



Meditation.  
(National Museum, Bangkok).

## THE BUDDHA'S FOOTPRINTS

by

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According to popular belief based on old literature, there are five genuine Footprints of the Buddha; the rest are imitations. The names of the five places where the Footprints are to be found are given as follows in the Pāli language:—

Suvaṇṇanālike Suvaṇṇapabbate Sumanakūṭe Yonakapure  
Nammadāya nadiyā pañcapādavaraṃ vandāni dūrato.

The three Footprints, at Suvaṇṇanālika—I do not know where it is; Yonakapura, Greek city, probably in the Panjab or Afghanistan; and Nammadā a river, which flows through central India down to the coast of Madras, are outside the scope of this paper. Of the five names, only two concern us here; Suvaṇṇapabbata has been identified as a hill in Siam, and Sumanakūṭa is known in present-day geography as Adam's Peak in Ceylon.

In my present paper I propose to speak, first, of the Footprint to the north-east of Ayudhya, on a hill in the district of Saraburi, known as Suvaṇṇapabbata. It is not my purpose to describe the Footprint, with its Temple and outbuildings and grounds as they stand to-day. Rather will I speak of its history, how and when it was discovered, or possibly re-discovered. It will be of interest to realize the extent of the veneration in which the Footprint has been held by the people of the country, from king to peasant. In no small measure it is so held still. It will, again, be interesting to note how the Temple grounds have been the scene, on countless occasions, of displays of skill in sports and games, the drama, pyrotechnics and so

(1) A paper read at a general meeting of the Siam Society held on the 20th of December, 1934.

forth; how the Footprint has provided occasions for the calling together (I won't say mobilization) of at any rate some of the King's forces, and how it has afforded opportunities for the Sovereign to be with his people outside the capital, thus contributing, if only indirectly, to the efficient administration of the State.

In the second part of my paper, I propose to touch briefly on the symbolism of the Footprint, and, with your permission, advance my own view on it. Any new theory on such an old subject is necessarily a bold one, and I hope that I may count on your indulgence.

I will now begin at the beginning and go back to one of the oldest known pieces of literature in which the subject has been found. I refer to the อรรถกถาพระไตรปิฎก, that is to say, the Commentaries of the Buddhist Scriptures.

The พระไตรปิฎก, or Buddhist Scriptures, are described as พุทฺธวจีนา, or words attributed to the Master. The Books are usually spoken of in English as the Sacred Texts, as distinguished from the Commentaries.

In the Sacred Texts there is a chapter entitled ปุณฺโณวาทสฺสูต, that is, "Chapter on the teaching imparted by the Buddha to a disciple named ปุณ, Pun."<sup>(1)</sup> I may explain, perhaps unnecessarily, that a *sutta* or สุต may be didactic, and consists mainly or wholly of a discourse given by the Master; or it may be historical, and relates to an event or chain of events. The *sutta* to which I refer is a didactic one in the Sacred Texts, but in the Commentary it becomes mainly a story, with many miracles.

I will give you a gist of the story in the Commentaries, but before doing so I would remark, first, that the Commentaries were written in Ceylon many centuries after the demise of the Buddha; and the last parts, in which our story appears, were written about nine hundred years after the Master's death. I would remark, secondly, that the Footprint is barely mentioned in the Sacred Texts themselves. I have asked a Pāli scholar, on whom I rely, to look through the Sacred Texts and give me a note on the description or characteristics of the Buddha's Footprint. He reports having found it mentioned in three places in the Sacred Texts, and they agree in describing the Buddha's

(1) In *Majjhima Nikāya, Uparipannāsa, v, Saḷāyatana vaggā*; v. Lord Chalmers; *Further Dialogues of the Buddha, II, p. 307.*

Footprint as containing *cakra* or wheels, with spokes and other embellishments. A Wheel may be understood to be a line which forms a circle, just as in palmistry there are lines which form triangles, and so on. I do not know if it is rare to find circles on the soles of one's feet—I have not looked for them on mine, not being much of a contortionist—but a friend tells me that he has two circles on his feet. He does not claim to be a Buddha on that account, and has therefore not gone to a mental home. As regards the embellishments mentioned in the Sacred Texts, the Commentaries expand them into tens of pictures—one book gives the number as 108. The pictures are said to be a tree, a head-dress, a lotus, a white water-lily, a blue water-lily, a red water-lily, a spear, a begging-bowl and so forth. You will find that the bronze Footprint in the National Museum is covered with pictures; so is the *cover* of the Footprint at Phra Bād. Now, it is impossible to believe that the commentators intended it to be understood that there were real pictures on the Footprints; and I am inclined to think that, as in palmistry the lines or swellings on the palm of the hand are called by different names, so the lines or other features on the sole of the foot had names given them. We still have palmistry for reading the hand. Had they, a few thousand years ago, a similar system for reading the foot? If they had, then surely a "red lily" is not a picture of a lily coloured red, but a line or swelling somewhere on the sole of a foot, just as in palmistry the "mount of the moon" does not mean a picture of a mountain or of the moon. I cannot quote literature to support my theory, but I imagine that the old commentators provided so many pictures on the Buddha's Footprint to keep out claimants to Buddhahood. I may say that I have never seen the actual Footprint in the rock at Phra Bād, for it has a cover which, as I have said, is full of pictures. I am told that the indentation in the rock is bare, and I have not had sufficient curiosity to ask for the cover to be removed for inspection.

Now the gist of the story from the Commentaries. There lived in the district of Sunāparanta two brothers, ๓๓๗๗๗, the Elder Pun, and ๗๗๗๗๗, the Younger Pun. They took turns to travel with 500 carts to trade in distant lands, and on one occasion the elder Pun arrived at Sāvattthī while the Buddha was staying outside the city. On the morning after his arrival, the merchant saw a large number

of citizens passing through a city gate, and on enquiry was told that the Buddha was present in the neighbourhood preaching to the people. The elder Pun joined the crowd and was soon engrossed in the words of the Master; so much so that there and then he resolved to renounce his earthly position to enter the monkhood. This he did after handing his entire wealth to his younger brother. Thereafter he attended upon the Buddha for instruction, and finally, with the Master's approval, repaired to a distant hermitage which had been prepared for him by his brother.

During the following rainy season, the younger Pun, with 500 ships, went on a sea-voyage and arrived at an island where the merchants found an abundance of sandal trees. Said the merchants among themselves: "This island contains nothing but sandal-wood, which, however, is more valuable than our merchandise. Let us cast away our goods and replace them with this wood." The trees were accordingly cut down, and the ships soon sailed away with sandal-wood instead of their original cargoes.

Now, the island was inhabited by evil spirits who disliked to have their trees cut down ruthlessly, and they resolved to destroy the merchants wholesale. To avoid having human carcasses putrifying on their island, they planned to have the ships capsized in the open sea. Thus a sudden gale struck the boats, and the spirits showed themselves in awful forms to demoralise the crews. The younger Pun, in mental prayer, invoked his pious brother's aid. The elder Pun appeared floating in the air, whereupon the evil spirits scattered in fear. The ships returned home safely, and each merchant, in gratitude, offered the pious man some of his sandal-wood. They were told that if they desired to behold the Buddha in person, they must build a pavilion with the sandal wood they had offered. They did so, and the elder Pun, by his supernatural power, journeyed through the air to the Buddha's abode, and invited him to visit the merchants and preach to them. The Buddha accepted the invitation, and, accompanied by several hundred members of the Brotherhood, travelled through the air by means of conveyances provided by the god Indra. On the way the Buddha broke his journey to visit a heathen hermit named สัจจพินฺท์, Saccabandha, to whom he preached. The hermit was converted, and joined the travellers in the rest of their journey by air. After spending several days with the builders of the sandal wood pavilion, the Buddha returned to Sāvattihī; but when passing the old

hermit's hill, he stopped there again. The new convert was persuaded to remain in his old hermitage in order to rectify the wrong views which he had preached to the people of the neighbourhood. The convert understood his duty and consented to stay, but he asked the Buddha to leave his Footprint as a memento of his visit to the country. The Master did so. Hence, I may add, the Footprint to the north-east of Ayudhya. On the same journey, the Buddha also visited the king of snakes on the bank of the Narmadā River, and left another Footprint there by request. The Narmadā River is in Central India.

I have given at considerable length the story from the Commentaries on which belief in the genuineness of the Footprint is based. I am now ready to turn to Siamese history, and it is Ceylon again to whom we are indebted for knowledge of the existence of the Footprint in Siam. But in the course of my paper, I shall have occasion to refer to the Buddha's Footprints in other countries, notably the one on Adam's Peak in Ceylon and that at Bodh Gaya in India, and it will be convenient to confer on ours a distinctive appellation. I propose to call our Footprint by the name of the hill on which it stands, *i. e.* สุวรรณบรรพต, Suvannapabbata (Golden Hill), and hereafter, where it is necessary to distinguish it from other Footprints, I will refer to it as the Golden Hill Footprint.

During the reign of the Siamese King Song Dharm of Ayudhya (early 17th century A. D.), a number of Siamese monks went on a pilgrimage to the Adam's Peak Footprint, in Ceylon. The Ceylonese monks asked them: "Why do you come here when, according to the sacred books, you have a Buddha's Footprint on Golden Hill in your country." The Siamese monks, on their return from Ceylon, reported the conversation to King Song Dharm, who ordered a search to be made. The Governor of Saraburi reported that a hunter named ปุณ, Pun (a namesake of the pious man in the Commentaries) knew of a footprint on a rock. The hunter had noticed that an animal which he had shot and wounded went up a hill and disappeared in a thick growth of vegetation, and presently emerged apparently without hurt. The hunter was surprised, and on investigation discovered an indentation in a rock full of clear water. He drank it, and the disease on his skin disappeared. The hunter next emptied the water for a closer examination of the indentation, and found it to be the mark of a human foot. The King was enthusiastic over

the report, and set out in state from Ayudhya. His Majesty travelled the first stage of his journey by river, and landed at a place which has since become known as <sup>ท้าว</sup> Ta-rua, i. e. Boat-landing. From there the journey was continued by land, the hunter, <sup>พญายุ</sup>, acting as guide. The King's delight on beholding the Footprint is recorded in history. Many were the candles and incense sticks which he lighted before it, and he raised his folded hands to his head again and again. He dedicated the surrounding land, to the extent of ten miles in radius, to the Footprint, and ordered a Temple and Monastery to be built on a grand scale. By his command, a road 20 metres wide was made between Boat-landing and Golden Hill. On the river itself, a royal house was constructed, the spot on which it stood being styled <sup>ท่าเจ้าสนุก</sup>, Ta-chao-smuk, i. e. "Landing where Royalty derives Enjoyments". The construction of the Temple and other buildings took four years, and after its completion the King went to the Footprint again; the festivities in connection with this visit were on the grandest scale.

There is no record in Siamese history of any more visits by King Song Dharm, but it is impossible to believe that he never went again during the remaining seventeen years of his life. In all probability he visited it once a year. King Song Dharm's eldest son, who reigned only for a year and seven months, was probably too unhappy in his career on the Throne to pay a visit to the Footprint before his assassination, and Song Dharm's youngest son, who followed his brother to the throne, was only nine years old. Within a few weeks the boy-king was deposed by the powerful and ambitious nobleman who had placed both him and his brother on the throne only to pull them down again. The nobleman usurped the throne and founded his own dynasty, of which the founder and King Narai were the two notable monarchs. From the time of this usurper, every King of Ayudhya visited the Footprint, and for some of the Sovereigns the visit was a fixed annual event. Improvements and repairs were made to the Temple and grounds from time to time, and the place became a royal pleasure-ground as well as a shrine. After the fall of Ayudhya, the first Sovereign of the present Dynasty ordered the restoration of the Temple. The King, <sup>พระพุทธยอดฟ้า</sup>, appointed a commission to inquire into the history of the Footprint and the administration of the Footprint district. There is on record a statement made before that

commission by a Footprint official who served during the time of the Ayudhya Kings. Apart from its other details, the statement is interesting in that it affords an insight into the system of government under the Kings of the old Dynasties. It appears that from the time of King Song Dharm, the chief official of the Footprint was appointed from the capital. That would be so, naturally, since, apart from the importance of the Footprint as a Shrine, the surrounding country, with the palaces, caves and streams etc., was the King's pleasure ground, and the chief official of the place must be a man with knowledge of the ways of the Court. Legal disputes within the district came before him, and he had written instructions to guide him as to the steps to take. The names of the judges to whom the cases should be handed over for trial were given. Thus two officials, Khun so-and-so, were to try civil cases, a third official had to take criminal cases, others to take cases affecting the rice-fields, and so on. You will remember that land within a ten mile radius was declared Footprint territory, and so jurisdiction within it came partially under its officials. I say partially, and not solely, because where a fine was to be imposed, it had to be imposed at Lopburi or Saraburi, the judgment of the Footprint Administration court being forwarded to one or the other of the two towns.

More than one hundred years after the death of King Song Dharm, the system of jurisdiction was modified by King ธรรมโศภน who remarked that a chief official appointed from the capital usually died within a year or two, and it would be wiser to appoint local men. Local men were henceforth appointed, and the King decreed that the local officials need not go to the capital twice a year to attend the ceremony of drinking the "water of fidelity", as the officials appointed from the capital had to do. Instead, the local officials were to pay homage to the Vassā Candle (เทียนวัสสา) which the King sent every year to be kept alight in the Temple throughout the rainy season. As to jurisdiction, the local officials from then on were competent to try and pass judgment on small disputes only. Other cases had to be sent for trial elsewhere, and serious criminal cases had to go to Ayudhya.

Let us now turn to the visits of the Kings of Ayudhya and see what took place. There is a book compiled during the reign of King Tak of Dhonburi, between the fall of Ayudhya and the establishment of the present Dynasty in Bangkok, which puts on record the



arrangements made for a visit to the Footprint by one of the last Kings of Ayudhya.

After an approximate date for a royal visit had been fixed, it was the duty of the Kralahome (which is the name of the Ministry of War) to send men from several specified Departments (Krom) to build rest-houses on the river-route for the King and members of his household, (a large number of people, you will understand), as well as for the princes and their families accompanying the Sovereign. The river journey occupied one day, with a mid-way rest at นครหลวง about half way. The names of officials whose duty it was to prepare royal and other barges are given in a long list, which also contains the names of the officials required to provide men to man the boats, and to give them guns and ammunitions. On one visit of King ภูมิไถย there were about thirty of what might be termed "barges-of-the-line", each barge being mentioned by its own name, as we would refer to a gunboat to-day. The princes who accompanied the King had their own barges which do not appear in the list. Each prince and nobleman also had barges or other boats to carry his family, servants, luggage, kitchen, and so forth, and these, added to the official transport boats, must have made the flotilla a very large one. The scene, in fact, was that of an army moving by water. Naturally, the people of the surrounding country turned out on the river to see the King and his procession, to enjoy the fun provided during the royal visit, and incidentally to *tam boon*, gain merit themselves, so that the river must have presented a busy scene all the way.

The King started from the capital in the morning (I am speaking from the record of one visit), and arrived at the half-way rest-house about midday. His Majesty landed to take his meal, and rested for a few hours before continuing his journey. On arrival at Boat-landing, a stay at least, of two days was made. Here again the army order came into operation. Officials and people of the locality were required to attend and place themselves under the order of officials from Ayudhya. A number of barges had to be moored in front of the royal houses to act as guard on the river. Other barges were carried ashore so that they formed barriers against any possible outside attack, the bargemen occupying positions behind their boats. The order goes into detail as to other forms of defence: for instance, caltrops or spikes were laid on the ground to a breadth of 5 sok, (2½ metres), leaving 10 gaps to be guarded by companies of men,

each company to have 14 guns, 5 bows and 5 cross-bows. In addition each company had a gong and 50 men to patrol the beat. There were two cannon at each gate-way, manned by men from specified Kroms. The inner line of defence against surprise was held by men whose Kroms were mentioned. Sixty-two war elephants with guns formed an important part of the armed camp, and so did the cavalry. The order of the guarding of this camp on the river bank runs to five octavo pages.

After two days the land journey began. The army was now increased by men, beasts, guns, carts, etc., which had collected before the King's arrival, and the whole moved forward on the way to Golden Hill. The order runs to ten pages. Each Krom was given its place in the procession, the chief officers being mentioned by name. The official elephants now numbered 144, but the horses were only 60. The number of carriages is not given in the list, but there must have been many, for the ladies and children travelled in them, and at least one prince, who probably was old. The bullock-carts were innumerable, for of course they provided transport for almost everything which was required. The carts, with beasts complete, were requisitioned from the surrounding country as far as Jainad, and a household which failed to provide a cart had to pay a tical and a half. Later a King ordered that the territory liable to requisition was to be extended, but payment in lieu of cart was lessened. A man's household was now required to pay only a quarter of a tical, and a widow's household half that amount. The contribution was, I think, an annual one, for it is definitely stated that the money was to go into the Treasury, earmarked for the hire of carts for the King's visit to the Footprint each year.

The journey from the landing to Golden Hill is 550 sens (nearly 14 miles). Arriving in the afternoon, the King stopped his elephant in front of the Temple and swung his weapon in salute, an elaborate movement which was repeated three times. This is called *วิพระนมสงขลภัก*. I have never seen it done, and I believe the last Sovereign to salute the Footprint in the traditional manner was King Chulalongkorn.

From the record of a visit of a King of Ayudhya which I am quoting, the Sovereign, after the salute, went on to his rest-house on a stream, *พระตำหนักนภเกษม*, about a mile and a quarter from the Temple. The next day he visited the Temple, accompanied by his family

and personal retinue. Inside the Temple he lighted candles and incense-sticks, covered part of the Footprint with gold leaves, and made presents to it, particularly a pair of trees, one of gold, and one of silver. He next came out of the Temple and sat on a stone seat under the Bo tree on the edge of a cliff. He scattered gold and silver flowers among his followers, after which the entertainments began. These consisted of boxing, fencing, duels with long-handled swords (wooden blades) etc. Dramatic performances were given, and, in the evening, fireworks. The monks were liberally treated with food and given presents. The festivities, combined with excursions to the caves, mountain streams, forests, and so on, went on day after day, and the week was an enjoyable one. The Court returned to Ayudhya by the same route, and, in the ordinary course of things, the visit was repeated next year after the harvesting of the crop.

You will have gathered that the Footprint was a rich institution and possessed great treasures. I will mention one item of such treasures. In B. E. 2290 (1747 A. D.), the Governor of Kuiburi reported that gold in the form of sand had been discovered at Bang Sapan, and forwarded a sample weighing 12 ticals. The King ordered a commissioner at the head of two thousand men to go to Bang Sapan to wash for the metal, and they returned with gold weighing over 90 catties, all of which the King ordered to be used for the decoration of the Footprint Temple. The spire of the main roof was covered with this gold, reaching quite a long way down. The treasures of the Temple invited plunder, and during the last siege of Ayudhya, it was plundered. Robbery of Footprint property probably took place repeatedly during those troublous times, but it was left to the Chinese of a village called Betel Garden to commit the final act of arson following robbery, and the Temple was entirely burnt down.

After the fall of Ayudhya and the foundation of the capital at Dhonburi, King Tak caused a temporary structure to be put up on the site of the burnt Temple. That King was fully occupied in putting down internal risings and consolidating his power, and in keeping out would-be invaders from Burma and elsewhere; and he could not find time for less urgent matters, and the building of a new Temple of the Footprint was left to the first Sovereign of the present Dynasty. King พระพุทธยอดฟ้าฯ ordered that the Temple be rebuilt, and desired his brother, the Wang Na, the Second King, to supervise the construction. The latter went to Golden Hill with his army,

among whom were artists, craftsmen and other workers. He was a pious man, with very deep veneration for the Footprint, and instead of travelling from the landing on an elephant or any other conveyance, he walked the whole way. On his own shoulder was carried a piece of timber to be used in the construction of the Temple. It is on record that at each resting-place on the way, a stand had been prepared for His Majesty to place the timber while he himself rested, so that it never touched earth. The Temple built during the first reign has since been repaired and altered many times, and I do not think we are very proud of the building to-day.

I have now finished the historical part of my paper, and will next give you my view on the difficult question of the symbolism of the Footprint. Unfortunately, I have mislaid some of my papers since the abolition of the Royal Institute, and from this point, I am writing without notes, depending almost entirely on memory. I am therefore obliged to avoid going into details, and state my view in a bald and perhaps unsatisfactory manner.

Now, the students of Buddhism among you know that the Buddha was born a prince, and in the ordinary course of things, would succeed his father on the throne. But he abandoned his princely status to adopt the simple life, spending his time in meditation. Finally Enlightenment came. He was Buddha from this time on, for he was merely a Bodhisattva (potential Buddha) before his Enlightenment. Now, Enlightenment was the first important event, not in the life of the man, but from the point of view of his Religion. Buddhism began not with the birth of the prince, but with his Enlightenment. Here I may say in parentheses that I am using the word Religion in a broad sense. Scholars have written how much of Buddhism is Religion, and how much of it Philosophy. I do not propose to touch on the distinction here.

After his Enlightenment, the Buddha hesitated about teaching it to others, realizing that his Doctrine was difficult of comprehension by an untrained mind, and it would be futile to teach it without painstaking preparation. Finally he decided to impart his new-found knowledge to the five disciples who had lately left him, and he journeyed to Benares, where they had gone. In the neighbourhood of that city, he preached his First Sermon. That was the second important event, because, if he did not teach after attaining Enlightenment, he would be merely a *ปัญจกพุทธ*, that is to say, a Buddha

who, having attained Enlightenment, would not impart knowledge to mankind.

The First Sermon was followed by others, and the Master spent the rest of his long life moving from place to place for the instruction of the people in the ways of peace. His wanderings to spread his teaching are called พุทธจาริกาวา, which may here be translated as Peregrination. That was the third important step, for without it the Religion would not have been established.

We have, then, the three important steps in the history of the Religion: the Enlightenment, the First Sermon and the Peregrination. These were symbolized as follows:

Enlightenment: a Seat, พระมณฑป (and Bo Tree);

First Sermon: a Wheel, ธรรมจักร;

Peregrination: a Footprint, พระบาท.

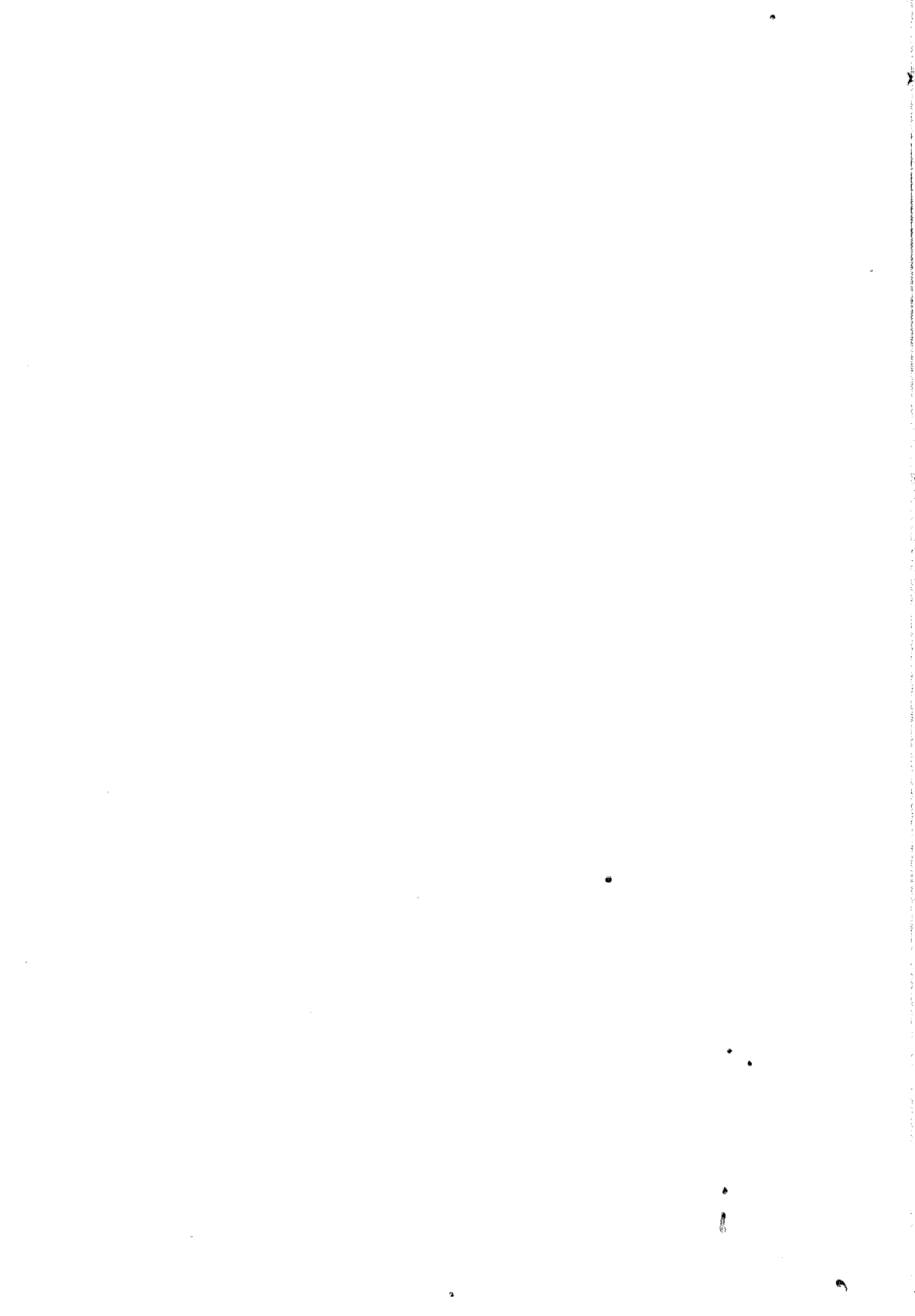
As regards the Seat, it is often understood in this country to symbolize the Buddha's Death, the seat or Bench being his death-bed. Thus, at พระมณฑปศิลาอาสน์, there is a pulverizing stone (for medicine), and a hole which is pointed out to visitors as a spittoon. But it is wrong to regard the Seat, พระมณฑป, as referring to the Buddha's Death; for Death is already symbolized by the Thūpa or funeral mound, *i.e.* พระเจดีย์. The oldest stone pictures of the Seat, for instance at Bharhut, show with it the Bo tree under which Enlightenment was attained, and to me the tree clearly indicates the meaning of the Seat.

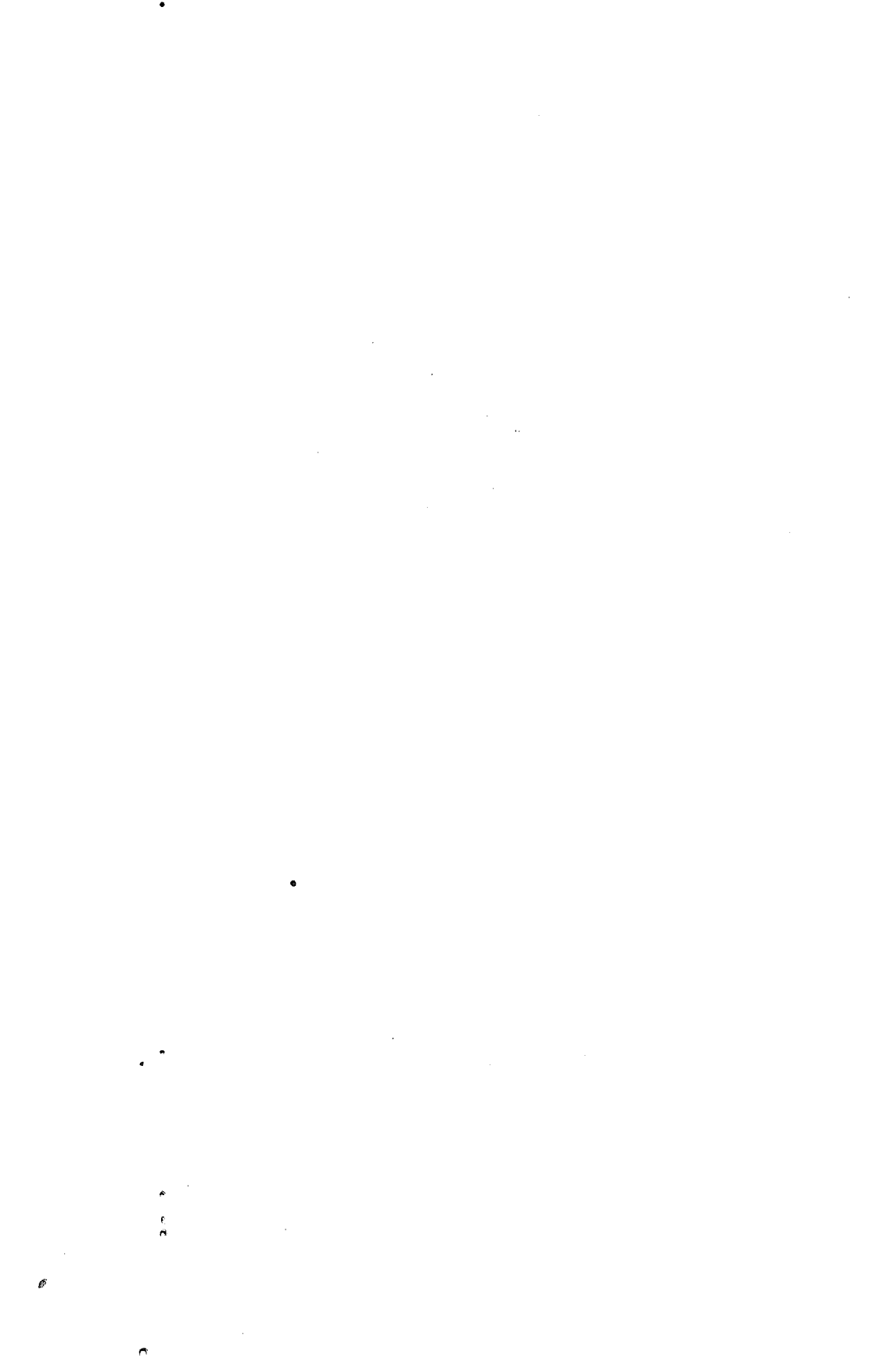
Regarding the symbol of the First Sermon, the Wheel ธรรมจักร, no explanation is needed. A very fine specimen of the Wheel is to be seen in the National Museum in Bangkok. I will show you a picture on the screen presently.

With regard to the Footprint, it is surely the most obvious symbol of Peregrination. As a real footprint records the presence on the spot of the owner of the foot, so a representation of the Buddha's Footprint would be evidence either of the Master's actual visit to a place, such as Bodh Gaya, or, later on, of the fact that his teaching had reached it. Its presence in Siam is a mark of the spread of Buddhism to this country, and not a record of the Buddha's actual visit here. That must be the true significance of the Footprint, whether it be a natural indentation in a rock which has or has not been touched up by hand, or a man-made representation in wood, mortar, stone or metal.



The Wheel, Dhammacakka.  
(National Museum, Bangkok).









The Walking Buddha.  
(National Museum, Bangkok).

On the antiquity of the Footprint symbol in Buddhism, I need only say that the early Buddhists, say before the first century before Christ, would never make an image of the Master. That for them would be a sacrilege, and when they wished to indicate the Master's presence, they merely suggested it by a symbol, such as an empty Seat or a Footprint. The Buddhists of the Kushan period, (say the second century of the Christian era), had not such scruples, and from that time on, the Master's image became a principal element in Buddhist sculpture.

Let me show you on the screen a few pictures of the sculptured reliefs of the Bharhut Thupa, which was erected about the middle of the second century B. C.

Picture I. This picture represents the procession of a King visiting the Buddha. You see the King in a chariot, and he has with him the four sections of his army: elephants, horse, chariot and foot. The Buddha is represented in the picture by a Wheel.

Picture II. This picture depicts the Buddha being worshipped in Paradise. He is represented by his head-dress.

Picture III. See the Seat and the Tree, which need no explanation.

These stone-pictures, as I have said, were made in the second century B. C. Images of the Buddha were not made till over five hundred years after his death. It would seem that once the Buddhists had discarded their scruple about making images of the Master, there was no further reason to represent him by symbols. The images have been made in many forms and we have them in the attitude of Meditation (picture IV), preaching the First Sermon (picture V), and Peregrination (picture VI). The Buddha in this last picture is called พระพุทธเจ้าเดิน in Siamese, that is, the Walking Buddha. There are images of the Buddha in many other attitudes, such as the attitude of Blessing, the attitude of Forgiveness (picture VII), all of which may be seen in the Museum.

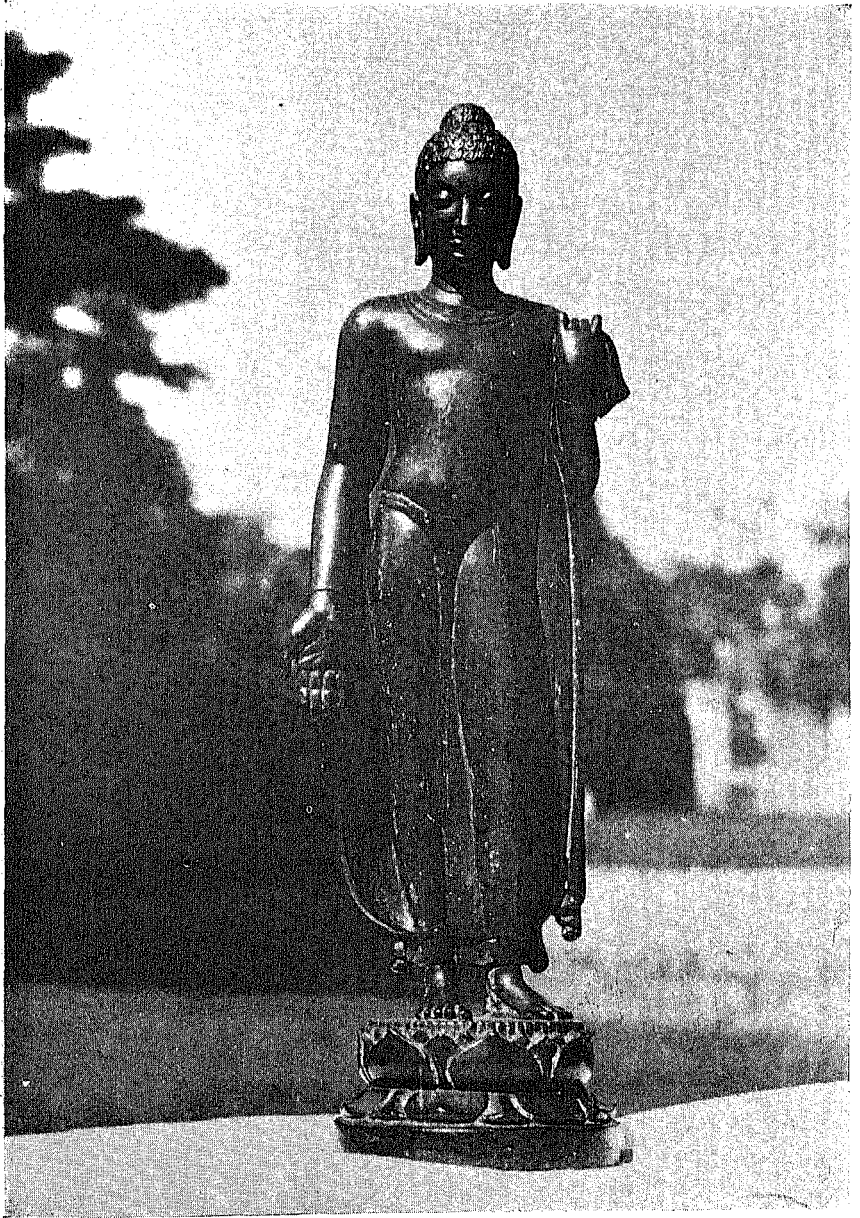
As regards the Footprints of one or the other of the two Hindu Chief-Gods in India, those are a later conception than that of Buddhism. As a matter of fact, the Buddha's Footprint at Bodh Gaya was adopted by Hinduism and became *Viṣṇu-pāda* (Foot of Vishnu) after the later ascendancy of that religion over Buddhism in India. There is nothing inconsistent in this adoption if we take into consideration the fact that the Buddha himself has been adopted by Hinduism, wherein he becomes one of Vishnu's incarnations. There is

a Śivapāda (Foot of Śhiva) somewhere which is said to date from the 4th century of the Christian era. It is probably another adoption, for the idea of the Buddha's Footprint was conceived long before Christ.

May I conclude my paper with the remark that by rationalising the Buddha's Footprint, instead of mythologising it, we surely must recognise its symbolical character, and identify it with his movement from place to place. The Master, after Enlightenment (symbolised by the Seat and Tree), preached his First Sermon (symbolised by the Wheel), and then travelled from place to place, from country to country, for the instruction of mankind until the Religion was firmly established. The Peregrination,  $\text{पुण्ययात्रा}$ , is symbolised by the Footprint.

There is another point which I would like to mention, rather as an afterthought. According to the Sacred Texts, there are four shrines to which Buddhists are enjoined to make pilgrimage. They are the scenes of the Master's Birth, Enlightenment, First Sermon, and Death. There is a set of four emblems symbolising those four events. *Birth* is represented by an elephant, because, according to legend, the Buddha's Mother dreamed that a white elephant from heaven entered her womb. *Enlightenment* is symbolised by a Tree (and Seat); the *First Sermon* by a Wheel, and *Death* by a Thūpa (Tōpe) which typifies the perfect stillness of transcendent peace into which he passed away at death.

You will recognise that the four emblems form a set distinct from the set of three (the Seat, the Wheel, and the Footprint); for, whereas the first set represent the most important events in the Master's *Life*, the second represent the most important events of his *Religion*. The Man's Life ended at Death. His Religion goes on. The two sets of emblems are not to be confounded with one another, though two of the emblems are common to both sets.



The Buddha in the attitude of Blessing.  
(in the author's collection).

