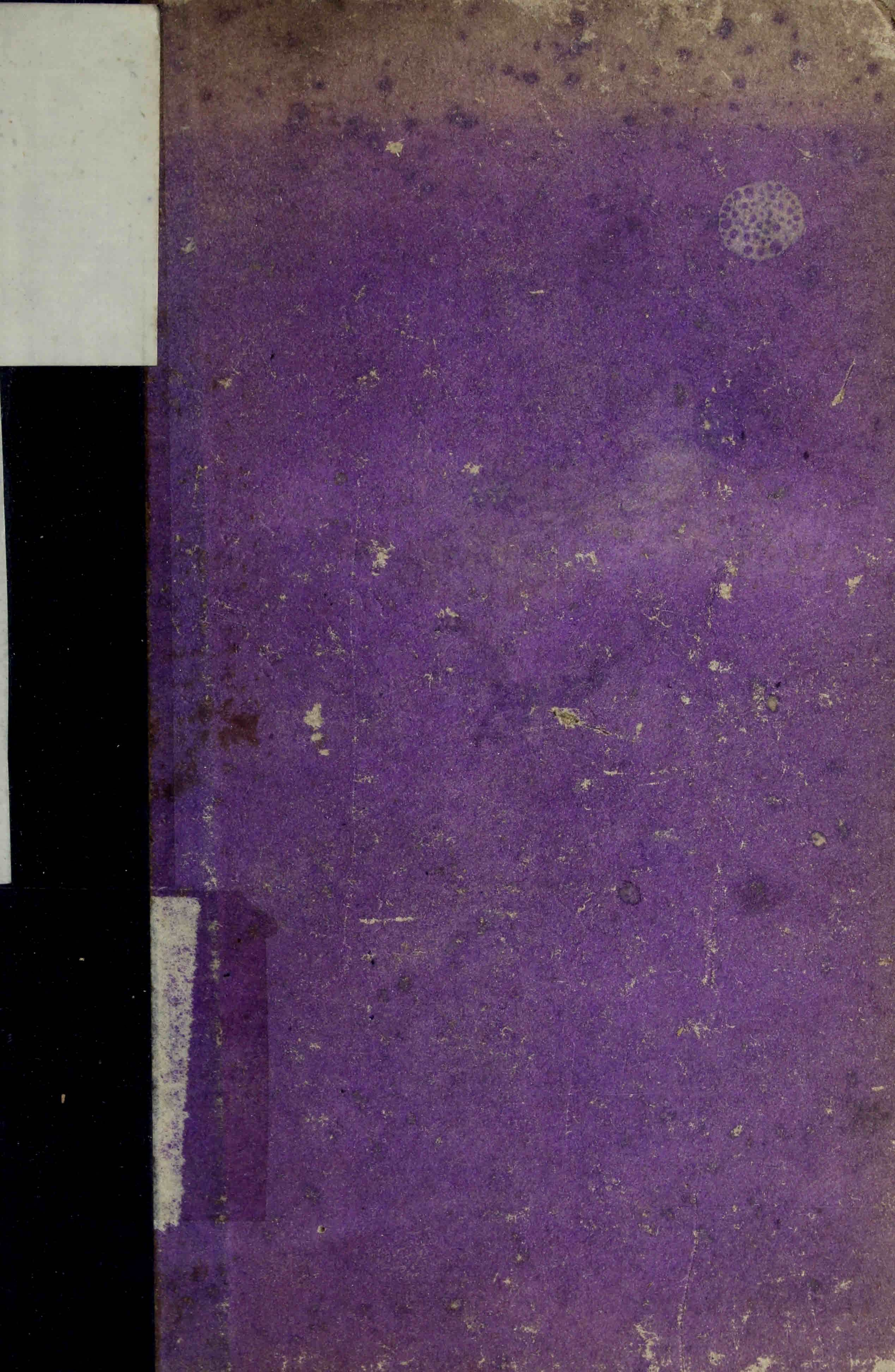






STANDING IMAGE OF THE BUDDHA
Gupta period (5th Century A.D.), Mathurā

THE STORY OF
BUDDHA
and
BUDDHISM
HIS LIFE AND SAYINGS

Edited with Preface

by

Brian Brown

*Editor, Wisdom of Chinese, Wisdom of Hindus, Wisdom of Egyptians,
Wisdom of Hebrews*



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ILLUSTRATIONS

STANDING IMAGE OF THE BUDDHA.....	<i>Frontispiece</i>
ROCK-CUT IMAGE OF THE BUDDHA	<i>Facing Page 32</i>
STANDING IMAGE OF THE BUDDHA ATTENDED BY ANANDA AND KASSAPA AND TWO BODHISATTAS.....	128
THE FIRST SERMON, "TURNING THE WHEEL OF THE LAW," AT BENARES.....	160

CONTENTS

	PAGE
INTRODUCTION	7
Buddha's Doctrine, p. 12.	
CHAPTER	
I. THE STORY OF BUDDHA AND BUDDHISM	23
II. THE DOCTRINE OF REBIRTH	28
Gautama Goes to the Brahmans for Wisdom, p. 32. The Boo-tree—Tree of Wisdom, p. 36. The Sublime Height is Attained, p. 38. Father and Son, p. 42. Buddha Not Per- secuted for His Sins, p. 48.	
III. THE DOCTRINE OF BUDDHA	56
Samsara, p. 57. The Two Extremes, p. 60. Nirvana, p. 61. Karma, p. 65.	
IV. SELECTIONS FROM THE BUDDHIST SCRIPTURES . .	76
The Renunciation of the World, from Asvaghosha's Life of Buddha, p. 76. Temptation of Buddha, p. 80. Bod- hisattva's Search, p. 86. Mara and the Evil One Tempts Buddha, p. 92. The Great Enlightenment, p. 93.	
V. BUDDHA'S SERMONS TO HIS DISCIPLES	99
The First Sermon, p. 99. On the Shelf, p. 103. The Fire Sermon, p. 105. Sermon on Moderation, p. 106. Buddha and the Rich Man, p. 111. Impurities of Mind, p. 113. Ocean, p. 114. The All, p. 115. Control of the Faculties, p. 116. Buddha Said to Ananda, His Disciple, p. 117. Admission of Women to the Order, p. 123. Identity and Non-identity, p. 127. Nirvana Defined, p. 138. The Two Paths, p. 139. On Friendship—False, p. 142. The True, p. 143. Wrong Speech, p. 144. Endurance of Abuse, p. 146. Return Good for Evil, p. 146. Samsara and Nirvana, p. 147. The Only Way—(1) The Contemplation of Body, p. 150. (2) The Contemplation of Feelings, p. 156. (3) The Contemplation of Thought, p. 157. (4) The Con- templation of Ideas, p. 158. The Five Grasping Groups, p. 158. The Six Spheres of Sense, p. 159. The Seven Factors of Wisdom, p. 160. The Four Noble Truths, p. 160.	
VI. BUDDHIST BEATITUDES	162
From the Mahavagga, p. 162. Ten Beatitudes and a Sum- mary, from the Magamangala-Sutta, p. 163. Nine Beati-	

CHAPTER	PAGE
tudes, from the Dharmapada and Kindred Hymns, p. 166. Blessedness for the Sacred Order, from the Maha-Parinirvana-Sutta, or the Book of the Great Decease, p. 167. Community Individual Rules, p. 170. Characteristic Temper of Virtue, p. 171. Moral Exercise, p. 172. Metaphysical Exercise, p. 173. Fruition, Individual and Social, p. 174. Beatitudes from a Buddhist Hermit's "Lion's Roar," p. 175.	
VII. THE DHAMMAPADA—PROVERBS	180
The Twin Truths, p. 180. Zeal, p. 182. The Mind, p. 183. The Fool, p. 186. The Wise Man, p. 187. The Arahāt (Saint), p. 189. The Thousands, p. 190. Vice, p. 192. Punishment, p. 193. Old Age, p. 194. Self, p. 195. The World, p. 196. The Buddha, p. 198. Bliss, p. 199. Affection, p. 201. Anger, p. 202. Sin, p. 203. The Righteous, p. 205. Hell, p. 207. The Elephant, p. 208. Desire, p. 209. Last Words, p. 212.	
VIII. BUDDHIST PARABLES	215
Questions of Milinda on Existence, p. 215. Non-individuality and Moral Responsibility, p. 219. The Parable of the Ever-smouldering Ant-hill, p. 220. The Monkey and the Pitch-trap, p. 224. The Blind Men and the Elephant, p. 226. The Parable of the Log, p. 229. The Mustard Seed, p. 232. The Sick Bhikshu (Monk), p. 236.	
IX. HINAYANA AND MAHAYANA BUDDHISM	237
The Gospel of Shanti-deva, p. 240. The Master of the Banquet, p. 248. On Stillness, p. 249. Desire and Hate, p. 250. Remembrance, p. 251.	
X. BUDDHISM IN CHINA	254
The True Disciple, p. 257. Steps in Contemplation, p. 258. Breathing for Contemplation, p. 261. Contemplation, p. 264. Steps in the Growth of Wisdom, p. 265. The Ten Attainments, p. 271.	
XI. BUDDHIST PSALMS	275
Japanese Buddhism, Lauding the Infinite One, p. 275. Of Paradise, p. 280. The Divine Promise, p. 282. Concerning Belief and Doubt, p. 286.	

INTRODUCTION

NEAR the frontier, between India proper and Nepal, in December, 1896, Doctor Fuhrer, of the British Archeological Society, discovered a stone pillar, on which was written: "Here the 'Buddha,' the 'Illumined' of the 'Sakyas,' was born." This pillar was erected by the great emperor "Asoka" about 300 B. C. Near the same place, where the pillar was found, was discovered a monument which resembled a natural hill. After investigation it proved to be built of stone, and had chambers containing beautiful crystal vases filled with little golden ornaments in the form of leaves and other symbols; also charred bones and ashes were found. On the most beautiful of all the vases this was engraved: "This is a blessed repository for the relics of the sublime 'Buddha,' and is a reverent offering of the Sakyas, the brothers and sisters, with sons and wives." All these articles are now in the Museum at Calcutta, India. The old records written by Bodhist, and non-Buddhist as well—they with old inscriptions engraved on rocks and columns, many of which have been found in India, prove that Buddha lived and is an historical character.

The Buddha was born about 567 B. C., near

Nepal, where the plain of the Ganges begins to rise to the uplands at the edge of the mighty Himalayas; this region was the territory occupied by the Sakyas. "Gautama's" father, Suddhodana, was a prince of the royal family of the Sakyas, so Buddha was a prince and one of the Kshatriyas, or Warrior Caste. It is a superlative demonstration of greatness that this prince should later become a beggar, going from place to place eloquently denouncing caste and laying the foundation for a religion of democracy with individual responsibility as the base. His full name was "Siddhartha Gautama"; the family name was "Gautama," and his personal name was "Siddhartha"; he was called "Tathagata," which, literally, means "thus ~~gone~~"—*i. e.*, on perfection's way, but is generally rendered, the perfect one; he was called a "Bodhisvattva," which means one near supreme wisdom, and then "Buddha," which means, like the word "Christ," complete spiritual wisdom or illumination. He was also called Sakyamuni, meaning Sage of the Sakyas. At the age of twenty-nine he was impelled by some inward emotion to renounce the world, which he did and devoted himself to the study of religion. This is called by the Buddhist the "Great Renunciation."

According to many legends it was accompanied, like his birth, by miraculous signs. Mara, the prince of evil, tried to discourage him in every way and by every temptation, but without success. He went first to the Kingdom of Magadha, on the

south of the river Ganges, where he studied the philosophy of the "Brahmans." These "Brahmans," or priests, founded their religion upon the mythical Gods of the "Vedas"—the Vedas are the Sacred Scriptures of the Hindus, and are four in number—the "Rigveda," "Samaveda," and "Yagurveda," consists of hymns, largely connected with prayers and sacrifices to the nature gods; the "Atharvaveda" is a collection of magical spells. Buddha could not agree with the Brahmans—their Gods, their religion, or their castes—so because he would not accept the Vedic Gods, or appoint Gods himself, he was called an atheist. He could no longer stay with the "Brahmans," and in company with five pilgrims he withdrew into the wilderness and entered upon a course of spiritual concentration that lasted six years. This period of his life is called the "Great Struggle." One day, after having bathed and eaten, he sat down under a banian tree, and suffered again the temptations of "Mara," prince of evil. Mara was again defeated, and a new light came to Gautama. From being a "Bodhisattva," one near attaining Supreme Wisdom, he received the great inspiration or enlightenment, and his spiritual vision now compiled, he is the full "Buddha"—the "Enlightened One." The tree under which this happened is called the Bo-tree, or "Tree of Enlightenment." Buddha converted his five companions to his new vision and admitted them to the order of Monks he founded in Benares, which was the first place he visited

after leaving the wilderness. These monks went from place to place preaching the Master's Gospels—as did the Buddha himself—“Setting in motion the wheel of the law,” as he called it. According to tradition, he was eighty years old when he died. Shortly after his death a council is said to have been held at Rajagriha, which established an authorized version of the sayings of the Master. This literature is called the “Pali Scriptures,” because it was written in the Pali language, used in the first period of Buddhism. It consists of three collections known as the Tipitaka in Pali or Tripitaka in the Sanskrit, and means “Three Baskets.” The “Vinaya Basket” is called the Discipline Collection, for it embodies and explains the rules used as regulations for the order of Monks. The “Sutta” is called the Sermon Basket, and contains the dialogues of the Master. The “Abhidhamma Basket” is called the “Psychological Basket,” and is more advanced in metaphysics and intended for members of the order. There are other collections of significance—the “Psalms of the Early Buddhists,” written by Monks—the “Jataka”—a collection of legendary tales on the life of Buddha, and the “Questions of King Milianda,” a series of dialogues between the Greek King of Bactria and Nagasena, a Buddhist sage.

In the Pali language the words “Nibbana,” meaning state of spiritual bliss; “Kamma,” meaning actions, deeds, the sum of your character, and “Dhamma,” meaning law or gospel upon which

righteousness is founded; these words are rendered in the Sanskrit as Nirvana, Karma, and Dharma. About a hundred years after the Rajagriha Council another Council was held at Vaisati, to consider some changes asked by a section of Buddhist Monks; these changes were rejected and the defeated group withdrew from the main body. Later, the third Council was held at "Patna," about 230 B. C., under the direction of King Asoka; this Council condemned all modernism and innovation of any kind. Asoka's efforts for Buddhism was of such importance that he has been called the "Buddhist Constantine." In some ways he did much more for Buddhism than Constantine is supposed to have done for Christianity. He gave it predominant influence and prestige by living to its principles and setting an example by his own life. From his thoughts and teaching, preserved on rocks and pillars, it appears that he practiced kindness and gentleness to animals as well as men. He was tolerant to all religions, and established hospitals where creed or color did not matter. By the great example of this King's life, and through his zealous missionary endeavours, Buddhism spread throughout all India and beyond its borders. He and the great Buddhist Monk, "Buddhaghosa," called the second founder of Buddhism, who lived in the fifth century A. D., are the great pillars of Buddhism—one the great organizer, the other the great and learned commentator. Buddhism was introduced into China about 62 A. D. and Korea about 372

A. D., thence to Japan in 552 A. D., later to Tibet and Mongolia. From the sixth century A. D. it steadily declined in the land of its origin and has practically disappeared from India proper. It is said to have at the present time about 500,000,000 adherents in the world, and thus to be the religion of about one-third of the human race.

BUDDHA'S DOCTRINE

Gautama's system is a splendid exposition of one of the fundamental principles of Indian thought—the power of "Karma"—that is, our accumulated acts in life. He disagreed entirely with the practices of Brahmanism, which were sacrifice, aceticism, and penance; on these he said: "A life given to self-mortification is painful, ignoble, and profitless—each man must first conquer his desires, for they are the cause of all suffering." Get beyond the desires of the Senses, for they bind the over-self to earth matter and bar the way to Nirvana. On personal responsibility he said: "The Master saves not; each man must save himself; rouse thyself by thyself; examine thyself by thyself, for self is lord of self. In Buddhism prayers and atonement for sin will not suffice—they do not get at the causes of evil and suffering; the conquering of our exaggerated desire, the real cause of suffering, is necessary to overcome evil. For doing this Buddha, in his Sermon at Benares, gave his disciples the "Four Noble Truths": "Concerning Suffering," "The Source of Suffering," "The Way

which Leads to Suffering,” “The Way which ~~Leads Away from~~ Suffering.” When these four truths are understood the desires of material life pass out from us and there is no more cause for rebirth. They, together with the “Sublime Eight-fold Path”—Right Views, Right Aspirations, Right Speech, Right Conduct, Right Living, Right Effort, Right Mindfulness, and Right Meditation—are understood; the desires of the material life pass out from us and there is no more cause for rebirth in the realm of material illusion. These rules point the way to pure acts and pure “Karma,” which is the sum-total of our acts, for remember the Master said: “We are the result of what we have thought and done.” In the “Dhammapada” he tells us:

“Let us live happily then, free from greed among the greedy! Among men who are greedy, let us dwell free from greed!

“Let us live happily then, though we call nothing our own! We shall be in spiritual bliss, feeding on happiness!

“Victory breeds hatred, for the conquered is unhappy. He who has given up both victory and defeat, he, the contented, is happy.

“There is no fire like passion; there is no losing throw like hatred; there is no pain like this body; there is no happiness higher than rest.

“Hunger is the worst of diseases, the body the greatest of pains; if one knows this truly, that is Nirvana, the highest happiness.”

After the death of Asoka his great empire fell to pieces and many changes came to India; Greek and Indian culture were fast becoming intimately fused; the Mongolian conquerors from the North put an end to the Greek supremacy at Bactria, and a new empire was formed, called the Indo-Scythian. The most noted ruler of this new empire was "Kaniska." "Kaniska," like "Asoka," was a convert to Buddhism, but, unlike Asoka, who was a fundamentalist, he was a modernist, and it was during his reign that a new form of Buddhism came into existence. Prof. Hackman, in his book "Buddhism as a Religion," tells us this about the change: "The King Kaniska held a Council about 85 A. D., at which new lines of Buddhism seem to have been established."

Buddhist teaching became saturated with alien material and essentially changed. Conceptions totally at variance with those of its founder filtered into it. These new ideas were not only tolerated by the ignorant multitude, but they also took possession of the narrower circle of the monkhood; they were formed into a doctrinal system by speculative minds, which was given out as being thoroughly Buddhist, while others, indeed, recognized this as a dangerous innovation and strenuously held themselves aloof from it.

The most important of these new ideas which had been incorporated into Buddhism were as follows:

(1) *The Conception of an Eternal Deity.*—Buddha did not combat the belief in gods which he found existing among his associates. The divine to him was but one among many forms of existence, a happy kind of existence, one of the rewards of a virtuous life. The gods, however, are also subject to change, no matter how long a time they may continue. They are capable also—according to the law of retribution—of sinking to a lower state of existence, or even to the lowest. The gods are far inferior to the Buddha; they have not yet reached the goal—Nirvana; they still remain in the whirlpool of reincarnation. One easily recognizes that this is not a perfect conception of godhead, which embraces the highest, the entirely superhuman, the eternal. With such a conception of the gods, the Buddha could afford to give full play to the superstition of the multitude without his own ideas being thereby affected. But at the time of which we are speaking, another conception of the Divine Being had arisen, which is entirely opposed to the original Buddhist system of Thought. By this is meant an Eternal God, superior to all things, who is the ultimate and supreme cause of all life. The historic Buddha Gautama is reduced to being but a transitory manifestation of this Eternal Being. One can only take this to be a reversion to the ancient Brahman theory of the world-soul, or perhaps the influence of a foreign (Persian, or even Christian) belief. The most prominent attributes of this highest Deity are those of infinitude (of ab-

solute being, especially as regards the limitations of time) and of light.

(2) *The Bodhisattvas*—so-called—now begin to assume an important rôle. The name of Bodhisattva (he whose essence, sattva, is becoming enlightenment, bodhi) signifies those who, through the various stages of development, had by ever-increasing merit attained to the career of a Buddha in their next reincarnation. For instance, Gautama, when he came down from heaven (according to the legend) to become flesh in his mother Maya, was a Bodhisattva. When a Bodhisattva undertakes the task of a Buddha, then his goal is Nirvana; with that, naturally, all earthly relation comes to an end. For him who has reached Nirvana, no faithful supplication can obtain anything further. But it is for the necessity of having a personality to which mankind can address itself in times of stress and sorrow that the following theory sprang. Many of those lofty beings, who are in a position to tread the last way of life, are possessed by a strong craving to aid their fellow-beings around them, to lead them into the true way of knowledge, and this craving determines them to willingly forego the Buddhahood which they might attain, in order to live for countless years in the state of a Bodhisattva engaged in tasks of ministry to lower beings. The Bodhisattva meanwhile exists in one of the many heavens, possesses divine powers, is filled with kindly intentions toward the suffering world below him, and is ready to help

those who appeal to him. This is the kind of Bodhisattvas which the Buddhism of our period created in ever-increasing numbers, by which means it retained and remodeled frequently the popular deities of those countries into which it desired to gain admission.

(3) *By This Theory the Moral Attitude of Monasticism, as Well as Its Ideals, Was Altered.*—The ideal of the ancient monkhood was the so-called Arhat—namely, the Holy One—viz., a man who, through most perfect obedience to the teaching of the Buddha, had obtained entrance to Nirvana. Now the attainment of the Bodhisattva-hood takes the foremost place. The compassionate, helpful character of the Bodhisattva contributes to the moral aspect of sympathy with all beings of a world-encompassing love, which becomes much more prominent now than in the earlier Buddhism, of which the morality was directed rather to the attainment of personal holiness.

(4) With regard to the Laity, the *Invocation of the Bodhisattva* now naturally becomes the central point. Besides the emphasis laid on meritorious acts, remarkable stress is placed (for the laity) on faith. Whoever makes a trustful appeal to the Bodhisattva, and believes in him with strong conviction, may rely upon obtaining his compassion.

(5) This change into the usual religious *Belief in Gods*, countenanced by the ancient teaching of the Buddha, was still further strength-

ened by the fact that a happy state of existence—a paradise—was substituted for Nirvana. Such is the reward (adorned with every imaginable joy) of virtuous conduct, and he who attains this blessed life is saved from the uncertainties of reincarnation. Hell is placed in contrast to this Paradise. A coarser delineation of reward and punishment in happy or unhappy surroundings replaces the old philosophical conception of existence being a state of suffering, and of the final release from it through the removal of all empirical being.

(6) Even the old fundamental rule of *Monastic Life*, which enjoined ten obligations, was now transformed, owing to the influence of the fact that in certain particulars the monk's life had been altered. The following ten obligations were now enjoined: "*Not to kill, not to steal, to avoid all unchastity, not to lie, not to slander, nor to insult, not to chatter, not to covet, not to give way to anger, to harbour no scepticism.*" These ten commandments comprise three sins of the body, four sins of the tongue, and three sins of the mind.

These are the most important changes which took place during Kaniska's reign in the Buddhist dogmatic system. It is also worthy of mention that this new phase was characterized by a change of language for the vehicle of its ideas. In the place of Pali we find Sanskrit. For just at that time there was an artificial renaissance of this ancient and sacred language, in conjunction with definite

efforts to fix the verbal tradition of the sacred records of Buddhism by written documents.

The cleavage caused by this new development within Buddhism is marked by the names of Mahayana and Hinayana. The names signify the big vehicle and the little vehicle. The picture of a vehicle was frequently used in Buddhism to symbolize the doctrine, which bore the disciples across the world to the goal of Nirvana. The widened and transformed Buddhism, as it found its center in Kashmir, called itself Mahayana, and it called the older form Hinayana. In India both schools of thought existed side by side for a long space of time, naturally not without a certain amount of friction; this occasionally rose to an acute stage of denunciation and strife, but it was generally so slight as to allow monks of both persuasions to live together in the same monastery. Later historial development separated these two schools, so that the older and more original Buddhism—the Hinayana—became the ruling one in the southern countries, Ceylon and Farther India, while Mahayana Buddhism won for itself the northern countries of Tibet, Mongolia, China, Korea, and Japan.

The whole scope of Mahayana Buddhism may be seen realized during the reign of Kaniska in the personality of Asvaghosa, who must be considered the most eminent exponent of this school.

So we see that Buddhism has its Old Testament and New Testament, the old in the Pali language ?

and the new in Sanskrit. Ananda Coomaraswamy, in his excellent work, "Buddha and The Gospel of Buddhism," says in his chapter on the "Beginnings of Mahayana":

"Let us recall that according to the orthodox Hinayana, Gautama was originally a man like other men, and differed from others only in his intuitive penetration of the secret of life and sorrow, in his perception of things as they really are, as an eternal Becoming; with that knowledge he attained Nibbana, and for him the causes of birth were extinguished.

"The Hinayana emphasizes the necessity of saving knowledge, and aims at the salvation of the individual, and refuses to develop the mystery of Nibbana in a positive sense; the Mahayana lays as much or greater stress on love, and aims at the salvation of every sentient being, and finds in Nirvana the One Reality, which is 'Void' only in the sense that it is free from the limitations of every phase of the limited or contingent experience of which we have empirical knowledge. The Buddhists of the primitive school, on the other hand, naturally do not accept the name of the 'Lesser Vessel,' and as true Protestants they raise objection to the theological and æsthetic accommodation of the true doctrine to the necessities of human nature.

"The development of the Mahayana is, in fact, the overflowing of Buddhism from the limits of the Order into the life of the world; into whatever

devious channels Buddhism may have ultimately descended, are we to say that that identification with the life of the world, with all its consequences in ethics and æsthetics, was a misfortune? Few who are acquainted with the history of Asiatic culture would maintain any such thesis."

We see, then, that the moral ideal of primitive Buddhism is transformed in the "Mahayana," men are not to try to work out their own salvation, but to put their trust in the many exalted Bodhisattvas who, instead of entering "Nirvana," are engaged in the Service of Saving others. This introduces a polytheism with a Heaven and Hell realistically portrayed.

It has been said that "All true poets are likewise Prophets"—this seems to hold true with the literature of the "Mahayana," for the background of the school is in legend and poetry. Such imaginative and poetic mythology as the "Lalitavistara," well known to English readers in Sir Edwin Arnold's "Light of Asia," and the "Buddhacarita," by the famous Buddhist poet "Asvaghosa," together with the "Lotus of the Good Law," the "Garland of Jatakas," by Aryasura, the "Madhyamika Sutra," by Nagarjuna, and the "Way of Enlightenment," by Shanti Deva, furnished the poetic and spiritual warmth for the Mahayana system. The adherents of the primitive school complained of the innovation in the teachings of the Mahayana school, but the Mahayanists asserted that it was the perfect teaching of the

Buddha now revealed to men through the grace of Bodddhisattvas and that theirs was the "Great Way," because it put redemption within the reach of all by Spiritual Faith and Worship. For further reading on Buddhism in general I would recommend "Buddha and the Gospel of Buddhism," by Ananda Coomaraswamy, G. P. Putnam Sons; the Buddhists books in the "Wisdom of the East" Series, E. P. Dutton & Co.; "Buddhism in Translation," by Prof. H. C. Warren, Harvard Press; "The Gospel of Buddha," by Paul Carus, Open Court Co.; "The Creed of Buddha," Edmund Holmes, Dodd, Mead & Co.; "Buddhism as a Religion," by H. Hackman, Probsthain & Co., London; "Some Sayings of the Buddha," by F. L. Woodward, the Oxford University Press; the Buddhist Section in the "Sacred Book of the East," Oxford University Press; "The Psalms of Shonin," translated by S. Yamaba and L. Adams Beck; "Japanese Buddhism," E. P. Dutton & Co.

All the above I am indebted to for the selections used in the book.

BRIAN BROWN.

CHAPTER ONE

THE STORY OF BUDDHA AND BUDDHISM

BUDDHA is not a proper name: it is the designation of an inner state or spiritual condition. It means the Awakened, or the Enlightened One; it designates a being who by His own power has acquired the highest wisdom and moral perfection attainable by a living being.

The Buddha at His birth was called Siddhartha. His family name was Gautama. His parents were King Suddhodana and Queen Maya.

King Suddhodana reigned over the tribe of the Sakyas in India. The Sakyas belonged to the great Aryan family of peoples, of which the European nations—Germanic, Greek, Romaic, Celts, and Slav—are also members. The district occupied by them was situated in the northeastern part of India, at the foot of the Himalayas, and the capital, Kapilavasthu, was about a hundred miles north of the city of Benares, on the river Rohini.

Prince Siddhartha was born on the full-moon day of the month of Wesak (May), in the year 544 before the beginning of the Christian era.

The books on Buddha give us many details about the Buddha's birth and youth, but, as with all founders of great religions, the birth and youth of

the Buddha have been adorned with many miraculous and poetic events.

The books on Buddha tell us that already at the birth of Prince Siddhartha and Brahmans, who lived as priests and astrologers at the court of King Suddhodana, predicted the child's high destiny. They prophesied: If Prince Siddhartha mounts the throne, he will become a king of kings, a world-ruler; but if he renounces the throne and chooses the life of a recluse, he will become a world-subduer, a universal Buddha. "And the hermit, Kaladevala, hastened from the wilderness of the Himalaya, threw himself at the feet of the child, and said: 'Verily, this child will one day become perfect, a supreme Buddha, and will show unto men the way to emancipation,' and he wept, knowing that on account of his age he would not live to see that day."

But King Suddhodana did not rejoice in Kaladevala's prediction. On the contrary, he tried by all means within his power to prevent its fulfilment, for he desired that Prince Siddhartha should one day become a universal monarch. The Brahmans had told him that the sight of human suffering and earthly impermanence would induce the prince to abandon the world; therefore the king kept away from the prince everything that could give him knowledge of human misery and death. He surrounded him with enjoyments and kingly splendour of every kind, so as to chain him firmly to a worldly life. The most distinguished teachers had

to instruct him in the arts and sciences, and in all knightly accomplishments befitting a king's son. When Prince Siddhartha reached manhood, his father had built for him three palaces, one for each of the three Indian seasons—the hot, the cold, and the rainy season. All were furnished with the greatest luxury; all around them spread vast gardens and groves, with clear ponds full of lotus flowers, and grottoes, and beds of the most beautiful flowers. In these gardens and groves the prince passed his youth, but he was never allowed to leave them; and all the poor, the sick, and the old were strictly prohibited from entering. Sons of the noblest families in the land were his companions. In his sixteenth year his father married him to the Princess Yasodhara, and he was surrounded besides by a bevy of beautiful girls, skilled in dancing, singing, and music, according to the then custom of Indian princes.

It became possible for the prince, however, in the midst of all this splendour and delight, to think of flight from the world. Whilst driving in the gardens and parks of his palaces he perceived four significant apparitions, which enlightened him as to the true nature of existence. These were an infirm old man; a sick man covered with ulcers; a decaying corpse, and a venerable Bhikkhu (Priest).

The traditions tell us that when Prince Siddhartha was driving in the park one day, he suddenly perceived an infirm old man, with back bent by the weight of years, who was creeping painfully

along leaning upon a staff. Siddhartha in astonishment asked his charioteer, Channa, what that strange being might be, and Channa answered that he was an old man. "Was he born in this state?" further inquired the prince. "No, Master, he was once young and blooming as thou." "Are there more such old men?" asked the prince, in growing astonishment. "Very many, Master," "And how did he arrive at this deplorable condition?" "It is the course of nature that all men must grow old and feeble, if they do not die young." "I, also, Channa?" "Thou also, Master."

This incident made the prince so pensive that he gave orders to be driven home, having lost all pleasure in the beautiful surroundings. Some time after this, while driving again, he saw a leper, and when, in answer to his questions, Channa also explained this apparition to him, he was so deeply affected that thereafter he avoided all amusements and began to ponder over human misery. In the course of time a third apparition was perceived by him; he saw by the wayside a corpse in a state of decomposition. Violently agitated, he returned home immediately, exclaiming: "Woe unto me, what is the use of kingly splendour, all pomp and all enjoyment, if they cannot guard me from old age, sickness, and death. How unhappy is mankind. Is there no way of forever ending suffering and death which are renewed with every birth?" This question occupied him henceforth uninterruptedly. The answer thereto came to him at a

subsequent drive. There appeared to him a venerable ascetic in yellow garb, as worn by the Buddhist Brethren, whose features clearly reflected his deep, inner peace. This apparition showed to the prince, troubled with the enigma of existence, the way on which he had to seek its solution. Henceforth the resolution matured within him to leave the world, and to step on the path which every one must travel who strives for perfection.

This allegorical narrative is evidently not to be taken literally, but it is full of a deep inner truth, for it teaches us that it is only insight into the transitoriness and vanity of life which leads susceptible natures to retirement from the world and to renunciation, to that total change of mind which all saints and world-vanquishers have experienced, and which the worldly-minded do not comprehend.

These appearances affected Prince Siddhartha deeply. The utter transitoriness of life now became clear to him. The delusive and short earthly enjoyments, which bring old age, sickness, pain, and death in their train, lost all attractions for him. Henceforth he abstained from all amusements. The conviction ripened within him that existence is not a blessing, but the reverse, and that it is foolish and unworthy of noble natures to pursue sensual pleasures. All his aspirations were now directed to a higher aim. He longed to discover the causes of misery in the world—of birth, suffering, old age, and rebirth, and to find an end to them.

CHAPTER TWO

DOCTRINE OF REBIRTH

THE doctrine of rebirth—that is, the repeated embodiment of the inner essence of man—is the oldest and most venerable belief of the human race, the primitive knowledge of religion which almost forces itself on the unbiased intellect, if not inoculated in early youth with false doctrine and clouded by prejudice.

The doctrine of rebirth alone gives back to man his true liberty and self-determination which can never exist with an all-powerful god-creator; it alone rests on true justice, and only in it the word of the Christian saint, Paul, becomes true: “Whatsoever a man soweth, that also shall he reap.” The doctrine of rebirth alone solves the riddle of existence, explains satisfactorily why the righteous are often poor and despised, while evil-doers enjoy riches and honour, and answers the hopeless question which rises vainly to heaven from millions of tortured human hearts: “Why must we suffer so much?” It explains that our inner being is indestructible, just as matter and the forces of nature. Of our own will, deluded by the craving for existence, we have entered this life and continued it in constantly changing forms since the very be-

ginning of things until this very day. Death is not annihilation, still less deliverance or consummation, but merely a transition from one perishable form to another. He who finds satisfaction in life may be confident that no god and no devil can deprive him of it. Man's fate depends alone on his inner being, on his own will, for which innumerable rebirths are still in prospect, in which he will reap the fruits of his good and evil deeds. To him, however, who is earnestly weary of constantly renewed existence with its sorrows and joys, the way to deliverance is open. Let him only tread it with firm resolution, and he will of his own power attain that sublime goal, where the individuality, which by its very nature is necessarily limited, full of sorrow and error, will completely dissolve in Nirvana. This is the bliss, the eternal peace which all living beings consciously or unconsciously desire, but which, blinded by delusion, they cannot find. Such is the Philosophy of Reincarnation as viewed by the Buddhists.

Prince Siddhartha decided to leave the world, and to go into the wilderness like the venerable ascetic who had appeared to him. It was not easy for him to take such a resolution, for he had to renounce all that men generally consider the greatest happiness—a king's throne, power, honour, riches, and all enjoyments connected therewith.

The prince decided to leave secretly. He passed the guards at the gate without being noticed, and sallied forth into the darkness as fast as his steed

would carry him. Having reached the top of a hill, he looked back on his native city. Then Mara, the Tempter, approached him. He showed him the kingdoms of the earth, represented to him once more all the allurements of power and splendour, and promised him the sovereignty over the whole world if he would desist from his purpose.

Mara, the tempter and prince of this world, the demon of passions, of lust, and of death, in short, the personification of evil, plays in Buddhist legend about the same part as the Christian Satan, the prince of darkness. According to the evangelical legend, Jesus was also tempted by the devil in the wilderness, just as the Buddha by Mara. In fact, the life of Jesus, as related in the gospels, corresponds so strikingly in many essential points with the life of the Buddha, of which a short abstract only is given here, that one is involuntarily driven to the conclusion that the life of the Buddha served as a model to the compilers of the life of Jesus of Nazareth.

The Buddha rejected the Tempter with scorn. His resolutions could not be shaken. And the books say: "Henceforth Mara followed the steps of the Tathagata, hoping to find another opportunity to cause his fall."

Prince Siddhartha was twenty-nine years of age when he left the world.

He went first to the river Anoma. There he cut off his beautiful long hair with his sword, handed his arms, ornaments, and horse to his faithful

Channa, and directed him to return with them to Kapilavatthu, and to reassure the king and the princess as to his fate. After Channa had left him, he passed seven days in solitude on the bank of the Anoma, entirely given up to contemplation, filled with holy joy at having taken the first important step toward the realization of his aim, and at having stripped off the fetters of a worldly life. Then he put on yellow robes and walked toward Rajagaha, the capital of the kingdom of Magadha.

With this momentous step the story of Prince Siddhartha ceases, and there begins the historical career of the recluse Gautama, whom his contemporaries later called the Awakened One, the Buddha.

The Perfect One expressed Himself to His disciples only occasionally, in short, simple sentences, as to the reasons which induced him to abandon the worldly life. Thus we read: "There are two goals, oh, disciples, the holy goal and the unholy goal. And what is the unholy goal? There, one who is himself subject to birth, old age, sickness, death, sorrow, and sin seeks what is also subject to birth, old age, sickness, death, sorrow, and sin, namely, wife and child, man-servants and maid-servants, hearth and home, gold and silver. This, oh, disciples, is the unholy goal. I also, oh disciples, acted thus, while still searching for the truth, before I had become an Awakened One, a Buddha. Then the thought arose within me, in-

stead of the transitory and sorrowful which I had comprehended as evil, to seek deliverance from birth, old age, sickness, death, sorrow, and sin, the peerless security, Nirvana. This is the holy goal. And after a time, young, strong, dark-haired, in the first bloom of manhood, with short hair and beard, and clad in the yellow garment, I went forth from home into homelessness." And in another place, after speaking to His disciples of the splendour and pomp which had surrounded Him in His palaces, He continued: "By such affluence, ye disciples, was I surrounded, in such magnificence dwelt I. Then there awoke in me this thought: A foolish, ordinary person, although himself subject to old age, sickness, and death, feels repugnance, abhorrence, and loathing when he sees an old man, a sick person, or a corpse. This repugnance, however, turns against himself, for he also is subject to old age, sickness, and death. As I thought thus, ye disciples, all juvenile ardour perished within me."

GAUTAMA GOES TO THE BRAHMANS FOR WISDOM

Prince Siddhartha went to Rajagaha for the reason that there dwelt in the neighbourhood two Brahmans, Alara Kalama and Uddaka, renowned for wisdom. He joined first one and then the other as disciple under the name of Gautama. These Brahmans taught that mystic meditation and direct intuition of the Absolute are the roads to emancipation.



ROCK-CUT IMAGE OF THE BUDDHA
(6th Century A.D.)

Gautama did not find this teaching correct. He acquired all the knowledge of the two Brahmans, and zealously joined in all their religious exercises without getting any nearer to his goal. He soon found that their knowledge was futile, and would not lead to deliverance from suffering, death, and rebirth.

Already, centuries before the birth of the Buddha, there existed Brahmanic penitents, hermits, and ascetics in India. They lived together in small huts in the forest, devoted to the study of the holy, mystic writings (Upanishads) of the Vedas, or as recluses in caves and under trees. Many wandered from place to place as homeless ascetics, begging their food before the doors, and giving themselves up to the most painful self-tortures, in order forcibly to kill all sensual emotions, to liberate the soul from all earthly ties, and to obtain union with the Eternal—Brahman. These Brahmans, celebrated religious teachers, believed that the true way to emancipation was through asceticism, namely, the complete and forcible mortification of all emotions pertaining to the senses, of the will, and of the passions. Gautama now decided to follow their precepts. For this purpose he retired to a thick forest near Uruvela, and applied himself in solitude to the severest penances and self-tortures.

This spot, where the Buddha dwelt for many years as an ascetic, and where He also attained Enlightenment, was later called Buddha-Gaya,

that is, the hermitage of the Buddha. Temples and monasteries arose there, which a thousand years later, when Buddhism had spread over all Central and Eastern Asia, were inhabited by numerous monks, and formed a chief place of pilgrimage for devotees from all Buddhist countries. Even today a partly ruined temple, which has lately been restored, and which is to be made the center of Buddhist propaganda, marks the consecrated spot.

Soon the fame of Gautama's holy life spread, and brought him five companions who pursued the same aim. In admiration of the fortitude and the endurance with which Gautama devoted himself to his castigations, they remained with him, expecting that he would surely some day attain emancipation. Then they intended to become his disciples. Their names were Kondanna, Bhaddiya, Vappa, Mahanama, and Assaji.

Gautama remained in the forest near Uruvela nearly six years. The strength of his body dwindled with continual self-tortures, fastings, and vigils, but he did not flag in his endeavour. One night, walking up and down in deep meditation, he sank to the ground unconscious from sheer exhaustion, so that his companions thought him dead. After some time he recovered. He did not thereafter continue his ascetic practices. He understood that asceticism never leads to perfection and to deliverance. He had almost sacrificed himself and still not attained his aim—spiritual and moral

self-perfection. He therefore relinquished all real mortification, and took food again regularly. When his companions saw this, they began to doubt him; they thought he had forsaken his resolution, and they abandoned him.

Not only the sublime founder of Buddhism, but also many Christian saints of earlier times had, by personal experience, to arrive at the knowledge that asceticism does not lead to salvation. “By mere mortification,” says Nagasena, the great apostle of Buddhism, “one does not even attain fortunate rebirth, much less emancipation.” And we read: “A knife grasped at the edge wounds the hand. Wrongly practised, asceticism leads to the downward path.” Hence Buddhism rejects every kind of self-torture and “mortification of the flesh” as useless and injurious, and aims only at the purification of the heart and will of all passions and evil tendencies, and at the development of insight and the higher mental powers of man.

Gautama did not for a moment despair of gaining his aim. Deserted by all, he understood that salvation could not be attained by the doctrines taught by others, and he resolved in future to follow only his own inspiration. He had realized that self-mortification was injurious, and he confined himself henceforth to strict abstinence from all sensuality; at the same time he strove in perfect seclusion for revelation from within, for the complete unfolding of his higher spiritual powers. One

night he sat under a tree, not far from the shores of the river Neranjara. It was under this tree that he victoriously accomplished his last and severest struggle.

THE BO-TREE—TREE OF WISDOM

This tree is called by Buddhists Bodhi—or Bo-tree, that is, Tree of Wisdom; by naturalists *Ficus Religiosa*. An offshoot of this same tree is still flourishing near the temple of Buddha-Gaya. Another sprig was taken to Ceylon by the Princess Sanghamitta, daughter of the Emperor Asoka, and planted at Anuradhapura, the former capital of the island. It is still in full growth, and is the oldest historical tree in the world.

Gautama's last and severest struggle was against the inclinations and desires of the human heart, which arose once more within him, although he believed that he had completely conquered them; the struggle against delusion, love of the world, and that craving for existence and enjoyment, that "will-to-live," which are the root and mainspring of our being as well as the source of all our woes. Once more honour, fame, power, wealth, love, happiness of family life, and all the delights and joys which the world offers to its favourites, presented themselves to him in their most seductive form; once more gnawing doubt raised its serpent head. But firmly determined to die rather than renounce his aim, Gautama struggled with these dire powers and gained the victory.

The Buddhist Scriptures, in a magnificent, brilliantly coloured allegory, represent this inward struggle of the solitary Sage as a fight of Gautama and Mara. Mara recognizes that the decisive moment has arrived. He approaches Gautama, seated under the Bodhi-tree in deep meditation, and once more offers him sovereignty over the whole world. Gautama repels him with scorn; he is no longer susceptible to the allurements of ambition. Mara now becomes enraged and summons his hosts, the destroying powers of nature, to attack the audacious One, who is about to wrest from him the dominion over human hearts. All the elements are sent in an uproar. Thunder crashes, lightning flashes, an earthquake shakes the continent, torrents of rain pour down and threaten to drown everything, a hurricane uproots the strongest trees, and pieces of rock rolling down from the mountains menace to crush the Sage, who, calm in the midst of these horrors, and heedless of danger, continues his meditation. Even the fear of death no longer moves him. Then Mara has recourse to his last and most dangerous weapon. He sends his magically beautiful daughters, Tanha, Arati, and Raga (craving desire, hatred, and sensuality). These put forth all their skill to ensnare the solitary recluse, while the surroundings are transformed into a fairy grove. But Gautama penetrates their real nature and turns with loathing from the tempting forms. This decides the battle. Mara flees filled with despair; he feels that his throne is tottering. The

World-Subduer has wrested from him the dominion over human hearts.

THE SUBLIME HEIGHT IS ATTAINED

And now, after the last attack of human weakness had been overcome, and the deep peace of Nirvana had entered his heart, Gautama's spirit rose to that sublime height where the struggler attains supreme enlightenment. He had reached the goal—the veil had fallen from his eyes, the highest insight had been won. He had become perfect—a Buddha.

Enlightenment, in the Buddhist sense, is not to be understood as a miraculous or mystic occurrence caused by the influence of extramundane, divine powers, but that direct apprehension of the truth, that intuitive penetration into the nature of things which only differs from the intuition of the artistic genius in degree, not in kind, representing only a higher step of the same.

Gautama, the Buddha, now understood the causes of misery, of birth, suffering, old age, death, and rebirth. "He had obtained the pure, spotless Eye of the Truth," as the books express it, and He understood, not only the cause of the arising and passing away of beings, the cause of suffering, death, and rebirth, but also the means to put an end to all suffering, to escape the continual rotation of birth and death, and to reach deliverance—Nirvana.

The Buddha remained at the foot of the Bodhi-

tree for seven days in deep meditation. Then He arose and went to the Ajapala fig-tree (the tree of the goat-herds). There the thought occurred to Him: "I now comprehend this liberating doctrine, so difficult to perceive and to understand, which brings quietude of heart, which is exalted, intelligible only to the wise. Shall I proclaim it? Mankind is given to desire, intent upon desire, delighting in desire. Most difficult for it to understand will be the moral constitution of the world, the law of the concatenation of cause and effect; it will not want to hear the doctrine of the renouncement of the will-to-live, of the subduing of desires and passions, and of the Path to deliverance. If I proclaim the doctrine, and other men are not able to understand my preaching, there would result but weariness and anguish to me."

The Buddha rejected these thoughts as unworthy of Himself. Compassion with erring and suffering humanity induced Him to take upon Himself the burden of a long earthly life and the difficult task of a herald of Truth. With the words: "Open to all be the gate of deliverance; let all who have ears hear the Law and follow it," He arose, left His hermitage, and took the road to Benares.

The Buddha first proclaimed the doctrine to the five ascetics who had dwelt with Him so long and had deserted Him when He abandoned His self-mortifications. He found them in a grove near the city of Benares, in the deer park Isipatana. The five ascetics at first intended not to hear Him, as

they considered Him an apostate; but the majesty of His appearance, the exalted expression of His countenance, made such a mighty impression on them that they involuntarily bowed down before Him and listened to his words with deep reverence.

This first discourse of the Buddha is called "The Setting in Motion of the Wheel of the Law,"¹ or "The Foundation of the Kingdom of Righteousness." This sermon contains in concise terms the fundamental points of the whole doctrine.

The effect of this discourse upon the five ascetics was that they acknowledged the Buddha as the Enlightener of the World, and desired to become His disciples. And the Awakened One admitted them as the first into the Brotherhood of the Elect (Sangha) with the words: "Welcome, oh Brethren; well taught is the Doctrine. Lead henceforth a holy life for the sake of the complete extinction of suffering."

The first of the five disciples to attain perfect insight was the aged Kondanna. He obtained the pure, the spotless Eye of the Truth, and reached the degree of Arahant, which means he who has reached the fourth and highest degree of holiness, and therewith Nirvana. The four others soon followed.

The Buddha gained many other disciples in

¹ The Wheel, in Buddhism, symbolizes the Samsara—the succession of births, deaths, and rebirths, rolling on in a circle; it represents sensate life as opposed to Nirvana.

Benares. The next one to be converted was Yasa, a youth of noble family. But not only Brahmans, noblemen, and gentlefolk lent an ear to the word of the Sublime One, but also the plain people, for He made no distinction of caste, rank, or station, as the Brahman priests did, but preached to all who were willing to listen. After five months the number of disciples already amounted to sixty, not counting the lay followers. Thereupon "The Sending Forth of the Brethren" took place. The Buddha assembled the Brethren about Him and commanded them to wander forth singly into the world, and to proclaim the doctrine of emancipation everywhere. Only because the Buddha Himself instructed the disciples in the Doctrine, and that they were mostly Brahmans and men who had already passed their whole lives in self-denial, meditation, and holy striving for emancipation, was it possible for them to go forth as itinerant preachers in the short space of five months.

The Buddha spake unto the Brethren: "Ye are delivered from all fetters, human and divine. Go forth, oh Brethren, and wander about, and proclaim the Law for the deliverance of all living beings, out of compassion for the world, for the joy, for the bliss, for the welfare of gods and men. Proclaim, oh Brethren, the doctrine glorious; preach ye a life of holiness, perfect and pure. There are many of pure heart and good intentions. These will be your adherents and the followers of Truth."

In the above quotation the "gods" referred to are the Brahman gods, who certainly, like all other gods worshiped in the five continents, stand in need of salvation through the progressive intelligence of mankind. Buddhism does not deny gods, nor does it attribute to them any special importance; it simply does not need them, neither as a prop to its ethics nor for the attainment of salvation. Whoever wishes to believe in gods may do so, only he must not forget that the gods, like all living beings, are perishable and subject to rebirth, though their lives may last for millions of our years, and that the saint who has reached perfection, and, above all, the Buddha, are far superior to all gods.

The Buddha returned from Benares to Uruvela, where dwelt many Brahmans in huts, keeping up the holy fire and performing the sacrificial rites prescribed by the Vedas. To these He preached of the consuming fires of passion, sensuality, and desire, and He gained many of them as disciples and followers. Then He proceeded to Rajagaha, where He converted King Bimbisara and a large number of noblemen. Thus the Doctrine spread further and further.

FATHER AND SON

From Rajagaha the Buddha wandered to Kapilavatthu, and the fame of His works preceded Him. He did not go to the king's palace, but remained with the Brethren who were with Him in a grove

near the city, as prescribed by the regulations of the Brotherhood. There King Suddhodana and all His male kindred went to greet Him. But when they saw Him in the poor garb of a Bhikkhu, with shorn hair and beard, they felt ashamed of Him. The next morning the Buddha, according to the custom of the Order, took His alms-bowl and went into the city, for the purpose of collecting His food before the house-doors. The alms-bowl of the Buddhist Bhikkhus is an earthen, wooden, or metal bowl, which every member of the Brotherhood always carries with him and in which their daily food is collected. Even the Buddha never deviated from this rule. When invited to dine at the house of a lay disciple (upasaka) He even there always dined out of His own alms-bowl.

When the king, his father, heard this, he hastened to Him and said, in words of reproach: "My son, why dost thou disgrace me so, asking for gifts like a beggar?" The Buddha replied: "Great king, this has ever been the custom of my Ancestors." King Suddhodana, however, did not understand Him, and exclaimed: "We spring from a race of kings and warriors, and not one of them has ever abased himself so far as to beg his daily bread." Whereupon the Sublime One smiled and spake: "Thou and thine justly glory in being descended from a race of kings. My Ancestors, however, are the Buddhas of past ages, and they did even as I am doing." Then King Suddhodana was silent.

In the distant ages of the past, into whose darkness no historical researches can penetrate, there also arose world-enlightening Buddhas who proclaimed the Law of Deliverance, for salvation, like error, guilt, and suffering, is always present. The feasibility to attain salvation is never lacking to the man who earnestly strives for wisdom and deliverance. Whenever the pure doctrine threatens to deteriorate completely, and mankind is about to be sunk in sensual desires and spiritual darkness, a new Buddha is born. The last of these Buddhas, the Light of our age, was the Buddha Gautama, whose Law we are following.

On the very same day the Buddha went to see the Princess Yasodhara, accompanied by two of His disciples, for no member of the Brotherhood may enter the domicile of a woman alone. When Yasodhara saw Him in the garb of a begging monk, she could not utter a word, but sank down before Him, clasped His knees, and wept bitterly. Then the Buddha lifted her up, comforted her, and instructed her in the Doctrine in gentle words, and his words found a loving abode in her heart. And when the Buddha had gone, Yasodhara clothed her son, Rahula, in his finest garments, and sent him to the Exalted One that the prince might ask his father for his heritage.

“The Exalted One” is an expression often used to designate the Buddha. In the books of Buddhism there are found a number of others, all expressing

a quality of the Buddha. Thus He is called "the Sage of the Sakya race," "the Holy One," and "the Blessed One," because He is free from the "will-to-live," from all passions and desires; "the Perfect One," because, after a long struggle with error and earthly desires, He has attained perfection; "the Awakened One," because, awakened out of the dream of this life, there arose within Him under the Bodhi-tree the highest wisdom; "The World-conqueror," because He conquered Mara, the prince of this world, of sensuality, of death and darkness, the tempter of all beings; and, finally, "the World-enlightener," because He not only freed Himself, but proclaimed the liberating Doctrine to all and shed the light of Truth over the whole world.

The young prince Rahula went up to the Buddha and said: "Father, I shall some day be king and occupy the throne of the Sakyas. Give unto me, therefore, my inheritance." Then the Enlightened One took him by the hand, led him out of the city to the Nigrodha grove, where He and the disciples had taken up their abode, and spake thus to Rahula: "Thou demandest of me a heritage which is subject to impermanency and leads to suffering. Such a one I have no longer to bestow. But the treasures which I have gained under the Tree of Wisdom shall be thine. This is the splendid heritage which I bequeath unto thee; this none can wrest from thee." And thereupon He bade Sariputta adopt Rahula into the Brotherhood of

the Elect. Besides Rahula, many relatives of the Buddha were admitted to the Order, among them Ananda, Devadatta, and Anuraddha. The most prominent disciples besides these were Sariputta, Moggallana, Kassapa, Upali, and Kachchana.

The Buddha remained in Kapilavatthu four months of the rainy season, in the second year of His Buddhahood. Then He departed to continue His work in other places.

The Buddha preached the Doctrine for forty-five years in all, until His death. During all this time, for eight months of every year, He wandered from village to village, from town to town, from country to country, always accompanied by a multitude of disciples, and everywhere instructing the people by discourses, exhortations, and parables. The four months of the rainy season, however, He always spent in one place, either in the house of one of His followers, or in groves and parks which had been presented to the Brotherhood by rich adherents.

The rainy season in India is the time for the reviving of animal and plant life. A northerner can hardly form a conception in what enormous abundance animal and plant germs develop after the very first rainy days, which during the withering dryness of the hot season had been lying in a state of coma, comparable to the hibernation of northern climes. It is then impossible to work in woods or fields without destroying animal or plant life. Therefore the Buddha did not wander about

during the rainy season, and also forbade it to His disciples, except in cases of urgent necessity.

The Buddha preferred to dwell in the bamboo grove (Veluvana) near Rajagaha, a former park of King Bimbisara, which he had given to the Brotherhood, and in the Jeta park (Jetavana), near Savatthi, a gift of the rich merchant, Anathapindikā. In both of them monasteries (viharas) for the Bhikkhus had been erected. These places are famous in the history of Buddhism, for it was here that the Exalted One delivered most of the discourses recorded in the books.

In these forty-five years Buddhism became firmly established, the fame of the Master and the Doctrine of Deliverance spread extensively; persons of all classes, weary of worldly vanity and priestly imposture, took the higher vows and entered the Order, and thousands declared themselves lay followers of the Blessed One.

In this day Buddhism has still more adherents than Christianity of all denominations together, namely, some 450,000,000, therefore, nearly one-third of the entire human race, although in the last 1500 years the propagation of its doctrines has been at a standstill. A hundred years before the birth of Christ the disciples of the Enlightener of the World had already advanced east and west, far beyond the boundaries of India, and in the city of Alexandria, in Bactria, dwelt many Brethren and lay followers.

BUDDHA NOT PERSECUTED FOR HIS VIEWS

During His career the Buddha was not subjected to persecution or hostility on the part of the dominant Brahmanic religion; for, as Buddhism, so true Brahmanism is free from all intolerance and religious fanaticism. But one of His own disciples, Devadatta, rose up against Him. Infatuated by ambition, he wanted to usurp the direction of the Brotherhood in place of the aged Master; and when he failed in this he even attempted to take the Buddha's life, but all his plots miscarried.

On the Buddha's last days, and His death, the Scripture called the Book of the Great Decease gives a detailed account relating to the passing of the Enlightened One into the Eternal Peace (Parinirvana).

The book tells us that, when the Blessed One had reached His eightieth year, He felt His strength failing. But he still wandered on from place to place, as was His custom; and one day He addressed Ananda as follows: "Oh, Ananda, I am now grown old and full of years, my journey is drawing to its close, I have reached the sum of my days. I am turned eighty years of age." Thereupon Ananda was seized with great sorrow, but the Buddha consoled him, and said: "Oh, Ananda, have I not often declared to thee that it is in the very nature of all things, howsoever dear and beloved they may be to us, that we must divide ourselves from them, leave them, sever our-

selves from them? Anything born, brought into being, and formed, contains within itself the inherent necessity of dissolution. How then can it be possible that such a being, even though he be a Buddha, should not be dissolved? No state of permanence can exist. In three months from this very day I shall enter into the Eternal Peace. Therefore, oh, Brethren, ye to whom the truths I have perceived have been made known by me, make them entirely your own, practice them, meditate upon them, and spread them abroad; in order that pure religion may last long and be perpetuated; in order that it may continue to be for the good and happiness of the great multitudes, out of pity for the world, to the good, and the gain, and the weal of gods and men. Whoso faithfully perseveres on this road to holiness will safely cross the ocean of life and reach that sublime goal where all suffering ceases."

Although growing weaker and harassed by pain, the Perfect One continued His wanderings, everywhere gathering the Brethren and lay followers about Him, and exhorting them to unswerving perseverance on the path of emancipation.

When Ananda one day asked Him for instructions about the Order, the Blessed One replied: "Oh, Ananda, should there be anyone who harbours the thought, 'It is I who will lead the Brotherhood,' or 'The Order is dependent upon me,' it is he who should lay down instructions in any matter concerning the Order. Now the

Tathagata, Ananda, thinks not that it is he who should lead the Brotherhood, or that the Order is dependent upon him."

In Pava, the Blessed One halted in the mango grove of Chunda, a man of the caste of the smiths. And when Chunda heard this he joyfully hastened there, invited the Tathagata to his house and entertained him with rice, sweetened bread, and a dish of edible mushrooms. The Buddha ate of the mushrooms, and ordered the smith not to give any to his disciples, but to throw the rest away. And, after having cheered and edified Chunda by religious instruction, He wandered on to Kusinara. On the way He was attacked by a severe illness, and violent pains afflicted Him, but the Exalted One, strong in mind and full of self-control, endured them without complaint. But soon His weakness became so great that He was obliged to rest under a tree by the roadside. And He spake to Ananda: "Bring me some water, Ananda, I am thirsty." Ananda did as the Sublime One wished, and the Buddha drank and became refreshed.

In the Pali text the dish which Chunda offered to the Tathagata is called "sukaramaddavam"—edible mushrooms, not "boar's meat," as it is usually translated. The error arose in the following manner: already the oldest Indian commentators did not understand the word correctly. The proper meaning, which probably was purely local, had been lost. "Sukaro" signifies wild pig, boar; "maddavam," what is tender, agreeable, palatable,

but the combination of the two words gives a doubtful meaning. In spite of many contrary reasons, the opinion was finally almost universally accepted that it must mean boar's meat. This is, however, an error. It is not to be translated: "What is agreeable or palatable of the boar," but "What is agreeable, palatable to the boar"; freely translated, "boar's delight," or "wild pig's joy." This figurative sense had been given in the Magadha country, in the time of the Buddha, to a species of edible mushrooms, which are sought for by the Indian boars as eagerly as truffles are by the boars in Europe. Among the mushrooms prepared by Chunda for the Tathagata there were some poisonous ones. The Buddha noticed this. Thus also is explained in the most natural manner why the Master ordered the smith not to give any to the disciples, but to throw away the rest as unfit for food.

Now it happened that young Pukkusa, a merchant of the tribe of the Mallas, passed along the road with a caravan of carts, and when he saw the Blessed One seated under a tree he approached Him, and bowed down before Him. Then he ordered one of his servants to bring a couple of costly garments of burnished cloth of gold, and said: "Oh, Lord, show me the favour of accepting these robes at my hands." The Buddha answered: "In that case, Pukkusa, give one of the robes to me and one to Ananda." Then Ananda clothed the Buddha in one of the golden garments, where-

upon it seemed completely to have lost its lustre. Surprised, Ananda exclaimed: "Lord, so radiant is thy countenance, and so dear, that this robe of burnished cloth of gold seems to have completely lost its splendour." And the Buddha replied: "It is as thou sayest, Ananda." Twice during His earthly career the countenance of the Tathagata appears so bright and clear—in the night when He attains complete enlightenment, and in the one in which he passes to the Eternal Peace. And this very night, Ananda, in the third watch of the night, the utter passing away (Parinirvana) of the Tathagata will take place."

Out of this occurrence the legend has made a "transfiguration," though the plain meaning of it is obvious. Before the spiritual light radiating from the countenance of a Buddha all the lustre of earth's gold pales. The multitudes, however, always snatch at the miraculous.

The Buddha then gave instructions to Ananda to pacify Chunda's remorse for having given Him bad food, by telling him that, on the contrary, his having given the Buddha His last meal would redound to his good fortune. So thoughtful was the Blessed One, even in dire pain and shortly before His death.

Thereupon, the Enlightened One rose, and proceeded with His disciples to the Sala grove of the Mallas, near Kusinara, on the bank of the Hiranavati. And He spoke to Ananda: "I pray you, Ananda, spread for me a robe on the seat between

the twin Sala trees. I am weary and would lie down." "Even so, Lord," answered Ananda, and he prepared for the Exalted One a couch between the Sala trees with the head to the north. And the Buddha laid Himself down. And lo, and behold! the twin Sala trees were all one mass of bloom, although it was not the season for flowers; like rain they showered their blooms over the Blessed One, and celestial melodies resounded in the air. Then spake the dying Sage: "Behold, what a spectacle! Heaven and earth vie with each other to honour the Tathagata. But this is not the right adoration, the right veneration, the right glorification due to a Buddha. Those of my disciples and lay followers who ever live in the spirit and the truth and faithfully follow the precepts of righteous conduct, those only render me the right honour, the right glorification."

The wonderfulness of this occurrence is incidental, the allegorical form, in order to impress the adherents most forcibly with the fact that the Buddha esteems very lightly even divine worship offered to His person; that He cannot be honoured by praise, glory, and thanks by empty words and vain pageantry, but solely by faithful observance of His precepts. To be sure, as everywhere and always, the mass of the people in Buddhist countries also prefer doing the former, for it is easy to praise the Master, but difficult to imitate Him.

Now at this time a mendicant named Subhadda, who was not a believer in the Buddha, heard that

the final passing away of the Enlightened One would take place that night. And having some doubts whether other teachers had found the truth, he resolved to ask the Tathagata. At first Ananda did not want to admit him into the presence of the Blessed One, for fear of causing Him annoyance in His last moments. But the Exalted One, hearing Ananda's refusal, gave orders to allow Subhadda to enter; and when the latter had stated his doubts, the Blessed One said: "In whatsoever doctrine and discipline, Subhadda, the Noble Eightfold Path is found, in that is also found the man of true saintliness." Subhadda was converted and asked to be admitted into the Order, which prayer was granted by the Buddha, so that Subhadda became the last disciple whom the Blessed One Himself converted.

The Buddha thus showed most unmistakably what He considered the essence of His teaching—not metaphysical speculations, but a pure and holy life.

And the Sublime One once again turned to His disciples and said: "It may be that after my demise in some of you the thought may arise—the lips of our Master are closed, we have no longer a guide. But it is not thus, brothers, that you should regard it. The Doctrine which I have taught you, and the rules of pure living which I have laid down for you, these shall be, after I am gone, your guide and master."

And the Blessed One further ordained: "When

I am gone, let the Order, if it should so wish, abolish all the lesser and the minor precepts."

This declaration, and the disavowal of wanting to leave special directions for the Order, demonstrates the truly marvelous modesty and humility of the Exalted One at the close of a long and successful career. The injunction about the minor precepts also shows that He did not attach particular importance to them.

After a short time the Buddha once more raised His voice and said: "Behold now, oh Brethren, I exhort you: decay is inherent in all compound things. Work out your salvation with diligence."

These were the Master's last words. Then He entered into Parinirvana.

Before the eastern gate of Kusinara the chiefs of the Mallas cremated the Body of the Light of the World with all the honour due to a universal monarch.

CHAPTER THREE

THE DOCTRINE OF BUDDHA

THE Doctrine consists of the Truth as intuitively seen and proclaimed by the Buddha, which has been preserved for us by tradition through the Arahans and recorded in the Scriptures.

The Scriptures of the Buddhists are called the Three Pitakas, or Collections (Tripitaka): Sutta Pitaka, Vinaya Pitaka, and Abhidhamma Pitaka.

The Sutta Pitaka contains the discourses, sermons, and sayings of the Buddha, which are destined for the Brethren as well as for the lay-followers (upasaka); also a number of parables and aphorisms for the better elucidation of the Doctrine. The Vinaya Pitaka contains the regulations and rules of conduct for the Brotherhood of the Elect, the Bhikkhus, and the Samanera (novices). The Abhidhamma Pitaka contains religio-philosophical and psychological treatises.

We need world-enlightening Buddhas on account of our sufferings and our ignorance.

Because we do not understand the true nature of the universe, because we are ignorant of the working of the moral world-order, we cling blindly to life, and get continually entangled anew in guilt, sorrow, and rebirth. Because we are deluded by

earthly glamour, we strive for objects that are of value only in our imagination, and produce more pain than pleasure; we prize highly what is vain and transitory, grieve over events that do not deserve our interest, and rejoice over what harms us and may even cause our undoing. Because we do not possess the right insight, we attach ourselves to perishable things, involve ourselves in strife and hardship in the struggle for existence, and completely lose sight of our true welfare. Thus our entire life is an endless chain of unfulfilled wishes, painful deceptions, and cruel disappointments; of passions and desires which miss their object, or if gratified for a short time, continually burst open again like badly healed wounds, undermine our bodily and mental forces, and keep us in an incessant state of suffering, from which there is no escape for the ignorant and deluded.

To be sure, suffering and the vanity of life awaken in noble natures the longing for deliverance; but ignorance prevents our finding by our own powers the way out of this Samsara, therefore we need the Master to show it to us.

SAMSARA

Samsara (literally, "wandering") is the world in which we live, the world of error, guilt, birth, suffering, and death; the world of becoming and decay, of continual change, of disappointment and sorrow, of the perpetual, never-ending succession of rebirths.

The cause of birth, suffering, death, and re-birth is the all-pervading wrong desire (tanha—thirst), the craving for sensate existence in this or another world (heaven or paradise), or the desire for annihilation after this life (materialism).

The expression “will-to-live” (tanha) signifies, in the Buddhist sense, not only what is generally understood as the conscious will, but that innate desire for sensate life, partly conscious and partly unconscious, which is inherent in all beings; it is the totality of all selfish endeavours, emotions, desires, inclinations, and aversions, directed to the preservation of material existence and the attainment of pleasure and enjoyment, as well as the desire for annihilation. The reader should always bear in mind this meaning of the word.

One can terminate this otherwise never-ending succession of births and deaths only by the relinquishment of this desire, by the suppression of the craving for individual existence in this or another world, or for annihilation. This is deliverance, emancipation, the way to eternal peace.

That which prevents our relinquishing this desire and attaining deliverance is our ignorance, our infatuation, our want of insight into the real nature of things.

Ignorance (avijja) is that innate, erroneous way of looking at things, in consequence of which we consider the fleeting, vain, ever-becoming, and dissolving world of phenomena to be the true reality, and therefore cling to it eagerly; whilst we regard

the eternal, imperishable, never-becoming, nor dissolving as a mere chimera. But he in whom true insight has arisen knows this life is no real being, but an incessant becoming and dying, and fresh becoming, a perpetual change of all material, moral, and mental conditions amidst constant struggle and suffering.

The knowledge of the Four Noble Truths of Buddhism leads us to the suppression of this desire.

In the words of the Buddha Himself: "It is through not understanding and grasping the Four Noble Truths, Brethren, that we have had to wander so long in this weary path of rebirth, both you and I. And what are these Four? The Noble Truth about Suffering, The Noble Truth about the Cause of Suffering, the Noble Truth about the Cessation of Suffering, and the Noble Truth about the Path which leads to the Cessation of Suffering. But when these four Noble Truths are fully grasped and known, then desire (*tanha*) is destroyed and the succession of rebirths ceases.

"Now this, Brethren, is the Noble Truth about Suffering: Birth is suffering, old age is suffering, disease is suffering, death is suffering, separation from beloved objects is suffering, union with the unpleasant is suffering, unsatisfied desire is suffering; in short, sensate existence by its very nature is suffering.

"This, Brethren, is the Noble Truth about the Cause of Suffering: Verily, it is this thirst

(tanha), the craving for sensate existence and enjoyment which leads from rebirth to rebirth, seeking satisfaction now in this form, now in another. It is the craving for the gratification of the passions, the craving for individual happiness and enjoyment in the present life or hereafter, or the craving for annihilation. This desire must be conquered, got rid of, relinquished, harboured no longer.

“This, Brethren, is the Noble Truth about the Path which leads to the Cessation of Suffering: Verily, it is the Noble Eightfold Path, discovered by me, whose parts are called: Right Views, Right Aspirations, Right Speech, Right Actions, Right Livelihood, Right Effort, Right Mindfulness, Right Meditation.”

THE TWO EXTREMES

“There are two extremes, Brethren, which he who strives for deliverance ought not to follow: on the one hand, the craving for the gratification of the passions and sensual pleasures is low, mean, degrading, and ruinous; it is the way of the worldly-minded; on the other hand, the practice of self-mortification and asceticism is gloomy, painful, and useless. The Middle Path only, discovered by the Tathagata, avoids these two extremes, opens the eyes, bestows insight, and leads to freedom, to wisdom, to full enlightenment, to Nirvana.”

The Non-Buddhist will not easily perceive the amount of profound knowledge and religio-philosophical

sophical truths contained in these few sentences from the sermon of Benares. Repeated and earnest meditation thereon is therefore to be recommended. Nobody can expect thoroughly and correctly to understand the true nature of existence, and the sublime Doctrine of the Buddha, before he has completely penetrated the meaning and significance of the Four Noble Truths and comprehended their full import.

NIRVANA

Nirvana is a state of mind and heart in which all desire for sensate life, or for annihilation, all egotistic craving has become extinct, and with it every passion, every grasping desire, every fear, all ill-will, and every sorrow. It is a state of perfect inward peace, accompanied by the imperturbable certainty of having attained deliverance; a state words cannot describe, and which the imagination of the worldling tries in vain to picture to himself. Only one who has himself experienced it knows what Nirvana is.

Nirvana is synonymous with salvation or deliverance. It is the deliverance attainable already in this life, the total annihilation of lust, hatred, and delusion. But only very few can attain Nirvana in the present birth. Most men have so defective a mental and moral nature, as the result of their deeds in former lives, that they require many rebirths before they have perfected themselves sufficiently to gain release. But every one

who earnestly strives can gain a rebirth under more favourable conditions.

In spite of the correct explantation of Nirvana given by eminent scholars long ago, there still exist among most Europeans and Americans strange ideas concerning it. Nirvana, literally translated, means to be extinguished, to be blown out as a flame is blown out by the wind, or extinguished for lack of fuel. From this the inference has been drawn by some that Nirvana signifies nothingness. This is an erroneous opinion. On the contrary, Nirvana is a state of the highest spiritualization, of which, indeed, no one who is still fettered by earthly ties can have an adequate conception. What is it, then, that is extinguished or blown out in Nirvana? Extinguished is the "will-to-live," the craving for sensate existence and enjoyment in this or another world; extinguished is the delusion that material possessions have any intrinsic or lasting value. Blown out is the flame of sensuality and desire, forever blown out the flickering will-o'-the-wisp of the "ego" or "I." It is true that the perfect saint, the Araham (for only such a one can attain Nirvana already in this life), continues to live in the body, for the results of error and guilt in former births, which have already begun to operate, and are presenting themselves just now as a living organism in temporality, cannot be suppressed; but the body is perishable, soon the hour arrives when it passes away. Then nothing remains which could give rise to a new birth, and

the Araham, the righteous man perfected, passes on to the Eternal Peace, the ulterior Nirvana—Parinirvana.

It is not possible to form any idea of Parinirvana. It is beyond all knowledge, beyond all conception. It cannot be said that it is, or that it is not, because no forms of existence are applicable to Parinirvana. One can only say that it is final emancipation, eternal rest, and peace.

“There is, oh Disciples, a state where there is neither earth nor water, neither air nor light, neither infinity of space nor infinity of time, neither any form of existence nor nothingness, neither perception nor non-perception, neither this world nor that world, neither death nor birth, neither cause nor effect, neither change nor stability. There is, oh Disciples, an unborn, unoriginated, uncreated, unformed. Were there not, there would be no escape from the world of the born, originated, created, formed.” Thus spake the Master.

Parinirvana, in the sense of other religions and of scientific materialism, is, indeed, complete annihilation, complete dissolution of the individuality, for nothing remains in Parinirvana which in any way corresponds to the human conception of existence. But from the point of view of one who has attained to the state of the Araham it is rather this world with all its phenomena, which is “nothingness,” a reflected image, an iridescent bubble, a terrifying dream; and Parinirvana is the entrance

into the real existence, into the eternal, unchangeable, imperishable, where there is no diversity, no strife, and no suffering. It is the peace which passeth all understanding.

But rebirth depends solely upon ourselves—entirely upon our inner nature, our will. This craving desire (*tanha*) based on ignorance (*avijja*), which pervades us all and forms the essence of our being, is the real creative power; it is what other religions personify as god; it is the cause of our existence and our rebirth, and, in truth, is the creator, preserver, and destroyer of all things—the real trinity.

The student of Buddhism must again be expressly reminded not to confound the “will-to-live,” that is to say, our innate love and desire for sensate life or attachment to existence, with the conscious will. The conscious will constitutes only a small part of our entire will, namely, that which rises into our brain-consciousness; the larger part of this will is perceived only very indistinctly by most men, and by plants and animals not at all. It manifests itself as a blind, instinctive desire, as a stubborn love for existence, as a tendency to go in quest of everything that renders existence painless and agreeable, and to flee from everything that menaces or hurts it. Many so-called pessimists, for example, who pretend to scorn life and whose conscious will actually rejects their present state, are often under the erroneous impressions that they have conquered the

will-to-live. But this is not the case, for their selfishness, their attachment to pleasures and enjoyments, their want of self-denial and kindness, their cynicism and bitterness prove that the unconscious desire for sensate life is still active within them, and will certainly lead them to a new rebirth. The same observation applies partly to the followers of all religions. They condemn this terrestrial life because their faith requires it, but yearn the more fervently for individual, continued existence in heaven or paradise. The real extinction of the will-to-live shows itself in complete unselfishness and self-denial, patience in suffering, the absence of all passions (anger, hatred, envy, animosity, covetousness, sensuality, haughtiness, avarice, vanity), perfect equanimity, sincere benevolence toward all living beings, and the renunciation of any reward for good deeds in this world or one beyond (heaven or paradise).

The nature and quality of our rebirth are dependent upon ourselves—upon our karma.

KARMA

Karma is our action, our merit and guilt in a moral sense. If our merit preponderates, we are reborn in a higher scale of being, or as man in favourable circumstances. But if we are heavily laden with guilt, the necessary consequence is a rebirth in a lower state and full of suffering.

Our actions are certainly the natural result of our inborn individual character. But this inborn

character is nothing else than the pròduct of our karma, *i. e.*, of all our thoughts, words, and deeds in former lives.

“All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him as the wheel follows the foot of the beast of draught. If a man speaks or acts with a pure thought, happiness follows him like a shadow that never leaves him.”

“My action is my passion, my action is my inheritance, my action is the womb which bore me. My action is the race to which I am kin, my action is my refuge.”

We are in every moment of our existence exactly what we have made ourselves to be, and we enjoy and suffer only what we deserve.

This is Karma—the law of causality, the fundamental law of all that happens. Just as in the physical and material world, so also in the moral and spiritual sphere, every cause of necessity produces exactly its corresponding effect. No living being can evade this law of nature; even the highest “gods” are subject to it. On this law depends the physical as well as the moral world order, the equalizing justice in the life of man and in the universe.

Strict, immutable justice rules the whole realm of animate and inanimate nature. Of necessity every bad and every good deed bears its fruit. No grace of a personal god can save the evil-

doer, tortured by the pangs of conscience, from the consequences of his bad actions; no arbitrary will of a ruler of heaven and earth can curtail the merited reward of a good man.

“Not in the boundless distances of space, not in the midst of the sea, not in the deepest mountain chasms is there a spot where one can escape the result of one’s evil deed.”

With those who deny the moral constitution of the world we do not dispute. It is a question of a fundamental truth which cannot be proved, but must be felt and seen by intuition. He who occupies the standpoint of the mass of the people which sees in man only the product of nature, which he, in reality, is from a purely physical point of view, knows only one-half of the world—the outer one. But, to him who is capable of looking deep enough into the core of things, nature reveals itself as our production, as the reflection of our inner being. Therefore, it can only result according to our inner constitution, and one man will perceive the working of an equalizing justice and a higher harmony, where another sees only wild chaos, the sport of blind chance and glaring disharmony. Thus here also everything, after all, depends on the degree of our insight and moral development.

Tanha is the cause which produces our existence and rebirth in general; Karma is that which decides the manner and condition of our existence and rebirth, *i. e.*, our form, our disposition, the

world in which we live, our joys and sorrows. Karma is our action, our individual character, and at the same time that which other religions call a god's dispensation, providence, or "fate."

It is one of the most difficult tasks to give a correct conception of karma to a European or American, who is brought up in an entirely different way of viewing things; it is hardly possible to do so in a few words, for it means penetrating into one of the deepest and most far-reaching, fundamental doctrines of Buddhism. Much will have been gained if the student constantly keeps it in mind that karma is not a force working from without (as, for instance, a god), but one dwelling within, in the heart of every living being. He who is able to think profoundly enough will finally arrive at the point where, for him, karma, our actions, our individual character, our "fate," and the moral world order are one and the same.

Man is not reborn only on this earth. There are innumerable inhabited bodies in boundless space on which there live beings some less and some more highly developed than man. In all these worlds a rebirth may take place. All are subject to continual mutations, like our earth. Constant change reigns in the whole of animate and inanimate nature. Heavenly bodies originate, develop, and pass away—such is the order since eternity. But the world did not originate out of nothing. Never can something be produced or originate out of nothing. There is no god-creator

upon whose grace or will the existence of the world depends. Everything originates and develops by and out of itself, by virtue of its own will (tanha) and according to its inner nature and condition (karma). Only the ignorance of man has invented a personal god-creator. The Buddhists, however, absolutely reject the belief in a personal god, and consider the doctrine of a creation out of nothing a delusion.

“Creation” is for the Buddhist only the renewal of an extinct world or system of worlds. The destructions of worlds are caused by forces of nature and catastrophes of various kinds, but they always remain confined to a small part of the universe at one time. Such destructions and renewals of heavenly bodies take place continually in immeasurable space. Modern European science stands in this respect—as far as the outward circumstances are concerned—exactly at the point which the Buddhists have occupied for the last 2500 years.

Buddhism does not intend to teach natural science; it does not concern itself with the outward condition of things, but with their inner being, and therefore stands neither in a hostile nor a dependent relation in regard to science. The educated Buddhist occupies a perfectly unprejudiced position concerning natural science; he examines its results, and accepts, uninfluenced by religious scruples, such of its teachings as appear to him correct. Hence, European scholars have always

found a friendly reception and ready hearing in Buddhist countries. The Buddhist knows that science, like all earthly things, is changeable, progresses continually, and can teach many useful and great things today which were unknown in the time of the Buddha; but that, on the other hand, nothing can be discovered, no matter how far scientific research may progress, which could contradict the words of the Buddha. Science teaches us to find our way in the maze of phenomena, and to subject the material world; it enlightens the understanding and makes the mind susceptible of higher knowledge. But the Eternal Truth which the Buddha proclaimed leads to consummation and deliverance beyond the material world. He who has completely apprehended and thoroughly grasped the Four Noble Truths may do without science, for the most extensive scientific knowledge, from the point of view of that higher wisdom, still belongs to the nescience (*avijja*) of the material, the finite and the transitory, and does not in itself lead to salvation, to deliverance.

The Buddha taught nothing of the beginning or end of the universe, because this knowledge transcends the power of the human intellect; and, even if it could be gained and taught in words, would not advance man in his mental and moral development, because it does not lead to the cessation of suffering, to salvation, to deliverance, to Nirvana. Imagination, intellect, or abstract reasoning will

forever vainly endeavour to conceive or think of a beginning of time, a limit of space, an origin of existence of the universe, and of individuality.

An explanation of the ultimate secrets of existence is impossible, because no form of finiteness, to which thoughts and language also belong, can express the infinite, no temporal definitions the timeless; nor can thinking, resultant from the chain of causality, grasp the uncaused, the self-existent. And where this has, nevertheless, been attempted in other religions it has only led to useless speculations, vain assertions, fanciful fictions, and to strife, misunderstandings; yea, to war, murder, and horrors of all kinds, and has, therefore, produced error, evil, and suffering instead of truth, happiness, and peace. Hence the Buddha put aside all such questions, and also forbade His disciples to occupy themselves with them.

“Oh, Disciples, do not think thoughts such as the worldly-minded do; the world is eternal or the world is not eternal; the world is finite or the world is infinite. Concentrate your thoughts rather on suffering, on the cause of suffering, on the cessation of suffering, on the Path which leads to the cessation of suffering.”

“Without beginning or end, oh Disciples, is this Samsara. Undiscernible is the beginning of beings who, involved in ignorance and driven on by the will-to-live (tanha), stray and wander about. What do you think is more: the water in the four

great oceans, or the tears which have flowed and been shed by you, since you have been wandering about on this long road, wailing and lamenting, because ye hated what fell to your lot and loved what did not fall to your lot? The death of father, mother, wife, brother, sister, children, the loss of kin, of property, the torments of disease—all these ye have suffered since time immemorial, and on account of these more tears have been shed by you than there is water in the four great oceans.”

These riddles we shall never solve so long as we are individuals fettered by the desire of life. But every one who has grasped the Buddha's teaching, and lives conformably to it, can gain deliverance from the fetters of finiteness and attain enlightenment and emancipation. Then, in the light of universal knowledge, the essence of things will unveil itself to him, and all those enigmas will disappear with which his intellect, limited by desire, at present vainly grapples.* He must have only an earnest desire for perfection, and must enter upon the Noble Eightfold Path with firm resolution.”

“Resist bravely, oh Samanera, the stream of passions, drive away all cravings. When thou hast understood the non-reality of all that has come into existence, then thou hast become a knower of the eternal.”

This can be done in the right manner by devoting all one's energies to the attainment of the highest goal, according to the example of the Blessed One. Everyone is able to do so who

earnestly wills it, but the majority do not want to renounce the world and its illusory enjoyments.

Many a one will make but little perceptible progress in the present life, even with the best intentions, because too much evil karma of former lives obstructs his way. But instead of growing discouraged, and giving up the struggle, he should strive all the more zealously for inner purification, and, in spite of his ill-success, not waver in his resolution to obtain moral perfection. Only thus can he overcome the still powerful unfavourable karma, so far as to approach his goal under better outer and inner conditions, if not in this, then in the next birth. As in the physical and material sphere, so also in the mental and the moral, the only guarantees for success are earnest perseverance. We must never forget, even a Buddha needed six years of uninterrupted exertion to attain wisdom and deliverance.

Buddhism is neither pessimistic nor optimistic. Pessimism and optimism are extremes, therefore one-sided and equally distant from the truth. The Buddha taught the truth, which lies in the middle. Life is vain, sorrowful, full of errors, disappointments, bodily and mental sufferings, through birth already predestined to death. This is the pessimistic side of the truth. But we are not compelled to continue this sort of existence forever if it no longer suits us.

There is an overcoming of evil; our highest self

is more powerful. We can obtain deliverance and emancipation by our own exertion. This knowledge inspires us with courage and confidence and justifies an optimistic conception.

The frame of mind of the Buddhist, especially that of the Bhikkhu, is, therefore, by no means a gloomy one. He does not indulge in useless complaints about the misery of the world, or abandon himself to melancholy moods. Earnest in this earnest life, but filled with serenity and confidence, he follows unswervingly the Path which leads him to that goal where all suffering and all error end. His life may appear full of privations, and cheerless to the worldly-minded, the deluded; but he himself, in the consciousness of being on the road to perfection and emancipation, in the growing diminution of desires and in the knowledge of the Truth, enjoys a beatitude which far transcends all sensual delights.

“He who has recognized the value of earnest meditation finds therein his true happiness. He rejoices in the knowledge of the Elect.

“Strive not for the vanities of this world, not for a life full of lust. He who is earnest and meditative has joys in plenty.

“It is pleasant to be in the solitude of the forest, where the worldling, pursuing the pleasures of sense, finds no joys; they bloom for him who has overcome his passions.

“The Bhikkhu who has the right knowledge does not even yearn for the joys of heaven. Only in

the overcoming of all his desires and inclinations does he find true happiness.

→ “Happy are those who do not hate. Let us live happily then, free from hatred among those who hate. Happy are the pure. Let us live happily then, pure among the impure. Happy are they who call nothing their own. They are as the bright gods who live on happiness.

“Health is the greatest blessing, contentment the best possession, a true friend the nearest of kin, Nirvana the highest beatitude.

— “Sweet is solitude and peace of mind. Sweet it is to be free from fear and desire. Sweet is the draught from the cup of the Holy Doctrine.

“The sight of the Elect affords joy. To live with them is happiness. Therefore, attach thyself to the wise, to the intelligent, the learned, the meek, the passionless, the Elect. In their companionship live always as the moon in the company of the stars.”

CHAPTER FOUR

SELECTIONS FROM THE BUDDHIST
SCRIPTURES

The Renunciation of the World
From Asvaghosha's Life of Buddha

IT was night. The prince found no rest on his soft pillow; he arose and went out into the garden. "Alas!" he cried, "for all the world is full of darkness and ignorance; there is not one who knows how to cure the ills of existence." And he groaned with pain.

Siddhartha sat down beneath the great jambu-tree and gave himself to thought, pondering on life and death and the evils of decay. Concentrating his mind, he became free from confusion. All low desires vanished from his heart and perfect tranquillity came over him.

In this state of ecstasy he saw with his mental eye all the misery and sorrow of the world; he saw the pains of pleasure and the inevitable certainty of death that hovers over every being. Yet men are not awakened to the truth. And a deep compassion seized his heart.

While the prince was pondering on the problem of evil, he beheld with his mind's eye, under the

jambu-tree, a lofty figure endowed with majesty, calm and dignified. "Whence dost thou come, and who art thou?" asked the prince.

In reply the vision said: "I am a shramana. Troubled at the thought of old age, disease, and death, I have left my home to seek the path of salvation. All things hasten to decay; only the truth abideth forever. Everything changes and there is no permanency, yet the words of Buddhas are immutable. I long for the happiness that does not decay; the treasure that will never perish; the life that knows of no beginning and no end. Therefore, I have destroyed all worldly thought. I have retired into an unfrequented dell to live in solitude; and, begging for food; I devote myself to the one thing that is needed."

Siddhartha asked: "Can peace be gained in this world of unrest? I am struck with the emptiness of pleasure and have become disgusted with lust. All oppresses me, and existence itself seems intolerable."

The shramana replied: "Where heat is, there is also a possibility of cold; creatures subject to pain, possess the faculty of pleasure; the origin of evil indicates that good can be developed. For these things are correlatives. Thus where there is much suffering there will be much bliss, if you but open your eyes to find it. Just as a man who has fallen into a heap of filth ought to seek the great pond of water covered with lotuses, which is near by, even so seek thou for the great deathless lake of

Nirvana to wash off the defilement of skin. If the lake is not sought, it is not the fault of the lake; even so when there is a blessed road leading the man held fast by sin to the salvation of Nirvana, if the road is not walked upon it is not the fault of the road but of the person. And when a man who is oppressed with sickness, there being a physician who can heal him, does not avail himself of the physician's help, that is not the fault of the physician; even so when a man oppressed by the malady of evil-doing does not seek the spiritual guide of enlightenment, that is no fault of the sin-destroying guide."

The prince listened to the noble words of his visitor and said: "You bring good tidings, for now I know that my purpose will be accomplished. My father advises me to enjoy life and to undertake worldly duties, such as will bring honor to me and my house. He tells me that I am too young still, that my pulse beats too full to lead a religious life."

The venerable figure shook his head and replied: "You ought to know that for seeking true religion there is never a time that can be inopportune."

A thrill of joy passed through Siddhartha's heart. "Now is the time to seek religion," he said; "now is the time to sever all ties that would prevent me from attaining perfect enlightenment; now is the time to wander into the wilderness and, leading a mendicant's life, to find the path of deliverance."

The celestial messenger heard the resolution of Siddhartha with approval.

"Now, indeed," he added, "is the time to seek religion. Go out, Siddhartha, and accomplish your purpose, for thou art Bodhisattva, the Buddha-elect; thou art destined to enlighten the world.

"Thou art Tathagata, the perfect one, for thou wilt fulfil all righteousness and be dharma-raja, the king of truth. Thou art Bhagavant, the Blessed One, for thou art called upon to become the saviour and redeemer of the world.

"Do thou fulfil the perfection of truth. Though the thunderbolt descend upon thy head, yield thou never to the allurements that beguile men from the path of truth. As the sun at all seasons pursues his own course, nor ever goes on another, even so if thou forsake not the straight path of righteousness thou shalt become a Buddha.

"Persevere in thy quest and thou shalt find what thou seekest. Pursue thy aim unswervingly and thou shalt reach the prize. Struggle earnestly and thou shalt conquer. The benediction of all deities, of all saints, of all that seek light is upon thee, and heavenly wisdom guides thy steps. Thou shalt be the Buddha, our Master, and our Lord; thou wilt enlighten the world and save mankind from perdition."

Having thus spoken the vision vanished, and Siddhartha's soul was filled with peace. He said to himself:

"I have awakened to the truth and I am re-

solved to accomplish my purpose. I will sever all the ties that bind me to the world, and I will go out from my home to seek the way of salvation.

“The Buddhas are beings whose words cannot fail: there is no departure from truth in their speech.

“For as the fall of a stone thrown into the air, as the death of a mortal, as the sunrise at dawn, as the lion’s roaring when he leaves his lair, as the delivery of a woman with child, as all these things are sure and certain—even so the word of the Buddhas is sure and cannot fail.

“Verily, I shall become a Buddha.”

TEMPTATION OF BUDDHA

On the prince entering a garden the women came around to pay him court, and to arouse in him thoughts frivolous; with ogling ways and deep design, each one setting herself off to best advantage; or joining together in harmonious concert, clapping their hands, or moving their feet in unison, or joining close, body to body, limb to limb; or indulging in smart repartees, and mutual smiles; or assuming a thoughtful, saddened countenance, and so by sympathy to please the prince, and provoke in him a heart affected by love. But all the women beheld the prince, clouded in brow, and his god-like body not exhibiting its wonted signs of beauty; fair in bodily appearance, surpassingly lovely, all looked upward as they gazed, as when we call upon the moon Deva to come; but all their

subtle devices were ineffectual to move Bodhi-sattva's heart.

At last commingling together they join and look astonished and in fear, silent without a word. Then there was a Brahmaputra, whose name was called Udayi. He, addressing the women, said, "Now all of you, so graceful and fair, see if you cannot by your combined power hit on some device, for beauty's power is not forever. Still it holds the world in bondage, by secret ways and lustful arts; but no such loveliness in all the world as yours, equal to that of heavenly nymphs; the gods beholding it would leave their queens, spirits and Rishis would be misled by it; why not then the prince, the son of an earthly king—why should not his feelings be aroused? This prince, indeed, though he restrains his heart and holds it fixed, pure-minded, with virtue uncontaminated, not to be overcome by power of women; yet of old there was Sundari able to destroy the great Rishi, and to lead him to indulge in love, and so degrade his boasted eminence; undergoing long penance, Gautama fell likewise by the arts of a heavenly queen; Shingku, a Rishi putra, practising lustful indulgences according to fancy, was lost. The Brahman Rishi Visvamitra, living religiously for ten thousand years, deeply ensnared by a heavenly queen, in one day was completely shipwrecked in faith; thus those enticing women, by their power, overcame the Brahman ascetics; how much more may ye, by your arts, overpower the resolves of the

king's son; strive, therefore, after new devices, let not the king fail in a successor to the throne; women, though naturally weak, are high and potent in the way of ruling men. What may not their arts accomplish in promoting in men a lustful desire?" At this time all the attendant women, hearing throughout the words of Udayi, increasing their powers of pleasing, as the quiet horse when touched by the whip, went into the presence of the royal prince, and each one strove in the practice of every kind of art. They joined in music and in smiling conversation, raising their eyebrows, showing their white teeth, with ogling looks, glancing one at the other, their light drapery exhibiting their white bodies, daintily moving with mincing gait, acting the part of a bride as if coming gradually nearer, desiring to promote in him a feeling of love, remembering the words of the great king, "With dissolute form and slightly clad, forgetful of modesty and womanly reserve." The prince with resolute heart was silent and still, with unmoved face he sat; even as the great elephant-dragon, whilst the entire herd moves round him; so nothing could disturb or move his heart, dwelling in their midst as in a confined room. Like the divine Sakra, around whom all the Devis assemble, so was the prince as he dwelt in the gardens; the maidens encircling him thus; some arranging their dress, others washing their hands or feet, others perfuming their bodies with scent, others twining flowers for decoration, others making strings for

jeweled necklets, others rubbing or striking their bodies, others resting, or lying, one beside the other; others, with head inclined, whispering secret words, others engaged in common sports, others talking of amorous things, others assuming lustful attitudes, striving thus to move his heart. But Bodhisattva, peaceful and collected, firm as a rock, difficult to move, hearing all these women's talk, unaffected either to joy or sorrow, was driven still more to serious thought, sighing to witness such strange conduct, and beginning to understand the women's design, by these means to disconcert his mind, not knowing that youthful beauty soon falls, destroyed by old age and death, fading and perishing! This is the great distress! What ignorance and delusion (he reflected) overshadow their minds: "Surely they ought to consider old age, disease, and death, and day and night stir themselves up to exertion, whilst this sharp, double-edged sword hangs over the neck. What room for sport or laughter, beholding those monsters, old age, disease, and death? A man who is unable to resort to this inward knowledge, what is he but a wooden or a plaster man, what heart-consideration in such a case! Like the double tree that appears in the desert, with leaves and fruit all perfect and ripe, the first cut down and destroyed, the other unmoved by apprehension, so it is in the case of the mass of men: they have no understanding either!"

At this time Udayi came to the place where the

prince was, and observing his silent and thoughtful mien, unmoved by any desire for indulgence, he forthwith addressed the prince, and said, "The Mahā-Rāja, by his former appointment, has selected me to act as friend to his son, may I therefore speak some friendly words? an enlightened friendship is of three sorts: that which removes things unprofitable, promotes that which is real gain, and stands by a friend in adversity. I claim the name of 'enlightened friend,' and would renounce all that is magisterial, but yet not speak lightly or with indifference. What then are the three sources of advantage? Listen, and I will now utter true words, and prove myself a true and sincere adviser. When the years are fresh and ripening, beauty and pleasing qualities in bloom, not to give proper weight to woman's influence, this is a weak man's policy. It is right sometimes to be of a crafty mind, submitting to those little subterfuges which find a place in the heart's undercurrents, and obeying what those thoughts suggest in way of pleasures to be got from dalliance: this is no wrong in woman's eye! even if now the heart has no desire, yet it is fair to follow such devices; agreement is the joy of woman's heart, acquiescence is the substance (the full) of true adornment; but if a man reject these overtures, he's like a tree deprived of leaves and fruits; why then ought you to yield and acquiesce that you may share in all these things? Because in taking there's an end of trouble—no light and changeful thoughts then

worry us—for pleasure is the first and foremost thought of all, the gods themselves cannot dispense with it. Lord Sakra was drawn by it to love the wife of Gautama the Rishi, so likewise the Rishi Agastya, through a long period of discipline, practising austerities, from hankering after a heavenly queen (Devi), lost all reward of his religious endeavours, the Rishi Brihaspati and Kandradeva putra, the Rishi Parasara, and Kavangara. All these, out of many others, were overcome by woman's love. How much more then, in your case, should you partake in such pleasant joys, nor refuse with wilful heart to participate in the worldly delights, which your present station, possessed of such advantage, offers you, in the presence of these attendants."

At this time the royal prince, hearing the words of his friend Udayi, so skilfully put, with such fine distinction, cleverly citing worldly instances, answered thus to Udayi: "Thank you for having spoken sincerely to me; let me likewise answer you in the same way, and let your heart suspend its judgment whilst you listen: It is not that I am careless about beauty, or am ignorant of the power of human joys, but only that I see on all the impress of change; therefore, my heart is sad and heavy; if these things were sure of lasting, without the ills of age, disease, and death, then would I, too, take my fill of love, and to the end find no disgust or sadness. If you will undertake to cause these women's beauty not to change or wither in

the future, then, though the joy of love may have its evil, still it might hold the mind in thralldom. To know that other men grow old, sicken, and die would be enough to rob such joys of satisfaction; yet how much more in their own case (knowing this) would discontentment fill the mind; to know such pleasures hasten to decay, and their bodies likewise; if, notwithstanding this, men yield to the power of love, their case indeed is like the very beasts. And now you cite the names of many Rishis who practised lustful ways in life; their cases likewise cause me sorrow, for in that they did these things they perished.

BODHISATTVA'S SEARCH

Arada and Udraka were renowned as teachers among the Brahmans, and there was no one in those days who surpassed them in learning and philosophical knowledge.

Bodhisattva went to them and sat at their feet. He listened to their doctrines of the atman or self, which is the ego of the mind and the doer of all doings. He learned their views of the transmigration of souls and of the law of Karma; how the souls of bad men had to suffer by being reborn in men of low caste, in animals, or in hell, while those who purified themselves by libations, by sacrifices, and by self-mortification would become kings, or Brahmans, or devas, so as to rise higher in the grades of existence. He studied their incantations

and offerings and the methods by which they attained deliverance of the ego from material existence in states of ecstasy.

Arada said: "What is that self which perceives the actions of the five roots of mind—touch, smell, taste, sight, and hearing? What is that which is active in the two ways of motion, in the hands and in the feet? The problem of the soul appears in the expressions 'I say,' 'I know and perceive,' 'I come' and 'I go,' or 'I will stay here.' Thy soul is not thy body; it is not thy eye, not thy ear, not thy nose, not thy tongue, nor is it thy mind. The I is he who feels the touch in thy body. The I is the smeller in the nose and taster in the tongue, the seer in the eye, the hearer in the ear, and the thinker in the mind. The I moves thy hands and thy feet. The I is thy soul. Doubt in the existence of the soul is irreligious, and without discerning this truth there is no way of salvation. Deep speculation will easily involve the mind; it leads to confusion and unbelief, but a purification of the soul leads to the way of escape. True deliverance is reached by removing from the crowd and leading a hermit's life, depending entirely on alms for food. Putting away all desire and clearly recognizing the non-existence of matter, we reach a state of perfect emptiness. Here we find the condition of immaterial life. As the munja-grass when freed from its horny case, or as the wild bird escapes from its prison, so the ego liberating itself from all limitations finds perfect release.

This is true deliverance, but those only who will have deep faith will learn."

Bodhisattva found no satisfaction in these teachings. He replied: "People are in bondage, because they have not yet removed the idea of I.

"The thing and its quality are different in our thought, but not in reality. Heat is different from fire in our thought, but you cannot remove heat from fire in reality. You say that you can remove the qualities and leave one thing, but if you think your theory to the end you will find that this is not so.

"Is not man an organism of many aggregates? Do we not consist of various skandhas, as our sages call them? Man consists of the material form, of sensation, of thought, of dispositions, and, lastly, of understanding. That which men call the ego when they say 'I am' is not an entity behind the skandhas; it originates by the co-operation of the skandhas. There is mind; there is sensation and thought, and there is truth, and truth is mind when it walks in the path of righteousness. But there is no separate ego-soul outside or behind the thought of man. He who believes that the ego is a distinct being has no correct conception of things. The very search for the atman is wrong; it is a wrong start and it will lead you in the false direction.

"How much confusion of thought comes from our interest in self, and from our vanity when thinking 'I am so great,' 'or 'I have done this

wonderful deed'? The thought of your I stands between your rational nature and truth; banish it, and then you will see things as they are. He who thinks correctly will rid himself of ignorance and acquire wisdom. The ideas 'I am' and 'I shall be' or 'I shall not be' do not occur to a clear thinker.

"Moreover, if your ego remains, how can you attain true deliverance? If the ego is to be reborn in any of the three worlds, be it in hell, upon earth, or be it even in heaven, we shall meet again and again the same inevitable doom of existence. We shall be implicated in egotism and sin.

"All combination is subject to separation, and we cannot escape birth, disease, old age, and death. Is this a final escape?"

Udraka said: "Do you not see around you the effects of karma? What makes men different in character, station, possessions, and fate? It is their karma, and karma includes merit and demerit. The transmigration of the soul is subject to its karma. We inherit from former existences the evil effects of our evil deeds and the good effects of our good deeds. If that were not so, how could we be different?"

The Tathagata meditated deeply on the problems of transmigration and karma, and found the truth that lies in them.

"The doctrine of karma," he said, "is undeniable, but your theory of the ego has no foundation.

"Like everything else in nature, the life of man

is subject to the law of cause and effect. The present reaps what the past has sown, and the future is the product of the present. But there is no evidence of the existence of an immutable ego-being, of a self which remains the same and migrates from body to body.

“Is not this individuality of mine a combination, material as well as mental? Is it not made up of qualities that sprang into being by a gradual evolution. The five roots of sense-perception in this organism have come from ancestors who performed these functions. The ideas which I think came to me partly from others who thought them, and partly they rise from combinations of these ideas in my own mind. Those who used the same sense-organs, and thought the same ideas before I was composed into this individuality of mine, are my previous existences; they are my ancestors as much as I of yesterday am the father of I of today, and the karma of my past deeds conditions the fate of my present existence.

“Supposing there were an atman that performs the actions of the senses, then if the door of sight were torn down and the eye plucked out, that atman would be able to peep through the larger aperture and see the forms of its surroundings better and more clearly than before. It would be able to hear sounds better if the ears were torn away; smell better if the nose were cut off; taste better if the tongue were pulled out, and feel better if the body were destroyed.

"I observe the preservation and transmission of character; I perceive the truth of karma, but see no atman whom your doctrine makes the doer of deeds. There is rebirth without the transmigration of self. For this atman, this self, this ego in the 'I say,' and in the 'I will' is an illusion. If this self were a reality, how could there be an escape from selfhood? The terror of hell would be infinite, and no release could be granted. The evils of existence would not be due to our ignorance and sin, but would constitute the very nature of our being."

And Bodhisattva went to the priests officiating in the temples. But the gentle mind of the Shakyamuni was offended at the unnecessary cruelty performed on the altars of the gods. He said:

"Ignorance only can make these men prepare festivals and vast meetings for sacrifices. Far better to revere the truth than try to appease the gods by the shedding of blood.

"What love can a man possess who believes that the destruction of life will atone for evil deeds? Can a new wrong expiate old wrongs? And can the slaughter of an innocent victim take away the sins of mankind? This is practising religion by the neglect of moral conduct.

"Purify your hearts and cease to kill, that is true religion.

"Rituals have no efficacy; prayers are vain repetitions, and incantations have no saving power.

But to abandon covetousness and lust, to become free from evil passions, and to give up all hatred and ill-will, that is the right sacrifice and the true worship."

MARA AND THE EVIL ONE TEMPTS BUDDHA

The Holy One directed his steps to that blessed Bodhi-tree beneath whose shade he should accomplish his search.

As he walked, the earth shook and a brilliant light transfigured the world.

When he sat down the heavens resounded with joy and all living things were filled with good cheer.

Mara alone, lord of the five desires, bringer of death and enemy of truth, was grieved and rejoiced not. With his three daughters, the tempters, and with his host of evil demons, he went to the place where the great shramana sat, but Shakyamuni minded him not.

Mara uttered fear-inspiring threats and raised a whirl-storm so that the skies were darkened and the ocean roared and trembled. But the Blessed One under the Bodhi-tree remained calm and feared not. The Enlightened One knew that no harm could befall him.

The three daughters of Mara tempted Bodhisattva, but he paid no attention to them, and when Mara saw that he could kindle no desire in the heart of the victorious shramana, he ordered all the evil spirits at his command to attack him and overawe the great muni.

But the Blessed One watched them as one would watch the harmless games of children. All the fierce hatred of the evil spirits was of no avail. The flames of hell became wholesome breezes of perfume, and the angry thunderbolts were changed into lotus-blossoms.

When Mara saw this he fled away with his army from the Bodhi-tree. Whilst from above a rain of heavenly flowers fell, and voices of good spirits were heard:

“Behold the great muni! his mind unmoved by hatred; the host of the wicked one has not overawed him. He is pure and wise, loving, and full of mercy.

“As the rays of the sun drown the darkness of the world, so he who perseveres in his search will find the truth, and the truth will enlighten him.”

THE GREAT ENLIGHTENMENT

Bodhisattva having put to flight Mara, gave himself up to meditation. All the miseries of the world, the evils produced by evil deeds, and the sufferings arising therefrom passed before his mental eye, and he thought:

“Surely if living creatures saw the results of all their evil deeds they would turn away from them in disgust. But selfhood blinds them, and they cling to their obnoxious desires.

“They crave for pleasure and they cause pain; when death destroys their individuality they find

no peace; their thirst for existence abides and their selfhood reappears in new births.

"Thus, they continue to move in the coil and can find no escape from the hell of their own making. And how empty are their pleasures, how vain are their endeavours! Hollow like the plantain-tree, and without contents like the bubble.

"The world is full of sin and sorrow because it is full of error. Men go astray because they think that delusion is better than truth. Rather than truth they follow error, which is pleasant to look at in the beginning, but causes anxiety, tribulation, and misery."

And Bodhisattva began to expound the dharma. The dharma is the truth. The dharma is the sacred law. The dharma is religion. The dharma alone can deliver us from error, sin, and sorrow.

Pondering on the origin of birth and death, the Enlightened One recognized that ignorance was the root of all evil, and these are the links in the development of life, called the twelve ~~nidanas~~

"In the beginning there is existence blind and without knowledge, and in this sea of ignorance there are appetences, formative and organizing. From appetences, formative and organizing, rises awareness or feelings. Feelings beget organisms that live as individual beings. These organisms develop the six fields, that is, the five senses and the mind. The six fields come in contact with things. ⁷Contact begets sensation. ⁸Sensation creates the thirst of individualized being. The thirst

of being creates a cleaving to things. ¹“The cleaving produces the growth and continuation of selfhood.” ²Selfhood continues in renewed births. The renewed births of selfhood are the cause of suffering, old age, sickness, and death. They produce lamentation, anxiety, and despair.

“The cause of all sorrow lies at the very beginning; it is hidden in the ignorance from which life grows. Remove ²ignorance and you will destroy the wrong appetences that rise from ignorance; destroy ³these appetences and you will wipe out the wrong perception that rises from them. Destroy ⁴wrong perception and there is an end of errors in individualized beings. Destroy errors in ⁵individualized beings and the illusions of the six fields will disappear. Destroy illusions and the contact with things will cease to beget ⁶misconception. Destroy misconception and you do away with thirst. Destroy thirst and you will be free of all morbid cleaving. Remove the cleaving and you destroy the selfishness of selfhood. If the selfishness of selfhood is destroyed, you will be above birth, old age, disease, and death, and you escape all suffering.”

The Enlightened One saw the four noble truths which point out the path that leads to Nirvana or the extinction of self:

“The first noble truth is the existence of sorrow. Birth is sorrowful, growth is sorrowful, illness is sorrowful, and death is sorrowful. Sad it is to be joined with that which we do not like. Sadder

still is the separation from that which we love, and painful is the craving for that which cannot be obtained.

“The second noble truth is the cause of suffering. The cause of suffering is lust. The surrounding world affects sensation and begets a craving thirst, which clamours for immediate satisfaction. The illusion of self originates and manifests itself in a cleaving to things. The desire to live for the enjoyment of self entangles us in the net of sorrow. Pleasures are the bait and the result is pain.

“The third noble truth is the cessation of sorrow. He who conquers self will be free from lust. He no longer craves, and the flame of desire finds no material to feed upon—thus it will be extinguished.

“The fourth noble truth is the Eightfold Path that leads to the cessation of sorrow. There is salvation for him whose self disappears before Truth, whose will is bent upon what he ought to do, whose sole desire is the performance of his duty. He who is wise will enter this path and make an end of sorrow.”

This is the dharma. This is the truth. This is religion. And the Enlightened One uttered this stanza:

“Long have I wandered! Long!
Bound by the chain of desire
Through many births,
Seeking thus long in vain,
Whence comes this restlessness in man?

Whence his egotism, his anguish?
 And hard to bear is samsara
 When pain and death encompass us.
 Found! it is found!
 Author of selfhood,
 No longer shalt thou build a house for me.
 Broken are the beams of sin;
 The ridge-pole of care is shattered,
 Into Nirvana my mind has passed,
 The end of cravings has been reached at last."

There is self and there is truth. Where self is, truth is not. Where truth is, self is not. Self is the fleeting error of samsara; it is individual separateness and that egotism which begets envy and hatred. Self is the yearning for pleasure, and the lust after vanity. Truth is the correct comprehension of things; it is the permanent and everlasting, the real in all existence, the bliss of righteousness.

The existence of self is an illusion, and there is no wrong in this world, no vice, no sin, except what flows from the assertion of self.

The attainment of truth is possible only when self is recognized as an illusion. Righteousness can be practised only when we have freed our mind from the passions of egotism. Perfect peace can dwell only where all vanity has disappeared.

Blessed is he who has understood the dharma. Blessed is he who does no harm to his fellow-beings. Blessed is he who overcomes sin and is free from passion. To the highest bliss has he attained who has conquered all selfishness and

vanity. He has become Buddha, the Perfect One, the Blessed One, the Holy One.

In the First Sermon to Five Ascetics at Benares, which tradition gives as the opening act of the ministry of Buddha, the Fourfold Truth is set forth in the master's own words.

CHAPTER FIVE

BUDDHA'S SERMONS TO HIS
DISCIPLES

THE FIRST SERMON

“**T**HERE are two extremes, O monks, from which he who leads a religious life must abstain. What are those two extremes? One is a life of pleasure, devoted to desire and enjoyment, that is base, ignoble, unspiritual, unworthy, unreal. The other is a life of mortification; it is gloomy, unworthy, unreal. The Perfect One, O monks, is removed from both these extremes and has discovered the way which lies between them, the middle way which enlightens the mind, which leads to rest, to knowledge, to enlightenment, to Nirvana. And what, O monks, is this middle way, which the Perfect One has discovered, which enlightens the eye and enlightens the spirit, which leads to rest, to knowledge, to enlightenment, to Nirvana? It is this sacred Eightfold Path, as it is called: Right Faith, Right Resolve, Right Speech, Right Action, Right Living, Right Effort, Right Thought, Right Self-concentration. This, O monks, is the middle way which the Perfect One has discovered, which enlightens the eye and enlightens the spirit, which

leads to rest, to knowledge, to enlightenment, to Nirvana.

“This, O monks, is the sacred truth of suffering; birth is suffering, old age is suffering, death is suffering, to be united with the unloved is suffering, to be separated from the loved is suffering, not to obtain what one desires is suffering; in short, the fivefold clinging to the earthly is suffering.

“This, O monks, is the sacred truth of the origin of suffering; it is the thirst for being which leads from birth to birth, together with lust and desire, which finds gratification here and there: the thirst for pleasures, the thirst for being, the thirst for power.

“This, O monks, is the sacred truth of the extinction of suffering; the extinction of this thirst by complete annihilation of desire, letting it go, expelling it, separating one’s self from it, giving it no room.

“This, O monks, is the sacred truth of the path which leads to the extinction of suffering; it is this sacred, Eightfold Path, to wit: Right Faith, Right Resolve, Right Speech, Right Action, Right Living, Right Effort, Right Thought, Right Concentration.”

This is the Fourfold Truth, on which Buddha’s whole scheme of life is hinged. Let us try to set it forth in other and fewer words:

1. Life on earth is full of suffering.
2. Suffering is generated by desire.
3. The extinction of desire involves the extinction of suffering.

4. The extinction of desire (and, therefore, of suffering) is the outcome of a righteous life.

“What, O monks, is right faith? The knowledge of misery, O monks, the knowledge of the origin of misery, the knowledge of the cessation of misery, and the knowledge of the path leading to the cessation of misery—this, O monks, is called right faith.

“And what, O monks, is right resolve? The resolve to renounce sensual pleasures, the resolve to have malice toward none, and the resolve to harm no living creature—this, O monks, is called right resolve.

“And what, O monks, is right speech? To abstain from falsehood, to abstain from backbiting, to abstain from harsh language, and to abstain from frivolous talk—this, O monks, is called right speech.

“And what, O monks, is right action? To abstain from destroying of life, to abstain from taking that which is not given one, and to abstain from immorality—this, O monks, is called right action.

“And what, O monks, is right living? Whenever, O monks, a noble disciple, quitting a wrong occupation, gets his livelihood by a right occupation—this, O monks, is called right living.

“And what, O monks, is right effort? Whenever, O monks, a monk purposes, makes an effort, heroically endeavours, applies his mind, and exerts himself, that evil and demeritorious qualities not

yet arisen may not arise; and . . . that evil and demeritorious qualities already arisen may be abandoned; and . . . that meritorious qualities not yet arisen may arise; and . . . exerts himself for the preservation, retention, growth, increase, development, and perfection of meritorious qualities already arisen—this, O monks, is called right effort.

“And what, O monks, is right thought? Whenever, O monks, a monk lives, as respects the body, observant of the body, strenuous, conscious, contemplative, and has rid himself of lust and grief; as respects sensations, observant of sensations, strenuous . . . as respects the mind, observant of the mind, strenuous; . . . as respects the elements of being, observant of the elements of being, strenuous . . . this, O monks, is called right thought.

“And what, O monks, is right concentration? Whenever, O monks, a monk, having isolated himself from demeritorious traits, and still exercising reasoning, still exercising reflection, enters upon the first trance which is produced by isolation and characterized by joy and happiness; when, through the subsidence of reasoning and reflection, and still retaining joy and happiness, he enters upon the second trance, which is an interior tranquilization and intentness of the thoughts, and is produced by concentration; when, through the paling of joy, indifferent, contemplative, conscious, and in the experience of bodily happiness—that state which eminent men describe when they say, ‘Indifferent, contemplative, and living happily’—he enters upon

the third trance; when, through the abandonment of happiness, through the abandonment of misery, through the disappearance of all antecedent gladness and grief, he enters upon the fourth trance, which has neither misery nor happiness, but is contemplation as refined by indifference—this, O monks, is called right concentration.

“This, O monks, is called the noble truth of the path leading to the cessation of misery.”

ON THE SELF

“The material form, O monks, is not the self. If material form were the self, O monks, this material form could not be subject to sickness, and a man should be able to say regarding his material form: My body shall be so and so; my body shall not be so and so. But inasmuch, O monks, as material form is not the self, therefore is material form subject to sickness, and a man cannot say as regards his material form: My body shall be so and so.

“The sensations, O monks, are not the self”—and then follows in detail regarding the sensations and very same exposition which has been given regarding the body. Then comes the same detailed explanation regarding the remaining three component elements, the perceptions, the conformations, the consciousness, which, in combination with the material form and the sensations, constitute man’s sentient state of being. Then Buddha goes on to say:

“How think ye, then, O monks, is material form permanent or impermanent?”

“Impermanent, Sire.”

“But is that which is impermanent sorrow or joy?”

“Sorrow, Sire.”

“But if a man duly considers that which is impermanent, full of sorrow, subject to change, can he say, that is mine, that is I, that is myself?”

“Sire, he cannot.”

Then follows the same exposition in similar terms regarding sensations, perceptions, conformations, and consciousness, after which the discourse proceeds:

“Therefore, O monks, whatever in the way of material form, sensations, perceptions, etc., respectively, has ever been, will be, or is, either in our case or in the outer world, or strong or weak, or low or high, or far or near, it is not self: this must he in truth perceive who possesses real knowledge. Whosoever regards things in this light, O monks, being a wise and noble hearer of the world, turns himself from sensation and perception, from conformation and consciousness. When he turns therefrom he becomes free from desire; by the cessation of desire he obtains deliverance; in the delivered there arises a consciousness of his deliverance; rebirth is extinct, holiness is completed, duty is accomplished; there is no more a return to this world, he knows.”

THE FIRE SERMON

Then the Blessed One, having dwelt in Uruvela as long as he wished, proceeded on his wanderings in the direction of Gaya Head, accompanied by a great congregation of monks, a thousand in number, who had all of them aforetime been monks with matted hair. And there in Gaya, on Gaya Head, the Blessed One dwelt together with the thousand monks.

And there the Blessed One addressed the monks:

“All things, O monks, are on fire. And what, O monks, are all these things which are on fire?”

“The eye, O monks, is on fire; forms are on fire; eye-consciousness is on fire; impressions received by the eye are on fire; and whatever sensation, pleasant, unpleasant, or indifferent, originates in dependence on impressions received by the eye, that also is on fire.

“And with what are these on fire?

“With the fire of passion, say I, with the fire of hatred, with the fire of infatuation; with birth, old age, death, sorrow, lamentation, misery, grief, and despair, are they on fire.

“The ear is on fire; sounds are on fire; . . . the nose is on fire; odours are on fire; . . . the tongue is on fire; tastes are on fire; . . . the mind is on fire; . . . ideas are on fire; mind-consciousness is on fire; impressions received by the mind are on fire, and whatever sensation, pleasant, unpleasant, or indifferent, originates in dependence on impressions received by the mind, that also is on fire.

“And with what are these on fire?”

“With the fire of passion, say I; with the fire of hatred, with the fire of infatuation; with birth, old age, death, sorrow, lamentation, misery, grief, and despair, are they on fire.

“Perceiving this, O monks, the learned and noble disciple conceives an aversion. And in conceiving this aversion he becomes divested of passion, and by the absence of passion he becomes free, and when he is free he becomes aware that he is free; and he knows that rebirth is exhausted, that he has lived the holy life, that he has done what it behooved him to do, and that he is no more for this world.”

SERMON ON MODERATION

“Do not seek salvation in austerities, but for that reason you must not think that he indulges in worldly pleasures, nor does he live in abundance. The Tathagata has found the middle path.

“Neither abstinence from fish or flesh, nor going naked, nor shaving the head, nor wearing matted hair, nor dressing in a rough garment, nor covering oneself with dirt, nor sacrificing to Agni, will cleanse a man who is not free from delusions.

“Reading the Vedas, making offerings to priests, or sacrifices to the gods, self-mortification by heat or cold, and many such penances performed for the sake of immortality, these do not cleanse the man who is not free from delusions.”

“Anger, drunkenness, obstinacy, bigotry, deception, envy, self-praise, disparaging others, superciliousness, and evil intentions constitute uncleanness, not verily the eating of flesh.

“Let me teach you, O bhikshus, the middle path which keeps aloof from both extremes. By suffering the emaciated devotee produces confusion and sickly thoughts in his mind. Mortification is not conducive even to worldly knowledge, how much less to a triumph over the senses!

— “He who fills his lamp with water will not dispel the darkness, and he who tries to light a fire with rotten wood will fail.

“Mortifications are painful, vain, and profitless. And how can any one be free from self by leading a wretched life if he does not succeed in quenching the fires of lust.

“All mortification is vain so long as self remains, so long as self continues to lust after either worldly or heavenly pleasures. But he in whom self has become extinct is free from lust; he will desire neither worldly nor heavenly pleasures, and the satisfaction of his natural wants will not defile him. Let him eat and drink according to the needs of the body.

“Water surrounds the lotus-flower, but does not wet its petals.

“On the other hand, sensuality of all kind is enervating. The sensual man is a slave of his passions, and pleasure-seeking is degrading and vulgar.

“But to satisfy the necessities of life is not evil. To keep the body in good health is a duty, for otherwise we shall not be able to trim the lamp of wisdom and keep our mind strong and clear.

“This is the middle path, O bhikshus, that keeps aloof from both extremes.”

And the Blessed One spoke kindly to his disciples, pitying them for their errors, and pointing out the uselessness of their endeavours, and the ice of ill-will that chilled their hearts melted away under the gentle warmth of the Master’s persuasion.

Now the Blessed One set the wheel of the most excellent law a-rolling, and he began to preach to the five bhikshus, opening to them the gate of immortality, and showing them the bliss of Nirvana.

And when the Blessed One began his sermon a rapture thrilled through all the universes.

The devas left their heavenly abodes to listen to the sweetness of the truth; the saints that had parted from life crowded around the great Teacher to receive the glad tidings; even the animals of the earth felt the bliss that rested upon the words of the Tathagata: and all the creatures of the host of sentient beings—gods, men, and beasts—hearing the message of deliverance, received and understood it in their own language.

Buddha said:

“The spokes of the wheel are the rules of pure conduct; justice is the uniformity of their length; wisdom is the tire; modesty and thoughtfulness are

the hub in which the immovable axle of truth is fixed.

“He who recognizes the existence of suffering, its cause, its remedy, and its cessation, has fathomed the four noble truths. He will walk in the right path.

“Right views will be the torch to light his way. Right aims will be his guide. Right words will be his dwelling-place on the road. His gait will be straight, for it is right behaviour. His refreshments will be the right way of earning his livelihood. Right efforts will be his steps; right thoughts his breath, and peace will follow in his footprints.”

And the Blessed One explained the instability of the ego.

“Whatsoever is originated will be dissolved again. All worry about the self is vain; the ego is like a mirage, and all the tribulations that touch it will pass away. They will vanish like a nightmare when the sleeper awakes.

“He who has awakened is freed from fear; he has become Buddha; he knows the vanity of all his cares, his ambitions, and also of his pains.

“It easily happens that a man, when taking a bath, steps upon a wet rope and imagines that it is a snake. Horror will overcome him, and he will shake from fear, anticipating in his mind all the agonies caused by the serpent’s venomous bite. What a relief does this man experience when he sees that the rope is no snake. The cause of his

fright lies in his error, his ignorance, his illusion. If the true nature of the rope is recognized, his tranquillity of mind will come back to him; he will feel relieved; he will be joyful and happy.

"This is the state of mind of one who has recognized that there is no self, that the cause of all his troubles, cares, and vanities is a mirage, a shadow, a dream.

"Happy is he who has overcome all selfishness; happy is he who has attained peace; happy is he who has found the truth.

"The truth is noble and sweet; the truth can deliver you from evil. There is no savior in the world except the truth.

"Have confidence in the truth, although you may not be able to comprehend it, although you may suppose its sweetness to be bitter, although you may shrink from it at first. Trust in the truth.

"The truth is best as it is. No one can alter it, neither can any one improve it. Have faith in the truth and live it.

"Errors lead astray; illusions beget miseries. They intoxicate like strong drinks, but they fade away soon and leave you sick and disgusted.

"Self is a fever; self is a transient vision, a dream; but truth is wholesome, truth is sublime, truth is everlasting. There is no immortality except in truth. For truth alone abideth forever."

And when the doctrine was propounded, the venerable Kaundinya, the oldest one among the five bhikshus, discerned the truth with his mental

eye, and he said: "Truly, O Buddha, our Lord, thou hast found the truth."

And the devas and saints and all the good spirits of the departed generations that had listened to the sermon of the Tathagata, joyfully received the doctrine, and shouted: "Truly, the Blessed One has founded the kingdom of righteousness. The Blessed One has moved the earth; he has set the wheel of Truth rolling, which by no one in the universe, be he god or man, can ever be turned back. The kingdom of Truth will be preached upon earth; it will spread, and righteousness, goodwill, and peace will reign among mankind."

BUDDHA AND THE RICH MAN

"After you have seen the true doctrine your guileless heart loves to exercise its charity: for wealth and money are inconstant treasures, 'twere better quickly to bestow such things on others. For when a treasury has been burnt, whatever precious things may have escaped the fire, the wise man, knowing their inconstancy, gives freely, doing acts of kindness with his saved possessions. But the niggard guards them carefully, fearing to lose them, worn by anxiety, but never fearing 'inconstancy,' and that accumulated sorrow, when he loses all! There is a proper time and a proper mode in charity; just as the vigorous warrior goes to battle, so is the man 'able to give'—he also is an able warrior, a champion strong and wise in action. The charitable man is loved by all, well

known and far renowned!—his friendship prized by the gentle and the good, in death his heart at rest and full of joy! He suffers no repentance, no tormenting fear, nor is he born a wretched ghost or demon! this is the opening flower of his reward, the fruit that follows—hard to conjecture! In all the six conditions born there is no sweet companion like pure charity; if born a Deva or a man, then charity brings worship and renown on every hand; if born among the lower creatures, the result of charity will follow in contentment got; wisdom leads the way to fixed composure without dependence and without number, and if we even reach the immortal path, still by continuous acts of charity we fulfil ourselves in consequence of kindly charity done elsewhere. Training ourselves in the eight-fold path of recollection, in every thought the heart is filled with joy; firm fixed in holy contemplation, by meditation still we add to wisdom, able to see aright the cause of birth and death; having beheld aright the cause of these, then follows, in due order, perfect deliverance. The charitable man discarding earthly wealth, nobly excludes the power of covetous desire; loving and compassionate now, he gives with reverence and banishes all hatred, envy, anger. So plainly may we see the fruit of charity, putting away all covetous and unbelieving ways, the bands of sorrow all destroyed: this is the fruit of kindly charity. Know then! the charitable man has found the cause of final rescue; even as the man who plants the sapling thereby

secures the shade, the flowers, the fruit of the tree full grown; the result of charity is even so, its reward is joy and the great Nirvana. The charity which unstores wealth leads to returns of well-stored fruit. Giving away our food we get more strength, giving away our clothes we get more beauty, founding religious resting places we reap the perfect fruit of the best charity. There is a way of giving, seeking pleasure by it; there is a way of giving, coveting to get more; some also give away to get a name of charity, others to get the happiness of heaven, others to avoid the pain of being poor hereafter, but yours, O friend! is charity without such thoughts: the highest and the best degree of charity, without self-interest or thought of getting more. What your heart inclines you now to do, let it be quickly done and well completed! The uncertain and the lustful heart goes wandering here and there, but the pure eyes of virtue opening, the heart comes back and rests!”

IMPURITIES OF MIND

“If a dyer should take some cloth that is pure and clean and dip it in some one colour or another, the result will be a good, pure tint—and why? Even because the cloth was clean. In the self-same way a good outcome may be expected from a mind that is pure.

“And what are impurities of the mind?

“Covetousness and vicious craving, ill-will, an-

ger, enmity, dissimulation, jealousy, mean grasping, deceit, cunning, obstinacy, clamorousness, conceit, arrogance, vainglory, heedlessness—all these are impurities of the mind.

“Now when a man has perceived that these are impurities of the mind, he sets about to rid himself of them . . . and he abandons self-regarding ends, empties himself of them, frees himself from them, renounces them and rejects them. And so he wins to comprehension of the teaching and the joy that comes of it. From this lofty enthusiasm is born. The bodily frame becomes quieted, and he is at ease. Whoso is at ease attains collectedness and calmness of mind.

“His heart overflowing with Loving-kindness, Compassion, Sympathic Gladness, and Even-mindedness, he abides, raying them forth toward one-quarter of space, then toward the second and the third, then toward the fourth, above and below, thus all around. Everywhere, into all places the wide world over, his heart overflowing, streams forth, ample, expanded, limitless, free from enmity and all ill-will.”

OCEAN

The Exalted One said:

“The ocean, the ocean,” brethren, say the untaught many folk.

“But in the Noble discipline, brethren, that is not ocean, but a great mass of water, a great pool of water.

“The eye of a man, brethren, is an ocean. Its motion is of shapes. Whoso overcomes that motion made of shapes, he is called ‘crosser over.’ He who has crossed over, gone beyond the ocean of eye, with its waves, its inlets, its sharks, and goblins (which are lusts), that brahmin stands upon the further shore.

“So likewise a man’s tongue, brethren, is an ocean, and made of taste is its motion. He who conquers taste . . . so crosses over.

“Man’s mind, brethren, is an ocean. Its motion is made of ideas. He who conquers mind . . . stands upon the further shore.”

Thus spake the Exalted One:

Whoso hath crossed this monster-teeming sea,
With devils and fearsome waves impassable,
“Versed in the lore,” “a man of saintly life,”
“Gone to world’s end,” and “gone beyond,” he’s
called.

THE ALL

The Exalted One said:

“Brethren, I will teach you the All. Do you listen to it.

“And what, brethren, is the All?”

“It is eye and visible object: ear and sound; nose and scent; tongue and taste; body and tangibles; mind and ideas. This, brethren, is called the All.

“Now, brethren, he who should say, ‘Rejecting this All, I will proclaim some other All’—such

might be the substance of his talk, but when questioned he would not be able to make good his boast, and he would come by disappointment besides. What is the cause of that? Because, brethren, it would be beyond his powers to do so."

CONTROL OF THE FACULTIES

He meets with ill, brothers, who hath not tamed
The sixfold impact of the sphere of sense.
 They who have learned the mastery of these,
 With faith for comrade, they dwell free from lust.

Beholding with the eye delightful things,
 Or things unlovely, let him restrain his bent
 To lust for loveliness, and let him not
 Corrupt his heart with thoughts of "O 'tis dear."

And when, again, sounds sweet or harsh he hears,
 Not led astray by sweetness, let him check
 The error of his senses; let him not
 Corrupt his heart with thoughts of "O 'tis sweet."

If some delightful fragrance meet the nose,
 And then again some foul malodorous stench,
 Let him restrain repugnance for that stench,
 Nor yet be led by lust for what is sweet.

Should he taste savors that are sweet and choice,
 And then again what's bitter to the tongue,
 He should not greedily devour the sweet,
 Nor yet feel loathing for the bitter taste.

By pleasures' impact not inebriate,
 Nor yet distracted by the touch of pain,
To pleasure and to pain indifferent,
 Let him be free from likings and dislikes.

For whoso of th' obsessions is aware,
 Of those obsessions cometh to the end,
 Dispels the mind-made vulgar world of sense,
 And treads the path of sacrifice of self.

By contact of these Six, if mind be trained,
The heart is never shaken any more.
 O'ercome these two, O brethren: Lust and Hate.
 Pass yet beyond the bounds of birth and death.

BUDDHA SAID TO ANANDA, HIS DISCIPLE

"Seeking the way, you must exert yourselves and strive with diligence—it is not enough to have seen me! Walk, as I have commanded you, get rid of all the tangled net of sorrow.

"Walk in the way with steadfast aim; 'tis not from seeing me this comes—even as a sick man depending on the healing power of physician.

"He who does not do what I command sees me in vain, this brings no profit.

"Whilst he who lives far off from where I am, and yet walks righteously, is ever near me! A man may dwell beside me, and yet, being disobedient, be far away from me.

"Keep your heart carefully—give not place to listlessness! Earnestly practice every good work.

“Permit that heretic to advance, I was born to save mankind, make no hindrance, therefore, or excuse!

“Follow right doctrine, and be kind to all that lives; receive in moderation what is given; receive but hoard not up; these are, in brief, my spoken precepts.

“My heart indeed is moved with affection toward you, for pleasant conversation is agreeable to all, those who listen are affected thereby.

“I know, indeed, that my royal father is possessed of a loving and deeply considerate mind, but my fear of birth, old age, disease, and death has led me to disobey and disregard his extreme kindness.

“Whoever neglects right consideration about his present life, and because he hopes to escape in the end, therefore disregards all precautions (in the present), on this man comes the inevitable doom of death.

“It is the knowledge of this, therefore, that weighs with me, and after long delay has constrained me to a hermit’s life; hearing of my father, the king, and his grief, my heart is affected with increased love.

“But yet all is like the fancy of a dream, quickly reverting to nothingness. Know then, without fear of contradiction, that the nature of existing things is not uniform.

“The cause of sorrow is not necessarily the relationship of child with parent, but that which pro-

duces the pain of separation results from the influence of delusion.

“As men going along a road suddenly meet midway with others and then a moment more are separated, each one going his own way.

“So by the force of concomitance relationships are framed, and then, according to each one’s destiny, there is separation; he who thoroughly investigates this false connection of relationship ought not to cherish in himself grief.

“In this world there is rupture of family love, in another life (world) it is sought for again, brought together for a moment, again rudely divided, everywhere the fetters of kindred are formed!

“Ever being bound, and ever being loosened! who can sufficiently lament such constant separations; born into the world, and then gradually changing, constantly separated by death and then born again.

“All things which exist in time must perish, the forests and mountains, all things thus exist; in time are born all sensuous things (things possessing the five desires), so is it both with worldly substance and with time.

“Because, then, death pervades all time, get rid of death, and time will disappear. You desire to make me king, and it is difficult to resist the offices of love.

“But as a disease (is difficult to bear) without medicine, so neither can I bear (this weight of dignity); in every condition, high or low, we find folly

and ignorance (and men) carelessly following the dictates of lustful passion;

“At last we come to live in constant fear; thinking anxiously of the outward form, the spirit droops; following the ways of men, the mind resists the right; but the conduct of the wise is not so.

“The sumptuously ornamented and splendid palace (I look upon) as filled with fire; the hundred dainty dishes (tastes) of the divine kitchen, as mingled with destructive poisons;

“The lily growing on the tranquil lake in its midst harbours countless noisome insects; and so the towering abode of the rich is the house of calamity, the wise will not dwell therein.

“In former times illustrious kings, seeing the many crimes of their home and country, affecting as with poison the dwellers therein, in sorrowful disgust sought comfort in seclusion;

“We know, therefore, that the troubles of a royal estate are not to be compared with the repose of a religious life; far better dwell in the wild mountains, and eat the herbs like the beasts of the field.

“Therefore, I dare not dwell in the wide palace, for the black snake has its dwelling there. I reject the kingly estate and the five desires (desires of the senses), to escape such sorrows I wander thro’ the mountain wilds.

“This, then, would be the consequence of compliance, that I (who) delighting in religion, am gradually getting wisdom, should now quit these

quiet woods, and, returning home, partake of sensual pleasures,

“And thus by night and day increase my store of misery. Surely this is not what should be done! that the great leader of an illustrious tribe, having left his home from love of religion,

“And forever turned his back upon tribal honour, desiring to confirm his purpose as a leader, that he, discarding outward form, clad in religious garb, loving religious meditation, wandering thro’ the wilds,

“Should now reject his hermit vestment, tread down his sense of proper shame (and give up his aim). This, tho’ I gained heaven’s kingly state, cannot be done! how much less to gain an earthly, though distinguished, home!

“For having spued forth lust, passion, and ignorance, shall I return to feed upon it? Such misery, how could I bear?

“Like a man whose house has caught fire, by some expedient finds a way to escape, will such a man forthwith go back and enter it again? such conduct would disgrace a man!

“So I, beholding the evils, birth, old age, and death, to escape the misery, have become a hermit, shall I then go back and enter in, and like a fool dwell in their company?

“He who enjoys a royal estate and yet seeks rescue cannot dwell thus—this is no place for him; escape is born from quietness and rest; to be a king is to add distress and poison;

"To seek for rest and yet aspire to royal condition is but a contradiction, royalty and rescue, motion and rest, like fire and water, having two principles, cannot be united.

"So one resolved to seek escape cannot abide possessed of kingly dignity! and if you say a man may be a king, and at the same time prepare deliverance for himself,

"There is no certainty in this! to seek certain escape is not to risk it thus; it is thro' this uncertain frame of mind that once a man gone forth is led to go back home again.

"But I, my mind is not uncertain; severing the baited hook of relationship, with straightforward purpose, I have left my home. Then tell me, why should I return again?

"The question of being and not being is an idle one, only adding to the uncertainty of an unstable mind, and to talk of such matters I have no strong (fixed) inclination;

"Purity of life, wisdom, the practice of asceticism, these are matters to which I earnestly apply myself. The world is full of empty studies (discoveries) which our teachers, in their office, skillfully involve.

"But they are without any true principle, and I will none of them! The enlightened man distinguishes truth from falsehood, but how can truth be born from such as those?

"For they are like the man born blind, leading the blind man as a guide; as in the night, as in

thick darkness (both wander on), what recovery is there for them?

“Regarding the question of the pure and impure, the world involved in self-engendered doubt cannot perceive the truth; better to walk along the way of purity,

“Or rather follow the pure law of self-denial, hate the practice of impurity, reflect on what was said of old, not obstinate in one belief or one tradition,

“With sincere (empty) mind, accepting all true words, and ever banishing sinful sorrow (*i. e.*, sin, the cause of grief). Words which exceed sincerity (simplicity of purpose) are vainly (falsely) spoken; the wise man uses not such words.”

ADMISSION OF WOMEN TO THE ORDER

Ananda said to the Exalted One:

“Lord, are women capable, after going forth from the home unto the homeless life under the Gospel-Discipline set forth by the Tathagata, are they capable of realizing the Fruit of Stream-winning, of Once-returning, of Never-returning, of Arahantship?”

“Women are capable . . . of doing so, Ananda.”

“Then, Lord, if women are capable . . . of so doing, inasmuch as Maha-Pajapati, the Gotamid, was of great service to the Exalted One, for she was nurse, nourisher, and milk-giver on the death

of His mother; she suckled the Exalted One,—well were it, Lord, if women were permitted to go forth from home unto the homeless life under the Gospel-Discipline set forth by the Tathagata.”

“Well, then, Ananda, if Maha-Pajapati, the Gotamid, will undertake to keep Eight Important Rules, let that be reckoned unto her as full ordination. Those rules are these:

“A sister, even if she be an hundred years in the robes, shall salute, shall rise up before, shall bow down before, shall perform all duties of respect unto a brother, even if that brother have only just taken the robes. Let this rule never be broken, but be honoured, esteemed, revered, and observed as long as life doth last.

“Secondly, a sister shall not spend the rainy season in a district where there is no brother residing. Let this rule never be broken, but be honoured, esteemed, revered, and observed as long as life doth last.

“Thirdly, at the half-month let a sister await two things from the Order of Brethren, namely, the appointing of the Sabbath and the coming of a brother to preach the sermon. Let this rule never be broken. . . .

“Fourthly, at the end of keeping the rainy season let a sister, in presence of both Orders, of Brethren, and of Sisters, invite inquiry in respect of three things, namely, of things seen, heard, and suspected. Let this rule never be broken. . . .

“Fifthly, a sister guilty of serious wrong-doing

shall do penance for the half-month to both Orders. Let this rule never be broken. . . .

“Sixthly, when a sister has passed two seasons in the practice of the (Six Rules) she may ask full orders from both Orders. Let this rule never be broken. . . .

“Seventhly, a sister shall not in any case abuse or censure a brother. Let this rule never be broken. . . .

“Eighthly, henceforth is forbidden the right of a sister to have speech among brethren, but not forbidden is the speaking of brethren unto sisters. Let this rule never be broken, but be honoured, esteemed, revered, and observed as long as life doth last.

“Now, Ananda, if Maha-Pajapati, the Gotamid, will undertake to keep these Eight Important Rules, let that be reckoned unto her as full ordination.”

Then the venerable Ananda, having received from the Exalted One these Eight Important Rules, went to Maha-Pajapati, the Gotamid (and told her all that the Exalted One had said), and she replied:

“Just as, lord Ananda, a woman or a man, youthful, of tender age, fond of self-adornment, having washed the head and gotten a wreath of blue lotus or of jasmine, or of scented-creeper flowers, should take it with both hands and place it atop of the head—even so do I, lord Ananda, take upon me these Eight Important Rules, never to be broken so long as life doth last.”

Thereupon the venerable Ananda went back to the Exalted One, bowed down before Him, and sat down at one side. So seated, the venerable Ananda said to the Exalted One: "Lord, Mahapajapati, the Gotamid, has undertaken the Eight Important Rules. Fully ordained is the sister of the Exalted One's mother."

Then the Master replied:

"Ananda, if women had not been permitted to go forth from the home unto the homeless life under the Gospel-Discipline set forth by the Tathagata, then would the righteous life last long, the Good Gospel would last, Ananda, a thousand years. But now, Ananda, since women have been permitted to go forth from the home unto the homeless life . . . not for long will the righteous life prevail; only for five hundred years, Ananda, will the Good Gospel stand fast.

"Just as, Ananda, whatsoever families have many women and few men are easily molested by robbers and pot-thieves, even so, Ananda, under whatsoever Gospel-Disciples womenfolk get permission to wander forth from the home unto the homeless life, not for long does that righteous life prevail.

"Just as, Ananda, when the blight called mildew falls upon a blooming paddy-field, that paddy-field does not last for long, even so, Ananda, under whatsoever Gospel-Discipline womenfolk get permission to wander forth from the home unto the

homeless life, not for long does that righteous life prevail.

“Just as, Ananda, when the blight called red rust falls upon a blooming field of sugar-cane, that field of sugar-cane does not last long—even so, Ananda, under whatsoever Gospel-Discipline . . . that righteous life does not long prevail.

“Now just as, Ananda, a man should cautiously build an embankment to a great waterwork, to prevent the water from flowing out—even so, Ananda, have I cautiously proclaimed these Eight Important Rules, not to be broken as long as life shall last.”

IDENTITY AND NON-IDENTITY

Kutadanta, the head of the Brahmans in the village of Danamati, having approached the Blessed One respectfully, greeted him and said: “I am told, O shramana, that thou art Buddha, the Holy One, the All-knowing, the Lord of the world. But if thou wert Buddha, wouldst thou not come like a king in all thy glory and power?”

Said the Blessed One: “Thy eyes are holden. If the eye of thy mind were undimmed thou couldst see the glory and the power of truth.”

Said Kutadanta: “Show me the truth and I shall see it. But thy doctrine is without consistency. If it were consistent, it would stand, but as it is not it will pass away.”

The Blessed One replied: “The truth will never pass away.”

Thereupon the venerable Ananda went back to the Exalted One, bowed down before Him, and sat down at one side. So seated, the venerable Ananda said to the Exalted One: "Lord, Mahapajapati, the Gotamid, has undertaken the Eight Important Rules. Fully ordained is the sister of the Exalted One's mother."

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Kutadanta said: "I am told that thou teachest the law, yet thou tearest down religion. Thy disciples despise rites and abandon immolation, but reverence for the gods can be shown only by sacrifices. The very nature of religion consists in worship and sacrifice."

Said Buddha: "Greater than the immolation of bullocks is the sacrifice of self. He who offers to the gods his sinful desires will see the uselessness of slaughtering animals at the altar. Blood has no cleansing power, but the eradication of lust will make the heart pure. Better than worshiping the gods is obedience to the laws of righteousness."

Kutadanta, being of a religious disposition and anxious about the future of his soul, had sacrificed countless victims. Now he saw the folly of atonement by blood. Not yet satisfied, however, with the teachings of the Tathagata, Kutadanta continued: "Thou believest, O Master, that beings are reborn; that they migrate in the evolution of life; and that subject to the law of karma we must reap what we sow. Yet teachest thou the non-existence of the soul! Thy disciples praise utter self-extinction as the highest bliss of Nirvana. If I am merely a combination of the samskaras, my existence will cease when I die. If I am merely a compound of sensations and ideas and desires, whither can I go at the dissolution of the body?"

Said the Blessed One: "O Brahman, thou art religious and earnest. Thou art seriously concerned about thy soul. Yet is thy work in vain



STANDING IMAGE OF THE BUDDHA ATTENDED BY ĀNANDA
AND KASSAPA AND TWO BODHISATTAS

because thou art lacking in the one thing that is needed?

“There is rebirth of character, but no transmigration of a self. Thy thought-forms reappear, but there is no ego-entity transferred. The stanza uttered by a teacher is reborn in the scholar who repeats the words.

“Only through ignorance and delusion do men indulge in the dream that their souls are separate and self-existent entities.

“Thy heart, O Brahman, is cleaving still to self; thou art anxious about heaven, but thou seekest the pleasures of self in heaven, and thus thou canst not see the bliss of truth and the immortality of truth.

“Verily I say unto you: The Blessed One has not come to teach death, but to teach life, and thou dost not discern the nature of living and dying.

“This body will be dissolved and no amount of sacrifice will save it. Therefore, seek thou the life that is of the mind. Where self is, truth cannot be, yet when truth comes, self will disappear. Therefore, let thy mind rest in the truth; propagate the truth, put thy whole will in it, and let it spread. In the truth thou shalt live forever.

“Self is death and truth is life. The cleaving to self is a perpetual dying, while moving in the truth is partaking of Nirvana, which is life everlasting.”

Kutadanta said: “Where, O venerable Master, is Nirvana?”

"Nirvana is wherever the precepts are obeyed," replied the Blessed One.

"Do I understand you right," rejoined the Brahman, "that Nirvana is not a place, and, being nowhere, it is without reality?"

"You do not understand me right," said the Blessed One. "Now listen and answer these questions: Where does the wind dwell?"

"Nowhere," was the reply.

Buddha retorted: "Then, sir, there is no such thing as wind."

Kutadanta made no reply, and the Blessed One asked again: "Answer me, O Brahman, where does wisdom dwell? Is wisdom a locality?"

"Wisdom has no allotted dwelling-place," replied Kutadanta.

Said the Blessed One: "Do you mean to say that there is no wisdom, no enlightenment, no righteousness, and no salvation, because Nirvana is not a locality? As a great and mighty wind which passeth over the world in the heat of the day, so the Tathagata comes to blow over the minds of mankind with the breath of his love, so cool, so sweet, so calm, so delicate; and those tormented by fever assuage their suffering and rejoice at the refreshing breeze."

Said Kutadanta: "I feel, O Lord, that thou proclaimest a great doctrine, but I cannot grasp it. Forebear with me that I ask again: Tell me, O Lord, if there be no atman (Soul), how can there be immortality? The activity of the mind passeth,

and our thoughts are gone when we have done thinking."

Buddha replied: "Our thinking is gone, but our thoughts continue. Reasoning ceases, but knowledge remains."

Said Kutadanta: "How is that? Is not reasoning and knowledge the same?"

The Blessed One explained the distinction by an illustration: "It is as when a man wants, during the night, to send a letter, and, after having his clerk called, has a lamp lit and gets the letter written. Then, when that has been done, he extinguishes the light. But though the light has been put out the writing is still there. Thus does reasoning cease and knowledge remain; and in the same way mental activity ceases, but experience, wisdom, and all the fruits of our acts endure."

Kutadanta continued: "Tell me, O Lord, pray tell me, where, if the samskaras are dissolved, is the identity of myself? If my thoughts are propagated, and if my soul migrates, my thoughts cease to be my thoughts and my soul ceases to be my soul. Give me an illustration, but pray, O Lord, tell me, where is the identity of myself?"

Said the Blessed One: "Suppose a man were to light a lamp, would it burn the night through?"

"Yes, it might do so," was the reply.

"Now, is it the same flame that burns in the first watch of the night as in the second?"

Kutadanta hesitated. He thought "yes, it is the same flame," but fearing the complications of

a hidden meaning, and trying to be exact, he said: "No, it is not."

"Then," continued the Blessed One, "there are two flames, one in the first watch and the other in the second watch."

"No, sir," said Kutadanta. "In one sense it is not the same flame, but in another sense it is the same flame. It burns of the same kind of material, it emits the same kind of light, and it serves the same purpose."

"Very well," said Buddha, "and would you call those flames the same that have burned yesterday, and are burning now in the same lamp, filled with the same kind of oil, illuminating the same room?"

"They may have been extinguished during the day," suggested Kutadanta.

Said the Blessed One: "Suppose the flame of the first watch had been extinguished during the second watch, would you call it the same if it burns again in the third watch?"

Replied Kutadanta: "In one sense it is a different flame, in another it is not."

The Tathagata asked again: "Has the time that elapsed during the extinction of the flame anything to do with its identity or non-identity?"

"No, sir," said the Brahman, "it has not. There is a difference and an identity, whether many years elapsed or only one second, and also whether the lamp has been extinguished in the meantime or not."

"Well, then, we agree that the flame of to-day is in a certain sense the same as the flame of yesterday, and in another sense it is different at every moment. Moreover, the flames of the same kind, illuminating with equal power the same kind of rooms, are in a certain sense the same."

"Yes, sir," replied Kutadanta.

The Blessed One continued: "Now, suppose there is a man who feels like you, thinks like you, and acts like you, is he not the same man as you?"

"No, sir," interrupted Kutadanta.

Said Buddha: "Dost thou deny that the same logic holds good for the things of the world?"

Kutadanta bethought himself and rejoined slowly: "No. I do not. The same logic holds good universally; but there is a peculiarity about myself which renders it altogether different from everything else and also from other selves. There may be another man who feels exactly like me, thinks like me, and acts like me; suppose even he had the same name and the same kind of possessions he would not be myself."

"True, Kutadanta," answered Buddha, "he would not be thyself. Now, tell me, is the person who goes to school one, and that same person when he has finished his schooling another? Is it one who commits a crime, another who is punished by having his hands and feet cut off?"

"They are the same," was the reply.

"Then sameness is constituted by continuity only?" asked the Tathagata.

"Not only by continuity," said Kutadanta, "but also and mainly by identity of character."

"Very well," concluded Buddha, "then you agree that persons can be the same, in the same sense as two flames of the same kind are called the same; and thou must recognize that in this sense another man of the same character and product of the same karma is the same as thou."

"Well, I do," said the Brahman.

Buddha continued: "And in this same sense alone art thou the same to-day as yesterday. Thy nature is not constituted by the matter of which thy body consists, but by the forms of the body, of the sensations, of the thoughts. Thy person is the combination of the samskaras (deeds). Wherever they are, thou art. Withersoever they go, thou goest. Thus thou wilt recognize in a certain sense an identity of thyself, and in another sense thou wilt not. But he who does not recognize the identity should deny all identity, and should say that the questioner is no longer the same person as he who a minute after receives the answer. Now consider the continuation of thy personality, which is preserved in thy karma. Dost thou call it death and annihilation, or life and continued life."

"I call it life and continued life," rejoined Kutadanta, "for it is the continuation of my existence, but I do not care for that kind of continuation. All I care for is the continuation of self in the other sense, which makes of every man,

whether identical with me or not, an altogether different person."

"Very well," said Buddha. "This is what thou desirest and this is the cleaving to self. This is thy error. All compound things are transitory: they grow and they decay. All compound things are subject to pain; they will be separated from what they love and be joined to what they abhor. All compound things lack a self, an atman, an ego."

"How is that?" asked Kutadanta.

"Where is thyself?" asked Buddha. And when Kutadanta made no reply, he continued: "Thyself to which thou cleavest is a constant change. Years ago thou wast a small babe, then thou wast a boy, then a youth, and now thou art a man. Is there any identity of the babe and the man. There is an identity in a certain sense only. Indeed, there is more identity between the flames of the first and the third watch, even though the lamp might have been extinguished during the second watch. Now which is the true self, that of yesterday, that of to-day, or that of to-morrow, for the preservation of which thou dost clamour?"

Kutadanta was bewildered. "Lord of the world," he said, "I see my error, but I am confused still."

The Tathagata continued: "It is by a process of evolution that samskaras come to be. There is no samskara which has sprung into being without a gradually becoming. Thy samskaras are the product of thy deeds in former existences. The combination of thy samskaras is thyself. Where-

soever they are impressed thither thyself migrates. In thy samskaras¹ thou wilt continue to live, and thou wilt reap in future existences the harvest sown now and in the past."

"Verily, O Lord," rejoined Kutadanta, "this is no fair retribution. I cannot recognize the justice that others after me will reap what I am sowing now."

The Blessed One waited a moment and then replied: "Is all teaching in vain? Dost thou not understand that those others are thou thyself? Thou thyself wilt reap what thou sowest, not others.

"Think of a man who is ill-bred and destitute, suffering from the wretchedness of his condition. As a boy he was slothful and indolent, and when he grew up he had not learned a craft to earn a living. Wouldst thou say his misery is not the product of his own action, because the adult is no longer the same person as was the boy?

"Verily, I say unto you: Not in the heavens, not in the midst of the sea, not if thou hidest thyself away in the clefts of the mountains, wilt thou find a place where thou canst escape the fruit of thy evil actions.

"At the same time thou art sure to receive the blessings of thy good actions.

"Him, who has been long traveling and who returns home in safety, the welcome of kinsfolk, friends, and acquaintances awaits. So the fruits of his good works bid welcome the man who has

¹ Elements that form the Karma.

walked in the path of righteousness, when he passes over from the present life into the hereafter."

Kutadanta said: "I have faith in the glory and excellency of thy doctrines. My eye cannot as yet endure the light; but I now understand that there is no self, and the truth dawns upon me. Sacrifices cannot save, and invocations are idle talk. But how shall I find the path to life everlasting? I know all the Vedas by heart and have not found the truth."

Said Buddha: "Learning is a good thing; but it availeth not. True wisdom can be acquired by practice only. Practice the truth that thy brother is the same as thou. Walk in the noble path of righteousness, and thou wilt understand that while there is death in self there is immortality in truth."

Said Kutadanta: "Let me take my refuge in the Blessed One, in the dharma (Gospel), and in the brotherhood. Accept me as thy disciple and let me partake of the bliss of immortality."

"Buddhism is monistic. It claims that man's soul does not consist of two things, of an atman (self) and of a manas (mind or thoughts), but that it is made up of thoughts alone. The thoughts of a man constitute his soul; they, if anything, are his self, and there is no atman, no additional and separate "self" besides. Accordingly, the translation of atman by "soul," which would imply that Buddha denied the existence of the soul, is extremely misleading.

Representative Buddhists, of different schools and of various countries, acknowledge the correctness of the view here taken, and we emphasize especially the assent of Southern Buddhists, because in the translations from their sacred writings the term "atman" is commonly rendered by "soul."

From the Gospel of Buddha—Dr. Carus.

NIRVANA DEFINED

"It is even as some rajah's border-town, strongly built with walls and towers, and having six gates thereto. This town hath a wise and watchful Warden of the Gates, who keeps out enemies and welcomes friends. From the East there comes a pair of swift Messengers, and they say unto the Warden of the Gates: "Friend, where is the Lord of this town?"

And he replies: "Yonder he sits in the midst of where the Four Ways meet."

"Then those twin Messengers deliver unto the Lord of that town the Message of Truth, and go their ways by the Path by which they came.

"Likewise also from the West and from the North there comes a pair of swift Messengers, and they say unto the Warden of the Gates: 'Friend, where is the Lord of this town?' And in like manner he replies, and they deliver unto the Lord of that town the Message of Truth and go their ways.

"Now, brethren, have I told ye a parable; and for the interpretation of the parable, it is this:

"The Town is this body, of the Four Great Ele-

ments compounded, of parents born, fed on food, corruptible, and doomed to perish utterly.

"The Six Gates thereof are the six avenues of Sense.

"The Warden of the Gates, it is the Conscience.

"The Pair of Swift Messengers, they are Calm and Insight.

"The Lord of the Town, it is the Mind.

"The Four Crossways meeting in the midst are the Elements of Earth and Water, Fire and Air.

"The Message of Truth they bring, it is Nirvana, the Unconditioned.

"And the Path by which they come and go, it is the Noble Eightfold Path, to wit: Right View, Right Aim, Right Speech, Right Action, Right Living, Right Effort, Right Mindfulness, Right Contemplation."

THE TWO PATHS

At Savatthi . . . in the Park.

Now at that time the venerable Tissa, nephew to the Exalted One's father, thus spoke to a number of brethren:

"Truly, friends, my body has become as if drugged: the four quarters are become dim to my eyes, and the teachings are no longer clear to me. Sloth and torpor possess my heart; joyless to me is the righteous life, and I waver in the teachings."

Thereupon a number of brethren went to the Exalted One, saluted Him, and sat down at one side.

So seated, those brethren said to the Exalted One: "Lord, the venerable Tissa, nephew to the Exalted One's father, speaks thus to a number of brethren: 'Truly, friends, my body is become as if drugged. The four quarters are dim to my eyes, and the teachings are no longer clear to me. Sloth and torpor possess my heart; joyless to me is the righteous life, and I waver in the teachings.'"

At that, the Exalted One called to a certain brother:

"Come thou, brother, and in my name bid hither brother Tissa, saying: 'Friend Tissa, the Master would speak with you.'"

"Even so, Lord," said that brother in reply to the Exalted One, and went to the venerable Tissa and said to him: "Friend Tissa, the Master would speak with you."

"Even so, brother," said the venerable Tissa in reply to that brother, and came to the Exalted One, saluted Him, and sat down at one side.

As he thus sat the Exalted One thus spake unto the venerable Tissa: "Is it true, as they say, Tissa, that you said this to a number of brethren: 'Truly, Friends, my body is become as if drugged . . . and so on . . . and I waver in the teachings'?"

"True, Lord."

"Now as to that, what think you, Tissa? In a body that is not rid of lust, rid of desire, of love, of thirst, of fever and craving, in such a body do there arise states of change and instability?"

Do sorrow and grief, woe, lamentation, and despair arise?"

"Yes, Lord."

"Well said! Well said, Tissa! And is it so likewise with feeling . . . with perception, with the activities, do they arise?"

"Surely not, Lord."

"Well said! Well said, Tissa! So it is with consciousness that is rid of lust. Now what think you, Tissa? Is body permanent or impermanent?"

"Impermanent, Lord."

"Is feeling, is perception, the activities—is consciousness permanent or impermanent?"

"Impermanent, Lord."

"Wherefore, he who seeth this is repelled by body, is repelled by feeling, by perception, by the activities. He is repelled by consciousness. Being repelled by it, he lusts not after it; not lusting, he is set free; in this freedom comes insight that it is a being free. Thus he realizes: 'Rebirth is destroyed, lived is the righteous life, done is my task, for life in these conditions there is no hereafter.'"

Suppose now, Tissa, there be two men, one unskilled and the other skilled in wayfaring. And the one who is unskilled asks the way of the other who is skilled in that way. And that other replies: "Yes, this is the way, good man. Go on for a while and you will see the road divide into two. Leave the path to the left and take the right-hand path. Go on for a little and you will see a

thick forest. Go on for a little and you will see a great marshy swamp. Go on for a little and you will see a steep precipice. Go on for a little and you will see a delightful stretch of ground."

"Such is my parable, Tissa, to show my meaning, and this is the meaning thereof: By 'the man who is unskilled in the way' is meant the many-folk. By 'the man who is skilled in the way' is meant a Tathagata, an Arahant, a Fully Enlightened One. By 'the divided way,' Tissa, is meant 'the state of wavering.' The 'left-hand path' is a name for this false eightfold path, to wit: the path of wrong views, wrong intention, and so forth. The 'right-hand path,' Tissa, is a name for this Noble Eightfold Path, to wit: Right Views, and so forth. The 'thick forest,' Tissa, is a name for ignorance. The 'great marshy swamp,' Tissa, is a name for the feeling desires. The 'steep precipice,' Tissa, is a name for vexation and despair. 'The delightful stretch of level ground,' Tissa, is a name for Nirvana.

"Be of good cheer, Tissa! Be of good cheer, Tissa! I to counsel! I to uphold! I to teach!"

ON FRIENDSHIP

False

(Then the Exalted One said to the young householder, Sigala.)

"There are these four, young master, who are to be reckoned as foes masquerading in the garb of friends:

“The out-and-out robber, the one good at mere words,³ the smooth-tongued,⁴ the wastrel comrade.

“Now in four ways the out-and-out robber is to be reckoned as a foe masquerading in the garb of a friend. First, he is an out-and-out robber; then he desires to get much by giving little; he does his duty out of fear; he follows one for his own gain. In these four ways is he such.

“In four ways the one good at mere words is so reckoned. He greets you with talk about his past deeds; he greets you with professions of future deeds; he ingratiates himself with empty words, but when need arises he points to his own ill-luck. In these four ways is he such.

“In four ways the smooth-tongued is so to be reckoned. He is compliant in evil deeds, but he is not compliant in a good deed; he sings your praises to your face, but behind your back he speaks ill of you. In these four ways is he such.

“In four ways the wastrel comrade is so to be reckoned. He is your mate in drinking liquor, fermented and distilled; he is your mate in roaming the streets at unseasonable hours; he goes along with you loafing to festivals; he is your mate in being given to gambling which leads to sloth.

THE TRUE

“These four, young master, are to be reckoned as true-hearted ones:

“The friend who helps you is to be so reckoned; the one who is unchanged in weal and woe; the one

who tells you what is for your good; the one who shows affection for you.

“In four ways the friend who helps you is so to be reckoned. He watches over you when you are slack; he watches over your property when you are slack; he is your refuge in time of fear; when need arises he supplies you twice over. In these four ways he is such.

“In four ways the one who is unchanged in weal and woe is so to be reckoned. He tells you his secrets; he keeps yours; he does not forsake you in trouble; he sacrifices his very life for your good. In these four ways.

“In four ways the one who tells you what is for your good is so to be reckoned. He keeps you from wrong-doing; he puts you in the right way; he tells you what you did not know before; he shows you the way to heaven. In these four ways is he to be considered a true-hearted one.

“In four ways the one who shows his affection for you is so to be reckoned. He rejoices not in your misfortune, he rejoices in your good fortune; he defends you against those who slander you; he commends those who speak well of you. In these four ways he is to be reckoned a true-hearted one.”

Thus spake the Exalted One.

WRONG SPEECH

(The Exalted One said to the Brahman house-fathers of Sala of the Kosalans:)

“Now, housefathers, what are the four unrighteous practices in speech?”

“In this matter, housefathers, a man is a liar. When he goes to the court of justice or the assembly, or goes amongst the company of relatives or the folk, or to the royal ministers, being brought up and forced to give evidence (they say to him):

“‘Now, good fellow, say what you know.’

“Then he, though not knowing, says, ‘I know’; or knowing, he says, ‘I know not.’ Or not having seen, he says, ‘I saw’; or having seen, he says, ‘I saw not.’ Thus to save himself or others, or for the sake of some trifling gain, he deliberately utters lies.

“Or else he is a backbiter in words. What he gathers here he spreads abroad to cause disruption there. Thus is he a breaker-up of fellowships, no reconciler of those at strife, finds pleasure and delight in quarrels, revels therein and utters words inciting to quarrels.

“Or else he is one of harsh speech. His words are insolent and rude, bitter to others, scolding others, bordering on abuse, not making for balance of mind. Such is the speech to which he is given.

“Or else he is an idle babbler, speaking out of season, of things non-existent and irrelevant. A speaker is he of things unrighteous and unrestrained. He utters speech not worth treasuring up, unseasonable, out of place, without discrimination and not concerned with profit.

“Such, housefathers, are the four unrighteous practices in speech.”

ENDURANCE OF ABUSE

(The brother Phagguna had been abused by others. The Exalted One said:)

“Wherefore, Phagguna, if anyone to thy face should abuse thee, if he were to strike thee with fist or hurl clods of earth at thee, or beat thee with a stick, or give thee a blow with a sword—yet must thou set aside all worldly desires, all worldly considerations, and thus must thou train thyself: ‘My heart shall be unwavering. No evil word will I send forth. I will abide compassionate of others’ welfare, of kindly heart, without resentment.’ Thus must thou train thyself, Phagguna.”

RETURN GOOD FOR EVIL

“Brethren, there are these five ways of speech which other men may use to you: speech seasonable or unseasonable; speech true or false; speech gentle or bitter; speech conducive to profit or to loss; speech kindly or resentful.

“When men speak evil of ye, thus must ye train yourselves: ‘Our heart shall be unwavering, no evil word will we send forth, but compassionate of others’ welfare will we abide, of kindly heart without resentment; and that man who thus speaks will we suffuse with thoughts accompanied by love, and so abide; and, making that our standpoint, we will suffuse the whole world with loving

thoughts, far-reaching, wide-spreading, boundless, free from hate, free from ill-will, and so abide.' Thus, brethren, must ye train yourselves.

"Moreover, brethren, though robbers, who are highwaymen, should with a two-handed saw carve you in pieces, limb by limb, yet if the mind of any one of you should be offended thereat, such a one is no follower of my gospel. But thus (as I have shown ye) must ye train yourselves. . . .

"And this parable of the Saw which I have taught ye, do ye bear it in mind again and yet again. Do ye not see, brethren, that there is no syllable thereof, either small or great, but ye must agree thereto?"

"Surely, Lord."

"Wherefore, brethren, bear in mind this parable of the Saw that I have now taught ye, for it shall be to your profit and welfare for many a long day."

SAMSARA AND NIRVANA

Look about you and contemplate life.

Everything is transient and nothing endures. There is birth and death, growth and decay; there is combination and separation.

The glory of the world is like a flower: it stands in full bloom in the morning and fades in the heat of the day.

Wherever you look, there is a rushing and a pushing, an eager pursuit of pleasures, a panic flight from pain and death, a vanity fair, and the

flames of burning desires. The world is full of changes and transformations. All is Samsara.¹

Is there nothing permanent in the world? Is there in the universal turmoil no resting place where our troubled heart can find peace? Is there nothing everlasting?

Is there no cessation of anxiety? Can the burning desires not be extinguished? When shall the mind become tranquil and composed?

Buddha, our Lord, was grieved at the ills of life. He saw the vanity of worldly happiness and sought salvation in the one thing that will not fade or perish, but will abide forever and ever.

Ye who long for life know that immortality is hidden in transiency. Ye who wish for happiness without the sting of regret lead a life of righteousness. Ye who yearn for riches receive treasures that are eternal. Truth is wealth, and a life of truth is happiness.

All compounds will be dissolved again, but the verities which determine all combinations and separations as laws of nature endure forever and aye. Bodies fall to dust, but the truth of the mind which inhabits the body and guides it will not be destroyed.

Truth knows neither birth nor death; it has no beginning and no end. Hail the truth. The truth is the immortal part of mind.

Establish the truth in your mind, for the truth is the image of the eternal; it portrays the im-

¹ Wandering in the world of matter—unreal and illusionary.

mutable; it reveals the everlasting; the truth gives unto mortals the boon of immortality.

Buddha is the truth; let Buddha dwell in your hearts. Extinguish in yourselves every desire that antagonizes Buddha, and in the end of your spiritual evolution you will become like Buddha.

That of your heart which cannot or will not develop into Buddha must perish, for it is mere illusion and unreal; it is the source of your error; it is the cause of your misery.

You attain to immortality by filling your minds with truth. Therefore becomes like unto vessels fit to receive the ambrosia of the Master's words. Cleanse yourselves of sin and sanctify your lives. There is no other way of reaching truth.

Learn to distinguish between Self and Truth. Self is the cause of selfishness and the source of sin; truth cleaves to no self, it is universal and leads to justice and righteousness.

Self, that which seems to those who love their self as their being, is not the eternal, the everlasting, the imperishable. Seek not self, but seek the truth.

If we liberate our hearts from petty selfishness, wish no ill to others, and become clear as a crystal diamond reflecting the light of truth, what a radiant picture will appear in us mirroring things as they are, without the admixture of burning desires, without the distortion of erroneous illusion, without the agitation of sinful unrest.

He who seeks self must learn to distinguish be-

tween the false self and the true self. His ego and all his egotism are the false self. They are unreal illusions and perishable combinations. He only who identifies his self with the truth will attain Nirvana, and he who has entered Nirvana has attained Buddhahood; he has acquired the highest bliss; he has become that which is eternal and immortal.

All compound things shall be dissolved again, worlds will break to pieces and our individualities will be scattered, but the words of Buddha will remain forever.

The extinction of self is salvation; the annihilation of self is the condition of enlightenment; the blotting out of self in Nirvana. Happy is he who has ceased to live for pleasure and rests in the truth. Verily his composure and tranquillity of mind are the highest bliss.

Let us take our refuge in Buddha, for he has found the everlasting in the transient. Let us take our refuge in that which is the immutable in the changes of existence. Let us take our refuge in the truth that is established through the enlightenment of Buddha.

THE ONLY WAY

(1) *The Contemplation of Body*

Thus have I heard:

Once the Exalted One was staying among the Kurus—there is a suburb of the Kurus called Kammassa-dharma. There the Exalted One called

to the brethren and said, "Brethren!" "Yes, Lord!" replied those brethren to the Exalted One. Then the Exalted One thus spake:

"This is the Only Way, brethren, that leads to the purification of beings, to passing beyond sorrow and lamentation, to the destruction of grief and despair, to the attainment of the Method, to the realizing of Nirvana, thus: The Four Ways of Establishing Mindfulness. What are the four?

"Herein, brethren, a brother abides regarding Body, (as a compound); he is ardent, self-possessed, and concentrated by controlling the covetousness and dejection that are in the world. So also with regard to Feelings, and Thought, and Mental States (Ideas).

"And how, brethren, does a brother abide regarding body (as a compound)?

"In this method, brethren, a brother goes to the forest, or to the foot of a tree or to a lonely place, and there sits down cross-legged, and holds his body straight, establishing concentration in front of him. Concentrating between the eyebrows. Then he breathes in mindfully, and mindfully breathes out. As he draws a long breath he knows, 'A long breath I draw in.' As he breathes out a long breath he knows, 'A long breath I breathe out.' As he draws in a short breath he knows, 'A short breath I draw in.' As he breathes out a short breath he knows, 'A short breath I breathe out.'

"With the thought 'In full body-consciousness will I breathe in' he trains himself. With the

thought 'In full body-consciousness will I breathe out' he trains himself. With the thought 'Calming down my body-compound I will breathe in' he trains himself. With the thought 'Calming down my body-compound I will breathe out' he trains himself.

"Just as, brethren, a clever turner or turner's 'prentice, when he gives a long pull (to his lathe-string) is aware 'I am giving a long pull,' or when he gives a short pull is aware 'I am giving a short pull,' even so does a brother train himself (by conscious inbreathing and outbreathing).

"Thus he abides regarding body either in its inner or in its outer state or in both. He abides observing either the rise or the fall of things in body, or the rise and fall of things in body. Or else, with the thought 'it is body,' his mindfulness of body is established just sufficiently for him to know its existence and to become concentrated. Thus he abides detached, and he grasps at nothing at all in the world.

"Thus, brethren, does a brother abide in the Contemplation of Body.

"Then again, brethren, a brother when he walks is conscious 'I am walking,' or when he stands still he is conscious 'I am standing still.' When he sits, or lies, he is conscious of so doing, and whatever the posture of the body he is aware of it. Thus he abides in Contemplation of Body, inwardly or outwardly or both . . . and grasps at nothing at all in the world. . . .

“Then again, brethren, both in advancing and retreating he acts mindfully. In looking forward or backward, in bending or straightening, in wearing his robes or carrying bowl and robe, he acts mindfully. In eating, drinking, chewing, or tasting, in his bodily functions, he acts mindfully. In going, standing, sitting, sleeping, waking, speaking, or keeping silence he acts mindfully. Thus does he contemplate body, inwardly or outwardly or both . . . and grasps at nothing at all in the world. Thus does a brother dwell in the Contemplation of Body.

“Then again, brethren, a brother examines this same body upward from the soles of his feet to the top of his head. He regards it as something enclosed by skin, and filled with contents of divers kinds, as a thing impure; saying, ‘Here in this body are hairs of the head, hairs of the body, nails, teeth, skin, flesh, sinews, bones, and marrow, kidney, heart, liver, tissue, spleen, lungs, stomach, bowels, intestines; excrement, bile, phlegm, matter, blood, sweat, fat, tears, serum, saliva, mucus, lubricants, and urine.’ Just as if, brethren, there were a bag of samples, open at each end, full of grains of divers sorts, such as rice, paddy, beans, pulse, sesamum, or husked rice, and a sharp-sighted man were to loose the ends and examine the contents, saying, ‘This is rice, this is paddy,’ and so on. Even so, brethren, does a brother examine the body, from the soles of the feet upward to the top of the head; regards it as enclosed with skin,

and filled with contents of divers kinds, as something impure. . . . Thus does he dwell in Contemplation of Body.

“Then again, brethren, a brother considers this same body, however placed or however disposed, by way of its essential properties, thus: ‘There are in this body the elements of earth, water, heat, and air.’

“Just as if, brethren, a clever butcher or butcher’s ’prentice, on slaying a steer, cuts it up, bit by bit, and sits with it at the four crossways. Even so does a brother consider this same body, however placed and however disposed, by way of its essential properties of earth, water, heat, and air. . . . So does he abide in the Contemplation of Body.

“Then again, brethren, suppose a brother sees a dead body, thrown away in a charnel-field, one day or two days or three days dead—bloated, black and blue, decomposing, and he compares his own body with that, saying to himself: ‘Here is this body of mine, it is of such a nature as that, it has come to be like that, it has not gone beyond that!’ And so does he consider body inwardly or outwardly or both . . . and grasps at nothing at all in the world. So does he abide Contemplating Body.

“Then again, brethren, a brother might see a dead body thrown away in the charnel-field, being devoured by crows, devoured by kites, by vultures, or dogs or jackals or divers sorts of worms. Then he compares this body of his with that, saying (as

before). . . . Thus does he abide Contemplating Body.

“Then again, brethren, suppose a brother sees a body thrown away in the charnel-field, just a chain of bones, with flesh and blood, and held together by tendons; or else just a chain of bones with the flesh gone, blood-bedabbled and held together with tendons; or else just a chain of bones with flesh and blood both gone, just held together with tendons. Or he sees bones only, without any connecting links, bones scattered in all directions; here lies a foot-bone, there a leg-bone, here a thigh-bone, there a hip-bone or a backbone or a skull. Then he compares his own body with those, thinking: ‘Here is this body of mine; it is of such a nature as that, it has come to be like that, it has not gone beyond that!’ And so does he consider body inwardly or outwardly or both . . . and abides Contemplating Body.

“Or again, brethren, a brother might see a body thrown away in the charnel-field, just whitened bones, something like sea-shells, or just bones in a heap, over a year old, or bones that are crumbling away to dust. Then he compares his own body with that, saying: ‘This body of mine is just of such a nature, thus come-to-be, not gone beyond that!’

“Thus inwardly contemplating body, or outwardly or both, does he abide. He abides contemplating the rise of things or the fall of things, or the rise and fall of things in body. With the

thought 'It is body,' his mindfulness of body is established just sufficiently for him to know its existence and to become concentrated. Thus he abides detached, and he grasps at nothing at all in the world.

"That, brethren, is how a brother abides in the Contemplation of Body."

(2) *The Contemplation of Feelings*

"In this method, brethren, a brother when feeling a pleasant feeling is aware 'I feel a pleasant feeling'; or when feeling a painful feeling, is aware 'I am feeling a painful feeling'; or when the feeling is neither pleasant nor painful, is aware 'I am feeling a neutral feeling.'

"Or in the same way, when affected by a pleasant or painful or neutral feeling regarding material things, or when so affected by a feeling regarding immaterial things, he is aware of his feelings in like manner.

"Thus, inwardly or outwardly or both, he abides contemplating his feelings. He abides contemplating the rise of things in feelings or the fall of things in feeling or the rise and fall of things in feelings. He says to himself, 'It is feeling,' and thus his mindfulness of feelings is established, just sufficiently for him to know their existence and to become concentrated. Thus he abides detached and he grasps at nothing at all in the world.

"That, brethren, is how a brother abides in the Contemplation of Feelings."

(3) *The Contemplation of Thought*

“And how, brethren, does a brother abide in the Contemplation of Thought as such? In this method, a brother is aware of a passionate thought that it is passionate; of a dispassionate thought that it is dispassionate. Of a hateful thought he is aware that it is hateful; of a thought free from hate he is aware that it is so. Of a confused thought he is aware that it is confused, and of a clear thought he is aware that it is clear. Of a concentrated thought he is aware that it is concentrated, and of a diffuse thought he is aware that it is diffuse. Of a lofty thought he is aware that it is lofty, of a low thought he is aware that it is low. Of a thought concerned with the higher he is aware that it is so; of a thought concerned with the lower he is also aware. Of a thought composed or discomposed, of one that is liberated or bound, in each case he is aware that it is so.

“Thus, either inwardly or outwardly, or both inwardly and outwardly, he abides contemplating thought. He contemplates the rise of things in thought or the fall of things in thought, or the rise and fall of things in thought. Thinking ‘It is thought,’ his mindfulness about thought is established, just sufficiently for him to know its existence and to become concentrated. Thus does he abide detached and he grasps at nothing at all in the world.

“That is how, brethren, a brother abides, as regards thought, in the Contemplation of Thought.”

(4) *The Contemplation of Ideas*

“And how, brethren, does a brother, as regards ideas, abide in the Contemplation of Ideas?”

“In this method, brethren, a brother abides in the Contemplation of Ideas by way of the Five Hindrances.

“And how does he so contemplate Ideas?”

“In this method, brethren, a brother is aware of an inner sensual desire that it is sensual, and when he has no inner sensual desire he is aware of it. When there arises in him a sensual desire not felt before, he is aware of it. When there is a rejection of a sensual desire that has arisen, he is aware of it. Also he is aware that when he has rejected such a desire it will not rise up again.

“So also with regard to Ill-will, Sloth and Torpor, Excitement and Worry, and Wavering. Of each of these he is aware in the same way, that it is present or absent, of the arising of such when not felt before, of its rejection when felt, and of its never rising again when once rejected.

“Thus, inwardly or outwardly or both, he abides in the Contemplation of Ideas . . . and grasps at nothing at all in the world.

“That, brethren, is how a brother abides in the Contemplation of Ideas by way of the Five Hindrances.”

THE FIVE GRASPING GROUPS

“Then again, brethren, as regards Ideas, a brother abides in the Contemplation of Ideas by

way of the Five Grasping Groups. And how does he so abide?

“In this method, brethren, a brother reflects: ‘Such is body, such is the arising of body, such is the passing away of body. Such are feelings, such is the arising of feelings, and so forth. Such is perception, such is the rising of perception, and so forth. Such are the activities. . . . Such is consciousness, such is the arising of consciousness, such is the passing away of consciousness.’ Thus inwardly or outwardly (as before) . . . does a brother abide in the Contemplation of Ideas by way of the Five Grasping Groups.”

THE SIX SPHERES OF SENSE

“Then again, brethren, as regards Ideas, a brother abides in the Contemplation of Ideas by way of the Six Inner and Outer Spheres of Sense. And how does he so abide?

“In this method, brethren, a brother is aware of the eye and objects of the eye, and whatsoever fetter is affected by the conjunction of these two he is aware of that. He is aware how a fetter arises that has not arisen before; how he rejects a fetter which has already arisen; how there is no more arising again in the future of a fetter which he has rejected.

“The same with regard to ear and sound; with regard to nose and scent; with regard to tongue and taste; with regard to body and tangibles; with regard to mind and mental images. . . . Thus,

brethren, does a brother abide in the Contemplation of Ideas by way of the Six Inner and Outer Spheres of Sense."

THE SEVEN FACTORS OF WISDOM

"Then again, brethren, with regard to Ideas, a brother abides in the Contemplation of Ideas by way of the Seven Factors of Wisdom. How does he so abide?"

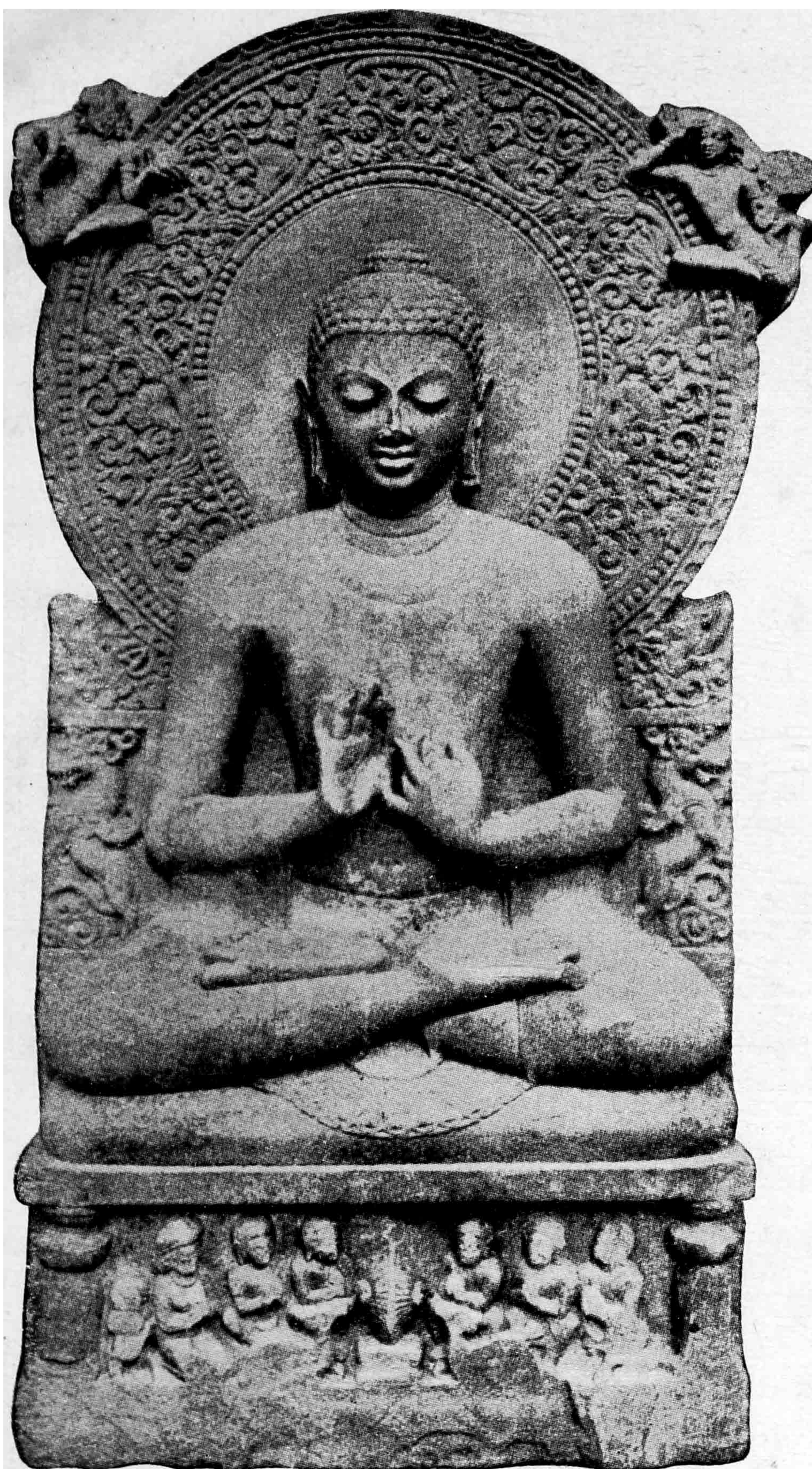
"In this method, brethren, if in a brother there exist Inner (subjective) Mindfulness as a Factor of Wisdom, he is aware of it; if such be absent, he is aware of it. He is (as before) aware of the arising of such mindfulness not hitherto arisen, and of its perfect development when it has arisen. And in the same way as regards the other Factors of Wisdom, namely: Searching of the Gospel, Energy, Zest, Serenity, Concentration, and Mental Balance (or Equanimity) as Factors of Wisdom.

"In each case he is aware of their inner or subjective presence or absence, of the arising of each one of them which has not arisen before, and of the perfect development of each one of them when arisen.

"That is how, brethren, a brother abides in the Contemplation of Ideas by way of the Seven Factors of Wisdom."

THE FOUR NOBLE TRUTHS

"Then lastly, brethren, with regard to Ideas, a brother abides in the Contemplation of Ideas by



THE FIRST SERMON, "TURNING THE WHEEL
OF THE LAW," AT BENARES

way of the Four Noble Truths. And how does he so abide?

“In this method, brethren, a brother is aware, as it really is, ‘This is Ill. This is the arising of Ill, as it really is. This is the ceasing of Ill, as it really is. This is the Way to the Ceasing of Ill, as it really is.’

“Now whosoever, brethren, shall thus practice these Four Ways of Establishing Mindfulness for seven years (at most) may look to win one of two fruits; either in this very life he wins the knowledge, or, if there be still a residue of him, he wins the Fruit of Not-returning.

“This, brethren, is what I meant when I said before, ‘This is the Only Way that leads to the purification of beings, to passing beyond sorrow and lamentation, to the destruction of grief and despair, to the attainment of the Method, to the realizing of Nirvana—namely, The Four Ways of Establishing Mindfulness.’”

Thus spake the Exalted One. And those brethren were pleased with what was spoken by the Exalted One and took delight therein.

BUDDHIST BEATITUDES

FROM THE MAHAVAGGA

NOW when the seven days were ended, it came to pass that the Blessed One did arise from exalted meditation, and departed from the foot of the Ajapala or goatherd's fig tree, drawing nigh unto the tree of Muchalinda. So when he had come to where it stood, he disposed his feet cross-wise, and sat him down at the foot of the tree for the space of seven days and seven nights, and did taste unceasingly the calm large freedom of the spirit.

“Ever blessed is the loneliness
Of him, who full of joy,
Hath knowledge of the truth—
For that his eyes do see.

Yea, blessed in this world,
Who, free of every unkindliness,
Constraineth still himself from harm
Of all that draweth breath.

And blessed in this world—he,
Who fleeth before eager lust,
And leaveth far behind him so
Life's disquieting desire;

Yet verily, more blessed far,
Who hath put away from him forever
The idle pride of the vain thought:
Lo, I myself am I!"

TEN BEATITUDES AND A SUMMARY

From the Magamangala-Sutta

About this time, at Savatthi, in Jeta, the conqueror's wood, dwelt the Blessed One. And, lo, when the night was far spent, a heavenly apparition, most beautiful to behold, shedding radiant light on the whole of Jeta's, that is, the conqueror's wood, drew nigh unto the Blessed One and made low obeisance before him; and after his salutation, he stood still apart from him. And within a little space the heavenly being opened his mouth and spake unto the Blessed One in a measure of melody:

"Yea, many Gods, O Lord, and holy men of old
Have set forth paths of pleasantness—
In exceeding desire for peace of the soul and wisdom;
Reveal then also thou, what is blessed above all,
O Lord!"

And the Enlightened One made answer in the precious words of his compassion, which fell from his lips harmoniously:

"Eschew thou still the converse of the foolish,
,
Ensue thou the rather the company of the truly
wise heart, ,

Worship thou them that be worthiest of worship,
For this is the most high blessing!

“Dwell in the land, as in seemliness behooveth thee,
Garner good fruit of deeds thou hast sown in be-
gone lives,
Get thee, in the governing of thine own being
and nature, skill:
For this is the most high blessing!

“High knowledge of high things, and deep under-
standing,
Discipline well-proved, unto doing the truth in
wisdom,
And prudently chosen words for the same, and
winsome:
Yea, this is the most high blessing!

“Honor and serve thou thy mother and also thy
father,
Cherish the child of thy bosom, and the wife of
thy youth,
Follow thou soberly a quiet and honorable
calling:
For this is the most high blessing!

“Bestow of thy goods with compassion, live aus-
terely in righteousness,
Comfort and foster thy kindred after the flesh,
Do little deeds daily, of innocence and kindness:
For this is the most high blessing!

“Yea, abhor and utterly cease from every sin,
Nor taste thou aught that assaileth thy mind and
heart,
But fare unwearying in the law of holiness on-
ward:

For this is the most high blessing!

“Lowly in thine own eyes order thyself, and
reverent,
Content with whatso is thine, and grateful there-
for,
Hearken in due season and ponder well the words
of the holy law—

For this is the most high blessing!

“Long suffering and meekness, right words gra-
ciously spoken,
Holding calm fellowship ever with holy men of
God,
Communing, in due season, about the things of
the spirit:

Yea, this is the most high blessing!

“Do humble penance, pure in body and soul,
Win the knowledge that exalteth of the most
exalted truth,
Attain, ay, in this life, to the calm large freedom
of spirit:

For this is the most high blessing!

“Howsoever assailed by the things of this world,
have the steadfast mind,

Which continueth evermore free from care and
 sorrow,
 From sinful taint, or anxious thought for the
 things of the morrow:
 Yes, this is the most high blessing!"

NINE BEATITUDES

From the Dharmapada and Kindred Hymns

Most blessed do we here abide,
 Amid the wrathful, far remote from wrath;
 Among the men of wrath which sorely hate us,
 Lo, how from hatred free we dwell!

Most blessed do we here abide,
 Amid the sick in soul and body, whole;
 Among men stricken grievously,
 Lo, how untouched of any ill we dwell!

Most blessed make we our abode
 Amid th' desirous, void of all desire;
 Among the covetous and fierce of greed,
 Austere, we lead in desireless calm our life!

Most blessed verily do we live our life,
 Though nothing here we call our own;
 Filled full, ay, drunken deep with holy joy,
 Behold we shine like angels of the light!

[Yea, wondrous blessed is the bliss of heaven
 Promised us of our perfect Lord of light;
 No grief, no passion that haven sure may ruffle,
 Where pain shall sink and sin forevermore!]

But every victory begetteth hate,
For he thou overcomest is not blessed;
Who victory and defeat alike forgoeth,
Content and glad at heart, alone is blessed!

No fire doth burn like passions' bitter fire;
No losing throw men know, or thrust, like hate's;
No fatal pang like to this body of death;
No blessedness higher than serene repose!

The deadliest sickness is our natural greed,
The damning evil—the elements of this flesh;
This thoroughly know, lo, heaven to earth come
down,
Thy exceeding great reward of blessedness.

These compact powers of life be transitory,
Waxing in course, to wane of their own selves;
Like aught that wrought hath been, they are
undone:
Oh, blessed undoing, thus brought at length to
nought!

BLESSEDNESS FOR THE SACRED ORDER

*From the Maha-Parinirvana-Sutta, or the Book of
the Great Decease*

Now soon after he had gone, the Blessed One addressed the venerable Ananda, and said: "Go forth now, Ananda, and gather together in the Assembly Hall such of the Brethren as dwell nigh

to Rajagaha," which is, being interpreted, the palace of the king.

And he did even so, and returned to the Blessed One, and made their assembly known to him, saying:

"The company of the Brethren, O my Lord, is gathered together; let the Blessed One do as seemeth most fitting to him."

And the Blessed One arose and went to the Assembly Hall, and when he had sat him down, he opened his mouth and spake unto the Brethren, saying:

"I. I will teach you, O my Brethren, seven conditions of welfare for a holy Brotherhood. Hearken ye, and attend the while I speak."

"Even so, Lord," made answer of one accord the Brethren to the Blessed One, and he spake the blessed words which do follow:

"(1) So long, O Brethren, as the Brethren gather them together in full and frequent assemblies;

"(2) So long as they gather them together of one accord, and rise of one accord, and perform all the duties of the Brotherhood in perfect accord one with another;

"(3) So long as the Brethren shall set forth nothing that hath not been prescribed aforetime, and set at nought no thing which hath been aforetime established, and dwell agreeably to the statutes and the testimonies of the Brotherhood, as now laid down;

“(4) So long as the Brethren honor and highly esteem and give reverence and maintenance unto the elder Brethren of tried experience and long continuance, the fathers and masters of the Brotherhood, and do dutifully hearken unto their godly admonition;

“(5) So long as the Brethren fall not a prey unto that craving, which, springing up within them and ravening, would give occasion to more lives, world without end;

“(6) So long as the Brethren take their delight in living much alone;

“(7) So long as the Brethren do so train their minds that good and holy men shall have resort unto them, and those who come shall dwell at ease;

“So long may the holy Brotherhood hope not to decline, but to wax the rather in goodly prosperity,

“so long as these seven conditions shall obtain among the assembly of the Brethren,

“so long as they are duly exercised in these conditions,

“So long may the Brethren hope that their sacred Order decline not, but their welfare endure forever.

“II. In other seven conditions of welfare will I instruct you, O my Brethren. Hearken ye, and attend the while I speak.”

And upon their agreeing expressly thereto, he spake the blessed words which do follow:

(COMMUNITY INDIVIDUAL RULES)

“(1) So long as the Brethren shall not occupy any gainful business, neither attach themselves therewith, nor be leastwise drawn at all thereto;

“(2) So long as the Brethren shall not make foolish talk their use and wont, neither be themselves attached thereto, nor be partakers therein;

“(3) So long as the Brethren shall not yield to slothful ease, neither be attached thereto, nor ensue the same;

“(4) So long as the Brethren shall not frequent the idle and vain and willful ways of the world, nor be attached to them, nor yield to contentment therein;

“(5) So long as the Brethren shall not incline to sinful lusts, neither entertain their quest, nor consider leastwise the lures thereof;

“(6) So long as the Brethren shall not become the friends of sinners, neither their companions, nor the wellwishers of their fellowship;

“(7) So long as the Brethren shall neither tarry nor halt on their way to Nirvana—which is heaven, even the calm large freedom of the spirit—for that they have attained unto any excellent thing of lesser worth;

“So long may the holy Brotherhood hope not to decline, but to wax the rather in goodly prosperity.

“so long as these seven conditions shall obtain continually among the assembly of the Brethren,

“so long as they are duly exercised in these conditions,

“So long may the Brethren hope that their sacred Order decline not, but their welfare endure forever.

“III. In other seven conditions of welfare will I instruct you, O my Brethren. Hearken ye, and attend the while I speak.”

And upon their agreeing expressly thereto, he spake the blessed words which do follow:

(CHARACTERISTIC TEMPER OF VIRTUE)

“(1) So long as the Brethren shall be filled full of blessed faith;

“(2) Be meek in heart;

“(3) Fearful of sin;

“(4) Replete with learning;

“(5) Quickened of the will to do well;

“(6) Alert in mind;

“(7) And brimming over with wisdom;

“So long may the holy Brotherhood hope not to decline, but to wax the rather in goodly prosperity.

“so long as these seven conditions shall obtain continually among the assembly of the Brethren.

“so long as they are duly exercised in these conditions,

“So long may the Brethren hope that their sacred Order decline not, but their welfare endure forever.

“IV. In other seven conditions of welfare will I instruct you, O my Brethren. Hearken ye, and attend the while I speak.”

And upon their agreeing expressly thereto, he spake the blessed words which do follow:

(MORAL EXERCISE)

“So long as the Brethren shall exercise themselves diligently in the sevenfold higher wisdom, yea, even in these elements thereof:

“(1) In the keen swiftness of the good mind;

“(2) The eager quest after truth;

“(3) The quick will to do well;

“(4) The exceeding joy of the heart;

“(5) Goodwill and peace of soul;

“(6) Earnest rapture of the fixed mind;

“(7) The dwelling apart of the spirit in serene impassiveness;

“So long may the holy Brotherhood hope not to decline, but to wax the rather in goodly prosperity,

“so long as these seven conditions shall obtain continually among the assembly of the Brethren,

“so long as they are duly exercised in these conditions,

“So long may the Brethren hope that their sacred Order decline not, but their welfare endure forever.

“V. In other seven conditions of welfare will I instruct you, O my Brethren. Hearken ye, and attend the while I speak.”

And upon their agreeing expressly thereto, he spake the blessed words which do follow:

(METAPHYSICAL EXERCISE)

“So long as the Brethren shall exercise themselves diligently in the sevenfold insight that cometh of earnest godly thought, yea, even in the elements thereof:

“(1) The clear perceiving of the transiency of all things that are;

“(2) The exceeding folly of deeming that ‘I myself am I’;

“(3) The inherent corruption of our nature;

“(4) The deadly peril of all sinfulness;

“(5) Yea, true sanctification;

“(6) And shining purity of heart;

“(7) And Nirvana, which is heaven, even the calm, large freedom of the spirit;

“So long may the holy Brotherhood hope not to decline, but to wax the rather in goodly prosperity.

“so long as these seven conditions shall obtain continually among the assembly of the Brethren,

“so long as they are duly exercised in these conditions,

“So long may the Brethren hope that their sacred Order decline not, but their welfare endure forever.

“VI. In six conditions of welfare will I instruct you, O my Brethren. Hearken ye, and attend the while I speak.”

And upon their agreeing expressly thereto, he spake the blessed words which do follow:

(FRUITION, INDIVIDUAL AND SOCIAL)

“(1) So long as the Brethren shall persevere in kindness of deed and word, and inmost thought among the saints, both in the sight of the people and in secret;

“(2) So long as they shall distribute without partiality, and have all things in common with the upright and the holy, whatsoever they do receive by the righteous provisions of the sacred Order, yea, even to that which their bowl containeth, wherewith they do beg their daily bread;

“(3) So long as the Brethren shall dwell peaceably among the saints, in the diligent exercise, both before men and in secret, of those virtues, which unbroken and perfect, yea, unspotted and without blemish, do flower and fruit in freedom, and are everywhere lauded of the wise;

“(4) Yea, and continue without the least soil which cometh of a longing after a life to come;

“(5) Or of the vain belief in the power of outward deeds to help, but foster and command whatsoever leadeth to high and noble thought;

“(6) So long as the Brethren shall dwell peaceably among the saints, cherishing, both before men and in secret, that noble and saving faith which leadeth unto the bringing utterly to nought the whole sorrow of him that doeth in accordance therewith;

“So long may the body Brotherhood hope not to decline, but to wax the rather in goodly prosperity,

“so long as these seven conditions shall obtain
continually among the assembly of the
[Brethren,

“so long as they are duly exercised in these
conditions,

“So long may the Brethren hope that their
sacred Order decline not, but their welfare endure
forever.”

[Here endeth the most profitable instruction of
the Enlightened Lord of Light unto the sacred
fellowship of his disciples, that did dwell nigh unto
Rajagaha, which is, being interpreted, the palace
of the king, even the two score and one blessed con-
ditions of the most holy life. And the greatest
thereof, the fruition unspeakable, of all fellowship
and all meditation and all attainment, he did leave
unspoken at the last,

The admission into, and passing beyond the
calm, large freedom of the spirit, the gift which
Nirvana, the heaven of the Enlightened One, doth
bestow upon him that verily hath passed on.]

BEATITUDES FROM
A BUDDHIST HERMIT'S "LION'S ROAR"
(*Or Confession of Personal Religious Experience*)
What a time a man, in wisdom-old age close scan-
neth and death—
How all that this world fast cleaveth to—Pain it is
gendereth;
Well wotting how at last whence pain forever afresh
updwelleth,

He dwelleth apart, with mind and heart up-
caught

In rapture of holy thought:
Ah, how might a God be indued with more perfect
beatitude?

What time the base mingler of bane he banneth
who wrought the pain,

The monster Greed, who unmanneth man, as again
and again

He doth drive him to writhe in the web of posses-
sions that would fain enmesh all flesh,

The haunting anguish of fear, for aye to be free,
he expelleth,

And dwelleth apart, with mind and heart up-
caught

In rapture of holy thought:
Ah, how might a God be indued with more perfect
beatitude?

What time in clear vision afar, fair and happy, he
beholdeth the Path—

Fourfold for the corners four of two worlds—which
never end hath,

Save in th' soul's purity only, that the whiteness
of light excelleth,

He dwelleth apart, with mind and heart up-
caught

In rapture of holy thought:
Ah, how might a God be indued with more perfect
beatitude?

What time with brave labour the illumining fixed
Mind hath the path of peace

Shown plain, true, cleared of sorrow, where importunate troublers cease,

The outcasting of watso defileth, the snapping all
bonds in sunder, that under

About the above would withhold and ensnare, till
release he compelleth

And dwelleth apart, with mind and heart up-
caught

In rapture of holy thought:

Ah, how might a God be indued with more perfect
beatitude?

What time in the lowering heav'n th' fierce storm-
rack's drums roll thunder,

And th' straight flights of birds go astray in thick
darkness and rain, yet no wonder,

Nor awe the Saint in the hollow heart of the hill
impelleth,

Who dwelleth apart, with mind and heart up-
caught

In rapture of holy thought:

Ah, how might a God be indued with more perfect
beatitude?

What time by the brimming river, on whose margins
there mass a gay crowd—

Wild forest festoons of blossom—of their many-
hued splendour proud,

Long and long, serene, the incense of their pure
souls he enhalet

Who dwelleth apart, with mind and heart up-
 caught
 In rapture of holy thought:
 Ah, how might a God be indued with more perfect
 beatitude?

What time at the grim dead of night, in the jun-
 gle's gruesome gloom
 God poureth His wrath, and beasts prowl ravening
 and roar out his doom,
 The Saint in the still heart of the hill to his spirit
 his calm joys telleth,
 And dwelleth apart, with mind and heart up-
 caught
 In rapture of holy thought:
 Ah, how might a God be indued with more perfect
 beatitude?

What time by Restraint he straitly bridleth the
 headlong course
 Of the will, and betaketh him forth to the moun-
 tain's bosom perforce,
 Where composed, at large, in a cool cave sheltered,
 all doubt he dispelleth,
 And dwelleth apart, with mind and heart up-
 caught
 In rapture of holy thought:
 Ah, how might a God be indued with more perfect
 beatitude?

What time made whole in soul, at ease he abideth
 so,

When Attainment hath wrought out stain, the
rock of offence and woe,
Wide-opening to peace the gates, unscathed of the
furtive thrust of lust,
Unwooed by maddening draught, foe and fiend un-
dismayed he quelleth
And dwelleth apart, with mind and heart up-
caught
In rapture of holy thought:
Ah, how might a God be indued with more perfect
beatitude?

From the Leaves of the Greater Bible

Dr. Wm. N. Guthrie.

CHAPTER SEVEN

THE DHAMMAPADA (Proverbs)

THE TWIN TRUTHS

MIND it is which gives to things their quality, their foundation, and their being; whoso speaks or acts with impure mind, him sorrow dogs, as the wheel follows the steps of the draught-ox.

Mind it is which gives to things their quality, their foundation, and their being; whoso speaks or acts with purified mind, him happiness accompanies as his faithful shadow.

“He has abused me, beaten me, worsted me, robbed me”; those who dwell upon such thoughts never lose their hate. ,

“He has abused me, beaten me, worsted me, robbed me”; those who dwell not upon such thoughts are free of hate. ,

Never does hatred cease by hating; by not hating does it cease: this is the ancient law.

If some there are who know not by such hatred we are perishing, and some there are who know it, then by their knowledge strife is ended.

As the wind blows down a shaky tree, so Mara (Death) o'erwhelms him who is a seeker after vanity, uncontrolled, intemperate, slothful, and effeminate.

But whoso keeps his eyes from vanity, controlled and temperate, faithful and strenuous, Mara cannot overthrow, as the wind beating against a rocky crag.

Though an impure man don the pure yellow robe (of the Bhikkhu), himself unindued with temperance and truth, he is not worthy of the pure yellow robe.

He who has doffed his impurities, calm and clothed upon with temperance and truth, he wears the pure robe worthily.

Those who mistake the shadow for the substance, and the substance for the shadow, never attain the reality, following wandering fires (lit. followers of a false pursuit).

But if a man knows the substance and the shadow as they are, he attains the reality, following the true trail.

As the rain pours into the ill-thatched house, so lust pours into the undisciplined mind.

As rain cannot enter the well-thatched house, so lust finds no entry into the disciplined mind.

Here and hereafter the sinner mourns; yea, mourns and is in torment, knowing the vileness of his deeds.

Here and hereafter the good man is glad: yea, is glad and rejoices, knowing that his deeds are pure.

Here and hereafter the sinner is in torment: tormented by the thought "I have sinned"; yea, rather tormented when he goes to hell.

Here and hereafter the good man rejoices; rejoices as he thinks "I have done well"; yea, rather rejoices when he goes to a heaven.

If a man is a great preacher of the sacred text, but slothful and no doer of it, he is a hireling shepherd, who has no part in the flock.

If a man preaches but a little of the text and practices the teaching, putting away lust and hatred and infatuation; if he is truly wise and detached and seeks nothing here or hereafter, his lot is with the holy ones.

ZEAL

Zeal is the way to Nirvana. Sloth is the day of death. The zealous die not; the slothful are, as it were, dead.

The wise who know the power of zeal delight in it, rejoicing in the lot of the noble.

These wise ones by meditation and reflection, by constant effort reach Nirvana, highest freedom.

Great grows the glory of him who is zealous in meditation, whose actions are pure and deliberate, whose life is calm and righteous and full of vigor.

By strenuous effort, by self-control, by temperance, let the wise man make for himself an island which the flood cannot overwhelm.

Fools in their folly give themselves to sloth; the wise man guards his vigour as his greatest possession.

Give not yourselves over to sloth, and to dal-

liance with delights: he who meditates with earnestness attains great joy.

When the wise one puts off sloth for zeal, ascending the high tower of wisdom, he gazes sorrowless upon the sorrowing crowd below! Wise himself, he looks upon the fools as one upon a mountain-peak gazing upon the dwellers in the valley.

Zealous amidst the slothful, vigilant among the sleepers, go the prudent, as a racehorse outstrips a hack.

By zeal did Sakra reach supremacy among the gods. Men praise zeal, but sloth is always blamed.

A Bhikkhu (Priest) who delights in zeal, looking askance at sloth, moves onward like a fire, burning the greater and the lesser bonds.

A Bhikkhu who delights in zeal, looking askance at sloth, cannot be brought low, but is near to Nirvana.¹

THE MIND

This trembling, wavering mind, so difficult to guard and to control—this the wise man makes straight as the fletcher straightens his shaft.

As quivers the fish when thrown upon the ground, far from his home in the waters, so the mind quivers as it leaves the realm of Death.

Good it is to tame the mind, so difficult to control, fickle and capricious. Blessed is the tamed mind.

¹ Better, perhaps, "in the very presence of Nirvana."

Let the wise man guard his mind, incomprehensible, subtle, and capricious though it is. Blessed is the guarded mind.

They will escape the fetters of Death who control that far-wandering, solitary, incorporeal cave-dweller, the mind.

In him who is unstable and ignorant of the law and capricious in his faith, wisdom is not perfected.

There is no fear in him, the vigilant one whose mind is not befouled with lust, nor embittered with rage, who cares nought for merit or demerit.

Let him who knows that his body is brittle as a potsherd, make his mind strong as a fortress; let him smite Mara with the sword of wisdom, and let him guard his conquest without dalliance.

Soon will this body lie upon the ground, deserted and bereft of sense, like a log cast aside.

Badly does an enemy treat his enemy, a foeman his foe; worse is the havoc wrought by a mis-directed mind.

Not mother and father, not kith and kin can so benefit a man as a mind attentive to the right.

Who shall conquer this world, and the realm of Death with its attendant gods? Who shall sort the verses of the well-preached Law, as a clever weaver of garlands sorts flowers?

My disciple shall conquer this world and Death with its attendant gods: it is he who shall sort the verses of the well-preached law as a clever garland-maker sorts flowers.

Let him escape the eye of Mara, regarding his

body as froth, knowing it as a mirage, plucking out the flowery shafts of Mara.

He who is busy culling pleasures, as one plucks flowers, Death seizes and hurries off, as a great flood bears away a sleeping village.

The Destroyer treads him underfoot as he is culling worldly pleasures, still unsated with lusts of the flesh.

As a bee taking honey from flowers, without hurt to bloom or scent, so let the sage seek his food from house to house.

Be not concerned with other men's evil words or deeds or neglect of good; look rather to thine own sins and negligence (lit. "sins of commission and omission," things done and undone).

As some bright flower—fair to look at, but lacking fragrance—so are fair words which bear no fruit in action.

As some bright flower, fragrant as it is fair, so are fair words whose fruit is seen in action.

As if from a pile of flowers one were to weave many a garland, so let mortals string together much merit.

No scent of flower is borne against the wind, though it were sandal, or incense, or jasmine; but the fragrance of the holy is borne against the wind; the righteous pervade all space (with their fragrance).

More excellent than the scent of sandal and incense, of lily and jasmine, is the fragrance of good deeds.

A slight thing is that scent of incense and of sandal-wood, but the scent of the holy pervades the highest heaven.

Death finds not the path of the righteous and strenuous, who are set free by their perfect wisdom.

As on some roadside dung-heap, a flower blooms fragrant and delightful, so amongst the refuse of blinded mortals shines forth in wisdom the follower of the true Buddha.

THE FOOL

Long is the night to the watcher, long is the league to the weary traveler; long is the chain of existence to fools who ignore the true Law.

If on a journey thou canst not find thy peer or one better than thyself, make the journey stoutly alone: there is no company with a fool.

"I have sons and wealth," thinks the fool with anxious care; he is not even master of himself, much less of sons and wealth.

The fool who knows his folly is so far wise, but the fool who reckons himself wise is called a fool indeed.

Though for a lifetime the fool keeps company with the wise, yet does he not learn righteousness, as spoon gets no taste of soup.

If but for a moment the thoughtful keep company with the wise, straightway he learns righteousness, as tongue tastes soup.

Fools and dolts go their way, their own worst enemies, working evil which bears bitter fruit.

That is no good deed which brings remorse, whose reward one receives with tears and lamentation.

But that is the good deed which brings no remorse, whose reward the doer takes with joy and gladness.

Honey-sweet to the fool is his sin—until it ripens; then he comes to grief.

If once a month the fool sips his food from a blade of the sacred grass—his is no fraction of the Arahāt's worth.

Evil does not straightway curdle like milk, but is rather like a smouldering fire which attends the fool and burns him.

When the fool's wisdom bears evil fruit it bursts asunder his happiness, and smashes his head.

If one desire the praise of knaves, or leadership amongst the Bhikkhus, and lordship in the convents, and the reverence of the laity, thinking "Let layman and religious alike appreciate my deeds; let them do my bidding and obey my prohibitions," if such be his fond imaginings, then will ambition and self-will wax great.

One is the road leading to gain, another is that leading to Nirvana; knowing this, let the Bhikkhu, the follower of Buddha, strive in solitude, not seeking the praise of men.

THE WISE MAN

Look upon him who shows you your faults as a revealer of treasure; seek his company who checks and chides you, the sage who is wise is reproof;

it fares well and not ill with him who seeks such company.

Let a man admonish, and advise, and keep others from strife! So will he be dear to the righteous, and hated by the unrighteous.

Avoid bad friends, avoid the company of the evil; seek after noble friends and men of lofty character.

He who drinks in the law lives glad, for his mind is serene: in the law preached by the Noble and sage ever finds his joy.

Engineers control the water; fletchers straighten the arrow; carpenters fashion their wood. Sages control and fashion themselves.

As some massive rock stands unmoved by the storm-wind, so the wise stand unmoved by praise or blame.

As a deep lake, clear and undefiled, so are sages calmed by hearing the law.

Freely go the righteous; the holy ones do not whine and pine for lusts: unmoved by success or failure, the wise show no change of mood.

Desire not a son for thyself nor for another, nor riches nor a kingdom; desire not thy gain by another's loss: so art thou righteous, wise, and good.

Few amongst men are they who reach the farther ashore; the rest, a great multitude, stand only on the bank.

The righteous followers of the well-preached law, these are the mortals who reach the far shore. But hard is their journey through the realm of Death.

Leaving the way of darkness, let the sage cleave to the way of light; let him leave home for the homeless life, that solitude so hard to love (Nirvana). Putting away lust and possessing nothing, let the sage cleanse himself from every evil thought.

They are serene in this world whose mind is perfected in that clear thought which leads to Arahatsip, whose delight is in renunciation, free from taints, and lustrous.

THE ARAHAT (SAINT)

No remorse is found in him whose journey is accomplished, whose sorrow ended, whose freedom complete, whose chains are all shaken off.

The mindful press on, casting no look behind to their home-life; as swans deserting a pool they leave their dear home.

Some there are who have no treasure here, temperate ones whose goal is the freedom which comes of realizing that life is empty and impermanent; their steps are hard to track as the flight of birds through the sky.

He whose taints are purged away, who is indifferent to food, whose goal is the freedom which comes of realizing life's emptiness and transiency, is hard to track as the flight of birds in the sky.

Even the gods emulate him whose senses are quiet as horses well tamed by the charioteer, who has renounced self-will and put away all taints.

No more will he be born whose patience is as the earth's, who is firm as a pillar and pious, pure as some unruffled lake.

Calm is the thought, calm the words and deeds of such a one, who has by wisdom attained true freedom and self-control.

Excellent is the man who is not credulous, who knows Nirvana, who has cut all bonds, destroyed the germs of rebirth, cast off lust.

In the village or the jungle, on sea or land, wherever lives the Arahāt here is the place of delight.

Pleasant are the glades where the herd come not to disport themselves: there shall the Holy take their pleasure, who seek not after lust.

THE THOUSANDS

Better than a thousand empty words is one pregnant word, which brings the hearer peace.

Better than a thousand idle songs is a single song, which brings the hearer peace.

Better it is to chant one verse of the law, that brings the hearer peace, than to chant a hundred empty songs.

If one were to conquer a thousand thousand in the battle—he who conquers self is the greatest warrior.

Self-conquest is better than other victories; neither god nor demi-god, neither Mara nor Brahma, can undo the victory of such a one, who is self-controlled and always calm.

If month by month throughout a hundred years one were to offer sacrifices costing thousands, and if for a moment another were to reverence the self-controlled—this is the better worship.

If one for a hundred years tended the sacred fire in the glade, and another for a moment revered the self-controlled, this is the better worship.

Whatsoever sacrifice or offering a man makes for a full year in hope of benefits, all is not worth a quarter of that better offering—reverence to the upright.

In him who is trained in constant courtesy and reverence to the old, four qualities increase: length of days, beauty, gladness, and strength.

Better than a hundred years of impure and intemperate existence is a single day of moral, contemplative life.

Better is one day of wise and contemplative life than a thousand years of folly and intemperance.

Better one day of earnest energy than a hundred years of sloth and lassitude.

Better one day of insight into the fleeting nature of the things of sense than a hundred years of blindness to this transiency.

Better one day of insight into the deathless state (Nirvana) than a hundred years of blindness to this immortality.

Better one day of insight into the Supreme Law than a hundred years of blindness to that Law.

VICE

Cling to what is right, so will you keep the mind from wrong. Whoso is slack in well-doing comes to rejoice in evil.

If one offends, let him not repeat his offence; let him not set his heart upon it. Sad is the piling up of sin.

If one does well, let him repeat his well-doing; let him set his heart upon it. Glad is the storing up of good.

The bad man sees good days, until his wrongdoing ripens, then he beholds evil days.

Even a good man may see evil days till his well-doing comes to fruition, then he beholds good days.

Think not light of evil, "It will not come nigh me." Drop by drop the pitcher is filled; slowly, yet surely, the fool is saturated with evil.

Think not lightly of good, "It will not come nigh me." Drop by drop the pitcher is filled; slowly, yet surely, the good are filled with merit.

A trader whose pack is great and whose caravan is small shuns a dangerous road; a man who loves his life shuns poison, so do thou shun evil.

He who has no wound can handle poison; the unwounded hand cannot absorb it. There is no evil in him that does no evil.

Whoso is offended by the inoffensive man, and whoso blames an innocent man, his evil returns upon him as fine dust thrown against the wind.

Some go to the womb; some, evil-doers, to hell; the good go to heaven, the sinless to Nirvana.

Not in the sky, nor in mid-ocean, nor in mountain-cave can one find sanctuary from his sins.

Not in the sky, not in mid-ocean, not in mountain-cave can one find release from the conquering might of death.

PUNISHMENT

All fear the rod, all quake at death. Judge then by thyself, and forbear from slaughter, or from causing to slay.

To all is life dear. Judge then by thyself, and forbear to slay or to cause slaughter.

Whoso himself desires joy, yet hurts them who love joy, shall not obtain it hereafter.

Whoso himself desires joy and hurts not them who love it, shall hereafter attain to joy.

Speak not harshly to any one, else will men turn upon you. Sad are the words of strife: retribution will follow them.

Be silent as a broken gong, so wilt thou reach peace; for strife is not found in thee.

As the herdsman drives out his cows to the pasture, so Old Age and Death drive out the life of men.

Verily the fool sins and knows it not; by his own deeds is the fool tormented as by fire.

He who strikes those who strike not and are innocent will come speedily to one of these ten states:

To cruel torment, loss, accident, severe illness, and madness he will come;

To visitation from the King, grievous slander, loss of kith and kin, and perishing of his wealth he will come;

Ravaging fire will destroy his houses, and after death the poor wretch will go to hell.

Not nakedness, nor matted hair, not dirt nor fastings, not sleeping in sanctuaries, nor ashes, nor ascetic posture—none of these things purifies a man who is not free from doubt.

If even a fop fosters the serene mind, calm and controlled, pious and pure, and does no hurt to any living thing, he is the Brahmin, he is the Samana, he is the Bhikkhu.

Is there in all the world a man so modest that he provokes no blame, as a noble steed never deserves the whip? As a noble steed stung by the whip, be ye spirited and swift.

By faith, by righteousness, by manliness, by meditation, by just judgment, by theory and practice, by mindfulness, leave aside sorrow—no slight burden.

Engineers control the water, fletchers fashion their shafts, carpenters shape the wood; it is themselves that the pious fashion and control.

OLD AGE

Where is the joy, what the pleasure, whilst all is in flames? Benighted, would ye not seek a torch?

Look at this painted image, wounded and swollen, sickly and full of lust, in which there is no permanence;

This wasted form is a nest of disease and very frail; it is full of putrid matter and perishes. Death is the end of life.

What delight is there for him who sees these grey bones scattered like gourds in autumn?

Here is a citadel of bones plastered with flesh and blood, and manned by old age and death, self-will, and enmity.

As even the king's bright chariot grows old, so the body of man also comes to old age. But the law of the holy never ages; the holy teach it to be holy.

The simpleton ages like the ox; his weight increases, but not his wisdom.

Many births have I traversed seeking the builder—in vain! Weary is the round of births.

Now art thou seen, O Builder. Nevermore shalt thou build the house! All thy beams are broken; cast down is thy cornerstone. My mind is set upon Nirvana; it has attained the extinction of desire.

They who have not lived purely nor stored up riches in their youth, these ruefully ponder, as old herons by a lake without fish.

They who have not lived purely nor stored up riches in their youth, are as arrows that are shot in vain—they mourn for the past.

SELF

If a man love himself, let him diligently watch himself; the wise will keep vigil for one of the three watches of the night.

Keep first thyself aright, then mayest thou advise others. So is the wise man unblameable.

If one so shapes his own life as he directs others, himself controlled, he will duly control others; self, they say, is hard to tame.

A man is his own helper; who else is there to help? By self-control man is a rare help to himself.

The ill that is begun and has its growth and its being in self, bruises the foolish one, as the diamond pierces its own matrix.

As the creeper overpowers the tree, so he whose sin is great works for himself the havoc his enemy would wish for him.

Ill is easy to do; it is easy to do harm; hard, indeed, it is to do helpful and good deeds.

Whoso fondly repudiates the teaching of the noble and virtuous Arahats, following false doctrine, is like the bamboo which bears fruit to its own destruction.

Thou art brought low by the evil thou hast done thyself; by the evil thou hast left undone art thou purified. Purity and impurity are things of man's inmost self, no man can purify another.

Even for great benefit to another let no man imperil his own benefit. When he has realized what is for his own good, let him pursue that earnestly.

THE WORLD

Let no man foster evil habits; let no man live in sloth; let none follow false doctrines, none prolong his sojourn in this world.

Up! Idle not, but follow after good. The good man lives happy in this world and the next.

Follow after virtue, not after vice. The virtuous live happy in this world and the next.

The king of Death sees not him who regards the world as a bubble, a mirage.

Come then, think of the world as a painted chariot of the king—a morass where fools are sinking, where the wise take no pleasure.

He who in former days was slothful, and has put off sloth, lights up the world as the moon freed of the clouds.

He who covers his idle deeds with goodness lights up the world as the moon freed of the clouds.

Blinded are the men of this world; few there are who have eyes to see; few are the birds which escape the fowler's net; few are they who go to heaven.

Through the sky fly the swans; Rishis (Phophet), too, pass through the air. The wise leave the world altogether, deserting Mara and his hosts.

There is no wrong he would not do who breaks one precept, speaking lies and mocking at the life to come.

Misers go not to the realm of gods, therefore he is a fool who does not delight in liberality. The wise delighting in liberality come thereby with gladness to the other world.

Good is kingship of the earth; good is birth in heaven; good is universal empire; better still is the fruit of conversion.

THE BUDDHA

Into his victory, which is never reversed, there enters no element of weakness; through what fault can you lead captive the faultless one, the Buddha whose sphere is Nirvana.

By what fault will you lead captive the faultless Buddha, whose sphere is Nirvana? In him are no clinging meshes of desire to lead him captive.

The gods themselves emulate the truly wise and mindful, who are busy in meditation and prudent, delighting in the peace of Nirvana.

Arduous is human birth; arduous is mortal life; arduous is hearing of the Law; arduous the uprising of Buddhas.

“Eschew all evil, cherish good, cleanse your inmost thoughts”—this is the teaching of Buddhas.

“Patience and fortitude is the supreme asceticism; Nirvana is above all,” say the Buddhas. He is no recluse who harms others, nor is he who causes grief an ascetic (*samaṇa*).

Hurt none by word or deed, be consistent in well-doing; be moderate in food, dwell in solitude, and give yourselves to meditation—this is the advice of Buddhas.

Not by a shower of gold is satisfaction of the senses found: “little pleasure, lasting pain,” so thinks the sage.

The follower of the true Buddha finds no delight even in divine pleasures, but his joy is in the destruction of desire (*tanha*).

Often do men in terror seek sanctuary in mountains or jungles, by sacred groves or trees;

In them is no safe sanctuary; in them is not the supreme sanctuary; in them is not that sanctuary whither a man may go and cast aside his cares.

But he who goes for sanctuary to the Buddha, the Dharma, and the Sangha looks in his wisdom for the four noble truths:

“Sorrow, the arising of sorrow, the cessation of sorrow, and the noble eightfold path which leads to their cessation.”

Here truly is the sure sanctuary; here is the supreme sanctuary; here is the sanctuary where a man may go and cast aside his care.

Hard to find is the Exalted One; he is not born in every place; happy dwells the household into which he, the wise one, is born.

A blessing is the arising of Buddhas, a blessing is the true preaching. Blessed is the unity of the Sangha, blessed is the devotion of those who dwell in unity.

Immeasurable is the merit of him who does reverence to those to whom reverence is due, Buddha and his disciples, men who have left behind them the trammels of evil, and crossed beyond the stream of sorrow and wailing, calmed and free of all fear.

BLISS

O Joy! We live in bliss; amongst men of hate, hating none. Let us indeed dwell among them without hatred.

O Joy! In bliss we dwell, healthy amidst the ailing. Let us indeed dwell amongst them in perfect health.

Yea, in very bliss we dwell; free from care amidst the careworn. Let us indeed dwell amongst them without care.

In bliss we dwell possessing nothing; let us dwell feeding upon joy like the shining ones in their splendour.

The victor breeds enmity; the conquered sleeps in sorrow. Regardless of either victory or defeat the calm man dwells in peace.

There is no fire like lust; no luck so bad as hate. There is no sorrow like existence, no bliss greater than Nirvana (rest).

Hunger is the greatest ill; existence is the greatest sorrow. Sure knowledge of this is Nirvana, highest bliss.

Health is the greatest boon; content is the greatest wealth; a loyal friend is the truest kinsman; Nirvana is the Supreme Bliss.

Having tasted the joy of solitude and of serenity, a man is freed from sorrow and from sin and tastes the nectar of piety.

Good is the vision of the Noble; good is their company. He may be always happy who escapes the sight of fools.

He who consorts with fools knows lasting grief. Grievous is the company of fools as that of enemies; glad is the company of the wise, as that of kinsfolk.

Therefore do thou consort with the wise, the sage, the learned, the noble ones who shun not the yoke of duty; follow in the wake of such a one, the wise and prudent, as the moon follows the path of the stars.

AFFECTION

He who gives himself to vanity and not to the truly profitable, shunning the true pursuit and grasping at pleasure, will come to envy him who has sought the true profit.

Let no man cleave to what is pleasant or unpleasant: parting with the pleasant in pain, and painful is the presence of the unpleasant.

Take a liking to nothing; loss of the prize is evil. There are no bonds for him who has neither likes nor dislikes.

From attachment comes grief, from attachment comes fear. He who is pure from attachment knows neither grief nor fear.

From affection come grief and fear. He who is without affection knows neither grief nor fear.

From pleasure come grief and fear. He who is freed from pleasure knows neither grief nor fear.

From lust come grief and fear. He who is freed from lust knows neither grief nor fear.

From desire come grief and fear. He who is free of desire knows neither grief nor fear.

The man of counsel and insight, of righteousness and truth, who minds his own affairs, him the crowd holds dear.

If a man's heart be set upon the Ineffable (Nirvana), his mind brought to perfection, and every thought freed from lust, he is called the strong swimmer who forges his way against the stream.

When, after long voyaging afar, one returns in safety home, kinsfolk and friends receive him gladly;

Even so his good deeds receive the good man, when he leaves this world for the next, as kinsfolk greet a dear traveler.

ANGER

Put away anger, eschew self-will, conquer every bond; no suffering touches him who does not cling to phenomenal existence, but calls nothing his own.

Whoso controls his rising anger as a running chariot, him I call the charioteer, the others only hold the reins.

By calmness let a man overcome wrath; let him overcome evil by good; the miser let him subdue by liberality, and the liar by truth.

Speak the truth, be not angry, give of thy poverty to the suppliant: by these three virtues a man attains to the company of the gods.

The innocent, the sages, those whose action is controlled, these go to the eternal state where they know not sorrow (Nirvana).

All taints pass away from them who are ever vigilant and active day and night, with faces set toward Nirvana.

This is an ancient law, O Atula, not the law of a day; men blame the silent and they blame the talker; even the man of few words they blame. No one in the world gets off unblamed.

There never was, nor will be, nor is there now to be found, one wholly blamed or wholly praised.

But who is worthy to blame him whom the wise praise after daily scrutiny, who is himself wise and without blemish as a medal of purest gold? Even the gods seek to emulate such a one; even Brahma praises him.

Guard against evil deeds; control the body.
Eschew evil deeds and do good.

Guard against evil words; control the tongue.
Eschew evil words and speak good ones.

Guard against evil thoughts; control the mind.
Eschew evil thoughts and think good ones.

The wise, controlled in act, in word, in thought,
are well controlled, indeed.

SIN

Thou art withered as a sere leaf, Death's messengers await thee. Thou standest at the gate of death, and hast made no provision for the journey.

Make to thyself a refuge; come, strive, and be prudent; when thy impurities are purged, thou shalt come into the heavenly abode of the Noble.

Thy life is ended; thou art come into the Presence of Death; there is no resting-place by the way, and thou hast no provision for the journey.

Make for thyself a refuge; come, strive and play

the sage! Burn off thy taints, and thou shalt know birth and old age no more.

As a smith purifies silver in the fire, so bit by bit continually the sage burns away his impurities.

It is the iron's own rust that destroys it; it is the sinner's own acts that bring him to hell.

Disuse is the rust of mantras; laziness the rust of households; sloth is the rust of beauty; neglect is the watcher's ruin.

Impurity is the ruin of woman, and avarice the ruin of the giver; ill-deeds are the rust of this world and the next.

More corrosive than those is the rust of ignorance, the greatest of taints; put off this rust and be clean, O Bhikkhus.

Life is easy for the crafty and shameless, for the wanton, shrewd, and impure;

Hard it is for the modest, the lover of purity, the disinterested and simple and clean, the man of insight.

The murderer, the liar, the thief, the adulterer, and the drunkard—these even in this world uproot themselves.

Know this, O man, evil is the undisciplined mind! See to it that greed and lawlessness bring not upon thee long suffering.

Men give according to faith or caprice. If a man fret because food and drink are given to another, he comes not day or night to serene meditation (*i. e.*, Samadhi).

He in whom this (envious spirit) is destroyed

and wholly uprooted, he truly day and night attains serene meditation.

There is no fire like lust, no ravenous beast like hatred, no snare like folly, no flood like desire.

To see another's fault is easy: to see one's own is hard. Men winnow the faults of others like chaff: their own they hide as a crafty gambler hides a losing throw.

The taints of this man are ever growing. He is far from the purification of taints (Arahatship), the censorious one who is ever blaming others.

There is no path through the sky; there is no "religious" apart from us. The world without delights in dalliance; the Blessed Ones are free from this thrall.

There is no path through the sky; there is no "religious" apart from us. Nothing in the phenomenal world is lasting, but Buddhas endure immovable.

THE RIGHTEOUS

Hasty judgment shows no man just. He is called just who discriminates between right and wrong, who judges others not hastily, but with righteous and calm judgment, a wise guardian of the law.

Neither is a man wise by much speaking; he is called wise who is forgiving, kindly, and fearless.

A man is not a pillar of the law for his much speaking; he who has heard only part of the law and keeps it, indeed, he is a pillar of the law and does not slight it.

No man is made an "elder" by his grey locks; mere old age is called empty old age.

He is called "elder" in whom dwell truth and righteousness, harmlessness and self-control and self-mastery, who is without taint and wise.

Not by mere eloquence or comeliness is a man a "gentleman," who is lustful, a miser, and a knave.

But he in whom these faults are uprooted and done away, the wise and pure, is called a gentleman.

Not by his shaven crown is one made a "religious" who is intemperate and dishonourable. How can he be a "religious" who is full of lust and greed?

He who puts off entirely great sins and small faults—by such true religion is a man called "religious."

Not merely by the mendicant life is a man known as a mendicant; he is not a mendicant because he follows the law of the flesh, but because, being above good and evil, he leads a pure life and goes circumspectly.

Not by silence (mona) is a man a sage (muni) if he be ignorant and foolish; he who holds, as it were, the balance, taking the good and rejecting the bad, he is the sage; he who is sage for both words, he is the true sage.

A man is no warrior who worries living things: by not worrying is a man called warrior.

Not only by discipline and vows, not only by much learning, nor by meditation nor by solitude have I won to that peace which no worldling

knows. Rest not content with these, O Bhikkhus, until you have reached the destruction of all taints.

HELL

The liar goes to hell, and the villain who denies his crime; these mean ones are alike in the world beyond.

Though clad in yellow robe, the man of many sins who is uncontrolled is born in hell: the sinner is punished by his sin.

Better to swallow a ball of red-hot iron than to live uncontrolled upon the bounty of the faithful.

Four evil consequences follow the sluggard and the adulterer: retribution, broken slumber, an evil name, and in the end hell.

That way lie retribution and an evil character, the short-lived joy of trembling sinners, and a heavy penalty from the ruler. Therefore run not after thy neighbour's wife.

As pampas-grass clumsily handled cuts the hand, so is the community life; abused, it brings a man to hell.

All duties carelessly performed; all vows slightly observed; the recluse life that is open to suspicion—these bear no great fruit.

If a duty is to be done, do it with thy might; a careless recluse scatters contagion broadcast.

Better leave undone a bad deed; one day the doer will lament: good it is to do the good deed which brings no remorse.

As a fortress guarded within and without, so

guard thyself. Leave no loophole for attack! They who fail at their post mourn here, and hereafter go to hell.

Some are ashamed at what is not shameful, and blush not at deeds of shame: these perverse ones go to hell.

They who see fear where there is no fear, and tremble not at fearful things: these perverse ones go to hell.

They who think evil where there is no evil, and make light of grievous sin; these perverse ones go to hell.

But whoso calls sin sin, and innocence innocence: these right-minded ones go to happiness.

THE ELEPHANT

The elephant is the symbol in Buddhism of endurance and solitary strength.

I will endure abuse as the elephant endures the arrow in the battle: evil is the crowd.

Men lead the tamed elephant into battle; upon his back the king rides; he who is tamed and endures abuse patiently is praised of men.

Noble are the tamed mules; noble the blood-horses of Sindh, and the great elephants of war: better is he who has tamed himself.

Not by bridling them will one journey to the unknown shore (Nirvana), but by bridling himself.

Dhanapalako, the great elephant, is hard to control in the time of rut; he will not taste his food in captivity, but longs after the elephant grove.

If one becomes a sluggard or a glutton, rolling over in gross sleep like a stall-fed hog, again and again does he come to the womb, the foolish one!

This mind of mine would wander in days of old whither desire and lust and caprice led it; now will I control it as a mahout controls the elephant in rut.

Be ye zealous; guard your thoughts. As an elephant sunk in the mud extricate yourselves from the clutches of evil.

If you can find a dutiful friend to go with you, a righteous and prudent man not caring for hardships, go with him deliberately.

If you cannot find such a one, travel alone as a king leaving a conquered realm, or as the elephant in the jungle.

It is better to be alone; there is no companionship with a fool; travel alone and sin not, forgetting care as the elephant in the jungle.

Good are companions in time of need; contentment with thy lot is good; at the hour of death merit is a good friend, and good is the leaving of all sorrow.

Good is reverence for mother and father; good, too, reverence for recluses and sages.

Good is lifelong righteousness, and rooted faith is good; good is the getting of wisdom, and good the avoiding of sin.

DESIRE

As the "maluwa" creeper, so spreads the desire of the sluggard. From birth to birth he leaps like a monkey seeking fruit.

Whoso is subdued by this sordid clinging desire, his sorrows wax more and more, like "birana" grass after rain.

But his sorrows drop off like water from the lotus leaf, who subdues this sordid, powerful desire.

I give you this good counsel, all ye who are gathered here: cut out desire as one digs up the grass to find the fragrant root. Let not Mara break you again and again as the river breaks the rushes.

A tree, though it be cut down, yet springs up again if its roots are safe and firm: thus sorrow, if it be not uprooted, springs repeatedly to birth.

If man's desires flow unchecked, the waves of his lust and craving bear him off—misguided one!

Everywhere flow the streams; everywhere the creeper sprouts and takes hold. If thou seest this creeper growing, be wise! pluck it out by the roots.

Men hug delights; they foster some pet sin, hankering after which they suffer birth and old age.

Dogged by lust, men double like a hunted hare. Fast bound in its fetters, they go through long ages to misery.

Dogged by lust, they double like a hunted hare. Throw off thy lust, O Bhikkhu, if thou wouldst be free.

Whoso has left the tangle of home-life for the solitude of the jungle, and goes back to it, regard him thus: "Lo, one who was freed, and ran back to his chains."

Iron and wood and hemp—these sages call not

heavy bonds, but rather love of bejeweled women and the care for children and wives.

This is a heavy bond, indeed; light though it seem, it drags men down, and is not easily cut off. Yet some there are who cut even this asunder, and leave behind them pleasure and lust, with no backward glance.

Some, again, there are who fall into the meshes of their own lust as the spider falling into her own net: even this the wise cut through, leaving sorrow behind, with no backward glance.

Lay aside past, future, and present, escaping the world; wholly freed in mind, thou shalt not again return to birth and old age.

Desire waxes great in him who is oppressed by wandering thoughts, fired with lust and seeking after pleasure. So doth he make his fetters strong.

Whoso delights in calming his thoughts and looks askance at the things of sense will thus come to an end, and cut the bones of Mara.

This will be his last body, who has reached the goal, who is fearless, detached, and unblamable, who has pulled out the rivets of existence.

He who is detached and not grasping, a clever student of the law and its meaning, knowing the words and their order, he is called the enlightened; this is his last birth.

“All-conquering and all-knowing am I, detached, untainted, untrammelled, wholly freed by destruction of desire. Whom shall I call Teacher? Myself found the way.”

The gift of the Law surpasses every gift; the savour of the Law surpasses every savour; the pleasure of the Law surpasses every pleasure. The destruction of desire conquers all sorrow.

Wealth kills the fool if he look not to the Beyond, for greed of wealth, fools kill each other.

Weeds are the bane of fields, and lust the bane of the crowd, therefore a gift given where there is no lust bears much fruit.

Weeds are the bane of fields; wrath, infatuation, and avarice are the bane of the crowd. A gift given where there is neither wrath, nor infatuation, nor avarice bears much fruit.

LAST WORDS

Then said the Exalted One to the venerable Ananda:

“It may be, Ananda, that you will say: ‘Gone is the word of the Master! We have no longer any Master now!’ But you must not so regard it, Ananda, for the Gospel and Discipline taught and enjoyed by me, they shall be your teachers when I am gone.

“Now, Ananda, whereas the brethren have the habit of calling one another ‘friend,’ when I am gone this habit must not be followed. By an elder brother, Ananda, a brother who is a novice should be called by his name or clan-name, or by the word ‘friend’; but by a novice, Ananda, an elder brother should be addressed as ‘lord’ or ‘your reverence.’

“Again, Ananda, if the Order so desires, when

I am gone, let it abolish the lesser and minor charges.

“As to the brother Channa, Ananda, let the extreme penalty be applied to him when I am gone.”

“What, Lord, do you mean by ‘the extreme penalty’?”

“The brother Channa, Ananda, whatever he may wish or whatever he may say, is not to be spoken to, not to be admonished, not to be instructed by the brethren.”

Then the Exalted One addressed the brethren:

“It may be, brothers, that in the mind of some one brother there is doubt or perplexity, either about the Buddha, or about the Gospel, or the Order, or the Path, or the Way to the Path. If it be so, brothers, do ye ask now. Be not hereafter remorseful at the thought, ‘Here was our Master face to face with us, and yet we had not the heart to question the Exalted One, though we were in His very presence.’ ”

At these words the brethren were silent.

Then a second time and yet a third time did the Exalted One address the brethren in the same words. And a third time the brethren were silent.

Then said the Exalted One: “Maybe, brethren, it is out of respect for the Master that ye ask not. Speak to Me, then, as friends to friend, brethren.”

Whereat those brethren were silent.

Then exclaimed the venerable Ananda to the Exalted One: “Strange it is, Lord! A marvel it is, Lord! Thus assured am I, Lord, of this Order

of Brethren. There is not any one brother that has a single doubt or perplexity as to the Buddha, the Gospel, the Order, or as to the Path, or the Way to the Path.”

“You speak out of assurance, Ananda. But in the Tathagata there is knowledge of the fact—‘There is not in any one brother a single doubt or perplexity as to this. Of these five hundred brethren of mine, Ananda, even he who is the most backward is a Stream-winner, one who is assured from the Downfall, assured of reaching the Supreme Wisdom.’ ”

Then said the Exalted One to the Brethren:

“Come now, brethren, I do remind ye: ‘Subject to decay are all compounded things.’ Do ye abide in heedfulness.”

Those were the last words of the Exalted One.

CHAPTER EIGHT

BUDDHIST PARABLES

QUESTIONS OF MILINDA ON EXISTENCE

NOW King Milinda approached the elder Nagasena, and, having approached, he exchanged friendly greetings with him, and after the customary salutations he sat down at one side. And the elder Nagasena returned the greeting, whereby he won the heart of King Milinda. Then King Milinda said to Nagasena, "How is your reverence known, what is your name?" "O king, I am known as Nagasena, my fellow-brethren address me as Nagasena, but whether parents give the name Nagasena, or Surasena, or Virasena, or Sihasena, nevertheless, O king, Nagasena and so on is a term, appellation, designation, a mere name, for in this matter the individual does not exist."

So King Milinda said, "Let the five hundred Greeks and eighty thousand brethren hear me. Thus says this Nagasena, that in this matter the individual does not exist; is it a wise thing to approve of this?" Then King Milinda said to Nagasena, "If, reverend Nagasena, the individual does not exist, who then, gives you your robes, bowls, dwellings, and medicines necessary for the sick? Who enjoys them? Who keeps the com-

mandments? Who practices meditation? Who realizes Nirvana of great fruit? Who destroys life? Who takes what is not given? Who indulges in evil lusts? Who speaks untruth? Who drinks intoxicants? Who commits the five crimes that bring their fruit even in this life? Therefore there is no good, no bad, there is no doer of good or evil deeds, and no one who causes them to be done. There is no fruit or ripening of the fruit of good and bad actions. If, reverend Nagasena, any one were to kill you, he would not be guilty of taking life, nor have you even a teacher, or instructor, or ordination. When you say that your fellow-brethren call you Nagasena, who, in this matter, is Nagasena? Can it be, reverend sir, that Nagasena is the hair?" "No, O king." "Is he the hair of the body?" "No, O king." "Is Nagasena the nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, abdomen, spleen, lungs, intestines, mesentery, stomach, excrement, bile, phlegm, pus, blood, sweat, fat, tears, serum, saliva, mucus, lubricating fluid, urine, or brain in the head?" "No, O king." "Can the body be Nagasena?" "No, O king." "Or the sensations, the perceptions, the predispositions (elements of the mental and moral character), or the consciousness?" "No, O king." "Then, reverend sir, is Nagasena the body, sensations, perceptions, predispositions, and consciousness combined?" "No, O king." "Well, reverend sir, is Nagasena anything else than these five?" "No, O king."

“Reverend sir, I ask and ask you, and do not perceive Nagasena. Is Nagasena anything but a mere word? Who is Nagasena in this matter? You are uttering a falsehood, there is no Nagasena.”

Then the elder Nagasena said to King Milinda, “You, O king, are of noble birth and very delicately nurtured; when you walk at midday with your feet on the hot ground and burning gravel, treading the hard pebbles and stones, your feet hurt, your body is wearied, your mind is afflicted, and the consciousness arises that your body is pained. Now, did you come on foot, or in a carriage?” “I did not come on foot, reverend sir, I came in a chariot.” “If your majesty came in a chariot, explain to me what a chariot is. Can the chariot-pole be the chariot, O king?” “No, reverend sir.” “Is the axle the chariot?” “No, reverend sir.” “Are the wheels, or the frame, or the banner-staff, or the yoke, or the reins, or the goad, the chariot?” “No, reverend sir.” “Then, O king, is the chariot all these parts?” “No, reverend sir.” “Well, O king, is the chariot anything else than these?” “No, reverend sir.” “O king, I ask and ask you, and do not perceive a chariot. Is ‘chariot’ anything but a mere word? What is a chariot in this matter? Your majesty is uttering a falsehood, there is no chariot. You are the first king in all India: of whom are you afraid in uttering a falsehood? Let the five hundred Greeks and eighty thousand brethren hear me. Thus says this king Milinda

that he came in a chariot, but when he is asked, 'If your majesty came in a chariot, explain to me what a chariot is,' he does not produce a chariot, is it a wise thing to approve of this?"

At these words the five hundred Greeks applauded the elder Nagasena, and said to King Milinda, "Now let your majesty talk if you can."

So King Milinda said to the elder Nagasena, "I utter no falsehood, reverend Nagasena; resulting from the chariot-pole, the axle, the wheels, the frame, the banner-pole, there is that which goes under the term 'designation' and name of chariot." "Well does your majesty understand what a chariot is, and even so, resulting from my hair, and so on (the thirty-two parts of the body and the other groups of elements), there is that which goes under the term 'designation' and name of Nagasena. But in the strict sense there is no individual in the matter. And it was said by the sister Vajira, O king, in the presence of the Lord:

'For just as when its parts are joined,
A chariot, as 'tis termed, exists,
So when the khandhas are combined,
A being then exists, we say.'"

"Wonderful, reverend Nagasena, marvelous, reverend Nagasena, most excellently have the intricate questions been answered. If the Buddha were to stand here he would applaud: Well done, well done, Nagasena, excellently have the intricate questions been answered."

NON-INDIVIDUALITY AND MORAL RESPONSIBILITY

The king said, "Reverend Nagasena, what is reborn?" The elder replied, "Mind and body (name and form), O king, are reborn." "Is it just this mind and body that is reborn?" "Not just this mind and body, O king, but with this mind and body a man does deeds (karma), either good or evil, and through these deeds another mind and body is reborn." "If, reverend sir, it is not just this mind and body that is reborn, surely he will be liberated from his evil deeds?" The elder replied, "If he were not reborn he would be liberated from his evil deeds, but just because he is reborn he is not liberated from his evil deeds."

"Give me an example." "Just as if, O king, a man were to steal a mango from another man, and the owner of the mango were to take him and bring him before the king, saying, 'Your majesty, my mangoes have been stolen by this man'; and the thief were to reply, 'Your majesty, I did not take his mangoes. The mangoes that he planted are not the same as those I stole. I am not liable to punishment.' Now would the man, O king, be liable to punishment?" "Yes, reverend sir, he would." "Why?" "Whatever he might say, he could not deny the first mango, and he would be liable to punishment for the last." "Even so, O king, through this mind and body a man does good or evil deeds, and through those deeds another mind and body is reborn, hence he is not liberated from his evil deeds. . . ."

“Give me a further example.” “Just as if, O king, a man were to buy a pot of milk from a cowherd, and were to leave it in his charge and go away, saying, ‘I will come and take it to-morrow’; and he were to come the next day, when it had turned to curds, and say, ‘Give me my pot of milk,’ and he should give him the curds, and the other were to say, ‘I did not buy curds from you, give me my pot of milk.’ The other would reply, ‘Without your knowing it, the milk has turned to curds.’ If they came disputing before you, in whose favour would you decide?” “In favour of the cowherd, reverend sir.” “Why?” “Because, whatever he might say, nevertheless it is just from the milk that the curds are derived.” “Even so, O king, through this mind and body a man does good or evil deeds, and through those deeds another mind and body is reborn. Hence he is not liberated from his evil deeds.” “You are a clever man, Nagasena.”

THE PARABLE OF THE EVER-SMOULDERING ANT-HILL

Thus have I heard. Once the Exalted One was staying near Savatthi, at Jeta Grove, in Anathapindika's Park. Now at that time the venerable Kumara-Kassapa was staying in Dark Grove. Then a certain deva of wondrous radiance, when night was waning, lit up the whole of Dark Grove with splendour and came to the venerable Kumara-Kassapa, and drew near and stood at one side.

As he thus stood, that deva said this to the venerable Kumara-Kassapa: "Brother, brother, this ant-hill smoulders by night and bursts into flame by day" (and spake this parable unto him): "And the brahmin said, 'Dig, O wise one, taking thy tool.' And the wise one took his tool and dug and came upon a crowbar, and said, 'Sir, here is a crowbar.'

"Then said the brahmin, 'Throw down the crowbar. Take thy tool, wise one, and dig.' And he did so and came upon a bladder, and said, 'Sir, here is a bladder.'

"Then said the brahmin, 'Throw down the bladder. Take thy tool and dig.' And he did so and came upon a two-pronged fork, and said, 'Sir, here is a two-pronged fork.'

"Then said the brahmin, 'Throw down the two-pronged fork, wise one. Take thy tool and dig.' And he did so and came upon a casket, and said, 'Sir, here is a casket.'

"Then said the brahmin, 'Throw down the casket. Take thy tool and dig, wise one.' And he did so and came upon a tortoise, and, in like manner, a knife-blade, then a lump of meat, then a snake.

"Then, said the brahmin, 'Throw these away, but let be the snake. Slay not the snake; do honour to the snake.' "

"Now, brother, said the deva, "do you take these questions to the Exalted One. Ask Him of them and bear in mind the explanation given by the Exalted One, for I see none other in

this world, brother, and in the world of the devas with its Maras, its Brahmas, and all its hosts of recluses and brahmins, of devas and manking, I see none other who will establish one's heart by giving the answer to these questions, save only the Tathagata, a disciple of the Tathagata, or one who has learned from them."

Thus spake that deva, and, so saying, vanished there and then.

Thereupon the venerable Kumara-Kassapa, when that night was gone, approached the Exalted One, and coming to Him, saluted Him and sat down at one side. So seated, he described to the Exalted One what had happened and the words of that deva, and he asked the Exalted One:

"What, Lord, is the ant-hill? What is that which smoulders by night? What is that which bursts into flame by day? Who the brahmin, who the wise one, what the tool, what the digging, what the crowbar, the bladder, the two-pronged fork, the casket, the tortoise, the knife-blade, the lump of meat, and what the snake?"

"The ant-hill, brother, is a term for this body, of the four elements compounded, begotten of parents, fed on rice, on gruel and soup, a thing impermanent, liable to destruction, liable to be crushed, of nature to break up and be scattered. Whatsoever, brother, is thought over and pondered at night concerning one's daily needs—that is the 'smouldering by night.' Whatsoever, brother, after pondering and thinking it over by night, one puts

into action by day in thought, word, and deed—that is the ‘bursting into flame by day.’

“ ‘The brahmin,’ brother, is a name for the Tathagata, the Arahant, the Fully Awakened One.

“ ‘The wise one,’ brother, is a name for a brother who is yet a learner.

“ ‘The tool,’ brother, is a name for the Noble insight.

“ ‘Digging,’ brother, is a name for earnest application.

“ ‘The crowbar,’ brother, is a name for ignorance.

“ ‘Throw away the crowbar’ means ‘banish ignorance.’ ‘Dig, wise one,’ means ‘use your tool.’

“ ‘The bladder,’ brother, is a name for anger and the state of being angry. ‘Throw away the bladder’ means ‘cast aside anger and the state of being angry.’ That is the meaning of ‘dig, wise one, taking thy tool.’

“ ‘The two-pronged fork,’ brother, is a name for wavering. ‘Throw away the fork’ means ‘abandon wavering.’ That is the meaning of the saying.

“ ‘The casket,’ brother, is a name for the Five Hindrances: the hindrances of sensual lust, enmity, sloth for torpor, worry and flurry, and wavering. Thus, ‘Throw away the casket’ means ‘abandon the Five Hindrances. . . .’

“ ‘The tortoise,’ brother, is a name for the Five Grasping-groups: of body, of feeling, of perception, of the activities, of consciousness. ‘Throw away the tortoise’ means ‘abandon the Five Grasping-groups. . . .’

“‘The knife-blade,’ brother, is a name for the five strands of Sensual Delights—to wit: of shapes perceived by the sense of sight, delightful, pleasing, attractive, dear, pleasure-giving, and lustful. Likewise those perceived by the ear, the nose, the tongue, and those tangible by body. ‘Throw away the knife-blade’ means ‘abandon the five strands of Sensual Delight. . . .’

“‘The lump of meat,’ brother, is a name for the Lust of Enjoyment. ‘Throw away the lump of meat’ means ‘abandon that. . . .’

“‘The snake,’ brother, is a name for the brother who has destroyed the asavas. ‘Let be the snake, slay not the snake, do honour to the snake,’ that is the meaning of it.”

Thus spake the Exalted One, and the venerable Kumara-Kassapa was pleased at the words of the Exalted One and heard them gladly.

THE MONKEY AND THE PITCH-TRAP

“In Himalaya, king of mountains, brethren, there is a tract of land that is rough and hard to cross, where neither monkeys nor humans do resort. Likewise there is a tract where monkeys resort, but not humans.

“There are tracts, brethren, in Himalaya, tracts of level country, delightful spots, where both monkeys and humans do resort.

“In those spots, brethren, hunters set traps of pitch in the monkeys’ tracks to catch the monkeys. Now, brethren, those monkeys who are free from

folly and greed, on seeing that pitch-trap, keep far away from it. But a greedy foolish monkey comes up to the pitch and handles it with one paw, and his paw sticks fast in it. Then, thinking 'I'll free my paw,' he seizes it with the other paw, but that, too, sticks fast. To free both paws he seizes them with one foot, and that sticks fast. To free both paws and one foot, he lays hold of them with the other foot, but that, too, sticks fast. To free both paws and both feet, he lays hold of them with his muzzle, and that sticks fast.

"So, brethren, that monkey, thus caught in five ways, lies down and howls, a prey for the hunter to work his will upon him. So the hunter splits him, and prepares him for eating there and then over a charcoal fire, and goes off at his pleasure.

"Just so it is, brethren, with one who roams in wrong pastures that are beyond his range. Wherefore do ye not so roam, for Mara seizes him who roams in pastures that are beyond his range; Mara seizes his chance, Mara seizes his opportunity.

"Now what, brethren, is a brother's wrong pasture and range? It is the fivefold strand of sensual delight—to wit: shapes cognizable by eye, shapes desirable, charming, delightful, and dear. Also shapes tangible by body, shapes desirable, charming, delightful, and dear, endowed with pleasantness and prompting to desire. That, brethren, is the wrong pasture that is beyond a brother's range.

"Do ye, brethren, roam in pastures that are your

own, keep ye to your ancestral bounds, for so roaming Mara does not seize a man. Thus Mara does not get a chance, gets no opportunity.

“And what, brethren, is that pasture that is your own ancestral range?”

“It is the Four Stations of Mindfulness. What four? Herein, brethren, a brother abides contemplating body, ardent and self-possessed, mindful and restraining the covetousness and discontent that are in the world. And so does he abide contemplating feelings, mind, and ideas. That, brethren, is a brother’s pasturage, his own ancestral range.”

THE BLIND MEN AND THE ELEPHANT

Thus have I heard. Once the Exalted One was staying near Savatthi at Jeta Grove, in Anathapindika’s Park. Now on that occasion a number of sectarians, recluses, and brahmins who were wanderers, entered Savatthi to beg an alms; they were men of divers views, accepting divers faiths, of divers aims, and by divers opinions swayed to and fro.

Now some of these recluses and brahmins held such views as these: Eternal is the world, this is the truth, all else is delusion. Others held: Not eternal is the world, this is the truth, all else is delusion. Others again held: The world is finite, or the world is infinite, or again, body and soul are one and the same. Others said: Body and soul are different things. Some held: The Ta-

thagata exists after death, or the Tathagata exists not after death, or the Tathagata both exists and exists not after death, or the Tathagata neither exists nor exists not after death. And each maintained that his own view was the truth, and that all else was delusion.

So they lived quarrelsome, noisy, disputatious, abusing each other with words that pierced like javelins, maintaining, "This is the truth, that is not the truth, that is not the truth, this is the truth."

Now a number of the brethren, robing themselves early and taking bowl and robe, entered Savatthi to beg an alms, and on their return they ate their meal and came to the Exalted One, saluted Him, and sat down at one side. So seated, those brethren described to the Exalted One what they had seen and heard of those recluses and brahmins who were sectarians. Then said the Exalted One:

"These sectarians, brethren, are blind and unseeing. They know not the real, they know not the unreal, know not the truth, know not the untruth; in such a state of ignorance do they dispute and quarrel as ye describe. Now in former times, brethren, there was a rajah in this same Savatthi. Then, brethren, that rajah called to a certain man, saying: 'Come thou, good fellow! Go and gather together all the blind men that are in Savatthi!'

"'Very good, your majesty,' replied that man, and in obedience to the rajah gathered together all the blind men, took them with him to the rajah,

and said: 'Your majesty, all the blind men of Savatthi are now assembled.'

"Then, my good man, show these blind men an elephant.'

"Very good, your majesty,' said the man, and did as he was told, saying, 'O ye blind, such as this is an elephant!'

"And to one man he presented the head of the elephant, to another the ear, to another a tusk, the trunk, the foot, back, tail, and tuft of the tail, saying to each one that that was the elephant.

"Now, brethren, that man having presented the elephant to the blind men, came to the rajah and said, 'Your majesty, the elephant has been presented to the blind men. Do what is your will.'

"Thereupon, brethren, that rajah went up to the blind men and said to each, 'Have you studied the elephant?'

"Yes, your majesty.'

"Then tell me your conclusions about him.'

"Thereupon those who had been presented with the head answered, 'Your majesty, an elephant is just like a pot.' And those who had only observed the ear replied, 'An elephant is just like a winnowing-basket.' Those who had been presented with the tusk said it was a ploughshare. Those who knew only the trunk said it was a plough. 'The body,' said they, 'is a granary; the foot, a pillar; the back, a mortar; its tail, a pestle; the tuft of the tail just a besom.' Then they began to quarrel, shouting, 'Yes it is! No it isn't! An elephant

is not that! Yes, it's like that!' and so on, till they came to fisticuffs about the matter.

"Then, brethren, that rajah was delighted with the scene.

"Just so are these sectarians, who are wanderers, blind, unseeing, knowing not the truth, but each maintaining it is thus and thus."

Whereupon the Exalted One on that occasion, seeing the gist of the matter, uttered this solemn saying:

"O how they cling and wrangle, some who claim
Of brahmin and recluse the honoured name;
For quarrelling, each to his view, they cling.
Such folk see only one side of a thing."

THE PARABLE OF THE LOG

Once the Exalted One was staying at Kosambi, on the bank of the River Ganges.

Now the Exalted One saw a great log being carried down Ganges' stream, and on seeing it He called to the brethren, saying: "Brethren, do ye see yonder great log being carried down-stream?"

"Yes, Lord."

"Now, brethren, if a log does not ground on this bank or the further bank, does not sink in mid-stream, does not stick fast on a shoal, does not fall into human or non-human hands, is not caught in a bend, does not rot inwardly—that log, brethren, will float down to ocean, will slide down to ocean, will tend toward ocean. And why? Be-

cause, brethren, Ganges' stream floats down to ocean, slides down to ocean, tends toward ocean.

"In like manner, brethren, if ye do not ground on this shore or that shore, if ye sink not in mid-stream, if ye stick not fast on a shoal, if ye fall not a prey to beings human and non-human, if ye be not caught in a bend, if ye rot not inwardly—then, brethren, ye shall float down to Nirvana, ye shall slide down to Nirvana, ye shall tend toward Nirvana. And why? Because, brethren, perfect view floats, slides, tends toward Nirvana."

At these words a certain brother said to the Exalted One:

"What, Lord, is this bank, what is the other bank, what is sinking in midstream? What is sticking fast on a shoal. What is falling a prey to beings human or non-human? What is being caught in a bend? What is rotting inwardly?"

" 'This bank,' brother, is a name for the six personal spheres of sense-action.

" 'That bank,' brother, is a name for the six external spheres of sense-action.

" 'Sinking in midstream,' is a name for the lure and lust.

" 'Sticking fast on a shoal,' is a name for the conceit and self.

"And what, brother, is 'being caught by humans'?"

"In this matter, brother, a householder lives in society, rejoices with them that rejoice, sorrows with them that sorrow, takes pleasure with them

that take pleasure, suffers with them that suffer, makes a link with all manner of business that befalls. This, brother, is 'being caught by humans.'

"And what, brother is 'being caught by non-humans'?"

"In this matter, brother, such and such a brother lives the holy life with the wish to be reborn in the company of some class of devas, with the thought, 'May I by virtue or by practice or by some austerity or holy living become a deva or one of the devas.' This, brother, is 'being caught by non-humans.'

"'Being caught in a bend,' brother, is a name for the pleasures of the five senses.

"And what, brother, is 'rotting inwardly'?"

"Herein, brother, a certain one is immoral, an evil-doer, impure, of suspicious behaviour, of covert deeds; he is no recluse, though a recluse in vows; no liver of the holy life, though bowed thereto; rotten within and full of lusts, a son of filth is he. Such, brother, is 'rotting inwardly.' "

Now on that occasion Nanda the cowherd was standing not far from the Exalted One. Then Nanda the cowherd exclaimed to the Exalted One:

"I, Lord, am one who is grounded on this bank. I am not stranded on the further bank. I shall not sink in midstream. I shall not run aground on a shoal. I shall not be caught by humans or non-humans. No bend shall catch me. I shall not rot inwardly. Lord, may I gain ordination at the Exalted One's hands? May I gain full ordination?"

“Then, Nanda, do you restore the kine to their owners.”

“Lord, the kine shall go back. They are longing for their calves.”

Thereupon Nanda the cowherd, having restored the kine to their owners, came to the Exalted One and said: “Lord, the kine are restored to their owners. Lord, may I gain ordination at the hands of the Exalted One? May I gain full ordination?”

So Nanda the cowherd gained ordination, gained full ordination at the Exalted One’s hands. And not long after the venerable Nanda, living solitary and remote, ardent and intent . . . won the Goal.

And the venerable Nanda was yet another of the Arhants.

THE MUSTARD SEED

There was a rich man who found his gold suddenly transformed into ashes, and he took to his bed and refused all food. A friend, hearing of his sickness, visited the rich man and heard the cause of his grief. And the friend said: “You made no good use of your wealth. When you hoarded it up it was not better than ashes. Now hear my advice. Spread mats in the bazaar; pile up these ashes and pretend to trade with them.”

The rich man did as his friend had told him, and when his neighbours asked him, “Why do you sell ashes?” he said, “I offer my goods for sale.”

After some time a young girl, named Krisha Gautami, an orphan and very poor, passed by, and

seeing the rich man in the bazaar, said: "My lord, why do you thus pile up gold and silver for sale."

And the rich man said: "Will you please hand me that gold and silver?" And Krisha Gautami took up a handful of ashes, and lo! they changed back into gold.

Considering that Krisha Gautami had the mental eye of spiritual knowledge and saw the real worth of things, the rich man gave her in marriage to his son, and he said: "With many gold is no better than ashes, but with Krisha Gautami, ashes become pure gold."

And Krisha Gautami had an only son, and he died. In her grief she carried the dead child to all her neighbors, asking them for medicine, and the people said: "She has lost her senses. The boy is dead."

At length Krishma Gautami met a man who replied to her request: "I cannot give you medicine for your child, but I know a physician who can."

And the girl said: "Pray tell me, sir, who is it?" And the man replied: "Go to Shakyamuni, the Buddha."

Krisha Gautami repaired to Buddha and cried: "Lord and Master, give me the medicine that will cure my boy."

Buddha answered: "I want a handful of mustard-seed." And when the girl in her joy promised to procure it, Buddha added: "The mustard-seed must be taken from a house where no one has lost a child, husband, parent, or friend."

Poor Krisha Gautami now went from house to house, and the people pitied her, and said: "Here is mustard-seed; take it!" But when she asked, "Did a son or daughter, father or mother, die in your family?" They answered her: "Alas! the living are few, but the dead are many. Do not remind us of our deepest grief." And there was no house but some beloved one had died in it.

Krisha Gautami became weary and hopeless, and sat down at the wayside, watching the lights of the city as they flickered up and were extinguished again. At last the darkness of the night reigned everywhere. And she considered the fate of men, that their lives flicker up and are extinguished. And she thought to herself: "How selfish am I in my grief! Death is common to all; yet in this valley of desolation there is a path that leads him who has surrendered all selfishness to immortality."

Putting away the selfishness of her affection for her child, Krisha Gautami had the dead body buried in the forest. Returning to Buddha, she took refuge in him and found comfort in the dharma, which is a balm that will soothe all the pains of our troubled hearts.

Buddha said:

The life of mortals in this world is troubled and brief and combined with pain. For there is not any means by which those that have been born can avoid dying; after reaching old age there is death, of such a nature are living beings.

As ripe fruits are early in danger of falling, so mortals when born are always in danger of death.

As all earthen vessels made by the potter end in being broken, so is the life of mortals.

Both young and adult, both those who are fools and those who are wise, all fall into the power of death—all are subject to death.

Of those who, overcome by death, depart from life, a father cannot save his son, nor relatives their relations.

Mark! while relatives are looking on and lamenting deeply, one by one of the mortals is carried off, like an ox that is led to the slaughter.

So the world is afflicted with death and decay, therefore the wise do not grieve, knowing the terms of the world.

In whatever manner people think a thing will come to pass, it is often different when it happens, and great is the disappointment; see, such are the terms of the world.

Not from weeping nor from grieving will any one obtain peace of mind; on the contrary, his pain will be the greater and his body will suffer. He will make himself sick and pale, yet the dead are not saved by his lamentation.

People pass away, and their fate after death will be according to their deeds.

Even if a man live a hundred years, or even more, he will at last be separated from the company of his relatives, and leave the life of this world.

He who seeks peace should draw out the arrow of lamentation and complaint and grief.

He who has drawn out the arrow and has become composed will obtain peace of mind; he who has overcome all sorrow will become free from sorrow and be blessed.

THE SICK BHIKSHU (MONK)

An old bhikshu of a surly disposition was afflicted with a loathsome disease the sight and smell of which was so nauseating that no one would come near him or help him in his distress. And it happened that the World-honoured One came to the vihara in which the unfortunate man lay; hearing of the case he ordered warm water to be prepared and went to the sick-room to administer unto the sores of the patient with his own hand, saying to his disciples:

“The Tathagata has come into the world to befriend the poor, to succor the unprotected, to nourish those in bodily affliction, both the followers of the dharma and unbelievers, to give sight to the blind and enlighten the minds of the deluded, to stand up for the rights of orphans as well as the aged, and in so doing to set an example to others. This is the consummation of his work, and thus he attains the great goal of life as the rivers that lose themselves in the ocean.”

CHAPTER NINE

HINAYANA AND MAHAYANA BUDDHISM

MANY Buddhists longed to find a supreme God. to whom they could offer a worship of the heart, and whose personality could satisfy their restless imaginations. Thus arose upon the old foundations a new Church, a vast and gorgeous edifice of soaring fancy tenanted by countless Buddhas and Bodhisattvas, transfigured into a magnificent brilliance of godhead and worshipped with a passionate fervour of self-surrendering love. The new Church held out to all alike the dazzling hope of Buddhahood. Every man, however humble or sinful, might become a Bodhisattva, a candidate for Buddhahood, and finally reach that blessed end, if he would but will it so and hold to his purpose.) Love for the holy Buddhas and Bodhisattvas of the past, the omnipotent and omnipresent hierarchy of Heaven, and love for his fellow-creatures, manifested in perfect self-sacrifice for their needs, active compassion and charity, were the prime requisites for salvation. Inspired by this vivid energy, the new Buddhism speedily took possession of Northern India, Tibet, Central Asia, and China.

In the doctrine of the older schools the Buddha was a teacher whose enlightenment raised him above all the gods, but withal a man, who had passed away from the world forever, and could no more wield any influence upon it, save as a holy and blessed memory. His Nirvana was the same as that of any other man who should attain it. He dispensed no divine power to bring his followers to salvation; only their own efforts could win for them that goal. Man's destiny is moulded by his own acts, his "karma," and each individual's karma concerns him alone, and cannot be applied for the spiritual weal of another. (Lastly, as we have already remarked, salvation was confined to the monastic orders.)

The Mahayana changed almost everything. The Buddha now appeared as a god of the first order, invested with all the qualities that the most extravagant mythopœic imagination could suggest. Like the conception of Christ in the Docetic schools, he was imagined as existing throughout the whole of the cosmic period, in the "Body of Enjoyment" visible to the beatified Bodhisattvas, and the "Body of Magic Form" revealed to common mortals; and he was multiplied to infinity. Imagination created countless periods and countless domains, each under the presidency of a Buddha; and from the beginning of our era we observe that the historical Gautama Buddha, even in his most mythical disguise, begins to fall into the background, whilst other figures of purely

mythical origin become the first favourites of popular fancy. The most conspicuous of these is the Buddha Amitabha, "He of Infinite Light," a being of supreme splendour and grace; for now the Buddhas have become active dispensers of grace, at any rate from the standpoint of relative truth. Each Buddha dwells in his paradise amidst a retinue of Bodhisattvas; of the latter the two highest in rank serve as the ministers of his grace, constantly visiting the worlds under his rule in the forms most suitable to their purpose, in order to show their love for suffering mortality by helping them in divers ways and leading them in paradise. The paradise of Amitabha is Sukhavati, "The Happy Place," a fairyland which is tenanted by an entirely divine population dwelling in perfect bliss. Amitabha's chief minister is Avalokite-svara, a Bodhisattva who has taken a vow not to enter Nirvana until he has led thither all living creatures, and who for this supreme grace is worshiped throughout the North with a corresponding fervour of devotion.

The moral standpoint is likewise changed. The ideal is no longer the calm, ascetic monk, waiting in cheerful tranquillity for the end, but the Bodhisattva, the self-appointed votary, seeking eagerly to procure happiness for his fellow-creatures at any cost, even if he must surrender his own right to spiritual advancement as the price. For now is affirmed the principle of *parinamana*; the karma of an individual is no longer confined to his experi-

ence, but can be made to redound to the benefit of others. The righteous can, of their own free will, sacrifice the merit of their own good deeds for the happiness of their fellow-creatures. Strictly speaking, as we shall see, the ideas of "self," "non-self," "happiness," and "suffering" are illusions. They are real only from the standpoint of relative truth. But this condition of imperfect reality is inseparable from humanity; it must be accepted and made the basis of a moral activity which, by perfect self-sacrifice, purifies the spirit from the taint of finite error. And so Shanti-deva ends his Bodhi-chayavata with a chapter of prayer that the merit gained by him by his work may not only uplift him to the higher grade of beatification as a Bodhisattva, but may be also diverted for the benefit of fellow-creatures.

THE GOSPEL OF SHANTI-DEVA

In no place and by naught can the mind be destroyed, for it is unembodied; but from imaginations clinging to the body it suffers with the body's hurt. Discomfiture, rude speech, dishonour, all these things harm not the body; then why are thou wroth, O my spirit? Can the ill-will of others toward me touch me in this life or in births to come that I should mislike it? Haply I may mislike it because it hinders me from gaining alms; but then the alms that I get will vanish here, my guilt will stay with me forever. Better for me to die this same day than to live long in sin, for

however long I stay, the same death-agony awaits me. One man in dreams enjoys a hundred years of bliss, and awakes; another is happy for an hour, and awakes; surely the pleasure of both, when they wake, is alike ended. And so it is at the time of death with the long-lived and the short-lived. Though I may get many gifts, and long enjoy my pleasures, I shall depart empty-handed and naked, as if stripped by robbers. "By my gains I may live to wipe out my sin and do righteousness"—ay, but he who is angry for the sake of gain wipes out his righteousness and does sin. If that for which I live is lost, what profits life itself which is spent wholly in ungodliness?

"I hate him who speaks to my blame, for he brings creatures to destruction"—then why art thou not angry against him who rails at others? Thou bearest with the unkindly when their unkindness touches others, and bearest not with the caviller who touches on the growth of thy vices!

It is unmeet for me to hate them that destroy or revile images, sanctuaries, or the Good Law, for the Enlightened and their company thereby take no hurt. If men wrong thy dear ones, masters, brothers, and the rest, know as before that outer forces are working, and restrain thy wrath. Whether it be wrought by a thing with or without thought, suffering is assured to living beings, it is found in whatever has thought; then bear with it. Some in their blindness do wrong, others in their blindness are wroth with them; whom of these may

we call blameless, or whom guilty? Why hast thou of old done so that thou art thus afflicted now by others? All are under the sway of their own works; who am I to undo this? Knowing this, I will strive to do righteousness, so that all may be full of love for one another.

When a house is burning, and the fire may fall upon the next house and seize upon the straw and like stuff within it, we carry this stuff away from it; and in like manner must we straightway cast out the things by touch whereof the spirit is inflamed with the fire of wrath for fear lest the substance of our merit be consumed.

If a man doomed to death be released with one hand cut off, is it not well for him? and if one through human tribulations escapes hell, is it not also well for him? If one cannot bear the small suffering of the moment, then why does he not put away the wrath that will bring upon him the agonies of hell? By reason of wrath I have been thus afflicted in hell thousands of times, and done no service to myself or to others. My present tribulation is not so heavy, and will be very gainful; let me be glad of a suffering that redeems the world from its suffering.

If some find delight in praising one of high worth, why, O my spirit, dost thou not rejoice likewise in praising him? Such joy will bring thee no blame; it will be a fountain of happiness; it is not forbidden by men of worth; it is the noblest way to win over thy fellows. If thou art not pleased because

he (who praises) is glad, then thou wouldst forbid such things as payment for service, and seen and unseen rewards alike perish. Thou art willing for thy neighbour to be glad when he praises thy worth, but thou art loth to be thyself glad when another's worth is praised. Thou hast framed the Thought of Enlightenment in desire to make all creatures happy, then why now art thou wroth with creatures who of themselves find happiness? Forsooth thou wouldst have all beings become Buddhas, and worthy of the three worlds' worship; then why art thou vexed to see their brief honours? He who nurtures them that thou shouldst nurture gives to thee, yet when thou findest one that feeds thy household thou art wroth, not glad! He that desires the enlightenment of living beings desires all good for them; but whence can one have the Thought of Enlightenment who is angered at another's good fortune? If the gift comes not to thy neighbour, it stays in the house of the offerer; in nowise does it fall to thee; what matter to thee whether it be given or no? Shall he check his righteousness, the kindness of others, or his own worth? Shall he not take what is given?—say, art thou not angered in every case? Not only wilt thou not grieve for thine own sins, but thou darest to be jealous of the righteous. If sorrow could befall thine enemy at thy pleasure, what would come of it? Thy mere ill-will cannot bring forth an issue without a cause; but if it were accomplished by thy wish, what happiness wouldst

thou have in his grief? The issue then would be more harmful to thee than aught else. This is in sooth a deadly hook in the hands of the fisher Passion; the wardens of hell will take thee thence in purchase and seethe thee in their kitchens.

Praise, glory, and honours make not for righteousness or long life, or for strength, or health, or pleasure of the body. But such will be the end sought by a wise man knowing his advantage; and he who desires mirth of spirit may give himself to drink, gambling, and the like. For glory men waste their substance, ay, even their lives. But will syllables feed them?—and when they are dead who has pleasure of it? As a child wails bitterly when its house of sand is broken down, so I deem my own spirit will be when praise and glory vanish. Praise is but sound, and, being itself without thought, cannot praise me.

“Nay, I am glad, forsooth, because my neighbour is pleased with me.” But what is it to me whether my neighbour is pleased with me or with another? the joy is his, not the smallest share of it is mine. If happiness springs from the joy of others, then I should have it in every event; so why am I not glad when men rejoice to honour another? Then gladness arises within me only because I am praised, and thus, being foreign to myself, it is an utter child’s play.

These praises and honours destroy my welfare and horror of the flesh; they arouse envy of the worthy and anger at their fortune. Then they who

rise against me to crush my glory and honour are in truth working to save me from falling into hell. If I seek deliverance, gains and honours are a fetter that befit me not; how can I hate them that release me from this bond? By the blessing of the Enlightened, as it were, they become a door barring my way into sorrow; how can I hate them? "But he hinders me from righteous works"—nay, it is not well to be angry for this. There is no work of mortification equal to long-suffering, and surely this is an occasion for it. If by my sin here I show not patience toward him, it is I who hinder myself from doing righteousness when the occasion for it has come. If one thing exists not without another, and exists when the other is present, the latter is the cause of the former; how can it be called a hindrance to it? The beggar who comes at the due hour makes no hindrance to the almsgiving; and if a monk comes who can administer the vows, it is not called a hindrance to our taking the vows. We find many beggars in the world, but few who will do us hurt, for if I do no wrong, no man will wrong me. Then an enemy is like a treasure found in my house, won without labour of mine; I must cherish him, for he is a helper in the way to Enlightenment. Thus this fruit of my patience is won by me and by him together; to him must be given the first share, for he is the cause of my patience.

"But my enemy seeks not to prosper my patience, and therefore he is not worthy of hon-

our"—nay, why then do we honour the Good Law, the unconscious cause of blessing? "Nay, his purpose is to do me hurt"—but if an enemy is therefore not honoured, how can I otherwise show patience toward him, as though he were intent, like a physician, on my welfare? It is by reason of his evil design that my patience is born, therefore he is the cause of patience, and as worthy of honour from me as the Good Law. Therefore the Saint has told of the Domain of Creatures and the Domain of Conquerors, for by seeking the favour of creatures and Conquerors many have risen to supreme fortune. Since with both creatures and Conquerors is the same gift of the qualities of the Enlightened, how may we deal partially and refuse to creatures the reverence shown to Conquerors? The greatness of the purpose lies not in itself but in its works, hence creatures have a like greatness, and therein they are like (to the Enlightened). The greatness of creatures is that he who has the spirit of kindliness toward them wins worship; the greatness of the Enlightened is that merit is won by love toward them. Thus creatures are like to the Conquerors by giving in part the dower of the qualities of the Enlightened, albeit none of them are peer to the Enlightened, who are oceans of virtues, infinite of parts; and if even one atom-small virtue from these sole stores of the essence of the virtues be found in any creature, the whole three-fold world is not enough for his worship. In creatures is found a little power, but that most noble

for bringing forth the qualities of the Enlightened; according to that little power should creatures be honoured.

Moreover, what perfect reparation can be made to these Kinsmen without guile, these doers of measurable kindness, save the service of creatures? They tear their own bodies, they go down into the hell Avichi, all for the welfare of others; then even to them who most sorely wrong us we must do all manner of good. How dare I show pride, instead of a slave's humbleness, toward those masters for whose sake my Masters are heedless of their own lives? When they are happy, the Saints are rejoiced, and wroth when they are distressed; in their gladness is the gladness of all the Saints; when they are wronged, wrong is done to the Saints. As one whose body is entirely in flame finds no comfort in any things of desire, so when creatures are distressed these beings of mercy have no way to find pleasure. Forasmuch then as I have done hurt to all these most compassionate beings by doing hurt to living things, I confess now my sin; may the Saints pardon me for the wrong that I have done them! To win the grace of the Blessed Ones to-day I make myself utterly the slave of the world. Let the crowds of living beings set their feet upon my head, or smite me, and the Lord of the World be glad! Beyond all doubt these Merciful Ones have made the whole universe their own; truly it is our Lords who show themselves in the form of creatures, and dare we despise them? It

is this that moves the Blessed to grace, this that wins my true end, this that wipes away the misery of the world; then be this my vow!

THE MASTER OF THE BANQUET

Shanti Deva

Eager to escape sorrow, men rush into sorrow; from desire of happiness they blindly slay their own happiness, enemies to themselves; they hunger for happiness and suffer manifold pains; whence shall come one so kind as he who can satisfy them with all manner of happiness, allay all their pains, and shatter their delusion—whence such a friend, and whence such a holy deed? He who repays good deed with good deed is praised; what shall be said of the Son of Enlightenment, who does kindness unsought? He who sets a banquet before a few is called a “doer of righteousness” and is honoured by the world, because in his pride he entertains men for half a day with a brief largesse of mere food; but what of him who bestows on a measureless number of creatures a satisfaction of all desires unbounded in time and perishing not when the world of heaven perishes? Such is the Master of the Banquet, the Son of the Conqueror; whosoever sins in his heart against him, saith the Lord, shall abide in hell as many ages as the moments of his sin. But he whose spirit is at peace with them shall thence get abundant fruit; and truly, wrong to the Sons of the Conqueror can be done only by great effort, but kindness toward

them is easy. I do homage to the bodies of them in whom has arisen the choice jewel of the Thought, and even the ill-treatment of whom leads to happiness; in these mines of bliss I seek my refuge.

ON STILLNESS

The Stillness lies in surrender of all things, and my spirit is fain for the Stillness; if I must surrender all, it is best to give it for fellow-creatures. I yield myself to all living things to deal with me as they list; they may smite or revile me forever, bestrew me with dust, play with my body, laugh and wanton; I have given them my body, why shall I care? Let them make me do whatever works bring them pleasure, but may never mishap befall any of them by reason of me. If the spirit of any be wroth or pleased with me, may that be ever a cause for them to win all their desires. May all who slander me, or do me hurt, or jeer at me, gain a share in Enlightenment. I would be a protector of the unprotected, a guide of wayfarers, a ship, a dyke, and a bridge for them who seek the further Shore; a lamp for them who need a lamp, a bed for them who need a bed, a slave for all beings who need a slave. I would be a magic gem, a lucky jar, a spell of power, a sovereign balm, a wishing-tree, a cow of plenty, for embodied beings. As the earth and other elements are for the various service of the countless creatures dwelling in the whole of space, so may I in various wise support the whole sphere of life lodged in space until all be at peace.

As the Blessed of old took the Thought of Enlightenment and held fast to the rule for Sons of Enlightenment in the order thereof, so do I frame the Thought of Enlightenment for the weal of the world, and so will I observe these rules in their sequence.

DESIRE AND HATE

My foes, Desire, Hate, and their kindred, are handless and footless, they are neither valiant nor cunning; how can they have enslaved me? But they dwell in my spirit, and there at their ease, smite me. And withal I am not wroth with them; fie on my unseemly long-suffering! If all gods and mankind were my foes, they could not drag me to the fire of the hell Avichi; but into this flame, at the touch whereof not even ashes would remain of Meru, these mighty enemies the Passions hurl me in an instant. No other foes have life so long as the beginningless, endless, everlasting life of my enemies the Passions. All beings may be turned by submission to kindness, but these Passions become all the more vexatious by my submission. Then whilst these everlasting foes, sole source of the birth of the floods of sorrow, are dwelling in my heart, how can I fearlessly rejoice in the life of the flesh? Whence can I have happiness if these warders of the prison-house of existence, ay, these torturers of the damned in hell and elsewhere, lodge in the house of my spirit, in the bower of my desire? Then I will not lay down my burden until these foes be smitten before my eyes.

Men of lofty spirit are stirred to wrath against even a mean offender, and sleep not until they have smitten him. They rage in the forefront of battle, furious, heeding not the anguish of wounds from arrows and javelins, to strike fiercely at the poor creatures doomed by nature to death, and turn away until they have fulfilled their purpose. How then, and for what reason, should I, who have set myself to strike down these natural foes, the constant causes of all miseries, sink down in base despair, even for hundreds of disasters? Men bear on their limbs, like ornaments, meaningless scars gotten from their enemies; why should sufferings overcome me, who am labouring to accomplish a lofty end? Setting their thoughts upon their mere livelihood, fishers, Chandalas, husbandmen, and the like bear the miseries of cold, heat, and the rest; why should not I suffer them for the weal of the world?

REMEMBRANCE

The thief Heedlessness, waiting to escape the eye of remembrance, robs men of the righteousness they have gathered, and they come to an evil lot. The Passions, a band of robbers, seek a lodging, and when they have found it they rob us and destroy our good estate of life. Then let remembrance never withdraw from the portal of the spirit; and if it depart, let it be brought back by remembering the anguish of hell. Remembrance grows easily in happy obedient souls from the reverence raised by their teachers' lore and from dwell-

ing with their masters. "The Enlightened and their Sons keep unfailing watch in every place. Everything is before them—I stand in their presence." Pondering this thought, a man will be possessed by modesty, obedience, and reverence, and the remembrance of the Enlightened will thus be always with him. When remembrance stands on guard at the portal of the spirit, watchfulness comes and nevermore departs.

The thought thus must be kept ever under watch; I must always be as if without carnal sense, like a thing of wood. The eyes must never glance around without object; their gaze should always be downward, as if in meditation. But sometimes, to rest his gaze, one may look around him; he sees (strangers) as mere phantoms, but will turn his eyes upon them to bid them welcome. On the road, and other such places, he will look from time to time to the four quarters of space, to take note of danger; he will rest and turn round to look about him. He will go forward and backward with heed, and in all conditions do what he has to do with understanding. In every act that he undertakes he will consider the due posture of his body, and from time to time will look to see how it is. He will watch with great heed the wild elephant of his thought, so that it remain bound to the stout stake of holy meditation and become not loosed. He will watch to see where his mind is moving, so that it may not even for an instant cast off the yoke of rapt devotion.

He who is thus master of himself will ever bear a smiling face; he will put away frowns and be first to greet others, a friend of the world. He will not noisily and hastily throw down benches, or the like, nor beat upon a door, but always will delight in silence. The crane, the cat, and the thief walk silently and calmly and accomplish the end that they desire; thus the holy man will always act. He will accept with bowed head the words of those who are skilful in exhorting others and do kindness unsought; he will ever be the disciple of all men. He will give applause to all kindly words; when he sees one who does righteous works, he will gladden him with praises. . . .

The Perfection, Charity, and the rest are of an ascending order of excellence; he will not forsake a more excellent for another, save in respect of the dyke of virtue. Thus minded, he will be always active for the welfare of others; even a forbidden deed is permitted to him in his kindliness, if he foresees a good result. He will give of his alms to the fallen, the masterless, and the religious, and eat himself but a moderate portion; he will surrender everything but his three robes. He will not for slight purpose afflict his body, which is in the service of the Good Law, for thus it will speedily fulfil the desires of living beings. And, therefore, he will not cast away his life for one whose spirit of mercy is impure, but only for one whose spirit is like his own, and thus naught is lost. . . .

CHAPTER TEN

BUDDHISM IN CHINA

THE introduction of Buddhism into China is commonly assigned to the year A. D. 65, when the Emperor Ming-ti, in consequence of a dream, sent messengers to India, who returned two years later with two Buddhist monks, who brought with them Buddhist images and literature.

The introduction of Buddhism into China greatly influenced the development of Taoism. The Buddhism was of the Mahayana school, and polytheistic, and Taoist polytheism grew apace. From Buddhism, Taoism borrowed the belief in transmigration, and was thus enabled to make the popular animism of China more vivid and pictorial. The traditional gods of China and a host of younger deities were introduced into the Taoist pantheon, but these gods were no longer vague abstractions. With the help of ancient folk-lore and more modern fiction they became the heroes of fantastic legends, which made them appear real and marvelous to the common people.

In China the Hinayana and the Mahayana are regarded not as opposites, but as complements. The Words of Disburdenment are used in the monasteries, and a monk at his preliminary ordi-

nation solemnly promises to conform to their behests. Two or three days later he receives a second ordination, when he has to promise to obey fifty-eight commands of a Mahayana text. The Sutra (Sayings) of Brahma's Net, which is meant to enable him to become a Bodhisattva that so he may not merely save himself, but be a saviour of others.

The Sutra of Brahma's Net is a work of the greatest importance, as on it the Buddhism of China is ideally based. No Sanskrit or Pali original has as yet been discovered, and the origin of the book is obscure. It professes to have been the utterance of Sakyamuni Buddha to an innumerable company of Bodhisattvas. It has been translated by Dr. De Groot, in a book which is invaluable for the study of Chinese Buddhism. The Sutra enjoins the greatest benevolence, not only to men but to animals. It bids the monk redeem the slave, and heal the sick, and to save from death all living beings.

The gods of Chinese Buddhism may be divided into four classes: (1) Buddhas. (2) Bodhisattvas. (3) Saints and Patriarchs. (4) Tutelary Deities.

Of the Buddhas the historic Buddha is generally represented as seated on a lotus-flower, with eyes half closed in meditation, and images of the standing Buddha, and of the Buddha entering Nirvana are also found. The celestial Buddha, Amitabha, is very popular, and members of the Pure Land Sect, especially, hope by the recital of his name to enter at death the Western Paradise over which he

reigns. Images of two other celestial Buddhas, Vairochana and Loshana, are also common. Of the Bodhisattvas, Kuan-yin is the most important. She is the Indo-Tibetan Avalokitesvara, and, until the beginning of the twelfth century, was represented as a man. She is often depicted with a child in her arms, much like the Christian Madonna. As the Goddess of Mercy, she is one of the most popular of Chinese deities. The Saints are the disciples of the historic Buddha. The most important are Ananda and Kasyapa who, in China, are regarded as the chiefs of his disciples. Of the Patriarchs the most important is Bodhidharma, the Patriarch who came to China in the sixth century. The Tutelary Gods include the four heavenly Kings, the Rulers of the four points of the compass, who guard the entrances to heaven. These are of Indian origin, but there are also tutelary deities of Chinese origin, who have been absorbed from the State religion or from Taoism.

In some temples, Kuan-yin has the place of honour in the central hall. More usually there stands either the figure of Sakyamuni and his two disciples, Ananda and Kasyapa, or, still more commonly, the so-called Buddhist Trinity, which is often explained as “the Three Jewels” of Buddhism—the Buddha, the Doctrine, and the Order—but which possibly represents the Buddhas Sakyamuni, Vairochana, and Loshana. Another common trio is Sakyamuni, Amitabha, and the Buddha of Healing.

THE TRUE DISCIPLE

*From the Guide to Chinese Buddhism—Trans. by
J. Richards*

Abiders in the Law. Those who have obtained perfection in the law and are beyond any stain from breaking the law, and are called those who abide immovable in the law without falling back.

Peacemakers. Having attained purity themselves they are able to make others pure; when disputes arise they can stop them, and get all parties to yield, and thus cause others to be good.

Those who practice purity. Bodhisattva, *i. e.*, Mahayana laymen (upasaka), and Bodhisattva monks begin in the strength of the great vow of wisdom (*i. e.*, right intelligence) to preserve the seed of the spiritual nature and never to destroy it. This is the rule for the practice of fundamental purity.

Superior law of purity. The Bodhisattva, *i. e.*, the apostle of the Mahayana, begins in the strength of the great vow to guard both the spiritual nature and its surroundings with great care. He looks beforehand lest he breaks one of the great laws or any of the means of salvation, and he looks behind lest he falls into mean, dirty ways; hence it is considered superior to the mere practice of purity.

Law of conscious purity. The Bodhisattva apostles and the Bodhisattva devas leave all evil desires and evil ways, and enter conscious study of the first meditation. From this they go on to the

leaving off of thought when in purity they reach the four meditations; when this is fixed they have no more consciousness of any sin. These are all the laws of the Mahayana school.

Law of pure thought. The above believe in the narrow way, and realize the unseen without any thought of life and death or Nirvana. This is the law of pure thought. This is all the law of the Mahayana school.

The unsurpassed law. This is unsurpassed wisdom of the doctrine which fully pervades right through to the end of all the other laws. All of these laws come from Buddha's sea of law and finally all flow back to Him again, just like different kinds of water, but have all the same wet nature; therefore, such laws as the five laws, the Bhikshu laws, etc., are one and all only forms, all only solemn ceremonies, all only a collection of three pure laws; as each one of them can put an end to all evil, they are called the law which includes the spirit of all law; and as each one of them can produce all sorts of good they are called the law of goodness; and as each can save all living beings they are called the law of life. Thus we include all laws as returning to wisdom, hence they are called the "returning" to the full and unsurpassed law.

STEPS IN CONTEMPLATION

If any Buddhist desires to master every virtue and obtain perfect knowledge he must get the aid

of contemplation, therefore after the laws of discipline one must understand the science of contemplation. The science of contemplation embraces the three schools, Hinayana, Mahayana, and the Middle school, their methods and results must be exhausted, hence we say there must be growth.

The six mystery gates of Nirvana. These are number, following, contemplation, reflection, returning, purity.

Practice breathing. This is to regulate harmonious breathing so as to be neither sudden nor careless; it should be done over and over again ten times till one is perfect in it. The mind is to be included in the practice lest it wander.

Practice the breath. Let the conscious mind follow, conforming to the circulation of the breath through the body ten times without exertion of strength. When the breath gets used up the state of mind gets finer and regards frequent breathing as coarse. The mind in taking in spiritual influences should follow the breath circulating through the body and keep step with it.

Practice contemplation. When the mind is gradually brought to breathe, the length of this conscious breathing in the body corresponding exactly to the breathing in and out, the mind gladly gets at rest. Then conscious following is considered coarse, and contemplation is practiced to regulate the breathing of the mind, its outgoing toward all things with its return again like breath. It does not think of frequency of breath, or following

the breath it has rested quietly in contemplation of all things.

Practice reflection. It is when the whole conscious being closes its eyes, as it were, and enters contemplation without seeing any form inward or outward, but keeps the mind in contemplation, moves about in thought, but is itself in one spot. This is the time for reflection.

Now this spiritual ecstasy or joy, although it returns to quietness, has no wise means of salvation, it cannot put an end to the sorrows of life and death. In contemplation one sees with the eye of the mind infinitesimal thought going in and out like a breath of air, then thirty-six parts of the body, such as skin and muscles, bones and flesh, etc., are hollow like a palm, and unclean inside, and outside most unattractive.

Again, in contemplation one sees that all pleasures are in a state of decay; such decay is not a pleasure. One also sees that the mind is not incessantly reviving and dying. It does not stop for an instant and has no resting-place. Again, consider that good and evil are all regulated by cause and conditions, having no self-controlling nature. When one thus reflects and can, contrary to the world, see through these four courses, and see no difference between man and the universe, then what has he to lean on in contemplation?

Practice introspection. After practicing the above four studies the reflective power is awakened, and the mind goes out into the field of re-

flection, distinguishing between things in detail while conscious thought is going on. This is not real. So one must turn from the objects of reflection and study one's self. As reflection comes from the mind one must consider where did the mind get reflection from.

Practice purity. When wisdom begins to dawn in the mind, then one gets back to the original pure fountain of all.

BREATHING FOR CONTEMPLATION

To know the entrance of the breath.

To know the going out of the breath. It goes from the umbilicus through the nose. When the mind follows it, it slowly discovers that in breathing there are two processes—the outside, material air and the immaterial. It also discovers that good and evil enter with all their sorrowful consequences, that when breath stops life ceases, leaving no room for pride, for the ego is not the breath.

To know the length of the breath of life this corresponds with contemplation of the world of desire and to become conscious of the impermanency of life.

To know the breath pervading the whole body. This corresponds with the preparatory contemplation. When asleep, though unconscious of it, the

something passes in and out through every pore of the skin, like breathing, and the body is felt to be unreal. One in contemplation must seek something else.

To put away the body. This corresponds with the first contemplation. They find that all in the human frame is made out of the four great elements, earth, water, fire and wind, and that we come from what is outside the body.

To obtain gladness. This corresponds with breaking through the gladness of the first contemplation. Once there was gladness without wise reflection, now it comes by pure contemplation and conscious reflection.

To obtain pleasure. This corresponds with those breaking through the pleasure of the first contemplation. Those who have passed beyond the pleasure of elementary contemplation now learn that mere pleasure must not be one's aim.

To control the mind. This corresponds with those breaking through the One Mind section of the first contemplation. The One Mind is not the human mind. When the human mind is free from sin then that is spiritual joy.

To gladden the mind. This corresponds with the joy of inward purity, second contemplation. Once they could find gladness without wisdom, but now they learn that such is vain.

To be able to govern one's self. This corresponds with those breaking through the One Mind section of the second contemplation. Once in the second

contemplation they were moved to gladness, now, on the contrary, they know that such is vain and so are at rest.

To be delivered from self-control. This corresponds to breaking through the joy of the third contemplation. Ordinary men are bound by this joy and cannot be independent of it. But now one learns that that depends on causes and conditions, therefore not real.

To reflect on death. This corresponds with breaking through the unmoved joy of the fourth contemplation. Ordinary men cannot help thinking about it constantly, but now one hears that it is a state not safe from trouble.

To reflect on the dissolution of matter. This corresponds with breaking through the immaterial and getting beyond the ties of matter. Ordinary men think it is emptiness and rest there, but now they learn that it is not so.

To reflect on conquering all desires. This corresponds with the faculties which reach from the realm of desire right up to the immaterial. Ordinary men without the eye of wisdom think that the mind and the senses are one and are at rest, but now, by wise reflection, they find it is not so.

To reflect on the end of all. This is to meet those of nowhere-ness. Ordinary men think that the soul perishes, but now they learn otherwise.

To reflect on giving up (sacrifices?). This is to meet those who are in the state of neither thought nor no-thought. Formerly they only sacrificed

one-sidedly, now on both sides of having and not having. Ordinary people not using wise reflection call this Nirvana, but now they know what this is, too.

CONTEMPLATION

It commences when a man sits cross-legged to exercise the breath, beginning roughly, proceeding gently in harmony with the physical nature. After which the body and mind fall into a trance and lose consciousness, and while sitting thus are unconscious of head or body, just as like empty space. This is the preparatory contemplation, or first meditation. This is the first exercise. It is also called the coming contemplation. It is to be done without fear and without joy, for both fear and joy may call up a demon, and without speaking (to speak is to break the spell and may never get it again), like transplanting a tree the root must be taken up. By entering the contemplation through the preparatory stage gradually the mind and body become as nothing, unconscious of anything inward or outward, passing a day or a week or even a year in incessant meditation, defending the doctrine and growing in knowledge till suddenly one will feel a spasm going through the mind and body. Consciousness gradually returns like a cloud or a shadow passing from the upper or from the lower part of the body, or from the waist, spreading over the whole body. At this time the good gained is incalculable. (1) One is grounded, (2) the ideal is set up, (3) purity is understood,

(4) there is joy, (5) there is gladness, (6) goodness is begotten, (7) one discovers what knowledge is, (8) there is deliverance from hindrances, (9) the final good appears, (10) there is a tender heart. Such are ten spiritual blessings and glories of this stage.

STEPS IN THE GROWTH OF WISDOM

From the Chinese Guide to Buddhahood

Discipline is like seizing a thief, contemplation is like binding him, wisdom is like killing him. Having done with discipline and contemplation, now it is necessary to understand Wisdom.

Have a mind to be a hearer of Buddha's teaching so as to know the sorrows of life, to cut off their cause, to seek quietness, and end pleasure.

The sorrows of life are: the burnings and cruelties of hell, the preying of animals on one another, the plagues and starvation of hungry ghosts, the battles and wounds of the Asuras, birth, old age, sickness and death, hatreds, separation of loved ones, disappointments of all the senses amongst men, the five decaying states of the various heavens, the end of the immaterial, and the returnings to go the round of transmigration again.

The way out of sorrow is by discipline to stop evil forever, by contemplation to give up mere stray goodness, by wisdom to put an end to the false self, and to put an end forever to the trials of thought. Forced by sorrow to seek deliverance, but only to save one's self without regard to other

people. This is the shorter course or the Hinayana school.

Have a mind to become a Pratyeka Buddha. Pratyeka means one who is self-taught (ascetic). It is also translated enlightened by the study of a chain of causes. He reflects on the chain of twelve riddances, hence called conditionally enlightened. Such a man is more intelligent than the hearers of the Hinayana school.

The twelve nidanas are these: (1) Ignorance conditions motions, (2) motions condition consciousness, (3) consciousness conditions causes, name, and form, (4) name and form condition the six fields of the six senses, (5) the six fields condition contact of the senses with their objects, (6) contact conditions sensation, (7) sensation conditions desire, (8) desire conditions clinging to existence, (9) clinging to existence conditions being, (10) being conditions birth, (11) birth conditions old age, (12) old age conditions death, grief, and sorrow.

When ignorance is stopped then motion stops, when motion stops the consciousness, etc., stop seriatum, till grief and sorrow stop.

Have a mind to serve in the six ways of salvation. This springs up from a seed-thought of great pity in the heart. Having heard of the four truths and the twelve causes, considering himself and all living beings in the midst of the sorrows of the rounds of life and death, he thinks of some means of escape in accordance with the four truths, and makes a great solemn vow.

(a) From the truth of sorrow make a vow to save all.

(b) From the truth of the causes of it make a vow to stop desire.

(c) From the truth of the way of deliverance make a vow to know it.

(d) From the truth of the extinction of sorrow make a vow to acquire perfection in it.

Having made the great vows of wisdom, then proceed to practice them courageously.

(1) Show charity, giving your services, your life, and your wealth, keeping nothing back.

(2) Observe the discipline to check all sins, and be as white and pure as ice and hoar-frost.

(3) Endure persecution, hating not even when beaten, cursed, flayed, or cut to pieces!

(4) Progress in every good work, sparing not even one's life.

(5) Continue in contemplation, reflection, and utilize the various influences till you obtain great miraculous power.

Wisdom, reflecting rightly on all forces without having the four contrarities (viz., in life thinking only of death, in sorrow thinking only of joy, in unselfishness only thinking of self, in vileness only thinking of purity), though continuing through three great countless ages, you are still untiring in your good work, such are said to have obtained the great religion that saves men. They are also called open scholars, great scholars, and superior scholars.

Body forth the reflections on the immaterial.

All things in the three worlds are but manifestations of the mind like a dreamland. This visionary character of all things should be considered. Everything that cannot be placed outside is wrongly considered to be the ego, imperfection follows and vain transmigration which all the Buddhas greatly pity. If it can be realized that all is immaterial and, at the same time, not cling to the emptiness of Nirvana, this is the beginning of the Mahayana method. Although all things should be unreal, the remedy for the real should correspond to the unreal; if in charity you consider that there is no ego giving in charity, nor any object receiving the charity, nor any material really being given in charity, as all causes are unreal and cannot find the true reality, therefore abound in charity and never stint. This is the way in regard to the remaining five ways of salvation.

Three reflections in order. In the Mahayana school it is said that all living beings have a seed of Buddha in them—that is, that their nature is eternal and cannot be destroyed. As there are hindrances to the deliverance of this immortal part, one must—

Reflect on the elements of immateriality so as to subdue the doubts which arise from experience and reason, and to ascend the steps of ten faiths.

Must reflect on all immateriality so as to end the doubts which arise from experience and reason, and to ascend the steps of the ten rests.

Then reflect on entering on what is great. Stop ignorance so as to ascend the steps of the ten classes.

Reflection of the mysterious perfect mainspring, called also the One Mind, from three points of view, also the great reflection and the Mahayana reflection. It is said the One Mind, Buddha, and all living beings are really one, the result of causes and conditions. All forces have their source in immateriality. All those are Buddha's forces. Sorrow is the embodiment of them. Doubt is wisdom. Instruction is deliverance. Lose the way and you begin a round of transmigration like water getting frozen. Find the way and transmigration is at an end, thawing into water again. Although there is a vast difference between enlightenment and unenlightenment, still man's true nature remains the same as Buddha's true nature. They are both one, so they have in them awakened the same kind of great pity and great unconditioned love; they have made four great vows to cultivate the spiritual nature in all kinds of service in the six ways of salvation. Having saved one's self one must save others, so that all may attain to the secret treasures according to his reflection, and thoroughly know that which should be bodied forth is the great cause in the immaterial world, which is neither weak nor tyrannical, neither united forces nor independent causes, but the unspeakable ways of spiritual virtue! It is called One Mind in three forms, most perfect and chief spring of all the su-

preme Mahayana. It is quiet but shines forth, it shines forth but is quiet, hence it is called mysterious. If trials are strong, reflect on six things so as to remove the cause of them.

Seek birth in the Pure Land.

More than ten thousand times one hundred worlds to the west is the most happy land. This is the pure Land. There at present is Omitofu (Amitabha), teaching the Law and elevating all beings. That Buddha had forty-eight aims (vows) to adorn the Pure Land and lead all living beings. Now he has his reward. He is in ineffable light and will live forever. His every thought is on receiving all who have opportunity to study Buddhism and be born in that country to be forever happy without ever falling back again, and have nothing to do but hearing and believing. The most sincere in their vows then reflect on that land in order to get right, or consider Buddha's merits or his spiritual influence, or lay hold of his name, all such shall be born in that land, whether men or women, whether monk or layman, whether old or young, whether learned or foolish, whether good or bad, and even whether men or angels, demons or animals, if they only believe, desire and act, they will certainly be born in that country.

All born in that country have the bodies of men or of devas, and all are of golden hue growing out of the lotus, beautiful and perfect without ever having again to suffer from the troubles of life. They all ascend to the place prepared for them.

THE TEN ATTAINMENTS

What delivers all sentient beings from the round of existence is called attainment.

Attainment of gladness. This is got first by getting rid of ignorance and then finding truth, giving up independent natures and uniting them, hence there is great joy and gladness. This is the beginning of pure and perfect reward when one can appear in various forms in the hundred worlds of Buddhas for the benefit of all. Here one finds out that this religion is complete. It is only vaguely found in the different religions.

Attainment of holiness. This is when one has found pure truth, leads a holy life, far removed from any of the petty sins that bring sorrow.

Attainment of power to give light. This is when one has completed the highest contemplation and is able to shed infinite mysterious light on men.

Attainment of burning wisdom. This is when one dwells calmly in the highest wisdom and all sorrows are burnt up like fuel.

The attainment which is difficult to surpass. This is when the knowledge of truth and the customs of the world are not made to clash with one another, but one yields to the other easily.

The attainment of power as if ever-present. This is when one knows the results from the causes as if actually present, and to lead the Eternal and most supreme wisdom to act as if present before one.

The far-distant attainment. This is when one has

reached the immaterial grade with its after service beyond this world, and beyond mere deliverance from the world.

The attainment of the undisturbed state. This is when with undivided wisdom one can proceed undisturbed by trials.

The attainment of holy wisdom. This is when one has mastered the mystery of life, the four all-pervading things, and is able to make this law known everywhere.

The attainment of wisdom's fountain. This is when all virtue is gathered in great laws as water is in the clouds from which come showers full of blessing on all.

Those harmonizing the four wisdoms with pure knowledge and the sacred presence into "becoming," are called the self-producing "rewarding bodies."

Those whom we on earth call Pusas, and place on Lotus pedestals in glorious temples of great glory, are called "bodies of encompassing transformations."

Those appearing in the highest material heavens and having the tallest bodies are called "Tai Lie transformation bodies" and "great transformation bodies."

Those less intelligent among the Pusas, or learned among ordinary men, who can, under the tree of wisdom, manifest their bodies as men, these by their parent sare called "poor transformation bodies," also "the million transformations."

Those appearing in all sorts of forms are called "transformation bodies according to circumstances."

In all these ignorance has not been full removed and they have not reached the perfect and unsurpassed wisdom, they are not called the highest attainment of mysterious enlightenment. Only the intelligent of the Mahayana school say that ignorance is all gone and perfect enlightenment attained. But this mysterious enlightenment is the Perfect Mysterious Enlightenment.

To have faith. I have heard that the cause of all suffering lays hold of the four infinite truths, together with Buddha's nature of the Middle school, and constantly dwells on the principles of the three Precious Ones and follows them unswervingly. This is Faith.

To have thoughtfulness. After believing in Buddha's nature (of love) and thinking of it incessantly, then there springs up wisdom in the heart which puts on the armour of a great vow. This is thoughtfulness.

To progress. Having made a great vow one then diligently cultivates cessation from all evil and reflection. This is progress.

To have wisdom. After reflection put an end to doubt. This is wisdom.

To have contemplation. After progress and wisdom there is formed a character.

To have perseverance. This is by going through thirty-seven lessons to subdue trials.

To defend the doctrine.

To return to the Source. Some peace is attained and no more growth in conceit.

To have self-control. Not yielding to the devils of over-strength or over-weakness, but quietly and firmly keeping from evil.

To have a desire to save others. Not to love imperfection, but to have pity on those who are imperfect, and a desire to save them.

CHAPTER ELEVEN
BUDDHIST PSALMS

JAPANESE BUDDHISM

Lauding the Infinite One

SINCE He who is Infinite attained unto the Wisdom Supreme, the long, long ages of ten Kalpas have rolled away.

The Light of His Dharma-Kaya is in this world eyes to the blind.

Seek refuge in the True Illumination! For the light of His Wisdom is infinite.

In all the worlds there is nothing upon which His light shines not.

Take refuge in the Light universal.

As the Light of His deliverance is boundless, he who is within it is freed from the lie of affirmation or denial.

Seek refuge in that which is beyond understanding.

For His glory is all-embracing as the air. It shineth and pierceth all things, and there is nothing hid from the light thereof.

Take refuge in the ultimate Strength, for His pure radiance is above all things. He who perceiveth this Light is set free from the fetters of Karma.

Seek refuge in the World-Honoured.

Since His glorious radiance is above all He is called the Buddha of Divine Light, and by Him is the darkness of the three worlds Enlightened.

Excellent is the Light of His Wisdom, therefore is he called the Buddha of Clear Shining.

He who is within the Light, being washed from the soil of Karma, shall attain unto the final deliverance.

Take refuge in the Mighty Consoler. Wheresoever His mercy shineth throughout all the worlds, men rejoice in its gladdening light.

The darkness of ignorance perisheth before His light, therefore is He hailed as the Buddha of Radiant Wisdom. All the Buddhas and the three-fold choir of sages praise Him.

His glory shineth forever and ever, therefore is He called the Buddha of Everlasting Light.

Most excellent is the virtue of this light, for he who perceiveth it is born into Paradise without dissolution of being.

The glory of the Infinite is boundless, therefore is He known as the Buddha of Light Past Comprehension.

All the Buddhas glorify the majesty of His holiness that leadeth all the earth into His kingdom.

His clear shining transcendeth all revelation, nor can human speech utter it. Therefore is He named the Buddha of Light Unspeakable.

All the Buddhas glorify the glory of the Infinite One, who is Buddha through His promise of Light immeasurable.

Take refuge in Him who is Holiest of Holy. Sun and moon are lost in the ocean of His splendour. Therefore is He named that Infinite in whose radiance Sun and Moon are darkened. Before whose Divine Power even that Buddha made flesh in India himself faltereth in ascribing praise to the majesty of His true glory.

Far beyond human numbering are the wise in the high assemblage of the Infinite One. Therefore let him who would be born into the Land of Purity seek refuge in the Great Congregation.

In Paradise are the Mighty unnumbered Bodhisattvas ranked in that hierarchy nearest to the Perfect Enlightenment. Thence are they made flesh upon earth according to the way of salvation that all having life might be saved.

Take refuge in the ocean-deep Soul Universal.

For the sake of all dwelling in the Ten Regions hath He kept the fullness of all the Teachings, in His divine and mighty promises.

He who is Infinite never resteth, for together with the Bodhisattvas of Compassion and Pure Reason He laboureth, that the souls of them that duly receive Him may have salvation, enlightening them with the light of His mercy.

When he who is born into the land of Pure Peace returneth again into this sinful world, even like unto that Buddha made flesh in India, he wearieth not in seeking the welfare of all men.

Seek refuge in the World-Honoured, for His Divine Power is Almighty and beyond man's meas-

ure, being made perfect in inconceivable Holiness.

The Stravakas, the Bodhisattvas, the Heavenly Beings and Souls in Paradise, they in whom wisdom is made equal unto beauty, declare their attributes in order, according to their former birth.

Seek refuge in Him in whom all strengths are equal.

Naught is there to compare with the excellent beauty of the Souls in Paradise, for their being is infinite as space, and far are they above celestials and mortal man.

Whoso would be born into Paradise shall in this life be made one with those men that return no more unto birth and death.

In that Pure Land is none who hath stood among doubting men, and none also who hath trusted in his own deeds for Salvation. To this do all the Buddhas witness.

If all having life in the Ten Regions hear this Holiest Name of Him that is Infinite and attain unto the truth, faith they shall obtain joy and gladness.

For when a man with joy accepteth the sacred vow of Him that is infinite, who saith, "I will not attain unto perfect Enlightenment unless in Me shall all the world be made whole," at that very time he shall assuredly be born into Paradise.

Seek refuge in the Almighty Spirit.

By the divine might of His promise, by the Infinite One was Paradise created, yea, and the

Souls of men that dwell therein. And there is naught that may compare with them.

Seek refuge in the unutterable Wisdom.

Of His Land of Peace the half cannot be told. Even the word of the Buddha himself could not utter it.

Myriads of happy souls were born, are born, and shall be born into that Land of Purity, not from this world alone, but from the hidden worlds also and the Ten Regions.

So soon as man heareth the holy name of the Infinite One and with great gladness praiseth him, he shall attain to the reward of the holy Treasury of Merit.

Go forward, O Valiant Souls, seeking the Law though all the worlds fall into flame and ruin, for ye shall have passed beyond birth and death!

The innumerable Buddhas praise the triumphant divinity of the Bringer of Light. To Him do gather the myriad Bodhisattvas, unnumbered as the Sands of Ganges in worship from the Eastern World.

As from the East, so gather also to the Infinite One the Bodhisattvas from the Nine Regions of the worlds.

With Sacred Psalms the Gautama Buddha himself laudeth the boundless glory of the Infinite One.

Seek refuge in the World-Honoured.

To Him do the myriad Buddhas of the ten Regions bring homage with songs and praises, that they may sow the seeds of merit.

Bring homage to the Hall of Great Teaching and to the living Bo-tree that is in Paradise! Yet this land, glorious with the Holy Tree, radiant with the Hall of Great Teaching that shineth with the Seven Jewels, where innumerable souls hastening from all the ends of the Earth shall be born, is but the temporal Paradise.

In awe and reverence seek refuge in the purity of Him that welcometh. For by His Divine Promise was this glorious land, great beyond human measurement, made to be.

Seek refuge in the wisdom inconceivable. For the perfection of His Virtue—that Virtue availing for all the world, and the perfect way by which he willeth that man shall take refuge in Him—are past all human speech or thought.

Take refuge in the wisdom that is most truly infinite. For He is faithful, having promised in His Divine Might, and on his perfect clear promise that cannot be shaken is the merciful way of salvation builded.

OF PARADISE

Seek refuge in the heavenly harmony.

For the jewel groves and gem trees of Paradise give forth a sweet and most excellent melody in pure and ordered unison.

Seek refuge in the Divine Promise, the Treasury of Merit.

For the seven jewel trees are fragrant in Paradise, where the flowers, the fruits, the branches and

the leaves thereof cast back their radiance the one to the other.

Bring homage to the perfect Righteousness. As the pure wind blows over the trees glorious with jewels.

It draweth from them a noble music with five-fold strains of harmony.

In all the world is no place hidden from the glory shed by hundreds of myriad rays from the heart of every flower of Paradise.

Like unto a golden mountain reflecting the myriad rays of these heavenly blossoms, so is the form of the Infinite One.

From His Sacred Body, as from a well-spring, floweth this light over the Ten Regions of the world.

By His Sacred teaching He leadeth all having life into the way of light.

Seek refuge in the Treasury of Righteousness.

For in Paradise is that holy lake, with its waters of eightfold Virtue, all-glorious with the seven jewels. And all this is the inconceivable handiwork of Purity.

Seek refuge in the All-Honoured.

For when sorrow and sighing are fled away, the Holy Land shall rejoice with joy and singing. Therefore is it called Paradise.

The Buddhas of the Three Ages and the Ten Regions, they in whom the Dual Wisdom is perfect and their illumination entire, lead all the

worlds marvelously into the way of Salvation, the Truth being their Vehicle.

He that seeketh refuge in the Kingdom of the Infinite One is a citizen of the Kingdom of every Buddha.

Let him that is set free, with single heart give praises unto One Buddha, for in so doing he praiseth all.

The faithful believer at that moment when he rejoiceth in the sound of the name of the Infinite One hath revealed unto his very eyes the Buddha of Light.

Let him that hath faith praise the Virtue of the Divine Wisdom.

Let him strive to declare it unto all men, that he may offer his thankfulness for the grace of the Buddha.

THE DIVINE PROMISE

It is by the strength of the Divine Promise that we can reach unto the holy name of Wisdom. Without the wisdom of the faith, how is it possible that we should attain unto the Nirvana?

The Divine Light shineth over the Deep Night of ignorance, therefore sorrow not that the wisdom of your eyes is darkened. The holy Ark is at hand that voyageth over the great ocean of birth and death; therefore fear not because your sin is heavy.

Great as is the night of the Divine Promise of our Salvation, so light is the heaviest of our sins. Immeasurable is the wisdom of our Father, and

therefore they that are strong, as also they that weary, shall never be forgotten.

Our Father hath perfected His mercy by uttering the Divine Promise that giveth all His merit unto man, that He might save them that are fast bound unto birth and death.

Yea, the recitation of His Holy Name is given of the Blessed One. Therefore we must not offer this unto Him for the acquirement of merit, for this will He most surely disdain.

Yea, verily, when the water of the mind of man floweth into the great Ocean of the Divine Promise of the Perfect Wisdom it is changed and becometh the mind of infinite compassion.

And the Lord saith, speaking through a certain Sutra:

“My disciples that shall be, they that are sinners because of the lost way and love of evil things, it is they that shall destroy my holy doctrine.”

Whoso blasphemeth the doctrine of the Holy Name shall suffer without ceasing, for he shall fall into the depth of the Hell of Avichi for eighty thousands of Kalpas.

He to whom is given the true entrance into the True and Promised Land, by the grace of our Lord and of the Blessed One, shall be one with those men who return no more unto birth and death, and after this transitory life attain unto the Great Peace.

Well may we understand from the teaching of the myriad Buddhas in the Ten Regions—they

that protect mankind—that the strong mind that seeketh enlightenment by self-effort is vain and impotent.

The Buddhas in the Ten Regions, innumerable as the sands of Ganges, bear witness that very few are there of men in this sinful world and decaying time that attain unto the true faith.

If we accept not the two divine gifts, the gift of entering the Promised Kingdom and the gift of return into this evil world, then shall the wheel of birth and death turn with us forever. And how shall we endure to sink into the sea of suffering?

Whose believeth the marvelous wisdom of that Blessed One shall be joined unto them that return no more unto birth and death. And when, possessed of excelling knowledge, such a man is born into Paradise, soon shall he attain unto the Perfected Wisdom.

It is the sole way unto the Promised Land that man should believe the wisdom that is beyond human knowledge of the Enlightened One. Yet it is, of all hard things, hardest to attain unto the Faith, the true way that leadeth to Paradise.

Casting aside the sorrow of birth and death, that sorrow which is timeless in its beginning, I hope now solely for the Great Nirvana. There is no end to my thankfulness for the two mighty gifts of our Eternal Father.

Few are the believers that shall be born into the Land that is promised, but many are they that shall be born into the Temporal Paradise. Because

the hope that we shall see Light by our own strength is vain, having no foundation, we have, therefore, drifted on the ocean of birth and death for many myriads of Kalpas.

Because in the gift of the Holy Name is a grace great and wonderful, if man attain unto the gift of departing, that of itself shall guide him unto the gift of returning.

Through the great mercy of the gift of departing shall we attain unto the compassion of the gift of returning. If it were not the free gift of the Blessed One, how should we attain unto wisdom in the Land of Purity?

The Buddha of the Infinite Light, together with the Bodhisattvas of Compassion and Wisdom, having taken the Ark of the Divine Promise, that is voyaging on the ocean of birth and death, have gathered and saved mankind therewith.

Whoso in heart and soul believeth the Divine Promise of the Buddha of Infinite Light must diligently recite the Holy Name both sleeping and waking.

Those men in the hierarchy of Sages that have trusted unto self-effort for the means of attaining wisdom, on entering into the heritage of the Divine Promise believe in it as in the Reason that transcendeth all reason.

Though the teachings of the Lord stand forever, yet unto none is it possible to follow them in exactness, and therefore is there none that may

attain unto supreme enlightenment in these last days of the falling away.

In India, in China, and the land of Japan may the many teachers of the doctrine of the Land of Purity, with compassion and tender acceptance, persuade mankind to strive unto the true faith that may be joined unto those that return no more unto birth and death.

Even as His friends the Lord commendeth those men that, having attained unto the true faith taught of the Blessed One unto us, dwell within the joy of holiness.

It is very meet that our souls rejoice exceedingly in the grace of the great compassion of the Buddha, yea, even to the extinction of the body. And for the gracious giving of our spiritual teachers we must in like manner rejoice, yea, though our very bones be broken.

CONCERNING BELIEF AND DOUBT

Whoso comprehendeth not the wisdom of the Enlightened One, and doubteth concerning His illumination, shall rise no higher than the Outermost Places, for he hath trusted in the power of Reward, and hath relied upon the principle of morality.

Whoso doubteth the wisdom of the Enlightened One—that wisdom beyond all human understanding—and reciteth the Holy Name, trusting in the merit of himself, shall not rise beyond the outermost bounds of the Pure Land, that is the Tem-

poral Paradise, for he hath not the grace of right thankfulness for His Compassion.

Whoso shall accept the doctrine of rewards, and doubteth the wisdom of Him that hath Light that surpasseth all knowledge of man, shall be made captive in Doubting Castle, and the three jewels of the faith shall no more be his.

For his sin, in that he hath doubted the wisdom of the Enlightened One, shall he remain in the Outermost Places of the Land of Purity. And for as much as we are taught that the sin of doubt is grievous, we are also instructed that he must there dwell for many Kalpas.

If the prince committeth a sin against his Father, even the Chakravarti, the King, he is fettered as a prisoner, though the chain be of gold.

Whoso reciteth the Holy Name, and so doeth as a work of self-merit, shall be bound in the prison of the sevenfold gems, for he believeth not right by the divine promise of that Holy One, and heavy is the sin of his doubting.

Yet he even that hath a doubting soul and sinneth the sin of self-merit, must needs strive to comprehend the merciful goodness of the Blessed One, and he shall recite the Holy Name if he would at all be equalled unto him that holdeth the true faith.

It is the Law that he who soweth shall reap what he soweth, therefore the man that is full of righteous deeds for the sake of self-merit shall enter into the prison of the sevenfold gems, for he doubt-

eth the marvelous wisdom of Him that hath the Light.

Whoso doubteth of the wisdom of Him that hath Light beyond the imagining of man, and trusteth to the root of goodness and virtue—he shall not attain unto the Soul of Great Mercy, for he is born into the Outermost Places of Paradise, and slow and dull of heart is he.

Among those men that doubt the Holy Word some are imprisoned in the shut bud of the Lotus. And they shall be despised as they that in illusion are born into the outermost Paradise, or are held captive within the narrow walls of the womb.

Whoso doubteth the omniscience of the wisdom of the Light-Bearer, but holdeth to his belief in Reward, excellent ofttimes in making the root of goodness to grow,

Because he doubteth the wisdom of the Eternal Wisdom, and is held captive as in the strait prison of the womb, hath neither knowledge nor wisdom, and is compared unto a man straitly bound in captivity.

He that is born into the outermost place, all-glorious with the sevenfold jewels, shall not in five hundred years behold that threefold jewel, the Tri-ratna, for there is in him no spiritual well-doing that he should give it unto his fellow-men.

To him who is born into the Palace, glorious with the seven jewels, for five hundred years there shall befall many sorts of sorrows from his own evil doing.

Whoso hopeth reward and maketh to flourish the root of goodness shall remain in the transitory Paradise, for though he be a good man, yet hath he a doubting heart.

Because he accepteth not the Divine Promise of Him who is the Light unspeakable, and carrieth his doubt with him unto Paradise, therefore the shut flower of his heart openeth not, therefore is he unshapen as a child in the womb.

When he perceiveth the Land of Purity, the Bodhisattva Maitreya thus questioneth the Holy One, saying, "What is the cause and what the circumstance of that man who, having been born, yet remaineth as it were straitened in the womb?"

And thus spake the Lord unto the Bodhisattva Maitreya, saying,

"Whoso trusted in the root of goodness that he himself maketh to grow and hath a doubting soul, he it is that is in the outermost places of the Paradise, he it is that is said to be straitened still in the womb of ignorance."

He who doubteth the wisdom of Him that is all Light, shall for his sin be made captive until five hundred years be gone, and this is called the conception within the womb of ignorance.

Whoso doubteth the wisdom that is beyond man's understanding, and hath believed the doctrine of reward, shall of a certainty be born within Doubting Castle, and this is called conception within the womb of ignorance.

Whoso trusteth upon self-righteousness rather

than upon the wisdom of the Enlightened One, that is beyond man's knowledge, shall be conceived within the womb of ignorance, and to him shall the mercy of the Three Jewels be unknown.

Whoso doubteth the wisdom of the Enlightened One that surpasseth all knowledge of man and trusteth in the hope of reward, and would attain unto birth in Paradise by making the root of goodness to grow, shall be straitened in the womb of ignorance.

Heavy is the sin of doubting the wisdom of the Buddha. He who is instructed taketh refuge in the wonderful wisdom of the Enlightened One, being in contrition for his foolishness.

These twenty-three psalms above written are made by me that men should know the heaviness of their sin in doubting the Divine Promise of the Buddha of Infinite Light.

