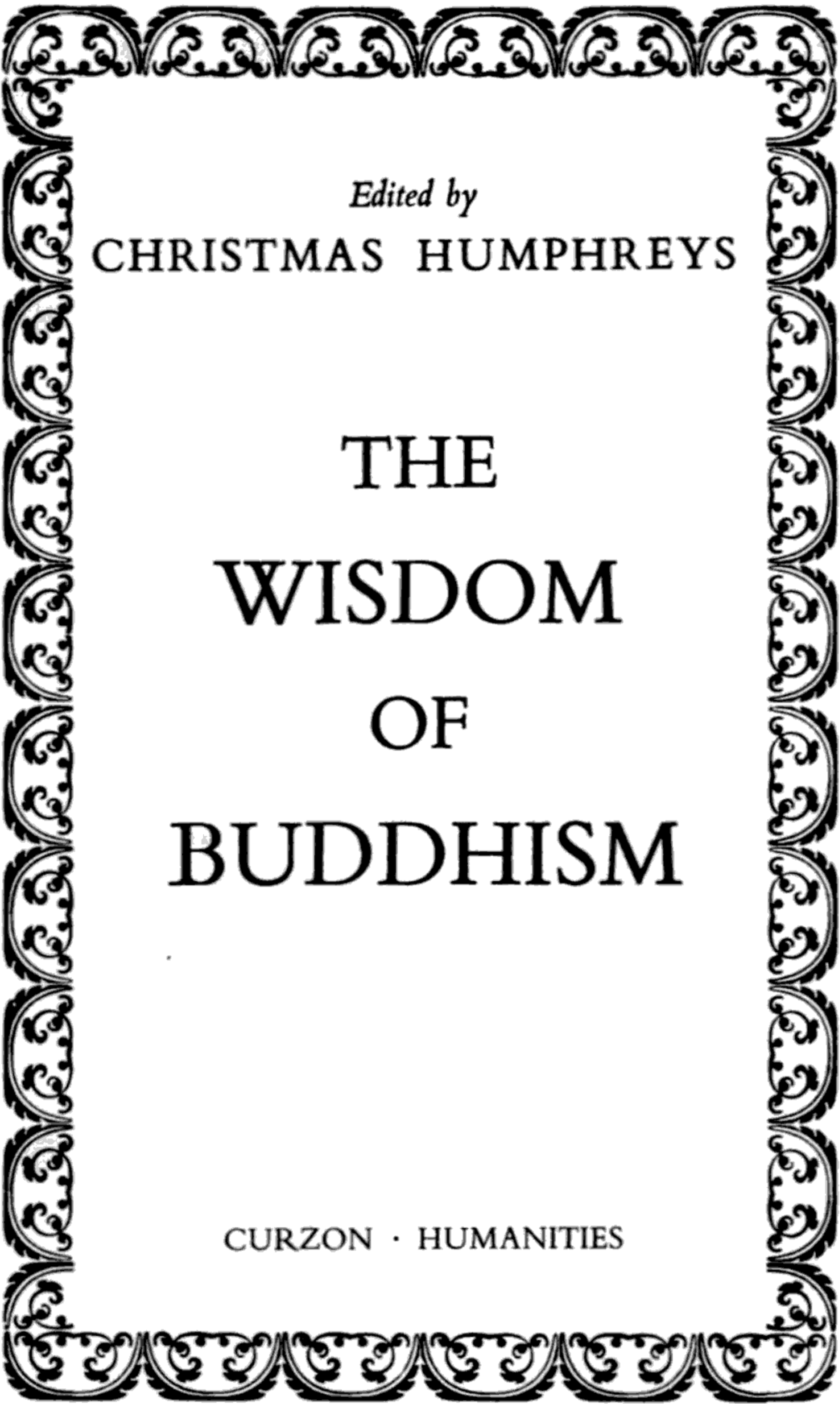


The Wisdom of Buddhism

EDITED BY

CHRISTMAS
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THE
WISDOM
OF
BUDDHISM

CURZON · HUMANITIES

Paperback edition
First published 1987 in the United Kingdom by
Curzon Press Ltd., Caledonian Road, London N1
ISBN 0 7007 0197 4

First published 1987 in the United States of America by
Humanities Press International Inc., 171 First Avenue,
Atlantic Highlands, NJ 07716
ISBN 0 391 03464 2

Reprinted 1990

© The Buddhist Society, London 1987

Library of Congress Cataloging in Publication Data

The Wisdom of Buddhism

Bibliography: p.

Includes index

1. Buddhism — Sacred books. I. Humphreys, Christmas,
1901—1984

BQ1138. W58 1987 294.3'82 86-22254

ISBN 0-391-03464-2 (pbk.)

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Printed in Hungary

Contents

<u>PREFACE</u>	<u>7</u>
<u>INTRODUCTION</u>	<u>13</u>
<u>ACKNOWLEDGEMENTS</u>	<u>23</u>
<u>CHAPTER ONE THE BUDDHA</u>	
<u>1 The Unborn</u>	<u>33</u>
<u>2 The Cosmic Buddha</u>	<u>33</u>
<u>3 His Three Bodies</u>	<u>33</u>
<u>4-6 The Truth-finder as a Way-Shower</u>	<u>35</u>
<u>7 The Buddha's Pity</u>	<u>36</u>
<u>8-10 The Buddha Within</u>	<u>37</u>
<u>CHAPTER TWO THE OLD WISDOM SCHOOLS</u>	<u>39</u>
<u><i>The Teaching of the Elders</i></u>	<u>39</u>
<u>11 'Go ye forth, O Bhikkhus!'</u>	<u>42</u>
<u>12 The Buddha's Teaching</u>	<u>42</u>
<u>13 The First Sermon</u>	<u>42</u>
<u>14 The Fire Sermon</u>	<u>45</u>
<u>15 From the Dhammapada</u>	<u>45</u>
<u><i>What was not Taught</i></u>	
<u>16 From the Potthapada Sutta</u>	<u>53</u>
<u>17 Vacchagotta, the Wanderer, is answered</u>	<u>54</u>
<u>18 The Simsapa Leaves</u>	<u>55</u>
<u>19 'The Word of the Buddha' concerning the Noble</u> <u>Truths and the Eightfold Path</u>	<u>56</u>
<u>20 The Four Noble Truths</u>	<u>70</u>
<u>21 The Four Stages and the Ten Fetters</u>	<u>70</u>
<u><i>No Authority</i></u>	
<u>22 The Buddha's Address to the Kalamas</u>	<u>71</u>
<u>23 The Test of True Teaching</u>	<u>71</u>

	<i>Causality, Karma and Rebirth</i>	
24-30	Causality	72
31	The Doctrine of Rebirth	75
32	What is Reborn	76
	<i>The Self and the Not-Self</i>	
33	The Doctrine of No-Self	77
34	The Self is Empty	78
35	The Person as a Chariot	79
36	When the Fire goes out	80
37	Self Dies with Ignorance	81
	<i>Three Parables</i>	
38	The Blind Men and the Elephant	81
39	Kisagotami and the Mustard Seed	83
40	The Parable of the Raft	85
	<i>The Buddhist Life</i>	
41	The Purpose of the Buddhist Life	87
42	Good Works	87
43	Good Moral Habits	87
44	In this Six-foot Body	87
45	Getting Rid	88
46	The Greatest Blessing	88
47	Progress is Gradual	89
48, 49	The Four Sublime States of Mind	89
50	Boundless Goodwill	90
51, 52	Fellowship with Beauty	91
53-5	The Arhat Ideal	92
56	The Buddha's Last Words	93

CHAPTER THREE TWO FURTHER SUTRAS OF THE OLD WISDOM SCHOOLS

57	From the Sutra of 42 Sections	97
58	From 'The Light of Asia'	102

The New Wisdom Schools 107

CHAPTER FOUR THE NEW WISDOM SCHOOLS: INDIA

	FROM THE SCRIPTURES	111
59	What is the Maha-yana?	113
	<i>From the Perfection of Wisdom</i>	
60	Duality and Non-Duality	113
61	The Heart Sutra	114
62	From the Diamond Sutra	115
	<i>From the Lotus Sutra</i>	
63	The Buddha and the Rain-Cloud	123
64	Provisional and Final Nirvana	124
65	From the Exposition of Vimalakirti	125
66	The One Principle of Life	126
	<i>From the Lankavatara Sutra</i>	
67	Neither Permanence nor Impermanence	127
68	No World outside the Mind	127
69	The Two-fold Egolessness	128
70	From the Treatise in Twenty Stanzas by Vasubandhu	129
	<i>From the Awakening of Faith in the Mahayana</i>	
71	The Practice of Faith	131
	<i>From the Surangama Sutra</i>	
72	The Eye, the Mind and the Essence of Mind	132
73	The Control of Sexual Desire	133
	<i>From the Path of Light</i>	
74	The Master of the Banquet	134
75	Self-Surrender	135
76	Remembrance	136
77	Anger Unpremeditated	136
78	Regard for Others	137
79	The Perfect Knowledge	137
	SOME MAHAYANA THEMES	
	<i>The Void</i>	
80	In Praise of the Void	138

81	The Defilements stopped by Emptiness	139
82	The Buddha-Nature and the Void	139
	<i>Suchness</i>	
83	Suchness	139
84	The Suchness of Form	139
85	The Truly So	140
86	The Zen Unconscious, Suchness and the Middle Way	141
87	<i>The Store Consciousness</i>	142
	<i>The Bodhisattva Ideal</i>	
88	The Bodhisattva's Vow	143
89-92	The Bodhisattva's Nature	144
93, 94	The Bodhisattva's Training	146
95, 96	The Bodhisattva's Compassion	147
97	The Bodhisattva's Transfer of Merit	149
98	He does not seek Deliverance	149
99-100	The Bodhisattva's Skilful Means	149
	<i>The Six Perfections</i>	
101	The Six Perfections	151
102, 103	The Perfection of Giving	151
CHAPTER FIVE THE NEW WISDOM SCHOOLS: CHINA AND JAPAN		
	<i>The Tendai School</i>	
104	On the Practice of Meditation for Beginners	156
	<i>The Kegon School</i>	
105	True Enlightenment	160
106	Jijimuge	162
	<i>The Pure Land School</i>	
107	Concerning Faith	167
108	Honen on Salvation	168
109	The Pure Land	170
110	Mind-Only	172

	<i>Records of Zen Masters</i>	
111	On Trust in the Heart	176
112	From the Platform Sutra of Hui-neng	181
	<i>The Zen Teaching of Huang Po</i>	
113	I. From the Chün Chou Record	187
114	II. From the Wan Ling Record	194
115	Gradual and Sudden Awakening	195
116	From the Shodoka of Yoka Daishi	196
117	From the Path to Sudden Attainment of Hui Hai	197
118	From the Blue Cliff Records (Hekigan Roku)	202
119	From the Gateless Gate (Mumon Kwan)	205
120	Dai-O Kokushi 'On Zen'	209

CHAPTER SIX THE BUDDHISM OF TIBET

121	Milarepa and the Novices	213
122	From the Precepts of the Gurus	214
123	From the Song of Saraha	219
124	From 'The Buddha's Law among the Birds'	220
125	From 'The Voice of the Silence'	222

CHAPTER SEVEN CONCENTRATION AND MEDITATION

126	The Advantages of Meditation	233
127	The Purpose of Meditation	233
128	How to Begin	234
129	The Use of Breathing	235
130	Virtue and Meditation	237
131	The Perfection of Meditation	237
132	The Four Methods of Mindfulness	238
	<i>The Fruits of Meditation</i>	
133	Inward Peace	243
134	Transparent Luminosity of Mind	244
135	The Essence of Mind	245
136	Beyond Thought	245
137	Hakuin's Song of Meditation	246

CHAPTER EIGHT THE BUDDHIST ORDER

The Ideal Monk

138	The Buddha's Advice to Sariputra	251
139	No Falling Back	252
140	Dai-O Kokushi's Admonition to his Disciples	253

The Monk's Life

141	'Mindful and Self-possessed'	254
142	Tending the Sick	254
143	Meeting Together	255
144	The Rules of the Order	255
145	The Ten Precepts	257

CHAPTER NINE NIRVANA

Nos. 146-151	259
--------------	-----

SOURCES	265
---------	-----

ABBREVIATIONS USED IN LIST OF SOURCES	267
---------------------------------------	-----

GLOSSARY	270
----------	-----

INDEX	275
-------	-----

CHAPTER ONE

THE BUDDHA

- I THE UNBORN
- 2 THE COSMIC BUDDHA
- 3 HIS THREE BODIES
- 4-6 THE TRUTH-FINDER AS A WAY-SHOWER
- 7 THE BUDDHA'S PITY
- 8-10 THE BUDDHA WITHIN

AS already indicated, the Buddha may be considered as appearing in the Buddhist fields at three levels; as a Cosmic Principle, as the Buddhist Principle within each mind, and as the human being who in the sixth century B.C. achieved the office of Buddhahood for this present era. Nos. 1 and 2 describe the first aspect. No. 3 gives one version of many of the doctrine of Three Bodies, whereby the Buddha is at the same time the Dharmakaya, or body of Truth, the Sambhogakaya or body of Enjoyment, which is, as it were, half way down the ladder of pure Spirit into matter, and a Nirmanakaya, the 'phantom' body in which he works on earth for mankind. Nos. 4-6 describe the Buddha as the shower of the Way to Nirvana; No. 7 is a lovely poem on his compassion, and Nos. 8-10 speak of the Buddha within.

I THE UNBORN

There is, O Bhikkhus, an Unborn, a Not-become, a Not-made, a Not-compounded. If there were not, O Bhikkhus, this Unborn, Not-become, Not-made, Not-compounded, there could not be any escape from what is born, become, made and compounded.

But since, O Bhikkhus, there is this Unborn, therefore is there made known an escape from what is born, become, made and compounded.

2 THE COSMIC BUDDHA

The Cosmic Body of the Buddha is real; his Human Bodies are phenomenal, and shaped as they are needed in each case. How to understand this? To one who sees things as they really are, all illusions which he had formerly acquired vanish forever; in that moment his earthly career ends. Beyond the Three Worlds he lives in solitary bliss; in union with Cosmic Order he haunts the shapeless. This very shapelessness enables him to assume any shape; his very separation from the world places him in the very midst of it. Though he is able to assume any shape, the actual shape is determined by our expectations. The Buddha cannot shape his Human Bodies; as a shadow answers a form, so he appears. His stature may be minute or enormous; his life may be long or short—these are reflections of the Buddha, produced by the expectations of various Beings; his Real Body is not among them.

3 HIS THREE BODIES

Within our Essence of Mind these Three Bodies of the Buddha are to be found, and they are common to everybody. Because the mind (of an ordinary man) labours under delusions, he knows not his own inner nature; and the result is that he ignores the Three Bodies within himself (erroneously believing) that they are to be sought from without.

Now what is the Pure Dharmakaya?

Our Essence of Mind is intrinsically pure; all things are only its manifestations, and good deeds and evil deeds are only the result

of good thoughts and evil thoughts respectively. Thus, within the Essence of Mind all things (are intrinsically pure) like the azure of the sky and the radiance of the sun and the moon which, when obscured by passing clouds, may appear as if their brightness had been dimmed; but as soon as the clouds are blown away, brightness reappears and all objects are fully illuminated. Learned Audience; our evil habits may be likened unto the clouds; while sagacity and wisdom are the sun and the moon respectively. When we attach ourselves to outer objects, our Essence of Mind is clouded by wanton thoughts which prevent our Sagacity and Wisdom from sending forth their light. But should we be fortunate enough to find learned and pious teachers to make known to us the orthodox Dharma, then we may with our own efforts do away with ignorance and delusion, so that we are enlightened both within and without, and the (true nature) of all things manifests itself within our Essence of Mind.

What is the Perfect Sambhogakaya? Let us take the illustration of a lamp. Even as the light of a lamp can break up darkness which has been there for a thousand years, so a spark of Wisdom can do away with ignorance which has lasted for ages. Good and evil are opposite to each other, but their quintessence cannot be dualistic. This non-dualistic nature is called the true nature, which can neither be contaminated by evil nor affected by good. To realise our own Essence of Mind from moment to moment without intermission until we attain Supreme Enlightenment, so that we are perpetually in a state of Right Mindfulness, is the Sambhogakaya.

Now what is the myriad Nirmanakaya? When we subject ourselves to the least discrimination or particularisation, transformation takes place; otherwise all things remain as void as space, as they inherently are. By dwelling our mind on evil things hell arises; by dwelling our mind on good acts heaven appears. Numerous indeed are the transformations of the Essence of Mind. People under delusion awake not and understand not; always they bend their minds on evil, and as a rule practise evil. But should they turn their minds from evil to righteousness, even for a moment, Prajna would instantly arise. This is what is called the Nirmanakaya of the Buddha of the Essence of Mind.

4 THE TRUTH-FINDER AS A WAY-SHOWER

A Truth-finder, monks, one perfected, fully awakened, causes a Way to arise which had not arisen before; he brings about a Way not brought about before; he proclaims a Way not proclaimed before. He is a knower of the Way, understander of the Way, skilled in the Way. And now his disciples, monks, are wayfarers who follow after him. This is the distinction, the specific feature which distinguishes a Truth-finder, a perfected one, a fully awakened one, from a monk who is freed by wisdom.

5

The world, brethren, hath been fully understood by the Tathagata: from the world the Tathagata is set free.

The arising of the world, brethren, hath been fully understood by the Tathagata: the arising of the world hath been put away by the Tathagata.

The ceasing of the world, brethren, hath been fully understood by the Tathagata: the ceasing of the world hath been realised by the Tathagata.

The Way going to the ceasing of the world hath been fully understood by the Tathagata: the way leading to the ceasing of the world hath been practised (traversed) by the Tathagata.

As a Tathagata speaks, so he does: as he does, so he speaks. Thus, since he does as he says, and says as he does, therefore is he called Tathagata.

6

A Truth-finder does not say anything that he knows to be not a fact, untrue, not connected with the goal, and which is also displeasing and disagreeable to others; he does not say anything that he knows to be a fact, true, but not connected with the goal and also displeasing and disagreeable to others. But if a Truth-finder knows something to be a fact, true, connected with the goal, although it is displeasing and disagreeable to others, then he knows the right time when it may be stated. A Truth-finder does not say anything that is not a fact, untrue, not connected with the goal even

if it is pleasing and agreeable to others; and he does not say anything that is a fact, true, but not connected with the goal and which is pleasing and agreeable to others. But if a Truth-finder knows something to be a fact, true, connected with the goal and which is pleasing and agreeable to others, then the Truth-finder knows the right time when it may be stated. What is the reason? A Truth-finder has compassion for all beings.

7 THE BUDDHA'S PITY

My children,

The Enlightened One, because he saw Mankind drowning in the Great Sea of Birth, Death and Sorrow, and longed to save them,

For this he was moved to pity.

Because he saw the men of the world straying in false paths, and none to guide them,

For this he was moved to pity.

Because he saw that they lay wallowing in the mire of the Five Lusts, in dissolute abandonment,

For this he was moved to pity.

Because he saw them still fettered to their wealth, their wives and their children, knowing not how to cast them aside,

For this he was moved to pity.

Because he saw them doing evil with hand, heart and tongue, and many times receiving the bitter fruits of sin, yet ever yielding to their desires,

For this he was moved to pity.

Because he saw that they slaked the thirst of the Five Lusts as it were with brackish water,

For this he was moved to pity.

Because he saw that though they longed for happiness, they made for themselves no karma of happiness; and though they hated pain, yet willingly made for themselves a karma of pain: and though they coveted the joys of Heaven, would not follow his commandments on earth,

For this he was moved to pity.

Because he saw them afraid of birth, old-age and death, yet still pursuing the works that lead to birth, old-age and death,

For this he was moved to pity.

Because he saw them consumed by the fires of pain and sorrow,
yet knowing not where to seek the still waters of Samadhi,

For this he was moved to pity.

Because he saw them living in an evil time, subjected to tyrannous
kings and suffering many ills, yet heedlessly following after
pleasure,

For this he was moved to pity.

Because he saw them living in a time of wars, killing and wound-
ing one another: and knew that for the riotous hatred that had
flourished in their hearts they were doomed to pay an endless
retribution,

For this he was moved to pity.

Because many born at the time of his incarnation had heard him
preach the Holy Law, yet could not receive it,

For this he was moved to pity.

Because some had great riches which they could not bear to give
away,

For this he was moved to pity.

Because he saw the men of the world ploughing their fields,
sowing the seed, trafficking, huckstering, buying and selling: and
at the end winning nothing but bitterness,

For this he was moved to pity.

8 THE BUDDHA WITHIN

Within the domain of our mind there is a Tathagata of Enlighten-
ment who sends forth a powerful light which illumines externally
the six gates (of sensation) and purifies them. This light is strong
enough to pierce through the six heavens of desire, and when it is
turned inwardly to the Essence of Mind it eliminates at once
the three poisonous elements, purges away our sin which might
lead us to the hells, and enlightens us thoroughly within and
without.

9

Within our mind there is a Buddha, and that Buddha within is the
real Buddha. If Buddha is not to be sought within our mind, where

shall we find the real Buddha? Doubt not that a Buddha is within your mind, apart from which nothing can exist.

IO

Avert thy face from world deceptions; mistrust thy senses, they are false. But within thy body, the shrine of thy sensations, seek in the impersonal for the 'Eternal Man,' and having sought him out, look inward; thou art Buddha.

CHAPTER TWO

THE OLD WISDOM SCHOOLS

The Teaching of the Elders

- 11 'GO YE FORTH, O BHIKKHUS!'
- 12 THE BUDDHA'S TEACHING
- 13 THE FIRST SERMON
- 14 THE FIRE SERMON
- 15 FROM THE DHAMMAPADA

What was not taught

- 16 FROM THE POTTHAPADA SUTTA
- 17 VACCHAGOTTA, THE WANDERER, IS ANSWERED
- 18 THE SIMSAPA LEAVES
- 19 THE FOUR NOBLE TRUTHS AND THE NOBLE
EIGHTFOLD PATH
- 20 THE FOUR NOBLE TRUTHS
- 21 THE FOUR STAGES AND THE TEN FETTERS

No Authority

- 22 THE BUDDHA'S ADDRESS TO THE KALAMAS
- 23 THE TEST OF TRUE TEACHING

Causality, Karma and Rebirth

- 24-30 CAUSALITY
- 31 THE DOCTRINE OF REBIRTH
- 32 WHAT IS REBORN

The Self and the Not-Self

- 33 THE DOCTRINE OF NO-SELF
- 34 THE SELF IS EMPTY
- 35 THE PERSON AS A CHARIOT
- 36 WHEN THE FIRE GOES OUT
- 37 SELF DIES WITH IGNORANCE

Three Parables

- 38 THE BLIND MEN AND THE ELEPHANT
 39 KISAGOTAMI AND THE MUSTARD SEED
 40 THE PARABLE OF THE RAFT

The Buddhist Life

- 41 THE PURPOSE OF THE BUDDHIST LIFE
 42 GOOD WORKS
 43 GOOD MORAL HABITS
 44 IN THIS SIX-FOOT BODY
 45 GETTING RID
 46 THE GREATEST BLESSING
 47 PROGRESS IS GRADUAL
 48, 49 THE FOUR SUBLIME STATES
 50 BOUNDLESS GOODWILL
 51, 52 FELLOWSHIP WITH BEAUTY
 53-5 THE ARHAT IDEAL
 56 THE BUDDHA'S LAST WORDS

SOON after the Buddha's final Nirvana his followers began to split up into various groups and sub-groups, some forming round an exceptionally able teacher, and others, judging by the names given them, being attached to a locality. Soon there were some eighteen such groups, and these, according to an early list, could be regarded as sub-divisions of four. Of these the most influential were the Sarvastivadins, much of whose Scriptures survives today. A second group were the Sammitiyas, who held unorthodox views on the nature of self. A third school were the Mahasanghikas, from which the Mahayana School historically derives, and the fourth were the Sthaviras (Pali: Theras or Elders), known today as the Theravada School, or Teaching of the Elders, which alone of the eighteen groups survives today with a complete Canon. Although its literature is no older than much of the surviving material of the later Mahayana School, this Theravada School of Ceylon, Burma, Thailand and Cambodia is historically the oldest surviving organised School of Buddhism.

Its Scriptures, written in Pali and now available in English are therefore given first, for in them may be found the basic principles common to all schools of Buddhism. The subject being very large I have presented it partly in complete Suttas (Skt: Sutras) or Sermons, and Parables, and partly under subject headings. To reduce the size of this Introduction, and for greater convenience to the reader I have added further notes at the head of some of the subjects. Readers will note that in many cases Buddhist terms are here given in their Pali form. Later in the volume, when the Mahayana Scriptures are presented, there will be a throw-back to the earlier Sanskrit form. Thus Dhamma becomes Dharma, and Kamma, Karma, although the Sanskrit terms are the original and the Pali form derived.

No. 11 contains the whole duty of the Buddhist as to the Way; to proclaim it as he understands it. It is for the hearer to accept it or not as he will. No. 12 is a famous summary of the Buddha's teaching. Nos. 13 and 14 are the Buddha's first two Sermons, slightly condensed. No. 15 is a lengthy extract from the most famous of all Scriptures of this School, the Dhammapada.

11 'GO YE FORTH, O BHIKKHUS!'

Go ye forth, brethren, on your journey, for the profit of the many, for the bliss of the many, out of compassion for the world, for the welfare, the profit, the bliss of devas and mankind!

Go not any two together. Proclaim, brethren, the Dhamma, goodly in its beginning, goodly in its middle, goodly in its ending. Both in the spirit and in the letter do ye make known the all-perfected, utterly pure righteous life. There are beings with but little dust of passion on their eyes. They are perishing through not hearing the Dhamma. There will be some who will understand.

12 THE BUDDHA'S TEACHING

Cease to do evil;
Learn to do good;
Cleanse your own heart;
This is the teaching of the Buddhas.

13 THE FIRST SERMON

Thus have I heard: once the Exalted One was dwelling near Benares, at Isipatana, in the Deer-Park.

Then the Exalted One thus spake unto the company of five monks. 'Monks, these two extremes should not be followed by one who has gone forth as a wanderer. What two?'

'Devotion to the pleasures of sense, a low practice of villagers, a practice unworthy, unprofitable, the way of the world (on the one hand); and (on the other) devotion to self-mortification, which is painful, unworthy and unprofitable.'

'By avoiding these two extremes the Tathagata has gained knowledge of that middle path which giveth vision, which giveth knowledge, which causeth calm, special knowledge, enlightenment, Nibbana.'

'And what, monks, is that middle path which giveth vision . . . Nibbana?'

'Verily it is this Ariyan eightfold way, to wit: Right view, right aim, right speech, right action, right living, right effort, right

mindfulness, right concentration. This, monks, is that middle path which giveth vision, which giveth knowledge, which causeth calm, special knowledge, enlightenment, Nibbana.

'Now this, monks, is the Ariyan truth about Ill:

'Birth is Ill, decay is Ill, sickness is Ill, death is Ill: likewise sorrow and grief, woe, lamentation and despair. To be conjoined with things which we dislike: to be separated from things which we like,—that also is Ill. Not to get what one wants—that also is Ill. In a word, this body, this five-fold mass which is based on grasping—that is Ill.

'Now this, monks, is the Ariyan truth about the arising of Ill:

'It is that craving that leads back to birth, along with the lure and the lust that lingers longingly now here, now there: namely, the craving for sensual pleasure, the craving to be born again, the craving for existence to end. Such, monks, is the Ariyan truth about the arising of Ill.

'And this, monks, is the Ariyan truth about the ceasing of Ill:

'Verily it is the utter passionless cessation of, the giving up, the forsaking, the release from, the absence of longing for this craving.

'Now this, monks, is the Ariyan truth about the practice that leads to the ceasing of Ill:

'Verily it is this Ariyan eightfold way, to wit: Right views, right aim, right speech, right action, right living, right effort, right mindfulness, right concentration.

'Monks, at the thought of this Ariyan truth of Ill, concerning things unlearnt before, there arose in me vision, insight, understanding: there arose in me wisdom, there arose in me light.

'Monks, at the thought: This Ariyan truth about Ill is to be understood—concerning things unlearnt before, there arose in me vision, insight, understanding: there arose in me wisdom, there arose in me light.

'Monks, at the thought: This Ariyan truth about Ill has been understood (by me)—concerning things unlearnt before, there arose in me vision, insight, understanding: there arose in me wisdom, there arose in me light.

'Again, monks, at the thought of this Ariyan truth about the arising of Ill, concerning things unlearnt before, there arose in me

vision, insight, understanding: there arose in me wisdom, there arose in me light.

'At the thought: This arising of Ill is to be put away—concerning things unlearnt before . . . there arose in me light.

'At the thought: This arising of Ill has been put away—concerning things unlearnt before . . . there arose in me light.

'Again, monks, at the thought of this Ariyan truth about the ceasing of Ill, concerning things unlearnt before . . . there arose in me light.

'At the thought: This ceasing of Ill must be realised—concerning things unlearnt before . . . there arose in me light.

'At the thought: This Ariyan truth about the ceasing of Ill has been realised—concerning things unlearnt before . . . there arose in me light.

'Again, monks, at the thought of this Ariyan truth about the practice leading to the ceasing of Ill, concerning things unlearnt before . . . there arose in me light.

'At the thought: This Ariyan truth about the practice leading to the ceasing of Ill must be cultivated—concerning things unlearnt before . . . there arose in me light.

'At the thought: This Ariyan truth about the practice leading to the ceasing of Ill has been cultivated—concerning things unlearnt before there arose in me vision, insight, understanding: there arose in me wisdom, there arose in me light.

'Now, monks, so long as my knowledge and insight of these thrice revolved twelvefold Ariyan truths, in their essential nature, was not quite purified—so long was I not sure that in this world there was one enlightenment with supreme enlightenment.

'But, monks, so soon as my knowledge and insight of these thrice revolved twelvefold Ariyan truths, in their essential nature, was quite purified, then, monks, was I assured what it is to be enlightened with supreme enlightenment. Now knowledge and insight have arisen in me so that I know. Sure is my heart's release. This is my last birth. There is no more becoming for me.'

14 THE FIRE SERMON

All things, O Bhikkhus, are on fire.

The eye, O Bhikkhus, is on fire; forms are on fire; eye-consciousness is on fire; impressions received by the eye are on fire; and whatever sensation, pleasant, unpleasant or indifferent, originates in dependence on impressions received by the eye, that also is on fire.

And with what are these on fire?

With the fire of passion, with the fire of hatred, with the fire of infatuation; with birth, old age, death, sorrow, lamentation misery, grief and despair are they on fire.

The ear is on fire; sounds are on fire . . . the nose is on fire, odours are on fire; . . . the tongue is on fire; tastes are on fire; . . . mind-consciousness is on fire; impressions received by the mind are on fire; and whatever sensation, pleasant, unpleasant or indifferent, originates in dependence on impressions received by the mind, that also is on fire.

And with what are these on fire?

With the fire of passion, with the fire of hatred, with the fire of infatuation; with birth, old age, sorrow, lamentation, misery, grief and despair are they on fire.

Perceiving this, O Bhikkhus, the learned and noble disciple conceives an aversion for the eye, for forms, for eye-consciousness, for the impressions received by the eye; and whatever sensation, pleasant, unpleasant or indifferent, originates in dependence on impressions received by the eye, for that also he conceives an aversion . . . 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 behoved him to do, and that he is no more for this world.

15 FROM THE DHAMMAPADA

The Twin Verses

1. All that we are is the result of what we have thought: it is founded on our thoughts and made up of our thoughts. If a man

Speak or act with an evil thought, suffering follows him as a wheel follows the hoof of the beast that draws the cart.

2. All that we are is the result of what we have thought: it is founded on our thoughts and made up of our thoughts. If a man speak or act with a good thought, happiness follows him like a shadow that never leaves him.

5. Hatred does not cease by hatred; hatred ceases only by love. This is the eternal law.

6. Many do not realise that all must one day die. In those who know this fact all strife is stilled.

7. As the wind throws down a shaky tree, so temptation overthrows him who lives only for pleasure, who is immoderate, idle and weak.

8. As the wind does not throw down a mountain, so temptation does not overthrow him who lives without looking for pleasure, who is moderate, faithful and strong.

13. As rain breaks into an ill-thatched house, so craving breaks into an ill-trained mind.

14. As rain does not break into a well-thatched house, so craving does not break into a well-trained mind.

19. The man who talks much of the Teaching but does not practise it himself is like a cowman counting others' cattle: he has no part in the Brotherhood.

20. The man who can repeat but little of the Teaching, but lives it himself, who forsakes craving, hatred and delusion, possesses right knowledge and calmness, clings to nothing in this or any other world, he is a follower of the Blessed One.

Watchfulness

21. Watchfulness is the path to immortality, and thoughtlessness the path to death. The watchful do not die, but the thoughtless are already like the dead.

26. Ignorant and foolish people become lazy. The wise man regards watchfulness as his greatest treasure.

27. Avoid both folly and lust. Meditating earnestly the watchful man acquires great happiness.

The Mind

33. As a fletcher straightens his arrow, so the wise man straightens his unsteady mind, which is so hard to control.

36. The wise man guards his mind which is unruly and ever in search of pleasure. The mind well guarded brings great happiness.

42. Whatever a hater may do to one he hates, or an enemy to his enemy, a wrongly directed mind will do greater evil.

Flowers

50. The wise man will not look for the faults of others, nor for what they have done or left undone, but will look rather to his own misdeeds.

51. Like beautiful flowers, full of colours but without scent, are the well-spoken words of the man who does not act accordingly.

52. Like beautiful flowers, full of colour and full of scent are the fruitful words of him who acts accordingly.

55. Sweeter than the scent of incense and jasmine is the perfume of good deeds.

The Fool

62. The fool thinks anxiously, 'These sons and this wealth are mine.' But he is not even master of himself, much less of sons and goods.

63. The fool who knows his folly is wise so far, but great is the folly of the fool who thinks himself wise.

The Wise Man

76. Look upon the wise man who shows up faults as a revealer of treasures. It is good to know such a man.

80. Irrigators guide water; fletchers straighten arrows; carpenters bend wood; wise people shape themselves.

84. Neither for himself nor for others will the wise man crave sons or wealth. He will not wish to gain by others' loss.

85. Few men reach the other shore. The rest run up and down this side of the torrent.

The Archer

92. He who understands the unreality of all things, and who has laid up no store, his track is unseen, like that of birds in the air.

94. Even the gods must envy him whose senses are under control like well-trained horses, and who has put away pride and evil thoughts.

97. He is the greatest of men who is not credulous, but knows the reality of Nirvana, who has destroyed the causes of rebirth and broken every bond.

The Thousands

100. Better than a thousand meaningless words is one word of sense, which brings the hearer peace.

103. Though one man conquer a thousand times a thousand men in battle, he who conquers himself is the greatest warrior.

104. The conquest of oneself is better than the conquest of all others.

105. Neither god nor devil can undo the victory of the man who has conquered himself.

Evil

121. Let no man think lightly of evil: 'It will not touch me.' Drop by drop is the pitcher filled, and little by little the fool becomes filled with evil.

122. Let no man think lightly of good: 'It cannot be for me.' Drop by drop is the pitcher filled, and little by little the wise man is filled with merit.

124. He who has no wound may touch poison with his hand, and it will not harm him. There is no evil for one who does no evil.

127. Not in the sky, nor in the sea, nor in a cave in the mountains can a man escape from his evil deeds.

128. Not in the sky, nor in the sea, nor in a cave in the mountains can a man find a place where death cannot overcome him.

Punishment

130. All men fear pain and death, all men love life. Remembering that he is one of them, let a man neither strike nor kill.

131. He who injures or kills another who longs for happiness, will not find it for himself.

132. He who does no harm to beings who long for happiness will find it for himself.

133. Let no man speak harshly to another, for he will answer in the same way. Angry speech brings trouble and blows in return.

143. Is there in this world a man so restrained that he gives no occasion for reproach, as a noble horse never deserves the whip?

Self

158. Let a wise man first go the right way himself, then teach others. So he will have no cause to grieve.

159. The man who makes himself as he teaches others, being himself controlled will be able to control others. The self is hard to control.

160. Who else but the self can be master of the self? With self well-controlled, another master is hard to find.

165. By oneself evil is done; by oneself one suffers. By oneself evil is left undone, by oneself one is purified. Purity and impurity are personal concerns. No one can purify another.

166. Let no man neglect his duty for another's. Clearly seeing what is best for him, let a man attend to it.

The World

170. The king of death cannot touch him who looks upon this world as a mirage.

171. Look at this glittering world, like a royal carriage; the foolish are immersed in it, but the wise do not cling to it.

177. The miser does not go to the heaven-state; only the fool does not praise generosity. The wise man is generous and so gains merit in the life to come.

178. Better than sovereignty over the earth, better than the heaven-state, better than dominion over all the worlds is the first step on the noble path.

Happiness

197. Let us live happily without hating those who hate us. Let us be free from hatred among those who hate.

200. Let us live happily, though we call nothing our own. Let us be like gods, feeding on love.

201. Victory breeds hatred, for the conquered is unhappy. The calm one is he who has given up both victory and defeat.

202. There is no fire like lust, and no ill-fortune like hatred. There is no sorrow like this bodily existence; there is no happiness like Nirvana.

Pleasure

210. Let a man not cling to the pleasant, much less to the unpleasant. Separation from the loved and being with the unloved both bring suffering.

211. Cling to nothing for its loss is pain. Those who have gone beyond the loved and the hated have cut off their fetters.

212. He who has overcome craving for what is loved is free from fear and grief.

215. From love of the changing is born fear and sorrow. He who knows this is free from both.

Hatred

223. Let a man overcome hatred by kindness, evil by goodness, greed by generosity, and lies by telling the truth.

227. This is an old Rule: 'The silent man is blamed; he who talks much is blamed; and they blame him who speaks little.' There is nobody in the world who is never blamed.

Defilement

251. There is no fire like hatred, no rushing river like craving, and no snare like illusion.

252. It is easy to see the faults of others, but hard to see one's own. Men point out the faults of others, but cover their own as a dishonest gambler hides a losing throw of the dice.

253. He who is always finding fault with others will let his own faults grow, and is far from being rid of them in himself.

The Righteous

256. A man is not just if he judge harshly. The wise man sees both sides and judges fairly.

258. A man is not wise because he has much to say. The wise man is he who is patient, fearless and free from hatred.

259. A man is not wise because he knows many verses. He who knows little of the law, but lives it himself, is called righteous.

260. A man is not an elder merely because his hair is grey. He may be old in years, but known as 'old in vain.'

The Path

276. You yourself must make the effort. Buddhas only point the way. Those who have entered the path and who meditate will be free from the fetter of illusion.

281. Let a man guard his speech, train his mind and do no evil with his body. Then let him enter the Path.

283. Cut down the forest of craving, not one tree only, since from the forest comes fear. Cut down the trees and clear the undergrowth and be free.

284. So long as a man lust after a woman his mind is fettered, just as a calf is tied to his mother.

Miscellaneous

290. The wise man will give up a lesser pleasure to obtain a greater joy.

303. The man of confidence and good life is honoured wherever he goes.

304. The righteous are seen from afar like the Himalayas, while evil men remain obscure as an arrow in the night.

The Elephant

320. As the elephant endures the arrow, so will I patiently bear abuse, for many in the world are unkind.

323. A man does not reach Nirvana mounted on any animal, but by training himself.

326. This mind of mine which used to wander just as it pleased, for as long as it liked, is now under my control, just as the elephant in rut is controlled by his driver.

Craving

341. Immersed in the stream of craving, men are bound to the round of rebirth.

348. Giving up past, present and future, the wise man crosses to the farther shores. Being freed he will not come to rebirth.

354. The gift of the Law is greater than all other gifts; the taste of the Law is sweeter than all other; love of the Law exceeds all other love; the destruction of craving overcomes all suffering.

The Bhikkhu

372. There is no concentration for him who lacks insight, and no insight for the man who does not concentrate. He who concentrates with insight is near Nirvana.

379. Let a Bhikkhu rouse himself by his Self and correct himself with the Self, so that he will live happily.

380. Self is the Lord of self and the goal of self. What other Lord can there be? Let a man control himself as a merchant controls a noble horse.

WHAT WAS NOT TAUGHT

The Buddha was not an agnostic, for he knew. But his teaching to the public was that of a Way, and doctrine only appears as assisting to that end. This Way, the Middle Way from suffering to the end of suffering, from desire to peace, from a false sense of separation to Nirvana, was a deliberately limited teaching, and all that did not conduce to that end was regarded as irrelevant because unprofitable. That which conduced to the Goal of Nirvana was good; that which did not, such as speculation on ultimates, was, if not bad, a waste of time. The House of Self is on fire, said the Buddha, with the fires of hatred, lust and illusion. Putting out the fires is a whole time job at our present stage—the Ultimates must wait.

16 FROM THE POTTHAPADA SUTTA

Thus have I heard. The Exalted One was once staying at Savatthi in Anathapindika's pleasure in the Jeta Wood. Now at that time Potthapada, the wandering mendicant, was dwelling at the Hall set up in Queen Mallika's Park for the discussion of systems of opinion, and there was with him a great following of mendicants.

Now the Exalted One proceeded in his robes with his bowl in his hand into Savatthi for alms. And he thought: 'It is too early now to enter Savatthi for alms. Let me go to the Hall where Potthapada is.' And he did so. And when he came to where Potthapada, the mendicant, was, the latter said to him:

'May the Exalted One come near. We bid him welcome. Let him take a seat.'

And the Exalted One sat down. And Potthapada, the mendicant, brought a low stool, and sat down beside him. (Whereupon there ensued a conversation upon divers matters, leading to the question of the various degrees of consciousness.) Potthapada then asked:—

'Is it possible, Sir, for me to understand whether consciousness is the man's soul, or the one is different from the other?'

'Hard is it for you, Potthapada, holding as you do different views, setting different aims before yourself, trained in a different system of doctrine, to grasp this matter.'

'Then, Sir, tell me at least this: Is the world eternal? Is this alone the truth and any other view mere folly?'

'That, Potthapada, is a view on which I have expressed no opinion.' (Then, in the same terms, Potthapada asked each of the following questions:

'Is the world not eternal?'

'Is the world finite?'

'Is the world infinite?'

'Is the soul the same as the body?'

'Is the soul one thing and the body another?'

'Does one who has gained the truth live again after death?'

'Does he not live again after death?'

'Does he both live again and not live again after death?'

'Does he neither live again nor not live again after death?' And to each question the Exalted One made the same reply, saying,

19 THE WORD OF THE BUDDHA

Concerning The Four Noble Truths and the Noble Eightfold Path. Basic though these teachings are in every school of Buddhism, it is not easy to display them at best advantage from any single passage in the Scriptures. But many years ago the Ven. Nyanatiloka, a German scholar who entered the Sangha in Ceylon, compiled an exposition from the Scriptures which has been so often reprinted that it has become a modern scripture in its own right. Unable to improve on it, I have here included a shortened form of it. The source of each passage appears besides the text in the original edition of the compilation, which the scholarly Thera called The Word of the Buddha.

The Tathagata, Brothers, the Holy One, the Fully Enlightened One, at Isipatana, in the deer park at Benares, has established the supreme kingdom of Truth, and none can withstand it; it is the making known, the pointing out, the laying down, the setting forth, the unveiling, the explaining, the making evident of the Four Noble Truths.

What are these four Noble Truths? The Noble Truth of Suffering, the Noble Truth of the cause of suffering, the Noble Truth of the cessation of suffering, and the Noble Truth of the Path which leads to the cessation of suffering.

(And the Blessed One said:)

So long, Brothers, as my knowledge and insight as regards each one of these Four Holy Truths was not quite clear so long was I doubtful as to whether I had won to complete insight into that knowledge which is unsurpassed in the heavens and upon the earth, unexcelled among all the hosts of ascetics and priests, of invisible beings and of men. But so soon, Brothers, as my knowledge and insight as regards each one of these Four Holy Truths had become perfectly clear, there arose in me the assurance that I had won to complete comprehension of that knowledge which is unsurpassed in the heavens and upon the earth, unexcelled among all the hosts of ascetics and priests, of invisible beings and of men.

And that deep knowledge have I made my own, that knowledge difficult to perceive, difficult to understand, peace-bestowing, and which cannot be gained by mere reasoning; which is profound and only accessible to the wise disciple.

About this book

The wisdom of Buddhism is to be found in its scriptures, and here is compiled a balanced selection from Buddhist writings. To reflect the growing Western interest in the subject, the scriptures used by the Zen School of China and Japan are generously represented, there are chapters on the Buddha, Tibetan Buddhism, Concentration and Meditation, the Buddhist Order, and Nirvana. In this anthology the source of each item is given, whilst a glossary and index have been added. The work thus provides the most compact form of scriptural material for a general survey of Buddhism in all its schools.

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ISBN: 0-7007-0197-4

