Title: The Gospel of Buddha

Compiled from Ancient Records by Paul Carus INTRODUCTION.

I.

REJOICE!

Rejoice at the glad tidings! The Buddha, our Lord, has found the

root of all evil; he has shown us the way of salvation. 1

The Buddha dispels the illusions of our mind and redeems us from

the terror of death. 2

The Buddha, our Lord, brings comfort to the weary and

sorrow-laden; he restores peace to those who are broken down under the burden of life. He gives courage to the weak when they

would fain give up self-reliance and hope. 3

Ye that suffer from the tribulations of life, ye that have to struggle and endure, ye that yearn for a life of truth, rejoice

at the glad tidings! 4

There is balm for the wounded, and there is bread for the hungry. There is water for the thirsty, and there is hope for the despairing. There is light for those in darkness, and there is

inexhaustible blessing for the upright. 5

Heal your wounds, ye wounded, and eat your fill, ye hungry. Rest, ye weary, and ye who are thirsty quench your thirst. Look up to the light, ye that sit in darkness; be full of good cheer, ye

that are forlorn. 6

Trust in truth, ye that love the truth, for the kingdom of righteousness is founded upon earth. The darkness of error is dispelled by the light of truth. We can see our way and take firm

and certain steps. 7

The Buddha, our Lord, has revealed the truth. 8

The truth cures our diseases and redeems us from perdition; the truth strengthens us in life and in death; the truth alone can

conquer the evils of error. 9

Rejoice at the glad tidings! 10

II.

SAMSĀRA AND NIRVĀNA.

Look about and contemplate life! 1

Everything is transient and nothing endures. There is birth and death, growth and decay; there is combination and separation. 2

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. 3

Wherever you look, there is a rushing and a struggling, and an eager pursuit of pleasure. There is a panic flight from pain and death, and hot are the flames of burning desires. The world is

vanity fair, full of changes and transformations. All is Samsāra. 4

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? 5

Oh, that we could have cessation of anxiety, that our burning desires would be extinguished! When shall the mind become

tranquil and composed? 6

The 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 for ever and ever. 7

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. 8

All compounds will be dissolved again, but the verities which determine all combinations and separations as laws of nature endure for ever and aye. Bodies fall to dust, but the truths of

the mind will not be destroyed. 9

Truth knows neither birth nor death; it has no beginning and no

end. Welcome the truth. The truth is the immortal part of mind. 10

Establish the truth in your mind, for the truth is the image of the eternal; it portrays the immutable; it reveals the everlasting; the truth gives unto mortals the boon of

immortality. 11

The Buddha has proclaimed the truth; let the truth of the Buddha dwell in your hearts. Extinguish in yourselves every desire that antagonizes the Buddha, and in the perfection of your spiritual growth you will become like unto him. 12

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. 13

You attain to immortality by filling your minds with truth. Therefore, become like unto vessels fit to receive the Master's words. Cleanse yourselves of evil and sanctify your lives. There

is no other way of reaching truth. 14

Learn to distinguish between Self and Truth. Self is the cause of

selfishness and the source of evil; truth cleaves to no self; it

is universal and leads to justice and righteousness. 15

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. 16

If we liberate our souls from our petty selves, 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 clinging and unrest. 17

Yet ye love self and will not abandon self-love. So be it, but then, verily, ye should learn to distinguish between the false self and the true self. The ego with all its egotism is the false self. It is an unreal illusion and a perishable combination. He only who identifies his self with the truth will attain Nirvāna; and he who has entered Nirvāna has attained Buddhahood; he has

acquired the highest good; he has become eternal and immortal. 18

All compound things shall be dissolved again, worlds will break to pieces and our individualities will be scattered; but the

words of the Buddha will remain for ever. 19

The extinction of self is salvation; the annihilation of self is the condition of enlightenment; the blotting out of self is Nirvāna. 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. 20

Let us take our refuge in the 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 the Buddha. Let us take our refuge in the community of those who seek the truth and endeavor to live in the

truth. 21

III.

TRUTH THE SAVIOUR.

The things of the world and its inhabitants are subject to change. They are combinations of elements that existed before, and all living creatures are what their past actions made them;

for the law of cause and effect is uniform and without exception. 1

But in the changing things there is a constancy of law, and when

the law is seen there is truth. The truth lies hidden in Samsāra

as the permanent in its changes. 2

Truth desires to appear; truth longs to become conscious; truth strives to know itself. 3

There is truth in the stone, for the stone is here; and no power in the world, no god, no man, no demon, can destroy its

existence. But the stone has no consciousness. 4

There is truth in the plant and its life can expand; the plant grows and blossoms and bears fruit. Its beauty is marvellous, but

it has no consciousness. 5

There is truth in the animal; it moves about and perceives its surroundings; it distinguishes and learns to choose. There is consciousness, but it is not yet the consciousness of Truth. It

is a consciousness of self only. 6

The consciousness of self dims the eyes of the mind and hides the truth. It is the origin of error, it is the source of illusion,

it is the germ of evil. 7

Self begets selfishness. There is no evil but what flows from self. There is no wrong but what is done by the assertion of

self. 8

Self is the beginning of all hatred, of iniquity and slander, of impudence and indecency, of theft and robbery, of oppression and bloodshed. Self is Māra, the tempter, the evil-doer, the creator

of mischief. 9

Self entices with pleasures. Self promises a fairy's paradise. Self is the veil of Māyā, the enchanter. But the pleasures of self are unreal, its paradisian labyrinth is the road to misery, and its fading beauty kindles the flames of desires that never

can be satisfied. 10

Who shall deliver us from the power of self? Who shall save us

from misery? Who shall restore us to a life of blessedness? 11

There is misery in the world of Samsāra; there is much misery and pain. But greater than all the misery is the bliss of truth.

Truth gives peace to the yearning mind; it conquers error; it

quenches the flames of desires; it leads to Nirvāna. 12

Blessed is he who has found the peace of Nirvāna. He is at rest in the struggles and tribulations of life; he is above all changes; he is above birth and death; he remains unaffected by

the evils of life. 13

Blessed is he who has found enlightenment. He conquers, although he may be wounded; he is glorious and happy, although he may suffer; he is strong, although he may break down under the burden of his work; he is immortal, although he may die. The essence of

his being is purity and goodness. 14

Blessed is he who has attained the sacred state of Buddhahood, for he is fit to work out the salvation of his fellow-beings. The truth has taken its abode in him. Perfect wisdom illumines his understanding, and righteousness ensouls the purpose of all his

actions. 15

The truth is a living power for good, indestructible and invincible! Work the truth out in your mind, and spread it among

mankind, for truth alone is the saviour from evil and misery. The Buddha has found the truth and the truth has been proclaimed by

the Buddha! Blessed be the Buddha! 16

PRINCE SIDDHATTHA BECOMES BUDDHA

IV. THE BODHISATTA'S BIRTH

There was in Kapliavatthu a Sakya king, strong of purpose and reverenced by all men, a descendant of the Okkākas, who call themselves Gotama, and his name was Suddhodana or Pure-Rice. 1

His wife Māyā-devī was beautiful as the water-lily and pure in mind as the lotus. As the Queen of Heaven, she lived on earth,

untainted by desire, and immaculate. 2

The king, her husband, honored her in her holiness, and the spirit of truth, glorious and strong in his wisdom like unto a

white elephant, descended upon her. 3

When she knew that the hour of motherhood was near, she asked the king to send her home to her parents; and Suddhodana, anxious about his wife and the child she would bear him, willingly

granted her request. 4

At Lumbinī there is a beautiful grove, and when Māyā-devī passed through it the trees were one mass of fragrant flowers and many birds were warbling in their branches. The Queen, wishing to stroll through the shady walks, left her golden palanquin, and, when she reached the giant Sāla tree in the midst of the grove, felt that her hour had come. She took hold of a branch. Her attendants hung a curtain about her and retired. When the pain of travail came upon her, four pure-minded angels of the great Brahmā held out a golden net to receive the babe, who came forth

from her right side like the rising sun, bright and perfect. 5

The Brahmā-angels took the child and placing him before the mother said: "Rejoice, O queen, a mighty son has been born unto

thee." 6

At her couch stood an aged woman imploring the heavens to bless

the child. 7

All the worlds were flooded with light. The blind received their sight by longing to see the coming glory of the Lord; the deaf and dumb spoke with one another of the good omens indicating the birth of the Buddha to be. The crooked became straight; the lame walked. All prisoners were freed from their chains and the fires

of all the hells were extinguished. 8

No clouds gathered in the skies and the polluted streams became clear, whilst celestial music rang through the air and the angels rejoiced with gladness. With no selfish or partial joy but for

the sake of the law they rejoiced, for creation engulfed in the

ocean of pain was now to obtain release. 9

The cries of beasts were hushed; all malevolent beings received a

loving heart, and peace reigned on earth. Māra, the evil one,

alone was grieved and rejoiced not. 10

The Nāga kings, earnestly desiring to show their reverence for the most excellent law, as they had paid honor to former Buddhas, now went to greet the Bodhisatta. They scattered before him mandāra flowers, rejoicing with heartfelt joy to pay their

religious homage. 11

The royal father, pondering the meaning of these signs, was now

full of joy and now sore distressed. 12

The queen mother, beholding her child and the commotion which his birth created, felt in her timorous heart the pangs of doubt. 13

Now the re was at that time in a grove near Lumbinī Asita, a rishi, leading the life of a hermit. He was a Brahman of dignified mien, famed not only for wisdom and scholarship, but also for his skill in the interpretation of signs. And the king

invited him to see the royal babe. 14

The seer, beholding the prince, wept and sighed deeply. And when the king saw the tears of Asita he became alarmed and asked: "Why

has the sight of my son caused thee grief and pain?" 15

But Asita's heart rejoiced, and, knowing the king's mind to be perplexed, he addressed him, saying: 16

"The king, like the moon when full, should feel great joy, for he

has begotten a wondrously noble son. 17

"I do not worship Brahmā, but I worship this child; and the gods

in the temples will descend from their places of honor to adore

him. 18

"Banish all anxiety and doubt. The spiritual omens manifested indicate that the child now born will bring deliverance to the

whole world. 19

"Recollecting that I myself am old, on that account I could not hold my tears; for now my end is coming on and I shall not see the glory of this babe. For this son of thine will rule the

world. 20

"The wheel of empire will come to him. He will either be a king of kings to govern all the lands of the earth, or verily will become a Buddha. He is born for the sake of everything that

lives. 21

"His pure teaching will be like the shore that receives the shipwrecked. His power of meditation will be like a cool lake; and all creatures parched with the drought of lust may freely

drink thereof. 22

"On the fire of covetousness he will cause the cloud of his mercy to rise, so that the rain of the law may extinguish it. The heavy

gates of despondency will he open, and give deliverance to all creatures ensnared in the selfentwined meshes of folly and

ignorance. 23

"The king of the law has come forth to rescue from bondage all

the poor, the miserable, the helpless." 24

When the royal parents heard Asita's words they rejoiced in their hearts and named their new-born infant Siddhattha, that is, "he

who has accomplished his purpose." 25

And the queen said to her sister, Pajāpatī: "A mother who has borne a future Buddha will never give birth to another child. I shall soon leave this world, my husband, the king, and

Siddhattha, my child. When I am gone, be thou a mother to him." 26

And Pajāpatī wept and promised. 27

When the queen had departed from the living, Pajāpatī took the boy Siddhattha and reared him. And as the light of the moon increases little by little, so the royal child grew from day to day in mind and in body; and truthfulness and love resided in his

heart. 28

When a year had passed Suddhodana the king made Pajāpatī his

queen and there was never a better stepmother than she. 29

V.

THE TIES OF LIFE.

When Siddhattha had grown to youth, his father desired to see him married, and he sent to all his kinsfolk, commanding them to bring their princesses that the prince might select one of them

as his wife. 1

But the kinsfolk replied and said: "The prince is young and delicate; nor has he learned any of the sciences. He would not be able to maintain our daughter, and should there be war he would

be unable to cope with the enemy." 2

The prince was not boisterous, but pensive in his nature. He loved to stay under the great jambu-tree in the garden of his father, and, observing the ways of the world, gave himself up to

meditation. 3

And the prince said to his father: "Invite our kinsfolk that they may see me and put my strength to the test." And his father did

as his son bade him. 4

When the kinsfolk came, and the people of the city Kapilavatthu had assembled to test the prowess and scholarship of the prince, he proved himself manly in all the exercises both of the body and of the mind, and there was no rival among the youths and men of

India who could surpass him in any test, bodily or mental. 5

He replied to all the questions of the sages; but when he

questioned them, even the wisest among them were silenced. 6

Then Siddhattha chose himself a wife. He selected Yasodharā, his cousin, the gentle daughter of the king of Koli. And Yasodharā

was betrothed to the prince. 7

In their wedlock was born a son whom they named Rāhula which

means "fetter" or "tie", and King Suddhodana, glad that an heir

was born to his son, said: 8

"The prince having begotten a son, will love him as I love the prince. This will be a strong tie to bind Siddhattha's heart to the interests of the world, and the kingdom of the Sakyas will

remain under the sceptre of my descendants." 9

With no selfish aim, but regarding his child and the people at large, Siddhattha, the prince, attended to his religious duties, bathing his body in the holy Ganges and cleansing his heart in the waters of the law. Even as men desire to give happiness to

their children, so did he long to give peace to the world. 10

VI.

THE THREE WOES.

The palace which the king had given to the prince was resplendent with all the luxuries of India; for the king was anxious to see

his son happy. 1

All sorrowful sights, all misery, and all knowledge of misery were kept away from Siddhattha, for the king desired that no troubles should come nigh him; he should not know that there was

evil in the world. 2

But as the chained elephant longs for the wilds of the jungles, so the prince was eager to see the world, and he asked his

father, the king, for permission to do so. 3

And Suddhodana ordered a jewel-fronted chariot with four stately horses to be held ready, and commanded the roads to be adorned

where his son would pass. 4

The houses of the city were decorated with curtains and banners, and spectators arranged themselves on either side, eagerly gazing at the heir to the throne. Thus Siddhattha rode with Channa, his charioteer, through the streets of the city, and into

a country watered by rivulets and covered with pleasant trees. 5

There by the wayside they met an old man with bent frame, wrinkled face and sorrowful brow, and the prince asked the charioteer: "Who is this? His head is white, his eyes are bleared, and his body is withered. He can barely support himself

on his staff." 6

The charioteer, much embarrassed, hardly dared speak the truth.

He said: "These are the symptoms of old age. This same man was once a suckling child, and as a youth full of sportive life; but now, as years have passed away, his beauty is gone and the

strength of his life is wasted." 7

Siddhattha was greatly affected by the words of the charioteer, and he sighed because of the pain of old age. "What joy or pleasure can men take," he thought to himself, "when they know

they must soon wither and pine away!" 8

And lo! while they were passing on, a sick man appeared on the way-side, gasping for breath, his body disfigured, convulsed and

groaning with pain. 9

The prince asked his charioteer: "What kind of man is this?" And the charioteer replied and said: "This man is sick. The four elements of his body are confused and out of order. We are all subject to such conditions: the poor and the rich, the ignorant and the wise, all creatures that have bodies, are liable to the

same calamity." 10

And Siddhattha was still more moved. All pleasures appeared stale

to him, and he loathed the joys of life. 11

The charioteer sped the horses on to escape the dreary sight,

when suddenly they were stopped in their fiery course. 12

Four persons passed by, carrying a corpse; and the prince, shuddering at the sight of a lifeless body, asked the charioteer: "What is this they carry? There are streamers and flower

garlands; but the men that follow are overwhelmed with grief!" 13

The charioteer replied: "This is a dead man: his body is stark; his life is gone; his thoughts are still; his family and the

friends who loved him now carry the corpse to the grave." 14

And the prince was full of awe and terror: "Is this the only dead man," he asked, "or does the world contain other instances?" 15

With a heavy heart the charioteer replied: "All over the world it is the same. He who begins life must end it. There is no escape

from death." 16

With bated breath and stammering accents the prince exclaimed: "O worldly men! How fatal is your delusion! Inevitably your body

will crumble to dust, yet carelessly, unheedingly, ye live on." 17

The charioteer observing the deep impression these sad sights had made on the prince, turned his horses and drove back to the city. 18

When they passed by the palaces of the nobility, Kisā Gotamī, a young princess and niece of the king, saw Siddhattha in his manliness and beauty, and, observing the thoughtfulness of his countenance, said: "Happy the father that begot thee, happy the mother that nursed thee, happy the wife that calls husband this

lord so glorious." 19

The prince hearing this greeting, said: "Happy are they that have

found deliverance. Longing for peace of mind, I shall seek the

bliss of Nirvāna." 20

Then asked Kisā Gotamī: "How is Nirvāna attained?" The prince paused, and to him whose mind was estranged from wrong the answer came: "When the fire of lust is gone out, then Nirvāna is gained; when the fires of hatred and delusion are gone out, then Nirvāna is gained; when the troubles of mind, arising from blind credulity, and all other evils have ceased, then Nirvāna is gained!" Siddhattha handed her his precious pearl necklace as

a reward for the instruction she had given him, and having returned home looked with disdain upon the treasures of his

palace. 21

His wife welcomed him and entreated him to tell her the cause of his grief. He said: "I see everywhere the impression of change; therefore, my heart is heavy. Men grow old, sicken, and die. That

is enough to take away the zest of life." 22

The king, his father, hearing that the prince had become estranged from pleasure, was greatly overcome with sorrow and

like a sword it pierced his heart. 23

VII.

THE BODHISATTA'S RENUNCIATION.

It was night. The prince found no rest on his soft pillow; he arose and went out into the garden. "Alas!" he cried, "all the world is full of darkness and ignorance; there is no one who knows how to cure the ills of existence." And he groaned with

pain. 1

Siddhattha 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. 2

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. 3

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 comest thou, and who

mayst thou be?" asked the prince. 4

In reply the vision said: "I am a samana. 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 the 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 needful." 5

Siddhattha 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." 6

The samana 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 thou but open thine eyes to behold 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 Nirvāna to wash off the defilement of wrong. 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 wrong to the salvation of Nirvāna, 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 wrong-doing does not seek the spiritual guide of

enlightenment, that is no fault of the evil-destroying guide." 7

The prince listened to the noble words of his visitor and said: "Thou bringest 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 to our house. He tells me that I am too young still, that my pulse

beats too full to lead a religious life." 8

The venerable figure shook his head and replied: "Thou shouldst know that for seeking a religious life no time can be

inopportune." 9

A thrill of joy passed through Siddhattha'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 homelessness and, leading a

mendicant's life, to find the path of deliverance." 10

The celestial messenger heard the resolution of Siddhattha with approval. 11

"Now, indeed," he added, "is the time to seek religion. Go, Siddhattha, and accomplish thy purpose. For thou art Bodhisatta,

the Buddha-elect; thou art destined to enlighten the world. 12

"Thou art the Tathāgata, the great master, for thou wilt fulfil all righteousness and be Dharmarāja, the king of truth. Thou art Bhagavat, the Blessed One, for thou art called upon to become the

saviour and redeemer of the world. 13

"Fulfil thou 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. 14

"Persevere in thy quest and thou shalt find what thou seekest. Pursue thy aim unswervingly and thou shalt gain 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 shalt enlighten the world and save

mankind from perdition." 15

Having thus spoken, the vision vanished, and Siddhattha's heart

was filled with peace. He said to himself: 16

"I have awakened to the truth and I am resolved 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. 17

"The Buddhas are beings whose words cannot fail: there is no departure from truth in their speech. 18

"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 roar 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. 19

"Verily I shall become a Buddha." 20

The prince returned to the bedroom of his wife to take a last farewell glance at those whom he dearly loved above all the treasures of the earth. He longed to take the infant once more into his arms and kiss him with a parting kiss. But the child lay in the arms of his mother, and the prince could not lift him

without awakening both. 21

There Siddhattha stood gazing at his beautiful wife and his beloved son, and his heart grieved. The pain of parting overcame him powerfully. Although his mind was determined, so that nothing, be it good or evil, could shake his resolution, the tears flowed freely from his eyes, and it was beyond his power to check their stream. But the prince tore himself away with a manly heart, suppressing his feelings but not extinguishing his

memory. 22

The Bodhisatta mounted his noble steed Kanthaka, and when he left the palace, Māra stood in the gate and stopped him: "Depart not, O my Lord," exclaimed Māra. "In seven days from now the wheel of empire will appear, and will make thee sovereign over the four continents and the two thousand adjacent islands. Therefore,

stay, my Lord." 23

The Bodhisatta replied: "Well do I know that the wheel of empire will appear to me; but it is not sovereignty that I desire. I

will become a Buddha and make all the world shout for joy." 24

Thus Siddhattha, the prince, renounced power and worldly pleasures, gave up his kingdom, severed all ties, and went into

homelessness. He rode out into the silent night, accompanied only

by his faithful charioteer Channa. 25

Darkness lay upon the earth, but the stars shone brightly in the heavens. 26

VIII.

KING BIMBISĀRA.

Siddhattha had cut his waving hair and had exchanged his royal robe for a mean dress of the color of the ground. Having sent home Channa, the charioteer, together with the noble steed Kanthaka, to king Suddhodana to bear him the message that the prince had left the world, the Bodhisatta walked along on the

highroad with a beggar's bowl in his hand. 1

Yet the majesty of his mind was ill-concealed under the poverty of his appearance. His erect gait betrayed his royal birth and his eyes beamed with a fervid zeal for truth. The beauty of his youth was transfigured by holiness and surrounded his head like a

halo. 2

All the people who saw this unusual sight gazed at him in wonder. Those who were in haste arrested their steps and looked back; and there was no one who did not pay him homage. 3

Having entered the city of Rājagaha, the prince went from house

to house silently waiting till the people offered him food. Wherever the Blessed One came, the people gave him what they had; they bowed before him in humility and were filled with gratitude

because he condescended to approach their homes. 4

Old and young people were moved and said: "This is a noble muni!

His approach is bliss. What a great joy for us!" 5

And king Bimbisāra, noticing the commotion in the city, inquired the cause of it, and when he learned the news sent one of his

attendants to observe the stranger. 6

Having heard that the muni must be a Sakya and of noble family, and that he had retired to the bank of a flowing river in the woods to eat the food in his bowl, the king was moved in his heart; he donned his royal robe, placed his golden crown upon his head and went out in the company of aged and wise counselors to

meet his mysterious guest. 7

The king found the muni of the Sakya race seated under a tree. Contemplating the composure of his face and the gentleness of his deportment, Bimbisāra greeted him reverently and said: 8

"O samana, thy hands are fit to grasp the reins of an empire and should not hold a beggar's bowl. I am sorry to see thee wasting thy youth. Believing that thou art of royal descent, I invite thee to join me in the government of my country and share my royal power. Desire for power is becoming to the noble-minded,

and wealth should not be despised. To grow rich and lose religion is not true gain. But he who possesses all three, power, wealth, and religion, enjoying them in discretion and with

wisdom, him I call a great master." 9

The great Sakyamuni lifted his eyes and replied: 10

"Thou art known, O king, to be liberal and religious, and thy words are prudent. A kind man who makes good use of wealth is rightly said to possess a great treasure; but the miser who

hoards up his riches will have no profit. 11

"Charity is rich in returns; charity is the greatest wealth, for though it scatters, it brings no repentance. 12

"I have severed all ties because I seek deliverance. How is it possible for me to return to the world? He who seeks religious truth, which is the highest treasure of all, must leave behind all that can concern him or draw away his attention, and must be bent upon that one goal alone. He must free his soul from

covetousness and lust, and also from the desire for power. 13

"Indulge in lust but a little, and lust like a child will grow.

Wield worldly power and you will be burdened with cares. 14

"Better than sovereignty over the earth, better than living in heaven, better than lordship over all the worlds, is the fruit of holiness. 15

"The Bodhisatta has recognized the illusory nature of wealth and

will not take poison as food. 16

"Will a fish that has been baited still covet the hook, or an

escaped bird love the net? 17

"Would a rabbit rescued from the serpent's mouth go back to be devoured? Would a man who has burnt his hand with a torch take up the torch after he had dropped it to the earth? Would a blind man

who has recovered his sight desire to spoil his eyes again? 18

"The sick man suffering from fever seeks for a cooling medicine. Shall we advise him to drink that which will increase the fever? Shall we quench a fire by heaping fuel upon it? 19

"I pray thee, pity me not. Rather pity those who are burdened with the cares of royalty and the worry of great riches. They enjoy them in fear and trembling, for they are constantly threatened with a loss of those boons on whose possession their hearts are set, and when they die they cannot take along either

their gold or the kingly diadem. 20

"My heart hankers after no vulgar profit, so I have put away my

royal inheritance and prefer to be free from the burdens of life. 21

"Therefore, try not to entangle me in new relationships and

duties, nor hinder me from completing the work I have begun. 22

"I regret to leave thee. But I will go to the sages who can teach

me religion and so find the path on which we can escape evil. 23

"May thy country enjoy peace and prosperity, and may wisdom be shed upon thy rule like the brightness of the noon-day sun. May thy royal power be strong and may righteousness be the sceptre in

thine hand." 24

The king, clasping his hands with reverence, bowed down before Sakyamuni and said: "Mayest thou obtain that which thou seekest, and when thou hast obtained it, come back, I pray thee, and

receive me as thy disciple." 25

The Bodhisatta parted from the king in friendship and goodwill,

and purposed in his heart to grant his request. 26

IX.

THE BODHISATTA'S SEARCH.

Alāra and Uddaka were renowned as teachers among the Brahmans, and there was no one in those days who surpassed them in learning

and philosophical knowledge. 1

The Bodhisatta went to them and sat at their feet. He listened to their doctrines of the ātman 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 and 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. 2

Alāra 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 the one who feels the touch in thy body. The

\_I\_ is the smeller in the nose, the 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 fife. As the muñja grass when freed from its horny case, as a sword when drawn from its scabbard, or as the wild bird escaped 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." 3

The Bodhisatta found no satisfaction in these teachings. He replied: "People are in bondage, because they have not yet

removed the idea of the ego. 4

"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 the thing, but if you think your

theory to the end, you will find that this is not so. 5

"Is not man an organism of many aggregates? Are we not composed of various attributes? 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 attributes; it originates by their co-operation. 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 ātman is wrong; it is a wrong start and it will

lead you in a false direction. 6

"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 thine ego stands between thy rational nature and truth; banish it, and then wilt thou 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. 7

"Moreover, if our ego remains, how can we 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 sorrow. We shall remain chained to the wheel of individuality and shall be

implicated in egotism and wrong. 8

"All combination is subject to separation, and we cannot escape birth, disease, old age, and death. Is this a final escape?" 9

Said Uddaka: "Consider the unity of things. Things are not their parts, yet they exist. The members and organs of thy body are not thine ego, but thine ego possesses all these parts. What, for instance, is the Ganges? Is the sand the Ganges? Is the water the Ganges? Is the hither bank the Ganges? Is the farther bank the Ganges? The Ganges is a mighty river and it possesses all these several qualities. Exactly so is our ego". 10

But the Bodhisatta replied: "Not so, sir! If we except the water, the sand, the hither bank and the farther bank, where can we find any Ganges? In the same way I observe the activities of man in their harmonious union, but there is no ground for an ego outside

its parts." 11

The Brahman sage, however, insisted on the existence of the ego, saying: "The ego is the doer of our deeds. How can there be karma

without a self as its performer? Do we not see around us 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?" 12

The Tathāgata meditated deeply on the problems of transmigration

and karma, and found the truth that lies in them. 13

"The doctrine of karma," he said, "is undeniable, but thy theory

of the ego has no foundation. 14

"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. There is

rebirth but no transmigration. 15

"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 the ideas in my own mind. Those who have used the same sense-organs, and have thought the same ideas before I was composed into this individuality of mine are my previous existences; they are my ancestors as much as the \_I\_ of yesterday is the father of the

\_I\_ of to-day, and the karma of my past deeds conditions the fate

of my present existence. 16

"Supposing there were an ātman that performs the actions of the senses, then if the door of sight were torn down and the eye plucked out, that ātman 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. 17

"I observe the preservation and transmission of character; I perceive the truth of karma, but see no ātman whom your doctrine makes the doer of your deeds. There is rebirth without the transmigration of a self. For this ātman, 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 wrong-doing, but would constitute the very nature of our

being." 18

And the Bodhisatta went to the priests officiating in the temples. But the gentle mind of the Sakyamuni was offended at the

unnecessary cruelty performed on the altars of the gods. He said: 19

"Ignorance only can make these men prepare festivals and hold vast meetings for sacrifices. Far better to revere the truth than

try to appease the gods by shedding blood. 20

"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 blot out the evil deeds of mankind? This is practising religion by the neglect

of moral conduct. 21

"Purify your hearts and cease to kill; that is true religion. 22

"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." 23

X.

URUVELĀ, THE PLACE OF MORTIFICATION.

The Bodhisatta went in search of a better system and came to a settlement of five bhikkhus in the jungle of Uruvelā; and when the Blessed One saw the life of those five men, virtuously keeping in check their senses, subduing their passions, and practising austere self-discipline, he admired their earnestness

and joined their company. 1

With holy zeal and a strong heart, the Sakyamuni gave himself up to meditative thought and rigorous mortification of the body.

Whereas the five bhikkhus were severe, the Sakyamuni was severer still, and they revered him, their junior, as their master. 2

So the Bodhisatta continued for six years patiently torturing himself and suppressing the wants of nature. He trained his body and exercised his mind in the modes of the most rigorous ascetic life. At last, he ate each day one hemp-grain only, seeking to cross the ocean of birth and death and to arrive at the shore of

deliverance. 3

And when the Bodhisatta was ahungered, lo! Māra, the Evil One, approached him and said: "Thou art emaciated from fasts, and death is near. What good is thy exertion? Deign to live, and thou wilt be able to do good works." But the Sakyamuni made reply: "O thou friend of the indolent, thou wicked one; for what purpose hast thou come? Let the flesh waste away, if but the mind becomes more tranquil and attention more steadfast. What is life in this world? Death in battle is better to me than that I should live

defeated." 4

And Māra withdrew, saying: "For seven years I have followed the Blessed One step by step, but I have found no fault in the Tathāgata". 5

The Bodhisatta was shrunken and attenuated, and his body was like a withered branch; but the fame of his holiness spread in the surrounding countries, and people came from great distances to

see him and receive his blessing. 6

However, the Holy One was not satisfied. Seeking true wisdom he did not find it, and he came to the conclusion that mortification would not extinguish desire nor afford enlightenment in ecstatic

contemplation. 7

Seated beneath a jambu-tree, he considered the state of his mind and the fruits of his mortification. His body had become weaker, nor had his fasts advanced him in his search for salvation, and therefore when he saw that it was not the right path, he proposed

to abandon it. 8

He went to bathe in the Nerañjara river, but when he strove to leave the water he could not rise on account of his weakness. Then espying the branch of a tree and taking hold of it, he raised himself and left the stream. But while returning to his abode, he staggered and fell to the ground, and the five bhikkhus

thought he was dead. 9

There was a chief herdsman living near the grove whose eldest daughter was called Nandā; and Nandā happened to pass by the spot where the Blessed One had swooned, and bowing down before him she offered him rice-milk and he accepted the gift. When he had partaken of the rice-milk all his limbs were refreshed, his mind became clear again, and he was strong to receive the highest

enlightenment. 10

After this occurrence, the Bodhisatta again took some food. His disciples, having witnessed the scene of Nandā and observing the change in his mode of living, were filled with suspicion. They were convinced that Siddhattha's religious zeal was flagging and that he whom they had hitherto revered as their Master had become

oblivious of his high purpose. 11

When the Bodhisatta saw the bhikkhus turning away from him, he felt sorry for their lack of confidence, and was aware of the loneliness in which he lived. 12 Suppressing his grief he wandered on alone, and his disciples said, "Siddhattha leaves us

to seek a more pleasant abode." 13

XI

MĀRA THE EVIL ONE.

The Holy One directed his steps to that blessed Bodhi-tree

beneath whose shade he was to accomplish his search. 1

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

the world. 2

When he sat down the heavens resounded with joy and all living

beings were filled with good cheer. 3

Māra alone, lord of the five desires, bringer of death and enemy of truth, was grieved and rejoiced not. With his three daughters,

Tanhā, Ragā and Arati, the tempters, and with his host of evil

demons, he went to the place where the great samana sat. But

Sakyamuni heeded him not. 4

Māra uttered fear-inspiring threats and raised a whirlwind 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. 5

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

muni. 6

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. 7

When Māra 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: 8

"Behold the great muni! his heart unmoved by hatred. The wicked

Māra's host 'gainst him did not prevail. Pure is he and wise,

loving and full of mercy. 9

"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." 10

XII. ENLIGHTENMENT.

The Bodhisatta, having put Māra to flight, 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: 1

"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. 2

"They crave pleasure for themselves and they cause pain to others; when death destroys their individuality, they find no peace; their thirst for existence abides and their selfhood

reappears in new births. 3

"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 endeavors! Hollow like the

plantain-tree and without contents like the bubble. 4

"The world is full of evil and sorrow, because it is full of lust. 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 in the end causes

anxiety, tribulation, and misery." 5

And the Bodhisatta 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, from wrong and from

sorrow. 6

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 nidānas: 7

In the beginning there is existence blind and without knowledge; and in this sea of ignorance there are stirrings formative and organizing. From stirrings, 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. Contact begets sensation. Sensation creates the thirst of individualized being. The thirst of being creates a cleaving to things. The cleaving produces the growth and continuation of selfhood. Selfhood 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. 8

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 the errors in individualized beings and the illusions of the six fields will disappear. Destroy illusions and the contact with things will cease to beget misconception. Destroy misconception and you do away with thirst. Destroy thirst and you will be free of ail 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 will escape all suffering. 9

The Enlightened One saw the four noble truths which point out the

path that leads to Nirvāna or the extinction of self: 10

The first noble truth is the existence of sorrow. 11

The second noble truth is the cause of suffering. 12

The third noble truth is the cessation of sorrow. 13

The fourth noble truth is the eightfold path that leads to the cessation of sorrow. 14

This is the Dharma. This is the truth. This is religion. And the Enlightened One uttered this stanza: 15

"Through many births I sought in vain

The Builder of this House of Pain. Now, Builder, thee I plainly see! This is the last abode for me.

Thy gable's yoke and rafters broke,

My heart has peace. All lust will cease." 16

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 samsāra; 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. 17 The existence of self is an illusion, and there is no wrong in this world, no vice, no evil,

except what flows from the assertion of self. 18

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 passions of egotism. Perfect peace can dwell

only where all vanity has disappeared. 19

Blessed is he who has understood the Dharma. Blessed is he who does no harm to his fellow-beings. Blessed is he who overcomes wrong and is free from passion. To the highest bliss has he attained who has conquered all selfishness and vanity. He has become the Buddha, the Perfect One, the Blessed One, the Holy

One. 20

XIII.

THE FIRST CONVERTS.

The Blessed One tarried in solitude seven times seven

days, enjoying the bliss of emancipation. 1

At that time Tapussa and Bhallika, two merchants, came traveling on the road near by, and when they saw the great samana, majestic and full of peace, they approached

him respectfully and offered him rice cakes and honey. 2

This was the first food that the Enlightened One ate after

he attained Buddhahood. 3

And the Buddha addressed them and pointed out to them the way of salvation. The two merchants, conceiving in their minds the holiness of the conqueror of Māra, bowed down in reverence and said: "We take our refuge, Lord,

in the Blessed One and in the Dharma." 4

Tapussa and Bhallika were the first that became followers

of the Buddha and they were lay disciples. 5

XIV.

BRAHMĀS REQUEST.

The Blessed One having attained Buddhahood while resting under

the shepherd's Nigrodha tree on the banks of the river Nerañjarā,

pronounced this solemn utterance: 1

"How blest in happy solitude

Is he who hears of truth the call! How blest to be both kind and good, To practice self-restraint to all! How blest from passion to be free, All sensuous joys to let pass by!

Yet highest bliss enjoyeth he

Who quits the pride of 'I am I.' 2

"I have recognized the deepest truth, which is sublime and

peace-giving, but difficult to understand; for most men move in a sphere of worldly interests and find their delight in worldly desires. 3

"The worldling will not understand the doctrine, for to him there is happiness in selfhood only, and the bliss that lies in a

complete surrender to truth is unintelligible to him. 4

"He will call resignation what to the enlightened mind is the purest joy. He will see annihilation where the perfected one finds immortality. He will regard as death what the conqueror of

self knows to be life everlasting. 5

"The truth remains hidden from him who is in the bondage of hate and desire. Nirvāna remains incomprehensible and mysterious to the vulgar whose minds are beclouded with worldly interests.

Should I preach the doctrine and mankind not comprehend it, it

would bring me only fatigue and trouble." 6

Māra, the Evil One, on hearing the words of the Blessed Buddha, approached and said: "Be greeted, thou Holy One. Thou hast attained the highest bliss and it is time for thee to enter into

the final Nirvāna." 7

Then Brahmā Sahampati descended from the heavens and, having

worshipped the Blessed One, said: 8

"Alas! the world must perish, should the Holy One, the Tathāgata,

decide not to teach the Dharma. 9

"Be merciful to those that struggle; have compassion upon the sufferers; pity the creatures who are hopelessly entangled in the snares of sorrow. 10

"There are some beings that are almost free from the dust of worldliness. If they hear not the doctrine preached, they will be lost. But if they hear it, they will believe and be saved." 11

The Blessed One, full of compassion, looked with the eye of a Buddha upon all sentient creatures, and he saw among them beings whose minds were but scarcely covered by the dust of worldliness, who were of good disposition and easy to instruct. He saw some

who were conscious of the dangers of lust and wrong doing. 12

And the Blessed One said to Brahmā Sahampati: "Wide open be the

door of immortality to all who have ears to hear. May they

receive the Dharma with faith." 13

And the Blessed One turned to Māra, saying: "I shall not pass into the final Nirvāna, O Evil One, until there be not only brethren and sisters of an Order, but also lay-disciples of both sexes, who shall have become true hearers, wise, well trained, ready and learned, versed in the scriptures, fulfilling all the greater and lesser duties, correct in life, walking according to the precepts--until they, having thus themselves learned the doctrine, shall be able to give information to others concerning it, preach it, make it known, establish it, open it, minutely explain it, and make it clear--until they, when others start vain doctrines, shall be able to vanquish and refute them, and so to spread the wonderworking truth abroad. I shall not die until the pure religion of truth shall have become successful, prosperous, widespread, and popular in all its full

extent--until, in a word, it shall have been well proclaimed

among men!" 14

Then Brahmā Sahampati understood that the Blessed One had granted

his request and would preach the doctrine. 15

THE FOUNDATION OF THE KINGDOM OF RIGHTEOUSNESS.

XV.

UPAKA.

Now the Blessed One thought: "To whom shall I preach the doctrine first? My old teachers are dead. They would have received the good news with joy. But my five disciples are still alive. I shall go to them, and to them shall I first proclaim the gospel

of deliverance." 1

At that time the five bhikkhus dwelt in the Deer Park at Benares, and the Blessed One rose and journeyed to their abode, not thinking of their unkindness in having left him at a time when he was most in need of their sympathy and help, but mindful only of the services which they had ministered unto him, and pitying them

for the austerities which they practised in vain. 2

Upaka, a young Brahman and a Jain, a former acquaintance of Siddhattha, saw the Blessed One while he journeyed to Benares, and, amazed at the majesty and sublime joyfulness of his appearance, said: "Thy countenance, friend, is serene; thine eyes

are bright and indicate purity and blessedness." 3

The holy Buddha replied: "I have obtained deliverance by the extinction of self. My body is chastened, my mind is free from desire, and the deepest truth has taken abode in my heart. I have

obtained Nirvana, and this is the reason that my countenance is serene and my eyes are bright. I now desire to found the kingdom of truth upon earth, to give light to those who are enshrouded in

darkness and to open the gate of deathlessness." 4

Upaka replied: "Thou professest then, friend, to be Jina, the conqueror of the world, the absolute one and the holy one." 5

The Blessed One said: "Jinas are all those who have conquered self and the passions of self, those alone are victors who control their minds and abstain from evil. Therefore, Upaka, I am

the Jina." 6

Upaka shook his head. "Venerable Gotama," he said, "thy way lies yonder," and taking another road, he went away. 7

XVI.

THE SERMON AT BENARES.

On seeing their old teacher approach, the five bhikkhus agreed among themselves not to salute him, nor to address him as a master, but by his name only. "For," so they said, "he has broken his vow and has abandoned holiness. He is no bhikkhu but Gotama, and Gotama has become a man who lives in abundance and indulges

in the pleasures of worldliness." 1

But when the Blessed One approached in a dignified manner, they involuntarily rose from their seats and greeted him in spite of their resolution. Still they called him by his name and addressed

him as "friend Gotama." 2

When they had thus received the Blessed One, he said: "Do not call the Tathāgata by his name nor address him as 'friend,' for he is the Buddha, the Holy One. The Buddha looks with a kind heart equally on all living beings, and they therefore call him 'Father.' To disrespect a father is wrong; to despise him, is

wicked. 3

"The Tathāgata," the Buddha continued, "does not seek salvation in austerities, but neither does he for that reason indulge in worldly pleasures, nor live in abundance. The Tathāgata has found

the middle path. 4

"There are two extremes, O bhikkhus, which the man who has given up the world ought not to follow--the habitual practice, on the one hand, of self-indulgence which is unworthy, vain and fit only for the worldly-minded--and the habitual practice, on the other hand, of self-mortification, which is painful, useless and

unprofitable. 5

"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. 6

"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. 7

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

flesh. 8

"A middle path, O bhikkhus, avoiding the two extremes, has been discovered by the Tathāgata--a path which opens the eyes, and bestows understanding, which leads to peace of mind, to the

higher wisdom, to full enlightenment, to Nirvāna! 9

"What is that middle path, O bhikkhus, avoiding these two extremes, discovered by the Tathāgata--that path which opens the eyes, and bestows understanding, which leads to peace of mind, to

the higher wisdom, to full enlightenment, to Nirvāna? 10

"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! 11

"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. 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, if he still hankers 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. However, let him be moderate, let him eat and drink according to the needs of the

body. 12

"Sensuality is enervating; the self-indulgent man is a slave to his passions, and pleasure-seeking is degrading and vulgar. 13

"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.

Water surrounds the lotus-flower, but does not wet its petals. 14

"This is the middle path, O bhikkhus, that keeps aloof from both extremes." 15

And the Blessed One spoke kindly to his disciples, pitying them for their errors, and pointing out the uselessness of their endeavors, and the ice of ill-will that chilled their hearts

melted away under the gentle warmth of the Master's persuasion. 16

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

Nirvāna. 17

The Buddha said: 18

"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. 19

"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. 20

"Right views will be the torch to light his way. Right aspirations will be his guide. Right speech will be his dwelling-place on the road. His gait will be straight, for it is

right behavior. His refreshments will be the right way of earning his livelihood. Right efforts will be his steps: right thoughts his breath; and right contemplation will give him the peace that

follows in his footprints. 21

"Now, this, O bhikkhus, is the noble truth concerning suffering: 22

"Birth is attended with pain, 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, bodily conditions

which spring from attachment are painful. 23

"This, then, O bhikkhus, is the noble truth concerning suffering. 24 "Now this, O bhikkhus, is the noble truth concerning the origin

of suffering: 25

"Verily, it is that craving which causes the renewal of existence, accompanied by sensual delight, seeking satisfaction now here, now there, the craving for the gratification of the passions, the craving for a future life, and the craving for

happiness in this life. 26

"This, then, O bhikkhus, is the noble truth concerning the origin

of suffering. 27

"Now this, O bhikkhus, is the noble truth concerning the

destruction of suffering: 28

"Verily, it is the destruction, in which no passion remains, of this very thirst; it is the laying aside of, the being free from,

the dwelling no longer upon this thirst. 29

"This, then, O bhikkhus, is the noble truth concerning the destruction of suffering. 30

"Now this, O bhikkhus, is the noble truth concerning the way which leads to the destruction of sorrow. Verily! it is this

noble eightfold path; that is to say: 31

"Right views; right aspirations; right speech; right behavior; right livelihood; right effort; right thoughts; and right

contemplation. 32

"This, then, O bhikkhus, is the noble truth concerning the destruction of sorrow. 33

"By the practice of lovingkindness I have attained liberation of heart, and thus I am assured that I shall never return in renewed births. I have even now attained Nirvāna. 34

And when the Blessed One had thus set the royal chariot-wheel of truth rolling onward, a rapture thrilled through all the

universes. 35

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 Tathāgata: 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. 36

And when the doctrine was propounded, the venerable Kondañña, the oldest one among the five bhikkhus, discerned the truth with his mental eye, and he said: "Truly, O Buddha, our Lord, thou hast found the truth!" Then the other bhikkhus too, joined him and exclaimed: "Truly, thou art the Buddha, thou hast found the

truth." 37

And the devas and saints and all the good spirits of the departed generations that had listened to the sermon of the Tathāgata, 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, good-will, and peace will reign among

mankind." 38

XVII.

THE SANGHA.

Having pointed out to the five bhikkhus the truth, the Buddha

said: 1

"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. 2

"Be like unto brothers; one in love, one in holiness, and one in

your zeal for the truth. 3

"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. 4

"This is the holy brotherhood; this is the church, the congregation of the saints of the Buddha; this is the Sangha that establishes a communion among all those who have taken their

refuge in the Buddha." 5

And Kondañña was the first disciple of the Buddha who had thoroughly grasped the doctrine of the Holy One, and the Tathāgata looking into his heart said: "Truly, Kondañña has understood the truth." Hence the venerable Kondañña received the name "Aññata-Kondañña," that is, "Kondañña who has understood the

doctrine." 6

Then the venerable Kondañña spoke to the Buddha and said: "Lord,

let us receive the ordination from the Blessed One." 7

And the Buddha said: "Come, O bhikkhus! Well taught is the

doctrine. Lead a holy life for the extinction of suffering." 8

Then Kondañña and the other bhikkhus uttered three times these

solemn vows: 9

"To the Buddha will I look in faith: He, the Perfect One, is holy and supreme. The Buddha conveys to us instruction, wisdom, and salvation; he is the Blessed One, who knows the law of being; he is the Lord of the world, who yoketh men like oxen, the Teacher of gods and men, the Exalted Buddha. Therefore, to the Buddha

will I look in faith. 10

"To the doctrine will I look in faith: well-preached is the doctrine by the Exalted One. The doctrine has been revealed so as to become visible; the doctrine is above time and space. The doctrine is not based upon hearsay, it means 'Come and see'; the doctrine leads to welfare; the doctrine is recognized by the wise in their own hearts. Therefore to the doctrine will I look in

faith. 11

"To the community will I look in faith; the community of the Buddha's disciples instructs us how to lead a life of righteousness; the community of the Buddha's disciples teaches us how to exercise honesty and justice; the community of the Buddha's disciples shows us how to practise the truth. They form a brotherhood in kindness and charity, and their saints are worthy of reverence. The community of the Buddha's disciples is founded as a holy brotherhood in which men bind themselves together to teach the behests of rectitude and to do good.

Therefore, to the community will I look in faith." 12

And the gospel of the Blessed One increased from day to day, and many people came to hear him and to accept the ordination to lead thenceforth a holy life for the sake of the extinction of

suffering. 13

And the Blessed One seeing that it was impossible to attend to all who wanted to hear the truth and receive the ordination, sent out from the number of his disciples such as were to preach the

Dharma and said unto them: 14

"The Dharma and the Vinaya proclaimed by the Tathāgata shine forth when they are displayed, and not when they are concealed. But let not this doctrine, so full of truth and so excellent, fall into the hands of those unworthy of it, where it would be despised and contemned, treated shamefully, ridiculed and

censured. 15

"I now grant you, O bhikkhus, this permission. Confer henceforth in the different countries the ordination upon those who are

eager to receive it, when you find them worthy. 16

"Go ye now, O bhikkhus, for the benefit of the many, for the welfare of mankind, out of compassion for the world. Preach the doctrine which is glorious in the beginning, glorious in the middle, and glorious in the end, in the spirit as well as in the letter. There are beings whose eyes are scarcely covered with dust, but if the doctrine is not preached to them they cannot attain salvation. Proclaim to them a life of holiness. They will

understand the doctrine and accept it." 17

And it became an established custom that the bhikkhus went out preaching while the weather was good, but in the rainy season they came together again and joined their master, to listen to

the exhortations of the Tathāgata. 18

XVIII.

YASA, THE YOUTH OF BENARES.

At that time there was in Benares a noble youth, Yasa by name, the son of a wealthy merchant. Troubled in his mind about the sorrows of the world, he secretly rose up in the night and stole

away to the Blessed One. 1

The Blessed One saw Yasa, the noble youth, coming from afar. And Yasa approached and exclaimed: "Alas, what distress! What

tribulations!" 2

The Blessed One said to Yasa: "Here is no distress; here are no tribulations. Come to me and I will teach you the truth, and the truth will dispel your sorrows." 3

And when Yasa, the noble youth, heard that there were neither distress, nor tribulations, nor sorrows, his heart was comforted.

He went into the place where the Blessed One was, and sat down

near him. 4

Then the Blessed One preached about charity and morality. He explained the vanity of the thought "I am"; the dangers of desire, and the necessity of avoiding the evils of life in order

to walk on the path of deliverance. 5

Instead of disgust with the world, Yasa felt the cooling stream of holy wisdom, and, having obtained the pure and spotless eye of truth, he looked at his person, richly adorned with pearls and

precious stones, and his heart was filled with shame. 6

The Tathāgata, knowing his inward thoughts, said: 7

"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 samana may wear

an ascetic's garb while his mind is immersed in worldliness. 8

"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. 9

"There is no distinction between the layman and the hermit, if

but both have banished the thought of self." 10

Seeing that Yasa was ready to enter upon the path, the Blessed One said to him: "Follow me!" And Yasa joined the brotherhood,

and having put on a bhikkhu's robe, received the ordination. 11

While the Blessed One and Yasa were discussing the doctrine,

Yasa's father passed by in search of his son; and in passing he

asked the Blessed One: "Pray, Lord, hast thou seen Yasa, my son?" 12

And the Buddha said to Yasa's father: "Come in, sir, thou wilt find thy son"; and Yasa's father became full of joy and he entered. He sat down near his son, but his eyes were holden and he knew him not; and the Lord began to preach. And Yasa's father,

understanding the doctrine of the Blessed One, said: 13

"Glorious is the truth, O Lord! The Buddha, the Holy One, our Master, sets up what has been overturned; he reveals what has been hidden; he points out the way to the wanderer who has gone astray; he lights a lamp in the darkness so that all who have eyes to see can discern the things that surround them. I take refuge in the Buddha, our Lord: I take refuge in the doctrine revealed by him: I take refuge in the brotherhood which he has founded. May the Blessed One receive me from this day forth while

my life lasts as a lay disciple who has taken refuge in him." 14

Yasa's father was the first lay-member who became the first lay disciple of the Buddha by pronouncing the threefold formula of refuge. 15

When the wealthy merchant had taken refuge in the Buddha, his eyes were opened and he saw his son sitting at his side in a bhikkhu's robe. "My son, Yasa," he said, "thy mother is absorbed in lamentation and grief. Return home and restore thy mother to

life." 16

Then Yasa looked at the Blessed One, and the Blessed One said: "Should Yasa return to the world and enjoy the pleasures of a

worldly life as he did before?" 17

And Yasa's father replied: "If Yasa, my son, finds it a gain to stay with thee, let him stay. He has become delivered from the

bondage of worldliness." 18

When the Blessed One had cheered their hearts with words of truth and righteousness, Yasa's father said: "May the Blessed One, O Lord, consent to take his meal with me together with Yasa as his

attendant?" 19

The Blessed One, having donned his robes, took his alms-bowl and went with Yasa to the house of the rich merchant. When they had arrived there, the mother and also the former wife of Yasa

saluted the Blessed One and sat down near him. 20

Then the Blessed One preached, and the women having understood his doctrine, exclaimed: "Glorious is the truth, O Lord! We take refuge in the Buddha, our Lord. We take refuge in the doctrine revealed by him. We take refuge in the brotherhood which has been founded by him. May the Blessed One receive us from this day forth while our life lasts as lay disciples who have taken refuge

in him." 21

The mother and the wife of Yasa, the noble youth of Benares, were the first women who became lay disciples and took their refuge in

the Buddha. 22

Now there were four friends of Yasa belonging to the wealthy

families of Benares. Their names were Vimala, Subāhu, Puññaji,

and Gavampati. 23

When Yasa's friends heard that Yasa had cut off his hair and put on bhikkhu robes to give up the world and go forth into homelessness, they thought: "Surely that cannot be a common doctrine, that must be a noble renunciation of the world, if Yasa, whom we know to be good and wise, has shaved his hair and put on bhikkhu robes to give up the world and go forth into

homelessness." 24

And they went to Yasa, and Yasa addressed the Blessed One, saying: "May the Blessed One administer exhortation and instruction to these four friends of mine." And the Blessed One preached to them, and Yasa's friends accepted the doctrine and

took refuge in the Buddha, the Dharma, and the Sangha. 25

XIX KASSAPA.

At that time there lived in Uruvelā the Jatilas, Brahman hermits

with matted hair, worshipping the fire and keeping a fire-dragon;

and Kassapa was their chief. 1

Kassapa was renowned throughout all India, and his name was honored as one of the wisest men on earth and an authority on

religion. 2

And the Blessed One went to Kassapa of Uruvelā, the Jatila, and

said: "Let me stay a night in the room where you keep your sacred fire." 3

Kassapa, seeing the Blessed One in his majesty and beauty, thought to himself: "This is a great muni and a noble teacher. Should he stay over night in the room where the sacred fire is kept, the serpent will bite him and he will die." And he said: "I do not object to your staying over-night in the room where the sacred fire is kept, but the serpent lives there; he will kill

you and I should be sorry to see you perish." 4

But the Buddha insisted and Kassapa admitted him to the room

where the sacred fire was kept. 5

And the Blessed One sat down with his body erect, surrounding

himself with watchfulness. 6

In the night the dragon came to the Buddha, belching forth in rage his fiery poison, and filling the air with burning vapor, but could do him no harm, and the fire consumed itself while the World-honored One remained composed. And the venomous fiend

became very wroth so that he died in his anger. 7

When Kassapa saw the light shining forth from the room he said: "Alas, what misery! Truly, the countenance of Gotama the great Sakyamuni is beautiful, but the serpent will destroy him." 8

In the morning the Blessed One showed the dead body of the fiend

to Kassapa, saying: "His fire has been conquered by my fire." 9

And Kassapa thought to himself. "Sakyamuni is a great samana and possesses high powers, but he is not holy like me." 10

There was in those days a festival, and Kassapa thought: "The people will come hither from all parts of the country and will see the great Sakyamuni. When he speaks to them, they will

believe in him and abandon me." And he grew envious. 11

When the day of the festival arrived, the Blessed One retired and did not come to Kassapa. And Kassapa went to the Buddha on the

next morning and said: "Why did the great Sakyamuni not come?" 12

The Tathāgata replied: "Didst thou not think, O Kassapa, that it

would be better if I stayed away from the festival?" 13

And Kassapa was astonished and thought: "Great is Sakyamuni; he

can read my most secret thoughts, but he is not holy like me." 14

And the Blessed One addressed Kassapa and said: "Thou seest the truth, but acceptest it not because of the envy that dwells in thy heart. Is envy holiness? Envy is the last remnant of self that has remained in thy mind. Thou art not holy, Kassapa; thou

hast not yet entered the path." 15

And Kassapa gave up his resistance. His envy disappeared, and, bowing down before the Blessed One, he said: "Lord, our Master,

let me receive the ordination from tin. Blessed One." 16

And the Blessed One said: "Thou, Kassapa, art chief of the Jatilas. Go, then, first and inform them of thine intention, and

let them do as thou thinkest fit." 17

Then Kassapa went to the Jatilas and said: "I am anxious to lead a religious life under the direction of the great Sakyamuni, who

is the Enlightened One, the Buddha. Do as ye think best." 18

And the Jatilas replied: "We have conceived a profound affection for the great Sakyamuni, and if thou wilt join his brotherhood,

we will do likewise." 19

The Jatilas of Uruvelā now flung their paraphernalia of

fire-worship into the river and went to the Blessed One. 20

Nadi Kassapa and Gayā Kassapa, brothers of the great Uruvelā Kassapa, powerful men and chieftains among the people, were dwelling below on the stream, and when they saw the instruments used in fire-worship floating in the river, they said: "Something has happened to our brother." And they came with their folk to Uruvelā. Hearing what had happened, they, too, went to the

Buddha. 21

The Blessed One, seeing that the Jatilas of Nadi and Gayā, who

had practised severe austerities and worshipped fire, were now

come to him, preached a sermon on fire, and said: 22

"Everything, O Jatilas, is burning. The eye is burning, all the senses are burning, thoughts are burning. They are burning with the fire of lust. 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 the Dharma will see the four noble truths and walk in the eightfold path of holiness. He will become wary of his eye, wary of all his senses, wary of his thoughts. He will divest himself of passion and become free. He will be delivered from selfishness and attain the blessed state

of Nirvāna." 23

And the Jatilas rejoiced and took refuge in the Buddha, the

Dharma, and the Sangha. 24

XX

THE SERMON AT RĀJAGAHA.

And the Blessed One having dwelt some time in Uruvelā went forth to Rājagaha, accompanied by a great number of bhikkhus, many of whom had been Jatilas before; and the great Kassapa, chief of the

Jatilas and formerly a fireworshipper, went with him. 1

When the Magadha king, Seniya Bimbisāra, heard of the arrival of Gotama Sakyamuni, of whom the people said, "He is the Holy One, the blessed Buddha, guiding men as a driver curbs bullocks, the teacher of high and low," he went out surrounded with his counsellors and generals and came to the grove where the Blessed One was. 2

There they saw the Blessed One in the company of Kassapa, the great religious teacher of the Jatilas, and they were astonished and thought: "Has the great Sakyamuni placed himself under the spiritual direction of Kassapa, or has Kassapa become a disciple

of Gotama?" 3

And the Tathāgata, reading the thoughts of the people, said to Kassapa: "What knowledge hast thou gained, O Kassapa, and what has induced thee to renounce the sacred fire and give up thine

austere penances?" 4

Kassapa said: "The profit I derived from adoring the fire was

continuance in the wheel of individuality with all its sorrows and vanities. This service I have cast away, and instead of continuing penances and sacrifices I have gone in quest of the highest Nirvāna. Since I have seen the light of truth, I have

abandoned worshipping the fire." 5

The Buddha, perceiving that the whole assembly was ready as a

vessel to receive the doctrine, spoke thus to Bimbisāra the king: 6

"He who knows the nature of self and understands how the senses act, finds no room for selfishness, and thus he will attain peace unending. The world holds the thought of self, and from

this arises false apprehension. 7

"Some say that the self endures after death, some say it

perishes. Both are wrong and their error is most grievous. 8

"For if they say the self is perishable, the fruit they strive for will perish too, and at some time there will be no hereafter.

Good and evil would be indifferent. This salvation from

selfishness is without merit. 9

"When some, on the other hand, say the self will not perish, then in the midst of all life and death there is but one identity unborn and undying. If such is their self, then it is perfect and cannot be perfected by deeds. The lasting, imperishable self could never be changed. The self would be lord and master, and there would be no use in perfecting the perfect; moral aims and

salvation would be unnecessary. 10

"But now we see the marks of joy and sorrow. Where is any constancy? If there is no permanent self that does our deeds, then there is no self; there is no actor behind our actions, no

perceiver behind our perception, no lord behind our deeds. 11

"Now attend and listen: The senses meet the object and from their contact sensation is born. Thence results recollection. Thus, as the sun's power through a burning-glass causes fire to appear, so through the cognizance born of sense and object, the mind originates and with it the ego, the thought of self, whom some Brahman teachers call the lord. The shoot springs from the seed; the seed is not the shoot; both are not one and the same, but successive phases in a continuous growth. Such is the birth of

animated life. 12

"Ye that are slaves of the self and toil in its service from morn until night, ye that live in constant fear of birth, old age, sickness, and death, receive the good tidings that your cruel

master exists not. 13

"Self is an error, an illusion, a dream. Open your eyes and

awaken. See things as they are and ye will be comforted. 14

"He who is awake will no longer be afraid of nightmares. He who has recognized the nature of the rope that seemed to be a serpent

will cease to tremble. 15

"He who has found there is no self will let go all the lusts and desires of egotism. 16

"The cleaving to things, covetousness, and sensuality inherited from former existences, are the causes of the misery and vanity

in the world. 17

"Surrender the grasping disposition of selfishness, and you will attain to that calm state of mind which conveys perfect peace, goodness, and wisdom." 18

And the Buddha breathed forth this solemn utterance: 19

"Do not deceive, do not despise Each other, anywhere.

Do not be angry, nor should ye Secret resentment bear;

For as a mother risks her life And watches o'er her child,

So boundless be your love to all,

So tender, kind and mild. 20

"Yea, cherish good-will right and left, All round, early and late,

And without hindrance, without stint, From envy free and hate,

While standing, walking, sitting down, Whate'er you have in mind,

The rule of life that's always best

Is to be loving-kind. 21

"Gifts are great, the founding of vihāras is meritorious, meditations and religious exercises pacify the heart, comprehension of the truth leads to Nirvāna, but greater than all is lovingkindness. As the light of the moon is sixteen times stronger than the light of all the stars, so lovingkindness is sixteen times more efficacious in liberating the heart than all

other religious accomplishments taken together. 22

"This state of heart is the best in the world. Let a man remain steadfast in it while he is awake, whether he is standing,

walking, sitting, or lying down." 23

When the Enlightened One had finished his sermon, the Magadha

king said to the Blessed One: 24

"In former days, Lord, when I was a prince, I cherished five wishes. I wished: O, that I might be inaugurated as a king. This was my first wish, and it has been fulfilled. Further, I wished: Might the Holy Buddha, the Perfect One, appear on earth while I rule and might he come to my kingdom. This was my second wish and it is fulfilled now. Further I wished: Might I pay my respects to him. This was my third wish and it is fulfilled now. The fourth wish was: Might the Blessed One preach the doctrine to me, and this is fulfilled now. The greatest wish, however, was the fifth wish: Might I understand the doctrine of the Blessed One. And

this wish is fulfilled too. 25

"Glorious Lord! Most glorious is the truth preached by the Tathāgata! Our Lord, the Buddha, sets up what has been overturned; he reveals what has been hidden; he points out the way to the wanderer who has gone astray; he lights a lamp in the

darkness so that those who have eyes to see may see. 26

"I take my refuge in the Buddha. I take my refuge in the Dharma.

I take my refuge in the Sangha." 27

The Tathāgata, by the exercise of his virtue and by wisdom, showed his unlimited spiritual power. He subdued and harmonized all minds. He made them see and accept the truth, and throughout

the kingdom the seeds of virtue were sown. 28

XXI

THE KING'S GIFT.

The king, having taken his refuge in the Buddha, invited the Tathāgata to his palace, saying: "Will the Blessed One consent to take his meal with me to-morrow together with the fraternity of bhikkhus?" 1

The next morning Seniya Bimbisāra, the king, announced to the

Blessed One that it was time for taking food: "Thou art my most welcome guest, O Lord of the world, come; the meal is prepared." 2

And the Blessed One having donned his robes, took his alms-bowl and, together with a great number of bhikkhus, entered the city

of Rājagaha. 3

Sakka, the king of the Devas, assuming the appearance of a young Brahman, walked in front, and said: 4

"He who teaches self-control with those who have learned

self-control; the redeemer with those whom he has redeemed; the Blessed One with those to whom he has given peace, is entering Rājagaha! Hail to the Buddha, our Lord! Honor to his name and blessings to all who take refuge in him." And Sakka intoned this stanza: 5

"So blest is an age in which Buddhas arise, So blest is the truth's proclamation.

So blest is the Sangha, concordant and wise,

So blest a devout congregation! 6

"And if by all the truth were known, More seeds of kindness would be sown,

And richer crops of good deeds grown." 7

When the Blessed One had finished his meal, and had cleansed his

bowl and his hands, the king sat down near him and thought: 8

"Where may I find a place for the Blessed One to live in, not too far from the town and not too near, suitable for going and coming, easily accessible to all people who want to see him, a place that is by day not too crowded and by night not exposed to noise, wholesome and well fitted for a retired life? There is my pleasure-garden, the bamboo grove Veluvana, fulfilling all these conditions. I shall offer it to the brotherhood whose head is the

Buddha." 9

The king dedicated his garden to the brotherhood, saying: "May

the Blessed One accept my gift." 10

Then the Blessed One, having silently shown his consent and having gladdened and edified the Magadha king by religious

discourse, rose from his seat and went away. 11

XXII.

SĀRIPUTTA AND MOGGALLĀNA.

At that time Sāriputta and Moggallāna, two Brahmans and chiefs of the followers of Sañjaya, led a religious life. They had promised each other: "He who first attains Nirvāna shall tell the other

one." 1

Sāriputta seeing the venerable Assaji begging for alms, modestly keeping his eyes to the ground and dignified in deportment,[1] exclaimed: "Truly this samana has entered the right path; I will ask him in whose name he has retired from the world and what doctrine he professes." Being addressed by Sāriputta, Assaji replied: "I am a follower of the Buddha, the Blessed One, but being a novice I can tell you the substance only of the

doctrine." 2

Said Sāriputta: "Tell me, venerable monk, it is the substance I

want." And Assaji recited the stanza: 3

"The Buddha did the cause unfold

Of all the things that spring from causes. And further the great sage has told

How finally all passion pauses." 4

Having heard this stanza, Sāriputta obtained the pure and spotless eye of truth and said: "Now I see clearly, whatsoever is subject to origination is also subject to cessation. If this be the doctrine I have reached the state to enter Nirvāna which

heretofore has remained hidden from me." 5

Sāriputta went to Moggallāna and told him, and both said: "We

will go to the Blessed One, that he, the Blessed One, may be our teacher." 6

When the Buddha saw Sāriputta and Moggallāna coming from afar, he

said to his disciples, "These two monks are highly auspicious." 7

When the two friends had taken refuge in the Buddha, the Dharma and the Sangha, the Holy One said to his other disciples: "Sāriputta, like the first-born son of a world-ruling monarch, is well able to assist the king as his chief follower to set the

wheel of the law rolling." 8

And the people were annoyed. Seeing that many distinguished young men of the kingdom of Magadha led a religious life under the direction of the Blessed One, they became angry and murmured:

"Gotama Sakyamuni induces fathers to leave their wives and causes families to become extinct." 9

When they saw the bhikkhus, they reviled them, saying: "The great

Sakyamuni has come to Rājagaha subduing the minds of men. Who

will be the next to be led astray by him?" 10

The bhikkhus told it to the Blessed One, and the Blessed One said: "This murmuring, O bhikkhus, will not last long. It will last seven days. If they revile you, O bhikkhus, answer them with

these words: 11

"'It is by preaching the truth that Tathāgatas lead men. Who will murmur at the wise? Who will blame the virtuous? Who will condemn self-control, righteousness, and kindness?'" 12

And the Blessed One proclaimed this verse:

"Commit no wrong but good deeds do And let thy heart be pure.

All Buddhas teach this doctrine true

Which will for aye endure." 13

XXIII.

ANĀTHAPINDIKA.

At this time there was Anāthapindika, a man of unmeasured wealth,

visiting Rājagaha. Being of a charitable disposition, he was

called "the supporter of orphans and the friend of the poor." 1

Hearing that the Buddha had come into the world and was stopping in the bamboo grove near the city, he set out in the very night

to meet the Blessed One. 2

And the Blessed One saw at once the sterling quality of Anāthapindika's heart and greeted him with words of religious comfort. And they sat down together, and Anāthapindika listened to the sweetness of the truth preached by the Blessed One. And

the Buddha said: 3

"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. 4

"Who is it that shapes our lives? Is it Iśvara, a personal creator? If Iśvara be the maker, all living things should have silently to submit to their maker's power. They would be like vessels formed by the potter's hand; and if it were so, how would it be possible to practise virtue? If the world had been made by Iśvara there should be no such thing as sorrow, or calamity, or evil; for both pure and impure deeds muse come from him. If not, there would be another cause beside him, and he would not be self-existent. Thus, thou seest, the thought of Iśvara is

overthrown. 5

"Again, it is said that the Absolute has created us. But that which is absolute cannot be a cause. All things around us come from a cause as the plant comes from the seed; but how can the Absolute be the cause of all things alike? If it pervades them,

then, certainly, it does not make them. 6

"Again, it is said that Self is the maker. But if self is the maker, why did it not make things pleasing? The causes of sorrow and joy are real and objective. How can they have been made by

self? 7

"Again, if we adopt the argument that there is no maker, our fate is such as it is, and there is no causation, what use would there

be in shaping our lives and adjusting means to an end? 8

"Therefore, we argue that all things that exist are not without cause. However, neither Iśvara, nor the absolute, nor the self, nor causeless chance, is the maker, but our deeds produce results

both good and evil according to the law of causation. 9

"Let us, then, abandon the heresy of worshipping Iśvara and of praying to him; let us no longer lose ourselves in vain speculations of profitless subtleties; let us surrender self and all selfishness, and as all things are fixed by causation, let us

practise good so that good may result from our actions." 10

And Anāthapindika said: "I see that thou art the Buddha, the Blessed One, the Tathāgata, and I wish to open to thee my whole

mind. Having listened to my words advise me what I shall do. 11

"My life is full of work, and having acquired great wealth, I am surrounded with cares. Yet I enjoy my work, and apply myself to it with all diligence. Many people are in my employ and depend

upon the success of my enterprises. 12

"Now, I have heard thy disciples praise the bliss of the hermit and denounce the unrest of the world. 'The Holy One,' they say, 'has given up his kingdom and his inheritance, and has found the path of righteousness, thus setting an example to all the world

how to attain Nirvāna.' 13

"My heart yearns to do what is right and to be a blessing unto my fellows. Let me then ask thee, Must I give up my wealth, my home, and my business enterprises, and, like thyself, go into

homelessness in order to attain the bliss of a religious life?" 14

And the Buddha replied: "The bliss of a religious life is attainable by every one who walks in the noble eightfold path. He that cleaves to wealth had better cast it away than allow his heart to be poisoned by it; but he who does not cleave to wealth, and possessing riches, uses them rightly, will be a blessing unto

his fellows. 15

"It is not life and wealth and power that enslave men, but the cleaving to life and wealth and power. 16

"The bhikkhu who retires from the world in order to lead a life of leisure will have no gain, for a life of indolence is an

abomination, and lack of energy is to be despised. 17

"The Dharma of the Tathāgata does not require a man to go into homelessness or to resign the world, unless he feels called upon to do so; but the Dharma of the Tathāgata requires every man to free himself from the illusion of self, to cleanse his heart, to

give up his thirst for pleasure and lead a life of righteousness. 18

"And whatever men do, whether they remain in the world as artisans, merchants, and officers of the king, or retire from the world and devote themselves to a life of religious meditation, let them put their whole heart into their task; let them be diligent and energetic, and, if they are like the lotus, which, although it grows in the water, yet remains untouched by the water, if they struggle in life without cherishing envy or hatred, if they live in the world not a life of self but a life of truth, then surely joy, peace, and bliss will dwell in their

minds." 19

XXIV.

THE SERMON ON CHARITY.

Anāthapindika rejoiced at the words of the Blessed One and said: "I dwell at Sāvatthi, the capital of Kosala, a land rich in produce and enjoying peace. Pasenadi is the king of the country, and his name is renowned among our own people and our neighbors. Now I wish to found there a vihāra which shall be a place of religious devotion for your brotherhood, and I pray you kindly to

accept it." 1

The Buddha saw into the heart of the supporter of orphans; and knowing that unselfish charity was the moving cause of his offer,

in acceptance of the gift, the Blessed One said: 2

"The charitable man is loved by all; his friendship is prized highly; in death his heart is at rest and full of joy, for he suffers not from repentance; he receives the opening flower of

his reward and the fruit that ripens from it. 3

"Hard it is to understand: By giving away our food, we get more strength, by bestowing clothing on others, we gain more beauty; by donating abodes of purity and truth, we acquire great

treasures. 4

"There is a proper time and a proper m ode in charity just as the vigorous warrior goes to battle, so is the man; who is able to give. He is like an able warrior, a champion strong and wise in

action. 5

"Loving and compassionate he gives with reverence and banishes

all hatred, envy, and anger. 6

"The charitable man has found the path of salvation. He is like the man who plants a sapling, securing thereby the shade, the flowers, and the fruit in future years. Even so is the result of charity, even so is the joy of him who helps those that are in

need of assistance; even so is the great Nirvāna. 7

"We reach the immortal path only by continuous acts of kindliness

and we perfect our souls by compassion and charity." 8

Anāthapindika invited Sāriputta to accompany him on his return to

Kosala and help him in selecting a pleasant site for the vihāra. 9

XXV. JETAVANA.

Anāthapindika, the friend of the destitute and the supporter of

orphans, having returned home, saw the garden of the

heir-apparent, Jeta, with its green groves and limpid rivulets, and thought: "This is the place which will be most suitable as a vihāra for the brotherhood of the Blessed One." And he went to

the prince and asked leave to buy the ground. 1

The prince was not inclined to sell the garden, for he valued it highly. He at first refused but said at last, "If thou canst cover it with gold, then, and for no other price, shalt thou have

it." 2

Anāthapindika rejoiced and began to spread his gold; but Jeta said: "Spare thyself the trouble, for I will not sell." But Anāthapindika insisted. Thus they contended until they resorted

to the magistrate. 3

Meanwhile the people began to talk of the unwonted proceeding, and the prince, hearing more of the details and knowing that Anāthapindika was not only very wealthy but also straightforward and sincere, inquired into his plans. On hearing the name of the Buddha, the prince became anxious to share in the foundation and he accepted only one-half of the gold, saying: "Yours is the land, but mine are the trees. I will give the trees as my share

of this offering to the Buddha." 4

Then Anāthapindika took the land and Jeta the trees, and they

placed them in trust of Sāriputta for the Buddha. 5

After the foundations were laid, they began to build the hall which rose loftily in due proportions according to the directions which the Buddha had suggested; and it was beautifully decorated

with appropriate carvings. 6

This vihāra was called Jetavana, and the friend of the orphans invited the Lord to come to Sāvatthi and receive the donation. And the Blessed One left Kapilavatthu and came to Sāvatthi. 7

While the Blessed One was entering Jetavana, Anāthapindika scattered flowers and burned incense, and as a sign of the gift he poured water from a golden dragon decanter, saying, "This Jetavana vihāra I give for the use of the brotherhood throughout

the world." 8

The Blessed One received the gift and replied: "May all evil

influences be overcome; may the offering promote the kingdom of righteousness and be a permanent blessing to mankind in general,

to the land of Kosala, and especially also to the giver." 9

Then the king Pasenadi, hearing that the Lord had come, went in his royal equipage to the Jetavana vihāra and saluted the Blessed One with clasped hands, saying: 10

"Blessed is my unworthy and obscure kingdom that it has met with so great a fortune. For how can calamities and dangers befall it in the presence of the Lord of the world, the Dharmarāja, the King of Truth. 11

"Now that I have seen thy sacred countenance, let me partake of

the refreshing waters of thy teachings. 12

"Worldly profit is fleeting and perishable, but religious profit is eternal and inexhaustible. A worldly man, though a king, is full of trouble, but even a common man who is holy has peace of

mind." 13

Knowing the tendency of the king's heart, weighed down by avarice

and love of pleasure, the Buddha seized the opportunity and said: 14

"Even those who, by their evil karma, have been born in low degree, when they see a virtuous man, feel reverence for him. How much more must an independent king, on account of merits acquired in previous existences, when meeting a Buddha, conceive reverence

for him. 15

"And now as I briefly expound the law, let the Mahārāja listen

and weigh my words, and hold fast that which I deliver! 16

"Our good or evil deeds follow us continually like shadows. 17

"That which is most needed is a loving heart! 18

"Regard thy people as men do an only son. Do not oppress them, do not destroy them; keep in due check every member of thy body, forsake unrighteous doctrine and walk in the straight path. Exalt not thyself by trampling down others, but comfort and befriend

the suffering. 19

"Neither ponder on kingly dignity, nor listen to the smooth words

of flatterers. 20

"There is no profit in vexing oneself by austerities, but

meditate on the Buddha and weigh his righteous law. 21

"We are encompassed on all sides by the rocks of birth, old age, disease, and death, and only by considering and practising the

true law can we escape from this sorrow-piled mountain. 22

"What profit, then, in practising iniquity? 23

"All who are wise spurn the pleasures of the body. They loathe

lust and seek to promote their spiritual existence. 24

"When a tree is burning with fierce flames, how can the birds congregate therein? Truth cannot dwell where passion lives. He

who does not know this, though he be a learned man and be praised

by others as a sage, is beclouded with ignorance. 25

"To him who has this knowledge true wisdom dawns, and he will beware of hankering after pleasure. To acquire this state of mind, wisdom is the one thing needful. To neglect wisdom will

lead to failure in life. 26

"The teachings of all religions should center here, for without wisdom there is no reason. 27

"This truth is not for the hermit alone; it concerns every human being, priest and layman alike. There is no distinction between the monk who has taken the vows, and the man of the world living with his family. There are hermits who fall into perdition, and

there are humble householders who mount to the rank of rishis. 28

"Hankering after pleasure is a danger common to all; it carries away the world. He who is involved in its eddies finds no escape. But wisdom is the handy boat, reflection is the rudder. The slogan of religion calls you to overcome the assaults of Māra,

the enemy. 29

"Since it is impossible to escape the result of our deeds, let us practise good works. 30

"Let us guard our thoughts that we do no evil, for as we sow so

shall we reap.; 31

"There are ways from light into darkness and from darkness into light. There are ways, also, from the gloom into deeper darkness, and from the dawn into brighter light. The wise man will use the light he has to receive more fight. He will constantly advance in

the knowledge of truth. 32

"Exhibit true superiority by virtuous conduct and the exercise of reason; meditate deeply on the vanity of earthly things, and understand the fickleness of life. 33

"Elevate the mind, and seek sincere faith with firm purpose; transgress not the rules of kingly conduct, and let your happiness depend, not upon external things, but upon your own mind. Thus you will lay up a good name for distant ages and will

secure the favor of the Tathāgata." 34

The king listened with reverence and remembered all the words of

the Buddha in his heart. 35

XXVI.

THE THREE CHARACTERISTICS AND THE UNCREATE.

When the Buddha was staying at the Veluvana, the bamboo grove at

Rājagaha, he addressed the brethren thus: 1

"Whether Buddhas arise, O priests, or whether Buddhas do not

arise, it remains a fact and the fixed and necessary constitution of being that all conformations are transitory. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains and makes it clear that all

conformations are transitory. 2

"Whether Buddhas arise, O priests, or whether Buddhas do not arise, it remains a fact and a fixed and necessary constitution of being, that all conformations are suffering. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, publishes, proclaims, discloses, minutely explains and makes it clear that all conformations are

suffering. 3

"Whether Buddhas arise, O priests, or whether Buddhas do not arise, it remains a fact and a fixed and necessary constitution of being, that all conformations are lacking a self. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains and makes it clear that all

conformations are lacking a self." 4

And on another occasion the Blessed One dwelt at Sāvatthi in the Jetavana, the garden of Anāthapindika. 5

At that time the Blessed One edified, aroused, quickened and gladdened the monks with a religious discourse on the subject of Nirvāna. And these monks grasping the meaning, thinking it out, and accepting with their hearts the whole doctrine, listened attentively. But there was one brother who had some doubt left in his heart. He arose and clasping his hands made the request: "May I be permitted to ask a question?" When permission was granted he

spoke as follows: 6

"The Buddha teaches that all conformations are transient, that all conformations are subject to sorrow, that all conformations are lacking a self. How then can there be Nirvāna, a state of

eternal bliss?" 7

And the Blessed One, in this connection, on that occasion,

breathed forth this solemn utterance: 8

"There is, O monks, a state where there is neither earth, nor water, nor heat, nor air; neither infinity of space nor infinity of consciousness, nor nothingness, nor perception nor

non-perception; neither this world nor that world, neither sun

nor moon. It is the uncreate. 9

"That, O monks, I term neither coming nor going nor standing; neither death nor birth. It is without stability, without change; it is the eternal which never originates and never passes away.

There is the end of sorrow. 10

"It is hard to realize the essential, the truth is not easily perceived; desire is mastered by him who knows, and to him who

sees aright all things are naught. 11

"There is, O monks, an unborn, unoriginated, uncreated, unformed. Were there not, O monks, this unborn, unoriginated, uncreated,

unformed, there would be no escape from the world of the born, originated, created, formed. 12

"Since, O monks, there is an unborn, unoriginated, uncreated, and unformed, therefore is there an escape from the born, originated, created, formed." 13

XXVII.

THE BUDDHA'S FATHER.

The Buddha's name became famous over all India and Suddhodana, his father, sent word to him saying: "I am growing old and wish to see my son before I die. Others have had the benefit of his

doctrine, but not his father nor his relatives." 1

And the messenger said: "O world-honored Tathāgata, thy father

looks for thy coming as the lily longs for the rising of the

sun." 2

The Blessed One consented to the request of his father and set out on his journey to Kapilavatthu. Soon the tidings spread in the native country of the Buddha: "Prince Siddhattha, who wandered forth from home into homelessness to obtain

enlightenment, having attained his purpose, is coming back." 3

Suddhodana went out with his relatives and ministers to meet the prince. When the king saw Siddhattha, his son, from afar, he was struck with his beauty and dignity, and he rejoiced in his heart,

but his mouth found no words to utter. 4

This, indeed, was his son; these were the features of Siddhattha. How near was the great samana to his heart, and yet what a distance lay between them! That noble muni was no longer Siddhattha, his son; he was the Buddha, the Blessed One, the

Holy One, Lord of truth, and teacher of mankind. 5

Suddhodana the king, considering the religious dignity of his son, descended from his chariot and after saluting his son said: "It is now seven years since I have seen thee. How I have longed

for this moment!" 6

Then the Sakyamuni took a seat opposite his father, and the king gazed eagerly at his son. He longed to call him by his name, but he dared not. "Siddhattha," he exclaimed silently in his heart, "Siddhattha, come back to thine aged father and be his son again!" But seeing the determination of his son, he suppressed

his sentiments, and desolation overcame him. 7

Thus the king sat face to face with his son, rejoicing in his sadness and sad in his rejoicing. Well might he be proud of his son, but his pride broke down at the idea that his great son

would never be his heir. 8

"I would offer thee my kingdom," said the king, "but if I did,

thou wouldst account it but as ashes." 9

And the Buddha said: "I know that the king's heart is full of love and that for his son's sake he feels deep grief. But let the ties of love that bind him to the son whom he lost embrace with equal kindness all his fellow-beings, and he will receive in his place a greater one than Siddhattha; he will receive the Buddha, the teacher of truth, the preacher of righteousness, and the

peace of Nirvāna will enter into his heart." 10

Suddhodana trembled with joy when he heard the melodious words of his son, the Buddha, and clasping his hands, exclaimed with tears in his eyes: "Wonderful is this change! The overwhelming sorrow has passed away. At first my sorrowing heart was heavy, but now I reap the fruit of thy great renunciation. It was right that, moved by thy mighty sympathy, thou shouldst reject the pleasures of royal power and achieve thy noble purpose in religious devotion. Now that thou hast found the path, thou canst preach the law of immortality to all the world that yearns for

deliverance." 11

The king returned to the palace, while the Buddha remained in the grove before the city. 12

XXVIII.

YASODHARĀ.

On the next morning the Buddha took his bowl and set out to beg

his food. 1

And the news spread abroad: "Prince Siddhattha is going from house to house to receive alms in the city where he used to ride in a chariot attended by bis retinue. His robe is like a red

clod, and he holds in his hand an earthen bowl." 2

On hearing the strange rumor, the king went forth in great haste and when he met his son he exclaimed: "Why dost thou thus disgrace me? Knowest thou not that I can easily supply thee and

thy bhikkhus with food?" 3

And the Buddha replied: "It is the custom of my race." 4

But the king said: "How can this be? Thou art descended from

kings, and not one of them ever begged for food." 5

"O great king," rejoined the Buddha, "thou and thy race may claim descent from kings; my descent is from the Buddhas of old. They, begging their food, lived on alms." 6

The king made no reply, and the Blessed One continued: "It is customary, O king, when one has found a hidden treasure, for him to make an offering of the most precious jewel to his father.

Suffer me, therefore, to open this treasure of mine which is the Dharma, and accept from me this gem:" 7

And the Blessed One recited the following stanza:

"Rise from dreams and loiter not Open to truth thy mind.

Practise righteousness and thou

Eternal bliss shalt find." 8

Then the king conducted the prince into the palace, and the ministers and all the members of the royal family greeted him with great reverence, but Yasodharā, the mother of Rāhula, did not make her appearance. The king sent for Yasodharā, but she replied: "Surely, if I am deserving of any regard, Siddhattha

will come and see me." 9

The Blessed One, having greeted all his relatives and friends,

asked: "Where is Yasodharā?" And on being informed that she had

refused to come, he rose straightway and went to her apartments. 10

"I am free," the Blessed One said to his disciples, Sāriputta and Moggallāna, whom he had bidden to accompany him to the princess's chamber; "the princess, however, is not as yet free. Not having seen me for a long time, she is exceedingly sorrowful. Unless her grief be allowed its course her heart will cleave. Should she

touch the Tathāgata, the Holy One, ye must not prevent her." 11

Yasodharā sat in her room, dressed in mean garments, and her hair cut. When Prince Siddhattha entered, she was, from the abundance of her affection, like an overflowing vessel, unable to contain

her love. 12

Forgetting that the man whom she loved was the Buddha, the Lord of the world, the preacher of truth, she held him by his feet and

wept bitterly. 13

Remembering, however, that Suddhodana was present, she felt ashamed, and rising, seated herself reverently at a little

distance. 14

The king apologized for the princess, saying: "This arises from her deep affection, and is more than a temporary emotion. During the seven years that she has lost her husband, when she heard that Siddhattha had shaved his head, she did likewise; when she heard that he had left off the use of perfumes and ornaments, she also refused their use. Like her husband she had eaten at appointed times from an earthen bowl only. Like him she had renounced high beds with splendid coverings, and when other princes asked her in marriage, she replied that she was still

his. Therefore, grant her forgiveness." 15

And the Blessed One spoke kindly to Yasodharā, telling of her great merits inherited from former lives. She had indeed been again and again of great assistance to him. Her purity, her gentleness, her devotion had been invaluable to the Bodhisatta when he aspired to attain enlightenment, the highest aim of mankind. And so holy had she been that she desired to become the wife of a Buddha. This, then, is her karma, and it is the result of great merits. Her grief has been unspeakable, but the consciousness of the glory that surrounds her spiritual inheritance increased by her noble attitude during her life, will be a balm that will miraculously transform all sorrows into

heavenly joy. 16

XXIX.

RĀHULA.

Many people in Kapilavatthu believed in the Tathāgata and took refuge in his doctrine, among them Nanda, Siddhattha's halfbrother, the son of Pajāpatī; Devadatta, his cousin and brother-in-law; Upāli the barber; and Anuruddha the philosopher.

Some years later Ānanda, another cousin of the Blessed One, also

joined the Sangha. 1

Ānanda was a man after the heart of the Blessed One; he was his most beloved disciple, profound in comprehension and gentle in spirit. And Ānanda remained always near the Blessed Master of

truth, until death parted them. 2

On the seventh day after the Buddha's arrival in Kapilavatthu,

Yasodharā dressed Rāhula, now seven years old, in all the

splendor of a prince and said to him: 3

"This holy man, whose appearance is so glorious that he looks like the great Brahmā, is thy father. He possesses four great mines of wealth which I have not yet seen. Go to him and entreat him to put thee in possession of them, for the son ought to

inherit the property of his father." 4

Rāhula replied: "I know of no father but the king. Who is my

father?" 5

The princess took the boy in her arms and from the window she pointed out to him the Buddha, who happened to be near the

palace, partaking of food. 6

Rāhula then went to the Buddha, and looking up into his face said

without fear and with much affection: "My father!" 7

And standing near by him, he added: "O samana, even thy shadow is

a place of bliss!" 8

When the Tathāgata had finished his repast, he gave blessings and

went away from the palace, but Rāhula followed and asked his

father for his inheritance. 9

No one prevented the boy, nor did the Blessed One himself. 10

Then the Blessed One turned to Sāriputta, saying: "My son asks for his inheritance. I cannot give him perishable treasures that will bring cares and sorrows, but I can give him the inheritance

of a holy life, which is a treasure that will not perish." 11

Addressing Rāhula with earnestness, the Blessed One said: "Gold and silver and jewels are not in my possession. But if thou art willing to receive spiritual treasures, and art strong enough to carry them and to keep them, I shall give thee the four truths which will teach thee the eightfold path of righteousness. Dost

thou desire to be admitted to the brotherhood of those who devote their life to the culture of the heart seeking for the highest

bliss attainable?" 12

And Rāhula replied with firmness: "I do. I want to join the brotherhood of the Buddha." 13

When the king heard that Rāhula had joined the brotherhood of bhikkhus he was grieved. He had lost Siddhattha and Nanda, his sons, and Devadatta, his nephew. But now that his grandson had been taken from him, he went to the Blessed One and spoke to him. And the Blessed One promised that from that time forward he would not ordain any minor without the consent of his parents or

guardians. 14

CONSOLIDATION OF THE BUDDHA'S RELIGION.

XXX.

JĪVAKA, THE PHYSICIAN.

Long before the Blessed One had attained enlightenment,

self-mortification had been the custom among those who earnestly sought for salvation. Deliverance of the soul from all the necessities of life and finally from the body itself, they regarded as the aim of religion. Thus, they avoided everything that might be a luxury in food, shelter, and clothing, and lived like the beasts in the woods. Some went naked, while others wore

the rags cast away upon cemeteries or dungheaps. 1

When the Blessed One retired from the world, he recognized at once the error of the naked ascetics, and, considering the

indecency of their habit, clad himself in cast-off rags. 2

Having attained enlightenment and rejected all unnecessary self-mortifications, the Blessed One and his bhikkhus continued for a long time to wear the cast-off rags of cemeteries and

dung-heaps. 3

Then it happened that the bhikkhus were visited with diseases of all kinds, and the Blessed One permitted and explicitly ordered the use of medicines, and among them he even enjoined, whenever

needed, the use of unguents. 4

One of the brethren suffered from a sore on his foot, and the

Blessed One enjoined the bhikkhus to wear foot-coverings. 5

Now it happened that a disease befell the body of the Blessed One

himself, and Ānanda went to Jīvaka, physician to Bimbisāra, the

king. 6

And Jīvaka, a faithful believer in the Holy One, ministered unto

the Blessed One with medicines and baths until the body of the

Blessed One was completely restored. 7

At that time, Pajjota, king of Ujjenī, was suffering from jaundice, and Jīvaka, the physician to king Bimbisāra, was consulted. When king Pajjota had been restored to health, he sent to Jīvaka a suit of the most excellent cloth. And Jīvaka said to himself: "This suit is made of the best cloth, and nobody is worthy to receive it but the Blessed One, the perfect and holy

Buddha, or the Magadha king, Senija Bimbisāra." 8

Then Jīvaka took that suit and went to the place where the Blessed One was; having approached him, and having respectfully saluted the Blessed One, he sat down near him and said: "Lord, I

have a boon to ask of the Blessed One." 9

The Buddha replied: "The Tathāgatas, Jīvaka, do not grant boons

before they know what they are." 10

Jīvaka said: "Lord, it is a proper and unobjectionable request." 11

"Speak, Jīvaka," said the Blessed One. 12

"Lord of the world, the Blessed One wears only robes made of rags taken from a dung-heap or a cemetery, and so also does the brotherhood of bhikkhus. Now, Lord, this suit has been sent to me by King Pajjota, which is the best and most excellent, and the finest and the most precious, and the noblest that can be found. Lord of the world, may the Blessed One accept from me this suit,

and may he allow the brotherhood of bhikkhus to wear lay robes." 13

The Blessed One accepted the suit, and after having delivered a religious discourse, he addressed the bhikkhus thus: 14

"Henceforth ye shall be at liberty to wear either cast-off rags or lay robes. Whether ye are pleased with the one or with the

other, I will approve of it." 15

When the people at Rājagaha heard, "The Blessed One has allowed the bhikkhus to wear lay robes," those who were willing to bestow gifts became glad. And in one day many thousands of robes were

presented at Rājagaha to the bhikkhus. 16

XXXI.

THE BUDDHA'S PARENTS ATTAIN NIRVĀNA.

When Suddhodana had grown old, he fell sick and sent for his son to come and see him once more before he died; and the Blessed One came and stayed at the sick-bed, and Suddhodana, having attained

perfect enlightenment, died in the arms of the Blessed One. 1

And it is said that the Blessed One, for the sake of preaching to his mother Māyā-devī, ascended to heaven and dwelt with the devas. Having concluded his pious mission, he returned to the earth and went about again, converting those who listened to his

teachings. 2

XXXII.

WOMEN ADMITTED TO THE SANGHA.

Yasodharā had three times requested of the Buddha that she might be admitted to the Sangha, but her wish had not been granted. Now Pajāpatī, the foster-mother of the Blessed One, in the company of Yasodharā, and many other women, went to the Tathāgata entreating him earnestly to let them take the vows and be ordained as

disciples. 1

And the Blessed One, foreseeing the danger that lurked in admitting women to the Sangha, protested that while the good religion ought surely to last a thousand years it would, when women joined it, likely decay after five hundred years; but observing the zeal of Pajāpatī and Yasodharā for leading a religious life he could no longer resist and assented to have

them admitted as his disciples. 2

Then the venerable Ānanda addressed the Blessed One thus: 3

"Are women competent, Venerable Lord, if they retire from household life to the homeless state, under the doctrine and discipline announced by the Tathāgata, to attain to the fruit of conversion, to attain to a release from a wearisome repetition of

rebirths, to attain to saintship?" 4

And the Blessed One declared: "Women are competent, Ānanda, if they retire from household life to the homeless state, under the doctrine and discipline announced by the Tathāgata, to attain to the fruit of conversion, to attain to a release from a wearisome

repetition of rebirths, to attain to saintship. 5

"Consider, Ānanda, how great a benefactress Pajāpatī has been. She is the sister of the mother of the Blessed One, and as foster-mother and nurse, reared the Blessed One after the death of his mother. So, Ānanda, women may retire from household life to the homeless state, under the doctrine and discipline

announced by the Tathāgata." 6

Pajāpatī was the first woman to become a disciple of the Buddha

and to receive the ordination as a bhikkhunī. 7

XXXIII.

THE BHIKKHUS' CONDUCT TOWARD WOMEN.

The bhikkhus came to the Blessed One and asked him: 1

"O Tathāgata, our Lord and Master, what conduct toward women dost

thou prescribe to the samanas who have left the world?" 2

And the Blessed One said: 3

"Guard against looking on a woman. 4

"If ye see a woman, let it be as though ye saw her not, and have

no conversation with her. 5

"If, after all, ye must speak with her, let it be with a pure heart, and think to yourself, 'I as a samana will live in this sinful world as the spotless leaf of the lotus, unsoiled by the

mud in which it grows.' 6

"If the woman be old, regard her as your mother, if young, as

your sister, if very young, as your child. 7

"The samana who looks on a woman as a woman, or touches her as a woman, has broken his vow and is no longer a disciple of the Tathāgata. 8

"The power of lust is great with men, and is to be feared withal; take then the bow of earnest perseverance, and the sharp

arrow-points of wisdom. 9

"Cover your heads with the helmet of right thought, and fight

with fixed resolve against the five desires. 10

"Lust beclouds a man's heart, when it is confused with woman's

beauty, and the mind is dazed. 11

"Better far with red-hot irons bore out both your eyes, than encourage in yourself sensual thoughts, or look upon a woman's

form with lustful desires. 12

"Better fall into the fierce tiger's mouth, or under the sharp knife of the executioner, than dwell with a woman and excite in

yourself lustful thoughts. 13

"A woman of the world is anxious to exhibit her form and shape, whether walking, standing, sitting, or sleeping. Even when represented as a picture, she desires to captivate with the charms of her beauty, and thus to rob men of their steadfast

heart. 14

"How then ought ye to guard yourselves? 15

"By regarding her tears and her smiles as enemies, her stooping form, her hanging arms, and her disentangled hair as toils

designed to entrap man's heart. 16

"Therefore, I say, restrain the heart, give it no unbridled

license." 17

XXXIV.

VISĀKHĀ.

Visākhā, a wealthy woman in Sāvatthi who had many children and grandchildren, had given to the order the Pubbārāma or Eastern Garden, and was the first in Northern Kosala to become a matron

of the lay sisters. 1

When the Blessed One stayed at Sāvatthi, Visākhā went up to the

place where the Blessed One was, and tendered him an invitation

to take his meal at her house, which the Blessed One accepted. 2

And a heavy rain fell during the night and the next morning; and the bhikkhus doffed their robes to keep them dry and let the rain

fall upon their bodies. 3

When on the next day the Blessed One had finished his meal, she took her seat at his side and spoke thus: "Eight are the boons,

Lord, which I beg of the Blessed One." 4

Said the Blessed One: "The Tathāgatas, O Visākhā, grant no boons

until they know what they are." 5

Visākhā replied: "Befitting, Lord, and unobjectionable are the

boons I ask." 6

Having received permission to make known her requests, Visākhā said: "I desire, Lord, through all my life long to bestow robes for the rainy season on the Sangha, and food for incoming bhikkhus, and food for outgoing bhikkhus, and food for the sick, and food for those who wait upon the sick, and medicine for the sick, and a constant supply of rice-milk for the Sangha, and bathing robes for the bhikkhunīs, the sisters." 7

Said the Buddha: "But what circumstance is it, O Visākhā, that

thou hast in view in asking these eight boons of the Tathāgata?" 8

And Visākhā replied: 9

"I gave command, Lord, to my maid-servant, saying, 'Go, and announce to the brotherhood that the meal is ready.' And the maid went, but when she came to the vihāra, she observed that the bhikkhus had doffed their robes while it was raining, and she thought: 'These are not bhikkhus, but naked ascetics letting the rain fall on them.' So she returned to me and reported accordingly, and I had to send her a second time. Impure, Lord, is nakedness, and revolting. It was this circumstance, Lord, that I had in view in desiring to provide the Sangha my life long with

special garments for use in the rainy season. 10

"As to my second wish, Lord, an incoming bhikkhu, not being able to take the direct roads, and not knowing the places where food can be procured, comes on his way tired out by seeking for alms. It was this circumstance, Lord, that I had in view in desiring to provide the Sangha my life long with food for incoming

bhikkhus. 11

"Thirdly, Lord, an outgoing bhikkhu, while seeking about for alms, may be left behind, or may arrive too late at the place whither he desires to go, and will set out on the road in

weariness. 12

"Fourthly, Lord, if a sick bhikkhu does not obtain suitable food,

his sickness may increase upon him, and he may die. 13

"Fifthly, Lord, a bhikkhu who is waiting upon the sick will lose

his opportunity of going out to seek food for himself. 14

"Sixthly, Lord, if a sick bhikkhu does not obtain suitable

medicines, his sickness may increase upon him, and he may die. 15

"Seventhly, Lord, I have heard that the Blessed One has praised rice-milk, because it gives readiness of mind, dispels hunger and thirst; it is wholesome for the healthy as nourishment, and for the sick as a medicine. Therefore I desire to provide the Sangha

my life long with a constant supply of rice-milk. 16

"Finally, Lord, the bhikkhunīs are in the habit of bathing in the river Achiravatī with the courtesans, at the same landing-place, and naked. And the courtesans, Lord, ridicule the bhikkhunīs, saying, 'What is the good, ladies, of your maintaining chastity when you are young? When you are old, maintain chastity then; thus will you obtain both worldly pleasure and religious consolation.' Impure, Lord, is nakedness for a woman, disgusting,

and revolting. 17

"These are the circumstances, Lord, that I had in view." 18

The Blessed One said: "But what was the advantage you had in view

for yourself, O Visākhā, in asking the eight boons of the Tathāgatha?" 19

Visākhā replied: 20

"Bhikkhus who have spent the rainy seasons in various places will come, Lord, to Sāvatthi to visit the Blessed One. And on coming to the Blessed One they will ask, saying: 'Such and such a bhikkhu, Lord, has died. What, now, is his destiny?' Then will the Blessed One explain that he has attained the fruits of conversion; that he has attained arahatship or has entered

Nirvāna, as the case may be. 21

"And I, going up to them, will ask, 'Was that brother, Sirs, one of those who had formerly been at Sāvatthi?' If they reply to me, 'He has formerly been at Sāvatthi,' then shall I arrive at the conclusion, 'For a certainty did that brother enjoy either the robes for the rainy season, or the food for the incoming bhikkhus, or the food for the outgoing bhikkhus, or the food for the sick, or the food for those that wait upon the sick, or the

medicine for the sick, or the constant supply of rice-milk.' 22

"Then will gladness spring up within me; thus gladdened, joy will come to me; and so rejoicing all my mind will be at peace. Being thus at peace I shall experience a blissful feeling of content; and in that bliss my heart will be at rest. That will be to me an exercise of my moral sense, an exercise of my moral powers, an exercise of the seven kinds of wisdom! This, Lord, was the advantage I had in view for myself in asking those eight boons of

the Blessed One." 23

The Blessed One said: "It is well, it is well, Visākhā. Thou hast done well in asking these eight boons of the Tathāgata with such advantages in view. Charity bestowed upon those who are worthy of

it is like good seed sown on a good soil that yields an abundance of fruits. But alms given to those who are yet under the tyrannical yoke of the passions are like seed deposited in a bad soil. The passions of the receiver of the alms choke, as it were,

the growth of merits." 24

And the Blessed One gave thanks to Visākhā in these verses: 25

"O noble woman of an upright life, Disciple of the Blessed One, thou givest

Unstintedly in purity of heart. 26

"Thou spreadest joy, assuagest pain, And verily thy gift will be a blessing

As well to many others as to thee." 27

XXXV.

THE UPOSATHA AND PĀTIMOKKHA.

When Seniya Bimbisāra, the king of Magadha, was advanced in years, he retired from the world and led a religious life. He observed that there were Brahmanical sects in Rājagaha keeping sacred certain days, and the people went to their meeting-houses

and listened to their sermons. 1

Concerning the need of keeping regular days for retirement from worldly labors and religious instruction, the king went to the Blessed One and said: "The Parivrājaka, who belong to the Titthiya school, prosper and gain adherents because they keep the eighth day and also the fourteenth or fifteenth day of each

half-month. Would it not be advisable for the reverend brethren of the Sangha also to assemble on days duly appointed for that

purpose?" 2

And the Blessed One commanded the bhikkhus to assemble on the eighth day and also on the fourteenth or fifteenth day of each

half-month, and to devote these days to religious exercises. 3

A bhikkhu duly appointed should address the congregation and expound the Dharma. He should exhort the people to walk in the eightfold path of righteousness; he should comfort them in the vicissitudes of life and gladden them with the bliss of the fruit

of good deeds. Thus the brethren should keep the Uposatha. 4

Now the bhikkhus, in obedience to the rule laid down by the Blessed One, assembled in the vihāra on the day appointed, and the people went to hear the Dharma, but they were greatly disappointed, for the bhikkhus remained silent and delivered no

discourse. 5

When the Blessed One heard of it, he ordered the bhikkhus to recite the Pātimokkha, which is a ceremony of disburdening the conscience; and he commanded them to make confession of their

trespasses so as to receive the absolution of the order. 6

A fault, if there be one, should be confessed by the bhikkhu who remembers it and desires to be cleansed. For a fault, when

confessed, shall be light on him. 7

And the Blessed One said: "The Pātimokkha must be recited in this

way: 8

"Let a competent and venerable bhikkhu make the following proclamation to the Sangha: 'May the Sangha hear me! To-day is Uposatha, the eighth, or the fourteenth or fifteenth day of the half-month. If the Sangha is ready, let the Sangha hold the Uposatha service and recite the Pātimokkha. I will recite the

Pātimokkha.' 9

"And the bhikkhus shall reply: 'We hear it well and we

concentrate well our minds on it, all of us.' 10

"Then the officiating bhikkhu shall continue: 'Let him who has committed an offence, confess it; if there be no offence, let all remain silent; from your being silent I shall understand that the reverend brethren are free from offences. 11

'As a single person who has been asked a question answers it, so also, if before an assembly like this a question is solemnly proclaimed three times, an answer is expected: if a bhikkhu, after a threefold proclamation, does not confess an existing

offence which he remembers, he commits an intentional falsehood. 12

'Now, reverend brethren, an intentional falsehood has been declared an impediment by the Blessed One. Therefore, if an offence has been committed by a bhikkhu who remembers it and desires to become pure, the offence should be confessed by the

bhikkhu, and when it has been confessed, it is treated duly.'" 13

XXXVI.

THE SCHISM.

While the Blessed One dwelt at Kosambī, a certain bhikkhu was accused of having committed an offence, and, as he refused to acknowledge it, the brotherhood pronounced against him the

sentence of expulsion. 1

Now, that bhikkhu was erudite. He knew the Dharma, had studied the rules of the order, and was wise, learned, intelligent, modest, conscientious, and ready to submit himself to discipline. And he went to his companions and friends among the bhikkhus, saying: "This is no offence, friends; this is no reason for a sentence of expulsion. I am not guilty. The verdict is unconstitutional and invalid. Therefore I consider myself still as a member of the order. May the venerable brethren assist me in

maintaining my right." 2

Those who sided with the expelled brother went to the bhikkhus who had pronounced the sentence, saying: "This is no offence"; while the bhikkhus who had pronounced the sentence replied: "This

is an offence." 3

Thus altercations and quarrels arose, and the Sangha was divided

into two parties, reviling and slandering each other. 4

And all these happenings were reported to the Blessed One. 5

Then the Blessed One went to the place where the bhikkhus were who had pronounced the sentence of expulsion, and said to them: "Do not think, O bhikkhus, that you are to pronounce expulsion against a bhikkhu, whatever be the facts of the case, simply by saying: 'It occurs to us that it is so, and therefore we are pleased to proceed thus against our brother.' Let those bhikkhus who frivolously pronounce a sentence against a brother who knows the Dharma and the rules of the order, who is learned, wise, intelligent, modest, conscientious, and ready to submit himself to discipline, stand in awe of causing divisions. They must not pronounce a sentence of expulsion against a brother merely

because he refuses to see his offence." 6

Then the Blessed One rose and went to the brethren who sided with the expelled brother and said to them: "Do not think, O bhikkhus, that if you have given offence you need not atone for it, thinking: 'We are without offence.' When a bhikkhu has committed an offence, which he considers no offence while the brotherhood consider him guilty, he should think: 'These brethren know the Dharma and the rules of the order; they are learned, wise, intelligent, modest, conscientious, and ready to submit themselves to discipline; it is impossible that they should on my account act with selfishness or in malice or in delusion or in fear.' Let him stand in awe of causing divisions, and rather

acknowledge his offence on the authority of his brethren." 7

Both parties continued to keep Uposatha and perform official acts independently of one another; and when their doings were related to the Blessed One, he ruled that the keeping of Uposatha and the performance of official acts were lawful, unobjectionable, and valid for both parties. For he said: "The bhikkhus who side with the expelled brother form a different communion from those who pronounced the sentence. There are venerable brethren in both parties. As they do not agree, let them keep Uposatha and perform

official acts separately." 8

And the Blessed One reprimanded the quarrelsome bhikkhus saying

to them: 9

"Loud is the voice which worldlings make; but how can they be blamed when divisions arise also in the Sangha? Hatred is not appeased in those who think: 'He has reviled me, he has wronged

me, he has injured me.' 10

"For not by hatred is hatred appeased. Hatred is appeased by

not-hatred. This is an eternal law. 11

"There are some who do not know the need of self-restraint; if they are quarrelsome we may excuse their behavior. But those who

know better, should learn to live in concord. 12

"If a man finds a wise friend who lives righteously and is constant in his character, he may live with him, overcoming all

dangers, happy and mindful. 13

"But if he finds not a friend who lives righteously and is constant in his character, let him rather walk alone, like a king who leaves his empire and the cares of government behind him to

lead a life of retirement like a lonely elephant in the forest. 14

"With fools there is no companionship. Rather than to live with men who are selfish, vain, quarrelsome, and obstinate let a man

walk alone." 15

And the Blessed One thought to himself: "It is no easy task to instruct these headstrong and infatuate fools." And he rose from

his seat and went away. 16

XXXVII.

THE RE-ESTABLISHMENT OF CONCORD.

Whilst the dispute between the parties was not yet settled, the

Blessed One left Kosambī, and wandering from place to place he

came at last to Sāvatthi. 1

And in the absence of the Blessed One the quarrels grew worse, so that the Jay devotees of Kosambī became annoyed and they said: "These quarrelsome monks are a great nuisance and will bring upon us misfortunes. Worried by their altercations the Blessed One is gone, and has selected another abode for his residence. Let us, therefore, neither salute the bhikkhus nor support them. They are not worthy of wearing yellow robes, and must either propitiate

the Blessed One, or return to the world." 2

And the bhikkhus of Kosambī, when no longer honored and no longer supported by the lay devotees, began to repent and said: "Let us go to the Blessed One and let him settle the question of our

disagreement." 3

And both parties went to Savatthi to the Blessed One. And the venerable Sāriputta, having heard of their arrival, addressed the Blessed One and said: "These contentious, disputatious, and quarrelsome bhikkhus of Kosambī, the authors of dissensions, have come to Sāvatthi. How am I to behave, O Lord, toward those

bhikkhus." 4

"Do not reprove them, Sāriputta," said the Blessed One, "for harsh words do not serve as a remedy and are pleasant to no one. Assign separate dwelling-places to each party and treat them with impartial justice. Listen with patience to both parties. He alone who weighs both sides is called a muni. When both parties have presented their case, let the Sangha come to an agreement and

declare the re-establishment of concord." 5

And Pājapatī, the matron, asked the Blessed One for advice, and the Blessed One said: "Let both parties enjoy the gifts of lay members, be they robes or food, as they may need, and let no one

receive any noticeable preference over any other." 6

And the venerable Upāli, having approached the Blessed One, asked concerning the re-establishment of peace in the Sangha: "Would it be right, O Lord," said he, "that the Sangha, to avoid further disputations, should declare the restoration of concord without

inquiring into the matter of the quarrel?" 7

And the Blessed One said: 8

"If the Sangha declares the re-establishment of concord without having inquired into the matter, the declaration is neither right

nor lawful. 9

"There are two ways of re-establishing concord; one is in the

letter, and the other one is in the spirit and in the letter. 10

"If the Sangha declares the re-establishment of concord without having inquired into the matter, the peace is concluded in the letter only. But if the Sangha, having inquired into the matter and having gone to the bottom of it, decides to declare the

re-establishment of concord, the peace is concluded in the spirit

and also in the letter. 11

"The concord re-established in the spirit and in the letter is

alone right and lawful." 12

And the Blessed One addressed the bhikkhus and told them the

story of Prince Dīghāvu, the Long-lived. He said: 13

"In former times, there lived at Benares a powerful king whose name was Brahmadatta of Kāsi; and he went to war against Dīghīti, the Long-suffering, a king of Kosala, for he thought, 'The kingdom of Kosala is small and Dīghīti will not be able to resist

my armies.' 14

"And Dīghīti, seeing that resistance was impossible against the great host of the king of Kāsi, fled, leaving his little kingdom in the hands of Brahmadatta; and having wandered from place to place, he came at last to Benares, and lived there with his

consort in a potter's dwelling outside the town. 15

"And the queen bore him a son and they called him Dīghāvu. 16

"When Dīghāvu had grown up, the king thought to himself: 'King Brahmadatta has done us great harm, and he is fearing our revenge; he will seek to kill us. Should he find us he will slay all three of us.' And he sent his son away, and Dīghāvu having received a good education from his father, applied himself

diligently to learn all arts, becoming very skilful and wise. 17

"At that time the barber of king Dīghīti dwelt at Benares, and he saw the king, his former master, and, being of an avaricious

nature, betrayed him to King Brahmadatta. 18

"When Brahmadatta, the king of Kāsi, heard that the fugitive king of Kosala and his queen, unknown and in disguise, were living a quiet life in a potter's dwelling, he ordered them to be bound and executed; and the sheriff to whom the order was given seized

king Dīghīti and led him to the place of execution. 19

"While the captive king was being led through the streets of Benares he saw his son who had returned to visit his parents, and, careful not to betray the presence of his son, yet anxious to communicate to him his last advice, he cried: 'O Dīghāvu, my son! Be not far-sighted, be not near-sighted, for not by hatred

is hatred appeased; hatred is appeased by not-hatred only.' 20

"The king and queen of Kosala were executed, but Dīghāvu their son bought strong wine and made the guards drunk. When the night arrived he laid the bodies of his parents upon a funeral pyre and

burned them with all honors and religious rites. 21

"When king Brahmadatta heard of it, he became afraid, for he thought, 'Dīghāvu, the son of king Dīghīti, is a wise youth and he will take revenge for the death of his parents. If he espies a

favorable opportunity, he will assassinate me.' 22

"Young Dīghāvu went to the forest and wept to his heart's content. Then he wiped his tears and returned to Benares. Hearing that assistants were wanted in the royal elephants' stable, he offered his services and was engaged by the master of the

elephants. 23

"And it happened that the king heard a sweet voice ringing through the night and singing to the lute a beautiful song that gladdened his heart. And having inquired among his attendants who the singer might be, was told that the master of the elephants had in his service a young man of great accomplishments, and beloved by all his comrades. They said, 'He is wont to sing to the lute, and he must have been the singer that gladdened the

heart of the king.' 24

"And the king summoned the young man before him and, being much pleased with Dīghāvu, gave him employment in the royal castle. Observing how wisely the youth acted, how modest he was and yet punctilious in the performance of his work, the king very soon

gave him a position of trust. 25

"Now it came to pass that the king went hunting and became separated from his retinue, young Dīghāvu alone remaining with him. And the king worn out from the hunt laid his head in the lap

of young Dīghāvu and slept. 26

"And Dīghāvu thought: 'People will forgive great wrongs which they have suffered, but they will never be at ease about the wrongs which they themselves have done. They will persecute their victims to the bitter end. This king Brahmadatta has done us great injury, he robbed us of our kingdom and slew my father and my mother. He is now in my power.' Thinking thus he unsheathed

his sword. 27

"Then Dīghāvu thought of the last words of his father. 'Be not far-sighted, be not near-sighted. For not by hatred is hatred appeased. Hatred is appeased by not-hatred alone.' Thinking thus,

he put his sword back into the sheath. 28

"The king became restless in his sleep and he awoke, and when the youth asked, 'Why art thou frightened, O king?' he replied: 'My sleep is always restless because I often dream that young Dīghāvu is coming upon me with his sword. While I lay here with my head

in thy lap I dreamed the dreadful dream again; and I awoke full

of terror and alarm.' 29

"Then the youth, laying his left hand upon the defenceless king's head and with his right hand drawing his sword, said: 'I am Dīghāvu, the son of king Dīghīti, whom thou hast robbed of his kingdom and slain together with his queen, my mother. I know that men overcome the hatred entertained for wrongs which they have suffered much more easily than for the wrongs which they have done, and so I cannot expect that thou wilt take pity on me; but

now a chance for revenge has come to me.' 30

"The king seeing that he was at the mercy of young Dīghāvu raised

his hands and said: 'Grant me my life, my dear Dīghāvu, grant me

my life. I shall be forever grateful to thee.' 31

"And Dīghāvu said without bitterness or ill-will: 'How can I grant thee thy life, O king, since my life is endangered by thee.

I do not mean to take thy life. It is thou, O king, who must

grant me my life.' 32

"And the king said: 'Well, my dear Dīghāvu, then grant me my

life, and I will grant thee thine.' 33

"Thus, king Brahmadatta of Kāsi and young Dīghāvu granted each

other's life and took each other's hand and swore an oath not to

do any harm to each other. 34

"And king Brahmadatta of Kāsi said to young Dīghāvu: 'Why did

thy father say to thee in the hour of his death: "Be not

far-sighted, be not near-sighted, for hatred is not appeased by hatred. Hatred is appeased by not-hatred alone,"--what did thy

father mean by that?' 35

"The youth replied: 'When my father, O king, in the hour of his death said: "Be not far-sighted," he meant, Let not thy hatred go far. And when my father said, "Be not near-sighted," he meant, Be not hasty to fall out with thy friends. And when he said, "For not by hatred is hatred appeased; hatred is appeased by

not-hatred," he meant this: Thou hast killed my father and mother, O king, and if I should deprive thee of thy life, then thy partisans in turn would take away my life; my partisans again would deprive thine of their lives. Thus by hatred, hatred would not be appeased. But now, O king, thou hast granted me my life, and I have granted thee thine; thus by not-hatred hatred has been

appeased.' 36

"Then king Brahmadatta of Kāsi thought: 'How wise is young Dīghāvu that he understands in its full extent the meaning of what his father spoke concisely.' And the king gave him back his

father's kingdom and gave him his daughter in marriage." 37

Having finished the story, the Blessed One said: "Brethren, ye are my lawful sons in the faith, begotten by the words of my mouth. Children ought not to trample under foot the counsel given

them by their father; do ye henceforth follow my admonitions." 38

Then the bhikkhus met in conference; they discussed their differences in mutual good will, and the concord of the Sangha

was re-established. 39

XXXVIII.

THE BHIKKHUS REBUKED.

And it happened that the Blessed One walked up and down in the

open air unshod. 1

When the elders saw that the Blessed One walked unshod, they put away their shoes and did likewise. But the novices did not heed

the example of their elders and kept their feet covered. 2

Some of the brethren noticed the irreverent behavior of the novices and told the Blessed One; and the Blessed One rebuked the novices and said: "If the brethren, even now, while I am yet living, show so little respect and courtesy to one another, what

will they do when I have passed away?" 3

And the Blessed One was filled with anxiety for the welfare of

the truth; and he continued: 4

"Even the laymen, O bhikkhus, who move in the world, pursuing some handicraft that they may procure them a living, will be respectful, affectionate, and hospitable to their teachers. Do ye, therefore, O bhikkhus, so let your light shine forth, that ye, having left the world and devoted your entire life to religion and to religious discipline, may observe the rules of decency, be respectful, affectionate, and hospitable to your teachers and superiors, or those who rank as your teachers and superiors. Your demeanor, O bhikkhus, does not conduce to the conversion of the unconverted and to the increase of the number of the faithful. It serves, O bhikkhus, to repel the unconverted and to estrange them. I exhort you to be more considerate in the

future, more thoughtful and more respectful" 5

XXXIX. DEVADATTA.

When Devadatta, the son of Suprabuddha and a brother of Yasodharā, became a disciple, he cherished the hope of attaining the same distinctions and honors as Gotama Siddhattha. Being disappointed in his ambitions, he conceived in his heart a jealous hatred, and, attempting to excel the Perfect One in virtue, he found fault with his regulations and reproved them as

too lenient. 1

Devadatta went to Rājagaha and gained the ear of Ajātasattu, the son of King Bimbisāra. And Ajātasattu built a new vihāra for Devadatta, and founded a sect whose disciples were pledged to

severe rules and self-mortification. 2

Soon afterwards the Blessed One himself came to Rājagaha and

stayed at the Veluvana vihāra. 3

Devadatta called on the Blessed One, requesting him to sanction his rules of greater stringency, by which a greater holiness might be procured. "The body," he said, "consists of its

thirty-two parts and has no divine attributes. It is conceived in sin and born in corruption. Its attributes are liability to pain and dissolution, for it is impermanent. It is the receptacle of karma which is the curse of our former existences; it is the dwelling-place of sin and diseases and its organs constantly discharge disgusting secretions. Its end is death and its goal the charnel house. Such being the condition of the body it behooves us to treat it as a carcass full of abomination and to clothe it in such rags only as have been gathered in cemeteries

or upon dung-hills." 4

The Blessed One said: "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 our power to make it a vessel of truth and not of evil. 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. Attend to your body and its needs as you would treat a wound which you care for without loving it. Severe rules will not lead the disciples on the middle path which I have taught. Certainly, no one can be prevented from keeping more stringent rules, if he sees fit to do so, but they should not be

imposed upon any one, for they are unnecessary." 5

Thus the Tathāgata refused Devadatta's proposal; and Devadatta left the Buddha and went into the vihāra speaking evil of the Lord's path of salvation as too lenient and altogether

insufficient. 6

When the Blessed One heard of Devadatta's intrigues, he said: "Among men there is no one who is not blamed. People blame him who sits silent and him who speaks, they also blame the man who

preaches the middle path." 7

Devadatta instigated Ajātasattu to plot against his father Bimbisāra, the king, so that the prince would no longer be subject to him; Bimbisāra was imprisoned by his son in a tower where he died leaving the kingdom of Magadha to his son

Ajātasattu. 8

The new king listened to the evil advice of Devadatta, and he gave orders to take the life of the Tathāgata. However, the murderers sent out to kill the Lord could not perform their wicked deed, and became converted as soon as they saw him and listened to his preaching. The rock hurled down from a precipice upon the great Master split in twain, and the two pieces passed by on either side without doing any harm. Nalagiri, the wild elephant let loose to destroy the Lord, became gentle in his presence; and Ajātasattu, suffering greatly from the pangs of his conscience, went to the Blessed One and sought peace in his

distress. 9

The Blessed One received Ajātasattu kindly and taught him the way

of salvation; but Devadatta still tried to become the founder of

a religious school of his own. 10

Devadatta did not succeed in his plans and having been abandoned by many of his disciples, he fell sick, and then repented. He entreated those who had remained with him to carry his litter to the Buddha, saying: "Take me, children, take me to him; though I have done evil to him, I am his brother-in-law. For the sake of our relationship the Buddha will save me." And they obeyed,

although reluctantly. 11

And Devadatta in his impatience to see the Blessed One rose from his litter while his carriers were washing their hands. But his feet burned under him; he sank to the ground; and, having chanted

a hymn on the Buddha, died. 12

XL.

NAME AND FORM.

On one occasion the Blessed One entered the assembly hall and the brethren hushed their conversation. 1

When they had greeted him with clasped hands, they sat down and became composed. Then the Blessed One said: "Your minds are inflamed with intense interest; what was the topic of your

discussion?" 2

And Sāriputta rose and spake: "World-honored master, we were discussing the nature of man's own existence. We were trying to grasp the mixture of our own being which is called Name and Form. Every human being consists of conformations, and there are three groups which are not corporeal. They are sensation, perception, and the dispositions, all three constitute consciousness and mind, being comprised under the term Name. And there are four elements, the earthy element, the watery element, the fiery element, and the gaseous element, and these four elements constitute man's bodily form, being held together so that this machine moves like a puppet. How does this name and form endure

and how can it live?" 3

Said the Blessed One: "Life is instantaneous and living is dying. Just as a chariot-wheel in rolling rolls only at one point of the tire, and in resting rests only at one point; in exactly the same way, the life of a living being lasts only for the period of one thought. As soon as that thought has ceased the being is said to

have ceased. 4

"As it has been said:--'The being of a past moment of thought has lived, but does not live, nor will it live. The being of a future moment of thought will live, but has not lived, nor does it live.

The being of the present moment of thought does live, but has not lived, nor will it live.'" 5

"As to Name and Form we must understand how they interact. Name has no power of its own, nor can it go on of its own impulse, either to eat, or to drink, or to utter sounds, or to make a movement. Form also is without power and cannot go on of its own impulse. It has no desire to eat, or to drink, or to utter sounds, or to make a movement. But Form goes on when supported by Name, and Name when supported by Form. When Name has a desire to eat, or to drink, or to utter sounds, or to make a movement, then

Form eats, drinks, utters sounds, makes a movement. 6

"It is as if two men, the one blind from birth and the other a cripple, were desirous of going traveling, and the man blind from birth were to say to the cripple as follows: 'See here! I am able to use my legs, but I have no eyes with which to see the rough

and the smooth places in the road.' 7

"And the cripple were to say to the man blind from birth as follows: 'See here! I am able to use my eyes, but I have no legs

with which to go forward and back.' 8

"And the man blind from birth, pleased and delighted, were to mount the cripple on his shoulders. And the cripple sitting on the shoulders of the man blind from birth were to direct him, saying, 'Leave the left and go to the right; leave the right and

go to the left.' 9

"Here the man blind from birth is without power of his own, and weak, and cannot go of his own impulse or might. The cripple also is without power of his own, and weak, and cannot go of his own impulse or might. Yet when they mutually support one another it

is not impossible for them to go. 10

"In exactly the same way Name is without power of its own, and cannot spring up of its own might, nor perform this or that action. Form also is without power of its own, and cannot spring up of its own might, nor perform this or that action. Yet when they mutually support one another it is not impossible for them

to spring up and go on. 11

"There is no material that exists for the production of Name and Form; and when Name and Form cease, they do not go anywhither in space. After Name and Form have ceased, they do not exist anywhere in the shape of heaped-up music material. Thus when a lute is played upon, there is no previous store of sound; and when the music ceases it does not go anywhither in space. When it has ceased, it exists nowhere in a stored-up state. Having previously been non-existent, it came into existence on account of the structure and stem of the lute and the exertions of the performer; and as it came into existence so it passes away. In exactly the same way, all the elements of being, both corporeal and non-corporeal come into existence after having previously

been non-existent; and having come into existence pass away. 12

"There is not a self residing in Name and Form, but the

cooperation of the conformations produces what people call a man. 13

"Just as the word 'chariot' is but a mode of expression for axle, wheels, the chariot-body and other constituents in their proper combination, so a living being is the appearance of the groups with the four elements as they are joined in a unit. There is no

self in the carriage and there is no self in man. 14

"O bhikkhus, this doctrine is sure and an eternal truth, that there is no self outside of its parts. This self of ours which constitutes Name and Form is a combination of the groups with the

four elements, but there is no ego entity, no self in itself. 15

"Paradoxical though it may sound: There is a path to walk on, there is walking being done, but there is no traveler. There are deeds being done, but there is no doer. There is a blowing of the air, but there is no wind that does the blowing. The thought of self is an error and all existences are as hollow as the plantain

tree and as empty as twirling water bubbles. 16

"Therefore, O bhikkhus, as there is no self, there is no transmigration of a self; but there are deeds and the continued effect of deeds. There is a rebirth of karma; there is reincarnation. This rebirth, this reincarnation, this reappearance of the conformations is continuous and depends on the law of cause and effect. Just as a seal is impressed upon the wax reproducing the configurations of its device, so the thoughts of men, their characters, their aspirations are impressed upon others in continuous transference and continue their karma, and good deeds will continue in blessings while bad deeds will

continue in curses. 17

"There is no entity here that migrates, no self is transferred from one place to another; but there is a voice uttered here and the echo of it comes back. The teacher pronounces a stanza and the disciple who attentively listens to his teacher's instruction, repeats the stanza. Thus the stanza is reborn in the

mind of the disciple. 18

"The body is a compound of perishable organs. It is subject to decay; and we should take care of it as of a wound or a sore; we should attend to its needs without being attached to it, or

loving it. 19

"The body is like a machine, and there is no self in it that makes it walk or act, but the thoughts of it, as the windy

elements, cause the machine to work. 20

"The body moves about like a cart. Therefore 'tis said: 21

"As ships are by the wind impelled, As arrows from their bowstrings speed, So likewise when the body moves

The windy element must lead. 22

"Machines are geared to work by ropes; So too this body is, in fact, Directed by a mental pull

Whene'er it stand or sit or act. 23

"No independent self is here That could intrinsic forces prove To make man act without a cause,

To make him stand or walk or move. 24

"He only who utterly abandons all thought of the ego escapes the

snares of the Evil One; he is out of the reach of Māra. 25

"Thus says the pleasure-promising tempter: 26

"So long as to the things Called 'mine' and 'I' and 'me'

Thine anxious heart still clings,

My snares thou canst not flee." 27

"The faithful disciple replies: 28

"Naught's mine and naught of me, The self I do not mind!

Thus Māra, I tell thee,

My path thou canst not find." 29

"Dismiss the error of the self and do not cling to possessions which are transient but perform deeds that are good, for deeds

are enduring and in deeds your karma continues. 30

"Since then, O bhikkhus, there is no self, there can not be any after life of a self. Therefore abandon all thought of self. But since there are deeds and since deeds continue, be careful with

your deeds. 31

"All beings have karma as their portion: they are heirs of their karma; they are sprung from their karma; their karma is their kinsman; their karma is their refuge; karma allots beings to

meanness or to greatness. 32

"Assailed by death in life's last throes On quitting all thy joys and woes What is thine own, thy recompense? What stays with thee when passing hence? What like a shadow follows thee And will

Beyond thine heirloom be? 33

"T'is deeds, thy deeds, both good and bad; Naught else can after death be had. Thy deeds are thine, thy recompense; They are thine own when going hence; They like a shadow follow thee And will

Beyond thine heirloom be. 34

"Let all then here perform good deeds, For future weal a treasure store; There to reap crops from noble seeds, A bliss increasing evermore." 35

XLI.

THE GOAL.

And the Blessed One thus addressed the bhikkhus: 1

"It is through not understanding the four noble truths, O bhikkhus, that we had to wander so long in the weary-path of

samsāra, both you and I. 2

"Through contact thought is born from sensation, and is reborn by a reproduction of its form. Starting from the simplest forms, the

mind rises and falls according to deeds, but the aspirations of a Bodhisatta pursue the straight path of wisdom and righteousness, until they reach perfect enlightenment in the Buddha. 3

"All creatures are what they are through the karma of their deeds done in former and in present existences. 4

"The rational nature of man is a spark of the true light; it is the first step on the upward road. But new births are required to insure an ascent to the summit of existence, the enlightenment of mind and heart, where the immeasurable light of moral

comprehension is gained which is the source of all righteousness. 5

"Having attained this higher birth, I have found the truth and

have taught you the noble path that leads to the city of peace. 6

"I have shown you the way to the lake of Ambrosia, which washes

away all evil desire. 7

"I have given you the refreshing drink called the perception of truth, and he who drinks of it becomes free from excitement,

passion, and wrong-doing. 8

"The very gods envy the bliss of him who has escaped from the

floods of passion and has climbed the shores of Nirvāna. His

heart is cleansed from all defilement and free from all illusion. 9

"He is like unto the lotus which grows in the water, yet not a

drop of water adheres to its petals. 10

"The man who walks in the noble path lives in the world, and yet

his heart is not defiled by worldly desires. 11

"He who does not see the four noble truths, he who does not understand the three characteristics and has not grounded himself in the uncreate, has still a long path to traverse by repeated births through the desert of ignorance with its mirages of

illusion and through the morass of wrong. 12

"But now that you have gained comprehension, the cause of further migrations and aberrations is removed. The goal is reached. The craving of selfishness is destroyed, and the truth is attained. 13

"This is true deliverance; this is salvation; this is heaven and

the bliss of a life immortal." 14

XLII.

MIRACLES FORBIDDEN.

Jotikkha, the son of Subhadda, was a householder living in Rājagaha. Having received a precious bowl of sandalwood decorated with jewels, he erected a long pole before his house and put the bowl on its top with this legend: "Should a samana take this bowl down without using a ladder or a stick with a hook, or without climbing the pole, but by magic power, he shall receive as reward

whatever he desires." 1

And the people came to the Blessed One, full of wonder and their mouths overflowing with praise, saying: "Great is the Tathāgata. His disciples perform miracles. Kassapa, the disciple of the Buddha, saw the bowl on Jotikkha's pole, and, stretching out his hand, he took it down, carrying it away in triumph to the

vihāra." 2

When the Blessed One heard what had happened, he went to Kassapa, and, breaking the bowl to pieces, forbade his disciples to

perform miracles of any kind. 3

Soon after this it happened that in one of the rainy seasons many bhikkhus were staying in the Vajjī territory during a famine. And one of the bhikkhus proposed to his brethren that they should praise one another to the householders of the village, saying: "This bhikkhu is a saint, he has seen celestial visions; and that bhikkhu possesses supernatural gifts; he can work miracles." And the villagers said: "It is lucky, very lucky for us, that such saints are spending the rainy season with us." And they gave willingly and abundantly, and the bhikkhus prospered and did not

surfer from the famine. 4

When the Blessed One heard it, he told Ānanda to call the

bhikkhus together, and he asked them: "Tell me, O bhikkhus, when

does a bhikkhu cease to be a bhikkhu?" 5

And Sāriputta replied: 6

"An ordained disciple must not commit any unchaste act. The disciple who commits an unchaste act is no longer a disciple of

the Sakyamuni. 7

"Again, an ordained disciple must not take except what has been given him. The disciple who takes, be it so little as a penny's

worth, is no longer a disciple of the Sakyamuni. 8

"And lastly, an ordained disciple must not knowingly and malignantly deprive any harmless creature of life, not even an earth-worm or an ant. The disciple who knowingly and malignantly deprives any harmless creature of its life is no longer a

disciple of the Sakyamuni. 9

"These are the three great prohibitions." 10

And the Blessed One addressed the bhikkhus and said: 11

"There is another great prohibition which I declare to you: 12

"An ordained disciple must not boast of any superhuman perfection. The disciple who with evil intent and from covetousness boasts of a superhuman perfection, be it celestial

visions or miracles, is no longer a disciple of the Sakyamuni. 13

"I forbid you, O bhikkhus, to employ any spells or supplications, for they are useless, since the law of karma governs all things.

He who attempts to perform miracles has not understood the

doctrine of the Tathāgata." 14

XLIII.

THE VANITY OF WORLDLINESS.

There was a poet who had acquired the spotless eye of truth, and he believed in the Buddha, whose doctrine gave him peace of mind

and comfort in the hour of affliction. 1

And it happened that an epidemic swept over the country in which he lived, so that many died, and the people were terrified. Some of them trembled with fright, and in anticipation of their fate were smitten with all the horrors of death before they died, while others began to be merry, shouting loudly, "Let us enjoy ourselves to-day, for we know not whether to-morrow we shall live"; yet was their laughter no genuine gladness, but a mere

pretence and affectation. 2

Among all these worldly men and women trembling with anxiety, the Buddhist poet lived in the time of the pestilence, as usual, calm and undisturbed, helping wherever he could and ministering unto the sick, soothing their pains by medicine and religious

consolation. 3

And a man came to him and said: "My heart is nervous and excited, for I see people die. I am not anxious about others, but I

tremble because of myself. Help me; cure me of my fear." 4

The poet replied: "There is help for him who has compassion on others, but there is no help for thee so long as thou clingest to thine own self alone. Hard times try the souls of men and teach them righteousness and charity. Canst thou witness these sad sights around thee and still be filled with selfishness? Canst thou see thy brothers, sisters, and friends suffer, yet not

forget the petty cravings and lust of thine own heart?" 5

Noticing the desolation in the mind of the pleasure-seeking man, the Buddhist poet composed this song and taught it to the

brethren in the vihāra: 6

"Unless refuge you take in the Buddha and find in Nirvāna rest

Your life is but vanity--empty and desolate vanity. To see the world is idle, and to enjoy life is empty.

The world, including man, is but like a phantom, and the

hope of heaven is as a mirage. 7

"The worldling seeks pleasures fattening himself like a

caged fowl.

But the Buddhist saint flies up to the sun like the wild crane.

The fowl in the coop has food but will soon be boiled

in the pot.

No provisions are given to the wild crane, but the heavens

and the earth are his." 8

The poet said: "The times are hard and teach the people a lesson; yet do they not heed it." And he composed

another poem on the vanity of worldliness: 9

"It is good to reform, and it is good to exhort people to reform.

The things of the world will all be swept away. Let others be busy and buried with care.

My mind all unvexed shall be pure. 10

"After pleasures they hanker and find no satisfaction; Riches they covet and can never have enough.

They are like unto puppets held up by a string.

When the string breaks they come down with a shock. 11

"In the domain of death there are neither great nor small; Neither gold nor silver is used, nor precious jewels.

No distinction is made between the high and the low.

And daily the dead are buried beneath the fragrant sod. 12

"Look at the sun setting behind the western hills.

You lie down to rest, but soon the cock will announce

morn.

Reform to-day and do not wait until it be too late.

Do not say it is early, for the time quickly passes by. 13

"It is good to reform and it is good to exhort people to reform.

It is good to lead a righteous life and take refuge in the

Buddha's name.

Your talents may reach to the skies, your wealth may be

untold--

But all is in vain unless you attain the peace of Nirvāna." 14

XLIV.

SECRECY AND PUBLICITY.

The Buddha said: "Three things, O disciples, are characterized by secrecy: love affairs, priestly wisdom, and all aberrations from

the path of truth. 1

"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. 2

"Three things, O disciples, shine before the world and cannot be hidden. What are the three? 3

"The moon, O disciples, illumines the world and cannot be hidden; the sun, O disciples, illumines the world and cannot be hidden; and the truth proclaimed by the Tathāgata illumines the world and cannot be hidden. These three things, O disciples, illumine the

world and cannot be hidden. There is no secrecy about them." 4

XLV.

THE ANNIHILATION OF SUFFERING.

And the Buddha said: "What, my friends, is evil? 1

"Killing is evil; stealing is evil; yielding to sexual passion is evil; lying is evil; slandering 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. 2

"And what, my friends, is the root of evil? 3

"Desire is the root of evil; hatred is the root of evil; illusion

is the root of evil; these things are the root of evil. 4

"What, however, is good? 5

"Abstaining from killing is good; abstaining from theft is good; abstaining from sensuality is good; abstaining from falsehood is good; abstaining from slander is good; suppression of unkindness is good; abandoning gossip is good; letting go all envy is good; dismissing hatred is good; obedience to the truth is good; all

these things are good. 6

"And what, my friends, is the root of the good? 7

"Freedom from desire is the root of the good; freedom from hatred and freedom from illusion; these things, my friends, are the root

of the good. 8

"What, however, O brethren, is suffering? What is the origin of suffering? What is the annihilation of suffering? 9

"Birth is suffering; old age is suffering; disease is suffering; death is suffering; sorrow and misery are suffering; affliction and despair are suffering; to be united with loathsome things is suffering; the loss of that which we love and the failure in attaining that which is longed for are suffering; all these

things, O brethren, are suffering. 10

"And what, O brethren, is the origin of suffering? 11

"It is lust, passion, and the thirst for existence that yearns for pleasure everywhere, leading to a continual rebirth! It is sensuality, desire, selfishness; all these things, O brethren,

are the origin of suffering. 12

"And what is the annihilation of suffering? 13

"The radical and total annihilation of this thirst and the abandonment, the liberation, the deliverance from passion, that,

O brethren, is the annihilation of suffering. 14

"And what, O brethren, is the path that leads to the annihilation

of suffering? 15

"It is the holy eightfold path that leads to the annihilation of suffering, which consists of, right views, right decision, right

speech, right action, right living, right struggling, right

thoughts, and right meditation. 16

"In so far, O friends, as a noble youth thus recognizes suffering and the origin of suffering, as he recognizes the annihilation of suffering, and walks on the path that leads to the annihilation of suffering, radically forsaking passion, subduing wrath, annihilating the vain conceit of the "I-am," leaving ignorance, and attaining to enlightenment, he will make an end of all

suffering even in this life." 17

XLVI.

AVOIDING THE TEN EVILS.

The Buddha said: "All acts of living creatures become bad by ten things, and by avoiding the ten things they become good. There are three evils of the body, four evils of the tongue, and three

evils of the mind. 1

"The evils of the body are, murder, theft, and adultery, of the tongue, lying, slander, abuse, and idle talk; of the mind, covetousness, hatred, and error. 2

"I exhort you to avoid the ten evils: 3

"I. Kill not, but have regard for life. 4

"II. Steal not, neither do ye rob; but help everybody to be

master of the fruits of his labor. 5

"III. Abstain from impurity, and lead a life of chastity. 6

"IV. Lie not, but be truthful. Speak the truth with discretion, fearlessly and in a loving heart. 7

"V. Invent not evil reports, neither do ye repeat them. Carp not, but look for the good sides of your fellow-beings, so that ye may

with sincerity defend them against their enemies. 8

"VI. Swear not, but speak decently and with dignity. 9

"VII. Waste not the time with gossip, but speak to the purpose or keep silence. 10

"VIII. Covet not, nor envy, but rejoice at the fortunes of other people. 11

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

kindness. 12

"X. Free your mind of ignorance and be anxious to learn the truth, especially in the one thing that is needful, 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." 13

XLVII.

THE PREACHER'S MISSION.

And the Blessed One said to his disciples: 1

"When I have passed away and can no longer address you and edify your minds with religious discourse, select from among you men of good family and education to preach the truth in my stead. And let those men be invested with the robes of the Tathāgata, let them enter into the abode of the Tathāgata, and occupy the pulpit

of the Tathāgata. 2

"The robe of the Tathāgata is sublime forbearance and patience. The abode of the Tathāgata is charity and love of all beings. The pulpit of the Tathāgata is the comprehension of the good law in

its abstract meaning as well as in its particular application. 3

"The preacher must propound the truth with unshrinking mind. He must have the power of persuasion rooted in virtue and in strict

fidelity to his vows. 4

"The preacher must keep in his proper sphere and be steady in his course. He must not flatter his vanity by seeking the company of the great, nor must he keep company with persons who are frivolous and immoral. When in temptation, he should constantly

think of the Buddha and he will conquer. 5

"All who come to hear the doctrine, the preacher must receive

with benevolence, and his sermon must be without invidiousness. 6

"The preacher must not be prone to carp at others, or to blame other preachers; nor speak scandal, nor propagate bitter words.

He must not mention by name other disciples to vituperate them

and reproach their demeanor. 7

"Clad in a clean robe, dyed with good color, with appropriate undergarments, he must ascend the pulpit with a mind free from

blame and at peace with the whole world. 8

"He must not take delight in quarrelous disputations or engage in controversies so as to show the superiority of his talents, but

be calm and composed. 9

"No hostile feelings shall reside in his heart, and he must never abandon the disposition of charity toward all beings. His sole

aim must be that all beings become Buddhas. 10

"Let the preacher apply himself with zeal to his work, and the Tathāgata will show to him the body of the holy law in its transcendent glory. He shall be honored as one whom the Tathāgata has blessed. The Tathāgata blesses the preacher and also those

who reverently listen to him and joyfully accept the doctrine. 11

"All those who receive the truth will find perfect enlightenment. And, verily, such is the power of the doctrine that even by the reading of a single stanza, or by reciting, copying, and keeping in mind a single sentence of the good law, persons may be converted to the truth and enter the path of righteousness which

leads to deliverance from evil. 12

"Creatures that are swayed by impure passions, when they listen to the voice, will be purified. The ignorant who are infatuated with the follies of the world will, when pondering on the profundity of the doctrine, acquire wisdom. Those who act under the impulse of hatred will, when taking refuge in the Buddha, be

filled with good-will and love. 13

"A preacher must be full of energy and cheerful hope, never

tiring and never despairing of final success. 14

"A preacher must be like a man in quest of water who digs a well in an arid tract of land. So long as he sees that the sand is dry and white, he knows that the water is still far off. But let him not be troubled or give up the task as hopeless. The work of removing the dry sand must be done so that he can dig down deeper into the ground. And often the deeper he has to dig, the cooler

and purer and more refreshing will the water be. 15

"When after some time of digging he sees that the sand becomes

moist, he accepts it as a token that the water is near. 16

"So long as the people do not listen to the words of truth, the preacher knows that he has to dig deeper into their hearts; but when they begin to heed his words he apprehends that they will

soon attain enlightenment. 17

"Into your hands, O ye men of good family and education who take

the vow of preaching the words of the Tathāgata, the Blessed One

transfers, intrusts, and commends the good law of truth. 18

"Receive the good law of truth, keep it, read and reread it, fathom it, promulgate it, and preach it to all beings in all the

quarters of the universe. 19

"The Tathāgata is not avaricious, nor narrow-minded, and he is willing to impart the perfect Buddha-knowledge unto all who are ready and willing to receive it. Be ye like unto him. Imitate him and follow his example in bounteously giving, showing, and

bestowing the truth. 20

"Gather round you hearers who love to listen to the benign and comforting words of the law; rouse the unbelievers to accept the truth and fill them with delight and joy. Quicken them, edify them, and lift them higher and higher until they see the truth

face to face in all its splendor and infinite glory." 21

When the Blessed One had thus spoken, the disciples said: 22

"O thou who rejoicest in kindness having its source in compassion, thou great cloud of good qualities and of benevolent mind, thou quenchest the fire that vexeth living beings, thou

pourest out nectar, the rain of the law! 23

"We shall do, O Lord, what the Tathāgata commands. We shall

fulfil his behest; the Lord shall find us obedient to his words." 24

And this vow of the disciples resounded through the universe, and like an echo it came back from all the Bodhisattas who are to be and will come to preach the good law of Truth to future

generations. 25

And the Blessed One said: "The Tathāgata 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 fight he is delighted with their gallantry and will bestow upon them donations of all kinds. Ye are the soldiers of the Tathāgata, while Māra, the Evil One, is the enemy who must be conquered. And the Tathāgata will give to his soldiers the city of Nirvāna, the great capital of the good law. And when the enemy is overcome, the Dharma-rāja, the great king of truth, will bestow upon all his disciples the most precious crown which jewel brings perfect enlightenment, supreme

wisdom, and undisturbed peace." 26

THE TEACHER.

XLVIII.

THE DHAMMAPADA.

This is the Dhammapada, the path of religion pursued by those who

are followers of the Buddha: 1

Creatures from mind their character derive; mind-marshalled are they, mind-made. Mind is the source either of bliss or of

corruption. 2

By oneself evil is done; by oneself one suffers; by oneself evil is left undone; by oneself one is purified. Purity and impurity belong to oneself, no one can purify another. 3 You yourself must make an effort. The Tathāgatas are only preachers. The thoughtful

who enter the way are freed from the bondage of Māra. 4

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. 5

If a man hold himself dear, let him watch himself carefully; the truth guards him who guards himself. 6

If a man makes himself as he teaches others to be, then, being himself subdued, he may subdue others; one's own self is indeed

difficult to subdue. 7

If some men conquer in battle a thousand times a thousand men,

and if another conquer himself, he is the greatest of conquerors. 8

It is the habit of fools, be they laymen or members of the clergy, to think, "this is done by me. May others be subject to me. In this or that transaction a prominent part should be played by me." Fools do not care for the duty to be performed or the aim to be reached, but think of their self alone. Everything is but a

pedestal of their vanity. 9

Bad deeds, and deeds hurtful to ourselves, are easy to do; what

is beneficial and good, that is very difficult. 10

If anything is to be done, let a man do it, let him attack it vigorously! 11

Before long, alas! this body will lie on the earth, despised, without understanding, like a useless log; yet our thoughts will endure. They will be thought again, and will produce action. Good thoughts will produce good actions, and bad thoughts will produce

bad actions. 12

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. 13

Those who imagine they find truth in untruth, and see untruth in truth, will 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. 14

As rain breaks through an ill-thatched house, passion will break through an unreflecting mind. As rain does not break through a well-thatched house, passion will not break through a

well-reflecting mind. 15

Well-makers lead the water wherever they like; fletchets bend the arrow; carpenters bend a log of wood; wise people fashion themselves; wise people falter not amidst blame and praise.

Having listened to the law, they become serene, like a deep,

smooth, and still lake. 16

If a man speaks or acts with an evil thought, pain follows him as

the wheel follows the foot of the ox that draws the carriage. 17

An evil deed is better left undone, for a man will repent of it afterwards; a good deed is better done, for having done it one

will not repent. 18

If a man commits a wrong let him not do it again; let him not delight in wrongdoing; pain is the outcome of evil. If a man does what is good, let him do it again; let him delight in it;

happiness is the outcome of good. 19

Let no man think lightly of evil, saying in his heart, "It will not come nigh unto me." As by the falling of water-drops a water-pot is filled, so the fool becomes full of evil, though he

gather it little by little. 20

Let no man think lightly of good, saying in his heart, "It will not come nigh unto me." As by the falling of water-drops a

water-pot is filled, so the wise man becomes full of good, though

he gather it little by little. 21

He who lives for pleasure only, his senses uncontrolled, immoderate in his food, idle, and weak, him Māra, the tempter, will certainly overthrow, as the wind throws down a weak tree. He who lives without looking for pleasures, his senses

well-controlled, moderate in his food, faithful and strong, him

Māra will certainly not overthrow, any more than the wind throws

down a rocky mountain. 22

The fool who knows his foolishness, is wise at least so far. But

a fool who thinks himself wise, he is a fool indeed. 23

To the evil-doer wrong appears sweet as honey; he looks upon it as pleasant so long as it bears no fruit; but when its fruit ripens, then he looks upon it as wrong. And so the good man looks upon the goodness of the Dharma as a burden and an evil so long as it bears no fruit; but when its fruit ripens, then he sees its

goodness. 24

A hater may do great harm to a hater, or an enemy to an enemy; but a wrongly-directed mind will do greater mischief unto itself.

A mother, a father, or any other relative will do much good; but

a well-directed mind will do greater service unto itself. 25

He whose wickedness is very great brings himself down to that state where his enemy wishes him to be. He himself is his greatest enemy. Thus a creeper destroys the life of a tree on

which it finds support. 26

Do not direct thy thought to what gives pleasure, that thou mayest not cry out when burning, "This is pain." The wicked man

burns by his own deeds, as if burnt by fire. 27

Pleasures destroy the foolish; the foolish man by his thirst for pleasures destroys himself as if he were his own enemy. The fields are damaged by hurricanes and weeds; mankind is damaged by

passion, by hatred, by vanity, and by lust. 28

Let no man ever take into consideration whether a thing is pleasant or unpleasant. The love of pleasure begets grief and the dread of pain causes fear; he who is free from the love of

pleasure and the dread of pain knows neither grief nor fear. 29

He who gives himself to vanity, and does not give himself to meditation, forgetting the real aim of life and grasping at pleasure, will in time envy him who has exerted himself in

meditation. 30

The fault of others is easily noticed, but that of oneself is difficult to perceive. A man winnows his neighbor's faults like chaff, but his own fault he hides, as a cheat hides the false die

from the gambler. 31

If a man looks after the faults of others, and is always inclined to take offence, his own passions will grow, and he is far from

the destruction of passions. 32

Not about the perversities of others, not about their sins of

commission or omission, but about his own misdeeds and

negligences alone should a sage be worried. 33

Good people shine from afar, like the snowy mountains; had people

are concealed, like arrows shot by night. 34

If a man by causing pain to others, wishes to obtain pleasure for himself, he, entangled in the bonds of selfishness, will never be

free from hatred. 35

Let a man overcome anger by love, let him overcome evil by good;

let him overcome the greedy by liberality, the liar by truth! 36

For hatred does not cease by hatred at any time; hatred ceases by

not-hatred, this is an old rule. 37

Speak the truth, do not yield to anger; give, if thou art asked;

by these three steps thou wilt become divine. 38

Let a wise man blow off the impurities of his self, as a smith blows off the impurities of silver, one by one, little by little,

and from time to time. 39

Lead others, not by violence, but by righteousness and equity. 40

He who possesses virtue and intelligence, who is just, speaks the truth, and does what is his own business, him the world will hold dear. 41

As the bee collects nectar and departs without injuring the flower, or its color or scent, so let a sage dwell in the

community. 42

If a traveller 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 fools. 43

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. 44

Better than living a hundred years, not seeing the highest truth,

is one day in the life of a man who sees the highest truth. 45

Some form their Dharma arbitrarily and fabricate it artificially; they advance complex speculations and imagine that good results are attainable only by the acceptance of their theories; yet the truth is but one; there are not different truths in the world.

Having reflected on the various theories, we have gone into the yoke with him who has shaken off all sin. But shall we be able to

proceed together with him? 46

The best of ways is the eightfold path. This is the path. There is no other that leads to the purifying of intelligence. Go on this path! Everything else is the deceit of Māra, the tempter. If you go on this path, you will make an end of pain! Says the Tathāgata, The path was preached by me, when I had understood the

removal of the thorn in the flesh. 47

Not only by discipline and vows, not only by much learning, do I

earn the happiness of release which no worldling can know. Bhikkhu, be not confident as long as thou hast not attained the extinction of thirst. The extinction of evil desire is the

highest religion. 48

The gift of religion exceeds all gifts; the sweetness of religion exceeds all sweetness; the delight in religion exceeds all

delights; the extinction of thirst overcomes all pain. 49

Few are there among men who cross the river and reach the goal.

The great multitudes are running up and down the shore; but there

is no suffering for him who has finished his journey. 50

As the lily will grow full of sweet perfume and delight upon a heap of rubbish, thus the disciple of the truly enlightened Buddha shines forth by his wisdom among those who are like

rubbish, among the people that walk in darkness. 51

Let us live happily then, not hating those who hate us! Among men

who hate us let us dwell free from hatred! 52

Let us live happily then, free from all ailments among the

ailing! Among men who are ailing let us dwell free from ailments! 53

Let us live happily, then, free from greed among the greedy!

Among men who are greedy let us dwell free from greed! 54

The sun is bright by day, the moon shines by night, the warrior is bright in his armor, thinkers are bright in their meditation; but among all the brightest with splendor day and night is the

Buddha, the Awakened, the Holy, Blessed. 55

XLIX.

THE TWO BRAHMANS.

At one time when the Blessed One was journeying through Kosala he came to the Brahman village which is called Manasākata. There he stayed in a mango grove. 1

And two young Brahmans came to him who were of different schools.

One was named Vāsettha and the other Bhāradvāja. And Vāsettha

said to the Blessed One: 2

"We have a dispute as to the true path. I say the straight path which leads unto a union with Brahmā is that which has been announced by the Brahman Pokkharasāti, while my friend says the straight path which leads unto a union with Brahmā is that which

has been announced by the Brahman Tārukkha. 3

"Now, regarding thy high reputation, O samana, and knowing that thou art called the Enlightened One, the teacher of men and gods, the Blessed Buddha, we have come to ask thee, are all these paths paths of salvation? There are many roads all around our village, and all lead to Manasākata. Is it just so with the paths of the sages? Are all paths paths to salvation, and do they all lead to

a union with Brahmā? 4

And the Blessed One proposed these questions to the two Brahmans:

"Do you think that all paths are right?" 5

Both answered and said: "Yes, Gotama, we think so." 6

"But tell me," continued the Buddha, "has any one of the

Brahmans, versed in the Vedas, seen Brahmā face to face?" 7

"No, sir!" was the reply. 8

"But, then," said the Blessed One, "has any teacher of the

Brahmans, versed in the Vedas, seen Brahmā face to face?" 9

The two Brahmans said: "No, sir." 10

"But, then," said the Blessed One, "has any one of the authors of

the Vedas seen Brahmā face to face?" 11

Again the two Brahmans answered in the negative and exclaimed: "How can any one see Brahmā or understand him, for the mortal cannot understand the immortal." And the Blessed One proposed an

illustration, saying: 12

"It is as if a man should make a staircase in the place where four roads cross, to mount up into a mansion. And people should ask him, 'Where, good friend, is this mansion, to mount up into which you are making this staircase? Knowest thou whether it is in the east, or in the south, or in the west, or in the north? Whether it is high, or low, or of medium size?' And when so asked he should answer, 'I know it not.' And people should say to him, 'But, then, good friend, thou art making a staircase to mount up into something--taking it for a mansion--which all the while thou knowest not, neither hast thou seen it.' And when so asked he should answer, 'That is exactly what I do; yea I know that I cannot know it.' What would you think of him? Would you not say

that the talk of that man was foolish talk?" 13

"In sooth, Gotama," said the two Brahmans, "it would be foolish

talk!" 14

The Blessed One continued: "Then the Brahmans should say, 'We show you the way unto a union of what we know not and what we have not seen.' This being the substance of Brahman lore, does it

not follow that their task is vain?" 15

"It does follow," replied Bhāradvāja. 16

Said the Blessed One: "Thus it is impossible that Brahmans versed in the three Vedas should be able to show the way to a state of union with that which they neither know nor have seen. Just as when a string of blind men are clinging one to the other. Neither can the foremost see, nor can those in the middle see, nor can the hindmost see. Even so, methinks, the talk of the Brahmans versed in the three Vedas is but blind talk; it is ridiculous,

consists of mere words, and is a vain and empty thing." 17

"Now suppose," added the Blessed One, "that a man should come hither to the bank of the river, and, having some business on the

other side, should want to cross. Do you suppose that if he were to invoke the other bank of the river to come over to him on this

side, the bank would come on account of his praying?" 18

"Certainly not, Gotama." 19

"Yet this is the way of the Brahmans. They omit the practice of those qualities which really make a man a Brahman, and say, 'Indra, we call upon thee; Soma, we call upon thee; Varuna, we call upon thee; Brahmā, we call upon thee.' Verily, it is not possible that these Brahmahns, on account of their invocations,

prayers, and praises, should after death be united with Brahmā." 20

"Now tell me," continued the Buddha, "what do the Brahmans say of Brahmā? Is his mind full of lust?" 21

And when the Brahmans denied this, the Buddha asked:

"Is Brahmā's mind full of malice, sloth, or pride?" 22

"No, sir!" was the reply. "He is the opposite of all this." 23

And the Buddha went on: "But are the Brahmans free from these

vices?" 24

"No, sir!" said Vāsettha. 25

The Holy One said: "The Brahmans cling to the five things leading to worldliness and yield to the temptations of the senses; they are entangled in the five hindrances, lust, malice, sloth, pride, and doubt. How can they be united to that which is most unlike their nature? Therefore the threefold wisdom of the Brahmans is a

waterless desert, a pathless jungle, and a hopeless desolation." 26

When the Buddha had thus spoken, one of the Brahmans said: "We are told, Gotama, that the Sakyamuni knows the path to a union

with Brahmā." 27

And the Blessed One said: "What do you think, O Brahmans, of a

man born and brought up in Manasākata? Would he be in doubt about

the most direct way from this spot to Manasākata?" 28

"Certainly not, Gotama." 29

"Thus," replied the Buddha, "the Tathāgata knows the straight path that leads to a union with Brahmā. He knows it as one who has entered the world of Brahmā and has been born in it. There

can be no doubt in the Tathāgata." 30

And the two young Brahmans said: "If thou knowest the way show it

to us." 31

And the Buddha said: 32

"The Tathāgata sees the universe face to face and understands its nature. He proclaims the truth both in its letter and in its spirit, and his doctrine is glorious in its origin, glorious in its progress, glorious in its consummation. The Tathāgata reveals the higher life in its purity and perfection. He can show you the

way to that which is contrary to the five great hindrances. 33

"The Tathāgata lets his mind pervade the four quarters of the world with thoughts of love. And thus the whole wide world, above, below, around, and everywhere will continue to be filled

with love, far-reaching, grown great, and beyond measure. 34

"Just as a mighty trumpeter makes himself heard--and that without difficulty--in all the four quarters of the earth; even so is the coming of the Tathāgata: there is not one living creature that the Tathāgata passes by or leaves aside, but regards them all

with mind set free, and deep-felt love. 35

"And this is the sign that a man follows the right path: Uprightness is his delight, and he sees danger in the least of those things which he should avoid. He trains himself in the commands of morality, he encompasseth himself with holiness in word and deed; he sustains his life by means that are quite pure; good is his conduct, guarded is the door of his senses; mindful

and self-possessed, he is altogether happy. 36

"He who walks in the eightfold noble path with unswerving determination is sure to reach Nirvāna. The Tathāgata anxiously watches over his children and with loving care helps them to see

the light. 37

"When a hen has eight or ten or twelve eggs, over which she has properly brooded, the wish arises in her heart, 'O would that my little chickens would break open the egg-shell with their claws, or with their beaks, and come forth into the light in safety!' yet all the while those little chickens are sure to break the egg-shell and will come forth into the light in safety. Even so, a brother who with firm determination walks in the noble path is sure to come forth into the light, sure to reach up to the higher

wisdom, sure to attain to the highest bliss of enlightenment." 38

L.

GUARD THE SIX QUARTERS.

While the Blessed One was staying at the bamboo grove near Rājagaha, he once met on his way Sigāla, a householder, who, clasping his hands, turned to the four quarters of the world, to the zenith above, and to the nadir below. And the Blessed One, knowing that this was done according to the traditional religious superstition to avert evil, asked Sigāla: "Why performest thou

these strange ceremonies?" 1

And Sigāla in reply said: "Dost thou think it strange that I protect my home against the influences of demons? 1 know thou wouldst fain tell me, O Gotama Sakyamuni, whom people call the Tathāgata and the Blessed Buddha, that incantations are of no avail and possess no saving power. But listen to me and know, that in performing this rite I honor, reverence, and keep sacred

the words of my father." 2

Then the Tathāgata said: 3

Thou dost well, O Sigāla, to honor, reverence, and keep sacred the words of thy father; and it is thy duty to protect thy home, thy wife, thy children, and thy children's children against the hurtful influences of evil spirits. I find no fault with the performance of thy father's rite. But I find that thou dost not understand the ceremony. Let the Tathāgata, who now speaks to thee as a spiritual father and loves thee no less than did thy

parents, explain to thee the meaning of the six directions. 4

"To guard thy home by mysterious ceremonies is not sufficient; thou must guard it by good deeds. Turn to thy parents in the East, to thy teachers in the South, to thy wife and children in the West, to thy friends in the North, and regulate the zenith of thy religious relations above thee, and the nadir of thy servants

below thee. 5

"Such is the religion thy father wants thee to have, and the performance of the ceremony shall remind thee of thy duties." 6

And Sigāla looked up to the Blessed One with reverence as to his father and said: "Truly, Gotama, thou art the Buddha, the Blessed One, the holy teacher. I never knew what I was doing, but now I know. Thou hast revealed to me the truth that was hidden as one who bringeth a lamp into the darkness. I take my refuge in the Enlightened Teacher, in the truth that enlightens, and in the

community of brethren who have been taught the truth." 7

LI.

SIMHA'S QUESTION CONCERNING ANNIHILATION.

At that time many distinguished citizens were sitting together assembled in the town-hall and spoke in many ways in praise of the Buddha, of the Dharma, and of the Sangha. Simha, the general-in-chief, a disciple of the Niggantha sect, was sitting among them. And Simha thought: "Truly, the Blessed One must be

the Buddha, the Holy One. I will go and visit him." 1

Then Simha, the general, went to the place where the Niggantha

chief, Nātaputta, was; and having approached him, he said: "I

wish, Lord, to visit the samana Gotama." 2

Nātaputta said: "Why should you, Simha, who believe in the result of actions according to their moral merit, go to visit the samana Gotama, who denies the result of actions? The samana Gotama, O Simha, denies the result of actions; he teaches the doctrine of

non-action; and in this doctrine he trains his disciples." 3

Then the desire to go and visit the Blessed One, which had arisen

in Simha, the general, abated. 4

Hearing again the praise of the Buddha, of the Dharma, and of the Sangha, Simha asked the Niggantha chief a second time; and again Nātaputta persuaded him not to go. 5

When a third time the general heard some men of distinction extol the merits of the Buddha, the Dharma, and the Sangha, the general thought: "Truly the samana Gotama must be the Holy Buddha. What are the Nigganthas to me, whether they give their consent or not? I shall go without asking their permission to visit him, the

Blessed One, the Holy Buddha." 6

And Simha, the general, said to the Blessed One: "I have heard, Lord, that the samana Gotama denies the result of actions; he teaches the doctrine of non-action, saying that the actions of sentient beings do not receive their reward, for he teaches annihilation and the contemptibleness of all things; and in this doctrine he trains his disciples. Teachest thou the doing away of the soul and the burning away of man's being? Pray tell me, Lord, do those who speak thus say the truth, or do they bear false witness against the Blessed One, passing off a spurious Dharma as

thy Dharma?" 7

The Blessed One said: 8

"There is a way, Simha, in which one who says so, is speaking truly of me; on the other hand, Simha, there is a way in which one who says the opposite is speaking truly of me, too. Listen,

and I will tell thee: 9

"I teach, Simha, the not-doing of such actions as are unrighteous, either by deed, or by word, or by thought; I teach the not-bringing about of all those conditions of heart which are evil and not good. However, I teach, Simha, the doing of such actions as are righteous, by deed, by word, and by thought; I teach the bringing about of all those conditions of heart which

are good and not evil. 10

"I teach, Simha, that all the conditions of heart which are evil and not good, unrighteous actions by deed, by word, and by thought, must be burnt away. He who has freed himself, Simha, from all those conditions of heart which are evil and not good, he who has destroyed them as a palm-tree which is rooted out, so that they cannot grow up again, such a man has accomplished the

eradication of self. 11

"I proclaim, Simha, the annihilation of egotism, of lust, of ill-will, of delusion. However, I do not proclaim the

annihilation of forbearance, of love, of charity, and of truth. 12

"I deem, Simha, unrighteous actions contemptible, whether they be performed by deed, or by word, or by thought; but I deem virtue

and righteousness praiseworthy." 13

And Simha said: "One doubt still lurks in my mind concerning the doctrine of the Blessed One. Will the Blessed One consent to clear the cloud away so that I may understand the Dharma as the

Blessed One teaches it?" 14

The Tathāgata having given his consent, Simha continued: "I am a soldier, O Blessed One, and am appointed by the king to enforce his laws and to wage his wars. Does the Tathāgata who teaches kindness without end and compassion with all sufferers, permit the punishment of the criminal? and further, does the Tathāgata declare that it is wrong to go to war for the protection of our

homes, our wives, our children, and our property? Does the Tathāgata teach the doctrine of a complete self-surrender, so that I should suffer the evil-doer to do what he pleases and yield submissively to him who threatens to take by violence what is my own? Does the Tathāgata maintain that all strife, including such warfare as is waged for a righteous cause, should be

forbidden?" 15

The Buddha replied: "He who deserves punishment must be punished, and he who is worthy of favor must be favored. Yet at the same time he teaches to do no injury to any living being but to be full of love and kindness. These injunctions are not contradictory, for whosoever must be punished for the crimes which he has committed, suffers his injury not through the

ill-will of the judge but on account of his evil-doing. His own acts have brought upon him the injury that the executer of the law inflicts. When a magistrate punishes, let him not harbor hatred in his breast, yet a murderer, when put do death, should consider that this is the fruit of his own act. As soon as he will understand that the punishment will purify his soul, he will

no longer lament his fate but rejoice at it." 16

And the Blessed One continued: "The Tathāgata teaches that all warfare in which man tries to slay his brother is lamentable, but he does not teach that those who go to war in a righteous cause after having exhausted all means to preserve the peace are

blameworthy. He must be blamed who is the cause of war. 17

"The Tathāgata teaches a complete surrender of self, but he does not teach a surrender of anything to those powers that are evil, be they men or gods or the elements of nature. Struggle must be, for all life is a struggle of some kind. But he that struggles should look to it lest he struggle in the interest of self

against truth and righteousness. 18

"He who struggles in the interest of self, so that he himself may be great or powerful or rich or famous, will have no reward, but he who struggles for righteousness and truth, will have great

reward, for even his defeat will be a victory. 19

"Self is not a fit vessel to receive any great success; self is small and brittle and its contents will soon be spilt for the

benefit, and perhaps also for the curse, of others. 20

"Truth, however, is large enough to receive the yearnings and aspirations of all selves and when the selves break like

soap-bubbles, their contents will be preserved and in the truth

they will lead a life everlasting. 21

"He who goeth to battle, O Simha, even though it be in a righteous cause, must be prepared to be slain by his enemies, for that is the destiny of warriors; and should his fate overtake him

he has no reason for complaint. 22

"But he who is victorious should remember the instability of earthly things. His success may be great, but be it ever so great the wheel of fortune may turn again and bring him down into the

dust. 23

"However, if he moderates himself and, extinguishing all hatred

in his heart lifts his down-trodden adversary up and says to him, 'Come now and make peace and let us be brothers,' he will gain a victory that is not a transient success, for its fruits will

remain forever. 24

"Great is a successful general, O Simha, but he who has conquered self is the greater victor. 25

"The doctrine of the conquest of self, O Simha, is not taught to destroy the souls of men, but to preserve them. He who has conquered self is more fit to live, to be successful, and to gain

victories than he who is the slave of self. 26

"He whose mind is free from the illusion of self, will stand and

not fall in the battle of life. 27

"He whose intentions are righteousness and justice, will meet with no failure, but be successful in his enterprises and his

success will endure. 28

"He who harbors in his heart love of truth will live and not die,

for he has drunk the water of immortality. 29

"Struggle then, O general, courageously; and fight thy battles

vigorously, but be a soldier of truth and the Tathāgata will

bless thee." 30

When the Blessed One had spoken thus, Simha, the general, said: "Glorious Lord, glorious Lord! Thou hast revealed the truth.

Great is the doctrine of the Blessed One. Thou, indeed, art the Buddha, the Tathāgata, the Holy One. Thou art the teacher of mankind. Thou showest us the road of salvation, for this indeed is true deliverance. He who follows thee will not miss the light to enlighten his path. He will find blessedness and peace. I take my refuge, Lord, in the Blessed One, and in his doctrine, and in his brotherhood. May the Blessed One receive me from this day forth while my life lasts as a disciple who has taken refuge in

him." 31

And the Blessed One said: "Consider first, Simha, what thou doest. It is becoming that persons of rank like thyself should do

nothing without due consideration." 32

Simha's faith in the Blessed One increased. He replied: "Had other teachers, Lord, succeeded in making me their disciple, they would carry around their banners through the whole city of Vesālī, shouting: 'Simha, the general has become our disciple!

For the second time, Lord, I take my refuge in the Blessed One, and in the Dharma, and in the Sangha, may the Blessed One receive me from this day forth while my life lasts as a disciple who has

taken his refuge in him." 33

Said the Blessed One: "For a long time, Simha, offerings have been given to the Nigganthas in thy house. Thou shouldst therefore deem it right also in the future to give them food when

they come to thee on their alms-pilgrimage." 34

And Simha's heart was filled with joy. He said: "I have been told, Lord: 'The samana Gotama says: To me alone and to nobody else should gifts be given. My pupils alone and the pupils of no

one else should receive offerings.' But the Blessed One exhorts me to give also to the Nigganthas. Well, Lord, we shall see what is seasonable. For the third time, Lord, I take my refuge in the

Blessed One, and in his Dharma, and in his fraternity." 35

LII.

ALL EXISTENCE IS SPIRITUAL.

And there was an officer among the retinue of Simha who had heard of the discourses of the Blessed One, and there was some doubt

left in his heart. 1

This man came to the Blessed One and said: "It is said, O Lord, that the samana Gotama denies the existence of the soul. Do they who say so speak the truth, or do they bear false witness against

the Blessed One?" 2

And the Blessed One said: "There is a way in which those who say so are speaking truly of me; on the other hand, there is a way in

which those who say so do not speak truly of me. 3

"The Tathāgata teaches that there is no self. He who says that the soul is his self and that the self is the thinker of our thoughts and the actor of our deeds, teaches a wrong doctrine

which leads to confusion and darkness. 4

"On the other hand, the Tathāgata teaches that there is mind. He

who understands by soul mind, and says that mind exists, teaches

the truth which leads to clearness and enlightenment." 5

The officer said: "Does, then, the Tathāgata maintain that two

things exist? that which we perceive with our senses and that

which is mental?" 6

Said the Blessed One: "Verily, I say unto thee, thy mind is spiritual, but neither is the sense-perceived void of spirituality. The bodhi is eternal and it dominates all existence as the good law guiding all beings in their search for truth. It changes brute nature into mind, and there is no being that cannot

be transformed into a vessel of truth." 7

LIII.

IDENTITY AND NON-IDENTITY.

Kūtadanta, the head of the Brahmans in the village of Dānamatī having approached the Blessed One respectfully, greeted him and said: "I am told, O samana, that thou art the Buddha, the Holy One, the Allknowing, the Lord of the world. But if thou wert the Buddha, wouldst thou not come like a king in all thy glory and

power?" 1

Said the Blessed One: "Thine eyes are holden. If the eye of thy mind were undimmed thou couldst see the glory and the power of

truth." 2

Said Kūtadanta: "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." 3

The Blessed One replied: "The truth will never pass away." 4

Kūtadanta 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." 5

Said the Buddha: "Greater than the immolation of bullocks is the sacrifice of self. He who offers to the gods his evil 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 gods is obedience to

the laws of righteousness." 6

Kūtadanta, being of a religious disposition and anxious about his fate after death, had sacrificed countless victims. Now he saw the folly of atonement by blood. Not yet satisfied, however, with the teachings of the Tathāgata, Kūtadanta 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 thou teachest the non-existence of the soul! Thy disciples praise utter self-extinction as the highest bliss of Nirvāna. If I am merely a combination of the sankhāras, my existence will cease when I die. If I am merely a compound of sensations and ideas and desires, wither can I go at the

dissolution of the body?" 7

Said the Blessed One: "O Brahman, thou art religious and earnest.

Thou art seriously concerned about thy soul. Yet is thy work in

vain because thou art lacking in the one thing that is needful. 8

"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. 9

"Only through ignorance and delusion do men indulge in the dream

that their souls are separate and self-existent entities. 10

"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. 11

"Verily I say unto thee: The Blessed One has not come to teach death, but to teach life, and thou discernest not the nature of

living and dying. 12

"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. 13

"Self is death and truth is life. The cleaving to self is a perpetual dying, while moving in the truth is partaking of

Nirvāna which is life everlasting." 14

Kūtadanta said: "Where, O venerable Master, is Nirvāna?" 15

"Nirvāna is wherever the precepts are obeyed," replied the

Blessed One. 16

"Do I understand thee aright," rejoined the Brahman, "that

Nirvāna is not a place, and being nowhere it is without reality?" 17

"Thou dost not understand me aright," said the Blessed One, "Now listen and answer these questions: Where does the wind dwell?" 18

"Nowhere," was the reply. 19

Buddha retorted: "Then, sir, there is no such thing as wind." 20

Kūtadanta made no reply; and the Blessed One asked again: "Answer

me, O Brahman, where does wisdom dwell? Is wisdom a locality?" 21

"Wisdom has no allotted dwelling-place," replied Kūtadanta. 22

Said the Blessed One: "Meanest thou that there is no wisdom, no enlightenment, no righteousness, and no salvation, because Nirvāna is not a locality? As a great and mighty wind which passeth over the world in the heat of the day, so the Tathāgata 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." 23

Said Kūtadanta: "I feel, O Lord, that thou proclaimest a great doctrine, but I cannot grasp it. Forbear with me that I ask again: Tell me, O Lord, if there be no ātman, how can there be immortality? The activity of the mind passeth, and our thoughts

are gone when we have done thinking." 24

Buddha replied: "Our thinking is gone, but our thoughts continue. Reasoning ceases, but knowledge remains." 25

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

same?" 26

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 Ids clerk called, has a lamp lit, and gets the letter written. Then, when that has been done, he extinguishes the lamp. But though the writing has been finished and the light has been put out the letter 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." 27

Kūtadanta continued: "Tell me, O Lord, pray tell me, where, if the sankhāras are dissolved, is the identity of my self. 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 my self?" 28

Said the Blessed One: "Suppose a man were to light a lamp; would

it burn the night through?" 29

"Yes, it might do so," was the reply. 30

"Now, is it the same flame that burns in the first watch of the

night as in the second?" 31

Kūtadanta 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." 32

"Then," continued the Blessed One, "there are flames, one in the first watch and the other in the second watch." 33

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

the same purpose." 34

"Very well," said the 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?" 35

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

Kūtadanta. 36

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?" 37

Replied Kūtadanta: "In one sense it is a different flame, in

another it is not." 38

The Tathāgata asked again: "Has the time that elapsed during the

extinction of the flame anything to do with its identity or

non-identity?" 39

"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." 40

"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 land of rooms, are

in a certain sense the same." 41

"Yes, sir," replied Kūtadanta. 42

The Blessed One continued: "Now, suppose there is a man who feels

like thyself, thinks like thyself, and acts like thyself, is he

not the same man as thou?" 43

"No, sir," interrupted Kūtadanta. 44

Said the Buddha: "Dost thou deny that the same logic holds good

for thyself that holds good for the things of the world?" 45

Kūtadanta bethought himself and rejoined slowly: "No, I do not. The same logic holds good universally; but there is a peculiarity about my self 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." 46

"True, Kūtadanta," 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?" 47

"They are the same," was the reply. 48

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

Tathāgata. 49

"Not only by continuity," said Kūtadanta, "but also and mainly by

identity of character." 50

"Very well," concluded the Buddha, "then thou agreest 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." 51

"Well, I do," said the Brahman. 52

The 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 thy sankhāras, the forms of the body, of sensations, of thoughts. Thy person is the combination of the sankhāras. Wherever they are, thou art.

Whithersoever they go, thou goest. Thus thou wilt recognize in a certain sense an identity of thy self, and in another sense a difference. 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 fife and continued life?" 53

"I call it life and continued life," rejoined Kūtadanta, "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." 54

"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

ātman, an ego." 55

"How is that?" asked Kūtadanta. 56

"Where is thy self?" asked the Buddha. And when Kūtadanta made no reply, he continued: "Thy self 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 thy true self, that of yesterday, that of to-day, or that of

to-morrow, for the preservation of which thou clamorest?" 57

Kūtadanta was bewildered. "Lord of the world," he said, "I see my

error, but I am still confused." 58

The Tathāgata continued: "It is by a process of evolution that sankhāras come to be. There is no sankhāra which has sprung into being without a gradual becoming. Thy sankhāras are the product of thy deeds in former existences. The combination of thy sankhāras is thy self. Wheresoever they are impressed thither thy self migrates. In thy sankhāras thou wilt continue to live and thou wilt reap in future existences the harvest sown now and in

the past." 59

"Verily, O Lord," rejoined Kūtadanta, "this is not a fair

retribution. I cannot recognize the justice that others after me

will reap what I am sowing now." 60

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. 61

"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? 62

"Verily, I say unto thee: 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 thine evil actions. 63

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

good actions. 64

"The man who has long been traveling and who returns home in safety, the welcome of kinsfolk, friends, and acquaintances awaits. So, the fruits of his good works bid him welcome who has walked in the path of righteousness, when he passes over from the

present life into the hereafter." 65

Kūtadanta 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." 66

Said the Buddha: "Learning is a good thing; but it availeth not. True wisdom can be acquired by practice only. Practise 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." 67

Said Kūtadanta: "Let me take my refuge in the Blessed One, in the

Dharma, and in the brotherhood. Accept me as thy disciple and let

me partake of the bliss of immortality." 68

LIV.

THE BUDDHA OMNIPRESENT.

And the Blessed One thus addressed the brethren: 1

"Those only who do not believe, call me Gotama, but you call me the Buddha, the Blessed One, the Teacher. And this is right, for I have in this life entered Nirvāna, while the life of Gotama has

been extinguished. 2

"Self has disappeared and the truth has taken its abode in me. This body of mine is Gotama's body and it will be dissolved in due time, and after its dissolution no one, neither God nor man, will see Gotama again. But the truth remains. The Buddha will not die; the Buddha will continue to live in the holy body of the

law. 3

"The extinction of the Blessed One will be by that passing away in which nothing remains that could tend to the formation of another self. Nor will it be possible to point out the Blessed One as being here or there. But it will be like a flame in a great body of blazing fire. That flame has ceased; it has vanished and it cannot be said that it is here or there. In the body of the Dharma, however, the Blessed One can be pointed out;

for the Dharma has been preached by the Blessed One. 4

"Ye are my children, I am your father; through me have ye been released from your sufferings. 5

"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. 6

"I shall fill with joy all the beings whose limbs languish; I shall give happiness to those who are dying from distress; I shall extend to them succor and deliverance. 7

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

of the world. 8

"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! my self has become

the truth. 9

"Whosoever comprehendeth the truth will see the Blessed One, for

the truth has been preached by the Blessed One." 10

LV.

ONE ESSENCE, ONE LAW, ONE AIM.

And the Tathāgata addressed the venerable Kassapa, to dispel the

uncertainty and doubt of his mind, and he said: 1

"All things are made of one essence, yet things are different according to the forms which they assume under different impressions. As they form themselves so they act, and as they act

so they are. 2

"It is, Kassapa, as if a potter made different vessels out of the same clay. Some of these pots are to contain sugar, others rice, others curds and milk; others still are vessels of impurity.

There is no diversity in the clay used; the diversity of the pots is only due to the moulding hands of the potter who shapes them

for the various uses that circumstances may require. 3

"And as all things originate from one essence, so they are developing according to one law and they are destined to one aim

which is Nirvāna. 4

"Nirvāna comes to thee, Kassapa, when thou understandest thoroughly, and when thou livest according to thy understanding, that all things are of one essence and that there is but one law.

Hence, there is but one Nirvāna as there is but one truth, not

two or three. 5

"And the Tathāgata is the same unto all beings, differing in his attitude only in so far as all beings are different. 6

"The Tathāgata recreates the whole world like a cloud shedding its waters without distinction. He has the same sentiments for the high as for the low, for the wise as for the ignorant, for

the noble-minded as for the immoral. 7

"The great cloud full of rain comes up in this wide universe covering all countries and oceans to pour down its rain everywhere, over all grasses, shrubs, herbs, trees of various species, families of plants of different names growing on the

earth, on the hills, on the mountains, or in the valleys. 8

"Then, Kassapa, the grasses, shrubs, herbs, and wild trees suck the water emitted from that great cloud which is all of one

essence and has been abundantly poured down; and they will, according to their nature, acquire a proportionate development,

shooting up and producing blossoms and their fruits in season. 9

"Rooted in one and the same soil, all those families of plants

and germs are quickened by water of the same essence. 10

"The Tathāgata, however, O Kassapa, knows the law whose essence is salvation, and whose end is the peace of Nirvāna. He is the same to all, and yet knowing the requirements of every single being, he does not reveal himself to all alike. He does not impart to them at once the fulness of omniscience, but pays

attention to the disposition of various beings." 11

LVI.

THE LESSON GIVEN TO RĀHULA.

Before Rāhula, the son of Gotama Siddhattha and Yasodharā, attained to the enlightenment of true wisdom, his conduct was not always marked by a love of truth, and the Blessed One sent him to

a distant vihāra to govern his mind and to guard his tongue. 1

After some time the Blessed One repaired to the place, and Rāhula

was filled with joy. 2

And the Blessed One ordered the boy to bring him; basin of water

and to wash his feet, and Rāhula obeyed. 3

When Rāhula had washed the Tathāgata's feet, the Blessed One

asked: "Is the water now fit for drinking?" 4

"No, my Lord," replied the boy, "the water is denied." 5

Then the Blessed One said: "Now consider thine own case. Although thou art my son, and the grandchild of a king, although thou art a samana who has voluntarily given up everything, thou art unable to guard thy tongue from untruth, and thus defilest thou thy

mind." 6

And when the water had been poured away, the Blessed One asked

again: "Is this vessel now fit for holding water to drink?" 7

"No, my Lord," replied Rāhula, "the vessel, too, has become

unclean." 8

And the Blessed One said: "Now consider thine own case. Although thou wearest the yellow robe, art thou fit for any high purpose

when thou hast become unclean like this vessel?" 9

Then the Blessed One, lifting up the empty basin and whirling it round, asked: "Art thou not afraid lest it should fall and

break?" 10

"No, my Lord," replied Rāhula, "the vessel is but cheap, and its

loss will not amount to much." 11

"Now consider thine own case," said the Blessed One. "Thou art whirled about in endless eddies of transmigration, and as thy body is made of the same substance as other material things that will crumble to dust, there is no loss if it be broken. He who is

given to speaking untruths is an object of contempt to the wise." 12

Rāhula was filled with shame, and the Blessed One addressed him

once more: "Listen, and I will tell thee a parable: 13

"There was a king who had a very powerful elephant, able to cope with five hundred ordinary elephants. When going to war, the elephant was armed with sharp swords on his tusks, with scythes on his shoulders, spears on his feet, and an iron ball at his tail. The elephant-master rejoiced to see the noble creature so well equipped, and, knowing that a slight wound by an arrow in the trunk would be fatal, he had taught the elephant to keep his trunk well coiled up. But during the battle the elephant stretched forth his trunk to seize a sword. His master was frightened and consulted with the king, and they decided that the

elephant was no longer fit to be used in battle. 14

"O Rāhula! if men would only guard their tongues all would be

well! Be like the fighting elephant who guards his trunk against

the arrow that strikes in the center. 15

"By love of truth the sincere escape iniquity. Like the elephant well subdued and quiet, who permits the king to mount on his trunk, thus the man that reveres righteousness will endure

faithfully throughout his life." 16

Rāhula hearing these words was filled with deep sorrow; he never

again gave any occasion for complaint, and forthwith he

sanctified his life by earnest exertions. 17

LVII.

THE SERMON ON ABUSE.

And the Blessed One observed the ways of society and noticed how much misery came from malignity and foolish offences done only to

gratify vanity and self-seeking pride. 1

And the Buddha said: "If a man foolishly does me wrong, I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall go from me; the fragrance of goodness always comes to me, and the harmful air of evil goes to

him." 2

A foolish man learning that the Buddha observed the principle of great love which commends the return of good for evil, came and

abused him. The Buddha was silent, pitying his folly. 3

When the man had finished his abuse, the Buddha asked him, saying: "Son, if a man declined to accept a present made to him, to whom would it belong?" And he answered: "In that case it would

belong to the man who offered it." 4

"My son," said the Buddha, "thou hast railed at me, but I decline to accept thy abuse, and request thee to keep it thyself. Will it not be a source of misery to thee? As the echo belongs to the sound, and the shadow to the substance, so misery will overtake

the evil-doer without fail." 5

The abuser made no reply, and Buddha continued: 6

"A wicked man who reproaches a virtuous one is like one who looks up and spits at heaven; the spittle soils not the heaven, but

comes back and defiles his own person. 7

"The slanderer is like one who flings dust at another when the wind is contrary; the dust does but return on him who threw it.

The virtuous man cannot be hurt and the misery that the other

would inflict comes back on himself." 8

The abuser went away ashamed, but he came again and took refuge

in the Buddha, the Dharma, and the Sangha. 9

LVIII.

THE BUDDHA REPLIES TO THE DEVA.

On a certain day when the Blessed One dwelt at Jetavana, the garden of Anāthapindika, a celestial deva came to him in the shape of a Brahman whose countenance was bright and whose garments were white like snow. The deva asked questions which the

Blessed One answered, 1

The deva said: "What is the sharpest sword? What is is the deadliest poison? What is the fiercest fire? What is the darkest

night?" 2

The Blessed One replied: "A word spoken in wrath is the sharpest sword; covetousness is the deadliest poison; passion is the

fiercest fire; ignorance is the darkest night." 3

The deva said: "Who gains the greatest benefit? Who loses most?

Which armor is invulnerable? What is the best weapon?" 4

The Blessed One replied: "He is the greatest gainer who gives to others, and he loses most who greedily receives without gratitude. Patience is an invulnerable armor; wisdom is the best

weapon." 5

The deva said: "Who is the most dangerous thief? What is the most precious treasure? Who is most successful in taking away by violence not only on earth, but also in heaven? What is the

securest treasure-trove?" 6

The Blessed One replied: "Evil thought is the most dangerous thief; virtue is the most precious treasure. The mind takes possession of everything not only on earth, but also in heaven,

and immortality is its securest treasure-trove." 7

The deva said: "What is attractive? What is disgusting? What is

the most horrible pain? What is the greatest enjoyment?" 8

The Blessed One replied: "Good is attractive; evil is disgusting.

A bad conscience is the most tormenting pain; deliverance is the height of bliss." 9

The deva asked: "What causes ruin in the world? What breaks off friendships? What is the most violent fever? Who is the best physician?" 10

The Blessed One replied: "Ignorance causes the ruin of the world. Envy and selfishness break off friendships. Hatred is the most violent fever, and the Buddha is the best physician." 11

The deva then asked and said: "Now I have only one doubt to be solved; pray, clear it away: What is it fire can neither burn, nor moisture corrode, nor wind crush down, but is able to reform

the whole world?" 12

The Blessed One replied: "Blessing! Neither fire, nor moisture, nor wind can destroy the blessing of a good deed, and blessings

reform the whole world." 13

The deva, having heard the words of the Blessed One, was full of exceeding joy. Clasping his hands, he bowed down before him in reverence, and disappeared suddenly from the presence of the

Buddha. 14

LIX.

WORDS OF INSTRUCTION.

The bhikkhus came to the Blessed One, and having saluted him with clasped hands they said: 1

"O Master, thou all-seeing one, we all wish to learn; our ears are ready to hear, thou art our teacher, thou art incomparable. Cut off our doubt, inform us of the blessed Dharma, O thou of great understanding; speak in the midst of us, O thou who art

all-seeing, as is the thousand-eyed Lord of the gods. 2

"We will ask the muni of great understanding, who has crossed the stream, gone to the other shore, is blessed and of a firm mind:

How does a bhikkhu wander rightly in the world, after having gone

out from his house and driven away desire?" 3

The Buddha said: 4

"Let the bhikkhu subdue his passion for human and celestial pleasures, then, having conquered existence, he will command the Dharma. Such a one will wander rightly in the world. 5

"He whose lusts have been destroyed, who is free from pride, who

has overcome all the ways of passion, is subdued, perfectly happy, and of a firm mind. Such a one will wander rightly in the

world. 6

"Faithful is he who is possessed of knowledge, seeing the way that leads to Nirvāna; he who is not a partisan; he who is pure and virtuous, and has removed the veil from his eyes. Such a one

will wander rightly in the world." 7

Said the bhikkhus: "Certainly, O Bhagavat, it is so: whichever bhikkhu lives in this way, subdued and having overcome all bonds, such a one will wander rightly in the world." 8

The Blessed One said: 9

"Whatever is to be done by him who aspires to attain the

tranquillity of Nirvāna let him be able and upright,

conscientious and gentle, and not proud. 10

"Let a man's pleasure be the Dharma, let him delight in the Dharma, let him stand fast in the Dharma, let him know how to inquire into the Dharma, let him not raise any dispute that pollutes the Dharma, and let him spend his time in pondering on

the well-spoken truths of the Dharma. 11

"A treasure that is laid up in a deep pit profits nothing and may easily be lost. The real treasure that is laid up through charity and piety, temperance, self-control, or deeds of merit, is hid secure and cannot pass away. It is never gained by despoiling or wronging others, and no thief can steal it. A man, when he dies, must leave the fleeting wealth of the world, but this treasure of virtuous acts he takes with him. Let the wise do good deeds; they

are a treasure that can never be lost." 12

And the bhikkhus praised the wisdom of the Tathāgata: 13

"Thou hast passed beyond pain; thou art holy, O Enlightened One, we consider thee one that has destroyed his passions. Thou art glorious, thoughtful, and of great understanding. O thou who

puttest an end to pain, thou hast carried us across our doubt. 14

"Because thou sawst our longing and carriedst us across our doubt, adoration be to thee, O muni, who hast attained the

highest good in the ways of wisdom. 15

"The doubt we had before, thou hast cleared away, O thou clearly-seeing one; surely thou art a great thinker, perfectly

enlightened, there is no obstacle for thee. 16

"And all thy troubles are scattered and cut off; thou art calm, subdued, firm, truthful. 17

"Adoration be to thee, O noble sage, adoration be to thee, O thou best of beings; in the world of men and gods there is none equal

to thee. 18

"Thou art the Buddha, thou art the Master, thou art the muni that

conquers Māra; after having cut off desire thou hast crossed over

and carriest this generation to the other shore." 19

LX.

AMITĀBHA.

One of the disciples came to the Blessed One with a trembling heart and his mind full of doubt. And he asked the Blessed One: "O Buddha, our Lord and Master, why do we give up the pleasures of the world, if thou forbiddest us to work miracles and to attain the supernatural? Is not Amitābha, the infinite light of

revelation, the source of innumerable miracles?" 1

And the Blessed One, seeing the anxiety of a truth-seeking mind, said: "O sāvaka, thou art a novice among the novices, and thou art swimming on the surface of samsāra. How long will it take thee to grasp the truth? Thou hast not understood the words of the Tathāgata. The law of karma is irrefragable, and

supplications have no effect, for they are empty words." 2

Said the disciple: "So sayest thou there are no miraculous and wonderful things?" 3

And the Blessed One replied: 4

"Is it not a wonderful thing, mysterious and miraculous to the worldling, that a man who commits wrong can become a saint, that he who attains to true enlightenment will find the path of truth

and abandon the evil ways of selfishness? 5

"The bhikkhu who renounces the transient pleasures of the world for the eternal bliss of holiness, performs the only miracle that

can truly be called a miracle. 6

"A holy man changes the curses of karma into blessings. The desire to perform miracles arises either from covetousness or

from vanity. 7

"That mendicant does right who does not think: 'People should salute me'; who, though despised by the world, yet cherishes no

ill-will towards it. 8

"That mendicant does right to whom omens, meteors, dreams, and

signs are things abolished; he is free from all their evils. 9

"Amitābha, the unbounded light, is the source of wisdom, of virtue, of Buddhahood. The deeds of sorcerers and miracle-mongers are frauds, but what is more wondrous, more mysterious, more

miraculous than Amitābha?" 10

"But, Master," continued the sāvaka, "is the promise of the happy

region vain talk and a myth?" 11

"What is this promise?" asked the Buddha; and the disciple

replied: 12

"There is in the west a paradise called the Pure Land, exquisitely adorned with gold and silver and precious gems. There

are pure waters with golden sands, surrounded by pleasant walks and covered with large lotus flowers. Joyous music is heard, and flowers rain down three times a day. There are singing birds whose harmonious notes proclaim the praises of religion, and in the minds of those who listen to their sweet sounds, remembrance arises of the Buddha, the law, and the brotherhood. No evil birth is possible there, and even the name of hell is unknown. He who fervently and with a pious mind repeats the words 'Amitābha Buddha' will be transported to the happy region of this pure land, and when death draws nigh, the Buddha, with a company of saintly followers, will stand before him, and there will be

perfect tranquillity." 13

"In truth," said the Buddha, "there is such a happy paradise. But the country is spiritual and it is accessible only to those that are spiritual. Thou sayest it lies in the west. This means, look for it where he who enlightens the world resides. The sun sinks down and leaves us in utter darkness, the shades of night steal over us, and Māra, the evil one, buries our bodies in the grave.

Sunset is nevertheless no extinction, and where we imagine we see extinction, there is boundless light and inexhaustible life." 14

"I understand," said the sāvaka, "that the story of the Western

Paradise is not literally true." 15

"Thy description of paradise," the Buddha continued, "is beautiful; yet it is insufficient and does little justice to the glory of the pure land. The worldly can speak of it in a worldly way only; they use worldly similes and worldly words. But the pure land in which the pure live is more beautiful than thou

canst say or imagine. 16

"However, the repetition of the name Amitābha Buddha is meritorious only if thou speak it with such a devout attitude of mind as will cleanse thy heart and attune thy will to do works of righteousness. He only can reach the happy land whose soul is filled with the infinite light of truth. He only can live and breathe in the spiritual atmosphere of the Western Paradise who

has attained enlightenment. 17

"Verily I say unto thee, the Tathāgata lives in the pure land of eternal bliss even now while he is still in the body; and the Tathāgata preaches the law of religion unto thee and unto the whole world, so that thou and thy brethren may attain the same

peace and the same happiness." 18

Said the disciple: "Teach me, O Lord, the meditations to which I must devote myself in order to let my mind enter into the

paradise of the pure land." 19

Buddha said: "There are five meditations. 20

"The first meditation is the meditation of love in which thou must so adjust thy heart that thou longest for the weal and

welfare of all beings, including the happiness of thine enemies. 21

"The second meditation is the meditation of pity, in which thou thinkest of all beings in distress, vividly representing in thine imagination their sorrows and anxieties so as to arouse a deep compassion for them in thy soul. 22

"The third meditation is the meditation of joy in which thou thinkest of the prosperity of others and rejoicest with their

rejoicings. 23

"The fourth meditation is the meditation on impurity, in which thou considerest the evil consequences of corruption, the effects of wrongs and evils. How trivial is often the pleasure of the

moment and how fatal are its consequences! 24

"The fifth meditation is the meditation on serenity, in which thou risest above love and hate, tyranny and thraldom, wealth and want, and regardest thine own fate with impartial calmness and

perfect tranquillity. 25

"A true follower of the Tathāgata founds not his trust upon austerities or rituals but giving up the idea of self relies with his whole heart upon Amitābha, which is the unbounded light of

truth." 26

The Blessed One after having explained his doctrine of Amitābha, the immeasurable light which makes him who receives it a Buddha, looked into the heart of his disciple and saw still some doubts and anxieties. And the Blessed One said: "Ask me, my son, the

questions which weigh upon thy soul." 27

And the disciple said: "Can a humble monk, by sanctifying himself, acquire the talents of supernatural wisdom called Abhiññas and the supernatural powers called Iddhi? Show me the Iddhi-pāda, the path to the highest wisdom? Open to me the Jhānas which are the means of acquiring samādhi, the fixity of mind

which enraptures the soul." 28

And the Blessed One said: "Which are the Abhiññas?" 29

The disciple replied: "There are six Abhiññas: (1) The celestial eye; (2) the celestial ear; (3) the body at will or the power of transformation; (4) the knowledge of the destiny of former dwellings, so as to know former states of existence; (5) the faculty of reading the thoughts of others; and (6) the knowledge

of comprehending the finality of the stream of life." 30

And the Blessed One replied: "These are wondrous things; but verily, every man can attain them. Consider the abilities of thine own mind; thou wert born about two hundred leagues from here and canst thou not in thy thought, in an instant travel to thy native place and remember the details of thy father's home? Seest thou not with thy mind's eye the roots of the tree which is shaken by the wind without being overthrown? Does not the collector of herbs see in his mental vision, whenever he pleases, any plant with its roots, its stem, its fruits, leaves, and even the uses to which it can be applied? Cannot the man who understands languages recall to his mind any word whenever he pleases, knowing its exact meaning and import? How much more does the Tathāgata understand the nature of things; he looks into the hearts of men and reads their thoughts. He knows the evolution of

beings and foresees their ends." 31

Said the disciple: "Then the Tathāgata teaches that man can

attain through the Jhānas the bliss of Abhiñña." 32

And the Blessed One asked in reply: "Which are the Jhānas through

which man reaches Abhiñña?" 33

The disciple replied: "There are four Jhānas. The first Jhāna is seclusion in which one must free his mind from sensuality; the second Jhāna is a tranquillity of mind full of joy and gladness; the third Jhāna is a taking delight in things spiritual; the fourth Jhāna is a state of perfect purity and peace in which the

mind is above all gladness and grief." 34

"Good, my son," enjoined the Blessed One. "Be sober and abandon

wrong practices which serve only to stultify the mind." 35

Said the disciple: "Forbear with me, O Blessed One, for I have faith without understanding and I am seeking the truth. O Blessed

One, O Tathāgata, my Lord and Master, teach me the Iddhipāda." 36

The Blessed One said: "There are four means by which Iddhi is acquired; (1) Prevent bad qualities from arising. (2) Put away bad qualities which have arisen. (3) Produce goodness that does not yet exist. (4) Increase goodness which already

exists.--Search with sincerity, and persevere in the search. In

the end thou wilt find the truth." 37

LXI.

THE TEACHER UNKNOWN.

And the Blessed One said to Ānanda: 1

"There are various kinds of assemblies, O Ānanda; assemblies of nobles, of Brahmans, of householders, of bhikkhus, and of other beings. When I used to enter an assembly, I always became, before I seated myself, in color like unto the color of my audience, and in voice like unto their voice. I spoke to them in their language and then with religious discourse, I instructed, quickened, and

gladdened them. 2

"My doctrine is like the ocean, having the same eight wonderful qualities. 3

"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 the Sangha, become brethren and are reckoned the sons of Sakyamuni. The ocean is the goal of all 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, the taste of salt, so my doctrine has only one flavor, the flavor 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. 4

"These are the eight wonderful qualities in which my doctrine resembles the ocean. 5

"My doctrine is pure and it makes no discrimination between noble

and ignoble, rich and poor. 6

"My doctrine is like unto water which cleanses all without distinction. 7

"My doctrine is like unto fire which consumes all things that

exist between heaven and earth, great and small. 8

"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. 9

"But when I spoke, they knew me not and would say, 'Who may this be who thus speaks, a man or a god?' Then having instructed, quickened, and gladdened them with religious discourse, I would

vanish away. But they knew me not, even when I vanished away." 10