

BL
1470
A7

UC-NRLF



\$B 107 469

SELECTIONS from BUDDHA

4C 98328

27 1906







Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

SELECTIONS FROM
BUDDHA

BY
MAX MÜLLER



NEW YORK.
THEOSOPHICAL PUBLISHING Co.
244 LENOX AVENUE.

1901

Bk 1470

A7

WOMEN'S SUFFRAGE

WOMEN'S SUFFRAGE

SELECTIONS FROM BUDDHA

146265

PREFACE.

The following extracts are taken from one of the books of the East, known as the "Life of Buddha," by Asvaghosha Bodhisattva, translated from the Sanskrit into Chinese, by Dharmaraksha, A. D. 420, and from Chinese into English by Samuel Beal, edited by the oriental scholar, F. Max Müller. There is no direct translation of this work into English from the original Sanskrit, therefore, in digging for gems must we bear in mind our limitations.

C. B. R.

SELECTIONS FROM BUDDHA.

‘ Oh worldly men ! how fatally deluded ! beholding everywhere the body brought to dust, yet everywhere the more carelessly living; the heart is neither lifeless wood nor stone, and yet it thinks not “ all is vanishing ” ! ’

‘ It is not that I am careless about beauty, or am ignorant of (the power) of human joys, but only that I see on all the impress of change; therefore my heart is sad and heavy.’

‘ Shaping one’s conduct after one’s likings, liking this or that, and seeing no harm in it, what method of experience is this !

‘A hollow compliance, and a protesting heart, such method is not for me to follow :

‘I now will seek a noble law, unlike the worldly methods known to men, I will oppose disease and age and death, and strive against the mischief wrought by these on men.’

‘To solve a doubt is only reasonable, who could forbid a man to seek its explanation.’

‘My mind is now athirst and longing for the draught of the fountain of sweet dew, saddle then my horse, and quickly bring it here. I wish to reach the deathless city :’

‘My heart is fixed beyond all change, resolved I am and bound by sacred oath: ‘The gates which were before fast-barred and locked, now stand free and open !’

these evidences of something supernatural ✓
point to a climax of my life.

‘ Now I desire to fight against and overcome the opposing force of men, the men who associate in search of pleasure, the men who engage in the search after wealth, the crowds who follow and flatter such persons,

‘ In opposing sorrow, friendly help is difficult (to find), in seeking religious truth there must be rare enlightenment, let us then be knit together thus as friends; then at last, there will be rest from sorrow.

‘ But now I wish to go abroad to give deliverance from pain; now then, for your own sake it is, and for the sake of all your kind.

‘ That you should exert your strength, without lagging or weariness.’

‘ O Kandaka! * take this gem and going back to where my father is, take the jewel

* Kandaka was the charioteer of Buddha.

and lay it reverently before him, to signify my heart's relation to him.

‘ And then, for me, request the king to stifle every fickle feeling of affection, and say that I, to escape from birth and age and death, have entered on the wild (forest) of painful discipline.

‘ Not that I may get a heavenly birth, much less because I have no tenderness of heart, or that I cherish any cause of bitterness, but only that I may escape this weight of sorrow ;

‘ The accumulated long-night weight of covetous desire, I now desire to ease the load (cause a break), so that it may be overthrown for ever, therefore I seek the way of ultimate escape ;

‘ If I should obtain emancipation, then shall I never need to put away my kindred, to leave my home, to sever ties of love. “ O ! grieve not for your son.” The five desires of sense beget the sorrow ; those held by lust themselves induce the sorrow ; my very ancestors, victorious kings have

handed down to me their kingly wealth ; I, thinking only on religion, put it all away; the royal mothers at the end of life their cherished treasures leave for their sons.

‘Those sons who covet much such worldly profit: but I rejoice to have acquired religious wealth: if you say that I am young and tender, and that the time for seeking wisdom is not come, ‘You ought to know that to seek true religion, there never is a time not fit; impermanence and fickleness, the hate of death, these ever follow us, And therefore I (embrace) the present day, convinced that now is time to seek religion.’

① But by earnestness and diligence, then we conquer.

Walking in the path of true wisdom, letting go both extremes,* we then reach ultimate perfection.

* The two extremes are worldly life and ascetic life.

Strength results alone from the mind's intention. 'If you remove (from conduct) the purpose of the mind, the bodily act is but as rotten wood; wherefore, regulate the mind, and then the body will spontaneously go right.

'What is revered, should be known and seen.

'Reverence indeed is due to righteous conduct, but let it not redound to the place (or, mode of life.)'

'My heart indeed is moved with affection towards you, for pleasant conversation is agreeable to all, those who listen are affected thereby.'

'I know indeed that my royal father is possessed of a loving and deeply considerate mind, but my fear of birth, old age, disease and death has lead me to disobey and disregard his extreme kindness.

'Whoever neglects right consideration

about his present life, and because he hopes to escape in the end, therefore disregards all precautions (in the present,) on this man comes the inevitable doom of death.

‘It is the knowledge of this, therefore, that weighs with me, and after long delay has constrained me to a hermit’s life; hearing of my father the king, and his grief, my heart is affected with increased love.

‘But yet, all is like the fancy of a dream, quickly reverting to nothingness. Know then, without fear of contradiction, that the nature of existing things is not uniform.

‘The cause of sorrow is not necessarily the relationship of child with parent, but that which produces the pain of separation, results from the influence of delusion ;

‘As men going along a road suddenly meet midway with others and then a moment more are separated, each one going his own way,

‘So by the force of concomitance rela-

tionships are framed and then, according to each one's destiny, there is separation; he who thoroughly investigates this false connection of relationship ought not to cherish in himself grief;

‘In this world there is rupture of family love, in another life (world) it is sought for again, brought together for a moment, again rudely divided, everywhere the fetters of kindred are formed!

· Ever being bound, and ever being loosened! who can sufficiently lament such constant separations; born into the world, and then gradually changing, constantly separated by death and then born again.

‘All things which exist in time must perish, the forests and mountains all things thus exist; in time are born all sensuous things (things possessing the five desires), so is it both with worldly substance and with time.

‘Because, then, death pervades all time, get rid of death, and time will disappear. You desire to make me king, and it is difficult to resist the offices of love;

‘ But as a disease (is difficult to bear) without medicine, so neither can I bear (this weight of dignity); in every condition, high or low, we find folly and ignorance, (and men) carelessly following the dictates of lustful passion ;

‘ At last, we come to live in constant fear; thinking anxiously of the outward form, the spirit droops; following the ways of men, the mind resists the right; but, the conduct of the wise is not so.

‘ The sumptuously ornamented and splendid palace (I look upon) as filled with fire; the hundred dainty dishes (tastes) of the divine kitchen, as mingled with destructive poisons ;

‘ The lily growing on the tranquil lake in its midst harbors countless noisome insects; and so the towering abode of the rich is the house of calamity; the wise will not dwell therein.

‘ In former times illustrious kings, seeing the many crimes of their home and country, affecting as with poison the dwellers there-

in, in sorrowful disgust sought comfort in seclusion ;

‘ We know, therefore, that the troubles of a royal estate are not to be compared with the repose of a religious life ; far better dwell in the wild mountains, and eat the herbs like the beasts of the field ;

‘ Therefore I dare not dwell in the wide palace, for the black snake has its dwelling there. I reject the kingly estate and the five desires (desires of the senses), to escape such sorrows I wander thro’ the mountain wilds.

‘ This, then, would be the consequence of compliance, that I (who) delighting in religion, am gradually getting wisdom, should now quit these quiet woods, and returning home, partake of sensual pleasures,

‘ And thus by night and day increase my store of misery. Surely this is not what should be done ! that the great leader of an illustrious tribe, having left his home from love of religion,

‘And for ever turned his back upon tribal honour, desiring to confirm his purpose as a leader, — that he, — discarding outward form, clad in religious garb, loving religious meditation, wandering thro’ the wilds, —

‘Should now reject his hermit vestment, tread down his sense of proper shame (and give up his aim). This, tho’ I gained heaven’s kingly state, cannot be done! how much less to gain an earthly, though distinguished, home!

‘For having spued forth lust, passion, and ignorance, shall I return to feed upon it? Such misery, how could I bear?

‘Like a man whose house has caught fire, by some expedient finds a way to escape, will such a man forthwith go back and enter it again? such conduct would disgrace a man!

‘So I, beholding the evils, birth, old age, and death, to escape the misery, have become a hermit; shall I then go back and enter in, and like a fool dwell in their company?

‘He who enjoys a royal estate and yet seeks rescue, cannot dwell thus, this is no place for him; escape (rescue*) is born from quietness and rest; to be a king is to add distress and poison;

‘To seek for rest and yet aspire to royal condition is but a contradiction, royalty and rescue, motion and rest, like fire and water, having two principles, cannot be united.

‘So one resolved to seek escape cannot abide possessed of kingly dignity! and if you say a man may be a king, and at the same time prepare deliverance for himself,

‘There is no certainty in this! to seek certain escape is not to risk it thus; it is thro’ this uncertain frame of mind that once a man gone forth is led to go back home again,

‘But I, my mind is not uncertain; severing the baited hook of relationship, with straightforward purpose, I have left my

* Rescue here means rescue from sorrow or deliverance in the sense of salvation.

home. Then tell me, why should I return again?’

‘The question of being and not being is an idle one, only adding to the uncertainty of an unstable mind, and to talk of such matters I have no strong (fixed) inclination;

‘Purity of life, wisdom, the practice of asceticism, these are matters to which I earnestly apply myself. The world is full of empty studies (discoveries) which our teachers in their office skilfully involve;

‘But they are without any true principle, and I will none of them! The enlightened man distinguishes truth from falsehood; but how can truth* (faith) be born from such as those?

‘For they are like the man born blind, leading the blind man as a guide; as in the night, as in thick darkness (both wander on), what recovery is there for them?

‘Regarding the question of the pure and impure, the world involved in self-

* This word *truth* may also mean faith, according to the Chinese translation.



engendered doubt cannot perceive the truth; better to walk along the way of purity,

‘Or rather follow the pure law of self-denial, hate the practice of impurity, reflect on what was said of old, not obstinate in one belief or one tradition,

‘With sincere (empty) mind, accepting all true words, and ever banishing sinful sorrow (i. e. sin, the cause of grief.) Words which exceed sincerity (simplicity of purpose) are vainly (falsely) spoken; the wise man uses not such words.

‘Now, for your sakes, permit me briefly, to recount this one true principle (*i. e.*, purpose) (of action):

“The sun, the moon may fall to earth, Sumeru and all the snowy mountains overturn, but I will never change my purpose; rather than enter a forbidden place,

‘Let me be cast into the fierce fire; not

to accomplish rightly (what I have entered on), and to return once more to my own land, there to enter the fire of the five desires,

‘Let it befall me as my own oath records!’

‘In all the world, in its different sections, there is no chartered place for solid virtue (right principles),

‘For if virtue flags and folly rules, what reverence can there be, or honour paid, to a high name or boast of prowess, inherited from former generations!

‘And so there may be in the midst of great distress, large goodness, these are not mutually opposed. This then is so with the world in the connection of true worth and friendship.

‘A true friend who makes good (free) use of wealth — is rightly called a fast and firm treasure, but he who guards and stints the profit he has made, his wealth will soon be spent and lost,

‘The wealth of a country is no constant treasure, but that which is given in charity is rich in returns, therefore charity is a true friend, altho’ it scatters, yet it brings no repentance ;

‘You indeed are known as liberal and kind. I make no reply in opposition to you but simply as we meet, so with agreeable purpose we talk.*

‘These five desires, the inconstant thieves — stealing from men their choicest treasures, making them unreal, false, and fickle — are like the man called up as an apparition ;

‘For a time the beholders are affected (by it), but it has no lasting hold upon the mind ; so these five desires are the great obstacles, for ever disarranging the way of peace ;

‘If the joys of heaven are not worth

* From Buddha’s Reply to Bimbisâra Râga.

having, how much less the desires common to men, begetting the thirst of wild love, and then lost in the enjoyment,

‘As the fierce wind fans the fire, till the fuel be spent and the fire expires; of all unrighteous things in the world, there is nothing worse than the domain of the five desires;

‘For all men maddened by the power of lust, giving themselves to pleasure, are dead to reason.

The wise man fears these desires, he fears to fall into the way of unrighteousness;

‘Know then, that the province (indulgence) of the five desires is avowedly an enemy of the religious man.

‘Covetousness and anger are as the serpent’s poison.

‘Like covering over with a false surface a hole full of fire, slipping thro’ which, the body is burnt, so is the fire of covetous

desire. The wise man meddles not with it.

‘By coveting to appease these desires we really increase them, there is no character of permanency therefore about them.’

‘Sorrow and joy cannot agree together, as a person slave-governed loses his renown.’

‘But religion causes all things to be of service, as a king reigning in his sovereignty; so religion controls sorrow, as one fits on a burthen according to power of endurance.’

‘Now then I pray you pity me not.’

‘Pity, rather, those who rule as kings! Their souls ever vacant and athirst, in the present world no repose, hereafter receiving pain as their meed.’

‘Having obtained this first dhyana*

* Ecstatic condition.

then with the illumination thus obtained, by inward meditation is born reliance on thought alone, and the entanglements of folly are put away!’

‘Endowed with inward rest and peace, the idea of “I” departs, and the object of “I”: clearly discriminating the non-existence of matter (bhava), this is the condition of immaterial life.

‘As the munga (grass) when freed from its horny case, or as the wild bird which escapes from its prison trap, so, getting away from all material limitations, we thus find perfect release.

‘Endued with wisdom! let it be known this is real and true deliverance.’

‘Now then, keep your recollection straight! let wisdom keep your mind in subjection!’

‘But yet the power of lust is great with

men, and is to be feared withal; take then the bow of earnest perseverance, and the sharp arrow points of wisdom.

‘Cover your head with the helmet of right-thought, and fight with fixed resolve against the five desires. Better far with red-hot iron pins bore out both your eyes,

‘Than encourage in yourselves lustful thoughts?’

‘Fear then the sorrow of that “evil way”! and harbour not the deceits of women.

‘The senses not confined within due limits, and the objects of sense not limited as they ought to be, lustful and covetous thoughts grow up between the two, because the senses and their objects are unequally yoked.

‘Just as when two ploughing oxen are yoked together to one halter and cross-bar, but not together pulling as they go, so is it when the senses and their objects are unequally matched.

‘Therefore, I say, restrain the heart, give it no unbridled license.’

Thus Buddha, for the Bhikshus’ sake explained the law in various ways.

‘Your heart (O lady!) (to Lady Amra) seems composed and quieted, your form without external ornaments; young in years and rich, you seem well-talented as you are beautiful.

‘That one, so gifted, should by faith be able to receive the law of righteousness is, indeed, a rare thing in the world! The wisdom of a master,* derived from former births, enables him to accept the law with joy, this is not rare;

‘But that a woman, weak of will, scant in wisdom, deeply immersed in love, should yet be able to delight in piety, this, indeed, is very rare.

‘A man born in the world, by proper thought comes to delight in goodness, he recognises the impermanence of wealth

* That is, of a man.

and beauty and looks upon religion as his best ornament.

‘He feels that this alone can remedy the ills of life and change the fate of young and old, the evil destiny that cramps another’s life cannot affect him, living righteously ;

‘Always removing that which excites desire, he is strong in the absence of desire ; seeking to find, not what vain thoughts suggest, but that to which religion points him.

‘Relying on external help, he has sorrow ; self-reliant, there is strength and joy.’

‘Great and illustrious personages* famed as a tribe for grace and comeliness !

‘Put aside, I pray, the world’s high thoughts, and now accept the abounding lustre of religious teaching. Wealth and beauty, scented flowers and ornaments are

* The great men among the Likkhavis residents of Vaisâli probably of Scythic origin.

not to be compared for grace with moral rectitude!

‘Your land productive and in peaceful quiet — this is your great renown; but true gracefulness of body and a happy people depend upon the heart well-governed.

‘Add but to this a reverent (joyful) feeling for religion, then (a people’s) fame is at its height! a fertile land and all the dwellers in it, as a united body, virtuous!

‘To-day then learn this virtue, cherish with carefulness the people, lead them as a body in the right way of rectitude, even as the ox-king leads the way across the river-ford.

‘If a man with earnest recollection ponder on things of this world and the next, he will consider how by right behaviour (right morals) he prepares, as the result of merit, rest in either world.

‘For all in this world will exceedingly revere him, his fame will spread abroad thro’ every part, the virtuous will rejoice

to call him friend, and the out-flowings of his goodness will know no bounds for ever.

‘The precious gems found in the desert wilds are all from earth engendered; moral conduct, likewise, as the earth, is the great source of all that is good.

‘By this, without the use of wings, we fly through space, we cross the river, needing not a handy boat; but without this a man will find it hard indeed to cross (the stream of) sorrow (or, stay the rush of sorrow).

‘As when a tree with lovely flowers and fruit, pierced by some sharp instrument, is hard to climb, so is it with the much-renowned for strength and beauty, who break thro’ the laws of moral rectitude!

‘He who breaks the laws of right behaviour invites detraction, and is one no virtuous man can love,

‘His heart is ever filled (ever cherishes) with boding fear, his evil name pursues

him as a shadow. Having neither profit nor advantage in this world, how can he in the next world reap content? (rest),

‘Therefore the wise man ought to practise pure behaviour (morals,) passing thro’ the wilderness of birth and death, pure conduct is to him a virtuous guide.

‘From pure behaviour comes self-power, which frees a man from (many) dangers, pure conduct, like a ladder, enables us to climb to heaven.

‘Those who found themselves on right behaviour, cut off the source of pain and grief; but they who by transgression destroy this mind, may mourn the loss of every virtuous principle.

‘(To gain this end) first banish every ground of “self;” this thought of “self” shades every lofty (good) aim, even as the ashes that conceal the fire, treading on which the foot is burned.

‘Pride and indifference shroud this heart, too, as the sun is obscured by the piled-up clouds; supercilious thoughts

root out all modesty of mind, and sorrow saps the strongest will.

‘(As) age and disease waste youthful beauty, (so) pride of self destroys all virtue; the Devas and Asuras, thus from jealousy and envy, raised mutual strife.

‘The loss of virtue and of merit which we mourn proceeds from “pride of self” throughout; and as I am a conqueror (Gina) amid conquerors, so he who conquers self, is one with me.

‘He who little cares to conquer self, is but a foolish master, beauty (or, earthly things,) family renown (and such things,) all are utterly inconstant, and what is changeable can give no rest of interval ;

‘Covetous desire is the greatest (source of) sorrow, appearing as a friend in secret ’tis our enemy.’

‘He who can hold his wild and angry heart is well entitled “illustrious charioteer, ”’

'But rather, seeing how the world is pressed by throngs of grief, we ought to encourage in us love (a loving heart), and as the world (all flesh) produces grief on grief, so should we add as antidotes unnumbered remedies.'

Then Buddha spake to Pisuna: (The Wicked One;)

'The time of my complete deliverance is at hand, but let three months elapse, and I shall reach Nirvana.'

Buddha rising from out his ecstasy, announced to all the world:

'Now have I given up my term of years; I live henceforth by power of Samadhi (faith:) my body like a broken chariot stands, no further cause of "coming" or "going."

'Completely freed from the three worlds, I go enfranchised, as a chicken from its egg.'

* 'Deep darkness reigned for want of wisdom, the world of sentient creatures groped for light, Tathagata (Buddha) lit up the lamp of wisdom then suddenly extinguished it ere he had brought it out.'

'If men but knew their own nature, they would not dwell (indulge) in sorrow; everything that lives, whate'er it be, all this is subject to destruction's law:

'If things around us could be kept for aye, and were not liable to change or separation, then this would be salvation! † where then can this be sought?

'You, and all that lives, can seek in me this great deliverance! That which you may all attain I have already told you, (and tell you) to the end.

'Why then should I preserve this body?

* The venerable Ananda's wail.

† That is, there would be no need to seek salvation, for it would be already possessed.

The body of the excellent law* shall long endure,

‘I am resolved; I look for rest! This is the one thing needful.

‘So do I now instruct all creatures, and as a guide, not seen before, I lead them; prepare yourselves to cast off consciousness,†

‘Fix yourselves well in your own island.‡

‘Those who are thus fixed (mid-stream) with single aim and earnestness striving in the use of means, preparing quietly a quiet place, not moved by others’ way of thinking,

‘Know well, such men are safe on the law’s island.

‘Fixed in contemplation, lighted by the

* The ‘body of the law’ represents the teaching of the word of Buddha, which teaching is supposed to be accompanied with or attended by a living power, ever dwelling with the congregation of the faithful.

† Buddha denied the necessity of personal consciousness (*i. e.* of self-consciousness or consciousness of self) as an element of life, *i. e.* life in the abstract.

‡ This idea of an island (*dvīpa*) fixed amid the running stream of life is found in *Dhammapada*, verse 25.

lamp of wisdom, they have thus finally destroyed ignorance and gloom. Consider well the world's four bounds,

‘ And dare to seek for true religion only ; forget “ yourself,” and every ground of “ self,” the bones, the nerves, the skin, the flesh, the mucus, the blood that flows thro’ every little vein :

‘ Behold these things as constantly impure, what joy can there be in such a body ? every sensation born from cause, like the bubble floating on the water.

‘ The sorrow coming from (the consciousness of) birth and death and inconstancy, removes all thought of joy — the mind acquainted with the law of production, stability, and destruction, (recognises) how again and once again things follow or (succeed one another) with no endurance.

‘ But thinking well about Nirvana the thought of endurance is for ever dismissed, (we see how) the *samskaras* from causes have arisen, and how these aggregates will again dissolve, all of them impermanent.

‘The foolish man conceives the idea of “self,” the wise man sees there is no ground on which to build the idea of “self,” thus thro’ the world he rightly looks and well concludes,

‘All therefore, is but evil (one perverse way) — the aggregate amassed by sorrow must perish (in the end)! if once confirmed in this conviction, that man perceives the truth. This body, too, of Buddha now existing (soon will) perish, the law is one and constant and without exception;’

Buddha having delivered this excellent sermon, appeased the heart of Ananda.

‘Ye must rely upon the law (religious truth) this is your highest, strongest, vantage ground.’

‘The foolish masters, practising (the ways of) superficial wisdom, grasp not the meaning of the truth; but to receive the law (religious doctrine.)

’not skilfully to handle words and sentences, the meaning then is hard to know; as in the night time travelling and seeking

for a house, if all be dark within, how difficult to find.

‘Losing the meaning, then the law (dharma) is disregarded, disregarding the law the mind becomes confused, therefore every wise and prudent master neglects not to discover the true and faithful meaning.’

‘Then Buddha spake his bidding thus to Ananda: ‘Between those twin Sala trees, sweeping and watering, make a clean space, and then arrange my sitting-mat (couch.)

‘At midnight coming, I shall die’ (enter Nirvana).

‘Tathagata, composed and quiet, spake: ‘Grieve not! the time is one for joy; no call for sorrow or for anguish here:

‘That which for ages I have aimed at, now am I just about to obtain; delivered now from the narrow bounds of sense, I go to the place of never-ending rest and peace (purity.)



I leave these things, earth, water, fire and air, to rest secure where neither birth nor death can come. Eternally delivered, there from grief, oh! tell me! why should I be sorrowful?

‘ Seeking the way, you must exert yourselves and strive with diligence — it is not enough to have seen me! Walk, as I have commanded you · get rid of all the tangled net of sorrow ;

‘ Walk in the way with steadfast aim ; ‘ tis not from seeing me this comes, — even as a sick man depending on the healing power of medicine ;

‘ Gets rid of all his ailments easily without beholding the physician.

He who does not do what I command sees me in vain, this brings no profit ;

Whilst he who lives far off from where I am, and yet walks righteously, is ever near me! A man may dwell beside me, and yet, being disobedient, be far away from me.

Keep your heart carefully—give not place to listlessness! earnestly practise every good work.’—

‘Permit that heretic to advance, I was born to save mankind, make no hindrance therefore or excuse.’

‘Follow right doctrine, and be kind to all that lives; receive in moderation what is given; receive but hoard not up; these are, in brief, my spoken precepts.’

‘When pure rules of conduct are observed (not broken), then there is true religion; without these, virtue languishes; found yourselves therefore well on these my precepts (moral rules;)

‘Grounded thus in rules of purity, the springs of feeling (animal feeling) will be well controlled, even as the well-instructed cowherd guides well his cattle (permits them neither to loiter nor hurry on.)

‘Ill-governed feelings (senses) like the horse, run wild through all the six domains of sense, bringing upon us in the present world unhappiness, and in the next, birth in an evil way.

‘So, like the horse ill-broken, these land us in the ditch; therefore the wise and prudent man will not allow his senses license.’

‘Letting the heart go loose without restraint, that man shall not attain *Nirvana*, therefore we ought to hold the heart in check, and go apart from men and seek a quiet resting-place (hermits’ abode.)

‘Know when to eat and the right measure; and so with reference to the rules of clothing and of medicine; take care you do not by the food you take, encourage in yourselves a covetous or an angry mind.

‘Eat your food to satisfy your hunger and (drink to satisfy) your thirst, as we repair an old or broken chariot, or like the

butterfly that sips the flower, destroying not its fragrance or its texture.

‘ If a man opens his heart in charity, think not about his capabilities (*i. e.*, to overtax him.)

‘ For ’tis not well to calculate too closely the strength of the ox, lest by loading him (beyond his strength) you cause him injury. At morning, noon, and night, successively, store up good works.

‘ During the first and after watch at night be not overpowered by sleep, but in the middle watch, with heart composed take sleep (and rest)—be thoughtful towards the dawn of day.

‘ Modest behaviour keeps the heart composed, without it every virtuous root will die. Who has this modesty, the world applauds (calls him excellent), without it he is but as any beast.

‘ If a man with a sharp sword should cut the (another’s) body bit by bit (limb by limb), let not an angry thought or of resentment rise, and let the mouth speak no ill word.

‘ Your evil thoughts and evil words but hurt yourself and not another ; nothing so full of victory as patience, tho’ your body suffer the pain of mutilation.

‘ For, recollect that he who has this patience cannot be overcome, his strength being so firm ; — therefore give not way to anger or evil words towards men in power.

‘ Anger and hate destroy the true law, and they destroy dignity and beauty of body ; as when one dies we lose our name for beauty, so the fire of anger itself burns up the heart.

‘ Anger is foe to all religious merit, he who loves virtue let him not be passionate; the lay man who is angry when oppressed by many sorrows is not wondered at.

‘ But he who has “left his home” * in-

* That is, the hermit or professed disciple.

dulging anger, this is indeed opposed to principle, as if in frozen water there were found the heat of fire.'

'On every side the living perish, what room for indolence? the worldly man, relying on his substance or his family, indulging in indolence, is wrong;

'How much more the religious man, whose purpose is to seek the way of rescue, who encourages within an indolent mind; this surely is impossible!

'Crookedness and truth (straightness) are in their nature opposite and cannot dwell together more than frost and fire; for one who has become religious, and practises the way of straight behaviour, a false and crooked way of speech is not becoming.

'False and flattering speech is like the magician's art; but he who ponders on religion cannot speak falsely (wildly.) To

“covet much,” brings sorrow; desiring little there is rest and peace.

‘To procure rest (peace of mind), there must be small desire, much more in case of those who seek deliverance (salvation.)

The niggard dreads the much-seeking man lest he should filch away his property (wealth and jewels.)

‘But he who loves to give has also fear, lest he should not possess enough to give; therefore we ought to encourage small desire, that we may have to give to him who wants, without such fear.

‘From this desiring — little — mind we find the way of true deliverance; desiring true deliverance; (seeking salvation) we ought to practise knowing-enough (contentment).

‘A contented mind is always joyful, but joy like this is but religion; the rich and poor alike, having contentment, enjoy perpetual rest.

‘The ill-contented man though he be born to heavenly joys, because he is not

contented would ever have a mind burned up by the fire of sorrow.

‘The rich, without contentment, endures the pain of poverty; the poor, if yet he be contented, then he is rich indeed!

‘That ill-contented man, the bounds of the five desires extending further still, (becomes) insatiable in his requirements, (and so) thro’ the long night (of life) gathers increasing sorrow. Without cessation thus he cherishes his careful (anxious) plans, whilst he who lives contented, freed from anxious thoughts about relationships (family concerns,) his heart is ever peaceful and at rest.

‘And so because he rests and is at peace within, the gods and men revere and do him service.

‘By diligent perseverance a man may get much profit;

‘Therefore night and day men ought with ceaseless effort to exert themselves; the tiny streams that trickle down the mountain slopes (valleys) by always flowing eat away the rock.

‘ If we use not earnest diligence in drilling wood in wood for fire, we shall not obtain the spark, so ought we to be diligent and persevere, as the skilful master drills the wood for fire.

‘ A “ virtuous friend ” tho’ he be gentle is not to be compared to right reflection (thought) —

Right thought kept well in the mind, no evil thing can ever enter there.

‘ Wherefore those who practise (a religious life) should always think about “ the body ” (their true condition — themselves;) if thought upon one’s self be absent, then all virtue (virtuous intentions or purposes) dies.

‘ For as the champion warrior relies for victory upon his armour’s strength, so “ right thought ” is like a strong cuirass able to withstand the six sense-robbers (the robber-objects of the six senses).

‘ Right faith (samadhi) enwraps the enlightened heart, (so that a man) perceives the world throughout (is liable to) birth and

death ; therefore the religious man should practise "samadhi."

' Having found peace (quietness and peace) in samadhi, we put an end to all the mass of sorrows, wisdom then can enlighten us, and so we put away the rules by which we acquire (knowledge by the senses).

' By inward thought and right consideration following with gladness the directions of the "true law," this is the way in which both lay (men of the world) and men who have left their homes (religious men) should walk.

' Across the sea of birth and death, "wisdom" is the handy bark, "wisdom is the shining lamp that lightens up the dark and gloomy (world).

' Wisdom is the greatful medicine for all the defiling ills (of life) (asravas): "wisdom" is the axe werewith to level all the tangled (prickly) forest trees of sorrow.

' "Wisdom is the bridge that spans the rushing stream of ignorance, lust, therefore,

in every way, by thought and right attention (listening), a man should diligently inure himself to engender "wisdom."

' Having acquired the threefold wisdom, then tho' blind, the eye of wisdom sees throughout; but without wisdom the mind is poor and insincere (false,)

' Wherefore let the enlightened man lay well to heart that false and fruitless (vain) things become him not, and let him strive with single mind for that pure (refined and excellent) joy which can be found alone in perfect rest and quietude (the place of rest and peace, *i. e.*, Nirvana.

' Above all things be not careless, for carelessness is the chief foe of virtue; if a man avoid this fault he may be born where Sakra-raga dwells.

' He who gives way to carelessness of mind must have his lot where the Asuras dwell. Thus have I done my task, my fitting task (in setting forth the way of,) quietude, the proof (work) of love.*

* I have finished my task of love in setting forth to you the way of rest.

‘On your parts be diligent (earnest,) with virtuous purpose practise well these rules (works), in quiet solitude of desert hermitage nourish and cherish a still and peaceful heart.

‘Exert yourselves to the utmost, give no place to remissness, for as in worldly matters when the considerate physician prescribes fit medicine for the disease he has detected.

‘Should the sick man neglect to use it, this cannot be the physician’s fault, so I have told you (now) the truth, and set before you this the one and level road (the road of plain duty.)

‘Hearing my words and not with care obeying them, this is not the fault of him who speaks; if there be anything not clearly understood in the principles of the “four truths,”

‘You now may ask me, freely; let not your inward thoughts be longer hid.’

‘Ye then! my followers, who know so

well the perfect law, remember! the end must come; give not way again to sorrow!

‘Use diligently the appointed means; aim to reach the home where separation cannot come; I have lit the lamp of wisdom, its rays alone can drive away the gloom that shrouds the world.

‘Now guard yourselves aright, let there be no remissness! that which exists will all return to nothingness! and now I die.

‘From this time forth my words are done, this is my very last instruction.’

‘As a king without a kingdom, such is the world without a Buddha!

‘As men whose king has lost the marks of royalty (bright or glorious marks), so, Buddha dead, the world has lost its glory!’

‘Beware of leaning overmuch on strength of body naught can compare with strength of right (religion).

‘Use then the principles of righteousness, use the expedients of good will and love.

‘Conquer your foe by force, you increase his enmity; conquer by love, and you will reap no after sorrow.

‘If you desire to honour Buddha, follow the example of his patience and long suffering?’

‘You have chosen a fitting time for giving increase to the seed of wisdom, the essence of true friendship is (leads to) the utterance of truth. The greatest force (of reason) lies in righteous judgment.

‘Swollen pride is a principle to be opposed, for it leads to the overthrow of society; no wonder then that Buddha preached against it, teaching men to practise lowliness and humility.’

‘Let there be no contention either way; reason ought to minister for peace, the

lord (Buddha) when dwelling in the world ever employed the force of patience.

‘Not to obey his holy teaching, and yet to offer gifts to him, is contradiction. Men of the world for some indulgence, some wealth or land, contend and fight.

‘But those who believe the righteous law, should obediently conform their lives to it; to believe and yet to harbour enmity this is to oppose “religious principle” to “conduct.”

‘Buddha himself at rest, and full of love, desired to bestow the rest he enjoyed, on all.

To adore with worship the great merciful, and yet to gender wide destruction.

‘(How is this possible?)

‘But if others walk not righteously, we ought by righteous dealing to appease them, in this way showing the advantage (pleasure) of religion, we cause religion everywhere to take deep hold and abide.

‘ Buddha has told us that of all charity “religious charity” is the highest; men easily bestow their wealth in charity, but hard is the charity that works for righteousness .’

‘ Buddha having shown the way to all the world, who would not reverence and adore him? To sing the praises of the lordly monk, and (declare) his acts from first to last,

Without self-seeking or self-honour, without desire for personal renown, but following what the scriptures say, to *benefit the world*, (has been my aim.)

THE END.



DATE

14 DAY USE
RETURN TO DESK FROM WHICH BORROWED
LOAN DEPT.

This book is due on the last date stamped below, or
on the date to which renewed.

Renewed books are subject to immediate recall.

JAN 23 1967 7 6	MAY 20 1969 3 9
RECEIVED	
JAN 22 '67 -1 PM	MAY 9 '69 -8 AM
LOAN DEPT.	LOAN DEPT.
APR 14 1967 1 5	AUG 25 1972 5 6
RECEIVED	SENT ON ILL
APR 18 '67 -11 AM	AUG 07 2001
	U. C. BERKELEY
FEB 13 1969	
RECEIVED	
FEB 6 '69 -12 M	
LOAN DEPT.	
REC'D LD AUG 1 1 '72 -9 AM 5 9	

LD 21A-60m-7,'66
(G4427s10)476B

General Library
University of California
Berkeley

te nil

BL1470
A7

Arvaghosha

146285

1957

