

THUS SPAKE THE BUDDHA

(SELECTED SAYINGS OF THE BUDDHA)

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1. Dhammapada
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5. Maha - parinibbana - Sutta
6. Tevijja Sutta
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9. Digha Nikaya
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11. Sutta Nipata
12. Khuddaka - Patha
13. Anguttara Nikaya
14. Majjima Nikaya
15. Iti-Vuttaka
16. 'Buddha charita' by Aswagosha, and 'Fo-Sho-Hing-Tsan-King' (Chinese Life of Buddha.)
17. The Life and Legend of Gautama
— by the Rt. Rev. P. Bigandet
18. Buddhistische Anthologie
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19. Chulla vagga
20. Sutra Dsanglun — by R. Seydel
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 25. The Gospel of Buddha — by Paul Carus
 26. Maha Rahula Sutra
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 29. Chinese Dhammapada — by Samuel Beal
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 31. The Fire Sermon
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— by Buddha Gosha
 34. Ratna Rasi Sutra
 35. Suvarnaprabha Stotra.
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INTRODUCTION



*'attadipa atta sarana, ananna sarana;
dhammadipa dhamma sarana.'*

**'BE YE LAMPS UNTO YOURSELVES. BE YE A REFUGE
TO YOURSELVES. BETAKE YOURSELVES TO NO
EXTERNAL REFUGE. HOLD FAST TO
THE TRUTH AS YOUR LAMP.'**

This clarion call was the last message of Lord Buddha. We cannot be negligent for 'negligence is the path to death.' We are to be our own lamps and our own refuges. We have to discern the Truth and hold fast to it. To discern the Truth and hold fast to it we have to tread on the Noble Eight-fold Path of Right view, Right Desire, Right Speech, Right Action, Right Living, Right Exertion, Right Training of Memory and Right *Samadhi* or Contemplation.

The other twenty-nine principles of *Bodhi* or Enlightenment are :

i. the four (*satipatthanas*) psychological truths relating to the body, sense feelings, mind and *Nirvana*.

ii. the (*sammappadhanas*) four-fold Effort to stop the growth of sin and for the development of the Good.

iii. the four (*iddhepadas*) foundations of psychic power.

iv. the five (*indriyas*) seats of psychical growth.

v. the five (*balas*) psychical powers which lead to *Nirvana*.

vi. the seven (*bojjhangas*) seven-fold attributes of Enlightenment.

The *Dharma* of the Lord, the all-knowing Buddha, is for all — *Bhikkhus* and laymen. The *Sangha* of the Lord, the Holy One, is open for all irrespective of caste, colour and position. The Lord of Compassion has opened the gate of Immortality.

*'This is the doctrine of the karma. Learn!
Only when all the dross of sin is quit,
Only when life dies like a white flame spent
Death dies along with it.*

*'Enter the Path! There spring the healing streams
Quenching all thirst! there bloom th'
immortal flowers
Carpeting all the way with Joy! There Throng
Swiftest and sweetest hours!'* *

The cause of death is birth. Remove the felters of ignorance and sensuous selfish desires. Remove even the idea of self or selfism and identify yourself with the great Self - the Universal Self. You are your own saviour and salvation — *Nirvana* — can be attained in this life and on this earth.

'Buddhism teaches the way to perfect goodness and wisdom without a personal God; the highest knowledge without a "revelation"; a moral world-order and just retribution, carried out of necessity by reason of the

* 'The Light of Asia' — Sir Edwin Arnold.

laws of nature and of our being; continued existence without a separate "immortal soul"; eternal bliss without a local heaven; the possibility of redemption without a vicarious redeemer, a salvation in which every one is his own saviour, and which can be attained in this life and on this earth by the exercise of one's own faculties, without prayers, sacrifices, penances or ceremonies, without ordained priests, without the mediation of saints and without Divine grace.*

'Among the world's religious teachers Gautama Sakyamuni alone has the glory of having rightly judged the intrinsic greatness of man's capacity to work out his salvation without extraneous aid. †

Of all the religious teachers of India, Buddha was the first to make dialectics — the law of eternal change — the central core of his philosophy. The law of dependent origination (*patichha samuppada*) explained the Universe and everything in it. Nothing exists by itself, nothing is absolute. Everything has a cause and is relative. The whole world is a flux — a movement — a process. Hence nothing is permanent here and the law of change is immutable.

Is the world eternal or not? Is there a life after death or not? Is the soul same as the body or not? Throughout his ministry, Buddha declined to answer such questions and remained silent or narrated some parable to show that such questions were unprofitable and not conducive to progress in holiness. His only purpose was to show the way for the removal of suffering and not the enunciation of some absolute categories about which

* 'Message of Buddhism' — Bhikkhu Subhadra.

† 'The Essence of Buddhism' — P. Lakshmi Narasu.

people can have an endless series of futile controversies. Buddha's silence should have been more eloquent than sermons on the subjects. His method was that of self-control and not speculation.

'A man is hit by a poisoned arrow. His friends hasten to the doctor. The latter is about to draw the arrow out of the wound. The wounded man, however cries: "Stop, I will not have the arrow drawn out until I know who shot it, whether a woman or a Brahmin, a Vaisya or a Sudra, to which family he belonged, whether he was tall or short, of what species and description the arrow was," and so on. What would happen? The man would die before all these questions were answered. In the same way the disciple who wished for answers to all his questions about the beyond and so on, would die before he knew the truth about suffering, the origin of suffering, the cessation of suffering and the way to the cessation of suffering.' *

The world needs Buddha's message now more than at any other time in history. It is restless, worried, anxious and dissatisfied with its own culture, civilization and science. There is no peace or contentment in the lives of the people. Professor La Piana of Harvard says, 'What we call our civilization is but a murderous machine with no conscience and no ideals.' Professor Foester of Princeton says that ours is 'an acquisitive society, materialistic in its interests, unhealthy in its ideals and moving blindly towards disaster.' Dr. S. Radhakrishnan has said: 'With the conditions of the world as they are to-day, if you want

to change the world, it is man who should be changed first. For the change of man there is no better way than the teachings of Buddha.'

About the teaching of Buddha Sir Francis Younghusband, the eminent scholar, has given the following tribute:

'Men wanted to be happy. He (Gautama Buddha) would make them happy. Let them get rid of all hatred and malice, all indulgence in lower desires, all lying and evil thoughts. For these let them substitute good thoughts and worthy desires, feelings of charity and compassion, and be serene and composed. In each man the mighty Soul of the world, the Self of all selves, is working to achieve the Greatest and the Highest. Let men, therefore, purify their thoughts and desires and so get in touch with that Universal which is operative everywhere and all the happiness they can possibly bear will be theirs.

'Such was the gist of Buddha's teaching. Such was his new way of life.....

'It was because he showed in his life that what he taught was both practicable and reasonable that he has exerted such a mighty influence upon mankind. He sought to put a new temper into men, to imbue them with a new spirit, give them a new heart. It was more than could be achieved in only 2,500 years. But mankind is still young and impressionable.' †

Who was this Buddha for whose message the modern world is still in need of? He was Gautama Buddha, the Awakened One, the last holder of the greatest office in the spiritual hierarchy of mankind. He was the last in the line of the Buddhas

* Presidential address to the International Buddhist Cultural Conference, Sanchi—1952.

† Introduction to 'Some Sayings of The Buddha'
— by F. L. Woodward.

and the name of the Buddha to come is Maitreya. About Gautama Buddha Pandit Nehru, the Prime Minister of India, has observed:

‘The ages roll by and Buddha seems not so far away after all; his voice whispers in our ears and tells us not to run away from the struggle, but, calm-eyed, to face it, and to see in life ever greater opportunities for growth and advancement.... A person who has impressed himself on the thought of mankind as Buddha has, so that even to-day there is something living and vibrant about the thought of him, must have been a wonderful man — a man who was, as BARTH says, the “finished model of calm and sweet majesty, of infinite tenderness for all that breathes and compassion for all that suffers, of perfect moral freedom and exemption from every prejudice.” †

Buddha was born in the sixth century B. C. and lived for eighty years. He was born a prince, the son of Suddodhana, the Maharaja of the Sakya kingdom with its capital at Kapilavastu. The birth-place of the Lord was the royal Lumbini gardens, twelve miles south-east from the capital city. Emperor Asoka raised here a stone horse and erected a pillar bearing: ‘Here was the Enlightened One born — *Hida bhagavam Jateti.*’ Kapilavastu is now a ruined place and the river Rohini flows placidly to the west. The next holy place for Buddhists in India is Buddhagaya where the Lord attained Buddhahood. The holy *bodhi* tree and the spot where Buddha was seated were marked by Asoka and a beautiful temple was erected on the sanctified ground. The fourth place for pilgrimage is Sarnath near Benares where

† ‘Discovery of India’ — Pandit Jawaharlal Nehru.

the Lord preached his first sermon to his five disciples which is recorded as 'the turning of the *dharma chakra*'. There are now two temples of Buddha here, one Indian and the other Chinese. There are also a monastery and a museum. Kusinagar, where the Lord attained Maha - pari - nirvana at the age of eighty, is now a little village in the District of Gorakpur, near the foothills of the Himalayas. 'The *dagoba* is in ruins and the shrine in which the Maha - pari - nirvana Buddha lies stretched in eternal sleep is just an ordinary brick and mortar structure.'† Rajagriha, the ancient capital of King Bimbisara and the headquarters of the Lord for many years and one of the leading cities of the world, is now in ruins. So also Pataliputra, which was only a village (Pataligama) when Gautama Sakyamuni went there during his last pilgrimage. Now there are only a few fragments of stone and few wooden rafters. Taxilla (Taksashila) and Nalanda, the great Buddhist university cities, are also in ruins. The village of Sanchi and the cave temples of Ajanta near Hyderabad are still world - famous and retaining their epic grandeur. There is an old *Vihara* and stupa at Sanchi. A new and beautiful *Vihara* at enormous cost has been constructed by the Maha Bodhi Society of India and the holy relics of the venerable Sariputra and Maha Moggallana, the leading disciples of Lord Buddha, have been placed there on the 30th November, 1952. The frescoes and architecture of the Ajanta cave temples are finished models.

'For ever India' — G. Venkatachalam.

The 2,500th birthday of the Lord — the Buddha Jayanti — is to be celebrated this year on the 24th of May. It is the Vaisakha Purnima day which is the anniversary of the four momentous occurrences in the life of Buddha. His birth at Lumbini gardens, his departure from the capital city at the age of twenty-nine, his attainment of Enlightenment or Buddhahood at Buddhagaya after six years of penance and his departure from physical body after forty-five years of ministry — all have happened on the Vaisakha Purnima day. * This booklet is published to commemorate that unique and auspicious day.

The sayings in this volume are collected from various translations most of which are done by foreign authors. On this happy and momentous occasion let us remember those authors and writers of great merit† and pay our homage to them for making the recorded sayings of the Lord available to us.

TIRUNELVELI }
S. India. }
4—5—'56 }

The Editor

* If all these four important occurrences are taken into account as having happened on the full-moon day of the Vaisakha month, the correct year of the Lord's birth will be 573 B. C. and this year we would be celebrating the 2,529th birthday of the Lord.

† Herman Oldenberg, Karl Eugen Neumann, Dr. S. Lefmann, Burnouf, F. Max Muller, St. Hilaire, V. Fausboll, Col. H. S. Olcott, Sir Edwin Arnold, Dr. Annie Besant, Allen Bennett, Samuel Beal, R. Spence Hardy, W. W. Rockhill, R. Rev. P. Bigandet, E. B. Cowell, Paul Carus, Sir John Marshall, Dr. C. A. Rhys Davids, Mrs. Rhys Davids, Dwight Goddard, Dr. Edward J. Thomas, F. L. Woodward, Christmas Humphreys, The Anagarika Dharmapala, Bhikkhu Subhadra, Narada Thera, Dr. Ananda Coomaraswamy, Dr. S. Radhakrishnan, Sir H. S. Gour, P. L. Lakshmi Narasu and many others.



Lord Buddha
Turning the Wheel of Dharma
(Preaching the First Sermon)

PART I

The subject on which I meditate is truth. The practice to which I devote myself is truth. The topic of my conversation is truth. My thoughts are always in the truth. For lo! myself has become the truth. I am the truth.

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Little by little must the minds of men be trained for higher truths.

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Just one thing do I teach,—Suffering and Deliverance from Suffering.

— **The Buddha**

2. THOUGHT

Great is the fruit, great the advantage of *samadhi* when perfected with upright conduct. Great is the fruit, great the advantage of intellect when perfected with *samadhi*. The mind perfected with intelligence is freed from the great evils, — from sensuality, individuality, delusion and ignorance.⁵

* * *

As rain breaks through an ill-thatched house, so lust penetrates an undeveloped mind.¹

* * *

As a fletcher straightens his arrow, the wise man straightens his mind that is trembling, fickle and difficult to guard and control.¹

* * *

Let the wise man guard the mind, which is difficult to perceive, very artful, and flirts wherever it likes; the mind guarded brings happiness.¹

* * *

Refrain thyself from every evil deed; establish thyself in good and cleanse all thy thoughts, — this is the message (*sasana*) of the Buddhas.¹

* * *

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 with an impure mind a man speaks or acts, then misery follows him as

the wheel follows the foot of the ox that draws the carriage.¹

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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 with a pure mind a man speaks or acts, then happiness follows him like the shadow that never leaves him.¹

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An ill-directed mind may do oneself greater harm than one can do to another hated person or an enemy to his enemy.¹

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Neither mother, nor father, nor any other relative will do us greater good than a well-directed mind.¹

3. WISDOM

The currents of craving flow everywhere. The (wild) creeper of craving stands sprouting. Seeing the creeper spring up, cut off its roots with wisdom.¹

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Renounce the past, and the present and the future and cross to the further shore. With a mind thus entirely freed, you will not come to birth and decay again.¹

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Without wisdom there is no meditation, without meditation there is no wisdom: he who has both wisdom and meditation is near to *Nirvana*.¹

4. MEDITATION

Wisdom springs from meditation and decays by lack of it. Knowing this two-fold path of rise and fall, let a man so conduct himself that wisdom may increase.¹

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There are five meditations.

The first meditation is the meditation of love (*metta - bhavana*), in which you must so adjust your heart that you long for the weal and welfare of all beings, including the happiness of your enemies.

The second meditation is the meditation on pity (*Karuna - bhavana*), in which you think of all beings in distress, vividly representing in your imagination their sorrows and anxieties so as to arouse a deep compassion for them in your soul.

The third meditation is the meditation of joy (*mudita - bhavana*), in which you think of the prosperity of others and rejoice in their rejoicings.

The fourth meditation is the meditation on impurity (*asubha - bhavana*), in which you consider the evil consequences of corruption, the effects of sin and diseases. How trivial often the pleasure of the moment and how fatal its consequences !

The fifth meditation is the meditation on serenity (*upeksha - bhavana*), in which you rise

above love and hate, tyranny and oppression, wealth and want, and regard your own fate with impartial calmness and perfect tranquillity.^{2 7}

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[There are four *dhyanas*. The first *dhyana* is seclusion in which you must free your mind from sensuality; the second *dhyana* is a tranquillity of mind full of joy and gladness; the third *dhyana* is a taking delight in things spiritual; the fourth *dhyana* is a state of perfect purity and peace in which the mind is above all gladness and grief.]

The first dhyana: Herein a *bhikkhu*, remote from sensual cravings, remote from evil conditions, enters upon and abides in the First *Dhyana*, which is accompanied by directed and sustained thought.

The second dhyana: Then by the sinking down of thought directed and sustained, he enters on and abides in the Second *Dhyana*, which is inner calm and raising up of the will.

The third dhyana: By the fading away of the zest, he becomes indifferent and remains mindful and self-possessed and while still in the body he experiences the happiness which the Ariyans say is 'the happiness of the balanced, thoughtful man'.

The fourth dhyana: Rejecting pleasure and pain, by ending joy and sorrow which he had before, he enters on and remains in the Fourth *Dhyana*, which is free from pain and pleasure, but is a state of perfect purity, of balance and equanimity.⁹

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○ *Bhikkhus!* 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 *Dharma* and to the realization of Nirvana; it is the four methods of *satipatthana*.^{*} What are the four?

Herein a *bhikkhu* abides regarding the body (as a compound of *skandas*); he is ardent and self-possessed, and concentrated by controlling covetousness and dejection that are in the world. So also with regard to feelings, thought and ideas (mental states)

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Any monk, who (thus) dwells upon these four meditations even for seven days, will achieve either of the two results: he may realize *Nirvana* while residing in this body or if the practice is defective he will not suffer transmigrations. O monks! This is a way for purification of beings, for removal of sorrow and weeping, for freedom from misery and impure mind, for realization of Truth, for direct perception of *Nirvana* — such are these four meditations. They should be believed in as stated.¹⁴

* *Satipatthana*: Contemplating on the four psychological truths relating to the body, sense feelings, thought and ideas or mental states.

5. IGNORANCE

Free your mind of ignorance and be anxious to learn the truth, especially in the one thing that is needed, lest you fall a prey either to scepticism or to errors. Scepticism will make you indifferent and errors will lead you astray so that you shall not find the noble path that leads to life eternal.²²

* * *

But there is a taint worse than all taints, — ignorance (*avidya*) is the greatest taint. O *Bhikkhus*! Throw off that taint and become taintless.¹

* * *

Long is the night to him who is awake; long is a mile to him who is tired; long is the round of birth and death to the ignorant who does not know the sublime *Dharma*.¹

* * *

The fool who knows his foolishness, is wise to that extent. But the fool who thinks himself wise is called a fool indeed.¹

* * *

The cause of all sorrow lies at the very beginning; it is hidden in the ignorance from which life grows. Remove ignorance and you will destroy the wrong appetences that rise from ignorance; destroy these appetences and you will wipe out the wrong perception that rises from them. Destroy wrong perception and there is an end of errors in individualized beings. Destroy errors in individualized beings and the illusions

of the six fields (of sense) will disappear. Destroy illusions and the contact with things will cease to beget misconception. Destroy misconception and you do away with thirst (craving). 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.¹⁶

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Those who imagine truth in untruth, and see untruth in truth, never arrive at truth, but follow vain desires. They who know truth in truth and untruth in untruth, arrive at truth, and follow true desires.¹

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If a wayfarer does not meet with one who is his better or his equal, let him firmly keep to his solitary journey; there is no companionship with a fool.¹

faithful and strong, him Mara will certainly not overthrow, any more than the wind throws down a rocky mountain.¹

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Few are there among men who cross the river and reach the goal. The great multitudes are only running up and down the shore; but there is no suffering for him who has finished his journey.¹

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Elevate the mind, and seek sincere faith with firm purpose..Let your happiness depend, not upon external things, but upon your own mind.^{1 6}

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There are hermits who fall into perdition, and there are humble householders who mount to the rank of *rishis*.^{1 6}

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The tide of lust is a danger to all; it carries away the world. But wisdom is the handy boat and reflection is the rudder.^{1 6}

7. SLOTH

One should hasten in doing good; one should keep his thought away from evil; for if one is slothful in doing good, his mind begins to delight in evil.¹

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When a person is slothful, gluttonous, sleepy, and as he lies, rolls about like a pig nourished on pig's wash — that fool is born again and again.¹

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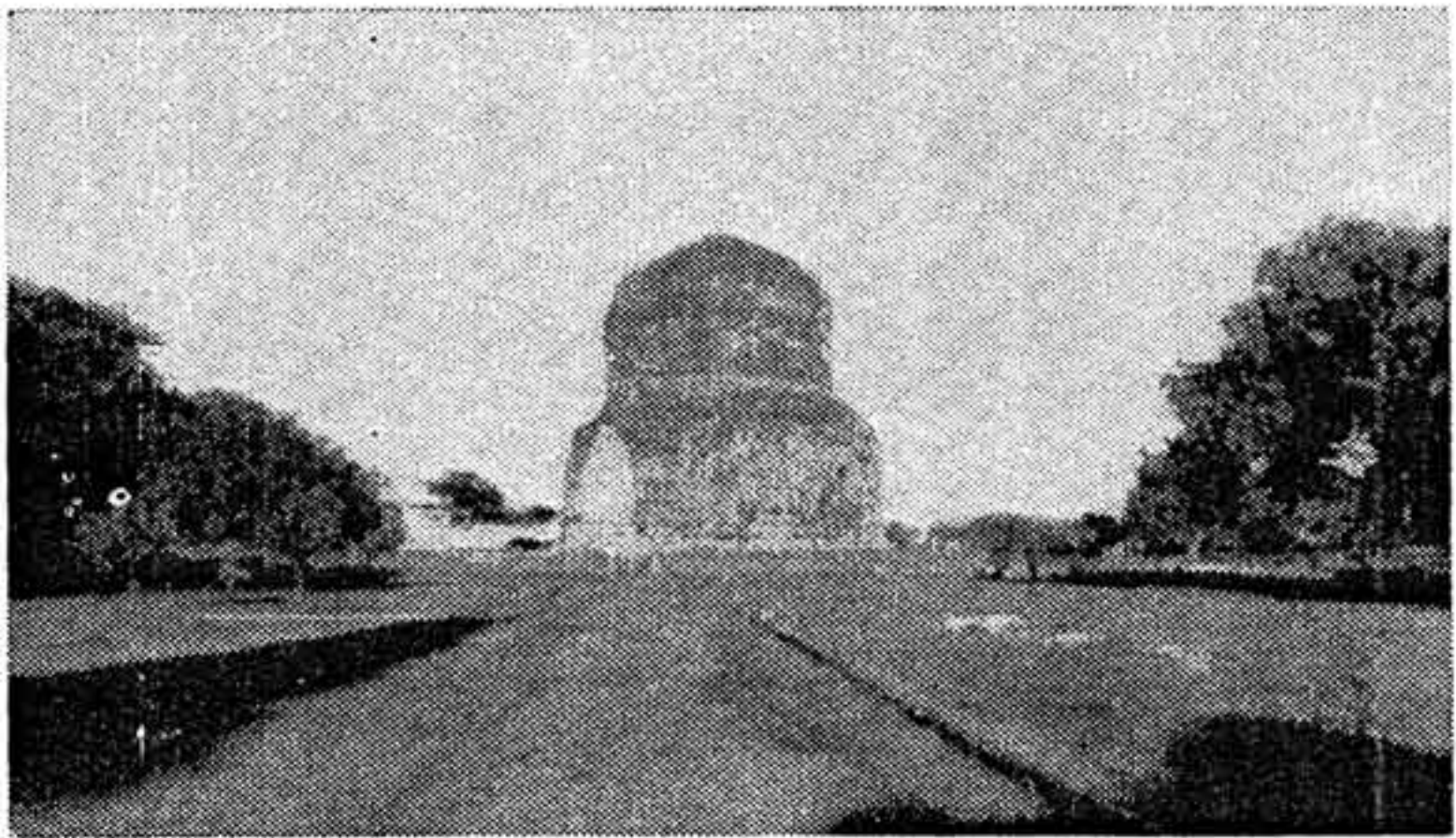
He who does not rouse himself when it is time to rise, who, though young and strong, is full of sloth, whose will and thoughts are weak, that lazy and idle man will never find the way to enlightenment.¹

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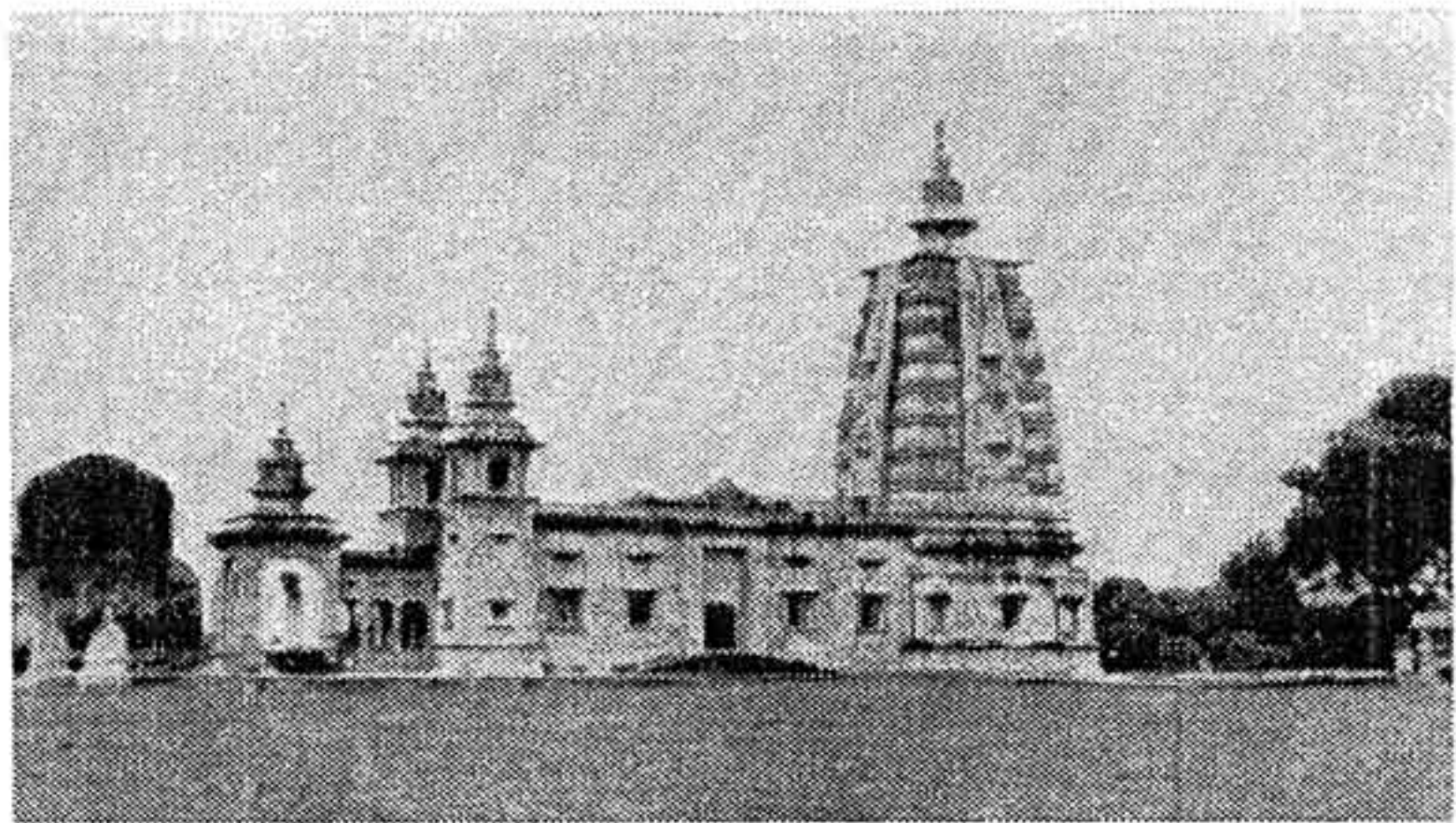
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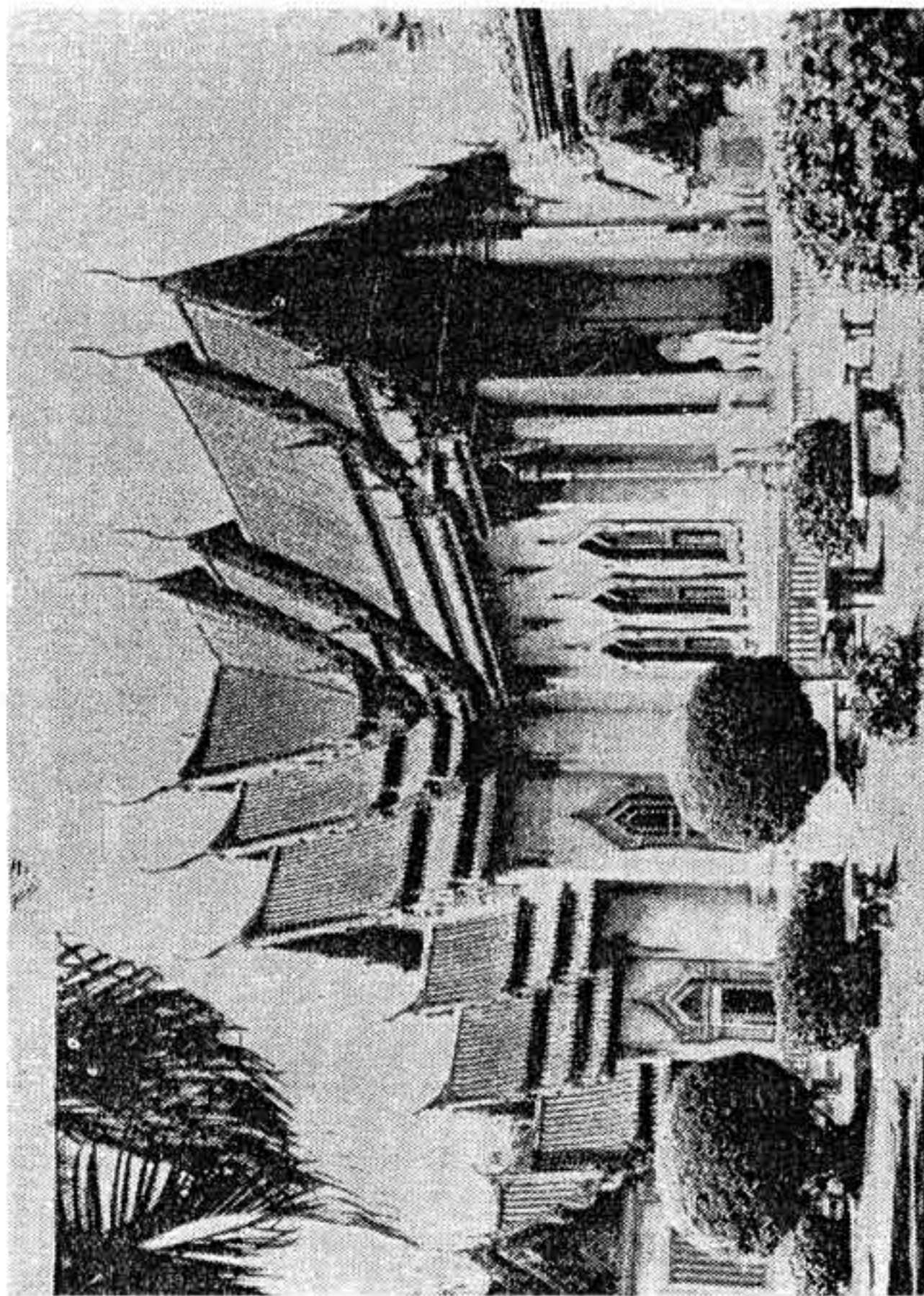
He who lives only for pleasure, whose senses are uncontrolled, who is immoderate in his food, and is idle and weak, him Mara, the tempter, will certainly overthrow, as the wind throws down a weak tree.



The place at Sarnath where
the Lord delivered his first Sermon



The Temple of the Buddha at Sarnath



Marble Temple of Lord Buddha - Bangkok

8. MERRIMENT

Brethren! In the noble *Vinaya* discipline, music is lamentation; dancing is sheer madness. In this Ariyan discipline, displaying the teeth in laughter is childishness..... When you have to show your pleasure, it is enough for you just to smile.¹³

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If a man holds himself dear, let him watch himself carefully; the truth guards him who guards himself.¹

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Do not direct thy thought to what gives pleasure, so that thou mayest not cry out when burning, 'this is pain!' The wicked man burns by his own deeds as if burnt by fire.¹

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Long is the night to him who is awake; long is a mile to him who is tired; long is life to the foolish who do not know the true religion.¹

9. CONDUCT

There is no fire like lust; there is no sin like hatred; there is no pain like the compound of the five aggregates (the body); there is no happiness higher than peace (*Nirvana*).¹

* * *

Not to blame, not to injure, to live restrained observing the *Pratimokṣha*,* to be moderate in food, to live in a secluded abode and devoted to meditation — this is the teaching of the Buddhas.¹

* * *

Life is easy to live for him who is shameless and impudent as a crow, belittling others, bold, arrogant and corrupt.¹

* * *

Life is hard for him who is modest, who always seeks purity, who is alert, humble, spotless in livelihood and who is a seer.¹

* * *

Whoever in this world takes life, speaks untruth, steals and commits adultery, and whoever is addicted to drinking intoxicating liquors, he digs up his own roots in this very world.¹

* * *

Good men shine from afar like the snowy mountains; bad people are not seen like arrows shot by night.¹

* * *

* The Vinaya rules of conduct.

In this world it is pleasant to revere one's mother; it is pleasant to revere one's father; it is pleasant to revere a recluse; and it is pleasant to be reverential towards the noble ones (Brahmans).

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All acts of living creatures become bad by ten things, and by avoiding the ten things they become good. There are three sins of the body, four sins of the tongue and three sins of the mind.

The sins of the body are murder, theft, and adultery; of the tongue lying, slander, abuse and gossip; of the mind envy, hatred and error.

Therefore, I give you these commandments:

1. Kill not, but have regard for life.
2. Steal not, neither do you rob; but help everybody to be master of the fruits of his labour.
3. Abstain from impurity and lead a life of chastity.
4. Lie not, but be truthful. Speak the truth with discretion, fearlessly and with a loving heart.
5. Invent not evil reports, neither do ye repeat them. Carp not, but look for the good sides of your fellow-beings, so that you may with sincerity defend them against their enemies.
6. Swear not, but speak decently and with obliquity.

7. Waste not time with gossip, but speak to the purpose or keep silent.

8. Covet not, nor envy, but rejoice at the fortunes of other people.

9. Cleanse your heart of malice and cherish no hatred, not even against your enemies; but embrace all living beings with kindness.

10. Free your mind of ignorance and be anxious to learn the truth, especially in the one thing that is needed, lest you fall a prey either to scepticism or to errors. Scepticism will make you indifferent and errors will lead you astray so that you shall not find the noble path that leads to life eternal.²²

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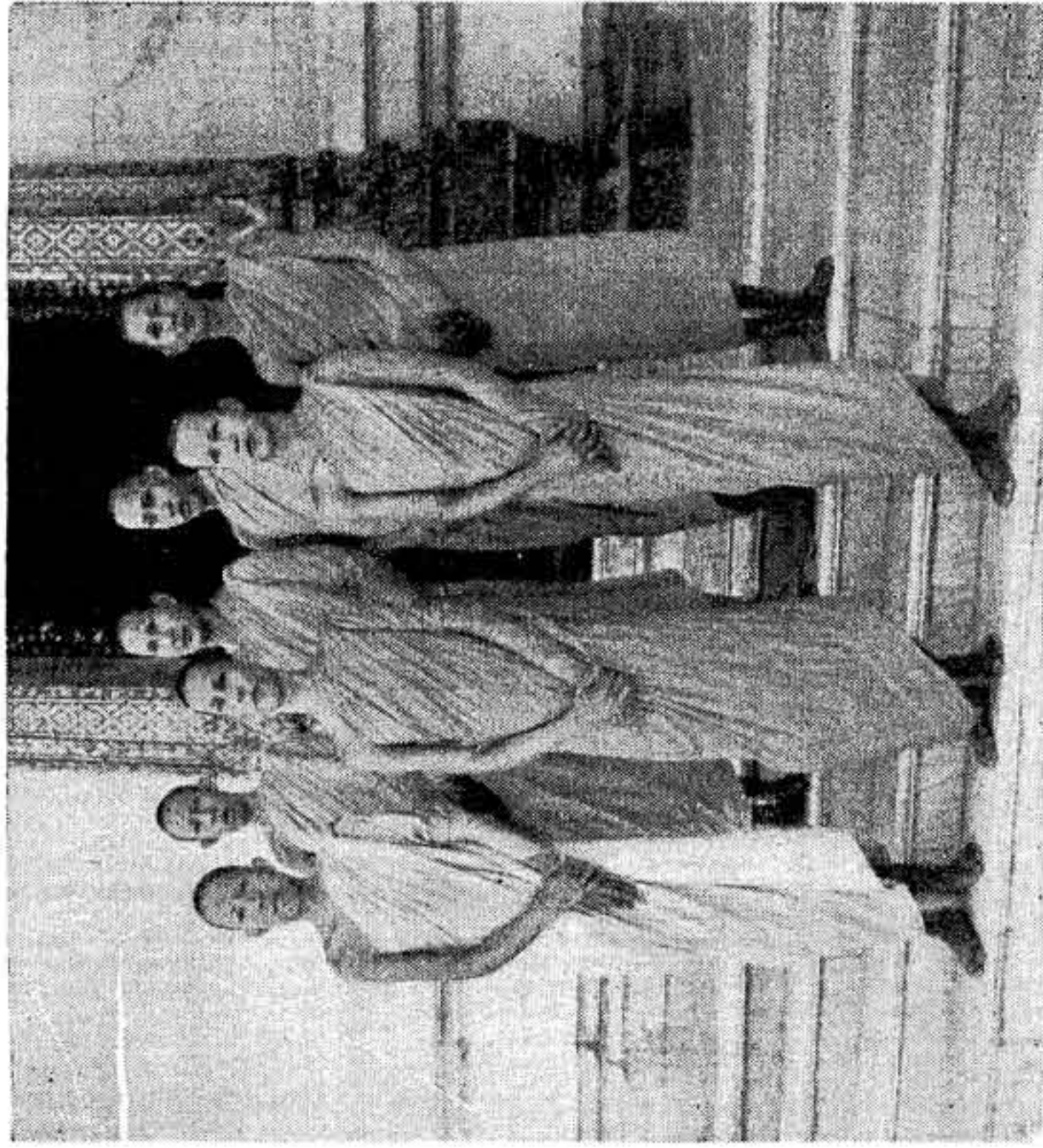
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O Monks! The following five trades should not be followed by a layman :

trade in arms, trade in living creatures, trade in meat, trade in wine and trade in poison.¹³



Holy Footprint of Lord Buddha
at Saraburi, Thailand.



Bhikkhus of Thailand

21. PLEASURE AND PAIN

Which, O *Bhikkhus*, think you is the greater: the tears you have poured out, wailing and lamenting on this long pilgrimage, joined to the unloved, separated from the loved; or the waters of the Four Great Seas?¹¹

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He who lives looking for pleasures only, his senses uncontrolled, immoderate in food, idle, and weak, Mara (the evil tempter or passion) certainly overpowers him, as does the wind throw down a weak tree.¹

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There is no anguish for him who has finished his journey, and is freed from all grief, who is completely emancipated and has destroyed all bonds.¹

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Happy is the practice of virtue before old age; happy is the faith that is firm; happy is the attainment of wisdom; and happy is the avoiding of sin.¹

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Men concern themselves most about that which passes away; but the end of life quickly comes as a burning torrent sweeping away the transient in a moment. They are like a blind man set to look after a burning lamp. A wise man, understanding the transiency of worldly relations, destroys the cause of grief, and escapes from the seething whirlpool of sorrow. Religious wisdom

lifts a man above the pleasures and pains of the world and gives him peace everlasting. ²⁹

* * *

The *bhikkhu* who renounces the transient pleasures of the world for the eternal bliss of holiness, performs the only miracle that can be truly called a miracle. ²⁵

* * *

Thy heart 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.* ³

* * *

Whence can there be true happiness to him of broken virtue, who does not forsake sensual pleasures which yield sharper pain than embracing a mass of living fire ? ³³

* * *

Samadhi (concentration of mind) is the flag of the Ariyas, *prajna* (self-discrimination) is the flag of the Ariyas, *vimukti* (deliverance) is the flag of the Ariyas. ³⁴

* * *

How transient are all compounded things!
Growth is their nature and decay;
They are produced to be dissolved again;
To bring them under full subjection, that is
bliss. ⁹

* This was addressed to Kutadanta, a Brahman of the village of Danamati.

22. EVIL

If a man commits a sin, let him not do it again and again; let him not delight in sin; for accumulation of evil is painful.¹

* * *

Let no man think lightly of evil, saying, 'it will not come near me'. Even a water pot is filled by the falling drops of water; so the fool fills himself with evil, gathering it little by little.¹

* * *

Killing, my friends, is evil; stealing is evil; yielding to sexual passion is evil; lying is evil; abuse is evil; gossip is evil; envy is evil; hatred is evil; to cling to false doctrine is evil; all these things, my friends, are evil.^{1 8}

* * *

That mendicant does right to whom omens, meteors, dreams and signs are things abolished; he is free from all their evils.^{2 5}

* * *

Star-gazing and astrology, forecasting lucky or unfortunate events by signs, prognosticating good or evil, all these are things forbidden.^{2 5}

* * *

Monks! I do not perceive any one state which is so great an offence as wrong view (perverted knowledge). Wrong views are supreme offences.^{3 3}

23. DOUBT AND DELUSION

They who imagine truth in untruth, and see untruth in truth, never arrive at truth, but live in the sphere of wrong aims.¹

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They who see sin where there is no sin, and see no sin where there is sin, such men, embracing false doctrines, enter the evil path.¹

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If a man is tossed by doubts, is full of strong passions, his craving will grow more and more, and he will indeed make his bonds strong.¹

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Patthapada: Is the universe indestructible? Is the universe destructible? Is the universe finite? Is the universe infinite? Is the soul same as the body? Is the soul another, and the body another? Is Tathagata born again after death? Is Tathagata not born after death?

Buddha: Patthapada! They (the questions) are not useful; they do not lead to virtue; they are not conducive to chastity or self-absorption, nor do they bring non-attachment or cessation of miseries, nor do they lead to *Nirvana*; and therefore I do not describe them.

Patthapada: What has the Lord Buddha described?

Buddha: Patthapada! It is misery which I *have* described; the cause of misery, the cessation of misery, the means of the cessation of misery; this I have described. Patthapada! This is useful, leading to Virtue, procuring chastity or self-absorption, bringing non-attachment, causing cessation of pain, leading to passionlessness, providing Knowledge and enlightenment, and leading to *Nirvana*; therefore have I described this.⁹

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This body is like a lonely village, the six sense organs (eye, ear, nose, tongue, body-sense and mind-sense) are like village thieves. These senses reside in this village of the body, but they do not know each other.... The mind is entangled in the objects of the six senses, as a man being captured by the six village thieves. The mind is a machine engaged by the senses. You should not let it go to the senses but engage it for self-knowledge.³⁵

24. DEFILEMENTS

○ *Bhikkhus!* whatsoever brother has not quite become free from the five kinds of spiritual barrenness, has not altogether broken through the five kinds of mental bondage — that such a one should reach up to the full advantage of, should attain to the full growth in, to the full breadth in, this doctrine and discipline — that can in no wise be!⁸

* * *

Brethren! I say that there is destruction of the *asavas** to him who knows, to him who sees; not to him who knows not, to him who sees not. And what do I say, brethren, is the destruction of the *asavas* to him who knows, to him who sees? It is (a matter of) wise consideration, and of foolish consideration.⁸

* * *

In him, brethren, who considers unwisely, *asavas* which have not arisen spring up, and *asavas* which have arisen are increased. In him, brethren, who considers wisely, *asavas* which have not arisen do not spring, and *asavas* which have arisen do not increase.⁸

* * *

Brethren! There are *asavas* which should be abandoned by insight, there are *asavas* which should be abandoned by subjugation, there are *asavas* which should be abandoned by right use, there are *asavas* which should be abandoned by endurance, there are *asavas* which should be

* *asavas* are the various defilements or imperfections of the mind.

abandoned by avoidance, there are *asavas* which should be abandoned by removal, there are *asavas* which should be abandoned by cultivation.⁸

* * *

Grief arises from what is dear; fear also does arise from what is dear: one who is wholly free from endearment has no grief; what to speak of fear!¹

* * *

Grief arises from fondness; from fondness comes fear; he who is wholly free from fondness has no grief; what to speak of fear!¹

* * *

Grief arises from lust; from lust comes fear; he who is wholly free from lust has no grief; what to speak of fear!¹

* * *

There is no fire like passion, there is no shark like hatred, there is no snare like delusion, there is no flood (river) like craving.¹

* * *

He who sees the faults of others and is always criticising, his own defilements grow; he is far from the destruction of the *asavas*.¹

* * *

O *Bhikkhus*! cut down the whole forest of desires, not a tree only! Fear arises from the forest. When you have cut down the forest and the thicket, then you will be rid of the forest (desires).¹

* * *

To a man addicted to careless living, craving grows like a *maluwa* creeper; he runs from life to life like a monkey searching for fruits in the jungle.¹

* * *

As a tree springs up again and again even when cut down, if its root is safe, even so, when the tendencies of craving are not rooted out, this pain of life will return again and again.¹

* * *

The wise do not call a bond strong if it is made of only iron, wood or grass (hemp); the attachment for jewels and ornaments, children and wives is (really) the strong bond.¹

* * *

When a tree is burning with fierce flames, how can the birds congregate therein? Truth cannot dwell where passion lives.^{1 6}

* * *

All things are on fire; the eye is on fire, forms are on fire, eye-consciousness is on fire; the impressions received by the eye are on fire, and whatever sensation originates in the impressions received by the eye is likewise on fire. And with what are these things on fire? With the fires of lust, anger and illusion, with these are they on fire, and so with the other senses and so with the mind. Wherefore the wise man conceives disgust for the things of the senses, and being divested of desire for the things of the senses, he removes from his heart the cause of suffering.^{3 1}

25. SECRECY

Three things, O disciples, secrecy is characteristic of: love affairs, priestly wisdom and all aberrations from the path of truth.

Women who are in love, O disciples, seek secrecy and shun publicity; priests who claim to be in possession of special revelations, O disciples, seek secrecy and shun publicity; all those who stray from the path of truth, O disciples, seek secrecy and shun publicity.¹⁸

26. ADULTERY

Four misfortunes befall a negligent man who commits adultery: demerit, loss of comfortable sleep, blame and hell.¹

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And it begets demerit and leads to an evil state in future. The enjoyment of a frightened man with a frightened woman is a trifling, (while) the king also imposes heavy punishment. Therefore let not a man commit adultery.¹

27. THE TYRANT

THERE was a wicked tyrant; and the god Indra, assuming the shape of a hunter, came down upon the earth with the demon Matali, the latter appearing as a dog of enormous size.

Hunter and dog entered the palace, and the dog howled so woefully that the royal buildings shook by the sound to their very foundations.

The tyrant had the awe-inspiring hunter brought before his throne and inquired after the cause of the terrible bark.

The hunter said, 'the dog is hungry,' whereupon the frightened King ordered food for him.

All the food prepared at the royal banquet disappeared rapidly in the dog's jaws, and still he howled with portentous significance.

More food was sent for, and all the royal store-houses were emptied, but in vain.

Then the tyrant grew desperate and asked: 'will nothing satisfy the cravings of that woeful beast?'

'Nothing,' replied the hunter, 'nothing except perhaps the flesh of all his enemies.'

'And who are his enemies?' anxiously asked the tyrant.

The hunter replied: 'the dog will howl as long as there are people hungry in the kingdom

and his enemies are those who practise injustice and oppress the poor.'

The oppressor of the people, remembering his evil deeds, was seized with remorse, and for the first time in his life he began to listen to the teachings of righteousness.²³

PART II

*I was born into the world as the
king of truth for the salvation of the world.*

* * *

*I myself having reached the other
shore, help others to cross the stream;
I myself having attained salvation, am
a saviour of others; being comforted,
I comfort others and lead them to the
place of refuge.*

* * *

*Just as, O bhikkhus, the great
ocean has but one taste — the taste of
salt — so, O bhikkhus, this **Dharma** has
but one taste—the taste of **DELIVERANCE**.*

— **The Buddha**

28. THE BUDDHA

I am the Tathagata, O ye gods and men, the Arhat, the perfectly enlightened one! Having reached the shore myself, I carry others to the shore; being free, I make free; being comforted I comfort; being perfectly at rest, I lead others to rest. By my perfect wisdom I know both this world and the next, such as they really are. I am all-knowing and all-seeing. Come to me, ye gods and men, hear the Law! I am he who indicates the path, who shows the path, as knowing the path, being acquainted with the path.³⁰

* * *

To thousands of *Kotis* of living beings I preach the pure and brightest Law that has but one scope, to wit, deliverance and rest.³⁰

* * *

I am apart from all worldly objects.¹⁴

* * *

Brethren! So long as the moon and the sun have not arisen in the world, just so long is there no splendour of great light and of great radiance...

Just so, brethren, so long as a Tathagata arises not, an Arhat, a supreme Buddha, there is no splendour of great light and of great radiance; but gross darkness, the darkness of doubt and delusion, prevails, and the Four Ariyan Truths * are not proclaimed, taught, shown, set up, opened up and analysed.¹¹

* The existence of Sorrow, the cause of Sorrow, the removal of Sorrow, and the path for the removal of Sorrow.

Of those beings who live in ignorance, shut up and confined, as it were, in an egg, I have first broken the egg-shell of ignorance, and alone in the universe obtained the most exalted universal Buddhahood. Thus, O disciples, I am the eldest, and the noblest of beings.²¹

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The world, brethren, hath been fully understood by the Tathagata: from the world the Tathagata is set free.¹⁵

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As the Tathagata speaks, so he does; as he does, so he speaks. Thus, since he does as he says, and says as he does, therefore is he called the Tathagata.¹⁵

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Let any intelligent man come to me, any man without guile and who is not a deceiver, but an upright one. I will teach him. I will show him the *Dharma*.⁹

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Now this I say, not with a desire to win disciples, not with a view to make others leave their vows, not wishing to change the lives of others and not wishing to put you in wrong ways or to lead you astray from paths that are good. Not so!⁹

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Faith is the seed I sow: good works are the rain that fertilizes it; wisdom and modesty are the plough; my mind is the guiding rein; I lay hold of

the handle of the *Dharma*; earnestness is the goad I use; and exertion is my ox. This ploughing is done to destroy the weeds of illusion. The harvest it yields is the immortal fruit of *Nirvana*, and thus all sorrow ends.¹¹

* * *

Vainly have I wandered for many births, searching for the builder* of this house (body); the birth again and again was painful.¹

* * *

O builder of the house! You have been seen; you shall not build this tabernacle again: all your rafters (passions) are broken, and the ridge-pole (ignorance) is shattered; my mind has attained the unconditioned (*Nirvana*); it has attained the end of craving.¹

* * *

I have overcome all; I know all; I am unattached to anything; having renounced all, I am emancipated by the destruction of craving. Thus having comprehended (everything) myself, whom shall I call my teacher?¹

—

* Here the builder is *tanha* (craving or clinging desire).

29. THE DHARMA

It is neither the habitual practice of sensuality, a low, unworthy way, nor the habitual practice of asceticism. There is a middle path, O *bhikkhus*, avoiding these two extremes — a Path which bestows vision, a Path which leads to peace of mind, to the higher wisdom, to awakening, to *Nirvana*. It is Right Views (Knowledge), Right Thought, Right Speech, Right Conduct, Right Means of Livelihood, Right Effort, Right Mind Control and Right Meditation.²

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Let me teach you, O *bhikkhus*, 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.^{2 5}

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Be ye lamps unto yourselves. Be ye a refuge to yourselves. Betake yourselves to no external refuge. Hold fast to the truth as a lamp. Hold fast as a refuge to the truth. Look not for refuge to any one besides yourselves.⁵

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And whosoever, either now or after I am dead, shall be a lamp unto themselves, and a refuge unto themselves, shall betake themselves

to no external refuge, but holding fast to the truth as their lamp, and holding fast as their refuge to the truth, shall look not for refuge to to any one besides themselves—it is they, among my *bhikkhus*, who shall reach the very topmost height! — but they must be anxious to learn.⁵

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All component things must grow old. Work out your salvation with diligence.⁵

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Decay is inherent in all component things! Work out your salvation with diligence!⁵

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○ *Bhikkhus!* Therefore, ye to whom the truths I have perceived have been made known by me, having thoroughly made yourselves masters of them, practise them, meditate upon them, and spread them abroad; 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!⁶

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○ *Bhikkhus!* Which then are the truths which, when I had perceived, I made known to you, which, when you have mastered it behoves you to practise, meditate upon and spread abroad, in order that pure religion may last long and be perpetuated, in order that it may continue to be for the good and the happiness of the great multitudes, out of pity for the world, to the good and the gain and the weal of gods and men?

They are these:

The four earnest meditations — (the four *satiṭṭhanas* or psychological truths relating to the body, sense feelings, mind and *Nirvana*.)

The four-fold great struggle against sin — (the four-fold *sammappadhanas* or efforts to stop the growth of sin and the development of the good.)

The four roads to saintship — (the four *iddhipadas* or foundations of psychic power.)

The five moral powers — (the five *balas* or psychic powers which lead to *Nirvana*.)

The five organs of spiritual sense — (the five *indriyas* or seats of psychical growth.)

The seven kinds of wisdom — (the seven *bojjhangas* or attributes of Enlightenment.)

The Noble Eight-fold Path — (the *aṣṭāṅga marga*: Right Views of Truth, Right Desires, Right Speech, Right Actions, Right Livelihood, Right Exertion, Right Training of Memory, Right Unification of Good Thoughts or *samadhi*.)⁵

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☞ *Bhikkhus!* Be earnest then, be holy and full of thought! Be steadfast in resolve! Keep watch over your own hearts! He who wearies not, but holds fast to this Truth and Law (*Dharma* and *Vinaya*), shall cross this sea of life, shall make an end of grief.⁵

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○ *Bhikkhus!* It is through not understanding and grasping the four *Dharmas* (truths), that we have had to run so long, to wander so long in this weary path of transmigration — both you and I.

And what are these four? The noble conduct of life, the noble earnestness in meditation, the noble kind of wisdom, and the noble salvation of freedom. But when noble conduct is realized and known, when noble meditation is realized and known, when noble wisdom is realized and known, when noble freedom is realised and known, — then is the craving for existence rooted out, that which leads to renewed existence is destroyed, and there is no more birth.⁵

✱ ✱ ✱

The path that leads to worldly gains is one, and the path that leads to *Nirvana* is another. The *bhikkhu* knowing this, should not delight in worldly favours, but should strive for loneliness.¹

✱ ✱ ✱

As a deep lake, serene, and unperturbed, the wise become extremely pure by listening to the *Dharma*.¹

✱ ✱ ✱

The gift of the *Dharma* exceeds all gifts; the sweetness of the *Dharma* exceeds all sweetness; the delight of the *Dharma* exceeds all delights; the extinction of craving overcomes all pain.¹

✱ ✱ ✱

I have shown you the way to the lake of Ambrosia, which washes away sinful desire.

My *Dharma* is like the ocean, having the same eight wonderful qualities.

Both the ocean and my doctrine become gradually deeper. Both preserve their identity under all changes. Both cast out dead bodies upon the dry land. As the great rivers, when falling into the main, lose their names and are thenceforth reckoned as the great ocean, so all the castes, having renounced their lineage and entered into the Sangha, become brethren and are reckoned as the sons of Sakyamuni*. The ocean is the goal of all the streams and of the rain from the clouds, yet is it never overflowing and never emptied: so the *Dharma* is embraced by many millions of people, yet it neither increases nor decreases. As the great ocean has only one taste of salt, so my doctrine has only one flavour, the flavour of emancipation. Both the ocean and the *Dharma* are full of gems and pearls and jewels, and both afford a dwelling-place for mighty beings.¹⁹

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My doctrine is pure and it makes no discrimination between noble and ignoble, rich and poor.

My doctrine is like unto water which cleanses all without distinction.

My doctrine is like unto fire which consumes all things that exist between heaven and earth, great and small.

* Sakyamuni — the sage of the Sakya race.

My doctrine is like unto the heavens, for there is room in it, ample room for the reception of all, for men and women, boys and girls, the powerful and the lowly.²⁰

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Brethren! The essentials of holy life are not in the profits, honour and renown; are not in the profits of observing the rules of *Sila**; are not in the profits of knowledge and insight; but the meaning and essence of the holy life is the sure heart's release — that is the goal.¹⁴

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He who has reached the consummation, who does not tremble, who is without craving and without sin, he has broken all bonds of life: this will be his last body.¹

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My field is the great Law. From it I destroy the weed of *Tanha*, cleaving to existence. By penance I raise clouds. Seeds of Faith, I sow. By sacrifice I bring down rain. Wisdom is my plough, modesty its guiding shaft. Perseverance draws it by the might of understanding. My harvest? The never-dying nectar of *Nirvana*. Those who have that harvest are ever and ever replenished beings.¹¹

* *Sila* —conduct.

30. THE SANGHA

Brethren! Since even animals can live together in mutual honour, reverence and respect, you, who are recluses under my *Dharma* and Discipline so excellently proclaimed, may live together in mutual honour, reverence and respect and may your light shine and show you the path.¹⁰

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A man that stands alone, having decided to obey the truth, may be weak and slip back into his old ways. Therefore stand ye together, assist one another, and strengthen one another's efforts.³

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Be like unto brothers; one in love, one in holiness, and one in your zeal for the truth.³

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Spread the truth and preach the Doctrine in all quarters of the world, so that in the end all living creatures will be citizens of the Kingdom of Righteousness.³

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This is the holy brotherhood; this is the Church of the Buddha; this is the Sangha that establishes a communion among all those who have taken their refuge in the Buddha.³

31. THE BHIKKHUS

He indeed is called a *bhikkhu*, who is restrained in hands, feet and speech, he who is well controlled, who delights inwardly, who is composed, and who is solitary and contented.¹

The word of the *bhikkhu* is verily sweet, who is restrained in tongue, wise in speech, who is calm and who teaches the text and the meaning of the *Dharma*.¹

* * *

He who never identifies himself with *nama* and *rupa*, and does not grieve, because it is not reality, he indeed is called a *bhikkhu*.¹

* * *

○ *Bhikkhu!* Empty this boat of water! If emptied, it will go quickly. Cutting out lust and hatred you will go to *Nirvana*.¹

* * *

○ *Bhikkhus!* So long as the *bhikkhus* meet together in full and frequent assemblies — so long as they meet in concord, and rise in concord, and carry out in concord the duties of the *sangha* — so long as the *bhikkhus* shall establish nothing that has not been already prescribed, and abrogate nothing that has been already established, and act in accordance with the rules of the *sangha* as now laid down — so long as the *bhikkhus* honour and esteem and revere and support the *theras* (elders) of experience and long standing, the fathers and leaders of the *sangha*, and hold it a point of duty to hearken to their words—so long as the *bhikkhus*

fall not under the influence of that craving which, springing up within them, would give rise to renewed existence — so long as the *bhikkhus* delight in a life of solitude — so long as the *bhikkhus* so train their minds that good and holy men shall come to them, and those who have come shall dwell at ease — so long may the *bhikkhus* be expected, not to decline, but to prosper. So long as these seven conditions shall continue to exist among the *bhikkhus*, so long as they are well-instructed in these conditions, so long may the *bhikkhus* be expected not to decline, but to prosper.⁵

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So long as the *bhikkhus* shall not engage in, or be fond of, or be connected with business — so long as the brethren shall not be in the habit of, or be fond of, or be partakers in idle talk — so long as the brethren shall not be addicted to, or be fond of, or indulge in slothfulness — so long as the brethren shall not frequent, or be fond of, or indulge in society — so long as the brethren shall neither have, nor fall under the influence of sinful desires — so long as the brethren shall not become the friends, companions, or intimates of sinners — so long as the brethren shall not come to a stop on their way because they have attained to any lesser thing — so long may the brethren be expected not to decline, but to prosper.

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So long as the *bhikkhus* shall be full of faith, modest in heart, afraid of sin, full of learning,

strong in energy, active in mind, and full of wisdom, so long may the *bhikkhus* be expected not to decline, but to prosper.⁵

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So long as the *bhikkhus* shall exercise themselves in the seven-fold attributes of Enlightenment (*bojjhangas*) — conscious mental activity (*sati*), search after Truth (*dharma - vichara*), strenuous effort (*viriya*), psychic delight (*piti*), serenity of mind, feelings, perceptions and thought (*passaddhi*), earnest contemplation (*samadhi*), and equanimity of mind (*upeksha*) — so long may the brethren be expected not to decline, but to prosper.⁵

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He who wishes to put on the yellow dress without having cleansed himself from sin, who is devoid of self-control and truth, does not really deserve the yellow robe.¹

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If a *bhikkhu* should desire, brethren, to become beloved, popular and respected among his fellow disciples, let him then fulfil all righteousness, let him be devoted to that quietude of heart which springs from within, let him not drive back the ecstasy of contemplation, let him look through things, let him be much alone!⁷

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If a *bhikkhu* should desire, brethren, to reach with his body and remain in those stages of deliverance which are incorporeal, or pass beyond

phenomena, let him then fulfil all righteousness, let him be devoted to that quietude of heart which springs from within, let him not drive back the ecstasy of contemplation, let him look through things, let him be much alone!⁷

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If a *bhikkhu* should desire, brethren, by the destruction of the great evils (*asavas*)* by himself, and even in this very world, to know and realise and attain to Arhatship, to the emancipation of heart and the emancipation of mind, let him then fulfil all righteousness, let him be devoted to that quietude of heart which springs from within, let him not drive back the ecstasy of contemplation, let him look through things, let him be much alone!⁷

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Continue therefore, brethren, in the practice of Right Conduct, adhering to the Rules of the Order, devoted to uprightness in life; train yourselves according to the Precepts, taking them upon you in the sense of the danger in the least offence. For to this end alone has all, that has been said, been said!⁷

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Though a person recites much of the Sacred Texts, yet, if he, being negligent, does not live up to them, he will not share the holy life, but is like a cowherd who counts the cows of others.¹

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* Sensuality, individuality, delusion and ignorance.

Better it would be to swallow a flaming red-hot iron ball, than to take alms of the country, while being unrestrained and of evil conduct.¹

* * *

A householder, or one of his children, or a man of inferior birth in any class, listens to that Truth (preached by the Buddha). On hearing the Truth he gets faith in the Tathagata, and when he has acquired that faith he thus considers within himself:

‘Full of hindrances is household life, a path defiled by passion: free as air is the life of him who has renounced all worldly things. How difficult is it for the man who dwells at home to live the higher life in all its fullness, in all its purity, in all its bright perfection! Let me then cut off my hair and beard, let me clothe myself in the orange-coloured robes, and let me go forth from a household life into the homeless state!’

Then before long, forsaking his portion of wealth, be it great or be it small; forsaking his circle of relatives, be they many or be they few, he cuts off his hair and beard, he clothes himself in the orange-coloured robes, and he goes forth from the household life into the homeless state.⁶

* * *

When he has thus become a recluse, he passes a life self-restrained according to the rules of the *Pratimoksha*; uprightness is his delight, and he sees danger in the least of those things he should avoid; he adopts and trains himself in the precepts; he encompasses himself with

holiness in word and deed; he sustains his life by means that are quite pure; good is his conduct, guarded the door of his senses; mindful and self-possessed, he is altogether happy !⁶

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We (the recluses) live happily indeed, not hating those who hate us! Among men who hate us we dwell free from hatred! We live happily indeed, free from ailments among the ailing! Among men who are ailing let us dwell free from ailments !¹

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One who does not keep his vows and speaks lies does not become a monk by shaving his head. How can one be an ascetic who is full of desire and greed ?¹

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*

Go ye now, O *bhikkhus*, and wander for the welfare of the many, out of compassion for the world. Let not two of you go the same way. Preach the *Dharma*, which is perfect in the beginning, perfect in the middle, perfect at the end, in the spirit and in the letter; proclaim a perfect life of holiness. There are beings whose mental eyes are scarcely covered with any dust, yet lacking because of not hearing the *Dharma*..They will understand the *Dharma*.³

32. THE LAYMEN

Though a person be ornamented with jewels, the heart may have conquered the senses. The outward form does not constitute religion or affect the mind. Thus the body of a *shramana** may wear an ascetic's garb, while his mind is immersed in worldliness.³

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A man that dwells in lonely woods and yet covets worldly vanities, is a worldling, while the man in worldly garments may let his heart soar high to heavenly thoughts.³

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Fivefold, O householders, is the loss of the wrong-doer through his want of rectitude. In the first place, the wrong-doer, devoid of rectitude, falls into great poverty through sloth, in the next place, his evil repute gets noised abroad; thirdly whatever society he enters, whether of Brahmans, nobles, heads of houses, or *shramanas*, he enters shyly and confusedly; fourthly, he is full of anxiety when he dies; and lastly, on the dissolution of the body after death, his mind remains in an unhappy state. Wherever his *Karma* continues, there will be suffering and woe. This, O householders, is the fivefold loss of the evil-doer!⁵

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Fivefold, O householders; is the gain of the well-doer through his practice of rectitude. In

* *Shramana* — an ascetic; one who lives under the vow — in Pali 'Samana'.

the first place, the well-doer, strong in rectitude, acquires property through his industry; in the next place, good reports of him are spread, abroad; thirdly, whatever society he enters, whether of nobles, Brahmans, heads of houses, or members of the *Sangha*; he enters with confidence and self-possession; fourthly, he dies without anxiety; and lastly, on the dissolution of the body after death, his mind remains in a happy state. Wherever his *Karma* continues, there will be heavenly bliss and peace. This, O householders, is the fivefold gain of the well-doer.⁵

33. THE BRAHMANS

The sun is bright by day, the moon shines by night, the warrior shines in armour, the *Brahman* shines in meditation; but the Buddha is bright with splendour day and night.¹

* * *

He who is meditative, stainless, settled and dutiful, who is free from defilements and who has attained the highest goal, him I call a *Brahman*.¹

* * *

Let none strike a *Brahman*, but no *Brahman* should show ill-will to his aggressor! Woe to him who strikes a *Brahman*, more woe to him who expresses ill-will to the aggressor!¹

* * *

Him I call indeed a *Brahman* who does not do evil deeds through body, word, or thought and is restrained in these three.¹

* * *

Neither by matted hair, nor by clan, nor by birth does one become a *Brahman*. But in whom there is truth and piety, he is the pure and he is the *Brahman*.¹

* * *

I do not call a man a *Brahman* because of his origin or of his mother. He may be addressed merely as 'Sir', if he is well-to-do. He who is free from any possession and is not grasping, him I call a *Brahman*.¹

* * *

Him I call indeed a *Brahman* who is free from anger, dutiful, virtuous, without attachment, restrained and is bearing his final body.¹

* * *

Him I call indeed a *Brahman* who does not cling to sensual pleasures, like water on a lotus leaf, like a mustard seed on the point of a needle.¹

* * *

Him I call indeed a *Brahman* who is tolerant with the intolerant, mild with the violent, and free from greed among the greedy.¹

* * *

Him I call indeed a *Brahman*, the manly, the noble, the hero, the great sage, the conqueror, the indifferent, the accomplished, the awakened.¹

* * *

Even the *Rishis* of old, the authors and singers of the verses, of the ancient form of words which the *Brahmans* of to-day so carefully intone and recite precisely as they have been handed down — even they did not pretend to know or to have seen where or whence or whither *Brahma* is. So that that the *Brahmans* versed in the three *Vedas** have forsooth said thus: ‘What we know not, what we have not seen, to a state of union with that we can show the way; and can say: ‘This is the straight path, this is the direct way which leads him, who acts according to it, into a state of union with *Brahma!*’ ’

* The *Vedas* are generally mentioned as three though they were later divided into four.

leading to it. Yes, I know it even as one who has entered the *Brahma* world, and has been born within it ! ⁶

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Know that (from time to time) a Tathagata is born into the world, a fully Enlightened One, blessed and worthy, abounding in wisdom and goodness, happy, with knowledge of the world, unsurpassed as a guide to erring mortals, a teacher of gods and men, a Blessed Buddha. He, by himself, thoroughly understands, and sees, as it were, face to face this universe—the world below with all its spirits, and the worlds above, of Mara, and of *Brahma*—and all creatures, *Shramanas* and *Brahmans*, gods and men, and he then makes his knowledge known to others. The truth doth he proclaim both in its letter and in its spirit, lovely in its origin, lovely in its progress, lovely in its consummation: the higher life doth he make known, in all its purity and in all its perfectness.⁶

34. THE OUTCASTE

An outcaste is the man who is angry and bears hatred; the man who is wicked and hypocritical, who embraces error and is full of deceit is an outcaste.

Whosoever rouses anger and is avaricious, has sinful desires, is envious, wicked, shameless, and without fear to commit sins, let him be known as an outcaste.

Not by birth does one become an outcaste, not by birth does one become a *Brahman*; by deeds one becomes an outcaste, by deeds one becomes a *Brahman*.^{1 1}

35. WOMEN

Ananda : How are we to conduct ourselves, Lord, with regard to womenkind ?

Buddha : Don't see them, Ananda.

Ananda : But if we should see them, what are we to do ?

Buddha : Abstain from speech, Ananda.

Ananda : But if they should speak to us, Lord, what are we to do ?

Buddha : Keep wide awake, Ananda !⁵

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So long as the desire of man towards women, even the smallest, is not destroyed, so long his mind will be attached as a suckling calf unto its mother.¹

36. THE FOUR NOBLE TRUTHS

○ *Bhikkhus!* Now this is the noble truth concerning suffering :

Birth is painful, decay is painful, disease is painful, death is painful. Union with the unpleasant is painful, painful is separation from the pleasant, and any craving that is unsatisfied, that too is painful. In brief, the five *skandhas* (aggregates) which spring from attachment (the conditions of individuality and their cause) are painful.²

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○ *Bhikkhus!* Now this is the noble truth concerning the origin of suffering:

Verily, it is that thirst (craving), causing the renewal of existence, accompanied by sensual delight, seeking satisfaction now here, now there — that is to say, the craving for the gratification of the passions, or the craving for life, or the craving for success.²

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○ *Bhikkhus!* Now this is the noble truth concerning the destruction of suffering :

Verily, it is the destruction in which no passion remains of this very thirst; the laying aside of, the getting rid of, the being free from, the harbouring no longer of this thirst.²

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○ *Bhikkhus!* Now this is the noble truth concerning the way which leads to the destruction of sorrow :

Verily, it is the Noble Eight-fold Path; that is to say: Right View, Right Desire, Right Speech, Right Action, Right Livelihood, Right Exertion, Right Training of Memory, Right Contemplation or *Samadhi*.²

37. THE EIGHT-FOLD PATH

Brethren ! What is Right View ?

The knowledge about sorrow, the origin of sorrow, the cessation of sorrow and the path which leads to the cessation — that brethren, is called the Right View.

And, brethren, what is Right Desire ?

To aspire for renunciation, non-resentment and *ahimsa* — that, brethren, is called Right Desire ?

And, brethren, what is Right Speech ?

Avoiding untruth, backbiting and abuse and also idle talks — that, brethren, is called Right Speech.

And, brethren, what is Right Action?

Non-killing, avoiding things not offered and abstaining from sexual follies, — that, brethren, is called Right Action.

And, brethren, what is Right Living?

Brethren, by this, the noble disciple, leaving wrong living, gets his livelihood by proper methods — that, brethren, is called Right Living.

And, brethren, what is Right Exertion?

Brethren, By this effort the disciple acquires the will to abandon evil thoughts that have not yet arisen and to cherish and cultivate good thoughts. He is thoughtful and vigilant. He is always alert to uproot the *asavas* and to prevent them from rising and to nurture the good thoughts

that have arisen. This, brethren, is called Right Exertion.

And, brethren, what is Right Training of Memory?

Brethren! By this mindfulness the disciple regards the body as a compound (of *skandhas*), and remains ardent and self-possessed. He is full of recollection and avoids covetousness and sloth. Regarding feelings, perception, thought and actions also he maintains equanimity. This, brethren, is called Right Training of Memory.

And, brethren, what is Right *Samadhi*?

Brethren! Herein a brother enters upon the *dhyana* after removing all sensual cravings and far away from evil conditions. His thought is collected and centred on one object. It is the result of solitude, zeal and joy.

In the second *dhyana*, thought is suppressed, mental peace is achieved and the power of the will stands supreme. Thought is neither projected nor sustained. It is the result of the right unification of thoughts (contemplation), zeal and joy.

In the third *dhyana*, even zeal is removed, and he (the disciple) abides in perfect equanimity and bliss while still being master of his will.

In the fourth *dhyana*, all pain and pleasure pass away and he abides in a state of perfect purity and equanimity. To him sorrow is ended as well as joy. This is called Right contemplation.

38. THE LAW OF CAUSATION

Brethren ! What is the Law of Causation*? Actions are determined by Ignorance; by Actions is determined Consciousness; by Consciousness are determined *Nama* and *Rupa*; by *Nama - Rupa* are determined the Senses; by Senses is determined Contact (with the outside world); by Contact is determined Feeling; by Feeling is determined Craving (*tanha*), by Craving is determined Grasping; by Grasping is determined Becoming; by Becoming is determined Birth; by Birth is determined Old Age, Death, Sorrow, Grief, Woe, Lamentation and Despair. Such is the arising of all this mass of *dhukka*.¹¹

* This is called *Paticca - Samuppada*.

39. THE SELF

Material shape is impermanent. What is impermanent, that is suffering. What is suffering, that is not the Self. What is not Self, that is not mine, that am I not, that is not my Self.^{2 4}

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Brethren ! Body is without the Self. If body were the self, body would not fall sick and one could say of it : ' thus let my body be ; thus let it not be.'

So also with regard to feelings, perception, activities and consciousness.....They are not the Self.^{1 0}

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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*. 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 *Atman** is wrong; it is a wrong start and it will lead you in the false direction.³

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* Opinions regarding the Lord's views on a permanent Self or *Atman* are given in appendix II.

Buddha: O monks! If in this *Jetavana* forest, one may steal or destroy any grass, any stem, any branch, or any leaf, would you maintain that one has stolen you, broken you or destroyed you?

Monks: O Lord, no, we cannot maintain so.

Buddha: Why will you not feel so?

Monks: They are not we, not ours.

Buddha: O monks! In the same way, give up all what is not yours.¹⁴

* * *

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.²⁵

* * *

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.²⁵

* * *

He who knows the nature of his self and understands how his senses act, finds no room for the 'I', and thus he will attain peace unending. The world holds the thought of 'I', and from this arises false apprehension.²⁵

* * *

The restless, busy nature of the world, this I declare, is at the root of pain. Attain that composure of mind which is resting in the peace

of immortality. Self is but a heap of composite qualities and its world is empty like a fantasy.¹⁶

* * *

Only through ignorance and delusion do men indulge in the dream that their souls are separate and self-existent entities.²⁵

* * *

The foolish man conceives the idea of 'self,' the wise man sees there is no ground on which to build the idea of 'self', thus he has a right conception of the world and well concludes that all compounds amassed by sorrow will be dissolved again, but the truth will remain.²⁶

* * *

I lay no wood, *Brahman**, for fires on altars.
Only within burneth the fire I kindle.
Ever my fire burns, ever tense and ardent.
I, as an Arhant, work out the life that's holy.
.....the heart's the altar,
The fire thereon, this is man's self, well-tamed.²⁴

* * *

Here is a man who has made-to-become his actions, morals, mind, wisdom, who is not a less but who is a Great Self.¹³

* * *

* This was addressed to the *Brahman* Kashi Bharad -
vaja.

Nowhere can any cover up his sin,
The Self in thee, man, knows what's true or
false.

Indeed, my friend, thou scorn'st the noble
Self,

Thinking to hide the evil self in thee
From Self who witnessed it.

Thus he who has the Self
As master, let him walk with heed.¹³

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O monks! Whatever body past, future, or
present, external or internal, gross or fine, low or
high, far or near, all this body — this is not mine,
nor am I its, nor this is my soul. Thus should
one see rightly to arrive at the best discrimination.
In the same way all these feelings, perceptions,
mental characters and consciousness should be
thought of..... Therefore, O monks, give up
that which is not yours. By this means you will
be happy and contented for a long time.

O monks! what objects do not belong to you?

This body, this feeling, this perception, these
mental natures, this consciousness, all this is not
yours.¹⁴

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Whoever shall be a lamp unto themselves,
shall reach the very topmost height.⁵

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Self is the Lord of self, who else could be
the Lord? With self well-subdued, a man finds
a Lord such as few can find.¹

40. THE BODY

The worldling nourishes his body, but the wise man nourishes his mind. He who indulges in the satisfaction of his appetites works his own destruction; but he who walks in the *Dharma* will have both the salvation from sin and a prolongation of life.²⁹

* * *

This city wherein dwell decay and death, pride and deceit, is built of bones and plastered with flesh and blood.¹

* * *

Before long, alas! this body will lie on the earth, cast aside, devoid of consciousness, like a useless log.¹

* * *

This worn-out body is a nest of diseases and is perishable; this foul heap breaks to pieces, life indeed ends in death.¹

41. DEATH

Death carries off a man who is gathering flowers (sensual pleasures) and whose mind clings to them, as a flood carries off a sleeping village.¹

* * *

Not in the sky, not in the midst of the ocean, nor by entering a mountain cave, is found a spot in the whole world where death could not overcome one.¹

* * *

Sons are of no help, nor father, nor relations; there is no help from kinsfolk for one seized by death.¹

* * *

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.^{2 5}

* * *

As ripe fruits are early in danger of falling, so mortals when born are always in danger of death.^{2 5}

* * *

Mark! while relatives are looking on and lamenting deeply, one by one the mortals are being carried off, like an ox that is led to the slaughter.^{2 5}

* * *

Not from weeping nor from grieving will any one obtain peace of mind; on the contrary, his

pain will be greater and his body will suffer. He will make himself sick and pale, yet the dead are not saved by his lamentation.^{2 5}

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Earnestness is the path of immortality, thoughtlessness the path of death. Those who are in earnest do not die; those who are thoughtless are as if dead already.¹

42. KARMA

Brethren! all deeds done and accumulated with deliberate intent, I declare, can never be wiped out. Wiping out can only be done in this life or in some other life at its proper occasion (by enjoining the fruits of the deeds).^{1 3}

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Even a good man sees evil days so long as his good deed does not mature; but when his good deed ripens, then does the good man see good things.¹

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*

Even an evil-doer sees happiness so long as his evil deed does not mature; but when his evil deed ripens, then does the evil-doer see evil.¹

*

*

*

Not in the sky, not in the midst of the ocean, nor by entering a mountain cave, is found a spot in the whole world where one may escape his evil deeds.¹

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*

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All creatures are what they are through the *Karma* of their deeds done in their former and present existences.³

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Kinsmen, friends and well-wishers welcome a man who has returned safely from a distant place after long absence.

In like manner his good works welcome him who has done good, and has gone from this world to the other — as kinsmen receive a friend on his return.¹

* * *

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.^{2 5}

* * *

Truly, the body is full of impurity and its end is the charnel house, for it is impermanent and destined to be dissolved into its elements. But being the receptacle of *Karma*, it lies in your power to make it a vessel of truth and not of sin. It is not good to indulge in the pleasures of the body, but neither is it good to neglect our bodily needs and to heap filth upon impurities. The lamp that is not cleansed and not filled with oil will be extinguished, and a body that is unkempt, unwashed and weakened by penance will not be a fit receptacle for the light of truth.^{2 5}

* * *

The law of *Karma* is irrefragable, and supplications have no effect, for they are empty words.^{2 5}

* * *

A holy man changes the curses of *Karma* into blessings. The desire to perform miracles arises either from covetousness or from vanity.^{2 5}

* * *

Those who have died after the complete destruction of the three bonds of lust, of covetousness and of the egotistical cleaving to existence, need not fear the state after death. They will not be reborn in a state of suffering; their minds will not continue as a *Karma* of evil deeds or sin, but are assured of final salvation.²⁵

43. NIRVANA

I have attained *Nirvana*, and this is the reason that my countenance is serene and my eyes are bright. I now desire to found the Kingdom of *Dharma* upon earth, to give light to those who are enshrouded in darkness and to open the gate of immortality to men.²⁵

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There is anger, there is ignorance, there is hatred, and as long as the fire finds inflammable things upon which it can feed, so long will it burn, and there will be birth and death, decay, grief, lamentation, suffering, despair and sorrow. Considering this, a disciple of truth will see the Four Truths and walk in the Noble Eight-fold Path. He will become wary of his eye, wary of his thoughts, wary of all his senses. He will divest himself of passion and become free. He will be delivered from selfishness and attain the blessed state of *Nirvana*.²⁵

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The immortal can be reached only by continuous acts of kindness, and perfection is accomplished by compassion and charity.²⁵

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The Tathagata is like unto a powerful king who rules his kingdom with righteousness, but being attacked by envious enemies goes out to wage war against his foes. When the king sees his soldiers fighting he is delighted with their gallantry and will bestow upon them donations of

all kinds. Ye are the soldiers of the Tathagata, while Mara, the Evil One, is the enemy who must be conquered. And the Tathagata will give to his soldiers the city of *Nirvana*, the great capital of the *Dharma*. And when the enemy is overcome, the Dharma-Raja, the great king of truth, will bestow upon all his disciples the most precious crown jewel which brings perfect enlightenment, supreme wisdom and undisturbed peace.^{2 5}

* * *

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.

* * *

Nirvana comes to you, if you thoroughly understand, and if you live according to your understanding, that all things are of one essence and that there is but one Law. Hence there is but one *Nirvana* as there is but one Truth, not two or three.^{2 5}

* * *

Boys or girls play with sand-castles. So long as they are anxious about those little sand-castles, and retain their desire, affection, thirst and craving for the same, so long do they enjoy them with amusement and become jealous of them.

But as soon as those boys and girls get rid of the desire, affection etc., immediately they scatter them and stop their play with them.

Similar to that, if the (sand-castle of) body is shattered and scattered, if the feeling, perception, consciousness, activities of the body also are scattered, and if the craving for them is destroyed, then that destruction of the craving is *Nirvana*.^{1 1}

* * *

Those wise men who are always absorbed in meditation, ever exerting their best, realize *Nirvana*, the highest bliss.¹

* * *

The truth remains hidden from him who is in the bondage of hate and desire. *Nirvana* remains incomprehensible and mysterious to the vulgar mind that worldly interests surround as with clouds.^{2 5}

* * *

It is through not understanding the Four Noble Truths, O *bhikkhus*, that we had to wander so long in the weary path of *samsara*, both you and I.^{2 5}

* * *

He who does not see the Four Noble Truths has still a long path to traverse by repeated births through the desert of ignorance with its mirages of illusion and through the morasses of sin.

But now they are grasped, the cause of further migrations and aberrations is removed. The goal is reached. The craving of selfishness is destroyed, and the truth is attained.

This is true deliverance; this is salvation; this is heaven and the bliss of a life immortal.^{2 5}

* * *

He who lets his heart go loose without restraint shall not attain *Nirvana*; therefore, must we hold the heart in check, and retire from worldly excitements and seek tranquillity of mind.....^{2 5}

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Practise the earnest meditations I have taught you. Continue in the great struggle against sin. Walk steadily in the roads of saintship. Be strong in moral powers. Let the organs of your spiritual sense be quick. When the seven kinds of wisdom enlighten your mind, you will find the Noble Eight-fold Path that leads to *Nirvana*.^{3 5}

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If any teach *Nirvana* is to cease,
Say unto such they lie.
If any teach *Nirvana* is to live,
Say unto such they err.....^{3 2}

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There is, brethren, a condition where there is neither earth, nor water, nor fire, nor air, nor the sphere of infinite space, nor the sphere of infinite consciousness, nor the sphere of the void, nor the sphere of neither perception nor non-perception that condition, brethren, do I call neither a coming nor a going nor a standing still, nor a falling away nor a rising up; but it is without fixity, without mobility, without basis. It is the end of woe.⁴

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Brethren ! There is an unborn, a non-created and a non-compounded. If it were not so, there

could be no escape from what is born, become, created and compounded.⁴

* * *

Impermanent, alas, are all compounded things. Their nature is to rise and fall. When they have risen, they cease. The bringing of them to an end is Bliss.⁹

* * *

Health is the greatest of gifts, contentment the best of riches, trust the best of relationships, *Nirvana* the highest happiness.¹

* * *

This matchless island, possessing nothing, grasping after nothing, I call *Nirvana*, the destruction of decay and death.¹¹

* * *

I, being of nature to be reborn, perceived the disadvantage of things of like nature, and seeing the disadvantage of what is subject to rebirth, and searching after the unsurpassed state of security, that is *Nirvana*, free from the impurities I did attain unto the utter peace of *Nirvana*, that is free from the impurities, so that the Knowledge arose in me, the Insight arose in me thus: 'Sure is my release. This is my last birth. There is no more birth for me!' ¹⁴

* * *

This *Dharma* that I have reached is profound, hard to see, hard to understand, excellent, pre-eminent, beyond the sphere of thinking, subtle, and to be penetrated by the wise alone.¹⁰

* * *

That *Nirvana* which is to be searched after, is uncreated, unrivalled, realizable through concentration, free from old age, devoid of diseases, deathless, sorrowless and painless. I have really known this nature of it. It is deep, hard to see, peaceful, highest, beyond argument or logic, and realizable only by the highly learned.¹⁴

* * *

That *Nirvana* is peaceful, highest, where all contacts are dissolved, where all defects are removed, where thirst is destroyed, non-attachment has risen, non-self is prevented — that is *Nirvana*. He who is absorbed in it destroys the *asavas* (defilements).¹⁴

* * *

Whoso once has experienced this state within himself, is lost to the turmoil of the world, even if he again awakes to it.

* * *

Liberated from what is called corporeality, the Perfected One is indefinable, inscrutable, immeasurable, like the ocean.¹⁴

* * *

I, by the destruction of the *asavas*, have entered into and abide in that emancipation of mind, which is free from the *asavas*, having realized it by my own super-knowledge even in this present life.²⁴

* * *

Release means *Nirvana*.¹¹

* * *

The ceasing of becoming is *Nirvana*.^{1 1}

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Rooted in *Nirvana*, the holy life is lived.
Nirvana is its goal. *Nirvana* is its end.^{1 1}
