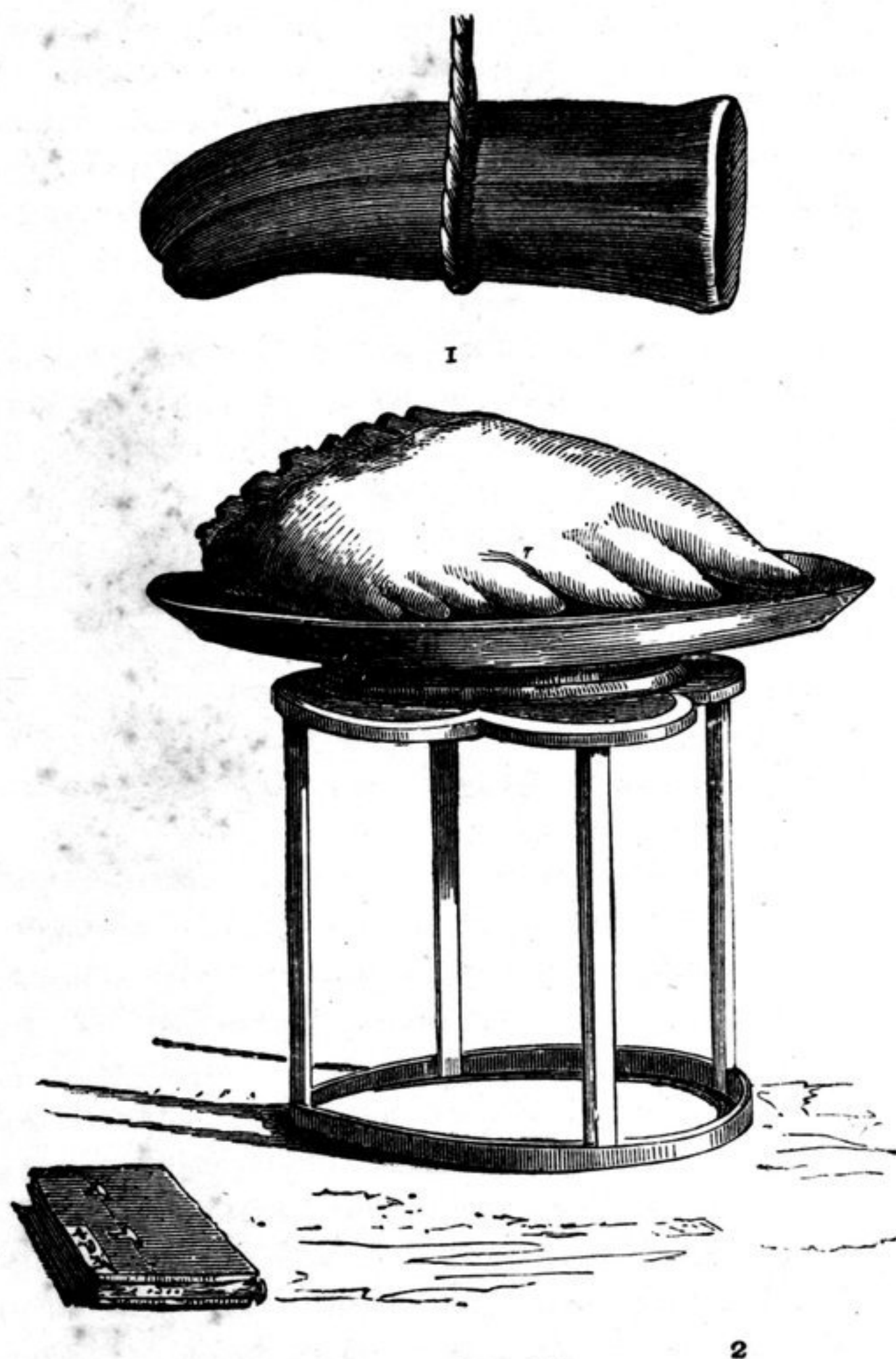


the second to the capital of Gandhára ; the third to Kalinga ; the fourth to the snake-

gods. The Gandhára tooth was perhaps, like the alms-bowl, carried off by a Sassanid invasion, and may be identical with that tooth of Fo, which the Chinese annals state to have been brought to China in A. D. 530 by a Persian embassy. A tooth of Buddha is now shown in a monastery at Fu-chau ; but whether this be either the Sassanian present, or that got from Ceylon by Kúblái, is unknown. Other teeth of Buddha were shown in Hiuen Tsang's time at Balkh, at Nagarahára (or Jalálábád), in Kashmir, and at Kanauj. (*Koeppen*, u. s. ; *Fortune*, II. 108 ; *H. Tsang*, II. 31, 80, 263.)



Teeth of Buddha.

1. At Kandy, after Tennent. 2. At Fu-chau, from Fortune.

The modern Mussulman story at Kandahar is that the alms-pot will contain any quantity of liquor without overflowing.

This *Pâtra* is the Holy Grail of Buddhism. Mystical powers of nourishment are ascribed also to the Grail in the European legends. German scholars have traced in the romances of the Grail remarkable indications of Oriental origin. It is not impossible that the alms-pot of Buddha was the prime source of them. Read the prophetic history of the *Pâtra* as Fa-hian heard it in India (p. 161) ; its mysterious wanderings over Asia till it is taken up into the heaven *Tushita*, where Maitreya the Future Buddha dwells. When it has disappeared from earth the Law gradually perishes, and violence and wickedness more and more prevail :

— “What is it?

The phantom of a cup that comes and goes?

* * * * * If a man

Could touch or see it, he was heal'd at once,

By faith, of all his ills. But then the times

Grew to such evil that the holy cup

Was caught away to Heaven, and disappear'd.”

— *Tennyson's Holy Grail.*