended to produce more reverential feelings in the minds of those engaging in the ceremonial than is common in Buddhist worship.<sup>1</sup>

<sup>1</sup> Regulations of the T'ien-t'ai-kiau, in the liturgical work called *Ta-pei-ts'an*.







with a vicious intention); three of the mind—jealousy, hatred, and “folly” (*ch’i*), the last of which includes not believing in “the Honoured Three” (*Buddha, Dharma, Seng*), and holding erroneous opinions. The opposites of these are the Ten virtues.

In the same work Buddha says: “That which causes the stupidity and delusion of man is love and the desires.” “Man having many faults, if he does not repent, but allows his heart to be at rest, sins will rush upon him like water to the sea. When vice has thus become more powerful it is still harder than before to abandon it. If a bad man becomes sensible of his faults, abandons them and acts virtuously, his sin will day by day diminish and be destroyed, till he obtains full enlightenment.”

In the work *Kiau-ch’eng-fa-shu*, the three vices of the mind are described as—covetousness, hatred, and folly. The Ten virtues that correspond to the Ten vices are there stated to be—preserving life, almsgiving, a “pure and virtuous life” (*fan-hing*); peaceful words, yielding words, truthful words, plain unadorned words, abstinence from quarrelling, mercy, and “acting from good causes” (*yin-yuen*).

Hardy, in describing the Buddhism of Ceylon, states the four sins of speech to be—lying, slander, abuse, and unprofitable conversation. The three sins of the mind he states to be—covetousness, malice, and scepticism.

The disciple of Buddha, whether he enters a monastery or wears the prescribed dress and continues in the family, must pledge himself to the five following things:—(1.) not to kill; (2.) not to steal; (3.) not to commit adultery; (4.) not to lie; (5.) not to drink wine. These are called *Wu-kiai*, “The five prohibitions.” In Hardy’s *Manual of Buddhism*, five evils to be avoided are mentioned—viz., (1.) drinking intoxicating liquors; (2.) gambling; (3.) idleness; (4.) improper association; (5.) frequenting places of amusement.

In the work called *Sheng-t’ien-shih-kiai-king*, “The book





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Atheism is one point in the faith of the Southern Buddhists. By the Chinese Buddhists each world is held to be presided over by an individual Buddha, but they do not hold that one supreme spirit rules over the whole collection of worlds. Klaproth affirms that, according to the Buddhists and the other Hindoos, "the universe is animated by a single spirit, individualised under innumerable forms, 'by' (*par*) matter which does not exist except in illusion." This spirit, however, is not God, the universal Creator and Preserver, and separated from the world by His everlasting personality.

Good has resulted doubtless in many instances from the prominent exhibition made by this system of the virtues and vices enumerated. But much more good would have been done if they had rested on a better basis, and been supported by a different view of the future state. The crime of killing rests chiefly on the doctrine of metempsychosis, which ascribes the same immortal soul to animals that it does to man. Faithful Buddhists are told not to kill the least insect, lest in so doing they should cause death to some deceased relative or ancestor whose soul animates the insect. On this account the corresponding virtue is stated to be *fang-sheng*, "to save life," constantly applied by the Buddhist priests and common people of China to the preservation of the lives of animals. The monks are vegetarians for the same reasons. They abstain from flesh because they will not share in the slaughter of living beings. They also construct reservoirs of water near the monasteries, in which fish, snakes, tortoises, and small shell-fish, brought by worshippers of Buddha, are placed to preserve them from death. Goats and other land animals are also given over sometimes to the care of the monks, and it is a custom in some monasteries, as at T'ien-t'ung, near Ningpo, to feed a bird with a few grains of rice just before the morning meal has commenced. When the priest appears at the door, the little bird, which is watching in the neighbour-



hood, and knows how to act on the occasion, receive the gift.

In the Buddhist account of human sins and duty obligation is included except the duty of lessening sum of human misery and promoting happiness. It accords with the following anecdote related of Shakyamuni in his youth. His father, remembering the warning of a hermit, that the prince his son would to abandon the world, erected for him three palaces, everything fascinating was placed to keep him from a purpose. The son of a Deva came down to praise the beauty of the gardens and groves.

But the prince, then eighteen years old, wished to go out and see the city. The king sent him with a wise man to attend him. A Deva appeared at one of the city gates transformed into an old man resting on a staff. At another gate a Deva appeared as a sick person in pain and distress. At another gate he saw a corpse attacked by flies—also a Deva. The prince asked in each case the cause of what he saw. The wise counsellor told him that the sufferings came from the natural state of the world and could not be avoided. People must grow old, must suffer from sickness, and must die. The prince was not satisfied and the next day, seeing a Deva dressed as a mendicant, dismounted from his horse and asked him who he was. The reply was, "A Shamen<sup>1</sup> who has left the world." The prince asked him why he had left the world. He said, because he saw men exposed to the evils of old age, sickness, and death; he therefore left the world to seek truth and save living beings. The disguised Deva then ascended into the air and disappeared.

At nineteen, assisted by the Devas, Shakyamuni went to have gone through the air on horseback two hundred and fifty miles to Baga, a mountain belonging

<sup>1</sup> In Sanscrit, *Shramana*; but according to the commentator on the Chinese "Life of Buddha," Shakyamananga, meaning "Diligent cessation."



Himalayas. Here he lived as a hermit for six years, and became prepared for the office he was to assume.

According to the view thus presented of the great object of Buddha's teaching, it is to deliver men from suffering. This is done by persuading them to enter on the monastic or hermit life, and act in obedience to the directions of Buddha. This system looks on mankind as involved in misery rather than guilt. The Ten vices are rather to be regarded as faults, into which men fall from delusion and ignorance, than positive sins. The common people in China, whose phraseology is extensively infected with Buddhist ideas, see in every attack of sickness, and in other misfortunes, a close connection with "sin" (*tsui*). They hold that sin is the cause of suffering. Yet they do not mean by this wilful sin, but some improper act done unconsciously, or in childhood, as treading on an insect, wasting rice-crumbs, or misusing paper that has the native characters upon it. Or they refer the calamity to the sins of a former life. Hence they regard themselves as more to be pitied than blamed for the *tsui* or "sin" of which their ill fortune gives evidence.

This is an example of the mode in which the better tendencies of the Buddhist system are neutralised by its omissions. Its moral precepts, good as most of them are, would have more power, and the true character of sin be more felt by the people, if the authority of God were recognised as the great reason for acting well—the source of moral obligation.

Buddhism shook the faith of the Chinese in Heaven as a personal ruler, and put the Buddhas and Bodhisattwas in the place of that personal ruler. The effect of Buddhism in part was to urge the Chinese mind to see in Heaven only impersonal and material power. Thus the good effect of its moral teaching was neutralised; and then the Chinese had good moral teaching before.

The question that has been raised by European moralists as to whether man has from his natural constitution an





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(gods); (2.) men; (3.) "Asuras" (monsters); (4.) "hell" (*naraka*); (5.) hungry ghosts; (6.) animals. The first three are assigned to the good, the latter three to the wicked. The moral action is called *yin* (cause), and its recompense *kwo* (fruit). All beings, whether virtuous or vicious, continue to be re-born in one of these six states, until saved by the teaching of Buddha.

Buddha said: "To leave the three evil states is difficult. When the state of man has been attained, to leave the female sex and be born in the male, is difficult. To have the senses and mind and body all sound is hard. When this is attained, to be born in Central India is hard." He continues to say, that to meet Buddha and be instructed, to be born in the time of a good king, to be born in the family of a Bodhisattwa, and to believe with the heart in the Three Honoured Ones, are all difficult.

Buddha said,<sup>1</sup> in a discourse delivered in the heaven of Indra Shakra, that whatever good man or woman heard the name of Ti-tsang Bodhisattwa, and in consequence performed an act of praise or worship, or repeated that Bodhisattwa's name, or made an offering to him, or drew a picture of him, such a person would certainly be born in the heaven of Indra Shakra.

The same Bodhisattwa tells the mother of Buddha, who resides in the paradise just mentioned, that "disobedience to parents, with slaying, and wounding, are punished with an abode in the place of suffering called *Wu-kien-ti-yü*. Slandering the Three Precious Ones, or wounding the person of Buddha, or dishonouring the sacred books, or breaking the vows, or stealing from a monk, are punished in a similar way. Their punishment will last for ten millions of millions of *kalpas*. Then their sin being compensated for by sufficient suffering, they will be released.

"If a woman with an ugly countenance and sickly constitution prays to this Bodhisattwa, she will, for a million of *kalpas*, be born with a beautiful countenance." If any

<sup>1</sup> Vide *Ti-tsang-king*.



men or women perform music before the image of the same deity, sing, and offer incense, they shall have hundreds and thousands of spirits to protect them day and night, so that no unpleasant sound may enter their ears. Any one who slanders or ridicules a worshipper of the Bodhisattwa will be transported to the "Avichi naraka" (*O-pi ti-yü*) till the end of this *kalpa*. He will then be born a wandering hungry ghost, and, after a thousand *kalpas* become an animal. After a thousand *kalpas* more he will again become a man.

Such are a few specimens of the doctrine of retribution as taught to the popular mind. It is easy to see that such sensual conceptions of the future existence of man must degrade the common notions of the people on duty and virtue. The objects for which the common people in China worship in the Buddhist temples are almost all of a very inferior nature. Religious worship, which ought to concern the recovery of man to pure virtue, and the restoration of direct communication with God by the forgiveness of sin, is changed into an instrument for acquiring various kinds of material happiness.

The opinion the Buddhists hold on the forgiveness of sin is, that it can be attained by repentance and meritorious actions. A definite amount of gifts and worship will gain the removal of a corresponding amount of sin and its attendant suffering. Thus, a filial daughter, by a certain number of days spent in worshipping a Bodhisattwa, or a Buddha, can obtain the rescue of a mother from hell.

In the popular view of the future state, the Hindoo king of death, "Yama" (*Yen-lo*) holds a high place as the administrator of the punishments of hell. Nine others are joined with him of Chinese origin. They are called the Ten kings. The wicked at death are conducted to them to receive judgment.

The decree by which men are born into the Six states of the metempsychosis is merely that of fate, expressed in the words *yin-kuo*, "cause and effect," or, employing one



factor only, *yin-yuen*, "causation," or "fate" (*karma*). "Good actions" are also sometimes called *yin-yuen*, because they ultimately bring happiness to the doer.

The motive to a good life, drawn from heavenly happiness, cannot be considered a strong one, when the Devas and their felicity are systematically depreciated, as they are in Buddhism. The "Devas" (or popular Hindoo gods; in Chinese, *t'ien*) are all mortal, and limited in power. The state of man may be so elevated as to approach to that of the paradise of the Devas. Some men attain to nearly the same power as the gods, *e.g.*, Krishna. Southey, in the *Curse of Kehama*, has made that personage, although a man, a terror to the kings of the Devas, and such a representation is in accordance with Hindoo notions. So in Chinese Buddhist temples, the visitor sees the highest of celestial beings listening humbly to Buddha.

It may be said that it is not correct to institute or imply a parallel between God as He is in the view of the Christian, and the Hindoo deities. It may be said that a parallel between God and Buddha would be more just. But Buddha is a world-born man, who washes away his sins like others, by penances, offerings, and the teaching of some enlightened instructor. He is not said to create the universe, nor to act as the judge of mankind. He is simply a teacher of the most exalted kind, who, by superior knowledge, passes out of the metempsychosis, and gradually attains the Nirvâna. His attitude towards his disciples is simply that of an instructor, not an authoritative superior. The tie by which the disciple is attached to him is that of voluntary not compulsory obedience.

In fact, the character ascribed to Buddha is rather that of a Saviour than that of God. The object of his life and teaching is to rescue living beings from their misery. While such is the character of Buddha as he is described in books, he is, as an object of popular worship, like the great Bodhisattwas, simply regarded as a powerful divinity.





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however, is not in opposition to ethical distinctions. It only aims to enter a higher sphere. It seeks to attain a sort of Nirvâna even in the present life.

In the books of this school, as in others where the unreality of all sensible phenomena is maintained, virtue and vice occupy an inferior position. These notions only come into existence through the imperfection of the present state. They disappear altogether when an escape from it is effected, by admission into the higher region of pure enlightenment. Virtue and vice, life and death, happiness and misery, the antithetical states originated in the world of delusions to which we belong, are all condemned together as constituting a lower state of existence. All beings should strive to be freed from them, and to rise by Buddha's teaching to that perfection where every such diversity, moral or physical, will be lost in unity. The Nirvâna does not admit any such distinctions as those just mentioned. It is absolute and pure illumination, without anything definite attached to it, whether good or evil, pain or pleasure. Thus there is no place for ethics, except in the lower modes of life.

It is common for intelligent priests in China of the contemplative school to defend their system of idolatry by saying that they do not worship images themselves. They are intended for the ignorant who cannot comprehend the deeper principles of their religion. Religion being purely a matter of the heart, offerings and prostrations are really unnecessary. This exemplifies how what is regarded as a highly virtuous action in the common people, ceases to be so in the case of one who, as he thinks, has made some progress towards the state of Buddha. According to this view the consistent Buddhist will offer worship to no being whatever. He simply aims to raise himself above all the common feelings of human life.

We cannot wonder that the Buddhist system of ethics having such deficiencies and such faults as have been pointed out, has failed to produce high morality among its



votaries. The mass of the people have gained from it the notion of a future retribution, but what is the use of this when the promised state beyond death consists merely of clumsy fiction? The metempsychosis, administered by a moral fate, has only provided them with a convenient means for charging their sinfulness and their misfortunes on a former life. What virtue the people have among them is due to the Confucian system. Buddhism has added to it only idolatry, and a false view of the future state, but has not contributed to make the people more virtuous.

Klaproth complains of "a worthy and learned English missionary" (Dr. Marshman of Serampore) for saying, "Unhappily for mankind, Buddhism . . . was now fitted to spread its baneful influence to any extent."

These modes of expression are not, however, by any means too strong to describe the effects of this religion in China if we accept the Confucianist view of Buddhism. No thorough-going disciple of Confucius would think this language too strong if only Buddhism be judged from the standpoint of political and social morality. Surely if the Confucianist cannot see how the monk, who forsakes his family and his duties as a working citizen, is to be excused from heavy condemnation, the Christian also may be permitted to criticise with severity a system which denies the authority of God, identifies the moral nature of men and animals, teaches mankind to look to man instead of to God for redemption, and amuses the imagination with the most monstrous fictions of the unseen world and of the future state.

The morality of Buddhism has received very high praise from more recent writers. Professor Max Müller says, "The moral code of Buddhism is one of the most perfect the world has ever known." Mr. P. Hordern, the Director of Public Instruction in Birmah, says, "The poor heathen is guided in his daily life by precepts older and not less noble than the precepts of Christianity. Centuries



before the birth of Christ men were taught by the life and doctrine of one of the greatest men who ever lived lessons of the purest morality. The child was taught to obey his parents and to be tender of all animal life, the man to love his neighbour as himself, to be true and just in all his dealings, and to look beyond the vain shows of the world for true happiness. Every shade of vice was guarded by special precepts. Love in its widest sense of universal charity was declared to be the mother of all the virtues, and even the peculiarly Christian precepts of the forgiveness of injuries and the meek acceptance of insult were already taught in the farthest East.

"Throughout Birmah it is a daily thing to see men, women, and children kneeling on the road side, their hands clasped, and their faces turned devoutly to a distant pagoda; while at the weekly festivals, or the full moons, the devotions of the mass of the population is among the most interesting spectacles in the whole East."

It is otherwise in China. Though the Buddhists have good precepts they are very much neglected, even in the teaching. Books containing hard metaphysical dogma such as the non-existence of matter, form much more the subject of daily reading. The monks are subject constantly to the Confucianist criticism that they are not filial to parents nor useful working members of the commonwealth. A widely-extended monastic system does not approve itself to the Chinese political consciousness any more than it has done to European governments in times of revolution. The charge of laziness and neglect of social duties was made the ground of persecution in former days. At present, while Confucianism has ceased to persecute Buddhism, it has never withdrawn its indictment against it on the ground of morality. Indeed, all the force of the moral teaching of the Chinese is in Confucianism and not in Buddhism. It is the moral sense of the Chinese themselves that is energetic and influential so far as they are really a moral people. The Buddhist





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They find it in their own ancient books. Thus Mencius made the compassion felt by a prince, Tsi Siuen-wang, for a bullock about to be slaughtered, a ground for his exhibiting compassion still more for the people he governed. He had been distressed at the shuddering of the bullock chosen for sacrifice, and ordered it to be changed for a sheep, which was done. Confucianism assumes that pity for animals is natural for the human heart. The mother of Mencius moved her residence from the neighbourhood of a butcher's shop because she would not have her boy, while of tender years, witness daily that which would make him cruel.

Yet it cannot fairly be denied that beneficial effects must follow from the great prominence and publicity assigned to compassion as an attribute of Buddha to be imitated by every devout believer. The salvation of multitudes from suffering is held up as his great achievement, and to this he was prompted by disinterested pity.

This the Confucianists would probably admit, while they would never allow that there is any ground to believe in the Buddhist metempsychosis, on which pity for animals is often made to rest for its basis. With Buddhist temples and monks everywhere, the Chinese do not accept the teaching that the souls of men migrate into animals, nor do the monks cordially maintain it.

Among the reasons the Buddhists give for sparing the life of all animals, they do not mention the duty of not inflicting unnecessary pain, nor do they say that Buddha has a sovereign power to make laws, and he having made this law it must be obeyed.

Their reasons are of a lower sort, or they are based on dogmatised necessity. This, like other matters, is by the Buddhists treated in a thoroughly utilitarian and selfish way. Only in one point it is not so. They are invariably conscious of "moral fate," the *karma*, pervading the universe by an inevitable and unconquerable



force. Kindness to animals is sure to bring happiness, as cruelty will cause misfortune.

The following are the reasons given by Buddha for abstinence from animal food:—

*First*, In the endless changes of the metempsychosis, persons in the relation to me of any of the six divisions of kindred have become, from time to time, some of the animals used for food. To avoid eating my relations I ought to abstain.

*Second*, The smell and taste are not clean.

*Third*, The smell causes fear among the various animals.

*Fourth*, To eat animal food prevents charms and other magical devices from taking effect.

The writer who invented these reasons and put them in the mouth of Buddha, did not add the certainty of the retribution of the *karma*, as an additional motive for showing compassion to objects possessed of life, but this is understood and lies underneath all Buddhistic thought.



## CHAPTER X.

## THE BUDDHIST CALENDAR.

**National festivals**—Festivals in honour of celestial beings—In honour of the Buddhas and Bodhisattvas—In honour of characters in Chinese Buddhist history—Supplemental anniversaries—Singhalese Buddhists keep a different day for Buddha's birthday—In the T'ang dynasty Hindoo astronomers reformed the calendar—Gaudamsiddha—The week of India and Babylon known to the Chinese—Word *mit* for Sunday—Peacock Sutra—The Hindoo *Rahu* and *Ketu*.

ONE of the most instructive illustrations of a religion is its calendar. Not only do the fasts and festivals kept by a people point out in succession who are the personages held by them in the highest honour; they also contain an epitome of the history and doctrines of the religion they believe, and especially aid in opening to observation the popular religious life.

The work called *Ts'ing-kwei*, "Regulations of the Priesthood," contains instructions for the observance of all fasts and festivals through the year. From it are extracted the following details of anniversaries:—

## I. NATIONAL.

*Emperor's birthday.*—The ceremonial for this anniversary lasts a week, embracing three days before and three after the day in question. It is called *Sheng-tsie*, "Sacred festival."

*Empress's birthday.*

*Day of receiving an imperial message at the monastery.*—Six persons are sent out "five li" (nearly two miles) to





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*Prayer for rain.*—Worship is performed towards the East, and prayers offered to the Dragon king, the various Buddhas, &c.

*Prayer for snow.*—Ditto.

*Prayer against locusts.*—To various Devas and spirits.

*Prayer to Wei-to (Veda).*—The Deva Wei-to is the protector of the Buddhist religion. When the supplies of the monastery fail, he is prayed to, to replenish them. He is chief general of the army of the four Mahadevas.

*Birthday of Wei-to, 6th month, 3d day ; according to some the 13th day.*—Wei-to is a deity of Hindoo mythology, who protects three of the four continents into which the world is divided. (See Remusat's Notes to *Foë-kouë-ki*.)

*Birthdays of the divine protectors of the monasteries.*—They are three:—(1.) Hwa-kwang, 9th month, 28th day ; (2.) *Lung-wang*, or *Naga-rajah*, the “Dragon king ;” (3.) *Kwan-ti*, the “God of war,” 5th month, 13th day, according to the common account ; but according to his biography in the national annals, 6th month, 24th day. These three personages take the place of eighteen worshipped in India. One of them is the well-known hero of the “Three Kingdoms.” They receive the same honours that are awarded to Wei-to.

*Birthday of the Kitchen god, 6th month, 24th day, 8th month, 3d day, and 12th month, 24th day.*—The Buddhists say, to excuse themselves for adopting a Tauist superstition, that the Kitchen god they worship is not the Tsau-kiün venerated commonly by the people, but a king of the “Kinnaras” (a fabulous race of celestial beings), who became a Chinese priest in the T'ang dynasty, and was appointed at death to preside over the vegetarian diet of the monks. This is a lame defence of what is evidently a self-interested accommodation to popular notions.

### 3. THE BUDDHAS AND BODHISATTWAS.

*Birthday of Shakyamuni, 4th month, 8th day.*—He is also called Buddha, “Tathâgata” or *Julai*, and Gautama,



and is revered as *Pun-shi*, the "Teacher of the world during the present *kalpa*."

*Anniversary of Shakyamuni's elevation to the rank of Buddha, 12th month, 8th day.*—The phrase in use is *Ch'ang-tau*, "Attained the summit of knowledge and virtue."

*Anniversary of Buddha's entrance into the Nirvana, 2d month, 15th day.*

*Birthday of Yo-shi Fo* (The Buddha who instructs in healing, Bhaishajyaguru Buddha), 9th month, 30th day.—The world governed by this Buddha is in the East.

*Birthday of O-mi-to Fo or "Amida" (Amitabha) Buddha, 11th month, 17th day.*—The Buddha who rules in the universe to the west of that governed by Shakyamuni, and grants the request of all those who pray to him to admit them to the Western heaven.

*Birthday of Mi-li Fo* (Maitreya Buddha), 1st month, 1st day.—The Buddha who is to succeed Shakyamuni in the government of the world. Maitreya was visited in one of the paradises by Shakyamuni, and foretold his destiny.

*Birthday of the female Buddha, Chun-ti, 3d month, 6th day.*—Great powers of sorcery are attributed to this personage.

*Birthday of "Wen-shu p'u-sa" (Manjusiri Bodhisattwa), 4th month, 4th day.*—One of the Bodhisattwas of Northern Buddhism.

*Birthday of "P'u-hien p'u-sa" (Samantabhadra), 2d month, 21st day.*—A fictitious Bodhisattwa of Northern Buddhism.

*Birthday of "Kwan-shi-yin p'u-sa" (Avalôkitêshwara), 2d month, 19th day.*—This fabulous Bodhisattwa has in China been usually represented with female attributes. In the *Fa-hwa-king*, *Kwan-yin* is described as being able to assume any form at pleasure, whether that of Buddhas, Devas, men, or others, and as being guided in such voluntary metamorphoses by a constant desire to proclaim the Buddhist doctrine to those who need it, in the form most likely to effect the object. *Kwan-yin* is thus able to save



any of the inhabitants of the *Saha* (or *Saba*) world, i.e., the present race of mankind. When *Kwan-yin* is translated, not inappropriately, "Goddess of mercy," it should be remembered that female attributes are only temporarily assumed by the Bodhisattwa in question. (See the "Kwan-yin" section, near the end of the *Fa-hwa-king*.)

*Birthday of Ta-shī-chī p'u-sa, 7th month, 13th day.*—The position of this Bodhisattwa is to the right of Amītabha Buddha, while Kwan-yin takes the left. They are styled together, "the Three Sages of the West" (*Si-fang-san-sheng*).

*Birthday of Ti-tsang p'u-sa, 7th month, 30th day.*

#### 4. CHARACTERS IN CHINESE BUDDHIST HISTORY.

*Anniversary of the death of "Bodhidharma" (Ta-mo), 10th month, 5th day.*—The first of the six patriarchs.

*Death of Pe-chang, 1st month, 19th day.*—He was a teacher of Bodhidharma's system in the T'ang dynasty. He wrote the work *Tsing-kwei* from which these notices of fasts and festivals are taken.

*Death of Chī-k'ai, 11th month, 24th day.*—The founder of the T'ien-t'ai school.

*Death of Hien-shou, 11th month, 14th day.*—A founder of a school bearing his name, and advocating the "Great Development" system (*Ta-ch'eng*).

*Death of Tau-suen, 10th month, 3d day.*—A founder of the Discipline school.

*Death of Hwei-yuen, 8th month, 6th day.*—A founder of the Tsing-tu school.

*Death of the founder of the monastery,*—also of a priest's own religious instructor, of the priests who admitted him to the vows, and of his parents.

#### 5. SUPPLEMENTARY ANNIVERSARIES.

*Commencement of summer (Li-hia), 4th month, 16th day.*—This anniversary is traced to the usage of the earliest Hindoo Buddhists, who, when summer arrived, came to-





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It may be doubted whether more than a very few of them are identical with the festivals of the Southern Buddhists, viz., those of Ceylon, Siam, and Birmah, there being several of the great Bodhisattwas who are not mentioned in works by foreign authors treating of the Buddhism of those countries.

In Ceylon the prevalent legend of Gautama's life states that he was born on the day of the full moon in the second month of spring. This differs.

In this popular calendar, there is no mention of anything astronomical; yet in the T'ang dynasty Buddhist calculators from India were invited to undertake the improvement of the imperial calendar.

Gaudamsiddha, in the eighth century, published a work called *Kieu-chi-li*. It is a translation from a Hindoo original. In it the days of the week are apportioned among the planets in the following order: *Yung-hwo*, "Mars;" *Ch'en-sing*, "Mercury;" *Sui-sing*, "Jupiter;" *Tai-pe*, "Venus;" *Chen-sing*, "Saturn."<sup>1</sup>

These planets, with the sun and moon, form the *ts'i-yau*, "seven bright celestial objects." They constitute the mythological week of seven days, which sprang up in Babylonia, and spread to India, and also to Europe in the days of the Roman empire.

Some Chinese almanacs call Sunday the day of *Mit*, the Persian "Mithras," a name for the sun. *Mit* is spoken of as a *Hwei-hwei* word. This term *Hwei-hwei* is one of the names for the Persian language among the Chinese.

In the *Kung-ch'io-king*, "Peacock Sutra," the days of the week are also given. This work is a translation by a Chinese priest named Yi-tsing. When Mr. Wylie was visiting Peking on one occasion, he went with me to a monastery to consult the "Peacock Sutra" in the library.

<sup>1</sup> See *Chinese Recorder*, 1872. Mr. Wylie, "On the Knowledge of Weekly Sabbath in China," pp. 40-45. But add to Mr. Wylie's very full and interesting statements, that *Mit* is "Mithras" here, and in page 8.



We were courteously received, and allowed to take it home with us for a few days.

Many superstitious beliefs and observances native to India were imported to China by the Hindoo Buddhists. They taught much that was not at all purely Buddhist. The education they received embraced a wide range. Metaphysics, astronomy, medicine, and other subjects were taught in India in the old times of Buddhist prosperity, probably much as they are now in the lamaseries of Mongolia.

Thus the ascending and descending nodes of the moon's orbit were known as two monsters, called "Rahu" and "Ketu," in modern Chinese, *Lo-heu* and *Ki-tu*. At eclipses, the Chinese story of a wild dog eating the sun and moon is derived from this piece of Hindoo mythology. In native almanacs these names are preserved in the nomenclature of astrology, and the conception is encouraged that the earth's shadow crossing the moon is a dark heavenly body, and a sort of planet of a dark nature, becoming visible only at eclipses.

The Indian year of three seasons is described, but no attempt has been made to interfere with the Chinese seasons of three months each. The Buddhists have arranged their calendar of festivals and fasts to suit the Chinese months.



## CHAPTER XI.

RELATION OF BUDDHISM TO THE OLDER HINDOO  
MYTHOLOGY.

Buddhism accepted the Hindoo mythology, with the sacred books of the Brahmans, so far as it agreed with its own dogmas—The gods Indra, Brahma, and Ishwara listen as disciples to Buddha—Eight classes of Devas—Four kings of Devas—Yakshas—Mahoragas—Pretas—Maras—Yama, king of the dead—Creation is denied to the Hindoo gods in the *Chung-lun* and other works.

FOLLOWING the guidance of the Buddhist books, the existence of the Vedas and their mythology at least five or six centuries before the Christian era must be regarded as an established fact. Religious divisions had then already arisen in the social life of the Hindoos, and numerous adherents of all castes were joining the newly-raised standard of Buddhism. Colonel Sykes and others have maintained the hypothesis that Buddhism was the original religion of Hindostan, and that the Vedas with their religion, the four castes, and the Sanscrit language itself were all invented at a later date by the Brahmans. This conjecture has little to support it from any source of evidence, and is perfectly untenable when recourse is had for information to the Buddhist books. From them it is clear that the Brahmans were in antagonism with the system of Shakyamuni from the first, that the four Vedas were already venerated as the sacred books of the nation, and that the truth of their mythology was not denied by the founder of Buddhism or his followers. So far from opposing the popular belief in such beings as





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heaven' (*Fan-t'ien-wang*) also came, with the two great Brahmas, Shikhin and Jyotishprabha, and their retinue of twenty thousand. There were also eight 'Dragon kings' (*Nagaraja*), with their retinues, four kings of the Kin-naras, four of the Gandharvas, four of the Asuras, and four of the Garudas. The son of Waldêhi, Ajatashatru king of Magadha (Bahar) and father of Ashôka, with a suite of many thousands, was also there."

These constitute Buddha's audience while he delivers the instructions contained in this Sutra. Most of the names, the descriptive passages, and many notices of the retinues of the kings, are omitted for brevity. The whole account, however, in the Chinese version is one-third shorter than in that of the French translator, who has followed the Sanscrit text. Kumarajiva did not scruple to pare off the redundancies of this and other works that he translated, which is perhaps one reason of their permanent popularity.

Two of the principal Hindoo divinities occur in this extract, Shakra and Brahma. The latter is the first in the well-known triumvirate of gods, *Brahma*, *Vishnu*, and *Shiva*, or the "Creator," "Preserver," and "Destroyer." Here he occupies a humbler position, being merely the disciple of Buddha. Shakra or Indra is met with in Buddhist legends more frequently than Brahma. In some Chinese temples their images are said to form a pair among the auditors of Shakyamuni. The Buddhist compilation, *Fa-yuan-chu-lin*, contains an extract from the "Central Agama Sutra," where several names by which Shakra is commonly known are explained. Indra, his most frequent appellation, is a term of office, "Lord" or "Ruler," and as such is translated into Chinese by *Ti* or *Chu*. It is often applied to others of the chief Devas or gods with distinctive names. Two other Brahmas will be observed to accompany the chief Brahma.

The word Ishwara, rendered by *tsi-tsai*, "self-existent," is the term used by missionaries in India for God, in the



Christian sense. Mr. Wenger's letter, inserted in Dr. Legge's *Notions of the Chinese concerning God and Spirits*, says, that this term is applied to Shiva and Vishnu as a title of authority; "but should any other of the innumerable *devatas* be called Ishwara, it would be an unusual thing, and call for something like an explanation." In the Buddhist passage cited above, the term is applied as a distinctive name to two of these *devatas*, indicating a difference in the Brahmanical and Buddhist use of the word. The commentator on the "Fan-wang Sutra" identifies the great Ishwara with Brahma, but this is not authorised by the text, and disagrees with common usage, which makes them different personages. He adds, "In the whole universe there is but one king, and this is he." According to the Chinese rendering, "Self-existent," the term *Ishwara* strongly resembles the Hebrew name *Jehovah*.

The four *Maharajas*, or "Great kings" of the Devas, preside each over one of the four continents into which the Hindoos divide the world. Visitors in Chinese temples will have noticed two warlike images on each side, just within the entering door. They are the Devas here alluded to. Each leads an army of spiritual beings to protect mankind and Buddhism. At the head of the Gandharvas and Vaishajas is Dhritarâshtra, for the Eastern continent. The inhabitants of the South, Jambudvîpa, are protected by Virudhaka with an army of Kubândas. In the West, Virupaksha commands an army of "dragons" (*nagas*) and Putanas. In the North, Vaishravana is at the head of the Yakshas and Rakshasas.

The names of various classes of mythological beings are sometimes translated, and at other times transferred, in Chinese Buddhist works. The "Nagas," from their form, are rendered by the word *Lung*, 'Dragon.' The *Apsaras* are called *Tien-nü* or "Female Devas." The Devas, including all the Hindoo gods that are mentioned, whether great or small, are called *Tien* (Heaven). The *Kinnaras* are celestial choristers looking like horses with horned



heads. The Gandharvas are also musicians who play and sing for the amusement of the Devas. The Asuras are beings of gigantic size, dwelling in solitary woods and mountain hollows. They make war with the Devas, and are connected with eclipses (*vide* Hardy's *Manual of Buddhism*). The Garudas are golden-winged birds who are large enough to devour the Nagas. Beings inferior to the Devas are called collectively the "Eight classes" (*Pa-pu*). They are called *Nats* by the Birmese.

It will be observed that all these beings, including the most venerated and powerful of the gods, are introduced as disciples of Buddha. The combination of ascetic eminence and profound philosophy in Shakyamuni raise him to a position higher than any of them. Beings of every rank in earth or heaven confess their inferiority to the human Buddha by becoming his humble and attentive auditors.

The Hindoos having become acute metaphysicians, thought themselves superior to every being in the universe.

Further on in the same work other names occur. The Yakshas are a species of demons living in the earth and waters, often represented as malignant in their disposition towards man. The Mahoragas are the genii of the large serpent called in Chinese the Mang. The Rakshasas resemble the Yakshas, but they have not the power like them to assume any shape at pleasure. When they appear to men it must be in their own form. They live in the forest of Himâla, and feed on the flesh of the dead (*vide* Hardy's *Manual of Buddhism*). The "Brahmas" (*Fan*; formerly *Bam* or *Vam*) are the inhabitants of the heaven called "Brahma-loka" (*Fan-t'ien*), over which *Fan-t'ien-wang* (Mahabrahma) or the chief Brahma presides. The Pretas, in Chinese, *kwei*, "demon," are the inhabitants of the *narakas* or "subterranean" and "other prisons" called *ti-yü*, "hell." Many of them formerly belonged to the world of men. Some are condemned by Yama to certain prisons. Others haunt the graves where their former





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sand kings of demons. He may be pointed to as the most remarkable example of the influence of Hindoo mythology on the popular mind of China. The common people all expect to meet *Yen-lo-wang* (Yama) after death, and be judged by him with the strictest impartiality. They believe that he fixes the hour of dissolution, and that the decision once made, nothing can alter or postpone it.

These various beings, when in the Sutras they appear before Buddha, perform to him an act of worship, and ask for instruction like any other of his auditors. Their power is great, but it is surpassed by that of Buddha, and it is all employed to extend his fame and doctrines. Their authority as rulers of the world is still recognised, but Buddhism by a simple stretch of the imagination makes a universe a thousand times as large to form the kingdom of Buddha. They promote virtue and the Buddhist religion. For this they live and rule. The very highest acts of deity, such as the creation of all things, or in the language of idealism the causation of all sensational phenomena, are denied them. The "Central Shastra" (*Chung-lun*) sets out with proving that creation was not the act of the great "Self-existent god" (*Ishwara Deva*), nor of the god "Vishnu" (*Ve-nu Deva*; also written *Ve-shi-nu*); nor did concourse and commixture, or time, or the nature of things, or change, or necessity, or minute atoms, cause the creation of the universe. In the Buddhist view, these deities are also subject to death, and men by certain virtuous acts which are specified, may be born at some future period to become their successors.

Buddhism, while it thus aimed to find some intelligence and power higher than those of the popular divinities, failed to perceive that the creation and government of the universe are united in one all-wise eternal mind. It looked no further than the wisdom of a human sage, and the innate goodness and self-elevating power of the human mind. It gives to the wise man the honour that is due only to God.

In forming an estimate of the extent to which the older



Hindoo mythology has been spread in China, it should be remembered that the Tauists have copied from the Buddhist books in the most slavish manner. Some names are new, but the majority are adopted without alteration. Brahmas, Devas, Asuras, and Maras figure in the writings of this native sect. The prayer-books used in chanting by the Tauist priests are from beginning to end an imitation of the Buddhist Sutras. By the combined influence of these two religions, the Hindoo view of the universe, with its numerous classes of beings higher than and inferior to man, and its multiplicity of worlds, some for happiness, and others for torment, has become the common belief of the Chinese people.

Other Hindoo gods, such as the modern Shiva and Durga, Rama and Krishna, do not occur, unless concealed under names which closer examination may decipher. The rise of their worship in India was at too recent a date to allow of their being introduced into the early Buddhist literature. The unexampled viciousness of the recent Hindoo worship would also be an insuperable bar to its adoption in China. In the Buddhist books of China there is abundance of what is puerile, superstitious, and incredible, but nothing openly opposed to good morality. In such a country only what is decorous in the images and worship of any sect could be tolerated.

Since neither Vishnu nor Shiva occur among the auditors of Buddha, on occasions when all the chief persons in the universe are present, it must be supposed that the extended popular worship of both these well-known deities was subsequent to the time when the Buddhist books were written, and within the Christian era.



## CHAPTER XII.

## THE BUDDHIST UNIVERSE.

The universe passes through incessant changes—*Kalpas* of various lengths—*Kalpas* of establishment, of destruction, &c.—Saha world—Sumeru mountain—The Southern continent is Jambudvīpa—Heaven of the thirty-three—Tushita paradise—Upper tier of paradises—Heavens of form and of desire—Heavens without form—Brahma's paradise—No wise man is born there, because Brahma says he created the universe—The hells—Story from the “Ti-tsang Sutra.”

THE universe, according to the Buddhists, is in a constant state of change. The periods in which its changes take place are called *kalpas* (*kis-po* or *kis*.) Eighty small *kalpas* make one large *kalpa*. The inhabitants of the Brahma heaven live through twenty small *kalpas*, and their chief, Mahabrahma, through sixty. *Kalpas* are divided into the small *kalpa*, the *kalpa* of establishment and destruction, and the great *kalpa*. In the small *kalpa*, the age of mankind diminishes from an immeasurable length to ten years, and then increases to a length of from ten to eighty thousand years. In twenty of such periods the world is completed. Through twenty more it remains in the same state. After twenty more the world is destroyed, and there remains nothing but vacancy during twenty more. The first forty mean *kalpas* make up the *kalpa* of establishment. The other forty compose that of destruction. All of them taken together form a great *kalpa*. We live in the second intermediate *kalpa*, or that





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ocean, there are three hundred and sixty thousand six hundred and sixty-three "yojanas"<sup>1</sup> (*yeu-siün*) to the circular mountain mass of iron. This mountain's depth in the sea is three hundred and twelve yojanas, and its height about the same. Its circumference is three million six hundred and ten thousand three hundred and fifty yojanas. Each iron-bound world has a Sumeru mountain in its centre. Supposing the world to be under the eternal law of change sketched above, Buddhist authorities give no account of its first origin, not feeling the need of a doctrine of creation. The physical causes engaged in its periodical formation and destruction are water, wind, and fire. These are three of the four elements *ti*, *shui*, *huo*, *feng*, "earth, water, fire, and air," which are supposed to form the basis of all things. They are perhaps to be taken in the sense of elemental causes rather than elemental atoms.

Over and under this world of mountains, seas, and continents are two others, heaven and hell. Of celestial regions there are thirty-two inhabited by the divinities of the older Hindoo mythology. For the Buddhas and Bodhisattwas, peculiar to Buddhism, other abodes are found. Among the thirty-two heavenly regions, ten are called worlds of desire; including, among others, the heaven of the sun and moon, the heaven of the four kings of Devas, and the heaven of the thirty-three or paradise of Indra Shakra, who has under him thirty-three powerful Devas. There are also the Yama paradise, the Tushita paradise, the "Nimala paradise" (*Hwa-lo*), and the paradise of "Paranimita" (*T'a-hwa-tsi-tsai*).

At the base of the Sumeru mountain reside *shens*, "spirits," and Yakshas. Half-way up the mountain is the paradise of the Four kings of Devas. On the summit is the *Tau-li* or "Trayastrinsha" (thirty-three) heaven,

<sup>1</sup> There are two kinds of *yojana*. One consists of four *goshalas*, the other of eight. A *goshala* is the distance at which the bellowing of a bull can be heard, or nearly two miles.



i.e., the paradise of Shakra, king of the gods of these celestial abodes are fixed in vacar high again as the one beneath it.

The next tier of these paradisiacal region eighteen. They are called heavens of form, and the senses are still in activity there, though freedom from that influence of the passions which in the regions of desire near the world of eighteen heavens of form are divided into stages of contemplation. Three belong to the first, second stages, and nine to the fourth. The first stage appropriated to the Brahmas, divided into three (Mahabrahma or) "king," officers of state, Each of these classes has a paradise assigned heavens above these have various names corresponding to the ideas of purity, light, virtue, abstraction and tranquillity. In the highest of them all, Akanishtha, "Maha Ishwara," or *Ma-ho-shwa-ra*.

The uppermost tier of four, "formless," also called, derive their names from the notions of knowledge, destitution of all properties, and freedom from all thought.

Of these thirty-two heavens, five are inhabited by sages, twenty-five by sages and common men, and two by common men alone. One of the paradises is of Mahabrahma. A wise man can never be born in the abode of Brahma, say the Buddhists, because that deity, in his ignorance of causes, he can create heaven, earth, and all things. So arrogant as this, no wise man would go to heaven. The other is the paradise of abstraction, where those heretics who disbelieve in the Nirvāna, gain a state of perfect mental abstraction, will be born. They will there enjoy five hundred years of freedom from the sufferings of life in a state of vacancy; but since they will not tread the path to Nirvāna, evil desires must afterwards arise, and



be born subsequently in hell. No wise man, therefore, would willingly go to that heaven.

One of the higher worlds is assigned for the residence of those disciples of Buddha who have attained the rank of Anagamins and Lo-hans. Those who are shortly to become Buddha are first born into the Tushita paradise.

Mara, king of the "demons" (*mo-kwei*), resides in the space below the Brahma heaven.

These heavens are peopled by Devas. Men from the four continents of our own world may be born into them by transmigration into the body of a Deva. The Devas are born and die, their bodies are of great stature, they wear clothing, have horses and elephants to ride upon, marry, eat and drink, and perform many other actions resembling mankind. Above the worlds of desire, there is no distinction of sexes.

To become an inhabitant of these worlds is regarded as a reward for good actions, for those who have lived previously in lower states of existence. But it is still a punishment when viewed in comparison with the attainment of Nirvâna or any of the higher grades of discipleship under the teaching of Buddha.

The Buddhist "hells" (in Sanscrit, *niliya* or *naraka*), the prisons of the lost, are in some cases situated under the region inhabited by man. Twenty thousand yojanas (280,000 miles) below the Jambu continent is one called the *Avichi naraka*, or the "Hell of unintermitted torments." The Yama naraka is half-way between. Others are among fabled mountains, or on the shores of a great sea. In Chinese books they are called by a common name *ti-yü*, "earth-prisons."

In the "Ti-tsang Sutra" is a story of a maiden of the Brahman caste, whose mother had been condemned to the *Wu-kien ti-yü*, or "Avichi naraka." Full of distress, she went to a temple to pray for help from an ancient Buddha whose image was there adored. In reply to her offerings and prayers a voice addressed her—that of the Buddha





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towards an ancient Buddha, are sufficient not only to preserve a mother from hell, but also to raise innumerable other persons to heaven." The Brahman maiden then returned to consciousness as from a dream. Reflecting on what had happened, she visited again the shrine of the ancient Buddha, and made a vow that through innumerable coming *kalpas* she would perform acts of merit for the deliverance from suffering of multitudes of living beings. Shakyamuni Buddha added, addressing Manjusiri, "That demon king and Brahman maiden have now become the 'Ts'ai-sheu Bodhisattwa and the Ti-tsang Bodhisattwa."

This story must serve instead of a detailed description of the Buddhist hells. It will be sufficient to say of them that they combine all that is horrible to each of the senses. Every form of torment, mental and physical, that can befall the unhappy violators of a good conscience and of the Buddhist law, are found there. The extremes of cold and heat, cutting, flaying, biting, insulting, and tantalising, have to be endured by such persons according to their deserts. Demons of the most monstrous shapes and most cruel dispositions terrify them in every possible way. All that fire and water, knives and clubs, can by ingenuity be made to do in tormenting, is there done.

The preceding brief sketch of the "three worlds" (*sankias*) almost all refers to what is common to the other native Hindoo sects. Buddhism adopted the national belief in regard to the form of the universe, including the worlds of reward and punishment. It belongs to all forms of Buddhism in China or elsewhere.

The Northern Buddhists have, however, gone further, and framed a much more extensive cosmogony, which deserves a separate consideration.







business of a Buddha and a Bodhisattwa to instruct these beings in moral truths, and assist them to escape from all the six forms of life, into a state of perfect enlightenment and tranquillity. The mythological element, as it existed in early Buddhism, was even then an old creation of the popular mind that had grown up with the first literary efforts of the nation. In this respect it agrees with most other mythologies, in the fact of its originating, not in philosophical schools, but among the people themselves.

To this was added a legendary element. Long tales were invented to illustrate the great merits and powers of Buddha. Free use was made in these narratives of those vast periods of time into which the Hindoos divide the past history of the world. The biography of the great sage was extended by attributing to him numberless previous lives. The manner in which, from small beginnings, he rose by self-sacrificing and meritorious acts to be lord of the world, and "teacher of gods and men" (*t'ien-jen-shi*), is minutely recorded. But the scene is not extended in any other way. New worlds are not invented in far distant space. The writers of these legends, while they represent their hero as visiting the celestial regions to instruct their inhabitants, or as becoming by transmigration an inhabitant of those paradisiacal residences for long terms of years, do not transgress the limits of the popular Hindoo universe.

The Northern Buddhists, however, about the beginning of the Christian era, pushed the bounds of their system much further. Men appeared at that time in Northern India devoted to metaphysical discussion, who aimed to develop to the utmost the principles of Buddhism.<sup>1</sup> In adding to the number of Buddhas and Bodhisattwas, they felt it necessary to frame new worlds to serve as suitable abodes for them. With their peculiar philosophy it was easy to do this. Not believing in the existence of the

<sup>1</sup> Vide Burnouf's account of the third Buddhist council held in Cashmere, in his *Introduction à l'Histoire du Bouddhisme Indien*.





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goodness, knowledge, and magical power. To afford room for the display of these attributes, new worlds are located at pleasure in the boundless regions of space. But the whole of this imaginative creation was probably intended by the authors to be symbolical. According to the explanation of the T'ien-t'ai school, and of the esoteric Buddhists, the whole of this fictitious universe was meant to illustrate certain Buddhist dogmas. It was the extreme scepticism of the Buddhist philosophers that paved their way to this mode of teaching their system. In the T'ien-t'ai commentary on the *Fa-hwa-king*, the symbolical method of interpreting this mythological creation of the fancy may be seen exemplified.—(See *Fa hwa-hwei yi*.)

Some specimens of this mythology will now be given.

The *Hwa-yen-king* says that, on one occasion, Buddha was presiding over an assembly at a place of meeting called Aranyaka, in the kingdom of Magadha. He saw approaching a multitude of Bodhisattwas from distant worlds. They asked to be instructed in regard to the "lands where the Buddhas resided." (*Fo* "ch'ah," spelled in full in the old pronunciation, *ch'a-ta-la*; in Sanscrit, *kshetra*, "land."<sup>1</sup>) Buddha accordingly entered on a description of the kingdoms of the Buddhas. To the east, after passing worlds equal in number to the dust of ten of these kingdoms, there is one termed the golden-coloured world. The Buddha of "wisdom unmoved" presides there. *Wen-shu* (Manjusiri) and a crowd of other Bodhisattwas attend his instructions, as he sits on a lion dais surrounded by lotus flowers. To the south, west, and north, and to the north-east, south-east, south-west, and north-west, are other worlds at a distance equally great. Towards the zenith and nadir two other worlds make up the number ten, each having a governing Buddha,

<sup>1</sup> The dictionary *Yi-ts'ie-king-yin-i* adds, that this word, used for "land" or "kingdom," is the root of the word *Kshatrya*, the second of the four castes, to which belong the royal families of India, the *Kshatryas* being Lords of the soil.







forward as the compiler from memory of all these works. The practice of worshipping the divinities introduced in these new mythological creations was also directly encouraged, and this new idolatry spread with great rapidity throughout the countries where Northern Buddhism prevails.

To illustrate these statements more fully, reference must be made to the more popular personages and better-known worlds in the new mythology. Among these fabled worlds located in distant space, the best known is the paradise of Amitabha. In the *Wu-liang-sheu-king* (Amitabha Sutra), Buddha tells a tale of a king in a former *kalpa* who left the world, adopted the monkish life, assumed the name *Fa-tsang*, "Treasure of the law," and became, by his rapid growth in knowledge and virtue, a Bodhisattwa. To the Buddha who was his teacher he uttered forty-eight wishes, having reference to the good he desired to accomplish for all living beings, if he should attain the rank of Buddha. Ten *kalpas* since, he received that title with the name "Amitabha" (*O-mi-to Fo*), and now resides in a world far in the West, to fulfil his forty-eight wishes for the benefit of mankind. Ten million kingdoms of Buddhas separate his world from our own. It is composed of gold, silver, lapis-lazuli, coral, amber, a stone called *ch'a-ku*, and cornelian. There is there no Sumeru mountain, nor iron mountain girdle, nor are there any prisons for punishment. There is no fear of becoming a hungry ghost, or an animal by transmigration, for such modes of life are unknown there. There are all kinds of beautiful flowers, which the inhabitants pluck to present as offerings to the thousands and millions of Buddhas that reside in other parts of space. Birds of the most beautiful plumage sing day and night of the five principles of virtue, the five sources of moral power, and the seven steps in knowledge. The listener is so affected by their music, that he can think only of Buddha, the Law, and the Priesthood. The life-time of this Buddha is without limit, lasting through





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expressed a desire to be born in the Western heaven, and Buddha told him how he might have his desire gratified. This is an example of the manner in which the inventors of this mythology intended, by scenes of vastness and splendour, to affect the reader's or listener's mind. Feelings favourable to the influence of Buddhist ideas were thus to be called into action.

Another of these creations which has gained considerable notoriety is a world in the East ruled by *Yo-shi Fo* (Bhaishajyaguru Buddha). There intervene between that world and ours, kingdoms of Buddhas to the number of ten times the sands of the Ganges. This personage, when he was a Bodhisattwa, uttered twelve great wishes for the benefit of living beings, including the removal of various bodily and mental calamities from those who are afflicted with them, and the lengthening of their life. Hence his name, "The healing Teacher." In attendance on him are two leading Bodhisattwas, whose names, *Ji-kwang-pien-chau*, and *Yue-kwang-pien-chau*, signify the "Far-shining light of the sun" and "of the moon." The world in which he resides is composed of lapis-lazuli, its walls and palaces of the seven precious stones and metals, its streets of gold, thus resembling, as is observed by the author of the *Yo-shi-king*, the *Ki-lo-shi-kiai*, or "Paradise of Amita-bha." He is worshipped as a deity who removes sufferings and lengthens life, and is in fact the symbol of these ideas. While many of the fabulous beings introduced in the literature of Northern Buddhism have no image or shrine in the temples of the present day, *Yo-shi Fo* is one of those who are very seldom omitted in the arrangement of these edifices.

The freedom of imagination in creating new worlds and new deities, in which the authors of this literature indulged, would naturally lead to incongruities. Newly-invented worlds would be located in regions already appropriated by previous writers. In the *Fa-hua-king*, a circle of eight worlds, with two Buddhas to each, is de-



scribed. Amitabha and Aśokaśāstra in east respectively, the account agreeing in with that in the Amitabha Sutra, but the do not harmonise; so that in several cases are imagined in regions preoccupied by the an earlier date.

Accounts of many more of these fancied be collected from other works. For example *Amida-ling*, one in the south-east with its B scribed with minuteness.

The symbolical character of this mythology clearly in the attributes of the Bodhisattvas it such an important part, and who are the of extended popular worship in the Buddhist the North. In Kwan-yin, mercy is symbolised Wen-shu; and happiness, in P'u-hien. To the Buddhists, these personages, with Amitabha and the others are nothing but signs of ideas. structed Buddhists believe in their real exis the evidence goes to show that they were inv former class of Buddhists, and palmed upon by them as real beings proper to be worshipp

A near parallel to this is the setting up of Reason to be popularly adored, by the atheist French revolution. If, as some think, the Germany will, according to the common law in human perversity, result in polytheism, an example of the way in which such a new possibly be introduced.

I append here some further account of A Bodhisattwa honoured at Wu-t'ai shan in No

These notices will also show how in the the mythology which we meet with in the Great Development, even China is made one tries, and Wu-t'ai one of the mountains, w delivered discourses.

We learn from the Mongol account of



Manjusiri is addressed in prayer as the enlightener of the world. His wisdom is perfect, and is symbolised by the sword he holds in his right hand; because his intellect pierces the deepest recesses of Buddhist thought, and cuts knots which cannot otherwise be solved.

He is also represented as holding in his hand a volume of Buddha's teaching, of which a flower is the symbol. He is styled also the lamp of wisdom and of supernatural power.

He is said to drive away falsehood and ignorance from the minds of all living beings, and on this ground the lama who compiles the books prays to him for knowledge in reverential terms.

The *Hwa-yen-king*, called in Mongol *Olanggi sodar*, is cited in this work as recording an assembly of numberless Bodhisattwas at Wu-t'ai, among whom Manjusiri is conspicuous in power and in honour. To faithful Buddhists, the mention, in a discourse of Buddha, of a Chinese mountain, is evidence of the superhuman knowledge of the sage. But as we know that Nagarjuna was the real writer of this work, we look upon it rather as proof that the geography of China was known to the translators of the works of this copious author, and that they lived in a time when this mountain had already become a favourite abode of the devotees of this religion in that country.

In another book quoted by the author, Manjusiri is informed by Buddha, that it is his duty to seek the instruction and salvation of the Chinese by making his home at Wu-t'ai, and there causing the wheel of the law to revolve incessantly on the five mountains of the five different colours, and crowned by five variously-shaped pagodas.

The lotus will not grow at Wu-t'ai. It is too cold. How shall Manjusiri be born from its ample couch of leaves? The magical power of Buddha causes a lotus to grow from the seed of a certain tree. Thus he was without father or mother, and was not stained with the "pollution of the common world" (*orchilang*).





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## CHAPTER XIV.

## BUDDHIST IMAGES AND IMAGE WORSHIP.

Temples—Entering hall, *Sī-ta-tien-wang*—These four kings described—~~The laughing Buddha, Mi-li Fo~~—Behind him, Wei-to—Chief hall *Ta-hiung-pau-tien*—Shakyamuni—Ananda—Kashiapa—Kwan-yin, Wen-shu, and other Bodhisattvas—Buddha represented as teaching—Buddha of the past, present, and future—Chapels to O-mi-to Fo, Ti-tsang, and the Ten kings—Representation of the eight miseries from which Kwan-yin delivers—Temples in Ceylon—Images in temples near Peking—Tan-cho-si snake—Pi-yün-si—Hall of Lo-hans—Diamond throne of Buddha—Colossal images of Maitreya—Musical instruments—Reflections.

THE temples of the Buddhists, like other Chinese structures, usually look south. Their architecture also is similar. Temples cut in rock, like those of the same religion in India and Java, are not found. In natural caves, however, and on hill sides images are sometimes cut from the stone. Temples consist of several halls and chapels called by a common name, *tien*. In the "entering hall" (*sī-i'ien wang-tien*), two colossal wooden statues meet the eye on each side. These are the *Mahārājas*, or "Four great kings of Devas," or *Sī-ta-tien-wang*.

The Sanscrit names are explained: "Vaishramana" (*Pi-sha-men*), "He who has heard much;" "Dhritarashtra" (*Ti-to-lo-to*), "Protector of kingdoms;" "Virudhaka" (*Pi-leu-le-cha*), "Increased grandeur;" and Virupaksha (*Pi-lieu-pa-cha*), "Large eyes." They are called in Chinese *To-wen*, *Ch'ī-kwo*, *Tseng-chang*, and *Kwang-mu*.

They govern the continents lying in the direction of the four cardinal points from Mount Sumeru, the supposed centre of the world.







usually resting on the ground. He is general under the Four kings.

The shrine in which these two idols are placed forms a screen to a door behind, which opens into the court of the "Great hall" called *Ta-hiung-pau-tien*. This is appropriated to the images of Shakyamuni Buddha and a select number of his disciples. He is represented in an attitude of contemplation, sitting on a lotus-leaf dais; Ananda, a young-looking figure, and Kashiapa, an old man, are placed on his right and left. On the east and west sides of the hall are arranged eighteen figures of "Arhans" (*Lo-hans*). They are represented as possessing various kinds of supernatural power, symbolised in some instances by wild animals crouching submissively beside them. They listen to Buddha, some with thoughtfulness, some with pleasure. Along the north wall are often to be seen the images of Jan-teng, an ancient Buddha, and of six Bodhisattwas and disciples of Shakyamuni, viz., Kwan-yin, P'u-hien, Shī-chī, Wen-shu, Shariputra, and Maudgalyayana. This is the arrangement at the Kwang-fu-sī, the principal monastery in Shanghai. Wen-shu and P'u-hien often take the right and left of the central Buddha. Behind the three central images, and looking northwards, is usually placed an image of Kwan-yin with rock, cloud, and ocean scenery rudely carved in wood and gaudily painted. This Bodhisattwa, with Wen-shu and P'u-hien, is sometimes placed in front, as at Lung-hwa, near Shanghai, Kwan-yin occupying the centre, immediately behind Shakyamuni, who then sits alone on his dais in the midst of the hall. This hall, the highest and largest building in the whole monastery, takes its name from one of Buddha's titles, *Ta-hiung*, or "Great hero"—in Sanscrit, *Virah*—with the addition of the word *pau*, "precious."

The image of Kwan-yin has several forms corresponding to the various metamorphoses which he or she assumes. Two of the commonest are those of the Northern and Southern sea. In the large cloud-and-water picture in





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sentation of the five hundred Arhans is placed over the more powerful and better known eighteen Arhans in the hall of Shakyamuni.

In the central hall, representatives of all the four ranks above the range of the metempsychosis are found, as will be seen from the preceding details. Disciples of the lower ranks, who are, however, delivered from the world of life and death, and are called *sheng-wen*, "listeners," are represented in Ananda and Kashiapa; the one holding a written scroll emblematic of his great work, the compilation of the Sutras; the other resting on a staff, the symbol of his office, as successor of Buddha in the patriarchate. They are bareheaded and close shaved. The "Arhans" (*A-lo-han*), eighteen in number, speak for themselves as to the extraordinary power, knowledge, and gratification which they have gained through listening to the teaching of Buddha, by their attitudes as conquerors of evil, and defenders of good, and by the expression of intelligence and pleasure which the artist has attempted to depict on their countenances. The rank above this, that of Bodhisattwa, uniting great knowledge and power with strong desire to save those beings who are still involved in the metempsychosis, is represented in Wen-shu and P'u-hien wearing crowns gilt and ornamented in the lotus-leaf shape. To the highest rank of all in wisdom and power, that of Buddha, belong Shakyamuni, and his instructor in a former life, Jan-teng. They have short curly hair formed of shells, and painted a dark blue. Devas sometimes appear there, *e.g.*, "Brahma" (*Fan-t'ien*) and "Shakra" (*Ti-shih*), who in some temples make two of six auditors of Buddha, the others being Ananda and Kashiapa, P'u-hien and Wenshu.

As the principal hall is appropriated to the four highest classes of beings recognised by Buddhism, so the hall of the Four Diamond kings, or kings of the Devas, contains the images of those beings still involved in the wheel of the metempsychosis, so far as they are considered by the







Exceptions to this rule occur. For example, figures illustrating the thirty-two points of personal beauty belonging to Buddha are in some temples placed where the Arhans are usually found. So also, in large temples, instead of the two disciples on each side of Julai, are two other figures of Buddha, representing the future and the past, as the central one does the present. The three images are much alike, and each of them wears the close-fitting skull-cap of painted shells which is always appropriated to Buddha.

Facts of this latter class point to another aim as influencing the arrangement of the figures, that of presenting to the mind of the visitor a picture of the conception of Buddha, in its most expanded form, each image exhibiting a distinct feature of the ideal whole to the contemplation of the worshipper. This principle of arrangement is, however, followed much less frequently than the former.

The idea of celestial protection as prevailing in the arrangement of the entering hall, has already been illustrated in the description of the Four kings and of Wei-to. It may be further observed, that the beings called *K'ia-lan* (Ga-lam) or protectors of the "monasteries" (*sangharama*), viz., Kwan-ti, the god of war, and others, are placed here in vacant spaces, as in a suitable spot.

The other "chapels" (*tien*) or halls are erected on the side of or behind the central structure. They are appropriated to Yo-shi Fo, O-mi-to Fo, Ti-tsang p'u-sa, and the ten kings of hell. Other names occur, such as the hall of the thousand Buddhas, &c., but these are the most common.

In some instances, as for example in the Kwan-yin-tien, there are two images, one light enough to be carried in a sedan chair for processions, another larger for daily worship. Kwan-yin is sometimes represented in eight metamorphoses, assumed for the purpose of saving men from eight kinds of suffering. Shipwrecked sailors, in one part of the carving, are seen reaching the shore. In





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The figures on his right and left are sometimes Muh-kien-lien and P'ang-kü-shī, disciples of Shakyamuni Buddha. Elsewhere Min-kung and Min-tsi take this position. The former was a Chinese who gave the land at Kieu-hwa, the hill some miles west of Nanking, on which is erected a large monastery in honour of Ti-tsang. Min-tsi is his son. Two other disciples, who act as "servants" of the Bodhisattwa (*shī-che*), are also represented by two other smaller figures.

The idols called P'u-sa sit when in their own shrines, but if in the presence of Buddha they stand.

Tauist idols are numerous employed in the Buddhist temples. Kwan-ti, Lung-wang, and Hwa-kwang have been formally adopted by the sect as protecting divinities. Several of a medical character are also extensively made use of, obviously to attract those who in time of sickness seek aid from supernatural sources. Diseases of the eye, ulcers, the small-pox, and bodily ailments in general are assigned to the care of various heavenly beings, and the sick in large numbers seek their assistance. "He who presides over riches," *Ts'ai-shen*, whose popularity is unrivalled among all the Chinese divinities, has also a shrine bestowed on him. There are also many others, such as *San-kwan*, *Yü-ti*, &c., which, as properly belonging to Tauism, will not be described here.

Celebrated Chinese Buddhists have also images where the arrangements of a temple are complete. That of "Bodhidharma" (*Ta-mo ch'u-shī*) is frequently met with in temples where priests of the *tsung-men* reside, as also that of the founder of the monastery.

According to the explanations of the philosophic Buddhists, the principle of arrangement and the use of idols at all must be viewed as symbolical, as already remarked. When the worshipper enters he is met with the idea of "protection" from celestial beings. As he advances into the presence of Buddha, he sees in his image "intelligence," the fruit of long and thoughtful contemplation. In the







of stone, twelve or fourteen feet in height. In China this would be a pagoda.

In the series of painted tableaux, hell was on the left, and heaven on the right. Heaven was also on the back of the screen.

Beside each temple lives a priest in a yellow *kasha*, with his pupils, whom he teaches to read. Fresh flowers of the strongest odours are constantly placed in abundance on the altar before Buddha. There were also oil lamps, which were not lit. Both temples were on an eminence in secluded spots and encircled by trees.

A few cottages of the Singhalese were near. They looked wretchedly poor.

A friend with me from Siam, Mr. Alabaster, informed me that the temples in Ceylon are entirely different in appearance from what they are in Siam. The following is the arrangement of the images in a temple at the Western hills near Peking. In the centre, Shakyamuni; on his right, Kwan-yin; on his left, Shī-chī. In front there are three large fans (a cylindrical cloth is so called), embroidered with inscriptions, hanging from the roof-beams. The dais on which are the three images is supported by lions, elephants, and griffins. The horse-shoe shaped aureole which encircles Buddha's head is carved with winged monsters and warriors.

Paper rubbings of the sixteen Lohans from Hang-chu hang on the side walls. These are celebrated as having been carved in the Tang dynasty. They were made eighteen at a later period. The sixteen were Hindoo, and there are Sanscrit characters on the fifth in order. The addition of two is due to Chinese love of change, originating with we do not know whom.

If the observer is reminded in the carved entablatures of stone pagodas of old date, that there is a resemblance to Greek and Roman sculpture, let him meditate on the idea that Alexander's conquest of Persia and invasions of India was a signal for a host of new thoughts to originate





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Pa-li-chwang pagoda would be a *feng-shui* protector on the north of the ancient city. On both these pagodas, which are strongly built of stone, there are carved Buddhas and Deva kings on large entablatures. The former and older of these pagodas grows narrower as it rises. The other is almost as wide above as below.

The Peking custom in making large images, whether they are of brass, iron, wood, or clay, is to construct them with the internal organs as complete as possible. While the smaller images are filled with Thibetan incense or cotton wool, the larger have the interior arranged according to Chinese notions of anatomy. The heads are always empty. The chief viscera of the chest and abdomen are always represented. They are of silk or satin, and their shape is that found in drawings of the organs in native medical works. A round red piece of silk represents the heart, whose element is fire. It is the size of a dollar. It and the lungs, which are white, and divided into three lobes, are attached to a piece of wood, round which is wound a piece of yellow paper, having on it a Thibetan prayer. To the wood is attached, by silk threads of five colours, a metallic mirror called *ming-king*. This represents intelligence, the heart being regarded as the seat of mind. The lungs cover the heart as an umbrella or lid, as if to preserve it from injury.

In the abdomen the intestines are made of long narrow pieces of silk with cotton wool stitched along the concave border. This may represent fat or the mesentery. Embracing all, like the peritoneum, is a large piece of silk covered with prayers or charms. Inside are also to be found little bags containing the five kinds of grain, with pearls, jade, small ingots of silver, and gold of five canda-reens' weight, and bits of solder of various shapes to represent silver.

The larger and older idols have, in very many cases, been rifled of these little valuables, no one knows when. Poor priests in want of money, if the fear of sacrilege is







submission. It takes nothing but water. So the priest assured us. If we are to believe him, it had been there for two thousand years. The snake is not worshipped as a divinity, but rather represents the power of Buddha in charming and taming a savage nature. It was a snake with brown body and black spots, and its head was small. The power of Buddha keeps the animal in subjection. That is the theory. If the snake goes out of the box, as it does occasionally to take an airing, it returns to it as to its home.

We also saw a structure called the *Leng-yen-t'an*. It has eight sides, and is used as an altar to represent in its carved ornaments the scenes of the *Leng-yen-king*. The central figure is what is called a Pratyeka Buddha. Round it on the eight sides are carved eight representatives of Shakyamuni. Above them are crowns of flowers. Singularly enough there are placed here six Portuguese sailors, with iron cuirasses and broad-brimmed hats, in European fashion. Each of them kneels on one knee, and holds up with both hands an offering to Buddha. They are small iron figures, made in the time of the Ming dynasty, and are called *Si-yang-jen*. This is the name by which the Portuguese are known in China.

There is behind the *Leng-yen-t'an* an altar for receiving new monks to the vows, that is, a *Kiai-t'an*, consisting of two stories. On the upper story or terrace are arranged chairs for the abbot and his assessors. The abbot sits on the central chair, and six monks on each side. The neophyte kneels with his face toward the "abbot" or *fang-chang*, from whom he is separated by a table. The rules are read by the abbot while the neophyte kneels.

*Tan* also belongs to the school of the "Vinaya" or *Lü-men*.

There had been a storm of rain, and we were invited by a friendly priest to go and see the foaming and dashing water near the great gate of the monastery. The bed of the stream is steep, and filled with large stones. The water coming down the mountain after a storm rushes





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faces. Bad men are pushed by demons into a place of torture below. Various cruel punishments are represented. Everything is in carefully moulded and coloured clay. *Kwan-yin* is associated with *Ti-tsang* in presiding in the side halls. Along with the three other divinities, *Wen-shu*, *Pu-hien*, and *Ta-shi-chi*, they preside with equal honour in the centre hall. On the coloured rock-work, the tortures of the wicked and the happiness of the good are mixed, to indicate the results of Buddhist teaching as imparted by the five divine instructors.

Above these courts is the chief court of the temple with Shakyamuni's hall, the residences of the priests, and the guest rooms. In the principal guest room there is a large picture hung on the wall descriptive of an ancient Chinese princess, *Chau-chiün*, who was demanded by the king of the *Hiung-nu* Tartars as an indispensable condition of peace, and was sent to Tartary accordingly. She leaped into the Black River and was drowned. In the picture she looks unhappy at the forced exile from her home and country. At some distance behind her is the *Shan-yü* or emperor of the *Hiung-nu*.

Above this hall is a very handsome marble gateway: It is flanked by large stone lions. The pillars are surmounted also by lions. The cross-beams are carved with phoenixes above and dragons below. Two large entablatures have carved scenes representing the triumph of the four virtues—*hiau*, "filial piety," *chung*, "loyalty," *lien*, "official purity uncorrupted by bribes," and *tsie*, "chastity." Certain celebrated persons are here represented. Above this is a pagoda of the shape called *Kin-kang pau-tso*, "Diamond throne." It is very massive and is built with blocks of marble. On the square flat summit are seven small pagodas surmounted with bronze caps. The larger ones have thirteen stories, but they are very shallow. There are various inscriptions cut in the stone, Thibetan and Chinese. The view of Peking from the summit is very fine.

In the province of Che-kiang I have seen two large







gupta (Σανδρακοττος), with whom Seleucus concluded a treaty, and at whose court at Pataliputra, the Greek historian Megasthenes appeared as an ambassador. But the Chinese travellers ascribe it to Kanishka; and this can be believed, for it is only in the time of powerful monarchs that monuments of this size can be erected; and Kanishka was a most devoted Buddhist. He was a contemporary of Augustus and Antony, as is known by coins. (See in Kœppen, p. 192.)

The prayers are chanted by the priests either sitting, kneeling, or standing. They consist of extracts from Sutras, or special books containing charms. The extracts are statements of doctrine, of the mercy and wisdom of Buddha, and the glory attaching to him.

The prayers are not prayers in our sense. They work a sort of magical effect. The law of a secret causation connects itself with the act of the reader of the law, or the offerer of incense, flowers, and fruits.

Music accompanies the worship. The following instruments I have noticed:—the drum, small bells, cymbals, *tang-tsi*, *ch'ing*, wooden fish, *yin-ch'ing*, and the large bell.

The drum has a clapper called *ku-ch'ui*.

The cymbals are of brass. Each has a cloth holder through the centre tied inside. The "cymbal" is called *kwo*.

The *tang-tsi* is a small gong, and is held by a half cross, to which it is tied by strings. It is of brass, and is struck by a small clapper.

The *ch'ing* is a flat metallic plate cut in the shape of flowers. It is supported by a wooden cylindrical box, and this again rests on a low table. It has a cloth-covered clapper.

A small kind of *ch'ing* is called *yin-ch'ing*. A thin iron rod strikes it to keep time for the chantera. This *yin-ch'ing* is two inches long by one deep, and is fastened tightly to a long carved wooden handle.

The large bell is struck by a wooden mallet.

In the images and the worship offered to them by the





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## CHAPTER XV.

## MONASTERIES AT P'U-TO.

**This establishment more modern than T'ien-t'ai and Wu-t'ai—Many Thibetan inscriptions—Frequent visits of Peking lamas—Dedicated to Kwan-yin—Gifts by K'ang-hi—Images—Caves—Pagodas—Inscriptions—Resident defenders of Buddhism—The Potala of Jehol in Mongolia—It is also the name of the palace—Temple of the Dalai Lama—In China an island was preferred to be the *tau-ch'ang* of Kwan-yin.**

**THIS island has long been known to foreigners as a celebrated spot, to which multitudes of zealous Buddhists make pilgrimages. It has of late years been a favourite summer residence of foreigners, and has been frequently described in recent books on China, so that its natural features need not be here repeated.**

**The peculiarities of the monasteries, however, need some remarks, for travellers have hitherto said nothing to explain them. Their interest is modern compared with that of some other celebrated seats of the Buddhist religion. For antiquities they cannot vie with T'ien-t'ai, or with Wu-t'ai shan in Shan-si. They are remarkable rather as forming a connecting link with the lama Buddhism of Thibet and Mongolia. This connection is seen in several circumstances. Kwan-yin is the patron deity of Thibet and also of P'u-to, leading to a peculiar arrangement of the images in the monasteries, and the substitution of this deity for Shakyamuni Buddha in the centre of the great hall. Lama priests at Peking have always been accustomed to visit the island, and perform worship**



there till recently, of which Thibetan inscriptions still on the island are monuments. The monastic establishments now on the island date principally from the Mongolian dynasty in the fourteenth century, and the Manchu emperors have, from motives of policy, always shown favour to the national religion of their Western tributaries.

Yet the regulations of the monasteries are all Chinese, and the schools to which the monks belong are those which have sprung up in China itself. One establishment belongs to the Lin-tsi school, and the other to that of Ts'au-tung. The following is the mode of teaching in these schools. The instructor utters a few sentences to his pupils adapted to enlighten them on some point considered of importance. The pupils in the Tsung-men division of Chinese Buddhism, to which both these schools belong, depend not on books or on a regular course of study, but simply on the living teacher. The founder of the Lin-tsi once said, in answer to a disciple's questions, "What is really Buddha? What is *dharma* (the law)? What is religious progress?"—"That the heart be pure and calm, is Buddha. That the mind be clear and bright, is *dharma*. That hindrances in all directions be removed, and the mind calm and bright, is 'religious progress' (*tau*)."

There appear to be more monasteries now belonging to this school than to any other.

The visitor to the Buddhist sacred island will notice the green and yellow tiling of the two large monasteries. The same material was employed in the Nanking porcelain tower now destroyed, and is found in the monasteries of the lamas in Peking. This glazed pottery is of the five colours at Nanking, viz., blue, yellow, red, black, and white. Here it is only green and yellow. It is called *lieu-li-wa*. *Lieu-li* is a word introduced to China, like *po-li* "glass," by the Buddhists. It is one of the Eight precious things, and is called at full length in Sanscrit *Vaiduria*. This name appears to be given by the Hindoos to a natural and an artificial substance (as in the case also of "sp'atika" or *po-li*, "glass").



The buildings are on a large scale. Thus the great hall of Kwan-yin, in the first monastery, is fifty yards long and thirty wide.

Both the large monasteries are dedicated to Kwan-yin p'u-sa, instead of to Shakyamuni Buddha. In other monasteries the central position and the most monstrous image are always assigned to Shakya, the Buddha reigning in the present *kalpa*, and the teacher to whom every monk unites himself when he takes the vows. Here, however, Kwan-yin presides, and is therefore called *Chu Fo*, "the Ruling Buddha," of the monasteries and of the island.

Instead of the usual name *Ta-hiung-pau-tien*, "The precious hall of the great hero," alluding to Shakyamuni, we have the *Ta-yuen-t'ung-tien*, "The hall of the complete and correct doctrine," referring to Kwan-yin.

In this hall is a large image of earthenware with pedestal and canopy, all brought from Thibet, by order of the emperor K'ang-hi, and presented to each of the monasteries. The figure is gilt, and is that of a female sitting cross-legged in the Buddhist manner. There is no dress on it except rings on the arms, a few lotus leaves, and the usual crown of the Bodhisattwas. In one of the monasteries, a yellow silk cloak is thrown over the image. Round the canopy, which is of wood, are figures of Bodhisattwas, and on the pedestal several white elephants and lions carved in wood, which are also foreign.

Behind the Thibetan image is a monstrous male Kwan-yin, with the P'i-lu crown, representing the ruler of the monastery. Over his head is a large circle, on which nine dragons twine themselves. From them the hall is also sometimes called *Kieu-lung-tien*. Above, on a tablet, is a sentence given by K'ang-hi, *Pu-tsi-kiün-ling*, "The universal saviour of all living beings." This is said in praise of Kwan-yin.

On the left of this image is a figure of wood, representing Amitabha, the fictitious Buddha of the Western heaven, whose name is constantly on the lips of the Chinese





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yin in the emperor's name, and investigate the condition of the monasteries. None, however, have gone there during the last forty years. The two Thibetan inscriptions on the road side leading to the first monastery were made by these lamas. The older one dates from the time of Kia-k'ing, A.D. 1796 to 1819. The other is no earlier than the reign of Tau-kwang.

In both monasteries the eighteen *Lo-hans* (Arhans), usually placed in the central hall of temples, are found in side chapels, their place being occupied by the thirty-two figures of Kwan-yin. These supposed beings are a step inferior to the rank of Bodhisattwa; both are inferior to Buddha. The reverence paid to Kwan-yin is not, however, less on this account. Like other deities of the same rank, Kwan-yin has refused for a time to become Buddha, preferring to save mankind by discoursing to them on the doctrines of this religion, and inducing them to enter on the path to the Nirvâna.

In a small temple called Hung-fa-t'ang, just beyond the first monastery, is an interesting representation of the eighteen Arhans crossing the sea. They are seated on various sea animals. The proper names of these personages are all Hindoo, and unfamiliar in their sound, from the circumstance that they do not occur in current legends, but only in more recondite ones, contained in some among the great collection of works termed *Tsang-king*. The names of ~~well-known deities~~ are therefore frequently substituted for them, such as Kwan-yin, Maitreya, and Ti-tsang-wang. The last of these is seated on a large sea quadruped in the representation here referred to. While he sleeps, a star with a stream of light issues from his head. Beside him, sitting on a dragon, are two youths called "Joy" (*Ki-king*) and "Best" (*B'ing-an*). The one, in a playful humour, wishes to wake his sleeping neighbour, but he is checked by his companion. Bodhidharma, the founder of the contemplative school in China, is introduced seated on what is termed a "one-horned immortal bull." He carries a







At another smaller temple, where there are several caves, each with one or more small stone Buddhas seated inside, shown to visitors as emblematic of the hermit life, I found a young priest very ready to defend his system. When the worship of Buddha was objected to, on the ground that it substituted the creature for the Creator, he replied that Shakyamuni Buddha, being at the head of the Hwa-tsang universe, was far higher in dignity than He who ruled this lesser universe. He was reminded in reply that the vast *Hwa-tsang-shi-kiai*, a congeries of an immense number of lesser worlds, was nothing but an invention of the author of the *Hwa-yen-king*, and that in reality there was no existence or world not included within the dominions of God. He did not attempt to continue the argument.

Facing the first monastery is a small pagoda, dedicated to the Ming emperor, known as Wan-li hwang-ti. This prince before ascending the throne had conferred benefits on the institutions of the island, and this pagoda was named after him *Tai-tai-t'a*, "Pagoda of the crown prince." On its four sides are placed stone images of the four great Bodhisattwas, to each of whom one of the four elements is assigned. Ti-tsang, under whose jurisdiction hell is supposed to be, presides over earth. He is said to have become incarnate in a former Siamese prince. He is worshipped specially in the South at Kieu-hwa, near Nan-king. Kwan-yin presides over water. His attribute is mercy, and he is worshipped in the East at P'u-to. P'u-hien presides over fire. His attribute is happiness, and he is worshipped in the West at the Woo-wei mountain in Si-ch'wen. Manjusiri presides over air (wind), and is worshipped in Shan-si. His attribute is wisdom.

Inscriptions on rocks lining the paths are very numerous at P'u-to. Most of them are Buddhistic. Some specimens of them will be now given. *Hwei-t'eu-shi-an*, "You have but to turn back and you will have reached the shore." *Teng-pei-an*, "Go up on that shore." The Buddhists say that salvation is in knowledge. The dis-





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Indus, and left its name in the present Tatta, the *Pattala* of the Greeks.

The setting apart of the island P'u-to, in the Chusan Archipelago, is proof that the Buddhist imagination, in selecting a place for the special worship of Kwan-yin in China, preferred an island. This agreed best with the legends.

Here Kwan-yin would, in expounding the *dharma* that is to save living beings, seem more in her place than on a mountain of the main-land. This is an appropriate *tau-c'hang*<sup>1</sup> for her, where she can be at hand to rescue sailors from the dangers of the sea, and where crowds of pilgrims will in fair weather not be wanting to receive the benefit of her instructions.

<sup>1</sup> *Tau-c'hang*, "Place of doctrine."







sent. A priest told me that they read five books in particular on one occasion recently, when I made inquiry. They were the *Leng-yen-king*, the *Kin-kang-king*, the *Fa-hwa-king* (Lotus of the Good Law), the *Ti-tsang-king*, and the *Ta-pei-ch'an*, a *Tantra* of the T'ang dynasty. They read for about six hours each day, with a particular intonation, which is determined by a certain musical notation and is learned specially. They took with them candlesticks, a picture of Buddha, and the wooden fish, and had no musical instruments. Their object was by prayers to liberate as early as possible the soul of the dead from misery. Buddhism found village processions of a religious character already existing in the country, and accepted them so far as seemed fitting. When it is considered that in the old religion of Greece and Rome, rural processions were in those countries a favourite amusement mixed with religious ideas, the examination of similar customs in China is of special interest.

In the discourses of Confucius it is said, that when the agricultural labourers came out to drink wine, or to perform a ceremony intended to drive away pestilential diseases, and the old men appeared leaning on their crooks, Confucius himself also came from his house in his court robes and stood on the east side on the stone steps. This was an indication of his desire to conform to the habits of the country. He abhorred all irregularity. The play or spectacle here alluded to was a procession of singers. It was called *No*.

The custom at present representing the ceremony of the *No* is called *Yang-ko*. The performers, about ten in number, go about the villages and hamlets on high stilts in fancy costumes. One is a fisherman, another is a wood-gatherer called *Chai-wang*, "Prince of fuel." There is a "begging priest," or *ho-shang*, and an old woman called *tsao-tsi*, and some others. They sing as they go. The word *ko* is "song," and *yang* is "to raise." The "stilts" are called *kau-k'iau*. These processions are seen in the





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and October,—a procession is organised in Peking to Miao-feng shan, a Buddhist place of pilgrimage; the journey to which by the pilgrims occupies three, four, or five days. Money is subscribed, and is placed in the hands of a committee who erect lofty mat sheds on the line of route for the entertainment of the pilgrims. The worship consists of bowings, kneelings, head-knockings, burning incense, and offering of money to the attendant priest. Large pits are filled with copper money to a depth of two, three, or five feet. With the money thus obtained the priests return to their monasteries, leaving this particular temple shut up and unoccupied at the end of the season, till the time of pilgrimage comes round again, six months later, in the autumn or spring as the case may be. The chief divinity is Pi-hia yuen-chiün, a Tanist personage, but the temple is cared for by Buddhist priests. It is placed among the mountains to the north west of Peking.

On one occasion I passed a pilgrim going from Peking to Miao-feng shan to fulfil a vow. He was a Manchu of twenty-seven years of age. He had been ill, and while ill had vowed to walk in chains to the temple and back. An iron chain bound his feet and hands. It was borrowed from a temple where such gear is kept for the occasional use of pilgrims.

The next day I met another such pilgrim returning, but stronger in body and livelier in appearance than the one I conversed with the day before. Both were attended by a companion, and both wore a red dress in token of their being malefactors; for the pilgrims style themselves on these occasions criminals, and the chain is a sign of voluntary bondage undertaken in the spirit of confession of demerit. They at first look like prisoners in charge of police, but their submissive air and the red dress show that they are devotees.

Three sisters, called the three *niang-niang*, are worshipped at Miao-feng shan. The second of the three is chiefly







## CHAPTER XVII.

## BUDDHIST LITERATURE.

Buddhist libraries presented to monasteries by emperors—Ch'eng-tsu, of the Ming dynasty, was the first to print the entire series of the Buddhist accepted books—*Prajna paramita*, eighty times as large as our New Testament—The Pei-tsang, or second printed edition, dates from the sixteenth century—The Kia-hing edition of the Pei-tsang—Division into *King*, *Lü*, *Lun*—First Council—Work of Ananda—The Mahayana of Northern Buddhism—Council of Cashmere—Authors of the Mahayana—Lung-shu wrote the *Hwa-yen-king*—Contrasts between the primitive and Mahayana books—List of translators A.D. 70 to A.D. 705—Sixteen hundred works are classified, inclusive of those by Chinese authors—On the councils for settling the canon—Translations by Burnouf and others—Lotus—Book of Forty-two Sections—Character of this and other early works—Stories illustrative of ancient life—*Fan-wang-king*—*Chan-tsi-king* translated by Beal—Pratimoksha.

THE first fixing of the Buddhist canon was at the Councils of Rajagriha and Pataliputra. The Northern and Southern Buddhists held together till the Council of Pataliputra, under Ashôka. When an immense missionary development followed on the meeting of this Council, the separation was a natural result, because of the vast extent of country over which Buddhism shortly became the prevalent religion.

The origin of the primitive Buddhist books which are common to the Northern and Southern Buddhists is, then, anterior to B.C. 246; and the addition to the canon of the Mahayana books containing the legends of Kwan-yin and of the Western heaven with its Buddha, Amitabha, was





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above, the stars cannot spare the moon." He then bowed to the assembly, and ascended the rostrum. He began: "Thus have I heard—At a certain time, when Buddha was in a certain place, he delivered such instructions." In each instance Kashiapa asked the Bikshus if such were really the words of Buddha, and they all replied, "They were just these words."<sup>1</sup>

A similar account is retained by the Singhalese of the origin of the Sutras.<sup>2</sup> The Vinaya division of the books was, according to their traditions, prepared by Upali, and the Shastras or Abidharma by Kashiapa.

So far as this threefold arrangement of the books, the Northern and Southern Buddhists are at one. But for the literature of the North a further division must now be noticed. The distinction of *Mahayana* (*Ta-ch'eng*), or "Great Development," and *Hinayana* (*Siau-ch'eng*), or "Lesser Development," runs through the works of all the three classes above described. The works of the "Lesser Development" (or vehicle) there can be little doubt are the original books of Buddha, for their dogmas and legends agree with the religion as it is still professed in Ceylon and by all the Southern Buddhists. The *Mahayana* is, on the other hand, unknown there. Burnouf attributes the books of the Lesser Development to the first Buddhist council already described, and those of the Greater Development to another held a little more than four hundred years after Shakyamuni's death. It is his opinion that the Mahayana books were composed in Cashmere, in the reign of Kanishka,<sup>3</sup> a king of Northern India (Cabul). A council—the third or fourth—was then called to decide what books should be canonical, and it was then that these extensive additions to the *Tripitaka* or "Three collections" were agreed upon. The same learned writer

<sup>1</sup> *Chi-yue-luh*. "Biography of 'Kashiapa' (*Kia-she*)."

<sup>2</sup> Hardy's *Eastern Monachism*.

<sup>3</sup> Kanishka conquered the greater part of India. He was a second

Ashoka in his patronage of Buddhism. He reigned B.C. 15 to A.D. 45, during the patriarchate of Vasumitra and others.





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(4.) *Wu-cho*, or "Asengha," brother of the last. (5.) *Hu-fa*, or "Dharmapara" (Protector of the law). He was born in the Dravida country in South India. He wrote the Shastra *Ch'eng-wei-shih-lun*. (6.) *Maitreya*. (7.) *Deva*. (8.) *Sheng-t'ien*. These and one or two more are mentioned among the authors of Shastras. All these persons are dignified with the name of Bodhisattwa.

The authorship of the *Hwa-yen-king* may be ascribed to Lung-shu, on the ground that he is said in a Chinese preface to have discovered it in the "Dragon palace," and first promulgated it as one of the Mahayana Sutras, or books of the "Great vehicle." He could not prefix his name to it as to works of the third division, because it is essential to a Sutra that it be a discourse of Buddha. In conformity with this principle, the Great Development "Sutras," or as they are called in Chinese *King*, are by a fiction ascribed to Shakyamuni, though their real authors were, as there is every reason to suppose, the acute-minded Hindoos whose names have just been given.

Two principal divisions of the Buddhist books, in reference to the time of their composition, are thus obtained. The former belonging to the fifth century B.C. contain, among other things, the monastic institutions, the moral code, the ascetic life, the metempsychosis, and the Nirvâna, of which the first two are Buddhist, and the latter three common to the native religions of India. The whole is interwoven with the fantastic notions of the Hindoos on geography, astronomy, and supernatural beings.

The second division embraces later developments in metaphysics and cosmogony. In the *Prajna paramita*, through a hundred and twenty volumes, the favourite dogma of extreme idealism, the non-existence of mind and matter in all their forms, is reiterated to satiety. In the legends of the Eastern and Western paradise—that of Ach'obhya and that of Amitabha—and regarding the formation of various other vast worlds and powerful divinities, the new mythological tendencies of this system







To assist in numbering and distinguishing the books belonging to the great threefold collection, the characters contained in the "Book of a Thousand Characters" (*Tsien-tsi-wen*) are made use of.

The first subdivision of the "Sutras" or *King* under the heading, *Ta-ch'eng*, "Great Development," is that of "Prajna" (*Po-je*). It contains the work *Maha-prajna-paramita* in six hundred chapters, to mark which, sixty characters from the "Thousand Character Classic" are employed. Eighteen other works are placed in the same subdivision.

These are followed by books containing the legends of Amitabha and Ach'obhya, the Western and Eastern Buddhas. These, with others, compose the *Pau-tsi* subdivision. After this comes that called *Ta-tsi*, or "Great Collection." Then succeed those called *Hwa-yen*, so named from the common book of that title in eighty chapters. The fifth comprises books on the Nirvâna. After these five chief subdivisions are arranged the names of many others, whether translated once or oftener. With the preceding they make in all five hundred and thirty-six Sutras of the Great Development class.

Of the Smaller Development school two hundred and twenty-eight works are contained in the collection, the chief of them belonging to the *Agama* subdivision. There were added in the Sung and Yuen dynasties three hundred altogether. Their names follow in the catalogue.

Many of these works are very small, ten or more being often placed together under one letter.

Under the denomination "Vinaya" or *Lü*, "Discipline," twenty-five works belong to the Great Development school, while fifty-nine are assigned to the *Siau-ch'eng* department.

Among the works belonging to the third class, "Abhidharma" or *Lun*, are ninety-three of the Great Development school, and thirty-seven of the Lesser. To these twenty-three were added in the Sung and Yuen dynasties.





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Kalashôka and Dharma-shôka. Twelve kings intervened between them. A council was held under each Ashôka.

If we admit the last, it must have taken place either B.C. 242 or B.C. 246 at Pataliputra.

The fourth council, under Kanishka, presided over by Vasumitra, was probably a little before the Christian era. Nagarjuna's works and system were recognised, and from this time the "Great Development" spread among all the Northern Buddhists.

The attention of the student of Buddhism may be directed especially to those works in the *San-tsang*, or "Three pitaka," of which translations have been made.

Of these the most elaborate is that of the *Fa-hwa-king*, "Lotus of the Good Law," by Eugene Burnouf. It is rendered from the Sanscrit, and illustrated by a vast body of notes.

On comparing it with the Chinese version of Kumarajiva, I found considerable lacunæ in the Chinese copy. Kumarajiva came under the influence of the Chinese literati, to whom the ponderous verbosity and extensive repetitions of the original were intolerable. He wisely cut it down, and made a much shorter book of it. Burnouf would have been wise to do so too.

The small books with a prominent moral element are extremely interesting. Some of these are translated by Mr. Beal in his *Catena*.

The "Book of Forty-two Sections" was translated from Sanscrit by the first Hindoo missionaries. An edition in five volumes, with very full notes, by Sù Fa, and published a century and a half ago, is a signal example of the industry and fulness of illustration and comment of a Chinese scholar when editing an ancient book.

In this and other small but interesting works may be seen the principles of primitive Buddhism as taught by Shakyamuni.

The monastic life is here portrayed, and the duties of those who entered upon it are clearly pointed out.







A story of the shadow of gold in water is told to illustrate how ignorant men seek for golden doctrine in places where they will never find it. The story says that "formerly a foolish man went to a lake and saw at the bottom of the water a shadow of what seemed true gold. He called out, 'Here is gold.' He then went into the water and sought it in vain till he was tired and the water grew muddy. He sat down and waited till the water was clear, when he saw it again, and once more he tried fruitlessly to get it. At last the father came to look for his son, and asked him why he was so weary. On learning, he said, after seeing the shadow, 'This gold is on the tree above. A bird must have taken it in his beak and placed it there.' The son climbed the tree and found it."

To illustrate the difficulty of creating, a story is told against the Brahmans, who ascribe creation to Brahma. They call him Maha Brahma Deva, and say that he is the father of the world, and can create all things. The story states that "this so-called creator had a disciple who said he could create all things. He was foolish, but thought himself wise. He said one day to Brahma, 'I desire to create all things.' Brahma replied, 'Do not think of it. You cannot create. Without being able to use the language of the Devas, you have the desire to create things.' Brahma saw what his disciple had made, and noticed that the head was too large and the crown too small, or the hand too large and the arm too small, or the foot too large and the leg too small. In fact, it was like the Pishâcha demons."<sup>1</sup>

"We thus learn," continues the narrator, "that what every one brings into existence is not the creation of Brahma."

#### THE STORY OF THE BRAHMAN WHO KILLED HIS SON.

"Once there was a Brahman, who, according to his own statement, was extremely wise, and knew all the arts of

<sup>1</sup> A sort of vampires. Retinue of the Deva king Dhritarashtra.





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the Dharma in Sentences." There are five hundred of these sentences. In India every student read this book at the beginning of his course. If he did not read this among the many books of his religion, he omitted the preface.

The sentences are of the following nature:—When rising in the morning you should think, "My life will not last long. It is like the vessel of the potter, easily broken. He who dies does not return." On this is grounded an appeal to men to learn Buddha's law.

It was translated from the work of *Tau-liao* by Kumara-jiva.

There are some other works specially devoted to fables and parables, such as *Tsa-yü-king*, "Book of Miscellaneous Parables."

Among works specially deserving attention is *Fan-wang-king*. This book on the "Discipline" or *Vinaya*, is the *Brahmajala*, "Net of Brahma."

Mr. Gogerly, in the *Ceylon Friend*, published a brief translation of the work. See Beal in *Second Congress of Orientalists*, p. 134. It states the rules which guide the Bodhisattwa.

The Chinese *Fo-pen-hing-tsi-king* is in Sanscrit "Abhinishkramana Sûtra." It has been translated by Beal, who thinks the narratives it contains will explain the "Sanchi topes," the inscriptions on which are hard to identify in any books. It is a life of Buddha, with many episodes, which may also illustrate the inscriptions at Bharhut, Amravati, &c.

Mr. Beal finds in the *Chan-tsi-king* the "Sâma Jâtaka," which contains part of the story of Dasaratha and Rama, and refers to an allusion in the travels of Fa-hien, to a festival in Ceylon, which may have light thrown on it by this book.

Sâma was Shakyamuni Buddha in a former life, living in a forest with his father and mother, who were blind. He fed them with fruits, fetched water for them, and was



beloved by the deer and other wild animals of the woods. At last the king came on a hunting expedition, shot an arrow into a large herd of deer by the water side, and killed Sâma with it, who happened to be in the middle of the herd. Sâma died, and the king was most penitent, while the parents wept over their son. The gods seeing this sad spectacle—the parents lamenting over their son, and the sympathising Raja—came and restored him to life.

The work *Pratimoksha* is mentioned in the last instructions of Buddha. It contains the rules of discipline for the disciples of Buddha. He left this, when dying, in the hands of his followers, as their guide for holy conduct.

A translation of the first chapter of the *Leng-yen-king* and of a short Shastra here follow.

The *Leng-yen-king* is praised by Chu Hi and other Confucianists as the best worth reading of the Buddhist sacred books.



## CHAPTER XVIII.

## THE LENG-YEN-KING.—FIRST CHAPTER.

The Sutra of firm establishment in all doctrine, describing clearly the secret merit and attainments in the religious life of Tathāgata, who appears as Buddha in his great and unsurpassed stature ; also the many acts of the Bodhisattvas.

It is called also *Chung-yin-tu-na-lan-to-ta-tau-ch'ang-king*. "The Sutra of Nalanda, the great seat of worship, in Central India."

The monastery of Nalanda, in the kingdom of Magadha, the present Bahar, was of great size, and lasted through more than seven centuries. The Chinese traveller Hiuen-tsang visited it. He found there ten thousand monks living in six buildings erected by as many monarchs, forming together one great ascetic establishment, the most splendid in India. It was celebrated as a place of study both for the Brahmanical books and those of Buddhism, and was devoted to the study of that branch of Buddhist doctrine called the "Greater Development." For legends connected with this flourishing seat of Buddhism, the translation by M. Julien of Hiuen-tsang's travels, from which I have derived these facts, may be consulted. It lay about thirty miles south-east of the modern Patna.

The Chinese translation of the *Leng-yen-king* was made in the year 705 A.D., by Paramiti, a Hindoo Buddhist monk at Canton. He was assisted by Yung-pi, a Chinese, and





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the sands of the Ganges, crowded to the assembly, and Manjusiri was chief among them.

At this time king Prasenajit had, in memory of his father's death, prepared a vegetable repast for Buddha. He invited Buddha to the interior apartments of his palace, and came himself to conduct him in. He also invited the Bodhisattwas.

In the city there was a man of rank who had also bidden the monks to a feast, and was waiting the arrival of Buddha. Buddha directed Manjusiri to send some of the Bodhisattwas and Arhans to attend the feast in place of himself.

Ananda alone had been invited elsewhere at some distance, and had not returned. He was too late to take his place with the others, and there was no older monk with him nor an A-je-li to admonish him. He was coming back alone and empty-handed. As he passed along the streets he held in his hand a rice bowl, and asked alms from door to door. He was desiring that he might be entertained by some one who had not already invited the monks. He would not ask if the viands were pleasant to the taste or not, whether the host was of the Kshatrya caste, or belonged to the Chendaras. Feeling the same kind disposition towards rich and poor, he did not choose honour in preference to poverty, but was anxious that all with whom he met should obtain unmeasured happiness (by almsgiving).

Ananda knew that Buddha had blamed Subhūti and Kashiapa, because they had not obtained the evenhanded justice of the Arhans, and he had reverently listened to his wise advice for relieving scruples and preventing suspicions and slanders.

He crossed the moat, and slowly approached the gate. His demeanour was grave. It was that of one who reverently observed the dietetic regulations.

He passed on his way the house of a prostitute, and fell under the influence of enchantment. Matenga, by means







and nobles belonged to the Kshatrya caste. The Chendaras were butchers, and belonged to various humble trades.

Subhūti asked alms only from the rich, because they were able to give. Kashiapa preferred to beg of the poor, desiring to increase their happiness. Buddha blamed them both for transgressing the rule of justice.

The Sabikaras were a heretical sect, with brown hair, who fasted on rice. They obtained this charm by special worship of the god Brahma. It was capable of being communicated to others, and Matenga made use of it.

The commentator, Teh-ts'ing, a Chinese Buddhist monk of the Ming dynasty, says that a superficial reader might wonder why this Sutra, which unveils the hidden nature of man, points out a secure place of rest, and unfolds a doctrine in all respects complete, should make such an ordinary incident as the temptation of Ananda its point of departure. He says, in explanation, that it is the passions which prevent men from attaining the Nirvāṇa. Among the passions sensual lust is the most powerful, and therefore it needs a remedy of corresponding strength to remove it.

Ananda, on seeing Buddha, bowed his head to the ground and bitterly wept. He grieved that he had not yet made a successful beginning, and that, after all the instruction he had received, he should still be deficient in moral strength. With earnestness he asked to know how the Buddhas of all worlds had obtained entrance to the region of rest and contemplation.

The auditors, numerous as the sands of the Ganges, sat silent, waiting for Buddha to address them.

He then said to Ananda:—"You and I are akin by birth. We are thus caused by heaven to love each other. You formerly felt a desire to follow my teaching. What beautiful appearance was it which led you to forsake the world's deep love?" Ananda replied: "I saw the thirty-two beauties of Tathāgata.<sup>1</sup> They are inexpressibly lovely, and the bodily form to which they belong is transparent as crystal. I reflected that such a form cannot be produced by earthly love. Because the bodily desires are

<sup>1</sup> "Tathāgata," an appellation of Buddha, is, in Chinese, *Ju-lai*, "Calmly approaching."





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be reinstructed in the mode of escape. He felt the evil to be great, and that some very powerful agency was needed to destroy it. He desired to commence self-reformation afresh, but not knowing where to begin, he asks for information. The first step is to observe, contemplate, and loosen the heart from its attachments.

Buddha does not proceed at once to describe the three modes of contemplation, but first inquires of him why, in the first instance, he had commenced the ascetic life. The answer of Ananda revealed the cause of his want of success. Love had been awakened in his mind by the sight of beautiful forms. This was because his mode of thinking was wrong. He had only exchanged one love for another. His heart had been attracted by a beautiful vision ; but he had not seen Buddha in his higher character. If he was right in loving Buddha, might he not also love Matenga ?

Not only is Ananda the victim of wrong thoughts. All men are so ; and therefore it is that they do not emerge from the region of life and death. But man's true nature cannot be developed where wrong thoughts prevail. The exciting causes of this wrong state of things must be examined into. It is the work of the senses. The senses are the six enemies that disturb the original tranquillity of man's nature. These six thieves, as they are called, are ruled by the heart and the eye. The place where they reside must be discovered.

The answer of Ananda was that "living beings, of all the ten different kinds, without exception regard the perceiving faculty and the heart or mind as being within the body. They also see that Buddha's eye forms a part of Buddha's countenance. This eye of mine and three other organs of sense are a part of my face. My 'heart' (mind), then the perceiving organ, is certainly within my body."

Buddha replied to him :—" You are sitting in this house. You see the grove of Jeta. I ask you where it is ? " " It is," answered Ananda, " outside of this hall. This house is in the garden of Anáthapindika. And assuredly the grove is outside of the house." Buddha again inquired : " In this house what do you first see ? " Ananda replied : " I first see Tathâgata, then the audience, and farther off the trees and the garden." Buddha continued : " In look-







what is outside. Since we do not see the heart, liver, and other viscera, while we can perceive the growth of nails and hair, and the movements of muscles and pulses, the heart cannot reside within the body."

Ananda (bowing):—"As I hear the instructions of Tathâgata, I am made to perceive the truth, that my mind resides outside of my body. For it is like a lamp lighted in a house. It first shines on what is within the house, and then through the door upon the portico. Since men see only what is outside the body, the perceiving mind cannot reside within them. This statement is incontrovertibly right."

Buddha:—"When these Bikshus come to seek me in this city of Shravasti, and assemble at the grove of Jeta, should you see one of them eating, would all of them be thereby relieved from hunger?"

Ananda:—"No! for although they were Arhans and share in a different kind of existence, how could one man's taking food remove hunger from the rest?"

Buddha:—"The mind and body being entirely separate from each other, neither of them can know what is known to the other. I now show you my hand. Your eye sees it, but does your mind distinguish it?"

Ananda:—"Yes, Honoured Chief of the world!"

Buddha:—"If both perceive it, then it is wrong to say that they are separate from each other, and that the mind dwells outside of the body."

Ananda:—"Buddha has said that the mind, not seeing what is within the body, cannot reside there. Further, he has said that when the mind and body both know what is known to the other, they cannot be outside of each other, but must be in one place."

Buddha:—"Where, then, is the mind placed?"

Ananda:—"I think it must be hidden in the organs of sense. The eye is to the mind like a piece of glass which does not interfere with vision. Whenever the eye sees,





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on brightness? If you see your face, the perceiving mind with the organ of vision must be in vacancy. They cannot then be within the body, nor can they be a part of it. For if they were a part of your body, then I who now see your face should be part of your body. By means of your eye which is in vacancy, you know that your body does not perceive objects. You must therefore hold that there are two acts of perceiving and two perceiving agents. You would thus become two persons. It cannot therefore be said, that in closing the eye and looking on darkness you see what is within."

Ananda:—"I have heard Buddha say that actions spring from the mind, and the mind from action (i.e., mind and action are necessary to each other, and equally unreal). It appears to me that my thoughts are my mind, and that wherever my thought is, there is my mind. Thus the seat of the mind need not be within or without, or in an intermediate position."

Buddha:—"The mind, Ananda, cannot be where the thought is; for it is without 'substance' (*rūpam*), and cannot be at any place. For if an unsubstantial thing could be said to be at a place, the eighteen limiting points which excite sensations would become nineteen, and the six objects of sense would become seven. But that the mind is unsubstantial can easily be shown. When I touch myself with my hand, the knowing mind (the resulting act of knowledge) must come from within outwards, or from without inwards. If the former, the interior of the body would be visible; if the latter, I should first see my face. Since I see neither, my mind must be unsubstantial."

Ananda:—"It is the eye that sees; though it is not the eye that knows. To say that the mind sees is incorrect."

Buddha:—"If the eye could see, the door of the house in which you are might also be able to see. The eye of the dead sees nothing. Further, Ananda, the mind, if it has







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These eighteen items are otherwise arranged as six roots, the sensorial organs, six kinds of dust, colour, taste, smell, &c., and six kinds of sensational knowledge.

The second group of six are also called the six thieves, as being the causes of delusion to all mankind who believe in matter.

The first six are also called the six subjects that “love” (*ai*), and the six things that “feel” (*ts'ing*).





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*metre.* This is the commonest of all the infinite variety of Sanscrit metres, and is that which chiefly prevails in the great epic poems of the East. It consists of two lines of sixteen syllables each, but the rules which regulate one line apply equally to the other." "The 1st, 2d, 3d, 4th, 9th, 10th, 11th, and 12th syllables may be either long or short. The 16th, as ending the line, is also common; so too the 8th." "The 5th syllable ought always to be short. The 6th may be either long or short; but if long, then the 7th ought to be long also; and if short, then the 7th ought to be short also." "The last four syllables form two iambics."

The Hindoo author has in the present instance taken a single couplet as his theme, and hence the name of his short treatise. This couplet, consisting in its Chinese form of four short sentences, appears at the commencement.

We are also informed by an introductory note that the treatise was translated into Chinese, from the original of Lung-shu p'u-sa, by the Brahman Gaudama Prajnaluti, at the city of Lo-yang, in the reign of the Yuen-Wei dynasty. This city is that now called Ho-nan fu, on the south bank of the Yellow River, in Ho-nan province. The time of the translation is the fourth century of our era.

#### TRANSLATION OF "YIH-SHU-LU-KIA-LUN"

##### (THE SHASTRA OF ONE SHLOKA).

"My body (or substance) in its nature is not permanent;  
Thus, then, my body is not a body.  
My body in its nature not being a body,  
I therefore say that it is empty and not permanent."

"It is asked, Why write this "stanza" (*Gāthā*)? What is its meaning? What man's opinions is it intended to overthrow? I reply, It is written on account of those, who in reading Shastras of great length grow weary; and also for those intelligent persons, who have studied many Shastras, and exercised their thoughts (deeply) in the sea of Buddha's law, but growing fatigued have begun to doubt







being joined to the actual, the Nirvâna is destructible (which is absurd, the Nirvâna being not an actual thing). If the actual and the unreal are, as thus argued, identical, all kinds of 'teaching' (or 'action,' *fa*) are indestructible, like the Nirvâna, which is permanent, and is, therefore, not produced from any cause. If 'actions' (*hing*) are not produced from causes, they do not differ from the empty Nirvâna. In this case, the method or state of 'actuality' (*yeu-wei*) need not be called constant. But if the things done, being not produced from causes, are still non-permanent, then the empty Nirvâna is not called permanent. If this be true, the methods of actuality and of non-reality are neither of them good. If the non-permanent is parted from actuality and is still called non-permanent, then actuality apart from constancy ought to be called constant. But this is not correct reasoning. In which of the Sutras are there such words as these?

"What ideas are to be discoursed upon? What meaning is there in that which you now say? There is much in it that is unreasonable, such as your crooked mind cannot fathom. Therefore what you say, is not correct doctrine. If men, who have gained some knowledge, maintain that the (action or) 'law' of the past, present, and future is in each case completed from and in itself, this is to be regarded as a false view. Why so? Because it is a view which omits the notion of cause. If we speak of the future as not being produced from causes, but as formed from and in itself, then the present is also not produced from causes, but is formed from its own nature. For the future and the present are, in their own nature, even and equal, without any difference. If so, and the law of the present comes from causes, why, in this case, should not the law of the future come from causes also? You ground this view either on the Sutras, or upon your own judgment. But the statement is incorrect and unreasonable. Being unreasonable, it is not to be believed. If the law that regards the future is not produced from causes, but





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man (and thing) has his own form and substance. Hence the expression, 'my body.'

"If he who has made some advancement in knowledge says that man in his birth, in his continued life, and in his death, is the same in form, he speaks erroneously. The body of man is, in its nature, not permanent, and, therefore, its being called body has arisen from the circumstance that men who have advanced somewhat in true knowledge have made this distinction. Therefore apart from the various modes of action, there is no non-permanent body; because man is, in his form, not permanent.

"Therefore Buddha, in instructing the Bikshus respecting various acts, represents them all as not constant. This is on account of what has been already said.

"If it be maintained that, apart from acting, men and things are non-permanent, retaining their own form, such an opinion is wrong. Should you not understand why the phrase non-permanent is used, I will now explain it. It is because of what is said in the opening stanza, 'Body is not body.' The notions of body and not body you easily distinguish. The non-permanent, what is it? It is without body. Therefore it is, that body is not body. In its own nature it is not body, and therefore it is formally stated to be without body.

"When it is said, 'My substance, in its nature, is not substance,' it is asserted that there is no substance but that which is 'not substance' (*wu-t'i*). For this reason it is said that substance in itself is not such. If you hold that there is some substance existing beside *wu-t'i*, you are wrong; this mode of arguing is not that of the Sutras. If you assert that the 'absence of body' (*wu-t'i*) is what constitutes substance, this also is incorrect; because the Sutras do not say so. In what Sutra has Buddha, the World's Honoured one, taught such a doctrine? It is not to be found in any Sutra, for it is not 'correct teaching' (*king-shoo*, the 'teaching of the classics'); such arguments cannot succeed, because they are not the doctrine of the great



holy Sutras; they ought not, therefore, to be believed. It is, then, not only my own words that I bring as evidence.

"The last sentence says, 'Therefore it is stated to be empty and not permanent.' Refer, for example, to the Sutra, *Tiau-fuh-san-mih-t'i-king*, 'Narrative of Buddha pacifying and subduing Samidhi,' which says, that Buddha addressed Samidhi with the words, 'The eye of man is empty and not permanent. There is no eye that does not move, that does not perish, that does not change. And why? It is its nature so to do. The ear, nose, tongue, body, and mind have all the same changeable and destructible nature.'

"Buddha, the World's Honoured one, speaking in this Sutra of emptiness and of non-permanence, on this account expressed the opinion here stated. Thus we know that all acts are empty and non-permanent. Being not permanent, they are without 'body' (*t'i*). Consequently all acts are, in their nature and of themselves, without bodily form. It is in this way that the meaning of the words *wu-t'i*, 'without body,' is established.

"If, in this manner, an opinion be tested by the Sutras, it will be well established. If it will not bear this test, it must fall to the ground. In my view, what is in the Sutras must be completely satisfactory. Therefore it is that the opinion, that '(my) nature (*ing*) is in itself without body,' has been now employed to bring to its completion 'the Shastra of one Shloka.'

"All kinds of action (or existence), such as body, nature, 'act' (doctrine), thing, matter, 'existence' (*yeu*), are different in name, but the same in meaning. Whichever of these we speak of, the only difference between them is in the word *yeu*, 'to be.'

"This word *yeu* is, in the original language, *subhava*.<sup>1</sup> It

<sup>1</sup> This word is a compound of *su*, "good," and *bhava*, one of the twelve causes "being." By Colebrooke and Professor Wilson it is variously translated, "dispositions," "sentiments,"

"conditions of being." *Abhava* is "privation" or "negation." *Pratibhava* is "present negation of what will be." *Anubhava* is "notion."



is translated in several ways, as 'the substance which gives substance to itself' (*tsi-t'i-t'i*), or as 'without action and with action' (*wu-fa-yeu-fa*), or as 'the nature which has no nature of its own' (*wu-tsi-sing-sing*)."

*Analysis and Remarks.*—The author begins with stating, in a rhythmical form, the principles he is about to establish. My substance or body, i.e., my whole nature, material and intellectual, is a passing, changing thing, and is, consequently, not a real substance at all. It is, therefore, only right to say of it that it is empty and not permanent.

This principle agrees with the description given of the Buddhists by Colebrooke, who observes that they are called by their adversaries the orthodox Hindoos, *Sarva-vaināsikas*, or "Those who argue total perishableness." They deny the permanent existence of atoms, and only allow that images of things are formed which immediately pass away.

The author then gives his reasons for composing the treatise, and the *Gāthā* or rhythmical statement with which it commences. He wrote it for the sake of such persons as cannot read through the very long and tedious works found in the Buddhist library. He also wished to place in a short compass the argument for the transitory, unreal nature of all existing things, for the use of advanced students; lest they should be influenced by those arguments, self-suggested or presented by others, which go to prove that the world is real and that the information given by the senses is trustworthy.

The composition of Buddhist works is varied by the frequent introduction of passages in a rhythmical form, not indeed with rhymes or any fixed succession of long and short syllables, but with lines constantly of the same length. In the Nepaul originals, there is also a difference in dialect between the prosaic and rhythmical parts, the Sanscrit and Pracrit being interchanged. There is no such transition of dialects in the Chinese translations.





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that which describes it as liable to cessation. Both are considered as erroneous by the champion of Buddhism. Safety is only to be found in the doctrine of nihility.

In again appealing to the testimony of the Buddhas and their disciples, he mentions the Arhans. These form the last in a series of four grades of discipleship. The attainment of a certain amount of enlightenment in the Buddhist doctrine is represented as "fruit." These four grades of discipleship, or "fruits," are called, *Su-da-wan*, *Si-da-gam*, *A-na-gam*, and *A-la-han*. In Sanscrit these names are read "Srôtâpanna," "Sagardagam," "Anagamin," and "Arhan." They are also called the four paths to the Nirvâna.

Lung-shu proceeds to controvert by argument, the opinions of two classes of reasoners, and first of those who hold the doctrine of non-permanence in an incorrect manner. It ought not to be held so as to deny the reality of action, or so as to confound action and inaction. These terms in Chinese, *yeu-wei*, *wu-wei*, may perhaps be translated "actuality" and "non-reality." Their meaning will be seen by the illustrations used. An earthenware bottle is adduced as an example of an "actual thing" (*yeu-wei*), while the Nirvâna belongs to the "non-actual" or *wu-wei* class. These instances are brought forward to show that things of the two classes of objects must not be confounded. For if actuality be identified with non-reality, a bottle, it is said, would become a non-actual thing, and it would be wrong to say that it was destructible. So if non-actual things were identified with what is actual, the Nirvâna would cease to be indestructible. The distinction, then, between the actual and the non-actual must be preserved.

The Sutras are again appealed to in proof of this doctrine. These works are thus seen to be, in the view of the Buddhist, the standard of truth. They contain the very words of Buddha, which are held to be necessarily true. Several hundreds of these books, thus shown to constitute the *scriptures* of this religion, have been trans-



neither God nor inspiration in his creed. He only knows Buddha, the self-elevated human intellect, as the most exalted being; and he looks on his teaching to be the purest truth and the highest wisdom. Throughout the Shashtra, which is now presented to the reader, Lung-shu supports his opinions by the authority of the Sutras which Buddha has left for the use of his disciples as the repository of his doctrine.

He goes on to overthrow the notion that the past, the present, and the future are self-produced, and do not come from the action of causes. He observes that the present and the future are as to their nature similar, and controlled by the same laws; but the present results from causes, and therefore the future must also originate in the same manner. If the past, present, and future do not come from causes, he argues that they can be nothing real at all. The holder of such views would thus fall into the error of Kapila and other heretical teachers.

Kapila, here referred to, was a remarkable personage, perhaps the most noted of the Indian philosophers. He founded the Sankhya school. "This system," says Cousin, in his *History of Modern Philosophy*,<sup>1</sup> "is at once a system of physics, psychology, dialectics, and metaphysics. It is a universal system, a complete philosophy." Cousin says of Kapila that he advocated sensualism, and that "one of the ideas which are most opposed to sensualism being that of cause, Kapila made an effort to destroy it. The argumentation of Kapila is, in the history of philosophy, the antecedent of that of Ænesidemus and that of Hume. According to Kapila, there is no proper notion of cause, and that which we call a cause is only an effect in its relation to the cause which precedes it, which is also



that the whole is a necessary concatenation of effects, without veritable and independent cause."

Professor Wilson, in his learned comment on the *Sankhya Karika*, criticises this statement of the French philosopher, and denies that Kapila asserts the non-existence of cause. He admits, however, that "he may so far agree with the philosophers referred to, in recognising no difference between *material cause and material effects*;" and adds that "his doctrine is that of Brown in his lectures on power, cause, and effect."

There being such a difference of opinion on the views of this Hindoo philosopher, it is interesting to notice in the treatise of Lung-shu, that Kapila is incidentally condemned for denying the existence of cause. Our Chinese evidence goes to uphold the statement of the French philosopher, where he is called in question by his English critic.

Colebrooke questions whether Kapila be not altogether a mythological personage. With this distinct allusion to him in our little work, dating indubitably from near the beginning of the Christian era, we may perhaps infer his historical reality, and we also obtain an approximation to the period in which he lived.

Lung-shu proceeds to say that he did not write for the purpose of confuting such philosophers as Kapila and Uluka,<sup>1</sup> but for the sake of correcting and confirming the views of the disciples of Buddhism.

The philosopher, Uluka, I have not found mentioned by Colebrooke or other writers on the metaphysical systems of India.

It appears to me that Lung-shu is not explicit enough in his argument for the production of events from causes, where he asserts that the present proceeds from causes, and therefore the future does also, being in all respects similar to the present in its nature. He does not first make plain that the present proceeds from cause.<sup>2</sup>

<sup>1</sup> *Kia-pi-lo*; in the old pronunciation, *Ka-pi-la*. *Yew-ku-kia* (*U-lu-ka*). to me, that he may regard this as obvious, being what consciousness is ever teaching us.

<sup>2</sup> A friend has, however, suggested





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Bikshu is one of the names given to the followers of Buddha generally. They are also called *Shamen* and *Ho-shang*.

The author then undertakes to prove the second sentence of his theme, namely, "Thus, then, my body is not a body." The doctrine of non-permanence has been introduced to aid in proving this. The non-permanent is necessarily unsubstantial. The things we see are liable to perish. Therefore they are not real things. We must speak of things as they really are. Hence the words "my body is not body," are correct and appropriate.

The third sentence, when it says, "My body in its nature is not body," asserts that, apart from the unsubstantial and the vanishing, no body exists; and that therefore it is right to say of my own body, that it does not exist.

Cousin, in his lectures already referred to, speaks of the psychology of Buddhism as being contained in two propositions, extracted by Burnouf from Buddhist books.

1st, Thought or spirit—for the faculty is not distinguished from the subject—appears only with sensation, and does not survive it.

2d, The spirit cannot itself lay hold of itself; and in directing its attention to itself, it draws from it only the conviction of its powerlessness to see itself otherwise than as successive and transitory.

Burnouf adds, these theses are radically opposed to Brahmanism, whose first article of faith is the perpetuity of the thinking subject.

We see that the non-permanence of things, which is so important a principle with our author, also pervades the books of Nepaul which Burnouf studied, and constitutes a watchword of Buddhism.

Lung-shu proceeds to observe that some persons hold false views on this subject. One opinion is that independently of the unsubstantial there is substance, but this is contrary to the Sutras. Others say the unsubstantial is my body, but this is wrong (although it is correct to



say that my body is unsubstantial), because it is not found in the Sutas. Such are not the words of Buddha, nor are they met with in the great holy Sutas, and they must not be believed.

The last sentence, "I therefore say that it is empty and not permanent," is illustrated by appealing to the teaching of Buddha in one of the Sutas. He takes the eye as an example. There is no eye that does not move, that is not destroyed, that does not change. It is therefore empty and non-permanent. So it is with the other sensorial organs. The nature of them all is to change and decay.

The Buddhists in enumerating the organs of sense, after mentioning the eye, ear, nose, tongue, and body, add the mind. Lung-shu does so in this passage. The mind, as the organ of consciousness, is viewed as a sense. We limit the term sensorial organs to those which are material, but the Buddhist, not believing in the reality of material things, calls every organ by which impressions are communicated a sense.

Buddha having thus expressed his opinion in the Sutas, it is added, we know that all acts are empty, non-permanent, and therefore without body. Thus we arrive at the doctrine that body does not exist.

It should be remembered that the Buddhists regard the acts of the thinking being as one with his substance. They do not distinguish between the agent and the act, but deny the reality and permanence of both in their unity. Thus they will say, as in this case, "all acts" (*yih-t'ie-fa*) are without body, instead of predicating this of the actor.

Hence also he proceeds to say, that human nature is without body, resting his doctrine on the authority of the Sutas, and adding that it is the object of this entire treatise, "The Shashtra of one Shloka," to illustrate it.

The same confusion of the agent with his acts presents itself in the closing sentences of the treatise, where it is



asserted that all kinds of action, including body, nature, acts, thing, being, are but different names for the same thing.

All these varieties in phraseology, he adds, are but differences in the term *you*, "being." The original word, adds the translator into Chinese, is *subhava*, which is variously explained "the substance which gives substance to itself," "without action and with action," and "the nature which has no nature of its own."

*Bhavo*, says Gogerly in his *Essay on Buddhism*,<sup>1</sup> is twofold, consisting of moral causative acts and the state of being. Of these, he adds, *kamma-bhavo*, or "moral causative acts," are merit, demerit, and all those actions which lead to existence. The various worlds of the Buddhist universe are designated by the term *bhavo*. "Worlds of sensual pleasure and pain" are *kama-bhavo*. The "Brahma worlds" are *rúpa-bhavo*. The "incorporeal worlds" are *arúpa-bhavo*, and so on. Here the term *bhava* means "states of being."

The numerous modifications of meaning belonging to this word help to account for the three translations of the related word *subhava*, which close the treatise.

I may observe here, that it is common with the modern Chinese Buddhists, to defend the doctrine of the non-reality of material things, by appealing to their liability to destruction. A priest will contend that a wooden table, on the application of fire, passing into smoke and ashes, there is necessarily nothing real in it.

The truth is, that reality and changeableness are both rightly affirmed of a table, or any other material thing. The Buddhist asserts with perfect correctness, that the objects of sense are non-permanent, but he is wrong when he argues that therefore they are unreal. Christianity, modern science, and all sound philosophy agree in ascribing reality and changeableness to the objects of sense. Lung-shu erred in not seeing that these two things can be reconciled.

<sup>1</sup> Quoted in Hardy's *Eastern Monachism*.





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that time, the public mind was involved. It was a time of struggle for Confucian and orthodox doctrine, against various speculators in morals and politics who wished to advance some one principle to the detriment of others. But Tauist doctrine was growing yearly in strength.

The second is the Han period. A cloud of critical expounders of orthodoxy, fine historians, editors of the classics, astronomers, astrologers, alchemists, and Tauist philosophers marked this age. Though the authority of Confucius was upheld, and the classics maintained in profound veneration, the tone of speculation was predominantly Tauist. The air was rife with legendary lore. Tauist magic, the hermit life, the medicine of immortality were fervently believed in, and magicians were honoured with popular veneration. The fault of the age was its superstition. Its redeeming feature was its ardent and successful efforts for promoting the restoration of the ancient books and their use in the education of youth.

The third age was Buddhist. . It was that of the six dynasties. The riches of the country were lavished on Buddhist structures. In all parts of the empire the people adopted this Indian religion. Hindoo astronomy and mythology, the knowledge of the alphabet and of tones, and the introduction of Buddhist metaphysics date from this time. The Buddhists became a power in literature, and founded a native school of Indian philosophy.

The fourth age was that of the Tang dynasty. It was a time of luxury and poetry. Han Wen-kung and the poets divided the admiration of the literati of the time between them. The books made in the department of criticism were tonic dictionaries based on the new Indian spelling; no sages appeared, no philosophers of name excepting Han Wen-kung. Such an age of mental inaction and enervating prosperity must be succeeded by a period of mental energy.

Such a period ensued. It was that of the *Sung ju*, the philosophers who now undertook the restoration of the







construct a cosmogony out of the formula above cited. But the aim of the writer was rather to describe the world as the object of the wise man's inquiries, and to point out that he must imitate the laws of phenomenal change which he observes in heaven and earth, and that he may obtain the most valuable results by divination. While the sage looks at his straws, one becomes two, two become four, and four become eight, as the effect of certain transformations. One of the *k'wa*, or "symbolic sets of lines," is made up of three or six. Take the former. We find there, say the Chinese, heaven, earth, and man in miniature. So, say I, we may find there anything we like. When the cosmogonical idea enters, then it is indirectly, and it was not the primary sense. In the *Shu-king* there is a passage which speaks of the *Hwang-ki*, the "Emperor's extreme" of perfection. The sense in which *ki* was here used was of course moral. In *Chwang-ts'i* we meet with the words, "To be earlier than the Great Extreme, and yet not to be high." The commentator says that the phrase "Great Extreme" here means "heaven, earth, and man, included but not yet separated." *Hwai-nan-ts'i*, a Tauist of the Han, says, "To lead out his class to a position higher than the Great Extreme." Here is the budding of that cosmogony which fructified in the Sung philosophers. The Tauists did what the early Confucianists failed to do. They commenced a cosmogony. We find it still more developed in the *Ts'an-t'ung-ki*, a work written by the noted Wei Pe-yang of the Han. Here appears the first map of the Chinese cosmogony, and it wants the "Great Extreme." Bent into three concentric circles are seen the *li-k'wa*, representing "fire," and the *k'an-k'wa*, representing "water." In the *li-k'wa*, the middle is black and the sides are white. In the *k'an-k'wa* the middle is white and the sides are black. They rudely picture a fire giving out flames, and a shining river flowing between two banks. Below this are five small circles, representing the five elements, wood and fire being on the left, metal and water on the right.





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effort of the imagination which they there encountered. Thus they tried to complete the thought of the old sages of China, to fill up their outline, and to form into distinctness the shadowy shapes of more ancient ideas. The round line to represent the *T'ai-ki*, the circle half white and half black with the curved diameter which marks light and darkness, or *yin* and *yang*, are new; and the old notion of the four seasons, which was popular in the Han dynasty as explaining the four *siang* or "images," was given up for the great *yin* and the little *yin* and the great *yang* and the little *yang*, phrases new to the Confucian doctrine. We cannot wonder that they gave up the four seasons, for how could the eight *kwa* come out of the seasons? Others said that the four *siang*, or "images," were the animals that pass through metamorphoses, such as the tortoise, the dragon, and the dragon-horse that bore on his back the arithmetical scheme or magic square offered to Yü the Great. But why follow out these ideas? They were unknown to Confucius. They extended the cosmogony without introducing the idea of a personal Creator. This was due to the influence of Buddhism, and the fact that the ancient books had not the doctrine. The peculiar form of their cosmogony was due to Buddhist influence, which inculcates faith in a creating and destroying Fate, blindly impartial, entirely impersonal, and incessantly efficient. If Buddhism had been truly a religion adapted to draw man back to God, his Sovereign and Judge, the true doctrine of creation would have been taught in the Indian Shastras, and the Chinese writers of the Sung dynasty would probably have adopted the idea. But the perversity of Hindoo philosophy was better pleased with irresistible Fate as a substitute for the Divine Ruler.

In taking example from the Buddhists in this particular, the Sung philosophers were the more willing, inasmuch as the teachers of Tauism had preferred the doctrine of spontaneous growth, to represent the origin of the world. The tendency of their speculations was to shut







fervency in ritual and the acquisition of new spiritual objects on which to fix the soul's gaze. A thousand years more and Buddhism had had its trial, and been found wanting. What, then, should have been the course to be steadfastly pursued by the Confucianists of the Sung period? Undoubtedly, if they desired to follow the example of the sage, they should have opposed tooth and nail the Tauists and Buddhists. Both these religions are defective in the moral element, and that is the very soul of the Confucian system. They would have then done for the superstitions and heresies of their time what Confucius and Mencius did fifteen centuries before. When Luther, in Europe, made a stand for pure doctrine and against asceticism, he did what might to some small extent have been done by the Sung philosophers. Instead of this, they bowed their heads to superstition, allowed idolatry to increase in the laud of Confucius, and raised no voice against it.

The most melancholy example of decay in moral and religious instinct is in the denial of a sovereign moral ruler in the universe, and the identification of God with reason and with primeval vapour. This is practically done by Chu fu-tsī, and he is on this account sharply condemned by writers of the present dynasty. The ancient Chinese understood by *T'ien* either the personal Ruler of the world, or the physical firmament. Chu fu-tsī said *T'ien* is nothing but *li*, "reason;" and elsewhere he identifies *li* with *k'i*, "vapour." Such was the unhappy result of the spread of the Tauist physical system and the Buddhist atheism in China.

The last thing I shall mention is the different attitude of Confucius and the Sung philosophers in regard to divination.

When Confucius lived, the ancient magic was still in existence, and, if we take for granted the statements of the *Kia-yü*, he practised it himself. However this may be, he praised it to the skies in the *Yi-king*. Nothing





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## CHAPTER XXI.

## FENG - SHUI; OR, THE WIND AND WATER SUPERSTITION OF THE CHINESE.

An obstacle to civilisation—Meaning of *Feng*, “Wind”—Of *Shui*, “Water”—Use of cyclic characters—Meaning of *Lung*, “Dragon”—Names of the geomancers—Hindoo nomenclature—*Sha-ch'i*, “Destructive vapour”—Dark arrow—*Chen-wu*, or “Protecting shield”—*Feng-shui* professedly based on the “Book of Changes”—Modern *Feng-shui* is based on the *Han-lung-king*—Buddhist element in *Feng-shui*—The four elements of the Greeks—The Hindoo “Air and water” is *Feng-shui*—Earth, water, fire, and air are creative forces, existing in successive *kalpas*, and forming successive worlds—Resemblance to the theories of the Ionian philosophers—Geomancy in the T'ang dynasty—*Rahu* and *Ketu*—The *Feng-shui* system grew out of Buddhism—Native element in *Feng-shui*—Nine fancied stars—Causes of the contour of hills and plains—Stars of the six houses—*Feng-shui* inconsistent with genuine Confucianism.

EVERYTHING can be made plainer by investigation. Everything can be understood better by the bringing together of facts. The *Feng-shui* of the Chinese deserves to be examined, for it is one of the great obstacles to the progress of civilisation.

It interferes with commercial enterprise. It checks the efforts of missionary zeal. It interrupts the free thought of the people, and keeps them wrapped in the mummy folds of ancient prejudices.

Within the last few years this peculiar system of native geomancy<sup>1</sup> has been made the ground for refusing

<sup>1</sup> Geomancy is properly divination by means of lines or points drawn on the earth. The Chinese *feng-shui* may be called “geomancy,” because it divines by means of lines noticed in the shape of streams and hills.







ing shape as it meanders through a plain gives evidence of this, for the dragon prefers crooked paths. Since then the dragon gives prosperity, elevates the king and the sage, and is the symbol of all exaltation, social, political, or moral, it is all important to consider the position of water when selecting the site of the grave. In the valley of the Ming tombs the water flows from the north-west, passes under a bridge in front of the grave of the emperor Yung-lo, and then pursues its way down towards the plain of Peking on the south-east. Hills in horse-shoe form embrace the valley. The *feng-shui* is good.

If the water flows past a certain point of the geomancer's compass, it causes prosperity ; at another, it brings misfortune. If, for instance, to be more particular in detail, the branching point of water be at the north-east, north-west, south-east, or south-west points of the compass, it is possible that there may be prosperity. If it be at the east-north-east, west-south-west, south-south-east, or north-north-west, the elder sons and brothers of the deceased will become scattered and poor. Water at the east by north, west by south, south by east, or north by west points, will ensure happiness to his children, they not being the eldest or youngest. The same children will suffer misfortune if water flow past the north by east and west points.

The chief use of the geomancer's compass is to determine, in regard to the water, the direction of flow, the primary source, the points of junction, and the points from which it starts afresh at a new angle. The grave must be chosen so that the presaged fate, as fixed by the manual of geomancy, may be of the most favourable kind.

The cutting of a new road would alter the course of water, and in various ways affect the calculation of the geomancer ; and, as the graves of the past generation are found everywhere, there is no spot where the minds of the people will not be disturbed by projects involving the construction of roads. If the mistake in the selection of a grave site leads to poverty, sudden death, and other





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Behind him on the horizon is *tsu*, next on the left is *ch'cu*, and so on to the south point, *wu*. If there is a bend in the course of the water, or a junction of two streams on the north at *tsu*, the posterity of the occupant of the grave will be thieves if poor, and robbed if rich. If on the northeast they will die young, and be left as widows, and men without children. At the third division, they will be greatly subject to diseases. If the geomancer notices that the bend is in the east point of the horizon, he will be bound to foretell that the posterity of the dead will be vagabonds. At the next two stations the special evils indicated are disobedience and rebellion at the one, and at the other the consequence will be that a snake will grow of itself in the tomb. This is a very bad sign, and presages restlessness for the bones of the dead and the fortunes of the living. It brings the evil wind of unhappy destiny with special force upon the occupier of the tomb. The south indicates that the descendants of the dead will lead licentious lives. Here I stop; but the geomancer does not rest till he has boxed the compass with a variety of evils supposed to befall the possessor of an ill-chosen site for his grave. Such a system is well adapted to increase the authority of the *feng-shui sien-sheng*, or "geomancer." He must be well skilled in all the indications which the traditions and books of his profession single out as of importance.

These deceivers of their fellow-men who make their living by practising on the superstitious tendencies of their patrons, are sometimes wanting in care for their reputation. They often carry the thing too far. They are held up to ridicule not uncommonly by the people, and especially because the word *feng*, "wind," is also identical in sound with *feng*, "lunatic." The country people ridicule them as they stand on the grave site to make observations, or creep on the ground, or sit on their thighs, or superintend the erection of a mound of grass clods, or come out at evening with a lantern to set on the







as are believed by the superstitious to control the acts of the fetish. In this sense it may be said that the Chinese have retrograded in proportion as the *feng-shui* and similar superstitions have extended among them. In the days of Confucius the moral sense was probably brighter than it is now, and there was less of superstition. He lived nearer to the early times of the Old Testament monotheism. Even in his age, if we compare the knowledge of God then possessed by the Chinese with that found in the older classics, we are compelled to admit that there was deterioration. He felt less than the emperors T'ang and Wen Wang, the influence of the personal idea of God as the actual moral governor of the world. As the faith in a personal God grew dim, the moral sense also lost its keenness, and the physical heaven came to be regarded as an object of worship.

The third word I shall explain is *Lung*, "Dragon." The word means that which rises and is lofty in location. It is used of mountains and of national or individual prosperity. The fabulous dragon of China is a monster with scales like a crocodile, and having five-clawed feet. He has no wings, and when he rises in the air, it is by a power he is supposed to possess of transforming himself at pleasure. He can make himself large or little, and rise or fall, just as he chooses. The Chinese dragon, which is a flying saurian, is not like the Greek dragon, which belonged to the serpent family, but seems to be an original Chinese creation, or is connected in some ancient and unknown way with the West. For our present purpose it is sufficient to regard it as purely native, and the most probable cause I can name of the attributes of the dragon is similarity of sound with words meaning "high" and "ascend." Among the words with which it may be identified by etymology, through the mutations of letters, are *shang*, "to ascend;" *cheng*, "the upward motion of steam;" *t'eng*, "to go up;" *sheng*, also "to go up;" *lung*, "high;" and *lung*, "hill." The geomancer calls all high land *lung*, and





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where the Ming emperors are buried. The Manchu emperors afterwards despoiled the tombs of that dynasty. Much of the teak timber and marble was brought away to use in the new edifices of Yuen-ming-yuen and the other pleasure grounds of the imperial family. Then they began to fear the consequences on themselves and their descendants. The influence from the Ming tombs on the north might have a disastrous effect upon them while enjoying their summer retirement. They therefore erected those geomantic walls which are seen on the hill sides facing north-north-east on the way to Hei-lung-t'an from Peking. These walls, it was supposed, would check the pernicious influences which might otherwise strike them from the invisible retributive power, which was still supposed to watch over the last resting-place of the once mighty dynasty of the Ming.

It is plain that the geomancer's capricious retribution, if believed in by a nation, must have most injurious consequences in its manifest interference with the doctrine of moral retribution. It is of a piece with the luck of the Chinese calendar, the belief in the efficacy of red colour and favourite moral sentences in keeping off demons, the choice of days for marriages and funerals, and the remainder of the endless list of native superstitions still believed in in this country.

In describing the effect of the dragon, the geomancers say he can remove the "spirit of death," the *sha-ch'i*, and preserve life. The *sha* is a malicious principle, the *shat* of the Hebrew and Arabic languages, and the *ch'itgur* of the Mongols. When this principle invades the body, man dies. They believe, however, that this enemy who kills and injures men is not invincible. The dragon has the power of checking it. It is curious to notice that here we have to do with impersonal yet living principles. The *sha* does not receive a proper name. In a Western country these superstitions would have been clothed in the language of a graceful mythology. The Chinese, belong-



ing altogether to a more primitive and prosaic type than the Greek race, are content with simply calling them good and evil principles.

I shall now say a few words on the professional names assumed by the geomancers. They call themselves professors of *ti-li*, "the doctrine or description of the earth," "geography." This name is in contrast with *t'ien-wen*, "astronomy," which means the description of heaven astronomically and astrologically, as *ti-li* geographically and geomantically is of earth.

What astrology is when compared with astronomy, such is geomancy when compared with geography. The astrological section in the geomancer's books is bulky. They tell us that the stars shining down (or coming down, for they suppose them movable) give the mountains their form. Some adopt the Hindoo nomenclature, and make the Sumeru mountain the centre of the mountain and river system of the world. Others, who object to offer so great a concession to the foreign doctrine of Buddhist books, prefer to assign this honour to Kwun-lun, the old Chinese name of the mountains dividing Thibet from Tary. On the north side of these mountains, the Chinese probably resided for a time before proceeding to take possession of their present home, and the same chain has always taken a prominent place in their notions of geography. It is the backbone from which the other mountain chains proceed, and they form together a kind of terrestrial skeleton. The rivers form the veins and arteries, and the mountains the bones, of a living earth. The whole is imagined to be so like the heavens, that certain stars correspond to certain terrestrial spaces, and exercise rule over them. Kwun-lun rules the hills, as the Pole star rules the stars. When the geomancer takes his position to inspect a site for a grave, house, or city, he fixes upon a spot which is called *hine*, a name that may be translated into English by, what are indeed possibly, its etymological equivalents, "hole" or "hollow." The



windings of the surface in its neighbourhood, whether stone, sand, or loam, extending all round until the view is bounded by hills or the horizon, constitute the constellations which encircle it as the stars do the pole. As in heaven, the twenty-eight zodiacal groups represent the Blue dragon in the east, the Red bird in the south, the White tiger in the west, and the Black warrior in the north, so it is supposed to be in the limited horizon of which the centre is the required site. It is in accordance with this system, half astrological and half geomantic, that the professor of *ti-li* proceeds in searching for what he calls the "true dragon" in each case.

The expression *k'an-yü* is also used. This is a favourite name on the signboards of Peking geomancers. The best explanation of this phrase seems to be that which represents *k'an* as "heaven," *yü* as "earth." *K'an* is the covering let down over an idol, as in the phrase *Fo-k'an*, "A shrine for Buddha," and it here represents the sky as a canopy stretched over the world. *Yü* is the "chariot" in which man is borne. It is not so well known as it should be, that in China in the Han dynasty a gleam of true light shone on the minds of some of the literati in regard to the system of the world. They accepted the noble idea, probably propagated from the West through Central Asia, that the earth moves, while the heavens are at rest. Pythagoras, if this be true, had disciples even so far away as China. It is possible that the phrase *k'an-yü* may hint at this idea. Hence the application of the *yü*, "chariot," to geography and the earth.

Another term requiring explanation is *sha-ch'i*. It is this which is feared when a *ying-pei*, or "shield wall," is erected before a house door. The dangerous vapour known as *sha-ch'i*, causing various calamities, might enter by an unprotected door. Every house entrance in Peking has its devices for preventing straight access. The path must wind, and many methods are employed to save the house from the unwelcome intrusion. But there may be some





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In regard to the origin and history of *feng-shui*, a few notes here appended may be found useful in the absence of minute information on an obscure subject.

It professes to be based on the *Yi-king*, where a rude system of nature is traced by means of a cycle of eight elements, including heaven, earth, mountains, lakes, thunder, &c. On this are founded methods for the seeking good fortune and avoiding ill. On account of its classical authority and repute, every fortune-teller naturally claims that his rules find their origin here.

The real *feng-shui* of the present generation is, however, to be found rather in the *Han-lung-king* and such works which are of modern date. The name of this treatise means the "Book for shaking the Dragon." It is of the last century.

It is a system which has been in course of formation since the Han dynasty, and has in it Buddhist, Tauist, and Confucian elements, or, as it should rather be stated, Buddhist and native.

Let us begin with the Buddhist. The very name *feng-shui* has in it a tinge of Hindoo notions. The Buddhist Hindoos in China taught the Indian natural philosophy. Their elements were four, namely:—*ti*, "earth;" *shui*, "water;" *huo*, "fire;" *feng*, "air." As these agree with the Greek doctrine of physics, we may perhaps ascribe its origin to Greece or rather to Babylon, that great centre of ancient civilisation which deserved still more than Egypt to be called "Mother of the sciences."

Writers on India tell us that the natives of that country, when they speak of climate, always call it "air and water."<sup>1</sup> Since then the Chinese word *feng*, "wind," was used by them for air, one of the four elements, it is highly probable that the Hindoo physics have something to do with the origin of the name by which the Chinese geomantic doctrine is known.

To illustrate the way in which the old Hindoo philo-

<sup>1</sup> See Sir James Martin's *Influence of Tropical Climates on Europeans*.







tion of water, which settled itself in its bed and became the ocean.

Here the wind is seen as a great creating agency. *An impersonal actor* is the aspect in which each of the four elements is regarded by the Hindoo philosophy of nature. This accords well with the superficial view of natural phenomena taken by the Eastern Asiatic mind. The Semite and the believer in the Bible view the events of creation and of universal nature as caused by God. Science comes into the field of nature, and finds out what are the second causes operating to produce observed phenomena. The Christian believer, when convinced of their truth, accepts the results of science as safe and genuine additions to our knowledge, and as harmonising with the teachings of religion. With the Eastern Asiatics it is different. The elemental philosophy of the ancient Hindoos could not be scientific, nor could it base its system of nature on a series of patient observations. It was not in the capacity of the Hindoo to undertake such inquiries. He was content, then, to imagine where he could not discover. He therefore willingly adopted that view of nature—probably in its origin Greek, and ultimately Babylonian—which made of the four elements as many active powers controlled in their working, not by a conscious will, but by a blind yet retributive necessity.

It is interesting to note the resemblances between the Hindoo physical system of the world and that of the Ionian philosophers. Thales of Miletus, who lived B.C. 600, held that water is the origin of things. Out of water everything is derived, and to it everything ultimately returns. Heraclitus of Ephesus believed the one principle which underlies all phenomena to be fire. The world is formed, he taught, by evolution from fire; not made by God or by man. This fire is a rational intelligence controlling the universe. It also is the human soul. Anaximenes said that the physical principle which originates nature is air, and all the elements may be resolved into





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the doctrine of the four elements was so extensively taught by the Buddhists in Chinese literature of that religion.

According to this view, the *feng-shui* of the Chinese may be traced to the early Greek philosophy as one of its causes. During the three centuries before the birth of Christ the region of the Punjab was ruled for a long period by Greek kings, and it was here that many of the Buddhist books were written. Some of the most prolific writers of this religion resided in the Punjab and its neighbourhood during the Greek domination over Persia, Parthia, Bactria, and a part of North-western India. What wonder if they proceeded to supplement their system by the materialistic philosophy of the Ionians? They were pleased with a cosmogony which had no recourse to the doctrine of a Creator.

The following account of what took place in the eighth century will illustrate the influence of Buddhism on the geomancy of that time. Sü Kien, an official of high rank, when about to bury his wife, inquired of a friend how he should construct the grave with regard to its mound and limits. His friend told him of a Buddhist priest of the city of Hwang-cheu, who knew how to connect the affairs of men with those of demons and spirits. The grave should be deep and narrow; deep for darkness, and narrow for security. Below the surface twelve feet is the limit of earth, and eleven feet lower is the commencement of water. The earth and water regions have each a dragon to take care of them. The dragon reveals himself in the one case in six years, in the other case in twelve. If a trench be of ordinary limits, the spirit's path is not tranquil. The grave should therefore be twenty-four feet deep. Instead of lime-plaster, use starch. Do not place earthenware pitchers in the tomb, because they are allied to the element of fire. Do not place gold in the tomb, lest it should become an elf. Do not place orpiment or arsenic in the tomb, because they are hot by nature. Let the grass and trees on the tomb be withered and not fresh.



Melt iron into the shape of cows and pigs; they will keep the two dragons in subjection. Smooth and clean jade-stone has the power to harmonise the hundred spirits of nature. Place it in the tomb to illuminate the path of the spirits.

As a further proof of Hindoo influence on the Chinese mind in the formation of the circle of ideas known as the *feng-shui*, *t'ien-wen*, and *ti-li*, may be mentioned the names *Rahu*<sup>1</sup> and *Ketu*, to denote the genius of the ascending and descending nodes of the moon's orbit. Also the use of the triangle, connecting three points of the horizon a hundred and twenty degrees apart, in casting the horoscope is common to China and India. Then also from the mention in books of geomancy of the Sumeru mountain as the centre of the world, it is evident that they have borrowed from India.

It was for such portions of Buddhist teaching that the Chinese mind had a special affinity. The Chinese are fond of materialism. As Shakyamuni taught Buddhism, it was an ascetic morality. His followers soon gave it a decidedly metaphysical cast. Then followed the materialistic phase, when magic, astrology, and geomancy were developed. The Hindoo Buddhists who taught in China brought with them the whole educational system of their time. In it was included much belonging to the three branches of superstition just mentioned.

In accordance with this view *feng-shui* as now believed is a very modern thing, and subsequent to the spread in the country of Hindoo thought. The mixing of Indian with Chinese ideas produced both the Sung philosophy :

<sup>1</sup> In Chinese, *Lo-hu* for *La-hu*. The twenty-eight constellations of the Chinese zodiac I suppose to have given origin to the Hindoo *Nakshatras* in the Han dynasty.

<sup>2</sup> It would be interesting to trace the effect of Greek and Indian materialistic philosophy on the formation of the modern Chinese cosmogony.

It is not uncommon for doctrines to be attributed to the Chinese as a nation which only belong to a particular modern sect of the literati. While some writers attack the Chinese for beliefs which they do not hold, such an examination of the modern native philosophy might prove useful.



and the modern *feng-shui*, which has been chiefly developed in the present dynasty.

I now proceed to the native element in the *feng-shui*. This may be made, so far as it is physical, to include astrology and the doctrine of starry influences and the elements as taught in the native Chinese literature. The nine fancied stars which move about in the air, and are either lucky or malignant according to circumstances, must ~~here be~~ referred to. They form an extensive portion of the geomancer's system of follies. All this may be described as the Tauist part of the *feng-shui*.

After this a few words must be added respecting the moral or Confucian element in the *feng-shui*, and the effect of the example of distinguished Confucianists in encouraging popular superstition on this subject.

After a brief allusion to the north star and the chief northern constellations, the writer of the work called *Han-lung-king* goes on to describe minutely the influence of the nine stars, or influences, which move through the atmosphere and cause prosperity and adversity to men.

The first is *Tan-lang*, "Covetous wolf." It has twelve characteristics. Of these five are lucky and seven unlucky. The lucky are pointed, round, flat, straight, and small. The unlucky are not in the middle, crooked, one-sided, precipitous, turned over, broken, and empty. The pointed is shaped like a bamboo sprout. The round is complete on all sides. The flat is perfectly level like a lying silkworm. The straight indicates absence of one-sidedness. The other characteristics are the appearance of being ready to fall over, the presentation of a precipitous cliff, of the breaking off of a watercourse, hollowing into caves, and so on.

Diagrams in accordance with these indications are given of neighbouring hills which are supposed to exert a corresponding influence on a grave according to their shape. The writer adds in the rough poetry of books such as this, "Men say the covetous wolf is good, not knowing that pure and chaste desires are still more important. With





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to the points of bending in the snake, because these indicate the line of water-flow and of the dragon's influence.

The fifth star is *Lien-cheng*, "Purity and uprightness." Its element is fire. The ancients highly valued it, says the manual, and called it Red flag and "Brilliant vapour," *Yau-ki*. 'It likes a lofty position, rugged heights, umbrella folds, and the shape of a flattened ball. One form it assumes is that of the "Dragon tower," *Lung-leu*, which is a conical elevation, overtopping all beside it. Another is that of the "Palace of precious things," *Pau-tien*, in forming which several cones of equal height are seen in parallel rows. The imaginations of the geomancers lead them also to fancy the appearance in rocky outline of the tortoise and the serpent guarding some little mountain gorge. This is considered to be an indication of the best kind of dragon influence, for here passes some water channel.

The sixth star is *Wu-chü*, "Military windings." Its element is metal. It is round at the top and broad at the bottom, like a bell or an inverted cooking-pan. In judging of the hill shapes that belong to this star, it is easy to mistake the demon for the dragon. This is specially the case when the shape observed is that of an inverted spoon, the spoon being like the tail of the Great Bear, or rather the "Seven stars," usually called *Pe-teu*, in their entirety. The demon and the dragon are both in the habit of assuming the shape of an inverted "dust-pan" (*ki*), an inverted "spoon" (*sho*), and an inverted "palm," *chang* (palm of the hand). The skill of the geomancer is displayed in distinguishing the appearances. The demon may affect any one of the nine stars; and, as there is the fourfold form, square, round, crooked, and straight, there may be thirty-six shapes to be considered. Generally speaking the locality of the demon is behind the "grave site" (*hiue*), and the corresponding genius in front of it is called *kwan*, "officer." If the demon and the genius of office look at the tomb site, it is a lucky sign. If they turn their backs to it, the dragon of prosperity will not take up his place there.







characteristic. Where hills break off and give place to the plain, it loves to be. It rules even surfaces. It is therefore called *Yin-yau*, "Hidden glory." It is also fond of narrow threads and dim vestiges of things. The snake creeping through grass, the fish leaping on sand, the spider's thread, the traces of horses' hoofs, and the strings of the lyre are presided over by this star. It likes that which is half real and half unreal, and which is scarcely visible to the eye. The aid of this star is said to be particularly valuable in cases of doubtful *feng-shui*. The unskilled geomancer will say, "This is a level plain, I can make nothing of it; I need some elevation to guide me in the diagnosis of the neighbourhood." He forgets that water flows not only down a hill but even on a plain, and that there is a difference of level there. One inch is enough for the true "discerner of the dragon." Or the tyro in the mysteries of the *feng-shui* folly may say, "This ground is wet. The fault is fatal. You must not bury your dead here." Fool that he is, he perceives not that to decide so hastily is most unwise. Does not the wetness come from an unusual flow of water? When the water disappears, this place will be soon as dry as those which are higher. The Right assistant loves this state of doubt, and hence the differences in opinion between geomancers respecting the characteristics of the same spot or region.

It may be said generally in regard to the nine stellar influences that, when seeking for a lucky hollow, you find, for example, here the appearance of a breast, there of a swallow's nest, here a ploughshare, there a comb, here the turned-up hand, there the spear or lance, and there a hanging lanthorn; these effects of starry influence point out the true nature of the desired "hollow" (*hiue*). The dragon makes the hollow, and in seeking it the correct indications of the dragon's action must be followed.

It would be of little use to follow the Chinese geomancers further into the lucky and unlucky effects of these stars, their division of hills into "male" (*hiung*) and





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was, he inquired of the mother of a friend. Learning from her the locality, he buried his mother there. In the *Li-ki* it is said of Confucius that he was at first unwilling to make a mound over the grave, because the ancients did not. At last he consented to carry out the suggestion, but the person left in charge of this duty soon came to the sage to announce in an agitated manner that rain had fallen and reduced the mound to a level. Confucius regretted that he had allowed himself to depart from primitive simplicity. These little incidents seem to show that he had no notion of geomancy, and that he loved simplicity.

In early times it was enough for emperors to be buried on high mountains under a large mound, while feudatory princes were content with hillocks, and the common people found their last resting-place in the plain. There was no thought then of the course of water flowing past the tomb.

An ancient said, "I have been of no benefit to mankind while living. Let me not injure them when I am dead. Choose my burying-place where the earth yields no food for man." Others have said, "If a man dies on the hills, let him be buried on the hills. If he dies in the lowlands, let him be buried in the lowlands." This was said with a view to economy. It would be a useless expense to convey the body to a distance. For the same reason another noted person of the Han period ordered his son to bury him without a coffin in a grave dug in the ground. In the T'ang dynasty a high officer gave directions that he should be buried in a plain manner, without monument or stone of any kind, and over his grave the villagers were to be allowed to plough and sow as of old.

Such dying instructions as these have been carefully preserved by the Chinese literati, who felt that they were more in accordance with true wisdom than the follies which afterwards grew into vogue. They show the proper standpoint of the genuine Confucianist. With him everything must give way to moral considerations.

In arguing against *feng-shui* and the other superstitions







## CHAPTER XXII.

BUDDHIST PHRASEOLOGY IN RELATION TO CHRISTIAN  
TEACHING.<sup>1</sup>

Use of Buddhist terms in the Nestorian inscription, A.D. 781—*Mo*, “demon ;” in Sanscrit, *marā*—*Ti-yü*, “hell,” is *naraka*—Ten judges of hell—Among them Pau Cheng, the famous judge of the Sung dynasty—The Sung philosophers encouraged the popular belief in future retribution—This prepares for Christianity—*T’ien-t’ang*, “heaven”—Defects of this term—*Ming-kung*, &c., as names for “heaven”—Buddhist paradises possibly borrowed from Western Asia or some other country farther west—Redemption—*Ti-tsang* and *Kwan-yin*—Pity—Instruction—Effect of sin—Decreed forgiveness to penitents—Secret merit—Happiness and merit confounded—Sin and misery confounded—Illustration from the narrative of a Christian convert.

We teach the Chinese the Christian religion by means of their own language, and in their vocabulary of religious terms many words and phrases of Buddhist origin have come into common use.

The Syrian inscription, A.D. 781, shows that no scruple was felt by the first Christian missionaries in China in adopting many Buddhist terms.

We find there *mo*, “devil.” This is the common word used in *mo-kwei*. Both name and being are of Hindoo origin ; the “delusions of the devil” are called *mo-wang*. Hell is called “palace of darkness,” *an-fu*. The “ship of mercy” conveys the faithful disciples across the sea to heaven. The ship is *tsi-hang* ; “heaven” is *ming-kung* ;

<sup>1</sup> This paper was read in the spring of 1878, before an association of missionaries resident in Peking.





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life. The fact that the Nestorian monks called themselves *seng*, as the Buddhists do, has some light thrown on it by an incident in the life of Matthew Ricci. He adopted a Buddhist priest's dress and shaved his head. But after making trial for a time of this costume he changed it for that of the Confucianists, as it was worn in the Ming dynasty. Perhaps the Nestorian priests adopted and retained the Buddhist costume in ordinary life, and reserved their own ceremonial robes for special occasions, as the Roman Catholics do now with the Confucianist.

The word *seng*, for "priest," they probably took to be an exact equivalent of their *cohen*. So in colloquial English, we call the Buddhist monks Buddhist priests. We have given up the word *bonzes*, the Japanese term introduced by Portuguese and other Romish missionaries, into European accounts of the religion of this part of the world. To call them priests at all is, however, somewhat negligent English. The Roman Catholics have done better to call their "monks" *sieu-shi*, and their "nuns" *sieu-nü*, rather than to style them *seng* or *ho-shang*, and *ni-ku* or *ni-seng*. *Sieu* is "cultivate moral virtues;" *shi*, "scholar," "person;" *nü* is "woman."

Times have changed. The Buddhists are not now wafted to a proud position by the gales of popular applause; and still less in the present dynasty, than in the Ming dynasty, would the Jesuit gain any advantage by following the example of Ricci while he was in South China, in adopting the Buddhist garb.

In discussing Buddhist phrases capable of being applied in Christian teaching, I will begin with *mo*, the "devil." This is in Sanscrit *marā*. The *maras* are, in Buddhist phraseology, a class of demons. They are not known to the Brahmans. The word is formed from the root *mar*, "death," and is an Aryan personification of death. By the Buddhists the *maras* are regarded as a king with a host of followers. They wage war against Buddhism, and when Shakyamuni was living he had successful contests



with them. In Buddhist books all temptations are demons. A demon is hidden in everything that can cause evil to man. The demon of anger prompts to sin in every case of sinful anger. So of lust, of drunkenness, of theft, and each form of sin.

The use of *mo* has become so extended that in our translations of the Bible it is freely used for the Greek *διαβολος*, *diabolus* in the literary and colloquial versions. To Christian converts it gradually assumes a Christian sense in proportion as they are instructed in the Biblical representations of the power, agency, and character of Satan. But if not instructed, the views of the convert are Buddhist. These views are brought into connection with "possession," as seen in an intoxicated man, an importunate beggar who cannot be got rid of, an opium smoker who is under the dominion of his habit, or a scholar who cannot cease from study. Such persons are possessed by a demon who is called *kwei*, but in the poetry of the T'ang and the Sung dynasties he might be called *mo*. A writer is free from the *mo-chang*, "demoniacal film or hindrance," when his thoughts and language flow freely and beautifully.

The main idea is often that of causing trouble by possession. *Ju-mo*, "a demon entering," is a phrase which is quite commonly used to express the idea. To "become deluded," "to be deadened to," are also thus described. *Nan-mo* or *nan-kwei* are common examples of the way in which "demons causing trouble" is expressed.

Evidently it is necessary in using *mo* for the Christian sense, to distinguish accurately the peculiar meaning of the word in the heathen religions. The Christian *mo-kwei* is more intensely wicked than the Buddhist *mo-kwei*. But both in Europe and in Asia, in ancient or modern times, we nowhere find the demon world dissociated from the phenomenon of possession in popular language. It is one of the primitive identities, permanently retained in the phraseology of all religions.



Another common Buddhist expression is, *ti-yü*, “earth’s prison.” The Sanscrit *naraka*, “the abodes of demons,” places of punishment underneath the world of men, are so designated.

The advantage of the employment of this term is that it is ready for use, that it agrees with our word “hell” in being a place of punishment; and, further, that the visible universe being to the Chinese consciousness in two parts, viz., heaven and earth, it must always be convenient to the Christian teacher to speak of “hell” as belonging to earth. The objections to its use are great. It misplaces the locality. No modern Christian books place hell underground. It is plural as much as singular, while our word for the place of punishment is always singular. Further, it gives the Confucianist occasion to say that we have borrowed from the Buddhists, and that we must share in the same condemnation which the adherents of that religion have had to endure.

The authors who have reasoned against Christianity on the ground of the identity of the doctrine of hell being much the same in the two religions, and that we have borrowed from the Buddhists, are Sü Ki-yü in *Ying-hwan-chi-lis*, Wei Yuen in *Hai-kuo-t’u-chi*, and the king of Corea in his edict against Christianity, taken away from the hill fort at the mouth of the Korean river, by the United States naval force which captured the fort eleven years ago.

The words used for “hell” in our translations of the Bible are *yin-fu* (the hidden palace), *yin-kien* (the dark world). The natives also use *yin-si*, the (place of hidden judgment). *Ti-yü* is never used in our translations, at least the recent ones; but all missionaries use it colloquially, and it finds its place in our catechisms. These phrases, *yin-fu*, *yin-kien*, *yin-si*, are very modern. They are subsequent to the teaching of the metempsychosis in China. The term used for hell in the Syrian inscription A.D. 781 is *an-fu*, “palace of darkness,” a phrase borrowed





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circumstance shows how the Sung dynasty practice of canonising good magistrates has taken hold upon the country, and made the people think a magistracy in the invisible world quite as attainable as a like post of honour in the present state of existence. Often, however, they will, in using phrases of this kind, speak jokingly. Sung dynasty emperors were the first to practise, so far as I know, the appointment of local magistrates for the invisible world, with jurisdiction over particular cities. None of the Sung philosophers lifted up a voice against it. They allowed the up-growth of the religious usages and arrangements connected with the Tung-yo miao, the Ch'eng-hwang miao, and the Tu-ti miao. All of these temples are erected to divinities who are supposed to deal with mankind in the future state in the way of just retribution for their crimes.

These and other judicial divinities were elevated to their posts with the assistance of the literary class, who are, however, ashamed to recognise them in their writings. They kneel before them as officers on duty, encourage the people to believe in the reality of their jurisdiction, and avoid protesting against them in their writings. What the literati believe in their hearts to be a monstrous fiction, is to be allowed on account of its moral and political benefits.

What shall the Christian missionary in these circumstances do with the native doctrine of retribution? He will assure the people that there is revealed in the Christian Scriptures a retribution just, comprehensive, and inevitable. He may allude to the modern origin of the Ten judges, and condemn the Sung philosophers for their insincerity in allowing, if not inventing, this mythological creation. He may proceed to condemn the Buddhist also for teaching that Yama is judge in the invisible world, when, according to their own metaphysics, Yama is nothing; and for urging the Chinese to accept a doctrine of hell punishments which they teach, not as what they



really believe, but as a means to an end. In this they set an example of false teaching which the Confucianists were only too ready to accept and imitate. The Christian retribution will come before the Chinese mind on quite a different footing, as resting on the instruction of a divine Saviour.

But let us be candid in acknowledging the aid we receive from Buddhists in previously spreading far and wide among the people the idea of a moral retribution; for this helps us to bring over more quickly to the understanding of the Christian faith on this point, any of the population who are familiar with the Buddhist teaching.

This is the case even with sects like the *Sin-siu* in Japan. That sect professes to believe in absorption into the absolute. Many Buddhists profess to take the Western heaven as the goal of their hopes. But these beliefs or aspirations are capable of being reconciled with beliefs in the heavens and hells of the metempsychosis, and they are actually taught along with them. Even the most metaphysical Buddhists, and those who have the most abstruse notion possible of the Nirvâna, still teach as exoteric doctrine the metempsychosis as known in India.

That I am not wrong in imputing to the literati who belonged to the later Sung dynasty, and especially Chu Hi, a principal part in the encouragement of the popular belief in future retribution, may be shown by the chronology. The author of the *Yü-li*, a Taoist named Tan Chî, who was the first to give currency to the legend of the Ten royal judges, lived more than a century before Chu Hi. The two brothers, Ch'eng Ming-tau and Ch'eng Yi-chwen, lived a little before Tan Chî, in the early part of the eleventh century. The elder died the year before the *Yü-li* was made; the younger lived for nearly twenty years after. Then came the time of Hwei-tsung, who is said to have deified Chang Yi with the title Yü-hwang ta-ti, and who was carried with his son into Tartary a prisoner under the Nü-chih dynasty. This was the period



of the founding of this new Taoist school of a future state, with ten judicial courts, and with Yü-hwang ta-ti enthroned as a judge of human actions. Then was the time also that Tsī-hwang shang-ti and Feng-tu ta-ti were made divine judges, each with his special court for the determination of the happiness or misery in the future state of each individual man.

Chu fu-tsī witnessed all this and did not protest against it. He saw also rising round him the novelty of the Ch'eng-hwang miao, with its judicial apparatus, its magistrate for trying cases in Hades, and its array of clay servants, with arrangements for periodical processions through the region over which he had jurisdiction, for the sake of knowing the good and bad conduct of individuals. He saw these things and made no struggle against the extension of superstition. The worst he said of Buddhism was, that the doctrine of Yang and Mih was better. The reaction against Buddhism, so far from beginning with him, began rather, as I think, with the expulsion of the images of Confucius, which had in the Sung dynasty found their way into the temples of Confucius in cities. This expulsion took place in the Ming dynasty, and in the present dynasty the reaction against Buddhism has been stronger among the literati. But the pictures of the ten hells have come to be more and more used.

It is important to note that Chu fu-tsī lived in an age when the Taoist images, and the mythology connected with them received a great development, against which he made no protest. Chu Hi ought not to be put forward as the authoritative representative of Chinese thought; and some foreign scholars appear to me to have erred in regarding his views as final, and as the accepted expression of Chinese thought, ancient and modern. In fact, there is scarcely any one who has been by later writers more heavily condemned. His influence has been great, and it continued long, and some of his works are still authorised school-books; but his authority as a thinker





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*T'ien-kung*, "palace of heaven," is not inappropriate for the throne-scene in the fourth chapter of the Book of the Revelation; but it is not used in the Chinese versions of the Scriptures. Like *ti-yü* for "hell," it is limited to colloquial use in Christian literature. In Buddhist books, *t'ien-t'ang* is not used for "heaven," but *t'ien-kung*, "palace of the gods," which is so used, is a good deal like it, and resembles *ming-kung*, "bright palace," which is found in the Syrian inscription for "heaven," and in late Christian literature occasionally. *Ming-kung* and *t'ien-t'ang* are both of them phrases formed on the Hindoo notion of heaven.

"Heaven" and "hell" are both embraced in *yin-kien*. The invisible world includes states of happiness as well as misery. This reminds us of Homer, where, in the eleventh Book of the *Odyssey*, he describes the interviews of Ulysses with many of the shades of the dead, including his own mother. The palace of Pluto and the abodes of the dead were regarded by Homer and his contemporaries as underground. Was not the notion of *ti-yü*, "earth's prison," taken to India from countries farther west? Egypt may have been the parent of the idea of a subterraneous prison of the dead. We find the notion in Egypt, in Greece, in Babylon, and in India; but it is not in the Vedas. It was either originated in India after the Vedic age, or it was then introduced from elsewhere. I prefer somewhat the hypothesis of Western origin, on account of the similarity of the view held of the future state as given in Buddhist books, with those found in the religious books of Western races.

We are beginning to find out how fruitful was the Greek mind, not only in inventing, but in communicating the knowledge of inventions. The traces of Greek influence are found in Hindoo architecture, in Hindoo astronomy, in Hindoo arithmetic, and in Hindoo philosophy. The Sanscrit writing is now admitted to be of Semitic origin. The Hindoo hells which are first found in the "Laws of Manu,"



of uncertain date, somewhere between B.C. 800 and B.C. 500, and then in the Buddhist books, and which are intimately connected with the metempsychosis, may have come from Western countries, and subsequently have been elaborated into the Hindoo shape, when the universe based on the metempsychosis was in course of construction by the Hindoo mind; at any rate when Chinese critics charge Christianity with borrowing "heaven and hell" from the Buddhists, we are right in pointing out that the Olympus of the Greek gods, and the Hades of Pluto (Poseidon), in Homer, are more ancient conceptions than the Buddhist hells and paradises; and that, whether it was from Egypt, from Babylon, or from some other source, the borrowing is on the whole more likely to have been the other way. Otherwise, why do the oldest Hindoo books say nothing of the "earth prisons" and the "palaces of the gods"?

*Redemption.*—Each Buddha and Bodhisattwa is a redeemer. I notice here *Ti-tsang-wang p'u-sa*. He is called *Yeu-ming-kiau-chu*, "Teacher of the unseen world." Full of benevolence and grace towards mankind, he opens a path for self-reformation and pardon of sins.

The phrases here used are such as we employ in describing the Christian redemption. The Buddhist redemption is moral; for it includes repentance, and rescue from the net of the delusions of Maya, partly moral and partly mental (*Maya-saus*, "a juggler," "idealism," "delusion"). It brings the idea of grace before the people. That grace is pity in the heart of Buddha, or some Bodhisattwa such as Kwan-yin, prompting them to teach true doctrine to those who have gone astray. In the Buddhist books the Bodhisattwa expresses a wish and proceeds to accomplish it. In the Tauist books, however, the utterance of the wish is attributed to *Ti-tsang* or *Kwan-yin*, but the issue of the decree of salvation is ascribed to *Yü-hwang ta-ti* or *Tsi-hwang shang-ti*. The love of Buddha is self-prompted, and is the result of a determination entered on millions of years



before in an earlier life. It may be doubted whether this self-originating love can logically be claimed by the Buddhists; for they also believe in an impersonal fate which compels the succession of events just as they happen. But it is better wherever we find a moral love like that of Buddhism, being at once the enemy of vice and the friend of virtue, to recognise its existence and assign due credit to it.

This being so, it seems proper to say, further, that the resemblances with Christianity are most striking. (1.) There is the self-prompted pity of P'u-sa for mankind. (2.) P'u-sa saves men by instruction, from the punishments in which they will certainly be involved in the hundred and thirty-eight hells. (3.) The cause of future punishment is sin committed in the "present life," *yang-kien*. (4.) The god of the Tauists is represented as promulgating a gracious decree, to remit the punishment of hell for those who repent.

Such is the way in which redemption is represented in modern Tauist works, where a Buddhist element is freely intermingled. A mixed mythology and scheme for a fictitious salvation had grown up in the Sung dynasty, and continued to prevail till the present time in works like the *Yü-li*. In it we see a sort of preparation for Christianity, in the way of familiarising the minds of the people with phraseology which may be used in describing the Christian redemption in several particulars.

The purely Buddhist notion of the Western heaven, and the disciples of the Tauist sect leading the soul to that abode of happiness, are also introduced without scruple in these Tauist representations. I have often thought that the religious pilgrims, pictured with banners in their hands inscribed with the sentence *tsie-yin-si-fang*, "we will lead you to the Western heaven," a Tauist priest in front, pencil in hand, ready to write on the head of new disciples met upon the way the sign of initiation to the religious life, might be very effectively used as an illustration to describe the zeal which Christians ought to show in





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Canton, of his personal experience, first as a heathen and afterwards as a Christian. After leading a dissolute life for some years, he began at the age of twenty-seven to read such books as *Pau-ying-lu*, *Yin-chi-wen*, and *Kan-ying-p'ien*. These teach future retribution in the most appalling language when describing the torments of the wicked, and they make use of the most inviting pictures of the happiness of the virtuous. He then read also *Yü-li-ch'au-chwen*. He says regarding it, that it speaks of "heaven," *t'ien-t'ang*, as a place of incomparable glory, and of "hell" or "earth's prison," *ti-yü*, as the abode of misery indescribable. He continues: "At this time I was so affected by what these books said, that I felt my very hair and bones grow stiff with fear at the thought of the character of my past life. Coming to myself I looked up to heaven and said, 'How shall I escape the punishment of earth's prison?' My conscience condemned me. Waking and sleeping I could get no rest. I continued to read books exhorting to virtue, and meditated deeply on them. I kept on saying to myself, 'Do nothing wrong, but practice every good deed;' or else I thought in my innermost mind about the words, 'Lust is the most deadly of all sins, and filial piety the chief of all virtues.' Of these words I made a warning and a rule. Sometimes I presented a written petition to Wen-ch'ang ti-kiün, declaring my determination to live virtuously. At other times I made it a daily habit to go morning and evening to the image of Kwan-yin and burn incense before it, at the same time reading the 'Book (*King*) of Kwan-yin,' and praying to that divinity to rescue me from my miseries. I also prayed to High Heaven, making use of four sentences:— 'I strike my head and worship the blue heaven;' 'My ruined life has been marked by thousands and tens of thousands of sins;' 'I pray thee to have pity on me;' 'I beg forgiveness for all past sins.' I was so full of alarm, that I was anxious to perform some meritorious act to free me from all my sins.



“Occasionally also on returning home, I presented incense, and read a prayer to the kitchen god, and was accustomed to take the manual for the worship of the god, and recite passages to various members of the family, exhorting them to compliance with the direction to be very reverential to the kitchen god. I also urged my parents to avoid eating beef and dog’s flesh, for the preservation of their good fortune.

“My desire to be virtuous grew greater as I observed the cheats and craft of the world, and the selfishness and greed of many persons. I was at that time bent on becoming a good man, and superior to others, and so acquiring a variety of high rewards.”

He then proceeds to show that all this time he was himself deluded in a multitude of ways, and firmly bound in the snares of ignorance, till, by the help of his grandmother, an old lady of eighty-seven years, who had been for years an excellent Christian, he was brought to the exercise of faith in Christ and His Gospel.

Undoubtedly this is an example extremely interesting and instructive, as showing how the Buddhist doctrine of heaven and hell prepares for the Christian. I proceed to detail the steps of this man’s conversion. The old lady had five sons, all of whom, except our convert’s father and the eldest, followed their mother in adopting Christianity. The opposition of these two sons to Christianity continued for years, and the writer of the account was brought up an unbeliever. The grandmother, coming one day to chapel, slipped her foot, and sustained a severe injury. A Christian helped our convert in taking care of her, and in applying his medical skill to cure her. While he was doing this, he plied our convert with exhortations to accept the new doctrine. As he spoke of the coming judgment, and of heaven and hell, our convert felt himself deeply moved. It just suited his mode of fear and of longing. It helped him to make up his mind and give his will a fixed direction, so that he yielded himself to the



influence of the new religion and became a secret believer. When his grandmother reiterated her earnest appeals to him to adopt the true faith, he consented. He still felt, however, afraid of calumny and reproach, and confined his praying to the schoolroom where he taught. At last, he says, he felt stronger faith, went to join in worship at the chapel, met the missionary, and was afterwards soundly chastised by his parents. He was subsequently baptized, and is now in the training institution of the Basel mission.

Let attention be given here to the circumstance, that this man, a genuine convert to Christianity, had made an unsuccessful attempt at a moral self-reformation in connection with the Buddhist doctrine of heaven and hell, and the moral teaching inculcated in the universally-known Tauist publications, the names of which he mentions in his account.

The retribution proclaimed by Buddhism led him to an outward reformation, consisting in the abandonment of a vicious life. At this time he had a glimmering of certain truths, found imbedded in heathen beliefs. He had the moral intention leading him to forsake some sins, but he did not achieve a satisfactory escape from doubt and temptation. This could only be the gift of Christianity; yet, in Buddhism, he had the guidance of a certain light which led him to become a seeker for truth. Christianity found him not altogether cold and dull, but in an inquiring and unsatisfied attitude. He was looking for more light than that of Buddhism—for stronger love than that of Buddhism—for a brighter hope than that of Buddhism. These he found in the Gospel.

Not only had the moral teaching of Tauist books and the Buddhist doctrine of heaven and hell a distinctly perceptible effect in inclining him strongly to self-reformation, but the habit of Buddhist devotion, in the form of reciting passages from liturgical books, and prayers for aid to escape from misery, helped him in commencing a quasi-religious life. The petition to Wen-ch'ang ti-kiun, a star





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## CHAPTER XXIII.

NOTICE OF THE WU-WEI-KIAU, A REFORMED BUDDHIST  
SECT.

Originated two hundred and seventy years ago by a native of Shan-tung—No showy ceremonial—No images—Sacred books six in number—Interview of the founder with the emperor of the period Cheng-te—Discussion with opponents—Victory—One of their leaders was crucified.

INTERSPERSED through the village population of the eastern provinces of China are to be found the adherents of a religion called the *Wu-wei-kiau*. They are little known, usually belong to the lower ranks of life, and have few books. Their principles, however, render them remarkable. They are a kind of reformed Buddhists. Their system is more like Buddhism than any other religion, but they are opposed to idolatry. They appear to be strongly and sincerely convinced of the goodness of their opinions, and they hold with tenacity the uselessness of image worship. This circumstance has often attracted the attention of missionaries at Shanghai and Ningpo, and I have thought that a notice of the sect would not be without interest.

This sect has existed in China for about two hundred and seventy years. Its originator was Lo Hwei-neng, a native of Shan-tung. In imitation of the Buddhist title *tsu*, he is called *Lo-tsu*, "the patriarch Lo." His opinions have spread with considerable rapidity through the adjoining provinces—Kiang-nan, Che-kiang, and An-hwei, and may advance farther.







When Buddhism entered China, a system much more purely idealistic than Tauism, this phrase *wu-wei* was soon recognised as the equivalent to the phrase *hü-wu-tsi-mie*, "vacancy, stillness, and destruction" of that foreign religion. The resemblance in principle between Buddhism and Tauism was in this respect too evident not to be remarked. The similarity became still closer when the esoteric branch of Buddhism, established by Bodhidharma, and developed by the Chinese Buddhists who succeeded him, extended itself so much as quite to overshadow the older exoteric branch. External Buddhism seeks after the Nirvâna, encourages the worship of images, appoints prayers for the dead, and makes use of much outward show to win the multitude. This is *yeu-wei*, or "reliance on action." The mystic Buddhists resist such a method of attaining the ends of religion. They recommend "inaction," or *wu-wei*. It is from them that the Wu-wei sect has sprung. The name is a favourite Tauist expression, but the source of the religion is Buddhism.

Lo-tsu, the founder of this religion, was a native of Lai-chou fu, in Shan-tung. He was introduced, say the books of the sect, to the emperor of the Ming dynasty of the period Cheng-te. The following account is given of the interview, in the work *Lo-tsu-ch'u-shi-t'ui-fan-ping-pau-kiuen*. A hundred thousand foreign soldiers had invaded China, and an army of ten times that number had been sent out to repel them. The army failed in its enterprise, and Lo-tsu offered to the commander to drive back the invaders. He shot an arrow into the air, when a lotus-flower descended with a loud noise, and the enemy seeing it became terrified and immediately fled. The emperor was informed of this, and Lo-tsu was called to his presence. The emperor thanked him for his success, and asked him how he came to possess this miraculous power. Lo-tsu denied having any supernatural power, and attributed the deliverance of the state to the protection of the dragons and the gods.





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roduced as the *Wu-wei-tau-jen*, "Religious man who maintains the principle of non-action." The foreign priests asked him why he assumed this name. "By means of it," he replied, "I shall be able to overturn your brass Buddha of three thousand pounds weight to-day. Men do not know this principle, and therefore they seek for false doctrine. My method is clear and perfect; it is suited for the whole world." To this it was replied by the foreign priest, "Do not use boastful words; I can make a gourd sink to the bottom of the sea and iron tongs swim on the surface. Can you do so?" The foreign priest expects that our hero will not be able to explain his riddle, but he is mistaken. A ready reply is given, "Man's nature is like the full moon, which, when it emerges from the horizon, shines to the bottom of the sea, across the surface, and everywhere. To sink and to swim, then, become the same. When my 'nature' (*sing*), like the moon, shines bright and clear, my life returns to the bottom of the sea. In the view of my spiritual nature, born directly from heaven, iron may swim and the gourd may sink."

The foreign priest then asked him why he did not chant books of prayers. He answered "That the great doctrine is spontaneous, man's nature is the same with heaven. The true unwritten book is always rotating.<sup>1</sup> All heaven and earth are repeating words of truth. The true book is not outside of man's self. But the deceived are ignorant of this, and they therefore chant books of prayers. The law that is invisible manifests itself spontaneously, and needs no book. The flowing of water, the rushing of the winds, constitute a great chant. Why, then, recite prayers from books?"

The founder of the *Wu-wei* religion was again asked why he did not worship images of Buddha. He answered,

<sup>1</sup> There is an allusion here to the chanting a liturgy, as the revolving common Buddhist description of of the wheel of the law. preaching Buddhist dogma, and







nification of the doctrine believed. The mind reflects on the doctrine till imagination pictures it to the intellectual eye as a glorious image. This is the king of the law.

When the discussion was over, the seven priests all confessed themselves worsted, and begged Lo-tsu to become their instructor. The book adds that the emperor was highly pleased, and ordered the books of Lo-tsu to be engraved. They were published, continues the record, in the thirteenth year of Cheng-te from the imperial press, A.D. 1518.

I met recently with a former adherent of this religion who is now a Christian. He was baptized recently by the late Bishop Russell of Ningpo, of the Church Missionary Society. He gave me much information respecting the sect to which he had previously belonged. He still thinks its principles are good. It enjoins virtue, and its tendencies are, he considers, of an excellent kind, but it does not show *how* goodness is to be *attained*. He therefore left it and became a Christian.

On asking him the meaning of the discussion before the emperor, and if it was not fictitious, he said that the army of foreign invaders means the sensorial organs, the six thieves, as they are called by the Buddhists. The arrow shot in the air is the heart. The foreign priests who oppose the true doctrine are *mo-kwei*, "demons."

This use of fiction to recommend religious dogmas is in keeping with the usual character of the Buddhist books. Unlimited license is taken by the authors in inventing a suitable tableau of characters and scenery, in which the doctrines to be taught may be prominently represented.

Two other persons—*Ying-tsu* and *Yau-tsu*—have, at different periods, taken the lead in this sect. *Ying-tsu* is said to have discoursed on *fa* (dharma) "the law," as Lo-tsu did on *king* the "books."

There is another personage beside Buddha spoken of by these religionists, the *Kin-mu*, "Golden mother." She dwells in a heaven called *Yau* (to shake) *chu* (to dwell)





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addressed me in a missionary chapel in Shanghai, with the remark that their religion resembled the Christian in this respect, that one of their leaders was crucified.

They have not since been subjected to persecution, but their religion is still prohibited, and its name is found among those charged with teaching depraved doctrines, in some editions of the "Sacred Edict."

My informant told me, further, that the doctrine of the non-existence of matter is not held by this sect—though it might have been expected from their close adherence to Buddhism that they would have maintained it—but that they simply regard all material things as perishable. When the world comes to its end, the Golden mother will take all her children—i.e., all believers in this religion—home to the *yau-chu* heaven.

The *Wu-wei-kiau* is usually spoken of by the Confucianists as a corrupt sect, with secret political designs; but its adherents appear at present to be entirely innocent of any illegal aims. They are, so far as can be seen, intent on religious objects, and sincerely attached to their system. We may yet see many of them exchanging abstract philosophical dogmas for Christian truth. Their opposition to idolatry is a preparation for Christianity, and they deserve great attention from those who are engaged in teaching the Chinese the religion of the Bible.

They are very determined vegetarians. When they become Christians, they prefer to free themselves from the bondage of the prohibition by eating some small quantity of animal food, as a proof to others of their change of religion. This is entirely voluntary on their part.

In the vicinity of Shanghai, a few years since, this happened in the case of a florist and his wife. The wife was a woman of influence and decision. She signalled her change of religion by inviting friends to a feast and partaking in their presence of a certain portion of animal food.







the merit believed to attach to gifts presented for the support of monks, monasteries, and liturgical services, and on the wide-spread belief that such merit will be followed by all kinds of happiness. The early books of Buddhism abound in beautiful moral precepts, proceeding from the lips of a man who, through a long life, was animated by a pure and lofty asceticism. They are tinged with a proud scorn of worldly glory, and with a firm consciousness that there is nothing so good for a man as to listen to the teaching of his own better nature, while he shuts his ears closely to the siren voices of all sins and all temptations. Assuredly this is not what makes Buddhism popular now. For these early books are never, or almost never, read in the liturgical services; and as to trying to be good, the Buddhists do not evince much indication that this aim is vital and vigorous among them. The sharp eyes of the Confucianists are upon them, and the judgment they pass on them is unfavourable. The Confucianists represent them as drones in the community. They describe them as not like the useful silkworm, which gives to man the material of the textile fabric, but as being like the moth, which destroys that fabric. Then, why is Buddhism still believed by the people? The answer is, that they believe in the magical efficacy of Buddhist prayers, and in moral causation; or, in other words, the law of moral retribution which Buddhism teaches. It is on these accounts that money flows into the Buddhist treasury for the erection and repair of temples and pagodas, and for the support of innumerable priests. If I give money to gild sacred images, the law of causation will give me back happiness — *Yin-kwo-pu-mei*.

The history of Tauism has been similar. What has come now of the philosophy of Lau-kiün and Chwang Cheu? It is much too abstruse for the modern Tauist mind. The Tauists of the present day do not occupy their attention with mysterious speculations on the pure and the true. Nor yet do they give attention to the alchemy





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of the Tang and Sung dynasties, Kwan-yin is always a man. In later times it has become the custom to represent Kwan-yin frequently as a woman. This has been the custom for about six hundred years. Kwan-yin is in masculine costume in temples where great attention is paid to precedent, but the popular taste is in favour of a goddess rather than a god. Hence the appellation in English, "Goddess of Mercy," founded on the phrases commonly applied to her, *Ta-ts'i ta-pei kieu-k'u kieu-nan*, "Great mercy, great pity; salvation from misery, salvation from woe." That one of the many metamorphoses of Kwan-yin should have become a very common—in fact the most common—image of this divinity, may be taken as an indication that, in deifying ideas, the Buddhist mind in China delights to assign feminine attributes to that of mercy. It is easy to understand how the *Sung-ts'i Kwan-yin*, or "Kwan-yin, the giver of sons," should become extremely popular.

The salvation of mankind by teaching is a conception very characteristic of Chinese Buddhism. This belongs to all those fancied personages called Fo and P'u-sa. For example, the mission of Kwan-yin is the salvation of men. It is symbolised by her thirty-two metamorphoses. In these shapes she enters various kingdoms as a saviour. Among these representations are seen the eighty-four thousand arms and hands with which she guides the ignorant and the lost. The doctrines taught by Kwan-yin are the non-existence of matter, and the infiniteness of the knowledge and mercy of Buddha. All evils are summed up in ignorance. To acquire knowledge of the emptiness of existing things is to become saved. It is this that is meant by the salvation of men through the agency of the goddess of mercy. In accordance with a vow she assumes some one of her thirty-two shapes, and proceeds to the various kingdoms of the world to convert men, and to the regions where gods, giants, demons, and fairies reside, to protect, instruct, and save all. Kings, governors, and



people are renovated by the power of mercy. They are said to lose their fear, to be extricated from the thrall of delusion, to become perfect, and to have the power of aiding themselves or others. Kwan-yin is represented as being able, by uttering charms, to assume numberless shapes for the sake of saving. She saves by mercy, by wisdom, by entering into a state. She obtains the great self-reliant power by which she can ensure that those who pray for sons and those who pray for the state of *samadhi* shall attain it, and those who pray for deliverance from dangers, or for old age, shall also secure them. She is able to give Nirvâna to her petitioners by the same power. This is said to be her great mercy and pity. All the Buddhas and Bodhisattvas have powers analogous to these. But none are so prominent, perhaps, in this respect, as Kwan-yin. Manjusiri (*Wen-shu*), whose seat of worship is Wu-t'ai shan in Shan-si, is, even in North China, where his worship most prevails, much less thought of than Kwan-yin. Probably P'u-hien, the seat of whose worship is Wo-mei shan, in the province of Si-ch'wen, is even less esteemed than Manjusiri, and *a fortiori* than Kwan-yin. It would seem, then, to be a fact important in modern Buddhist history, that the most popular of the divinities of this religion should be presented first with male and afterwards with female attributes, and that the change of sex in the images should have been accomplished within the last few centuries.

Yet it should not be forgotten that Kwan-yin is, properly speaking, to be regarded as masculine even at the present time. The feminine form is a specially popular metamorphosis. If we wish to go further back and to be still more careful in our analysis, Kwan-yin is but a form of Buddha, coming into the world of suffering mankind in a lower position than Buddha, in order more effectually to instruct and save the ignorant. Thus P'u-hien and Wen-shu are in the same way said to be ancient Buddhas appearing among men as the two helpers of Shakyamuni,



who styles one of them *ch'ang-ts'i*, "eldest son," and the other *siau-nan*, "little boy." Wen-shu is the god of wisdom, and P'u-hien of action. Wen-shu rides a lion, and P'u-hien an elephant. The lion symbolises boldness, bravery, and a fresh, eager, and advancing spirit. The elephant indicates care, caution, gentleness, and a weighty dignity. This is Buddhist symbolism. It is interesting in itself, because it explains the images. The object of the images is partly instruction, and partly the awakening of decent feelings in the minds of worshippers. The image of a Fo or a P'u-sa is intended to combine in its appearance wisdom, benevolence, and victory—the wisdom of a philosopher, the benevolence of a redeemer, and the triumph of a hero. All perfections are collected in the holy image—perfect power, perfect virtue, infinite compassion, infinite boldness, and infinite knowledge. These are intended to be represented in the images. This symbolism is, however, not exactly what excites faith and devotion in the rich supporters of the Buddhist religion. It is rather a belief in the magical power of the Buddhist divinities and priests, and confidence in the doctrine of retribution for the bestowment of liberal gifts.

Priests are invited to perform a liturgical service for the dead. It is called *kung-te*, "merit." Its object is to give the deceased a better position in the next life than he would otherwise enjoy. This is founded on the metempsychosis. Souls may be re-born in a better or worse state of existence. The magical power of Buddha may exalt a man from a birth into hell to a birth into the world once more. Buddha's power may cause a poor man to be born in the next life as a rich man. The choir of priests wield this power. They profess to have the power to *ch'au-tu-ling-hwun*, "save the soul." This means to transfer the soul from an undesirable abode in the next life to a very happy one. The people believe that the priests by beating cymbals and drums, knocking the wooden fish and chanting prayers, can redeem the deceased person from the





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the wooden frame like a baldachino holding the picture is Buddhist. It contains the stool on which a Buddhist monk sits crosslegged when living, and on which he is placed sitting in the same attitude when dead. Five Buddhist priests and five Tauists read prayers at the grave of persons who are rich and high in office. The liturgies read are such as the *Sin-king*, "Heart classic," and the *Kwan-yin-king*. In reference to use in funeral processions, these liturgies are called *Chwen-ts'ai-king*, "Liturgy for 'turning' (or guiding) the coffin" on its path to the grave. The Nirvâna is too abstruse for the popular faith. It has been replaced by the Paradise of the Western heaven.

The belief in the existence of hermit heroes, and of various malevolent spirits and demons, is a marked characteristic of popular Tauism. Haunted houses are avoided in all parts of China. The power of expelling demons from haunted houses and localities, is believed to belong chiefly to the hereditary chief of the Tauists, Chang T'ien-shi, and subordinately to any Tauist priest. To expel demons he wields the sword that is said to have come down, a priceless heirloom, from his ancestors of the Han dynasty. All demons fear this sword. He who wields it, the great Tauist magician, can catch demons and shut them up in jars. These jars are sealed with a "charm" (*fu*). I have heard that at the home of this chief of wizards on the Dragon and Tiger mountain in the province of Kiang-si, there are many rows of such jars, all of them supposed to hold demons in captivity. The wizard himself is believed to be a power. The charm is a power. The sword he wields is a power. The efficacy of a charm is increased by the supposed magical gifts of the Tauist wizard from whom it is obtained. To secure the services of the great Kiang-si wizard is very expensive. Only the wealthy who can expend a thousand taels of silver without being pinched can afford the luxury of feeling quite sure that, by the agency of this wizard, the demons who trouble them are completely subjugated. The residence of this wizard is called Chên-







charms on doors, which prevent them from entering. The Chang T'ien-shi, in his capacity as a sort of spiritual emperor, addresses memorials to Yü-ti in heaven. His position will be understood from this circumstance. He is chief official on earth of Yü-hwang-ti in heaven, and as such is in the habit of addressing to him "memorials" called *piau*. His duty is defined as the driving away and expulsion of demons by charms, and their destruction by the magic sword.

In all parts of China, the charms seen pasted on the doors of houses testify to the dominant idea of popular Tauism, and to the universal fear of demons, which Tauism encourages. Certainly it is not Confucianism that maintains in rigour this absurd dread of evil spirits wandering through the air, disturbing the public tranquillity, occasioning alarms which sometimes spread like an epidemic from city to city, and leading the uninstructed populace to trace fevers, madness, ague, drowning, accidental death of travellers, suicide, and any sort of unaccountable discomfort, to the imaginary agency of invisible and malevolent beings. To subdue them is the office of the Tauist magician. The person honoured with the credit of having invented the charm is Chang Tau-ling. It was called *fw*, because written on bamboo tallies such as were anciently used by officers of government, and which are made to fit in shape one with another as a security against imposture, in accordance with the meaning of the verb *fw*. They are to be seen pasted on door lintels, the occupants of the house believing that the sight of the magical characters written on the charm will prevent evil spirits from entering.

The magicians were in the Han dynasty called—not without a touch of sarcasm—the "Feathered scholars" (*Yü-shi*), as being able to fly. The legend of Chang Tau-ling, ancestor of the Chang T'ien-shi, head of the Tauist hierarchy at the present time, is sometimes stated as follows:—In the latter part of the second century, this Pope of





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destroyed. The repairs of the buildings are now nearly completed.

The popular divinity, Yü-hwang shang-ti, is an ancient magician, exalted to this dignity probably by the Tauist writers of the T'ang dynasty.<sup>1</sup> In the *Pen-hing-king* of the Tauist collection it is said, that a magician of the Chang family was the son of a king in a former *kalpa*, who, instead of succeeding his father, became a hermit, and after eight hundred *kalpas*, and much patient endurance of injuries, attained to the rank of the "Golden immortals" (*Kin-sien*), and at the same time a Buddha with a special title, *Tsing-tsing-tsï-jan-chio-ju-lai*, "The pure, calm, and spontaneously perceiving Ju-lai." After a million more *kalpas* he became Yü-ti, or *Yü-hwang ta-ti*, "Emperor of all the immortals." In the same way, *Tsi-wei ta-ti*, "God of the stars round the north pole," is the emperor who rules over the presiding gods of all the stars, according to the one account. The magician Chang and the magician Liu mounted dragons and rode up through the sky towards heaven, and Chang gained in the race.

In the Tsin dynasty, A.D. 300, Cheu Hing is reported to have died and risen again. He is said to have related what he saw when dead. He saw *T'ien-ti*, the "Heavenly emperor," enter the chief hall of his palace. Clouds, purple in colour, dense and dark, obstructed the view above him. His face was a square foot in size. Cheu Hing was told by those on his right and left, "This is the heavenly emperor Chang." His palace is the Yü-ts'ing kung, which is represented in temples by a building beneath the abode of the Three Pure Ones. It is the heaven to which the soul flies when Tauist prayers are supposed to help the dead to reach the Tauist heaven. The expres-

<sup>1</sup> The title Yü-ti occurs in Tauist books earlier than the T'ang dynasty, but not the full title with four characters. This belongs evidently to the T'ang dynasty, the age of Buddhist influence, and to the belief in metamor-

phoses, and a former life, borrowed from India. I asked the Tauist patriarch when in Shanghai, how long it was since Chang T'ien-ti first received his title. He only replied, "From the beginning of the universe."







Fung-shui, that Buddhism borrowed from Tauism. But, in fact, it is rather the other way in the main. Buddhism indeed borrowed from Tauism the worship of Kwan-ti, as it has borrowed from Confucianism the use of ancestral tablets for the worship of the priests of a monastery. But there is no room for doubt, that the general programme of the arrangements of a Tauist monastery, with the occupations of the inmates, is Buddhistic. The whole scheme of prayers for the dead is so. As to prayers for rain, they are essential in China in every religion. For popular and for state reasons it is essential to have them, the reason being the same in all Buddhist countries. When therefore the Hindoos and other Buddhists came to China, and found prayers for rain already existing in the Confucian, the imperial, and the popular worship, they would in offering prayers for the same object, be only doing what they were accustomed to do in their own country. They can scarcely be said to be borrowed by any religion. The popular character of the prayers of the Tauists for the dead is different in some respects from the Buddhist, but in the chief features it is evidently imitated. The old classical word *ts'iau*, for example, is not used in describing the services of the Tauists for the dead. The phrase *pai-ch'an* is used. One is called *Ch'au-t'ien-ch'an*, or "Prayer of looking toward heaven;" another is *Yü-hwang-ch'an*, "Prayer of Yü-hwang." This word *ch'an* is Buddhist. The object of reciting these books is to save the souls of the dead by affording them a speedy ascent to the palace of Yü-hwang. The hell of the Buddhists is repeated by the Tauists in their descriptions of the future state. The variety of torments and punishments to be inflicted on criminals in the next world may be seen with all the harrowing details in the temples of *Tung-yo ta-ti*, "The god of *Tai-shan*," a mountain god who is supposed to rule the under world. He corresponds in attributes somewhat to *Ti-tsang-wang p'u-sa*, the Buddhist deliverer from hell. Like this Buddhist god, he rules only as a saviour and





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those of Chinese Buddhists. All the eight genii were Tanists of the Tang dynasty.

We see the effect of Buddhist and Tauist teaching in the present race of Chinese. The Tauist religion especially is responsible for those superstitions which have a dangerous character. The epidemic of the fairy powder was fatal to the peace of communities. The absurd charges brought against the martyred Sisters of Mercy in Tientsin were based on ideas which, although usually represented as popular, and as the native growth of the Chinese mind, are in fact correctly placed to the account of Tauism. It is dangerous to the state that religious teachings should be encouraged which tend to foster and originate popular delusions entailing such frightful results. Every man, whether a Christian or not, ought on moral grounds, and on the greatest happiness principle itself, if he thinks that is a safer basis, to desire the extinction of a religious system which encourages dangerous and lying delusions. Then there is the tail-cutting. The Tauists accept and endorse the whole system of popular delusion which originated the tail-cutting. They believe in the existence of just such fairies as are said to cut off men's queues. They make money by selling the charms which are represented to be a protection against such demons. Popular Tauism then is worthy of decided condemnation, from every Christian and every enlightened lover of mankind, whatever be his belief. There are beliefs in the Tauist religion which not only need to be attacked by books written from the Christian standpoint of thought, but which may very properly be condemned in the proclamations of magistrates, on account of their tendency to produce dangerous tumults and lamentable breaches of the peace. What a field is here presented for the teaching of science, and the spread of a practical system of improved education in China! Dense intellectual darkness clouds the people's minds. There is pressing need for the extension of a system of education which should strike at the root







because the Buddhist religion itself can have any just claim to it. But Buddhism, by putting forward the image, debases and misleads the national mind, by drawing it away from the proper object of human worship. Our great contest as Christian missionaries is with Confucianism. There is found the intellect, the thought, the literature, the heart of the nation. But we have also a preliminary struggle with Buddhism and Tauism. These constitute three mighty fortresses, erected by human skill and effort, to impede the progress of Christianity. Confucianism is the citadel of the enemy raising its battlements high into the clouds, and manned by multitudes who are animated by a belief in their superiority and their invincible strength. The taking of this fortress is the conclusion of the war. But Buddhism and Tauism each represents a fortress which must also be captured and destroyed. So far as argument and intellect are concerned, these fortresses are weakly manned. But think of the numbers, the millions on millions, who are deceived by these superstitions, and held fast by chains of spiritual darkness. Let the Christian host of soldiers press on, and detail its battalions, first to overthrow these strongholds of rebellion against God; and when they are destroyed, let another earnest effort be made to destroy the last and strongest of the towers of the enemy. Then, when all these three fortresses are overthrown, and China becomes a subject kingdom under the Messiah's peaceful reign, it will be the greatest triumph ever achieved for Christianity since the time when the emperor Constantine became a Christian, and the Roman religion and power, and the Greek philosophy were dragged as captives behind the car of the victorious Redeemer.





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sent the pronunciation as it formerly was. They are to be read with the powers of the letters of the Sanscrit alphabet. Natives not knowing the Sanscrit letters cannot escape from the confusion in which they are involved by the difference between the old and new pronunciations. The foreign student will find that the principle here laid down is a key to unlock the difficulties of the subject.

The following examples will help to familiarise the learner with the method :—

Sanskrit.	Old Chinese.	New Chinese.
Buddha	<i>But</i>	Fo
Amogha Vajra	<i>A-mo-ga bad-ja-ru</i>	O-mo-k'ia po-che-lo
Upāsaka	<i>U-pa-sa-ka</i>	Yeu-po-so-kia
Viharapala	<i>Bi-ha-la-pa-la</i>	Pi-ho-lo-po-lo
Bodhiruchi	<i>Bo-di-lu-chi</i>	P'u-t'i-lieu-chi
Paramiti	<i>Pat-la-mit-ti</i> <sup>1</sup>	Po-le-mi-ti
Mahāshwara	<i>Ma-hi-shu-la</i>	Mo-bi-sheu-lo
Shanaishchura	<i>Sha-nai-shat-chat-la</i>	She-na-yi-shi-che-lo
Prasenajit	<i>Pat-la-si-na-ji-la</i>	Po-lo-si-na-shi-to
Mahapadma	<i>Ma-ha-pa-de-ma</i> <sup>2</sup>	Mo-ho-po-t'e-mo
Udyāna	<i>U-dyung-na</i>	U-chang-na
Sangadeva	<i>Seng-ga-de-ba</i>	Seng-k'ia-t'i-p'o
Achārya	<i>A-cha-li-ya</i>	O-che-li-ye
Shakradeva Indra	<i>Shak-ka-la-de-ba</i> <i>In-da-lu</i>	Shi-kia-lo-t'i-p'o Yin- t'o-lo
Dhārāni	<i>Da-la-ni</i>	To-lo-ni

The admission of the principle that the Chinese pronunciation has changed, and that the recognised Mandarin orthography is nothing more than that of a modern dialect, will be found to throw a light much needed on the use of Sanscrit by the Chinese Buddhists.

It is also necessary to recognise the principle, that the Hindoo Buddhists in China were men who spoke the dialects of Central India, Northern India, &c.

<sup>1</sup> S. Julien is wrong in making the first of these four characters end in n. It is *pat* in old Chinese; but *pat* was often *par*. See p. 201 of my *Introduction to the Study of the Chinese Characters*. Thus the famous word *karma*, "cause," "fate," was trans-

literated *kat-ma*, the *t* being heard as *r*.

<sup>2</sup> The character *de* should be transliterated *dek*. That the *k* was then lost is shown by its use in this case. The loss of *k* final was beginning.







characters it is clear, that at that time the modern *Fo* was *But*; *O-lo-han* was *A-la-han*; *ch'an*, "contemplation," was *dian* or *dan*; *Nie-p'an*, "Nirvâna," was *Nil-ban* or *Nir-ban*; *Kia-she*, the name of "Kashiapa" Buddha, was *Ka-shap* or *Ka-shiap*; *P'u-t'i*, the word *Bodhi*, "knowledge," was *Bo-di*. *Sha-men*, the "Shramana," was *Sha-men*, having about the same sound as now. *Pi-k'ieu* or *Pi-ch'ieu*, the "Bikshu," was *Bi-k'u*. *Ch'iau-ch'en-ju*, for "Godinia," was *Go-din-nia*. *O-na-han*, a certain grade in discipleship, was *A-na-gam*, agreeing with the Sanscrit "Anagama." *Pi-ch'i*, for the Sanscrit "Pratyeka," was *Pak-tie*, the Pali being *Patiekan*. So it was probably not Pali that Kashiap-madanga spoke, though he was a native of Central India. *Sü-t'o-hwan*, for "Srotapanna," another grade of discipleship, was *So-da-ban* or *Su-da-wan*. The last of these is the more likely, for the character is the same as that used in writing "Nirvâna." The Pali is *Sotapan*; so that the translator did not speak Pali.

The greatest initiator of change in the choice of characters was Hiuen-tsang, about A.D. 645. He altered the characters according to his opinion of what the selected symbols ought to be. His selection of characters is a gauge of the pronunciation of his time. His translations, however, have not become popular. The older usage of words has kept its place.

The language in which the Buddhist sacred writings were first compiled may have been Pali; but that from which they were translated into Chinese was Sanscrit. The Pali books were a separate set of originals. The Sanscrit originals alone are known to the Chinese. The manuscripts, the inscriptions, the charms cut on copper mirrors, the lucky sentences under eaves and over doors in monasteries, are in Sanscrit; and in polyglot books printed at Peking, Sanscrit is the language employed.

Koeppen, page 186, in saying that the Chinese also have a number of Pali texts, has been misled by Gutzlaff.





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extensively spoken, that it was inevitable that it should, in the region watered by the Lower Ganges, become also a medium for the preservation of the sacred books.

This double form of the sacred books had much to do with the separation that sprang up between the Northern and Southern schools of Buddhism. The peculiarities of the Chinese transcription deserve to be considered.

The Pracrit of the early Chinese translators was, for example, nearer to Sanscrit than to Pali in the sound of *prajna*, "wisdom." The characters adopted are directed to be pronounced *pat-nia*. The Pali is *pañña*.

There was also in the Pracrit of the early Chinese translators a very clear pronunciation of *b* for the Sanscrit and Pali *v*. This is shown by the constant selection of Chinese characters sounded with *b* or *p*, according to the old pronunciation. For example, the city "Vaishali," near the modern Patna, is spelt *Bai-sha-li*. The Pali sound is *Vesali*. Dr. E. J. Eitel, in his *Hand-book of Chinese Buddhism*, page 27, has said, that "Chinese texts consider Pali as the ancient and Sanskrit as the modern form even as regards the system of sounds." If he will direct his attention to these facts, he will perhaps admit that not the Pali, but a certain Pracrit form or forms of the Hindoo language, prevalent at the time in Central and Northern India, was or were at the basis of the Chinese old texts. The Hindoo translators in China would have Sanscrit texts chiefly before them, and Pracrit texts occasionally. Their pronunciation was not pure Sanscrit, but was modified by Pracrit peculiarities.

In the flourishing period of Buddhism, in the region watered by the Ganges, at the time of the Greek invasion, and afterwards, the art of writing lately introduced was put to extensive use in the Buddhist monasteries. Those institutions fostered education, which was then very much in Buddhist hands. While the people spoke Pali and Pracrit, Sanscrit was the language of education, and hence the fondness shown for it by the Buddhists.







Curiously we find in the Mongol vocabulary *bolor*, "crystal," "glass;" *bolor daboso*, "rock salt;" *bolo ch'ilagon*, "a polishing stone," a rolling stone used in smoothing the clods of a ploughed field. Compare Turkish *bileghi*, "whetstone." Let it be noticed that glass-dust is used by polishers and grinders.

Whether the *bôli* or *bali* is of Turanian origin and has originated the Sanscrit *spatika*, it would be interesting to know. *Ballur* is Arabic for "crystal;" *spashta* is Sanscrit for "clear;" *berrak* is Turkish for "clear," "limpid." Probably here is the root; but who shall decide?

In Buddhist magic there has been extensive use of the Sanscrit characters. The doctrine of magic has been developed by the Buddhists very systematically, and to an almost unexampled extent. It arose from the same tendency in the Hindoo mind, which produced those vast fictions in the description of the universe, and in the narrative of the past, that distinguish the native literature of that country. The love of the wonderful led the Hindoo authors to forsake, at the same time, the fair bounds of history and the sober reality of nature. Here it is easy to perceive a similarity to the Arabians. There is, in their fictions, the same fondness for splendid scenes and striking supernatural effects. This would be poetry were it not very much overdone. The same circumstances of gaudy magnificence are again and again repeated, and the reader is wearied with the unending recital of marvellous events, invented after one model, and whose one object is to excite an undistinguishing admiration of the power displayed.

By magic is here meant the supernatural power attributed to the Buddhas and Bodhisattwas, or claimed by the ordinary priests, and which is exercised by charms, mystic formulæ, incantations, finger-postures, and such-like means.

It is not the power of God acting through nature that is here intended, but the power of the priest, through his charms, virtues, and superior knowledge. The magical result is effected by the never-erring retributive fate which





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It contains the same charm written with the characters employed for all these languages. It was intended as a protection to the emperor in going to and coming from the summer palace, at that time beyond Tu-shī k'eu, and also to all travellers on this much frequented road between China and Mongolia.

There are also some monuments inscribed with Sanscrit charms in Peking at the present time, which date from about seven hundred years ago. They are stone octagonal pillars. One is at the monastery called Hwa-yen sī, near the park of the Altar of Heaven and the city gate known as Kiang-cha men. These octagonal pillars are called *shī-chwang*, and they are placed in the courts of temples. There is one kept on the premises of the London Missionary Society in Peking.

Sanscrit inscriptions are supposed, like pagodas and monasteries, to have a lucky effect on the neighbourhood where they are found, and on those who erect them by their benefactions and goodwill.

A muttered charm is called "dharani," or, in Chinese, *cheu*.



## CHAPTER XXVI.

BOOKS AND PAPERS THAT MAY BE CONSULTED FOR THE  
STUDY OF CHINESE BUDDHISM.

*Foë kouë ki*, by Remusat—Works of Julien—Interesting passage from Fa-hien—Translations by Beal—Schott, *Über den Buddhismus in Hoch Asien und in China*—Writings of Palladius—Eitel's *Hand-book for the Student of Chinese Buddhism*—Watters' account of Chinese Buddhism—Eitel's *Three Lectures*, and article on Nirvâna.

AMONG these works may be mentioned the translation of *Foë kouë ki*, or "Relation of the Buddhist Kingdoms," by Abel Remusat.<sup>1</sup> This work is very fully annotated by Remusat, Klaproth, and Landresse.

The same interesting book of Chinese travels has been rendered into English by the Rev. S. Beal,<sup>2</sup> and also by Mr. H. A. Giles.<sup>3</sup> These two translations have not the advantage of abundant annotations.

The works of Professor Stanislas Julien on Chinese Buddhism are—(1) *Histoire de la Vie de Hiouen-thsang et de ses Voyages dans l'Inde, depuis l'an 629 jusqu'en 645*; (2) *Mémoires sur les Contrées Occidentales, Traduits du Sanscrit en Chinois, en l'an 648, par Hiouen-thsang, et du Chinois en Français par S. Julien, 2 vols., royal 8vo*; (3) *Les Avadanas, Contes, et Apologues Indiens, &c.*

These works are characterised by the thorough and exact

<sup>1</sup> *Foë kouë ki, ou Relation des Royaumes Bouddhiques; par Chy Fa-hian.*      *yun, Buddhist Pilgrims, from China to India.*

<sup>2</sup> *Travels of Fa-hian and Sung-*

<sup>3</sup> *Records of Buddhistic Kingdoms.*



scholarship of the author. They form a most valuable addition to our knowledge of India and other Asiatic countries in the seventh century, and in the Sung period before that time, during which Buddhism had still the vigour of its youth.

Both Fa-hien and Hiuen-tsang will be admitted by every candid reader to deserve the reputation for patience in observation, perseverance in travel, and earnestness in religious faith which they have gained by the journals and translations they left behind them.

Fa-hien says, near the end of his narrative, that he sailed from Java in a ship on board of which were about two hundred men. They had provisions for fifty days, and were bound for Canton. After a month, a tempest and violent rain almost overwhelmed them. The passengers were all in alarm. Fa-hien prayed to Kwan-yin, and all the believers in China, to implore of the gods to give them aid and quell the storm. When it became calm, the Brahmans on board said that this Samanean, meaning Fa-hien, ought to be put ashore on an island, because it was he that had brought on them this hurricane. "Why should we all be exposed to danger for the sake of one man?"

A friend of Fa-hien said, "If you put this Samanean on shore, put me ashore also, or else kill me. If you put this Samanean ashore, on arriving at the land of Han I will denounce you to the king. The king of the land of Han is very much attached to the doctrine of Buddha and honours the monks."

The merchants were in doubt what to do, and did not venture on severe measures. The sky continued thickly overcast, and the embarrassment of the mariners increased.

They were seventy days on the voyage. Provisions and water began to fail. The cooks took sea water to use in cooking food, the good water they kept for drinking. Two pints were assigned to each. As the water came near its





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In so far the Nirvâna is like the original being, before each creative act; but it differs from the original essence in this, that all forms of life and matter come out of the original essence, but cannot come from the Nirvâna; because nothing can come from it, and it is incapable of having in it any individuality, mental or material.

To the genuine disciple of the Buddhist teaching, to put himself under the mystic and heaven-sent guide to the Nirvâna, is the *alpha* and *omega* of his efforts. Just so to the genuine follower of Confucius, to hold office, to serve the emperor, and become a cabinet minister or censor, constitute his great earthly aim.

Our author points out, with great correctness, the relation of Tauism to Buddhism. Buddhism has borrowed nothing from Tauism, while Tauism has borrowed much from Buddhism.

After his description of Chinese Buddhism, Schott has added a translation of a work of the school of the *Tsing-tu* or "Peaceful land." This work is also illustrated fully with notes by the translator. It is a well-selected example of current Buddhist teaching in China.

The reader of the *Tsing-tu-wen* (that is the name of the book translated) is informed by the native author, that he is not to expect advantage only in the future life from his study of the books of the school of the Peaceful land. They are adapted to benefit him in the present life by transforming him into what the book represents as a good Buddhist.

The late learned archimandrite Palladius, resident for many years in Peking as a member of the Russian Ecclesiastical Mission, was a profound student of Chinese Buddhism. The result of his very extensive reading was embodied in two papers printed in the "Researches of the Members of the Russian Mission in Peking." One is a "Life of Buddha;" the other describes the subsequent philosophical development of Buddhism. These "Researches" have been translated into German.







"the intellect," "the holy fig-tree," "knowledge of God," and as an adjective, "wise;" etymologically it is "that which distinguishes;" that is, "the intellect," and hence "that which is distinguished," "doctrine," "the object of the highest study." From this has come the title Buddha the "perceiver," "the sage."

Whoever will study Buddhism, must know what these and other such words mean; and Dr. Eitel's object has been to provide a handbook in which a mass of information has been collected, adapted to aid the inquirer. In this instance he must look under the words *Anuttara* and *Bôdhi*. If he is reading a Chinese Buddhist production, he must first consult the Chinese index at the end of the volume. This mode of using the *Sanskrit-Chinese Dictionary* is a little cumbrous, but perhaps it is preferable to the perpetuation in a work of this kind of the Mandarin pronunciation, as given in Morrison, Wade, and other authors. Sanscrit books having been translated fourteen centuries ago, the powers of the Chinese characters which represented Hindoo words have changed in the meantime. As Dr. Eitel justly remarks: "To the language then spoken in China no modern Chinese dialect comes nearer in sound than the very Sanskrit or Pali forms themselves."

The difficulty might be met, if we had a dictionary of Chinese words with the ancient and modern pronunciations arranged in succession, as in K'ang-hi, but in a more complete form than in that work. For example, if in Morrison's *Syllabic Dictionary*, under the syllable *Fuh*, between the character and the meanings were inserted "old sound, *But*; Amoy, *Put*; Nanking, *Fuh*; Peking, *Ho*;" every one would thus be in a position to know what the old sounds of the characters are. It would then be feasible to compile a Chinese-Sanskrit, instead of a Sanskrit-Chinese, dictionary.

But as the student of Chinese must also learn to consult works arranged according to the radicals, like Kang-hi





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supposes there was a Chinese divinity of this name before the introduction of the Mahayana into China. Nothing is easier than to attach to the imaginary former lives of the great Bodhisattwas, any incidents of old biography in any age or country, of a marvellous kind, and adapted to be, in the Buddhist sense, edifying. Such incidents were ascribed by the Chinese Buddhists to the presence of Kwan-yin, nearly as in Mr. Disraeli's *Lothair* the opportune arrival of a Roman shopkeeper's wife, who shows a benevolent interest in the welfare of that hero, is believed by the pope and his cardinal to be an appearance of the Virgin Mary. Hence the author of that romance, sarcastically describes Lothair as being for a time, in the opinion of every one in Rome, high and low, "the most favoured man in this century;" yet the net failed to entrap him through his want of faith.

Kwan-yin "looks on" (*kwan*) "the region" (*shi*) of sufferers whose "voices" (*yin*) of many tones, all acknowledging misery and asking salvation, touch the heart of the pitiful Bodhisattwa. She looks with a thousand eyes that she may see them all, and stretches out a thousand arms that she may save them all.

Kumarajiva himself adopted the name *K'wan-shi-yin*. The translators of the Tang period, two centuries later, brought to view the true etymology as given by our author, but they did not succeed in changing the course of the legend or the name of the divinity. Kumarajiva preferred the more popular and edifying designation. The two meanings, Kwan-tsi-tsai and Kwan-shi-yin, doubtless existed together in Kumarajiva's country, Cashmere, just as afterwards in China. The Mahayana doctrine had prevailed there already for nearly two hundred years, from the time of Nagarjuna, given in the *Hand-book*, A.D. 194.

The remarkable extension of the Mahayana literature (*Hwa-yen-king*, *Fa-hwa-king*, &c.) in Cashmere, Kashgar, Balkh, and what is now Cabul, aided by the conversion







tsang. For example, instead of *Bi-k'u*, which is like the Pali Bhikkhu (probably also found in the Magadha language), *Bit-ch'u* was written, evidently with the intention of restoring the Sanscrit *śh*. Our author gives a different reason.

The great value of such a guide as this *Hand-book* in the study of Chinese Buddhism will be understood by the student, when he finds that almost all the important words in doctrine and biography are here traced to their Sanscrit originals, and explained with the aid of recent European criticism. Thus *Ho-shang*, the most popular term for "Priest," is *Upadhyāya*, the president of an "assembly," or *sangha*. The "Three Precious Ones" are *Buddha*, the personal teacher; *Dharma*, the Law or body of doctrine; and *Sangha*, the Priesthood. The term *sam-mei* is explained as the "samādhi" of the original Sanscrit. "Samādhi signifies the highest pitch of abstract ecstatic meditation, a state of absolute indifference to all influences from within or without, a state of torpor of both the material and spiritual forces of vitality, a sort of terrestrial Nirvāna, consistently culminating in total destruction of life. 'He consumed his body by Agni (the fire of) Samādhi' is a common phrase."

The expression *Tau-pi-an*, "Arrival at that shore," is explained as the Chinese equivalent of *Paramita*, embracing the six means of passing to the Nirvāna. These are—1. "Charity" (or giving), *Dāna*; 2. "Morality," *Śīla* (good conduct); 3. "Patience," *Kṣānti*; 4. "Energy," *Virya*; 5. "Contemplation," *Dhyāna*; 6. "Wisdom," *Prajna*.

In the account of Nirvāna, Dr. Eitel touches on a subject of great interest, namely, the expectation of immortality asserting itself in Buddhism, in spite of the overwhelming influence of a metaphysical system adverse alike to the belief in God and to that in immortality. Shakyamuni said in his last moments, "The spiritual body is immortal." But he said just before, "All you Bikshus, do





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and ancient superstition, which seems to have originated in the first ages, and to have spread from the Babylonian region to the most widely separated countries. The stones of Avebury in Wiltshire, not far from Stonehenge, retain the serpentine shape in which the Druids, or the predecessors of the Druids, arranged them. The Hebrew *nahash*, Gaelic *narar*, and English "snake," are word-forms which preserve the old idea; and the account of the temptation in Genesis furnishes us with a probable origin for the traditions of serpent worship among various nations.

In Eastern Asia the *nagas* were looked on as well disposed. Hence the Birmese confound them with the *devans*, while the Chinese regard them as good and powerful and call them *lung*, the Greek *drakōn*, and the German *schlange*.

On the six paths of transmigration the reader will find information under the heads *Gāti*, *Prētas*, *Asura*, *Amōgha*, &c.

But it is time to stop. Buddhism is a subject which easily ramifies into so many directions, that it is necessary to limit these remarks.

Mr. Watters' papers on *Chinese Buddhism* have been already referred to, in the sketch of the history of Chinese Buddhism in an early part of this volume. They contain a historical summary of Chinese Buddhism, an account of the Buddhas, and a sketch of the Confucianist opposition.

Dr. Eitel's valuable *Three Lectures on Buddhism*, and an article by him on the "Nirvāna of Chinese Buddhism," in the *Chinese Recorder*, June 1870, should be consulted by the student.



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