

CHAPTER IX

BUDDHISM

BUDDHISM had a history of a thousand years in India and, as the centuries rolled by, its doctrines varied. The teaching of the Buddha, the Hīnayāna (early) and the Mahāyāna (later) forms, and the several specific schools constitute the history of Buddhism.

The Buddha takes up some of the thoughts of the Upaniṣads and gives to them a new orientation. The Buddha is not so much formulating a new scheme of metaphysics and morals as rediscovering an old norm and adapting it to the new conditions of thought and life.

His Four Noble Truths are that there is suffering, that it has a cause, that it can be suppressed, and that there is a way to accomplish this. All things pass away, dreams and hopes, fears and desires. None can resist the universal supremacy of death.

The Buddha postulates that life is a stream of becoming. There is nothing permanent in the empirical self. One thing is dependent on another. This is the law of dependent origination (*pratītyasamutpāda*). Even the self is a composite of *saṃjñā* (perception), *vedanā* (feeling), *saṃskāras* (volitional dispositions), *viññāna* (intelligence), and *rūpa* (form). All these forms change according to the law of *karma*.

The cause of suffering is traced to ignorance and selfish craving (*avidyā* and *taṃhā*). When we get rid of ignorance and its practical consequence of selfishness, we attain *nirvāna*, which is described negatively as freedom from ignorance, selfishness, and suffering, and positively as the attainment of wisdom (*prajñā*) and compassion (*karuṇā*).

The path to the attainment of *nirvāna*, to the elimination of ignorance and selfishness, is the famous eightfold path of morality.

The Buddha does not affirm a positive reality underlying the world of change, a self underlying the empirical series of mental happenings, and the positive character of *nirvāna*. While he is not prepared to dogmatize on these issues, it would be improper to look upon him as a skeptic, or an agnostic, or an atheist. As he is deeply interested in the ethical remaking of man, as he feels that metaphysical disputations would take us away from the task of individual change, he keeps silent on the nature of the absolute reality, the self, and *nirvāna*. But his silence is not a cloak for ignorance or skepticism. Whereof we cannot speak we must keep silent. This is the great tradition of the mysticism of the Upaniṣads.

As Buddhism spread, different answers were given to these central metaphysical issues. The Hīnayāna developed the doctrine of the transitoriness of substances or individuals. The goal of existence is defined as *nirvāṇa*, whose content is not further specified. It upholds the ideal of the saint (*arhat*), who frees himself from bondage to *karma* by his own ideals. The Buddha is not so much a savior as an example. The worship of the Buddha is merely an act of commemoration. The popular gods were introduced into Buddhism in its more religious form to serve as objects for meditation.

The Mahāyāna gives us a positive philosophy which believes in the reality of an Absolute (*bhūtatahatā*), the essence of existence. Religiously, this is the *dharmakāya* (embodied law). The world of experience is phenomenal, an expression of the absolute reality. The Buddha himself is a personification of the law. Here we have the transformation of the *dharmakāya* into the *sambhogakāya* (enjoyment-body). It is the *ādibuddha* (original Buddha) answering to *Saṃsāra Brahman*, or *Īśvara*, in Hinduism.

While the *arhat* is the ideal of the Hīnayāna, the *bodhisattva* (a would-be Buddha) is the ideal of the Mahāyāna. A *bodhisattva*, out of the abundance of his love, engages himself in the task of teaching every sentient being. *Nirvāṇa*, for Mahāyāna, is not annihilation, but attainment.

In the course of the development of Buddhist thought many philosophical schools arose. Chief among these are four, the Vaibhāṣika (direct realism) and the Sautrāntika (indirect realism) schools which belong to the Hīnayāna, and the Yogācāra (idealism) and the Mādhyamika (relativism—sometimes called nihilism) which belong to the Mahāyāna.

Since selections in this chapter are taken from so many texts, documentary references will be given with each selection, and not in the introduction, as in other chapters. *The Dhammapāda* is quoted in its entirety.

A. HĪNAYĀNA

1. THE THREE CHARACTERISTICS¹

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

Whether Buddhas arise, O priests, or whether Buddhas do not arise, it remains a fact and the fixed and necessary constitution of

¹ *Aṅguttara-nikāya* iii.134; in H. C. Warren, *Buddhism in Translations*, Harvard Oriental Series, 3, sixth issue (Cambridge, Mass.: Harvard University Press, 1915), Foreword.

being, that all its constituents are misery. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains, and makes it clear, that all the constituents of being are misery.

Whether Buddhas arise, O priests, or whether Buddhas do not arise, it remains a fact and the fixed and necessary constitution of being, that all its elements are lacking in an ego [substantial, permanent self-nature]. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains, and makes it clear, that all the elements of being are lacking in an ego.

2. THE FIRST SERMON¹

These two extremes, O monks, are not to be practised by one who has gone forth from the world. What are the two? That conjoined with the passions, low, vulgar, common, ignoble, and useless, and that conjoined with self-torture, painful, ignoble, and useless. Avoiding these two extremes the Tathāgata² has gained the knowledge of the Middle Way, which gives sight and knowledge, and tends to calm, to insight, enlightenment, *nirvāṇa*.

What, O monks, is the Middle Way, which gives sight...? It is the noble Eightfold Path, namely, right views, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, O monks, is the Middle Way....

(1) Now this, O monks, is the noble truth of pain: birth is painful, old age is painful, sickness is painful, death is painful, sorrow, lamentation, dejection, and despair are painful. Contact with unpleasant things is painful, not getting what one wishes is painful. In short the five *khaṇḍhas* of grasping are painful.³

(2) Now this, O monks, is the noble truth of the cause of pain: that craving which leads to rebirth, combined with pleasure and lust, finding pleasure here and there, namely, the craving for passion, the craving for existence, the craving for non-existence.

(3) Now this, O monks, is the noble truth of the cessation of pain:

¹ *Saṃyutta-nikāya* v.420; in Edward J. Thomas, *The Life of Buddha as Legend and History* (New York: Alfred A. Knopf, 1927), pp. 87-8.

² "Tathāgata" is a name for the Buddha. Literally it means one who has "thus come."

³ The five *khaṇḍhas* (groups or aggregates) are form, feeling (or sensation), perception (volitional disposition), predispositions (or impressions), and consciousness. These will be described in detail later in this chapter.

the cessation without a remainder of that craving, abandonment, forsaking, release, non-attachment.

(4) Now this, O monks, is the noble truth of the way that leads to the cessation of pain: this is the noble Eightfold Path, namely, right views, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. . . .

As long as in these noble truths my threefold knowledge and insight duly with its twelve divisions¹ was not well purified, even so long, O monks, in the world with its gods, Māra,² Brahmā,³ with ascetics, *brāhmins*, gods, and men, I had not attained the highest complete enlightenment. Thus I knew.

But when in these noble truths my threefold knowledge and insight duly with its twelve divisions was well purified, then, O monks, in the world. . . I had attained the highest complete enlightenment. Thus I knew. Knowledge arose in me; insight arose that the release of my mind is unshakable; this is my last existence; now there is no rebirth.

3. THE SYNOPSIS OF TRUTH⁴

Thus have I heard. Once when the Lord was staying at Benares in the Isipatana deerpark, he addressed the almsmen as follows: It was here in this very deerpark at Benares that the Truth-finder, *Arahat* [*arhat*] all-enlightened, set a-rolling the supreme Wheel of the Doctrine—which shall not be turned back from its onward course by recluse or *brāhmin*, god or Māra or Brahmā or by anyone in the universe,—the announcement of the Four Noble Truths, the teaching, declaration, and establishment of those Four Truths, with their unfolding, exposition, and manifestation.

What are these four?—The announcement, teaching. . . and manifestation of the Noble Truth of suffering⁵—of the origin of suffering—of the cessation of suffering—of the path that leads to the cessation of suffering.

Follow, almsmen, Sāriputta and Moggallāna and be guided by them; they are wise helpers unto their fellows in the higher life. . . .

¹ See section 4, this chapter.

² The goddess of temptation.

³ God in the role of creator.

⁴ *Majjhima-nikāya*, iii.248-52: in *Further Dialogues of the Buddha*, II, translated by Lord Chalmers, Sacred Books of the Buddhists, VI (London: Oxford University Press, 1927), pp. 296-9.

⁵ "Suffering" has been substituted for the translator's "ill" in this selection. Other frequent translations are "misery" and "pain."

Sāriputta is able to announce, teach. . . and manifest the Four Noble Truths in all their details.

Having thus spoken, the Blessed One arose and went into his own cell.

The Lord had not been gone long when the reverent Sāriputta proceeded to the exposition of the Truth-finder's Four Noble Truths, as follows:

What, reverend sirs, is the Noble Truth of suffering?—Birth is a suffering; decay is a suffering; death is a suffering; grief and lamentation, pain, misery and tribulation are sufferings; it is a suffering not to get what is desired;—in brief all the factors of the fivefold grip on existence are suffering.

Birth is, for living creatures of each several class, the being born or produced, the issue, the arising or the re-arising, the appearance of the impressions,¹ the growth of faculties.

Decay, for living creatures of each several class, is the decay and decaying, loss of teeth, grey hair, wrinkles, a dwindling term of life, sere faculties.

Death, for living creatures of each several class, is the passage and passing hence, the dissolution, disappearance, dying, death, decease, the dissolution of the impressions, the discarding of the dead body.

Grief is the grief, grieving, and grievousness, the inward grief and inward anguish of anyone who suffers under some misfortune or is in the grip of some type of suffering.

Lamentation is the lament and lamentation, the wailing and the lamenting of anyone who suffers under some misfortune or is in the grip of some type of suffering.

Pain is any bodily suffering or bodily evil, and suffering bred of bodily contact, any evil feeling.

Misery is mental suffering and evil, any evil feeling of the mind.

Tribulation is the tribulation of heart and mind, the state to which tribulation brings them, in anyone who suffers under some misfortune or is in the grip of some type of suffering.

There remains not to get what is desired. In creatures subject to birth—or decay—or death—or grief and lamentation, pain, misery, and tribulation—the desire arises not to be subject thereto but to escape them. But escape is not to be won merely by desiring it; and failure to win it is another suffering.

¹ "Impressions," "dispositions" or "predispositions" would appear to be a better translation of *samskāras* than the translator's "plastic forces."

What are in brief all the factors of the fivefold grip on existence which are sufferings?—They are: the factors of form, feeling, perception, impressions, and consciousness.

The foregoing, sirs, constitutes the Noble Truth of suffering.

What now is the Noble Truth of the origin of suffering? It is any craving that makes for re-birth and is tied up with passion's delights and culls satisfaction now here now there—such as the craving for sensual pleasure, the craving for continuing existence, and the craving for annihilation.

Next, what is the Noble Truth of the cessation of suffering?—It is the utter and passionless cessation of this same craving,—the abandonment and rejection of craving, deliverance from craving, and aversion from craving.

Lastly, what is the Noble Truth of the Path that leads to the cessation of suffering?—It is just the Noble Eightfold Path, consisting of right outlook, right resolves, right speech, right acts, right livelihood, right endeavour, right mindfulness and right rapture of concentration.

Right outlook is to know suffering, the origin of suffering, the cessation of suffering, and the path that leads to the cessation of suffering.

Right resolves are the resolve to renounce the world and to do no hurt or harm.

Right speech is to abstain from lies and slander, from reviling, and from tattle.

Right acts are to abstain from taking life, from stealing, and from lechery.

Right livelihood is that by which the disciple of the Noble One supports himself, to the exclusion of wrong modes of livelihood.

Right endeavour is when an almsman brings his will to bear, puts forth endeavour and energy, struggles and strives with all his heart, to stop bad and wrong qualities which have not yet arisen from ever arising, to renounce those which have already arisen, to foster good qualities which have not yet arisen, and, finally, to establish, clarify, multiply, enlarge, develop, and perfect those good qualities which are there already.

Right mindfulness is when realizing what the body is—what feelings are—what the heart is—and what the mental states are—an almsman dwells ardent, alert, and mindful, in freedom from the wants and discontents attendant on any of these things.

Right rapture of concentration is when, divested of lusts and divested of wrong dispositions, an almsman develops, and dwells in, the first ecstasy with all its zest and satisfaction, a state bred of aloofness and not divorced from observation and reflection. By laying to rest observation and reflection, he develops and dwells in inward serenity, in [the] focussing of heart, in the zest and satisfaction of the second ecstasy, which is divorced from observation and reflection and is bred of concentration—passing thence to the third and fourth ecstasies.

This, sirs, constitutes the Noble Truth of the Path that leads to the cessation of suffering. . . .

4. DEPENDENT ORIGATION

(a) *Samyutta-nikāya*¹

That things have being, O Kaccāna, constitutes one extreme of doctrine; that things have no being is the other extreme. These extremes, O Kaccāna, have been avoided by the Tathāgata, and it is a middle doctrine he teaches:—

On ignorance depends *karma*;
 On *karma* depends consciousness;
 On consciousness depend name and form;
 On name and form depend the six organs of sense;
 On the six organs of sense depends contact;
 On contact depends sensation;
 On sensation depends desire;
 On desire depends attachment;
 On attachment depends existence;
 On existence depends birth;
 On birth depend old age and death, sorrow, lamentation, misery, grief, and despair. Thus does this entire aggregation of misery arise.

But on the complete fading out and cessation of ignorance ceases *karma*;

On the cessation of *karma* ceases consciousness;
 On the cessation of consciousness cease name and form;
 On the cessation of name and form cease the six organs of sense;
 On the cessation of the six organs of sense ceases contact;
 On the cessation of contact ceases sensation;
 On the cessation of sensation ceases desire;

¹ xxii.90, H. C. Warren, *Buddhism in Translations*, p. 166.

On the cessation of desire ceases attachment;
 On the cessation of attachment ceases existence;
 On the cessation of existence ceases birth;

On the cessation of birth cease old age and death, sorrow, lamentation, misery, grief, and despair. Thus does this entire aggregation of misery cease.

(b) *Visuddhi-magga*¹

Inasmuch as it is dependently on each other and in unison and simultaneously that the factors which constitute dependence originate the elements of being, therefore did the Sage call these factors dependent origination.

For the ignorance etc., which have been enumerated as constituting dependence, when they originate any of the elements of being, namely, *karma* and the rest, can only do so when dependent on each other and in case none of their number is lacking. Therefore it is dependently on each other and in unison and simultaneously that the factors which constitute dependence originate the elements of being, not by a part of their number nor by one succeeding the other. Accordingly the Sage, skilful in the art of discovering the signification of things, calls this dependence by the name of dependent origination.

And in so doing, by the first of these two words is shown the falsity of such heresies as that of the persistence of existences, and, by the second word, a rejection of such heresies as that existences cease to be, while by both together is shown the truth.

By the first:—The word “dependent,” as exhibiting a full complement of dependence and inasmuch as the elements of being are subject to that full complement of dependence, shows an avoidance of such heresies as that of the persistence of existences, the heresies, namely, of the persistence of existences, of uncaused existences, of existences due to an overruling power, of self-determining existences. For what have persistent existences, uncaused existences, etc., to do with a full complement of dependence?

By the second:—The word “origination,” as exhibiting an origination of the elements of being and inasmuch as the elements of being originate by means of a full complement of dependence, shows a rejection of such heresies as that of the annihilation of existences, the heresies, namely, of the annihilation of existences, of nihilism, of the inefficacy of *karma*. For if the elements of being are

¹ xvii, H. C. Warren, *Buddhism in Translations*, pp. 168–70.

continually originating by means of an antecedent dependence, whence can we have annihilation of existence, nihilism, and an inefficacy of *karma*?

By both together:—By the complete phrase “dependent origination,” inasmuch as such and such elements of being come into existence by means of an unbroken series of their full complement of dependence, the truth, or middle course, is shown. This rejects the heresy that he who experiences the fruit of the deed is the same as the one who performed the deed, and also rejects the converse one that he who experiences the fruit of a deed is different from the one who performed the deed, and leaning not to either of these popular hypotheses, holds fast by nominalism.

5. THE THEORY OF NO-SOUL [OR SELF]

(a) *Saṃyutta-nikāya*¹

The body, monks, is soulless. If the body, monks, were the soul, this body would not be subject to sickness, and it would be possible in the case of the body to say, “Let my body be thus, let my body not be thus.” Now, because the body is soulless, monks, therefore the body is subject to sickness, and it is not possible in the case of the body to say, “Let my body be thus, let my body not be thus.”

Feeling is soulless... perception is soulless... the aggregates are soulless...

Consciousness is soulless. For if consciousness were the soul, this consciousness would not be subject to sickness, and it would be possible in the case of consciousness to say, “Let my consciousness be thus, let my consciousness not be thus.”

Now, because consciousness is soulless, therefore consciousness is subject to sickness, and it is not possible in the case of consciousness to say, “Let my consciousness be thus, let my consciousness not be thus.”

What think you, monks, is the body permanent or impermanent?
Impermanent, Lord.

But is the impermanent painful or pleasant?

Painful, Lord.

But is it fitting to consider what is impermanent, painful, and subject to change as, “this is mine, this am I, this is my soul”?

No indeed, Lord.

¹ iii.66, in E. J. Thomas, *The Life of Buddha*, pp. 88–9.

[And so of feeling, perception, the aggregates, and consciousness.] Therefore in truth, monks, whatever body, past, future, or present, internal or external, gross or subtle, low or eminent, near or far, is to be looked on by him who duly and rightly understands, as, "all this body is not mine, not this am I, not mine is the soul." [And so of feeling, etc.]

Thus perceiving, monks, the learned noble disciple feels loathing for the body, for feeling, for perception, for the aggregates, for consciousness. Feeling disgust he becomes free from passion, through freedom from passion he is emancipated, and in the emancipated one arises the knowledge of his emancipation. He understands that destroyed is rebirth, the religious life has been led, done is what was to be done, there is nought [for him] beyond this world.

(b) *Milindapañha*¹

Then drew near Milinda the king to where the venerable Nāgasena was; and having drawn near, he greeted the venerable Nāgasena; and having passed the compliments of friendship and civility, he sat down respectfully at one side. And the venerable Nāgasena returned the greeting; by which, verily, he won the heart of king Milinda.

And Milinda the king spoke to the venerable Nāgasena as follows:—

"How is your reverence called? *Bhante* [Lord], what is your name?"

"Your majesty, I am called Nāgasena; my fellow-priests, your majesty, address me as Nāgasena; but whether parents give one the name Nāgasena, or Sūrasena, or Virasena, or Sīhasena, it is, nevertheless, your majesty, but a way of counting, a term, an appellation, a convenient designation, a mere name, this Nāgasena; for there is no ego here to be found."

And Milinda the king spoke to the venerable Nāgasena as follows:

"*Bhante* Nāgasena, if there is no ego to be found, who is it, then, furnishes you priests with the priestly requisites,—robes, food, bedding, and medicine, the reliance of the sick? Who is it makes use of the same? Who is it keeps the precepts? Who is it applies himself to meditation? Who is it realizes the Paths, the Fruits, and *nirvāṇa*? Who is it destroys life? Who is it takes what is not given him? Who is it commits immorality? Who is it tells lies? Who is it drinks

¹ 251 (or n.i.1), in H. C. Warren, *Buddhism in Translations*, pp. 129–33.

intoxicating liquor? Who is it commits the five crimes that constitute "proximate *karma*"?¹ In that case, there is no merit; there is no demerit; there is no one who does or causes to be done meritorious or demeritorious deeds; neither good nor evil deeds can have any fruit or result. *Bhante* Nāgasena, neither is he a murderer who kills a priest, nor can you priests, *bhante* Nāgasena, have any teacher, preceptor, or ordination. When you say, 'My fellow-priests, your majesty, address me as Nāgasena,' what, then, is this Nāgasena? Pray, *bhante*, is the hair of the head Nāgasena"?

"Nay, verily, your majesty."

"Is the hair of the body Nāgasena"?

"Nay, verily, your majesty."

"Are nails . . . teeth . . . skin . . . flesh . . . sinews . . . bones . . . marrow of the bones . . . kidneys . . . heart . . . liver . . . pleura . . . spleen . . . lungs . . . intestines . . . mesentery . . . stomach . . . faeces . . . bile . . . phlegm . . . pus . . . blood . . . sweat . . . fat . . . tears . . . lymph . . . saliva . . . snot . . . synovial fluid . . . urine . . . brain of the head Nāgasena"?

"Nay, verily, your majesty."

"Is now, *bhante*, form Nāgasena"?

"Nay, verily, your majesty."

"Is sensation Nāgasena"?

"Nay, verily, your majesty."

"Is perception Nāgasena"?

"Nay, verily, your majesty."

"Are the predispositions Nāgasena"?

"Nay, verily, your majesty."

"Is consciousness Nāgasena?"

"Nay, verily, your majesty."

"Are, then, *bhante*, form, sensation, perception, the predispositions, and consciousness unitedly Nāgasena?"

"Nay, verily, your majesty."

"Is it, then, *bhante*, something besides form, sensation, perception, the predispositions, and consciousness which is Nāgasena?"

"Nay, verily, your majesty."

"*Bhante*, although I question you very closely, I fail to discover any Nāgasena. Verily, now, *bhante*, Nāgasena is a mere empty sound. What Nāgasena is there here? *Bhante*, you speak a falsehood, a lie: there is no Nāgasena."

¹ That is, *karma* that bears fruit in this life.

Then the venerable Nāgasena spoke to Milinda the king as follows:—

“Your majesty, you are a delicate prince, an exceedingly delicate prince; and if, your majesty, you walk in the middle of the day on hot sandy ground, and you tread on rough grit, gravel, and sand, your feet become sore, your body tired, the mind is oppressed, and the body-consciousness suffers. Pray, did you come afoot, or riding?”

“*Bhante*, I do not go afoot: I came in a chariot.”

“Your majesty, if you came in a chariot, declare to me the chariot. Pray, your majesty, is the pole the chariot?”

“Nay, verily, *bhante*.”

“Is the axle the chariot?”

“Nay, verily, *bhante*.”

“Are the wheels the chariot?”

“Nay, verily, *bhante*.”

“Is the chariot-body the chariot?”

“Nay, verily, *bhante*.”

“Is the banner-staff the chariot?”

“Nay, verily, *bhante*.”

“Is the yoke the chariot?”

“Nay, verily, *bhante*.”

“Are the reins the chariot?”

“Nay, verily, *bhante*.”

“Is the goading-stick the chariot?”

“Nay, verily, *bhante*.”

“Pray, your majesty, are pole, axle, wheels, chariot-body, banner-staff, yoke, reins, and goad unitedly the chariot?”

“Nay, verily, *bhante*.”

“Is it, then, your majesty, something else besides pole, axle, wheels, chariot-body, banner-staff, yoke, reins, and goad which is the chariot?”

“Nay, verily, *bhante*.”

“Your majesty, although I question you very closely, I fail to discover any chariot. Verily now, your majesty, the word chariot is a mere empty sound. What chariot is there here? Your majesty, you speak a falsehood, a lie: there is no chariot. Your majesty, you are the chief king in all the continent of India; of whom are you afraid that you speak a lie? Listen to me, my lords, ye five hundred Yonakas, and ye eighty thousand priests! Milinda the king here says thus: ‘I came in a chariot’; and being requested, ‘Your majesty,

if you came in a chariot, declare to me the chariot,' he fails to produce any chariot. Is it possible, pray, for me to assent to what he says?"

When he had thus spoken, the five hundred Yonakas applauded the venerable Nāgasena and spoke to Milinda the king as follows:—

"Now, your majesty, answer, if you can."

Then Milinda the king spoke to the venerable Nāgasena as follows:—

"*Bhante* Nāgasena, I speak no lie: the word 'chariot' is but a way of counting, term, appellation, convenient designation, and name for pole, axle, wheels, chariot-body, and banner-staff."

"Thoroughly well, your majesty, do you understand a chariot. In exactly the same way, your majesty, in respect of me, Nāgasena is but a way of counting, term, appellation, convenient designation, mere name for the hair of my head, hair of my body . . . brain of the head, form, sensation, perception, the predispositions, and consciousness. But in the absolute sense there is no ego here to be found. And the priestess Vajirā, your majesty, said as follows in the presence of the Blessed One:—

"Even as the word of "chariot" means
That members join to frame a whole;
So when the groups appear to view,
We use the phrase, "a living being.""

"It is wonderful, *bhante* Nāgasena! It is marvellous, *bhante* Nāgasena! Brilliant and prompt is the wit of your replies. If the Buddha were alive, he would applaud. Well done, well done, Nāgasena! Brilliant and prompt is the wit of your replies."

(c) *Visuddhi-magga*¹

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; and the word "lute" for the body of the lute, strings, etc.; "army" for elephants, horses, etc.;

¹ xviii, H. C. Warren, *Buddhism in Translations*, pp. 132-5.

“city” for fortifications, houses, gates, etc.; “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,¹ 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 assume that it will not perish, he falls into the heresy of the persistence of existences; or if he assume that it will perish, he falls into that of the annihilation of existences. And why do I say so? Because, just as sour cream has milk as its antecedent, so nothing here exists but what has its own antecedents. To say, “The living entity persists,” is to fall short of the truth; to say, “It is annihilated,” is to outrun the truth. Therefore has the Blessed One said:—

“There are two heresies, O priests, which possess both gods and men, by which some fall short of the truth, and some outrun the truth; but the intelligent know the truth.

“And how, O priests, do some fall short of the truth?”

“O priests, 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 favorably disposed toward it, do not rest in it, do not adopt it.

“Thus, O priests, do some fall short of the truth.

“And how, O priests, 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 priests, do some outrun the truth.

¹ The “attachment groups” are the *khandhas*. See introduction to this chapter and the First Sermon, above.

“And how, O priests, do the intelligent know the truth?”

“We may have, O priests, a priest 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 priests, do the intelligent know the truth.”

(d) *Samyutta-nikāya*¹

Thus have I heard.

On a certain occasion the venerable Sāriputta was dwelling at Sāvattthi in Jetavana monastery in Anāthapiṇḍika's Park.

Now at that time the following wicked heresy had sprung up in the mind of a priest named Yamaka: “Thus do I understand the doctrine taught by the Blessed One, that on the dissolution of the body the priest who has lost all depravity is annihilated, perishes, and does not exist after death.”

And a number of priests heard the report: . . .

Then drew near these priests to where the venerable Yamaka was; and having drawn near, they greeted the venerable Yamaka; and having passed the compliments of friendship and civility, they sat down respectfully at one side. And seated respectfully at one side, these priests spoke to the venerable Yamaka as follows: “Is the report true, brother Yamaka, that the following wicked heresy has sprung up in your mind: [The above statement is repeated.] . . .

“Say not so, brother Yamaka. Do not traduce the Blessed One; for it is not well to traduce the Blessed One. The Blessed One would never say that on the dissolution of the body the saint who has lost all depravity is annihilated, perishes, and does not exist after death.”

Nevertheless, in spite of all these priests could say, the venerable Yamaka persisted obstinately to adhere to his pestiferous delusion: . . .

And when these priests found themselves unable to detach the venerable Yamaka from this wicked heresy, then these priests arose from their seats and drew near to where the venerable Sāriputta was. And having drawn near they spoke to the venerable Sāriputta as follows: . . . Brother Sāriputta, the following wicked heresy has sprung up in the mind of a priest named Yamaka. . . .

¹ xxii.85, H. C. Warren, *Buddhism in Translations*, pp. 138-45.

Then the venerable Sāriputta spoke to the venerable Yamaka as follows: . . .

“What think you, brother Yamaka? Is form permanent, or transitory?”

“It is transitory, brother.”

“And that which is transitory—is it evil, or is it good?”

“It is evil, brother.”

“And that which is transitory, evil, and liable to change—is it possible to say of it: ‘This is mine; this am I; this is my ego’?”

“Nay, verily, brother.”

“Is sensation . . . perception . . . the predispositions . . . consciousness, permanent or transitory?”

“It is transitory, brother.”

“And that which is transitory—is it evil, or is it good?”

“It is evil, brother.”

“And that which is transitory, evil, and liable to change—is it possible to say of it: ‘This is mine; this am I; this is my ego’?”

“Nay, verily, brother.”

“Accordingly, brother Yamaka, as respects all form whatsoever, past, future, or present, be it subjective or existing outside, gross or subtle, mean or exalted, far or near, the correct view in the light of the highest knowledge is as follows: ‘This is not mine; this am I not; this is not my ego.’

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

“What think you, brother Yamaka? Do you consider form as the saint?”

“Nay, verily, brother.”

“Do you consider sensation . . . perception . . . the predispositions . . . consciousness as the saint?”

“Nay, verily, brother.”

“What think you, brother Yamaka? Do you consider the saint as comprised in form?”

“Nay, verily, brother.”

“Do you consider the saint as distinct from form?”

“Nay, verily, brother.”

“Do you consider the saint as comprised in sensation? . . . as distinct from sensation? . . . as comprised in perception? . . . as distinct from perception? . . . as comprised in the predispositions? . . . as distinct from the predispositions? . . . as comprised in consciousness? . . . as distinct from consciousness?”

“Nay, verily, brother.”

“What think you, brother Yamaka? Are form, sensation, perception, the predispositions, and consciousness unitedly the saint?”

“Nay, verily, brother.”

“What think you, brother Yamaka? Do you consider the saint as a something having no form, sensation, perception, predispositions, or consciousness?”

“Nay, verily, brother.”

“Considering now, brother Yamaka, that you fail to make out and establish the existence of the saint in the present life, is it reasonable for you to say: ‘Thus do I understand the doctrine taught by the Blessed One, that on the dissolution of the body the priest who has lost all depravity is annihilated, perishes, and does not exist after death?’”

“Brother Sāriputta, it was because of my ignorance that I held this wicked heresy; but now that I have listened to the doctrinal instruction of the venerable Sāriputta, I have abandoned that wicked heresy and acquired the true doctrine.”

“But if others were to ask you, brother Yamaka, as follows: ‘Brother Yamaka, the priest who is a saint and has lost all depravity, what becomes of him on the dissolution of the body, after death?’ what would you reply, brother Yamaka, if you were asked that question?”

“I would reply, brother, as follows, if I were asked that question: ‘Brethren, the form was transitory, and that which was transitory was evil, and that which was evil has ceased and disappeared. The sensation . . . perception . . . predispositions . . . consciousness was transitory, and that which was transitory was evil, and that which was evil has ceased and disappeared.’ Thus would I reply, brother, if I were asked that question.”

(e) *Visuddhi-magga*¹

Therefore has it been said as follows:—

“Misery only doth exist, none miserable,
No doer is there; naught save the deed is found.
Nirvāna is, but not the man who seeks it.
The Path exists, but not the traveler on it.”

6. QUESTIONS WHICH TEND NOT TO EDIFICATION²

Thus have I heard.

... Vaccha, the wandering ascetic, spoke to the Blessed One as follows:—

“How is it, Gotama? Does Gotama hold that the world is eternal, and that this view alone is true, and every other false?”

“Nay, Vaccha. I do not hold that the world is eternal, and that this view alone is true, and every other false.”

“But how is it, Gotama? Does Gotama hold that the world is not eternal, and that this view alone is true, and every other false?”

“Nay, Vaccha. I do not hold that the world is not eternal, and that this view alone is true, and every other false.”

“How is it, Gotama? Does Gotama hold that the world is finite, . . .”

“How is it, Gotama? Does Gotama hold that the soul and the body are identical, . . .”

“How is it, Gotama? Does Gotama hold that the saint exists after death, . . .”

“How is it, Gotama? Does Gotama hold that the saint both exists and does not exist after death, and that this view alone is true, and every other false?”

“Nay, Vaccha. I do not hold that the saint both exists and does not exist after death, and that this view alone is true, and every other false.”

“But how is it, Gotama? Does Gotama hold that the saint neither exists nor does not exist after death, and that this view alone is true, and every other false?”

“Nay, Vaccha. I do not hold that the saint neither exists nor does not exist after death, and that this view alone is true, and every other false. . . .”

¹ xvi, H. C. Warren, *Buddhism in Translations*, p. 146.

² *Majjhima-nikāya* i.483–8, in H. C. Warren, *Buddhism in Translations*, pp. 123–8.

“Vaccha, the theory that the world is eternal is a jungle, a wilderness, a puppet-show, a writhing, and a fetter, and is coupled with misery, ruin, despair, and agony, and does not tend to aversion, absence of passion, cessation, quiescence, knowledge, supreme wisdom, and *nirvāṇa*....”

“Vaccha, the theory that the saint neither exists nor does not exist after death is a jungle, a wilderness, a puppet-show, a writhing, and a fetter, and is coupled with misery, ruin, despair, and agony, and does not tend to aversion, absence of passion, cessation, quiescence, knowledge, supreme wisdom, and *nirvāṇa*.”

“This is the objection I perceive to these theories, so that I have not adopted any one of them.”

“But has Gotama any theory of his own?”

“The Tathāgata, O Vaccha, is free from all theories; but this, Vaccha, does the Tathāgata know,—the nature of form, and how form arises, and how form perishes; the nature of sensation, and how sensation arises, and how sensation perishes; the nature of perception, and how perception arises, and how perception perishes; the nature of the predispositions, and how the predispositions arise, and how the predispositions perish; the nature of consciousness, and how consciousness arises, and how consciousness perishes. Therefore say I that the Tathāgata has attained deliverance and is free from attachment, inasmuch as all imaginings, or agitations, or false notions concerning an ego or anything pertaining to an ego have perished, have faded away, have ceased, have been given up and relinquished.”

“But, Gotama, where is the priest reborn who has attained to this deliverance for his mind?”

“Vaccha, to say that he is reborn would not fit the case.”

“Then, Gotama, he is not reborn.”

“Vaccha, to say that he is not reborn would not fit the case.”

“Then, Gotama, he is both reborn and is not reborn.”

“Vaccha, to say that he is both reborn and not reborn would not fit the case.”

“Then, Gotama, he is neither reborn nor not reborn.”

“Vaccha, to say that he is neither reborn nor not reborn would not fit the case....”

“Gotama, I am at a loss what to think in this matter, and I have become greatly confused, and the faith in Gotama inspired by a former conversation has now disappeared.”

“Enough, O Vaccha! Be not at a loss what to think in this matter,

and be not greatly confused. Profound, O Vaccha, is this doctrine, recondite, and difficult of comprehension, good, excellent, and not to be reached by mere reasoning, subtle, and intelligible only to the wise; and it is a hard doctrine for you to learn, who belong to another sect, to another faith, to another persuasion, to another discipline, and sit at the feet of another teacher. Therefore, Vaccha, I will now question you, and do you make answer as may seem to you good. What think you, Vaccha? Suppose a fire were to burn in front of you, would you be aware that the fire was burning in front of you?"

"Gotama, if a fire were to burn in front of me, I should be aware that a fire was burning in front of me."

"But suppose, Vaccha, some one were to ask you, 'On what does this fire that is burning in front of you depend?' what would you answer, Vaccha?"

"Gotama, if some one were to ask me, 'On what does this fire that is burning in front of you depend?' I would answer, Gotama, 'It is on fuel of grass and wood that this fire that is burning in front of me depends.'"

"But, Vaccha, if the fire in front of you were to become extinct, would you be aware that the fire in front of you had become extinct?"

"Gotama, if the fire in front of me were to become extinct, I should be aware that the fire in front of me had become extinct."

"But, Vaccha, if some one were to ask you, 'In which direction has that fire gone,—east, or west, or north, or south?' what would you say, O Vaccha?"

"The question would not fit the case, Gotama. For the fire which depended on fuel of grass and wood, when that fuel has all gone, and it can get no other, being thus without nutriment, is said to be extinct."

"In exactly the same way, Vaccha, all form by which one could predicate the existence of the saint, all that form has been 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. The saint, O Vaccha, who has been released from what is styled form, is deep, immeasurable, unfathomable, like the mighty ocean. To say that he is reborn would not fit the case. To say that he is not reborn would not fit the case. To say that he is both reborn and not reborn would not fit the case. To say that he is neither reborn nor not reborn would not fit the case.

"All sensation. . . .

"All perception. . . .

“All the predispositions. . . .

“All consciousness by which one could predicate the existence of the saint, all that consciousness has been 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. The saint, O Vaccha, who has been released from what is styled consciousness, is deep, immeasurable, unfathomable, like the mighty ocean. To say that he is reborn would not fit the case. To say that he is not reborn would not fit the case. To say that he is both reborn and not reborn would not fit the case. To say that he is neither reborn nor not reborn would not fit the case.”

7 ETHICS—THE WAY OF LIFE

(a) *The Dhammapada* (*The Path of Virtue*)¹

CHAPTER I: THE TWIN-VERSES

1. (The mental) natures are the result of what we have thought, are chieftained by our thoughts, are made up of our thoughts. If a man speaks or acts with an evil thought, sorrow follows him (as a consequence) even as the wheel follows the foot of the drawer (i.e., the ox which draws the cart). (1)

2. (The mental) natures are the result of what we have thought, are chieftained by our thoughts, are made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him (in consequence) like a shadow that never leaves him. (2)

3. “He abused me, he struck me, he overcame me, he robbed me” —in those who harbour such thoughts hatred will never cease. (3)

4. “He abused me, he struck me, he overcame me, he robbed me” —in those who do not harbour such thoughts hatred will cease. (4)

5. Not at any time are enmities appeased here through enmity but they are appeased through non-enmity. This is the eternal law. (5)

6. Some (who are not learned) do not know that we must all come to an end here; but those who know this, their dissensions cease at once by their knowledge. (6)

7. As the wind throws down a tree of little strength, so indeed does Māra (the tempter) overthrow him who lives looking for pleasures, uncontrolled in his senses, immoderate in eating, indolent, and of low vitality. (7)

¹ S. Radhakrishnan, *The Dhammapada* with introductory essays, Pāli text, English translation and notes (London, New York, Toronto: Oxford University Press, 2nd imp., 1954).

8. As the wind does not throw down a rocky mountain, so Māra indeed does not overthrow him who lives unmindful of pleasures, well controlled in his senses, moderate in eating, full of faith (in the Buddha, the law, and the *saṅgha* or community), and of high vitality. (8)

9. He who will wear the yellow robe without having cleansed himself from impurity, who is devoid of truth and self-control, is not deserving of the yellow robe. (9)

10. But he who puts away depravity, is well grounded in all virtues, and is possessed of self-restraint and truth is indeed worthy of the yellow robe. (10)

11. They who imagine truth in untruth and see untruth in truth, never arrive at truth but follow vain imaginings (desires). (11)

12. But they who know truth as truth and untruth as untruth arrive at truth and follow right desires. (12)

13. As rain breaks through an ill-thatched house, so passion makes its way into an unreflecting mind. (13)

14. As rain does not break through a well-thatched house, so passion does not make its way into a reflecting mind. (14)

15. The evil-doer grieves in this world, he grieves in the next; he grieves in both. He grieves, he is afflicted, seeing the evil of his own actions. (15)

16. The righteous man rejoices in this world, he rejoices in the next; he rejoices in both. He rejoices and becomes delighted, seeing the purity of his own actions. (16)

17. The evil-doer suffers in this world, he suffers in the next; he suffers in both. He suffers (thinking) "evil has been done by me." He suffers even more when he has gone to the evil place. (17)

18. The righteous man rejoices in this world, he rejoices in the next; he rejoices in both. He rejoices (thinking) "good has been done by me." He rejoices still more when he has gone to the good place. (18)

19. Even if he recites a large number of scriptural texts but, being slothful, does not act accordingly, he is like a cowherd counting the cows of others, he has no share in religious life. (19)

20. Even if he recites only a small number, if he is one who acts rightly in accordance with the law, he, having forsaken passion, hatred, and folly, being possessed of true knowledge and serenity of mind, being free from worldly desires both in this world and the next, has a share in the religious life. (20)

CHAPTER II: VIGILANCE

1. Vigilance is the abode of eternal life, thoughtlessness is the abode of death. Those who are vigilant (who are given to reflection) do not die. The thoughtless are as if dead already. (21)

2. The wise who have clearly understood this reflectiveness delight in reflectiveness and rejoice in the knowledge of the Āryas. (22)

3. These wise ones, meditative, persevering, always putting forth strenuous effort attain to *nirvāṇa*, the highest freedom and happiness. (23)

4. If a person is reflective, if he rouses himself, if he is ever-mindful, if his deeds are pure, if he acts with consideration, if he is self-restrained and lives according to law, his glory will increase. (24)

5. The wise man, by rousing himself, by vigilance, by restraint, by control, may make for himself an island which the flood cannot overwhelm. (25)

6. Fools, men of inferior intelligence, fall into sloth; the wise man guards his vigilance as his best treasure. (26)

7. Give not yourselves over to sloth or to the intimacy with lust and sensual pleasures. He who meditates with earnestness attains great joy. (27)

8. When the wise man drives away sloth by strenuous effort, climbing the high tower of wisdom, he gazes sorrowless on the sorrowing crowd below. The wise person gazes on the fools even as one on the mountain peak gazes upon the dwellers on the plain (below). (28)

9. Earnest among the slothful, awake among the sleepy, the wise man advances even as a racehorse does, leaving behind the hack. (29)

10. By vigilance did Indra rise to the lordship of the gods. People praise vigilance; thoughtlessness is always deprecated. (30)

11. A mendicant who delights in vigilance, who looks with fear on thoughtlessness (who sees danger in it), moves about like a fire consuming every bond, small or large. (31)

12. A mendicant who delights in vigilance, who looks with fear on thoughtlessness, cannot fall away (from his perfect state) (but) is close to *nirvāṇa*. (32)

CHAPTER III: THOUGHT

1. Just as a fletcher makes straight his arrow, the wise man makes straight his trembling, unsteady thought which is difficult to guard and difficult to hold back (restrain). (33)

2. Even as a fish taken from his watery home and thrown on the dry ground (moves about restlessly), this thought quivers all over in order to escape the dominion of Māra (the tempter or Death). (34)

3. The control of thought, which is difficult to restrain, fickle, which wanders at will, is good; a tamed mind is the bearer of happiness. (35)

4. Let the wise man guard his thought, which is difficult to perceive, which is extremely subtle, which wanders at will. Thought which is well guarded is the bearer of happiness. (36)

5. They who will restrain their thought, which travels far, alone, incorporeal, seated in the cave (of the heart), will be freed from the fetters of death. (37)

6. If a man's thought is unsteady, if it does not know the true law, if the serenity of mind is troubled, (in him) wisdom is not perfected. (38)

7. There is no fear for him whose thought is untroubled (by faults), whose thought is unagitated, who has ceased to think of good and evil, who is awake (watchful, vigilant). (39)

8. Knowing that this body is (fragile) like a jar, making this thought firm like a fortress, let him attack Māra (the tempter) with the weapon of wisdom, protect what he has conquered and remain attached to it. (40)

9. Before long, alas, will this body lie on the earth, despised, bereft of consciousness, useless like a burnt faggot. (41)

10. Whatever an enemy may do to an enemy, whatever a hater may do to a hater, a wrongly directed mind will do no greater harm. (42)

11. Not a mother, not a father, nor any other relative will do so much; a well-directed mind will do us greater service. (43)

CHAPTER IV: FLOWERS

1. Who shall conquer this world and this world of Yama (the lord of the departed) with its gods? Who shall find out the well-taught path of virtue even as a skilled person finds out the (right) flower? (44)

2. The disciple will conquer this world and this world of Yama with its gods. The disciple will find out the well-taught path of virtue even as a skilled person finds out the (right) flower. (45)

3. Knowing that this body is like froth, knowing that it is of the nature of a mirage, breaking the flowery shafts of Māra, he will go where the king of death will not see him. (46)

4. Death carries off a man who is gathering (life's) flowers, whose mind is distracted, even as a flood carries off a sleeping village. (47)

5. Death overpowers a man even while he is gathering (life's) flowers and whose mind is distracted even before he is satiated in his pleasures. (48)

6. Even as a bee gathers honey from a flower and departs without injuring the flower or its colour or scent, so let a sage dwell in his village. (49)

7. Not the unworthy actions of others, not their (sinful) deeds of commission or omission, but one's own deeds of commission and omission should one regard. (50)

8. Like a beautiful flower, full of colour but without scent, are the well-spoken but fruitless words of him who does not act (as he professes to). (51)

9. But like a beautiful flower full of colour and full of scent are the well-spoken and fruitful words of him who acts (as he professes to). (52)

10. As many kinds of garlands can be made from a heap of flowers, so many good works should be achieved by a mortal when once he is born. (53)

11. The scent of flowers does not travel against the wind, nor that of sandalwood, nor of *tagara* and *mallikā* flowers, but the fragrance of good people travels even against the wind. A good man pervades every quarter. (54)

12. Sandalwood or *tagara*, a lotus flower or a *vassikī*, among these kinds of perfumes the perfume of virtue is unsurpassed. (55)

13. Little is the scent that comes from *tagara* or sandalwood, the perfume of those who possess virtue rises up to the gods as the highest. (56)

14. Of those who possess these virtues, who live without thoughtlessness, who are freed by perfect knowledge, Māra the tempter never finds their way. (57)

15. Just as on a heap of rubbish thrown upon the highway grows the lotus sweetly fragrant and delighting the heart. (58)

16. Even so among those blinded mortals who are like rubbish the disciple of the truly enlightened Buddha shines with exceeding glory by his wisdom. (59)

CHAPTER V: THE FOOL

1. Long is the night to him who is awake, long is the *yojana* (a space of nine or twelve miles) to him who is weary; long is the chain of existence to the foolish who do not know the true law. (60)

2. If on a journey (a traveller) does not meet his better or equal let him firmly pursue his journey by himself; there is no companionship with a fool. (61)

3. The fool is tormented thinking "these sons belong to me," "this wealth belongs to me." He himself does not belong to himself. How, then, can sons be his? How can wealth be his? (62)

4. The fool who knows his foolishness is wise at least to that extent; but a fool who thinks himself wise is called a fool indeed. (63)

5. If a fool be associated with a wise man even all his life, he does not perceive the truth even as a spoon (does not perceive) the taste of soup. (64)

6. But if a thoughtful man be associated with a wise man even for a minute, he will soon perceive the truth even as the tongue (perceives) the taste of soup. (65)

7. Fools of little understanding, being enemies to themselves, wander about doing evil deeds which bear bitter fruits. (66)

8. That deed is not well done, which, having been done, brings remorse, whose reward one receives weeping and with a tearful countenance. (67)

9. But that deed is well done, which, having been done, does not bring remorse, whose reward one receives delighted and happy. (68)

10. So long as an evil deed does not bear fruit, the fool thinks that it is like honey; but when it bears fruit, then the fool suffers grief. (69)

11. Let a fool month after month eat his food with the tip (of a blade) of *kuśa* grass; nevertheless he is not worth the sixteenth part of those who have well understood the law. (70)

12. An evil deed, like newly drawn milk, does not turn (at once); smouldering, like fire covered by ashes, it follows the fool. (71)

13. The knowledge that a fool acquires, far from being to his advantage, destroys his bright share of merit and cleaves his head. (72)

14. Let the fool wish for false reputation, for precedence among the mendicants, for lordship in convents, and worship among other groups. (73)

15. "Let both the householders and the monks think that this is done by me. Let them follow my pleasure in what should be done and what should not be done." Such is the wish of the fool and so his desire and pride increase. (74)

16. One is the road that leads to gain; another is the road that leads to *nirvāṇa*. Let the mendicant, the disciple of the Buddha, having learnt this, not seek the respect of men but strive after wisdom. (75)

CHAPTER VI: THE WISE MAN

1. If a person sees a wise man who reproaches him (for his faults), who shows what is to be avoided, he should follow such a wise man as he would a revealer of hidden treasures. It fares well and not ill with one who follows such a man. (76)

2. Let him admonish, let him instruct, let him restrain from the impure. He becomes beloved of the good and hated by the evil. (77)

3. One should not associate with friends who are evil-doers nor with persons who are despicable; associate with friends who are virtuous, associate with the best of men. (78)

4. He who drinks in the law lives happily with a serene mind. The wise man ever rejoices in the law made known by the elect (or the Āryas). (79)

5. Engineers (who build canals and aqueducts) lead the water (wherever they like), fletchers make the arrow straight, carpenters carve the wood; wise people fashion (discipline) themselves. (80)

6. As a solid rock is not shaken by the wind, so wise men are not moved amidst blame and praise. (81)

7. Even as a deep lake is clear and calm, so also wise men become tranquil after they have listened to the laws. (82)

8. Good people walk on whatever happens to them. Good people do not prattle, yearning for pleasures. The wise do not show variation (elation or depression), whether touched by happiness or else by sorrow. (83)

9. He who, for his own sake or for the sake of another, does not wish for a son or wealth or a kingdom, if he does not wish for his

own prosperity by unfair means he certainly is virtuous, wise, and religious. (84)

10. Few amongst men are those who reach the farther shore: the other people here run along (this) shore. (85)

11. But those who, when the law has been well preached to them, follow the law, will pass to the other shore, [beyond] the dominion of death which is difficult to overcome. (86)

12. Let the wise man leave the way of darkness and follow the way of light. After going from his home to a homeless state, that retirement so hard to love. (87)

13. Let him there look for enjoyment. Putting away all pleasures, calling nothing his own, let the wise man cleanse himself from all the impurities of the heart. (88)

14. Those whose minds are well grounded in the (seven) elements of enlightenment, who without clinging to anything rejoice in freedom from attachment, whose appetites have been conquered, who are full of light, attain *nirvāṇa* in this world. (89)

CHAPTER VII: THE ARHAT (THE SAINT)

1. There is no suffering for him who has completed his journey, who is freed from sorrow, who has freed himself on all sides, who has shaken off all fetters. (90)

2. The thoughtful exert themselves; they do not delight in an abode; like swans who have left their lake they leave their house and home. (91)

3. Those who have no accumulation (of property), who eat according to knowledge, who have perceived (the nature of) release and unconditioned freedom, their path is difficult to understand like that (the flight) of birds through the sky. (92)

4. He whose passions are destroyed, who is indifferent to food, who has perceived (the nature of) release and unconditioned freedom, his path is difficult to understand like that of birds through the sky. (93)

5. Even the gods envy him whose senses are subdued like horses well tamed by the charioteer, who is free from pride and free from taints. (94)

6. Such a man who is tolerant like the earth, like a threshold; who does his duty, who is like a lake free from mud: to a man like that there is no cycle of births and deaths. (95)

7. His thought is calm, calm is his word as well as his deed when he has obtained freedom through true knowledge and has become tranquil. (96)

8. The man who is free from credulity, who knows the uncreated, who has severed all ties, who has put an end to all occasions (for the performance of good or bad actions), who has renounced all desires, he, indeed, is exalted among men. (97)

9. That place is delightful where saints dwell, whether in the village or in the forest, in deep water or on dry land. (98)

10. Forests are delightful (to saints); where (ordinary) people find no delight there the passionless will find delight, for they do not seek for the pleasures of sense. (99)