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THE GOSPEL OF BUDDHA

COMPILED FROM ANCIENT RECORDS

BY

PAUL CARUS

ILLUSTRATED

BY

O. KOPETZKY

CHICAGO and LONDON

THE OPEN COURT PUBLISHING COMPANY

1915

PREFACE.

This booklet needs no preface for those who are familiar with the sacred

books of Buddhism, which have been made accessible to the Western world

by the indefatigable zeal and industry of scholars like Beal, Bigandet,

Bühler, Burnouf, Childers, Alexander Csoma, Rhys Davids, Dutoit, Eitel,

Fausböll, Foucaux, Francke, Edmund Hardy, Spence Hardy, Hodgson, Charles

R. Lanman, F. Max Müller, Karl Eugen Neumann, Oldenberg, Pischel,

Schiefner, Senart, Seidenstücker, Bhikkhu Nyānatiloka, D.M. Strong,

Henry Clarke Warren, Wassiljew, Weber, Windisch, Winternitz &c. To those

not familiar with the subject it may be stated that the bulk of its

contents is derived from the old Buddhist canon. Many passages, and

indeed the most important ones, are literally copied in translations

from the original texts. Some are rendered rather freely in order to

make them intelligible to the present generation; others have been

rearranged; and still others are abbreviated. Besides the three

introductory and the three concluding chapters there are only a few

purely original additions, which, however, are neither mere literary

embellishments nor deviations from Buddhist doctrines. Wherever the

compiler has admitted modernization he has done so with due

consideration and always in the spirit of a legitimate development.

Additions and modifications contain nothing but ideas for which

prototypes can be found somewhere among the traditions of Buddhism, and

have been introduced as elucidations of its main principles.

The best evidence that this book characterizes the spirit of Buddhism

correctly can be found in the welcome it has received throughout the

entire Buddhist world. It has even been officially introduced in

Buddhist schools and temples of Japan and Ceylon. Soon after the

appearance of the first edition of 1894 the Right Rev. Shaku Soyen, a

prominent Buddhist abbot of Kamakura, Japan, had a Japanese translation

made by Teitaro Suzuki, and soon afterwards a Chinese version was made

by Mr. Ohara of Otzu, the talented editor of a Buddhist periodical, who

in the meantime has unfortunately met with a premature death. In 1895

the Open Court Publishing Company brought out a German edition by E.F.L.

Gauss, and Dr. L. de Milloué, the curator of the Musée Guimet, of Paris,

followed with a French translation. Dr. Federigo Rodriguez has

translated the book into Spanish and Felix Orth into Dutch. The

privilege of translating the book into Russian, Czechic, Italian, also

into Siamese and other Oriental tongues has been granted, but of these

latter the publishers have received only a version in the Urdu language,

a dialect of eastern India.

Inasmuch as twelve editions of the Gospel of Buddha have been exhausted

and the plates are worn out, the publishers have decided to bring out an

\_édition de luxe\_ and have engaged Miss Olga Kopetzky, of Munich, to

supply illustrations. The artist has undertaken the task methodically

and with great zeal. She has studied in the Ajanta caves the Buddhist

paintings and sculptures and other monuments of Gandhāra. Thus the

drawings faithfully reflect the spirit of the classical period of

Buddhist art.

For those who want to trace the Buddhism of this book to its

fountainhead, a table of reference has been added, which indicates as

briefly as possible the main sources of the various chapters and points

out the parallelisms with Western thought, especially in the Christian

Gospels.

\* \* \* \* \*

Buddhism, like Christianity, is split up into innumerable sects, and

these sects not infrequently cling to their sectarian tenets as being

the main and most indispensable features of their religion. The present

book follows none of the sectarian doctrines, but takes an ideal

position upon which all true Buddhists may stand as upon common ground.

Thus the arrangement into a harmonious and systematic form is the main

original feature of this Gospel of Buddha. Considering the bulk of the

various details of the Buddhist canon, however, it must be regarded as a

mere compilation, and the aim of the compiler has been to treat his

material in about the same way as he thinks that the author of the

Fourth Gospel of the New Testament utilized the accounts of the life of

Jesus of Nazareth. He has ventured to present the data of the Buddha's

life in the light of their religio-philosophical importance; he has cut

out most of their apocryphal adornments, especially those in which the

Northern traditions abound, yet he did not deem it wise to shrink from

preserving the marvellous that appears in the old records, whenever its

moral seemed to justify its mention; he only pruned away the exuberance

of wonder which delights in relating the most incredible things,

apparently put on to impress while in fact they can only tire. Miracles

have ceased to be a religious test; yet the belief in the miraculous

powers of the Master still bears witness to the holy awe of the first

disciples and reflects their religious enthusiasm.

Lest the fundamental idea of the Buddha's doctrines be misunderstood,

the reader is warned to take the term "self" in the sense in which the

Buddha uses it. The "self" of man translates the word \_ātman\_ which can

be and has been understood, even in the Buddhist canon, in a sense to

which the Buddha would never have made any objection. The Buddha denies

the existence of a "self" as it was commonly understood in his time; he

does not deny man's mentality, his spiritual constitution, the

importance of his personality, in a word, his soul. But he does deny the

mysterious ego-entity, the \_ātman\_, in the sense of a kind of soul-monad

which by some schools was supposed to reside behind or within man's

bodily and psychical activity as a distinct being, a kind of

thing-in-itself, and a metaphysical agent assumed to be the soul.

Buddhism is monistic. It claims that man's soul does not consist of two

things, of an \_ātman\_ (self) and of a \_manas\_ (mind or thoughts), but

that there is one reality, our thoughts, our mind or \_manas\_, and this

\_manas\_ constitutes the soul. Man's thoughts, if anything, are his self,

and there is no \_ātman\_, no additional and separate "self" besides.

Accordingly, the translation of \_ātman\_ by "soul", which would imply

that the Buddha denied the existence of the soul, is extremely

misleading.

Representative Buddhists, of different schools and of various countries,

acknowledge the correctness of the view here taken, and we emphasize

especially the assent of Southern Buddhists because they have preserved

the tradition most faithfully and are very punctilious in the statement

of doctrinal points.

"\_The Buddhist\_, the Organ of the Southern Church of Buddhism," writes

in a review of \_The Gospel of Buddha\_:

"The eminent feature of the work is its grasp of the difficult subject

and the clear enunciation of the doctrine of the most puzzling problem

of \_ātman\_, as taught in Buddhism. So far as we have examined the

question of \_ātman\_ ourselves from the works of the Southern canon, the

view taken by Dr. Paul Cams is accurate, and we venture to think that it

is not opposed to the doctrine of Northern Buddhism."

This \_ātman\_-superstition, so common not only in India, but all over the

world, corresponds to man's habitual egotism in practical life. Both are

illusions growing out of the same root, which is the vanity of

worldliness, inducing man to believe that the purpose of his life lies

in his self. The Buddha proposes to cut off entirely all thought of

self, so that it will no longer bear fruit. Thus Nirvāna is an ideal

state, in which man's soul, after being cleansed from all selfishness,

hatred and lust, has become a habitation of the truth, teaching him to

distrust the allurements of pleasure and to confine all his energies to

attending to the duties of life.

The Buddha's doctrine is not negativism. An investigation of the nature

of man's soul shows that, while there is no \_ātman\_ or ego-entity, the

very being of man consists in his karma, his deeds, and his karma

remains untouched by death and continues to live. Thus, by denying the

existence of that which appears to be our soul and for the destruction

of which in death we tremble, the Buddha actually opens (as he expresses

it himself) the door of immortality to mankind; and here lies the

corner-stone of his ethics and also of the comfort as well as the

enthusiasm which his religion imparts. Any one who does not see the

positive aspect of Buddhism, will be unable to understand how it could

exercise such a powerful influence upon millions and millions of people.

The present volume is not designed to contribute to the solution of

historical problems. The compiler has studied his subject as well as he

could under the circumstances, but he does not intend here to offer a

scientific production. Nor is this book an attempt at popularizing the

Buddhist religious writings, nor at presenting them in a poetic shape.

If this \_Gospel of Buddha\_ helps people to comprehend Buddhism better,

and if in its simple style it impresses the reader with the poetic

grandeur of the Buddha's personality, these effects must be counted as

incidental; its main purpose lies deeper still. The present book has

been written to set the reader thinking on the religious problems of

to-day. It sketches the picture of a religious leader of the remote past

with the view of making it bear upon the living present and become a

factor in the formation of the future.

\* \* \* \* \*

It is a remarkable fact that the two greatest religions of the world,

Christianity and Buddhism, present so many striking coincidences in the

philosophical basis as well as in the ethical applications of their

faith, while their modes of systematizing them in dogmas are radically

different; and it is difficult to understand why these agreements should

have caused animosity, instead of creating sentiments of friendship and

good-will. Why should not Christians say with Prof. F. Max Müller: "If I

do find in certain Buddhist works doctrines identically the same as in

Christianity, so far from being frightened, I feel delighted, for surely

truth is not the less true because it is believed by the majority of the

human race."

The main trouble arises from a wrong conception of Christianity. There

are many Christians who assume that Christianity alone is in the

possession of truth and that man could not, in the natural way of his

moral evolution, have obtained that nobler conception of life which

enjoins the practice of a universal good-will towards both friends and

enemies. This narrow view of Christianity is refuted by the mere

existence of Buddhism.

Must we add that the lamentable exclusiveness that prevails in many

Christian churches, is not based upon Scriptural teachings, but upon a

wrong metaphysics?

All the essential moral truths of Christianity, especially the principle

of a universal love, of the eradication of hatred, are in our opinion

deeply rooted in the nature of things, and do not, as is often assumed,

stand in contradiction to the cosmic order of the world. Further, some

doctrines of the constitution of existence have been formulated by the

church in certain symbols, and since these symbols contain

contradictions and come in conflict with science, the educated classes

are estranged from religion. Now, Buddhism is a religion which knows of

no supernatural revelation, and proclaims doctrines that require no

other argument than the "come and see." The Buddha bases his religion

solely upon man's knowledge of the nature of things, upon provable

truth. Thus, we trust that a comparison of Christianity with Buddhism

will be a great help to distinguish in both religions the essential from

the accidental, the eternal from the transient, the truth from the

allegory in which it has found its symbolic expression. We are anxious

to press the necessity of discriminating between the symbol and its

meaning, between dogma and religion, between metaphysical theories and

statements of fact, between man-made formulas and eternal truth. And

this is the spirit in which we offer this book to the public, cherishing

the hope that it will help to develop in Christianity not less than in

Buddhism the cosmic religion of truth.

The strength as well as the weakness of original Buddhism lies in its

philosophical character, which enabled a thinker, but not the masses, to

understand the dispensation of the moral law that pervades the world. As

such, the original Buddhism has been called by Buddhists the little

vessel of salvation, or Hīnayāna; for it is comparable to a small boat

on which a man may cross the stream of worldliness, so as to reach the

shore of Nirvāna. Following the spirit of a missionary propaganda, so

natural to religious men who are earnest in their convictions, later

Buddhists popularized the Buddha's doctrines and made them accessible to

the multitudes. It is true that they admitted many mythical and even

fantastic notions, but they succeeded nevertheless in bringing its moral

truths home to the people who could but incompletely grasp the

philosophical meaning of the Buddha's religion. They constructed, as

they called it, a large vessel of salvation, the Mahāyāna, in which the

multitudes would find room and could be safely carried over. Although

the Mahāyāna unquestionably has its shortcomings, it must not be

condemned offhand, for it serves its purpose. Without regarding it as

the final stage of the religious development of the nations among which

it prevails, we must concede that it resulted from an adaptation to

their condition and has accomplished much to educate them. The Mahāyāna

is a step forward in so far as it changes a philosophy into a religion,

and attempts to preach doctrines that were negatively expressed, in

positive propositions.

Far from rejecting the religious zeal which gave rise to the Māhāyana in

Buddhism, we can still less join those who denounce Christianity on

account of its dogmatology and mythological ingredients. Christianity

has certainly had and still has a great mission in the evolution of

mankind. It has succeeded in imbuing with the religion of charity and

mercy the most powerful nations of the world, to whose spiritual needs

it is especially adapted. It extends the blessings of universal

good-will with the least possible amount of antagonism to the natural

selfishness that is so strongly developed in the Western races.

Christianity is the religion of love made easy. This is its advantage,

which, however, is not without its drawbacks. Christianity teaches

charity without dispelling the ego-illusion; and in this sense it

surpasses even the Māhāyana: it is still more adapted to the needs of

multitudes than a large vessel fitted to carry over those who embark on

it: it is comparable to a grand bridge, a Mahāsetu, on which a child who

has no comprehension as yet of the nature of self can cross the stream

of self-hood and worldly vanity.

A comparison of the many striking agreements between Christianity and

Buddhism may prove fatal to sectarian conceptions of either religion,

but will in the end help to mature our insight into the true

significance of both. It will bring out a nobler faith which aspires to

be the cosmic religion of universal truth.

Let us hope that this Gospel of Buddha will serve both Buddhists and

Christians as a help to penetrate further into the spirit of their

faith, so as to see its full height, length and breadth.

Above any Hīnayāna, Mahāyāna, and Mahāsetu is the Religion of Truth.

Paul Carus.

PRONUNCIATION.

Pronounce:

a as the Italian and German short \_a\_.

ā as \_a\_ in f\_a\_ther,

e as \_e\_ in \_e\_ight.

i as \_i\_ in h\_i\_t.

ī as \_i\_ in m\_a\_chine.

o as \_o\_ in h\_o\_me.

u as \_oo\_ in g\_oo\_d.

u as ū in r\_u\_mor.

ai as in \_eye\_.

au as \_ow\_ in h\_ow\_.

ñ as \_ny\_.

jñ as \_dny\_.

ññ as \_n-ny\_.

ch as \_ch\_ in \_ch\_ur\_ch\_.

cch as \_ch-ch\_ in ri\_ch\_ \_ch\_ance.

Note that \_o\_ and \_e\_ are always long.

s, j, y, and other letters, as usual in English words.

Double consonants are pronounced as two distinct sounds, e.g.,

\_ka'm-ma\_, not \_kă'ma\_.

The h after \_p, b, k, g, t, d\_ is audible as in du\_b h\_im, be\_g h\_er,

bric\_k h\_ouse, an\_t h\_ill. Pronounce Tat-hāgata, not Ta-thāgata.

To the average European it is difficult to catch, let alone to imitate,

the difference of sound between dotted and non-dotted letters. All those

who are desirous for information on this point must consult Sanskrit and

Pāli grammars.

Lest the reader be unnecessarily bewildered with foreign-looking dots

and signs, which after all are no help to him, all dotted ṭ, ḍ, ṃ, ṇ,

and italicized \_t, d, m, n\_ have been replaced in the text of the book

by t, d, m, n, ñ, ññ, dotted ṛ and italicized \_s\_ have been transcribed

by ny, nny, ri, and sh, while the Glossary preserves the more exact

transcription.

We did not follow the spelling of the \_Sacred Books of the East\_, where

it must be misleading to the uninitiated, especially when they write

italicized \_K\_ to denote spelling of the English sound ch, and

italicized \_g\_ to denote j. Thus we write "rājā," not "rāgā," and

"Chunda," not "\_K\_unda."

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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

PARABLES AND STORIES.

LXII.

PARABLES.

And the Blessed One thought: "I have taught the truth which is

excellent in the beginning, excellent in the middle, and

excellent in the end; it is glorious in its spirit and glorious

in its letter. But simple as it is, the people cannot understand

it. I must speak to them in their own language. I must adapt my

thoughts to their thoughts. They are like unto children, and love

to hear tales. Therefore, I will tell them stories to explain the

glory of the Dharma. If they cannot grasp the truth in the

abstract arguments by which I have reached it, they may

nevertheless come to understand it, if it is illustrated in

parables." 1

LXIII.

THE WIDOW'S TWO MITES AND THE PARABLE OF THE THREE MERCHANTS.

There was once a lone widow who was very destitute, and having

gone to the mountain she beheld hermits holding a religious

assembly. Then the woman was filled with joy, and uttering

praises, said, "It is well, holy priests! but while others give

precious things such as the ocean caves produce, I have nothing

to offer." Having spoken thus and having searched herself in vain

for something to give, she recollected that some time before she

had found in a dungheap two coppers, so taking these she offered

them forthwith as a gift to the priesthood in charity. 1

The superior of the priests, a saint who could read the hearts of

men, disregarding the rich gifts of others and beholding the deep

faith dwelling in the heart of this poor widow, and wishing the

priesthood to esteem rightly her religious merit, burst forth

with full voice in a canto. He raised his right hand and said,

"Reverend priests attend!" and then he proceeded: 2

"The coppers of this poor widow

To all purpose are more worth

Than all the treasures of the oceans

And the wealth of the broad earth. 3

"As an act of pure devotion

She has done a pious deed;

She has attained salvation,

Being free from selfish greed." 4

The woman was mightily strengthened in her mind by this thought,

and said, "It is even as the Teacher says: what I have done is as

much as if a rich man were to give up all his wealth." 5

And the Teacher said: "Doing good deeds is like hoarding up

treasures," and he expounded this truth in a parable: 6

"Three merchants set out on their travels, each with his capital;

one of them gained much, the second returned with his capital,

and the third one came home after having lost his capital. What

is true in common life applies also to religion. 7

"The capital is the state a man has reached, the gain is heaven;

the loss of his capital means that a man will be born in a lower

state, as a denizen of hell or as an animal. These are the

courses that are open to the sinner. 8

"He who brings back his capital, is like unto one who is born

again as a man. Those who through the exercise of various virtues

become pious householders will be born again as men, for all

beings will reap the fruit of their actions. But he who increases

his capital is like unto one who practises eminent virtues. The

virtuous, excellent man attains in heaven to the glorious state

of the gods." 9

LXIV.

THE MAN BORN BLIND.

There was a man born blind, and he said: "I do not believe in the

world of light and appearance. There are no colors, bright or

sombre. There is no sun, no moon, no stars. No one has witnessed

these things." 1

His friends remonstrated with him, but he clung to his opinion:

"What you say that you see," he objected, "are illusions. If

colors existed I should be able to touch them. They have no

substance and are not real. Everything real has weight, but I

feel no weight where you see colors." 2

In those days there was a physician who was called to see the

blind man. He mixed four simples, and when he applied them to the

cataract of the blind man the gray film melted, and his eyes

acquired the faculty of sight. 3

The Tathāgata is the physician, the cataract is the illusion of

the thought "I am," and the four simples are the four noble

truths. 4

LXV.

THE LOST SON.

There was a householder's son who went away into a distant

country, and while the father accumulated immeasurable riches,

the son became miserably poor. And the son while searching for

food and clothing happened to come to the country in which his

father lived. And the father saw him in his wretchedness, for he

was ragged and brutalized by poverty, and ordered some of his

servants to call him. 1

When the son saw the place to which he was conducted, he thought,

"I must have evoked the suspicion of a powerful man, and he will

throw me into prison." Full of apprehension he made his escape

before he had seen his father. 2

Then the father sent messengers out after his son, who was caught

and brought back in spite of his cries and lamentations.

Thereupon the father ordered his servants to deal tenderly with

his son, and he appointed a laborer of his son's rank and

education to employ the lad as a helpmate on the estate. And the

son was pleased with his new situation. 3

From the window of his palace the father watched the boy, and

when he saw that he was honest and industrious, he promoted him

higher and higher. 4

After some time, he summoned his son and called together all his

servants, and made the secret known to them. Then the poor man

was exceedingly glad and he was full of joy at meeting his

father. 5

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

truths. 6

LXVI.

THE GIDDY FISH.

There was a bhikkhu who had great difficulty in keeping his

senses and passions under control; so, resolving to leave the

Order, he came to the Blessed One to ask him for a release from

the vows. And the Blessed One said to the bhikkhu: 1

"Take heed, my son, lest thou fall a prey to the passions of thy

misguided heart. For I see that in former existences, thou hast

suffered much from the evil consequences of lust, and unless thou

learnest to conquer thy sensual desire, thou wilt in this life be

ruined through thy folly. 2

"Listen to a story of another existence of thine, as a fish. 3

"The fish could be seen swimming lustily in the river, playing

with his mate. She, moving in front, suddenly perceived the

meshes of a net, and slipping around escaped the danger; but he,

blinded by love, shot eagerly after her and fell straight into

the mouth of the net. The fisherman pulled the net up, and the

fish, who complained bitterly of his sad fate, saying, 'this

indeed is the bitter fruit of my folly,' would surely have died

if the Bodhisatta had not chanced to come by, and, understanding

the language of the fish, took pity on him. He bought the poor

creature and said to him: 'My good fish, had I not caught sight

of thee this day, thou wouldst have lost thy life. I shall save

thee, but henceforth avoid the evil of lust.' With these words he

threw the fish into the water. 4

"Make the best of the time of grace that is offered to thee in

thy present existence, and fear the dart of passion which, if

thou guard not thy senses, will lead thee to destruction." 5

LXVII

THE CRUEL CRANE OUTWITTED.

A tailor who used to make robes for the brotherhood was wont to

cheat his customers, and thus prided himself on being smarter

than other men. But once, on entering upon an important business

transaction with a stranger, he found his master in fraudulent

practices, and suffered a heavy loss. 1

And the Blessed One said: "This is not an isolated incident in

the greedy tailor's fate; in other incarnations he suffered

similar losses, and by trying to dupe others ultimately ruined

himself. 2

"This same greedy character lived many generations ago as a crane

near a pond, and when the dry season set in he said to the fishes

with a bland voice: 'Are you not anxious for your future welfare?

There is at present very little water and still less food in this

pond. What will you do should the whole pond become dry, in this

drought?' 3

'Yes, indeed' said the fishes, 'what should we do?' 4

"Replied the crane: 'I know a fine, large lake, which never

becomes dry. Would you not like me to carry you there in my

beak?' When the fishes began to distrust the honesty of the

crane, he proposed to have one of them sent over to the lake to

see it; and a big carp at last decided to take the risk for the

sake of the others, and the crane carried him to a beautiful lake

and brought him back in safety. Then all doubt vanished, and the

fishes gained confidence in the crane, and now the crane took

them one by one out of the pond and devoured them on a big

varana-tree. 5

"There was also a lobster in the pond, and when it listed the

crane to eat him too, he said: 'I have taken all the fishes away

and put them in a fine, large lake. Come along. I shall take

thee, too!' 6

'But how wilt thou hold me to carry me along?' asked the lobster. 7

'I shall take hold of thee with my beak,' said the crane. 8

'Thou wilt let me fall if thou carry me like that. I will not go

with thee!' replied the lobster. 9

'Thou needst not fear,' rejoined the crane; 'I shall hold thee

quite tight all the way.' 10

"Then said the lobster to himself: 'If this crane once gets hold

of a fish, he will certainly never let him go in a lake! Now if

he should really put me into the lake it would be splendid; but

if he does not, then I will cut his throat and kill him!' So he

said to the crane: 'Look here, friend, thou wilt not be able to

hold me tight enough; but we lobsters have a famous grip. If thou

wilt let me catch hold of thee round the neck with my claws, I

shall be glad to go with thee.' 11

"The crane did not see that the lobster was trying to outwit him,

and agreed. So the lobster caught hold of his neck with his claws

as securely as with a pair of blacksmith's pincers, and called

out: 'Ready, ready, go!' 12

"The crane took him and showed him the lake, and then turned off

toward the varana-tree. 'My dear uncle!' cried the lobster, 'The

lake lies that way, but thou art taking me this other way.' 13

"Answered the crane: 'Thinkest thou so? Am I thy dear uncle? Thou

meanest me to understand, I suppose, that I am thy slave, who has

to lift thee up and carry thee about with him, where thou

pleasest! Now cast thine eye upon that heap of fish-bones at the

root of yonder varana-tree. Just as I have eaten those fish,

every one of them, just so will I devour thee also!' 14

'Ah! those fishes got eaten through their own stupidity,'

answered the lobster, 'but I am not going to let thee kill me. On

the contrary, it is thou that I am going to destroy. For thou, in

thy folly, hast not seen that I have outwitted thee. If we die,

we both die together; for I will cut off this head of thine and

cast it to the ground!' So saying, he gave the crane's neck a

pinch with his claws as with a vise. 15

"Then gasping, and with tears trickling from his eyes, and

trembling with the fear of death, the crane besought the lobster,

saying: 'O, my Lord! Indeed I did not intend to eat thee. Grant

me my life!' 16

'Very well! fly down and put me into the lake,' replied the

lobster. 17

"And the crane turned round and stepped down into the lake, to

place the lobster on the mud at its edge. Then the lobster cut

the crane's neck through as clean as one would cut a lotus-stalk

with a hunting-knife, and then entered the water!" 18

When the Teacher had finished this discourse, he added: "Not now

only was this man outwitted in this way, but in other existences,

too, by his own intrigues." 19

LXVIII.

FOUR KINDS OF MERIT.

There was a rich man who used to invite all the Brahmans of the

neighborhood to his house, and, giving them rich gifts, offered

great sacrifices to the gods. 1

And the Blessed One said: "If a man each month repeat a thousand

sacrifices and give offerings without ceasing, he is not equal to

him who but for one moment fixes his mind upon righteousness." 2

The world-honored Buddha continued: "There are four kinds of

offering: first, when the gifts are large and the merit small;

secondly, when the gifts are small and the merit small; thirdly,

when the gifts are small and the merit large; and fourthly, when

the gifts are large and the merit is also large. 3

"The first is the case of the deluded man who takes away life for

the purpose of sacrificing to the gods, accompanied by carousing

and feasting. Here the gifts are great, but the merit is small

indeed. 4

"The gifts are small and the merit is also small, when from

covetousness and an evil heart a man keeps to himself a part of

that which he intends to offer. 5

"The merit is great, however, while the gift is small, when a man

makes his offering from love and with a desire to grow in wisdom

and in kindness. 6

"Lastly, the gift is large and the merit is large, when a wealthy

man, in an unselfish spirit and with the wisdom of a Buddha,

gives donations and founds institutions for the best of mankind

to enlighten the minds of his fellow-men and to administer unto

their needs." 7

LXIX.

THE LIGHT OF THE WORLD.

There was a certain Brahman in Kosambī, a wrangler and well

versed in the Vedas. As he found no one whom he regarded his

equal in debate he used to carry a lighted torch in his hand, and

when asked for the reason of his strange conduct, he replied:

"The world is so dark that I carry this torch to light it up, as

far as I can." 1

A samana sitting in the market-place heard these words and said:

"My friend, if thine eyes are blind to the sight of the

omnipresent light of the day, do not call the world dark. Thy

torch adds nothing to the glory of the sun and thy intention to

illumine the minds of others is as futile as it is arrogant." 2

Whereupon the Brahman asked: "Where is the sun of which thou

speakest?" And the samana replied: "The wisdom of the Tathāgata

is the sun of the mind. His radiancy is glorious by day and

night, and he whose faith is strong will not lack light on the

path to Nirvāna where he will inherit bliss everlasting." 3

LXX.

LUXURIOUS LIVING.

While the Buddha was preaching his doctrine for the conversion of

the world in the neighborhood of Savatthi, a man of great wealth

who suffered from many ailmemts came to him with clasped hands

and said: "World-honored Buddha, pardon me for my want of respect

in not saluting thee as I ought, but I suffer greatly from

obesity, excessive drowsiness, and other complaints, so that I

cannot move without pain." 1

The Tathāgata, seeing the luxuries with which the man was

surrounded asked him: "Hast thou a desire to know the cause of

thy ailments?" And when the wealthy man expressed his willingness

to learn, the Blessed One said: "There are five things which

produce the condition of which thou complainest: opulent dinners,

love of sleep, hankering after pleasure, thoughtlessness, and

lack of occupation. Exercise self-control at thy meals, and take

upon thyself some duties that will exercise thy abilities and

make thee useful to thy fellow-men. In following this advice thou

wilt prolong thy life." 2

The rich man remembered the words of the Buddha and after some

time having recovered his lightness of body and youthful buoyancy

returned to the Worldhonored One and, coming afoot without horses

and attendants, said to him: "Master, thou hast cured my bodily

ailments; I come now to seek enlightenment of my mind." 3

And the Blessed One said: "The worldling nourishes his body, but

the wise man nourishes his mind. He who indulges in the

satisfaction of his appetites works his own destruction; but he

who walks in the path will have both the salvation from evil and

a prolongation of life." 4

LXXI.

THE COMMUNICATION OF BLISS.

Annabhāra, the slave of Sumana, having just cut the grass on the

meadow, saw a samana with his bowl begging for food. Throwing

down his bundle of grass he ran into the house and returned with

the rice that had been provided for his own food. 1

The samana ate the rice and gladdened him with words of religious

comfort. 2

The daughter of Sumana having observed the scene from a window

called out: "Good! Annabhāra, good! Very good!" 3

Sumana hearing these words inquired what she meant, and on being

informed about Annabhāra's devotion and the words of comfort he

had received from the samana, went to his slave and offered him

money to divide the bliss of his offering. 4

"My lord," said Annabhāra, "let me first ask the venerable man."

And approaching the samana, he said: "My master has asked me to

share with him the bliss of the offering I made thee of my

allowance of rice. Is it right that I should divide it with him?" 5

The samana replied in a parable. He said: "In a village of one

hundred houses a single light was burning. Then a neighbor came

with his lamp and lit it; and in this same way the light was

communicated from house to house and the brightness in the

village was increased. Thus the light of religion may be diffused

without stinting him who communicates it. Let the bliss of thy

offering also be diffused. Divide it." 6

Annabhāra returned to his master's house and said to him: "I

present thee, my lord, with a share of the bliss of my offering.

Deign to accept it." 7

Sumana accepted it and offered his slave a sum of money, but

Annabhāra replied: "Not so, my lord; if I accept thy money it

would appear as if I sold thee my share. Bliss cannot be sold; I

beg thou wilt accept it as a gift." 8

The master replied: "Brother Annabhāra, from this day forth thou

shalt be free. Live with me as my friend and accept this present

as a token of my respect." 9

LXXII.

THE LISTLESS FOOL.

There was a rich Brahman, well advanced in years, who, unmindful

of the impermanence of earthly things and anticipating a long

life, had built himself a large house. 1

The Buddha wondered why a man so near to death had built a

mansion with so many apartments, and he sent Ānanda to the rich

Brahman to preach to him the four noble truths and the eightfold

path of salvation. 2

The Brahman showed Ānanda his house and explained to him the

purpose of its numerous chambers, but to the instruction of the

Buddha's teachings he gave no heed. 3

Ānanda said: "It is the habit of fools to say, 'I have children

and wealth.' He who says so is not even master of himself; how

can he claim possession of children, riches, and servants? Many

are the anxieties of the worldly, but they know nothing of the

changes of the future." 4

Scarcely had Ānanda left, when the old man was stricken with

apoplexy and fell dead. The Buddha said, for the instruction of

those who were ready to learn: "A fool, though he live in the

company of the wise, understands nothing of the true doctrine, as

a spoon tastes not the flavor of the soup. He thinks of himself

only, and unmindful of the advice of good counsellors is unable

to deliver himself." 5

LXXIII.

RESCUE IN THE DESERT.

There was a disciple of the Blessed One, full of energy and zeal

for the truth, who, living under a vow to complete a meditation

in solitude, flagged in a moment of weakness. He said to himself:

"The Teacher said there are several kinds of men; I must belong

to the lowest class and fear that in this birth there will be

neither path nor fruit for me. What is the use of a forest life

if I cannot by my constant endeavor attain the insight of

meditation to which I have devoted myself?" And he left the

solitude and returned to the Jetavana. 1

When the brethren saw him they said to him: "Thou hast done

wrong, O brother, after taking a vow, to give up the attempt of

carrying it out;" and they took him to the Master. 2

When the Blessed One saw them he said: "I see, O mendicants, that

you have brought this brother here against his will. What has he

done?" 3

"Lord, this brother, having taken the vows of so sanctifying a

faith, has abandoned the endeavor to accomplish the aim of a

member of the order, and has come back to us." 4

Then the Teacher said to him: "Is it true that thou hast given up

trying?" 5

"It is true, O Blessed One!" was the reply. 6

The Master said: "This present life of thine is a time of grace.

If thou fail now to reach the happy state thou wilt have to

suffer remorse in future existences. How is it, brother, that

thou hast proved so irresolute? Why, in former states of

existence thou wert full of determination. By thy energy alone

the men and bullocks of five hundred wagons obtained water in the

sandy desert, and were saved. How is it that thou now givest up?" 7

By these few words that brother was re-established in his

resolution. But the others besought the Blessed One, saying:

"Lord! Tell us how this was." 8

"Listen, then, O mendicants!" said the Blessed One; and having

thus excited their attention, he made manifest a thing concealed

by change of birth. 9

Once upon a time, when Brahmadatta was reigning in Kāsi, the

Bodhisatta was born in a merchant's family; and when he grew up,

he went about trafficking with five hundred carts. 10

One day he arrived at a sandy desert many leagues across. The

sand in that desert was so fine that when taken in the closed

fist it could not be kept in the hand. After the sun had risen it

became as hot as a mass of burning embers, so that no man could

walk on it. Those, therefore, who had to travel over it took

wood, and water, and oil, and rice in their carts, and traveled

during the night. And at daybreak they formed an encampment and

spread an awning over it, and, taking their meals early, they

passed the day lying in the shade. At sunset they supped, and

when the ground had become cool they yoked their oxen and went

on. The traveling was like a voyage over the sea: a desert-pilot

had to be chosen, and he brought the caravan safe to the other

side by his knowledge of the stars. 11

Thus the merchant of our story traversed the desert. And when he

had passed over fifty-nine leagues he thought, "Now, in one more

night we shall get out of the sand," and after supper he directed

the wagons to be yoked, and so set out. The pilot had cushions

arranged on the foremost cart and lay down, looking at the stars

and directing the men where to drive. But worn out by want of

rest during the long march, he fell asleep, and did not perceive

that the oxen had turned round and taken the same road by which

they had come. 12

The oxen went on the whole night through. Towards dawn the pilot

woke up, and, observing the stars, called out: "Stop the wagons,

stop the wagons!" The day broke just as they stopped and were

drawing up the carts in a line. Then the men cried out: "Why this

is the very encampment we left yesterday! We have but little wood

left and our water is all gone! We are lost!" And unyoking the

oxen and spreading the canopy over their heads, they lay down in

despondency, each one under his wagon. But the Bodhisatta said to

himself, "If I lose heart, all these will perish," and walked

about while the morning was yet cool. On seeing a tuft of

kusa-grass, he thought: "This could have grown only by soaking up

some water which must be beneath it." 13

And he made them bring a spade and dig in that spot. And they dug

sixty cubits deep. And when they had got thus far, the spade of

the diggers struck on a rock; and as soon as it struck, they all

gave up in despair. But the Bodhisatta thought, "There must be

water under that rock," and descending into the well he got upon

the stone, and stooping down applied his ear to it and tested the

sound of it. He heard the sound of water gurgling beneath, and

when he got out he called his page. "My lad, if thou givest up

now, we shall all be lost. Do not lose heart. Take this iron

hammer, and go down into the pit, and give the rock a good blow." 14

The lad obeyed, and though they all stood by in despair, he went

down full of determination and struck at the stone. The rock

split in two and fell below, so that it no longer blocked the

stream, and water rose till its depth from the bottom to the brim

of the well was equal to the height of a palm-tree. And they all

drank of the water, and bathed in it. Then they cooked rice and

ate it, and fed their oxen with it. And when the sun set, they

put a flag in the well, and went to the place appointed. There

they sold their merchandise at a good profit and returned to

their home, and when they died they passed away according to

their deeds. And the Bodhisatta gave gifts and did other virtuous

acts, and he also passed away according to his deeds. 15

After the Teacher had told the story he formed the connection by

saying in conclusion, "The caravanleader was the Bodhisatta, the

future Buddha; the page who at that time despaired not, but broke

the stone, and gave water to the multitude, was this brother

without perseverance; and the other men were attendants on the

Buddha." 16

LXXIV.

THE SOWER.

Bhāradvāja, a wealthy Brahman farmer, was celebrating his

harvest-thanksgiving when the Blessed One came with his

alms-bowl, begging for food. 1

Some of the people paid him reverence, but the Brahman was angry

and said: "O samana, it would be more fitting for thee to go to

work than to beg. I plough and sow, and having ploughed and sown,

I eat. If thou didst likewise, thou, too, wouldst have something

to eat." 2

The Tathāgata answered him and said: "O Brahman, I, too, plough

and sow, and having ploughed and sown, I eat." 3

"Dost thou profess to be a husbandman?" replied the Brahman.

"Where, then, are thy bullocks? Where is the seed and the

plough?" 4

The Blessed One said: "Faith is the seed I sow: good works are

the rain that fertilizes it; wisdom and modesty are the plough;

my mind is the guiding-rein; I lay hold of the handle of the law;

earnestness is the goad I use, and exertion is my draught-ox.

This ploughing is ploughed to destroy the weeds of illusion. The

harvest it yields is the immortal fruit of Nirvāna, and thus all

sorrow ends." 5

Then the Brahman poured rice-milk into a golden bowl and offered

it to the Blessed One, saying: "Let the Teacher of mankind

partake of the rice-milk, for the venerable Gotama ploughs a

ploughing that bears the fruit of immortality." 6

LXXV.

THE OUTCAST.

When Bhagavat dwelt at Sāvatthi in the Jetavana, he went out with

his alms-bowl to beg for food and approached the house of a

Brahman priest while the fire of an offering was blazing upon the

altar. And the priest said: "Stay there, O shaveling; stay there,

O wretched samana; thou art an outcast." 1

The Blessed One replied: "Who is an outcast? 2

"An outcast is the man who is angry and bears hatred; the man who

is wicked and hypocritical, he who embraces error and is full of

deceit. 3

"Whosoever is a provoker and is avaricious, has evil desires, is

envious, wicked, shameless, and without fear to commit wrong, let

him be known as an outcast. 4

"Not by birth does one become an outcast, not by birth does one

become a Brahman; by deeds one becomes an outcast, by deeds one

becomes a Brahman." 5

LXXVI.

THE WOMAN AT THE WELL.

Ānanda, the favorite disciple of the Buddha, having been sent by

the Lord on a mission, passed by a well near a village, and

seeing Pakati, a girl of the Mātanga caste, he asked her for

water to drink. 1

Pakati said: "O Brahman, I am too humble and mean to give thee

water to drink, do not ask any service of me lest thy holiness be

contaminated, for I am of low caste." 2

And Ānanda replied: "I ask not for caste but for water;" and the

Mātanga girl's heart leaped joyfully and she gave Ānanda to

drink. 3

Ānanda thanked her and went away; but she followed him at a

distance. 4

Having heard that Ānanda was a disciple of Gotama Sakyamuni, the

girl repaired to the Blessed One and cried: "O Lord help me, and

let me live in the place where Ānanda thy disciple dwells, so

that I may see him and minister unto him, for I love Ānanda." 5

And the Blessed One understood the emotions of her heart and he

said: "Pakati, thy heart is full of love, but thou understandest

not thine own sentiments. It is not Ānanda that thou lovest, but

his kindness. Accept, then, the kindness thou hast seen him

practise unto thee, and in the humility of thy station practise

it unto others. 6

"Verily there is great merit in the generosity of a king when he

is land to a slave; but there is a greater merit in the slave

when he ignores the wrongs which he suffers and cherishes

kindness and good-will to all mankind. He will cease to hate his

oppressors, and even when powerless to resist their usurpation

will with compassion pity their arrogance and supercilious

demeanor. 7

"Blessed art thou, Pakati, for though thou art a Mātanga thou

wilt be a model for noblemen and noblewomen. Thou art of low

caste, but Brahmans may learn a lesson from thee. Swerve not from

the path of justice and righteousness and thou wilt outshine the

royal glory of: queens on the throne." 8

LXXVII.

THE PEACEMAKER.

It is reported that two kingdoms were on the verge of war for the

possession of a certain embankment which was disputed by them. 1

And the Buddha seeing the kings and their armies ready to fight,

requested them to tell him the cause of their quarrels. Having

heard the complaints on both sides, he said: 2

"I understand that the embankment has value for some of your

people; has it any intrinsic value aside from its service to your

men?" 3

"It has no intrinsic value whatever," was the reply. The

Tathāgata continued: "Now when you go to battle is it not sure

that many of your men will be slain and that you yourselves, O

kings, are liable to lose your lives?" 4

And they said: "Verily, it is sure that many will be slain and

our own lives be jeopardized." 5

"The blood of men, however," said Buddha, "has it less intrinsic

value than a mound of earth?" 6

"No," the kings said, "the lives of men and above all the lives

of kings, are priceless." 7

Then the Tathāgata concluded: "Are you going to stake that which

is priceless against that which has no intrinsic value whatever?" 8

The wrath of the two monarchs abated, and they came to a

peaceable agreement. 9

LXXVIII.

THE HUNGRY DOG.

There was a great king who oppressed his people and was hated by

his subjects; yet when the Tathāgata came into his kingdom, the

king desired much to see him. So he went to the place where the

Blessed One stayed and asked: "O Sakyamuni, canst thou teach a

lesson to the king that will divert his mind and benefit him at

the same time?" 1

And the Blessed One said: "I shall tell thee the parable of the

hungry dog: 2

"There was a wicked tyrant; and the god Indra, assuming the shape

of a hunter, came down upon earth with the demon Mātali, the

latter appearing as a dog of enormous size. Hunter and dog

entered the palace, and the dog howled so wofully that the royal

buildings shook by the sound to their very foundations. The

tyrant had the awe-inspiring hunter brought before his throne and

inquired after the cause of the terrible bark. The hunter said,

"The dog is hungry," whereupon the frightened king ordered food

for him. All the food prepared at the royal banquet disappeared

rapidly in the dog's jaws, and still he howled with portentous

significance. More food was sent for, and all the royal

store-houses were emptied, but in vain. Then the tyrant grew

desperate and asked: 'Will nothing satisfy the cravings of that

woful beast?' 'Nothing,' replied the hunter, 'nothing except

perhaps the flesh of all his enemies.' 'And who are his enemies?'

anxiously asked the tyrant. The hunter replied: 'The dog will

howl as long as there are people hungry in the kingdom, and his

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

The oppressor of the people, remembering his evil deeds, was

seized with remorse, and for the first time in his life he began

to listen to the teachings of righteousness." 3

Having ended his story, the Blessed One addressed the king, who

had turned pale, and said to him: 4

"The Tathāgata can quicken the spiritual ears of the powerful,

and when thou, great king, hearest the dog bark, think of the

teachings of the Buddha, and thou mayst still learn to pacify the

monster." 5

LXXIX.

THE DESPOT.

King Brahmadatta happened to see a beautiful woman, the wife of a

Brahman merchant, and, conceiving a passion for her ordered a

precious jewel secretly to be dropped into the merchant's

carriage. The jewel was missed, searched for, and found. The

merchant was arrested on the charge of stealing, and the king

pretended to listen with great attention to the defence, and with

seeming regret ordered the merchant to be executed, while his

wife was consigned to the royal harem. 1

Brahmadatta attended the execution in person, for such sights

were wont to give him pleasure, but when the doomed man looked

with deep compassion at his infamous judge, a flash of the

Buddha's wisdom lit up the king's passion-beclouded mind; and

while the executioner raised the sword for the fatal stroke,

Brahmadatta felt the effect in his own mind, and he imagined he

saw himself on the block. "Hold, executioner!" shouted

Brahmadatta, "it is the king whom thou slayest!" But it was too

late! The executioner had done the bloody deed. 2

The king fell back in a swoon, and when he awoke a change had

come over him. He had ceased to be the cruel despot and

henceforth led a life of holiness and rectitude. The people said

that the character of the Brahman had been impressed into his

mind. 3

O ye who commit murders and robberies! The veil of self-delusion

covers your eyes. If ye could see things as they are, not as they

appear, ye would no longer inflict injuries and pain on your own

selves. Ye see not that ye will have to atone for your evil

deeds, for what ye sow that will ye reap. 4

LXXX.

VĀSAVADATTĀ.

There was a courtesan in Mathurā named Vāsavadattā. She happened

to see Upagutta, one of Buddha's disciples, a tall and beautiful

youth, and fell desperately in love with him. Vāsavadattā sent an

invitation to the young man, but he replied: "The time has not

yet arrived when Upagutta will visit Vāsavadattā." 1

The courtesan was astonished at the reply, and she sent again for

him, saying: "Vāsavadattā desires love, not gold, from Upagutta."

But Upagutta made the same enigmatic reply and did not come. 2

A few months later Vāsavadattā had a love-intrigue with the chief

of the artisans, and at that time a wealthy merchant came to

Mathurā, who fell in love with Vāsavadattā. Seeing his wealth,

and fearing the jealousy of her other lover, she contrived the

death of the chief of the artisans, and concealed his body under

a dunghill. 3

When the chief of the artisans had disappeared, his relatives and

friends searched for him and found his body. Vāsavadattā,

however, was tried by a judge, and condemned to have her ears and

nose, her hands and feet cut off, and flung into a graveyard. 4

Vāsavadattā had been a passionate girl, but kind to her servants,

and one of her maids followed her, and out of love for her former

mistress ministered unto her in her agonies, and chased away the

crows. 5

Now the time had arrived when Upagutta decided to visit

Vāsavadattā. 6

When he came, the poor woman ordered her maid to collect and hide

under a cloth her severed limbs; and he greeted her kindly, but

she said with petulance: "Once this body was fragrant like the

lotus, and I offered thee my love. In those days I was covered

with pearls and fine muslin. Now I am mangled by the executioner

and covered with filth and blood." 7

"Sister," said the young man, "it is not for my pleasure that I

approach thee. It is to restore to thee a nobler beauty than the

charms which thou hast lost. 8

"I have seen with mine eyes the Tathāgata walking upon earth and

teaching men his wonderful doctrine. But thou wouldst not have

listened to the words of righteousness while surrounded with

temptations, while under the spell of passion and yearning for

worldly pleasures. Thou wouldst nor have listened to the

teachings of the Tathāgata, for thy heart was wayward, and thou

didst set thy trust on the sham of thy transient charms. 9

"The charms of a lovely form are treacherous, and quickly lead

into temptations, which have proved too strong for thee. But

there is a beauty which will not fade, and if thou wilt but

listen to the doctrine of our Lord, the Buddha, thou wilt find

that peace which thou wouldst have found in the restless world of

sinful pleasures." 10

Vāsavadattā became calm and a spiritual happiness soothed the

tortures of her bodily pain; for where there is much suffering

there is also great bliss. 11

Having taken refuge in the Buddha, the Dharma, and the Sangha,

she died in pious submission to the punishment of her crime. 12

LXXXI.

THE MARRIAGE-FEAST IN JAMBŪNADA.

There was a man in Jambūnada who was to be married the next day,

and he thought, "Would that the Buddha, the Blessed One, might be

present at the wedding." 1

And the Blessed One passed by his house and met him, and when he

read the silent wish in the heart of the bridegroom, he consented

to enter. 2

When the Holy One appeared with the retinue of his many bhikkhus,

the host whose means were limited received them as best he could,

saying: "Eat, my Lord, and all thy congregation, according to

your desire." 3

While the holy men ate, the meats and drinks remained

undiminished, and the host thought to himself: "How wondrous is

this! I should have had plenty for all my relatives and

friends. Would that I had invited them all." 4

When this thought was in the host's mind, all his relatives and

friends entered the house; and although the hall in the house was

small there was room in it for all of them. They sat down at the

table and ate, and there was more than enough for all of them. 5

The Blessed One was pleased to see so many guests full of good

cheer and he quickened them and gladdened them with words of

truth, proclaiming the bliss of righteousness: 6

"The greatest happiness which a mortal man can imagine is the

bond of marriage that ties together two loving hearts. But there

is a greater happiness still: it is the embrace of truth. Death

will separate husband and wife, but death will never affect him

who has espoused the truth. 7

"Therefore be married unto the truth and live with the truth in

holy wedlock. The husband who loves his wife and desires for a

union that shall be everlasting must be faithful to her so as to

be like truth itself, and she will rely upon him and revere him

and minister unto him. And the wife who loves her husband and

desires a union that shall be everlasting must be faithful to him

so as to be like truth itself; and he will place his trust in

her, he will provide for her. Verily, I say unto you, their

children will become like unto their parents and will bear

witness to their happiness. 8

"Let no man be single, let every one be wedded in holy love to

the truth. And when Māra, the destroyer, comes to separate the

visible forms of your being, you will continue to live in the

truth, and you will partake of the life everlasting, for the

truth is immortal." 9

There was no one among the guests but was strengthened in his

spiritual life, and recognized the sweetness of a life of

righteousness; and they took refuge in Buddha, the Dharma, and

the Sangha. 10

LXXXII.

A PARTY IN SEARCH OF A THIEF.

Having sent out his disciples, the Blessed One himself wandered

from place to place until he reached Uruvelā. 1

On his way he sat down in a grove to rest, and it happened that

in that same grove there was a party of thirty friends who were

enjoying themselves with their wives; and while they were

sporting, some of their goods were stolen. 2

Then the whole party went in search of the thief and, meeting the

Blessed One sitting under a tree, saluted him and said: "Pray,

Lord, didst thou see the thief pass by with our goods?" 3

And the Blessed One said: "Which is better for you, that you go

in search for the thief or for yourselves?" And the youths cried:

"In search for ourselves!" 4

"Well, then," said the Blessed One, "sit down and I will preach

the truth to you." 5

And the whole party sat down and they listened eagerly to the

words of the Blessed One. Having grasped the truth, they praised

the doctrine and took refuge in the Buddha. 6

LXXXIII.

IN THE REALM OF YAMARĀJA.

There was a Brahman, a religious man and fond in his affections

but without deep wisdom. He had a son of great promise, who, when

seven years old, was struck with a fatal disease and died. The

unfortunate father was unable to control himself; he threw

himself upon the corpse and lay there as one dead. 1

The relatives came and buried the dead child and when the father

came to himself, he was so immoderate in his grief that he

behaved like an insane person. He no longer gave way to tears but

wandered about asking for the residence of Yamarāja, the king of

death, humbly to beg of him that his child might be allowed to

return to life. 2

Having arrived at a great Brahman temple the sad father went

through certain religious rites and fell asleep. While wandering

on in his dream he came to a deep mountain pass where he met a

number of samanas who had acquired supreme wisdom. "Kind sirs,"

he said, "can you not tell me where the residence of Yamarāja

is?" And they asked him, "Good friend, why wouldst thou know?"

Whereupon he told them his sad story and explained his

intentions. Pitying his self-delusion, the samanas said: "No

mortal man can reach the place where Yama reigns, but some four

hundred miles westward lies a great city in which many good

spirits live; every eighth day of the month Yama visits the

place, and there mayst thou see him who is the King of Death and

ask him for a boon." 3

The Brahman rejoicing at the news went to the city and found it

as the samanas had told him. He was admitted to the dread

presence of Yama, the King of Death, who, on hearing his request,

said: "Thy son now lives in the eastern garden where he is

disporting himself; go there and ask him to follow thee." 4

Said the happy father: "How does it happen that my son, without

having performed one good work, is now living in paradise?"

Yamarāja replied: "He has obtained celestial happiness not for

performing good deeds, but because he died in faith and in love

to the Lord and Master, the most glorious Buddha. The Buddha

says: 'The heart of love and faith spreads as it were a

beneficent shade from the world of men to the world of gods.'

This glorious utterance is like the stamp of a king's seal upon a

royal edict." 5

The happy father hastened to the place and saw his beloved child

playing with other children, all transfigured by the peace of the

blissful existence of a heavenly life. He ran up to his boy and

cried with tears running down his cheeks: "My son, my son, dost

thou not remember me, thy father who watched over thee with

loving care and tended thee in thy sickness? Return home with me

to the land of the living." But the boy, while struggling to go

back to his playmates, upbraided him for using such strange

expressions as father and son. "In my present state," he said, "I

know no such words, for I am free from delusion." 6

On this, the Brahman departed, and when he woke from his dream he

bethought himself of the Blessed Master of mankind, the great

Buddha, and resolved to go to him, lay bare his grief, and seek

consolation. 7

Having arrived at the Jetavana, the Brahman told his story and

how his boy had refused to recognize him and to go home with him. 8

And the World-honored One said: "Truly thou art deluded. When man

dies the body is dissolved into its elements, but the spirit is

not entombed. It leads a higher mode of life in which all the

relative terms of father, son, wife, mother, are at an end, just

as a guest who leaves his lodging has done with it, as though it

were a thing of the past. Men concern themselves most about that

which passes away; but the end of life quickly comes as a burning

torrent sweeping away the transient in a moment. They are like a

blind man set to look after a burning lamp. A wise man,

understanding the transiency of worldly relations, destroys the

cause of grief, and escapes from the seething whirlpool of

sorrow. Religious wisdom lifts a man above the pleasures and

pains of the world and gives him peace everlasting." 9

The Brahman asked the permission of the Blessed One to enter the

community of his bhikkhus, so as to acquire that heavenly wisdom

which alone can give comfort to an afflicted heart. 10

LXXXIV.

THE MUSTARD SEED.

There was a rich man who found his gold suddenly transformed into

ashes; and he took to his bed and refused all food. A friend,

hearing of his sickness, visited the rich man and learned the

cause of his grief. And the friend said: "Thou didst not make

good use of thy wealth. When thou didst hoard it up it was not

better than ashes. Now heed my advice. Spread mats in the bazaar;

pile up these ashes, and pretend to trade with them." 1

The rich man did as his friend had told him, and when his

neighbors asked him, "Why sellest thou ashes?" he said: "I offer

my goods for sale." 2

After some time a young girl, named Kisā Gotamī, an orphan and

very poor, passed by, and seeing the rich man in the bazaar,

said: "My lord, why pilest thou thus up gold and silver for

sale." 3

And the rich man said: "Wilt thou please hand me that gold and

silver?" And Kisā Gotamī took up a handful of ashes, and lo! they

changed back into gold. 4

Considering that Kisā Gotamī had the mental eye of spiritual

knowledge and saw the real worth of things, the rich man gave her

in marriage to his son, and he said: "With many, gold is no

better than ashes, but with Kisā Gotamī ashes become pure gold." 5

And Kisā Gotamī had an only son, and he died. In her grief she

carried the dead child to all her neighbors, asking them for

medicine, and the people said: "She has lost her senses. The boy

is dead." 6

At length Kisā Gotamī met a man who replied to her request: "I

cannot give thee medicine for thy child, but I know a physician

who can." 7

And the girl said: "Pray tell me, sir; who is it?" And the man

replied: "Go to Sakyamuni, the Buddha." 8

Kisā Gotamī repaired to the Buddha and cried: "Lord and Master,

give me the medicine that will cure my boy." 9

The Buddha answered: "I want a handful of mustard-seed." And when

the girl in her joy promised to procure it, the Buddha added:

"The mustard-seed must be taken from a house where no one has

lost a child, husband, parent, or friend." 10

Poor Kisā Gotamī now went from house to house, and the people

pitied her and said: "Here is mustard-seed; take it!" But when

she asked, "Did a son or daughter, a father or mother, die in

your family?" They answered her: "Alas! the living are few, but

the dead are many. Do not remind us of our deepest grief." And

there was no house but some beloved one had died in it. 11

Kisā Gotamī became weary and hopeless, and sat down at the

wayside, watching the lights of the city, as they flickered up

and were extinguished again. At last the darkness of the night

reigned everywhere. And she considered the fate of men, that

their lives flicker up and are extinguished. And she thought to

herself: "How selfish am I in my grief! Death is common to all;

yet in this valley of desolation there is a path that leads him

to immortality who has surrendered all selfishness." 12

Putting away the selfishness of her affection for her child, Kisā

Gotamī had the dead body buried in the forest. Returning to the

Buddha, she took refuge in him and found comfort in the Dharma,

which is a balm that will soothe all the pains of our troubled

hearts. 13

The Buddha said: 14

"The life of mortals in this world is troubled and brief and

combined with pain. For there is not any means by which those

that have been born can avoid dying; after reaching old age there

is death; of such a nature are living beings. 15

"As ripe fruits are early in danger of falling, so mortals when

born are always in danger of death. 16

"As all earthen vessels made by the potter end in being broken,

so is the life of mortals. 17

"Both young and adult, both those who are fools and those who are

wise, all fall into the power of death; all are subject to death. 18

"Of those who, overcome by death, depart from life, a father

cannot save his son, nor kinsmen their relations. 19

"Mark! while relatives are looking on and lamenting deeply, one

by one mortals are carried off, like an ox that is led to the

slaughter. 20

"So the world is afflicted with death and decay, therefore the

wise do not grieve, knowing the terms of the world. 21

"In whatever manner people think a thing will come to pass, it is

often different when it happens, and great is the disappointment;

see, such are the terms of the world. 22

"Not from weeping nor from grieving will any one obtain peace of

mind; on the contrary, his pain will be the greater and his body

will suffer. He will make himself sick and pale, yet the dead are

not saved by his lamentation. 23

"People pass away, and their fate after death will be according

to their deeds. 24

"If a man live a hundred years, or even more, he will at last be

separated from the company of his relatives, and leave the life

of this world. 25

"He who seeks peace should draw out the arrow of lamentation, and

complaint, and grief. 26

"He who has drawn out the arrow and has become composed will

obtain peace of mind; he who has overcome all sorrow will become

free from sorrow, and be blessed." 27

LXXXV.

FOLLOWING THE MASTER OVER THE STREAM.

South of Sāvatthi is a great river, on the banks of which lay a

hamlet of five hundred houses. Thinking of the salvation of the

people, the World-honored One resolved to go to the village and

preach the doctrine. Having come to the riverside he sat down

beneath a tree, and the villagers seeing the glory of his

appearance approached him with reverence; but when he began to

preach, they believed him not. 1

When the world-honored Buddha had left Sāvatthi Sāriputta felt a

desire to see the Lord and to hear him preach. Coming to the

river where the water was deep and the current strong, he said to

himself: "This stream shall not prevent me. I shall go and see

the Blessed One," and he stepped upon the water which was as firm

under his feet as a slab of granite. 2

When he arrived at a place in the middle of the stream where the

waves were high, Sāriputta's heart gave way, and he began to

sink. But rousing his faith and renewing his mental effort, he

proceeded as before and reached the other bank. 3

The people of the village were astonished to see Sāriputta, and

they asked how he could cross the stream where there was nether a

bridge nor a ferry. 4

And Sāriputta replied: "I lived in ignorance until I heard the

voice of the Buddha. As I was anxious to hear the doctrine of

salvation, I crossed the river and I walked over its troubled

waters because I had faith. Faith, nothing else, enabled me to do

so, and now I am here in the bliss of the Master's presency." 5

The World-honored One added: "Sāriputta, thou hast spoken well.

Faith like thine alone can save the world from the yawning gulf

of migration and enable men to walk dryshod to the other shore." 6

And the Blessed One urged to the villagers the necessity of ever

advancing in the conquest of sorrow and of casting off all

shackles so as to cross the river of worldliness and attain

deliverance from death. 7

Hearing the words of the Tathāgata, the villagers were filled

with joy and believing in the doctrines of the Blessed One

embraced the five rules and took refuge in his name. 8

LXXXVI.

THE SICK BHIKKHU.

An old bhikkhu of a surly disposition was afflicted with a

loathsome disease the sight and smell of which was so nauseating

that no one would come near him or help him in his distress. And

it happened that the World-honored One came to the vihāra in

which the unfortunate man lay; hearing of the case he ordered

warm water to be prepared and went to the sick-room to

administer unto the sores of the patient with his own hand,

saying to his disciples: 1

"The Tathāgata has come into the world to befriend the poor, to

succor the unprotected, to nourish those in bodily affliction,

both the followers of the Dharma and unbelievers, to give sight

to the blind and enlighten the minds of the deluded, to stand up

for the rights of orphans as well as the aged, and in so doing to

set an example to others. This is the consummation of his work,

and thus he attains the great goal of life as the rivers that

lose themselves in the ocean." 2

The World-honored One administered unto the sick bhikkhu daily so

long as he stayed in that place. And the governor of the city

came to the Buddha to do him reverence, and having heard of the

service which the Lord did in the vihāra asked the Blessed One

about the previous existence of the sick monk, and the Buddha

said: 3

"In days gone by there was a wicked king who used to extort from

his subjects all he could get; and he ordered one of his officers

to lay the lash on a man of eminence. The officer little thinking

of the pain he inflicted upon others, obeyed; but when the victim

of the king's wrath begged for mercy, he felt compassion and laid

the whip lightly upon him. Now the king was reborn as Devadatta,

who was abandoned by all his followers, because they were no

longer willing to stand his severity and he died miserable and

full of penitence. The officer is the sick bhikkhu, who having

often given offence to his brethren in the vihāra was left

without assistance in his distress. The eminent man, however, who

was unjustly beaten and begged for mercy was the Bodhisatta; he

has been reborn as the Tathāgata. It is now the lot of the

Tathāgata to help the wretched officer as he had mercy on him." 4

And the World-honored One repeated these lines: "He who inflicts

pain on the gentle, or falsely accuses the innocent, will

inherit one of the ten great calamities. But he who has learned

to suffer with patience will be purified and will be the chosen

instrument for the alleviation of suffering." 5

The diseased bhikkhu on hearing these words turned to the Buddha,

confessed his ill-natured temper and repented, and with a heart

cleansed from error did reverence unto the Lord. 6

LXXXVII.

THE PATIENT ELEPHANT.

While the Blessed One was residing in the Jetavana, there was a

householder living in Sāvatthi known to all his neighbors as

patient and kind, but his relatives were wicked and contrived a

plot to rob him. One day they came to the householder and often

worrying him with all kinds of threats took away a goodly portion

of his property. He did not go to court, nor did he complain, but

tolerated with great forbearance the wrongs he suffered. 1

The neighbors wondered and began to talk about it, and rumors of

the affair reached the ears of the brethren in Jetavana. While

the brethren discussed the occurrence in the assembly hall, the

Blessed One entered and asked "What was the topic of your

conversation?" And they told him. 2

Said the Blessed One: "The time will come when the wicked

relatives will find their punishment. O brethren, this is not the

first time that this occurrence took place; it has happened

before", and he told them a world-old tale. 3

Once upon a time, when Brahmadatta was king of Benares, the

Bodhisatta was born in the Himālaya region as an elephant. He

grew up strong and big, and ranged the hills and mountains, the

peaks and caves of the tortuous woods in the valleys. Once as he

went he saw a pleasant tree, and took his food, standing under

it. 4

Then some impertinent monkeys came down out of the tree, and

jumping on the elephant's back, insulted and tormented him

greatly; they took hold of his tusks, pulled his tail and

disported themselves, thereby causing him much annoyance. The

Bodhisatta, being full of patience, kindliness and mercy, took no

notice at all of their misconduct which the monkeys repeated

again and again. 5

One day the spirit that lived in the tree, standing upon the

tree-trunk, addressed the elephant saying, "My lord elephant, why

dost thou put up with the impudence of these bad monkeys?" And he

asked the question in a couplet as follows: 6

"Why dost thou patiently endure each freak

These mischievous and selfish monkeys wreak?" 7

The Bodhisatta, on hearing this, replied, "If, Tree-sprite, I

cannot endure these monkeys' ill treatment without abusing their

birth, lineage and persons, how can I walk in the eightfold noble

path? But these monkeys will do the same to others thinking them

to be like me. If they do it to any rogue elephant, he will

punish them indeed, and I shall be delivered both from their

annoyance and the guilt of having done harm to others." 8

Saying this he repeated another stanza: 9

"If they will treat another one like me,

He will destroy them; and I shall be free." 10

A few days after, the Bodhisatta went elsewhither, and another

elephant, a savage beast, came and stood in his place. The wicked

monkeys thinking him to be like the old one, climbed upon bis

back and did as before. The rogue elephant seized the monkeys

with his trunk, threw them upon the ground, gored them with his

tusk and trampled them to mincemeat under his feet. 11

When the Master had ended this teaching, he declared the truths,

and identified the births, saying: "At that time the mischievous

monkeys were the wicked relatives of the good man, the rogue

elephant was the one who will punish them, but the virtuous noble

elephant was the Tathāgata himself in a former incarnation." 12

After this discourse one of the brethren rose and asked leave to

propose a question and when permission was granted he said: "I

have heard the doctrine that wrong should be met with wrong and

the evil doer should be checked by being made to suffer, for if

this were not done evil would increase and good would disappear.

What shall we do?" 13

Said the Blessed One: "Nay, I will tell you: Ye who have left the

world and have adopted this glorious faith of putting aside

selfishness, ye shall not do evil for evil nor return hate for

hate. Nor do ye think that ye can destroy wrong by retaliating

evil for evil and thus increasing wrong. Leave the wicked to

their fate and their evil deeds will sooner or later in one way

or another bring on their own punishment." And the Tathāgata

repeated these stanzas: 14

"Who harmeth him that doth no harm

And striketh him that striketh not,

Shall gravest punishment incur

The which his wickedness begot,-- 15

"Some of the greatest ills in life

Either a loathsome dread disease,

Or dread old age, or loss of mind,

Or wretched pain without surcease, 16

"Or conflagration, loss of wealth;

Or of his nearest kin he shall

See some one die that's dear to him,

And then he'll be reborn in hell." 17

THE LAST DAYS.

LXXXVIII.

THE CONDITIONS OF WELFARE.

When the Blessed One was residing on the mount called Vulture's

Peak, near Rājagaha, Ajātasattu the king of Magadha, who reigned

in the place of Bimbisāra, planned an attack on the Vajjīs, and

he said to Vassakāra, his prime minister: "I will root out the

Vajjīs, mighty though they be. I will destroy the Vajjīs; I will

bring them to utter ruin! Come now, O Brahman, and go to the

Blessed One; inquire in my name for his health, and tell him my

purpose. Bear carefully in mind what the Blessed One may say, and

repeat it to me, for the Buddhas speak nothing untrue." 1

When Vassakāra, the prime minister, had greeted the Blessed One

and delivered his message, the venerable Ānanda stood behind the

Blessed One and fanned him, and the Blessed One said to him:

"Hast thou heard, Ānanda, that the Vajjis hold full and frequent

public assemblies?" 2

"Lord, so I have heard," replied he. 3

"So long, Ānanda," said the Blessed One, "as the Vajjis hold

these full and frequent public assemblies, they may be expected

not to decline, but to prosper. So long as they meet together in

concord, so long as they honor their elders, so long as they

respect womanhood, so long as they remain religious, performing

all proper rites, so long as they extend the rightful protection,

defence and support to the holy ones, the Vajjis may be expected

not to decline, but to prosper." 4

Then the Blessed One addressed Vassakāra and said: "When I

stayed, O Brahman, at Vesālī, I taught the Vajjis these

conditions of welfare, that so long as they should remain well

instructed, so long as they will continue in the right path, so

long as they live up to the precepts of righteousness, we could

expect them not to decline, but to prosper." 5

As soon as the king's messenger had gone, the Blessed One had the

brethren, that were in the neighborhood of Rājagaha, assembled in

the service-hall, and addressed them, saying: 6

"I will teach you, O bhikkhus, the conditions of the welfare of a

community. Listen well, and I will speak. 7

"So lone, O bhikkhus, as the brethren hold full and frequent

assemblies, meeting in concord, rising in concord, and attending

in concord to the affairs of the Sangha; so long as they, O

bhikkhus, do not abrogate that which experience has proved to be

good, and introduce nothing except such things as have been

carefully tested; so long as their elders practise justice; so

long as the brethren esteem, revere, and support their elders,

and hearken unto their words; so long as the brethren are not

under the influence of craving, but delight in the blessings of

religion, so that good and holy men shall come to them and dwell

among them in quiet; so long as the brethren shall not be

addicted to sloth and idleness; so long as the brethren shall

exercise themselves in the sevenfold higher wisdom of mental

activity, search after truth, energy, joy, modesty, self-control,

earnest contemplation, and equanimity of mind,--so long the

Sangha may be expected not to decline, but to prosper. 8

"Therefore, O bhikkhus, be full of faith, modest in heart, afraid

of sin, anxious to learn, strong in energy, active in mind, and

full of wisdom." 9

LXXXIX.

SĀRIPUTTA'S FAITH.

The Blessed One proceeded with a great company of the brethren to

Nālandā; and there he stayed in a mango grove. 1

Now the venerable Sāriputta came to the place where the Blessed

One was, and having saluted him, took his seat respectfully at

his side, and said: "Lord! such faith have I in the Blessed One,

that methinks there never has been, nor will there be, nor is

there now any other, who is greater or wiser than the Blessed

One, that is to say, as regards the higher wisdom." 2

Replied the Blessed One: "Grand and bold are the words of thy

mouth, Sāriputta: verily, thou hast burst forth into a song of

ecstasy! Surely then thou hast known all the Blessed Ones who in

the long ages of the past have been holy Buddhas?" 3

"Not so, O Lord!" said Sāriputta. 4

And the Lord continued: "Then thou hast perceived all the

Blessed Ones who in the long ages of the future shall be holy

Buddhas?" 5

"Not so, O Lord!" 6

"But at least then, O Sāriputta, thou knowest me as the holy

Buddha now alive, and hast penetrated my mind." 7

"Not even that, O Lord!" 8

"Thou seest then, Sāriputta, that thou knowest not the hearts of

the holy Buddhas of the past nor the hearts of those of the

future. Why, therefore, are thy words so grand and bold? Why

burstest thou forth into such a song of ecstasy?" 9

"O Lord! I have not the knowledge of the hearts of all the

Buddhas that have been and are to come, and now are. I only know

the lineage of the faith. Just as a king, Lord, might have a

border city, strong in its foundations, strong in its ramparts

and with one gate only; and the king might have a watchman there,

clever, expert, and wise, to stop all strangers and admit only

friends. And on going over the approaches all about the city, he

might not be able so to observe all the joints and crevices in

the ramparts of that city as to know where such a small creature

as a cat could get out. That might well be. Yet all living beings

of larger size that entered or left the city, would have to pass

through that gate. Thus only is it, Lord, that I know the lineage

of the faith. I know that the holy Buddhas of the past, putting

away all lust, ill-will, sloth, pride, and doubt, knowing all

those mental faults which make men weak, training their minds in

the four kinds of mental activity, thoroughly exercising

themselves in the sevenfold higher wisdom, received the full

fruition of Enlightenment. And I know that the holy Buddhas of

the times to come will do the same. And I know that the Blessed

One, the holy Buddha of to-day, has done so now." 10

"Great is thy faith, O Sāriputta," replied the Blessed One, "but

take heed that it be well grounded." 11

XC.

PĀTALIPUTTA.

When the Blessed One had stayed as long as convenient at Nālandā,

he went to Pātaliputta, the frontier town of Magadha; and when

the disciples at Pātaliputta heard of his arrival, they invited

him to their village rest-house. And the Blessed One robed

himself, took his bowl and went with the brethren to the

rest-house. There he washed his feet, entered the hall, and

seated himself against the center pillar, with his face towards

the east. The brethren, also, having washed their feet, entered

the hall, and took their seats round the Blessed One, against the

western wall, facing the east. And the lay devotees of

Pātaliputta, having also washed their feet, entered the hall, and

took their seats opposite the Blessed One, against the eastern

wall, facing towards the west. 1

Then the Blessed One addressed the lay-disciples of Pātaliputta,

and he said: 2

"Fivefold, O householders, is the loss of the wrong-doer through

his want of rectitude. In the first place, the wrong-doer, devoid

of rectitude, falls into great poverty through sloth; in the next

place, his evil repute gets noised abroad; thirdly, whatever

society he enters, whether of Brahmans, nobles, heads of houses,

or samanas, he enters shyly and confusedly; fourthly, he is full

of anxiety when he dies; and lastly, on the dissolution of the

body after death, his mind remains in an unhappy state. Wherever

his karma continues, there will be suffering and woe. This, O

householders, is the fivefold loss of the evil-doer! 3

"Fivefold, O householders, is the gain of the well-doer through

his practice of rectitude. In the first place the well-doer,

strong in rectitude, acquires property through his industry; in

the next place, good reports of him are spread abroad; thirdly,

whatever society he enters, whether of nobles, Brahmans, heads

of houses, or members of the order, he enters with confidence and

self-possession; fourthly, he dies without anxiety; and, lastly,

on the dissolution of the body after death, his mind remains in a

happy state. Wherever his karma continues, there will be heavenly

bliss and peace. This, O householders, is the fivefold gain of

the well-doer." 4

When the Blessed One had taught the disciples, and incited them,

and roused them, and gladdened them far into the night with

religious edification, he dismissed them, saying, "The night is

far spent, O householders. It is time for you to do what ye deem

most fit." 5

"Be it so, Lord!" answered the disciples of Pātaliputta, and

rising from their seats, they bowed to the Blessed One, and

keeping him on their right hand as they passed him, they departed

thence. 6

While the Blessed One stayed at Pātaliputta, the king of Magadha

sent a messenger to the governor of Pātaliputta to raise

fortifications for the security of the town. 7

And the Blessed One seeing the laborers at work predicted the

future greatness of the place, saying: "The men who build the

fortress act as if they had consulted higher powers. For this

city of Pātaliputta will be a dwelling-place of busy men and a

center for the exchange of all kinds of goods. But three dangers

hang over Pātaliputta, that of fire, that of water, that of

dissension." 8

When the governor heard of the prophecy of Pātaliputta's future,

he greatly rejoiced and named the city-gate through which the

Buddha had gone towards the river Ganges, "The Gotama Gate." 9

Meanwhile the people living on the banks of the Ganges arrived in

great numbers to pay reverence to the Lord of the world; and many

persons asked him to do them the honor to cross over in their

boats. But the Blessed One considering the number of the boats

and their beauty did not want to show any partiality, and by

accepting the invitation of one to offend all the others. He

therefore crossed the river without any boat, signifying thereby

that the rafts of asceticism and the gaudy gondolas of religious

ceremonies were not staunch enough to weather the storms of

Samsāra, while the Tathāgata can walk dry-shod over the ocean of

worldliness. 10

And as the city gate was called after the name of the Tathāgata

so the people called this passage of the river "Gotama Ford." 11

XCI.

THE MIRROR OF TRUTH.

The Blessed One proceeded to the village Nādikā with a great

company of brethren and there he stayed at the Brick Hall. And

the venerable Ānanda went to the Blessed One and mentioning to

him the names of the brethren and sisters that had died,

anxiously inquired about their fate after death, whether they had

been reborn in animals or in hell, or as ghosts, or in any place

of woe. 1

And the Blessed One replied to Ānanda and said: 2

"Those who have died after the complete destruction of the three

bonds of lust, of covetousness and of the egotistical cleaving to

existence, need not fear the state after death. They will not be

reborn in a state of suffering; their minds will not continue as

a karma of evil deeds or sin, but are assured of final salvation. 3

"When they die, nothing will remain of them but their good

thoughts, their righteous acts, and the bliss that proceeds from

truth and righteousness. As rivers must at last reach the distant

main, so their minds will be reborn in higher states of existence

and continue to be pressing on to their ultimate goal which is

the ocean of truth, the eternal peace of Nirvāna. 4

"Men are anxious about death and their fate after death; but

consider, it is not at all strange, Ānanda, that a human being

should die. However, that thou shouldst inquire about them, and

having heard the truth still be anxious about the dead, this is

wearisome to the Blessed One. I will, therefore, teach thee the

mirror of truth and let the faithful disciple repeat it: 5

"'Hell is destroyed for me, and rebirth as an animal, or a ghost,

or in any place of woe. I am converted; I am no longer liable to

be reborn in a state of suffering, and am assured of final

salvation.' 6

"What, then, Ānanda, is this mirror of truth? It is the

consciousness that the elect disciple is in this world possessed

of faith in the Buddha, believing the Blessed One to be the Holy

One, the Fully-Enlightened One, wise, upright, happy,

world-knowing, supreme, the Bridler of men's wayward hearts, the

Teacher of gods and men, the blessed Buddha. 7

"It is further the consciousness that the disciple is possessed

of faith in the truth, believing the truth to have been

proclaimed by the Blessed One, for the benefit of the world,

passing not away, welcoming all, leading to salvation, to which

through truth the wise will attain, each one by his own efforts. 8

"And, finally, it is the consciousness that the disciple is

possessed of faith in the order, believing in the efficacy of a

union among those men and women who are anxious to walk in the

noble eightfold path; believing this church of the Buddha, of the

righteous, the upright, the just, the law-abiding, to be worthy

of honor, of hospitality, of gifts, and of reverence; to be the

supreme sowing-ground of merit for the world; to be possessed of

the virtues beloved by the good, virtues unbroken, intact,

unspotted, unblemished, virtues which make men truly free,

virtues which are praised by the wise, are untarnished by the

desire of selfish aims, either now or in a future life, or by the

belief in the efficacy of outward acts, and are conducive to high

and holy thought. 9

"This is the mirror of truth which teaches the straightest way to

enlightenment which is the common goal of all living creatures.

He who possesses the mirror of truth is free from fear; he will

find comfort in the tribulations of life, and his life will be a

blessing to all his fellow-creatures." 10

XCII.

AMBAPĀLĪ.

Then the Blessed One proceeded with a great number of brethren to

Vesālī, and he stayed at the grove of the courtesan Ambapālī. And

he said to the brethren: "Let a brother, O bhikkhus, be mindful

and thoughtful. Let a brother, whilst in the world, overcome the

grief which arises from bodily craving, from the lust of

sensations, and from the errors of wrong reasoning. Whatever you

do, act always in full presence of mind. Be thoughtful in eating

and drinking, in walking or standing, in sleeping or waking,

while talking or being silent." 1

When the courtesan Ambapālī heard that the Blessed One was

staying in her mango grove, she was exceedingly glad and went in

a carriage as far as the ground was passable for carriages. There

she alighted and thence proceeding to the place where the Blessed

One was, she took her seat respectfully at his feet on one side.

As a prudent woman goes forth to perform her religious duties, so

she appeared in a simple dress without any ornaments, yet

beautiful to look upon. 2

And the Blessed One thought to himself: "This woman moves in

worldly circles and is a favorite of kings and princes; yet is

her heart calm and composed. Young in years, rich, surrounded by

pleasures, she is thoughtful and steadfast. This, indeed, is rare

in the world. Women, as a rule, are scant in wisdom and deeply

immersed in vanity; but she, although living in luxury, has

acquired the wisdom of a master, taking delight in piety, and

able to receive the truth in its completeness." 3

When she was seated, the Blessed One instructed, aroused, and

gladdened her with religious discourse. 4

As she listened to the law, her face brightened with delight.

Then she rose and said to the Blessed One: "Will the Blessed One

do me the honor of taking his meal, together with the brethren,

at my house to-morrow?" And the Blessed One gave, by silence, his

consent. 5

Now, the Licchavi, a wealthy family of princely rank, hearing

that the Blessed One had arrived at Vesālī and was staying at

Ambapālī's grove, mounted their magnificent carriages, and

proceeded with their retinue to the place where the Blessed One

was. And the Licchavi were gorgeously dressed in bright colors

and decorated with costly jewels. 6

And Ambapālī drove up against the young Licchavi, axle to axle,

wheel to wheel, and yoke to yoke, and the Licchavi said to

Ambapālī, the courtesan: "How is it, Ambapālī, that you drive up

against us thus?" 7

"My lords," said she, "I have just invited the Blessed One and

his brethren for their to-morrow's meal." 8

And the princes replied: "Ambapālī! give up this meal to us for a

hundred thousand." 9

"My lords, were you to offer all Vesālī with its subject

territory, I would not give up so great an honor!" 10

Then the Licchavi went on to Ambapālī's grove. 11

When the Blessed One saw the Licchavi approaching in the

distance, he addressed the brethren, and said: "O brethren,

let those of the brethren who have never seen the gods gaze upon

this company of the Licchavi, for they are dressed gorgeously,

like immortals." 11

And when they had driven as far as the ground was passable for

carriages, the Licchavi alighted and went on foot to the place

where the Blessed One was, taking their seats respectfully by his

side. And when they were thus seated, the Blessed One instructed,

aroused, and gladdened them with religious discourse. 13

Then they addressed the Blessed One and said: "Will the Blessed

One do us the honor of taking his meal, together with the

brethren, at our palace to-morrow?" 14

"O Licchavi," said the Blessed One, "I have promised to dine

to-morrow with Ambapālī, the courtesan." 15

Then the Licchavi, expressing their approval of the words of the

Blessed One, arose from their seats and bowed down before the

Blessed One, and, keeping him on their right hand as they passed

him, they departed thence; but when they came home, they cast up

their hands, saying: "A worldly woman has outdone us; we have

been left behind by a frivolous girl!" 16

And at the end of the night Ambapālī, the courtesan, made ready

in her mansion sweet rice and cakes, and on the next day

announced through a messenger the time to the Blessed One,

saying, "The hour, Lord, has come, and the meal is ready!" 17

And the Blessed One robed himself early in the morning, took his

bowl, and went with the brethren to the place where Ambapālī's

dwelling-house was; and when they had come there they seated

themselves on the seats prepared for them. And Ambapālī, the

courtesan, set the sweet rice and cakes before the order, with

the Buddha at their head, and waited upon them till they refused

to take more. 18

And when the Blessed One had finished his meal, the courtesan had

a low stool brought, and sat down at his side, and addressed the

Blessed One, and said: "Lord, I present this mansion to the order

of bhikkhus, of which the Buddha is the chief." 19

And the Blessed One accepted the gift; and after instructing,

arousing, and gladdening her with religious edification, he rose

from his seat and departed thence. 20

XCIII.

THE BUDDHA'S FAREWELL ADDRESS.

When the Blessed One had remained as long as he wished at

Ambapālī's grove, he went to Beluva, near Vesālī. There the

Blessed One addressed the brethren, and said: "O mendicants, take

up your abode for the rainy season round about Vesālī, each one

according to the place where his friends and near companions may

five. I shall enter upon the rainy season here at Beluva." 1

When the Blessed One had thus entered upon the rainy season there

fell upon him a dire sickness, and sharp pains came upon him even

unto death. But the Blessed One, mindful and self-possessed, bore

his ailments without complaint. 2

Then this thought occurred to the Blessed One, "It would not be

right for me to pass away from life without addressing the

disciples, without taking leave of the order. Let me now, by a

strong effort of the will, subdue this sickness, and keep my hold

on life till the allotted time have come." 3

And the Blessed One, by a strong effort of the will subdued the

sickness, and kept his hold on life till the time he fixed upon

should come. And the sickness abated. 4

Thus the Blessed One began to recover; and when he had quite got

rid of the sickness, he went out from the monastery, and sat

down on a seat spread out in the open air. And the venerable

Ānanda, accompanied by many other disciples, approached where the

Blessed One was, saluted him, and taking a seat respectfully on

one side, said: "I have beheld, Lord, how the Blessed One was in

health, and I have beheld how the Blessed One had to suffer. And

though at the sight of the sickness of the Blessed One my body

became weak as a creeper, and the horizon became dim to me, and

my faculties were no longer clear, yet notwithstanding I took

some little comfort from the thought that the Blessed One would

not pass away from existence until at least he had left

instructions as touching the order." 5

And the Blessed One addressed Ānanda in behalf of the order,

saying: 6

"What, then, Ānanda, does the order expect of me? I have preached

the truth without making any distinction between exoteric and

esoteric doctrine; for in respect of the truth, Ānanda, the

Tathāgata has no such thing as the closed fist of a teacher, who

keeps some things back. 7

"Surely, Ānanda, should there be any one who harbors the thought,

'It is I who will lead the brotherhood,' or, 'The order is

dependent upon me,' he should lay down instructions in any matter

concerning the order. Now the Tathāgata, Ānanda, thinks not that

it is he who should lead the brotherhood, or that the order is

dependent upon him. 8

"Why, then, should the Tathāgata leave instructions in any matter

concerning the order? 9

"I am now grown old, O Ānanda, and full of years; my journey is

drawing to its close, I have reached the sum of my days, I am

turning eighty years of age. 10

"Just as a worn-out cart can not be made to move along without

much difficulty, so the body of the Tathāgata can only be kept

going with much additional care. 11

"It is only, Ānanda, when the Tathāgata, ceasing to attend to

any outward thing, becomes plunged in that devout meditation of

heart which is concerned with no bodily object, it is only then

that the body of the Tathāgata is at ease. 12

"Therefore, O Ānanda, be ye lamps unto yourselves. Rely on

yourselves, and do not rely on external help. 13

"Hold fast to the truth as a lamp. Seek salvation alone in the

truth. Look not for assistance to any one besides yourselves. 14

"And how, Ānanda, can a brother be a lamp unto himself, rely on

himself only and not on any external help, holding fast to the

truth as his lamp and seeking salvation in the truth alone,

looking not for assistance to any one besides himself? 15

"Herein, O Ānanda, let a brother, as he dwells in the body, so

regard the body that he, being strenuous, thoughtful, and

mindful, may, whilst in the world, overcome the grief which

arises from the body's cravings. 16

"While subject to sensations let him continue so to regard the

sensations that he, being strenuous, thoughtful, and mindful,

may, whilst in the world, overcome the grief which arises from

the sensations. 17

"And so, also, when he thinks or reasons, or feels, let him so

regard his thoughts that being strenuous, thoughtful, and mindful

he may, whilst in the world, overcome the grief which arises from

the craving due to ideas, or to reasoning, or to feeling. 18

"Those who, either now or after I am dead, shall be lamps unto

themselves, relying upon themselves only and not relying upon any

external help, but holding fast to the truth as their lamp, and

seeking their salvation in the truth alone, and shall not look

for assistance to any one besides themselves, it is they, Ānanda,

among my bhikkhus, who shall reach the very topmost height! But

they must be anxious to learn." 19

XCIV.

THE BUDDHA ANNOUNCES HIS DEATH.

Said the Tathāgata to Ānanda: "In former years, Ānanda, Māra, the

Evil One, approached the holy Buddha three times to tempt him. 1

"And now, Ānanda, Māra, the Evil One, came again today to the

place where I was, and, standing beside me, addressed me in the

same words as he did when I was resting under the shepherd's

Nigrodha tree on the bank of the Nerañjarā river: 'Be greeted,

thou Holy One. Thou hast attained the highest bliss and it is

time for thee to enter into the final Nirvāna.' 2

"And when Māra had thus spoken, Ānanda, I answered him and said:

'Make thyself happy, O wicked one; the final extinction of the

Tathāgata shall take place before long.'" 3

And the venerable Ānanda addressed the Blessed One and said:

"Vouchsafe, Lord, to remain with us, O Blessed One! for the good

and the happiness of the great multitudes, out of pity for the

world, for the good and the gain of mankind!" 4

Said the Blessed One: "Enough now, Ānanda, beseech not the

Tathāgata!" 5

And again, a second time, the venerable Ānanda besought the

Blessed One in the same words. And he received from the Blessed

One the same reply. 6

And again, the third time, the venerable Ānanda besought the

Blessed One to live longer; and the Blessed One said: "Hast thou

faith, Ānanda?" 7

Said Ānanda: "I have, my Lord!" 8

And the Blessed One, seeing the quivering eyelids of Ānanda, read

the deep grief in the heart of his beloved disciple, and he asked

again: "Hast thou, indeed, faith, Ānanda?" 9

And Ānanda said: "I have faith, my Lord." 10

Than the Blessed One continued: "If thou hast faith, Ānanda, in

the wisdom of the Tathāgata, why, then, Ānanda, dost thou trouble

the Tathāgata even until the third time? Have I not formerly

declared to you that it is in the very nature of all compound

things that they must be dissolved again. We must separate

ourselves from all things near and dear to us, and must leave

them. How then, Ānanda, can it be possible for me to remain,

since everything that is born, or brought into being, and

organized, contains within itself the inherent necessity of

dissolution? How, then, can it be possible that this body of mine

should not be dissolved? No such condition can exist! And this

mortal existence, O Ānanda, has been relinquished, cast away,

renounced, rejected, and abandoned by the Tathāgata." 11

And the Blessed One said to Ānanda: "Go now, Ānanda, and assemble

in the Service Hall such of the brethren as reside in the

neighborhood of Vesālī." 12

Then the Blessed One proceeded to the Service Hall, and sat down

there on the mat spread out for him. And when he was seated, the

Blessed One addressed the brethren, and said: 13

"O brethren, ye to whom the truth has been made known, having

thoroughly made yourselves masters of it, practise it, meditate

upon it, and spread it abroad, in order that pure religion may

last long and be perpetuated, in order that it may continue for

the good and happiness of the great multitudes, out of pity for

the world, and to the good and gain of all living beings! 14

"Star-gazing and astrology, forecasting lucky or unfortunate

events by signs, prognosticating good or evil, all these are

things forbidden. 15

"He who lets his heart go loose without restraint shall not

attain Nirvāna; therefore, must we hold the heart in check, and

retire from worldly excitements and seek tranquillity of mind. 16

"Eat your food to satisfy your hunger, and drink to satisfy you

thirst. Satisfy the necessities of life like the butterfly that

sips the flower, without destroying its fragrance or its texture. 17

"It is through not understanding and grasping the four truths, O

brethren, that we have gone astray so long, and wandered in this

weary path of transmigrations, both you and I, until we have

found the truth. 18

"Practise the earnest meditations I have taught you. Continue in

the great struggle against sin. Walk steadily in the roads of

saintship. Be strong in moral powers. Let the organs of your

spiritual sense be quick. When the seven kinds of wisdom

enlighten your mind, you will find the noble, eightfold path that

leads to Nirvāna. 19

"Behold, O brethren, the final extinction of the Tathāgata will

take place before long. I now exhort you, saying: 'All component

things must grow old and be dissolved again. Seek ye for that

which is permanent, and work out your salvation with diligence.'" 20

XCV.

CHUNDA, THE SMITH.

And the Blessed One went to Pāvā. 1

When Chunda, the worker in metals, heard that the Blessed One had

come to Pāvā and was staying in his mango grove, he came to the

Buddha and respectfully invited him and the brethren to take

their meal at his house. And Chunda prepared rice-cakes and a

dish of dried boar's meat. 2

When the Blessed One had eaten the food prepared by Chunda, the

worker in metals, there fell upon him a dire sickness, and sharp

pain came upon him even unto death. But the Blessed One, mindful

and self-possessed, bore it without complaint. 3

And the Blessed One addressed the venerable Ānanda, and said:

"Come, Ānanda, let us go on to Kusinārā." 4

On his way the Blessed One grew tired, and he went aside from the

road to rest at the foot of a tree, and said: "Fold the robe, I

pray thee, Ānanda, and spread it out for me. I am weary, Ānanda,

and must rest awhile!" 5

"Be it so, Lord!" said the venerable Ānanda; and he spread out

the robe folded fourfold. 6

The Blessed One seated himself, and when he was seated he

addressed the venerable Ānanda, and said: "Fetch me some water, I

pray thee, Ānanda. I am thirsty, Ānanda, and would drink." 7

When he had thus spoken, the venerable Ānanda said to the Blessed

One: "But just now, Lord, five hundred carts have gone across the

brook and have stirred the water; but a river, O Lord, is not far

off. Its water is clear and pleasant, cool and transparent, and

it is easy to get down to it. There the Blessed One may both

drink water and cool his limbs." 8

A second time the Blessed One addressed the venerable Ānanda,

saying: "Fetch me some water, I pray thee Ānanda, I am thirsty,

Ānanda, and would drink." 9

And a second time the venerable Ānanda said: "Let us go to the

river." 10

Then the third time the Blessed One addressed the venerable

Ānanda, and said: "Fetch me some water, I pray thee, Ānanda, I am

thirsty, Ānanda, and would drink." 11

"Be it so, Lord!" said the venerable Ānanda in assent to the

Blessed One; and, taking a bowl, he went down to the streamlet.

And lo! the streamlet, which, stirred up by wheels, had become

muddy, when the venerable Ānanda came up to it, flowed clear and

bright and free from all turbidity. And he thought: "How

wonderful, how marvelous is the great might and power of the

Tathāgata!" 12

Ānanda brought the water in the bowl to the Lord, saying: "Let

the Blessed One take the bowl. Let the Happy One drink the water.

Let the Teacher of men and gods quench his thirst." 13

Then the Blessed One drank of the water. 14

Now, at that time a man of low caste, named Pukkusa, a young

Malla, a disciple of Alāra Kālāma, was passing along the high

road from Kusinārā to Pāvā. 15

And Pukkusa, the young Malla, saw the Blessed One seated at the

foot of a tree. On seeing him, he went up to the place where the

Blessed One was, and when he had come there, he saluted the

Blessed One and took his seat respectfully on one side. Then the

Blessed One instructed, edified, and gladdened Pukkusa, the young

Malla, with religious discourse. 16

Aroused and gladdened by the words of the Blessed One, Pukkusa,

the young Malla, addressed a certain man who happened to pass by,

and said: "Fetch me, I pray thee, my good man, two robes of cloth

of gold, burnished and ready for wear." 17

"Be it so, sir!" said that man in assent to Pukkusa, the young

Malla; and he brought two robes of cloth of gold, burnished and

ready for wear. 18

And the Malla Pukkusa presented the two robes of cloth of gold,

burnished and ready for wear, to the Blessed One, saying: "Lord,

these two robes of burnished cloth of gold are ready for wear.

May the Blessed One show me favor and accept them at my hands!" 19

The Blessed One said: "Pukkusa, robe me in one, and Ānanda in the

other." 20

And the Tathāgata's body appeared shining like a flame, and he

was beautiful above all expression. 21

And the venerable Ānanda said to the Blessed One: "How wonderful

a thing is it, Lord, and how marvellous, that the color of the

skin of the Blessed One should be so clear, so exceedingly

bright! When I placed this robe of burnished cloth of gold on the

body of the Blessed One, lo! it seemed as if it had lost its

splendor!" 22

The Blessed One said: "There are two occasions on which a

Tathāgata's appearance becomes clear and exceeding bright. In the

night, Ānanda, in which a Tathāgata attains to the supreme and

perfect insight, and in the night in which he passes finally away

in that utter passing away which leaves nothing whatever of his

earthly existence to remain." 23

And the Blessed One addressed the venerable Ānanda, and said:

"Now it may happen, Ānanda, that some one should stir up remorse

in Chunda, the smith, by saying: 'It is evil to thee, Chunda, and

loss to thee, that the Tathāgata died, having eaten his last meal

from thy provision.' Any such remorse, Ānanda, in Chunda, the

smith, should be checked by saying: 'It is good to thee, Chunda,

and gain to thee, that the Tathāgata died, having eaten his last

meal from thy provision. From the very mouth of the Blessed One,

O Chunda, have I heard, from his own mouth have I received this

saying, "These two offerings of food are of equal fruit and of

much greater profit than any other: the offerings of food which a

Tathāgata accepts when he has attained perfect enlightenment and

when he passes away by the utter passing away in which nothing

whatever of his earthly existence remains behind--these two

offerings of food are of equal fruit and of equal profit, and of

much greater fruit and much greater profit than any other. There

has been laid up by Chunda, the smith, a karma redounding to

length of life, redounding to good birth, redounding to good

fortune, redounding to good fame, redounding to the inheritance

of heaven and of great power." In this way, Ānanda, should be

checked any remorse in Chunda, the smith." 24

Then the Blessed One, perceiving that death was near, uttered

these words: "He who gives away shall have real gain. He who

subdues himself shall be free, he shall cease to be a slave of

passions. The righteous man casts off evil; and by rooting out

lust, bitterness, and illusion, do we reach Nirvāna." 25

XCVI.

METTEYYA.

The Blessed One proceeded with a great company of the brethren to

the sāla grove of the Mallas, the Upavattana of Kusinārā on the

further side of the river Hiraññavatī, and when he had arrived he

addressed the venerable Ānanda, and said: "Make ready for me, I

pray you, Ānanda, the couch with its head to the north, between

the twin sāla trees. I am weary, Ānanda, and wish to be down." 1

"Be it so, Lord!" said the venerable Ānanda, and he spread a

couch with its head to the north, between the twin sāla trees.

And the Blessed One laid himself down, and he was mindful and

self-possessed. 2

Now, at that time the twin sāla trees were full of bloom with

flowers out of season; and heavenly songs came wafted from the

skies, out of reverence for the successor of the Buddhas of old.

And Ānanda was filled with wonder that the Blessed One was thus

honored. But the Blessed One said: "Not by such events, Ānanda,

is the Tathāgata rightly honored, held sacred, or revered. But

the brother or the sister, the devout man or the devout woman,

who continually fulfils all the greater and the lesser duties,

walking according to the precepts, it is they who rightly honor,

hold sacred, and revere the Tathāgata with the worthiest homage.

Therefore, O Ānanda, be ye "constant in the fulfilment of the

greater and of the lesser duties, and walk according to the

precepts; thus, Ānanda, will ye honor the Master." 3

Then the venerable Ānanda went into the vihāra, and stood leaning

against the doorpost, weeping at the thought: "Alas! I remain

still but a learner, one who has yet to work out his own

perfection. And the Master is about to pass away from me--he who

is so kind!" 4

Now, the Blessed One called the brethren, and said: "Where, O

brethren, is Ānanda?" 5

And one of the brethren went and called Ānanda. And Ānanda came

and said to the Blessed One: "Deep darkness reigned for want of

wisdom; the world of sentient creatures was groping for want of

light; then the Tathāgata lit up the lamp of wisdom, and now it

will be extinguished again, ere he has brought it out." 6

And the Blessed One said to the venerable Ānanda, as he sat there

by his side: 7

"Enough, Ānanda! Let not thy self be troubled; do not weep! Have

I not already, on former occasions, told you that it is in the

very nature of all things most near and dear unto us that we must

separate from them and leave them? 8

"The foolish man conceives the idea of 'self,' the wise man sees

there is no ground on which to build the idea of 'self,' thus he

has a right conception of the world and well concludes that all

compounds amassed by sorrow will be dissolved again, but the

truth will remain. 9

"Why should I preserve this body of flesh, when the body of the

excellent law will endure? I am resolved; having accomplished my

purpose and attended to the work set me, I look for rest! 10

"For a long time, Ānanda, thou hast been very near to me by

thoughts and acts of such love as never varies and is beyond all

measure. Thou hast done well, Ānanda! Be earnest in effort and

thou too shalt soon be free from the great evils, from

sensuality, from selfishness, from delusion, and from ignorance!" 11

And Ānanda, suppressing his tears, said to the Blessed One: "Who

shall teach us when thou art gone?" 12

And the Blessed One replied: "I am not the first Buddha who came

upon earth, nor shall I be the last. In due time another Buddha

will arise in the world, a Holy One, a supremely enlightened One,

endowed with wisdom in conduct, auspicious, knowing the universe,

an incomparable leader of men, a master of angels and mortals. He

will reveal to you the same eternal truths which I have taught

you. He will preach his religion, glorious in its origin,

glorious at the climax, and glorious at the goal, in the spirit

and in the letter. He will proclaim a religious life, wholly

perfect and pure; such as I now proclaim." 13

Ānanda said: "How shall we know him?" 14

The Blessed One said: "He will be known as Metteyya, which means

'he whose name is kindness.'" 15

XCVII.

THE BUDDHA'S FINAL ENTERING INTO NIRVĀNA.

Then the Mallas, with their young men and maidens and their

wives, being grieved, and sad, and afflicted at heart, went to

the Upavattana, the sāla grove of the Mallas, and wanted to see

the Blessed One, in order to partake of the bliss that devolves

upon those who are in the presence of the Holy One. 1

And the Blessed One addressed them and said: 2

"Seeking the way, ye must exert yourselves and strive with

diligence. It is not enough to have seen me! Walk as I have

commanded you; free yourselves from the tangled net of sorrow.

Walk in the path with steadfast aim. 3

"A sick man may be cured by the healing power of medicine and

will be rid of all his ailments without beholding the physician. 4

"He who does not do what I command sees me in vain. This brings

no profit. Whilst he who lives far off from where I am and yet

walks righteously is ever near me. 5

"A man may dwell beside me, and yet, being disobedient, be far

away from me. Yet he who obeys the Dharma will always enjoy the

bliss of the Tathāgata's presence." 6

Then the mendicant Subhadda went to the sāla grove of the Mallas

and said to the venerable Ānanda: "I have heard from fellow

mendicants of mine, who were deep stricken in years and teachers

of great experience: 'Sometimes and full seldom to Tathāgatas

appear in the world, the holy Buddhas.' Now it is said that

to-day in the last watch of the night, the final passing away of

the samana Gotama will take place. My mind is full of

uncertainty, yet have I faith in the samana Gotama and trust he

will be able so to present the truth that I may become rid of my

doubts. O that I might be allowed to see the samana Gotama!" 7

When he had thus spoken the venerable Ānanda said to the

mendicant Subhadda: "Enough! friend Subhadda. Trouble not the

Tathāgata. The Blessed One is weary." 8

Now the Blessed One overheard this conversation of the venerable

Ānanda with the mendicant Subhadda. And the Blessed One called

the venerable Ānanda, and said: "Ānanda! Do not keep out

Subhadda. Subhadda may be allowed to see the Tathāgata. Whatever

Subhadda will ask of me, he will ask from a desire for knowledge,

and not to annoy me, and whatever I may say in answer to his

questions, that he will quickly understand." 9

Then the venerable Ānanda said to Subhadda the mendicant: "Step

in, friend Subhadda; for the Blessed One gives thee leave." 10

When the Blessed One had instructed Subhadda, and aroused and

gladdened him with words of wisdom and comfort, Subhadda said to

the Blessed One: 11

"Glorious Lord, glorious Lord! Most excellent are the words of

thy mouth, most excellent! They set up that which has been

overturned, they reveal that which has been hidden. They point

out the right road to the wanderer who has gone astray. They

bring a lamp into the darkness so that those who have eyes to see

can see. Thus, Lord, the truth has been made known to me by the

Blessed One and I take my refuge in the Blessed One, in the

Truth, and in the Order. May the Blessed One accept me as a

disciple and true believer, from this day forth as long as life

endures." 12

And Subhadda, the mendicant, said to the venerable Ānanda: "Great

is thy gain, friend Ānanda, great is thy good fortune, that for

so many years thou hast been sprinkled with the sprinkling of

discipleship in this brotherhood at the hands of the Master

himself!" 13

Now the Blessed One addressed the venerable Ānanda, and said: "It

may be, Ānanda, that in some of you the thought may arise, 'The

word of the Master is ended, we have no teacher more!' But it is

not thus, Ānanda, that you should regard it. It is true that no

more shall I receive a body, for all future sorrow has now

forever passed away. But though this body will be dissolved, the

Tathāgata remains. The truth and the rules of the order which I

have set forth and laid down for you all, let them, after I am

gone, be a teacher unto you. When I am gone, Ānanda, let the

order, if it should so wish, abolish all the lesser and minor

precepts." 14

Then the Blessed One addressed the brethren, and said: "There

may be some doubt or misgiving in the mind of a brother as to the

Buddha, or the truth, or the path. Do not have to reproach

yourselves afterwards with the thought, 'We did not inquire of

the Blessed One when we were face to face with him.' Therefore

inquire now, O brethren, inquire freely." 15

And the brethren remained silent. 16

Then the venerable Ānanda said to the Blessed One: "Verily, I

believe that in this whole assembly of the brethren there is not

one brother who has any doubt or misgiving as to the Buddha, or

the truth, or the path!" 17

Said the Blessed One: "It is out of the fullness of faith that

thou hast spoken, Ānanda! But, Ānanda, the Tathāgata knows for

certain that in this whole assembly of the brethren there is not

one brother who has any doubt or misgiving as to the Buddha, or

the truth, or the path! For even the most backward, Ānanda, of

all these brethren has become converted, and is assured of final

salvation." 18

Then the Blessed One addressed the brethren and said: "If ye now

know the Dharma, the cause of all suffering, and the path of

salvation, O disciples, will ye then say: 'We respect the Master,

and out of reverence for the Master do we thus speak?'" 19

The brethren replied: "That we shall not, O Lord." 20

And the Holy One continued: 21

"Of those beings who live in ignorance, shut up and confined, as

it were, in an egg, I have first broken the eggshell of ignorance

and alone in the universe obtained the most exalted, universal

Buddhahood. Thus, O disciples, I am the eldest, the noblest of

beings. 22

"But what ye speak, O disciples, is it not even that which ye

have yourselves known, yourselves seen, yourselves realised?" 23

Ānanda and the brethren said: "It is, O Lord." 24

Once more the Blessed One began to speak: "Behold now,

brethren," said he, "I exhort you, saying, 'Decay is inherent in

all component things, but the truth will remain forever!' Work

out your salvation with diligence!" This was the last word of the

Tathāgata. Then the Tathāgata fell into a deep meditation, and

having passed through the four jhānas, entered Nirvāna. 25

When the Blessed One entered Nirvāna there arose, at his passing

out of existence, a mighty earthquake, terrible and

awe-inspiring: and the thunders of heaven burst forth, and of

those of the brethren who were not yet free from passions some

stretched out their arms and wept, and some fell headlong on the

ground, in anguish at the thought: "Too soon has the Blessed One

died! Too soon has the Happy One passed away from existence! Too

soon has the Light of the world gone out!" 16

Then the venerable Anuruddha exhorted the brethren and said:

"Enough, my brethren! Weep not, neither lament! Has not the

Blessed One formerly declared this to us, that it is in the very

nature of all things near and dear unto us, that we must separate

from them and leave them, since everything that is born, brought

into being, and organized, contains within itself the inherent

necessity of dissolution? How then can it be possible that the

body of the Tathāgata should not be dissolved? No such condition

can exist! Those who are free from passion will bear the loss,

calm and self-possessed, mindful of the truth he has taught us." 27

And the venerable Anuruddha and the venerable Ānanda spent the

rest of the night in religious discourse. 28

Then the venerable Anuruddha said to the venerable Ānanda: "Go

now, brother Ānanda, and inform the Mallas of Kusinārā saying,

'The Blessed One has passed away: do, then, whatsoever seemeth to

you fit!'" 29

And when the Mallas had heard this saying they were grieved, and

sad, and afflicted at heart. 30

Then the Mallas of Kusinārā gave orders to their attendants,

saying, "Gather together perfumes and garlands, and all the music

in Kusinārā!" And the Mallas of Kusinārā took the perfumes and

garlands, and all the musical instruments, and five hundred

garments, and went to the sāla grove where the body of the

Blessed One lay. There they passed the day in paying honor and

reverence to the remains of the Blessed One, with hymns, and

music, and with garlands and perfumes, and in making canopies of

their garments, and preparing decorative wreaths to hang thereon.

And they burned the remains of the Blessed One as they would do

to the body of a king of kings. 31

When the funeral pyre was lit, the sun and moon withdrew their

shining, the peaceful streams on every side were torrent-swollen,

the earth quaked, and the sturdy forests shook like aspen leaves,

whilst flowers and leaves fell untimely to the ground, like

scattered rain, so that all Kusinārā became strewn knee-deep with

mandāra flowers raining down from heaven. 32

When the burning ceremonies were over, Devaputta said to the

multitudes that were assembled round the pyre: 33

"Behold, O brethren, the earthly remains of the Blessed One have

been dissolved, but the truth which he has taught us lives in our

minds and cleanses us from all error. 34

"Let us, then, go out into the world, as compassionate and

merciful as our great master, and preach to all living beings the

four noble truths and the eightfold path of righteousness, so

that all mankind may attain to a final salvation, taking refuge

in the Buddha, the Dharma, and the Sangha." 35

And when the Blessed One had entered into Nirvāna, and the Mallas

had burned the body with such ceremonies as would indicate that

he was the great king of kings, ambassadors came from all the

empires that at the time had embraced his doctrine, to claim a

share of the relics; and the relics were divided into eight parts

and eight dāgobas were erected for their preservation. One dāgoba

was erected by the Mallas and seven others by the seven kings of

those countries, whose people had taken refuge in the Buddha. 36

CONCLUSION.

XCVIII.

THE THREE PERSONALITIES OF THE BUDDHA.

When the Blessed One had passed away into Nirvāna, the disciples

came together and consulted what to do in order to keep the

Dharma pure and uncorrupted by heresies. 1

And Upāli rose, saying: 2

"Our great Master used to say to the brethren: 'O bhikkhus! after

my final entrance into Nirvāna you must reverence and obey the

law. Regard the law as your master. The law is like unto a light

that shines in the darkness, pointing out the way; it is also

like unto a precious jewel to gain which you must shun no

trouble, and be ready to bring any sacrifice, even, should it be

needed, your own fives. Obey the Dharma which I have revealed to

you; follow it carefully and regard it in no way different from

myself.' 3

"Such were the words of the Blessed One. 4

"The law, accordingly, which the Buddha has left us as a precious

inheritance has now become the visible body of the Tathāgata. Let

us, therefore, revere it and keep it sacred. For what is the use

of erecting dāgobas for relics, if we neglect the spirit of the

Master's teachings?" 5

And Anuruddha arose and said: 6

"Let us bear in mind, O brethren, that Gotama Siddhattha has

revealed the truth to us. He was the Holy One and the Perfect One

and the Blessed One, because the eternal truth had taken abode in

him. 7

"The Tathāgata taught us that the truth existed before he was

born into this world, and will exist after he has entered into

the bliss of Nirvāna. 8

"The Tathāgata said: 9

"'The truth is omnipresent and eternal, endowed with excellencies

innumerable, above all human nature, and ineffable in its

holiness.' 10

"Now, let us bear in mind that not this or that law which is

revealed to us in the Dharma is the Buddha, but the entire truth,

the truth which is eternal, omnipresent, immutable, and most

excellent. 11

"Many regulations of the Sangha are temporary; they were

prescribed because they suited the occasion and were needed for

some transient emergency. The truth, however, is not temporary. 12

"The truth is not arbitrary nor a matter of opinion, but can be

investigated, and he who earnestly searches for the truth will

find it. 13

"The truth is hidden to the blind, but he who has the mental eye

sees the truth. The truth is Buddha's essence, and the truth will

remain the ultimate standard by which we can discern false and

true doctrines. 14

"Let us, then, revere the truth; let us inquire into the truth

and state it, and let us obey the truth. For the truth is Buddha

our Master, our Teacher, our Lord." 15

And Kassapa rose and said: 16

"Truly thou hast spoken well, O brother Anuruddha. Neither is

there any conflict of opinion on the meaning of our religion. For

the Blessed One possesses three personalities, and every one of

them is of equal importance to us. 17

"There is the Dharma Kāya. There is the Nirmāna Kāya. There is

the Sambhoga Kāya. 18

"Buddha is the all-excellent truth, eternal, omnipresent, and

immutable. This is the Sambhoga Kāya which is in a state of

perfect bliss. 19

"Buddha is the all-loving teacher assuming the shape of the

beings whom he teaches. This is the Nirmāna Kāya, his

apparitional body. 20

"Buddha is the all-blessed dispensation of religion. He is the

spirit of the Sangha and the meaning of the commands which he has

left us in his sacred word, the Dharma. This is the Dharma Kāya,

the body of the most excellent law. 21

"If Buddha had not appeared to us as Gotama Sakyamuni, how could

we have the sacred traditions of his doctrine? And if the

generations to come did not have the sacred traditions preserved

in the Sangha, how could they know anything of the great

Sakyamuni? And neither we nor others would know anything about

the most excellent truth which is eternal, omnipresent, and

immutable. 22

"Let us then keep sacred and revere the traditions; let us keep

sacred the memory of Gotama Sakyamuni, so that people may find

the truth; for he whose spiritual eye is open will discover it,

and it is the same to every one who possesses the comprehension

of a Buddha to recognize it and to expound it." 23

Then the brethren decided to convene a synod in Rājagaha in order

to lay down the pure doctrines of the Blessed One, to collect and

collate the sacred writings, and to establish a canon which

should serve as a source of instruction for future generations. 24

XCIX.

THE PURPOSE OF BEING.

Eternal verities dominate the formation of worlds and constitute

the cosmic order of natural laws. But when, through the

conflicting motion of masses, the universe was illumined with

blazing fire, there was no eye to see the light, no ear to listen

to reason's teachings, no mind to perceive the significance of

being; and in the immeasurable spaces of existence no place was

found where the truth could abide in all its glory. 1

In the due course of evolution sentiency appeared and

sense-perception arose. There was a new realm of being, the realm

of soul-life, full of yearning, with powerful passions and of

unconquerable energy. And the world split in twain: there were

pleasures and pains, self and notself, friends and foes, hatred

and love. The truth vibrated through the world of sentiency, but

in all its infinite potentialities no place could be found where

the truth could abide in all its glory. 2

And reason came forth in the struggle for life. Reason began to

guide the instinct of self, and reason took the sceptre of the

creation and overcame the strength of the brutes and the power of

the elements. Yet reason seemed to add new fuel to the flame of

hatred, increasing the turmoil of conflicting passions; and

brothers slew their brothers for the sake of satisfying the lust

of a fleeting moment. And the truth repaired to the domains of

reason, but in all its recesses no place was found where the

truth could abide in all its glory. 3

Now reason, as the helpmate of self, implicated all living beings

more and more in the meshes of lust, hatred, and envy, and from

lust, hatred, and envy the evils of wrongdoing originated. Men

broke down under the burdens of life, until the saviour appeared,

the great Buddha, the Holy Teacher of men and gods. 4

And the Buddha taught men the right use of sentiency, and the

right application of reason; and he taught men to see things as

they are, without illusions, and they learned to act according to

truth. He taught righteousness and thus changed rational

creatures into humane beings, just, kind-hearted, and faithful.

And now at last a place was found where the truth might abide in

all its glory, and this place is the heart of mankind. 5

Buddha, O Blessed One, O Holy One, O Perfect One, thou hast

revealed the truth, and the truth has appeared upon earth and the

kingdom of truth has been founded. 6

There is not room for truth in space, infinite though it be. 7

There is not room for truth in sentiency, neither in its

pleasures nor in its pains; sentiency is the first footstep of

truth, but there is not room in it for the truth, though

sentiency may beam with the blazing glow of beauty and life. 8

Neither is there any room for truth in rationality. Rationality

is a two-edged sword and serves the purpose of love equally as

well as the purpose of hatred. Rationality is the platform on

which the truth standeth. No truth is attainable without reason.

Nevertheless, in mere rationality there is no room for truth,

though it be the instrument that masters the things of the world. 9

The throne of truth is righteousness; and love and justice and

good-will are its ornaments. 10

Righteousness is the place in which truth dwells, and here in the

hearts of mankind aspiring after the realization of

righteousness, there is ample space for a rich and ever richer

revelation of the truth. 11

This is the Gospel of the Blessed One. This is the revelation of

the Enlightened One. This is the bequest of the Holy One. 12

Those who accept the truth and have faith in the truth, take

refuge in the Buddha, the Dharma, and the Sangha. 13

Receive us, O Buddha, as thy disciples from this day hence, so

long as our life lasts. 14

Comfort, O holy Teacher, compassionate and all-loving, the

afflicted and the sorrow-laden, illumine those who go astray, and

let us all gain more and more in comprehension and in holiness. 15

The truth is the end and aim of all existence, and the worlds

originate so that the truth may come and dwell therein. 16

Those who fail to aspire for the truth have missed the purpose of

life. 17

Blessed is he who rests in the truth, for all things will pass

away, but the truth abideth forever. 18

The world is built for the truth, but false combinations of

thought misrepresent the true state of things and bring forth

errors. 19

Errors can be fashioned as it pleases those who cherish them;

therefore they are pleasant to look upon, but they are unstable

and contain the seeds of dissolution. 20

Truth cannot be fashioned. Truth is one and the same; it is

immutable. 21

Truth is above the power of death; it is omnipresent, eternal,

and most glorious. 22

Illusions, errors, and lies are the daughters of Māra, and great

power is given unto them to seduce the minds of men and lead them

astray upon the path of evil. 23

The nature of delusions, errors, and lies is death; and

wrong-doing is the way to perdition. 24

Delusions, errors, and lies are like huge, gaudy vessels, the

rafters of which are rotten and wormeaten, and those who embark

in them are fated to be shipwrecked. 25

There are many who say: "Come error, be thou my guide," and when

they are caught in the meshes of selfishness, lust, and evil

desires, misery is begot. 26

Yet does all life yearn for the truth and the truth only can cure

our diseases and give peace to our unrest. 27

Truth is the essence of life, for truth endureth beyond the death

of the body. Truth is eternal and will still remain even though

heaven and earth shall pass away. 28

There are not different truths in the world, for truth is one and

the same at all times and in every place. 29

Truth teaches us the noble eightfold path of righteousness, and

it is a straight path easily found by the truth-loving. Happy are

those who walk in it. 30

C.

THE PRAISE OF ALL THE BUDDHAS.

All the Buddhas are wonderful and glorious.

There is not their equal upon earth.

They reveal to us the path of life.

And we hail their appearance with pious reverence. 1

All the Buddhas teach the same truth.

They point out the path to those who go astray.

The Truth is our hope and comfort.

We gratefully accept its illimitable light. 2

Ah the Buddhas are one in essence,

Which is omnipresent in all modes of being,

Sanctifying the bonds that tie all souls together,

And we rest in its bliss as our final refuge. 3

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Parallelisms: --

Gospel: IX

Sources: Fo, vv. 919-1035; Cf. "Arāda and Udraka" in Rhys Davids's

\_Dialogue\_

Parallelisms: Compare the results of modern psychology

Gospel: IX, 6

Sources: MV. 1, 6, Secs. 36-38 [SB, xiii, p. 100]

Parallelisms: --

Gospel: IX, 14

Sources: QKM, pp. 83-86

Parallelisms: Evolution theory

Gospel: IX, 15

Sources: QKM, p. 133

Parallelisms: --

Gospel: IX, 16

Sources: QKM, p. 111

Parallelisms: --

Gospel: X

Sources: Fo, vv. 1000-1023

Parallelisms: --

Gospel: X, 4, 5

Sources: SN, vv. 425, 439; SN, v. 445

Parallelisms: Luke iv, 2-4; John iii, 46

Gospel: X, 11

Sources: Fo, vv. 1024; Fo, vv. 1222-1224

Parallelisms: Luke vii, 19; Matth ii, 3

Gospel: XI [See LXXXIX, 1-6]

Sources: Fo, vv. 1026-1110

Parallelisms: Luke iv, 2; Matth. iv, 1-7; Mark i, 13

Gospel: XII

Sources: Fo, vv. 1111-1199

Parallelisms: --

Gospel: XII, 8

Sources: QKM, p. 79; SDP, vii [SB, xxi, p. 172]

Parallelisms: --

Gospel: XII, 11-15

Sources: SDP, iii [SB, xxi, p. 90]; MV, i, 6 Secs. 19-28; Cf. OldG,

pp. 227-228, OldE, p. 211; RhDB, pp. 106-107

Parallelisms: --

Gospel: XII, 16

Sources: BSt, pp. 103-104; Cf. DP, pp. 153-154; Db, p. 12

Parallelisms: --

Gospel: XII, 20

Sources: rGya, 355

Parallelisms: Matth. v, 3-11

Gospel: XIII

Sources: MV, i, 4

Parallelisms: --

Gospel: XIV

Sources: MV, i, 5

Parallelisms: --

Gospel: XIV, 2

Sources: MV, i, 3, Sec. 4

Parallelisms: --

Gospel: XIV, 14

Sources: MPN, iii, 44, 45; Cf. W, p. 87

Parallelisms: --

Gospel: XV

Sources: Fo, vv. 1200-1217; MV, i, 6, Secs. 1-9

Parallelisms: --

Gospel: XVI

Sources: Fo, vv. 1217-1279; MV, i, 6, Secs. 10-47

Parallelisms: --

Gospel: XVI, 5

Sources: SN, v. 248

Parallelisms: --

Gospel: XVI, 6

Sources: RhDB p. 131

Parallelisms: --

Gospel: XVI, 7

Sources: SN, v. 241

Parallelisms: Matth. xv, 10

Gospel: XVII

Sources: MV, i, 6, Sec. 10-47

Parallelisms: --

Gospel: XVII, 10-12

Sources: \_Saniyuttaka Nikāya\_, vol. iii, fol. sā, quoted by OldG,

p. 364; OldE, p. 339

Parallelisms: --

Gospel: XVII, 13-18

Sources: MV, i, 11

Parallelisms: --

Sources: Fo, vv. 1297-1300

Parallelisms: Luke ix, 1-6; Luke x, 1-24

Gospel: XVII, 15

Sources: QKM, p. 264

Parallelisms: Matth. v, 16

Sources: QKM, p. 266

Parallelisms: Matth. vii, 6

Gospel: XVIII

Sources: MV, 1, 7; 8, 9; Fo, vv. 1280-1296

Parallelisms: John iii, 2

Gospel: XVIII, 8

Sources: Fo, vv. 1289-1290

Parallelisms: --

Gospel: XVIII, 10

Sources: Fo, v. 1292

Parallelisms: --

Gospel: XIX

Sources: Fo, vv. 1300-1334; MV, 1, 20-21

Parallelisms: --

Gospel: XX

Sources: Fo, vv. 1335-1379; MV, 1, 22

Parallelisms: --

Gospel: XX, 19-20

Sources: SN, v. 148; \_Metta Sutta.\_ [An often quoted sentence.

RhDB, p. 109, Hardy, "Legends and Theories of the Buddhas,"

p. 212]

Parallelisms: --

Gospel: XX, 23

Sources: RhDB, p. 62

Parallelisms: --

Gospel: XX, 28

Sources: Fo, v. 1733

Parallelisms: --

Gospel: XXI

Sources: Fo, vv. 1380-1381; MV, 1, 22, Secs. 15-18

Parallelisms: Matth. xxi, 1-11; Mark. xi, 1-10; Luke xix, 28-38;

John xii, 12-15

Gospel: XXII

Sources: Fo, vv. 1382-1433; MV 1, 23-24; W, p. 89

Parallelisms: --

Gospel: XXII, 3-5

Sources: MV, 1, 23, Secs. 13-14

Parallelisms: -- Matth. xxi, 9; Mark xi, 9; John xii, 13

Gospel: XXIII, 10-20

Sources: EA

Parallelisms: --

Gospel: XXIV

Sources: Fo, vv. 1496-1521

Parallelisms: --

Gospel: XXV, 4

Sources: Fo, vv. 1516-1517

Parallelisms: Acts xx, 35

Gospel: XXV

Sources: Fo, vv. 1522-1533, 1611-1671

Parallelisms: --

Gospel: XXVI, 1-7

Sources: AN, iii, 134.

Parallelisms: Compare the results of modern psychology

Gospel: XXVI, 8-13

Sources: US, p. 112; W, p. xiv

Parallelisms: --

Gospel: XXVII

Sources: Fo, vv. 1534-1610; HM, p. 204

Parallelisms: --

Gospel: XXVIII

Sources: HM, p. 203 et seqq.; BSt, pp. 125-126

Parallelisms: --

Gospel: XXIX

Sources: MV, i, 54; HM, 208-209

Parallelisms: --

Gospel: XXX

Sources: MV, viii, 23-36 [SB, xvii, pp. 193-194]

Parallelisms: --

Gospel: XXXI

Sources: Fo vv. 1672-1673

Parallelisms: --

Gospel: XXXII

Sources: HM, pp. 353-354

Parallelisms: --

Gospel: XXXII, 4-6

Sources: W, pp. 443-444

Parallelisms: --

Gospel: XXXIII

Sources: S42S; Fo, vv. 1757-1766; BP, p. 153

Parallelisms: Matth. v, 28

Gospel: XXXIII, 9-11

Sources: Fo vv. 1762-1763

Parallelisms: Eph. vi, 13-17

Sources: Fo, vv. 1763

Parallelisms: Mark ix, 47; Matth. v, 29; Matth. xviii, 9

Gospel: XXXIV

Sources: MV, viii, 15. [SB, xvii, pp. 219-225.]

Parallelisms: --

Gospel: XXXIV, 24 [Last part of the verse.]

Sources: Bgt, p. 211

Parallelisms: Luke viii, 2; Matth. xiii, 24-27

Gospel: XXXV

Sources: MV, ii

Parallelisms: --

Gospel: XXXVI

Sources: MV, x, 1, 2, Sec. 1-2; Sec. 20

C, vol iii, p. 139

Parallelisms: --

Gospel: XXXVII

Sources: MV, x, 5-6, 2 Sec. 3-20

Parallelisms: --

Gospel: XXXVIII

Sources: MV, v, 4

Parallelisms: --

Gospel: XXXVIII, 3

Sources: BSt, p. 311

Parallelisms: --

Gospel: XXXVIII, 5

Sources: MV, v, 4, 2 [SB, xvii, p. 18]

Parallelisms: Matth. v, 46-47

Gospel: XXXIX

Sources: Fo, vv. 1713-1734; HM, pp. 337-340

Parallelisms: --

Gospel: XXXIX, 4

Sources: Bst, p. 200

Parallelisms: --

Gospel: XXXIX, 7

Sources: DP, v. 227; SB, x, p. 58 (cf. ChD, p. 122)

Parallelisms: Matth. xi, 16, 19

Gospel: XL

Sources: V, xviii, xx; W, pp. 184-186

Parallelisms: --

Gospel: XLI

Sources: MV, vi, 29 [SB, xvii, pp. 104-105.]

Parallelisms: --

Gospel: XLI, 12-13

Sources: \_Metta Sutta\_; SN v. 148. [Cf. RhDB, p. 109]

Parallelisms: --

Gospel: XLII

Sources: RB, pp. 68-69. [Cf. RhDB, p. 71 and OldG, 376-378.]

Parallelisms: Mark iii, 14; Luke ix, 2

Sources: Bgt, 212

Parallelisms: Matth. xiii, 3 et seq.; Mark iv, 3-20

Gospel: XLIV

Sources: TPN, p. 129

Parallelisms: --

Gospel: XLV

Sources: TPN, pp. 22-23 and p. 25

Parallelisms: --

Gospel: XLVI

Sources: S42S, 4

Parallelisms: --

Gospel: XLVII

Sources: SDP, x, xiii, xxvii

Parallelisms: --

Gospel: XLVII, 23

Sources: SDP, xxiv, 22. [SB, xxi, p. 416.]

Parallelisms: --

Gospel: XLVIII

Sources: DP in SB, x

Parallelisms: --

Gospel: XLVIII, 36-37

Sources: DP, v. 5

Parallelisms: Matth. v, 44

Gospel: XLVIII, 46

Sources: SN, vv. 784-785, 885-888, 834 [SB, x, 149, 159, 169.]

Parallelisms: Matth. xi, 29-30

Gospel: XLVIII, 47

Sources: DP, v. 275

Parallelisms: II Cor. vii, 7

Gospel: XLVIII, 55

Sources: DP, v. 387

Parallelisms: --

Gospel: XLIX

Sources: SB, xi, pp. 157-203

Parallelisms: --

Gospel: XLIX, 17

Sources: SB, xi, pp. 173-174

Parallelisms: Matth. xv, 14

Gospel: L

Sources: SSP, pp. 297-320 [Cf. RhDB, 143.]

Parallelisms: --

Gospel: LI, 1-14; LI, 31-75

Sources: MV, vi, 31. [SB, xvii, pp. 108-113.]

Parallelisms: --

Gospel: LI, 15-30

Sources: EA [cf. QKM, pp. 254-257]

Parallelisms: --

Gospel: LII

Sources: EA [cf. CBS, p. 15 and also MV, v]

Parallelisms: --

Gospel: LIII

Sources: Compiled from HM, pp. 280 et seq.; Fo, v. 1682, 1683;

W, p. 219; and QKM, pass.

Parallelisms: --

Gospel: LIII, 18-23a

Sources: QKM, p. 120

Parallelisms: --

Gospel: LIII, 23b

Sources: QKM, p. 148

Parallelisms: John iii, 8

Gospel: LIII, 26-27

Sources: QKM, p. 67

Parallelisms: --

Gospel: LIII, 29-32

Sources: QKM, pp. 73-74

Parallelisms: --

Gospel: LIII, 47-59

Sources: QKM, pp. 63, 83-86

Parallelisms: --

Gospel: LIII, 53

Sources: US and W, motto

Parallelisms: --

Gospel: LIV, 1-2

Sources: Fo, vv. 1208, 1228

Parallelisms: Matth. v, 3-11

Gospel: LIV, 3

Sources: \_Brahmajāla Sutta\_, quoted by RhD, p. 99

Parallelisms: John xvi, 16; Matth. xxiv, 23

Gospel: LIV, 4

Sources: Gospel: QKM, p. 114

Parallelisms: --

Gospel: LIV, 5

Sources: Fo, v. 1231

Parallelisms: --

Gospel: LIV, 6-8

Sources: rGya, p. 372

Parallelisms: Matth. xi, 28

Gospel: LIV, 9

Sources: S42S, 16

Parallelisms: --

Gospel: LIV, 10

Sources: QKM, p. 110

Parallelisms: John xiv, 6; John xviii, 37

Gospel: LV

Sources: SDP, v

Parallelisms: --

Gospel: LVI

Sources: \_Mahā Rāhula Sutta\_

Parallelisms: --

Gospel: LVII

Sources: S42S

Parallelisms: --

Gospel: LVIII

Sources: \_Buddhist Catena\_

Parallelisms: --

Gospel: LIX

Sources: SN, pp. 58-62; p, 25; p. 147; p. 54; MV, i, 3, Sec. 4 [cf.

OldE, p. 118]; \_Nidhikanda Sutta\_, quoted by RhDB, p. 127

Parallelisms: Matth. vi, 20

Gospel: LX, 7-8

Sources: RhDB, p. 156

Parallelisms: --

Gospel: LX, 12

Sources: Beal, \_Buddhism of China\_, chap, xii

Parallelisms: --

Gospel: LX, 18-23

Sources: RhDB, p. 170

Parallelisms: --

Gospel: LX, 27-28

Sources: EH

Parallelisms: --

Gospel: LX, 29

Sources: QKM, p. 127

Parallelisms: --

Gospel: LX, 31

Sources: RhDB, pp. 175-176

Parallelisms: --

Gospel: LX, 33

Sources: RhDB,p. 173

Parallelisms: --

Gospel: LXI

Sources: MPN, 111, 22. [SB, xx, p. 48-49.]

Parallelisms: --

Gospel: LXI, 3-5

Sources: \_Chullavaggaxx\_, 1-4. [SB, xx, 301-305]

Parallelisms: Matth. v, 13

Gospel: LXI, 6-9

Sources: \_Sutra Dsauglun\_ [cf. R. Seydel "\_Das Ev. v. Jesu in s.

Verb. z. Buddha-Sage\_" pp. 184-185]

Parallelisms: Matth. v, 1-2

Gospel: LXII

Sources: EA

Parallelisms: --

Gospel: LXIII

Sources: See O.C. xvii, pp. 353-354

Parallelisms: --

Gospel: LXIII, 7-9

Sources: UG, vii, 14 seq.

Parallelisms: Matth. xxv, 14 et seq.

Gospel: LXIV

Sources: DP, v

Parallelisms: --

Gospel: LXV

Sources: SDP, iv

Parallelisms: Luke xv, 11 et seq.

Gospel: LXVI

Sources: Bst, pp. 211, 299. [See PT, 11, 58.]

Parallelisms: --

Gospel: LXVII

Sources: Bst, pp. 315 et seq.

Parallelisms: --

Gospel: LXVIII

Sources: ChD, pp. 88-89

Parallelisms: --

Gospel: LXVIII, 6

Sources: ChD

Parallelisms: Mark xii, 42-44

Gospel: LXIX

Sources: ChD, p. 46

Parallelisms: The Story of Diogenes and his Lantern

Gospel: LXX

Sources: ChD, p. 134

Parallelisms: --

Gospel: LXXI

Sources: Bgp, pp. 107 et seq.

Parallelisms: --

Gospel: LXXII

Sources: ChD, p. 77

Parallelisms: Luke xii, 20

Gospel: LXXIII

Sources: Bst, p. 147

Parallelisms: --

Gospel: LXXIII, 15

Sources: BSt

Parallelisms: Exodus xvii, 6

Gospel: LXXIV

Sources: SN, pp. 11-15

Parallelisms: Matth. xiii, 3 et seq.; Mark iv, 14

Gospel: LXXV

Sources: SN, pp. 20 et seq.

Parallelisms: --

Gospel: LXXVI

Sources: Bf, p. 205.

Parallelisms: John v, 5 et seq.

Gospel: LXXVII

Sources: HM, pp. 317-319

Parallelisms: --

Gospel: LXXVIII, LXXIX

Sources: \_Jātaka Tales\_

Parallelisms: --

Gospel: LXXX

Sources: Bf, pp. 146 et seq.

Parallelisms: --

Gospel: LXXXI

Sources: \_Fu-Pen-Hing-tsi-King\_, tr. by S. Beal

Parallelisms: --

Gospel: LXXXI, 7-10

Sources: EA

Parallelisms: John ii, 1 et seq.

Gospel: LXXXII

Sources: MV, i, 14

Parallelisms: --

Gospel: LXXXIII

Sources: ChD, p. 130 et seq.

Parallelisms: --

Gospel: LXXXIII, 5

Sources: BP, p. 16

Parallelisms: --

Gospel: LXXXIII, 5, 6, 9

Sources: ChD and SS

Parallelisms: Matth. xxii, 30

Gospel: LXXXIV, 1-14

Sources: BP, pp. 98 et seqq.

Parallelisms: Greek versions quoted by Jacob H. Thiessen, LKG.

Gospel: LXXXIV, 15-28

Sources: SB, x, p. 106

Parallelisms: --

Gospel: LXXXV

Sources: ChD, pp. 50-51

Parallelisms: Matth. v. 25, 29

Gospel: LXXXV, 6

Sources: ChD, cf OC No. 470

Parallelisms: Rom. iii, 28

Gospel: LXXXVI

Sources: ChD, pp. 94-98

Parallelisms: --

Gospel: LXXXVII

Sources: C, ii p. 262

Parallelisms: --

Gospel: LXXXVIII

Sources: MPN, i [SB, xi, p. 1 et seqq.]

Parallelisms: --

Gospel: LXXXIX

Sources: MPN, i, 19, 22; MV, vi, 28

Parallelisms: --

Gospel: XC

Sources: MPN, i, 16

Parallelisms: --

Gospel: XCI

Sources: MPN, ii, 9

Parallelisms: --

Gospel: XCI, 6

Sources: MPN

Parallelisms: 1 Cor. 15, 55

Gospel: XCII

Sources: MPN, 11, 12-24; Fo, vv. 1749-1753, 1768-1782

Parallelisms: --

Gospel: XCIII

Sources: MPN, ii, 27-35

Parallelisms: --

Gospel: XCIV, 1

Sources: BSt,p. 84

Parallelisms: See Matth. iv, 1 and Mark i, 13

Gospel: XCIV, 2-13

Sources: MPN, iii, 46-63

Parallelisms: --

Gospel: XCV

Sources: MPN, iv, 14-57

Parallelisms: --

Gospel: XCV, 6

Sources: MPN, iv, 25

Parallelisms: John xix, 28

Gospel: XCV, 14-22

Sources: MPN, iv, 47-52

Parallelisms: Matth. xxvii, 2; Mark ix, 2

Gospel: XCVI

Sources: MPN, v, 1-14, concerning Metteyya see EH s.v. RhDB, pp. 180,

200; OldG, p. 153, etc.

Parallelisms: John xiv, 26

Gospel: XCVII

Sources: MPN, v, 52-69, and vi; Fo, vv. 2303-2310

Parallelisms: --

Gospel: XCVII, 19-20; XCVII, 23-24

Sources: \_Mahātanhāsamkhaya-Sutta, Majjhima Nikāya\_, vol. 1, p. 263,

quoted by OldG, p. 349, E, p. 325.

Parallelisms: --

Gospel: XCVII, 22

Sources: \_Suttavibbanga, Parājika\_ 1, pp. 1, 4 quoted by OldG,

p. 349, E, p. 325

Parallelisms: 1 Cor. xv, 20

Gospel: XCVIII

Sources: EA, embodying later traditions, see EH and almost any other

work on Buddhism.

Parallelisms: The Christian Trinity dogma

Gospel: XCIX

Sources: EA

Parallelisms: --

Gospel: C

Sources: EA, in imitation of a formula at present in use among Northern

Buddhists

Parallelisms: --

ABBREVIATIONS IN THE TABLE OF REFERENCE.

AN.--Añguttara Nikāya in Warren's Buddhism in Translations.

Bf.--Burnouf, Introduction à l'histoire du Bouddhisme Indien, Paris

1844.

Bgt.--The Life or Legend of Gautama, by the R. Rev. P. Bigandet.

BL.--Buddhist Literature in China by Samuel Beal.

BP.--Buddhaghosha's Parables. Translated by T. Rogers, London, 1870.

BSt.--Buddhist Birth Stories or Jātaka Tales. Translated by Rhys Davids.

C.--The Jātaka edited by Prof. E.B. Cowell, Cambridge.

CBS.--A Catena of Buddhist Scriptures from the Chinese by Samuel Beal.

London, 1871.

ChD.--[Chinese Dhammapada.] Texts from the Buddhist Canon, commonly

known as Dhammapada. Translated by S. Beal, London and Boston, 1878.

Dh.--The Dharma, or The Religion of Enlightenment by Paul Carus. 5th ed.

Chicago, 1907.

DP.--The Dhammapada. Translated from Pāli by F. Max Müller, Vol. X, Part

I, of the Sacred Books of the East. Oxford, 1881.

EA.--Explanatory Addition.

EH.--Handbook of Chinese Buddhism, by Ernest J. Eitel. London, 1888.

Fo.--The Fo-Sho-Hing-Tsan-King. A Life of Buddha by Asvaghosha,

translated from Sanskrit into Chinese by Dharmarakhsha, A.D. 420, and

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G.--Reden Gotamo's by Karl Eugen Neumann.

HF.--Hymns of the Faith (Dhammapada) transl. by Albert J. Edmunds.

HM.--A Manual of Buddhism, by R. Spence Hardy.

LKG.--Die Legende von Kisāgotamī, by Jakob H. Thiessen. Breslau, 1880.

LV.--Lalita Vistara, translated into German by Dr. S. Lefmann. Berlin,

1874.

MPN.--The Mahāparinibbāna Suttanta. The Book of the Great Decease. Vol.

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MP.--The Mahāvagga. I-IV in Vol. XIII; V-X in Vol. XVII of the Sacred

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Leipsic, 1859.

QKM.--The Questions of King Milinda, translated from Pāli by T.W. Rhys

Davids, Vol. XXXV of the Sacred Books of the East. Oxford, 1890.

RB.-The Life of the Buddha from Thibetan Works, transl. by W.W.

Rockhill. London, 1884.

rGya.--rGya Tchee Roll Pa, Histoire du Bouddha Sakya Mouni, by Foucaux.

Paris, 1868.

RHB.--The Romantic History of Buddha from the Chinese Sanskrit, by S.

Beal. London, 1875.

RhDB.--Buddhism, by T.W. Rhys Davids, in the Series of Non-Christian

Religious Systems. London, 1890.

S42S.--Sutra of Forty-two Sections. Kyoto, Japan.

SB.-Sacred Books of the East.

SN.--Sutta Nipāta, translated from the Pāli by V. Fausböll. Part II,

Vol. X of the Sacred Books of the East. Oxford, 1881.

SS.--A Brief Account of Shin-Shiu by R. Akamatsu. Kyoto, Japan, 1893.

SSP.--Sept Suttas Pālis by M.P. Grimblot. Paris, 1876.

TPN.--Buddhistische Anthologie. Texte aus dem Pāli-Kanon. By Dr. Karl

Eugen Neumann. Leyden, 1892.

Ug.--Uttarādhyayana, translated by H. Jacobi. Vol. XLV of the Sacred

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US.--The Udāna by Major General D.M. Strong.

V.--Visuddhi-Magga in Warren's Buddhism in Translations.

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Society, London, Henry Frowde.

GLOSSARY OF NAMES AND TERMS.

[In the text of the present booklet all unnecessary terms have been

avoided. Whenever a good English equivalent could be found, the foreign

expression has been dropped. Nevertheless, the introduction not only of

many foreign-sounding names, but also of some of the original terms, was

unavoidable.

Now we have to state that the Eastern people, at least those of Hindu

culture during the golden age of Buddhism in India, adopted the habit of

translating not only terms but also names. A German whose name is

Schmied is not called Smith in English, but Buddhists, when translating

from Pāli into Sanskrit, change Siddhattha into Siddhartha. The reason

of this strange custom lies in the fact that Buddhists originally

employed the popular speech and did not adopt the use of Sanskrit until

about five hundred years after Buddha. Since the most important names

and terms, such as Nirvāna, Karma and Dharma, have become familiar to us

in their Sanskrit form, while their Pali equivalents, Nibbāna, Kamma and

Dhamma, are little used, it \_appeared advisable to prefer for some terms

the Sanskrit forms\_, but there are instances in which the Pāli, for some

reason or other, has been preferred by English authors [e. g. Krishā

Gautamī is always called Kisāgotamī], we present here in the Glossary

both the Sanskrit and the Pāli forms.

Names which have been Anglicised, such as "Brahmā, Brahman, Benares,

Jain, and karma," have been preserved in their accepted form. If we

adopt the rule of transferring Sanskrit and Pali words in their

stem-form, as we do in most cases (e.g. Nirvāna, ātman), we ought to

call Brahmā "Brahman," and karma "karman." But us us est tyrannus. In a

popular book it is not wise to swim against the stream.

Following the common English usage of saying "Christ," not "the Christ,"

we say in the title "Buddha," not "the Buddha."]

\* \* \* \* \*

Abni'ññā, \_p.\_, Abhi'jññā, \_skt.\_, supernatural talent. There are six

abhijññās which Buddha acquired when attaining perfect

enlightenment:--(i) the celestial eye, or an intuitive insight of the

nature of any object in any universe; (2) the celestial ear, or the

ability to understand any sound produced in any universe; (3) the power

of assuming any shape or form; (4) knowledge of all forms of

pre-existence of one's self and others; (5) intuitive knowledge of the

minds of all beings; and (6) knowledge of the finality of the stream of

life.

Acira'vatī, \_p.\_ and \_skt.\_, a river.

Agni, \_p.\_ and \_skt.\_, a god of the Brahmans, the god of fire.

Ajatasa'ttu, \_p.\_, Ajatasa'tru, \_skt.\_, the son of king Bimbisāra and

his successor to the throne of Magadha.

Alā'ra, \_p.\_, Ārā'da, \_skt.\_, a prominent Brahman philosopher. His full

name is Ālāra Kālāma.

Ambapā'lī, the courtesan, called "Lady Amra" in Fo-Sho-Hing-Tsan-King.

It is difficult for us to form a proper conception of the social

position of courtesans at Buddha's time in India. This much is sure,

that they were not common prostitutes, but ladies of wealth, possessing

great influence. Their education was similar to the hetairs in Greece,

where Aspasia played so prominent a part. Their rank must sometimes have

been like that of Madame Pompadour in France at the court of Louis XIV.

They rose to prominence, not by birth, but by beauty, education,

refinement, and other purely personal accomplishments, and many of them

were installed by royal favor. The first paragraphs of Khandhaka VIII of

the Mahāvagga [S. \_B\_., Vol. XVII, pp. 171--172] gives a fair idea of

the important role of courtesans in those days. They were not

necessarily venal daughters of lust, but, often women of distinction and

repute, worldly, but not disrespectable.

Amitā'bha, \_p.\_ and \_skt.\_, endowed with boundless light, from \_amita\_,

infinite, immeasurable, and \_ābbā\_, ray of light, splendor, the bliss of

enlightenment. It is a term of later Buddhism and has been personified

as Amitābha Buddha, or Amita. The invocation of the all-saving name of

Amitābha Buddha is a favorite tenet of the Lotus or Pure Land sect, so

popular in China and Japan. Their poetical conception of a paradise in

the West is referred to in Chapter LX. Southern Buddhism knows nothing

of a personified Amitābha, and the Chinese travellers Fa-hien and

Hiuen-tsang do not mention it. The oldest allusion to Amita is found in

the Amitāyus Sūtra, translated A.D. 148--170. [See Eitel, \_Handbook\_,

pp. 7--9.]

Āna'nda, \_p.\_ and \_skt.\_, Buddha's cousin and his favorite disciple. The

Buddhistic St. John (Johannes).

Anāthapi'ndika, \_p.\_ and \_skt.\_, (also called Anāthapi'ndada in \_skt.\_)

literally "One who gives alms (pinda) to the unprotected or needy

(anātha)." Eitel's etymology "one who gives without keeping (anātha) a

mouthful (pinda) for himself" is not tenable. A wealthy lay devotee

famous for his liberality and donor of the Jetavana vihāra.

Annabhā'ra, \_p.\_ and \_skt.\_, literally "he who brings food"; name of

Sumana's slave.

Aññā'ta, \_p.\_, Âjñā'ta, \_skt.\_, literally "knowing", a cognomen of

Kondañña, the first disciple of Buddha.

Anuru'ddha, a prominent disciple of Buddha, known as the great master of

Buddhist metaphysics. He was a cousin of Buddha, being the second son of

Amritodana, a brother of Suddhodana.

A'rahat, \_p.\_, Ar'hant, \_skt.\_, a saint. (See also Saint in Index.)

Arati, dislike, hatred. The opposite of \_rati\_. The name of one of

Māra's daughters.

A'sita, \_p.\_ and \_skt.\_, a prophet.

A'ssaji, \_p.\_, Aśvajit, \_skt.\_, one of Buddha's disciples by whose

dignified demeanor Sāriputta is converted.

Ā'tman, \_skt.\_, Atta, \_p.\_, breath as the principle of life, the soul,

self, the ego. To some of the old Brahman schools the ātman constitutes

a metaphysical being in man, which is the thinker of his thoughts, the

perceiver of his sensations, and the doer of his doings. Buddha denies

the existence of an ātman in this sense.

Balā'ni, or pañca-balāni, \_p.\_ and \_skt.\_, (the singular is bala,

power), the five moral powers (also called panca-indriyani), which are:

Faith, energy, memory or recollection, meditation or contemplation, and

wisdom or intuition.

Beluva, a village near Vesālī.

Benares, the well-known city in India; Anglicised form of Vārānasī,

\_skt.\_, and Bārānasī, \_p.\_ (See Kāsī.)

Bha'gavat, \_p.\_, Bha'gavant, \_skt.\_, the man of merit, worshipful, the

Blessed One. A title of honor given to Buddha.

Bha'llika, \_p.\_ and \_skt.\_, a merchant.

Bhāradvā'ja, \_p.\_ and \_skt.\_, name of a Brahman.

Bhā'vanā, \_p.\_ and \_skt.\_, meditation. There are five principal

meditations: metta-bhavana, on love; karunā-bhāvanā, on pity;

mudita-bhavana, on joy; asubha-bhāvanā, on impurity; and upekhā-bhāvanā,

on serenity. [See Rhys Davids's \_Buddhism\_, pp. 170-171.]

Bhi'kkhu, \_p.\_, bhi'kshu, \_skt.\_, mendicant, monk, friar; the five

bhikkhus; bhikkhus doffed their robes; bhikkhus rebuked; bhikkhus

prospered; the sick bhikkhu.

Bhi'kkhunī, \_p.\_, bhi'kshunī, \_skt.\_, nun.

Bimbisā'ra, \_p.\_ and \_skt.\_, the king of Magadha; often honored with the

cognomen "Sai'nya," \_skt.\_, or "Se'niya," i. e. "the warlike or

military."

Bo'dhi, \_p.\_ and \_skt.\_, knowledge, wisdom, enlightenment.

Bodhi-a'nga or Bojjha'nga, or Sa'tta Bojjha'nga, meditation on the seven

kinds of wisdom, which are:--energy, recollection, contemplation,

investigation of scripture, joy, repose, and serenity.

Bodhisa'tta, \_p.\_, Bodhisa'ttva, \_skt.\_, he whose essence (\_sattva\_) is

becoming enlightenment (\_bodhi\_). The term denotes (1) one who is about

to become a Buddha, but has not as yet attained Nirvāna; (2) a class of

saints who have only once more to be born again to enter into Nirvāna;

(3) in later Buddhism any preacher or religious teacher; appearance of;

Bodhisattas.

Bodhi-tree, the tree at Buddha-Gaya, species \_ficus religiosa\_.

Bra'hmā, Anglicised form of \_skt.\_ stem-form \_Brahman\_ (nom. s.

\_Brahmā\_). The chief God of Brahmanism, the world-soul. See also

\_Sahampati\_; Brahmā, a union with; Brahmā, face to face; Brahmā's mind.

Brahmada'tta, \_p.\_ and \_skt.\_, (etym. given by Brahmā) name of a

mythical king of Kâshî, \_skt.\_, or Kāsī.

Bra'hman, the priestly caste of the Indians. Anglicised form of

\_Brahmana\_ (\_p.\_ and \_skt.\_). Priests were selected from the Brahman

caste, but Brahmans were not necessarily priests; they were farmers,

merchants, and often high officials in the service of kings. Brahmans,

the two.

Buddha, \_p.\_ and \_skt.\_, the Awakened One, the Enlightened One--. Buddha

is also called Sakyamuni (the Sakya sage), Sakyasimha (the Sakya Lion),

Sugata (the Happy One), Satthar, nom. Satthâ, \_p.\_; Shāstar, \_skt.\_,

(the Teacher), Jina (the Conqueror), Bhagavat (the Blessed One),

Lokanātha (the Lord of the World), Sarvajña (the Omniscient One),

Dharmarāja (the King of Truth), Tathāgata, etc. [See Rh. Davids's B. p.

28.] B., faith in the; B., I am not the first; B. not Gotama; B., refuge

in the; B. remains, Gotama is gone; B. replies to the deva; B., the

sower; B., the teacher; B., the three personalities of; B., the truth;

B., truly thou art; B. will arise, another; B.'s birth; B.'s death; B.'s

farewell address; consolidation of B.'s religion; Buddhas, the praise of

all the; Buddhas, the religion of all the; Buddhas, the words of

immutable.

Cha'nna, \_p.\_ and \_skt.\_, prince Siddhattha's driver. Chu'nda, \_p.\_ and

\_skt.\_, the smith of Pāvā.

Dāgo'ba, modernised form of \_skt.\_ Dhātu-ga'rbha, "relic shrine," (also

called Stūpa in Northern Buddhism) a mausoleum, tower containing relics,

a kenotaph.

Dā'namatī, and \_skt.\_, name of a village. The word means "having a mind

to give."

De'va, \_p.\_ and \_skt.\_, any celestial spirit, a god especially of

intermediate rank, angel.--Deva, questions of the; Buddha replies

to the deva; Devas.

Devada'tta (etym. god-given) brother of Yasodharā and Buddha's

brother-in-law. He tried to found a sect of his own with severer rules

than those prescribed by Buddha. He is described undoubtedly with great

injustice in the Buddhist canon and treated as a traitor. [About his

sect see Rh. Davids's B. p. 181--182.]

Devapu'tta, \_p.\_, Devapu'tra, \_skt.\_, (etym. Son of a God) one of

Buddha's disciples.

Dhammapa'da, \_p.\_, Dharmapa'da, \_skt.\_

Dha'rma, \_skt.\_, Dha'mma, \_p.\_, originally the natural condition of

things or beings, the law of their existence, truth, then religious

truth, the law, the ethical code of righteousness, the whole body of

religious doctrines as a system, religion; let a man take pleasure in

the dharma; the goodness of the dharma.

Dharmakā'ya, \_skt.\_, the body of the law.

Dharmarā'ja, \_skt.\_, Dhammarā'ja, \_p.\_, the king of truth.

Dīghā'vu, Dīrghā'yu, \_skt.\_, the etymology of the word is "livelong."

Name of a mythical prince, son of king Dīghīti.

Dīghī'ti, \_p.\_, Dīrghe'ti, \_skt.\_, literally "suffer-long," Name of a

mythical king, father of prince Dīghā'vu.

Ganges, the well known river of India.

Gava'mpati, \_p.\_, Gavā'mpati, \_skt.\_, literally "lord of cows," a friend

of Yasa.

Ga'yā Kassapa, brother of the great Kassapa of Uruvelā.

Go'tama, \_p.\_, Gau'tama, \_skt.\_, Buddha's family name; Gotama denies the

existence of the soul; Gotama is gone, Buddha remains; Buddha

not Gotama; Gotama the samana; Gotama Siddhattha.

Gotamī, name of any woman belonging to the Gotama family. Kisā Gotamī.

Hinayā'na, \_skt.\_, the small vehicle, viz., of salvation. A name

invented by Northern Buddhists, in contradistinction to Mahāyāna, to

designate the spirit of Southern Buddhism. The term is not used among

Southern Buddhists.

Hira'ññavatī, \_p.\_, Hiran'yavatī, \_skt.\_, a river.

I'ddhi, \_p.\_, Ri'ddhi, \_skt.\_, defined by Eitel as "the dominion of

spirit over matter." It is the adjusting power to one's purpose and the

adaptation to conditions. In popular belief it implies exemption from

the law of gravitation and the power of assuming any shape at will. (See

Iddhipāda.)

Iddhipā'da, \_p.\_, Riddhipā'da, \_skt.\_, the mode of attaining the power

of mind over matter, four steps being needed: (1) the will to acquire

it, (2) the necessary exertion, (3) the indispensable preparation of the

heart, and (4) a diligent investigation of the truth.

Indra, one of the principal Brahman gods.

Indriyā'ni or panc'-indriyāni, the five organs of the spiritual sense.

(See Balāni.)

I'si, \_p.\_, Ri'shi, \_skt.\_, a prophet or seer, an inspired poet, a

hermit having acquired wisdom in saintly retirement, a recluse or

anchorite.

Iś'vara, \_skt.\_, I'ssara, (lit. independent existence) Lord, Creator,

personal God, a title given to Shiva and other great deities. In

Buddhistic scriptures as well as in Brahman the \_skt.\_ Is'vara (not the

\_p.\_ Issara) means always a transcendent or extramundane God, a personal

God, a deity distinct from, and independent of nature, who is supposed

to have created the world out of nothing.

Jain, modernised form of \_skt.\_ Jaina; an adherent of the Jain-sect

which reveres Vardhamāna (Nātaputta) as Buddha. (See \_Jainism\_.)--48.

Jainism, a sect, founded by Vardhamāna, older than Buddhism and still

extant in India. It is in many respects similar to Buddhism. Buddha's

main objection to the Jains was the habit of their ascetics of going

naked. The Jains lay great stress upon ascetic exercises and

self-mortification which the Buddhists declare to be injurious.

Ja'mbu, \_p.\_ and \_skt.\_, a tree.

Jambū'nada, \_p.\_, Jāmbū'nada, \_skt.\_, a town of unknown site. (Also the

name of a mountain and of a lake.)

Ja'tila, \_p.\_, "wearing matted hair." The Jatilas were Brahman ascetics.

Buddha converted a tribe of them, and Kassapa, their chief, became one

of his most prominent disciples.

Je'ta, the heir apparent to the kingdom of Sāvatthī.

Je'tavana, a vihāra.

Jhā'na, \_p.\_, Dhyā'na, \_skt.\_, intuition, beatic vision, ecstasy,

rapture, the result of samādhi. Buddha did not recommend trances as

means of religious devotion, urging that deliverance can be obtained

only by the recognition of the four noble truths and walking on the

noble eightfold path, but he did not disturb those who took delight in

ecstasies and beatific visions. Buddha's interpretation of the Dhyāna is

not losing consciousness but a self-possessed and purposive eradication

of egotism. There are four Dhyānas, the first being a state of joy and

gladness born of seclusion full of investigation and reflexion; the

second one, born of deep tranquillity without reflexion or

investigation, the third one brings the destruction of passion, while

the fourth one consists in pure equanimity, making an end of sorrow.

[See Rhys Davids's B. pp. 175--176.] In the Fo-Sho-hing-tsang-king, the

Dhyāna is mentioned twice only: first, III, 12, vv. 960--978, where

Ārāda sets forth the doctrine of the four Dhyānas which is not approved

of by Buddha, and secondly, at Buddha's death; when his mind is said to

have passed through all the Dhyānas.

Ji'na, \_p.\_ and \_skt.\_, the Conqueror, an honorary title of Buddha. The

Jains use the term with preference as an appellative of Vardhamāna whom

they revere as their Buddha.

Jī'vaka, \_p.\_ and \_skt.\_, physician to king Bimbisāra. According to

tradition he was the son of king Bimbisāra and the courtesan Salavatī.

We read in Mahāvagga VIII that after his birth he was exposed but saved;

then he became a most famous physician and cured Buddha of a troublesome

disease contracted by wearing cast off rags. He was an ardent disciple

of Buddha and prevailed upon him to allow the Bhikkhus to wear lay

robes.

Jo'tikkha, \_p.\_, name of a householder, son of Subhadda.

Kālā'ma, \_p.\_ and \_skt.\_, (see Alāra).

Ka'nthaka, prince Siddhattha's horse.

Kapilava'tthu, \_p.\_, Kapilava'stu, \_skt.\_, the capital of the Sakyas,

the birthplace of Buddha.

Ka'rma, anglicised form of \_skt.\_ stem-form \_ka'rman\_ (nom. s. \_karma\_),

the \_p.\_ of which is \_ka'mmam\_. Action, work, the law of action,

retribution, results of deeds previously done and the destiny resulting

therefrom. Eitel defines karma as "that moral kernel [of any being]

which alone survives death and continues in transmigration." Karma is a

well-defined and scientifically exact term. Professor Huxley says, "In

the theory of evolution, the tendency of a germ to develop according to

a certain specific type, e.g., of the kidney bean seed to grow into a

plant having all the characters of \_Phaseolus vulgaris\_ is its 'karma.'

It is 'the last inheritor and the last result' of all the conditions

that have affected a line of ancestry which goes back for many millions

of years to the time when life first appeared on earth." We read in the

Anguttara Nikāya, Pancaka Nipāta: "My action (karma) is my possession,

my action is my inheritance, my action is the womb which bears me, my

action is the race to which I am akin [as the kidney-bean to its

species], my action is my refuge." [See the article "Karma and Nirvāna"

in \_Buddhism and Its Christian Critics\_, p. 131 ff.]

Kā'sī, \_p.\_, Ka's'i, \_skt.\_, the old and holy name of Benares.--104 et

seq., 192.

Ka'ssapa, \_p.\_, Kā's'yapa, \_skt.\_ (the etymology "He who swallowed

fire," is now rejected), a name of three brothers, chiefs of the

Jatilas, called after their residences, Uruvelā, Nadī, and Gayā. The

name Kassapa applies mainly to Kāssapa of Uruvelā, one of the great

pillars of the Buddhistic brotherhood, who took at once, after his

conversion, a most prominent rank among Buddha's disciples. [Kassapa of

Uruvelā is frequently identified with Mahā-Kassapa, the same who was

president of the council at Rājagaha, but H. Dharmapala states, on the

authority of the Anguttara Nikāya, that the two were altogether

different persons.]

Kha'ndha, \_p.\_, Ska'ndha, \_skt.\_, elements; attributes of being, which

are form, sensation, perception, discrimination, and consciousness.

Kile'sa, \_p.\_, Kle'śa, \_skt.\_, error.

Ki'sā Go'tamī, \_p.\_, Kri'sha Gau'tamī, \_skt.\_, the slim or thin Gotamī.

Name (i) of a cousin of Buddha, mentioned in Chap. VI, p. 16, (2) of the

heroine in the parable of the mustard seed.

Ko'lī, a little kingdom in the neighborhood of Kapilavatthu, the home of

Yasodharā.

Kond'añña, \_p.\_, Kaundi'nya, \_skt.\_, name of Buddha's first disciple,

afterwards called Ājñā'ta Kaundi'nya in \_skt.\_ and Aññā'ta Konda'ñña in

\_p.\_

Ko'sala, \_p.\_ and \_skt.\_, name of a country.

Kosa'mbī, \_p.\_, Kausā'mbī, \_skt.\_, a city.

Kusinā'rā, \_p.\_, Kusina'gara, \_skt.\_, a town.

Kūtada'nta, \_p.\_ and \_skt.\_, a Brahman chief in the village Dānamatī,

also called Khānumat; is mentioned in Sp. Hardy's \_M.B.\_, p. 289 and in

\_S.B.E.\_, Vol. XIX., p. 242 [Fo, v. 1682].--152-160. Cf. Rhys Davids's

\_Dialogues\_, pp. 173-179.

Li'cchavi, \_p.\_ and \_skt.\_, the name of a princely family.

Lu'mbinī, \_skt.\_, a grove named after a princess, its owner.

Ma'gadha, \_p.\_ and \_skt.\_, name of a country.

Ma'gga, Mā'rga, \_skt.\_, path; especially used in the Pāli phrase "Ariyo

atthangiko maggo," the noble eightfold path, which consists of: right

views, high aims, right speech, upright conduct, a harmless livelihood,

perseverance in well-doing, intellectual activity, and earnest thought.

[See \_S.B.E\_, Vol. XI, pp. 63 and 147.]

Mahārā'ja, the great king.

Mahāse'tu, the great bridge. A name invented by the author of the

present book to designate the importance of Christianity compared to the

Hīnayāna and Mahāyāna of Buddhism.

Mahāyā'na, the great vehicle, viz., of salvation. Name of the Northern

conception of Buddhism, comparing religion to a great ship in which men

can cross the stream of Samsāra to reach the shore of Nirvāna.

Ma'lla, \_p.\_ and \_skt.\_, name of a tribe.

Manasā'kata, \_p.\_, Manasā'krita, \_skt.\_, a village in Kosala.

Mandā'ra, \_p.\_ and \_skt.\_, a flower of great beauty.

Mā'ra, \_p.\_ and \_skt.\_, the Evil One, the tempter, the destroyer, the

god of lust, sin, and death.

Māra's daughters are always three in number but their names are

variously given as Tanhā, Arati, Rati (Dh. 164), and Tanhā, Arati, Ragā

(Ab. 44 etc.).

Mā'tali, \_p.\_ and \_skt.\_, name of a demon in the retinue of Yama.

Māta'nga, \_p.\_ and \_skt.\_, literally, of low birth; the Matanga caste

comprises mongrels of the lowest with higher castes.

Mā'thura, and \_skt.\_, name of a place.

Mā'yā, \_p.\_ and \_skt.\_, Buddha's mother. (See Māyā-devī.) The term "veil

of Māyā," viz., the illusion of self, popularly known through

Schopenhauer, does not refer to Buddha's mother, but to the Vedantic

conception of māyā. The word means "charm, magic enhancement." The

similarity of sound in the names Māyā and Maria is curious.

Māyā-de'vī, also called Mahā-Māyā, or simply Māyā, \_p.\_ and \_skt.\_, the

wife of Suddhodana and mother of Buddha. She died in childbed, and

Buddha ascends to heaven to preach to her the good law and the gospel of

salvation.

Mette'yya, Maitre'ya, \_skt.\_, etymology, "full of kindness"; the name of

the Buddha to come.

Moggallā'na, \_p.\_, Maudgalyā'yana, \_skt.\_, one of the most prominent

disciples of Buddha, a friend of Sāriputta.

Mu'ni, \_skt.\_ and \_p.\_, a thinker, a sage; especially a religious

thinker. Sakyamu'ni, the sage of the Sakyas, is Buddha.

Nadī'-Ka'ssapa, \_p.\_, Nadī-Kā's'yapa, \_skt.\_, brother of the great

Kassapa of Uruvelā.

Nā'dika, \_p.\_ and \_skt.\_, name of a village.

Nā'ga, \_p.\_ and \_skt.\_, literally serpent. The serpent being regarded as

a superior being, the word denotes a special kind of spiritual beings; a

sage, a man of spiritual insight; any superior personality. Nāga kings.

Nalagiri, name of an elephant.

Nāla'ndā, \_p.\_ and \_skt.\_, a village near Rājagaha.

Nanda, \_p.\_, Siddhattha's halfbrother, son of Pajāpatī.

Na'ndā, daughter of a chief of shepherds, also called Sujātā.

Nātapu'tta, \_Jain Prakrit\_, Jñātapu'tra, \_skt.\_, the son of Jñāta.

Patronym of Vardhamāna, the founder of Jainism.

Nerañjarā, Naira'ñjanā, \_skt.\_, name of a river identified by some with

the Nilajan, by others with the Phalgu.

Nidā'na, \_p.\_ and \_skt.\_, cause. The twelve nidānas, forming the chain

of causation which brings about the misery in the world. [See Oldenberg,

\_Buddha\_, Engl. tr., pp 224--252].

Nigga'ntha, \_p.\_, Nirgra'ntha, \_skt.\_, literally "liberated from bonds";

a name adopted by the adherents of the Jaina sect;

Nigganthas, give also to the.

Nigro'dha, \_p.\_, Nyagro'dha, \_skt.\_, a tree, \_ficus indica\_ well known

for its air roots..

Nirmā'na Kā'ya, \_skt.\_, the body of transformation.

Nirvā'na, \_skt.\_, Nibbā'na, \_p.\_, extinction, viz., the extinction of

self; according to the Hīnayāna it is defined as "extinction of

illusion," according to the Mayāyāna as "attainment of truth." Nirvāna

means, according to the latter, enlightenment, the state of mind in

which upādāna, kilesa, and tanhā are extinct, the happy condition of

enlightenment, peace of mind, bliss, the glory of righteousness in this

life and beyond, the eternal rest of Buddha after death. Buddha himself

has refused to decide the problem whether or not Nirvāna is a final

extinction of personality. When questioned, he indicated by his silence

that the solution is not one of those subjects a knowledge of which is

indispensable for salvation; where is Nirvāna?; Nirvāna not a locality; the city

of Nirvāna; the harvest, Nirvāna; the one aim, Nirvāna;

Samsāra and Nirvāna.

Okkā'ka, \_p.\_, Ikshvā'ku, \_skt.\_, the name of a mythological family from

which the chiefs of the Sakyas claim descent.

Pabba'jjā, \_p.\_, pravra'jyā, \_skt.\_, the act of leaving the world for

receiving admittance to the Order. The first step of the Buddhist

ordination. (See Upasa'mpadā.)

Pajā'patī, \_p.\_, Prajā'patī or Mahā-Prajā'patī, \_skt.\_, the sister of

Māyā-devī, second wife of Suddhodana, aunt and fostermother of Buddha.

She is also called by her husband's family name Gotamī (feminine form of

Gotama).

Pajjo'ta, \_p.\_, Pradyo'ta, \_skt.\_, name of a king of Ujjenī.

(Pakati, \_p.\_) Pra'kriti, \_skt.\_, name of a girl of low caste.

Pāramitā', \_p.\_ and \_skt.\_, perfection, or virtue. The six pāramitās

are: almsgiving, morality, patience, zeal or energy, meditation, and

wisdom.

Paribbā'jaka, \_p.\_, Parivrā'jaka, \_skt.\_, a sect belonging to the

Tīrthika school.

Pase'nadi, \_p.\_, (Prase'najit, \_skt.\_, also called Pasenit) king of

Kosala, residing at Sāvatthī.

Pātalipu'tra, \_skt.\_, Pātalipu'tta, \_p.\_, also called Pātaligāma, a city

on the Ganges north of Rājagaha and belonging to the kingdom of Magadha,

the frontier station against the Vriji (Vajji), the present Patna.

Buddha is reported to have predicted the future greatness of the place,

which is an important passage for determining the time in which the

account of Buddha's sojourn in Pātaliputra was written. It is still

uncertain, however, when Patna became the important centre which it is

now. It was the capital of the country when Megasthenes, the ambassador

of Seleucus Nicator, at the end of the third century B.C., visited

India. He gave in his book a detailed description of the city;

Pātaliputra, three dangers hang over.

Pātimo'kkha, \_p.\_, Pratimo'ksha, \_skt.\_, (usually spelt Prātimoksha in

Buddhistic Sanskrit,) literally "disburdenment." It is the Buddhist

confession. Rhys Davids says "that it almost certainly dates from the

fifth century B.C. Since that time--during a period that is of nearly

two thousand and three hundred years--it has been regularly repeated,

twice in each month, in formal meetings of the stricter members of the

Order. It occupies, therefore, a unique position in the literary history

of the world; and no rules for moral conduct have been for so long a

time as these in constant practical use, except only those laid down in

the Old Testament and in the works of Confucius" (p. 163).

Pā'vā, \_p.\_ and \_skt.\_, a village where Buddha took his last meal.

Pokkharasā'ti, \_p.\_, Paushkarasā'ti, \_skt.\_, a Brahman

philosopher.

Pubbārā'ma, \_p.\_, Pūrvārā'ma, \_skt.\_, the Eastern garden.

Pu'kkusa, \_p.\_, Pu'kkasha or Pu'kkasa, \_skt.\_, name of a low

caste.

Puññ'aji, \_p.\_, Pu'nyajit, \_skt.\_, a friend of Yasa.

Ragā, pleasure, desire or lust; a synonym of \_rati\_. The name of one of

Māra's daughters.

Rāhula, \_p.\_ and \_skt.\_, the son of Buddha, was admitted to the

fraternity while still a boy. Buddha gave him a lesson in truthfulness

[see Chapter LVI]. He is always named among the prominent disciples of

Buddha and is revered as the patron saint of novices.

Rainy season (see Vassa).

Rā'jā, \_p.\_ and \_skt.\_, nominative form of the stem rājan, a king (in

composition rāja).

Rājaga'ha, \_p.\_, Rājagri'ha, \_skt.\_, the capital of Magadha and

residence of king Bimbisāra.

Ra'tana, \_p.\_, ra'tna, \_skt.\_, "jewel."

Rati, love, liking; a synonym of \_ragā\_. The name of one of Māra's

daughters.

Saha'mpati, occurs only in the phrase "Brahmā Sahampati," a name

frequently used in Buddhist scriptures the meaning of which is obscure.

Burnouf renders it \_Seigneur des êtres patients\_; Eitel, Lord of the

inhabitable parts of all universes; H. Kern [in \_S.B.\_, XXI, p. 5]

maintains that it is synonymous with Sikhin, which is a common term for

Agni.

Sa'kka, \_p.\_, Śa'kra, \_skt.\_, Lord; a cognomen of Indra.

Sa'kya, Śākya, \_skt.\_, the name of a royal race in the northern

frontiers of Magadha.

Sakyamuni, \_p.\_, Śakyamuni, \_skt.\_, the Sākya sage; a cognomen of

Buddha.

Sā'la, \_p.\_, Śā'la, \_skt.\_, a tree, \_vatica robusta\_; sāla-grove;

sāla-trees.

Samā'dhi, \_p.\_ and \_skt.\_, trance, abstraction, self-control. Rhys

Davids says (\_B.\_ \_p.\_ 177): "Buddhism has not been able to escape from

the natural results of the wonder with which abnormal nervous states

have always been regarded during the infancy of science.... But it must

be added, to its credit, that the most ancient Buddhism despises dreams

and visions; and that the doctrine of Samādhi is of small practical

importance compared with the doctrine of the noble eightfold Path."

Eitel says (\_Handbook\_, p. 140): "The term Samādhi is sometimes used

ethically, when it designates moral self-deliverance from passion and

vice."

Sa'mana, \_p.\_, Śrā'mana, \_skt.\_, an ascetic; one who lives under the

vow; the Samana Gotama, the vision of a samana.

Sambho'ga-Kā'ya, \_skt.\_, the body of Bliss.

Sammappadhā'na, \_p.\_, Samyakpradhā'na, \_skt.\_, right effort, exertion,

struggle. There are four great efforts to overcome sin, which are: (1)

Mastery over the passions so as to prevent bad qualities from rising;

(2) suppression of sinful thoughts to put away bad qualities which have

arisen; (3) meditation on the seven kinds of wisdom (Bojjhañga) in order

to produce goodness not previously existing, and (4) fixed attention or

the exertion of preventing the mind from wandering, so as to increase

the goodness which exists. [See the Mahāpadhāna-Sutta in the

\_Dīgha-Nikāya\_. Compare \_B.B. St.\_, p. 89, and Rh. Davids's \_Buddhism\_,

pp. 172-173.]

Samsā'ra, \_p.\_ and \_skt.\_, the ocean of birth and death, transiency,

worldliness, the restlessness of a worldly life, the agitation of

selfishness, the vanity fair of life.

Sa'ngha, \_p.\_ and \_skt.\_, the brotherhood of Buddha's disciples, the

Buddhist church. An assembly of at least four has the power to hear

confession, to grant absolution, to admit persons to the priesthood,

etc. The sangha forms the third constituent of the Tiratana or three

jewels in which refuge is taken (the S. B. of the E. spell Sawgha);

sangha maybe expected to prosper.

Sa'ñjaya, \_p.\_ and \_skt.\_, a wandering ascetic and chief of that sect to

which Sāriputta and Moggallāna belonged before their conversion.

Sankhā'ra, \_p.\_, Samskā'ra, \_skt.\_, confection, conformation,

disposition. It is the formative element in the karma as it has taken

shape in bodily existence.

Sāripu'tta, \_p.\_, Sāripu'tra, \_skt.\_, one of the principal disciples of

Buddha; the Buddhistic St. Peter; Sāriputta's faith.

Sā'vaka, \_p.\_, Srā'vaka, \_skt.\_, he who has heard the voice (viz. of

Buddha), a pupil, a beginner. The name is used to designate (1) all

personal disciples of Buddha, the foremost among whom are called

Mahā-sāvakas, and (2) an elementary degree of saintship. A sāvaka is he

who is superficial yet in practice and comprehension, being compared to

a hare crossing the stream of Samsāra by swimming on the surface. [See

Eitel \_Handbook\_, p. 157.]

Sati-patthā'na, \_p.\_, Smrityupasthā'na, \_skt.\_, meditation; explained as

"fixing the attention." The four objects of earnest meditation are: (1)

the impurity of the body, (2) the evils arising from sensation, (3)

ideas or the impermanence of existence, and (4) reason and character, or

the permanency of the dharma. (Rh. D.B., p. 172.) The term is different

from "bhāvanā," although translated by the same English word. (\_S.B.\_ of

the \_E.\_ XI, p. 62.--211).

Sāva'tthi, \_p.\_, Srāva'sti, \_skt.\_, capital of Northern Kosala. It has

been identified by General Cunningham with the ruins of Sāhet-Māhet in

Oudh and was situated on the river Rapri, northwest of Magadha.

Se'niya, \_p.\_, Sai'nya, \_skt.\_, military, warlike, an honorary title

given to Bimbisāra the king of Magadha.

Siddha'ttha, \_p.\_, Siddhā'rtha, \_skt.\_, Buddha's proper name. Etymology,

"He who has reached his goal."

Sigā'la, \_p.\_, Srigā'la, \_skt.\_, literally, "jackal"; name of a Brahman

converted by Buddha.

Si'mha, \_skt.\_, Sī'ha, \_p.\_, literally, "lion." Name of a general, an

adherent of the Niggantha sect, converted by Buddha; Simha, a soldier;

Simha's question concerning annihilation.

So'ma, \_p.\_ and \_skt.\_, derived from the root \_su\_, to press in a

winepress; not as, according to Eitel, Chinese scholars propose from

"exhilarate (\_su\_) and mind (\_mana\_)." Name of a plant and of its

juice, which is intoxicating and is used at Brahmanical festivals; the

Soma drink is identified with the moon and personified as a deity.

Subā'hu, \_p.\_ and \_skt.\_, a friend of Yasa.

Subha'dda, \_p.\_, Subha'dra, \_skt.\_, name of a samana. Subha'dda,

Buddha's last convert, must not be confounded with another man of the

same name who caused dissension soon after Buddha's death.

Suddho'dana, \_p.\_, Śuddho'dana, \_skt.\_, Buddha's father. The word means

"possessing pure rice." Buddhists always represent him as a king, but

Oldenberg declares that this does not appear in the oldest records, and

speaks of him as "a great and wealthy land-owner." (See his \_Buddha\_,

English version, pp. 99 and 416--417).

Su'mana, \_p.\_ and \_skt.\_, name of a householder.

Suprabuddha, father of Devadatta.

Su'tta, \_p.\_, Sū'tra, \_skt.\_, literally" thread," any essay, or guide of

a religious character.

Tanhā, \_p.\_, Tr'ishna, \_skt.\_, thirst; the word denotes generally all

intense desire, cleaving and clinging with passion. The name of one of

Māra's daughters.

Tapu'ssa, \_p.\_ and \_skt.\_, a merchant.

Tāru'kkha, \_p.\_, Tāru'kshya, \_skt.\_, name of a Brahman

philosopher.

Tathā'gata, \_p.\_ and \_skt.\_, generally explained as "the Perfect One."

The highest attribute of Buddha; robe of the Tathāgata; soldiers of the

Tathāgata; the law the body of the Tathāgata; Tathāgatas are only

preachers.

Tiratana, \_p.\_, Trira'tna, \_skt.\_, the three jewels or the holy trinity

of the Buddha, the Dharma, and the Sangha, a doctrine peculiar to

Northern Buddhism. (See Trikāya.)

Ti'tthiya, \_p.\_, Tī'rthika, \_skt.\_, a religious school of India in

Buddha's time.

Trikā'ya, the three bodies or personalities of Buddha, the Dharmakāya,

the Sambhoga-kāya, and the Nirmāna-kāya.

Uddaka, \_p.\_, U'draka, \_skt.\_, a Brahman philosopher.

Ujje'nī, \_p.\_, Ujja'yinī, \_skt.\_, name of a city.

Upādā'na, \_p.\_ and \_skt.\_, desire, a grasping state of mind. One of the

nidānas.

(Upagutta, \_p.\_), Upagu'pta, \_skt.\_, name of a Buddhist monk.

U'paka, \_p.\_ and \_skt.\_, name of a man, a Jain, who met Buddha, but was

not converted by him.

Upā'li, \_p.\_ and \_skt.\_, a prominent disciple of Buddha. Before his

conversion he was, according to the Buddhistic tradition, court-barber

to the king of the Sakyas.

Upasa'mpadā, \_p.\_ and \_skt.\_, admittance to the Buddhist brotherhood,

ordination. (See Pabbajā.)

Upava'ttana, Upava'rtana, \_skt.\_, a grove in Kusinagara. The word means

a rambling-place, a gymnasium.

Upo'satha, \_p.\_, Upava'satha, \_skt.\_, the Buddhist sabbath. Rhys Davids

says (pp. 140--141): "The Uposatha days are the four days in the lunar

month when the moon is full, or new, or half way between the two. It is

the fourteenth day from the new moon (in short months) and the fifteenth

day from the full moon (in the long months), and the eighth day from

each of these. The corresponding Sanskrit word is Upavasatha, the

fast-day previous to the offering of the intoxicating soma, connected

with the worship of the moon. Instead of worshipping the moon, the

Buddhists were to keep the fast-day by special observance of the moral

precepts; one of many instances in which Gotama spiritualised existing

words and customs."; observe the Uposatha or Sabbath.

Uruve'lā, \_p.\_, Urubi'lvā, \_skt.\_, a place south of Patna on the banks

of the Nerañjara river, now Buddha Gayā. The residence of Kassapa, the

chief of the Jatilas.

Va'jji, \_p.\_, Vri'ji, \_skt.\_, name of a people living in the

neighborhood of Magadha; assemblies of the Vajji.

Va'rana, \_p.\_ and \_skt.\_, a tree; \_Crataeva Roxburghii\_.

Vardhamā'na, \_skt.\_, Vaddhamā'na, \_Jaina Prākrit\_, proper name of the

founder of Jainism. Also called Jñātapu'tra in \_skt.\_ and Nātapu'tta in

\_Jaina Prākrit\_.

Va'runa, \_p.\_ and \_skt.\_, a Brahman deity, the god of heaven and regent

of the sea; one of the guardians of the world.

Vāsavada'ttā, \_p.\_ and \_skt.\_, a courtesan of Mathurā.

Vāse'ttha, \_p.\_, Vāsi'shtha, \_skt.\_, name of a Brahman.

Va'ssa, \_p.\_, Va'rsha, \_skt.\_, rain, rainy season. During the rainy

season of Northern India, which falls in the months from June to

October, the samanas could not wander about, but had to stay in one

place. It was the time in which the disciples gathered round their

master, listening to his instructions. Thus it became the festive time

of the year. In Ceylon, where these same months are the fairest season

of the year, Buddhists come together and live in temporary huts, holding

religious meetings in the open air, reading the Pitakas and enjoying the

Jātakas, legends, and parables of Buddhism. [See Rhys Davids's \_B.\_, p.

57.]

Vassakāra, \_p.\_, Varshakā'ra, \_skt.\_, lit. "rain-maker." Name of a

Brahman, the prime minister of the king of Magadha.

Ve'das; I know all the Vedas.

Veluva'na, \_p.\_, Venuva'na, \_skt.\_, a bamboo-grove at Rājagaha;

Veluvana vihāra.

Vesā'lī, \_p.\_, Vaiśā'līī, \_skt.\_, a great city of India, north of

Patna.

Vihā'ra, \_p.\_ and \_skt.\_, residence of Buddhist monks or priests; a

Buddhist convent or monastery; a Buddhist temple.

Vi'mala, \_p.\_ and \_skt.\_ (etym., the spotless), name of a friend of

Yasa.

Vi'naya.

Visā'khā, \_p.\_, Viśā'khā, \_skt.\_, a wealthy matron of Sāvatthi, one of

Buddha's most distinguished woman lay-disciples. Says Oldenberg,

\_Buddha\_, English translation, p. 167: "Every one invites Visākhā to

sacrificial ceremonies and banquets, and has the dishes offered to her

first; a guest like her brings luck to the house."; eight boons of

Visākhā; gladness of Visākhā.

Ya'ma, \_p.\_ and \_skt.\_, also called Yama-rā'ja, death, the god of

death.

Ya'sa, Ya'śas, \_skt.\_, the noble youth of Benares, son of a wealthy man

and one of Buddha's earliest converts.

Yaso'dharā, \_p.\_, Ya'śodharā, \_skt.\_, wife of Prince Gotama Siddhattha

before he became Buddha. She became one of the first of Buddhist nuns.

[See Jātaka, 87--90; Commentary on Dhammapada, vv. 168, 169: Bigandet,

156--168; Spence Hardy's \_Manual\_, 198--204; Beal, pp. 360--364: \_B.

Birth Stories\_, 127.]

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Hearts, bridler of men's.

Heaven, hope of, a mirage;

like one who spits at heaven;

pleasures of self in heaven.

Heavenly songs.

Hell is destroyed.

Helmet of right thought.

Help, do not rely on external;

now my lot to help.

Hemp-grain, each day one.

Hen brooding over egg.

Hereafter, the.

Heresies.

Hermit, layman and.

Higher, he promoted him.

Hold fast to the truth.

Holiness better than sovereignty.

Homage, worthiest.

Honor, so great an.

Honored be his name.

Hope of heaven a mirage.

Hopeless desolation, a.

Hungry dog, parable of the.

I am not the first Buddha;

I am the eldest;

I am the truth;

I am thirsty;

I ask not for caste;

I have first broken the egg-shell;

no room for the I;

I reverence my father;

I shall not die until, etc.;

such faith have I;

the I perishable;

the I, the soul;

the thought of I;

the transmission of the soul and the I.

Idea of self, the.

Identity;

identity and non-identity;

identity of self;

where is the identity of my self?

Idle talk, invocations are.

If thou art asked, give.

Ignorance, free your mind of;

ignorance the root of evil.

Illimitable light.

Illusion, self an;

the ego an illusion.

Illustration by a lamp;

illustration by a letter.

Image of the eternal, truth the.

Immaterial life, emptiness and.

Immeasurable light.

Immolation.

Immortal, life;

the immortal path.

Immortality;

door of immortality;

earnestness is the path of immortality;

immortality in transiency;

immortality in truth;

the fruit of immortality;

the water of immortality;

truth and immortality.

Immutable, the words of Buddha.

Impure is nakedness.

Impurity, abstain from;

purity and impurity belong to oneself.

Impurities, blow off the.

In the course of evolution.

Incantations;

incantations have no saving power.

Incarnation of the truth.

Individuality a combination;

the wheel of individuality.

Inexhaustible life.

Instability of the ego, the.

Instruction, words of.

Instruments.

Invocations;

invocations are idle talk.

Is it wrong to go to war?

Jewel, a;

precious crown jewel.

Jewels and worldliness.

Jungle, a pathless.

Karma governs all things.

Keep my hold on life.

Kill not.

King Bimbisāra.

King of kings;

king of truth;

powerful king.

Kingdom of Righteousness, Foundation of the.

Kingdom of truth.

King's gift, the.

Kings, Nāga.

Knew me not, they.

Knowledge remains.

Kusa-grass.

Lake of Ambrosia.

Lake, still, like a.

Lame walk, the.

Lamentation, dead not saved by.

Lamp, illustration by a.

Lamps unto yourselves, be ye.

Land, pure.

Language, all creatures received the message in their own.

Last word.

Law, body of the;

one aim, one essence, one law;

the law the body of the Tathāgata;

the body of the law will endure.

Laws are temporary, many.

Laws of righteousness, obediene to the.

Lay disciples, the first women.

Lay member, the first.

Lay robes.

Layman and hermit.

Layman, priest and, alike.

Leaning against the doorpost.

Learn, must be anxious to.

Learning, availeth not.

Lesser, abolish all the.

Lesson given to Rāhula.

Lesson, hard times teach a.

Let a man walk alone.

Let the bliss be diffused.

Let the flesh waste away.

Let us go into the world.

Let us live happily.

Let us obey the truth.

Let your light shine forth.

Letter, illustration by a.

Letter, in the.

Lie not.

Life, battle of;

come to teach;

life everlasting;

grant me my life;

keep my hold on life;

life immortal;

inexhaustible life;

reason in the struggle for life;

seek thou the life that is of the mind;

truth is life;

life yearns for the truth.

Light, come forth into the;

illimitable light;

immeasurable light;

let your light shine forth.

Like a still lake.

Like unto the color of my audience.

Lily, the, on a heap of rubbish.

Lineage of the faith.

Lintel, leaning against the.

Listen to both parties.

Listless fool, the.

Little by little.

Live happily, let us.

Live, more fit to.

Lives of men.

Living are few, the.

Living, luxurious.

Living in paradise.

Lobster.

Locality? is wisdom a.

Locality, Nirvāna not a.

Logic holds universally.

Lord, glorious.

Lord, pass away.

Loss, fivefold.

Lost, a treasure that can never be.

Lost son, the.

Lot to help, now my.

Lotus-flower in water, the.

Lotus-flowers.

Lotus, fragrant like the.

Love, hatred ceases by;

love of truth;

overcome anger by love;

the world filled with love.

Lust, the dart of.

Luxurious living.

Macarisms.

Made up of thoughts.

Magic power.

Main, rivers reach the.

Make thyself happy.

Maker, Issara, the.

Maker, the, self.

Man, a blind.

Man born blind, the.

Man, who is the strong?

Mango-grove.

Many, the dead are.

Married unto the truth, be.

Master, out of reverence for the.

Master over the stream, following the.

May be expected to prosper, Sangha.

\_Me\_, this is done by.

Meats remained undiminished.

Medicines.

Meditation (see bhāvana and sati-patthāna in the Glossary).

Meeting in concord.

Men, blind;

teacher of gods and men;

the lives of men.

Men's hearts, bridler of.

Mental eye.

Merit, four kinds of.

Merit, the order (sangha) the sowing ground of.

Message in their own language, all creatures received the.

Migrations, cause of further.

Mind, Brahmā's;

culture of;

elevate the mind;

mind is the guiding rein;

seek thou the life that is of the mind;

the five roots of mind;

there is mind.

Mind, we the result of.

Miracle-mongers.

Miracles.

Miracles forbidden.

Mirage, hope of heaven a.

Mirage, the cause of self a.

Mirror of truth, the.

Mission, the preachers.

Moon, the, shines by night.

Moral powers.

Moral sense.

More fit to live.

More, sin no.

Mortification not the right path.

Mortification profitless.

Mortification vain.

Mother, a.

Muni of great understanding.

Mustard seed, the.

Naked ascetics.

Nakedness, impure is.

Name, honored be his.

Nature of religion consists in worship and sacrifice, the.

Nature of the rope, the.

Nature of self, the.

Near me, he who walks, righteously is ever.

Necessity of dissolution.

Nectar, the bee collects.

Needed, the one thing that is.

Noble, eightfold path, the.

Noble truths, the four.

Non-action.

Non-existence of the soul.

Non-identity, identity and.

Not any means to avoid dying.

Not worthy of yellow robes.

Nothing remains.

Nothing will remain.

Nothingness stares me in the face.

Nourishes his mind, the wise man.

Novices, precepts for the.

Now is the time to seek religion.

Now my lot to help.

Obedience to the laws of righteousness.

Obey the truth, let us.

Object and senses, contact of.

Observe the Uposatha or Sabbath.

Ocean;

rivers in the ocean;

my doctrine is like the great ocean.

Offering, four kinds of.

Omens abolished.

Omens of Buddhahood.

One hemp-grain each day.

One in essence.

One, the truth is but.

One thing that is needed, the.

Oneself, purity and impurity belong to.

Order, rules for the.

Order, the, (sangha) the sowing-ground of merit.

Ordination, [see also Pabbajjā and Upasampadā

in the Glossary].

Others art thou thyself.

Others, the faults of.

Our water is all gone.

Outcast, the;

by deeds one becomes an outcast;

who is an outcast?

Outcome of evil, pain is the.

Outcome of good, happiness is the.

Outwitted.

Overcome anger by love.

Overcome evil by good.

Overcome grief.

Ox led to slaughter.

Pain is the outcome of evil.

Parable.

Parable of the hungry dog.

Paradise in the West, the;

living in paradise;

the paradise of the pure land.

Parties, listen to both.

Party in search of a thief, a.

Pass away, about to;

people pass away;

the truth will never pass away.

Passed away according to his deeds.

Passion, rain and.

Past, thou wilt reap the harvest sown in the.

Path of transmigration, weary;

sign of the right;

the eightfold;

the immortal path;

the noble eightfold path;

mortification not the path;

walk in the noble path;

a pathless jungle;

are all paths saving? [See also Maggo in the Glossary.]

Peace on earth.

Peacemaker, the.

People dissatisfied, the;

people pass away;

wise people falter not;

wise people fashion themselves.

Perception of truth, the refreshing drink.

Perishable, the \_I\_.

Personalities of Buddha, the three.

Pestilence.

Physician;

the best physician;

without beholding the physician.

Pit, treasure laid up in a deep.

Pity me not.

Plantain-tree.

Pleasure, he who lives for;

let a man take pleasure in the dharma.

Pleasures destroy the foolish;

pleasures of self in heaven;

why do we give up the pleasures of the world;

religious wisdom lifts above pleasures.

Potter;

potter, vessels made by the.

Power, incantations have no;

magic power.

Powerful elephant.

Powerful king.

Powers, moral.

Practise the truth.

Praise of all the Buddhas, the.

Prayers;

prayers vain repetitions.

Preach the doctrine, glorious in the beginning, middle, and end;

preach to all beings.

Preacher's mission, the;

the preacher's sole aim.

Preachers, Tathāgatas are only.

Precepts;

precepts for the novices;

ten precepts;

walk according to the precepts.

Precious crown jewel.

Precious jewel, a.

Priceless, the lives of men are.

Priest and layman alike.

Prince, test of the.

Problem of the soul, the.

Profitless, mortification.

Prohibitions.

Promoted him higher, he.

Propound the truth.

Prosper, sangha may be expected to.

Prospered, bhikkhus.

Punishment of the criminal.

Punishment, the fruit of the criminal's act.

Puppets on a string.

Pure land, the paradise of the.

Purity and impurity belong to oneself.

Purpose of being, the.

Purpose, speak to the.

Qualities, cloud of good;

eight wonderful qualities.

Quality, the thing and its.

Quarrels.

Quarters, the four;

the six quarters.

Question concerning annihilation.

Questioned, the sages.

Questions of the deva.

Rabbit rescued from the serpent.

Rags, cast-off.

Rāhula, lessons given to.

Rain and passion.

Rain fell.

Rain, good works are.

Rare in the world.

Reap the harvest sown in the past, thou wilt.

Reap what we sow, we.

Reason,as the helpmate of self.

Reason in the struggle for life.

Reason, no truth is attainable without.

Reasoning ceases.

Rebirth without transmigration of self.

Rebuked, the bhikkhus.

Received the message in their own language, all creatures.

Re-establishing concord, two ways of.

Re-establishment of concord.

Reform to-day.

Refreshing drink, the, perception of truth.

Refuge in the Blessed One.

Refuge in the Buddha.

Refuge in the Enlightened Teacher.

Refuge is his name.

Rejoice, angels.

Religion, Buddha's, consolidation of;

now is the time to seek religion;

seeing the highest religion;

the gift of all religion;

worship and sacrifice the nature of religion;

thou tearest down religion.

Religious man, the, and truth;

religious wisdom lifts above pleasures;

religious zeal flagging.

Rely on yourselves.

Remain in thy station;

nothing will remain;

the truth will remain.

Repetitions, prayers vain.

Reprove, do not.

Rescue in the desert.

Restore to you a nobler beauty, to.

Revere the traditions.

Reverence for the Master, out of.

Reverence my father, I.

Rice-milk.

Rich in returns, charity.

Righteous cause, war in a.

Righteousness, foundation of the kingdom of;

source of all righteousness;

the kingdom of righteousness;

the throne of truth is righteousness.

Right path, mortification not the.

Right path, sign of the.

Right thought, helmet of.

Ripe fruits.

Rituals have no efficacy.

River, crossed the.

Rivers in the ocean.

Rivers reach the main.

Roads cross, where four.

Robe of the Tathāgata.

Robes, lay;

robes of cloth of gold;

the bhikkhus doffed their robes.

Rock a good blow, give the.

Room for the \_I\_, no.

Root of evil, ignorance the.

Roots of mind, the five.

Rope, the nature of the.

Rubbish, the lily on a heap of.

Rules for the order.

Sabbath;

observe the Uposatha or Sabbath.

Sacrifice;

sacrifice of self;

the nature of religion, worship and sacrifice.

Sacrifices;

sacrifices cannot save.

Sages questioned, the.

Saint, a sinner can become a.

Salvation alone in the truth;

assured of final;

salvation the extinction of self;

work out your salvation.

Sameness and continuity.

Sandy desert, a.

Save, faith alone can.

Saving paths? Are all paths.

Saving power, incantations have no.

Saviour of others, a.

Saviour appeared, the.

Saviour, truth the.

Scepticism.

Schism, the.

Search of a thief, a party in.

Season, flowers out of.

Season, rainy.

Sect of Devadatta.

Seed, faith is the.

Seeing the highest religion.

Seek thou the life that is of the mind.

Self;

self an error;

self an illusion;

self and the cause of troubles;

self and truth; self begets selfishness;

cleaving to self;

complete surrender of self;

eradication of self;

self-extinction,

identity of self;

illusion of self;

pleasures of self in heaven;

self is change;

self is death;

self-mortification;

my self has become the truth;

reason as the helpmate of self;

rebirth without the transmigration of self;

sacrifice of self;

the conquest of self;

the extinction of self, salvation;

the idea of self;

self, the maker;

the nature of self;

self, the veil of Māyā;

truth and self;

truth guards him who guards his self;

thou clingest to self;

where is the identity of my self;

compounds lack a self.

Selfhood, the cause of, found.

Selfhood, thirst for existence and.

Selfish is my grief.

Selfishness, self begets.

Selfishness, surrender.

Sense, moral.

Senses and object, contact of.

Sentence of expulsion.

Sentiency, truth vibrated through.

Separation, combination subject to.

Sermon on abuse, the;

the sermon on charity;

sermon on fire.

Serpent, rabbit rescued from the.

Seven kinds of wisdom.

Sevenfold higher wisdom.

Shaveling.

Shedding of blood.

Shine forth, let your light.

Shines by night, the moon.

Sick bhikkhu, the.

Sickness fell upon him.

Sight, blind received.

Sign of the right path.

Signs forbidden, astrology and forecasting by;

signs of Buddhahood;

the four signs.

Sin, struggle against.

Sinner can become a saint, a.

Six quarters, the.

Slaughter.

Slaughter, ox led to.

Smith, Chunda, the.

Snake, no rope.

So great an honor.

Soldier, a, Simha.

Soldier of truth, a.

Soldiers of the Tathāgata.

Solitary.

Son, the lost.

Son, father and.

Song of ecstasy.

Songs, heavenly.

Sorcerers.

Sorrow compared with a sword.

Soul, Gotama denies the existence

of the;

non-existence of the soul;

the \_I\_ the soul;

the problem of the soul;

the Buddhist conception of soul, viii.

Souls not separate and self-existent entities.

Soup, a spoon tastes not the flavor of the.

Source of all righteousness.

Sovereignty, holiness better than.

Sow that you will reap, what you.

Sow, we reap what we.

Sower, the.

Sowest, others will reap what thou.

Sowing-ground of merit, the order (sangha) the.

Speak, the deaf and dumb.

Speak to the purpose.

Speaking untruths.

Speculations.

Spells forbidden.

Spirit, in the.

Spiritual, all existence is.

Spiritual eye.

Spits at heaven, like one who.

Spoon, a, tastes not the flavor of the soup.

Spread the truth.

Staircase, a.

Stares me in the face, nothingness.

Station, remain in thy.

Steal not.

Stream, following the Master over the.

Stream, he had crossed the.

String, puppets on a.

Strong man, who is the?

Struck by apoplexy.

Struggle against sin.

Struggle for life, reason in the.

Struggle must be.

Subject to separation, combination.

Substance, the, of Brahman lore.

Such a one will wander rightly in the world.

Such faith have I.

Suffer, the Blessed One had to.

Suffering, bliss where there is.

Sun is bright, the.

Sun of the mind, the.

Superstition.

Supplications forbidden.

Supplications have no effect.

Suprabuddha.

Surrender.

Surrender selfishness.

Surrender to evil powers, no.

Swear not.

Sweet, wrong, appears.

Swooned, the Blessed One.

Sword, sorrow compared with.

Tailor, the greedy.

Talents. [See Abhīññā in the Glossary.]

Talk, foolish.

Tastes not the flavor of the soup, a spoon.

Teach the same truth.

Teacher, the;

teacher of gods and men;

the teacher unknown;

we have no teacher more.

Temporary, many laws are.

Ten commandments, the.

Ten great calamities.

Ten precepts.

Terms of the world, such are the.

Test of the prince.

That it be well grounded.

There is mind.

They knew me not.

Thief, a party in search of a.

Thinkers are bright.

Thing and its quality, the.

Things as they are.

Thirst for existence and selfhood.

Thirst, the extinction of.

Thirsty, I am;

water for the thirsty.

This is done by me.

Thorn in the flesh.

Thou art the Buddha;

thou canst not escape the fruit of evil actions;

thou clingest to self;

thou tearest down religion;

thou wilt reap what thou sowest.

Thought, helmet of right;

the thought of \_I\_.

Thoughtlessness the path of death.

Thoughts continue;

made up of thoughts,

thoughts of love;

thoughts will endure.

Three dangers hang over Pātaliputta.

Three personalities of Buddha, the.

Three vows.

Three woes, the.

Thyself, others art thou.

Tidings, glad; good tidings.

Tie all souls together, bonds that.

Time of grace, the.

Time to seek religion, now is the.

Times, hard, teach a lesson.

To-day, reform.

Together, bonds that tie all souls.

Traditions, revere the.

Transiency, immortality in.

Transmigration, eddies of;

rebirth without the transmigration of self;

weary path of transmigration.

Transmission of the soul and the \_I\_.

Treacherous, charms are.

Treasure laid up in a deep pit.

Treasure that can never be lost, a.

Trespasses, confession of.

Troubles, the cause of, and self.

Truly thou art Buddha.

Trumpeter.

Trust in truth.

Truth, a soldier of;

abodes of truth;

be anxious to learn the truth;

be married unto the truth;

Buddha the truth;

delusion and truth;

eye of truth;

glorious is the truth;

hold fast to the truth;

I am the truth;

immortality in truth;

incarnation of the truth;

kingdom of truth;

let us obey the truth;

life yearns for the truth;

love of truth;

my self has become the truth;

no truth is attainable without reason;

perception of truth, the refreshing drink;

practise the truth;

propound the truth;

salvation alone in the truth;

spread the truth;

teach the same truth;

the embrace of truth;

the king of truth;

the mirror of truth;

the throne of truth is righteousness;

the religious man and truth;

the truth cleanses from error;

the truth found;

the truth has been made known to me;

the truth will never pass away;

the truth will remain;

the world is built for truth;

there is but one truth;

trust in truth;

truth and immortality;

truth and self;

truth cannot be fashioned;

truth cannot die;

truth dawns upon me;

truth guards him who guards his self;

truth has taken its abode in me;

truth in all its glory;

truth is best;

truth is hidden to the blind;

truth is life;

truth is one;

truth is the essence of life;

truth the correct comprehension of all things;

truth the image of the eternal;

truth the saviour;

truth vibrated through sentiency.

Truthful, be.

Truths, the four noble.

Twelve nidānas, the.

Two ways of re-establishing concord.

Tyrant.

Unclean, the vessel has become.

Undiminished, meats remained.

Unguents.

Union of what we know not.

Union with Brahmā.

Universally, logic holds.

Universe, face to face.

Unknown teacher, the.

Unshod, the Blessed One walked.

Untruths, speaking.

Vain, mortification.

Vain repetitions, prayers.

Vanities.

Vanity;

vanity of worldliness;

vanity of worldly happiness.

Various kinds of assemblies.

Veil of self-delusion, the.

Vessel has become unclean, the.

Vessels;

vessels made by the potter.

Vibrated through sentiency, truth.

Victor, the greater.

Vision a samana, the.

Vows, three.

Walk according to the precepts;

let a man walk alone;

the lame walk;

walk in the right path.

Wander rightly in the world, such a one will.

War, goes out to wage;

is it wrong to go to war?;

war in a righteous cause.

Warriors are bright.

Warriors, destiny of.

Water, doctrine like unto;

fetch me some water;

is the water now fit for drinking?;

our water is all gone;

the lotus-flower in water;

water gurgling beneath;

water for the thirsty;

the water of immortality.

Waterless desert, a.

Ways, the best of, is eightfold.

We have no teacher more.

Wearisome to the Blessed One.

Weary path of transmigration.

Welfare, eight conditions of.

Well, the woman at the.

West, facing towards the;

the paradise in the West.

What we know not, a union of;

what you sow that you will reap.

Wheel, the;

the wheel of individuality.

Where does the wind dwell?;

where four roads cross;

where is Nirvāna?;

where is the identity of my self?

Which is the true self?

Who is an outcast?

who is the strong man?

Why do we give up the pleasures of the world?

Why preserve this body of flesh?

Wild crane, the.

Wind, as a great.

Wind dwell? where does the.

Wisdom has no dwelling-place;

is wisdom a locality?;

religious wisdom lifts above pleasure;

seven kinds of wisdom;

sevenfold higher wisdom.

Wise man nourishes his mind, the;

wise people falter not;

wise people fashion themselves.

Wishes, five, of Bimbisāra.

Without beholding the physician.

Woes, the three.

Woman, a worldly;

if you see a woman;

the woman at the well.

Women as a rule are, etc.;

the first women lay-disciples.

Word, last;

word of the Buddhas.

Words of Buddhas immutable, the.

Work out your salvation.

World dark, do not call the;

world filled with love;

let us go into the world;

rare in the world;

such a one will wander rightly in the world;

such are the terms of the world;

the world is built for truth;

come into the world to befriend;

why do we give up the pleasures of the world?

Worldliness, dust of;

jewels and worldliness;

vanity of worldliness.

Worldling nourishes his body, the.

Worldly happiness, vanity of;

a worldly woman.

Worn-out cart, as a.

Worship.

Worship and sacrifice, the nature of religion.

Worthiest homage.

Worthy of yellow robes, not.

Wrong appears sweet.

Yasa.

Yellow robes, not worthy of.

Yoke, gone into the.

Your eyes are blind.

Yourselves, be ye lamps unto;

rely on yourselves;

yourselves have known.

Zeal flagging, religious.

[Names and terms must be looked up in the Glossary, where references

to pages of the present book are separated by a dash from the explanation.]

REMARKS ON THE ILLUSTRATIONS OF THE GOSPEL OF BUDDHA.

Upon the task of illustrating \_The Gospel of Buddha\_, I have spent three

years, the first of which was entirely devoted to preparation. By the

kind assistance of Dr. Hans Schnorr von Carolsfeld, Director of the

Royal Court and State Library at Munich, I was enabled to make very

extensive use of the treasures of this institution, and I am under great

obligations to him for the courtesies extended to me. Above all I

endeavored to obtain a solid foundation for my work by acquiring a clear

conception of the personality of the Buddha from religious, historical

and artistic standpoints and by familiarizing myself with all the

Buddhist dogmas, symbols and religious observances.

Detailed studies of Indian costume, armor, decoration, architecture and

the arrangement of dwellings and gardens, as well as the fauna and flora

of the country, were likewise indispensable. Not only modern documents,

explorers' reports and photographs of ancient ruins provided me with

available material, but also some old Dutch works of the seventeenth

century.

The two main sources of our knowledge of ancient Buddhist art will

always remain the monuments of Gandhāra, and the cave dwellings of

Buddhist monks in Ajantā and other places. The former bear witness to

the extraordinary influence of Greek art on Buddhism; and the latter are

rich in wonderful fresco paintings of the classical period of Buddhist

art. A description of all the caves as well as a selection of the best

mural paintings in colored pictures are to be found in Griffith's

elegant work \_The Paintings in the Buddhist Cave Temples of Ajanta\_[1]

and some reproductions from it have been made further accessible in Dr.

Carus's \_Portfolio of Buddhist Art\_.[2] The two great expositions in

Munich, "Japan and Eastern Asia in Art" and "Expositions of the

Masterpieces of Mohammedan Art," 1910, were very instructive to me from

the point of view of art history, containing invaluable material

conveniently arranged from the great museums, royal treasures and

private collections from London, Paris, Berlin, Vienna, St. Petersburg,

Moscow, and Cairo. In the former the great wave of the marvelous

Buddhist faith which had been flowing towards China for two millenniums

and which had brought new life from China to Japan was evidenced in many

rare pieces. Yet almost more fruitful for my purpose was the exposition

of Mohammedan art. It displayed wonderful Persian and Indian book-making

and lacquer work, tapestries, ceramics, fabrics, armor and metal work.

To be sure these were exclusively of Mohammedan manufacture, but many

large museums and institutions (native and foreign), collectors and

explorers had sent also chests of Buddhist works, which, not falling

within its compass, had been excluded from the exhibition, but were

placed at my disposal in the so-called Library Department reserved for

students.

Indian art has been greatly neglected by archeologists and connoisseurs

at the expense of the so-called classic style, and explorers seem to be

more interested in the geographical and political conditions of the

country, or even look down with contempt and lack of understanding on

the early artistic monuments of India, although they have enriched our

European middle ages. Thus there are great gaps in the history of Indian

art which I was obliged to fill up for myself, and certainly a very

different kind of study was needed to illustrate a Gospel of Buddha than

for a pictorial construction of the life of a Plato or a Jesus.

Fräulein Emily von Kerckhoff, an artistic and highly cultured lady of

Laren in Northern Holland, sailed on November 9, 1909, to join her

family in Java where she remained for some time. Her journey occurring

just at this time was of great help to me, for she complied with all my

wishes in the most accommodating manner and filled up many gaps in my

knowledge of India.

In Colombo she became acquainted with the Dias Bandaranaike and other

refined Singhalese families, who were very friendly in answering my

questions. Further she met Sister Sudham Machari of Upasikarama,

Peradeniya Road, Kandy, a prominent Singhalese nun, who with the

assistance of Lady Blake, the wife of a former governor, had founded the

first modern Buddhist nunnery in Ceylon where she now lives as lady

superior. She is well posted on Buddhism, for she has studied Pāli,

Sanskrit, and Burmese for nine years in Burma, and has received

ordination. Through her, Fräulein von Kerckhoff had an opportunity to

visit the temple in Kandy where the strange relic of the "Sacred Tooth

of Buddha" is preserved, and on this occasion was able to obtain some

leaves from the sacred Bodhi tree which I wished to possess. She also

became acquainted in Kandy with Dr. Kobekaduwe Tikiri Banda, a

Singhalese physician who belonged to a Buddhist family and is the son of

a Kandian chief. He had studied in England for a long time and possesses

a remarkable knowledge of the country and people of India and Ceylon, by

which I thus had an opportunity to profit.

Fräulein von Kerckhoff gathered further material for my purposes in

Gampola, a place in the mountains about an hour's ride from Kandy, on

the occasion of a visit to the family of the district judge, Mr. De

Livera, and by the acquaintance with Mr. J.B. Yatawara Rata-Mahatmaya,

Governor of the District and a zealous Buddhist, who has translated into

English part of the Jātakas (stories of the various rebirths of Buddha)

in collaboration with the late Prof. Max Müller, of Oxford.

Later, in December, 1910, she sent me leaves from the Bodhi tree at

Anuradhapura, the sacred city of the Buddhists, where there are ruins of

ancient palaces and temples, and where stands that Bodhi tree which

Mahinda, the first Buddhist apostle in Ceylon, is said to have planted

from a branch of the sacred Bodhi tree in Buddhagaya under which Buddha

attained enlightenment.

With regard to customs, habits and usages at princely courts I received

information, though to be sure referring mainly to Java, through Prince

Paku Alam, his uncle Prince Noto, his sisters and other relatives, all

of whom talked Dutch fluently with Fräulein von Kerckhoff. She was also

kind enough to send me all the interesting photographs she could find of

famous Indian temples and ruins, views of native life, types and

landscapes, pictures of the newly excavated temple ruins of Sarnath,

where Buddha first preached after attaining enlightenment, and

particularly also of the splendid temple of Boro-Budur. (She also went

to Japan in search of traces of Buddhism for me).

By means of the Hagenbeck Indian ethnological exposition (Oct. 1911, in

Munich) I was able to study types of the different Indian races and

castes from nature, and this in addition to a personal observation of

the features of Indians in the harbors of Genoa and Venice enabled me to

draw my figures according to nature from genuine Indian models.

However, all these studies slightly influenced the externalities only of

the whole series of pictures, for the knowledge obtained by detailed

study had been covered to a remarkable extent at the beginning when I

made my first sketches on the first inspiration. Still they have proved

of great value to me since they gave me the assurance that historical

fidelity has been preserved in my work.

Munich, Bavaria.

OLGA KOPETZKY.

[1] Two volumes, 1896, Published by order of the Secretary of State for

India in Council.

[2] Chicago, Open Court Publishing Company.

During the time of printing "The Gospel of Buddha" the following

valuable works on Indian art have come under my notice:

Ānanda K. Coomaraswamy: The Arts and Crafts of India and Ceylon. E.B.

Havell: The Ideals of Indian Art; Indian Sculpture and Painting. Dr.

Curt Glaser: Die Kunst Ost-Asiens (Leipzig, Insel-Verlag).

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