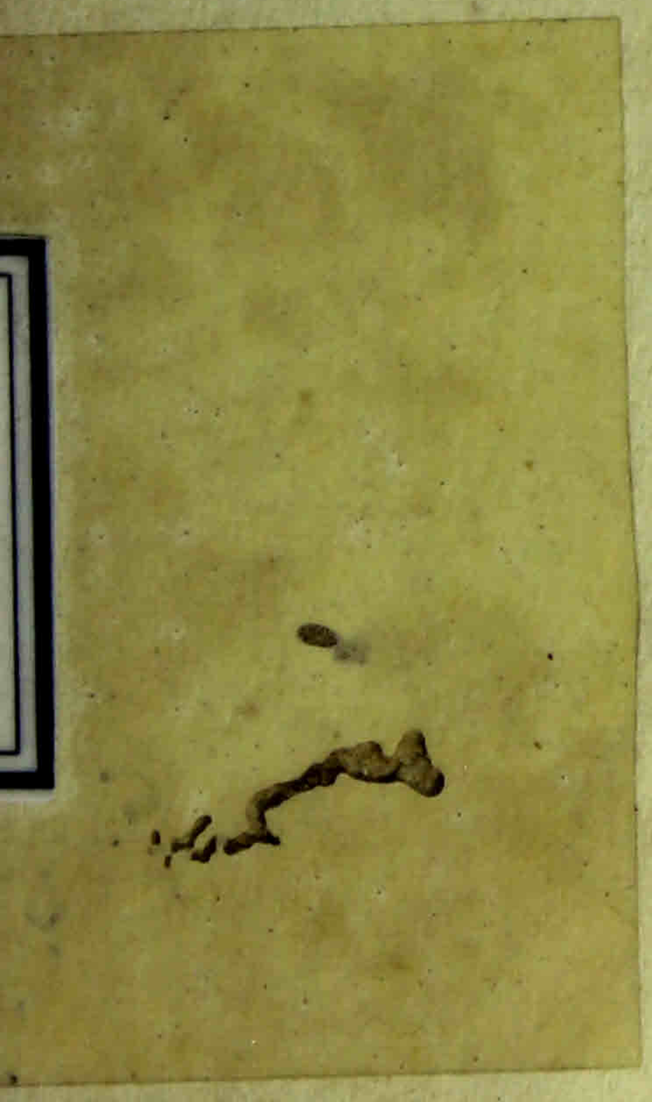
# THE BUDDHA

*and*

# HIS MESSAGE

## GANGULEE



## POPULAR

# THE BUDDHA

*and*

# HIS MESSAGE

# THE BUDDHA

*and*

# HIS MESSAGE

## THE HEART OF ENLIGHTENMENT

## [ *BODHI-CHITTA* ]

*by*

N. GANGULEE

*Fellow of the Royal Asiatic Society;*

*Member of the Buddhist Society, London*

POPULAR BOOK DEPOT
BOMBAY 7

FIRST PUBLISHED JUNE, 1957

*All Rights Reserved*

Printed by SHRINIKETAN BHARATI
at the KARNATAK PRINTING PRESS
Karnatak House, Chira Bazar, Bombay 2
and published by G. R. BHATKAL
POPULAR BOOK DEPOT
Lamington Road
Bombay 7

DEDICATED

*to*

*the memory of*

*Rishi Dwijendranath Tagore*

# Contents


| | | | |
|---|---|---|---|
| Foreword | ... | S. Radhakrishnan | 9 |
| Introduction | ... | I. B. Horner | 13 |
| Preface | ... | N. Gangulee | 17 |
| An Invocation to the Buddha | ... | Rabindranath Tagore | 19 |

PART I

ORIGIN AND DEVELOPMENT OF BUDDHISM

| | | | |
|---|---|---|---|
| CHAPTER I | ... | The Background | 25 |
| CHAPTER II | ... | Gautama the Buddha | 40 |
| CHAPTER III | ... | The Quintessence of Buddhism | 62 |
| CHAPTER IV | ... | The Development of Buddhism | 82 |

PART II

READINGS FROM BUDDHIST LITERATURE

| | | | |
|---|---|---|---|
| CHAPTER V | ... | Introduction | 113 |
| CHAPTER VI | ... | Aspects of Buddhism | 122 |
| CHAPTER VII | ... | Life as Wayfaring | 168 |

Glossary of Sanskrit and Pali words 201

# *Foreword*

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

IN 1938, during the Sino-Japanese war, Gandhiji reminded a Japanese statesman that we should relearn the message of the Buddha and deliver it to the world : "Today it is being denied everywhere ... I have no message to give you but this — that you must be true to your ancient heritage. The message is 2500 years old, but it has not yet been truly lived." In this year when we are celebrating the 2500th anniversary of the Buddha's parinirvana, it is good to have a simple, readable account of the story of the Buddha, revealing the great heights to which human thought and feeling have risen in his life and work.

Religion, for the Indian mind, whether Hindu, Jain or Buddhist, is an endeavour to raise oneself to a higher level of being by discipline, mental, moral and spiritual. Dr. Gangulee who spent the last years of his life in the study and meditation on the problems of religious life, makes out how the Buddha was a man among men, a humanist interested in the perennial problem of how man can liberate himself from the shackles of mortality. We are caught in the wheel of time because we are not yet what we ought to become. If we are to be redeemed from time, we must practise self-discipline. By fasting and meditation, by silence and chastity, we dissociate the self from the automatism of habit. We break

our bondage to the life of routine. To break bonds is to taste freedom. It is to put away from us what is not ours. It is to realise that there is something unborn, *ajata,* unbecome, *abhuta,* unmade, *akata,* uncomposite, *asankhata,* undying, *amata,* which is the opposite of the flux or becoming.

"Change and decay in all around I see
O Thou who changest not."

Buddha calls himself Brahma-bhuta, one who has become Brahman. When we are anchored in this wisdom, pride, hatred and hypocrisy fall away. We are tolerant with the intolerant, gentle with the violent, detached from things in the midst of those who are attached to them.

Creeds and ceremonies, rites and rituals are there to help us to discover the divine in us. They are means to the end of spiritual life and quarrels about them are meaningless. The truly religious man is a reconciling spirit, who has a realisation of the universality of the ultimate truths proclaimed by different faiths. Each one can preserve his own form of faith and yet grow by assimilating whatever is of value in other faiths so long as they are not spiritually incompatible with one's own. This is the law of spiritual growth.

The Buddha asks us to abandon the feeling of pride or superiority in matters of faith; non-egoism, *an-ahamkara,* is the need of both individuals and nations. Humility is the one thing lacking in the self-righteous crusading spirits of our time. Let us learn to look upon the whole world as our own. No one is a stranger; nothing human is alien. "Do not deceive each other, do not despise anybody anywhere, never in anger wish any one to suffer through your body, words or thoughts.

Like a mother guarding her only son with her own life, keep thy immeasurable loving thought for all creatures. Above thee, below thee, on all sides of thee, keep on all the world thy sympathy and immeasurable loving thought, without any wish to injure, without enmity" (*Sutta Nipata*).

S. RADHAKRISHNAN

August, 1956

# *Introduction*

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

IN each of the phases Buddhism has assumed in the course of its history, whether this be Theravada, Mahayana or Chinese, Tibetan or Japanese Buddhism, there is, broadly speaking, basic agreement that Gotama was the Founder ; that he arrived after determined striving at the plenitude of non-empirical, extra-sensory transcendental Wisdom as he sat under the Bo-tree; that he pointed out a Way for going from this hither shore, represented by the first two Truths, and where *dukkha* predominates, across to the Farther Shore, represented by the second two Truths, where *dukkha* has been extirpated, and equivalents for which are such concepts as the Beyond, Nirvana and the Undying, and that if human beings walk on this Way in accordance with the doctrine and the discipline he taught and laid down for their liberation, they too may cross to the Wisdom beyond.

These then are in outline the tenets that give an essential unity to the various differences in outlook and expression that came to characterise Buddhism as it spread from India to other countries. Therefore every one of its forms, as Dr. Gangulee notes, stems ultimately from India, "the mother of religious," as Mrs. Rhys Davids called her, and a land that has ever been rich in spiritual thought, experiment, endeavour and achievement. Dr. Gangulee, moreover, has taken the

Buddha's teachings not as an isolated event in the long history of this thought, but as belonging to the main trend and thus, on various pertinent occasions, in relation to such contemporary customs and usages as the caste-system and sacrificial rites and rituals. Only so is it possible for us today to arrive at rather more than a partial understanding of some of the Sayings attributed to the Founder.

In regard to Gotama himself, Dr. Gangulee's main standpoint is that he was neither a mere moralist nor metaphysician, far less the deified figure of the legends that have gathered round his name. Shorn of these, he here appears as a man among men, interested in the social conditions and institutions of his times. And, further, he appears as a humanist whose chief concern, springing from his compassion, was how man could free himself from the shackles of mortality and transciency to which, in his ignorance, he binds himself. While he is caught and stuck fast to what in truth and in fact is not yet free from *dukkha-samsara,* the ever revolving wheel or circle of anguish at not being what he ought to become. But it is possible to develop skilled states of mind, and in this lies the message of hope which is one of Buddhism's greatest legacies to mankind. "If it were not possible to develop what is skilled, I would not say to you : Develop it" (*Anguttara*). So, following on this or beginning from this : "What is not yours, put it away" (*Majjhima* and *Samyutta*), and the freedom of a mind with power to meditate when, where and for as long as it likes will eventually ensue. Self-discipline is the key to such liberation *from* unrest *into* unshakability. In a teaching aiming at the development of the whole man, the goal that can be made perfect (*Samyutta*) results gradually

but surely from strenuous moral, mental and spiritual training. This positive aspect of Buddhism is consistently stressed throughout this book.

The author also recognises that the training was to be undertaken and could be brought to fulfilment here, in space — in fact *kayena,* while in the body — and now, in time. What will happen after the dissolution of the body is one of the vain speculations against which Buddhism set its face. It is one of its paradoxes that while "here-now" consists for the worldling, the *puthujjana,* and for the learner, the *sekha,* he who is under training, in a perpetual rise and fall, coming to be and passing away of sensations and mind-impressions, this same "here-now" is on the other hand stopped here-now itself by the adept, the *asekha* and the arahat while, deep in meditation, he has vision of nibbana and enters into nibbana. Because this *is,* it is unborn, incomposite, uncaused and therefore undying, *amata,* and hence the opposite of the flux of "becoming" which it is the purpose of meditation to calm and make still.

This book contains not only a short history of Buddhism and a review of its essential teachings, as these were given in a positive form for mankind, but also an Anthology of passages from Buddhist sources further to exemplify these teachings. It is moreover unusual, and for me something new, to find in a book on Buddhism a chapter devoted to extracts from the writings of modern exponents and translators. This represents a landmark by providing us, perhaps for the first time, with a nucleus of considered opinions *about* Buddhism.

I hope that *The Buddha and His Message,* dealing clearly, succinctly and deftly as it does with this vast and intricate

subject, will be a source of interest and further study to those many who have only "a little dust in their eyes", and will go far and wide to inspire them.

ISALINE B. HORNER

# *Preface*

THE Sanskrit title of this book is *Bodhi-Chitta.* It means the Heart of Enlightenment and implies the yearning for the possession of an insight into man's purpose in life. The Buddha came to show him the Way to attain the Enlightenment.

The project of a compilation consisting of a short history of Buddhism together with an anthology on the essential teachings of the Buddha originated in my mind some years ago when I had opportunities of visiting places of pilgrimage in India, Ceylon and Burma. On one occasion I accompanied Rabindranath Tagore when the poet came to Buddha-Gaya. His illuminating discourses on the subject of the virtual disappearance of Buddhism from the land of its birth and on the process by which the fundamental message of the Buddha has been transformed into mere formulas left a deep impression upon me. It was the priesthood that snapped the vigour of the Buddhist thought and reduced it to rites and rituals. Conceptions totally at variance with those of the Buddha were smuggled into his teachings. Thus the noble doctrine of *Dharma* as taught by him became "reduced to an apologia for the monk's renunciation of life in the world."

Yet the message of the Buddha is the greatest heritage of Asia. His directives for self-discipline with a view to elevating man to his height (*Purusha*), his ideal of universal sym-

# THE BUDDHA

*and*

# HIS MESSAGE

## PART I

## ORIGIN

*and*

## DEVELOPMENT *of* BUDDHISM

## Chapter I

# The Background

* * * * * * * * * * * * * * *

ASIA is the Buddha-kshetra, the Dominion of the Buddha. Some five hundred millions belong to the faiths that grew out of his teachings. It was his central message that once provided the spiritual bridge between peoples of different races and cultures in Asia. I believe it is the Gospel of the Buddha that can again provide Asia with a unifying factor.

Today her peoples are on the threshold of a re-awakening. They have responded to the irresistible impact of the time-spirit and have challenged the circumstances that reduced them for so many centuries to servitude. No longer does she bow low before the imperialistic aggression of the powerful "in patient deep disdain." Nevertheless, abject poverty, ignorance, social tyranny, lethargy — all these remain the sources of utter degradation of Asian humanity. Asia never had *religious* wars, but civil wars in a major part of Asia have shaken the foundation of all that is noble in her heritage. Notwithstanding her reputation as the mother of religions, she is faced with the grave risk of spiritual bankruptcy. The truth is, the re-awakening of Asia cannot help to re-shape her life on the

pattern of her own cultural tradition unless there is also a renaissance of her creative spirit. Asian nations must now create such conditions as will lead to this. Without this vital factor her external freedom may be a mere phantom. Bonds of nationalism and of secular ideologies alone cannot unite the divergent racial groups.

I am convinced that the energy emanating from the resurgence of the essential teachings of the Buddha can make a profound contribution not only towards greater cohesion among Asian peoples but also to an enduring peace. Renaissance is not just a phase of irrational nationalistic self-assertion of an awakened nation to its ancient tradition. What is needed is discipline amid a wide-spread spiritual crisis. Without discipline there can be no rational adjustment of the extreme points of view. From my study of the trend of events in Asia, I have come to the conclusion that a revived faith in Buddhism, freed from metaphysical postulates and sectarian speculations, would provide an enduring foundation for the harmonious growth of Asian culture and civilisation. Divested of all ritualistic accretions and the fanciful legends and myths, Buddhism may be a great potential strength for the reinforcement of revolutionary urge in Asia. Neither the triumph of secular power nor the development of science would be enough for the noble enterprise of recreating civilisation. While science has brought nations close together and contributed much to the amelioration of life, human societies are in constant peril of its power being abused. Not only have the creations of modern science failed to establish peace and unity among the diverse races, they have precipitated a spiritual crisis in the world today. The issue lies in the mind of the individual. For example, "the current notion that it is possible to establish a collective peace and brotherhood

among men who are individually filled with every manner of restlessness," writes Professor Babbutt in his Essay on 'Buddha and Occident', "would have seemed to the Buddha positively delirious." Civilisation is first and foremost a discipline. And without a moral renovation of man, the revolution in the social order cannot be effective. Nor can man be renovated by State legislatures or by systems of planned economy. It is through the guidance of enlightened personalities that society acquires a genuine momentum of its own transformations.

## II

In 1938 during the Sino-Japanese war, Mahatma Gandhi reminded a Japanese statesman who came to see him that he did not subscribe to the doctrine of Asia for the Asians. Asia, he said : " has a message for the whole world if only it will live up to it. There is the imprint of Buddhistic influence on the whole of Asia which includes India, China, Japan, Burma, Ceylon and the Malay States. For Asia to be not for Asia but the whole world, it has to re-learn the message of the Buddha and deliver it to the world. To-day it is being denied everywhere . . . I have no message to give you but this — that you must be true to your ancient heritage. The message is 2500 years old, but it has not yet been truly lived."

Gautama the Buddha was a teacher and a guide to man in his life's pilgrimage. Man is a wayfarer. The Buddha summoned him to follow the Eight-fold Way as a great adventure and assured him that he would outgrow his limitations in the process of his journey, that he would gain an insight into the true nature of existence and would have the right understanding of life, and that he would realise here and now the joy (*ananda*) of spiritual freedom which is Nirvana. Never in the history of religions has guidance for gaining true

freedom been put forth so coherently as in the Eight-fold Way. "If you walk," he said in his sermon at Banaras, "according to my teaching, you shall apprehend the Truth." He urged him to rid his mind of all that is dark and against reason, and to rely on his own disciplined will for breaking all the fetters which blind his vision. The basic conflicts within his mind have to be resolved by his own efforts. No social organisation in its mechanical forms can come to his rescue. Once he attains self-discipline, his actions would be prompted by a balanced ideal between faith and reason.

The Buddha alone of all founders of religion ignored supernatural sources of Enlightenment. With persuasive clarity he relates his own experience and describes how he came to recognise the nature of Truth. In his sermons and discourses there is but little metaphysics that does not have a direct and practical bearing. He did not attempt to formulate any system of philosophy. "The Tathagata has no theories," he declared. He warned Subhuti, saying, "Subhuti, do not think that the Tathagata ever considers within his own mind: I ought to enunciate a system of teaching for the elucidation of the Dharma." His aim was, as Professor Takakusu puts it, "self-creation." He believed in the sanctity of the fundamental nature of Man and therefore his mission was "to work at making the potential in man's nature actual." It is the example of his life — for nearly forty-five years he laboured at the task of the elevation of Man — that makes him not only the Enlightened Buddha but also the Buddha as the incarnation of Compassion and Ahimsa. The Buddhist Order (*Sangha*) represented a nucleus of a new form of social organisation. It was not, as often assumed, the home of an isolated group of monks seeking Nirvana. The Buddha was not concerned mere-

ly with the spiritual development of the individual, but with the ethical uplift of the society. He vehemently declaimed the gross stupidity of animal sacrifice to the Gods. In his *Sangha* he ignored completely all advantages or disadvantages arising from birth, occupation and social status and swept away all barriers arising from the caste rules. "A man is noble or ignoble through conduct, but not through birth." (*Sutta Nipata*) It was he who first proclaimed the equality of man and the doctrine of universal brotherhood and the core of his teaching was "the doctrine of non-egoism". Once we get a glimpse of the inwardness, *innerlichkeit,* to use a German expression, of his Gospel, we realise what supreme value he ascribed to man by believing his was "a mandate of the More that is in him."

A distinguished Pali scholar, Mrs. Rhys Davids, writes :

"...A great world-gospel, bringing a new message for the man, a mandate of the More that is in him and that is ultimately awaiting him; a message which bids him, as being by nature one who is becoming, call for the birthright that is his : call not for one world, not for one 'life' only, but for many worlds, for many stages, many platforms, opportunities in his wayfaring; a message which bade him in that wayfaring ripen and realise all that lies dormant in his nature; a message which bade him not shrink in any way from the vistas of *bhavans,* of 'becomings', in that by way of them he will in time come to conceive and to word and ultimately to know that Whom now he worships as an ineffable, inconceivable, yet ever most real Most, without Whom his More is unfulfilled."[1]

1. Mrs. Rhys Davids : *Indian Religion and Survival*

But this real dynamic idea in the message of the Buddha which contains "the nucleus of a world Gospel" has been lost to view. Everywhere it has been replaced by pompous worship of relinquary shrines and meaningless ceremonies connected with monastic ideals. Vast morasses of abstract metaphysical and cosmological theories have distorted the Gospel of "Joyous opportunity" he gave to Man. Indeed, monasticism is a serious retrogression from the essence of his teachings.

Myths and legendary tradition have a curiously strong hold on the mind of man. The emotional power of myths and of colourful ritualistic practices over the masses has been fully exploited by the organised Buddhist institutions. The belief that merits are acquired by gifts to the monasteries is sedulously preached; the monastic Credo is emphasised with zeal; and mendacious legends are drilled into the mind of the young generation. Errors have a way of living long.

## III

Yet as a result of searching inquiry into the present condition of Buddhism in Asia, the President of the Buddhist Society in London writes that "the power of Buddhist principles has nowhere declined and that in several countries it is steadily increasing."[2] My own impression is that the condition of Buddhism in Asia is far from what the Buddha would have desired and everywhere his message lies befouled and stagnant beneath all sorts of popular superstitious cults witchcraft and magic.

In India, its original home, certain events tend to show a renewed interest in reviving the memory of the Buddha. For example, the relics of two celebrated Buddhist patriarchs, the

2. Christmas Humphreys: *Buddhism,* 1953

Venerable Sariputta and Maha Moggallana, have recently been enshrined in a new temple (*vihara*) in the vicinity of Sanchi (Bhopal). These relics, discovered a century ago by a British archaeologist, were kept in the Victoria and Albert Museum, London, and were only restored to India after the change in her political status. The ceremony of installation (November 1952) was attended by Buddhist monks and nuns from all parts of Asia. It was described as "the biggest Buddhist ceremony of the century." A veteran Burmese delegate declared that Asia was "on the eve of a resurgence of Buddhism on a scale unknown in history." On that occasion Pandit Jawaharlal Nehru said :

"The occasion of the opening of the Sanchi Vihara is a memorable one. More especially is this so in the world today with all its fear and hatred and actual and incipient violence. Sanchi, with the ever-present memory of the Buddha, becomes a symbol and a warning to us. It is not by fear or hatred or violence that we shall solve the problems of our country or of the world. It is only be remembering afresh and by endeavouring to act up to the teachings that illumined India 2,500 years ago that we are likely to emerge out of the gloom that surrounds us."

Again steps have been taken at last to make Bodh-Gaya a more suitable place of pilgrimage. The Temple there had long been under the control of orthodox professional Hindu priests. Since the Buddha is conceived as the ninth incarnation of Vishnu, the rituals associated with the worship of this god of the Hindu pantheon are performed in the Temple. Under the Bodh-Gaya Temple Act of 1949, the management of the temple has now been transferred to a committee consisting of Buddhist and Hindu representatives. Recently over fifty

thousand visitors came to Bodh-Gaya from Ceylon, Burma, Cambodia, Siam, Japan and Tibet.

But this sacred place, the scene of the Buddha's Englightenment, ought to be organised as a *corpus separatum* under a body of international Buddhists. In view of India's position as the centre of the Buddhist world, I would like to see here a Foundation like Horyuji established in Japan by that devout Prince Shotoku Taishi. Such an Institution would serve as a focus of all activities in consonance with the Buddhist ideal of culture and civilization.

Apart from Bodh-Gaya several places throughout India are regarded as the repository of Buddhist tradition and culture. It should be possible to make them accessible to Everyman and for Everyman. The history of these places should be made available to him in simpler form. "Although Buddhism admits of no centralized ecclesiastical control," writes *The Times* (London), "pious Buddhists of every race look to India, the land sanctified by the Buddha's earthly life, much as Christians look to the Holy Places in Palestine and Muslims look to Mecca. Moreover, Bodh-Gaya and Sanchi are held in equal reverence by adherents of the 'Greater' (or northern) school and the 'Lesser' (or southern) school of Buddhism in spite of sectarian disputes." India must fulfil her role in the revival of Buddhism in Asia.

But I feel rather apprehensive of excessive zeal exhibited in ritualistic ceremonies. The Buddha did not even want his disciples to honour the remains of his body. "Hinder not yourselves," he said, "by honouring the remains of the Tathagata." I doubt if the emphasis on relic worship and on varieties of ceremonial forms that have grown to be associated with Buddhism is likely to serve the purpose of making

the Gospel of the Buddha a vital force in Asia. The observance of *Vaisakhi Purnima,* the Birthday of the Buddha, may, however, be a suitable occasion for evoking a fresh spiritual disposition in the minds of the people of the Buddhist world.

## IV

In Ceylon Buddhism is in the keeping of the monastic order dominated by professional monks. Religious instruction is usually confined to ritualistic practices. Pupils learn very little about the life of Gautama the Buddha. They are taught to memorize certain abstruse formulae and verses of which they do not seem to know the meaning. The worship of the Tooth relic is given more prominence than the dissemination of the message of the Buddha !

On the other hand, the late Angarika Dharmapala made valuable contribution towards the spread of Buddhist literature and knowledge of Buddhism. The primary object was to rescue the Maha Bodhi Temple at Bodh-Gaya from the local Hindu priests. In 1920, the Society was able to establish a temple (*vihara*) in Calcutta. Since then its missionary enterprises have been greatly expanded to many countries both in the East and the West.

In Ceylon attempts are being made to reform the Hinayana school through an organisation called *Buddhasasana Samagama.* It aims at developing what is vaguely expressed as "inward Buddhism". In any case the movement is confined to the monastic order, the laity more or less remains "blissfully ignorant" of it.

There exists a reform movement in Burma, but its work has been hampered by internal strife. In a number of monasteries scholars have taken up with zeal the studies of original

scriptures. Mr. Christmas Humphreys says that "the threat of Communism has stimulated interest in the Buddhist way of life as the basis of national recovery."[3] The progressive thinkers in Burma find the ethical humanism of Buddhism in full accord with the tenets of socialism and social democracy.

In Cambodia the movement for independence is a hopeful indication of the awakening of her peoples. Many of the Issaraks (so-called rebels) are devout Buddhists and abhor violence. Their influence upon the Popular Front movement has been healthy.

In Siam Buddhism has the status of a State religion. Several associations have been formed under Royal patronage with the object of effecting certain reforms within the *Sangha.* Here again the monks show excessive zeal for ritualistic worship of, for example, an image of the sacred Footprint or of a statue of the Buddha. But learned monks are taking wider interest in Asian affairs. Some of them came to India recently with the object of underlining the kinship between India and Siam. They realise that in spite of doctrinal differences, the central concept of Buddhism may provide a unifying factor between peoples of different races and cultures. Such pilgrimages recognise India's position as the centre of the Buddhist world and look to India, "the land sanctified by the Buddha's earthly life," for the revival of Buddhism.

## V

It is asserted that the Chinese Government is hostile to Buddhism. During the prolonged civil war, many Buddhist institutions were destroyed or forced to retreat into inaccessible areas. With the Communist triumph, it is usually thought all

3. Christmas Humphreys: *Buddhism,* 1953.

religious movements would be severely suppressed. It is true that the New Chinese Government has forced many monks to work in fields and factories; the land belonging to the Buddhist temples and monasteries has been put to better use; the power of monastic autocracy is curtailed and monks are urged to dedicate their lives to the service of the people. It cannot be denied that the Buddhist Order (*Sangha*) had become the refuge of nearly half a million monks and one hundred thousand nuns who were concerned with ritualistic performances. This intolerable situation could be altered only by a thorough reform.

But it has not been the policy of the People's Republic to uproot the Buddhist faith or suppress the activities of various Buddhist institutions run by the Chinese intellectuals. What the new regime aims at is the suppression of superstitious practices sedulously preached by the monks. The constitution of the Republic guarantees freedom of religion and two Buddhist delegates were included in the People's Political Consultative Conference.

There is a growing awareness of discipline in New China. Her rulers are conscious of the fundamental components of their immemorial culture. Mao Tse-tung writes in his book, *China's New Democracy*: "The new culture of China is developed from the old culture of China. Therefore we must respect our own history; we cannot cut off history." Some of the prominent leaders declare that "religion is a necessary factor in a culture," and that "from history we know that all social reforms must be aided by religion or else a psychological force is lacking."[4] In the process of revalua-

4. Quoted in *Religious Trends in Modern China,* by Professor Wing-tisit Chan, 1953.

tion of their traditional institutions, they cannot therefore ignore the rich deposits of Buddhist thought, which have enriched the soul of the nation. They do not look upon religion, however, as something supernatural but as an essential element for the development of human personality. The concept of humanism as implicit in Buddhism should have no quarrel with an ideology that professes to stand for the welfare of the masses. Besides, Buddhist concepts are not in disharmony with some of the dominant ideas of contemporary science.

Here I must mention a hopeful tendency in China which may eventually make a great contribution to the revival of Buddhism in Asia. Professor Chan says : " The centre of gravity of Buddhism has been gradually shifting from the monastery to society." Many responsible men and women "are taking over the prerogatives of the priest." Under their leadership a widespread educational campaign may succeed in removing the ignorance and superstitions which have become rooted in the minds of the masses. "In terms of quality," writes Professor Chan, "the Buddhist religion may yet be concretely demonstrated in spirituality and social worth. In addition to the clergy, Buddhist laymen have been surging ahead, rapidly assuming leadership in the religion."

Among the Buddhist sects, the Tendai (the T'ien-t'ai) seems to appeal strongly to the imagination of the Chinese. The main tenet of this sect is that "the true state of all *Dharmas*, that is, all elements manifested are the elements of their own states (*sarvadharma svalakshanata*)." In other words, the doctrine represents the spirit of synthesis in Buddhism which, according to T'ai Hsu — one of the learned and pious Buddhist monks — "has distinguished the development of thought in Chinese history."

Japan has a great Buddhist tradition. This has been a source of a great many positive contributions which both the Government and the people have made for the elevation of the social life of man. It is in Japan that all the important Mahayana literature has been preserved. There are numerous centres of learning scattered throughout the country where Buddhist scriptures are studied in the original. Professor Junjiro Takakusu says that the schools represented by Zen, Tendai and Kegon are "alive in the people's faiths as well as in academic studies." There are indeed hopeful signs of revival of Buddhism in Japan.

Yet the question has been raised whether a genuine revival of Buddhism is possible in Asia. Its "dour estimate of human life," its "otherworldliness," its emphasis on monasticism, its pessimistic outlook on life, all these, it is argued, constituted a creed which is altogether incompatible with the progressive spirit in Asia. But these features of Buddhism are not really in harmony with the central message of its Founder. We should remember that the Buddha himself after his Enlightenment did not renounce the world but taught for forty-five years and exercised a powerful influence upon millions transforming their social and religious outlook. If the stress was laid on asceticism, its aim was discipline.[5] Human life was of supreme value to him and therefore he put forward the Eight-fold Way so that man could attain his full stature. The fact is that the monastic Buddhism in its encounters with all sorts of popular faiths has become corrupted, and that the positive and constructive teachings of the Buddha are smothered, as Mrs. Rhys Davids puts it, "beneath the glittering mass of

5. Nietzsche writes: "Asceticism and puritanism are almost indispensable means of educating and ennobling a race which seeks to rise above its hereditary baseness and work itself upward to future supremacy" (*Beyond Good and Evil*).

metaphysical subtleties." Yet one of the essential characteristics of a living gospel is that it has the vitality to adapt itself to the changing circumstances of successive ages. I say living gospel, for the impetus which has kept alive the spiritual tradition of Buddhism even in India is the *sadhana* of the Buddha himself. His personality was the embodiment of his teaching.

It is now an imperative duty of Buddhist leaders in Asia to make a sustained effort for the purification of Buddhism. Their mission is to reinterpret the message of the Buddha and to awaken the spiritual fervour among the masses by making them conscious of "the immanent divinity in everyman." We are told that this is the century of common man ; but who is this common man (*communis homo*) ? Is he the economic man, a mere cog in the machine or nothing more than a productive mechanic ? No, he is the very man (*purusha*) in every man. By indicating the Eight-fold Way, the Buddha gives him the clue to the purpose of life (*purusartha*). That was a mandate for the spiritual development of Man. Here is the moral and spiritual summons so essential to the making of New Asia. Here is also a reminder that the exploitation of the sacred name of the Buddha to aid Nation-State in pursuit of its selfish policy is abhorrent to those who claim to have taken refuge in the Dhamma. It is to be remembered that Indians who for centuries carried the message of the Buddha to the remotest corners of South-East Asia and those Korean Chinese scholars who spread it to the Far East had no national interests to serve.

All Buddhist organisations in Asia, irrespective of their divergent doctrinal affiliations, should now combine in the crusade to "scatter Buddha seeds for an unending harvest" throughout the continent of resurgent Asia. The supreme impetus is needed

for the awakening of the slumbering minds of the masses. Only then will they succeed in transforming their life and environment without allowing their own true inheritance to be frittered away; only then will Asia be united through a spirit of true sympathy. It will indeed be the fulfilment and glory of New Asia if her responsible leaders succeed in kindling the Light of Asia.

## Chapter II

# Gautama
# The Buddha

* * * * * * * * * * * * * * *

MANY of the details of the Buddha's life reflect old myths and legends which attribute supramundane existence to him. Some of them extend from his life in heaven before his last birth down to his attainment of Buddhahood. We leave these fanciful legends out of consideration, for they are designed to attribute omniscience to him. The exuberance of apocryphal embellishments tends to create a mythical character and distorts historical facts. Our purpose is to see Gautama the Buddha as a great personality whose teachings moulded the life of millions, and still exercise a profound influence in greater part of the Eastern world.

There are many titles and epithets given to the Buddha. The name Gautama is not a personal name, but the name of his clan. He was *Sakyamuni* (Sage of the Saka clan); *Ashram Saran* (Refuge of the refugees); and *Mahapurusha* (Great Man). In the Buddhist scriptures he is described as a noble Master and "as one who has abandoned a great family circle." He is "the Lord, the Arahat, the fully enlightened, endowed with knowledge and conduct, the *sugata* (he who has well gone), knower

of the world, the supreme charioteer of men to be tamed, the Buddha." "This," as E. J. Thomas says, "is not the humanized portrait of a divine being, but an expression of the belief in a historical being, a belief, which remained in spite of all the growth in the wonderful qualities that became attributed to him."[6]

Gautama the Buddha was born in the Lumbini Grove in the year 563 B.C. He belonged to the Kshatriya (warrior) clan known as Sakya of Kapilavastu, the capital city of Kosala. This clan occupied a territory of about nine hundred square miles extending from southern Nepal to the Ganges. The area is now known as the Terai. Kapilavastu was situated about one hundred miles north-east of Banaras. In the Lumbini Grove the Emperor Asoka erected a column in 239 B.C. to mark the birthplace of the Buddha, bearing the following inscription :

"When King Devanampriya Priyadarsin (that is, Emperor Asoka) had been anointed twenty years, he came himself and worshipped this spot, because Buddha Sakyamuni was born here. . . . He caused a stone pillar to be set up in order to show that the Blessed One was born here."

It is also recorded that Emperor Asoka freed the village (Lumbini) from taxes and reduced rent to only an eighth part of the produce.

The Buddha's father was Suddhodana,[7] a wealthy landowner who is represented as a King in the Buddhist legend. His mother Mahamaya died seven days after the birth of the child. His family name was Gautama but he was christened

6. *History of Buddhist Thought* : E. J. Thomas, 1933.

7. The word "*Suddhodana*" means pure rice. A great part of this clan's territory was rice fields.

as Siddhartha which means "he whose aim is accomplished." The child grew under the care of his maternal aunt Mahaprajapati and was brought up in luxury. At an early age he was married to his cousin Yasodhara, the daughter of the chief of Koli, a beautiful princess, and they had a son named Rahula.

But young Gautama, though surrounded by worldly pleasures, felt a growing dissatisfaction with the actual life around him. The suffering of the people affected him deeply and made him reflect on the problems of existence. His was a contemplative nature, but we cannot know what psychological factors brought about the crisis which led to his renunciation. In his father's house he had opportunities of hearing discourses of Brahmin teachers, religious mendicants, Niganthas (Jains) and other sects who practice austere asceticism. They confused him. At the age of twenty-nine, he informed his father of his determination to renounce the luxurious mode of life for the quest of enlightenment, and to find a way leading to the welfare of man. Everything possible was done by his father to dissuade his son from adopting the austere life of an ascetic, but Gautama had made up his mind. One night he summoned his charioteer Chandaka to saddle him his favourite stallion, Kanthaka, and left the palace. On crossing the river Anoma, he entered into the deep forests of Uruvela[8] and there bid farewell to Chandaka asking him to assure his wife Yasodhara Gautami and all his relatives that he would come back when the truth he desired to seek was revealed to him. Thereupon he cut off his long hair and put on an appropriate garment of a religious mendicant. This act is described in Buddhist scriptures as The Great Renunciation (*Abhinishkramana*).

8. Modern Bodh Gaya. It is situated at a short distance from the River Phalgu.

## II

At Uruvela he met Brahmin priests and under their guidance became familiar with the Vedas and the various schools of Hindu philosophy and the different religious practices. He led the life of a hermit. At a hermitage belonging to a certain sect he was initiated into mystical cults designed to develop psychic power; but all this was not helpful to his own quest for the sake of which he had renounced the worldly life. He found the priestly guidance unsatisfying. He then came to a hermitage run by an ascetic Kaundinya. There he saw the pupils devoting themselves to practices of extreme forms of self-mortification. He was persuaded to believe that rigorous asceticism purified the mind and that the weakening of his physical body would lead to a real awakening of his psychic powers. Austere ascetic practices were much in vogue among certain groups of religious mendicants. Gautama decided to follow them in earnest zeal. For six years he practised every possible method of self-mortification, and impressed by his sincerity a company of five mendicants became his disciples. But Gautama soon realised that neither the mystical speculations of his Brahmin teachers nor the methods of self-mortification adopted by the mendicants would help him to discover the way to man's liberation from himself. On the contrary ascetic extravagances might lead to self-delusion. Gautama then took his seat in the forest of Uruvela under the *Aswatha* tree,[9] resolving that he would not abandon his quest until he had attained the Enlightenment. "Though my skin, my nerves and my bones should waste away and my life-blood dry, I will not leave this seat," he declared, "until I have attained supreme Enlightenment."

9. *Ficus religiosa,* known as "the Bo-tree" — Tree of Awakening.

Gautama describes the nature of his determined efforts by introducing three similes which are found in Hindu scriptures. These similes are "that of a man trying to kindle fire by rubbing a fire-stick on wet green wood plunged in water. He can get no fire, and like him are the ascetics whose passions are not calmed. Whether they experience sudden, sharp, keen and severe pains or not, they cannot attain knowledge and enlightenment. So it is in the second case, if a man rubs a fire-stick on wet green wood, even if it is out of the water. In the third case he takes dry wood, and can kindle fire. Even so ascetics who are removed from passion, in whom the passions are abandoned and calmed, may possibly attain knowledge and enlightenment."

So it happened. He attained deep understanding (*sambodhi*), or Enlightenment and *Nirvana* (*Nibbana,* in Pali), the way to which he would henceforth proclaim to the world.

In the joy of his victory, Gautama uttered the following beautiful lines :

"Now thou hast been seen, O maker of the tabernacle !
Nevermore shalt thou build the house.
All thy rafters are broken ; cast down
Is thy cornerstone. My mind is set upon the
Eternal (*Nirvana*) ; it has attained the extinction of cravings."[10]

Sir Edwin Arnold renders these words in his *Light of Asia* as follows :

10. The allegory may be explained as follows : Appetitive craving is the maker of the tabernacle ; rafters are confused states of consciousness ; and cornerstone is ignorance. The word "craving" is usually translated to mean desire ; but the Sanskrit word "*Trshna*" or the German word "*Begierde*" conveys the sense more correctly.

Many a house of life
Hath held me — seeking ever him who wrought
These prisons of the senses, sorrow fraught ;
Sore was my ceaseless strife.
But now
Thou Builder of this tabernacle — Thou !
I know Thee ! Never shall Thou build again
These walls of Pain,
Nor raise the roof-tree of deceits ; nor lay
Fresh rafters on the clay ;
Broken Thy house is, and the ridge-pole split !
Delusion fashioned it !
Safe pass I them — deliverance to obtain.

In *Maha-saccaka Sutta,*[11] the Buddha himself is reported to have described the supreme triumph of reaching the goal of his quest as follows :

"When this knowledge, this insight had arisen within me, my heart was set free from intoxication of lusts, set free from the intoxication of becomings, set free from the intoxication of ignorance. In me, thus emancipated, there arose the certainty of that emancipation. And I came to know : Rebirth is at an end. The higher life has been fulfilled. What had to be done has been accomplished. After this present life there is no further for this or that. This last insight did I attain to in the last watch of the night. Ignorance was beaten down, insight arose, darkness was destroyed, the light came, inasmuch as I was there strenuous, earnest, master of myself."

Thus ended the struggle of six long years. If we are to form any conception of the Buddhist *Nibbana,* writes Coomara-

11. From *Early Buddhism* by T. W. Rhys Davids.

swamy, it will be almost indispensable for us to understand the quality of this "enjoyment" ; it was the supreme beatitude of one who had rejected the notion "I am" ; of one who had utterly "denied himself," and so "laid down his burden."[12]

## III

Since the Eternal Law or the immanent order (*Dharma*) governing the ultimate purpose and meaning of life had been revealed to him, and since the understanding of *Dharma* would open "the Doors of Immortality" to all, it was his mission to preach to all the way of attaining liberation from the chain of causation.[13] The nature of this chain had to be explained to all, for as he gave thought to the spiritual crisis facing man he "saw beings whose eyes were scarcely dimmed by dust and beings whose eyes were sorely dimmed by dust, beings sharp of sense and beings blunted of sense, beings of good and beings of evil disposition, beings docile and beings indocile, some of them living with a perception of the danger of other worlds

12. *The Living Thoughts of Gotama the Buddha* : Ananda K. Coomaraswamy and I. B. Horner.

13. The chain of causation (*Paticca-Samuppada*) runs as follows :

From ignorance come the dispositions which lead to rebirth.
From the dispositions comes consciousness or cognition.
From consciousness come name and form (i.e. personality).
From name and form come the five senses and the mind.
From the five senses and the mind comes contact.
From contact comes feeling.
From feeling comes craving.
From craving comes grasping, or attachment to existence.
From grasping comes becoming.
From becoming comes birth.
From birth come old age, sickness, death.

and of wrong doing."[14] He declared that ignorance is the first link in the long chain of causes and effects and can be destroyed by spiritual insight. The supreme illumination which he gained was associated with the tracing of causal nexus.

The Buddha now went to the Deer Park (Sarnath) near Banaras in search of his five former disciples who were so proud of their asceticism, and proclaimed to them the Eternal Law (*Dharma*). In this first sermon he preached the doctrine of the Middle Path between the two extremes of self-indulgence and self-mortification declaring that by avoiding these extremes he himself had attained Enlightenment. "The emaciated devotee," declared the Buddha, "by suffering produces in himself confused and sickly thoughts, not conducive even to worldly knowledge, how much less to triumph over sense! For the who tries to light a lamp with water will not succeed in scattering the darkness, and so the man who tries with worn-out body to trim the lamp of wisdom shall not succeed, nor yet destroy his ignorance or folly. Who seeks with rotten wood to evoke the fire will waste his labour and get nothing for it; but boring hardwood into hard, the man of skill forthwith gets fire for his use. In seeking wisdom then it is not by these austerities a man may reach the law of life. But to indulge in pleasure is opposed to right; this is fool's barrier against wisdom's light. The sensualist cannot comprehend the Sutras or the Shastras, how much less the way of overcoming all desire! As some man grievously afflicted eats food not fit to eat and in ignorance aggravates his sickness, so can he get rid of lust who pampers lust? Scatter the fire amid the desert grass, dried by the sun, fanned by the wind — the raging of flames who can extinguish? Such is the fire of covetousness and lust.

14. *Samyatta Nikaya.*

I then reject both these extremes : my heart keeps in the Middle Way."[15]

Here also he enunciated the four fundamental truths, namely, (1) that sorrow (*dukkha*) exists ; (2) that it has a cause (*samudaya*) ; (3) that it can be eliminated (*nirodha*) ; and (4) that the way to accomplish this is to follow the Eight-fold Way (*marga*). This sermon is described as "setting in motion the wheel[16] of Righteousness." The Dharma Chakra is not a Buddhist Symbol of any creed or cult. It represents the concept of universalism for promoting peace on earth.

The sermon and the discourses that followed inspired a wealthy young man Yasa and his companions then residing at Sarnath. They all became his disciples and the Buddha now asked them to go out in different directions on the mission of converting the youth to "purified religious life" (*brahmacharya*). He himself proceeded to Uruvela where he performed a series of miracles leading to the conversion of the celebrated Brahmin priest, Kassapa, and his followers (perhaps fire-worshipping ascetics). It was here he preached the famous 'Sermon on fire.' The Buddha visited Bimbisara, the king of Magadha, and received from him a great endowment and the Bambu-grove (*veluvana*) Monastery for his disciples. It was at Rajagriha that the Buddha converted two Brahmin ascetics, Sariputta and Moggallana, who attained the venerable status of Elders in the Order organised by him.

The Buddhist canonical scriptures give us interesting details of their conversion. Sariputta was born near Rajagriha, and his mother was Rupasari : hence his name Sariputta. Mog-

15. From The *Buddha-Carita* by Asvaghosha. Translated by Samuel Beal.

16. Wheel is regarded as a symbol representing Sphere of Authority. It decorates the flag of the Indian Republic.

gallana was born at a neighbouring village and his mother was Moggali. Both Sariputta and Moggallana became the disciples of a brahmin priest named Sanjaya. But his teachings failed to satisfy their spiritual quest and they wandered over all India in search of a teacher (*acharya*) with insight. They had made one another a promise that whoever should first find the source of enlightenment (concerning the way to immortality) should tell the other. One morning Sariputta saw Assaji, a monk going for alms "with decorous walk and looks and motion of his arms, with downcast eyes and perfect deportment." After he had done begging, Sariputta approached and greeted him, and said : "O revered monk, your faculties appear so clear and balanced, who is your teacher and whose doctrine do you follow ?"

Assaji — one of the first five to follow the Buddha — told him that his Master was the great ascetic, Gautama the Buddha, who had attained Enlightenment and that he had expounded the doctrine of impermanence and declared that "everything that is subject to origination is also subject to cessation."

Sariputta was greatly impressed, and hurried to the hermitage to inform his friend Moggallana. Both now left Sanjaya and offered themselves to the Buddha for ordination. Their conversion was followed by that of several other brahmin hermits.

While residing at the Bambu-grove monastery, Suddhodana sent a messenger inviting the Buddha to return to Kapilavastu. Accompanied by a large number of his disciples he arrived there and chose the Nigrodha grove near the city for his residence. He visited his wife and son. One day Rahula's mother sent him to his father and instructed him to ask for his inheritance : "Father, I am thy son. You are the possessor

of a great treasure, and I have the need of the treasure, being now heir to the throne. O, father, give to me my inheritance." Then the Buddha said to Sariputta : "Give him the monastic ordination."

Between Kapilavastu and Rajagriha, the Buddha stayed at the Mango Grove of Anupiya. It was there he came to know that a number of the Sakya princes desired to join his congregation. He received them and instructed them with religious discourses.

The Buddha had now gathered a large number of earnest disciples. To them he said : "Go now, brethren, on the mission that is for the good of the many, for the welfare and happiness of the many, out of compassion for the world . . . go not singly : go in pairs. Teach ye the Truth, lovely in its origin, lovely in its progress, lovely in its consummation. Both in the spirit and in the letter proclaim ye the higher life in all its fullness, in all its purity. Beings there are whose eyes are hardly dimmed with dust perishing because they hear not the Truth."[17]

## IV

During his ministry, which extended over a period of forty-five years, he saw the wide acceptance of his doctrines not only among what we would call the educated class but among all strata of Indian community including mendicants and outcasts. The distinction of caste had no place in the Buddhist Order. The Buddha revolted against the thraldom of caste. The removal of the restrictions of caste was indeed a daring act, for it was against the social tradition. By calling the lowly and the humble to undertake the noble adventure of wayfaring, he won for them their place in the spiritual kingdom. "Had his views," writes Professor Rhys Davids, "on

17. *Digha Nikaya.* Translated by Mrs. Rhys Davids.

the whole question won the day — and widely shared, as they were, by others, they very nearly prevailed — the evolution of social grades and distinctions would have gone on in India on lines similar to those it followed in the West, and the caste system of India would never have been built up." He called his Order "community of one caste" (*Sangha*). He thus challenged the privileges and prerogatives of the Brahmin priests as teachers by allowing the members of his Order, irrespective of caste, to preach *Dharma* to the masses.

The first two women to become lay disciples (*upasaka*) were the mother and wife of Yasa, son of a wealthy guild-master at Banaras. Later his cousin Ananda who became his disciple was responsible for the admission of women to the Monastic Order.

The Buddha's success in rousing so much enthusiasm for his message alarmed the priests and the orthodox people of Magadha. He was accused of preaching heresies undermining the belief in Hinduism. His creed was a challenge to the supremacy of the Brahmins and his popularity was a danger to the existing social order. But religious spirit had degenerated into superstition and obscurantism and there was a need for renaissance of true *Dharma.* He proclaimed that it was within man's power to achieve the experience of becoming one with Brahma (*Brahmabhuta*). He showed how we could live in the world and yet remain detached from it ; how the attainment of spiritual life could be securely based without rigorous ascetic practices ; and how the root causes of suffering could be ended through discipline and selfless service. Spirituality, the Buddha affirmed, is not to be found in self-centred monastic life. He urged his disciples not to be estranged from the life of the community. Your leaving the world, he declared,

should become "not sterile but fertile." Mindfulness, wisdom, energy, joyfulness, serenity, meditation and equanimity — these are the component parts of the character which a true seeker after enlightenment should endeavour to attain. "The new teaching was not merely a way of salvation," writes E. J. Thomas, "for those who had come to feel the emptiness of all earthly pleasures. It was also a guide of life for those in the world, and it taught the duties of social life not merely as a means of accumulating merit, but as a moral discipline."[18]

With the growth of the number of monks it became necessary to find dwelling-places for them. In the forest schools of the Brahmin teachers the pupils had to live a cloistered life unconcerned about the welfare of the community. But the ideal the Buddha aimed at was not that of an ascetic. Asceticism is "painful, unworthy and unprofitable (that is, not connected with the goal)," he said. The discipline that he urged his disciples to cultivate and the emphasis he lay on the need for renouncing the expansive appetitive desires did not constitute a "self-repressive code." Indeed his active ministry extending over forty-five years served as the pattern of the spiritual endeavours of both the monks and lay disciples. His conception of man and his mandate for the fulfilment of his life required organisation different from that of the Brahmin groups. Thus came into being the Buddhist Congregation (*Sangha*) which adopted the procedures corresponding to those of the popular democratic institutions such as republican assemblies, trade guilds and village councils. The *Sangha* constituted a self-contained democracy. The influx of novitiates into the Order gave rise to problems of extensive

18. *The Life of Buddha* : E. J. Thomas.

organisation. There were even very young boys and girls.[19] For the necessities of life, the Sangha depended upon the people's usage for showing "alms-hospitality to the holy men." The practice brought the monks in touch with the laymen. For the administration and discipline of the Order, the Buddha formulated certain governing principles (*Vinaya*) as regards residence, clothing, food, conduct, deportment. The details of these principles are recorded in *Vinaya-pitaka* (the Basket of Discipline). But the institution of the fortnightly confession among the monks, the custom of remaining in the monastery during the rainy season and the preparation for the occasional discussions were all decreed by the Buddha as a result of suggestions from his disciples.

Several monasteries were built and presented to the Sangha by wealthy lay disciples. The merchant prince named Sudatta, known by his title *Anathapindika* (giver of alms to the unprotected), purchased the spacious Jetavana Park at Sravasti, the chief town of Kosala, and built there a magnificent mona-

19. Mrs. Rhys Davids writes: "The style of the child-verses support the legend of the commentary, and strengthen our belief in the faithfulness of the prose tradition which saw, in its great founder, not only a mind of consummate wisdom, but a heart filled with tender compassion, strong and willing to save even these little ones...The stories of that net of insight spread in the early morning by the Master 'Great in pit' as the 'Buddha-eye' surveys the suffering world; of the maturing light of emancipation 'shining as a lamp within a jar' even in the heart of a child; of the journeys to charnel-field or to palace to save; as well as of the welcoming the parents' advent — these may possibly give us a truer picture of a movement sometimes held to be reserved for the middle-aged well-to-do, and may even dispose us to adapt to it a later Divine saying: 'Suffer me to come to the little children, for of such too is my Kingdom that is within you.'" *Introduction to Psalms of the Brethren.*

stery. He then begged the Buddha to take up his residence there. The Buddha also received many groves and monasteries as gifts from princes; but he was not in permanent residence in any of the *Sanghas* — his was a wandering ministry. Much of his activity was directed to the instruction of his disciples and to the task of consolidating the work of several *Sanghas* which came into being in the Magadha and Kosala country.

But the *Sanghas* were not to be asylums for those who sought safety in asceticism, nor should the growth of the *Sanghas* lead to social cleavage between them and the community. Entering the *Sangha* did not mean life of a recluse unconcerned about human community. The canonical rules and precepts (*Vinaya-pitaka*) lay stress on personal discipline of the monks but they were asked to cultivate a sense of identity with the people. Monks were called *Sabbabhutahitanukampi,* meaning those who are benevolent and compassionate to all sentient beings. The Buddha was critical of every sort of excess and knew from his own experience that ascetic practices as encouraged by certain sects led to a spiritual blind alley. Once he proudly spoke to his disciples : "Somewhat as in the last month of the rainy season, in the autumn, after the scattering and dispersion of the water-laden clouds, the sun rises in the heavens, and with its rays chases away all vapours from the air, and beams and shines ; so also, O monks, does this our manner of living appear, which brings present as well as future weal, and with its rays drives away the verbosities of common ascetics and priests, and beams and shines."[20]

Nothing human was alien to him. He gained an unusual insight into human frailty, and therefore laid emphasis upon the urgency of following the Way to enlightenment. His was

20. Quoted in *Buddhist Essays* by Paul Dahlke.

"a mind of consummate wisdom and a heart filled with tender compassion." He preached tolerance and compassion; he associated freely with all sorts of people in their homes and conversed easily with "publicans and sinners"; and his daily life was by no means that of a recluse who "wanders alone like a rhinoceros."

One has the view of the Buddha himself in the verses of *Sutta Nipata* descriptive of a sage.

He who fares strenuously apart,
Who is unshaken in the midst of praise or blame,
Even as a lion that trembles not as noises,
Or as the wind that is not caught in a net,
Or as the lotus that is unstained by the water—
A leader of others and not by others led,
Him verily the discerning proclaim to be a sage.

A general description of the Buddha's daily life[21] is given by Oldenberg as follows:

"From year to year the change for a period of wandering to a period of rest and retirement repeated itself for Buddha and his disciples. In the month of June when, after the dry, scorching heat of the Indian summer, clouds come up in towering masses, and the rolling thunders herald the approach of the rain-bearing monsoon, the Indian today, as in ages past, prepares himself and his home for the time during which all usual operations are interrupted by the rain: for whole weeks long in many places the pouring torrents confine the inhabitants to their huts, or at any rate, to their villages, while communication with neighbours is cut off by rapid, swollen streams, and by inundations .... it was in those days an esta-

21. In *Sumangala Vilasini*; Buddhaghosa gives a picture of daily life, which is overlaid with supernatural details.

blished practice with the members of monastic orders .... to suspend itinerant operations during the three rainy months and to spend this time in quiet retirement in the neighbourhood of towns and villages, where sure support was to be found through the charity of believers ....

"Buddha every year for three months 'kept vassa' (rainy season), surrounded by groups of his disciples, who flocked together to pass the rainy season near their teacher. Kings and wealthy men contended for the honour of entertaining him and his disciples who were with him, as guests during this season in the hospices and gardens which they had provided for community.

"The rains being over, the itinerating began : Buddha went from town to town and village to village, always attended by a great concourse of disciples....In the main streets, through which the religious pilgrims, like travelling merchants, used to pass, the believers who dwelt near had taken care to provide shelter, to which Buddha and his disciples might resort : or, where monks who professed the doctrine dwelt, there was sure to be found lodging for the night in their abodes, and even if no other cover was to be had, there was no want of mango or banyan trees, at the feet of which the band might halt for the night.

"....The most important headquarters during these wanderings ... in which Buddha's pilgrim life was passed are the capital cities of the Kings of Kosala and Magadha, Savatthi (now Sahet Mahet on the Rasti) and Rajagaha (now Rajgir, South of Bihar). In the immediate neighbourhood of these towns the community possessed numerous pleasant gardens, in which structures of various kinds were erected for the requirements of the members. 'Not too far from, nor yet too near

the town,' thus runs the standard description of such a park given in the sacred texts, 'well provided with entrances and exits, easily accessible to all people who inquire after it, with not too much of the bustle of life by day, quiet by night, far from commotion and the crowds of men, a place of retirement, a good place for solitary meditation.'

"These were the surroundings in which Buddha passed a great part of his life, probably the portions of it richest in effective work. Here masses of the population, lay as well as monastic, flocked together to see him, and to hear him preach. Hither came pilgrim monks from outlying districts, who had heard the fame of Buddha's teaching, and, when the rainy season was past, undertook a pilgrimage to see the Master face to face....Often when he happened to halt near the residences of potentates, kings, princes and dignitaries came on wagons or on elephants to put questions to him or to hear his doctrine. Such a scene is described to us in the opening of the 'Sutra on the fruits of asceticism', and reappears in pictorial representation among the reliefs of Bharut.

"A frequent end of these dialogues is that his opponents or the partisans invite him and his disciples to dine on the following day .... After dinner at which the host himself and the family serve the guests, when the customary hand-washing is over, the host takes his place with his family at Buddha's side, and Buddha addresses to them a word of spiritual admonition and instruction.

"If the day is not filled by invitation, Buddha, according to monastic usages, undertakes his circuit of the village or town in quest of alms. He, as well as his disciples, rises early, when the light of dawn appears in the sky, and spends the early moments in spiritual exercises or in converse with his

disciples, and then he proceeds with his companions towards the town. In the days when his reputation stood at its highest point and his name was named throughout India among the foremost names, one might day by day see that man before whom kings bowed themselves, walking about, almsbowl in hand, through streets and alleys, from house to house, and without uttering any request, with downcast look, stand silently waiting until a morsel of food was thrown into his bowl.

"When he had returned from his begging excursion and had eaten his repast, there followed, as the Indian climate demanded, a time, if not of sleep, at any rate of peaceful retirement. Resting in a quiet chamber, or better still, in the cool shades of dense foliage, he passed the sultry close hours of the afternoon in solitary contemplation until the evening came on and drew him once more from holy silence to the bustling concourse of friend and foe."[22]

Such a life demanded, as Professor Pratt writes in *The Pilgrimage of Buddhism,* "a variety of moral qualities and social gifts, and among others a combination of democratic sentiments with an aristocratic *savoir faire* which is seldom met with." What he taught was based upon his own spiritual experience, his knowledge and insight. We must remember that he devoted nearly forty-five years of his active life to the service of humanity even after he himself had attained the goal sought for. He lived in an age of extreme philosophical sophistication. Some of the current doctrines were subversive of moral responsibility. After his illumination he worked out his message to the ultimate degree of clarity and it is "this firm intellectual grasp," as Professor Babbitt writes, "joined

22. *Buddha, His Life, His Doctrine, His Order*: Hermann Oldenberg.

to a dominant and unwavering purpose, no doubt contributed to the effect of authority that he produced upon his contemporaries and continues to produce upon us."

"The secret of his success," writes Hunter, "was that he brought spiritual deliverance to the people. He preached that salvation was equally to be earned by all men, and that it must be earned, not by propitiating imaginary deities, but by our own conduct. His doctrines thus cut away the religious basis of caste, impaired the efficacy of the sacrificial ritual, and assailed the supremacy of the Brahmans as the mediators between God and man."[23] His ethical ideals were above such abstract doctrines as Karma or rebirth. He was filled with pity for suffering humanity and urged men to attain the goal of self-mastery through spiritual discipline (*sadhana*). He instructed his disciples to be "composed in mind" and yet to be "shaken with compassion by the sufferings of their fellow-beings as mountain Meru by an earthquake." He was able to bring to them, as Dr. Radhakrishnan puts it, "a realization of their own divinity and make the spiritual life seem adventurous and attractive, so that they might go forth into the world with a new interest and a new joy at heart."

In his eightieth year the Buddha fell sick and knew that his journey was near its end. Ananda asked him what instructions he would leave for the guidance of the Order. The Buddha replied that if anyone thought the *Sangha* depended on him, it was for *him* to give instructions. Why should he leave any instructions regarding the *Sangha*? He had preached the Truth, withholding nothing — he had no such thing as the closed fist of a teacher who kept some things back. All

23. Hunter: *Indian Empire.*

that was needed was to practise, contemplate and preach the Truth. The monks were not to rely upon any external support, but to make the Self (*Atta*) their guide and the Dhamma their refuge. He enjoined them to "remain strenuous, self-possessed and mindful, having overcome both the hankering and dejection common in the world. Blessed is the unity of the *Sangha.* Blessed is the devotion of those who dwell in unity." The Buddha concluded by laying emphasis upon Right Mindfulness and declared : "Whoever now or after my decease shall dwell as having refuges in themselves, resorts in themselves and not elsewhere, as having refuges in the Doctrine, resorts in the Doctrine and not elsewhere, these my monks, Ananda, shall reach to the limit of darkness (i.e. will become the highest immortal), whoever are desirous of learning."

The Buddha entertained no doubts about the spiritual integrity of the elder monks who were associated with him in his ministry. They too tried to keep a perfect balance between the irrationalism which characterized contemporary thought and humanism which concerned not so much the problems of man but man as a problem. The magnetism of his personality went far to energise the ideals of the *Sangha.* Just before his death the Buddha asked the assembled monks to speak if any one had any doubt. None spoke but Ananda broke the silence and declared his conviction that there was not a single monk who had any doubt. The Buddha said, "Through faith you spoke, Ananda ; but the Tathagata has the actual knowledge that in this order there is not a single monk who has any doubt or uncertainty either about the Buddha, the Doctrine and the Order . . . ." Throughout the long period of his ministry, he taught his disciples to rely on themselves for salvation. With a touching solicitude, he once said to the monks :

"O, monks, do not accept even my own words out of reverence for me ; but examine them on the touchstone of your reason in the same way as a goldsmith tests the purity of gold by putting it on fire."

The Buddha's last retreat was at Kusinara,[24] a village about 120 miles north-east of Banaras. Here in the sal-grove[25] of the Mallas, by the River Hiranyavati he lay down surrounded by his disciples. The Kusinara Mallas drew near to the scene, and they were overwhelmed with grief. Then came a wandering ascetic of another sect, named Subhadda, begging for conversion. To him the Buddha unfolded the doctrine and discipline found in the Eight-fold Way, and said :

> "Scarce thirty youthful years were mine, Subhadda,
> When I forsook my home to seek the highest.
> And one-and-fifty years have past, Subhadda,
> While I have still fared forth, a strenuous pilgrim,
> Through the wide realms of righteousness and truth.
> For there, and there alone, is freedom found."

As his end was drawing near, Ananda asked of the Buddha : "What are we to do with the body of the Perfect One ?" He replied, "Let not the honours due to my body trouble you, O Ananda. Seek ye rather holiness ; be intent on holiness and live in holiness." His last words to the assembled disciples were : "Hearken, O disciples, I charge ye ; everything that cometh into being passeth away : strive without ceasing."

He died in 483 B.C. on the full-moon day of the month Vesakha (April-May).

24. Cunningham identified the place with Kasia in the Gorakhpur district, U.P.

25. Sal tree (*Shorea robusta*).

## *Chapter III*

# *The Quintessence of Buddhism*

* * * * * * * * * * * * * *

BUDDHISM claims a greater number of adherents than any other religion in the world. It is estimated that one in every three of the human race has adopted the Buddhist faith. Its influence extends, as we shall see in the following chapter, from Ceylon to Japan. It is thus an inter-racial and international religion, and claims to be a universal faith. In course of its history throughout the centuries, Buddhism has assumed various forms, although the essential teachings of the Buddha and the canonical doctrines formulated by his early disciples remain the basic foundation of all Buddhist schools of thought. "More than a third of mankind," wrote Sir Edwin Arnold, "owe their moral and religious ideas to this illustrious prince; whose personality, though imperfectly revealed in the existing sources of information, cannot but appear the highest, gentlest, holiest and most beneficent with one exception, in the history of Thought."

Like Jainism, Buddhism denied the authority of the orthodox Brahmanical hierarchy and revolted against the sacrificial and sacramental practices. Both Mahavira and Gautama appeared

on the Indian scene at a time when India's spiritual idealism was over-shadowed by various cults and elaborate rites and rituals.; both challenged the pretensions of arrogant priesthood : but their opposition was not against the common inheritance of fundamental Indian philosophic and religious thought. The Gospel of Buddha bears resemblance to the essential teaching of the Upanishads, particularly in regard to the world of experience (*samsara*), but he rejected the pantheistic concepts.

"The Buddhist movement started," writes Mrs. Rhys Davids, "as a reform, in the midst of a very notable turn-over in Indian religion which we may call Immanence, involving, in its turning away from seeing Deity in nature-forces, to discerning 'That' in the divine potentiality of man's nature, a tremendous uplift in faith as to what we may become."[26] The Buddha accepted the concept of immanence and gave it an impetus.

There is good reason to suppose that during the years prior to his Enlightenment the Buddha made himself familiar with the Vedas and the speculative aspects of Indian philosophical thought. The methods of meditation which he adopted were somewhat similar to those of the Yoga-exercises. "Buddhism with all its developments," writes Sri Aurobindo, "was only a re-statement, although from a new standpoint and with fresh terms of intellectual definition and reasoning, of one side of its experience and it carried it thus changed in form but hardly in substance over all Asia and westward towards Europe."[27]

Thus some of the elements of Buddhist thought, like the contemporary standards of knowledge and belief amongst which it originated, were fundamentally the same as those held by

26. Introductory Essay to *Poems of Cloister and Jungle.*
27. *A Defence of Indian Culture* : Sri Aurobindo.

the Brahmanical systems. The conception of the Universe, its cosmology, the theory of recurring cycles, the law of Karma and re-birth — all these entered into the structure of Buddhism in *modified* forms. What the Buddha wholly repudiated was the ritualistic extravagances of Vedic cult and priestly tradition. He was confronted with the spiritual malaise of his time, and recognised the need for a positive direction towards the ethical and spiritual awakening of the people. His teachings therefore contain ethical conceptions which transcend all the conflicting creeds and the meaningless ritualism. The supreme test of enlightenment is our ability to cast off the veil of delusion (*avidya*) which is "the greatest of taints, more destructive than avarice and impurity." But he appeals to no supernatural powers, nor does he encourage blind faith. His emphasis is not on contemporary philosophical speculations but on the method of self-discipline. "The Tathagata has no theories,"[28] he declared. He urges man to gain freedom from self-delusion, for man's primary need is wakefulness in order to free himself from a state of servitude. In other words, he asserted that the individual must get rid of all the evil tendencies which hinder him from acquiring insight by his own effort. He instructed his son Rahula "to watch himself constantly as in a mirror." His teaching is based on his experience as a source of creative energy; and his discipline is a watchful, psychological control of the mind. He aimed at the creation of a dynamic power in the will in man.

The duties of a disciple are stated as follows: "All selfish desires arise inwardly — so let him learn to subdue them; let him not be conceited, for that is not the way to Enlightenment;

28. *Majjhima Nikaya.*

let him not think himself better than others. As in the depth of the sea, no wave is born, so let the Bhikkhu be calm; let him not be covetous; let him not indulge in idle talks and gossip. When he is afflicted by illness, let the Bhikkhu not lament; let him not be fearful; let his mind gain mastery by strenuous thought and meditation." The joy (*ananda*) which is born of self-conquest must have played a great part in the spread of Buddhism during his life-time.

Through the process of self-creation, the Buddha affirms, man will gradually attain real freedom of the spirit and will then wander in the world "like the wind not caught in a net, like a lotus not stained by water."[29]

The central theme of the message of the Buddha is to show the way of becoming "the more that man fundamentally is and may be." In the process of his journey ever upward, he himself shall discover the way of liberation from the root causes of sorrow (*dukkha*). It has been said, "The existence of suffering is the very raison d'etre of Buddhism." Suffering is usually brought about by a certain psychological disposition of the individual. Therefore this disposition has to be mastered by the individual. The problem which the Buddha set himself to solve was freedom from the *power* of sorrow. To the Buddha, it was not the question of escaping from suffering, but to conquer it. His aim was purely practical and his arguments *a posteriori.* But that he based, as Mrs. Rhys Davids puts it, "a great Spiritual mandate about man's Spiritual nature on three normal facts of man's bodily earth-life (e.g. old age, illness and death) is for me nothing short of

29. Cf. "The wind blows where it wills, and you hear the sound of it but you do not know whence it comes or whither it goes; so it is with every one who is born of the Spirit." John III. 8.

a libel on a leading saint of India."[30] We should note here that the Buddha has never been called "The Man of Sorrow." With wisdom born of his own deep spiritual experience he declared that the ultimate cause of universal suffering is craving (*trishna*) which is based on ignorance (*avidya*) of the true nature of all desirable things. But how are we to extricate ourselves from the tangles of appetitive cravings ? The Buddha says that they are to be controlled by the liberating power of right discipline (*sila*), if suffering is to be conquered. He therefore came to the conclusion that the root of suffering could be traced to the ego-asserting nature of man,[31] and therefore what was needed was a spiritual discipline for overcoming the conceit of the ego. "The thirst of a thoughtless man grows like a creeper ; he runs from life to life, like a monkey seeking fruit in the tree. Whomsoever this fierce thirst overcomes, in this world his sufferings increase like the abounding Birana grass" (*Dhammapada*).

Buddhism declares that "it is self whereby we suffer," and does not say "Blessed are the sorrowful". It insists upon the right effort for the conquest of suffering and teaches that the self we love in self-love is just a delusion, and from this delusion springs all our woe. "Self-centredness is the source

30. *Outlines of Buddhism,* 1934.

31. Cf. " You are under the power of no other enemy, are held in no other captivity and want no other deliverance but from the power of your own earthly self. This is the one murderer of the divine life within you. It is your own Cain that murders your own Abel. Now everything that your earthly nature does is under the influence of self-will, self-love, and self-seeking, whether it carries you to laudable or blameable practises ; all is done in the nature and spirit of Cain and only helps you to such goodness as when Cain slew his brother." William Law : *The Spirit of Love.*

of most sin and sorrow," writes J. B. Pratt in the *Pilgrimage of Buddhism,* "and of most divisions among men. The clear recognition that nothing in the whole world of becoming and existence is our true self—that all such things as wealth, body, mental processes, and feelings belong to us and are to be identified with us no more than so much dried wood which a peasant burns up — this is almost the alpha and omega of the spiritual life. If only we could fully realise this truth, we should be freed from all personal fear and anger and grief, and should come to love each other as ourselves."

The Buddha therefore set before his disciples the Eight-fold Way which should lead them onward to the fulfilment of their spiritual quest and which would enable them to live harmoniously in this world of impermanence. The discipline implicit in the pursuit of the Eight-fold Way should help them, he affirmed, to realise inner spiritual growth and to acquire the experience of "dwelling with Brahma" (*Brahmavihar*). The teachings of the Buddha conveyed the sense of grandeur and gave intimation of the infinite potentialities of self which through discipline could be raised to the summit of Buddhahood. Ignorance (*avidya*) would then be dispersed by enlightenment, hatred by love (*ahimsa*) and egoistic self by service. Indeed it was a new conception of the destiny of man.

I should like to mention here that the Buddha's message is not divided into two different categories, one for householders and the other for those who are ordained as monks and nuns. Such an interpretation is a distortion of a world-gospel. No, his mandate is for all. In the *Anguttara Nikaya* we read : "Not as householder nor as monk do I rate a man in conduct, but according as either of them strives after the Way, after Dharma, after the moral life, or does not."

The Eight-fold Way, as *Sutta Nipata* puts it, "the Way for going to Beyond" constitutes a fundamental and coherent course of self-training : Right belief, Right aspiration, Right speech, Right action, Right livelihood, Right effort, Right mindfulness and Right contemplation. It constitutes an all-embracing movement designed to develop the whole man. Each represents a stage of development set forth systematically. The first stage must be an adequate understanding of the four fundamental truths, relating to the cause of all the sufferings that constitute our lives. Right belief leads to right aspiration. It means "the resolve to renounce sensual pleasures, the resolve to have malice towards none, and the resolve to harm no living creatures." For the realization of Right aspiration, we have to follow a way of life which requires us to adopt Right speech, Right action, Right livelihood and Right effort. This emphasis upon the will to make an effort is one of the main characteristics of the teachings of the Buddha. To him life is becoming (*bhava*). That is why he once said : "This is not a doctrine for the sluggard but for the man who puts forth virile effort."[32] "Right mindfulness is to look on the body and the spirit in such a way as to remain self-possessed and mindful, overcoming both hankering and dejection. It is self-mastery by means of self-knowledge which allows nothing to be done mechanically or heedlessly. It is to see things under the aspect of eternity."[33] The last stage, "the end and the crown of the Eight-fold Way," is Right contemplation.[34] Here the state is reached when one

32. *Anguttara Nikaya.*

33. *The Dhammapada,* by S. Radhakrishnan.

34. The Eight-fold Way in *Majjhima Nikaya* is equated with the triple division. Thus, Morality = Right speech, action and livelihood; Right knowledge = Right views and Right resolve ; Concentration = Right effort, mindfulness, contemplation.

"reflects on himself as purified and released from all impediments which hinder insight. As he reflects on himself purified and released, exultation arises; as he exults joy arises. With his mind full of joy his body is calmed; when his body is calmed he feels happiness, and being happy his mind is concentrated." Indeed the Eight-fold Way is called the way of "leading to rapture" and the wayfarers are bidden to be "joyful with much joy, for ye are they who have won to safety." We read that the happy atmosphere in the *Sangha* during the life-time of the Buddha drew even public attention. In the *Psalms of the Brethren,* we find abundant expression of happiness.

Through systematic exercise of meditation, the members of the Order were trained to develop their psychic gift. "The Buddhist tradition was," writes E. J. Thomas, "that Buddha used to give each disciple a subject for meditation in accordance with his disposition and afterwards question him about it."[35] The methods of meditation were founded on an elaborate psychology and designed to prepare one for the experience of "dwelling with Brahma" (*Brahmavihara*).

Throughout his ministry the Buddha preached the doctrine of the mean as illustrated by the Middle Way between the two extremes of self-mortification and self-indulgence. He found that man had become a prisoner through adopting the extremes of both hedonism and asceticism and that mere mortification of the flesh was useless and even injurious. The wayfarer must strive to attain the purification of the will and the consequential development of his intuitive faculties in the process of his walking the Middle Way wherein the two

35. *History of Buddhist Thought,* by E. J. Thomas, 1953.

aspects of existence, universal and particular, are united. As wayfarer an inward transformation may take place in man in the course of his pilgrimage through the Eight-fold Way.

In a parable he explained its significance. He came to know that one of his disciples was very skilful in playing the lute in his youth. He asked him : " When the strings of your lute were too taut, were they fit to play upon ? "

" No, my Lord," replied the disciple.

" When too slack, were they fit to play upon ? "

" No, my Lord," replied the disciple.

" But when they were neither too taut nor too slack, but evenly strung, what happened then ? "

" It produced harmonious music, my Lord."

" Even so," said the Buddha, " too great energy tends to restlessness and too little energy tends to laziness. Therefore apply yourself to evenness of energy and try to master evenness of faculties, and in this way attain your object." [36]

The Buddha urged his disciples not to rely upon sacrificial rites and rituals for their spiritual advancement. Man must have faith in himself and in his upward growth. It is the development of his personality that should enable him to enrich his spiritual life. Freedom of the human personality has to be acquired by strenuous efforts.

To a Brahmin who came to him with the remnants of his oblation in his hand, he said : " Do not deem, O Brahmin, that purity comes by merely laying sticks in fire, for that is external. Having therefore left that course, I kindle my fire only within. Here in this sacrifice the tongue is the sacrificial

36. *Anguttara Nikaya.*

spoon and the heart is the altar of the fire." The faith in sacrificial rituals was so deeply rooted in the popular mind that he taught ceaselessly their futility as means of purification. In the *Dhammapada* we read : "Whoever month by month should sacrifice for a century with a thousand (offerings), but should venerate even for a moment one who has made the Self become, — that veneration is better than oblation for a hundred years. And whoever may tend for a century the sacred fire in the sacrificial grove, but should venerate even for a moment one who has made the Self become,— that veneration is better than oblation for a hundred years."

The Brahmin priest named Sangarava was in the habit of bathing morning and evening so that he could be cleansed from the sin which he might have commited during the day-time and the night. To him the Buddha said :

> Righteousness is a lake, with virtue as its strand for bathing,
> Clear, undefiled, praised by the good to good men,
> Wherein in sooth masters of lore came bathing.
> So, clean of limb, to the beyond pass over.[37]

In *Theragatha* we read that the nun Punnika, seeing a Brahman who declared that he could be purified by bathing in a river, asked him what was the merit of bathing. He told her that bathing was the way of purification from sin. The nun laughed at the idea, saying that if water was able to cleanse a being from his sin, frogs, tortoises, snakes, crocodiles and other aquatic animals would be free from any sin ! No, the way of purification, she affirmed, was to take refuge in the teachings of the Buddha.

37. *Samyutta Nikaya.*

A sick old man once came to the Buddha for comfort and advice in regard to his many physical ills. The Buddha made no attempt at suggesting a miraculous cure. He said : "True it is that your body is weak and encumbered. For one carrying this body about to claim but a moment's health would be sheer foolishness. Wherefore thus should you train yourself — though my body is sick, my mind shall not be sick." In a Psalm of the Brethren (*Theragatha*) one monk contrasts the transient frail body with the eternal mind of man.

> Disease assailed this mortal frame,
> And at once my mind awoke :
> "Come, play the man !" within me spoke
> A voice that to the rescue came.

The Buddha's approach to problems of life was practical, based on the "knowledge of things as they really are." Once he consoled a grieved mother (Kisa Gotami) who had lost her only son by asking her to procure a grain of mustard seed from a house where no death had occurred. Such a household could not be found ; but soon the grieved mother realised that the Buddha had sent her to learn for herself the truth of the universality of death. She returned to the Master who asked her if she had got the mustard seed. She replied : "Thy work is done, Lord."

It is often asserted that the teaching of the Buddha is pessimistic. The charge is erroneous. Since the origin of sorrow can be traced to ascertainable causes, there must be a continual endeavour to conquer it by self-discipline. The Buddha was primarily concerned with man's moral life and his release from the *bondage* of sorrow here and now. His was a message not of passivity but of activity. The preponderance of sorrow in the world is indeed the justification of the

doctrine of *Ahimsa* — harmlessness and compassion for all sentient creatures.

But Ahimsa is more than cessation from doing harm to others. It is an integral part of other virtues such as truthfulness (*satya*) and purity of conduct (*brahmacharya*). A true follower of ahimsa should train himself for universal fellowship (*maitri*), for compassion (*karuna*), for the experience of happiness for the good of all beings (*mudita*) and for the feeling of equanimity for others' weakness (*upeksa*). The cultivation of Ahimsa is twice blest; it blesses him who gives as well as him who takes. And it is immoral, the Buddha insists, if our action increases the suffering of another; or if we remain indifferent toward it. In his sermons and discourses the Buddha urged both the monks and the laymen to practice Ahimsa; for it leads to "the liberation of the will through love."

The Buddha did not fully subscribe to the current idea about the "inexorable" law of Karma and taught that through "Right-effort" the individual should be able to bring about a new existence. He was against the mechanistic inflexibility of this concept; for he had firm faith in the power of the Will. In the Eight-fold Way he offered a scope for the exercise of that will. In the *Anguttara Nikaya* we read: "O monks, if anyone says that a man *must* reap according to his deeds, in that case there is no religious life; nor is any opportunity afforded for the entire extinction of misery. But if anyone says that the reward a man reaps accords with his deeds, in that case there is a religious life, and opportunity is afforded for the entire extinction of misery" In other words, the annihilation of Karma is the aim and constitutes true emancipation. The Buddha thus rationalised the Karmic concept by

dissociating it from all supernatural appendages and repudiated the doctrine of lasting personality and of reward and punishment. He does not formulate any rigid creed but insists upon the responsibility of the individual for exercise of his own free will. Only then by serious endeavour can man hope to destroy the veil of ignorance. The causal chain (the Twelve Nidanas) may thus be broken by the enlightened will and right effort.[38]

The Buddha was not concerned with certain metaphysical postulates, and maintained silence when asked about them. For example there are four questions, which he excluded from discussion. They are :

"(1) Whether the universe is eternal or not.
(2) Whether the universe is finite or not.
(3) Whether the vital principle (*Jiva*) is the same as the body, or distinct from it.
(4) Whether a released person after death exists, or does not exist, or whether he is neither existent nor non-existent."

In a parable the Buddha explains why he refrained from discussing such questions. "A man is hit by a poisoned arrow. His friends hasten to the doctor. The latter is about to draw the arrow out of the wound. The wounded man, however, cries : Stop, I will not have the arrow drawn out until I know who shot it, whether a woman or a Brahmin,

38. Professor Jennings holds the view that the Buddha's conception of Karma was altruistic and not individualistic as believed by his predecessors. He writes : "Assuming the common origin and the fundamental unity of all life and Spirit, the Buddha assumed the unity of the force of Karma upon the living material of the whole world, and the doctrine of Karma taught by him is collective and not individual." (*The Vedantic Buddhism of the Buddha,* 1947.)

a Vaisya, or a Sudra, to which family he belonged, whether he was tall or short, of what species and description the arrow was, and so on. What would happen ? The man would die before all these questions were answered."

In the same way the disciple who wished for answers to all his questions about the beyond, and so on, would die before he knew the truth about suffering, the origin of suffering, the cessation of suffering and the way to the cessation of suffering.

While the Buddha held disputes with the critics of his doctrines, he advised his followers to avoid metaphysical speculations that did not bear directly on the ethical code implicit in the noble Eight-fold Way. He was aware of the danger of their attention being turned away from the fundamental problem of the ethical way of living into numerous abstract speculative channels. He expressly refused to answer, for example, any question relative to life after death. In a discourse with Malunkyaputta, he said :

" I have not revealed that the Arahat exists after death ; nor have I revealed that he does not exist. I have not revealed that he at once exists and does not exist after death ; nor that he neither exists or does not exist after death. And why, Malunkyaputta, have I not revealed these things ? Because they are not edifying ; nor connected with the essence of the Brahma-faring norm ; nor do they tend to turning of the will, to the absence of passion, to cessation, to the higher faculties, to supreme wisdom, nor to Nibbana ; therefore have I not revealed it."

Buddhism nowhere teaches the doctrine of the transmigration of souls, as usually held by the traditional Indian views. Life is a flame ; if we light one candle from another, the communicated flame is one and the same, in the sense of an

observed continuity, but the candle is different. Dr. Ananda Coomaraswamy employs a simile of a series of billiard balls in close contact to illustrate the conception of reincarnation as distinct from the popular and animistic sense. "If another ball is rolled against the last stationary ball, the moving ball will stop dead and the foremost stationary ball will move on. The first moving ball does not pass over, it remains behind, it dies ; but it is undeniably the *movement of that ball,* its momentum, its *Kamma,* and not any newly created movement, which is reborn in the foremost ball. Buddhist reincarnation is the endless transmission of such an impulse through an endless series of forms ; Buddhist salvation is the coming to understand that the forms, the billiard balls, are compound structures subject to decay,[39] and that nothing is transmitted but an impulse, a *vis a tergo,* dependent on the heaping up of the past."[40]

It is to be noted that the subject of transmigration receives no mention in the conversion sermons which constitute "the nucleus and the purest form of the Buddha's own teaching." In that extra-canonical book, the *Questions of Milinda,* written in or about the first century of the Christian era, the Buddhist sage Nagasena is represented as stating categorically that "it is not the same name and form (*Nama-rupa*) that is born into the next existence," and "the new birth takes place without anything transmigrating."

The Buddhist scriptures contain elaborate analysis of the whole concrete individual. A passage in *Samyutta Nikaya* ex-

39. The last words of the Buddha are said to be : "All composites are subject to decay ; strive with earnestness."

40. *Buddha and the Gospel of Buddhism* : Dr. Ananda Coomaraswamy.

plains the position as follows : "When one says, 'I', what he does is that he refers either to all the *Khandhas* combined or any one of them and deludes himself that that was I. Just as one could not say that the fragrance of the lotus belonged to the petals, the colour or the pollen, so one could not say that the *rupa* was I or that the *vedana* was I or any of the other *Khandhas* was I. There is nowhere to be found in the *Khandhas 'I am'*." The ego or self-consciousness (*atta-sambhava*) is a composite of five aggregates called *Khandhas*, namely, (1) the visible body (*rupa, kaya*) ; (2) invisible sensation (*vedana*) ; (3) perception or awareness (*samjna*) ; (4) constituents of character (*samskaras*); and (5) discretion, consciousness (*vijnana*).

The first of these five aggregates is the body ; the remaining four constitute what we should call the mind and form together "a relatively continuous, though constantly changing, bundle."[41] But neither the bundle nor any of its constituent parts is the true Self (*Atman*).[42] In other words, there is nothing behind the physical and psychic elements that constitute the empirical individual. All aggregates are always in a state of flux, but they are never totally dispersed "until the power that holds them together and impels them to rebirth is extinguished. This power is thirst, craving, desire for existence (*trishna*)." The real Self is not the phenomenal

41. The aggregate is sometimes described as *Nama-Rupa.* By *rupa* is meant the specific form or nature of a thing ; and by *nama,* the name or word that serves as its sign. By the two terms together the meaning is determinate character.

42. Atman comes from root *au, to breathe.* Its primary meaning is Spirit. Coomaraswamy translates it by 'Self' rather than Spirit, and uses a small initial letter when he is referring to the empirical or psychological self ; I have followed this.

personality. Consciousness composed of its aggregates must not be identified with the Self. A psalm attributed to Moggallana runs as follows :

> They penetrate the delicate things of truth
> As arrowpoint doth pierce a tip of hair,
> Who the five aggregates of mind and body see
> As something "other", and as not the self.

Mrs. Rhys Davids writes : "Here he is shown echoing the record of the very first warning of his leader, namely, not to see in either body or mind, mere instruments, the man or soul, user of these. In that warning we are still seeing the original outlook, that of Immanence, in which the man or soul is potentially Deity, handicapped by having to use mortal instruments."[43]

That the Buddha believed in the transcendental self is made clear to us if we consider his teaching as a whole. As Coomaraswamy puts it : "He taught them the doctrine of the liberation resulting from full comprehension and experience of the proposition that of one and all of the constituents of the mutable psycho-physical individuality that men call *I* or *myself* it must be said 'that is not Self (*nâ me so atta*)'— a proposition that has very often, despite the logic of the words, been mistaken to mean that there is no Self."[44]

There are many passages in the Buddhist scriptures which show that the Buddha assumed the reality of a Self. At the time of his death he said to his disciples : "I leave you, I depart, having made the Self my refuge," and asked them not to rely upon any external support, but to make "the Self

43. *Poems of Cloister and Jungle.*

44. See, *Gotama the Buddha* : Ananda K. Coomaraswamy and I. B. Horner.

their refuge." In *Udana* we read : "There is an unborn, an unoriginated, an unmade, an uncompounded ; were there not, O Mendicants, there would be no escape from the world of the born, the originated, the made and the compounded." Again the *Dhammapada* says : "One's own self is indeed difficult to subdue. Self is the lord of self, who else could be the lord ? With self well subdued, a man finds a lord such a few can find."

But he urged his disciples to avoid the two extreme doctrines of realism and nihilism, the belief in phenomenal being and the belief that there is no phenomenal process at all. What he taught was "the Norm by the Mean." "This doctrine of mean," writes Coomaraswamy, "asserts that everything is a Becoming, a flux without beginning (first cause) or end ; there exists no static moment when this becoming attains to beinghood — no sooner can we conceive it by the attributes of name and form, than it has transmigrated or changed to something else. In place of an individual, there exists a succession of instants of consciousness." Life is thus nothing but a continuous stream of becoming. When the component parts of consciousness are analysed, there is no changeless entity. The individual maintains an apparent identity from moment to moment, but this identity merely consists in a continuity of moments of consciousness ; it is not the absence of change. "Change is the stuff of reality. There is neither permanence nor identity with regard to the world. It is only the transmitting of force."[45]

The conception of Nirvana is often misinterpreted as implying negation of life. But it is the fruition of life rather than its denial. The term Nirvana means dying out or extinction

45. *Indian Philosophy* : S. Radhakrishnan.

as of a fire. When passions are subdued, ignorance is overcome and wisdom is awakened, we attain a state of real freedom.

"Nirvana is the repository of freedom." It is the achievement of spiritual freedom in its true sense. Nirvana is compared to the waxing of the moon. The moon is the *Bodhichitta* (the Heart of Enlightenment) which steadily grows in intensity until the full phase of enlightenment is reached. Thus, Nirvana does not signify annihilation of soul but of passion, pride and delusion; it is the goal and *summum bonum* to which our thoughts should converge.[46] It is the extinction of the *process* of becoming, bringing about, as Dr. Radhakrishnan puts it, "the unconditioned life of the spirit." In the *Samyutta Nikaya,* we find Sariputta, asked "What is it that is called Nirvana?" answering, that it is the waning out of the three springs or roots of evil — lust, hate and stupidity. How is this goal of Nirvana to be attained? Mere belief is not enough. The answer is the Eight-fold Way. "Thus is discipline (*sila*), thus is meditation (*samadhi*), thus is wisdom (*panna*). Meditation armoured with discipline brings much fruit, brings great reward. Wisdom armoured with meditation brings much fruit, brings great reward. The mind armoured with wisdom is wholly and entirely freed from lust, hate and delusion."[47]

The Buddha declares that Nirvana is absolute bliss (*Nibbanam paramam sukham*). This declaration is from his own experience of the ecstatic joy of enjoying the bliss of

46. "What are *Moksha* to the Brahman, the *Tao* to the Chinese mystic, *Fana* to the Sufi, *Eternal life* to the followers of Jesus, that is Nibbana (Nirvana) to the Buddhist."— Ananda Coomarswamy.

47. *Digha Nikaya.*

emancipation. Professor Rudolph Otto who made a special study of religious experiences writes : "I recall vividly a conversation I had with a Buddhist monk. He had been putting before me methodically and pertinaciously the arguments for the Buddhist 'theology of negation,' the doctrine of anatman and 'entire emptiness.' When he had made an end, I asked him, what then Nirvana itself is ; and after a long pause came at last the single answer, low and restrained : 'Bliss-unspeakable.' And the hushed restraint of that answer, the solemnity of his voice, demeanour and gesture, made more clear what was meant than words themselves."[48]

But this blissful and serene frame of mind should not imply ascetic life and isolation from the community. "The ideal of Nibbana, or the extinction of the self in this life, as taught by Buddha, is not a merely negative and passive state of extinction," writes Professor Jennings, "but a positive and active condition implying love, pity and sympathy, as well as the final virtue of serenity. Its object is neither repose nor heaven, but universal charity or love. In other words, it is not egoistic or individualistic, but altruistic or social. It aims not at ascetic purity and isolation from the world, but at social service (*lok-anukampaya*)."[49]

The essential element in the Buddhist conception of salvation is the release from the fetters of the chain of causation. Man must attain the highest state *in this life* when he is free from all attachments ; from fear, and from greed and passion. Nirvana belongs to this phase of our spiritual development. It is man's spiritual destiny.

48. R. Otto : *The Idea of the Holy.*

49. *The Vedantic Buddhism of the Buddha* : Professor J. G. Jennings, 1947.

## *Chapter IV*

# *The Development of Buddhism*

* * * * * * * * * * * * * * *

SOON after the death of the Buddha, it became necessary for his disciples to come to an agreement concerning the administration and the disciplinary measures of their monastic communities (*Sanghas*). These were scattered throughout North India and each functioned as an autonomous diocese. We should note that the Buddha did not declare a senior monk to be the general head (*Sangharaja*) of the Order after his death. At death he had expressed his hope that the disciples would remain faithful to the basic principles of the Order and that they would organise both their life and the institution in accordance with the ethical idealism implicit in their acceptance of spiritual discipleship (*bramacharya*). They must not seek salvation in monasticism; nor regard Dharma just as a code of dogmas. Their ideal is "to become what thou art"; that is, to seek and attain enlightenment.

But the band of disciples close to the Buddha felt the need of compiling an authentic collection of the Master's discourses and precepts "so as to possess in them a weapon against profane innovators." It was decided by the assembled monks at Kusinara to elect five hundred Elders (*Sthaviras*) to perform

this task during the rainy season at Rajagriha. Thus the first Buddhist Council (*Sangit*) was held there in 483 B.C. In the course of a session that lasted seven months the Council passed a number of resolutions establishing the precepts of their departed Master which should be regarded as the guiding authority of the *Sangha.*

The Second Buddhist Council was held at Vaisali [50] in about 377 B.C. It was summoned by the Elders with a view to settling ecclesiastical differences between them and the progressive school of thought (the *Maha-Sanghikas*). The Council was attended by seven hundred monks. While the origin of the disputes may be traced mainly to the question of monastic practices in strict accordance with the recorded rules (notably the rule which forbade the acceptance of money) of the Canonical law (*Vinaya*), it was the controversy relating to the essential teachings of the Buddha that seemed to divide his followers. The progressives held, for example, the view that the state of Buddhahood was within the grasp of every human being and that the one thing that mattered was the determined will to undertake the journey following the Noble Eight-fold Way — the Way of Becoming. Their opponents were concerned with the rigid application of monastic doctrines.

The Council dealt mainly with the questions relating to disciplinary rules and they were referred to a committee of nine venerable monks, one of whom acted as "seat regulator", corresponding to the position of a secretary. The decision arrived at by the Committee was then endorsed by the Council.

The Third Buddhist Council was summoned in about 246 B.C. during the reign of Emperor Asoka (273-232 B.C.) in his

50. Modern Basarh in the Muzaffarpur district of Bihar State.

capital at Pataliputra (near modern Patna). His conversion to the Buddhist faith — he became a lay disciple (*upasaka*) — is an event of great significance in the history of Buddhism. It was largely his missionary zeal which lifted the narrow monastic practices to the position of a dynamic faith and paved the way to its development as a world religion. The Emperor in obedience to the Buddha's injunctions to his first band of disciples sent out monks to the greater part of his extensive dominions. In India he built lavishly sculptured reliquary shrines and set up several stone columns with didactic edicts[51] engraved on them. The original Mahabodhi temple at Bodh-Gaya was built by him. The famous shrine at Sanchi, formerly known as Chetiya Gir, meaning the Hill with a Shrine, is another Asokan Monument. In the Bhabra Edict he records his own devotion to the Gospel of the Buddha and shows in some of the inscriptions how that Gospel should be applied to the welfare of all. He prohibited bloody sacrifices, established hospitals for animals and urged his subjects to follow the "Law of Piety". Alarmed at the danger of strong sectarian bias, he made an earnest appeal for religious toleration. In the Shahbazgarh Edict, near Taxila, we read : "It is true that the prevalence of essential virtues differ in different sects. But there is a common basis and that is gentleness and moderation in language. Thus one should not exalt one's own sect and decry the others. One should not deprecate them without cause, but should render them on every occasion the honour they deserve. Striving thus, one promotes the welfare of one's sect while serving others. Striving otherwise, one does not serve his own sect and does disservice to others. And whosoever from

51. The inscriptions of Asoka are in Brahmi script, besides those in Shahbazgarhi and Uansahra which are in Kharoshthi.

attachment to his own sect and with a view to promoting it, exalts it and decries others, only deals rude blows to his own sect. Hence concord alone is meritorious, so that all bear and love to bear the belief of each other." Another Edict contains : "Now by reason of the practice of piety by his sacred and gracious Majesty the King, the reverberation of the war-drums has become the reverberation of the Law. . . ."

But it was the Buddhist Order more than anything else that needed rehabilitation ; for its reputation was greatly undermined by the influx of undesirable persons who came to join the Order with the object of living on the dole of alms. They were like, as a historian put it, "herons among swans, gayals among cattle and asses among horses." To many the Order became the refuge from the battle of life. Then, there were doctrinal controversies which had to be harmonized, especially between the two main schools, namely the Hinayana (Narrow Way) and the Mahayana (Broader Way). Those who belong to the former claim to follow the true doctrine preached by the Buddha and thus to have "preserved its rationalistic, monastic and puritanical features to a marked extent." The emphasis is on the ideal of individual salvation through monastic self-discipline.

The Mahayana School interprets the teaching of the Buddha in a mystical and devotional way ; that is, in terms of faith and love. Nagarjuna (about A.D. 120-200) is commonly considered to be one of the founders of the Madhayamaka (Middle Doctrine) School. He was converted to Buddhism from Brahmanism and is regarded as one of the subtlest metaphysicians "the human race has yet produced." Soon after Nagarjuna's time, the famous Buddhist University of Nalanda in Magadha was founded and continued as a great seat of

learning until the Muhammedan conquest of Bihar in A.D. 1197. Nalanda was also a haven of refuge to the ever-increasing pilgrims.

That the Mahayana School was greatly influenced by certain broad aspects of Hindu philosophy and also by the devotional aspect of Hindu religion (that is, *Bhakti*) there can be little doubt. Great emphasis is thus laid on love and ethical concern for human welfare and on the doctrine of Ahimsa. While the Hinayana School does not believe that everyone might ultimately reach the condition of Buddhahood, the Mahayana School holds fast to the concept of the Bodhisattva ideal which aims at the salvation of every sentient being. Following the example of the Buddha himself the aspirant to Enlightenment should postpone his own salvation in order to work for the welfare of the humanity. This ideal was also explicit in the first missionary mandate of the Buddha. All means that would relieve our mind of blindness and ego-centric delusion are expedient in order to seek not only our own welfare but that of others as well.

We need not pause here to determine the relative value of either group ; nor is it relevant to our purpose to discuss the history and development of the doctrinal position of these two main schools of Buddhist thought. What is important is to note that "the development of the Mahayana is in fact overflowing of Buddhism from the limits of the Order into the life of the world."[52] In other words, the Mahayana interpretation of the teachings of the Buddha changed the monastic ideal of the Hinayana School into a world-religion.

It should be noted that in deep reverence towards the

52. *Buddha and the Gospel of Buddhism* : Ananda Coomaraswamy.

Buddha and in conscious recognition of his teachings, both the Hinayana and the Mahayana Schools are at one. In the course of the historic expansion of Buddhism during the past twenty-five centuries, numerous sects and sub-sects have grown among the Buddhist communities but all of them, on the whole, attach supreme value to the gospel which urges man (*purusha*) to undertake the journey along the Middle Way. Indeed, scholars find in Buddhist history "an impressive tendency to tolerate minor and even major differences of practice and opinion." The fact that the teachings of the Buddha are based on the experience he himself gained through Enlightenment has a strong appeal for all communities irrespective of their adherence to divergent metaphysical doctrines. In any case there are not *two* Buddhisms ! The Mahayana School never asserts that the Hinayana doctrines are false,; but argues that they are incomplete. Yet the cleavage betwen the two schools was real in the sense that they differ widely in their interpretations of the original teaching of the Buddha.

III

In the Fourth Buddhist Council, summoned by the Kusana King Kanishka (approximately 78-103 A.D.), no less than eighteen Buddhist sects were represented. The dissensions among them had already weakened the Buddhist movement. The Council was therefore concerned with the ways and means of harmonizing their differences. The canonical texts were collected and competent authorities were engaged in preparing comprehensive commentaries on them. According to some reports, it met at Kundalavana in Kashmir.[53] This council was marked by a critical shift of emphasis upon the Mahayana

53. According to another report, the council was held at Jalandhar in East Punjab.

School of thought ; perhaps the most notable achievement was the encouragement given to the preparation of several thousand *sutras* bearing upon various aspects of the Mahayana School.

For our knowledge of the state of Buddhism since the reign of Kanishka, we depend upon the records of Chinese pilgrims. The monarchs of the Gupta Dynasty who ruled most of northern and central India (300-480 A.D.) patronized Hinduism but found the principles of the Mahayana School of Buddhism helpful in carrying out administration. Both Fa-Hien and Sung-Yun found Buddhism more popular among the masses. Throughout the land bloody sacrifices were prohibited. Several humane institutions were established such as "hospitals within the city of Pataliputra, to which the poor of all countries, the destitute, cripples, and the diseased may repair. They receive every kind of requisite help gratuitously. Physicians inspect their diseases, and according to their cases order them food and drink, medicine or decoctions, everything in fact that may contribute to their ease."[54] But the interaction between the two faiths resulted in the eclipse of Buddhism. Many Hindu cults were introduced as a counterblast to the Buddhist movement and the Buddha was now hailed as an incarnation of Vishnu !

But the distinguished Chinese patriarch Hiuen-Tsiang (629-645 A.D.) observed striking signs of its decline during the reign of Harshavardhan. He says : "The disposition of the people is timid and soft. Most of them belong to heretical schools ; a few believe in the true Dharma." The last great Buddhist Emperor Harsha (606-647) belonged to the Hinayana School but was converted to the Mahayana by Hiuen-

54. Beal, S.: *Buddhist Records of the Western World.*

Tsiang. At a grand assembly held by Harsha, the Chinese scholar argued in support of the Mahayana doctrines and converted large numbers of monks belonging to the Hinayana school. But already there were symptoms of rapid decay of Buddhism even in the North-west, once the stronghold of the faith.

Attempts were made by a loyal Buddhist dynasty (800-1050 A.D.), the Palas, in Magadha, for its revival, but the fall of that kingdom resulted in accelerating the process of disruption of Buddhist organisations. The deeper reasons for the progressive decline of Buddhism and its virtual disappearance in the land of its birth by the year 1200 A.D. are not however clear.

It seems that the deterioration of the Buddhist Order which monks transformed into a cenobitical community, its acceptance of the traditional gods of the Hindus, the approximation of its rituals to those of popular Hindu cults, the adoption of the yellow robe for the sake of the easy life of the monastery by thousands of the male population, and finally the Muhammadan invasions which began in the year 1001 A.D. — all these factors prepared the conditions of almost total eclipse of both schools of Buddhism in its homeland.[55] The simple message of the Buddha became overlaid with myths and magic; the dominant influence of Tantric cult and polytheism weakened the vitality of its ethical idealism and its philosophy had to contend with strong opposition from other systems.[56] Many Buddhist monasteries became nurseries of corruption. During

55. The number of professing Buddhists in India now is about three million.

56. The two principal philosophical systems of Hinduism that were opposed to Buddhism were the *Vaiseshika* and the *Samkhya*.

the lifetime of the Buddha and the several centuries following his death, Brahmanical hierarchy was not effectively organised to be capable of active opposition; but towards the middle of the eighth century, his gospel encountered varieties of circumstances hostile to its increasing influence. "When the Brahmanical faith inculcated universal love and devotion to God and proclaimed Buddha to be an avatar of Vishnu," writes Professor Radhakrishnan, "the death knell of Buddhism in India was sounded."[57] Since all distinctions of caste were set aside in the Sangha, the rigid Hindu social structure offered resistance to its growth. "As the great rivers of India lost their names and identity in the ocean, to use a Pali illustration, so all castes renounce their lineage in the Confraternity." The rise of Buddhism was thus a challenge to the privileges and prerogatives of the Brahmin hierarchy. It took full advantage of the spirit of compromise that characterised the Buddhist monastic order.

Yet the fundamental teaching of the Buddha left lasting impress upon Indian culture. Some aspects of the Buddhist view of life bear a close resemblance to the *advaita vedanta*. The Mahayana school has enriched the Hindu concept of meditation. Above all, the Buddha's personal life remains a source of inspiration to many who aspire to seek enlightenment, and his own conception of the destiny of man is certainly one of the most subtle productions of wisdom. The wealth of Buddhist thought still continues to provide a new and dynamic inspiration to Indian aesthetics.

But the exile of Buddhism resulted, as it were, in "a new blossoming." It developed under varieties of racial, temporal

57. *Indian Philosophy*, Vol. I.

and cultural conditions, but all its transformations into various schools of thought had their roots in Indian soil. Following the Buddhist faith went much of Indian culture and civilization — her epic literature, graphic arts, customary law, Hindu rites and rituals. The spread of its gospel resulted, as Rene Grousset writes, in creating "a vast current of humanism from Ceylon to the furthest isles of the Japanese archipelago." The extension of this spirit of humanism is the source of a vital bond of unity between India and her Asian neighbours.

## IV

The most ancient traditions of the Buddhist faith are those preserved in Ceylon. Here we have an immense mass of earliest Buddhist scriptures. Asoka's most important mission was the one that carried the teachings of the Buddha to the island-kingdom of Ceylon. The mission consisted of a group of monks headed by Mahendra, the Emperor's half-brother. King Devanampiya Tissa and his Court were converted to Buddhism. Under his patronage the Order of the Buddha (*Sangha*) was established ; the Mahavihara Monastery with a grant of paddy land and a shrine for the preservation of sacred relics were built. A scion of the Aswatha tree from Bodh-Gaya was planted (240 B.C.) in Asoka's capital, Anuradhapura, by his daughter, Princess Sanghamitta. Here at the beginning of the first century B.C. King Dutthagamani built the large Ruanweli dagoba, the description of which is recorded in the Pali scripture Mahavamsa. There is also a record of the Abhayagiri vihara established by King Vattagamani.

Ceylon has been, and still is, the home of the Hinayana School. Her rulers (Vijaya Bahu and his successor) took care not to allow heresy and schism in the Buddhist Order ; but Buddhism here has become overlaid with relic worship

and other forms of cult. The Sinhalese tradition maintains the twofold aspect of the creed, one for the monk and the other for the laity. Scholastic analysis based on this tradition has, as Professor F. H. Smith puts it, "so crystallized Buddhist thought into 'Museum Specimens' of abstract terminology that in Ceylon it has had little chance to develop any further and is out of touch, by its abstractness, with the life of the masses."[58]

After the Third Buddhist Council, Asoka sent two monks, Sona and Uttara, to Burma (*Suvanna-bhumi*). They landed at Thaton and succeeded in making a few converts. But no striking progress in their mission was evident until the conversion of King Anawrahta (1044-1077, A.D.) of Pagan by a monk, Shin Arahan. Under his patronage several Buddhist scriptures in Pali were collected and the monks gathered in Pagan were given facilities for a wider knowledge of Buddhism.

The Pagan period which lasted till 1287 A.D. was the golden age of both secular and religious history in Burma. King Anawrahta and his successors built superb shrines which, "for architectural design and strength rivalled the Norman cathedrals which were being built at the same time in Europe and in the opinion of some equalled them in beauty .... Pagan with its sixteen square miles of pagodas and religious buildings is one of the wonders of the world."[59] The Shwe Dagon Pagoda in Rangoon with its pinnacle of plated gold is one of the most impressive Buddhist shrines in Asia.

After the dissolution of the Pagan kingdom, Burma went through a period of anarchy, and not until the end of the fifteenth century when King Damma-zedi came to the throne

58. F. H. Smith: *The Buddhist Way of Life*, 1951.
59. *Buddhism in Burma*: G. Appleton.

was the country reunited as a Buddhist kingdom. He sent a band of monks to Ceylon for training in the Mahavihara Monastery and built pagodas at Pegu, modelled on the Buddhist shrine at Bodh-Gaya. Another great patron was King Mindon who summoned a Council of Burmese monks (they are called *Pongyi,* meaning Great glory) to Mandalay. Like Ceylon, Burma is a stronghold of the Hinayana School. Notwithstanding the primacy of monastic tradition, it seems that the humane mandate implicit in the message of the Buddha has influenced, to a certain degree, the life of the Burmese people more than in the case of the people of Ceylon. But Buddhism has not succeeded in replacing the older nat-worship in Burma.

India's contact with South-east Asia and the Far East was maintained through the sea-route. Large sea-faring ships made voyages from Ceylon to Java. The tradition is that the King of Java was converted to Buddhism by a monk, Guna Varman, from Kashmir who was on his way to China. According to the Chinese pilgrim, I-tsing, who was in India and Sumatra from 671 to 695 A.D., there was a large colony of Buddhist monks from India in Srivijaya. He says : "many kings and feudal lords living in the scattered islands of the south seas came to embrace Buddhism." The wonderful shrine of Borobudur in central Java, the walls of which are carved with exquisite reliefs illustrating episodes in the life of the Buddha according to the *Lalita-vistara* and the stories of the *Jatakas,* stands as a great monument to the Buddhist faith. It is regarded as the finest memorial extant to Buddhism and provides striking evidence of the expansion of Buddhist culture in Indonesia. From Java and Sumatra Chinese scholars acquired knowledge of the Mahayana scriptures, but the emergence of Majapahit as a strong political power displaced Buddhism in

Java and eventually robbed Sumatra of its reputation as a centre of Buddhist learning.

Siam is another Buddhist country. The Siamese became acquainted with the Hinayana School probably from their contact with the Telaings of Southern Burma. In the middle of the fourteenth century (about 1360 A.D.) the King sent to Ceylon for an abbot inviting him to organise the Buddhist monasteries in Siam. He was received with great ceremonies at Sukhothai, then capital city of King Ram Kamheng. Ever since the conversion of the Royal House, Buddhism has been a state religion. The fame of Siam as a great Buddhist state was spread throughout South-east Asia in the fourteenth and fifteenth centuries.

It seems Buddhism in its present form came to Cambodia through Siamese influence. The epigraphy of the Hindu kingdom of Campa shows that Buddhism reached there in the ninth century; but, strangely enough, the concept of the Buddha as Lokesvara (God of the people) became closely associated with the worship of Siva. Both Hinduism and Buddhism of Mahayana School flourished in the kingdom of the Khmers. Eventually the Hinayana school prevailed over the Mahayana.

## V

A Chinese scholar in London once told me that every Chinese was an "implicit Buddhist." What he meant was that in the basic constitution of his inner life there was a deep and abiding faith in the ethical doctrines of Mahayana Buddhism as well as in its mystical aspects represented by the school of thought known as *Yogachara* (meaning the practice of Yoga).[60] The truth is, the Chinese people are syncretically

60. It should be noted that fantastic and degenerated forms of Yoga practices do not represent the Yoga philosophy.

minded : they harbour no strong prejudices against avowedly different faiths. Between the sixth and seventh centuries when Buddhism became comparatively widely known, the monks in China found in it "light as pure as limpid water." There is also a tradition of synthesis of all indigenous Chinese philosophical thoughts, which influenced the development of Buddhism in China.

Buddhism probably reached China early in the first century B.C. During the Han dynasty she had commercial intercourse with Central Asia where the Buddhist doctrines were being accepted by the people. The kingdom of the Kushan emperor Kanishka (78-123 A.D.) extended as far as Kashgar and Khotan. This ardent Buddhist convert employed Chinese scholars for translating *sutras* into Chinese and became a generous patron, like Asoka, of the Order (*Sangha*). It was he who kept the caravan routes through Turkestan to China clear for Indian commerce and for the travel of Buddhist monks.

In his fascinating account on *Ancient Central Asian Tracks*, Sir Aurel Stein tells us of a number of settlements which were established at the borders of the Taklamakan desert. A Buddhist shrine at Miran, the famous cave of the thousand Buddhas at Tun-huang and Buddhist monasteries at Kucha and Turfan on the silk-route reveal the extension of the Buddhist empire of the Kushan kings. From the life-sized frescoes which have been taken out entire from excavation at Turfan and set up in a Berlin museum, we get an idea of the character of the international community that grew in the oases in Central Asia.[61]

61. *The New York Times* of January 21, 1935, published the following interesting news-item :

*Lanchow, China, Jan.* 20 — In the shadow of a gigantic brass

Manuscripts in as many as seventeen languages have been discovered at Turan.

In 62 A.D. the Emperor Ming-ti invited two monks from North-west India to his capital Lo-Yang. They brought some of the Buddhist Scriptures, and one of them translated (70 A.D.) the Sutra of the Forty-two Sections into Chinese. It expounds the ethical import of Buddhism in short pithy sentences. By the middle of the second century A.D. Buddhism of the Mahayana School became well known among the Chinese intelli-

Buddha, excavators were hewing out today some historically important evidences of the beginnings of the Buddhist religion in Central Asia and possible connections with ancient Babylon. Hundreds of rolls of Buddhist classics, musty with the age of centuries, have been dug out from layers of wind-piled sands hiding the temples and courtyards of a monastery that flourished about 1,500 years ago. The classics, in Chinese and Sanskrit, make frequent references to the wonders and beauties of a far-off city believed to have been Babylon. In the same area archaeologists have found earthware strikingly similar to true Babylonian pottery.

Historians are particularly interested in finding out something about the Nestorians, the Christians who were active in Western China about the time the sands began to close about the monastery. The site of the discoveries is the district of Tun-huang, a once populous region now submerged in shifting sands blown by winds which create an eerie humming, a sound that is to the natives the sighing of the souls of Buddhist priests of old. A Taoist monk travelling over the waste in 1904 saw what appeared to be a brass table top. It was the crown of a brass Buddha one hundred feet high which was excavated. Later digging brought to light a series of caves with carven images, now known as the cave of the thousand Buddhas. The huge brass figure is related to the Han dynasty of the early third century. The monastery, not yet completely excavated, is said to compare in size with the famous Larbrang monastery of Tibet, one of the four largest in that region.

gentsia. Unlike the Hinayana School which went to Ceylon and Burma, it carried the gospel of radiant hope "in believing in the man's persistence and greater becoming as Man."

The Emperor Huan (147-167 A.D.) is recorded to have worshipped in a Buddhist shrine in the midst of a flourishing Buddhist community. As early as the third century A.D. *Dhammapada* was translated into Chinese. Far-reaching contributions to the spread of Buddhism in China were made by famous Chinese travellers in India. Fa-Hsian travelled in India and Ceylon between 399 and 413 A.D. and visited many places of Buddhist pilgrimage throughout these countries. He collected several manuscripts of both Mahayana and Hinayana Schools. Hiuen-Tsiang spent some fifteen years in India from 620-645 A.D. and also collected several Buddhist manuscripts. He studied under Silabhadra at the University of Nalanda. Another traveller was I-tsing who came in 671 A.D. and left in 695 A.D. These distinguished Buddhist patriarchs left us an unfading picture of their pilgrimages to Buddhist India.

The Buddhist monks from India who went to China with the mission of interpreting the teachings of the Buddha have greatly influenced the growth of what may be called Chinese Buddhism. Kumarajiva (fifth century A.D.) translated into Chinese several Buddhist manuscripts including Nagarjuna's *Madhyamika Sastra,* that is, the Guide-book of the School of the Middle Way. "His output was so enormous," writes Christmas Humphreys, "that a new wave of interest was created, which culminated in permission to the Buddhist laymen to become monks and to found a Chinese branch of the Sangha."[62] Gunavarman, a monk from Kashmir went to Nanking

62. *Buddhism* : Christmas Humphreys (Pelican Book, 1952).

from Ceylon and established a *Sangha* in 424 A.D. An excellent commentary on Mahayana entitled the *Mahayana Samparigraha* (Acceptance of the Great Vehicle) was written by Asanga and translated into Chinese by Paramartha, a native of Ujjayini. He was perhaps a teacher in the Valabhi University and came to China in 548 A.D. He had many able Chinese pupils under him.

Lastly, the school of thought known as *Yogachara* (means the practice of Self-concentration) was founded by Asanga and his brother Vasubandu in the fourth century A.D. They were both natives of Peshawar, the summer residence of Emperor Kanishka. The Sanskrit originals of Asanga's works (excepting *Mahayana Sutra Alamkara*) are lost but they are available in Chinese and Tibetan translations.

Truth is attainable by the inner experience of Yoga, not by conceptual logic. The *Yogachara* School formulated the concept of repository consciousness (*Alaya Vijnana*)[63] which is the imperceptible and unknowable noumenon behind all phenomena. It aims at the unification of the world within and without by a process of synthesizing our casual and illusory existences. It was brought to China by an Indian monk from South India in the sixth century A.D. Bodhidharma landed in Canton in 520 A.D. and appeared before the Emperor's Court at Nanking. He held the view that the core of Buddhism was *Dhyana*,[64] contemplation. This School was subsequently developed by a famous Chinese Buddhist patriarch Hui-neng (638-713 A.D.), and it grew up almost "as a native product of Chinese genius." The Emperor Wu-Ti (502-549 A.D.) was

63. It may be compared with the *Elan de vie* of Bergson and the *Energy* of Leibnitz.

64. Dhayana, sanskrit word; Chinese Ch'an; Japanese Zen.

an ardent Buddhist. Under his patronage Chinese monks made the first great collection of Buddhist scriptures.

Towards the end of the Ming Dynasty (1368-1644) the mystical aspect of *Yogachara* was greatly emphasised by what is known as *Zen* (Ch'an) Buddhism. It found its most fruitful soil in China and revolutionized the practice of self-concentration. It had the greatest influence upon Chinese culture, particularly upon the art of painting. But its subsequent development is essentially a Chinese creation. "*Zen* is one of the most wonderful blossoms of the Chinese Spirit," writes the celebrated Swiss psychologist C. C. Jung, "which was readily impregnated by the immense thought-world of Buddhism."[65] Contrary to the development of Zen in Japan where it has grown into a sect, Chinese Ch'an has "penetrated all schools and has practically lost its own identity."

During the T'ang (618-907 A.D.) and Sung (908-1280 A.D.) dynasties Buddhism reached the height of its influence in China. During the Sung epoch, Confucianism became the State religion though Buddhism retained its hold over the broad masses of the people. But Buddhism declined under both the Manchu dynasty and the Republican regime. The latter regarded it as a "perverse doctrine" although it had greatly influenced Taoism and especially Neo-Confucianism.

65. The general character of the Zen doctrine is briefly explained by a Japanese scholar Bunyin Nanjio as follows: "Special transmission independent of a common teaching and not established on any letter or word." Direct simplicity is the soul of Zen. It does not concern itself with metaphysical subtleties. Zen often compares the mind with a mirror free from stains. To be simple, therefore, will be to keep this mirror always bright and ready to reflect simply whatever comes before it.

Buddhism reached Korea — the Land of the Morning Calm — in about 372 A.D. A monk named Sundo was sent by the Buddhist King of Korai, a little kingdom in the North, to spread the teachings of the Buddha. Within a short time Buddhism became the official religion of Korai, and its example inspired the adjoining kingdom of Pakche in the south-west to send for Buddhist monks from China. Finally the kingdom of Silla in the south-east came under the influence of Buddhism. By the middle of the fifth century the whole country accepted Buddhism as its faith and it retained a paramount position till about the fourteenth century when the Korean monarchy accepted the neo-Confucianism of the Sung epoch.

In 1392 the Koryu dynasty was overthrown and succeeded by the Yi dynasty. The new ruler and his Court became apprehensive of the danger of the excessive power of the Buddhist Monastic Order and adopted measures for controlling it in the interest of the government of the country. Eventually Buddhism lost its dominant position in Korea.

Yet its influence could not be wholly exterminated. It left the centres of population and took shelter in the countryside. The Buddhists in Korea are divided into two sects, one mystical (*Syen jon*) and the other dogmatic (*Kyo jon*). But there is no hostility between them. They often share the same monastery and each group is free to hold its devotional services in accordance with its own prescribed rites and rituals. They both take the Five Vows for spiritual discipline and regard the six *Paramitas* (means of passing to the other side of the ocean of misery), namely, charity, morality, patience, energy, contemplation and wisdom, as the supreme guide for action.

Professor Pratt who made a close study of Buddhism in

Korea tells us his impressions of monks' conception of the Buddha. "The philosophy or theology of the monks, if so dignified a word may be used in this connection," he says, "consists chiefly in a belief in Sakyamuni and Amida and in Maitreya and the Goddess of Mercy. Sakyamuni they know once lived in India and taught righteousness. His aim was to reduce the amount of sorrow in the world, to teach people the laws of health and how to reach old age, and how to have a peaceful, wise, and spiritual mind. So I was told by the most intelligent monk I met in Korea. So far as I could discover, there was no tendency on the part of even the most ignorant monks to identify the Buddhas with their image — on cross idolatory.[66]

Korea became a province of Japan in 1910. Since then a real beginning has been made toward a revival of Buddhism. Korean students are encouraged to study the Buddhist scriptures in Japan. Nevertheless Buddhism is no longer a positive force in Korea. But Korea had already made a great contribution to the spread of Buddhism in the Far East. It was from the Land of the Morning Calm that the Gospel of Buddha went over to "the Empire of the Rising Sun."

## VI

The Mahayana School of Buddhism reached Japan by way of Korea in the sixth century (about 552 A.D.). Prior to that date in about 522 A.D., a Chinese monk, Shiba Tachito as the Japanese named him, built a little Buddhist shrine in Yamato and preached the doctrine of the new religion to a small group of men and women. But it was the conversion of the son of the Emperor Yomei, Prince Umayado, known to history as

66. *The Pilgrimage of Buddhism*: J. B. Pratt.

Shotoku Taishi, that laid the foundation of Buddhism in Japan. He invited several monks from Korea and encouraged them to spread the teachings of the Buddha among the people. In 588 A.D. his aunt Suiko became Empress and nominated Shotoku Taishi prince imperial and regent. The prince did not live to become emperor in his own right — he died in 621 A.D.— but in many ways he emulated the career of Emperor Asoka. He and the Empress Suiko bent their united efforts toward spreading the gospel of the Buddha and promulgated a Constitution of Seventeen Articles, the first written law of the country, in which they urged their people to give due reverence to the Three Treasures, namely, the Buddha, the Law, the Order, for without them "there is no way to turn men from wrong to right."

The first public Buddhist shrine was built in 587 A.D. by Shotoku Taishi; but his most famous construction was a great religious settlement at Horyuji near Nara completed in the beginning of the seventh century (607 A.D.). The shrine of the settlement was surrounded by many useful buildings, for this was not merely a place of worship but a place of learning, a small university for the study of Buddhist thought and the art of music, and a place of human helpfulness as well, with a hospital, a dispensary, and a poor house, where the Buddhist ideal of universal love was put into actual practice.[67]

To Shotoku Taishi, the Mahayana school represented "a religion of the rational moral sense." It was also a source of inspiration for self-forgetting service. He is reputed to have studied Buddhist scriptures and himself wrote commentaries on three works without making reference to any particular school. The first is the Gospel of the Lotus (*Saddharma Pundarika*),

67. *The Pilgrimage of Buddhism.* by J. B. Pratt.

the second is the Discourse on the Ultimate Truth (*Vimalakirti Nirdesa*) and the third is the Book of the Earnest Resolve (*Srimala Devi Simhanada*) by Srimala, the queen of Ayodhya. The beautiful city of Nara with imposing Buddhist shrines was largely built by him. The devout Buddhist Emperor Shomu (724-748 A.D.) made Nara his capital and proceeded to develop it as a centre of the new religion. He built the famous Todaiji Monastery and it was under his patronage that the stupendous image of the Buddha was cast in bronze. The image is called "The Dai Butsu", meaning Great Buddha. The Emperor carried his zeal to the length of abdicating in order to become a monk. His conversion was a great event in the history of Buddhism in Japan ; for he established a relationship of tolerant understanding between Buddhism and Shinto cult and inspired intensive educational, philanthropic and humanitarian work as practical expression of the Buddha's teachings.[68] The Nara period (645-793 A.D.) was characterized by great intellectual and spiritual activity, and the influence of the Buddhist monks extended not only in matters religious but into politics as well.

The Heian period (794-1192 A.D.) began with the Emperor Kwammu. He changed the site of the capital from Nara to Kyoto, encouraged closer association with China of the T'ang dynasty and invited the famous Japanese hermit, Dengyo Daishi, to assist him in his task "of establishing the imperial government on a firmer basis, away from the influence of meddling, worldly monks (of the monastic establishments at Nara), and of renewing Buddhism on a more spiritual level."

68. The Empress Komyo founded one of the first leper hospitals in the world.

To Dengyo Daishi the Mahayana scripture, the *Saddharma Pundarika* (The Gospel of the Lotus) contained the heart of Buddhism. He became the founder of the Japanese school known as the *Tendai Shu,*[69] the leading ideas of which are drawn from this scripture. Dengyo taught that the Buddha nature was inherent in all men and that the Gospel of the Lotus proclaimed the unity of all the varied forms of the Buddhist schools. The Mahayana Sutra *Avatamsaka,* (denoting a wreath or garland) is the basis of another sect known as the Kegon (Flower-ornament) School. "To my mind," writes Suzuki, "no religious literature in the world can ever approach the grandeur of conception, the depths of feeling and the gigantic style of composition, as attained by this Sutra."

"The *Avatamsaka* is a highly imaginative book," writes Professor F. H. Smith in his recent book *The Buddhist Way of Life,* "a poem of eternity's compassion, reminding one of the theme of Francis Thompson's *Hound of Heaven !*

> "I fled him down the nights and down the days
> I fled him down the arches of the years
> And in the midst of tears
> I hid from him, and under running laughter."

This Sutra expounds the doctrine that we all possess the Buddha nature and can therefore attain Buddhahood. The doctrine, it is claimed, is nothing but the representation of the Buddha's own Enlightenment — his illumination in a state of *samadhi.*

69. Tendai is the name of a mountain in T'aichou, South China. A great Buddhist patriarch, Chi-i, lived there and found a school called the T'ien-dai (Tendai) after the mountain.

The philosophy of these two schools, the Tendai and the Kegon combined, may be called as Professor Pratt puts it "the very keel of all serious Buddhist thinking in Japan." To this one should add the mysticism and philosophy of Zen Buddhism.

Another celebrated monk was Kobo Daishi. In China he came under the influence of a sect known as the Chen-Yen, meaning True Word sect (known as Shingon) whose founder was an Indian monk named Vajrabodhi (663-723 A.D.). His teachings were essentially esoteric. Both Dengyo Daishi and Kobo Daishi sought to reconcile certain aspects of the Shinto cult with their conception of Buddhism; but the result proved rather harmful to the spread of the central Mahayana ideals. "It was the united influence of Dengyo Daishi and Kobo Daishi sought to reconcile certain aspects of the completed form of Ryobu Shinto — the amalgamation of Shinto with Buddhism through the (theoretical) identification of many of the greater Kami with the Buddhas. This conception was a natural outgrowth of the Tendai and Shingon philosophies, with their insistence upon identity, their denial of ultimate separateness, and their monastic idealism. The marriage of the two religions was in many ways unfortunate for Buddhism."[70]

However, the great monasteries rapidly grew into centres of immense wealth and power; and it was not only in politics that these two sects began to mingle, but in actual war! The elaborate ritualism of the Shingon and various practices not far removed from the complex *tantric* modes of worship led to the degeneration of Buddhism in Japan. Among the Tendai sect there was, however, a body of men who turned their zeal toward the revival of what they designated as "Pure Land

70. *The Pilgrimage of Buddhism,* by J. B. Pratt.

Buddhism." The reform movement gained momentum under the leadership of a pious monk Honen Shonin who founded the Shin School in 1224. He stressed the importance of child-like faith in the Bodhisattva ideal. The way to realize the ideal, he affirmed, was simple. It is to attain the consciousness of the Buddha-mind. To the question, "What is the Buddha-mind?" Pure Land Buddhism replies, "It is no other than the great loving heart."

'But it was a radical thinker, Nichiren (1222-1282 A.D.), who gathered round him in 1253 a group of active missionaries for appealing to the people to get back to "the Sakyamuni of the Lotus Gospel." Nichiren was the son of a fisherman. He was sent to a monastery near his home at an early age to live as a novice, but he was not satisfied with the result of his quest, "What was the Truth taught by the Buddha?" After an intensive study of the problem he realised that the emphasis should be given to the *Dharma* preached and realised by the Buddha himself rather than to the concept of the eternal Buddha. The sect established by Nichiren is known as "New Lotus School." This Buddhist prophet succeeded in creating a firm intellectual background for the growth of Buddhism in Japan. For several centuries since his death Japanese society continued to be influenced by the philosophy of the Tendai School, the foremost exponent of which was Nichiren. "The refinement of vernacular literature, mystification of fine arts, development of natural architectural and industrial arts, and the graceful manners and customs of the refined class," writes Professor Takakusu, "were all due to the influence of Buddhist culture."[71]

71. *The Essentials of Buddhist Philosophy*: Professor Junjiro Takakusu, 1949.

Towards the middle of the seventeenth century Zen Buddhism reached Japan from China. It formed a sect called Obaku. Prior to this, there were two minor groups which came under the influence of the doctrines of the Southern Ch'an (*Dhyna*) School of China. The influence of Zen Buddhism is discernible in almost every sphere of Japanese culture. The distinguished Japanese writer, Anesaki, says with conviction: "There is hardly a form of thought or a duty that Zen has not touched and inspired with its ideal of simple beauty."[72] During the Tokugawa Shogunate period (1603-1867) the attitude of the rulers was rather paternal toward Buddhism. No attempt was made to supplant its influences, but since the Restoration in 1868, steps have been taken to secure supremacy to Shinto as opposed to Buddhism.

The doctrines of the Tendai, Kegon and Zen schools are still alive in Japan, and they are being studied in all the centres of Buddhist learning. The Pure Land School (*Sukhavati*) makes a strong appeal to a large section of the population. Many monasteries have now become seats of earnest studies. It is equally significant that a high standard of education is now required for ordination as monks.

## VII

In this rapid survey we have left out the territories extending from Caucasus to Kamchatka and from Buryat Siberia to the Himalayan States — Sikkim, Bhutan, Nepal and Tibet. Some twelve million people live in this region and most of them share the Buddhist faith.

Once Buddhism became established in China, her neighbouring countries received it mainly through Chinese influ-

72. *Buddhist Art*: M. Anesaki.

ences. The earliest Buddhist missionaries to Tibet[73] were Chinese and Nepalese monks but they had to depart from the country soon after their arrival. The Bon-Po priests would not tolerate the incursion of any other faith in Tibet. But the Tibetan King Srong Tsan Gampo (630-650 A.D.) married Princess Wen-chen of the Chinese Imperial family. He had already married Princess Bhrikuti Devi, a daughter of a devout Buddhist King Amsu Varman of Nepal. Soon after his accession to the throne he sent one of his ministers to India to study and work out an alphabet for the Tibetan language. This man with sixteen companions studied Indian scripts and phonetics, and finally invented a Tibetan alphabet with four vowels and thirty consonants based on the Brahmi characters then in use in Northern India. He brought with him a large collection of Buddhist scriptures. The first booklet translated into Tibetan was a hymn which began with the familiar "*Om Mani Padme hum*" (The Jewel is in the Lotus !).[74]

The King took active interest in the spread of Buddhism and translated a number of Buddhist Sanskrit scriptures into Tibetan. He also engaged many learned Chinese monks to translate Buddhist canonical works into Tibetan. But the antagonism between the native faith Bon-Po (the primitive forms of nature worship) and Buddhism became acute after his death. A real foundation of Buddhism was laid under the royal patronage of Khri-Son De-Tsan (755-797 A.D.). He invited ă Bud-

73. In Sanskrit manuscripts of about the seventh century, Tibet is called Bhota.

74. The symbolic meaning is explained by Dr. Radhakrishnan as follows : "The self-creative force is in the Absolute. The real and phenomenal are not ultimately different. They are two moments of the same thing — one reality with two aspect."

dhist scholar, Shanta Rakshita, from India and through him the reputation of Padma Sambhava as a famous exponent of the Mahayana School reached Tibet and the King invited him to his dominion. He arrived with a band of disciples from Nalanda.

Padma Sambhava was a tantric priest. It was he who introduced Tantrism and occultism in Tibet which had already become closely associated with the Mahayana and the Yogachara Schools. This priest earned the title "Guru Rin-po-che," meaning 'precious teacher.'

The Tibetan form of Buddhism became permeated with, as Waddell writes, "a priestly mixture of Sivaite mysticism, magic and Indo-Tibetan demonolatry, overlaid by a thin varnish of Mahayana Buddhism."[75] Indeed the process by which the monastic Buddhism made terms with all sorts of debasing rituals and cults is clearly illustrated in the history of Tibetan Buddhism, usually known as Lamaism (La-ma means the Superior One).

But as a result of reform movements there have risen various sects in Tibet. For example, Atisha, an Indian monk came to Tibet in 1042 A.D. and as a result of his evangelic work a sect was formed known as the Ge-lung-pa, meaning Virtuous Order. Its symbol is Yellow Hat. The reform movement received a further impetus from a venerable monk Tsong-Ka-pa (1358-1419 A.D.) who belonged to north-west China.[76] Another sect grew out of the inspiration of Milarapa, an Indian hermit-saint of the eleventh century; but its members are strict ascetics. Of all the sects, the Ge-lung-pa is the most powerful and has secured temporal and spiritual control of Tibet.

75. Waddell, L. A.: *The Buddhism in Tibet.*
76. His spiritual successors are the Dalai Lamas.

# THE BUDDHA

*and*

# HIS MESSAGE

## PART II

## READINGS

*from*

## BUDDHIST LITERATURE

## Chapter V

# *Introduction*

FOR long the teaching of the Buddha were preserved by memory. The oldest books from which we gather something of his life and teachings were not put into writing till about the first century B.C. during the reign of the Sinhalese King Vattagamani Abhaya (101-77 B.C.). Thus the earliest records of the Buddhist canonical literature are found in Ceylon, written in Pali, an Indian dialect probably close to Magadhi. "In former times," the *Mahavamsa,* the great Ceylonese chronicle, writes, "the most learned monks handed down the text and commentary of the Three Pitakas orally; but since they perceived that the people were falling away from the orthodox teaching, the monks convened, and so that the true doctrines might endure, they wrote them down in books." The author of this work is Mahanama. Scriptures were composed and compiled in different periods between the intervals of the sessions of the Buddhist Council, but scholars seem to agree that their general arrangement was fixed at the Third Council held at Pataliputra in 247 B.C. The *sutra* (lit. string) of aphorisms and abbreviated phrases became the basis of written scriptures either in Sanskrit or Pali, or both; and these are usually followed by commentaries.

The Buddhist scriptures may be divided into three main groups, the *Tripitaka,* meaning three-fold basket. The first is the *Vinaya-pitaka* : it deals with the organisation and discipline for the Order of the Monks and Nuns. We find here rules of conduct binding on them, and also details for ceremonial observance. The second is the *Sutta-pitaka* : it has five divisions called the *Nikayas.*[77] All the *Nikayas* consist of discourses and dialogues of the Buddha. Here we see him among all classes, men and women, listening to them, dispelling their doubts and preaching the Truth revealed to him by his own spiritual experience. " In the depth of philosophic insight, in the method of socratic questioning often adopted, in the earnest and elevated tone of the whole, in the evidence they afford of the most cultured thought of the day," writes Rhys Davids, " these discourses constantly remind one of the dialogues of Plato."

The *Dhammapada,* meaning footprints of the Law, is a part of the *Sutta-pitaka.* It is an anthology and used as a guide book for those who pledge themselves to walk in the Way of Dhamma. It is in verse and there are four hundred and twenty-three stanzas composed in various metres. The commentary on the *Dhammapada, Atthakatha,* is supposed to have been written by Buddhaghosa in the first half of the fifth century A.D. " In explaining the verses, he gives for every or nearly every verse a parable to illustrate its meaning, which is likewise believed to have been uttered by the Buddha in his intercourse with his disciples, or in preaching to the multitudes that came to hear him" (Max Muller). There is no reason to doubt that most of the verses, even if they do not reproduce the exact

77. The five *Nikayas* are : *Digha, Majjhima, Samyutta, Anguttara* and *Khuddaka.*

utterances of the Buddha, are true to the spirit of his teaching.

The third is the *Abhidhamma-pitaka* : it is devoted to elaboration of the Eternal Law (Dhamma). It is of highly metaphysical nature.

The impulse of giving expression in verse to the joyful moods of the monastic life seems to have been cultivated with success by pious monks and nuns. Two important collections of these poems are *Thera-gatha,* the Psalms of the Brethren ; and *Theri-gatha,* the Psalms of the Sisters. "In skilful craftsmanship and beauty these songs," writes Ananda Coomaraswamy, "are worthy to be set beside the hymns of the *Rig Veda* and the lyrical poems of Kalidasa and Jayadeva. The burden of all the songs is the calm delight, the peace beyond words to which they have attained. . . ."[78]

Another important work is the *Visuddhimagga* (The Way of Purity) by Buddhaghosa (400 A.D.). He was a brahmin from Bihar and came over to Ceylon where he joined the Buddhist order and lived in the famous Mahavihara (great monastery). His work contains a systematic exposition of the Hinayana School of Buddhism. He is also the author of *Sumangala Vilasini,* a commentary on the *Digha-Nikaya ;* and of *Attha Salini,* a survey of all Abhidhamma literature. So much for the early Buddhist works in Pali.

## II

The Buddhist scriptures of the Mahayana School are in Sanskrit. Only a few outstanding works may be mentioned here. Nagarjuna, who is, as already mentioned, the greatest

78. *Buddha and the Gospel of Buddhism.*

authority on the philosophical basis of Mahayana, has left two works entitled the *Madhyamaka Sastra* and the *Madhyamaka Karikas*. These are a sort of guide of the Middle Way. Chandrakirti (550 A.D.) who lived in the first half of the sixth century has left excellent commentaries on them.

The founders of the Yogachara School in the fourth century A.D. are said to be the celebrated Malayan scholars, Asanga and Vasubandhu, both natives of Peshawar (Purushapura, summer residence of Emperor Kanishka). Asanga is the author of *Yogachara Bhumi*. Vasubandhu's *Abhidharma Kosa* enjoyed popularity in India and was taught in the universities of Nalanda and Valabhi. Hiuen Tsang who studied at Nalanda during 651-684 A.D. translated it into Chinese.

Another famous author whose name is associated with the Madhyamaka School is Santi Deva. Of his work, the *Bodhicharyavatara* (lit. Entrance on the Wisdom-life; translated into English, The Path of Light) is a noble contribution to the ideals of Buddhism. It is so filled with compassionate feeling and genuine devotion that discerning European critics compare it to the *Imitation of Christ* by Thomas a Kempis.

An epic poem on the life of the Buddha, entitled the *Buddhacharita* (The Career of the Buddha) was written by Asvaghosha, a poet of great distinction in the Court of Kanishka. "In its delineation of the life and work of the Buddha," writes Farquhar, "it scarcely goes beyond the Pali Canon, but in freshness and power it stands altogether on another level, the work of a true poet."[79] He is also the author of several other works, namely, the *Vajrasuchi* (Diamond Needle).

79. *An Outline of the Religious Literature of India*: J. N. Farquhar, Oxford University Press, 1920.

the *Vajrachhedika* (The Diamond Cutter), The *Mahayana Shraddhotpada Shastra* (Awakening of Faith in the Mahayana School), the *Sutralamkara* which is a collection of legends, and the *Saundarananda Kavya* which deals with special scenes and incidents connected with the life of the Buddha. All his works seem to be addressed not to the monastic community, but mainly to the laity.

We must mention another famous biography which is "one of the greatest of Buddhist books." It is the *Lalitavistara* (Lovely Details),[80] possibly written by several authors, partly in verse and partly in prose. It is a work of "genuine epic strength" and charged with profound religious sentiment and utter devotion to the Buddha.

One of the classics of the Mahayana School is the *Sad-dharma Pundarika* (Lotus of the Good Law). It was probably written towards the end of the second century A.D. The earliest translation into Chinese was by Dharmaraksha in 286 A.D. This classic has had considerable influence in China and Japan. It has been described as rather a drama than a narrative — "An undeveloped mystery play, in which the chief interlocutor, not the only one, is Sakyamuni, the Lord."[81]

In the *Sukhavati Vyuha* we have a description of the "Land of Bliss" where the Buddha lives and reigns as Amitabha, meaning Infinite (or Measureless) Light. It propounds the idea of Maitri Buddha. The *Amitayus Dhyana Sutra* directs the devotee to practise meditation in order to apprehend the Land

80. Edwin Arnold's *The Light of Asia* is mainly based on this work.

81. Quoted in *Buddha and the Gospel of Buddhism* : A. Coomaraswami.

of Bliss. It aims at the Awakening of the Bodhi-Chitta here on earth by love and selfless service.

Another impressive Mahayana work is the *Vimalakirti-Nirdesa,* Discourse on Emancipation. It was written by a wealthy citizen of Vaisali. Here he does not repudiate the ideals of monasticism but stress is laid on leading an active life as a citizen in conformity to the supreme virtue of universal love for humanity. To follow the steps of the Buddha is not to renounce the world and seek one's own salvation, but to fulfil his mandate to work for "the weal, the good and the happiness" of man. The Sanskrit original is lost, but it was translated into Chinese and, as we have mentioned in our survey of Buddhism in Japan, Shotoku Taishi wrote a commentary on this work. A quotation from the English translation by Professor Hokei Idumi[82] may be of interest to the reader.

Vimalakirti explains why he resides at Vaisali and lives as a householder. He says he does so only for the sake of the necessary means for saving creatures; abundantly rich, ever careful of the poor, pure in self-discipline, obedient to all precepts, removing all anger by the practice of patience, removing all sloth by the practice of diligence, removing all distractions of mind by intent meditation, removing all ignorance by fullness of wisdom.

"Though he was but a simple layman, yet observing the pure monastic discipline; though living at home, yet never desirous of anything; though possessing a wife and children, always exercising pure virtures; though surrounded by his family, holding aloof from worldly pleasures; though using the jewelled ornaments of the world, yet adorned with spiritual splendour;

82. See *The Eastern Buddhist,* III, 138-39.

though eating and drinking, yet enjoying the flavour of the rapture of meditation ; though frequenting the gambling house, yet leading the gamblers into the right path ; though coming in contact with heresy, yet never letting his true faith be impaired ; though having a profound knowledge of worldly learning, yet ever finding pleasure in the things of the spirit as taught by the Buddha ; though profiting by all professions, yet far above being absorbed by them. Benefitting all beings, going wheresoever he pleases ; ever teaching the young and ignorant when entering the hall of learning; manifesting to all the error of passion when in the house of debauchery ; persuading all to seek the higher things when at the shop of the wine-dealer ; preaching the Law when among wealthy people ; teaching the Kshatriyas patience ; removing arrogance when among Brahmans ; teaching justice to the great ministers ; teaching loyalty and filial piety to the princes ; teaching honesty to the ladies of the court ; persuading the masses to cherish virtue."

## III

Some of the Buddhist scriptures and their commentaries have been translated into Chinese, Japanese and Tibetan languages. The scholars of China and Japan have made rich contributions to the exposition of the Mahayana School. A considerable part of the Buddhist religious literature has been translated into a number of European languages. We are indebted to the Pali Text Society for its pioneer work. It was founded in 1881 by the late Professor T. W. Rhys Davids. Thanks to the self-denying labours of competent scholars and editors, the society has been able to make the great heritage of ancient Buddhist literature, buried in Pali manuscripts,

easily accessible to the West. In view of differences in interpreting technical terms (such as *Nibbana, Samkhara,* etc.), the Society is preparing a Concordance which may pave the way for arriving at agreed translations. But a good many of illuminating discourses and observations and results of research lie buried in notes in learned journals, in obscure monographs or in specialized catalogues. The range of ideas in the Buddhist scriptures and literature is very extensive. Scholars in Asia have made no serious attempt to deal with the history of Buddhism as a great Asian religio-ethical movement ; nor have they reinterpreted the fundamental teachings of the Buddha as a world-gospel.

The Buddhist scriptures and literature have amassed in the course of a long process of acclimatization in varying cultural fields much superstitious and ritualistic material ; but as Mrs. Rhys Davids recognised, " There are rare jewels embedded in unworthy clay." I feel the urgency of recovering these " jewels in the mud " for I believe that they are a precious inheritance not only of the Buddha-land but of the world.

The time is opportune for convening a Congress of Buddhist scholars with the object of undertaking (a) a comprehensive survey of the entire field of Buddhist literature ; (b) *fresh translation* of Buddhist Scriptures ; (c) inauguration of co-ordinated research in the history of Buddhism ; and (d) preparation of popular treatises on the fundamental teachings of the Buddha.

A word about the selections which follow. I have placed them in four sections, under the titles of my own devising. They are : (A) Aspects of Buddhism, (B) The Quest for Truth, (C) Life as Wayfaring, and (D) Enlightenment. As

far as possible sectarian doctrines and metaphysical speculations are not given prominence and I have confined myself to the Gospel of the Buddha.

## Chapter VI

# Aspects of Buddhism

* * * * * * * * * * * * * * *

"I CONFESS I should not have devoted my life to the study of Buddhism, had I not felt the intrinsic worth of much that Gotama laid down, and that Gotama was the only man of our own race, the only Aryan, who can rank as the founder of a great religion. Not only so, but the whole intellectual and religious development of which Buddhism is the final outcome was distinctively Aryan, and Buddhism is the one essentially Aryan faith.

"Buddhism starts with a complete philosophical and psychological theory worked out by men of great intellectual power and considerable culture. It took its rise among an advancing and conquering people full of pride in their colour and their race, in their achievements and their progress."

— T. W. Rhys Davids

*Buddhism, its History and Literature*

"We find in Gautama the Buddha, in powerful combination, spiritual profundity, moral strength of the highest order and a discreet intellectual reserve. He is one of those rare

spirits who bring to men a realization of their own divinity and make the spiritual life seem adventurous and attractive, so that they may go forth into the world with a new interest and a new joy at heart. While his great intellect and wisdom gave him comprehension of the highest truth, his warm heart led him to devote his life to save from sorrow suffering humanity, thus confirming the great mystic tradition that true immortals occupy themselves with human affairs, even though they possess divine souls. The greatness of his personality, his prophetic zeal and burning love for suffering humanity, made a deep impression on those with whom he lived. His true greatness stands out clearer and brighter as the ages pass and even the sceptical-minded are turning to him with a more real appreciation, a deeper reverence, and a truer worship. He is one of those few heroes of humanity who have made epochs in the history of our race, with a message for other times as well as their own."

— S. Radhakrishnan
*The Dhammapada*

" A view very important for the thought-fabric of Buddhism is this : the association of the impermanent and transitory with that which is produced by an operation of causality. Causality, or, to translate more accurately the Pali word (*paticcasamuppada*; Sanskrit, *pratityasamutpada*) — the origin (of one thing) in dependence (from another thing) — represents a relation existing between two members, of which the one, and because of it necessarily the other, is at no moment unaltered. There is no being subject to the law of causality, that does not resolve itself, when analyzed, into a process of self-changing, of

becoming. In the continuous oscillation, ruled by the natural law of causality, between being and not-being, consists alone the reality of the things which make up the contents of this world.

"The world is the world's process ; the formula of causality is the expression of this process of the world, or at least of that side of the process with which alone man, bound in sorrow and seeking deliverance, has anything to do. The conviction of an absolute law which rules the world's process expressed in the formula, deserves to be set out in bold relief as one of the most essential elements of the body of Buddhist Thought."

— H. Oldenberg
*Buddha : His Life, his Doctrine, his Order*

"Though it may be hazardous to define the boundaries between these hostile philosophies (preached by contemporary teachers), it yet seems safe to say that each of them exhibited one or more of the following characteristics, all of which were repugnant to Gotama, namely, a radical scepticism questioning all things and sapping all decision and all action ; a radical materialism denying all things spiritual and involving a determinism which denied all freedom of the will ; a materialism combined with a radical indeterminism, which left all things to chance, and equally eliminated the freedom of the will, the distinction between good and evil, and all moral responsibility ; and an individualism which, while seeking to transcend the boundaries or material limitations of the ego and thus to merge itself in the Universal, yet concentrated its efforts solely upon its own salvation, through a series of rebirths or directly, and found in passivism or quietism the way of escape from the

earthly coil. All these tenets were in exact opposition to the teachings of the *Dhamma* of Gotama, who, whatever may have been the doctrines of the later Buddhism preached by his followers, himself taught a realism which accepted the phenomenal world as we see it, and insisted upon the freedom of the will and moral responsibility, upon the insignificance of the individual as individual, though equally insistent upon the importance of all actions of the individual in relation to their consequences upon others, and turned away resolutely from the quest after .self-salvation through self-concentration and quietism to find the blessing of Nibbana (self-extinction) in selfless and tireless activity."

— J. G. Jennings
*The Vedantic Buddhism of the Buddha*

"One day a certain teacher came to Gautama to instruct him in purity. True purity, Gautama was told, comes only from philosophy. Gautama's reply was typical — inward peace comes neither from philosophy nor from the absence of philosophical opinions. He who holds to a philosophical position is concerned with defending it. This leads to disputation with rival opinions which in turn leads to pride, arrogance and conceit. Actually, one should get to the place where he neither desires opinions nor their absence. The genuine sage is the man who has shaken off all 'systems" of philosophy. Having no position to defend, he has no special prejudice to plead.

"Furthermore, Gautama points out, thoughtfulness is not to be confused with that kind of reasoning which is the standard practice of the world of philosophers. The wise person will practise thoughtfulness in the sense of becoming

aware. Awareness is not increased by speculation such as the worldling engages in. Too many people make the mistake of going from philosopher to philosopher, seeking final truths. (Had not Gautama himself gone through this phase in his pilgrimage ?) Such people 'following their desires, do not break asunder their ties ; they grasp, they let go like a monkey letting go the branch just after having caught hold of it.' Grasping one philosophical position after another, they wander about in the world annoying people. In contrast to the emotional and intellectual confusion of such people, the Buddhist sage does not cling to anything — 'to what is seen, heard, or thought'."

Passages from *Sutta Nipata,* paraphrased by Professor Ross in *The Meaning of Life in Hinduism and Buddhism,* 1952

"The most important part of moral action lies, according to Buddhist notions . . . in the scope of man's inner life, in the exercise of incessant self-discipline. Step by step, piece by piece, moment by moment, he who is wise, cleanses his ego from all impurity, as the goldsmith refines silver" (*Dhammapada*).

"The ego, whose reality remained to metaphysics an unsolved enigma, here becomes for ethical speculation a determinate power, before which everything external to it vanishes into the background as something foreign. To find the ego is acknowledged to be the worthiest object of all search, to make a friend of the ego the truest and highest friendship. 'First of all let a man establish his own ego in the good ; then only can he instruct others . . . .' (*Dhammapada*)."

— H. Oldenberg

*Buddha : His Life, his Doctrine, his Order*

"Buddhism lays stress on the Threefold Learning (*siksa*) of Higher Morality, Higher Thought, and Higher Insight. That is to say, without higher morals one cannot get higher thought and without higher thought one cannot attain higher insight. Higher thought here comprises the results of both analytical investigation and meditative intuition. Buddhism further instructs the aspirants, when they are qualified, in the Threefold Way (*marga*) of Life-View, Life-Culture, and Realization of Life-Ideal. In other words, without a right view of life there will be no culture, and without proper culture there will be no realization of life. Life-Culture here again means the results of right meditation."

— Takakusu
*The Essentials of Buddhist Philosophy*

"At Vesali in the Ambapali grove the Buddha delivered a comprehensive religious discourse, which may be taken as summarizing the essentials of his faith. This discourse deals with three specific subjects, namely virtuous action (*sila*), abstraction or rapture (*samadhi*), and reason (*panna*). It is noticeable that *samadhi* is the last section (*samma-samadhi*) of the Noble Eight-fold Path, whilst *panna* is practically identical with the first section (*samma-ditthi,* right view or outlook). Reason (*panna*) is necessary, and likewise religious rapture (*samadhi*) ; but these qualities, which might be exercised in solitary retirement, will not suffice without activity, that virtuous action (*sila*), which the Eight-fold Path enjoins. Reason is required for the true comprehension of the first three of the Four Noble Truths, and good deeds are enjoined by the fourth of these, the Noble Eight-fold Path ; but *samadhi,* religious

feeling or earnest contemplation, is required in addition to mere rationalism and mere duty, in order to introduce that love (*metta*), which makes of altruism a living principle, not a mere rational theory scarcely distinguishable from highly enlightened self-interest or Epicureanism. And mystical religious rapture is not sufficient, unaccompanied on the one hand by clear reason and on the other by practical well-doing."

— J. G. Jennings
*On the Essentials of the Dhamma*

"Prajna is primarily one of the three subjects of the Buddhist Triple Discipline, which is Morality (*sila*), Meditation (*dhyana*), and Wisdom (*prajna*). Morality consists in observing all the precepts laid down by the Buddha for the spiritual welfare of his disciples. Meditation is the exercise to train oneself in tranquillization, for as long as the mind is not kept under control by means of meditation, it was of no use just to observe mechanically the rules of conduct; in fact, the latter were really meant for spiritual tranquillization. Wisdom or *prajna* is the power to penetrate into the nature of one's being, as well as the truth itself thus intuited. All these three are needed for a devoted Buddhist."

— D. T. Suzuki
*The Zen Doctrine of No-mind*

We have this dialogue in *Essential Teaching of the Abrupt Awakening* by Ta-chu-Hui-hai, a famous expounder of Chinese Zen.

Q. What is meant by the simultaneous functioning of the Triple Discipline (namely, morality, meditation and wisdom)?

A. To be pure and undefiled is *Sila* (morality). The mind unmoved remaining ever serene in all conditions is *Dhyana* (meditation). To perceive the mind unmoved, and yet to raise no thoughts as to its immovability; to perceive the mind pure and undefiled, and yet to raise no thoughts as to its purity; to discriminate what is bad from what is good, and yet to feel no defilement by them, and to be absolute master of oneself: this is known as *Prajna* (wisdom or intuitive knowledge). When one perceives thus that *Sila, Dhyana,* and *Prajna* are all beyond attainability, one at once realizes that there is no discrimination to be made between them, and that they are of one and the same Body. This is the simultaneous functioning of the Triple Discipline.

Q. When the mind abides in purity, is this not clinging to it?

A. When abiding in purity, one may have no thoughts of abiding in it, and then one is said not to be clinging to it.

Q. When the mind abides in emptiness, is this not clinging to it?

A. When one has thoughts as to thus abiding, there is a clinging in one.

Q. When the mind abides in the non-abiding, is this not clinging to the non-abiding?

A. When one cherishes no thoughts as to emptiness, there is no clinging. If you wish to understand when the mind comes to realize the moment of non-abiding, sit in the right meditation posture, and purge your mind thoroughly of thoughts — thoughts about all things, thoughts about goodness and badness of things. Events past are already past; therefore have

no thoughts of them, and your mind is disconnected from the past. Thus past events are done away with. Present events are already here before you, then have no attachment to them. Not to have attachment means not to rouse any feeling of hate or love. Your mind is then disconnected from the present, and the events before your eyes are done away with. When the past, present, and future are thus in no way taken in, they are completely done away with. When thoughts come and go, do not follow them, and your pursuing mind is cut off. When abiding (with thoughts), do not tarry in them, and your abiding mind is cut off. When thus freed from abiding (with thoughts), you are said to be abiding with the non-abiding. If you have a thoroughly clear perception of yourself, you may remain abiding with thoughts, and yet what remains abiding is thoughts, (and as to your Unconscious) it has neither an abiding place nor a non-abiding place. If you have a thoroughly clear perception as to the mind having no abiding place anywhere, this is known as having a thoroughly clear perception of one's own being. This very Mind which has no abiding place anywhere is the Buddha-Mind itself; it is called Emancipation-Mind, Enlightenment-Mind, the Unborn Mind, and Emptiness of Materiality and Ideality.

— D. T. Suzuki
*The Zen Doctrine of No-mind*, 1949

The idea that the social life of an individual must have a spiritual basis is confirmed by the spirit of Zen Buddhism. Suzuki writes :

"No doubt the idea was greatly enforced by the characteristic industry and practicalness of the Chinese people by whom

Zen was mainly elaborated. The fact is that if there is any one thing that is most emphatically insisted upon by the Zen masters as the practical expression of their faith, it is serving others, doing work for others, not ostentatiously indeed but secretly, without making others know of it. Says Eckhart, 'What a man takes in by contemplation he must pour out in love.' Zen would say, 'pour it out in work,' meaning by work the active and concrete realization of love. Tauler made spinning and shoe-making and other homely duties gift of the Holy Ghost; Brother Lawrence made cooking sacramental. George Herbert wrote:

> Who sweeps a room as for thy laws
> Makes that and the action fine.

"These are all expressions of the Spirit of Zen, as far as its practical side is concerned. Mystics are thus all practical men, they are far from being visionaries whose souls are too absorbed in things unearthly or of the other world to be concerned with this life."

— D. T. Suzuki
*Essays in Zen Buddhism*

"As the mind progresses towards Enlightenment, it becomes aware of clearing insight and sensitiveness as to the essential unity of all animate life, and there awakens within him a great heart of compassion and sympathy drawing all animate life together, harmonizing differences, unifying all dualisms.

"With the disappearing of all sense of difference between self and others and all dualisms, the heart becomes filled with a great rapture of gladness and joy. Gradually as the difference between suffering and happiness fades away, this feeling of

gladness and joy is transmuted into perfect tranquillity and peacefulness. Gradually even the conception of difference and likeness vanishes and all notions of even joy and peace drop out of sight, and the mind abides in the blissful peace of perfect Equanimity."

— Dwight Goddard

*A Buddhist Bible* (revised edition)

"The mental cultivation of Buddhism is divided into three: 1. 'effort' stage; 2. 'view-path' stage; 3. 'practice-path' stage. The adjustment of one's self so as to proceed to the path, that is, the beginner's undertaking, comes first. The first path one treads is the 'effort' stage in which there is the practice of calmness and insight. One must practise : Calmness.

"Fivefold restraint of mind :

1. Meditation of impurity of the worldly life to adjust the mind with regard to passion and avarice—(individual).
2. Meditation on mercy to cultivate the idea of sympathy to others and to stop the tendency of anger—(universal).
3. Meditation on causation to get rid of ignorance—(individual).
4. Meditation on diversity of realms to see the difference of standpoints and to get rid of selfish views—(universal).
5. Meditation on breathing leading to concentration so as to correct the tendency of mental dispersion—(individual).

"When one's mind has been adjusted and calmness has been obtained, one proceeds to the next : Insight.

"Without purity of conduct there will be no calm equipoise of thought; without the calm equipoise of thought there will be no completion of insight. The completion of insight (*prajna*) means the perfection of intellect and wisdom, i.e., perfect enlightenment."

— Takakusu

*The Essentials of Buddhist Philosophy*

"To elucidate the possibility of an ideal world of harmony, the Kegon School of Japan sets forth what are called the 'New Profound Theories.'

"The theory of co-relation, in which all things have co-existence and simultaneous rise. All are co-existent not only in relation to space but also in relation to time. There is no distinction of past, present and future, each of them being inclusive of the other. Distinct as they are and separated as they seem to be in time, all beings are united to make one entity — from the universal point of view.

"The theory of mutual penetration of dissimilar things. All dissimilar existences have something in common. Many in one, one in many, and all in unity.

"The theory of freedom — i.e., freedom from ultimate distinctions — in which all elements are mutually identified. It is a universal identification of all beings. Mutual identification is, in fact, self-negation. Identifying oneself with another, one can synthesize with another. Negating oneself and identifying oneself with another constitute synthetical identification. This is a peculiar theory or practice of Mahayana. It is applied to any theory or practice. Two opposed theories or incompatible facts are often identified. Often a happy

solution of a question is arrived at by the use of this method. As the result of mutual penetration and mutual identification, we have the concept, One in All, All in One, One behind All, All behind One, the great and small, or the high and low, moving harmoniously together. Even the humblest partaking of the work in peace, no one stands separately or independently alone. It is the world of perfect harmony.

"The theory of completion of virtues by which the chief and the retinue work together harmoniously and brightly. If one is the chief, all others will work as his retinue, i.e., according to the one-in-all and all-in-one principle, they really form one complete whole, permeating one another."

— Takakusu
*The Essentials of Buddhist Philosophy*

"It is the greatest mistake to suppose that the suppression of desire is a part of the higher Buddhism. It is really just the contrary. Evil desires are, no doubt, to be suppressed. To the Buddhist layman the satisfaction of such desires as the desire for a wife and family, for wealth and power, is freely permitted and even regulated by precept; and it is at least an open question whether we could not match every expression as to the suppression of such desires with equivalents from the teachings of the Western prophets. Even with regard to the sexual relations, Gotama finds himself in agreement with many earnest Christian writers. It is at all events certain that the ideal is not one of mere quietism, but of intellectual activity and of exalted desire, not only entertained, but reached and enjoyed."

— T. W. Rhys Davids
*Buddhism, its History and Literature*

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

— Bhikkhu Subhadra.
*Buddhist Catechism*

"*Nirvana* has two dimensions — the first ethical and psychological, the second metaphysical. Liberation from resentment, coveting, lusting constitutes the ethical factor in *Nirvana.* Expressed psychologically, it involves relinquishing all sense of the 'I'. The metaphysical dimension refers to the cessation of Becoming and of ignorance. This cessation of Becoming is the supreme goal sought ; the extinction of craving is merely a stepping-stone to this.

"The Buddhist descriptions of the person who has gained release from individuality and realized *Nirvana* emphasize the sense of freedom and spontaneity, the feeling of coolness after a fever has died down, release from a prison, clarity of vision. There is joy in the escape from *dukkha* (dis-harmony) and *tanha* (craving), from lust (*vana*) and Becoming (*samsara*). The poetical similes used by the Buddhist monks never suggest any violent rapture or overmastering emotion. This sense of freedom does not mean an immediate release from mortality. 'As the bee collects nectar and departs without injuring the flower or its colour or scent', so does the enlightened one dwell in his village. Having sensed the delusion of egoism

and ambition, he lives without clinging — like water on a lotus leaf, like the wind not caught in a net.

"Ethical disciplines and psychological insights are like the raft by means of which one crosses a river. They are means to an end which cannot be described in terms of the steps one took in approaching that end. Hence Gautama wisely refused to debate what 'happened' to the person who realized *Nirvana*. *Nirvana* was not something to be debated but to be realized by those willing to undertake the experiment in following the prescribed techniques. No definition could help the man who had not been delivered from his need to cling. No interpretation would be necessary for the man who had discovered it for himself. The serious pilgrim was promised release from *dukkha* (dis-harmony) and *avidya* (un-awareness). But the Buddha never encouraged anyone to eliminate the suffering or dis-harmony; he asked him to go to the roots. To know to the roots is to get at the causes. *To know to the roots brings freedom.*"

Passages from *Samyutta Nikaya, Sutta Nipata* and *Dhammapada* summed up by Professor Ross :
*The Meaning of Life in Hinduism and Buddhism*, 1952

The Path is one for all,
The means to reach the goal
must vary with the pilgrims.
Thou shalt not let thy senses
make a playground of thy mind.
Hast thou attuned thy being to Humanity's great pain,
O Candidate for Light ?
For know, that the Eternal knows no change.

— Yoka Daishi : *Song of Enlightenment*

The Buddha said :

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

" 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.

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

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

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

A middle path, O bhikkhus, avoiding the two extremes, has been discovered by the Tathagata — a path which opens the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to *Nirvana* !

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

of mind, to the higher wisdom, to full enlightenment, to Nirvana ?

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

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

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

" But to satisfy the necessities of life is not evil. To keep the body in good health is a duty, for otherwise we shall not be able to trim the lamp of wisdom, and keep our mind strong and clear. Water surrounds the lotus-flower, but does not wet its petals.

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

— The Sermon at Banaras

*Mahavagga*

" All that we are is the result of what we have thought ; it is founded on our thoughts, it is made up of our thoughts.

If a man speaks or acts with impure thoughts, sorrow follows him, as the wheel follows the foot of the draught animal that draws the carriage. 'He abused me, he beat me, he defeated me'— in those who harbour such thoughts hatred will never cease. For hatred does not cease by hatred at any time : hatred ceases by love. This is an eternal law.

"Therefore, overcome the angry by gentleness ; the wicked by kindness, the miser by liberality ; the liar by truth.

"He who lives without passionate craving for sensuous pleasures, his senses well controlled, moderate in his food, faithful and strong, him the Tempter will certainly not overthrow, any more than the wind throws down a rocky mountain.

"This mind of mine went formerly wandering about as it liked ; but I shall now control it thoroughly, as the rider who holds the hook controls the furious elephant. Be not careless ! Watch your thoughts ! Draw yourself out of the evil way, as an elephant does who is sunk in mud."

— *Dhammapada*

"As when a house-roof is not properly secured, the rain finds a way through it and drops within, so when the thoughts are not carefully controlled, the carnal desires will soon bore through all our good resolutions. But as when a roof is well stopped then the water cannot leak through, so by controlling one's thoughts, and acting with reflection, no such desires can arise or disturb us."

— *Dhammapada*

(Translated by Samuel Beal from the Chinese)

"The mind has two doors from which issue its activities. One leads to a realization of the mind's Pure Essence, the other leads to the differentiations of appearing and disappearing of life and death. Through each door passes all the mind's conceptions so inter-related that they never have been separated and never will be.

"What is meant by the Pure Essence of Mind? It is the ultimate purity and unity, the all-embracing wholeness, the quintessence of Truth. Essence of Mind belongs to neither death nor rebirth, it is uncreated and eternal.

"In its aspect of Enlightenment, Mind-Essence is free from all manner of individuation and discriminative thinking; it is all-embracing, extending to all immensities, as vast as open space, as pure, as unchanging, as indefinable. It is innate Enlightenment, but because it is Enlightenment, it foreshadows the appearing of Enlightenment, but innate Enlightenment and the appearing of Enlightenment are of one sameness. When the mind becomes conscious of its ultimate nature of Enlightenment, it speaks of it as Enlightenment; when it is not enlightened as to its ultimate nature, we think of it as Ignorance."

— *Shraddhotpada Shastra*: Quoted in *A Buddhist Bible* by Dwight Goddard (revised edition)

When the Buddha was residing at Srasvasti, in the Jetavana, there was a young Bhikshu, who being overcome by foolish thoughts, was unable to restrain his desires. Grieved at this, he resolved to dismember himself, and for that purpose he went to the house of his Patron (*danapati*), and having procured a knife he proceeded to his cell, and sitting on his couch he began to reflect on the evil which resulted from the

power of gratifying desire. Buddha knowing his thoughts, and perceiving him to be deceived by ignorance of the true cause of his conduct, an ill-restrained mind, proceeded to his cell, and inquired what he was going to do. On this the Bhikshu explained that as he was unable to check desire, and in consequence to advance in religious exercise, he was about to dismember himself. On this the Buddha explained that uncertainty and doubt were the cause of delay in religious progress, that the first thing to do was to govern the mind, and restrain the thoughts, without which merely to get rid of the external instrument of evil was useless.

— *Dhammapada*

(Translated by Samuel Beal from the Chinese)

When the Buddha was dwelling near Rajagaha on the Hill called Vulture's Peak, he gave to the brethren this pious talk about things that include each other :

" Such is Right Practice, such is Contemplation, such is Insight.

" Contemplation when compassed about by Right Practice is of great fruit, of great profit.

" Insight compassed about by Contemplation is of great fruit, of great profit.

" The Mind when compassed about by Insight is utterly freed from the *asavas,* namely the *asava* of sensual lust, wrong views, and ignorance."

— *Digha Nikaya*

(Translated by F. L. Woodward)

The Lord Buddha then warned Subhuti, saying : " Subhuti, do not think that the Tathagata ever considers within his own mind : I ought to enunciate a system of teaching for the elucidation of the Dharma. You should never cherish such an unworthy thought. And why ? Because if any disciple should harbour such a thought, he would not only be misunderstanding the teaching of the Tathagata but he would be slandering him as well. Moreover, what has just been referred to as ' a system of teaching ' has no meaning, as Truth can not be cut up into pieces and arranged into a system. The words can only be used as a figure of speech."

As Subhuti listened intently to the words of the Lord Buddha, they penetrated into the depths of his understanding and he fully realised that it was the true Path to enlightenment. The tears came to his eyes as he realised this and he said : " O Blessed Lord ! Thou hast opened my eyes to its Transcendental Wisdom. What has been taught us concerning the true significance of phenomena carries no arbitrary or limited meaning. The teaching is, as you say, a raft that will carry us to the other shore."

— *Vajrachhedika Sutra* (The Diamond Sutra)
Quoted in *A Buddhist Bible*
by Dwight Goddard (revised edition)

" Monks, I will teach you *dhamma* — the parable of the raft — for getting across, not for retaining. Listen to it, pay careful attention, and I will speak. It is like a man, monks, who as he is going on a journey should see a great stretch of water, the hither bank with dangers and fears, the farther bank secure and without fears, but there may be neither a boat

for crossing over, nor a bridge across for going from the not-beyond to the beyond. It occurs to him that in order to cross over from the perils of this bank to the security of the farther bank, he should fashion a raft out of grass and sticks, branches and foliage, so that he could, striving with his hands and feet and depending on the raft, cross over to the beyond in safety. When he has done this and has crossed over to the beyond, it occurs to him that the raft has been very useful and he wonders if he ought to proceed taking it with him packed on his head or shoulders. What do you think, monks ? That the man, in doing this, would be doing what should be done to the raft ?

"No, lord."

"What should that man do, monks, in order to do what should be done to that raft ? In this case, monks, that man, when he has crossed over to the beyond and realizes how useful the raft has been to him, may think : Suppose that I, having beached this raft on dry ground, or having immersed it in the water, should proceed on my journey ? Monks, a man doing this would be doing what should be done to the raft. In this way, monks, I have taught you *dhamma* — the parable of the raft — for getting across, not for retaining. You, monks, by understanding the parable of the raft, must discard even right states of mind and, all the more, wrong states of mind."

—*Majjhima Nikaya*

When urged by one of his followers to perform a miracle in order to convert certain non-believers, the Buddha replied : "I despise and reject the miracles of magic power and divination.

I and my disciples gain adherents only by the miracle of instruction."

— *Digha Nikaya*

"Just as if, monks, a man walking through a forest, through a great wood, should see an ancient way, an ancient road, followed by men of old, and if he were to go along it he would see an ancient city, an ancient royal capital, inhabited by the men of old, and having parks, woodlands, pools, the foundations of walls — a goodly spot. And that man ought to tell the rajah or the ministers what he had seen and should ask for that city to be restored. This should be done, and after a time that city should be prosperous and flourishing, populous, crowded with people, grown and expanded.

"Even so have I, monks, seen an ancient way, an ancient road followed by the wholly awakened ones of olden times .... Along that have I gone, and the matters that I have come to know fully as I was going along it I have told to the monks, nuns, men and women lay-followers, even, monks, this Brahma-faring that is prosperous and flourishing, widespread and widely known, become popular — in short, well made manifest for *devas* and men."

— *Samyutta Nikaya*

"I, monks, do not dispute with the world, but the world disputes with me. No one who professes *dhamma,* monks, disputes with the world. Whatever learned in the world agree upon as 'It is not', I too, monks, say of that, 'It is not'. Whatever the learned in the world agree upon as 'It is,' I, too, monks, say of that, 'It is.'

"And what, monks, is agreed upon by the learned in the world as 'It is not,' and of which I say, 'It is not'? That material shape is permanent, stable, eternal, not liable to change — the learned in the world agree that it is not, and I say of it, 'It is not.' So with feeling, perception, the constructions, consciousness.

"And what, monks, is agreed upon by the learned in the world as 'It is,' and of which I say, 'It is'? That material shape is impermanent, suffering, liable to change — the learned in the world agree that it is, and I too say of it, 'It is.' So with feeling, perception, the constructions, consciousness.

"There is, monks, a world-condition in the world which a Truth-finder thoroughly understands, thoroughly grasps, and which, when he has thoroughly understood and grasped it, he proclaims, teaches, lays down, establishes, opens up, analyses and makes clear. Such a world-condition is material shape, such is feeling, such is perception, such are the constructions, such is consciousness. Whoever, on having this thus proclaimed to him, taught, laid down, established, opened up, analysed and made clear, does not know, does not see, him, monks, an ignorant ordinary man, blind, visionless, unknowing, unseeing, do I set at naught.

"Monks, as a blue, red, or white lotus, though born in the water, grown up in the water, when it reaches the surface stands there unsoiled by the water, even so, monks, does a Truth-finder, though grown up in the world, having overcome the world, live unsoiled by the world."

— *Samyutta Nikaya*

"Not by matted locks, nor by lineage, nor by caste is one a Brahmin: he is the Brahmin in whom are truth and

righteousness and purity. What boots your tangled hair, O fool, what avails your garment of skins ? You have adorned the outer parts, within you are full of uncleanliness. Not him do I call a Brahmin who is merely born of a Brahmin mother; men may give him salutation as a Brahmin, though he be not detached from the world ; but him I call a Brahmin who has attachment to nothing. Him I call a Brahmin, indeed, who has cut all fetters, who never trembles, is independent and unshackled. Him I call a Brahmin, indeed, who, though he has committed no offence, endures reproach, bonds, and stripes, who has endurance for his force, and strength for his army."

— *Dhammapada*

A searcher after truth once came to the Buddha and said : " Master, every priest and monk extols his belief as the only true one and condemns that of others as false. I am troubled by doubts. I do not know whom to believe."

The Buddha answered : " Thy doubts are well founded, O Kalamas. Listen well to my words : Do not believe anything on mere hearsay ; do not believe traditions because they are old and handed down through many generations ; do not believe anything on account of rumours or because people talk much about it ; do not believe simply because the written testimony of some ancient sage is shown to thee ; never believe anything because presumption is in its favour, or because the custom of many years leads thee to regard it as true ; do not believe anything on the mere authority of thy teachers or priests. Whatever according to thine own experience and after thorough investigation agrees with thy reason, and is conducive to thine

own weal and to that of all other living beings, *that* accept as truth and live accordingly."

— *Anguttara Nikaya*

The Buddha said :

"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.

"Who is it that shapes our lives ? Is it Isvara, a personal creator ? If Isvara 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 Isvara there should be no such thing as sorrow, or calamity, or evil ; for both pure and impure deeds must 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 Isvara is overthrown.

"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.

"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 ?

"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 ?

"Therefore, we argue that all things that exist are not without cause. However, neither Isvara, 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.

"Let us, abandon the heresy of worshipping Isvara 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."

—*Mahavagga*

"Rahula, when you come to want to do any deed of body, speech or thought, you should reflect : Does it conduce to the harm of self, to the harm of others, to the harm of both ? Is it wrong, productive of ill, ill in result ? If you know that it does conduce to the harm of self or to the harm of others or to the harm of both and that it is wrong, then, Rahula, a deed such as this should not, as far as you are able, be done by you. You should hold back from it ; you should confess it and disclose it so as to come to restraint in the future. But should you know, upon reflection, that a deed of body, speech or thought that you come to want to do does not conduce to the harm of self or to the harm of others, or to the harm of both and that it is right, productive of good, good in result, then, Rahula, a deed such as this is to be done by you. As a result you may go along in joy and delight training yourself day and night in states that are right."

— *Majjhima Nikaya*

"When a man's deeds, O monks, are performed through covetousness, arise from covetousness, are occasioned by covetousness, originate in covetousness, wherever his personality may be, there those deeds ripen, and wherever they ripen, there he experiences the fruition of those deeds, be it in the present life, or in some subsequent one.

"When a man's deeds are performed through hatred,... are performed through infatuation, arise from infatuation, are occasioned by infatuation, originate in infatuation, wherever his personality may be, there those deeds ripen, and wherever they ripen, there he experiences the fruition of those deeds, be it in the present life, or in some subsequent one.

"When a man's deeds, O monks, are performed without covetousness, arise without covetousness, occasioned without covetousness, originate without covetousness, then, inasmuch as covetousness is gone, those deeds are abandoned, uprooted, pulled out of the ground like a palmyra-tree, and become non-existent and not liable to spring up again in the future.

"When a man's deeds are performed without hatred,... are performed without infatuation, arise without infatuation, are occasioned without infatuation, originate without infatuation, then, inasmuch as infatuation is gone, those deeds are abandoned, uprooted, pulled out of the ground like a palmyra-tree, and become non-existent and not liable to spring up again in the future."

— *Anguttara Nikaya*
(Translated by Warren)

When the Buddha was residing in the Jetavana Vihara at Sravasti, there were four newly-admitted mendicants who

went together and sat under a plum-tree, intending to engage themselves in religious contemplation (*dhyana*). At this time the tree was in full bloom, and struck by the beautiful colours and the fragrant perfume of the blossoms, the conversation of the mendicants took the following turn — viz., as to what in all the world was most worthy of love as a source of pleasure. Then one of them said, "I think the greatest happiness in the world is during some moonlight night in spring, when all the trees are in bloom, to wander forth in the country, and take one's pleasure without constraint." Another said, "I think the highest pleasure is in joining in some family social gathering, and enjoying the feast and the wine, the music and the dancing." Another said, "I think the highest happiness is to possess such funds of wealth as to enable one to procure whatever the heart desires, whether it be chariots or horses, clothing or ornaments, such as would make one, on going into the world, the admiration and envy of all beholders." The fourth said, "And I think the highest happiness to be to possess a wife as beautiful as possible, and to see her clad in all the choicest robes, anointed with the rarest unguents, and always ready for the indulgence of love." Now the Buddha, perceiving that these men were capable of conversion, but had not yet arrived at a knowledge of the impermanency of the six objects of desire, immediately, with a sigh, addressed the four men, and asked them, "What is the subject of your discourse, as you sit here together beneath this tree?" On this they told him truthfully what each one's idea of happiness was. And then the Buddha rejoined, "Let there be an end of such discourse, for all these things (which you desire) are the causes of (way of) sorrow, misfortune, fear, and calamity. This is not the

way of eternal peace, the system of the highest joy. The flowers of spring shall fade in autumn, and fall in utter decay before the winter cold. All those friends in whose society you place such reliance for happiness, ere long shall be scattered and separated far and wide. That wealth you prize, and that beauty of wife, and those pleasures, alas! are the causes of every misfortune — hatred in families, wreck of body, future misery! Wherefore, O Bhikshus! be sure that the highest bliss is to search after supreme wisdom, to covet a condition of non-attachment, to desire nought for one's self, to aim at Nirvana." And then the Buddha uttered the following verse:

"From lust comes sorrow, from lust comes fear; where there is no lust, or no ground for lust, what sorrow, what fear can there be? From pleasure comes sorrow, from pleasure comes fear; where there is no ground for pleasure, what grief or fear can there be? From covetousness (greed) comes sorrow, from greed comes fear; where one is free from covetousness, there can be no sorrow or fear. But to be greedy to fulfil perfectly the requirements (moral rules) of the Law — to be truthful in everything, or to be perfectly truthful, to be modest in everything, to conduct his own business (to order himself) according to what is right — this is to lay a foundation of love for all. The idea of pleasure not yet produced, his thoughts and words composed, his mind unaffected by any bewilderment of love, he indeed shall mount above or cut off the Stream."

— *Dhammapada*
(Translated by Samuel Beal from the Chinese)

"As a tree, as long as its root is firm and safe, although cut down, still survives and produces fruit; so, unless the rem-

nants of lust are destroyed and uprooted, a man must return again and again to receive sorrow. The monkey away from the tree, first of all enjoys release, and then returns again to its bondage, such is the case with men, they escape from hell and then return to it. Longing thoughts are like the ever-flowing waters of a river; giving way to the free enjoyment of indolence and luxury, the mind like a savage dog seeks for continual indulgence, and the man himself becomes clouded and unable to see the truth. Every thought flowing in the same channel, then lusts bind a man as with strong rattan bonds. The wise man alone is able rightly to distinguish the truth, he is able to cut off the very root and source of his lustful thoughts. A man by self-indulgence becomes sleek and shining, his thoughts increase like the sprouting tendril, the depth of lust cannot be fathomed; from this proceeds the ever-increasing succession of old age and continual death."

— *Dhammapada*
(Translated by Samuel Beal from the Chinese)

"In one who abides surveying the enjoyment in things that make for grasping, craving increases. Grasping is caused by craving, coming into existence by grasping,[83] birth by coming into existence, and old age and death by birth.... Just as if a great mass of fire were burning of ten, twenty, thirty or forty loads of faggots, and a man from time to time were to throw on it dry grasses, dry cow-dung, and dry faggots; even so a great mass of fire with that feeding and that fuel would burn for a long time....

83. The word 'upadana' means grasping; it also means fuel, that which the fire grasps to maintain its existence.

"In one who abides surveying the misery in things that make for grasping, craving ceases. With the ceasing of craving, grasping ceases; with the ceasing of grasping, coming into existence ceases; with the ceasing of coming into existence, birth ceases; and with the ceasing of birth, old age and death cease. Grief, lamentation, pain, dejection and despair cease. Even so is the cessation of all this mass of ill."

—*Samyutta Nikaya*

The Buddha said to Ananda:

"In one, Ananda, who dwells contemplating the enjoyment of all that is concerned with grasping, there grows up craving. Craving is the condition of grasping: grasping is the condition of becoming. Conditioned by these are birth, decay-and-death, grief and suffering, woe, lamentation, and despair. So arises all this mass of ill.

"Just as if there were a great tree, whose roots go down and across and draw up the sap indeed, Ananda, so great a tree thus fed, thus supplied with nourishment, would stand fast for a long time.

"Just so, in one who dwells contemplating the enjoyment of all that is concerned with grasping, there grows up craving. And (as I told you)....from craving arises all this mass of ill.

"But in him, Ananda, who dwells contemplating the misery of all that is concerned with grasping, craving ceases. By the ceasing of craving, grasping ceases: so also cease becoming, birth, decay-and-death .... and suffering and despair. So ceases all this mass of ill.

"Suppose, Ananda, there were a great tree, and a man comes with axe and basket and cuts down that tree at the root. He cuts it at the root and digs a trench all round and pulls out the roots, even the little roots and the fibres of them. Then he cuts it into logs, splits the logs, and cuts the logs into chips. Then he dries the chips in wind and sun, burns them with fire, collects them into a heap of ash, winnows the ashes in a strong wind, or lets them be carried away by a swift-flowing stream.

"Surely that great tree, thus cut off at the roots, would be made like a stump of a palm-tree, become nothing, become unable to sprout again in future time.

"Just so, Ananda, in him who dwells contemplating the misery of all concerned with grasping, craving ceases. And with the ceasing of grasping cease also becoming, birth, decay-and-death, grief, sorrow, woe, lamentation, and despair. Such is the ceasing of this whole mass of ill."

—*Sutta Nipata* (Translated by F. L. Woodward)

"Gifts are great, the founding of viharas is meritorious, meditations and religious exercises pacify the heart, comprehension of the truth leads to Nirvana, but greater than all is loving kindness. As the light of the moon is sixteen times stronger than the light of all the stars, so loving kindness is sixteen times more efficacious in liberating the heart than all other religious accomplishments taken together.

"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."

*Mahavagga*

The Buddha said to Magandiya : " If I were to teach you the doctrine as to what health and Nirvana are, and you were to come to know what health is and to see Nirvana, then when vision arose you would cast away your passion for the the five groups of grasping, and you would think, ' Long indeed have I been cheated, deceived and deluded by this my mind, in that I went on grasping at body (*rupa*), sensation (*vedana*) perception (*sanna*), the aggregates (*sankhara*), and consciousness (*vinnana*). On account of my grasping (*upadana*), coming to be (*bhava*) arises, birth, old age, grief, lamentation, pain, dejection, and despair arise. Even this is the origin of this whole mass of ill.' "

— *Majjhima Nikaya* quoted in *History of Buddhist Thought,* by E. J. Thomas

"Just as the word 'chariot' is but a mode of expression for axle, wheels, chariot-body, pole, and other constituent members, placed in a certain relation to each other, but when we come to examine the members one by one, we discover that in the absolute sense there is no chariot ; and just as the word 'house' is but a mode of expression for wood and other constituents of a house, surrounding space in a certain relation, but in the absolute sense there is no house ; and just as the word ' fist ' is but a mode of expression for the fingers, the thumb, etc., in a certain relation ; ' tree ' for trunk, branches, foliage, etc., in a certain relation ; but when we come to examine the parts one by one, we discover that in the absolute sense there is no tree : in exactly the same way the words ' living entity ' and ' Ego ' are but a mode of expression for the presence of the five attachment groups, but when we come

to examine the elements of being one by one, we discover that in the absolute sense there is no living entity there to form a basis for such figments as 'I am,' or 'I'; in other words, that in the absolute sense there is only name and form. The insight of him who perceives this is called knowledge of the truth.

"He, however, who abandons this knowledge of the truth and believes in a living entity must assume either that this living entity will perish or that it will not perish. If he assumes that it will not perish, he falls into the heresy of the persistence of existences; or if he assumes that it will perish, he falls into that of the annihilation of existences.

"And how, O monks, do some fall short of the truth?

"O monks, gods and men delight in existence, take pleasure in existence, rejoice in existence, so that when the Doctrine for the cessation of existence is preached to them, their minds do not leap toward it, are not favourably disposed toward it, do not rest in it, do not adopt it.

"Thus, O monks, do some fall short of the truth.

"And how, O monks, do some outrun the truth?

"Some are distressed at, ashamed of, and loathe existence, and welcome the thought of non-existence, saying, 'See here! When they say that on the dissolution of the body this Ego is annihilated, perishes, and does not exist after death, that is good, that is excellent, that is as it should be.'

"Thus, O monks, do some outrun the truth.

"And how, O monks, do the intelligent know the truth?

"We may have, O monks, a monk who knows things as they really are, and knowing things as they really are, he is

on the road to aversion for things, to absence of passion for them, and to cessation from them.

"Thus, O monks, do the intelligent know the truth."

—*Visuddhi-Magga*
(Translated by Warren)

"Neither much learning, nor sacrifices to the Gods, nor sleeping on the ground, nor difficult and strenuous vigils, nor the repetition of prayers, can bring purification to the man enmeshed in delusion. Neither gifts to the priests, nor self-castigation, nor the performance of rites and ceremonies can work purification to him who is filled with craving."

—*Dhammapada*

One evening the Buddha was sitting with his disciples in a moonlit glade. It was a calm summer night. The solemn hush that had stilled all Nature as if in reverence before 'the Infinite wonder of it all' seemed to have fallen upon the disciples. They sat in attitudes of contemplation drinking in, in silence, the all-pervading Beauty around them, when they were aroused by the voice of their Master, who had been sitting a little apart from them, lost in reverie, his face in shadow.

Ye have observed the perfect harmony of Nature all around us. Tell me, if you can, if there be any quality in ye yourselves, O my disciples, that might add to the Beauty of so fair a scene."

The disciples murmured a little among themselves at so strange a question and proferred many varied replies, none of which seemed to satisfy Lord Buddha. The peace and insight

of moral victory, says one. The joy and insight of emancipation, says another. Then, Lord Buddha turned to one who had been sitting the while, silent, wrapped in thought, and asked :

"And what sayest thou, O Sariputta ? "

Whereupon the disciple delivered the reply most pleasing to Lord Buddha.

" O, Lord, when a man masters his own heart (*cittam*) and does not let it master him, this is the quality in man most in accordance with the harmonious beauty of nature."

— *Samyutta Nikaya*

Malunkyaputta, one of Buddha's intimate disciples, said to himself : " These questions which the Blessed One has left unelucidated, has set aside and rejected — whether the world is eternal, whether the world is infinite, whether the saint exists after death (i.e. about the state of Nirvana) — these the Blessed One does not elucidate to me. And the fact that the Blessed One does not elucidate them to me does not please me. I will, therefore, draw near to the Blessed One and inquire of him concerning these questions."

So he arose and drew near to the Buddha and put his questions, closing them by saying :

"If the Blessed One knows that the world is eternal, or that the world is infinite, or that the saint exists after death, or that he does not exist after death, let the Blessed One elucidate these things to me. If the Blessed One does not know, only upright thing for one who does not know, who has not that insight, is to say, 'I do not know : I have not that insight.' "

To this the Buddha responded as follows :

"Pray, Malunkyaputta, did I ever say to you, 'Come, Malunkyaputta, lead the religious life under me and I will elucidate to you whether the world is eternal or infinite and whether the saint exists or does not exist after death?'

"Malunkyaputta, any one who should say, 'I will not lead the religious life under the Blessed One until the Blessed One shall elucidate to me these questions', that person would die before the Perfect One had ever elucidated them to him. It is as if a man had been wounded by an arrow thickly smeared with poison, and his friends and companions, his relatives and kinsfolk, were to procure for him a physician; and the sick man were to say, 'I will not have this arrow taken out until I have learned whether the man who wounded me belonged to the warrior caste or the Brahmin caste, or to the agricultural caste or to the menial caste'; or as if he were to say, 'I will not have this arrow taken out until I learn the name of the man who wounded me and to what clan he belongs; or till I have learned whether he was black, or dusky, or of a yellow skin; or till I have learned whether the arrow was an ordinary arrow, or a claw-headed arrow, or an iron arrow, or a calf-tooth arrow.' That man would die, Malunkyaputta, without ever having learned this.

"In exactly the same way, Malunkyaputta, anyone who should say, 'I will not lead the religious life under the Blessed One until he shall elucidate to me whether the world is eternal and whether the saint exists after death,'—that person would die before the Perfect One had ever elucidated this to him.

"The religious life does not depend on the dogma that the world is eternal or infinite, or that the saint exists after

death. Whether these doctrines are true or false, there still remain birth, old age, death, sorrow, lamentation, misery, grief, despair, for the extinction of which in the present life I am prescribing.

"Accordingly, Malunkyaputta, bear always in mind what it is that I have not elucidated. And why have I not elucidated these questions? Because they profit not, they have not to do with the fundamentals of religion, therefore have I not elucidated them."

From *Majjhima-Nikaya,* translated by Warren in his *Buddhism in Translations,* Harvard University, 1896, (greatly abbreviated)

"Monks, those wanderers, recluses and brahmans belonging to various sects (whom you have told me about), hold various views, are tolerant of various things, favour various things and are inclined to rely on various views. Some of them say this and hold this view: The world is eternal, this is the truth, anything else is foolish. Others say that the world is not eternal, this is the truth and anything else is foolish. Some say that the world is an ending thing .... Others that it is an unending thing .... Some say that the living principle is the body .... Others that living principle is one thing and the body another .... Some say that the self becomes after dying .... Others that it does not .... Others that it both becomes and does not become....Others that it neither becomes nor does not become, and that this is the truth, everything else is foolish. So they, by nature wrangling, quarrelsome, disputatious, wounding one another with

the weapons of the tongue, maintain : This is *dhamma,* this is not *dhamma,* this is not, this is. Monks, wanderers belonging to other sects are blind, unseeing, they do not know what is the goal and what is not the goal, they do not know what is *dhamma* and what is not *dhamma.* So they quarrel and dispute about what is and what is not the goal, about what is and what is not *dhamma.*

"Formerly monks, there was a certain rajah in this same Savatthi. He told a certain man to assemble in one place all the people of Savatthi who were born blind, and to show them an elephant. The man did so and said to the blind people : This is an elephant. And he presented the head of the elephant to some of the blind, its ear to others, its tusk to others, its trunk to others, and to others its body or foot or back or tail or the tuft on its tail, and to them all he said that that was the elephant.

"Then the rajah went to the blind people and asked them to tell him what kind of thing the elephant was. Those who had had the head said the elephant was like a pot. Those who had had an ear said it was like a winnowing-basket. The tusk was like a ploughshare, the trunk like a plough, the body like a granary, the foot like a pillar, the back like a mortar, the tail like a pestle, the tuft on the tail a besom. Then they began to quarrel, shouting, Yes, it is ! No, it isn't ! An elephant isn't like that ! Yes, it is like that ! and they came to fisticuffs. The rajah was delighted.

"Even so, monks, wanderers belonging to other sects are blind and unseeing, they do not know what is the goal and what is not the goal, they do not know what is *dhamma* and what is not *dhamma.* So they wrangle, quarrel, and dis-

pute about what is and what is not the goal, about what is and what is not *dhamma.*"

— *Udana*

"This world, O Kaccana, proceeds on a duality, — on a belief in 'it is' or on a belief in 'it is not.' But for one who perceives in truth and wisdom how things originate in the world, in his eyes there is no 'it is not' in this world. One who perceives in truth and wisdom how things pass away in this world, in his eyes there is no 'it is' in this world.... Sorrow alone arises where anything arises; sorrow passes away where anything passes away.

"'Everything is' — this is the one extreme, O Kaccana. 'Everything is not' — this is the other extreme. These extremes have been avoided by the Tathagata, and he proclaims the truth in the middle."

— *Samyutta Nikaya*

"It may be, Ananda, that some of you will think: 'The word of the Teacher is ended; we have no teacher.' But it is not to be regarded in this way. That *dhamma* and discipline taught and laid down by me, this is to be your teacher after my passing on.... Come now, monks, all component things are liable to decay; call up diligence to accomplish your aim."

— *Digha Nikaya*

In reply to the questions: What is the best that men possess, what brings them truest happiness, what is the sweetest of the sweet and what is the life of lives most meet, the

Buddha replied : " Faith is the best that men possess ; the Law (Dhamma) brings truest happiness ; Truth is the sweetest of the sweet ; and the life of Insight is most meet."

— *Sutta Nipata*

" Happiness I declare to be twofold, according as it is to be followed after or avoided. And the distinction I have affirmed in happiness is drawn on these grounds : When in following after happiness I have perceived that bad qualities developed and good qualities were diminished, then that kind of happiness is to be avoided. And when following after happiness I have perceived that bad qualities were diminished and good qualities developed, then such happiness is to be followed."

— *Digha Nikaya*

" 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."

— *Mahavagga*

Kutadanta said : " I am told that thou teachest the law, yet thou tearest down religion. Thy disciples despise rites and abandon immolation, but reverence for the gods can be shown

only by sacrifices. The very nature of religion consists in worship and sacrifice."

Said 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 worshipping gods is obedience to the laws of righteousness."

— *A Manual of Buddhism* :
R. Spence Hardy

Once two young Brahmins came to the Buddha when he was passing through Kosala and asked him : "Do all paths lead to salvation ?"

"Knowing that thou art called the Enlightened One, we have come to ask thee. If thou knowest the way show it to us."

The Buddha said : "The Tathagata 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 Tathagata 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. (These are lust, malice, sloth, pride and doubt).

"The Tathagata 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.

"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 Tathagata: there is not one living creature that the Tathagata passes by or leaves aside, but regards them all with mind set free, and deep-felt love.

"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 this conduct, guarded is the door of his senses; mindful and self-possessed, he is altogether happy.

"He who walks in the Eightfold noble path with unswerving determination is sure to reach Nirvana. When a hen has eight or ten or twelve eggs, over which she has properly brooded, the wish does not arise in her heart, 'O would that my little chickens should 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 capable of breaking 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."

— *The Sacred Books of the East*

"Suppose, Tissa, there be two men, one unskilled in the way, the other skilled in the way. And the one who is unskilled asks the way of the other who is skilled in the way. And that other replies: 'Yes, this is the way, sir. When you

have gone by it for a short time you will see that it divides into two paths. Leave the left one and take the one to the right. Go on for a little and you will see a thick forest. Go on for a little and you will see a great marshy swamp. Go on for a little and you will see a steep precipice. Go on for a little and you will see a delightful stretch of level ground.'

"Such is my parable, Tissa, to show my meaning; and that is what it means: By the 'man who is unskilled in the way' is meant the many-folk. By the 'man who is skilled in the way' is meant a Truth-finder, a perfected one, a fully awakened one. By 'dividing into two paths' is meant a state of wavering. 'The way to the left' means the wrong eightfold way, namely that of wrong view, wrong concept, wrong speech, wrong acting, wrong mode of living, wrong exertion, wrong mindfulness, wrong contemplation. The 'way to the right' is a synonym for the Aryan Eightfold Way, namely that of right view and so on. The 'thick forest', Tissa, is a name for ignorance. The 'great marshy swamp' is a name for pleasures of the senses. The 'steep precipice' is a synonym for the turbulence of anger. The 'delightful stretch of level ground' is a name for nirvana.

"Be of good cheer, Tissa. I shall exhort you, I shall help you, I shall instruct you."

— *Samyutta Nikaya*

He whom no craving with its snares and poisons can lead astray, by what track can you lead him, the Enlightened? Even the gods envy those who are awakened and mindful, who are given to meditation and who delight in the peace of emancipation from craving.

To refrain from all evil, to achieve good deeds and to purify one's own mind — this is the teaching of the Awakened.

— *Dhammapada*

"I, monks, am freed from all snares, both those of *devas* and those of men. And you, too, monks, are freed from all snares, both those of *devas* and those of men. Walk, monks, on tour for the blessing of the many-folk, for the happiness of the many-folk, out of compassion for the world, for the welfare, the blessing, the happiness of *devas* and men. Let not two of you go by one way. Monks, teach *dhamma* which is lovely at the beginning, lovely in the middle, lovely at the ending. Explain with the spirit and the letter the Brahma-faring which is completely fulfilled, wholly pure. There are beings with little dust in their eyes who, not hearing *dhamma*, are decaying, but if they are learners of *dhamma*, they will grow. And I, monks, will go along to Uruvela, to the Camp township in order to teach *dhamma*."

— *Vinaya Pitaka*

## Chapter VII

# Life As Wayfaring

* * * * * * * * * * * * * * *

ONCE the Buddha addressed thus :

"People know you as being monks. If you are asked : 'Monks ! What's that ?' admit that you are, but say to yourselves : 'We will take up and practise *those things* which make the monk ; thus our profession will become real, our pledge a thing become. And our use of the things we need to live by will become fruitful and profitable, and our leaving the world will become not sterile, but fertile and full of result.' You should train yourselves thus.

"Now what are '*those things*' ? Train yourselves to be conscientious and discreet. You may then think : 'We've done that. So far is enough, enough has been done. We've won what we sought as monks. There's nothing further to be done.' I declare to you, I protest to you : see there be no decay in your quest while anything further remains to be done ! What further remains to be done ? Train yourselves saying : 'Very pure will we become in conduct of deed, word, thought. We will neither exalt the self nor despise the other man.'"

Quoted in *Outlines of Buddhism* by Mrs. Rhys Davids

To give oneself up to indulgence in *Sensual Pleasure,* the base, common, vulgar, unholy, unprofitable, and also to give oneself up to *Self-mortification,* the painful, unholy, unprofitable ; both these two extremes Tathagata has avoided and found the *Middle Path* which makes one both to see and to know, which leads to peace, to discernment, to enlightenment, to Nibbana. It is the Noble Eightfold Path, the way that leads to the extinction of suffering, namely

1. Right Understanding, *Samma-ditthi,*
2. Right Mindedness, *Samma-sankappa,*
3. Right Speech, *Samma-vaca,*
4. Right Action, *Samma-kammanta,*
5. Right Living, *Samma-ajiva,*
6. Right Effort, *Samma-vayama,*
7. Right Attentiveness, *Samma-sati,*
8. Right Concentration, *Samma-Samadhi.*

This is the Middle Path. Free from pain and torture is this path, free from groaning and suffering, it is the perfect path.

*Samyutta Nikaya* (Translated by the Venerable Bhikkhu Nyanatiloka)

What is Right Understanding ?

When the disciple understands, what demerit is and the root of demerit, what merit is and the root of merit, then he has Right Understanding. Destruction of living beings, stealing, unlawful sexual intercourse, lying, tale-bearing, harsh language, frivolous talk, covetousness, ill-will, wrong views — all these are acts of demerit.

And what is the root of demerit ? Greed is a root of demerit ; Anger is a root of demerit ; Delusion is a root of demerit.

— *Digha Nikaya*

What is Merit (*kusala*) ? To abstain from killing, stealing, unlawful sexual intercourse, lying, tale-bearing, harsh language, frivolous talk — all these are acts of merit.

Absence of covetousness, of ill-will is merit. Right understanding is merit.

And what is the Root of Merit ? Absence of greed is a root of merit ; absence of anger is a root of merit ; absence of delusion is a root of merit.

What is Right Mindedness ?

The thought free from lust, ill-will and cruelty — this is called Right Mindedness.

Now, right mindedness, let me tell you, is of two kinds :

1. The thoughts devoid of lust, ill-will and cruelty — this is called the mundane right mindedness, which yields worldly fruits and brings good results.

2. But, whatsoever there is of thinking, considering, reasoning, thought, ratiocination, application — the mind being holy, being turned away from the world and conjoined with the path, the holy path being pursued — these operations of the mind are called the ultramundane right mindedness, which is not of the world, but is ultramundane and conjoined with the paths.

— *Majjhima Nikaya* : Translated by the Venerable Bhikkhu Nyanatiloka ; quoted in : *A Buddhist Bible* by Dwight Goddard (revised edition)

The best of ways is the Eightfold — there is no other that leads to purity of vision (insight). Follow this way and make an end of your suffering. He who does not rouse himself when it is time to rise, who though young and strong, is full of sloth, whose will and thought are weak, that lazy and idle man will never find the way to wisdom.

Watching his speech, well restrained in mind, let a man never commit any wrong with his body, let a man but keep those roads of action clear.

— *Dhammapada*

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.

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."

"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."

The abuser made no reply, and Buddha continued:

"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.

"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."

The abuser went ashamed, but he came again and took refuge in the Buddha, the Dharma, and the Sangha.

— *The Gospel of Buddha* : Paul Carus

Once the Exalted One was staying among the Sakyans at Sakkara, a Sakyan township. Then the venerable Ananda came to the Exalted One, saluted Him, and sat down at one side. So seated, the venerable Ananda said this :

"The half of the holy life, Lord, it is the friendship with what is lovely, association with what is lovely, intimacy with what is lively."

"Say not so, Ananda ! Say not so, Ananda ! It is the whole, not the half of the holy life. Of a brother so blessed with fellowship with what is lovely we may expect this, — that he will develop the Aryan Eightfold Path, that he will make much of the Aryan Eightfold Path.

"And how, Ananda, does a brother so blessed develop and make much of the Aryan Eightfold Path ?

"Herein, Ananda, he develops a right view, which is based on detachment, on passionlessness, on cessation : which is concerned with readiness for giving up. He develops right aim, which is so based and concerned : likewise right speech, right action, right living, right effort, right mindfulness, and right contemplation, which is based on detachment, on passionlessness, on cessation ; which is concerned with readiness for giving up.

"That, Ananda, is how a brother blessed with friendship with what is lovely, association with what is lovely, intimacy

with what is lovely, develops and makes much of the Aryan Eightfold Path.

"This is the Method, Ananda, by which you are to understand how the whole of this holy life consists in fellowship, association, intimacy with what is lovely. Truly, Ananda, beings liable to rebirth are liberated from rebirth; beings liable to decay, liable to death, liable to grief, woe, lamentation and despair are liberated therefrom because of fellowship with what is lovely.

"By the method, Ananda, you are to understand that the whole of the holy life consists in fellowship with what is lovely, in association with what is lovely, in intimacy with what is lovely."[84]

—*Sutta Nipata*
(Translated by F. L. Woodward)

Monks, do you see that great log of wood being carried along by the stream of the river Ganges? Now, if the log does not ground on this bank or on the farther bank, does not sink down in mid-stream, does not founder on a shoal, does not become captured by human or non-human beings, is not caught in a whirlpool, does not become rotten within, that log will float down to the sea, will slide down to the sea, will gravitate towards the sea. And why? Because the stream of the river Ganges flows down to the sea, slides down to the sea, gravitates towards the sea.

84. *Lovely* means the Great Self. Commenting upon the venerable Sariputta's idea of Brahma Vihar, the Buddha said: "Well said, Sariputta, well said! Just this is the whole Brahma-faring; that is to say, friendship, companionship, intimacy with the lovely." (*Samyutta Nikaya*)

Even so, monks, if you do not ground on the hither shore or on the farther shore, if you do not sink down in mid-stream, if you do not founder on a shoal, if you do not become captured by human or non-human beings, if you are not caught in a whirlpool, if you do not become rotten within, so will you, monks, float down to nirvana, slide down to nirvana, gravitate towards nirvana. And why? Because right view floats, slides and gravitates towards nirvana.

— *Samyutta Nikaya*

Just as these that are great rivers — the Ganges, Jumna, Aciravati, Sarabhu, Mahi, all tend, slide, and gravitate towards the East, towards the sea, so do monks, by making become the Aryan Eightfold Way, by increasing it, tend, and gravitate towards nirvana."

— *Samyutta Nikaya*

The Buddha was once asked by a layman :

"Must I give up my wealth, my home and my business enterprises and, like you, go into homelessness in order to attain the bliss of the religious life ?"

And the Buddha replied : "The bliss of the religious life is attainable by everyone who walks in the noble eight-fold 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 fellow-beings.

"I say unto thee, remain in thy station of life and apply thyself with diligence to thy enterprises. It is not life and

wealth and power that enslave men, but the cleaving to life and wealth and power.

"The Dhamma of the Tathagata does not require a man to go into homelessness or to resign the world unless he feels called upon to do so; but the Dhamma of the Tathagata 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.

"And whatever men do, whether they remain in the world as artisans, merchants, and officers of any kind, 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."

Quoted by G. Appleton in his *Buddhism in Burma*

If a man find a prudent companion to walk with, one who is upright and lives soberly, he may walk with him; but if a man find no prudent companion to walk with, let him walk alone like a king who has renounced the country he has conquered. It is better to live alone; there is no companionship with a fool.

— *Dhammapada*

There was once a man who had no brothers, but only one little son, who was much beloved by both his parents. They procured for him means of instruction, and fondly hoped that

he would be an honour to their house. But, alas ! he was careless and negligent, and learned nothing. In consequence of this his parents took him to their home, and hoped he would be useful in the management of the house. But he was idle and dirty in his ways, and altogether a grief to them. In consequence of this he was slighted by all the neighbours, and became an object of contempt amongst his friends, and almost hateful to his parents. Deeply touched by this, he sought some comfort in religious exercises, but found no help in all his penances and prayers to the gods. At last, hearing that the Buddha was the all-wise Teacher who could meet the necessities of his case, he came to him and begged his help. To whom the Buddha replied, " If you would find comfort in my society, the first thing for you to learn is purity of conduct. Go back, therefore, to your home, and learn to obey your parents, recite your prayers, be diligent in your daily occupations, let no love of ease tempt you to neglect cleanliness of person or decency of dress ; and then, having learned this, come back to me, and you may perhaps be allowed to enter into the companionship of my followers." And then the Buddha spoke as follows :

" Absence of daily prayers is the disease of daily conversation (words). Want of diligence is the disease of a household. Want of becoming dignity is the disease of manner (outward appearance). Carelessness is the disease of business. Stinginess is the disease of charity. Vice is the disease of daily conduct. Both now and hereafter an evil mode of life (law) is an everlasting disease (taint). But the disease of all diseases, than which none is worse is ignorance."

— *Dhammapada* (Translated by Samuel Beal from the Chinese)

When the Buddha was residing at Sravasti, there were five hundred Brahmans who continually sought to bring some railing accusation against him. The Buddha, by his divine sight, penetrating their intention, and being moved by compassion towards them, desired to bring them to a knowledge of the truth. They had arranged between themselves to persuade a butcher to ask the Buddha to receive his hospitality, and then, whilst he was there, to cause the slaughter of different creatures around him, so that in condemning slaughter, he must of necessity condemn his host, or, in praising his host, he must condone the slaughter. Then the Buddha, having accepted his host's invitation, addressed him thus : "When the fruit is ripe it will fall of itself, so when merit is ripe, it will exhibit of itself (produce salvation)." Then the butcher, returning to his house, made all necessary preparations for the entertainment. At the appointed time the Buddha arrived and addressed Brahmans and those assembled with them :

"The teaching of the wise is this, that by wisdom we preserve ourselves. The foolish ridicule it — they see, and yet do wickedly ; and so by their wicked deeds they reap misfortune, as he who sows the noxious plant reaps the same. The wicked man in his own person accumulates (receives the fruit of his) guilt ; the good man reaps good fruit (merit) in his own person ; and so each one for himself prepares the harvest for himself. The concerns of another do not affect one's case — doing good, then we reap good, just as one who sows that which is sweet enjoys the same."

— *Dhammapada*

(Translated by Samuel Beal from the Chinese)

Whatsoever individual, brethren, follows perverted views,

perverted aim, perverted speech or acts or living, perverted effort, attention, and contemplation; whose knowledge and emancipation are perverted — for him every action of deed, word, or thought, performed and achieved according to such perverted views; every willed act, every aspiration, every resolve, all his activities, these things one and all conduce to what is distasteful, unpleasing, repulsive, unprofitable, and painful. And why so? Because of his evil view.

Brethren, of deeds done and accumulated with deliberate intent I declare there is no wiping out. That wiping out has to come to pass either in this very life or in some other life at its proper occasion.

Without recognition of deeds so done, brethren, I declare there is no making an end of ill.

— *Anguttara Nikaya*
(Translated by F. H. Woodward)

" Have you ever heard, Ananda, that the Vajjians repeatedly assemble together and in large numbers," asked the Buddha.

" I have heard so," replied Ananda.

Thereupon the Buddha replied :

". . . . So long, Ananda, as the Vajjians assemble in harmony and disperse in harmony : [ so long as they do their business in harmony ] : so long as they introduce no revolutionary ordinance, or break up no established ordinance, but abide by the old-time Vajjian Norm, as ordained : so long as they honour, reverence, esteem the elders among the Vajjians and deem them worthy of listening to : so long as the women and maidens of the families dwell without being forced or abducted : so long as they honour, revere, esteem, and worship the Vajjian shrines, both

the inner and the outer : so long as they allow not the customary offerings, given and performed, to be neglected : so long as the customary watch and ward over the Arahants that are among them is well kept, so that they may have free access to the realm and having entered may dwell pleasantly therein : just so long as they do these things, Ananda, may the prosperity of the Vajjians be looked for and not their decay."

— *Digha Nikaya*
(Translated by F. L. Woodward)

Do not deceive each other, do not despise anybody anywhere, never in anger wish any one to suffer through your body, words or thoughts.

Like a mother guarding her only son with her own life, keep thy immeasurable loving thought for all creatures.

Above thee, below thee, on all sides of thee, keep on all the world thy sympathy and immeasurable loving thought, without any wish to injure, without enmity.

— *Sutta Nipata*

Ananda, go along having Self as lamp, Self as refuge and none other refuge ; having *dhamma* as lamp, *dhamma* as refuge and none other refuge. And how, Ananda, does a monk go along thus ? In this connection, a monk in regard to body so looks upon body that he dwells ardent, composed, mindful in order to control the hankering and dejection in the world ; and similarly with feelings, and with mind and mental states. It is in this way, Ananda, that a monk goes along having Self as lamp, Self as refuge, and none other refuge ; having *dhamma* as lamp, *dhamma* as refuge, and none other refuge. Who-

ever they are, Ananda, either now or after I am no more, who go along having Self as lamp, Self as refuge and none other refuge ; having *dhamma* as lamp, *dhamma* as refuge and none other refuge, these monks of mine will become in the peak of the Deathless — those who are willing to train.

— *Digha Nikaya*

There was a courtesan in Mathura named Vasavadatta. She happened to see Upagutta, one of Buddha's disciples, a tall and beautiful youth, and fell desperately in love with him Vasavadatta sent an invitation to the young man but he replied : " The time has not yet arrived when Upagutta will visit Vasavadatta."

The courtesan was astonished at the reply, and she sent again for him, saying : " Vasavadatta desires love, not gold from Upagutta." But Upagutta made the same enigmatic reply and did not come.

A few months later Vasavadatta had a love-intrigue with the chief of the artisans, and at that time a wealthy merchant came to Mathura, who fell in love with Vasavadatta. 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.

When the chief of the artisans had disappeared, his relatives and friends searched for him and found his body. Vasavadatta, 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.

Vasavadatta 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

Now the time had arrived when Upagutta decided to visit Vasavadatta.

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."

"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.

"I have seen with mine eyes the Tathagata 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 not have listened to the teachings of the Tathagata, for thy heart was wayward, and thou didst set they trust on the sham of thy transient charms.

"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."

Vasavadatta became calm and a spiritual happiness soothed the tortures of her bodily pain ; for where there is much suffering there is also great bliss.

Having taken refuge in Buddha, the Dharma, and the Sangha, she died in pious submission to the punishment of her crime.

—*The Gospel of Buddha* : Paul Carus

Kisa Gotami had an only son, and he died. In her grief she carried the dead child to all her neighbours, asking them for medicine, and the people said : "She has lost her senses. The boy is dead."

At length Kisa Gotami met a man who replied to her request : "I cannot give thee medicine for thy child, but I know a physician who can."

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

And the man replied : "Go to Sakyamuni, the Buddha."

Kisa Gotami repaired to the Buddha and cried : "Lord and Master, give me the medicine that will cure my boy."

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."

Poor Kisa Gotami 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.

Kisa Gotami 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 said 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."

Putting away the selfishness of her affection for her child, Kisa Gotami 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.

The Buddha said :

" The life of mortals in this world is troubled and brief and combined with pain. For there is not any means by which those that have been born can avoid dying ; after reaching old age there is death ; of such a nature are living beings.

" As ripe fruits are early in danger of falling, so mortals when born are always in danger of death.

" As all earthen vessels made by the potter end in being broken, so is the life of mortals.

" Both young and adult, both those who are fools and those who are wise, all fall into the power of death ; all are subject to death.

" Of those who, overcome by death, depart from life, a father cannot save his son, nor kinsmen their relations.

" 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.

" So the world is afflicted with death and decay, therefore the wise do not grieve, knowing the terms of the world.

"In whatever manner people think a thing will come to pass, it is often different when it happens, and great is the disappointment; see, such are the terms of the world.

"Not from weeping nor from grieving will any one obtain peace of mind; on the contrary, his pain will be the greater and his body will suffer. He will make himself sick and pale, yet the dead are not saved by his lamentation.

"People pass away, and their fate after death will be according to their deeds.

"If a man live a hundred years, or even more, he will at last be separated from the company of his relatives, and leave the life of this world.

"He who seeks peace should draw out the arrow of lamentation, and complaint, and grief.

"He who has drawn out the arrow and has become composed will obtain peace of mind; he who has overcome all sorrow will become free from sorrow, and be blessed."

— *The Gospel of Buddha*: Paul Carus

The purpose of the Enlightened Life does not consist in acquiring alms, honour, or fame, nor in gaining morality, concentration, or the eye of knowledge. That unshakable deliverance of the heart — that, verily, is the object of the Enlightened Life. That is the essence, that is the goal.

— *Majjhima Nikaya*

The man who is always anxious and desirous to learn, who walks uprightly, who ponders on and considers the character of precious wisdom, this man is called Just (i.e., Righteous; one who has attained the way, or Bodhi).

And who is the man of knowledge? He who depends not on any fine distinction of words — who is free from fear and from apprehension, who stands by what is right — he is the man of knowledge.

And who is the Reverend man (aged)? Not he who has come to old age (sexegenarian) — his form bent, his hair white — for with all that he may be but a fool. But he who ponders on and inquires into the Law (the Dharma), who regulates and restrains his conduct, is full of love and virtue; who is able to penetrate into hidden secrets, and is pure — this man is rightly called 'Reverend'.

And who is the graceful and perfect man? Not he who possesses beauty of form like the flowers that charm us; not he who covets and longs for the empty vanities of personal adornment; not he whose words and conduct are opposed to one another; but he who is able to give up every vicious way, who has got rid of it from the very root, who is enlightened without a remnant of hatred — this man is truly graceful and upright (or respectable, i.e., admirable in conduct).

And who is the truly enlightened? Not he who is simply mute, whilst the busy work of his mind is impure — merely accommodating himself to the outer rule and that is all; but he whose heart is without preference, whose inward life is pure and spiritual, perfectly unmoved to this or that (person or thing) — this man is called an inwardly enlightened man.

And who is a man of Bodhi (an Ariya or 'elected one') ? Not he who saves the life of all things, but he who is filled with universal benevolence, who has no malice in his heart — he is a man of Bodhi. And the man who observes

the Law is not he who talks much, but one who keeps himself in subjection to the Law (Dharma), although he be a plain, untaught man, always guarding the way of truth without any forgetfulness — this man is an observer of the Law (i.e. Dhammattho).

— *Dhammapada*
(Translated by Samuel Beal from the Chinese)

The true disciple, he who is seeking the way to the Brahma world, lets his mind pervade all quarters of the world with thoughts of love; first one quarter then the second quarter, then the third quarter and so the fourth quarter. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with thoughts of love, far-reaching, beyond measure, all-embracing.

Just, Vasettha, as a mighty trumpeter makes himself heard — and that without difficulty — in all four directions; even so of all things that have form or life, there is not one that he passes by or leaves aside; he regards them all with mind set free and filled with deep-felt love. Verily, Vasettha, this is the way to a state of union with Brahma. He lets his mind pervade one quarter of the world with thoughts of pity, sympathy, and equanimity, and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around and everywhere, does he continue to pervade with heart of pity, sympathy and equanimity, far-reaching, beyond measure, all embracing.

Just, Vasettha, as a mighty trumpeter makes himself heard — and that without difficulty — in all four directions, even so of all things that have form or life, there is not one

that he passes by or leaves aside, but he regards them all with mind set free and filled with deep-felt pity, sympathy and equanimity. Verily, Vasettha, this is the way to a state of union with Brahma.

— *Tevijja Sutta* (Translated by Professor Rhys Davids : *The Sacred Books of the East*)

If one man conquer in battle a thousand men, and if another conquer himself, he is the greatest of conquerors. One's own self conquered is better than the conquest of all other people ; not even a god could change into defeat the victory of a man who is self-controlled and always calm.

— *Dhammapada*

At Vesali the Buddha was staying in Ambapali's Grove. On that occasion he called to the brethren and said :

" Brethren, let a brother dwell mindful and self-possessed. This is my advice to you. And how, brethren, is a brother mindful ?

" Herein, brethren, a brother, realizing body as a compound, remains ardent, composed, mindful, by controlling that covetousness and discontent that are in the world. That, brethren, is how a brother is mindful.

And how, brethren, is a brother self-possessed ?

" Herein, brethren, a brother, both in his going forth and in his home-returning, acts composedly. In looking forward and in looking back he acts composedly. In bending or stretching (arm or body) he acts composedly. In wearing his robes and bearing bowl and robe : in eating, drinking, chewing, swallowing : in relieving nature's needs : in going,

standing, sitting, sleeping, waking, speaking, keeping silence, he acts composedly. That, brethren, is how a brother is self-possessed.

"Then let a brother dwell mindful and self-possessed. This is my advice to you, brethren."

— *Digha Nikaya* (Translated by F. L. Woodward)

The Bhikshu, who adheres to the strict rules of a religious life, who guards and controls all his senses, takes his food in moderation, sleeps according to necessity, by these rules subduing his mind, keeping his thoughts in close subjection, inwardly enlightened by wisdom and meditation, never forsaking the right path of enlightenment : thus inwardly illumined, observing the rules of right conduct, satisfied as to the character of true wisdom, proceeding onward in the path of daily duty, this man, at rest in himself, shall get rid of all sorrow.

— *Dhammapada*
(Translated by Samuel Beal from the Chinese)

He abandons the killing of living things, lays aside the use of a stick or a knife, and full of pity he dwells with compassion for the welfare of all living things.

He abandons the taking of what is not given, takes and expects only what is given, and lives without thieving.

He abandons incontinence and lives apart, avoiding sex intercourse.

He abandons falsehood, and speaks the truth.

He abandons slanderous speech, and does not tell what he has heard in one place to cause dissension elsewhere. He

heals divisions and encourages friendships, delighting in concord and speaking what produces it.

He abandons harsh speech, his speech is blameless, pleasant to the ear, reaching the heart, urbane and attractive to the multitude.

He abandons frivolous language, speaks duly and truly and in accordance with the Dhamma and Vinaya. His speech is such as to be remembered, elegant, clear, and to the point.

— *Digha Nikaya*

One of his disciples had been abused by others. The Buddha addressed him thus :

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

— *Majjhima Nikaya* (Translated by F. L. Woodward)

My foes, — Desire, Hate and their kindred — are handless and footless; they are neither valiant nor cunning. How can they have enslaved me ? But they dwell in my Spirit, and there at their ease smite me.

No other foes have life so long as the beginningless, endless, everlasting life of my enemies — the Passions. All beings may be turned by submission to kindness ; but these passions become all the more vexatious by my submission. Then, whilst they are dwelling in my heart, how can I fearlessly rejoice in

the life of the flesh ? Whence can I have happiness if these warders of the prison-house of existence lodge in the house of my spirit, in the bower of my desire ?

I will grapple with them, will wrathfully make war on them all except the passion that makes for the destruction of the Passions. Where can they go when I cast them out, where can he stand to labour for my destruction ? It is only that I make no effort. They are to be overcome by the vision of wisdom.

— Santi Deva : *Bodhicaryavatara*

One of the Buddha's disciples desired to preach the gospel of Buddhism among the Western Suner, a wild and dangerous folk. To test him the Buddha said :

" But, Purna, these are violent, cruel and furious men. When they get angry and curse you, what will you think ? "

" I will think," answered Purna, " that they are certainly kind and good men, they who address me in insulting words, they who are angry and curse me, but who do not beat men with their hands nor with stones."

" But," said the Buddha, " if they do beat you with their hands and stones, what will you think ? "

" I will think that they are kind and good men, since they do not attack me with clubs and swords."

" And if they do attack you with clubs and swords ? "

" I will think they are kind and good since they do not kill me."

" And if they do kill you ? "

" I will then certainly think that they are kind and good, since they deliver me with so little pain from this vile body."

"Very well, very well, Purna," replied the Buddha, "with such perfect patience you are allowed to fix your abode in the country of these violent men. Go, Purna, yourself delivered, deliver others, yourself arrived at that other shore, bring others there; yourself having attained Nirvana, conduct others to it."

— *Majjhima Nikaya*
(Translated by La Vallee Poussin)

If the Perfect Charity (*Dana-paramita*) frees the world from poverty, how could the Saviours of old have had it, since the world is still poor? The Perfect Charity is declared to be the thought of surrendering to all beings our whole possessions and likewise the merit thereof; thus it is but a thought. Where can fishes and other creatures be brought into safety, that I may not slay them? When the thought to do them no hurt is conceived, that is deemed the Perfect Conduct (*Sila-paramita*). How many can I slay of the wicked, who are measureless as space? But when the thought of wrath is slain, all my foes are slain. Whence can be found leather enough to cover the whole earth? But with a single leather shoe the whole ground is covered. In like manner the forces without me I cannot control; but I will control the thought within me, and what need have I for control of the rest? Though aided by voice and body, indolence can never win for its prize an estate such as that of Brahma, which falls to the lot of the vigorous unaided thought. The prayers and mortifications of a heedless and feeble man, however long he labour, are all in vain, says the Omniscient. To overcome sorrow and win happiness men wander in vain, for they have not sanctified their thought, the mysterious essence of holiness. Then I must keep my thought

well governed and well guarded ; what need is there of any vows save the vow to guard the thought ? . . . .

The thought must be kept ever under watch ; I must always be as if without carnal sense, like a thing of wood. The eyes must never glance around without object ; their gaze should always be downward, as if in meditation. But sometimes to rest his gaze, one may look around him ; he sees strangers as mere phantoms, but will turn his eyes upon them to bid them welcome. On the road, and other such places, he will look from time to time to the four quarters of space, to take note of danger ; he will rest and turn round to look about him. He will go forward or backward with heed, and in all conditions do what he has to do with understanding. In every act that he undertakes he will consider the due posture of his body, and from time to time will look to see how it is. He will watch with great heed the wild elephant of his thought, so that it remain bound to the stout stake of holy meditation and become not loosed. He will watch to see where his mind is moving, so that it may not even for an instant cast off the yoke of rapt devotion . . . .

He who is master of himself will ever bear a smiling face ; he will put away frowns and be first to greet others, a friend of the world. He will not noisily and hastily throw down benches or the like, nor beat upon a door, but always will delight in silence. He will accept with bowed head the words of those who are skilful in exhorting others and do kindness unsought ; he will ever be the disciple of all men. He will give applause to all kindly words ; when he sees one who does righteous works, he will gladden him with praises."

— Santi Deva : *Bodhicaryavatara*

By constant use the idea of an 'I' attaches itself to foreign drops of seed and blood, although the thing exists not. Then why should I not conceive my fellow's body as my own self? That my body is foreign to me is not hard to see. I will cease to live as self and will take as myself my fellow creatures. By constant use man comes to imagine that his body, which has no self being, is a 'self'; why then should he not conceive his self to lie in his fellows also?....

Then as thou wouldst guard thyself against suffering and sorrow, so exercise the spirit of helpfulness and tenderness towards the world. Be thou jealous of thine own self when thou seest that it is at ease and thy fellow in distress, that it is in high estate and he is brought low, that it is at rest and he is at labour. Make thine own self lose its pleasures and bear the sorrow of thy fellows. Cast upon its head the guilt even of others' works. Darken its story by telling of the greater glory of others. Make it a carrier in thy fellow creatures' service like a mean slave. It is made of sin, and because it may have some chance morsel of goodness from without, it is not therefore worthy of praise. Let no man know its goodness. In short, let all the wrong that thou hast done for the sake of thine own self to others fall upon thine own self for the sake of thy fellow creatures.

— Santi Deva : *Bodhicaryavatara*

I would fain become a soother of all sorrows of all creatures. May I be a balm to the sick, a healer and servitor, until sickness come never again.

May I become an unfailing store for the poor, and serve them with manifold things for their need.

My own being and my pleasure, all my righteousness in the past, present and future, I surrender indefinitely, that all creatures may win to their end.

The stillness lies in surrender of all things, and my spirit is fain for the stillness. I yield myself to all living things to deal with me as they list ; they may smite or revile me forever, bestrew me with dust, play with my body, laugh and wanton. I have given them my body, why shall I care ?

Let them make me do whatever works bring them pleasure ; but may never mishap befall any of them by reason of me. May all who slander me or do me hurt or jeer at me gain a share in the Enlightenment. I would be a protector of the unprotected, a guide of wayfarers, a ship, a dyke, and a bridge for them who seek the further shore ; a lamp for them who need a lamp ; a bed for them who need a bed, a slave for them who need a slave.

— Santi Deva : *Bodhicaryavatara*

The only way that leads to the attainment of purity, to the overcoming of sorrow and lamentation, to the end of pain and grief, to the entering upon the right path and the realisation of Nibbana, is the Four Fundamentals of Attentiveness. And which are these four ?

There the disciple lives in contemplation of the Body, in contemplation of Feeling, in contemplation of the Mind, in contemplation of Phenomena, ardent, clearly conscious and attentive, after putting away worldly greed and grief.

— *Digha Nikaya*

Just as the elephant hunter drives a huge stake into the ground and chains the wild elephant to it by the neck, in order

to drive out of him his wonted forest ways and wishes, his forest unruliness, obstinacy and violence, and to accustom him to the environment of the village, and to teach him such good behaviour as is required amongst men :— in like manner also has the disciple to fix his mind firmly to these four fundamentals of attentiveness, so that he may drive out of himself his wonted worldly ways and wishes, his wonted worldy unruliness, obstinacy and violence, and win to the True and realise Nibbana.

*Majjhima Nikaya* : Translated by the Venerable Bhikkhu Nyanatiloka. Quoted in *A Buddhist Bible* by Dwight Goddard

On a certain occasion the Blessed One was dwelling at Savatthi in Jetavana monastery in Anathapindika's Park. And there the Blessed One addressed the monks.

"Not to seek for anything, is to be free ; to seek for anything is not to be free. If consciousness abide it is because of a seeking for form that it abides, and supported by form, and resting in form, and taking delight therein, it attains to growth, increase, and development.

"If passion for form is abandoned, then through the abandonment of passion the support is cut off, and there is no resting-place for consciousness. If passion for sensation and for perception is abandoned, then through the abandonment of passion the support is cut off, and there is no resting-place for consciousness.

"When that consciousness has no resting-place, does not increase, and no longer accumulates karma, it becomes free ; and when it is free, it becomes quiet ; and when it is quiet,

it is blissful ; and when it is blissful, it is not agitated ; and when it is not agitated, it attains Nirvana in its own person."

— *Samyutta Nikaya* : Translated by Professor Warren

A Brahmin ascetic asked Sariputta this question . " Nirvana, nirvana, so they say, friend Sariputta. But what *is* Nirvana ? " Thereupon Sariputta replied :

" The subjugation of desire, the subjugation of hatred, the subjugation of perplexity — this, O friend, is called Nirvana "

— *Samyutta Nikaya*

It is reported that two kingdoms were on the verge of war for the possession of a certain embankment which was disputed by them.

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 :

" I understand that the embankment has value for some of your people ; has it any intrinsic value aside from its service to your men ? "

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

And they said : " Verily, it is sure that many will be slain and our own lives be jeopardized."

" The blood of men, however," said Buddha, " has it less intrinsic value than a mound of earth ? "

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

Then the Tathagata concluded : " Are you going to stake that which is priceless against that which has no intrinsic value whatever ? "

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

— *The Gospel of Buddha* : Paul Carus

At the village of Ekanala in Magadha, the Buddha once met a brahmin farmer, Kasibharadvaja, superintending the cultivation of his fields and begged of him the alms for his subsistence. The brahmin, not approving of this mode of existence, remarked : " O, monk, I plough and sow and then find means of my livelihood. You should also plough and sow and make a living."

The Buddha replied : " O, brahman, indeed do I plough and sow, and then find my food."

The brahmin was puzzled and wondered what the ascetic meant by obtaining his livelihood by the pursuit of husbandry. He said : " O, monk, I do not understand you. Where are your farm implements such as plough, yoke, goad, or oxen ? "

The Buddha replied : " O, brahmin, faith is the seed I sow ; wisdom is my yoke and plough ; mind is the tie of the yoke ; mindfulness is my ploughshare and goad ; and modesty is the plough-shaft. Diligence is my draught ox. I lay hold of the handle which is Dhamma, the Eternal Law. Thus the ploughing is ploughed, destroying the weeds of delusion. The harvest that it yields is the ambrosia fruit of Nirvana, and by this ploughing, O brahmin, all sorrow ends."

— *Sutta Nipata*

May all that are sick of body and soul in every region find oceans of bliss and delight . . . . May all skies be gracious

to all wayfarers, and may they encompass as they purpose the enterprise for which they journey. May such as travel on ship achieve their desire, and come in happiness to shore and rejoice with their kindred. May they who stray amid wildernesses find company of travellers' troops, and journey on without dread of bandits and wild beasts. In the stress of sickness, wildernesses, and the like may the heavenly powers guard the slumbering, the distraught, and the heedless, the masterless, the young and the aged. May they be for ever saved from all mischance, dowered with faith, understanding and tenderness, and possessed of virtue. May their storehouses never fail and their treasuries rise to the skies, and may they live in freedom, without strife or affliction. May beings of little strength win much strength, and the hapless creatures that are of ill form become goodly.

— Santi Deva : *Bodhicaryavatara*

The Blessed One said :

" I am now grown old, O Ananda, 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.

" Just as a worn-out cart cannot be made to move along without much difficulty, so the body of the Tathagata can only be kept going with much additional care.

" It is only, Ananda, when the Tathagata, 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 Tathagata is at ease.

" Therefore, O Ananda, be ye lamps into yourselves. Rely on yourselves, and do not rely on external help.

" Hold fast to the truth as a lamp. Seek salvation alone in

the truth. Look not for assistance to any one besides yourselves."

— *Mahaparinibbana Suttanta*

The Blessed One continued :

"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, Ananda, 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 Ananda, has been relinquished, cast away, renounced, rejected, and abandoned by the Tathagata.

"Eat your food to satisfy your hunger, and drink to satisfy your thirst. Satisfy the necessities of life like the butterfly that sips the flower, without destroying its fragrance or its texture.

"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.

"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 Nirvana.

"Behold, O brethren, the final extinction of the Tathagata

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."

— *Mahaparinibbana Suttanta*

# *Glossary*

## *of Sanskrit and Pali Words*

* * * * * * * * * * * * * * * * * *

*Amitabha* (Pali and Sanskrit) — Endowed with boundless light.' In China and Japan the Buddha has been personified as Amitabha Buddha.

*Arahat* (Pali, Sanskrit : *Arhat* or *Arhanta*) — Worthy, hence the elect.

*Asavas* (Pali) — Intoxicants ; depravities.

*Atman* (Sanskrit) — Self.

*Avidya* (Sanskrit ; Pali: *Avijja*) — Non-knowing ; usually translated as Ignorance : It really means relative and empirical knowledge.

*Bhakti* (Sanskrit) — Derived from the root bhaj, to serve. Devotion.

*Bhava* (Sanskrit and Pali) — Existence ; Becoming.

*Bhikkhu* (Pali ; Sanskrit : *Bhikshu*) — Monk.

*Bhikkhuni* (Pali ; Sanskrit: *Bhikshuni*) — Nun.

*Bodhi* (Pali and Sanskrit) — Wisdom, enlightenment.

| | |
|---|---|
| *Bodhi-Citta* (Pali and Sanskrit) | Heart of Enlightenment. |
| *Bodhisatta* (Pali ; Sanskrit : *Bodhisattva*) | One whose essential Being is becoming enlightened. The term denotes one who is approaching the phase of spiritual development as a Buddha, and dedicated to the salvation of others. The Bodhisattva ideal grew up around the example of the Buddha, who after his Enlightenment, spent the remainder of his life teaching the people how they might realise the same kind of experience. |
| *Buddhi* (Sanskrit) | Intuition : popularly known as mana. It means totality of one's emotional and intellectual possibilities. Hence the faculty of judgment. |
| *Cakka* (Pali ; Sanskrit : *Cakra*) | Wheel, Symbol of Sovereignty. |
| *Dhamma* (Pali ; Sanskrit : *Dharma*) | It comes from the root *dhr* means to hold ; to bear. Truth ; Norm ; In Buddhist terminology, it usually signifies essence, idea, in so far as the essence of anything constitutes its own immanent Law. |
| *Dhammapada* (Pali ; Sanskrit : *Dharmapada*) | The Path of Religion. |
| *Dhyana* (Sanskrit ; Pali : *Jhana*) | Contemplation. |
| *Dukkha* (Pali ; Sanskrit : *Duhkha*) | Sorrow ; but it has a wider and profounder meaning. |

| | |
|---|---|
| *Gautama* (Sanskrit ; *Gotama*) Pali: | The name of an ancient sage to whom are attributed some of the hymns of the Rig-veda. Why the Sakay clan should bear the name of Gautama is not clear. Burnouf suggests "because Gautama was the sacerdotal family name of the military race of Sakyus, who, being of the warrior caste, had no ancestor or tutelar saint like the Brahmans, but might, as the Hindu law permits, have taken the name of the sage to whose family belonged their spiritual guide." |
| *Jhana* (Pali; Sanskrit: *Dhyana*) | The result of Samadhi : Chinese *Ch'an ; Japanese Zen.* |
| *Kamma* (Pali ; Sanskrit: *Karma*) | The law of action ; results of deeds previously done and the destiny resulting therefrom. |
| *Karuna* (Sanskrit and Pali) | Compassion ; the main characteristic of the Bodhisattva. |
| *Khandha* (Pali ; Sanskrit : *Skandha*) | Means the trunk of a tree ; aggregate, the compound factors of consciousness. |
| *Madhyamika* (Sanskrit) | Middle Way. |
| *Magga* (Pali ; Sanskrit : *Mærga*) | Way, Rath. |
| *Mahasangati* (Sanskrit) | Great Council. |
| *Maitreya* (Sanskrit) | Goodwill. (Maitri is from Mitra, the vedic god of friendship and the Persian Mithra, God of Alliances) |

| | |
|---|---|
| *Nama-rupa* (Sanskrit and Pali) | Name and aspect. "The means of conventional discrimination, that by which the contingent universe is known." (Ananda Coomaraswamy). |
| *Nibbana* (Pali ; Sanskrit : *Nirvana*) | Denotes the blowing out of a flame ; or its burning undisturbed by wind. According to the Hinayana, it means extinction of illusion ; but the Mahayana School defines it as "attainment of truth or enlightenment. In Hindu philosophy it denotes *Moksha,* that is, the state in which the individual soul, having been merged in the Universal Being, is entirely at rest. |
| *Nidana* (Pali and Sanskrit) | Cause. Twelve Nidanas, according to the Buddhist psychology, are bases of existence. |
| *Nikaya* (Pali) | Division, collection. |
| *Paramita* (Sanskrit and Pali) | Transcendental perfection, especially the virtue of a Bodhisattva. |
| *Paticca-samuppada* (Pali ; Sanskrit : *Pratitya-Samutpada*) | Dependent origination, Causality. |
| *Pitaka* (Pali) | Basket. |
| *Prajna* (Sanskrit ; Pali : *Panna*) | Transcendental wisdom. |
| *Rupa* (Sanskrit and Pali) | Form, Body. |
| *Samadhi* (Pali and Sanskrit) | The practices of Contemplation ; the process to attain the unitive state. |

*Sam-a-dha,* means to put together, unite, compose. *Samadhana,* means constant concentration of the mind. In Buddhism the gospel of the Eightfold Way is of greater importance compared with the doctrine of Samadhi.

| | |
|---|---|
| *Samana* (Pali; Sanskrit: *Sramana*) | Literally the calmed ; Ascetic. |
| *Sambodhi* (Sanskrit and Pali) | Arahatship ; Insight. |
| *Samsara* (Pali and Sanskrit) | Literally stream or confluence. The world of Becoming ; pilgrimage ; philosophical meaning is metempsychosis. |
| *Sangha* (Pali and Sanskrit) | Order ; Congregation. |
| *Sutta* (Pali ; Sanskrit : Sutra) | Thread. A literary form in Buddhist scriptures ; words of the Buddha "strung together" as a sermon or dialogue. |
| *Tanha* (Pali ; Sanskrit : *Trishna*) | Thirst, craving. The word denotes inordinate desire. |
| *Tathagata* (Pali and Sanskrit) | A term commonly used by the Buddha in referring to himself. It means, he who has arrived there ; that is, who has attained enlightenment. |
| *Theravada* (Pali) | The Doctrine of the Elders. |
| *Tipitaka* (Pali) | Three Baskets. |
| *Upadana* (Pali) | Clinging. |

| | |
|---|---|
| *Upasaka* (Sanskrit and Pali) | Worshipper ; lay disciple. Feminine form Upasika. |
| *Vedana* (Sanskrit and Pali) | Feeling. |
| *Vihara* (Sanskrit and Pali) | Congregational residence of Buddhist monks. |
| *Vinnana* (Pali ; Sanskrit : *Vijnana*) | Consciousness ; mental activity. |
| *Yoga* (Sanskrit and Pali) | Literally to yoke ; hence Union. |
| *Yogacara* (Sanskrit and Pali) | A division of the Mahayana school. |