

Mariazell. There are in the town upwards of fifteen churches, as well as several convents, and a Jewish synagogue. The educational establishments include a gymnasium of the highest class, an upper commercial school, five normal institutions, a school of design, a school of music, and about sixteen schools of lower grade. There is also an observatory in the town. Buda has long been celebrated for its mineral baths, which are five in number. The Bruckbad and the Kaiserbad were both founded by the Turks, and the buildings retain traces of Turkish occupation. The temperature of the water is about 118° Fahr. The town is commanded by the eminences known as the Spiessberg or Nap Hegy, and the Blocksberg or Gellert Hegy, the latter of which is crowned by a citadel. The industry of Buda comprises the making of cannon, type-founding, silk-weaving, coach-building, and the manufacture of majolica, copper wares, and gunpowder. A somewhat active trade is carried on in the red wine produced in the neighbouring vineyards, and Old Buda is the seat of a good deal of river traffic. The Danube Steam-Navigation Company have a considerable establishment there, in which a number of their vessels are built. In 1869 the population of the commune was 53,988. Old Buda was known to the Romans for its mineral springs; but the modern town dates only from the Middle Ages. In 1247 King Bela built a castle, which was originally regarded as belonging to Pesh; but the town which gradually gathered round it soon acquired an independent importance. In 1526 it was captured by the Turks, and in their hands became a place of pilgrimage, as well as an important military post. In 1686 it was wrested from them by Charles of Lorraine. During the Hungarian wars of the present century it played a distinguished part. In January 1849 the fortress was seized by the Austrian general Windischgrätz; but in May it was taken by storm by the Hungarians under Görgey. On their departure the Russians took possession, but shortly afterwards handed the place over to the Austrian forces.

BUDÆUS, or BUDÉ, GUILLAUME (1467-1540), descended of an ancient and illustrious family, was a native of Paris. At an early age he was sent to the schools of Paris, and afterwards to the university of Orleans to study law. He passed his time, however, in idleness, and being heir to a large fortune, was left, on his return to Paris, to follow his passion for gaming and pleasure. It was only when the fire of youth began to cool that he was seized with an irresistible passion for study; and having disposed of his hunting equipage, he abandoned business of every description, and applied himself wholly to literature. Without assistance, he made rapid progress, particularly in the Latin and Greek languages. The work which gained him greatest reputation was his treatise *De Asse*, the first edition of which was published at Paris in 1514. He was held in high esteem by Francis I., who was persuaded by him and by Du Bellay to found the Royal College of France, for teaching languages and sciences. He was sent by the king to Rome as ambassador to Leo X., and in 1522 was made master of requests. He died in Paris in 1540. Of

his works, printed at Basel in 4 vols. folio in 1557, the most important is the *Commentarii Græca Lingua*, which first appeared in 1529.

BUDAUN, a district of British India, in the Rohilkhand division, under the jurisdiction of the Lieutenant-Governor of the North-Western Provinces, lies between 27° 38' and 28° 29' N. lat., and 78° 21' and 79° 35' E. long., and is bounded on the N. by the British district of Moradabad, on the N.E. by the district of Bareilly, on the S.E. by that of Sháhjahápur, on the S. by Farukhabad and Mainpuri, and on the west by Aligarh and Bulandshahr. The country is low, level, and is generally fertile, and watered by the Ganges, the Rámghanga, the Sot or Yarwafádár, and the Maháwá. The area is 2004.84 square miles, of which 1376.94 square miles are under cultivation, 382.54 square miles cultivable but not actually under cultivation, and the rest uncultivable waste. The district population in 1872 amounted to 934,348 souls, residing in 193,589 houses, and inhabiting 2364 villages. Of the total population, 794,532 or 85.1 per cent. were Hindus, 139,687 or 14.9 per cent. Mahometans, 129 Christians and others of unspecified religion. Rice, wheat, sugar-cane, cotton, pulses, oil-seeds, and varieties of millet form the principal agricultural products of Budaun. The chief routes through the district are the roads from Farukhabad to Moradabad, from Agra to Bareilly, from Aligarh to Moradabad, and from Delhi to Bareilly. In 1870-71, the total revenue amounted to £130,424, of which £111,722 or 85 per cent. was derived from the land. In 1872-73 Budaun district contained 303 schools, attended by 4848 pupils. The following towns in the district have upwards of 5000 inhabitants:—Budaun, the administrative headquarters,—area, 335 acres, population 33,322; Islámnagar, population 5424; Ujháni, 7656; Sahaswán, 17,063; Bilsí, 5282; Alápúr, 5347. Budaun district was ceded to the British Government in 1801 by the Nawab of Oudh. During the mutiny of 1857, the people of Budaun sided with the rebels, and the European officer in charge of the district only saved his life by flight.

BUDÆUS, JOHN FRANCIS (1667-1729), a celebrated Lutheran divine, and one of the most learned men Germany has produced, was born at Anklam, a town of Pomerania, where his father was minister. He studied with great distinction at Greifswald and at Wittenberg, and having attained to eminence in languages, theology, and history, was appointed Greek and Latin professor at Coburg, afterwards professor of ethical science and politics in the university of Halle, and at length, in 1705, professor of divinity at Jena, where, after having acquired a very great reputation, he died in 1729.

His principal works are,—A large historical German Dictionary, Leipzig, 1709, folio; *Historia Ecclesiastica Veteris Testamenti*, Halle, 1709, 4 vols. 4to; *Elementa Philosophiæ Practicæ, Instrumentalis, et Theoreticæ*, 3 vols. 8vo, which has passed through a great number of editions; *Selecta Juris Naturæ et Gentium*, Halle, 1704, 8vo; *Miscellanea Sacra*, Jena, 1727, 3 vols. 4to; and *Isagogæ Historico-Theologicæ ad Theologiam Universam, singulasque ejus partes*, 2 vols. 4to.

B U D D H I S M

B U D D H I S M is the name of a religion which formerly prevailed through a large part of India, and is now professed by the inhabitants of Ceylon, Siam, and Burma (the southern Buddhists), and of Nepal, Tibet, China, and Japan (the northern Buddhists).¹ It arose out of the philosophical and ethical teachings of Siddhārtha Gautama,

¹ The number of Buddhists is now probably about 450,000,000. Professor Max Müller, *Chips from a German Workshop*, i. p. 214.

the eldest son of Suddhōdana, who was rāja in Kapilavastu, and chief of the tribe of the Śakyas, an Aryan clan seated during the 5th century B.C. on the banks of the Kohāna, about 100 miles N. of the city of Benares, and about 50 miles S. of the foot of the Himālaya Mountains.

We are accustomed to find the legendary and the miraculous gathering, like a halo, around the early history of religious leaders, until the sober truth runs the risk of being altogether neglected for the glittering and edifying false-

hood. Buddha has not escaped the fate which has befallen the founders of other religions; and as late as the year 1854 the late Professor Wilson of Oxford read a paper before the Royal Asiatic Society of London in which he maintained that the supposed life of Buddha was a myth, and "Buddha himself merely an imaginary being." No one, however, would now support this view; and it is admitted that, under the mass of miraculous tales which have been handed down regarding him, there is a basis of truth already sufficiently clear to render possible an intelligible history, which will become clearer and clearer as older and better authorities are made accessible.

The chief sources of our at present available information regarding the life of Buddha are—1, The *Manual of Buddhism*, published in 1860 by the Rev. R. Spence Hardy, compiled from various *Sinhalese* sources; 2, The translation into English (published by Bishop Bigandet in Rangoon in 1858 under the title *Legend of the Burmese Buddha*) of the translation into *Burmese* of a *Pāli* work called by Bigandet *Mallatīngara-Wouttoo*, of unknown author and date; 3, The original *Pāli* text of the *Jātaka* commentary, written in Ceylon in the 5th century A.D., edited in 1875 by Mr Fausböll of Copenhagen (this is our best authority); 4, Mr Beal's recently published translation into English (under the title *The Romantic Legend of Sakyā Buddha*) of a translation into *Chinese*, made in the 6th century A.D., of a *Sanskrit* work, called *Abhinīshkramana-Sūtra*; 5, A *Sanskrit* work called the *Lalitā Vistara*, undoubtedly very old, but of unknown author or date, the text of which has appeared in the *Bibliotheca Indica* in Calcutta, and a translation through the Tibetan into French by M. Foucaux in Paris (1848). The first three books represent the views of the southern Buddhists, whose sacred books are in *Pāli*, and last the two those of the northern Buddhists, whose sacred books are in *Sanskrit*. The former are much the more reliable and complete, the latter being inflated to a great length by absurd and miraculous legends, the kernel of fact at the centre of which agrees in the main with the account found in the former. These have their miraculous incidents too, the relation of the *Sanskrit* sources to the *Pāli* resembling in many respects that of the apocryphal gospels to the New Testament.

As there has been little or no intercommunication between the two churches since the 3d century B.C., great reliance may reasonably be placed on those statements in which they agree; not indeed as a proof of the actual facts of the Buddha's biography, but as giving us the belief of the early Buddhists concerning it. It is to be regretted that the books we have to compare are, as yet, of so comparatively modern a date; but, after the respective canons had once been fixed, it is not likely that translators would deviate very materially from the text of the biographies, so sacred to them, with which they had to deal. The southern canon—usually called the Tripitaka or three collections—was finally determined about 250 B.C., at the Council of Pātāliputra on the Ganges, held under the auspices of the Emperor Asoka the Great; and the northern about the commencement of our era at the Council of Jālandhara, in Kashmir, held under Kañishka, a powerful Indo-Scythian monarch. To the former belongs the *Buddhāvansa*, or History of the Buddhas, on which, together with its commentary, our three southern accounts are chiefly based; to the latter belongs the *Lalitā Vistara*, the last of the authorities mentioned above.

At the end of this article will be found a description of those parts of the canon as yet published; for what is known of the contents of the unpublished parts the student is referred, for the northern, to B. H. Hodgson's *Essays*, pp. 17 *et seq.* and 36 *et seq.*; to Csoma Kōrosi in the *Asiatic Researches*, vol. xx.; Burnouf, *Intr.*, 34-68;

and Köppen, ii. 279; for the southern to Hardy's *Eastern Monachism* (1850), p. 166 *et seq.*, and to M. Barthélemy St-Hilaire's papers in the *Journal des Savants* for Feb. and March 1866.

PART I.—THE LIFE OF GAUTAMA BUDDHA.

At the end of the 6th century B.C. the Aryan tribes from the Panjāb had long been settled on the banks of the Ganges; the pride of race had put an impassable barrier between them and the conquered aborigines; the pride of birth had built up another between the chiefs or nobles and the mass of the Aryan people; and the superstitious fears of all yielded to the priesthood an unquestioned and profitable supremacy; while the exigencies of occupation and the ties of family had further separated each class into smaller communities, until the whole nation had become gradually bound by an iron system of caste. The old child-like joy in life so manifest in the Vedas had died away; the worship of nature had developed or degenerated into the worship of new and less pure divinities; and the Vedic songs themselves, whose freedom was little compatible with the spirit of the age, had faded into an obscurity which did not lessen their value to the priests. The country was politically split up into little principalities, each governed by some petty despot, whose interests were not often the same as those of the community. A convenient belief in the doctrine of the transmigration of souls satisfied the unfortunate that their woes were the natural result of their own deeds in a former birth, and though unavoidable now, might be escaped in a future state of existence by present liberality to the priests. While hoping for a better fate in their next birth, the oppressed people turned for succour and advice in this to the aid of astrology and witchcraft—a belief in which seems to underlie all religions, and is only just dying out among ourselves. The philosophy of the day no longer hoped for an immortality of the soul, but looked for a release from the misery which it found inseparable from life, in a complete extinction of individual existence. The inspiring wars against the enemies of the Aryan people, the infidel deniers of the Aryan gods, had given place to a succession of internecine feuds between the chiefs of neighbouring clans; and in literature an age of poets had long since made way for an age of commentators and grammarians, who thought that the old poems must have been the work of gods. But the darkest period was succeeded by the dawn of a reformation; travelling logicians were willing to maintain theses against all the world; whilst here and there ascetics strove to raise themselves above the gods, and hermits earnestly sought for some satisfactory solution of the mysteries of life. These were the teachers whom the people chiefly delighted to honour; and though the ranks of the priesthood were for ever firmly closed against intruders, a man of lower caste, a Kshatriya or Vaisya, whose mind revolted against the orthodox creed, and whose heart was stirred by mingled zeal and ambition, might find through these irregular orders an entrance to the career of a religious teacher and reformer.

The population was most thickly scattered within 150 miles of Benares, which was already celebrated as a seat of piety and learning; and it was at Kapilavastu, a few days' journey north of Benares, that in the 5th century B.C.¹ a rāja, Suddhōdana ruled over a tribe who were called the

¹ The date is somewhat uncertain. For the date of Buddha's death, which occurred in his eightieth year, see below, p. 432. The title rāja, now familiar to English ears, is used, since that of king would be misleading. The resemblances which may be found between the position of these rajas and those of the German and Italian dukes of the Middle Ages form not the only coincidence between the age of Luther and that of Buddha.

Sakyas, and who from their well-watered rice-fields could see the giant Himalayas looming up against the clear blue of the Indian sky. Their supplies of water were drawn from the River Rohini, the modern Kohāna; and though the use of the river was in times of drought the cause of disputes between the Sakyas and the neighbouring Koliyans, the two clans were then at peace; and two daughters of the rāja of Koli, which was only 11 miles east of Kapilavastu, were the principal wives of Siddhōdana. Both were childless, and great was the rejoicing when, in about the forty-fifth year of her age, the elder sister, Mahāmāyā, promised her husband a son. In due time she started with the intention of being confined at her parent's home, but the party halting on the way under the shade of some lofty satin trees, in a pleasant garden called Lumbini on the river side, her son, the future Buddha, was there unexpectedly born. The marvellous stories which gathered round the belief in his voluntary incarnation and immaculate conception, the miracles at his birth, the prophecies of the aged saint at his formal presentation to his father, and how nature altered her course to keep a shadow over his cradle, whilst the sages from afar came and worshipped him, will be referred to hereafter under the head of later Buddhism.

He was in after years more generally known by his family name of Gautama, but his individual name was Siddhārtha. When he was nineteen years old he was married to his cousin Yasodharā, daughter of the Koliyan rāja, and gave himself up to a life of Oriental luxury and delight. Soon after this, according to the southern account, his relations formally complained to the rāja that his son lived entirely for pleasure without learning anything, and asked what they should do under such a leader if war arose. Gautama, hearing of this, is said to have appointed a day for a trial of his prowess, and by defeating all his competitors in manly exercises, and surpassing even his teachers in knowledge, to have won back the good opinion of the disaffected Sakyas. This is the solitary record of his youth; we hear nothing more till, in his twenty-ninth year, it is related that, driving to his pleasure-grounds one day, he was struck by the sight of a man utterly broken down by age; on another occasion by the sight of a man suffering from a loathsome disease, and some months after by the horrible sight of a decomposing corpse. Each time his charioteer, whose name was Channa, told him that such was the fate of all living beings. Soon after he saw an ascetic walking in a calm and dignified manner, and asking who that was, was told by his charioteer the character and aims of the ascetics. The different accounts of this vary so much as to cast great doubts on their accuracy.¹ It is, however, clear from what follows, that about this time the mind of the young Rājput must, from some cause or other, have been deeply stirred. Many an earnest heart full of disappointment or enthusiasm has gone through a similar struggle, has learnt to look upon all earthly gains and hopes as worse than vanity, has envied the calm life of the cloister, troubled by none of these things, and has longed for an opportunity of entire self-surrender to abstinence and meditation.

Subjectively, though not objectively, these visions may be supposed to have appeared to Gautama. After seeing the last of them, he is said to have spent the afternoon in his pleasure-grounds by the river side; and having bathed,

¹ They all agree in making the four visions phantoms, saying that it was an angel who appeared under these forms, and was visible only to Buddha and his charioteer, who was specially inspired to say what he did. Some make all four visions appear on the same day, others on different days, and there are other discrepancies. Compare *Jātaka*, p. 59, with Bigandet, pp. 34, 35; Hardy, *M. B.*, pp. 153-155; Beal, pp. 107-111, and 115-123.

to have entered his chariot in order to return home. Just then a messenger arrived with the news that his wife Yasodharā had given birth to a son, his only child. "This," said Gautama quietly, "is a new and strong tie I shall have to break." But the people of Kapilavastu were greatly delighted at the birth of the young heir, the rāja's only grandson. Gautama's return became an ovation; musicians preceded and followed his chariot, while shouts of joy and triumph fell on his ear. Among these sounds one especially attracted his attention. It was the voice of a young girl, his cousin, who sang a stanza, saying, "Happy the father, happy the mother, happy the wife of such a son and husband." In the word "happy" lay a double meaning; it meant also freed from the chains of existence, delivered, *saved*.² Grateful to one who, at such a time, reminded him of his highest hopes, Gautama, to whom such things had no longer any value, took off his collar of pearls and sent it to her. She imagined this was the beginning of a courtship, and began to build day-dreams about becoming his principal wife, but he took no further notice of her and passed on. That evening the dancing-girls came to go through the Nāṭh dances, then as now so common on festive occasions in many parts of India; but he paid them no attention, and gradually fell into an uneasy slumber. At midnight he awoke; the dancing-girls were lying in the ante-room; an overpowering loathing filled his soul. He arose instantly with a mind fully made up,—"roused into activity," says the Sinhalese chronicle, "like a man who is told that his house is on fire."³ He called out to know who was on guard; and finding it was his charioteer Channa, he told him to saddle his horse. While Channa was gone Siddhārtha gently opened the door of the room where Yasodharā was sleeping, surrounded by flowers, with one hand on the head of their child. He had hoped to take the babe in his arms for the last time before he went, but now he stood for a few moments irresolute on the threshold looking at them. At last the fear of awakening Yasodharā prevailed; he tore himself away, promising himself to return to them as soon as his mind had become clear, as soon as he had become a Buddha,—i.e. Enlightened,—and then he could return to them not only as husband and father, but as teacher and saviour. It is said to have been broad moonlight on the full moon of the month of July, when the young chief, with Channa as his sole companion, leaving his father's home, his wealth and power, his wife and child behind him—went out into the wilderness to become a penniless and despised student, and a homeless wanderer. This is the circumstance which has given its name to the Sanskrit work, the fourth of those mentioned above, of which Mr Beal has given us a version through the Chinese, the *Mahābhiniṣkramana Sūtra*, or *Sūtra of the Great Renunciation*.

Next is related an event in which we may again see a subjective experience given under the form of an objective reality. Māra, the great tempter, appears in the sky, and urges Gautama to stop, promising him, in seven days, a universal kingdom over the four great continents if he will but give up his enterprise. When his words fail to have any effect, the tempter consoles himself by the confident hope that he will still overcome his enemy, saying, "Sooner or later some lustful or malicious or angry thought must arise in his mind; in that moment I shall be his master;" and from that hour, adds the Burmese chronicle, "as a

² The word used was *nibbāna*, the past participle passive of a verb, from the root of which is derived the word *nirvāna*; in Pāli, *nibbāna*. *Jātaka*, p. 60.

³ Hardy, *M. B.*, p. 157; but compare Bigandet, p. 39, and *Jātaka*, p. 61, lines 28, 29. Beal, p. 131, gives a similar expression on a subsequent occasion, p. 165.

shadow always follows the body, so he too from that day always followed the Blessed One, striving to throw every obstacle in his way towards the Buddhahood."¹ Gautama rides a long distance that night, only stopping at the banks of the Anomā beyond the Koliyan territory. There, on the sandy bank of the river, at a spot where later piety erected a dāgaba (a solid dome-shaped relic shrine), he cuts off with his sword his long flowing locks, and taking off his ornaments, sends them and the horse back in charge of the unwilling Channa to Kapilavastu. The next seven days were spent alone in a grove of mango trees near by, whence the ascetic walks on to Rājagriha, the capital of Magadha, and residence of Bimbisāra, one of the then most powerful rulers in the valley of the Ganges. He was favourably received by the rāja, a friend of his father's; but though asked to do so, he would not as yet assume the responsibilities of a teacher. He attached himself first to a Brahman sophist named Alāra, and afterwards to another named Udraka, from whom he learnt all that Hindu philosophy had then to teach.² Still unsatisfied, he next retired to the jungle of Uruvela, on the most northerly spur of the Vindhya range of mountains, and there for six years, attended by five faithful disciples, he gave himself up to the severest penance and self-torture, till his fame as an ascetic spread in all the country round about "like the sound," says the Burmese chronicle "of a great bell hung in the canopy of the skies."³ At last one day, when he was walking in a much enfeebled state, he felt on a sudden an extreme weakness, like that caused by dire starvation, and unable to stand any longer he fell to the ground. Some thought he was dead, but he recovered, and from that time took regular food and gave up his severe penance, so much so that his five disciples soon ceased to respect him, and leaving him went to Benares.

There now ensued a second struggle in Gautama's mind, described in both southern and northern accounts with all the wealth of poetry and imagination of which the Indian mind is master. The crisis culminated on a day, each event of which is surrounded in the Buddhist accounts with the wildest legends, on which the very thoughts passing through the mind of Buddha appear in gorgeous descriptions as angels of darkness or of light. To us, now taught by the experiences of centuries how weak such exaggerations are compared with the effect of a plain unvarnished tale, these legends may appear childish or absurd, but they have a depth of meaning to those who

¹ The word Buddha is always used in the Pāli texts as a title, not as a name. The historical Buddha, the Gautama of this article, taught that he was one of a long series of Buddhas, who appear at intervals in the world, and all teach the same doctrine. After the death of each Buddha his religion flourishes for a time and then decays, and is at last completely forgotten; until a new Buddha appears, who again preaches the lost truth (or Dharmma). The next Buddha will be Maitreya Buddha, the Buddha of kindness. A short account of each of the twenty-four legendary Buddhas who immediately preceded Gautama will be found in the *Jātaka*, pp. 2-44. See also Mahāvansa, p. 1; Hardy, *M. B.*, p. 49, *et seq.*

² The question of the relation between Buddhism and Hindu philosophy is one of extreme interest, but also of extreme difficulty. Except in its elementary principles Buddhist philosophy is at present very little understood; and our knowledge of the Hindu systems is derived from text books, all of which are probably post-Buddhist, and are ascribed to authors of whom absolutely nothing is known. It seems clear that before the time of Buddha there was much philosophical activity in Northern India, and that his system and that of the six orthodox Hindu sects grew up side by side. Many of the technical terms are common to Buddhism and to one or more of the other systems, of which the Sāṅkhya and the Yoga, ascribed to Kapila and Patanjali respectively, come the nearest to Buddhism in their general views. A popular account of the six systems will be found in Professor Monier Williams's *Indian Wisdom*, pp. 48-154, and the student who wishes for further information is referred to the authorities there quoted. Beal has some interesting notices of Buddha's discussions with Hindu ascetics, pp. 152-161 and 169-177.

³ Bigandet, p. 49; and compare *Jātaka*, p. 67, line 27.

strive to read between the lines of such rude and inarticulate attempts to describe the indescribable. That which (the previous and subsequent career of the teacher being borne in mind) seems to be possible and even probable, appears to be somewhat as follows.

Disenchanted and dissatisfied, Gautama had given up all that most men value, to seek peace in secluded study and self-denial. Failing to attain his object by learning the wisdom of others, and living the simple life of a student, he had devoted himself to that intense meditation and penance which all philosophers then said would raise men above the gods. Still unsatisfied, longing always for a certainty that seemed ever just beyond his grasp, he had added vigil to vigil, and penance to penance, until at last, when to the wondering view of others he had become more than a saint, his bodily strength and his indomitable resolution and faith had together suddenly and completely broken down. Then, when the sympathy of others would have been most welcome, he found his friends falling away from him, and his disciples leaving him for other teachers. Soon after, if not on the very day when his followers had left him, he wandered out towards the banks of the Nairanjara, receiving his morning meal from the hands of Sujātā, the daughter of a neighbouring villager, and set himself down to eat it under the shade of a large tree (a *Ficus religiosa*), to be known from that time as the sacred Bo tree or tree of wisdom. There he remained through the long hours of that day debating with himself what next to do. All his old temptations came back upon him with renewed force. For years he had looked at all earthly good through the medium of a philosophy which taught him that it, without exception, contained within itself the seeds of bitterness, and was altogether worthless and impermanent; but now to his wavering faith the sweet delights of home and love, the charms of wealth and power, began to show themselves in a different light, and glow again with attractive colours. He doubted, and agonized in his doubt; but as the sun set, the religious side of his nature had won the victory, and seems to have come out even purified from the struggle. He had become clear in his mind, the Buddha, the Enlightened One, and had determined in the main to adhere to his belief; but from that night he not only did not claim any merit on account of his self-mortification, but took every opportunity of declaring that from such penances no advantage at all would be derived. All that night he is said to have remained in deep meditation under the Bo tree; and the orthodox Buddhists believe that for seven times seven nights and days he continued fasting near the spot, when the archangel Brahmā came and ministered to him. As for himself, his heart was now fixed,—his mind was made up,—but he realized more than he had ever done before the power of temptation, and the difficulty, the almost impossibility, of understanding and holding to the truth. For others subject to the same temptations, but without that earnestness and insight which he felt himself to possess, faith might be quite impossible, and it would only be waste of time and trouble to try to show to them "the only path of peace." To one in his position this thought would be so very natural, that we need not hesitate to accept the fact of its occurrence as related in the books. It is quite consistent with his whole career that it was love and pity for humanity—otherwise, as it seemed to him, helplessly doomed and lost—which at last overcame every other consideration, and made Gautama resolve to announce his doctrine to the world.

Gautama had intended to proclaim his new gospel first to his old teachers Alāra and Udraka, but finding that they were dead, he determined to address himself to his former five disciples, and accordingly went to the Deer-forest near Benares where they were then living. An old

gāthā or hymn of the northern Buddhists tells us how the Buddha meets, full of his newly-discovered mission, an acquaintance on the way, who, struck with his appearance, asks him what religion it is that makes him so glad and yet so calm. Gautama tells him that he has now become free from all desires, &c. But his acquaintance, apparently not caring much about these details, further asks him where he is going. The reply is striking. "I am now going," says Buddha, "to the city of Benares to establish the kingdom of righteousness, to give light to those enshrouded in darkness, and open the gate of immortality to men." His acquaintance only sneers at his high-flown pretensions, asking what he means by all this. The Buddha adds, "I have completely conquered all evil passions, and am no longer tied down to material existence; and I now only live to be the prophet of perfect truth." His acquaintance replies, "In that case, venerable Gautama, your way lies yonder," and turns away in the opposite direction.¹

Nothing daunted, the new prophet walked on to Benares, and in the cool of the evening went on to the Deer-forest where the five ascetics were living. Seeing him coming, they resolved not to recognize as a superior one who had broken his vows; to address him by his name, and not as "master" or "teacher;" only, he being a Kshatriya, to offer him a seat. He understands their change of manner, calmly tells them not to mock him by calling him "the venerable Gautama;" that they are still in the way of death, where they must reap sorrow and disappointment, whereas he has found the way to salvation and can lead them to it. They object, naturally enough, from a Hindu point of view, that he had failed before while he was keeping his body under, and how can his mind have won the victory now, when he serves and yields to his body. Buddha replies by explaining to them the principles of his new gospel; and it will be necessary here to anticipate somewhat, and explain very briefly what this was, as the narrative will otherwise be difficult to follow.

The Buddhist Way of Salvation.—Everything corporeal is material, and therefore impermanent, for it contains within itself the germs of dissolution. So long as man is bound up by bodily existence with the material world he is liable to sorrow, decay, and death. So long as he allows unholy desires to reign within him, there will be unsatisfied longings, useless weariness, and care. To attempt to purify himself by oppressing his body would be only wasted effort; it is the moral evil of a man's heart which keeps him chained down in the degraded state of bodily life,—of union with the material world. It is of little avail to add virtue to his badness, for so long as there is evil, his goodness will only ensure him for a time, and in another birth, a higher form of material life; only the complete eradication of all evil will set him free from the chains of existence, and carry him to the "other side," where he will be no longer tossed about on the waves of the ocean of transmigration. But Christian ideas must not be put into these Buddhist expressions. Of any immaterial existence Buddhism knows nothing. The foundations of its creed have been summed up in the very ancient formula probably invented by its founder, which is called the *Four great Truths*. These are—1, That misery always accompanies existence; 2, That all modes of existence (of man or

¹ Beal, p. 245. Mr Beal translates the first clause, "to turn the wheel of the excellent law;" but the chakra is no ordinary wheel, it is the royal chariot wheel, and the expression rendered "turn," from the root *vr̥t*, is more exactly "to set rolling onward." A chakravarti is a universal monarch, the wheels of whose chariot roll on unresisted over the known world, and the figure employed in the gāthā undoubtedly means that Buddha was about to set rolling the royal phariot wheel of a universal kingdom of right, or, in other words, to start or found such a kingdom. Compare Beal, p. 244, note, and p. 142; and Childers's *Pāli Dictionary*, s.v. *Dhammacakkam*.

animals, in earth and heaven) result from passion or desire (*tanhā*); 3, That there is no escape from existence except by destruction of desire; 4, That this may be accomplished by following the fourfold way to Nirvāna. Of these four stages, called "*the Paths*," the first is an awakening of the heart. There are few that do not acknowledge that no man can be really called happy, and that men are born to trouble as the sparks fly upwards, but the majority glide through life filling up their time with business or with pleasure, buoyed up with ever-changing hopes in their mad pursuit of some fancied good. When the scales fall from their eyes, when they begin to realize the great mystery of *Sorrow*, that pain is inseparable from existence, and that all earthly good leads to vexation of spirit, when they turn for comfort and for guidance to the Enlightened One, then they may be said to be awake, and to have entered the *first stage* of the Buddhist way of salvation. When the awakened believer has gone further, and got rid, firstly, of all *impure desires*, and then of all *revengeful feelings*, he has reached the second stage; in the third he successively becomes free (1) from *all evil desires*, (2) from *ignorance*, (3) from *doubt*, (4) from *heresy*, and (5) from *unkindliness and vexation*. "As even at the risk of her own life a mother watches over her child, her only child, so let him (the Buddhist saint) exert good-will without measure towards all beings."²

The order here observed is very remarkable. The way to be freed from doubt and heresy lies through freedom from impurity and revenge and evil longings of all kinds; or, in other words, if a man awakened to a deep sense of the mystery of sorrow wishes to understand the real facts of existence, wishes to believe not the false or the partly false, but the true altogether, Buddha tells him not to set to work and study, not to torture himself with asceticism or privation, but to purify his mind from all unholy desires and passions; right actions spring from a pure mind, and to the pure in heart all things are open. Again, the first enemy which the awakened believer has to fight against is sensuality, and the last is unkindliness; it is impossible to build anything on a foundation of mire; and the topstone of all that one can build, the highest point he can reach, the point above purity, above justice, above even faith is, according to Buddha, *Universal charity*. Till he has gained that the believer is still bound, he is not free, his mind is still dark; true enlightenment, true freedom are complete only in Love.

The believer who has gone thus far has reached the last stage; he has cut the meshes of ignorance, passion, and sin, and has thus escaped from the net of transmigration; Nirvāna is already within his grasp; he has risen above the laws of material existence; the secrets of the future and the past lie open before him; and when this one short life is over, he will be free for ever from birth with its inevitable consequences, decay, and death. No Buddhist now hopes to reach this stage on earth; but he who has once entered the "paths" cannot leave them; the final perseverance of the saints is sure; and sooner or later, under easier conditions in some less material world, he will win the great prize, and, entering Nirvāna, be at rest for ever.³

But to return to the narrative. For reasons too long to be specified here, it is nearly certain that Buddha had a commanding presence, and one of those deep, rich, thrilling

² *Metta Sutta*, as translated by Sir Coomāra Swāmy. *Sutta Nipāta*, p. 39, verse 7.

³ For the four Truths and the four Paths see Hardy, *Manual of Buddhism*, p. 496; *Eastern Monachism*, p. 288; Cooma Körösi, *Asiatic Researches*, vol. xx. p. 294; Burnouf, *Introduction*, p. 629, and *Lotus de la Bonne Loi*, p. 517; Fausböll, *Dhammapada*, pp. 85, 195, 346; Childers, *Pāli Dictionary*, p. 269, s.v. *Nirvāna*; Gogerly in the *J.R.A.S., Ceylon Br.*, 1845, pp. 24, 25.

voices which so many of the successful leaders of men have possessed. We know his deep earnestness, and his thorough conviction of the truth of his new gospel. When we further remember the relation which the five students mentioned above had long borne to him, and that they already believed those parts of his doctrine that are most repugnant to our modern feelings,—the pessimist view of life and the transmigration of souls,—it is not difficult to understand that his persuasions were successful, and that his old disciples were the first to acknowledge him in his new character. The later books say that they were all converted at once; but, according to the most ancient Pāli record,—though their old love and reverence had been so rekindled when Gautama came near that their cold resolutions quite broke down, and they vied with each other in such acts of personal attention as an Indian disciple loves to pay to his teacher,—yet it was only after the Buddha had for five days talked to them, sometimes separately, sometimes together, that they accepted in its entirety his plan of salvation.¹

Gautama then remained at the Deer-forest near Benares until the number of his personal followers was about three-score, and that of the outside believers somewhat greater. The principal among the former was a rich young man named Yasa, who had first come to him at night out of fear of his relations, and afterwards shaved his head, put on the yellow robe,² and succeeded in bringing many of his former friends and companions to the teacher, his mother and his wife being the first female disciples, and his father the first lay devotee. It should be noticed in passing that the idea of a priesthood with mystical powers is altogether repugnant to Buddhism; every one's salvation is entirely dependent on the modification or growth of his own inner nature, resulting from his own exertions. The life of a recluse is held to be the most conducive to that state of sweet serenity at which the more ardent disciples aim; but that of a layman, of a believing householder, is held in high honour; and a believer who does not as yet feel himself able or willing to cast off the ties of home or of business, may yet "enter the paths," and by a life of rectitude and kindness ensure for himself a rebirth under more favourable conditions for his growth in holiness.

After the rainy season Gautama called together those of his disciples who had devoted themselves to the higher life, and whom, for want of a better name, we may call monks, and said to them, "Beloved Rahans, I am free from the five passions which, like an immense net, hold men and angels in their power; you too, owing to my teaching, enjoy the same glorious privilege. There is now laid on us a great duty, that of working effectually for men and angels, and gaining for them also the priceless blessing of salvation. Let us, therefore, separate, so that no two of us shall go the same way. Go ye now and preach the most excellent law, explaining every point thereof, unfolding it with diligence and care. . . . For my part I shall go to the village of Sena, near the deserts of Uruwela."³ Throughout his career Gautama yearly adopted the same plan, collecting his disciples round him in the rainy season, and after it was over travelling about as an itinerant preacher; but in subsequent years he was always accompanied by some of his most attached disciples.

In the solitudes of Uruwela, there were at this time three brothers, fire-worshippers and hermit philosophers, who had gathered round them a number of scholars, and enjoyed a considerable reputation as teachers. Gautama settled among them, and after a time they became believers

¹ *Jātaka*, p. 82, lines 11-19.

² See on this point below, p. 435.

³ Compare Bigandet, pp. 85, 86, with Gogerly, *J.R.A.S., Ceylon Br.*, 1852, pp. 14, 15.

in his system,—the elder brother, Kāśyapa, taking henceforth a principal place among his followers. His first set sermon to his new disciples is related by Bishop Bigandet under the name of the Sermon on the Mount, the subject of which was a jungle-fire which broke out on the opposite hillside. He warned his hearers against the fires of concupiscence, anger, ignorance, birth, death, decay, and anxiety; and taking each of the senses in order he compared all human sensations to a burning flame which seems to be something it is not, which produces pleasure and pain, but passes rapidly away, and ends only in destruction.⁴

Accompanied by his new disciples, Gautama walked on to Rājagriha, the capital of King Bimbisāra, who, not unmindful of their former interview, came out to welcome him. Seeing Kāśyapa, who as the chronicle puts it, was as well known to them as the banner of the city, the people at first doubted who was the teacher and who the disciple; but Kāśyapa put an end to their hesitation by stating that he had now given up his belief in the efficacy of sacrifices either great or small; that Nirvāna was a state of rest only to be attained by a change of heart; and that he had become a disciple of the Buddha. Gautama then spoke to the king on the miseries of the world which arise from passion, and on the possibility of release by following the way of salvation, which has been briefly sketched above. The rāja invited him and his disciples to eat their simple mid-day meal at his house on the following morning; and then presented Gautama with a garden called Veluvana or Bamboo-grove, afterwards celebrated as the place where the Buddha spent many rainy seasons, and preached many of his most complete discourses. There he taught for some time, attracting large numbers of hearers, among whom two, Śāriputra and Moggallāna, who afterwards became conspicuous leaders in the new crusade, then joined the Sangha, or Society, as Buddha's order of mendicants was called.

Meanwhile the old Rāja Suddhōdana, who had anxiously watched his son's career, heard that he had given up his asceticism, and had appeared as an itinerant preacher and teacher. He sent therefore to him urging him to come home, that he might see him once more before he died. The Buddha accordingly started for Kapilavastu, and stopped according to his custom in a grove outside the town. His father and his uncles and others came to see him there, but the latter were angry and would pay him no reverence. It was the custom to invite such teachers and their disciples for the next day's meal, but they all left without doing so. The next day, therefore, Gautama set out at the usual hour, carrying his bowl to beg for a meal. As he entered the city he hesitated whether he should not go straight to the rāja's house, but determined to adhere to his custom. It soon reached the rāja's ears that his son was walking through the streets begging. Startled at such news he rose up, seizing the end of his outer robe, and hastened to the place where Gautama was, exclaiming, "Illustrious Buddha, why do you expose us all to such shame? Is it necessary to go from door to door begging your food? Do you imagine that I am not able to supply the wants of so many mendicants?" "My noble father," was the reply, "this is the custom of all our race." "How so?" said his father, "Are you not descended from an illustrious line of kings? no single person of our race has ever acted so indecorously." "My noble father," said Gautama, "you and your family may claim the privileges of royal descent; my descent is from the prophets (Buddhas) of old, and they have always acted so; the customs of the law (Dharma)—are good both for this

⁴ Comp. Big., p. 99, with Hardy, *M.B.*, p. 191, who gives the Pāli name *āditta-pariyāya-sutta*. The sermon on the lessons to be drawn from burning.