

pavilions at the corners. Indeed, any photograph of the large model at Pagan might almost have been taken from the restored Mahabodhi itself, so like are the two structures, even to the corner pavilions.

Here then we have a large scale model of the Mahabodhi, which is at least 600 years old, showing the corner pavilions. To my mind therefore Mr. Beglar was no doubt right in his action, and his opponents wrong in their criticism.

R. C. TEMPLE.

2. THE UPOSATHA AND UPASAMPADĀ CEREMONIES.

DEAR SIR,—In response to your invitation, I have much pleasure in giving you the following slight details of the Buddhist ceremonies known as Uposatha and Upasampadā, as lately witnessed by me in Ceylon. On March 27th of the present year, I was permitted to stand at the door of the large hall at the Malwatta Monastery in Kandy, while the Uposatha ceremony was conducted within. At about four in the afternoon, the tolling of the temple bell summoned the Bhikkhus to the hall. They were robed in the peculiar manner which is usual on such occasions, namely, with a sort of stole hanging over the shoulder, and reaching, both before and behind, to below the knees, and their yellow robes tied in at the waist with a yellow sash. Two or three of the Bhikkhus left the hall at the end of the Pārājikā Dhammā. The rest remained to the end of the Aniyatā Dhammā, and then proceeded at once to the concluding formula commencing “Uddiṭṭham kho,” and so brought the ceremony to a close (omitting all the rest of the Pātimokkha). To the best of my recollection there were something like twenty-five or thirty Bhikkhus present. The Uposatha is held fortnightly at the Malwatta Monastery, at the new moon and the full moon, or more often, as it seems, on the day which precedes the new and the full moon. I attended again on April 25th. Each of the Bhikkhus carried with him a small mat to kneel on. The details of the ceremony appeared to agree

very closely with Sir Frederick Dickson's account of what he witnessed on a similar occasion at Anurâdhapura (J.R.A.S. Vol. VIII. *n.s.*). When the stanzas beginning "Ye ca Buddhâ" and ending "Cittam pâpehi muñcatam" had been repeated, the chanting of the Pâtimokkha was proceeded with; but, as on the previous occasion, one of the Bhikkhus left at the end of the Pârâjikâ, and the rest proceeded with the list of offences only as far as the end of the Aniyatâ Dhammâ. A Bhikkhu informed me that they had not time that afternoon to go right through the Pâtimokkha, as the High Priest had to leave, but that when time permitted they went through the whole service. It would seem, however, that this habit of cutting short the service must have long been more or less prevalent. For Sir F. Dickson in his edition of the text (*loc. cit.*) actually prints the closing formula Uddiṭṭham kho, etc.), and that without a word of explanation or note, in the middle of the service as well as in its right place, at the end of the whole. (See Rhys Davids, Vinaya Texts, vol. i. p. 69.)

On May 11th, the full-moon day of the month Wesak, I was present at the Upasampadâ Ordination, also held at the Malwatta Monastery. The examination of the candidates had taken place the day before, but two more having since turned up, a further examination was held for their benefit in the afternoon. It was conducted in a small room at the side of the quadrangle. The Superior of the Wihâra (Mahâ Nāyakā) sat on a mat at the end of the room; other Bhikkhus sat along the sides; and the two candidates sat at the end of the room opposite to the Superior. One of the Bhikkhus at the sides began to put questions to one of the candidates, which the latter replied to, reciting, as far as I could gather, some passages of considerable length from the Tripitaka. The first candidate then retired, and a similar process of examination was gone through with the second, who, however, failed. There were altogether ten candidates who had satisfied the examiners; and these were then decked in princely finery, to be afterwards exchanged for the yellow

robes, in imitation of the renunciation of the world by Gotama. In the evening, the candidates were conducted in a procession through the town, and returned to the Malwatta at about ten o'clock. The preliminary service, or ordination of Sâmañeras, occupied about an hour. Each candidate came up in turn to the President of the Chapter, and went through the form of praying him for admission as a Sâmañera, and receiving from him the yellow robes. When the first had done this he retired, and while a second was before the President, the first, having put on his robes, proceeded with the service with his own special tutor. The second and the third did the same, until there were several candidates standing and kneeling about, each repeating the service with his own tutor at the same time. To the onlooker the scene appeared rather confused. But when the preliminary service was finished, and the priestly ordination began, all trace of confusion disappeared. Each candidate in turn, holding his clasped hands before his forehead, went through the whole service, as described by Sir Frederick Dickson (*J.R.A.S. Vol. VII. n.s.*), before the next began. No books were used by the tutors, who seemed all to know the words by heart. It took three or four hours for the ten candidates to be conducted through the ceremony. When the homily at the end had been addressed to the nonitiates, one or two short passages of Pirit were recited; and at 2.45 a.m. the proceedings terminated with loud shouts of "Sâdhu!" All the Bhikkhus in Ceylon of the principal, or Siamese sect (so I was informed by a very intelligent Bhukkhu present on this occasion), are ordained at the Malwatta and Asgiriya Monasteries in Kandy, where the Upasampadâ Ordination is held annually.

Excuse the meagreness of these particulars, as I did not attend these interesting services with any thoughts of writing for the *Journal of the Asiatic Society*.—Yours very truly,

London, Dec. 9th, 1892.

ERNEST M. BOWDEN.

The Secretary of the Royal Asiatic Society.