We are all Shadows

Ancient Sacred Texts on Impermanence

By Marilynn Hughes

The Out-of-Body Travel Foundation!

www.outofbodytravel.org

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Having worked primarily in radio broadcasting, Marilynn Hughes spent several years as a news reporter, producer and anchor before deciding to stay at home with her three children. She's experienced, researched, written, and taught about out-of-body travel since 1987.

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PART I: Seeing the Shadow

PART II: Impermanence

(A Series of Ancient Sacred Texts on Impermanence)

We are all Shadows

Ancient Sacred Texts on Impermanence

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PART I: Seeing the Shadow

In *We are all Shadows* my goal is to take the reader into a place of being, a new perception about the nature of life in this realm and their own life.

In the pages ahead, you will see pictures. As you look at them, I'd like you to meditate on a few different truths.

Notice how many of them look like people you know in your life today, how many of them remind you of yourself or a loved one – perhaps still with us or passed on – think about the dreams you can see etched in their faces, their desires, loves, goals and plans for their lives.

Think on all these things deeply.

Then I want you to know that all of these people are gone. Contemplate on that deeply.

Now ask yourself how quickly your life will go by and your shadow will only remain in a photograph of you taken long ago in a spot where no

one remembers you even walked in a world which will unlikely remember your passing.

We really are all shadows, walking this earth as a kind reflection of the Father but for a short time and when the position of the sun changes, our shadows disappear never to be known again.

Now take that thought and imagine how many people will die today whose passing will remain unnoticed to the majority of the world. Imagine how many babies will be born whose birth will never be heard of beyond the confines of a small village or a hospital maternity ward. Think on the reality of how many men and women sit quietly in nursing homes, veterans hospitals, mental institutions completely forgotten by humanity. Think of how many young men and women have died in the line of duty to protect the freedom of our country or another who nobody will remember except for one or two close beloveds. All shadows . . .

Our life is a passing tone in the symphony of life, and it passes quickly, in a wisp. And all we leave behind are the shadows of an existence which is no more.

We are all Shadows is a journey into impermanence, the realization that nothing of this world – aside for love - survives death and comes with us to the next.

In this knowledge, it is my hope to share with you some of the great teachings on impermanence and how to properly apply it to your existence. In so doing, a shift will take place.

I ask you now to take a look at the shadows of a time not so long ago, look deeply into the faces of these shadows for they are we.

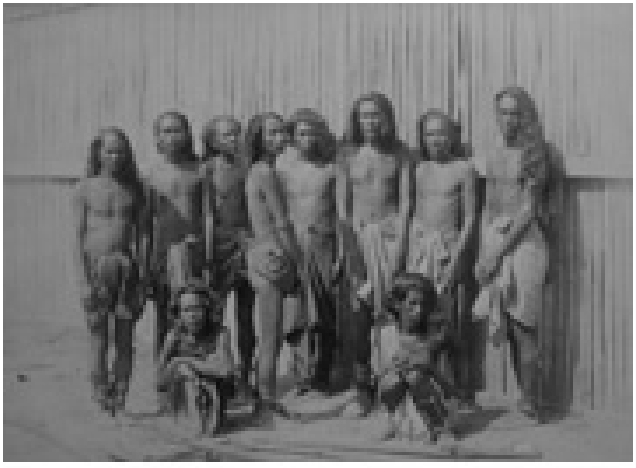
Once you've taken a look at all these shadows, ask yourself if you, too, are a shadow. Then continue your journey into this shift in perception with many of the greatest writers on impermanence throughout time . . .

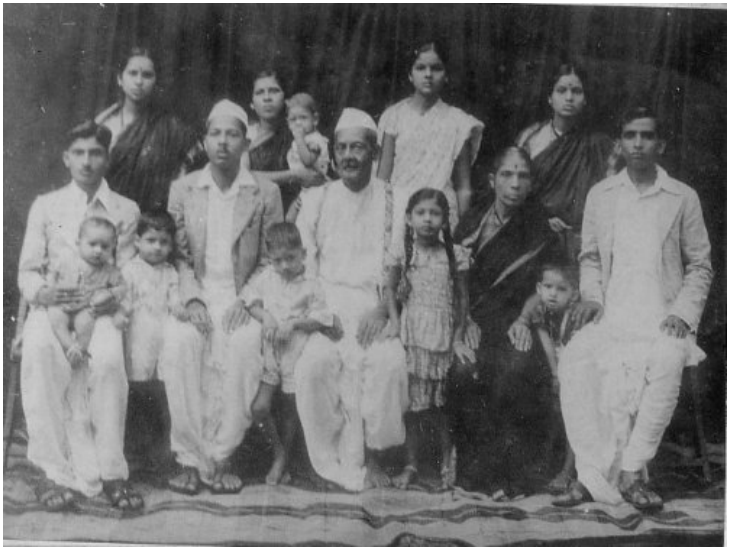
'In the same place where the Great Lord [Buddha] is present
Who would acknowledge any other man?
When the Sun hath arisen, though there be many bright stars in the sky,
Not one of them is visible.'

The Precious Treasury of Elegant Sayings 1280 A.D.
Grand Lama of Saskya Pandita


Bill Goodfriend Age 19 - Iowa 1918


A. Daliet,
31 and 33 FRENCHMEN STREET,
New Orleans.






ROSS CASTLE, KILLARNEY


NEW YOR


B 5493 Chinese Girl with Bound Feet Photo., San Francisco, Cal.


GRAND OLE OPRY

V.l.n.r.: Anton Stengel (Traunau), Olga, Marusia (Mednagorsk).Georg Kaiser (Semlak), Dusia (Mednagorsk).


CHS
"Victoria Davenport"
Equestrian.

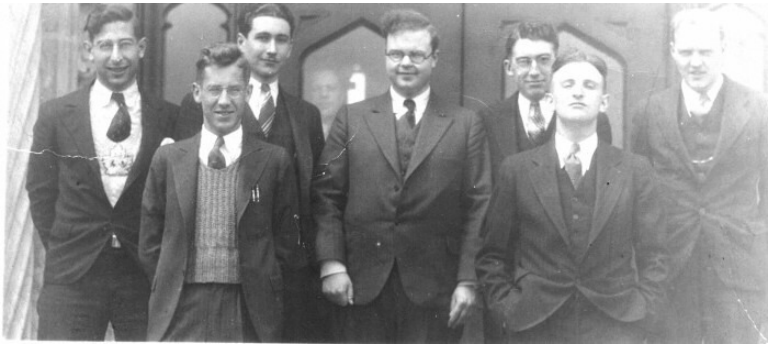

Southwest Custer County, Nebraska c.1892 Nebraska State Historical Society

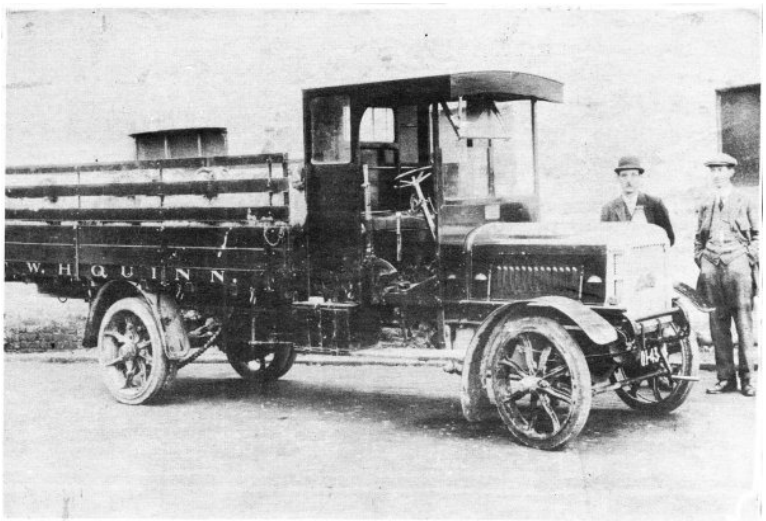

25-25-5


1877


CHEMICAL BANK & TRUST


"BEAVER HUNTER."
Red Lake Indian.

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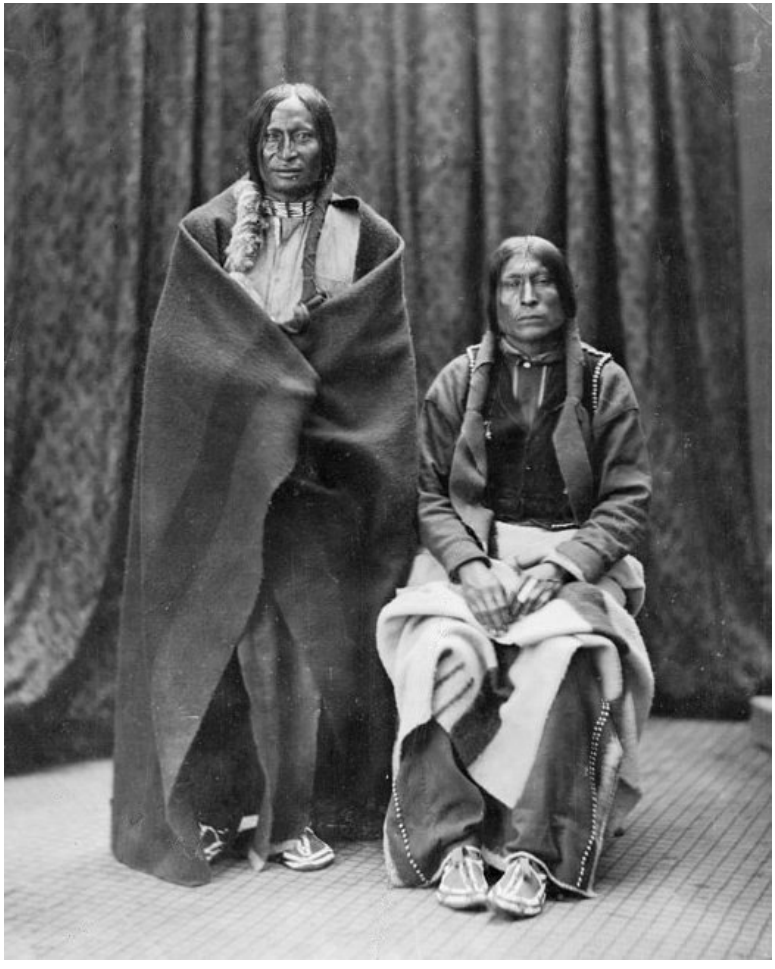
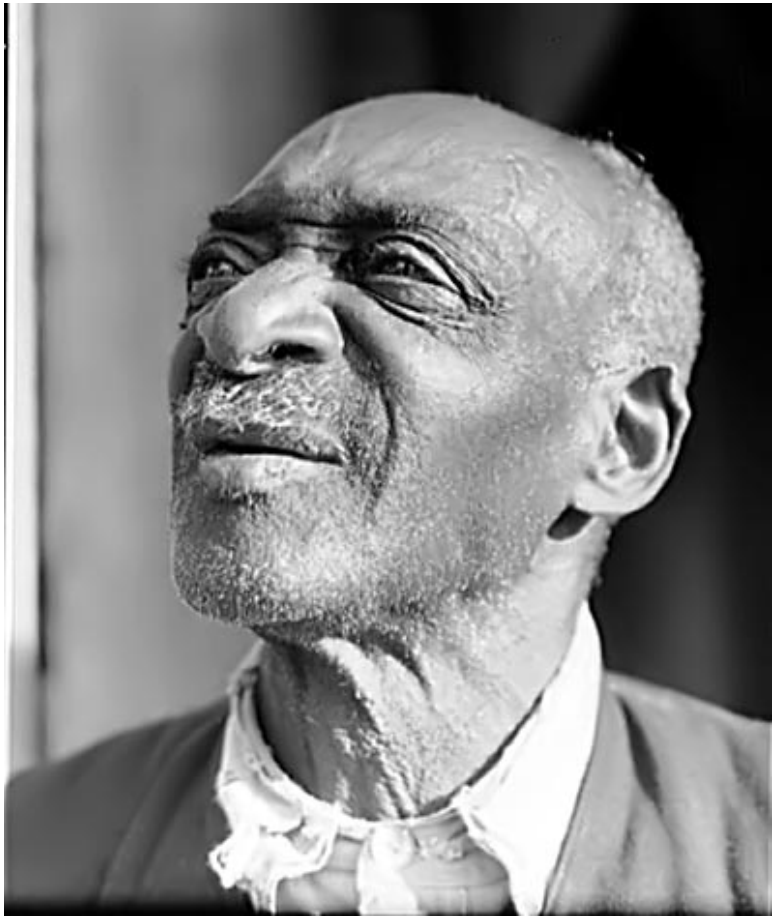
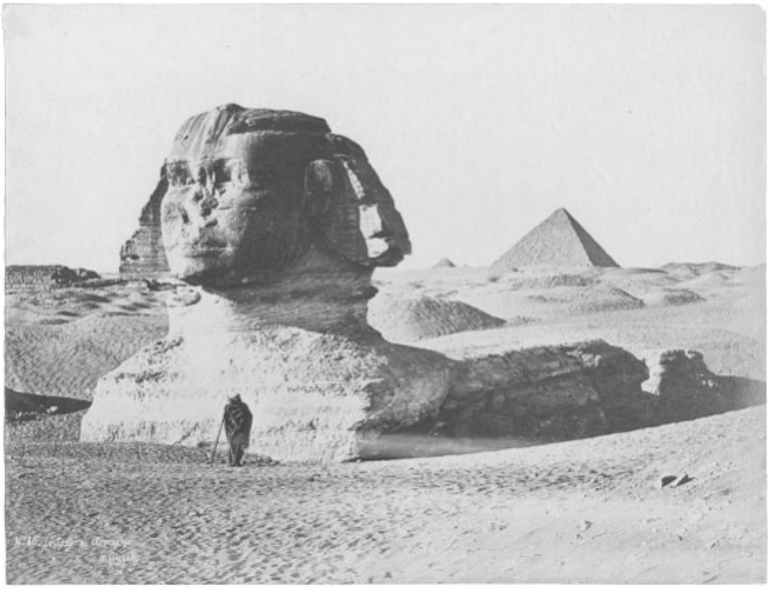
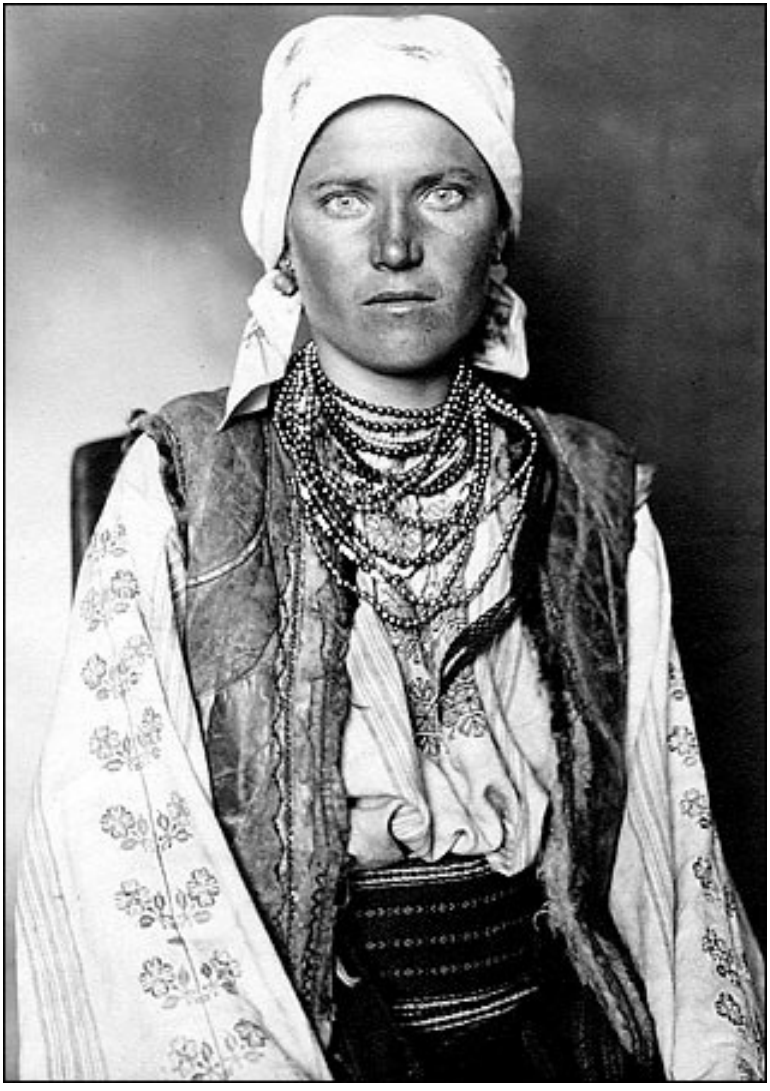





SOWTON




Hollande



PART II: Impermanence

(A Series of Ancient Sacred Texts on Impermanence)

Thought Relics

By Rabindranath Tagore

Modern Hindu Mystic

Macmillan Company 1921

LAST night I dreamt that I was the same boy that I had been before my mother died. She sat in a room in a garden house on the bank of the Ganges. I carelessly passed by without paying attention to her, when all of a sudden it flashed through my mind with an unutterable longing that my mother was there. At once I stopped and went back to her and bowing low touched her feet with my head. She held my hand, looked into my face, and said: "You have come!"

In this great world we carelessly pass by the room where Mother sits. Her storeroom is open when we want our food, our bed is ready when we must sleep. Only that touch and that voice are wanting. We are moving about, but never coming close to the personal presence, to be held by the hand and greeted: "You have come!"

IN my early years, I did not know that my sight had become impaired. The first day when, by chance, I put on a pair of eye-glasses I found that I had suddenly come nearer to everything. I felt I had

gained the world twice as much as had been given to me the moment before.

There is such a thing as coming to the nearer presence of the world through the soul. It is like a real home-coming into this world. It is gaining the world more than can be measured--like gaining an instrument, not merely by having it, but by producing upon it music.

SPIRITUAL life is the emancipation of consciousness. Through it we find immediate response of soul everywhere. Before we attain this life, we see men through the medium of self-interest, prejudice or classification, because of the perpetual remoteness around us which we cannot cross over. When the veil is removed, we not only see the fleeting forms of the world, but come close to its eternal being, which is ineffable beauty.

Some seek for the evidence of spiritual truth in the outside world. In this quest one may stumble upon ghosts or some super-sensual phenomenon of nature, but these do not lead us to spiritual truth, as new words in a dictionary do not give us literature.

TO-DAY is the special day of the yearly festival of our *asram*, and we must make time to realise in the heart of this place the truth which is beauty. And for this we have lighted our lamps. In the morning, the sun came out brightly; in the dusk the stars held up their lights. But these were not sufficient for us. Until we light our own little lamps, the world of lights in the sky is in vain, and unless we make our own preparations, the great wealth of the world

preparations remains waiting like a lute for the finger touch.

I NEED have no anxiety about the world of nature. The sun does not wait to be trimmed by me.

But from the early morning all my thoughts are occupied by this little world of my self. Its importance is owing to the fact that I have a world given to me which is mine. It is great because I have the power to make it worthy of its relationship with me; it is great, because by its help I can offer my own hospitality to the God of all the world.

IN our everyday world we live in poverty; our resources have to be husbanded with care; our strength becomes exhausted, and we come to our God as beggars for our joy of life. On festival days, we display our wealth and say to Him that we are even as He is; and we are not afraid to spend. This is the day when we bring to Him our own gift of joy. For we truly meet God, when we come to Him with our offerings and not with our wants.

LIFE'S highest opportunity is to be able to offer hospitality to our God. We live in God's world and forget Him, for the blind acceptance which is onesided never finds its truth. It is a desert which receives rain but never offers fruit in return and its receiving has no meaning. God's world is given to us and when we offer our world to God then the gift is realised.

WHEN I had thrust the great world unnoticed behind the bars of my office habit I developed in me the belief that I was indispensable. Of the many means by which Nature exacts work from man, this pride is one of the most efficient. Those who work for money, work only to the extent of their wages, up to a definite point, beyond which they would count it a loss to work. But those whose pride impels them to work, they have no rest; even over-time work is not felt as a loss by them.

So busy used I to be under the belief that I was indispensable, that I hardly dared to wink. My doctor now and again would warn me, saying: "Stop, take it easy." But I would reply: "How will things go on if I stop?" Just then my health failed me, the wheels of my car broke down and it came to a stop beneath this window. From here I looked out upon the limitless space. There I saw whirling the numberless flashing wheels of the triumphal chariot of time,--no dust raised, no din, not even a scratch left on the roadway. On a sudden I came to myself. I clearly perceived that things could get along without me. There was no sign that those wheels would stop, or drag the least bit, for lack of anyone in particular.

But is this to be admitted so easily as all that! Even if I admit it in words, my mind refuses assent. If it be really quite the same whether I go or stay, how then did my pride of self find a place in the universe, even for a moment? On what could it have taken its stand? Amidst all the plentifulness with which space and time are teeming, it was nevertheless not possible to

leave out this self of mine. The fact that I am indispensable is proved by the fact that *I am*.

EGOISM is the price paid for the fact of existence. So long as I realise this price within me, so long do I steadfastly bear all the pains and penalties of keeping myself in existence. That is why the Buddhists have it, that to destroy egoism is to cut at the root of existence: for, without the pride of self it ceases to be worth while to exist.

However that may be, this price has been furnished from some fund or other,--in other words, it matters somewhere that I should be, and the price paid is the measure of how much it matters. The whole universe--every molecule and atom of it--is assisting this desire that I should be. And it is the glory of this desire which is manifest in my pride of self. By virtue of this glory this infinitesimal "I" is not lower than any other thing in this Universe, in measure or value.

MAN has viewed the desire in him to be in two different ways. Some have held it to be an impulse of Creative Power, some a joyous self-expression of Creative Love. And man sets before himself different goals as the object of his life according as he views the fact of his *being* as the revealment of Force or of Love.

The value which our entity receives from Power is quite different in its aspect from that which it receives from Love. The direction in which we are impelled by our pride, in the field of power, is the opposite of that given by our pride, in the field of Love.

POWER can be measured. Its volume, its weight, its momentum can all be brought within the purview of mathematics. So it is the endeavour of those who hold power to be supreme, to increase in bulk. They would repeatedly multiply numbers,--the number of men, the number of coins, the number of appliances. When they strive for success they sacrifice others' wealth, others' rights, others' lives; for sacrifice is the essence of the cult of Power; and the earth is running red with the blood of that sacrifice.

The distinctive feature of materialism is the measurability of its outward expression, which is the same thing as the finiteness of its boundaries. And the disputes, civil and criminal, which have raged in the history of man, have mostly been over these same boundaries. To increase one's own bounds one has necessarily to encroach upon those of others. So, because the pride of Power is the pride of quantity, the most powerful telescope, when pointed in the direction of Power, fails to reveal the shore of peace across the sea of blood.

BUT when engaged in adding up the quantities of these forces and facts of power, we do not find them to be an ever-increasing series. In our pursuit of the principle of accumulation we are all of a sudden held up by stumbling upon the principle of check which bars the way. We discover that there is not only onward motion, but there are also pauses. And we repeatedly find in history that whenever the blindness of Power has tried to overrule this rule of rhythm, it has committed suicide. And that is why

man still remembers the story of the toppling over of the tower of Babylon.

So we see that the principle of Power, of which the outward expression is bulk, is neither the final nor the supreme Truth. It has to stop itself to keep time with the rhythm of the universe. Restraint is the gateway of the Good. The value of the Good is not measured in terms of dimension or multitude. He who has known it within himself feels no shame in rags and tatters. He rolls his crown in the dust and marches out on the open road.

WHEN from the principle of Power we arrive at the principle of Beauty, we at once understand that, all this while, we had been offering incense at the wrong shrine; that Power grows bloated on the blood of its victims only to perish of surfeit; that try as we may by adding to armies and armaments, by increasing the number and variety of naval craft, by heaping up our share of the loot of war, arithmetic will never serve to make true that which is untrue; that at the end we shall die crushed under the weight of our multiplication of things.

When the *Rishi*, *Yajnavalkya*, on the eve of his departure, offered to leave his wife *Maitreyi* well-established upon an enumeration of what he had gathered together during his life, she exclaimed:

What am I to do with these, which are not of the immortal spirit?

Of what avail is it to add and add and add? By going on increasing the volume of pitch of sound we can get nothing but a shriek. We can p. 17 gain music only by restraining the sound and giving it the melody of the rhythm of perfection.

Man grows gigantic by the appropriation of everything for himself: he attains harmony by giving himself up. In this harmony is peace,--never the outcome of external organization or of coalition between power and power,--the peace which rests on truth and consists in curbing of greed, in the forgiveness of sympathy.

THE question is: "In which Truth is my entity to realise its fullest value,--in Power or in Love?" If we accept Power as that truth we must also recognise conflict as inevitable and eternal. According to many European writers the Religion of Peace and Love is but a precarious coat of armour within which the weak seek shelter, but for which the laws of nature have but scant respect. That which the timid preachers of religion anathematise as unrighteousness,--that alone is the sure road which leads man to success.

The opposite school do not wholly deny this. They admit the premises but they say:

Adharmēnaidhatē tābat, tato bhadrāni pashyati, tatah sapatnān jayati,--samūlastu vinashyati.

In unrighteousness they prosper, in it they find their good, through it they defeat their enemies,--but they perish at the root.

IT is still dark. The day is about to dawn. The stall-keepers, who gathered for the festival fair, have spent the winter night singing round the lighted fires. Now they are preparing to disperse. Their noise, unlike the birds' notes, disturbs the morning peace.

For man stands at the parting of the ways. His strings have to be tuned for a deeper and a more complex music than those of nature. Man has his mind which reasons, and his will which seeks its own path. These have not yet found their full harmony with their surroundings. Therefore they are apt to break out in the ugliness of discord.

But in this very ugliness lies the great hope of the future. For these discords are not mere facts which we are compelled to acknowledge; they are ugly facts. This itself asserts every moment, that they are not what they should be; they are incomplete, and they are hopeful because they are painful.

WE are like a stray line of a poem, which ever feels that it rhymes with another line and must find it, or miss its own fulfilment. This quest of the unattained is the great impulse in man which brings forth all his best creations. Man seems deeply to be aware of a separation at the root of his being, he cries to be led across it to a union; and somehow he knows that it is love which can lead him to a love which is final.

I HAVE a relationship with the world which is deeply personal. It is not of mere knowledge and use. All our relationships with facts have an infinite medium which is Law, *Satyam*; all our relationship with truth has an infinite medium which is Reason, *gnānam*; all our personal relationship has an infinite medium, which is Love, *ānandam*.

We are not mere facts in this world, like pieces of stones; we are persons. And therefore we cannot be content with drifting along the stream of circumstances. We have a central ideal of love with which to harmonise our existence, we have to manifest a truth in our life, which is the perfect relationship with the Eternal Person.

LAST night when the north wind was keen, like a sharp blade of steel, the stall-keepers improvised some kind of shelter with twigs and leaves. With all its flimsiness it was the most important necessity for them, for the time. But this morning, before it is light, we hear them shouting for their bullocks and dragging out from underneath the trees their creaking carts. It is urgently important for them now to leave their shelter.

"I want" has its constant counterweight--"I do not want." Otherwise the monster necessity, with its immovable weight, would crush all existence. For the moment we may sigh at the fact that nothing remains for long, but we are saved from permanent despair at the calamity that nothing moves at all. Things remain and things move--between these two contrary

currents we have found our dwelling-place and freedom.

THE horse harnessed to a carriage is only a part of it, the master is he who drives it unattached. We are enjoined to work with vigour and yet retain our detachment of mind. For our deeds must express our freedom above all, otherwise we become like wheels revolving because compelled. There is a harmony between doing and not doing, between gaining and renouncing which we must attain.

Our daily flow of prayer carries our self into the supreme Self, it makes us feel the reality of that fulness which we gain by utterly giving ourselves up, makes our consciousness expand in a large world of peace, where movements are beauty and all relations are truths because of their inner freedom, which is disinterestedness.

OUR will attains its perfection when it is one with love, for only love is true freedom. This freedom is not in the negation of restraint. It spontaneously accepts bondage, because bondage does not bind it, but only measures its truth. Non-slavery is in the cessation of service, but freedom is in service itself.

A village poet of Bengal says:

"In love the end is neither pain nor pleasure, but love only.
Love gives freedom while it binds, for love is what unites."

LOVE is not a mere impulse, it must contain truth, which is law. It accepts limitations from truth because of its own inner wealth. The child willingly exercises restraint to correct its bodily balance, because it has true pleasure in the freedom of its movements; and love also counts no cost as too great to realise its truth. Poetry is much more strict in its form of expression than prose, because poetry has the freedom of joy in its origin and end. Our love of God is accurately careful of its responsibilities. It is austere in its probity and it must have intellect for its ally. Since what it deals with is immense in value, it has to be cautious about the purity of its coins. Therefore, when our soul cries for the gift of immortality, its first prayer is,--"Lead me from the unreal to Truth."

THE Father is working in his world, but the Beloved is lying asleep in our heart, in the depth of its darkness. He will wake only when our own love wakes. It may sound paradoxical to say that we are unconscious of our own love, as we are unconscious of the fact that the earth is carrying us round the sun. But the truth is that all parts of our nature are not fully illuminated, and in most cases we have the immediate knowledge of ourselves only on the surface where our mind is occupied with the temporary needs and ferments of our life.

TO wake up in love is not to wake up in a world of sweetness, but in the world of heroic endeavours where life wins its eternity through death, and joy its worth in suffering. As the most positive affirmation of truth is in love, it must realise itself through all that

threatens us with deprivation. Poverty is afraid of the smallest loss, and wealth is daring in its expenditure. Love is the wealth of soul and therefore it reveals itself in utmost bravery and fortitude. And because it finds its resource in itself it begs not praise from men and no punishment can reach it from outside.

THE world of things in which we live misses its equilibrium when its communication with the world of love is lost. Then we have to pay with our soul for objects which are immensely cheap. And this can only happen when the prison walls of things threaten us with being final in themselves. Then it gives rise to terrible fights, jealousies and coercions, to a scramble for space and opportunities, for these are limited. We become painfully aware of the evil of this and try all measure of adjustment within the narrow bounds of a mutilated truth. This leads to failures. Only he helps us who proves by his life that we have a soul whose dwelling is in the kingdom of love, and things lose the tyranny of fictitious price when we come to our spiritual freedom.

IT is hard for us to free ourselves from the grip of our acquisitions. For the pull of their gravitation is towards the centre of our self. The force of perfect love acts towards the contrary direction. And this is why love gives us freedom from the weight of things. Therefore our days of joy are our days of expenditure. It is not the lightness of pressure in the outside world which we need in order to be free, but love which has the power to bear the world's weight, not only with ease, but with joy.

ONLY because we have closed our path to the inner world of freedom, has the outer world become terrible in its exactions. It is slavery to continue to live in a sphere where things are, yet their meaning is obstructed. It has become possible for men to say that existence is evil only because, in our blindness, we have missed something in which our existence has its truth. If a bird tries to soar in the sky with only one of its wings, it is offended with the wind for buffeting it down to the dust. All broken truths are evil. They hurt, because they suggest something which they do not offer. Death does not hurt us, but disease does, because disease constantly reminds us of health and yet withholds it from us. And life in a half world is evil, because it feigns finality when it is obviously incomplete, giving us the cup but not the draught of life.

COMING to the theatre of life we foolishly sit with our back to the stage. We see the gilded pillars and decorations, we watch the coming and going of the crowd; and when the light is put out at the end, we ask ourselves in bewilderment, what is the meaning of it all? If we paid attention to the inner stage, we could witness the eternal love drama of the soul and be assured that it has pauses, but no end, and that the gorgeous world-preparations are not a magnificent delirium of things.

WE criticise Nature from outside when we separate it in our mind from human nature, and blame it for being devoid of pity and justice. Let the wick burn with indignation at the want of light in the rest of the

candle, but the truth is that the wick represents the whole candle in its illumination. Obstacles are necessary companions to expression, and we know that the positive element in language is not in its obstructiveness. Exclusively viewed from the side of the obstacle, Nature appears as inimical to the idea of morality. But if that were absolutely true, moral life could never come to exist. Life, moral or physical, is not a completed fact, but is a continual process, depending for its movement upon two contrary forces, the force of resistance and that of expression. Dividing these forces into two mutually opposing principles does not help us, for the truth dwells not in the opposition but in its continual reconciliation.

GOOD taste which is needful for the true understanding of a poem, comes from the vision of unity seen in the light of imagination. Faith has the similar function in our acceptance of life. It is a spiritual organ of sight which enables us instinctively to realise the vision of wholeness when in fact we only see the parts. Sceptics may scoff at this vision as an hallucination, they may select and arrange facts in such a manner as to disprove it and yet faith never doubts its own direct apprehension of the inner truth which binds, which builds, which heals, which leads to an ideal of fullness. Faith is this spontaneous response in our being to the voice of the all-pervading Yes, and therefore it is the greatest of all creative forces in human life. It is not merely a passive acknowledgment of truth, it is an ever active effort for attaining harmony with that peace which is in the rhythm of truth in creation, goodness which is in the

rhythm of combination in society, and unity of love which is in the rhythm of self-realisation in soul. The mere fact of innumerable breaks in such a rhythm no more proves its unreality to a man gifted with faith than the prevalent fact of harsh notes and noises disproves the truth of music to a musician. It only calls him to a strenuous endeavour to mend the break and establish harmony with truth.

THE day breaks in the east, like a bud bursting its sheath to come out in flower. But if this fact belonged only to the outside world of events, however could we find our entrance into it? It is a sunrise in the sky of our consciousness, it is a new creation, fresh in bloom, in our life.

Open your eyes and see. Feel this world as a living flute might feel the breath of music passing through it, feel the meeting of creative joy in the depth of your consciousness. Meet this morning light in the majesty of your existence, where it is one with you. But if you sit with your face turned away, you build a separating barrier in the undivided sphere of creation, where events and the creative consciousness meet.

DARKNESS is that which isolates our consciousness within our own self. It hides the great truth of our unity with the world, giving rise to doubt and contention. Groping in the dark, we stumble against objects to which we cling, believing them to be the only things we have. When light comes we slacken our hold, finding them to be mere parts of the all to which we are related. This is freedom--freedom from

the isolation of self, from the isolation of things which impart fierce intensity to our sense of possession. Our God is that freedom, for He is Light, and in that light we find out truth, which is our perfect relationship with all.

FEAR assumes unlimited dimensions in the dark, because it is the shadow of the self which has lost its foothold in the all; the self which is a doubter, an unbeliever, which puts its emphasis upon negation, exaggerating detached facts into fearful distortions. In the light we find the harmony of things and know that our world is great and therefore we are great; we know that, with more and more extensive realisation of truth, conflicts will vanish, for existence itself is harmony.

IN Nature we find the presence of law in truth, and the presence of joy in beauty. It is urgently necessary for us to know truth, but we are free to ignore the presence of joy. It is not safe for our life to forget that it becomes light in the morning; but we can safely forget that morning is beautiful, and yet live.

In this realm of truth we are bound, in the realm of beauty we are free. We must pay our homage to God where He rules; but we may laugh at Him where He loves. He keeps us bound where He binds Himself, He gives us freedom where He is infinite. The great power of beauty is in its modesty. It makes way for the least of us, it waits in silence. It must have our all or nothing, therefore it never asks. It suffers meekly when it is refused, but it has its eternity.

AN acquaintance of mine has suddenly died and once again I come to know death, the tritest of all truisms in this world.

The moralist teaches us to know the world as unreal through the contemplation of death. But to make renunciation easy by calling the world names is neither true, nor brave. For that renunciation is no renunciation at all in which things have lost their value.

On the contrary, the world is so true, that death's wheel leaves no mark upon it. The untruth is in the belief that this self of ours for its own permanent use can rob this world of even a particle of its things. Death has its concern only with our self and not with this world. The world never loses an atom, it is our self which suffers.

THERE are men whose idea of life is static, who long for its continuation after death only because of their wish for permanence and not perfection; they love to imagine that the things to which they are accustomed will persist for ever. They completely identify themselves in their minds with their fixed surroundings and with whatever they have gathered, and to have to leave these is death for them. They forget that the true meaning of living is outliving, it is ever growing out of itself. The fruit clings to its stem, its skin clings to the pulp and the pulp to the seed so long as the fruit is immature, so long as it is not ready for its course of further life. Its outer covering and its inner core are not yet differentiated and it only proves

its life by its strength of tenacity. But when the seed is ripe its hold upon its surrounding is loosened, its pulp attains fragrance, sweetness and detachment, and is dedicated to all who need it. Birds peck at it and it is not hurt, the storm plucks it and flings it to the dust and it is not destroyed. It proves its immortality by its renunciation.

IN Hindu scriptures this world is considered to be an egg. If that be true, then this egg must have for its content a living being whose fulfillment is to break through its shell into a freer existence.

While our world feeds us, gives us shelter, it encloses us all around. The limitedness of our narrow sensibility and range of thought build the shell of our world egg, within which our consciousness is confined. If we could widen its boundaries even by a small fraction, if some of the invisible rays could come within our sphere of perception, if few more of the dance rhythms of creation could find response in some added strings of our senses, then the whole aspect of our world would be completely changed.

To come out of the bounds of our sensibility and mental vision into a wider freedom is the meaning of our immortality. Can we imagine in our present stage of confinement what that sphere of freedom is like? From the data of all the facts within the shell can a chick ever form the idea of the world to which it is to be born?

THE passivity which is the predominant fact of the shell life is secretly contradicted by the rudimentary

wings. Likewise in the confinement of our present state, in spite of the fact that a great part of our life is passively obedient to circumstances, there struggles in us our aspiration for freedom against impediments that appear to be ultimate. This is our spiritual pair of wings which have their significance in a full opportunity to soar. Had immortality only meant an endless persistence of our shell itself then we should admit that these impotent wings were cursed by an evil power with an eternity of hindrance. But this we cannot admit. Man has ever talked of emancipation from what is present, from what seems final. While the spirit of life in him seeks continuance the spirit of immortality seeks emancipation.

THE life of the seed within the fruit is absolutely different from its life of growth as a tree. The life which is bound on all sides within the environment of our self, within the limited range of our senses must be so fundamentally different from the life of an emancipated soul that it is impossible to imagine the latter while we are immured in the sheath of self. And therefore in our desire for eternal life we pray for an eternity of our habit and comfort, forgetting that immortality is in repeatedly transcending the definite forms of life in order to pursue the infinite truth of life. Those who think that life's true meaning is in the persistence of its particular forms which are familiar to us are like misers who have not the power to know that the meaning of money can only be found by spending it, by changing the symbol into truth.

ALL our desires are but focussing our will to a limited range of experience. These become jealously tenacious and combative when we fail to imagine that our experience will widen. In our childhood we wished for an unbounded continuity in our enjoyment of a particular food or game and we refused to believe in the worth of a mature age which had different interests altogether. Those who build their vision of a life after death upon the foundation of desires belonging to the present life merely show their want of faith in Eternal life. They cling to what they have because they cannot believe that their love for the present is only an indication that this love will persist through their growth, stimulating it, and not that it will retard their growth altogether.

THE world of sleep is fundamental,--it is the world of the mother's womb. It is the world where the grass and the trees live and find their beauty of reposefulness. Our consciousness has freed itself from its embrace, asserting its independence. It is the freedom of the fountain which must come over and over again to its origin to renew its play. The whole depth and spread of the still water finds its own play in the play of this little fountain. In like manner, it is in our own consciousness that the universe knows itself. Therefore this consciousness has to be great in order to be true. Our consciousness is the music of the world, its dance, its poem. It has its pauses in the bosom of the original sleep, to be fed with immortality at her breast.

IN man's nature there is a division between the fleeting and the permanent, which the animals have not, because they live on the surface of life. Therefore they are saved from the danger of trying to give permanence to things which have not that quality in themselves. Only because man has to a great extent a preservative power in his inner world, does he try in his greed to keep his appetites ever fresh, steeping them in the elixir of imagination. These appetites are of outer nature, and for the animals they quit the stage when they have played their parts. But when we try to hoard them in our inner life we wrongly put upon them the seal of the infinite. Thus our land of immortality is every day being invaded by the retinue of death, and the servants who ought to be dismissed with their wages paid, are enshrined in our sanctuary.

WEALTH is the symbol of power. There-fore, wealth must move and flow in order to be perfect. For power is active, it is movement. But mere movement is superficial. It must be a growth and therefore continual gaining. This gain is something which not merely moves, but remains.

The highest harmony of movement and rest is in the spiritual life, whose essence is love. Love of God, nay, love in all forms, is the reaching of the goal and yet never coming to a stop. Power, when it reaches its end, stops and grows careful of its hoarding. Love, when it reaches its end, reaches endlessness and therefore is not afraid of spending its all.

BEING by nature social, some portion of our energies we must employ to keep up the flow of sociality. But its field and action are on the surface. The ripples of gregariousness are not the deep currents of human love. The men who have strong social instincts are not necessarily lovers of men.

The men who are spendthrifts very often lack true generosity. In most cases they cannot give, but can only spend. And also like them the social men can spend themselves, but not give themselves. This reckless spending creates a vacuum which we fill up with the débris of activities, whose object is to bury time.

BUT we cannot afford to fritter away our solitude where lies the throne of the infinite. We cannot truly live for one another, if we never claim the freedom to live alone, if our social duties consist in helping one another to forget that we have souls. To exhaust ourselves completely in mere efforts to give company to each other, is to cheat the world of our best, the best which is the product of the amplitude of our inner atmosphere of leisure. Society poisons the air it breathes, where it hems in the individual with a revolving crowd of distractions.

IN our country it is accounted the greatest calamity to have one's courtyard brought under the plough. Because, in the courtyard, man has made his very own the immense wealth called space. Space is not a rare commodity outside, but one does not *get* it till he can bring it inside and make it his own. The space of

the courtyard, man has made part of his home. Here the light of the sun is revealed as his own light, and here his baby claps his little hands to call to the moon. So if the courtyard be not kept open, but be used for sowing crops, then is the nest destroyed in which the outside Universe can come and dwell as man's own universe.

THE difference between a really rich man and a poor man is, that the former can afford vast open spaces in his home. The furniture with which a rich man encumbers his house may be valuable, but the space with which he makes his courtyard wide, his garden extensive, is of infinitely greater value. The business place of the merchant is crowded with his stock,--there he has not the means of keeping spaces vacant, there he is miserly, and millionaire though he be, there he is poor. But in his home that same merchant flouts mere utility by the length and breadth and height of his room--to say nothing of the expanse of his garden--and gives to space the place of honour. It is here that the merchant is rich.

Not only unoccupied space, but unoccupied time, also, is of the highest value. The rich man out of his abundance, can purchase leisure. It is in fact a test of his riches, this power to keep fallow wide stretches of time, which want cannot compel him to plough up.

There is yet another place where an open expanse is the most valuable of all,--and that is p. 52 in the mind. Thoughts which must be thought, from which there is no escape, are but worries. The thoughts of the poor

and the miserable cling to their minds as the ivy to a ruined temple.

Pain closes up all openings of the mind. Health may be defined as the state in which the physical consciousness lies fallow, like an open heath. Let there be but a touch of gout in the remotest toe and the whole of consciousness is filled with pain, leaving not a corner empty.

Just as one cannot live grandly without unoccupied spaces, so the mind cannot think grandly without unoccupied leisure,--otherwise for it truth becomes petty. And like dim light, petty truth distorts vision, encourages fear, and keeps narrow the field of communion between man and man.

IN society, we find our places according to a certain conventional price set upon us, like toys arranged in the shop windows, according to their value. This makes us forget that we are not for sale, that the social man is not the whole man.

I have known a fisherman singing, while fishing all day in the Ganges, who was pointed out to me by my boatman with awe as a man possessed by God. He is out of reach of the fluctuation of market prices, for he has found out the infinite value of the soul which the monarchs of the world have not. In history there were men who are still recognized by their eternal worth; but this recognition is not the only proof of their value. For immortality is not in its outer manifestation, and dark rays are rays all the same, though we do not see them. The figure of this

fisherman comes to my mind when I think that their number is not small who with their lives sing the epic of the freedom of soul, but will never be known in history.

OUR aspiration becomes easy when through us our community aspires. Money-making is pursued by most men, not merely because money is useful, but rather because it is desired by others. The savages' lust for head-hunting becomes irresistible when it is prevalent in the community. When the majority wishes through us, we are ready to sacrifice truth to its claims.

Doubts assail us and strength fails in our aspiration for spiritual life chiefly because it is not the aspiration of the surrounding crowd. Therefore our wish for the highest has to be so immensely true, so that it can sustain itself in all circumstances against the constant pressure of the crowd's wish. We need all the succour of the eternal to fight against the combined antagonism of the congregated moments.

OUR thoughts naturally move in their surrounding element of man's mind, like birds in the air. This sky of mind is perpetually troubled by contrary wind-currents, by doubts and denials, by levity and pride; it is obscured by the dust and smoke of the busy world. Our spiritual wings require spontaneity of speed, grace of perfect movement; but when they are constantly buffeted by noisy gusts from all sides it makes us too conscious of our limitations, and consequently that self-abandonment becomes difficult

which is necessary for our communion with the Infinite. And yet the task has to be done and the most difficult path taken for the highest attainment of life. The great teachers have ever won that infinity of solitude needed for soul's meeting with her God, through the crowd and for the crowd themselves. In the lives of these men we witness the proof of our own limitless power, and the faith that we thus gain gives freedom to our aspiration in the face of adversity.

SOME part of the earth's water becomes rarefied and ascends to the skies. With the movement and the music it acquires in those pure heights it then showers down, back to the water of the earth, making it wholesome and fresh. Similarly, part of the mind of humanity rises up out of the world and flies skywards; but this sky-soaring mind attains completeness only when it has returned, to mingle with the earth-bound mind. This is the ventilation of religion, the circulation of man's ideals between heaven and earth.

THERE are the rain of mud, the rain of blood, and such like dire phenomena of which we hear tell. These happen when the purity of the atmosphere is sullied and the air is burdened with dirt. Then it is not the song of the sky which descends in purifying showers, but just the earth's own sins which fall back on it. Then our religion itself grows muddy, the collective egoism of the people assumes pious names, and we boast of our God taking the lead in our adventures of sell-seeking, in our campaign of hatred.

TO–DAY on the sin-laden dust of the earth pours tainted rain from the sky. Our long wait for the cleansing bath in pure water from on high has been repeatedly doomed to disappointment; the mud is soiling our minds and marks of blood are also showing. How long can we keep on wiping this away? Even the pure silence of the empyrean is powerless to clarify the discordant notes of the prayer for peace which is rising from a blood-stained world.

Peace? Who can truly pray for Peace? Only they who are ready to renounce.

Atha dheerā amrtatvam viditvā
Druvam adhruvēshviha na prārthayantē.

Men of tranquil mind, being sure of Immortal Truth, never seek the eternal in things of the moment.

OUR greatest men have shown immense respect for mankind in their expectations. We come to believe in ourselves because of what is asked of us. Practical men base their arrangements upon their estimates of man's limitations. Therefore the great creations of history, the creations that have their foundation upon the faith in the infinite in man, have not their origin in the common-sense of practical men. When Buddha said to men: "Spread thy thoughts of love beyond limits," when Christ said: "Love thine enemies," their words transcended the average standard of ideals belonging to the ordinary world. But they ever remind us that our true life is not the life of the ordinary world, and we have a fund of resources in us which is inexhaustible. It is not for us to despair,

because the highest hope for mankind has been uttered by the great words of great men.

IT is an important duty for man so to bear himself that he may not fail to be recognized as man,--not only in his own interest, but because of his responsibilities to others. The man who belittles himself lowers not only his own value but that of all mankind. Man knows himself as great where he sees great men,--and the truer is such vision of greatness, the easier it becomes to be great.

TO fledgeling birds flight in the sky may appear incredible. They may with apparent reason measure the highest limit of their possibilities by the limited standard of their nests. But, in the meanwhile, they find that their food is not grown inside those nests, it is brought to them across the measureless blue. There is a silent voice that speaks to them, that they are more than what they are, and that they must not laugh at the message of soaring wings and glad songs of freedom.

THE more we feel afraid of pain, the more we build all kinds of hiding places in which to hide ourselves from our own truth. Our wealth and honour are barricades that keep us at arm's length from the touch of our own true selves. Thus we become more familiar with that which we have, than that which we are. Our sufferings seek us out through our protections; they take away our artificial props and set us face to face with our naked loneliness.

This stripping bare of our deeper selves is not only necessary for self-exploration and the discovery of our innermost resources, but it is also needed for our purification. For beneath our safe cover of prosperity and comfort, dirt and dead matter gather every day waiting to be cleared by the rude rubbing of pain.

THE old is prudent but is not wise. Wisdom is that freshness of mind which enables one to realise that truth is not hoarded in caskets of maxims, it is free and living. Great sufferings lead us to wisdom because these are the birth-throes through which our mind is freed from its habit-environment, and comes naked into the arms of reality. Wisdom has the character of the child perfected through knowledge and feeling.

MORNING has its birds' songs, and life's daybreak has the music of the child. At every home comes to us this refrain of life with its pure notes of beauty. The bloom constantly is brushed off the world of man by the friction of its dirt, it is roughened and begrimed by the callous touch of age; yet there flows unobstructed the daily renewal of humanity in its ceaseless rebirths. The eternal repeats its call at man's gate in every child, and the morning's message keeps its melody unimpaired.

It rouses response to-day in my heart, the life's awakening call that comes from the children's shouts and songs round me, and I feel that creation finds its own true voice in them, the creation which keeps nestled in its heart the spirit of the child.

THIS symphony made of the morning light and children's mirth does not speak to me of pure joy. For in my heart it mingles with another strain which tempers its sparkle with a shade of sadness. It is a cry of unattained harmony, unfulfilled hope. The simple notes of ideal completeness, dash themselves against life's complexities, rugged with flaws and fractures, and a sob of anguish spreads over our thoughts. For pain finds its own music in the notes that joy brings to it from heaven, as the pebbles find theirs from the flow of the laughing stream.

EXISTENCE is the play of the fountain of immortality. Wash your soul with its water, you who are old, and feel that you are of the same age with the flower that has blossomed this morning and with this light which carries fresh in its countenance the first smile of creation. This is freedom, freedom from the mist which for the time being masks our spirit with the semblance of blurred age, hiding from us the truth that we are the children of the immortal. Could the child bring such a joy to the heart of man if age and death were true? Does not that joy come from a direct recognition of the truth of deathless life, of endless growth and ever-renewed hope of perfection?

TO alleviate pain, to try to remove its causes, are worthy of man. All the same, we must know that a great part of our sufferings has to be ascribed to the beginning of our entrance into a new plane of existence to which our vital nature has not been completely adapted nor our mind thoroughly accustomed. From a narrow perfection of animality

man has arrived in the imperfectness of spiritual life, where the civil war between the forces of our primitive past and those belonging to our future has robbed us of peace. Not having reached its normal stage humanity is enveloped in the incandescent vapour of suffering.

MAN'S greatness is like the morning sun, its horizon is far before us. Man truly lives in the life that is beyond him; he toils for the unknown master, he stores for the unborn, he leaves the best harvest of his life for reapers who have not yet come; the time which is yet to be is truer to him than the time which is. Man offers himself as a sacrifice for all that lies in future; the motive power which guides the course of his growth is expectation. All this shows that man is not yet born, his history is the history of birth-throes. Our greatest men bring in their life the message of man's future birth; for they dwell in the time to come, making it ready for ourselves. They reveal to us a life whose glory is not in the absence of suffering, but in the fact that its sufferings have been made creative, transmuted into the stuff of life itself. It is like the tree which garners the sun's heat and light in its fibre and breaks out in beauty of fruitfulness. By extinguishing the fire of pain man may find his comfort, his period of slumber, which is the period of stagnant time, an imprisoned present; but by mastering this fire he lights his lamp of wisdom which gives illumination to the endless future.

THERE are sufferings about which the question comes to our mind whether we deserve them. We

must frankly acknowledge that explanations are not offered to us. So it does not help us in the least to complain, let us rather be worthy of the challenge thrown to us by them. That we have been wounded is a fact which can be ignored, but that we have been brave is a truth of the highest importance. For the former belongs to the outer world of cause and effect, while the latter belongs to the world of spirit.

WE must know that to be provided with an exact apportionment of what we deserve and need, is like travelling in a world whose flatness is ideally perfect, and therefore where the fluid forces of nature are held in suspense. We require ups and downs, however unpleasant they may be, in our life's geography, in order to make our thoughts and energies fluently active. Our life's journey is a journey in an unknown country, where hills and hollows come in our way unawares, keeping our minds ever active in dealing with them. They do not come according to our deserts, but our deserts are judged according to our treatment of them.

WHEN the ship's hold is full of water then only does the buffeting of the outside waters become a menace. The inside water is not so visibly threatening, its tumult not so stupendously apparent,--it destroys with its dead weight. So the temptation is strong to cast all the blame on the waves outside. But if good sense does not dawn in time, of all hands manning the pumps, then sinking is inevitable. However hopeless the task of getting rid of the internal water

may now and then appear, it is surely more hopeful than trying to bale away the water of the outside seas!

Obstacles and opposition from without there always will be, but they become dangers only when there are also obstacles and opposition within.

WHEN we come to believe that we are in possession of our God because we belong to some particular sect it gives us such a complete sense of comfort, that God is needed no longer except for quarrelling with others whose idea of God differs from ours in theoretical details.

Having been able to make provision for our God in some shadow-land of creed we feel free to reserve all the space for ourselves in the world of reality, ridding it of the wonder of the infinite, making it as trivial as our own household furniture. Such unlimited vulgarity only becomes possible when we have no doubt in our minds that we believe in God while our life ignores Him.

THE pious man of sect is proud because he is confident of his right of possession in God. The man of devotion is meek because he is conscious of God's right of love over his life and soul. The object of our possession becomes smaller than ourselves, and without acknowledging it in so many words the bigoted sectarian has an implicit belief that God can be kept secured for certain individuals in a cage which is of their own make. In a similar manner the primitive races of men believe that their ceremonials have a magic influence upon their deities.

Sectarianism is a perverse form of worldliness in the disguise of religion; it breeds a narrowness of heart in a greater measure than the cult of the world based upon material interest can ever do. For undisguised pursuit of self has its safety in its openness, like filth exposed to the sun and air. But the self-magnification with its consequent lessening of God that goes on unchecked under the cover of sectarianism loses its chance of salvation because it defiles the very source of purity.

RELIGION, like poetry, is not a mere idea, it is expression. The self-expression of God is in the endless variedness of creation; and our attitude towards the Infinite Being must also in its expression have a variedness of individuality ceaseless and unending. Those sects which jealously build their boundaries with too rigid creeds excluding all spontaneous movement of the living spirit may keep hoarded their theology but they kill religion.

THE attempt to make the one religion which is their own prevail for all time and space, comes naturally to men addicted to sectarianism. This makes it offensive to them to be told that God is generous in his distribution of love, and his means of communication with men have not been restricted to a blind lane abruptly stopping at one historical point of time and place. If humanity ever happens to be overwhelmed with a catastrophe of a universal flood of one religion then God will have to make provision for another Noah's Ark to save his creatures from a spiritual destruction.

WHEN religion is in the complete possession of the sect and is made smooth to the level of the monotonous average, it becomes correct and comfortable, but loses the living spirit of art. For art is the expression of the universal through the individual, and religion in its outer aspect is the art of the human soul. It almost becomes a matter of pride and a sign of superior culture to be able to outrage all codes of decency imposed by an authorised religion bearing the stamp of approval of an organisation which can persecute but has not the power to persuade.

As an analogous phenomenon, we have known literary men deliberately cultivating a dread of whatever has the reputation of goodness, and also men of art afraid of being suspected as a lover of the beautiful. They rebel against the fact that what is proper and what is true in beauty and in goodness have become mixed up in men's mind. The appraisement of what is proper does not require any degree of culture or natural sensitiveness of mind, and therefore it fetches a ready price in the market, outbids truth, becomes petty in its tyranny and leaves smudges of vulgarity upon things that are precious. To rescue truth from the dungeon of propriety has ever been the mission, of poets and artists, but in the time of revolution they are apt to go further by rejecting truth itself.

In our epic Rāmāyana we find that when Prince Rāmachandra won back his wife from the clutches of the giant who had abducted her, his people

clamoured for her rejection, suspecting defilement. Similarly in art fastidious men of culture are clamouring for the banishment of the beautiful because she has been allowed to remain so long in the possession of propriety.

THOSE who have their enterprises in the world of nature, master her forces, becoming rich in wealth and power. The greatest gain which comes across their path in their adventures is moral truth. For power is combination, and all combinations, in order to be perfect, need the help of the moral law, in which individuals acknowledge the universal principle of the good. Moral truth is most needed when men move, and move together.

But laws, whether in nature where it is physical, or in society where it is moral, are external. They are formal, lacking that deeper mystery of perfectness, which is creation; which is in the beauty of harmony in nature; which is in the beauty of love in man. Law is the channel of finitude through which things evolve without ceasing, but its meaning lies in its revolution round an inner centre which is infinite. We follow law to live; we reach the centre to find immortality.

FOLLOWING the interminable current of law, exploring the countless fields of forces and openings of wealth, we talk of endless endeavour but of no ultimate gain. We know that power thrives in moving. When it stumble against some final object it receives its death fall. We of all peoples in the world know to our cost that when nations grow weary of

their quest, settling down to store up and to arrange their possessions; when with their distrust of new ideas their morals stiffen into conventions, becoming unfit to guide them in the path of life's adventures, keeping them bound to growthless traditions, then they are gradually pushed away from life's high road by the moving forces of history.

But this endlessness of movement in the outer world only proves that there we have no goal to reach and our goal is somewhere else. It is in the inner region of spirit. There our deepest longing is for that peace which rests upon fulfilment. There we meet our God. He is the ever-moving power in the world. He is the ever-reposing love in the soul. God eludes us in nature to call us onward; in the soul He surrenders Himself to gather us to His heart. This is why, in the realm of power, we grow by aggrandisement; but, in the realm of love we grow by renunciation. This is why though in our worldly ambition pride acts as an incentive, it is the greatest of all obstacles in our spiritual aspiration.

IN a lyrical poem, the metre and the idea are blended in one. Treated separately, they reveal themselves as two contrary forces; and instances are common in which their natural antagonism has not been overcome, thus resulting in the production of bad poems.

We are the artists, before whom lie materials which are mutually obstructive. They continually clash, until they develop into a creation perfect in unity. Very

often, in order to shirk trouble and secure peace, we sacrifice one of the contending parties. This makes the fight impossible, but also the creation. The restless spirit of nature divorced from the soul's repose drives us to the madness of work which piles up towers of things. On the other hand the spiritual being deprived of its world of reality lives only in the exile of abstraction, creating phantoms in which exaggerations, unchecked by the strict necessities of forms, run riot.

WHEN the man-made world is less an expression of man's creative soul than a mechanical device for some purposes of power, then it hardens and narrows itself, attains too definite a character, leading to proficiency at the cost of the immense suggestiveness of life. In his creative activities man establishes human relationships with his surroundings, making nature instinct with his own life and love. But with his utilitarian energies he fights nature, banishes her from his world, deforms and defiles her with the ugliness of his callous ambitions. This world of man's own manufacture with its discordant shrieks and mechanical movements incessantly suggests to him and convinces him of a scheme of universe which is an abstract system and which has no touch of the person and therefore no ultimate reality.

WITH the truth of our expression we grow in truth. The truth of art is in the disinterested joy of creation, which is fatally injured when betrayed into a purpose alien to itself. All the great civilisations that have become extinct must have come to their end through

some constant wrong expression of humanity; through slavery imposed upon fellow-beings; through parasitism on a gigantic scale bred by wealth, by man's clinging reliance on material resources; through a scoffing spirit of scepticism robbing us of our means of sustenance in the path of truth.

CONSCIOUSNESS is the light by the help of which we travel along our path of life. But we cannot afford to squander this light at every step. Economy we need, and habit is that economy. It enables us to live and think without fully keeping our mind illumined. On festival nights we do not count the cost of our excess of light, because it is not for removing some deficiency, but for expressing the sense of our inner exuberance. And for the same reason habit becomes a sign of poverty in our spiritual life; for it is not a life of necessity, but of expression. In our love, our consciousness has to remain at its brightest, in order to be true. For love is no mere carrying out of some purpose, it is the full illumination of consciousness itself.

IF we allow our act of worship to deaden into a habit, then it frustrates itself, stiffening into mere piety which is a calculated economy of love. For worship has its worth, not in the action, but in a perfect outflow of consciousness in which habit has the tendency of becoming an impediment. We grow worldly in our devotion when we imagine that it confers upon us some special advantage, thus causing pious habits to be formed and valued. For when it is a question of profit, buying in the cheapest market is

the best wisdom; but when complete giving out is the sole object, then economy is cheating one's own self.

THERE is one thing which is common in the process of the physical and the spiritual life. In both it is essential that we must forget the self. We know all the better what is around us by not having to remember our own selves at every step. When we are more to ourselves, then the world is less to us. But forgetfulness of self in our ordinary life of usefulness is mostly negative, it is attained by habit. Not so in the spiritual life, where self is forgotten because love is there. It is like the individual word, losing its meaning where it is separate, but regaining itself all the more where it is one with the whole poem. In the spiritual life we forget our exclusive individual purpose and are flooded with the spirit of perfection which through us transcends ourselves. In this we feel our immortality, which is the great meaning of our life.

OUR nature being complex, it is unsafe to generalise about things that are human; and it is an incomplete statement of truth to say that habits have the sole effect of deadening our mind. The habits that are helpful are like a channel, which helps the current to flow. It is open where the water runs onward, guarding it only where it has the danger of deviation. The bee's life in its channel of habit has no opening,--it revolves within a narrow circle of perfection. Man's life has its institutions which are its organised habits. When these act as enclosures, then the result may be perfect, like a beehive of wonderful precision of form,

but unsuitable for the mind which has unlimited possibilities of growth.

FOR the current of our spiritual life creeds and rituals are channels that may thwart or help according to their fixity or openness. When a symbol of spiritual idea becomes rigidly elaborate in its construction, it supplants the idea which it should support. In art and literature metaphors which are the symbol of our emotional perceptions excite our imagination but do not arrest it. For they never claim a monopoly of our attention; they leave open the way for the endless possibility of other metaphors. They lose their artistic value if they degenerate into fixed habits of expression. Shelley, in his poem of the Skylark, pours out images which we value because they are only a few suggestions of the immeasurableness of our enjoyment. But if, because of their fitness and beauty, a law were passed that while thinking about a skylark these images should be treated as final and no others admitted, then Shelley's poem would at once become, false; for its truth is in its fluidity, in its modesty, which tacitly admits that it has not the last word.

THE other great body of ours is the world, with which this little body of ours ever aspires to establish a perfect relation of harmony. Is it simply for the sake of some convenience? Do our eyes try to see lest some danger or obstacle should come unawares in the dark, lest we might fail to find the things that are needful? No doubt these are powerful incentives, but the great fact lies in the delight of the meeting of our eyes with the world of lines, colours and movements. There is

an incessant call from this universe of light, of sound, of touch, to our eyes, ears, to our limbs, and the response to it is a fulfilment which not only belongs to us, but to the great world. And this is the reason why from remote ages light incessantly knocked at the closed gates of life's blindness, till after repeated efforts life opened its windows of sight, and the union of the two was perfected. This was a wedding whose highest meaning is in its joy.

WE have a mental body, which has its organs of thought and feeling. There is the great social mind of man with which it seeks its harmony, for the perfecting of which experiments are carried on without rest. This aspiration also has not its source in expediency. It is an impulse for union which drives our mind across our little home and neighbourhood to its love tryst abroad. It must unite with the great mind of humanity to find its fulfilment. The beehive is the product of the truth of the unity in the bee's life; but literature, art and politics, moral laws and religions, which have no end to their freedom of growth, are born of the wedding of the man with Man.

THE question is asked, if life's journey be endless where is its goal? The answer is, it is everywhere. We are in a palace which has no end, but which we have reached. By exploring it and extending our relationship with it we are ever making it more and more our own. The infant is born in the same universe where lives the adult of ripe mind. But its position is not like a schoolboy who has yet to learn

his alphabet, finding himself in a college class. The infant has its own joy of life because the world is not a mere road, but a home, of which it will have more and more as it grows up in wisdom. With our road the gain is at the end, but with this world of ours the gain is at every step; for it is the road and the home in one; it leads us on yet gives us shelter.

OUR life in the world is like listening to a song, to enjoy which we do not wait till it is finished. The song is there, in the singing from the very first note. Its unity permeates all its parts and therefore we do not impatiently seek the end, but follow the development. In the same way, because the world is truly one its parts do not tire us--only, our joy grows in depth with our deeper comprehension of its unity. At the moment when our various energies are employed with the varied in the world of nature and of man, the One in us is growing up towards the One in all. If the many and the one, the endless movement and the eternal reaching of the goal, were not in harmony in our being, our existence would be to us like ever learning grammar, and yet never coming to know any language.

NATURE is a mistress who tempts us with liberal wages--so much so, that we work extra hours for the extra remuneration. Yet in the midst of this bribery and these temptations man still cries for deliverance. For he knows that he is not a born slave and he refuses to be deluded into believing that to follow one's own desires unhindered is freedom. His real trust lies in his growth and not in his accumulations.

The consciousness of a great inner truth lifts man from his surroundings of petty moments into the region of the eternal. It is the sense of something positive in himself for which he renounces his wealth, reputation, and life itself, and throws aside the scholar's book of logic, becoming simple as a child in his wisdom.

IN fact, man wants to reach that inner region where he can take his stand in the perfection of his unity, and not there where link upon link is forged, in an endless series, in the chain of things and events.

But as our body seeks its harmony with the great world-body for its fulfilment, so the one in us seeks its union with the great One. The One in us knows itself, has its delight in itself and expresses itself in its activities. It is truth and joy and expression. Therefore its union with the highest One must be in wisdom, in love and in service. This is our religion, that is to say, our higher nature. Its purposes cannot be definitely pointed out and explained, for it belongs to that life in the spiritual world where our objects have their recognition in something which we vaguely try to describe as blessedness,--a state of perfection, which is an end in itself. It is easy for man to ignore it and yet live, but man never did ignore it. He doubts it, mocks it, and strikes it, he fails in his realisation of it, but even in his failures and rebellions, in his desperate attempts to escape from it, he revolves round this one great truth.

A BLOCK of stone is unplastic, insensitive, inert, it offers resistance to the creative idea of the artist. But for a sculptor its very obstacles are an advantage and he carves his image out of it. Our physical existence is an obstacle to our spirit, it has every aspect of a bondage, and to all appearance it is a perpetual humiliation to our soul. And therefore it is the best material for our soul to manifest herself through it, to proclaim her freedom by fashioning her ornaments out of her fetters. The limitations of our outer circumstances are only to give opportunities to our soul, and by being able to defy them she realises her truth.

OUR living body in its relations to the physical world has its various wishes. These are to eat, to sleep, to keep warm or cool, as necessity demands--and many others. But it has one permanent wish, which is deeper and there-fore hidden. It is the wish for health. It works every moment fighting diseases and making constant adjustments with changing circumstances. The greater proportion of its activities are carried on behind our consciousness. He who has wisdom in regard to his physical welfare knows this and tries to establish harmony between the bodily desires that are conscious and this one desire which is latent. And he willingly sacrifices the claims of his appetites to the higher claim of his health.

We have our social body in which we come into relation with other men. Its obvious wishes are those that are connected with our selfish impulses. We want to get more than others and pay less than is our due.

But there is another wish, deeply inherent in our social life, which is concerned with the welfare of the community. He who has social wisdom knows p. 97 this and tries to bring all his clamorous wishes about personal pleasure, comfort and freedom under the dominion of this hidden wish for the good of others.

Likewise the obvious wish of our soul is to realise the distinction of its individuality, but it has its inherent wish to surrender itself in love to the Great Soul.

The wish for health takes into account the future of the body. The wish for the social good also has its outlook upon the time to come. They face the infinite. The wish of our soul to be one in love with the Great Soul transcends all limitations of time and space. Thus in our body, society, and soul we find on the surface the activity of numerous wishes and in their depth that of the one will which gives these wishes unity, leading them to peace, goodness, and love. In other words, on the one hand we have the wishes of the moment, and on the other the wish for the eternal. It is the function of our soul to unite these two and build its heaven upon the foundation of the earth.

A YOUNG friend of mine comes to me this morning to inform me that it is his birth-day and that he has just reached his nineteenth year. The distance between my age and his is great, and yet when I look at him it is not the incompleteness of his life which strikes me, but something which is complete in his youth. And in this differs the thing which grows, from the thing which is being made. A building in its

unfinished stage is only too evidently unfinished. But in life's growth every stage has its perfection, the flower as well as the fruit.

WHEN I was a child, God also became a child with me to be my playmate. Otherwise my imperfections would have weighed me down, and every moment it would have been a misery to be and yet not fully to be. The things that kept me occupied were trifling and the things I played with were made of dust and sticks. But nevertheless my occupations were made precious to me and the importance that was given to my toys made them of equal value with the playthings of the adult. The majesty of childhood won for me the world's homage, because there was revealed the infinite in its aspect of the small.

And the reason is the same, which gives the youth the right to claim his full due and not to be despised. The divinity which is ever young, has crowned him with his own wreath, whispering to his ears that he is the rightful inheritor of all the world's wealth.

The infinite is with us in the beauty of our childhood, in the strength of our youth, in the wisdom of our age; in play, in earning, and in spending.

THE beauty which is in this evening sky comprehends forces tremendous in their awfulness. Yet it reveals to us the harmony which must be in the centre of all world activities, the harmony which has a still voice which is music itself. Because we are able to take view of this evening world where the distant and the near are brought face to face, we can see what is

positively true in it--its beauty and unfathomable peace. When, through death, the deathlessness of some great life is discovered, the same vision of peace is revealed to us. The profound soul of Buddha is brought before our minds like this evening sky, and through all his struggles and sorrows, through his compassionate toil for men, we see a perfect assurance and repose of strength which is beauty. In smaller men the field of life is too narrow and therefore contra-dictions are too exaggerated to permit us any complete view of truth. But we may be sure, that in the currents of their lives as they run beyond death these contradictions are harmonised, for truth is over all, and beauty is the expression of truth.

IN the Upanishad God is described as "The Peaceful, the Good, the One." His peace is the peace of truth which we clearly see in Nature. The earth moves and the stars, every cell is moving and working in this tree, every blade of grass in this field is busy, and every atom of this evening star is restless, but peace is in the heart of all this movement--this movement which is creative. The movement which lacks this inner peace destroys. God, as the Peaceful, is revealed to him who has attained truth in his life, the truth which is ever active and yet which has an immensity of repose born of the mastery of self. It is not the loss of energy, the waning of life, which is peace, but their perfection.

An ignorant man finding himself in a factory for the first time in his life, is frightened at the bewildering

medley of movements, but he who knows it is struck with admiration at the concentration of purpose dwelling in its centre, unmoved. This takes away all misgivings, and the perfect correlation of activities appears as beautiful. This is the peace which belongs to truth.

LIFE is a flow of harmony that united the in and the out, the end and the means, the what is and the what is to come. Life does not store up but assimilates, does not construct but creates, its work and itself are never dissociated. When the materials of our surroundings are not living, when they are fixed habits and hoarded possessions then our life and our world become separated and their mutual discord ends in the destruction of both. Or when some unbalanced excess of passion takes predominance in the buildings of our own world its distribution of weight goes wrong, and it constantly oppresses the wholeness of our life. The source of all the great evils in society, in government, in other organisations is in the alienation of the living being from its outer habitation. The gulf thus created by the receding stream of soul we try to replenish with a continuous pour of wealth which may have the power to fill but not the power to unite. Therefore the gap is dangerously concealed under glittering quicksands of things which by their own accumulating weight cause a sudden subsidence in the middle of our sleep of security.

THE world of senses in which animals live is limited. Our reason has opened the gate for our mind into the heart of the infinite. Yet this freedom of reason is but

a freedom in the outer courtyard of existence. Objects of knowledge maintain an infinite distance from us who are the knowers. For knowledge is not union. Therefore the further world of freedom awaits us there where we reach truth, not through feeling it by senses or knowing it by reason, but through union of perfect sympathy. This is an emancipation difficult fully to imagine; we have but glimpses of its character. We perceive the fact of a picture by seeing it, we know about it by measuring its lines, analysing its colours and studying the laws of harmony in its composition. But even then it is no realisation of the picture, for which we want an intimate union with it immediate to ourselves.

THE picture of a flower in a botanical book is an information; its mission ends with our knowledge. But in pure art it is a personal communication. And therefore until it finds its harmony in the depth of our personality it misses its mark. We can treat existence solely as a text-book furnishing us lessons and we shall not be disappointed. But we know that there its mission does not end. For in our joy in it which is an end in itself we feel that it is a communication, the final response to which is not the response of our knowing but the response of our being.

WHEN Buddha preached *Maitri*--the relationship of harmony--not only with human beings but with all creation, did he not have this truth in his mind that our treatment of the world is wrong when we solely treat it as a fact which can be known and used? Did he not feel that its meaning can be attained only

through love because it is an expression of love which waits for its answer from our soul emancipated from the bondage of self? This emancipation cannot be negative in character, for love can never lead to negation. The perfect freedom is in a perfect harmony of relationship and not in a mere severance of bondage. Freedom has no content, and therefore no meaning, where it has nothing but itself. Soul's emancipation is in the fulfilment of its relation to the central truth of everything that there is, which is impossible to define because it is in the end of all definitions.

NO flame burns for ever. Light goes out for want of oil, is puffed out by the wind, often the lamp itself is shattered. In our fit of irritation we may say that the power of darkness is final and true, or that we create light ourselves by lighting the lamp. But the truth is that every extinction of light is to prove that the source of light is without end, and man's true power lies only in his ability to prove this over and over again.

I BELIEVE that there is an ideal hovering over and permeating the earth,--an ideal of that Paradise which is not the mere outcome of fancy, but the ultimate reality in which all things are and towards which all things are moving. I believe that this vision of Paradise is to be seen in the sunlight, and the green of the earth, in the flowing streams, in the gladness of springtime, the repose of a winter morning, in the beauty of human face and wealth of human love. Everywhere in this earth the spirit of Paradise is

awake and sending forth its voice. It reaches our inner ears without our knowing it. It tunes our harp of life, urging us to send our aspiration beyond the finite, as flowers send their perfume into the air and birds their songs.

OUR energies are employed in supplying ourselves with things and pleasures. They have no eternity in their background. There-fore we try to give things an appearance of permanence by making them big. Man in his anxiety to prolong his pleasure and power tries to make additions, and we are afraid to stop, because we fear that they must some day come to an end.

But truth is not afraid to be small, to come to an end,--just as a poem, when it is finished, is not really dead. Not because a poem is composed of endless lines but because it carries an ideal of perfection. The pauses of truth has the cadence of the infinite, its disappearances are the processional arches on its path of immortality.

WE light the lamp in our room which creates a seeming opposition between it and the great outside world. Our life on the earth is like that small room in which our consciousness has been concentrated. And we imagine that outside it lies death which opposes it. But the one indivisible truth of existence which is for us must not be doubted because our life obscures it for a moment.

THE vision of life which we see in the world is a vision of joy. The joy is in its ever flowing colour, music and dance. If there were truth in death this

spirit of joy would vanish from the heart of existence. The lamp we light in the night has a wick which is small and oil which is very little. But there is no timidness in its tiny flame burning as it is in the heart of an immense darkness; for the truth of the light which sustains it is infinite.

THE world, like a stream of sounds in music, is a perpetual flow of forces and forms, and therefore from the outside it has an aspect of impermanence. There it represents death, being a continual current of losses. But the loss is only for the channel, the instrument through which music is made to pass. It is the unity of melody which ever survives the fleeting notes. If individual notes could claim a pro-longed endlessness then they would miss their true eternity which is the music. The desert has the quality of the immutable because it lacks life. In a soil which is fruitful, life reveals its immortality by its ceaseless passage through death.

IT is given to us to reveal our soul, that which is One in us, which is eternal. This can only be done by its passage through the fleeting Many; to assert the infinity of the spirit by continual sacrifice of forms. The self being the vessel that gathers and holds gives us the opportunity of giving up. If we believe only in self then we anxiously cling to our stores which causes us misery and failure. When we believe in soul the very inconstancy of life finds its eternal meaning and we feel that we can afford to lose.

Tibetan Yogic Secret Doctrines

Ancient Tibetan Buddhist Text
Edited by W. Y. Evans-Wentz

I. THE TEN CAUSES OF REGRET

The devotee seeking Liberation and the Omniscience of Buddhahood should first meditate upon these ten things which are causes of regret:

(1) Having obtained the difficult-to-obtain, free, and endowed human body, it would be a cause of regret to fritter life away.

(2) Having obtained this pure and difficult-to-obtain, free, and endowed human body, it would be a cause of regret to die an irreligious and worldly man.

(3) This human life in the Kali-Yuga [or Age of Darkness] being so brief and uncertain, it would be a cause of regret to spend it in worldly aims and pursuits.

(4) One's own mind being of the nature of the Dharma-Kaya, uncreated, it would be a cause of regret to let it be swallowed up in the morass of the world's illusions.

(5) The holy guru being the guide on the Path, it would be a cause of regret to be separated from him before attaining Enlightenment.

(6) Religious faith and vows being the vessel which conveyeth one to Emancipation, it would be a cause of regret were they to be shattered by the force of uncontrolled passions.

(7) The perfect Wisdom having been found within oneself in virtue of the guru's grace, it would be a cause of regret to dissipate it amidst the jungle of worldliness.

(8) To sell like so much merchandise the Sublime Doctrine of the Sages would be a cause of regret.

(9) Inasmuch as all beings are our kindly parents, [1] it would be a cause of regret to have aversion for and thus disown or abandon any of them.

(10) The prime of youth being the period of development of the body, speech, and mind, it would be a cause of regret to waste it in vulgar indifference.

These are The Ten Causes of Regret.

II. THE TEN REQUIREMENTS COME NEXT

(1) Having estimated one's own capabilities, one requireth a sure line of action.

(2) To carry out the commands of a religious preceptor, one requireth confidence and diligence.

(3) To avoid error in choosing a guru, the disciple requireth knowledge of his own faults and virtues.

(4) Keenness of intellect and unwavering faith are required to tune in with the mind of the spiritual preceptor.

(5) Unceasing watchfulness and mental alertness, graced with humility, are required to keep the body, speech, and mind unsullied by evil.

(6) Spiritual armour and strength of intellect are required for the fulfillment of one's heart's vows.

(7) Habitual freedom from desire and attachment is necessary if one would be free from bondage.

(8) To acquire the Twofold Merit, born of right motives, right actions, and the altruistic dedication of their results, there is need of unceasing effort.

(9) The mind, imbued with love and compassion in thought and deed, ought ever to be directed to the service of all sentient beings.

(10) Through hearing, understanding, and wisdom, one should so comprehend the nature of all things as not to fall into the error of regarding matter and phenomena as real.

These are The Ten Requirements.

III. THE TEN THINGS TO BE DONE

(1) Attach thyself to a religious preceptor endowed with spiritual power and complete knowledge.

(2) Seek a delightful solitude endowed with psychic influences as a hermitage.

(3) Seek friends who have beliefs and habits like thine own and in whom thou canst place thy trust.

(4) Keeping in mind the evils of gluttony, use just enough food to keep thee fit during the period of thy retreat.

(5) Study the teachings of the Great Sages of all sects impartially.

(6) Study the beneficent sciences of medicine and astrology, and the profound art of omens.

(7) Adopt such regimen and manner of living as will keep thee in good health.

(8) Adopt such devotional practices as will conduce to thy spiritual development.

(9) Retain such disciples as are firm in faith, meek in spirit, and who appear to be favoured by karma in their quest for Divine Wisdom.

(10) Constantly maintain alertness of consciousness in walking, in sitting, in eating, and in sleeping.

These are The Ten Things To Be Done.

IV. THE TEN THINGS TO BE AVOIDED

(1) Avoid a guru whose heart is set on acquiring worldly fame and possessions.

(2) Avoid friends and followers who are detrimental to thy peace of mind and spiritual growth.

(3) Avoid hermitages and places of abode where there happen to be many persons who annoy and distract thee.

(4) Avoid gaining thy livelihood by means of deceit and theft.

(5) Avoid such actions as harm thy mind and impede thy spiritual development.

(6) Avoid such acts of levity and thoughtlessness as lower thee in another esteem.

(7) Avoid useless conduct and actions.

(8) Avoid concealing thine own faults and speaking loudly of those of others.

(9) Avoid such food and habits as disagree with thy health.

(10) Avoid such attachments as are inspired by avarice.

These are The Things To Be Avoided.

V. THE TEN THINGS NOT TO BE AVOIDED

(1) Ideas, being the radiance of the mind, are not to be avoided.

(2) Thought-forms, being the revelry of Reality, are not to be avoided.

(3) Obscuring passions, being the means of reminding one of Divine Wisdom [which giveth deliverance from them], are not to be avoided [if rightly used to enable one to taste life to the full and thereby reach disillusionment].

(4) Affluence, being the manure and water for spiritual growth, is not to be avoided.

(5) Illness and tribulations, being teachers of piety, are not to be avoided.

(6) Enemies and misfortune, being the means of inclining one to a religious career, are not to be avoided.

(7) That which cometh of itself, being a divine gift, is not to be avoided.

(8) Reason, being in every action the best friend, is not to be avoided.

(9) Such devotional exercises of body and mind as one is capable of performing are not to be avoided.

(10) The thought of helping others, however limited one's ability to help others may be, is not to be avoided.

These are The Ten Things Not To Be Avoided.

VI. THE TEN THINGS ONE MUST KNOW

(1) One must know that all visible phenomena, being illusory, are unreal.

(2) One must know that the mind, being without independent existence [apart from the One Mind], is impermanent.

(3) One must know that ideas arise from a concatenation of causes.

(4) One must know that the body and speech, being compounded of the four elements, are transitory.

(5) One must know that the effects of past actions, whence cometh all sorrow, are inevitable.

(6) One must know that sorrow, being the means of convincing one of the need of the religious life, is a guru.

(7) One must know that attachment to worldly things maketh material prosperity inimical to spiritual progress.

(8) One must know that misfortune, being the means of leading one to the Doctrine, is also a guru.

(9) One must know that no existing thing has an independent existence.

(10) One must know that all things are interdependent.

These are The Ten Things One Must Know.

VII. THE TEN THINGS TO BE PRACTISED

(1) One should acquire practical knowledge of the Path by treading it, and not be as are the multitude [who profess, but do not practise, religion].

(2) By quitting one's own country and dwelling in foreign lands one should acquire practical knowledge of non-attachment. This implies non-attachment to all worldly possessions, to home and kin, as to the tyranny of social intercourse and custom, which commonly causes the attached to fritter life away in what Milarepa so wisely teaches, 'All worldly pursuits have but the one unavoidable and inevitable end, which is sorrow: acquisitions end in dispersion; buildings, in destruction; meetings, in separation; births, in death.'

All the Great Sages, in every land and generation, have traversed the Garden of Human Existence, have plucked and eaten of the glamorous vari-coloured fruits of the Tree of Life growing in the midst thereof, and, as a result, have attained world-disillusionment, whereby man first sees that Divine Vision which alone can give to him imperishable contentment both now and in the hour of death. Ecclesiastes, the Jewish Sage, who was once 'king over Israel in Jerusalem', in language very much like that of Milarepa, tells us, 'I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.' (Ecclesiastes i. 14.)

(3) Having chosen a religious preceptor, separate thyself from egotism and follow his teachings implicitly.

(4) Having acquired mental discipline by hearing and meditating upon religious teachings, boast not of thine attainment, but apply it to the realization of Truth.

(5) Spiritual knowledge having dawned in oneself, neglect it not through slothfulness, but cultivate it with ceaseless vigilance.

(6) Once having experienced spiritual illumination, commune with it in solitude, relinquishing the worldly activities of the multitude.

(7) Having acquired practical knowledge of spiritual things and made the Great Renunciation, permit not the body, speech, or mind to become unruly, but observe the three vows, of poverty, chastity, and obedience.

(8) Having resolved to attain the Highest Goal, abandon selfishness and devote thyself to the service of others.

(9) Having entered upon the mystic Mantrayanic Pathway, permit not the body, the speech, or mind to remain unsanctified, but practise . . .

(10) During the period of youth, frequent not those who cannot direct thee spiritually, but acquire

practical knowledge painstakingly at the feet of a learned and pious guru.

These are The Ten Things To Be Practised.

VIII. THE TEN THINGS TO BE PERSEVERED IN

(1) Novices should persevere in listening to, and meditating upon, religious teachings.

(2) Having had spiritual experience, persevere in meditation and mental concentration.

(3) Persevere in solitude until the mind hath been yogically disciplined.

(4) Should thought-processes be difficult to control, persevere in thine efforts to dominate them.

(5) Should there be great drowsiness, persevere in thine efforts to invigorate the intellect [or to control the mind].

(6) Persevere in meditation until thou attainest the imperturbable mental tranquility of samadhi.

(7) Having attained this state of samadhi, persevere in prolonging its duration and in causing its recurrence at will.

(8) Should various misfortunes assail thee, persevere in patience of body, speech, and mind.

(9) Should there be great attachment, hankering, or mental weakness, persevere in an effort to eradicate it as soon as it manifesteth itself.

(10) Should benevolence and pity be weak within thee, persevere in directing the mind towards Perfection.

These are The Ten Things To Be Persevered In.

XI. THE TEN INCENTIVES

(1) By reflecting upon the difficulty of obtaining an endowed and free human body, mayest thou be incited to adopt the religious career.

(2) By reflecting upon death and the impermanence of life, mayest thou be incited to live piously.

(3) By reflecting upon the irrevocable nature of the results which inevitably arise from actions, mayest thou be incited to avoid impiety and evil.

(4) By reflecting upon the evils of life in the round of successive existences, mayest thou be incited to seek Emancipation.

(5) By reflecting upon the miseries which all sentient beings suffer, mayest thou be incited to attain deliverance therefrom by enlightenment of mind.

(6) By reflecting upon the perversity and illusory nature of the mind of all sentient beings, mayest thou be incited to listen to, and meditate upon, the Doctrine.

(7) By reflecting upon the difficulty of eradicating erroneous concepts, mayest thou be constant meditation [which overcometh them].

(8) By reflecting upon the predominance of evil propensities in this Kali-Yuga [or Age of Darkness],

mayest thou be incited to seek their antidote [in the Doctrine].

(9) By reflecting upon the multiplicity of misfortunes in this Age of Darkness, mayest thou be incited to perseverance [in the quest for Emancipation].

(10) By reflecting upon the uselessness of aimlessly frittering away thy life, mayest thou be incited to diligence [in the treading of the Path].

These are The Ten Incentives.

X. THE TEN ERRORS

(1) Weakness of faith combined with strength of intellect are apt to lead to the error of talkativeness.

(2) Strength of faith combined with weakness of intellect are apt to lead to the error of narrow-minded dogmatism.

(3) Great zeal without adequate religious instruction is apt to lead to the error of going to erroneous extremes {or following misleading paths].

(4) Meditation without sufficient preparation through having heard and pondered the Doctrine is apt to lead to the error of losing oneself in the darkness of unconsiousness.

(5) Without practical and adequate understanding of the Doctrine, one is apt to lead to the error of religious self-conceit.

(6) Unless the mind be trained to selflessness and infinite compassion, one is apt to lead to the error of seeking liberation for self alone.

(7) Unless the mind be disciplined by knowledge of its own immaterial nature, one is apt to lead to the error of diverting all activities along the path of worldliness.

(8) Unless all worldly ambitions be eradicated, one is apt to fall into the error of allowing oneself to be dominated by worldly motives.

(9) By permitting credulous and vulgar admirers to congregate about thee, there is liability of falling into the error of becoming puffed up with worldly pride.

(10) By boasting of one's occult learning and powers, one is liable to fall into the error of proudly exhibiting proficiency in worldly rites.

These are The Ten Errors.

XI. THE TEN RESEMBLANCES WHEREIN ONE MAY ERR

(1) Desire may be taken for faith.

(2) Attachment may be mistaken for benevolence and compassion.

(3) Cessation of thought-processes may be mistaken for the quiescence of infinite mind, which is the true goal.

(4) Sense perceptions [or phenomena] may be mistaken for revelations [or glimpses] of Reality.

(5) A mere glimpse of Reality may be mistaken for complete realization.

(6) Those who outwardly profess, but do not practise, religion may be mistaken for true devotees.

(7) Slaves of passion may be mistaken for masters of yoga who have liberated themselves from all conventional laws.

(8) Actions performed in the interest of self may be mistakenly regarded as being altruistic.

(9) Deceptive methods may be mistakenly regarded as being prudent.

(10) Charlatans may be mistaken for Sages.

These are The Ten Resemblances Wherein One May Err.

XII. THE TEN THINGS WHEREIN ONE ERRETH NOT

(1) In being free from attachment to all objects, and being ordained a bhikshu into the Holy Order, forsaking home and entering upon the homeless state, one doth not err.

(2) In revering one's spiritual preceptor one doth not err.

(3) In thoroughly studying the Doctrine, hearing discourses thereon, and reflecting and meditating upon it, one doth not err.

(4) In nourishing lofty aspirations and a lowly demeanour one doth not err.

(5) In entertaining liberal views [as to religion] and yet being firm in observing [formal religious] vows one doth not err.

(6) In having greatness of intellect and smallness of pride one doth not err.

(7) In being wealthy in religious doctrines and diligent in meditating upon them one doth not err.

(8) In having profound religious learning, combined with knowledge of things spiritual and absence of pride, one doth not err.

(9) By passing one's whole life in solitude [and meditation] one doth not err.

(10) In being unselfishly devoted to doing good to others, by means of wise methods, one doth not err.

These are The Ten Things Wherein One Erreth Not.

XIII. THE THIRTEEN GRIEVOUS FAILURES

(1) If, after having been born a human being, one give no heed to the Holy Doctrine, one resembleth a man who returneth empty-handed from a land rich in precious gems; and this is a grievous failure.

(2) If, after having entered the door of the Holy Order, one return to the life of the householder, one resembleth a moth plunging into the flame of a lamp; and this is a grievous failure.

(3) To dwell with a sage and remain in ignorance is to be like a man dying of thirst on the shore of a lake; and this is a grievous failure.

(4) To know the moral precepts and not apply them to the cure of obscuring passions is to be like a diseased man carrying a bag of medicine which he never useth; and this is a grievous failure.

(5) To preach religion and not practise it is to be like a parrot saying a prayer; and this is a grievous failure.

(6) The giving in alms and charity of things obtained by theft, robbery, or deceit, is like lightning striking the surface of water; and this is a grievous failure.

(7) The offering to the dieties of meat obtained by killing animate beings is like offering a mother the flesh of her own child; and this is a grievous failure.

[1] All living things are inseparably parts of One Whole, so that any injury or suffering inflicted upon the microcosm affects the macrocosm.

(8) To exercise patience for merely selfish ends rather than for doing good to others is to be like a cat exercising patience in order to kill a rat; and this is a grievous failure.

(9) Performing meritorious actions in order merely to attain fame and praise in this world is like bartering the mystic wish-granting gem for a pellet of goat's dung; and this is a grievous failure. The wish-granting gem of oriental myth, known in Sanskrit as the Cintamani, like Aladdin's magic lamp, grants any desire which its possessor formulates.

(10) If, after having heard much of the Doctrine, one's nature still be unattuned, one is like a physician with a chronic disease; and this is a grievous failure.

(11) To be clever concerning precepts yet ignorant of the spiritual experiences which come from applying them is to be like a rich man who hath lost the key of his treasury; and this is a grievous failure.

(12) To attempt to explain to others doctrines which one hath not completely mastered oneself is to be like a blind man leading the blind; and this is a grievous failure.

(13) To hold the experiences resulting from the first stage of meditation to be those of the final stage is to

be like a man who mistaketh brass for gold; and this is a grievous failure.

These are The Thirteen Grievous Failures.

XIV. THE FIFTEEN WEAKNESSES

(1) A religious devotee showeth weakness if he allow his mind to be obsessed with worldly thoughts while dwelling in solitude.

(2) A religious devotee who is the head of a monastery showeth weakness if he seek his own interests [rather than those of the brotherhood].

(3) A religious devotee showeth weakness if he be careful in the observance of moral discipline and lacking in moral restraint.

(4) It showeth weakness in one who hath entered upon the Righteous Path to cling to worldly feelings of attraction and repulsion.

(5) It showeth weakness in one who hath renounced worldliness and entered the Holy Order to hanker after acquiring merit.

(6) It showeth weakness in one who hath caught a glimpse of Reality to fail to persevere in sadhana [or yogic meditation] till the dawning of Full Enlightenment.

(7) It showeth weakness in one who is a religious devotee to enter upon the Path and then be unable to tread it.

(8) It showeth weakness in one who hath no other occupation than religious devotion to be unable to eradicate from himself unworthy actions.

(9) It showeth weakness in one who hath chosen the religious career to have hesitancy in entering into close retreat while knowing full well that the food and everything needed would be provided unasked.

(10) A religious devotee who exhibiteth occult powers when practising exorcism or in driving away diseases showeth weakness.

(11) A religious devotee showeth weakness if he barter sacred truths for food and money.

(12) One who is vowed to the religious life showeth weakness if he cunningly praise himself while disparaging others.

(13) A man of religion who preacheth loftily to others and doth not live loftily himself showeth weakness.

(14) One who professeth religion and is unable to live in solitude in his own company and yet knoweth not how to make himself agreeable in the company of others showeth weakness.

(15) The religious devotee showeth weakness if he be not indifferent to comfort and to hardship.

These are The Fifteen Weaknesses.

XV. THE TWELVE INDISPENSABLE THINGS

(1) It is indispensable to have an intellect endowed with the power of comprehending and applying the Doctrine to one's own needs.

(2) At the very beginning [of one's religious career] it is indispensably necessary to have the most profound aversion for the interminable sequence of repeated deaths and births.

(3) A guru capable of guiding thee on the Path of Emancipation is also indispensable.

(4) Diligence combined with fortitude and invulnerability to temptation are indispensable.

(5) Unceasing perseverance in neutralizing the results of evil deeds, by the performance of good deeds, and the fulfilling of the threefold vows, to maintain chastity of body, purity of mind, and control of speech, are indispensable.

(6) A philosophy comprehensive enough to embrace the whole of knowledge is indispensable.

(7) A system of meditation which will produce the power of concentrating the mind upon anything whatsoever is indispensable.

(8) An art of living which will enable one to utilize each activity [of body, speech, and mind] as an aid on the Path is indispensable.

(9) A method of practising the select teachings which will make them more than mere words is indispensable.

(10) Special instructions [by a wise guru] which will enable one to avoids misleading paths, temptations, pitfalls, and dangers are indispensable.

(11) Indomitable faith combined with supreme serenity of mind are indispensable at the moment of death.

(12) As a result of having practically applied the select teachings, the attainment of spiritual powers capable of transmuting the body, the speech, and the mind into their divine essences is indispensable.

These are The Twelve Indispensable Things.

XVI. THE TEN SIGNS OF A SUPERIOR MAN

(1) To have but little pride and envy is the sign of a superior man.

(2) To have but few desires and satisfaction with simple things is the sign of a superior man.

(3) To be lacking in hypocrisy and deceit is the sign of a superior man.

(4) To regulate one's conduct in accordance with the law of cause and effect as carefully as one guardeth the pupils of one's eyes is the sign of a superior man.

(5) To be faithful to one's engagements and obligations is the sign of a superior man.

(6) To be able to keep alive friendships while one [at the same time] regardeth all beings with impartiality is the sign of a superior man.

(7) To look with pity and without anger upon those who live evilly is the sign of a superior man.

(8) To allow unto others the victory, taking unto oneself the defeat, is the sign of a superior man.

(9) To differ from the multitude in every thought and action is the sign of a superior man.

(10) To observe faithfully and without pride one's vows of chastity and piety is the sign of a superior man.

These are The Ten Signs Of A Superior Man. Their opposites are The Ten Signs Of An Inferior Man.

XVII. THE TEN USELESS THINGS

They are useless in the sense meant by Milarepa when he came to realize that human life ought never to be frittered away in the spiritually profitless doings of this world

(1) Our body being illusory and transitory, it is useless to give over-much attention to it.

(2) Seeing that when we die we must depart empty-handed and on the morrow after our death our corpse is expelled from our own house, it is useless to labour and to suffer privation in order to make for oneself a home in this world.

(3) Seeing that when we die our descendants [if spiritually unenlightened] are unable to render us the least assistance, it is useless for us to bequeath to them worldly [rather than spiritual] riches, even out of love.

To fritter away the precious moments of life in heaping up the perishable goods of this world, thinking thereby to benefit oneself and one's family, is unwise. One's time on Earth ought to be given to the winning of those riches which are imperishable and capable of assisting one both in living, and in dying. It is the science of accumulating riches of this character which parents should bequeath to their children and not worldly riches merely intensify and prolong their possessors' slavery to sangsaric

existence. This precept is emphasized by the fifth and sixth precepts which follow.

(4) Seeing that when we die we must go on our way alone and with kinsfolk or friends, it is useless to have devoted time [which ought to have been dedicated to the winning of Enlightenment] to their humoring and obliging, or in showering loving affection upon them.

Time when devoted to kinsfolk and friends should be employed not merely for the sake of showing them proper courtesy and loving affection, but chiefly for the purpose of setting them upon the Path of the Great Deliverance, whereby each living being is realized to be one's relative. All conventional social relationships on the human plane being illusory, it is useless for a yogin to dissipate the precious moments of this incarnate existence solely on their account.

(5) Seeing that our descendants themselves are subject to death and that whatever worldly goods we may bequeath to them are certain to be lost eventually, it is useless to make bequeaths of the things of this world.

(6) Seeing that when death cometh one must relinquish even one's own home, it is useless to devote life to the acquisition of worldly things.

(7) Seeing that unfaithfulness to the religious vows will result in one's going to the miserable states of existence, it is useless to have entered the Order if one live not a holy life.

(8) To have heard and thought about the Doctrine and not practised it and acquired spiritual powers to assist thee at the moments of death is useless.

(9) It is useless to have lived, even for a very long time, with a spiritual preceptor if one be lacking in humility and devotion and thus be unable to develop spiritually.

(10) Seeing that all existing and apparent phenomena are ever transient, changing, and unstable, and more especially that the worldly life affordeth neither reality nor permanent gain, it is useless to have devoted oneself to the profitless doings of this world rather than to the seeking of Divine Wisdom.

These are The Useless Things.

XVIII. THE TEN SELF-IMPOSED TROUBLES

(1) To enter the state of the householder without means of sustenance produceth self-imposed trouble as doth an idiot eating aconite. [Aconite is a poisonous plant.]

(2) To live a thoroughly evil life and disregard the Doctrine produceth self-imposed trouble as doth an insane person jumping over a precipice.

(3) To live hypocritically produceth self-imposed trouble as doth a person who puteth poison in his own food.

(4) To be lacking in firmness of mind and yet attempt to act as the head of a monastery produceth self-imposed trouble as doth a feeble old woman who attempteth to herd cattle.

(5) To devote oneself wholly to selfish ambitions and not to strive for the good of others produceth self-imposed trouble as doth a blind man who alloweth himself to become lost in a desert.

(6) To undertake difficult tasks and not have the ability to perform them produceth self-imposed trouble as doth a man without strength who trieth to carry a heavy load.

(7) To transgress the commandments of the Buddha or of the holy guru through pride and self-conceit

produceth self-imposed trouble as doth a king who followeth a perverted policy.

(8) To waste one's time loitering about towns and villages instead of devoting it to meditation produceth self-imposed trouble as doth a deer that descendeth to the valley instead of keeping to the fastnesses of the mountains.

(9) To be absorbed in the pursuit of worldly things rather than in nourishing the growth of Divine Wisdom produceth self-imposed trouble as doth an eagle when it breaketh its wing.

(10) Shamelessly to misappropriate offerings which have been dedicated to the guru or to the Trinity produceth self-imposed trouble as doth a child swallowing live
coals.

The Buddhist Trinity is the Buddha, the Dharma (or scriptures), and the Sangha (or Priesthood). Neither gurus nor priests in a Buddhist or Hindu community have the right to demand any form of payment in return for their performance of religious duties. Their disciples or laymen, however, being in duty bound to provide for their maintenance, make voluntary offerings to them, chiefly in the form of food and clothing, and sometimes in the form of property endowments to their ashramas, monasteries, or temples. According to the rule of buddhist monasticism, no member of the Sangha should touch money, but nowadays this rule is not usually

observed; and the offerings commonly include money, often for expenditure in some pious work, such as building a stupa, making manuscript copies of the Scriptures, restoring an image, or to help in the building or repair of a shrine.

The evil karma resulting from the act of impiety is for the devotee as painful spiritually as the swallowing of live coals is for the child physically.

These are The Ten Self-Imposed Troubles.

XIX. THE TEN THINGS WHEREIN ONE DOETH GOOD TO ONESELF

(1) One doeth good to oneself by abandoning worldly conventions and devoting oneself to the Holy Dharma.

(2) One doeth good to oneself by departing from home and kindred and attaching oneself to a guru of saintly character.

(3) One doeth good to oneself by relinquishing worldly activities and devoting oneself to the three religious activities,--hearing, reflecting, and meditating [upon the chosen teachings].

(4) One doeth good to oneself by giving up social intercourse and dwelling alone in solitude.

(5) One doeth good to oneself renouncing desire for luxury and ease and enduring hardship.

(6) One doeth good to oneself by being contented with simple things and free from craving for worldly possessions.

(7) One doeth good to oneself by making and firmly adhering to the resolution not to take advantage of others.

(8) One doeth good to oneself by attaining freedom from hankering after the transitory pleasures of this

life and devoting oneself to the realization of the eternal bliss of Nirvana.

(9) One doeth good to oneself by abandoning attachment to visible material things [which are transitory and unreal] and attaining knowledge of Reality.

(10) One doeth good to oneself by preventing the three doors to knowledge [the body, the speech, and the mind] from remaining spiritually undisciplined and by acquiring, through right use of them, the Twofold Merit.

These are The Ten Things Wherein One Doeth Good To Oneself.

XX. THE TEN BEST THINGS

(1) For one of little intellect, the best thing is to have faith in the law of cause and effect.

(2) For one of ordinary intellect, the best thing is to recognize, both within and without oneself, the workings of the law of opposites.

Another rendering, more literal, but rather unintelligible to the reader unaccustomed to the profound thought of Tibetan metaphyicians, might be phrased as follows: 'For one of ordinary intellect [or spiritual insight] the best thing is to recognize the external and internal phenomena [as these are seen] in the four aspects [or unions] of phenomena and noumena'. Such recognition is to be arrived at through yogic analysis of phenomena, manifested in or through the cosmos. Such analysis must be based upon the realization that all phenomena, visible and invisible, have their noumenal source in the Cosmic Mind, the origin of all existing things. 'The four aspects [or unions] of phenomena and noumena' are: (1) Phenomena and Voidness (Skt. Shunyata); (2) Clearness and Voidness; (3) Bliss and Voidness; (4) Consciousness and Voidness. Upon each of these 'unions' a vast treatise could be written. Here we may briefly state that Phenomena, Clearness, Bliss, and Consciousness represent four aspects of phenomena in opposition to their corresponding noumena, voidnesses.

The Shunyata (Tib. Stong-pa-nyid), the Voidness, the Ultimate Source of all phenomena, being without attributes, or qualities, is humanly inconceivable. In the Mahayana philosophy it symbolizes the Absolute, the Thatness of the Vedantists, the One Reality, which is Mind.

(3) For one of superior intellect, the best thing is to have thorough comprehension of the inseparableness of the knower, the object of knowledge, and the act of knowing.

It is usual for the guru, somewhat after the manner of the Zen gurus of Japan, to put the problem before the shishya (or disciple) in the form of a series of interdependent questions such as the following: Is the knower other than the object of knowledge? Is the object of knowledge other than the act of knowing? Is the act of knowing other than the knowledge?

(4) For one of little intellect, the best meditation is complete concentration of mind upon a single object.

(5) For one of ordinary intellect, the best meditation is unbroken concentration of mind upon the two dualistic concepts [of phenomena and noumena, and consciousness and mind].

(6) For one of superior intellect, the best meditation is remain in mental quiescence, the mind devoid of all thought-processes, knowing that the mediator, the object of meditation, and the act of meditating constitute an inseparable unity.

(7) For one of little intellect, the best religious practise is to live in strict conformity with the law of cause and effect.

(8) For one of ordinary intellect, the best religious practice is to regard all objective things as though they were images seen in a dream or produced by magic.

(9) For one of superior intellect, the best religious practice is to abstain from all worldly desires and actions, regarding all sangsaric things as though they were non-existent.

(10) For those of all three grades of intellect, the best indication of spiritual progress is the gradual diminution of obscuring passions and selfishness.

These are the Ten Best Things.

XXI. THE TEN GRIEVOUS MISTAKES

(1) For a religious devotee to follow a hypocritical charlatan instead of a guru who sincerely practiseth the Doctrine is a grievous mistake.

(2) For a religious devotee to apply himself to vain worldly sciences rather than to seeking the chosen secret teachings of the Great Sages is a grievous mistake.

(3) For a religious devotee to make far-reaching plans as though he were going to establish permanent residence [in this world] instead of living as though each day were the last he had to live is a grievous mistake.

(4) For a religious devotee to preach the Doctrine to the multitude [err having realized it to be true] instead of meditating upon it [and testing its truth] in solitude is a grievous mistake.

(5) For a religious devotee to be like a miser and hoard up riches instead of dedicating them to religion and charity is a grievous mistake.

(6) For a religious devotee to give way in body, speech, and mind to the shamelessness of debauchery instead of observing carefully the vows [of purity and chastity] is a grievous mistake.

(7) For a religious devotee to spend his life between worldly hopes and fears instead of gaining understanding of Reality is a grievous mistake.

(8) For a religious devotee to try to reform others instead of reforming himself is a grievous mistake.

(9) For a religious devotee to strive after worldly powers instead of cultivating his own innate spiritual powers is a grievous mistake.

(10) For a religious devotee to be idle and indifferent instead of persevering when all the circumstances favourable for spiritual advancement are present is a grievous mistake.

These are The Ten Grievous Mistakes.

XXII. THE TEN NECESSARY THINGS

(1) At the very outset [of one's religious career] one should have so profound an aversion for the continuous succession of deaths and births [to which all who have not attained Enlightenment are subject] that one will wish to flee from it even as a stag fleeth from captivity.

(2) The next necessary thing is perseverance so great that one regretteth not the losing of one's life [in the quest for Enlightenment], like that of the husbandman who tilleth his fields and regretteth not the tilling even though he die on the morrow.

(3) The third necessary thing is joyfulness of mind like that of a man who hath accomplished a great deed of far-reaching influence.

(4) Again, one should comprehend that, as with a man dangerously wounded by an arrow, there is not a moment of time to be wasted.

(5) One needeth ability to fix the mind on a single thought even as doth a mother who hath lost her only son.

(6) Another necessary thing is to understand that there is no need of doing anything. Even as a cowherd whose cattle have been driven off by enemies understandeth that he can do nothing to recover them.

[1] The yogin's goal is complete quiescence of body, speech, and mind, in accordance with the ancient yogic precept, 'Be quiescent, and know that thou art That'. The Hebrew Scriptures echo the same teaching in the well-known aphorism, 'Be still, and know that I am God' (Psalms xlvi. 10).

(7) It is primarily requisite for one to hunger after the Doctrine even as a hungry man hungereth after good food.

(8) One needeth to be as confident of one's mental ability as doth a strong man of his physical ability to hold fast to a precious gem which he hath found.

(9) One must expose the fallacy of dualism as one doth the falsity of a liar.

(10) One must have confidence in the Thatness [as being the Sole Refuge] even as an exhausted crow far from land hath confidence in the mast of the ship upon which it resteth.

These are The Ten Necessary Things.

XXIII. THE TEN UNNECESSARY THINGS

(1) If the empty nature of the mind be realized, no longer is it necessary to listen to or to meditate upon religious teachings.

Realization of the empty nature of the mind is attained through yogic mastery of the Doctrine of the Voidness, which shows that Mind, the Sole Reality, is the noumenal source of all phenomena; and, that being non-sangsaric (ie. not dependent for its existence upon objective appearances, nor even upon thought-forms or thought-processes), it is in the Qualityless, the Attributeless, and, therefore, the Vacuous. Once having arrived at this realization, the yogin no longer needs to listen to or to meditate upon religious teachings, for these are merely guides to the great goal of yoga which he has reached.

(2) If the unsulliable nature of the intellect be realized, no longer is it necessary to seek absolution of one's sins.

According to The Awakening of Faith by Ashvaghosha, one of the illustrious expounders of the Mahayana, 'The mind from the beginning is of a pure nature, but since there is the finite aspect of it which is sullied by finite views, there is the sullied aspect of it. Although there is this defilement, yet the original pure nature is eternally unchanged.' As Ashvaghosha adds, it is only an Enlightened One, Who has realized the unsulliable nature of primordial mind (or

intellect), that understands this mystery. So for him who knows that the defilements of the world are, like the world, without any reality, being a part of the Great Illusion, or Maya, what need is there for absolution of sin? Likewise, as the next aphorism teaches, 'for who abideth in the State of Mental Quiescence', which is the State of Enlightenment, all such illusory concepts of the finite mind as sin and absolution vanish as morning mists do when the Sun has arisen.

(3) Nor is absolution necessary for one who abideth in the State of Mental Quiescence.

(4) For him who hath attained the State of Unalloyed Purity there is no need to meditate upon the Path or upon the methods of treading it, [for he hath arrived at the Goal].

(5) If the unreal [or illusory] nature of cognitions be realized, no need is there to meditate upon the state of non-cognition.

Here, again, reference to the Doctrine of the Voidness [of mind] is essential to right understanding of this aphorism. The State of Non-Cognition, otherwise called the True State [of mind], is a state of unmodified consciousness, comparable to a calm and infinite ocean. In the modified state of consciousness, inseparable from mind in its microcosmic or finite aspect, this ocean illusorily appears to be ruffled with waves, which are the illusory concepts born of sangsaric existence. As Ashvaghosha also tells us in

The Awakening of Faith (Richard's translation, p. 12), 'We should know that all phenomena are created by the imperfect notions in the finite mind; therefore all existence is like a reflection in a mirror, without substance, only a phantom of the mind. When the finite mind acts, then all kinds of things arise; when the finite mind ceases to act, then all kinds of things cease.' Concomitantly with realization of the True State, wherein mind is quiescent and devoid of the thought-processes and concepts of finite mind, the yogin realizes the unreal nature of cognitions, and no longer need he meditate upon the State of Non-Cognition.

(6) If the non-reality [or illusory nature] of obscuring passions be realized, no need is there to seek their antidote.

(7) If all phenomena be known to be illusory, no need is there to seek or to reject anything.

For according to the Doctrine of Maya (or illusion) nothing which has illusory (or phenomenal) existence is real.

(8) If sorrow and misfortune be recognized to be blessings, no need is there to seek happiness.

(9) If the unborn [or uncreated] nature of one's own consciousness be realized, no need is there to practise transference of consciousness. Consciousness, or mind, being primordially of the Unborn, Uncreated, cannot really be transfered. It is only to consciousness

in its finite or microcosmic aspect, as manifested in the Sangsara, or Realm of Illusion, that one may apply the term transference. To the Unborn, in the True State, wherein the Sangsara is transcended, time and space, which belong wholly to the Realm of Illusion, have no existence. How then can the Unborn be transferred, since there is no whence or whither to which it can be related?

Having realized this, that the noumenal cannot be treated as the phenomenal, there is no need to practise the transference of consciousness.

(10) If only the good of others be sought in all that one doeth, no need is there to seek benefit for oneself. Humanity being a unified organism, through which the One Mind finds highest expression on Earth, whatsoever one member of it does to another member of it, be the action good or evil, inevitably affects all members of it. Therefore, in the Christian sense as well, the doing of good to others is the doing of good to oneself.

These are The Ten Unnecessary Things.

XXIV. THE TEN MORE PRECIOUS THINGS

(1) One free and well-endowed human life is more precious than myriads of non-human lives in any of the six states of existence.

The six states or regions, of sangsaric existence are (1) the deva-worlds, (2) the asura-(or titan)world, (3) the human world, (4) the brute-world, (5) the preta (or unhappy ghost)world, and (6) the hell-worlds.

(2) One sage is more precious than multitudes of irreligious and worldly-minded persons.

(3) One esoteric truth is more precious than innumerable exoteric doctrines.

(4) One momentary glimpse of Divine Wisdom, born of meditation, is more precious than any amount of knowledge derived from merely listening to and thinking about religious teachings.

(5) The smallest amount of merit dedicated to the good of others is more precious than any amount of merit devoted to one's own good.

(6) To experience but momentarily the samadhi wherein all thought-processes are quiescent is more precious than to experience uninterruptedly the samadhi wherein thought-processes are still present.

There are four states of dhyana, or samadhi (profound meditation). The highest of these states is one wherein the yogin experiences that ecstatic bliss which is attained by realization of the unmodified condition of primordial mind. This state is designated as the True State, being vacuous of all the sangsaric thought-forming processes of the mind in its modified or finite aspect. In the lowest, or first of samadhi, wherein complete cessation of these thought-forming processes has not been reached, the yogin experiences an incomparably inferior sort of ecstasy, which novices are warned not to mistake for the highest state.

(7) To enjoy a single moments of Nirvanic bliss is more precious than to enjoy any amount of sensual bliss.

(8) The smallest good deed done unselfishly is more precious than innumerable good deeds done selfishly.

(9) The renunciation of every worldly thing [home, family, friends, property, fame, duration of life, and even health] is more precious than the giving of inconcievably vast worldly wealth in charity.

(10) One lifetime spent in the quest for Enlightenment is more precious than all the lifetimes during an aeon spent in worldly pursuits.

These are The Ten More Precious Things.

XXV. THE TEN EQUAL THINGS

(1) For him who is sincerely devoted to the religious life, it is the same whether he refrain from worldly activities or not. That is to say, as the Bhagavad Gita teaches, for one who is sincerely devoted to the religious life and is wholly free from attachment to the fruits of his actions in the world, it is the same whether he refrain from worldly activities or not, inasmuch as such disintrestedness produces no karmic results.

(2) For him who hath realized the transcendental nature of mind, it is the same whether he meditate or not. The goal of yogic meditation is to realize that only mind is real, and that the true (or primordial) state of mind is that state of mental quiescence, devoid of all thought-processes, which is experienced in the highest samadhi; and, once this goal is attained, meditation has fulfilled its purpose and is no longer necessary.

(3) For him who is freed from attachment to worldly luxuries, it is the same whether he practise asceticism or not.

(4) For him who hath realized Reality, it is the same whether he dwell on an isolated hill-top in solitude or wander hither and thither [as a bhikshu].

(5) For him who hath attained the mastery of his mind, it is the same whether he partake of the pleasures of the world or not.

(6) For him who is endowed with the fullness of compassion, it is the same whether he practise meditation in solitude or work for the good of others in the midst of society.

(7) For him whose humility and faith [with respect to his guru] are unshakable,it is the same whether he dwell with his guru or not.

(8) For him who understandeth thoroughly the teachings which he hath received, it is the same whether he meet with good fortune or with bad fortune.

(9) For him who hath given up the worldly life and taken to the practise of the Spiritual Truth, it is the same whether he observe conventional codes of conduct or not. In all his relationships with human society, the yogin is free to follow conventional usages or not. What the multitude consider moral he may consider immoral, and vice versa.

(10) For him who hath attained the Sublime Wisdom, it is the same whether he be able to exercise miraculous powers or not.

These are The Ten Equal Things.

XXVI. THE TEN VIRTUES OF THE HOLY DHARMA (OR DOCTRINE) [1]

According to the Southern School, the Dharma (Pali : Dhamma) implies not merely the Scriptures, but also the study and practice of them for the purpose of attaining Nirvana (Pali : Nibbana).

(1) The fact that there have been made known amongst men the Ten Pious Acts, [1] the Six Paramita, [2] the various teachings concerning Reality and Perfection, the Four Noble Truths, [3] the Four States of Dhyana, [4] the Four States of Formless Existence, [5] and the Two Mystic Paths [6] of spiritual unfoldment and emancipation, showeth the virtue of the Holy Dharma.

These are the opposite of the Ten Impious Acts. Three are acts of the body, namely, Saving Life, Chastity, and Charity. Four are acts of speech, namely, Truth-telling, Peace-making, Politeness of speech, and Religious discourse. Three are acts of the mind, namely, Benevolence, Good Wishes, and Meekness combined with Faith.

The Six Paramita (or 'Six Boundless Virtues') are Boundless Charity, Morality, Patience, Industry, Meditation, Wisdom. In the Pali canon ten Paramita are mentioned: Charity, Morality, Renunciation, Wisdom, Energy (or Industry), Tolerance, Truthfulness, Good-Will, Love, and Equanimity.

[3] The Four Noble Truths taught by the Buddha may be stated as follows: (1) Existence in the Sangsara (the transitory and phenomenal universe) is inseparable from Suffering, or Sorrow. (2) The Cause of Suffering is Desire and Lust for Existence in the Sangsara. (3) The Cessation of Suffering is attained by conquering and eradicating Desire and Lust for Existence in the Sangsara. (4) The Path to the Cessation of Suffering is the Noble Eightfold Path. Literally, 'the Four Arapa (Formless) Unions'. To be born in any of these worlds, wherein existence is bodiless or formless, is to be united with them. These worlds are the four highest heavens under the sway of the God Brahma, known as the Higher Brahmaloka ('Realms of Brahma'). Their names are: (1) Akashanantyayatana (Realm wherein consciousness exists in infinite space); (2) Vijnananantyanatana (Realm wherein consciousness exists in the infinite state of consciousness); (3) Akincanyayatana (Realm wherein consciousness exists free from the infinite state of consciousness); (4) Naivasamjnana Samjnayatana (Realm wherein there is neither perception nor non-perception). These four realms represent four progressive stages in the higher evolutionary process of emptying consciousness of its most subtle sangsaric objects, through yogic meditation, and thereby attaining higher conditions of sangsaric existence prepatory to the attainment of Nirvava. In the first state, consciousness has no object upon which to centre itself save infinite space. In the second, consciousness transcends infinite space as its object. In the third, consciousness transcends the second stage and thus becomes

free from all thinking or process of thought; and this is one of the great goals of yoga. In the fourth state, consciousness exists of itself and by itself, without exercising either perception or non-perception, in profoundest samadhic quiescence. These four states of consciousness, which are among the highest attainable within the Sangsara, are reached in yogic trance induced by deep meditation. So transcendent are they that the unwisely directed yogin is apt to mistake the realization of them for the realization of Nirvana.

The Prince Gautama, ere attaining Buddhahood, studied and practised the yoga pertaining to the Four States of Formless Existence under two gurus, Arlara and Uddaka, and relinquished it because he discovered that such yoga fails to lead to Nirvana. (Cf. the Aryaparyesana, or 'Holy Research', Sutta, Majjhima Nikaya, i. 164-6.) [6] According to the Mahayana, there is the lower path, leading to the Four States of Formless Existence, and to other heaven worlds, such as that of Sukhavati, the Western Paradise of the Dhyani Buddha Amitabha; and the higher path, leading to Nirvana, whereby the Sangsara is transcended.

(2) The fact that there have been evolved in the Sangsara spiritually enlightened princes and Brahmins [1] amongst men, and the Four Great Guardians, [2] the six orders of devas of the sensuous paradises, [3] the seventeen orders of gods of the worlds of form, [4] and the four orders of gods of the worlds without form [5] showeth the virtue of the

Holy Dharma. [1] Most of the religious teachers of India have been either of royal descent, like Gautama the Buddha, or of Brahmanical or priestly origin, like Ashvaghosa, Nagarjuna, Tilopa and many others who were eminent Buddhists. Buddhism holds that the historical Buddha, Gauatama, is but One of a long succession of Buddhas, and that Gautama merely handed on teachings which have existed since beginningless time. Accordingly, it is directly due to beings in past aeons having practised these venerable teachings, based as they are upon realizable truths, that there have been evolved enlightened men and gods; and this fact proves the virtue of these teachings, recorded in the Buddhist Scriptures known as the Dharma. [2] These are the four celestial kings who guard the four quarters of the Universe from the destructive forces of evil, the Four Great Guardians of the Dharma and of Humanity. Dhritarshthra guards the East, and to him is assigned the symbolic colour white. Virudhhaka guards the South, and his symbolic colour is green. The red guardian of the West is Virupaksha, and the yellow guardian of the North is Vaishravana. [3] The six sensuous paradises, together with the Earth, constitute the Region of Sensuousness (Skt. Kamadhatu), the lowest of the Three Regions (Skt. Trailokya) into which the Buddhists divide the cosmos. [4] These are the deities inhabiting the seventeen heavens of Brahma which constitute the Region of Form (Skt. Rupadhatu), the second of the Three Regions, wherein existence and form are free from sensuousness. [5] These are the deities inhabiting the four highest Brahma heavens, wherein existence is not only non-sensuous, but is

also formless. These heavens (named above) together with the Akanishtha (Tib. 'Og-min) Heaven, the highest sangsaric constitute the Region of Formlessness (Skt. Arupadhatu), the third of the Three Regions. Beyond this is the supra-cosmic state, beyond all heavens, hells, and worlds of sangsaric existence,--the Unborn, Unmade Nirvana. The Stupa (Tib. Ch'orten) esoterically symbolizes the Way to Nirvana through the Three Regions.

(3) The fact fact that there have arisen in the world those who have entered the Stream, those who will return to birth but once more, those who have passed beyond the need of further birth, [1] and Arhants, and Self-enlightened Buddhas and Omniscient Buddhas, [2] showeth the virtue of the Holy Dharma. [1] These three gradations of human beings correspond to three steps to Arhantship (or Saintship in the Buddhist sense), preparatory to the Full Enlightenment of Buddhahood. 'Entering the Stream' (Skt. Srotaapatti), which implies acceptance of the Doctrine of the Buddha, is the first step of the neophyte on the Path to Nirvana. 'One who receives birth once more' (Skt. Sakridagamin) has taken the second step. 'One who will not come back [to birth]' (Skt. Anagamin), being one who has taken the third step and attained to the state of the Arhant, normally would pass on to Nirvana. If, however, he takes the vow not to accept Nirvana till every sentient being is safely set upon the same Supreme Path that he has trodden, and thus becomes a Bodhisattva (or 'Enlightenment Being'), he will consciously reassume fleshly embodiment as a Divine Incarnation, a Nirmanakaya. As a Bodhisattva,

he may remain within the Sangsara for unknown aeons and so give added strength to the 'Guardian Wall [of Spiritual Power]' which protects all living things and makes possible their Final Emancipation. According to the Pali canon, one who is a Srota-apatti will be reborn at least once, but not more than seven times, in any of the seven states of the Kamadhatu. A Sakridagamin will assume birth only once more, in one of the Kamadhatu. And an Anagamin will not be reborn in any of them. [2] Self-Enlightened (Skt. Pratyeka) Buddhas do not teach the Doctrine publicly, but merely do good to those who come into personal contact with Them, whereas Omniscent Buddhas, of Whom was the Buddha Gautama, preach the Doctrine widely, both to gods and to men.

(4) The fact that there are Those who have attained Bodhic Enlightenment and are able to return to the world as Divine Incarnations and work for the deliverance of mankind and of all living things till the time of the dissolution of the physical universe showeth the virtue of the Holy Dharma.

It is the Holy Dharma alone which has revealed to mankind the Bodhic Pathway and the supreme teaching that Those who have won the right to freedom from further worldly existence should renounce the right and continue to reincarnate in order that their Divine Wisdom and Experience shall not be lost to the world, but employed to the sublime end of leading all unenlightened beings to the same State of Emancipation.

(5) The fact that there existeth, as an outcome of the all-embracing benevolence of the Bodhisattvas, protective spiritual influences which make possible the deliverance of men and of all beings showeth the virtue of the Holy Dharma.

In having chosen the Path of Infinite Benevolence, the Bodhisattvas have projected into the worlds of sangsaric existence subtle vibratory influences which protect all living beings and make possible their spiritual progress and ultimate enlightenment, as otherwise explained above. Were there no such inspiring and elevating influences in the world, mankind would be without spiritual guidance and remain enslaved by sensuous delusions and mental darkness.

(6) The fact that one experienceth even in the unhappy worlds of existence moments of happiness as a direct outcome of having performed little deeds of mercy while in the human world showeth the virtue of the Holy Dharma.

The Buddhist teaching that the beneficial results of deeds of mercy done in this life assist one even in the unhappy after-death states is proved by experience and so shows the virtue of the Holy Dharma.

(7) The fact that men after having lived evilly should have renounced the worldly life and become saints worthy of the veneration of the world showeth the virtue of the Holy Dharma.

(8) The fact that men whose heavy evil karma would have condemned them to almost endless suffering after death should have turned to the religious life and attained Nirvana showeth the virtue of the Holy Dharma.

(9) The fact that by merely having faith in or meditating upon the Doctrine, or by merely donning the robe of the bhikshu, one becometh worthy of respect and veneration showeth the virtue of the Holy Dharma.

(10) The fact that one, even after having abandoned all worldly possessions and embraced the religious life and given up the state of the householder and hidden himself in a most secluded hermitage, should still be sought for and supplied with all the necessities of life showeth the virtue of the Holy Dharma.

These are The Ten Virtues of The Holy Dharma.

XXVII. THE TEN FIGURATIVE EXPRESSIONS

This category of negations concerning Truth is probably inspired by the canonical Prajna-Paramita.

(1) As the Foundation Truth cannot be described [but must be realized in samadhi], the expression 'Foundation Truth' is merely figurative.

The Foundation Truth, which is synonymous with the Dharma Kaya (or 'Divine Body of Truth'), is the All-Truth, in its primordial or unmodified aspect. Yoga, the Science of Mind (or Truth), consists of three divisions, namely, the Foundation Truth, the Path (or method of attaining realization), and the fruit (or the realization itself).

(2) As there is neither any traversing nor any traverser of the Path, the expression 'Path' is merely figurative.

'Path' is merely a metaphor descriptive of the method of realizing spiritual growth or progress.

(3) As there is neither any seeing nor any seer of the True State, the expression 'True State' is merely figurative.

The True State, realizable in the highest samadhi, is in its microcosmic reflex, a state wherein the mind, unmodified by the process of thought, resembles in its quiescence an ocean unruffled by the least movement of air, as has been similarly stated above.

All doors of perception are closed. There is complete oblivion of the material universe of phenomena. The microcosmic mind becomes attuned to the Macrocosmic Mind. Thereby is attained the knowledge that in the True State there are no seeing or seer, that all finite concepts are really non-existent, that all dualities become unities, that there is but the One Reality Primordial Cosmic Mind.

(4) As there is neither any meditation nor any meditator of the Pure State, the expression 'Pure State' is merely figurative.

The Pure State is an intensified aspect of the True State, wherein mind, in its primordial condition, exists unsullied by any predication. In the realizing of it, in the samadhic condition, the act of meditating, the meditator, and the thing meditated upon are indistinguishably one.

(5) As there is neither any enjoying nor any enjoyer of the Natural Mood, the expression 'Natural Mood' is merely figurative.

The Natural Mood refers to a state of mind, likewise reached in the highest samadhi, concomitant with the True State and the Pure State. Therein there is realized that there are really no enjoying or enjoyer, no actions or doer of actions, that all objective things are as unreal as dreams; and that, therefore, rather than live as the multitude in the pursuit of illusions, one should choose the Path of the Bodhisattvas, the Lords of Compassion, and be a worker for the

emancipation of beings karmically bound to the Wheel of Ignorance.

(6) As there is neither any vow-keeping nor any vow-keeper, these expressions are merely figurative.

(7) As there is neither any accumulating nor any accumulator of merits, the expression 'Twofold Merit' is merely figurative.

This is: Casual Merit, which is the fruit of charitable deeds, and otherwise known as temporal merit; and Resultant Merit, which arises from super-abundance of Casual Merit, and otherwise called spiritual merit.

(8) As there is neither any performing nor any performer of actions, the expression 'Twofold Obscuration' is merely figurative.

That Is: Obscurations of intellect resulting from evil passions; and Obscurations of intellect resulting from wrong belief, such as the belief that there is an immortal personal self, or soul, or the belief that phenomenal appearances are real.

(9) As there is neither any renunciation nor any renouncer [of worldly existence], the expression 'worldly existence' is merely figurative.

(10) As there is neither any obtaining nor any obtainer [of results of actions], the expression 'result of actions' is merely figurative.

These are The Ten Figurative Expressions.

All these aphorisms of negation rest upon the Bodhic doctrine that personality is transitory, that personal (or soul) immortality is inconceivable to one who has attained to Right Knowledge. The microcosmic mind, a reflex of the Macrocosmic Mind (which alone is eternal), ceases to be microcosmic, or limited, when immersed in the ecstasy induced by the highest samadhi. There is then no personality, no obtainer, no renouncer, no performer of actions, no accumulator of merits, no vow-keeper, no enjoyer of the Natural Mood, no meditator of the Pure State, no seer of the True State, no traverser of the Path: and the whole conceptual or illusory state of mind is obliterated. Human language is essentially a means of enabling man to communicate with man in terms based upon experiences common to all men existing in a sensuous universe; and the employment of it to describe supersensuous experiences can never anything more than figurative.

XXVIII. THE TEN GREAT JOYFUL REALIZATIONS

(1) It is great joy to realize that the mind of all sentient beings is inseparable from the All-Mind. Or the Dharma-Kaya, the 'Divine Body of Truth', viewed as the All-Mind.

(2) It is great joy to realize that the Fundamental Reality is qualityless. Qualities are purely sangsaric, ie. of the phenomenal universe. To the Fundamental Reality, to the Thatness, no characteristics can be applied. In It all sangsaric things, all qualities, all conditions, all dualities, merge in transcendent at-one-ness.

(3) It is great joy to realize that in the infinite, thought-transcending Knowledge of Reality all sangsaric differentiations are non-existent.

In the Knowledge (or Realization) of Reality all partial or relative truths are recognized as parts of the One Truth, and no differentiations such as lead to the establishing of opposing religions and sects, each perhaps pragmatically in possession of some partial truth, is possible.

(4) It is great joy to realize that in the state of primordial [or uncreated] mind there existeth no disturbing thought-process.

(5) It is great joy to realize that in the Dharma-Kaya

wherein mind and matter are inseparable, there existeth neither any holder of theories nor any support of theories. To the truth-seeker, whether in the realm of physical or of spiritual science, theories are essential; but once any truth, or fact, has been ascertained, all theories concerning it are useless. Accordingly, in the Dharma-Kaya, or State of the Fundamental Truth, no theory is necessary or conceivable; it is the State of Perfect Enlightenment, of the Buddhas in Nirvana.

(6) It is great joy to realize that in the self-emanated compassionate Sambhoga-Kaya there existeth no birth, death, transition, or any change.

The Sambhoga-Kaya, or 'Divine Body of Perfect Endowment', symbolizes the state of spiritual communion in which all Bodhisattvas exist when not incarnate on Earth, similar to that implied by the communion of saints. Like the Dharma-Kaya, of which it is the self-emanated primary reflex, the Sambhoga-Kaya is a state wherein birth, death, transitions, and change are transcended.

(7) It is great joy to realize that in the self-emanated, divine Nirmana-Kaya there existeth no feeling of duality. The Nirmana-Kaya, or 'Divine Body of Incarnation', the secondary reflex of the Dharma-Kaya, is the Body, or Spiritual State, in which abide all Great Teachers, or Bodhisattvas, incarnate on earth. The Dharma-Kaya, being beyond the realm of sangsaric sense perceptions, cannot be sensuously perceived.

Hence the mind of the yogin when realizing It ceases to exist as finite mind, as something apart from It. In other words, in the state of transcendent samadhic ecstasy wherein the Dharma-Kaya is realized, finite mind attains to at-one-ment with its Source, the Dharma-Kaya. Likewise, in the state of the Nirmana-Kaya, the Divine and the Sentient, Mind and Matter, Noumena and Phenomena, and all the dualities, blend in at-one-ment. And this the Bodhhisattvas, when in the fleshly body, intuitively feels; he knows that neither he himself, nor any sensuous or objective thing, has a separate or independent existence apart from the Dharma-Kaya.

(8) It is great joy to realize that in the Dharma-Chakra there existeth no support for the soul doctrine.

The truths proclaimed by the Buddha are symbolized by the Dharma-Chakra (the 'Wheel of Truth') which He set in motion when He first preached the truths to his disciples, in the Deer Park, near Benares. In the time of the Enlightened One, and long before then, the animistic belief in a permanent ego, or self, in an unchanging soul (Skt. atma), ie. in personal immortality, was as widespread in India and the Far East as it is in Europe and America now. He denied the validity of this doctrine; and nowhere in the Buddhist Scriptures, or Dharma, of either Southern or Northern Buddhism, is there any support for it.

(9) It is great joy to realize that in the Divine, Boundless Compassion [of the Bodhisattvas] there

existeth neither any shortcoming nor any showing of partiality.

(10) It is great joy to realize that the Path to Freedom which all the Buddhas have trodden is ever-existent, ever unchanged, and ever open to those who are ready to enter upon it.

These are The Ten Great Joyful Realizations.

Disclaimer by Author, Marilynn Hughes: I don't necessarily agree with every thing set down by this writer on the Tibetan Secrets. I believe in the immortal soul among other things.

[THE CONCLUSION]

Herein above, is contained the essence of the immaculate words of the Great Gurus, who were endowed with Divine Wisdom

[THE COLOPHON]

This treatise was put into manuscript form by Digom Sonam Rinchen.

THE TA T'UNG CHING

Ancient Taoist Buddhist Text

That which is born in the state of Previous Existence, is born invisible—or formless; being extant in the state of Subsequent Existence, it is incorporeal. But that which is incorporeal has never really been extant; wherefore such a thing may be said to be unthinkable. The inherent nature [of man] is quiescent; then his *mind* is within him. The mind [of man] is active; then his *nature* is within him. When the mind prevails, the inherent nature is annihilated; when the mind is annihilated, the inherent nature becomes manifested. Resembling emptiness, without external form, it is then pure and pellucid, perfect and complete.

The Great TAO is without peer; wherefore [its votary] ever maintains, interiorly, the Actual—the Existent. His unalloyed inherent nature is inactive; wherefore his mind never asserts itself externally. Self-sufficient and spontaneous, illimitable in extent [are the internal resources of such a man]! Whatever may be the circumstances of surroundings with which he is brought into contact, he ignores them all; he is not engulphed in the toils of the Six Despoilers; living in the dusty world, he is yet outside of it; he is not drawn into the transmutations of the myriad affinities. Being perfectly quiescent, he never moves; possessing perfect harmony, he never changes. His

wisdom reflects, as in a mirror, the entire Universe; his emptiness evolves inaction.

The existence of Law he perceives to be its absence;
Not to cultivate [TAO] he understands as, really, its cultivation;
He embracingly upholds the myriad forms of Life
Without so much anxiety as the tip of a thread of silk.

THE T'AI HSI CHING

Ancient Taoist Buddhist Text

PREFATORY NOTE.

THE following treatise, belonging though it does to a corrupted development of Taoism proper, may claim a place in the present series as being an amplification of the sixth chapter of the Tao Tê Ching. It teaches that in the whole Universe there is but one Breath, or Being, a participation in which results in Life or Birth. This Breath is as it were a vast and inexhanstible reservoir, whence all things derive their existence; but it is double, embodying the Yin or feminine Principle of Nature with the Yang, and from these producing all things. The sixth chapter of the Tao Tê Ching, constituting the text or key-note of the present essay, is to the following effect:—

"The Breath, or Spirit, of the Deep is imperishable. It is called the Azure (Heaven) and the Mother (Earth). The passage through which these Two Influences emerge and enter is called the root of the visible creation. They are ceaseless in action as though permanent, and may be used without ever being exhausted."

TEXT.

The Embryo is formed by the concretion of concealed Breath; and the Embryo being brought into existence, the Breath begins to move in Respiration.

The generative auræ of the Great Empyrean all constitute one Breath. The Great or Universal Spirit, lying in readiness, becomes united with the embryo, and the embryo, being thus united with it, develops respiration. Then the embryo is like a flower, of which the navel is the peduncle; and as the umbilical cord is connected with the placenta, the embryo inhales and exhales simultaneously with the mother, one inhalation and one exhalation constituting Respiration. A period of absolute quiescence follows, [during which] the unmixed virility of the embryo—the pure Yang—increases day by day; and when the months are fulfilled the body is fully formed and parturition takes place. This is what Yuen Shih—the First Person in the Taoist Trinity—makes known to men, in order that they may preserve their breath intact until it becomes soft and pliable as a little child's.

The entrance of Breath into the body is Life; the departure of the Spirit from the external form is Death.

The external form of a man is his body; the spirit is the intelligent part of the breath; perception is the controller of the external form. The breath effects the completion of this form; as long as the outer form and the spirit are not separated, the breath will enter the body; and if the spirit remains in the body, the body

will assuredly live for ever. But if the spirit departs, the breath will be dispersed and the body will decay; that is death. Therefore it may be said that death is the source of the life and life the source of death.

He who understands the Spirit and the Breath may live for ever; he who rigorously maintains the Empty and Non-existent may thereby nourish the Spirit and the Breath.

Spirit and Breath are One; they come from Emptiness and Non-existence. From the disruption of Chaos until now they have never either diminished or increased. Wherefore it is said that the Spirit of the Deep is immortal. When a man is able to discard his senses of sight and hearing, and to abstain from understanding and knowing, this amounts to a rigorous maintenance [of the Empty and Non-existent], by means of which he nourishes [the Spirit and the Breath]. But if he recognises the Actual and the Existent he will be deceived, and he himself the means of shortening his own life.

When the Spirit moves the Breath moves; when Spirit is still the Breath is still.

The Spirit is identical with the Will. The Breath is that which pervades, or is co-extensive with, the whole body. The Will is the conductor of the Breath. The Breath accompanies the Spirit, and the Spirit conducts the Breath, which, in moving or resting, takes its cue from the Spirit; so that the Spirit and the Breath necessarily nourish one another.

If you desire to attain to immortality, the Spirit and the Breath must be diffused through one another.

The Spirit of the Deep is immortal. It is called the Azure (Heaven) and the Mother (Earth); the Emptiness which exists in the centre of the ancestral Breath before the birth takes place. Heaven and Earth are also called the Cavity where resides the Breath. If one closes the eyes and looks inwards, consolidating the Spirit and causing it to enter this Cavity, the Spirit and the Breath will pervade each other and be firmly maintained within; and by this means immortality may be obtained.

If the Heart is perfectly devoid of thoughts—neither going nor coming, issuing nor entering—it will dwell permanently within of its own accord.

The Heart is the abode of the Spirit. If it exercises itself in thinking, it will go backwards and forwards and out and in, and be unable to dwell permanently within. The spirit and the breath of an infant in the womb are both alike motionless; so that [the heart], being devoid or thoughts, neither comes nor goes, emerges nor enters in. Now if a man is able to concentrate his breath and enfold his spirit like a little child, the pure virile principle will be agglomerated, and he will return from a state of age to that of a boy and live for ever. This is the nourishment of the Spirit and the Breath by rigorously maintaining the Empty and the Non-existent. Wherefore I say, Discard the will, revert to the Empty and Non-existent, and let your mental vacuity be permanent.

Be diligent in pursuing this course; for it is the true road to take.

To sum up the whole: Act permanently and strenuously. Lao Tsze said, "If you employ [such methods] without diligence you will receive no help." The meaning of "diligence" as here used implies *never neglecting*; that is, a constant practice, as though permanent. "True" means *not false*; it is the straight road, not a side gate.

In the Thirty-six Imbibements the first thing is that the exalation should be very slight; the inhalation very long drawn. Whether sitting or lying, this rule should be alike observed; walking and standing there should be tranquillity. Guard against clamour and crowds; avoid the odour of fish and meat. That which is metaphorically called the Respiration of the Embryo is truly called the Inner Elixir. It not only cures diseases, but confers immortality. He who continuously pursues this practice will have his name inscribed upon the Register of the Immortals.

This is a guide-book to Embryonic Respiration. If the breath be regulated and the saliva [properly] swallowed, the primogenial breath of the Inner Palace may be recruited. The saliva should be swallowed thrice every two hours; to swallow during the period between eleven and one at night will do still more towards the nourishment of Life.

The Philosophy of Alfarabi and its Influence On Medieval Thought

(Alfarabi –Turkish Philosopher with Christian Tutorship)

By Rev. Robert Hammond

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ONTOLOGY

UNIVERSALS

The mind, in all its operations, exerts the function of synthesizing the many in the one. In fact, we cannot understand the meaning of a scene presented to our senses unless we unite its parts into a perceived whole. Perception is an act of the mind which involves synthesizing. The act of imagination involves both analysis and synthesis in the sense that nothing can be imagined without synthesizing the many in the one. The act of judgment, whereby one thing is affirmed or denied of another, cannot be had except by synthesizing both terms, subject and predicate, in one act of comparison. Syllogism, too, is simply the synthesis of two judgments in a third one. Of all these operations of the mind, the concept, more than all others, represents the synthesizing function of the mind, for the concept is by definition the apprehension of the one in the many.

For Alfarabi the concept means exactly that and nothing more. "The concept," he says, "has a content signifying the synthetic, the universal, the one. The universal in reference to the particular is like the genus and species in reference to individuals. The individuals, called "First Substances," precede the universal, called "Second Substances." The former alone have substantial existence, and because of that, one is led to think that First Substances are more substances than the Second Substances. On the other hand, the universal, being permanent and subsistent, has more right to the name of substance than mortal individuals."

"How do universals exist?" asks Alfarabi. "The universals do not exist in act," he says, "that is, they are not things existing in themselves, but they exist only in individuals, and their existence is accidental in the sense that they are subject to the existence of individuals. That does not mean, however, that universals are accidents, but merely that their existence in act can take place only per accident."

As to the definition of universals, Alfarabi says that "The universal is *unum de multis et in multis* (the one found in many and affirmed of many). The inference is that the universal has no existence apart from the individual (non habet esse separatum a multis)." Here we must recall that Albertus Magnus quotes the Alfarabian definition of the universal, a fact which proves beyond all doubt that both he and his pupil, St. Thomas, were acquainted with the writings of our philosopher. [See Albertus Magnus, De praed. II, 5]

Some may ask, "Is the opinion of Alfarabi on the nature of universals right or wrong?" I hold that it is right, because he believes that the universal exists really in the individuals, and not in the manner in which it is abstracted from individual characteristics. All Christian philosophers in the Middle Ages maintained the same solution on the question of the universals. In fact, St. Thomas writes: "Universalia non habent esse in rerum natura ut sint universalia, sed solum secundum quod sunt individuata." (*De Anima*, art. 1.) In another place he says: "Universalia non sunt res subsistentes, sed habent esse solum in singularibus." (*Contra Gentiles*, Lib. I, cap LXV).

I do not agree with Munk who thinks that all Arabian philosophers are Nominalists concerning the question of universals. Alfarabi, for example, is not a Nominalist, because he holds unequivocally that the universal is blended with the individual. That some Arabian thinkers, such as Moses Maimonides, are Nominalists, I admit: but that they all are so, I cannot grant. [See Munk, *Melanges de philosophic juive et arabe*, Paris, 1859, A. Franck, p. 327]

DESCRIPTION OF BEING

"The most universal concept," says Alfarabi, "is Being and what is coextensive with Being itself (One, True, Good)." "Being cannot be defined," he says, "for it is self-evident, fixed in the mind, precedes all other concepts and is the simplest of all. It is the simplest, because to define a concept is to analyze its content, and Being, having the least content, resists all efforts

to resolve it into simpler thought elements. To try to define it by words serves only to make our mind attentive and directed to it, and not to explain the concept which is clearer than the words by which it is defined." He goes on to say that "Just as in the demonstration of a proposition it is imperative that the judgments be coordinated in order to arrive at an ultimate judgment-principle, in like manner in the definition of a concept, it is necessary that the concept be resolved into other simpler concepts until one arrives at the simplest and most universal concept, which is Being." Now, St. Thomas describes Being in much the same way. Not only does he unfold the same ideas as those of Alfarabi, but the suprising thing is that the ideas are couched in exactly the same words as those of Alfarabi. A glance at the writings of both Alfarabi and St. Thomas bears this out.

Here is what St. Thomas says about Being:

Illud autem quod primo intellectus concipit quasi notissimum, et in quo omnes conceptiones resolvit, est ens.

In another place he says:

Videlicet, ens, unum, verum, bonum; quae re idem sunt, sed ratione distinguuntur. Sicut enim in demonstrationibus resolvere oportet omnes propositiones usque ad principia ipsa, ad quae necesse est stare rationem, ita in apprehensione praedictorum oportet stare ad ens quod in quolibet cognito naturaliter cognoscitur, sicut et principium in omnibus propositionibus que sunt post principia.

TRANSCENDENTAL PROPERTIES OF BEING

For Alfarabi ens, unum, verum et bonum convertuntur. By that he means that the concept of Being coincides with that of unity, truth and goodness, and that every being is one, true and good.

DIVISION OF BEING INTO NECESSARY AND CONTINGENT

According to Alfarabi, *Necessary Being* is that which exists in itself or that which cannot but exist. *Contingent Being* is that which receives its being from another, and whose non-existence is possible.

METAPHYSICAL PRINCIPLES OF BEING POTENTIALITY AND ACTUALITY

Potentiality is the capability to exist. Every created being, before it existed, had only a possibility to exist: it was in potentiality. *Actuality* is that which exists in reality. That which is in act is perfect, and that which is in *potentiality* is imperfect. Potentiality and actuality constitute the nature of reality, which means that reality is being in becoming. This theory of potentiality and actuality is the central point in Metaphysics, toward which substance and accident, essence and existence, matter and form converge, and upon which their own value depends.

A thing, though actual at any given moment, is in potentiality in respect to future modifications. Hence, *substance* and *accident*. *Substance* is that which exists in itself and is the foundation of certain accidents or

accidental differences. Its fundamental characteristic is to exist in itself and not in another as its subject. *Accident* is that which needs a subject in which and by which it may exist. For example, a coat is a substance, because it exists in itself; white or black are accidents, because they do not exist without a substance in which they may inhere.

In every created being there are two constituent principles, *essence* and *existence*, which are conceived as actuality and potentiality respectively. *Essence* is the reason why a thing is what it is. *Existence* is the actuality of essence.

To the question, "What is the nature of the distinction between essence and existence in created substances?" Alfarabi replies that "A real distinction occurs here and that existence is one thing and essence is another. If essence and existence were one thing, then we should be unable to conceive the one without conceiving the other. But, in fact, we are able to conceive essence in itself. If it is true that man has existence by essence, this would be like saying that to conceive man's essence is to imply his existence." He continues with the same idea saying that "If existence should enter into composition with the essence of man like one entering into the essence of two, this would mean that it is impossible to conceive perfectly the essence of man without his existence as a part of the essence. Just as the essence of two would be destroyed by taking away a unity from it, so would the essence of man be destroyed by taking away existence from it. But this is not true, because

existence does not enter into composition with the essence of a thing, for it is possible to understand the essence of man, and not to know whether it exists in reality. On the other hand, if there was no distinction between essence and existence in created beings, then these could be said to exist by their essence. But there is one being alone whose essence is His very existence, and that is God.

The distinction between essence and existence in. all created beings is brought in by Alfarabi to differentiate these substances from God, Who is absolutely simple and pure act. It reveals the true genius of Alfarabi, from whom St. Thomas drew the following:

Omnis autem essentia vel quidditas intelligere potest sine hoc, quod aliquid intelligatur de esse suo facto: possum enim intelligere quid est homo, et tamen ignorare an esse habeat in rerum natura. Ergo patet, quod esse est aliud ab essentia vel quidditate, nisi forte sit aliqua res, cujus quidditas sit suum esse, et haec res non potest esse nisi una et prima.

The finite, concrete thing is composed of two other principles, *matter* and *form*. *Matter* is nothing but a reality indeterminate as body. Because of its indetermination, it has only the aptitude to become, by virtue of the form, this or that body. *Form* is the principle that determines matter to be actually such a body. Neither matter can exist without form, nor form without matter. As long as the wood remains indifferent to being a cradle, it is a cradle in

potentiality, and becomes a cradle in actuality the very moment it receives the form of a cradle. Furthermore, all finite beings are capable of receiving not only the form proper to them, but also the opposite. Matter and form are real elements or principles of being, and together they form a real and integral whole. If either were taken away, there would be no concrete thing at all. That is the reason why form is immanent in matter.

The Precious Treasury of Elegant Sayings 1280 A.D.

Ancient Buddhist Sacred Text
Grand Lama of Saskya Pandita

Stanza 20
'A hen, when at rest, produceth much fruit;
A peacock, when it remaineth still, hath a handsome tail;
A gentle horse hath a swift pace;
The quiescence of a holy man is the sign of his being a sage.'

Stanza 29
'Not to be cheered by praise,
Not to be grieved by blame,
But to know thoroughly one's own virtues or powers
Are the characteristics of an excellent man.'

Stanza 33
'In the same place where the Great Lord [Buddha] is present
Who would acknowledge any other man?
When the Sun hath arisen, though there be many bright stars in the sky,
Not one of them is visible.'

Stanza 58
'A foolish man proclaimeth his qualifications;
A wise man keepeth them secret within himself;
A straw floateth on the surface of the water,

But a precious gem placed upon it sinketh.'

Stanza 59

'It is only narrow-minded men that make such distinctions
As "This is our friend, this our enemy";
A liberal-minded man showeth affection for all.
For it is uncertain who may yet be of aid to one.'

Stanza 74

'An excellent man, like precious metal,
Is in every way invariable;
A villain, like the beams of a balance,
Is always varying, upwards and downwards.'

Stanza 118

'Much talking is a source of danger;
Silence is the means of avoiding misfortune:
The talkative parrot is shut up in a cage;
Other birds, which cannot talk, fly about freely.'

Stanza 134

'The greatest wealth consisteth in being charitable,
And the greatest happiness in having tranquility of mind.
Experience is the most beautiful adornment;
And the best comrade is one that hath no desires.'

Stanza 173

'Men of little ability, too,
By depending upon the great, may prosper;
A drop of water is a little thing,
But when will it dry away if united to a lake?'

Stanza 182
'Hurtful expressions should never be used,
Not even against an enemy;
For inevitably they will return to one,
Like an echo from a rock.'

Stanza 208
'When about to perform any great work,
Endeavour to have a trustworthy associate;
If one would burn down a forest,
The aid of a wind is, of course, needed.'

Stanza 228
'Meditation without Knowledge, [1] though giving results for awhile
Will, in the end, be devoid of true success;
One may melt gold and silver completely,
But once the fire be gone they grow hard again.'
[1] Or without the guiding teachings of a guru.

The Staff of Wisdom

[2nd or 3rd century AD]

Attributed to Nagarjuna.

Ancient Buddhist Sacred Text

Recognized as the author of the first systematic exoteric exposition of the Doctrine of the Voidness.

Folio 5

'To him who knoweth the True Nature of things,
What need is there of a teacher?
To him who hath recovered from illness,
What need is there of a physician?
To him who has crossed the river,
What need is there of a boat?'

Folio 7

'An astronomer calculations and divinations concerning the motion of the Moon and the stars,
But he doth not divine that in his own household his own womenfolk, being a variance, are misbehaving.'

Folio 8

'In eating, sleeping, fearing, and copulating, men and beasts are alike;
Man excelleth the beast by engaging in religious practices.
So why should a man, if he be without religion, not be equal to the beast?'

Folio 13

'Time is fleeting, learning is vast; no one knoweth the duration of one's life:

Therefore use the swan's art of extracting milk from water,
And devote thyself to the Most Precious [Path].'
Although many stars shine, and that ornament of the Earth, the Moon also shineth,
Yet when the Sun setteth, it becometh night.'

Folio 15
'The science which teacheth arts and handicrafts
Is merely science for the gaining of a living;
But the science which teacheth deliverance from worldly existence,
Is not that the true science?'

Folio 20
'That which one desireth not for oneself,
Do not do unto others.'

Folio 22
'The foolish are like ripples on water,
For whatsoever they do is quickly effaced;
But the righteous are like carvings upon stone,
For their smallest act is durable.'

Folio 23
'With the wise and gentle, the contented and the truthful,
Companionship, even in prison, is better than sovereignty with the unruly.'

The Ocean of Delight for the Wise

Ancient Tibetan Buddhist Sacred Text

Editor: W. Y. Evans-Wentz

Verses 25-8

'The Supreme Path of Altruism is a short-cut,
Leading to the Realm of the Conquerors,--
A track more speedy than that of a racing horse;
The selfish, however, know naught of it.'

Verses 29-34

'Charity produceth the harvest in the next birth,
Chastity is the parents of human happiness.
Patience is an adornment becoming to all.
Industry is the conductor of every personal accomplishment.
Dhyana is the clarifier of a beclouded mind.
Intellect is the weapon which overcometh every enemy.'

Verses 41-2

'Gloat not even though death and misfortune overwhelm thine enemies;
Boast not, even though thou equal Indra [in greatness].'

Verses 51-2

'Some there are who turn inside out their whole interior
By means of over-talkativeness.'

Verses 66-7
'Be humble and meek if thou would be exalted;
Praise every one's good qualities if thou would have friends.'

Verses 69-72
'Argue not with the self-conceited;
Vie not with the fortunate;
Disparage not the vengeful;
Have no grudge with the powerful.'

Verses 73-6
'Relinquish an evil custom even though it be of thy fathers and ancestors;
Adopt a good custom even though it be established among thine enemies:
Poison is not to be taken even though offered by one's mother;
But gold is acceptable even from one who is inimical.'

Verses 77-80
'Be not to quick to express the desire of thy heart.
Be not short-tempered when engaged in a great work.
Be not jealous of a devotee who is truly religious and pious.
Consult not him who is habituated and hardened to evil-doing.'

Verses 112-13
'Rogues there are even in religious orders;

Poisonous plants grow even on hills of medicinal herbs.'

Verses 120-1
'Some there are who marvel not at others removing mountains,
But who considers it a heavy task when obliged to carry a bit of fleece.'

Verses 140-3
'He who is ever ready to take the credit for any action when it hath proved successful
And is equally ready to throw the blame on others when it
goeth wrong in the least,
And who is ever looking for faults in those who are learned and righteous,
Possesseth the nature of a crow.'

Verse 146
'Preaching religious truths to an unbeliever is like feeding a venomous serpent with milk.'

Verses 159-61
'Although a cloth be washed a hundred times,
How can it be rendered clean and pure
If it be washed in water which is dirty?'

Verse 181
'The unreasoning zeal and narrow-mindedness of an ignoramus merely serveth to lower one's esteem of the person he trieth to praise.'

Verses 186-8

'The greatest fault to be avoided is Ignorance.
To overcome the enemy Ignorance, one requireth Wisdom.
The best method of acquiring Wisdom is unfaltering endeavour.'

Verses 193-4

'He who knoweth the Precepts by heart, but faileth to practice them,
Is like unto one who lighteth a lamp and then shutteth his eyes.'

Verses 204

'Who can say with certainty that one will live to see the morrow?'

Verse 214

'How can it be just to kill helpless and inoffensive creatures?'

THE VOICE OF THE SILENCE

Ancient Tibetan Buddhist Sacred Text

Attributed to Kargyutpa Sages.

'Give up thy life, if thou would'st live.

* * *

The Wise Ones tarry not in the pleasure-grounds of senses.

The Wise Ones heed not the sweet-tounged voices of illusion.

* * *

If through the Hall of Wisdom, thou would'st reach the Vale of Bliss, Discipline, close fast thy senses against the great dire heresy of Separateness that weaneth thee from the rest.

* * *

The Pupil must regain the child state he hath lost ere the first sound can fall upon his ears.

* * *

To live to benefit mankind is the first step. To practise the six glorious virtues is the second.

* * *

If Sun thou canst not be, then be the humble planet.

Be humble, if thou would'st attain to Wisdom. Be humbler still, when Wisdom thou hast mastered.

* * *

The Teacher can but point the way. The Path is one for all; the means to reach the Goal must vary with the Pilgrims.

* * *

Hast thou attuned thy being to Humanity's great pain, O candidate for light?

* * *

Compassion speaketh and saith: "Can there be bliss when all that live must suffer? Shalt thou be saved and hear the whole world cry?" '

THE SUPREME PATH OF DISCIPLESHIP: THE PRECEPTS OF THE GURUS

Ancient Buddhist Sacred Text

Attributed to the Great Guru Gampopa.

Recognized as the founder of the Monastery of Ts'ur-lka, which is now the principal seat of the Kargyutpa Order.

Let him who desireth deliverance from the fearful and difficult -to-traverse Sea of Successive Existences, by means of the precepts taught the inspired Kargyutpa Sages, render due homage to these Teachers, whose glory is immaculate, whose virtues are as inexhaustible as the ocean, and whose infinite benevolence embraceth all beings, past, present, and future, throughout the Universe.

For the use of those who share in the quest for Divine Wisdom there follow, recorded in writing, the most highly esteemed precepts, called 'The Supreme Path, the Rosary of Precious Gems', transmitted to Gampopa, either directly or indirectly, through that Inspired Dynasty of Gurus, out of their love for him.

The Creed of Buddha

Buddhist

By Edmond Holmes

New York, J. Lane, [1919]

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CHAPTER IV

THE TEACHING OF BUDDHA

I N the Sixth Century before the birth of Christ, India, which had long been seething and fermenting with spiritual thought, gave to the world a great teacher. The son of an Indian chieftain, Gaudama Buddha strove for many years to find that inward illumination on "great matters," which was the cherished dream of every serious thinker in that remarkable era. After having followed, to no purpose, the paths of metaphysical speculation, of mental discipline, and of ascetic rigour, he reaped on one memorable night the fruit of his prolonged spiritual effort, the truth of things being of a sudden so clearly revealed to him that thenceforth he never swerved for a moment from devotion to his creed and to the mission that it imposed upon him.

What was the creed of Buddha? What did he teach mankind, and what were the dominant ideas on which he based his teaching? It is, I think, at once easier and more difficult to interpret the creed of Buddha than that of Christ. Unquestionably easier,

within certain clearly defined limits. Perhaps more difficult, when once those limits have been passed.

That the moral teaching of Buddha was of such and such a character, that the carefully elaborated scheme of life which has always been attributed to him was really his, can scarcely be doubted. On this point it will suffice if I cite the authority of two well-known Buddhist scholars. "When it is recollected," says Dr Rhys Davids, "that Gaudama Buddha did not leave behind him a number of deeply simple sayings, from which his followers subsequently built up a system or systems of their own, but had himself thoroughly elaborated his doctrine, partly as to details, after, but in its fundamental points even before, his mission began; that during his long career as teacher, he had ample time to repeat the principles and the details of the system over and over again to his disciples, and to test their knowledge of it; and finally that his leading disciples were, like himself, accustomed to the subtlest metaphysical distinctions, and trained to that wonderful command of memory which Indian ascetics then possessed; when these facts are recalled to mind, it will be seen that much more reliance may reasonably be placed upon the doctrinal parts of the Buddhist Scriptures than upon correspondingly late records of other religions." Dr Oldenberg speaks to the same general effect: "On the whole we shall be authorized to refer to Buddha himself the most essential trains of thought which we find recorded in the Sacred Texts, and in many cases it is probably not too much to believe that the very words in which the ascetic of the Sakya house couched his gospel of

deliverance, have come down to us as they fell from his lips. We find that throughout the vast complex of ancient Buddhist literature which has been collected, certain mottoes and formulas, the expression of Buddhist convictions upon some of the weightiest problems of religious thought, are expressed over and over again in a standard form adopted once for all. Why may not these be words which have received their currency from the founder of Buddhism, which had been spoken by him hundreds and thousands of times throughout his long life devoted to teaching?" Whatever else Buddha may have been, he was a serious and systematic teacher who was deeply impressed with the belief that it was his mission to lead men into the path of salvation,--a broad path, as he conceived it, but clearly defined; and as his missionary life lasted for forty-five years, and was one of incessant preaching and teaching; we may well believe that he mapped out the path with extreme care and accuracy, and that the chart of life which he thus elaborated was preserved in all its detail by the retentive memory of his listeners and their disciples, and has come down intact to the present day. We way also assume with confidence that tradition has faithfully preserved that part of his teaching in which he gave reasons for the faith that was in him. It is certain that he urged men to enter and walk in the path in order that, by extinguishing all desire for earthly things, they might win deliverance from the earth-life, with its attendant suffering, and attain to that blessed state of being which he called Nirvâna. It is further certain that he believed in re-incarnation, and took for granted that those who listened to him

held the same belief; and that therefore he meant by deliverance from earth deliverance from the "whirlpool of rebirth," deliverance from the cycle of earth-lives which the unenlightened soul is bound to pass through.

This much is practically certain. But when we ask ourselves what Buddha meant by re-incarnation--a question which must be asked, and which obviously gives rise to other questions wider and deeper than itself--we come to the verge of what is obscure and dubious; and the very next step takes us into a region of pure conjecture in which at present there is neither path nor guide.

For this sudden and complete change there are two chief reasons. The first is that, even when a great teacher says much about the ultimate realities of existence (or what he regards as such), it is extremely difficult to make out what he really believes. In the realm of metaphysical speculation, whether we are thinking for ourselves or trying to interpret the ideas of others--the two enterprises are really one--we feel (if we have any qualification for either task) that our thoughts are utterly inadequate to the solution of our problems, and that our words, besides being of Protean instability, are utterly inadequate to the expression of our thoughts. Who but the novice at speculative thinking would venture to make any statement with confidence when he had to use such words as Soul, Ego, Person, Consciousness, Being, Reality, Universe, God;--words that have different meanings for different minds; words that take new

shades of meaning from each new standpoint which the thinker finds it needful to adopt, and even from each new context which the course of his thinking suggests to him; words that stand on guard at the portal of every metaphysical inquiry, and refuse to allow us to pass until we have read the riddle of their meaning and so answered their unanswerable challenge?

The second reason for our uncertainty as to the metaphysical grounds on which Buddha based his ethical teaching, is that he himself was so far from dogmatizing about what is ultimate as to preserve a deep and consistent silence with regard to it. The meaning and the significance of this silence will presently be considered. Meanwhile I can but say, with Dr Oldenberg, that in the Buddhist philosophy (as it is presented to us in the Sacred Scriptures) "we have a fragment of a circle, to, complete which and to find the centre of which, is forbidden, for it would involve an inquiry after things which do not contribute to deliverance and happiness."

Let us now set forth what is clear and certain in Buddha's teaching, and then advance from this in the direction of what is dubious and obscure. It is fitting that we should begin, as Buddha himself began, with the Four Sacred Truths. In the Sermon to Five Ascetics at Benares, which tradition gives as the opening act of the ministry of Buddha, the Four-fold Truth is set forth in the following words:

"There are two extremes, O monks, from which he who leads a religious life must abstain. What are those two extremes? One is a life of pleasure, devoted to desire and enjoyment; that is base, ignoble, unspiritual, unworthy, unreal. The other is a life of mortification; it is gloomy, unworthy, unreal. The Perfect One, O monks, is removed from both these extremes and has discovered the way which lies between them, the middle way which enlightens the mind, which leads to rest, to knowledge, to enlightenment, to Nirvâna. And what, O monks, is this middle way, which the Perfect One has discovered, which enlightens the eye and enlightens the spirit, which leads to rest, to knowledge, to enlightenment, to Nirvâna? It is this sacred eightfold path, as it is called: Right Faith, Right Resolve, Right Speech, Right Action, Right Living, Right Effort, Right Thought, Right Self-Concentration. This, O monks, is the middle way, which the Perfect One has discovered, which enlightens the eye and enlightens the spirit, which leads to rest, to knowledge, to enlightenment, to Nirvâna.

"This, O monks, is the sacred truth of suffering; birth is suffering, old age is suffering, death is suffering, to be united with the unloved is suffering, to be separated from the loved is suffering, not to obtain what one desires is suffering, in short the fivefold clinging to the earthly is suffering.

"This, O monks, is the sacred truth of the origin of suffering; it is the thirst for being, which leads from birth to birth, together with lust and desire, which

finds gratification here and there: the thirst for pleasures, the thirst for being, the thirst for power.

"This, O monks, is the sacred truth of the extinction of suffering; the extinction of this thirst by complete annihilation of desire, letting it go, expelling it, separating oneself from it, giving it no room.

"This, O monks, is the sacred truth of the path which leads to the extinction of suffering; it is this sacred, eightfold path, to wit, Right Faith, Right Resolve, Right Speech, Right Action, Right Living, Right Effort, Right Thought, Right Self-Concentration."

This is the Four-fold Truth, on which Buddha's whole scheme of life is hinged. Let us try to set it forth in other and fewer words:

(1) Life on earth is full of suffering.

(2) Suffering is generated by desire.

(3) The extinction of desire involves the extinction of suffering.

(4) The extinction of desire (and therefore of suffering) is the outcome of a righteous life.

There is one link in Buddha's teaching which seems to be missing. Why does desire generate suffering? The answer to this question is given in a discourse which Buddha is said to have held with the five ascetics shortly after he had expounded to them the Four Sacred Truths.

"'The Exalted One,' so the tradition narrates, "spake to the five monks thus:

'The material form, O monks, is not the self. If material form were the self, O monks, this material form could not be subject to sickness, and a man should be able to say regarding his material form: My body shall be so and so; my body shall not be so and so. But inasmuch, O monks, as material form is not the self, therefore is material form subject to sickness, and a man cannot say as regards his material form: My body shall be so and so.

"'The sensations, O monks, are not the self'"--and then follows in detail regarding the sensations the very same exposition which has been given regarding the body. Then comes the same detailed explanation regarding the remaining three component elements, the perceptions, the conformations, the consciousness, which, in combination with the material form and the sensations, constitute man's sentient state of being. Then Buddha goes on to say:

"How think ye then, O monks, is material form permanent or impermanent?"

"Impermanent, Sire."

"But is that which is impermanent, sorrow or joy?"

"Sorrow, Sire."

"But if a man duly considers that which is impermanent, full of sorrow, subject to change, can he say: that is mine, that is I, that is myself?"

"Sire, he cannot."

Then follows the same exposition in similar terms regarding sensations, perceptions, conformations, and consciousness: after which the discourse proceeds:

"Therefore, O monks, whatever in the way of material form, sensations, perceptions, etc., respectively, has ever been, will be, or is, either in our case, or in the outer world, or strong or weak, or low or high, or far or near, *it is not self*: this must he in truth perceive, who possesses real knowledge. Whosoever regards things in this light, O monks, being a wise and noble hearer of the word, turns himself from sensation and perception, from conformation and consciousness. When he turns therefrom, he becomes free from desire; by the cessation of desire he obtains deliverance; in the delivered there arises a consciousness of his deliverance; rebirth is extinct, holiness is completed, duty is accomplished; there is no more a return to this world, he knows."

We now understand what the desire is that generates suffering, and why it generates it. It is the desire for what does not belong to "self"--the real self --that generates suffering; and the reason why such desire generates suffering is that what does not belong to the real self is impermanent, changeable, perishable, and that impermanence in the object of desire must needs cause disappointment, regret, disillusionment, and

other forms of suffering to him who desires. The tendency to identify self with what is material and temporal, and therefore to desire for oneself material and temporal goods and pleasures, is the chief cause of human suffering; for, when such goods and pleasures are desired, success in the pursuit of them is perhaps more hurtful and scarcely less painful than failure. And not only does this tendency, with its derivative desire, cause suffering in the present earth-life, but it also causes suffering to be reproduced for the self in future earth-lives; for it is desire for the goods and pleasures of earth which, acting as a strong magnetic force, draws the self back to earth again and again. Desire in itself is not evil. On this point Buddha's teaching must not be misunderstood. His disciples are expressly told--this is the very sum and substance of his teaching--to desire and strive for enlightenment, deliverance, Nirvâna. Desire for the pleasures, or rather for the joys, that minister to the real self, is wholly good. It is desire for the pleasures that minister to the lower self; it is the desire to affirm the lower self, to live in it, to cling to it, to rest in it; it is the desire to identify oneself with the individual self and the impermanent world which centres in it, instead of with the Universal Self and the eternal world of which it is at once the centre and the circumference;--it is this desire, taking a thousand forms, which is evil, and which proves itself to be evil by causing ceaseless suffering to mankind. If the self is to be delivered from suffering, desire for what is impermanent, changeable, and unreal must be extinguished; and the gradual extinction of unworthy

desire must therefore be the central purpose of one's life.

But how is desire, with the suffering that it generates, to be extinguished? The answer to this question is the Fourth of the Sacred Truths: "This, O monks, is the sacred truth of the path which leads to the extinction of suffering: it is the sacred eightfold path, to wit, Right Faith, Right Resolve, Right Speech, Right Action, Right Effort, Right Thought, Right Self-Concentration."

There is no part of Buddha's teaching in which his wisdom shines out more clearly than in this. At first one might feel disposed to think that Right Action was everything. Buddha does not think so. Right Speech, Right Action, and Right Living may perhaps be grouped together under the general head of Right Conduct; but there are other elements of Righteousness which Buddha seems to regard as not less important than these, to wit, Right Faith, Right Resolve, Right Effort, Right Thought, Right Self-Concentration. In other words, Buddha lays as much stress on the inward as on the outward side of morality; and he would have us realize that conduct, when divorced from faith and thought and purpose, is worth nothing. Under the Jewish Law--at any rate in the later developments of legalism--correct action was regarded as the one thing needful. The consequences of this assumption were disastrous in the extreme. A mechanical and quasi-material conception of life and duty was introduced into the very heart of religion and morality; and spiritual

freedom was crushed out by an ever-growing burden of narrow, rigid, and despotic rules. Buddha, like other moral teachers, found it necessary to give men rules for the conduct of life; but not only did he make his rules as few, as simple, and as comprehensive as possible, but by associating faith, thought, and purpose with speech and action, by impressing on his disciples that the inward side of conduct counts for at least as much as the outward, he provided against that miserable pullulation of trivial rules, which is sure to arise whenever correct action is regarded as an end in itself; and in doing so he shielded spiritual freedom from the most oppressive and most deadly form of constraint.

Nevertheless, when we have once realized that the inward side of action--the inward approaches to it and the inward consequences of it--is to the full as real and as significant as the outward, we may safely affirm, what Buddha would not have denied, that Right Conduct is the aspect of Righteousness which concerns us most. What we do, besides being the outward and visible sign of our inward and spiritual state, reacts, naturally and necessarily, on what we are, and so moulds our character and controls our destiny--for "character is destiny"--both in this and in future earth-lives. That being so, and conduct being the aspect of a man's general bearing for which directions are at once most needed and most easy to give, it is not to be wondered at that Buddha should have thought it necessary to formulate moral rules for the guidance of his followers,--men who were presumably ignorant and unenlightened (for his

message was addressed to *all* men) and therefore in need of some measure of ethical direction.

In framing his moral code, Buddha, according to his wont, departed widely from precedent, and showed that, as regards his outlook on life, he was far in advance of his age. The ethical legislators of antiquity addressed themselves to a comparatively narrow audience,--a city, a tribe, or a people; they went fully into detail, their rules being many and minute; and they went far beyond the limits of ethics proper, nine-tenths of their rules being civil or ceremonial rather than ethical (in the stricter, and yet broader and more spiritual sense of the word). Buddha, on the contrary, addressed himself to the widest of all audiences,--to the whole human race: he carefully abstained from going into detail, his rules being few, simple, and comprehensive; and he kept entirely within the limits of ethics proper, limits which he may almost be said--so original and so formative was his teaching--to have been the first to define.

Here is his Code of Moral Law.

The believer is required

1. To kill no living thing.

2. Not to lay hands on another's property.

3. Not to touch another's wife.

4. Not to speak what is untrue.

5. Not to drink intoxicating drinks.

A simple code this, but as profound as it is simple. To begin with, its extreme simplicity means that its authority is in the main self-evident; in other words, that it makes a direct appeal to a man's latent moral sense, and, in appealing to it, trains it and helps it to grow. In the next place, the fact that the rules are all prohibitions means that the believer is, first and foremost, to exercise self-control. The reason why he is to exercise self-control is that deliverance from suffering is to be won by the suppression of unworthy desires, and that without the exercise of self-control desire cannot be suppressed. The five rules indicate five arterial directions in which his self-control is to be exercised. Thus the first rule calls upon him to control the passion of anger; the second, the desire for material possessions; the third, the lusts of the flesh; the fourth, cowardice and malevolence (the chief causes of untruthfulness); the fifth, the craving for unwholesome excitement. It is to be noted that the desires and passions which the believer is called upon to suppress, are those which are most hurtful to his own inner life, most productive of suffering to himself, and most productive of suffering to his fellow men. By learning self-control with regard to these, he not only brings happiness to himself and to others, but he also strengthens himself for the more general work of suppressing unworthy desires of every sort and kind. But the five rules are something more than mere prohibitions. Self-control necessarily prepares the way for the development of the more positive and active virtues. When the baser

tendencies of man's nature are kept under such strict control that at least they lose their baseness and cease to obstruct the outgrowth of the nobler tendencies, the latter must needs begin to germinate. Thus the control of anger will prepare the way for the outgrowth of gentleness and compassion; the control of covetousness, for the outgrowth of charitableness and generosity; the control of lust, for the outgrowth of purity and unselfish love; and so forth. "How does a monk become a partaker of uprightness?" asks Buddha. The answer is, "A monk abstains from killing living creatures; he refrains from causing the death of living creatures; he lays down the stick; he lays down weapons. He is compassionate and tender-hearted; he seeks with friendly spirit the welfare of all living things. This is part of his uprightness." Let a man abstain from unkindness to his fellow men and other "living creatures,"--and the germs of kindness, gentleness, and compassion which are lying dormant in his nature will begin to make spontaneous growth. And so with the other rules.

Yet Buddha was wise to limit his formulated law to negative commandments. If a positive commandment is to move men to well-doing, it must be in some sort a counsel of perfection; and there are few men who can receive a counsel of perfection in the spirit in which it is, or ought to be, given to them. Some natures are over-wrought by it, and lose their spiritual balance. Others interpret it literally, and so make nonsense of its transcendent sense. Others again (the majority)

listen to it, but pay no heed to it. For ordinary men it is best that the active, positive side of virtue should be approached--gradually and naturally--from the side of self-control. Also, it must be remembered that the formulation of a positive moral law tends, especially in an age of ceremonialism, to arrest the development of conscience,--the very faculty which, in the Buddhist scheme of life, there is most need for men to cultivate. When a man does kind and compassionate deeds (let us say), not because his better nature, acting through his moral sense, prompts him to do them, but because he is authoritatively commanded to do them, there is a danger lest the man's moral sense, finding that there was little or no work for it to do, either as a prompter or as a guide, should gradually cease to energize, and the man should at last become entirely dependent for moral guidance on formulated rules and their professional exponents. Obedience to a negative commandment--provided that the commandment is sufficiently broad and simple for the *spirit* of it to appeal to one--can do no harm to him who obeys, and may do much good, for the discipline of self-control is one of the best of moral tonics. But when the self-control has done its work, when the soul, braced and disciplined, is ready to walk in the path of active virtue, it is in the highest degree desirable that it should be allowed to walk by itself (or with no more guidance than is implicit in the prohibitions which it has obeyed), and that nothing should be done to impair its insight or weaken its will.

There were weighty reasons, then, why Buddha's ethical teaching should have been mainly negative.

There is, however, one positive virtue which is inculcated in all the Buddhist Scriptures--the virtue in which, in its embryonic stage, all other virtues are present in embryo--the virtue in which, in its ideal stage, all other virtues are crowned and consummated--love. Not the impersonal passion of universal love--that would come at the end of the Path, not at the beginning--but the impersonal sentiment of sympathy, with all that it involves,--kindness, gentleness, unselfishness, compassion. That this should have found a prominent place in the Buddhist scheme of life was inevitable, for, when egoism has been subdued, the self is constrained, by the expansive stress of its own inward nature, to find channels for the overflow of its abounding life; and the safest and most accessible channel of overflow is that of sympathy, first with other men and then with every living thing. But the process which is thus initiated--a process of self-realization through self-expansion--will not cease until sympathy has transformed itself into the passion of spiritual love, and the individual life has at once lost and found itself in the Universal Life, which is and has always been its own true self.

When a teacher tries to bring salvation within the reach of all men, he is confronted by the difficulty that men are in various stages of spiritual development, and that rules of life which are sufficient for the many may prove to be too elementary for the few. Not that the few are to ignore those rules or neglect to observe them. That they observe them fully and faithfully, and would never dream of breaking them, is taken for

granted. But the simpler rules of life need to be supplemented, in these exceptional cases, by others which are at once more elevating and more exacting. When the foothills of life have been surmounted, the more difficult and dangerous mountain heights will come in view, and directions for climbing these will be needed and will have to be given.

In the Eight-fold Path there are Four Stages, each of which is marked by the breaking of some of the "Fetters"--ten in all--which bind man to earth and to self.

In the First Stage, the stage of "*Conversion*" or "*entering upon the stream*," three fetters are broken:

(1) *The delusion of self*; the delusive belief that the individual self is real and self-existent. This fetter is rightly placed at the head of the list; for the clinging to individuality, the desire to affirm the apparent or actual self instead of looking forward to its expansion into the real or universal self, has its ethical counterpart in *egoism*, and egoism is the beginning and end of sin.

(2) *Doubt*: doubt as to the wisdom of the teacher and the efficacy of the prescribed Path.

(3) *Belief in the efficacy of good works and ceremonies*. The disciple must free himself, first from the general delusion that correct outward action will ensure a man's salvation, and then from the particular delusion that religious rites and ceremonies have intrinsic value.

Having broken these fetters, the disciple enters the Second Stage, "*the path of those who will return only once to earth*." In this, and in the Third Stage, "*the path of those who will never return to earth*," two more fetters are broken:

(4) *The fetter of sensuality or fleshly lust*. The belief that fleshly lusts war against the soul is not peculiar to Buddhism. The difficulty for most religions, and indeed for most men, is to hit the man between rigorous asceticism and moral laxity. Buddha, who regarded the "life of mortification" as "unreal" and "unworthy," carefully abstained from overstraining human nature in that particular direction. It was only in the case of the "monk," or "religious devotee," that complete renunciation of the pleasures of the flesh was enjoined. But in the third stage, "the path, of those who will return to earth no more," every one is in a sense a religious devotee; and there can be little doubt, I think, that in that stage the final extinction of lust was contemplated. If so, that achievement would be the consummation of a long course--perhaps pursued through many lives--of continence and self-control.

(5) *The fetter of ill-will*. The disciple has to subdue all the feelings of anger, resentment, envy, jealousy, hatred, and the like, which spring from his sense of separateness from the rest of mankind, or rather from the rest of living things, and from his subsequent reluctance to identify himself with the Universal Life. In other to get rid of those feelings, a spiritual exercise was prescribed by the early Buddhists, which is

eminently characteristic of the general spirit of Buddhism.

"He [the disciple] lets his mind pervade one quarter of the world with thoughts of love, and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around and everywhere, does he continue to pervade with heart of love, far-reaching, grown great, and beyond measure. Just as a mighty trumpeter makes himself heard and without difficulty towards all the four directions, even so of all things that have shape or form, there is not one that he passes or leaves aside, but regards them all with mind set free and deep-felt love." The exercise is then repeated, substituting each time for love, first pity, then sympathy, then equanimity. By this means the strength of the fifth fetter is gradually weakened, and at last destroyed.

The whole of the Second and Third Stages is occupied with the struggle against the many enemies of the higher life who fight under the banners of sensuality and ill-will. When all of these have been finally conquered, the disciple enters the Fourth Stage, "*the path of the Holy Ones, or Arahats*." There he breaks, one by one, the five remaining fetters, to wit:

(6) *The desire for life*--for separate life--*in the worlds of form*.

(7) *The desire for life*--for separate life--*in the formless worlds*.

(8) *Pride*.

(9) *Self-Righteousness*.

Ought not the eighth and ninth fetters to have been broken long ago? Perhaps they ought; but Buddha knew that even in the last stage of the upward Path the shadow of egoism may fall on one's thought. The man who can say to himself: "It is I who have walked in the Path. It is I who have scaled these heights. It is I who have suppressed egoism. It is I who have won deliverance: "is still the victim of delusions. There are still fetters for him to break.

(10) *Ignorance*. The last fetter, like the first, is ignorance. As the Path begins with enlightenment, so it ends with it. It begins with potential enlightenment. It ends with actual enlightenment. It begins with partial enlightenment. It ends with perfect enlightenment. It is for the sake of knowledge--real, final, absolute knowledge--that the Path has been followed. To know that the Universal Self is one's own real self,--to know this truth, not as a theory, not as a conclusion, not as a poetic idea, not as a sudden revelation, but as the central fact of one's own inmost life,--to know this truth (in the most intimate sense of the word *know*) by living it, by being it,--is the final end of all spiritual effort. The expansion of the Self, which is the outcome of spiritual effort, carries with it the expansion of consciousness; and when consciousness has become all-embracing, the fetter of ignorance has been finally broken, and the delusion of self is dead.

When the last fetter has been broken, the disciple--the "Arahat" or "Holy One" as he is now called--has reached his goal; in other words, he has attained to a state of perfect knowledge, perfect love, perfect peace, perfect bliss.

There is something esoteric, one feels inclined to say, in this Path of the Four Stages. One finds some difficulty in identifying it with the Eightfold Path of the Fourth Sacred Truth. From Buddha's day down to our own, there has never been an age in which the number of men who could really break even the first of the Ten Fetters was not exceedingly small. What of the rest of mankind? Was no provision made for them in Buddha's scheme of life? Was that scheme meant for recluses and "adepts"--or would-be "adepts"--only? Were ordinary men to be left to their own devices until the time came for them to be "converted" (by what miracle we cannot well conjecture), and to realize what is so hard for even the best of us to realize,--the unreality of the individual life?

Surely not. "Conversion" has been happily defined as the "effective realization of admitted truth." The process that leads up to "conversion" is carried on, for the most part, in silence and obscurity. There is always a long period of ante-natal growth before the new idea, the new way of looking at things, can come to the birth. The authorities on Buddhism whom I have consulted do not make it clear whether the First Fetter was to be broken at the entrance to the First Stage of the Path, or whether it was the first delusion to be got rid of after the soul had entered that stage.

In the latter case the difficulty of identifying the Path of the Four Stages with the Eight-fold Path vanishes; for it is quite conceivable that the soul should linger long in the First Stage, should even pass, during its sojourn in it, through a sequence of earth-lives, before it could realize that its sense of separateness was illusory. In the former case we must adopt another hypothesis. We must assume that, before the first of the Four Stages can be entered, there must be for most men a long preliminary stage of preparation, during which they follow, perhaps through a sequence of lives, the rules of Right Conduct--the simple rules of kindness, honesty, continence, truthfulness, temperance--until at last the reaction of Right Conduct on character, and the consequent expansion of the Self and enlargement of the field of its consciousness, makes it possible for them to enter the Path proper,--the Path which will lead them in the fullness of time to the goal of conscious union with the Living Whole. In either case we may take for granted that, before the First Fetter can be broken and flung aside, the soul must set itself to acquire the strength which will enable it to perform that initiatory act of renunciation, and that it is only by a course of "Right Conduct"--by the consistent exercise of self-control, and culture of sympathy--that it can acquire the strength which it needs.

In any case we are free to regard the Fourfold Truth as a message to the rank and file of mankind. Men might accept that message, and even begin, in their feeble, faltering way, to walk by it, before they were fit to advance into the more esoteric stages of the Path

of Life. But those stages must be passed through--on this Buddha would have insisted with all the weight of his authority--before the goal can be reached. Miracles, in the supernatural sense of the word, are not to be looked for in the moral, any more than in the physical world. It is conceivable that my neighbour, whose spiritual development is far in advance of mine, may complete the Path in 50 years, whereas my sojourn in it may last for 50,000; but by him as by me, and by me as by him, every stage must be passed through and every fetter must be broken, if the promised prize is to be won. It is sometimes said that for ordinary men the path of spiritual ascent is spiral, whereas for men of exceptional spiritual development it is direct. This may be so; or it may be that for all men the path is spiral up to a certain point, and beyond that point direct. But be it spiral or direct or both, it is certain that it must free us from *every* delusion that separates us from the Real Self, if it is to lead us to our goal.

Whatever view we may take of Buddha's teaching, we must admit that in its essence it belongs to no one nation and no one age. Moses legislated for the Jews, Lycurgus for the Spartans, Zoroaster for the Persians, Confucius for the Chinese, Buddha for all men who have ears to hear. Man, as Buddha conceived of him, is not a citizen but a "living soul." The life which the scheme prescribed, though compatible with good citizenship and even conducive to it, is quite independent of it. It is also quite independent of caste, of social gradation, of distinctions such as that between priest and layman, between the learned and

the ignorant, between gentle and simple, between rich and poor. Dr Oldenberg's contention that Buddha had no message for the poor and lowly, is scarcely tenable. The inward and spiritual life can be lived by the poorest of day-labourers not less than by the richest of millionaires. If anything, it is easier for the poor than for the rich to enter "the Kingdom of Heaven," for there are fewer earth-ties for the former to break. When Dr Oldenberg quotes the saying "to the wise belongeth the law, not to the foolish," and argues from it that "for children and those who are like children the arms of Buddha are not opened," he is playing on the word "wise." The wisdom which Buddha magnified was not the wisdom of the intellectual, the learned, the cultured, but the wisdom of those who have taught themselves, by walking in the Path of Life, to distinguish between shadows and realities. The simplicity Of Buddha's ethical code brings it within the reach of the simplest natures. It is surely open to those "who are like children" to be kind to their fellow-men, to abstain from envy and covetousness, to control the lusts of the flesh, to be truthful in word and deed. If there are heights to be climbed beyond those which the "child-like" can dream of, the soul will not be asked to attempt these until, by the practice of the life of simple goodness, it has grown strong enough for the more arduous task. The greatness of Buddha as a teacher is proved by the fact that his scheme of life, so simple and yet so complex, so obviously and yet so profoundly true, so modest in its aims and yet so daringly ambitious, so moderate and yet so extravagant in the demands that it makes on our spiritual resources,--provides for the

needs of all men, in all stages of development, of all moulds of character, of all types of mind.

There is one feature of Buddha's teaching which demands our special attention because it seems to pervade, like an atmosphere, the whole of his scheme of life. We know from experience that our actions produce far-reaching consequences which we can follow out, both laterally and lineally, to a considerable distance. We know, for example, that our actions affect the material conditions of our own and of other lives; that they produce social consequences which have a wide circle of disturbance; that they affect, for good or for evil, our own characters, and--to a lesser extent--the characters of those with whom we are much in contact. We know also, if we take the trouble to consider the matter, that these consequences are the natural and necessary effects of causes which our action sets in motion; and, if we follow out this line of thought, we shall probably come to the conclusion that the whole moral world, under both its aspects--the outward and the inward--is, like the physical world, under the dominion of natural law. It was to this aspect of morality that Buddha attached supreme importance. According to the law of Karma, which he was not the first to formulate but which he unreservedly accepted, the consequences of a man's action--foremost among which is its effect on his character--follow him, not merely through life (in the vulgar sense of the word) but also from life to life, until they have exhausted their influence.

"The Books say well, my Brother! each man's life
The outcome of his former living is."

What we have done has made us what we are. What we are doing is moulding our character and determining the direction of its development. When a man dies, he takes his character away with him. When he returns to earth, he brings his character back with him,--a character which determines the very nature of his material surroundings, for the re-incarnating soul seeks (according to the doctrine of Karma), or has assigned to it, the particular environment which is at once most in keeping with its nature and most suitable for its development.

"That which ye sow, ye reap. See yonder fields!
The sesamum was sesamum, the corn
Was corn. The Silence and the Darkness knew!
So is a man's fate born.
"He cometh, reaper of the things he sowed, . . .
"

The idea that pervades the whole of Buddha's teaching is that whatever we sow we must reap; in particular, that nothing can come between our conduct and its inward consequences; that every thought, every word, every deed is either making or marring us; in fine, that our spiritual destiny, which after all is our real destiny, is in our own hands.

With characteristic wisdom Buddha made no attempt to reconcile human freedom with the supremacy of natural law. He probably saw that the opposition of

freedom to law is a false antithesis,--one of the fatal by-products of the dualism of ordinary thought. One who looked at things from the standpoint of the philosophy of the Upanishads would know that the free-will riddle, which has tied Western thought into so many desperate tangles, is a mere "Idol of the Cave." He would know that the Real or Highest Self--being, *ex hypothesi*, universal and eternal, and therefore exempt from all external constraint--is absolutely free. He would know that the Real Self is present in potency in each individual life, and that every "living soul" is, therefore, potentially free. He would know, further, that the development of the soul, in the direction of its own true self, is always marked by the outgrowth of freedom; and he would infer from this that freedom varies, in the degree of its development, from soul to soul, and that, speaking generally, it is lost or won by conduct. But though no man is absolutely free, and though in most men freedom has but a rudimentary existence, he would realize that the best way to foster its growth is to postulate its existence and appeal to it, as the wise teacher always appeals (though here too he is probably appealing to what has but a rudimentary existence) to a man's better self. In fine, far from teaching that freedom is incompatible with law, he would realize that the law of the growth of freedom--the seemingly paradoxical law that freedom, without which moral action is impossible, is itself generated by moral action--is one of the master laws of human life. Whether Buddha did or did not accept the ideas of the Upanishads, is a question which will presently be considered. Meanwhile, it is enough to know that,

with his own practical ends in view, he not only postulated freedom in man, but--by bringing the inward life under the dominion of natural law, and so excluding from it all extraneous influences--he laid a tremendous burden on the human will; for he told men that it rested with them, and with them only, to determine what course the process of their development should take, and how long their pilgrimage on earth (from life to life) should last.

Now the first and last of Nature's laws is that of growth; and the teacher who brings the inner life of man under the dominion of natural law brings it also, by implication, under the dominion of the law of growth. Wherever there is life there is growth; in other words, there is a gradual passage from embryonic existence to maturity, from the seed-state, in which all the potentialities of future perfection are wrapped up, to perfection itself,--the perfection of the particular species or type. This law applies to the *self*, not less than to the animal or the plant. Indeed, it applies first and foremost to the self, and applies to the living things that surround us because, and just so far as, they too are manifestations of the one self-evolving life. There is, however, a vital difference between the growth of the soul and the growth of any animal or plant. "The lilies of the field . . . toil not, neither do they spin: and yet . . . Solomon in all his glory was not arrayed like one of these." But if the soul is to be arrayed in glory it must both toil and spin. "Which of you," asks Christ, "by taking thought can add one cubit unto his stature?" Buddha's teaching bases itself on the assumption that by taking

thought we can add to our spiritual stature, that the soul can make itself grow. Buddha would, I think, if we could question him, pass on from *can* to *must*. He would say that, when a certain stage in our development has been reached, the soul can make no further growth except what it wills to make, that it is only by the action of the will--itself one of Nature's master "streams of tendency"--that the expansive forces of Nature which are at work in the soul can be co-ordinated and made effective. He would say that the power of the soul to make itself grow is the very fruit of the whole previous process of its growth; that its presence is the proof that the process has (thus far) been successfully accomplished; that if it be wanting, the preliminary process of growth has not been carried far enough; that if, having been won, it has become atrophied through disuse, the growth of the soul has been arrested and the counter-process of degeneration has begun.

That we may the better realize the meaning and ulterior bearing of this conception, let us contrast it with the conception which has long dominated the ethical philosophy of the West. Owing to the myopia of the Western mind, the doctrine that the soul can work out its eternal destiny in a single earth-life has been able to win general acceptance. This doctrine is obviously incompatible with the idea that the destiny of the soul is to be achieved by the actual vital process of growth; for it stands to reason that, in the natural order of things, neither utter depravity nor absolute perfection can be achieved in the brief space of a single life. How then is "salvation" to be won? Israel,

from whom the Western mind inherited its popular philosophy, persuaded himself that salvation was to be won by obedience to a formal Law. This Law was the work of the supernatural God, by whom it was miraculously delivered to man. There was no reason why all or even many of its commandments should be moral, in the stricter sense of the word. The supernatural God, whose ways are presumably inscrutable, might, for reasons of his own, order man to do things which were apparently trivial or unreasonable. If he did, man must obey. Apart from this, there was a special reason why many of the commandments of the Jewish Law should be non-moral. The frailty of man is such that he is always liable to disobey God. Disobedience is hateful to God, and draws down his wrath upon the sinner. In order to appease God and avert his wrath, man must offer up something which he himself especially values,--a bullock, a he-goat, or whatever the victim may be. Thus the idea of propitiation through sacrifice is bound up with the idea of salvation through obedience to a divinely formulated Law. Sacrificial observances, being an important part of man's life, must be duly and formally regulated. In other words, ceremonial directions must always form an essential part of a Law which has come to man from a supernatural source. Now it is obvious that in matters of ceremonial punctilio there can be no *inward* standard of right and wrong. Correctness of outward action is all that is asked for; but absolute correctness is indispensable, and the general idea that action must be outwardly correct if it is to please God easily spreads from the ceremonial to the more strictly

moral side of the Law. In the attempt to define correctness with perfect accuracy, rules and sub-rules spring up in rank profusion, until at last the burden of legalism threatens to extinguish spiritual life.

This is what happened to Israel in the days of his national decadence. Christianity inherited his ideas, but rejected the intolerable burden of his Law. It inherited the idea of salvation being won by obedience; but it started, under the stress of Christ's vivifying influence, by assuming that the Law which God wished men to obey was mainly, if not wholly, moral. To obey a moral law is, however, even more difficult than to obey a ceremonial law; and in the one case, as in the other, the penalty of disobedience, when the Law comes from God, is eternal death. How then was the wrath of God to be averted from disobedient man? "By the Sacrifice of Christ, the Mediator between God and Man," is the answer which Christian theology gave and still gives to this question. In the Catholic Church the sacrifice of Christ is perpetually repeated by the priest. In the Protestant Churches the Sacrifice is supposed to have been performed once and for all; and faith in the efficacy of the Cross opens the door of salvation to the believer. The reappearance--the inevitable reappearance--of the sacrificial idea in the religions of the West tended, for obvious reasons, to discredit morality and to substitute machinery for life. A man might conceivably have climbed to the highest pinnacle of virtue (in the human sense of the word), he might even have climbed to the highest level of holiness (in the inward and spiritual sense of the word), and yet

be doomed to eternal perdition, either because he had no faith in the efficacy of the Sacraments of the Church or because he rejected the doctrine of the imputed righteousness of Christ. Contrariwise, a man might have sinned deeply, basely, and consistently, and yet, having made a late repentance, be forgiven--and therefore "saved"--for Christ's sake. Where such anomalies were possible, there could be no causal connection between conduct and its results. The doctrine of forgiveness of sin has ever tended to demoralize human life, by undermining the idea that virtue is rewarded by virtue, and vice punished by vice. A Heaven in the future is reserved by official Christianity for those who fulfil certain clearly prescribed conditions; a Hell in the future, for those who neglect to fulfil them. But neither in Heaven nor in Hell does a man reap the actual crop that he has sown. If he did, the false dualism of Heaven and Hell would disappear, and there would be millions of after-states instead of only two. Even when Hell has been fairly earned it may conceivably be evaded, for it is always open to the sinner to fall back on the uncovenanted mercies of God.

From first to last, this theory of things--a theory from which the ideas of natural law and natural growth are conspicuously absent--is wholly foreign to Buddha's scheme of life. Miraculous intervention, whatever form it may take, is beyond the horizon of his thought. The sacrificial system, ceremonialism, sacerdotalism, legalism,--all these he entirely rejects. Correct outward action counts for nothing in his eyes. The inward motive to and the inward consequences

of action are all that he regards. Mediators count for nothing. Redeemers count for nothing. Priests count for nothing. Casuists and such like spiritual directors count for nothing. The most that one man can do for other men is to tell them of the Path of Life--the broad Path of self-development through self-surrender--and give them general directions for finding and following it. The true Saviour of men is he who does this. But each man in turn must walk in the Path, by using his own sight, his own strength, his own judgment, his own will.

"Therefore, O Ânanda! be ye lamps unto yourselves. Be ye a refuge to yourselves. Betake yourselves to no external refuge. . . . Look not for refuge to anyone except yourselves." External rewards are not to be looked for. External penalties are not to be feared.

> It knows not wrath nor pardon; utter true
> Its measures mete, its faultless balance weighs;
> Times are as nought, to-morrow it will judge,
> Or after many days.

Virtue rewards itself by strengthening the will, by subduing unworthy desire, by generating knowledge of reality, by giving inward peace. Sin punishes itself by weakening the will, by inflaming unworthy desire, by generating delusions, by breeding fever and unrest. For sin to be "forgiven" is as impossible as for virtue to forego its reward. To walk in the Path is its own reward; for the Path is lit by the ever-deepening foreglow of its goal. To depart from the Path is its own punishment; for the erring steps must, *at*

whatever cost, be retraced. *Must* be retraced,--for all the forces of Nature are making for the growth of the soul, as surely as in springtime all the forces of Nature are making for the outgrowth of flower and leaf. It is Nature herself that, acting through his sense of right and wrong, constrains him who has left the Path to seek to regain it. But the Path is not to be regained, except by a steep and arduous ascent; and the longer the return to it is delayed, the more steep and arduous will the ascent prove to be.

This is, I think, the most inward conception of life, and the most intrinsic standard of moral worth, that has ever been presented to human thought. When Christ says: "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in Heaven"; when he bids us pray and fast in secret so that we may be rewarded, not by the applause of men, but by "the Father, which seeth in secret"; when the author of the "Imitation"--in some ways the most Christ-like of all Christians--reminds us that "what each man is in Thine eyes, that he is and no more,"--we are taken as far in the direction of pure inwardness and intrinsic reality as it is possible for men to go who worship and have long worshipped a "personal God." That "the Father in Heaven" whom Christ adored coincides, in the last resort, with Brahma--the all-knowing, all-thinking Self, the all-embracing, all-sustaining Life--is more than probable. But though the inspired teacher, whose thoughts are all poems, may be able to purify and spiritualize the conception of a personal God, the average man is quite sure to debase and externalize it.

If we could but listen to the prayers that at any moment were being addressed "in secret to the Father which seeth in secret," we should realize how widely popular thought had departed from a really inward conception of life, and from a really intrinsic standard of moral worth. What is unique in Buddha's scheme of life is that every influence which might conceivably come between conduct and its consequences is rigidly excluded. God himself--if we are to continue to think and speak about God--"knows not wrath nor pardon." But can we continue to think and speak about so impersonal a God? Buddha must, I think, have asked himself this vital question. A great spiritual life-work is always the outcome of a great renunciation; and it is possible that what Buddha renounced was something dearer than wealth or power, dearer even than wife or child. The austere inwardness of his teaching had its counterpart, as we shall presently see, in a deep silence about what is ultimate and innermost, a silence which he must have imposed upon himself at the beginning of his long ministry, and which he never broke.

The Way to Nirvana

Buddhist

By L. de la Vallée Poussin

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CHAPTER VI

THE PATH TO NIRVĀṆA

I. The Path is the eradication of desire. II. A middle way between asceticism and indulgence. III. A threefold training in the Buddhist Truths. IV. A skilful practice of trances. V. Conclusion.

I

Nirvāṇa is the cessation of rebirth. Desire, with action consequent upon desire, is the cause of rebirth. The path leading to deliverance from rebirth must therefore be a path leading to deliverance from desire. In order to avoid rebirth, it is necessary and sufficient to eradicate desire, desire for pleasure, desire for existence, desire for non-existence or hatred of existence; that is to become a Saint, an Arhat, free from sorrow, hope, and fear.

On this point as on many another, we find in Brahmanism parallel conceptions to the Buddhist doctrine. The Upaniṣads state that Man is reborn in conformity with his desire, his aspiration, his conduct but what is the destiny of a man who is free from desire?

"When desire ceases, the mortal becomes immortal; he attains Brahman on earth. He who is without desire, who is free from desire, who desires only his own Self which is identical with the universal Self, he obtains the accomplishment of his desire in the possession of his Self. He is the universal Self and goes into the universal Self."

It is not probable that the primitive Buddhists ever heard of these theories: the Self (*ātman*) which they know and reject is the individual Self and they never mention the Nirvāṇa of the individual Self in the great Self. But their doctrine of the Path may be shortly described as a secularisation of the Upaniṣad teaching: to free oneself from desire, while ignoring the universal Self and denying the human Self.

On the other hand, the Buddhist path is a 'rationalisation' of a number of practices which were common at this time among ascetics of every faith and aspiration.

There were many 'ford-makers,' but Śākyamuni alone has discovered the true 'ford,' or rather has re-discovered it, for the Buddhas of old had discovered it long ago; and he has designed a pattern of 'religious life' (*brahmacarya*) which is, has been, and will be, the only means to deliverance.

To give a faithful and complete image of 'the religious life under the rule of Buddha' would be a long affair. Every detail of the monastic institution, every detail of the intellectual and moral training of the monks, ought to be mentioned. Further, in order to appreciate

the historical interest of these manifold data, references ought to be made to the rules of the contemporaneous sects and especially to the Brahman institutions. The very word we translate 'religious life,' *brahmacarya*, meant originally 'life of a young Brahman in the house of his preceptor before his initiation and marriage.'

But it will not be difficult to state the general principles of the Buddhist Path. We have only, in the words of the Sanskrit poet, to make a string on which to thread the jewels already pierced by others.

The Path is (1) a middle way between asceticism and laxity, (2) a training in the Buddhist truths, (3) a skilful practice of trances or ecstasies.

II

Laxity or indulgence means secular married life. Asceticism means, not only, as usually with us, not indulging in morally allowed desire, but inflicting pain, penance.

The origins of asceticism,—in Sanskrit *tapas*, a word that means heat,—go far back into the past 1. In historic India, asceticism has been turned into a religious and moral institution—a self-torture to please the deity, to wash away the sins one has consciously or unconsciously committed, to avoid sin by mortifying the flesh. While assuming these new aspects, or, to put it more uncompromisingly, while developing in a moral direction, *tapas* remained and remains an essentially magical affair. In the ritualistic

books, it comes to the foreground of speculation as a creative power: Prajāpati, the Lord of the generations, performed penance, became hot and produced the worlds by the power of heat or penance. Prajāpati was a great 'penitent'; ascetics, men who practise the most extravagant penances, just as the modern fakirs, are penitents' of a smaller size, but nevertheless demiurges in their own guise, autonomous and irrepressible forces, frightful to the gods themselves.

The notion of holiness and wisdom was hopelessly confused with the notion of penance: when the idea of deliverance was discovered, men naturally thought that penitents only could have some chance of reaching deliverance.

Accordingly when Gautama, the young prince of the Śākya race, abandoned his home to secure his salvation, he first followed the common track and lived for a time—for many years—as a Muni, that is as a solitary penitent: hence his name Śākyamuni. He indulged in the most severe abstinence from food, remaining upright and motionless, hoping for a sudden illumination of mind. Five ascetics were his companions in these austerities. A Greek sculptor, five or six centuries later, produced a realistic and spiritualized representation of his emaciated body, which is one of the masterpieces of Gandhāra art. But the illumination did not come, and Śākyamuni felt very weak indeed: he understood that illumination requires strength of mind; he took some food and soon reached the goal for which he had long endeavoured in vain; he became a Buddha.

Intellectual achievements depend on intellectual efforts.

At the moment when Śākyamuni broke his fast, the five ascetics had deserted him, and when Śākyamuni after becoming a Buddha approached them again, they jeered saying: "Here is the one that failed in his austerities." Śākyamuni told them that he had obtained complete enlightenment. "But," they asked, "if you could not succeed in obtaining enlightenment by asceticism, how can we admit that you have succeeded when you live in abundance, when you have given up exertion?" To which Śākyamuni replied that he had not given up exertion—for penance is not the only exertion—and that his life was not a life of abundance; for the path of the men 'who have given up the world' to obtain deliverance is a middle path between the two extremes, asceticism and indulgence. "What are the two extremes? A life addicted to sensual pleasures: this is base, sensual, vulgar, ignoble, pernicious; and a life addicted to mortification: this is painful, ignoble and pernicious."

While many ascetics, the Jains for instance, regarded penance as the chief element of spiritual progress, Śākyamuni depreciates and even, in some cases, forbids penance. (1) If penance is practised in order to obtain worldly advantages, rebirth in heaven or magical powers, the divine eye, etc., it is a purely mundane affair; born from desire, it produces desire, and is far from leading to salvation. (2) As concerns salvation, penance by itself is of no avail. To hold the contrary is 'heresy,' technically the *śīlavrataparāmarśa*,

'believing in the efficiency of rites and ascetic practices.'

Śākyamuni does not condemn every penance, far from that. But he thinks that, even when practised by the 'orthodox,' penance presents many drawbacks.

One of them is that it is likely to beget spiritual pride, one of the pitfalls of the monks:

"Whosoever is pure and knows that he is pure, and finds pleasure in knowing that he is pure, becomes impure and dies with an impure thought. Whosoever is impure and knows that he is impure, and makes effort to become pure, dies with a pure thought."

Again some penances—abstinence from food, for instance, not to mention mutilations—are injurious to body and therefore to mind. Now full strength of mind is necessary to the understanding of the philosophical truths that are really to purify the thought. The body, therefore, must be treated without hatred if without love; the monks have to take care of their body, but it is unjust to say that they love it. As Nāgasena told the king Milinda:

"Have you ever at any time been hit in battle by an arrow? "—"Yes, I have."—"And was the wound anointed with ointment, smeared with oil and bandaged with a strip of fine cloth?"—"Yes, it was."—"Did you love your wound?"—"No."—"In exactly the same way, the ascetics do not love their bodies; but, without being attached to them, they take care of their bodies in order to advance in the religious life."

But, if the body is not to be crushed, the desires of the body are to be crushed. Śākyamuni condemns every indulgence; the smallest concession may be disastrous; desire is everywhere, for we are living desire:

All things, O monks, are on fire. The eye is on fire, visible forms are on fire, visual cognitions are on fire, impressions received by the eye are on fire, and whatever sensations, pleasant, unpleasant or indifferent, originate in dependence on impressions received by the eye, these also are on fire. And with what are these on fire? With the fire of lust, with the fire of hatred, with the fire of infatuation.

Ear and sounds, nose and smells, tongue and taste, body—that is the organ of touch—and tangible qualities, mind and ideas are also on fire.

The right means to extinguish this fire is not the surgical method—neither vow of silence, in order to avoid sins and desires of the voice: for if that be the case, mute animals would be Saints; nor absence of thought; nor craziness, real or simulated folly (*unmattaka*), nor other stupid and stupefying devices, such as living as a cow or a dog, nor mutilations and self-torture, nor suicide, this *ultima ratio* of the Jain ascetics. Suicide is clearly an action commanded by desire or by disgust: one commits suicide to be better elsewhere or to avoid pain. The Buddhist must wait his time, without longing for life, without longing for death.

The right means to extinguish the fire is the intellectual method which we shall outline presently, coupled with a moderate asceticism.

1. There were, in the primitive Brotherhood, men of penitential tendencies,—former adherents of penitential orders, for instance Mahākāśyapa and his followers, who had realized the superiority of Śākyamuni's teaching, who had recognized in Śākyamuni the Omniscient One and the leader of spiritual life. Śākyamuni did not provide for them a new rule: he condemned the most morbid exaggerations of asceticism and the indecent practices, nakedness and so on; but he permitted a number of mortifications (*dhūtaguṇa*) which were not in themselves objectionable.

The 'hermits' (*āraṇyaka*), the 'men of cemeteries' (*śmāśānika*) form, throughout the history of the church, a special class of monks, dangerously like the non-Buddhist ascetics. They were holy men, ecstatics and poets, but in some respects they were 'heretics' as well.

2. The conception of the truly Buddhist religious life is to be found in the Vinaya which contains the rules established by Śākyamuni and the first generation of Elders for the monks and the nuns of common observance. The more we study the Vinaya, the more we wonder at the common sense that is visible in the general principles and in many details.

The monks of common observance have been by far the most numerous and the most important in the

history of Buddhism. Absolute continence, no private property; a very strict régime which affords little or no scope for concupiscence or for individual fancy, which seems very favourable to moral mortification while avoiding any corporeal pain; the life of a wandering mendicant during the dry season, and, during rains, a cenobitic life with all the mutual concessions and admonitions this life implies. On the whole an aristocratic form of asceticism, very much resembling the asceticism of the Brahmans.

But Brahmans and Buddhists diverge on one point which is very important.

The Brahmans are strong on the *mos majorum*. They say: "Win only the knowledge of the Self and leave alone everything else"; but they nevertheless continue to sacrifice to the gods, because the gods exist κατὰ δόξαν. They believe that every sensible man has to try to obtain eternal deliverance, and that a meditative, semi-penitential life is necessary in order to reach this lofty aim. But they cannot admit that it can be right to forsake the duties of caste; and, like their Āryan ancestors, they cling to the theory of the four debts. Man pays his debt to the gods by sacrifice, to the Veda by study, to the dead by the birth of a son, to men by hospitality. When he has paid this fourfold debt, then only may the Brahman abandon everything and take up his abode in the forest in order to meditate, to save himself, to die as a holy man.

As usual, the Brahmanic point of view is forcibly expressed in the Mahābhārata. We are told that an

anchorite, who had 'left the world' before marrying, came to a terrible place, which was in fact the pit of hell. There he recognized his father, his grandfather, the long series of all his ancestors, suspended one below another on the open mouth of the abyss. The rope which prevented them from falling was slowly and surely being gnawed by a mouse, a figure of Time. And so many voices, some well known, reminding him of accents heard when a child, some unknown yet appealing to a profound and hidden instinct, so many voices cried: "Save us! save us!" The only hope of welfare for the long series of the ancestors is the son to be born of their descendant. The anchorite understood the lesson, married, and was able to save himself without remorse, having saved his ancestors. (See *Paramatthajotikā*, ii, i, p. 317.)

The Buddhists are more consistent. Laymen, however faithful, generous and virtuous they may be, even if they practise the fortnightly abstinence and continence of the Upavāsa, cannot reach Nirvāṇa. The only Buddhist, in the proper meaning of the word, is the monk who has broken all the ties of society; and the sooner one becomes a monk, the better. Why delay in getting rid of occasions of greed and of carnal desire? Therefore children are admitted, not to religious vows, but to the apprenticeship of the vows, when they are seven years old and big enough to drive away the rooks.

If by chance, and despite the theory, a layman obtains Sanctity, he is miraculously turned into a monk; he suddenly appears shaved, garbed in the yellow robe,

alms bowl in hand, like, in all his demeanour, to a monk who has fifty years of profession.

III

The moderate asceticism we have described is not, to speak exactly, a part of the Path leading to the eradication of desire; it is rather only a preparation to the Path: getting away from the occasions of desire. The Path is essentially a training in the Buddhist truths.

Desire depends on the organs of sense and the exterior objects. Whereas we are not allowed to destroy the organs, since suicide, mutilations, fasting are objectionable, the pleasant exterior objects are too many to be suppressed. In the same way, it is impossible to avoid every occasion of anger; solitary life does not realize perfect loneliness; suffering, disgust and anger follow the monk even in the 'empty room' (*śūnyāgāra*) where he sits to meditate.

It is said:

There is not leather enough to cover the surface of the earth in order to make it smooth. But put on shoes, and the whole earth will be smooth.

In order—not to avoid lust (*rāga*) and anger or disgust (*dveṣa*), a mere palliative—but to eradicate them, the only method is to cure one's self, to eradicate the delusion (*moha*) that originates lust and anger. We exert no mastery over Nature or over the body, but we can master our own mind and destroy the four

mistakes (*viparyāsa*): looking at what really is unpleasant, impure, transitory, and unsubstantial, as if it were pleasant, pure, permanent, and substantial. We must learn to see things as they really are; technically, we must possess the Four Truths: every existence is a state of suffering or turns to suffering; existence originates in desire; cessation of rebirth—Nirvāṇa—is perfect bliss; the way thither is cessation of desire. First and last, we must realize the true nature of this intricate, deceiving, and most dear compound that men style 'I.'

The possession of the Truths brings about a complete renovation of the mind. Desire cannot germinate in a mind which is enlightened by true wisdom, as a plant cannot germinate in salt. The agreeable and the disagreeable exist only because we believe them to be lovable or hateful: they are creations of the mind. Pain disappears as soon as we cease thinking 'I.' and 'mine.' It is said:

In the same way as a man resents the bad conduct of his wife while he still loves her, and no longer; even so the pain of the body is no longer resented when a man ceases to consider the body his own.

The possession of the Truths depends on three conditions, Faith (*śraddhā*), Sight (*darśana*), Cultivation (*bhāvanā*).

1. Śākyamuni alone has discovered the Truths; there is no hope of salvation for a man who does not take refuge in the Buddha and in the Truths revealed by him.

In some cases, it is possible to ascertain that the Buddha's word is trustworthy; in others, one must say: "I admit that because I believe in Buddha's word"; "Buddha knows and I do not know." The general principle is as follows: "One must meditate on and understand the points of doctrine that are intelligible to an ordinary man. For the others, one must willingly admit them, saying: That belongs to Buddha's domain of vision." It is said:

When Buddha, this lion of men, roars his lion's roar in the assemblies, if anybody ventures to say that Buddha does not possess superhuman virtues, that he does not know the absolute truth, that his teaching is made up of dialectic, is accompanied by research, experience, individual intuition,—if a man ventures to think or to speak in this way and does not regret his thought or his word, he will be precipitated into hell.

2. But faith is not sufficient. Truths accepted on the authority of others do not really belong to us; they remain, as it were, extraneous and precarious possessions; they are not turned into our flesh and blood, *en sang et nourriture*. The Buddhist truths are to be understood and realized; the Saint is the man who has become, like Śākyamuni himself, but under the guidance of Śākyamuni, an 'enlightened' one.

Texts which recommend or rather enjoin personal inquiry and criticism compare in strength and number with the texts which praise faith. Śākyamuni does not demand a blind adhesion; he does not, as a

rule, perform miracles to convert his opponent. The real miracle is the 'miracle of the teaching.' Śākyamuni's teaching is 'accompanied by proofs'; "it must not be accepted out of respect; on the contrary, it must be criticized, as gold is proved in the fire."

Now, O monks, are you going to say: We respect the Master and out of respect for the Master, we believe this and that?—We will not say so.—Is not what you will say to be true, that exactly which you have by yourselves seen, known, apprehended?—Exactly so.

This point, as many another, has been very well illustrated by Oldenberg. Buddhas do not liberate their fellow creatures. A Buddha is only a preacher, and he teaches men how to liberate themselves. Disciples accept his preaching, not only because it comes from a man who is visibly a saint, a *vītarāga*, that is 'a man free from passion,' and who therefore, according to the Indian opinion, is likely to be omniscient (*sarvajña*)—but because his preaching proves accurate, because, as says Oldenberg, "aroused by his word, a personal knowledge arises in their mind."

Pascal says the same thing and he points out the deep reason of the prestige of the great spiritual leaders:

On trouve dans soi-même la vérité de ce qu'on entend, laquelle on ne savait pas qu'elle y fût, en sorte qu'on est porté à aimer celui qui nous le fait sentir.

Buddhists are introduced into the realm of truth by Faith; they possess truth only by Sight. They walk by sight and not by faith.

It may be remarked that the position of the Brahman philosopher towards the Veda—more exactly, towards the Vedānta, the Upaniṣads—is almost the same. No human being would have discovered the great axiom of the Upaniṣads of the identity of the Self with the universal Self; but the truth of this axiom, once by faith it has been admitted, is proved beyond doubt by personal intuition.

3. Sight must be followed by *bhāvanā*, that is cultivation, exercise, meditation; pondering again and again, impressing.

As far as we can see, Cultivation does not bring an increase of knowledge, a more accurate or more extended intelligence of unpleasantness, impurity, impermanence, unreality. But it confers a firmer knowledge which enables the ascetic to look always at things as they are, without being ever deceived by their apparent pleasantness, purity, permanence, reality.

To be accurate and technical, *darśana* destroys six of the ten passions or errors (*anuśaya*) and turns an 'ordinary' man (*pṛthagjana*) into a 'converted' man (*srotaāpanna*); *bhāvanā* destroys the four remaining *anuśayas* (*pratigha*, *rāga*, *māna*, *avidyā*) in so far as they are concerned with Kāmadhātu, and turns the *srotaāpanna* first into a *sakṛdāgāmin* (by the destruction of the first six degrees of these *anuśayas*), then into an

anāgāmin (by the destruction of the remaining three degrees); *bhāvanā* again destroys *rāga*, *māna* and *avidyā* which are concerned with the Rūpadhātu and the Ārūpyadhātu, and turns the *anāgāmin* into an Arhat. There is no *pratigha* above the Kāmadhātu.

One of the simplest and most important of the 'meditations' is the 'meditation on loathsomeness' (*aśubhabhāvanā*). We should like to describe it shortly, not to bring disgrace on Buddhism, but in order to give a more exact idea of the so-called 'spiritual training,' in order to portray more faithfully the physiognomy of the ascetic. There are in Buddhism so many lofty feelings, and also so modern an effort towards 'rationalism,' that the student—the compiler as well as the reader of a Manual—is likely to forget its Hindu features.

Visits to cemeteries, where unburied bodies are left to decay, are a duty of a monk, and there are in the Buddhist brotherhood ascetics who choose to live in cemeteries—the *śmāśānikas*, men of the cemeteries—in order to meditate uninterruptedly on the impermanence and the impurity of the body. The meditation takes on rather physical and emotional characters.

Ten 'cemeteries,' that is ten aspects of the dead body, are to be realized in turn,—to begin with the body one day dead, or two days or three days dead, swollen, black—to continue with an older corpse eaten by crows, with the corpse which has become 'this I know not what, something that has no name in any

language,' but which the Buddhists are fond of describing at great length—to end with the bones rotting and crumbling into dust, as they have been washed by the rains of years.

The monk, for days and months, lives with the idea: "Verily, my body also has this nature, this destiny, and is not exempt."

Such is one of the forms of the meditation on loathsomeness. When it has been practised long enough, it is not enough to say that the beauty and the form of a woman have lost their natural attractiveness: they are no longer perceived. The ascetic sees the skeleton only and the forthcoming putrefaction.

Despite its 'romantic' adjuncts, *bhāvanā* is an intellectual affair, the third degree of the realization of a truth.

To be taught impermanence, to be told that "Life ends in death" is one thing. Young men, 'infatuated by the pride of youth,' may agree to this statement: "Life ends in death," but they do not understand its true import. That is Faith, adhesion to the word of the Master. To ascertain this statement by personal inquiry, is what is called Sight. Finally, to ponder over it, until it becomes not only familiar, but actually always present to the mind, that is Cultivation.

IV

The path to deliverance would have been very reasonable—we mean, would be thoroughly intelligible to us—if the Buddhists had been satisfied with the realization of the Truths, positive statements to be believed, 'seen' or understood, 'cultivated' or pondered over; but the words Sight and Cultivation, explained as above, do not convey the true import of the Buddhist *darśana* and *bhāvanā*. A factor, a practically almost necessary factor of *darśana* and *bhāvanā*, is what is called concentration (*samādhi*), trance (*dhyāna*), attainment (*samāpatti*)—a non-intellectual element.

The history of trance is a long and obscure one. Trance has been traced in the semi-civilized civilisations. Just as penance is a common practice among the medicine-men, the sorcerers of old, even so trance is an archaic device. It was admitted that Man obtains, in semi-hypnotic states, a magical power. The name of a thing is supposed to be either the thing itself or a sort of double of the thing: to master, during trance, the name, is to master the thing.

Just as penance, trance became a means to spiritual aims.

That is the case with Brahmanism. Trance is the necessary path to the merging of the individual Self into the universal Self. To speak more accurately, there is only one Self, which is immanent in Man. For a time, the knowledge of our essential identity with

this Self was looked upon as sufficient. But the actual feeling of identity was soon considered as necessary. Such feeling is impossible in ordinary consciousness; therefore it must be realized in trances, trances to be induced by hypnotic devices, the same as were practised by the sorcerers, protracted rigidity of body, fixity of look, mental repetition of strange sets of formulae, suppression of breath. Further, the immanence of the Self is a very materialistic one: it has its seat in the heart, where it is felt stirring and from which it directs the animal spirits; it makes its way along the arteries. . . Psycho-physical exercises are necessary to concentrate all the vital energies in the heart, that is to withdraw the Self from the not Self. Hence the intricate discipline known as *Yoga*, with trance as an essential element.

It is only fair to state that the position of trance is, in Buddhism, a quite different one. Trance, like asceticism, is not an essential part of the Path, even if it were admitted that it is practically necessary, *d'une nécessité de moyen*, to use a phrase of the Catechism.

Buddhism teaches in so many words that not every trance is good. A trance which is not aimed at the right end, eradication of desire, is a mundane (*laukika*) affair. When undertaken with desire, in order to obtain either advantages in this life, namely magical powers, or some special kind of rebirth, trances cannot confer any spiritual advantage. Of course, if they are correctly managed, they succeed, as any other human contrivance would succeed: a monk or any man who devotes himself to the concentration

called 'of the realm of the infinity of space,' in order to live for centuries in the realm of the 'gods meditating on the infinity of space,' will be reborn in this realm, provided he has not to pay some old debts in hell or elsewhere; he will live there for centuries, as he hoped for; but he will die there some day and continue migrating.

But, on the other hand, it is an ascertained fact that Śākyamuni obtained 'enlightenment' by the practice of trances, and accordingly every monk has to practise trances if he is to make any progress. The more Buddhism discourages 'mundane' trance, the more it extols 'supramundane' (*lokottara*) trance, that is trance entered into, in order to cut off desire, by a monk who endeavours to get possession of the Truths. The intention of the ascetic and his moral preparation make all the difference between mundane and supramundane trance.

Our texts clearly state that several of the Buddhist trances were practised by non-Buddhists, and scholars agree that the Buddhists did actually borrow from the common store of mystical devices.

The actual aim of trance seems to be, in Buddhism, twofold: to strengthen the mind, to empty the mind.

1. By means of trance, the ascetic concentrates the mind, strengthens the power of attention, gets rid of distraction. There are many technical contrivances, among which the ten *kṛtsnāyatanas* which seem to deserve special notice.

The monk makes a disk of light red clay—such as is found in the bed of the Ganges—one span four inches in diameter. He sits at a distance of two and a half cubits from the disk, on a seat of a height fixed by rule: if he were to sit further off, the disk would not appear plainly; if nearer, the imperfections of the disk would be visible; if too high, he would have to bend his neck to look; if too low, his knees would ache. Then the meditation begins: the ecstatic has to look at the disk as long as it is necessary in order to see it with closed eyes, that is in order to create a mental image of the disk. To realize this aim, he must contemplate the disk sometimes with his eyes open, sometimes with his eyes shut, and thus for a hundred times, or for a thousand times, or even more, until the mental image is secured. All the time he conceives indifference for sensual pleasure; he reflects on the qualities of Buddha; he affirms his confidence in the efficacy of the exercise he is performing.

2. Trances may be defined as efforts towards an actual simplification or emptying of thought; as endeavours to get directly rid of the very ideas of I, mine, being, non-being. As it is said:

When being and not being no longer stand before the mind, then thought is definitely appeased.

The method is not a view, either discursive or immediate, of impermanence or unsubstantiality, but a mechanical process.

The mind, once concentrated (*samāhita*) and strengthened by exercise with the clay disk or any

other exercise of the same kind, is successively to abandon its contents and its categories. The ecstatic starts from a state of contemplation coupled with reasoning and reflection; he abandons desire, sin, distractions, discursiveness, joy, hedonic feeling; he goes beyond any notion of matter, of contact, of difference; through the meditation of void space, of knowledge without object, of nothingness, he passes into the stage where there is neither consciousness nor unconsciousness and finally he realizes the actual disappearance of feeling and notion.

It is a lull in the psychical life which coincides with perfect hypnosis.

At a moment which has been previously determined—modern physicians explain how this is possible—the ecstatic comes back, through the same successive steps, to the world of the living.

Does he come back in exactly the same condition as he was before? Can he practise these 'spiritual' attainments again and again, every afternoon after he has taken his only meal, sitting in an empty room or under the shadow of a tree, without being psychologically and corporeally affected?

The Buddhists believe that the mind remains, as it were, perfumed by the trances. For some hours or for seven days, sensation and cognition have been completely stopped. The ideas of I, mine, being, not-being are likely to present themselves again—as a matter of fact, they present themselves again as soon as mental life begins afresh—but they have lost their

inherited power of arousing desire; they have been 'attenuated': "The mind of a monk who has risen from the trance of the cessation of feeling and notion is inclined to isolation, has a tendency to isolation, is impelled to isolation." Thus says Śākyamuni.

We willingly agree. The professional ecstatic is likely to forget how to see exterior objects: the mental reflexes he has cultivated turn to be more real than the changing appearances; in the same way, the ecstatic hears mysterious sounds. He becomes inaccessible to the desires that are born from the senses, inaccessible to pain, for his nervous sensibility is almost destroyed; he is happy; he is a Saint; he will not be reborn, because he has introduced into the series of his thoughts such a number of blank spaces that the further generation of thought and desire is stopped.

V

There are many aspects of Buddhism, which are more attractive than the aspect we have been studying. Apart from the religious developments known as Mahāyāna, older Buddhism owes the popularity which it has enjoyed in India and which it enjoys in the West, not to its intricate theories on the soul or on the Path, but to its moral features, to the charming, if enigmatic, personality of the Master, to the mild wisdom of its gnomic poetry, to the legendary literature (Birth Stories) which contains so much folklore, humanity and wit. In fact, we have been busied with the most abstruse side of Buddhism, and, by no means, with the most important from the

historical standpoint. But, from the philosophical standpoint, it is useful to make out clearly the reasons why this old query "Is Buddhism, since it is atheist, a religion?" is not a real problem. An inadequate knowledge of the nature of Indian mysticism and of the twofold nature of Buddhism is responsible for the confusion that is implied in such a view. Secondly, Buddhists have been credited with opinions concerning Soul and Nirvāṇa, which are by no means correct. I venture to think that it is worth while to consider anew these important and controverted points, and that, while the last word will never be said, our endeavours towards a more truly Buddhistic interpretation have not been utterly vain. My late friend Cecil Bendall willingly confessed that the only means to a right understanding of a religion is to believe in this religion. I am not prepared to say that I am a Buddhist, and moreover it is too late to take the *pabbajjā* under Sāriputta; but I have spared no pains to think and to feel as did the 'yellow-robed monks' who have rendered so eminent services, not to mankind as a whole, but to India, to China, to the Far East.

Sermons of a Buddhist Abbot

Buddhist

By the Rt. Rev. Soyen Shaku,

Lord Abbot of Engaku-ji and Kencho-ji, Kamakura, Japan, including the sutra of forty-two chapters; translated from the Japanese by Daisetz Teitaro Suzuki.

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THE PHENOMENAL AND THE SUPRAPHENOMENAL

Anicâ vata sankhâra,
Uppâdavaya dhammino;
Uppajjitvâ nirujjanti;
Tesam vûpasamo sukho

BEFORE entering upon an exposition of this stanza which I have selected for the subject of this morning's discourse, I wish to make a short preliminary remark concerning Buddhism generally.

In the study of Buddhism, one important thing which should be borne in mind by scholars is that the religion of Buddha has nothing to do with supernaturalism. Adhering to facts and their plain statements, Buddhists are always reluctant to give themselves away to personal authority or supernatural--which is, in fact, unnatural--revelation. Buddhism may therefore appear to some people

rather flat, prosaic, and unentertaining, lacking in the fertility and brilliancy of imagination--though this is by no means the case--and they call it sometimes a sort of ethical culture society and not a religious institution. For they think that no religion can exist without a belief in something extraordinary, miraculous, or supramundane which cannot be logically proved and individually experienced. But Buddha most emphatically insists that what he teaches is nothing unusual, being simply the recognition of a plain fact which can be attested by every mortal, that truth is not revealed to us from an unknown source, but is discovered by ourselves through the exercise of a faculty that can be acquired by all self-conscious beings, and that Buddhism is to be believed rationally and not blindly, to be believed because it is true and not because it has been proclaimed by some mythical personage. Whatever defects the teaching of Buddha may possess, I consider its rationality and matter-of-factness as one of its most characteristic and important features, distinguishing it from many another religion.

Further, this rationality of Buddhism is perhaps one of the many causes which make Buddhists remarkably tolerant and broad-minded toward their rival religionists. It is the pride of every conscientious Buddhist that the history of his faith is perfectly free from the stain of blood. When we of modern days turn over the pages of religious cruelty and barbarism, we are struck with a bitter sense of irony. It seems incredible that a religion proclaiming the gospel of love could practise such inhumanity. But I

regret to say that even to-day there are some who are so hopelessly dogmatic and fanatical as to think that the rose could be sweet and fragrant only under its own name, that truth loses its worth and verity when known by any other name than their own, and that they would fight even unto death in order to replace one set of superstitions with another.

Science is steadily making its progress in various fields of human knowledge, and our intellectual sphere is being constantly widened; while pious, God-fearing religionists are still dreaming of the by-gone days, when their forefathers were engaged in the so-called holy wars, or when they were conducting the most atrocious, most diabolical outrage against humanity called the Inquisition. These facts often make me pause and think of their ultimate significance, wondering how slow man's progress is in things spiritual.

However this may be, Buddhism through its rationality and matter-of-fact-ness has never been intolerant and narrow-minded. It has always borne in mind that howsoever many avenues there may be to the summit of enlightenment, the position once gained will allow us all, regardless of racial and national variations, to see but one universal. light of truth. The highest being is known under various names and appellations, among various peoples on earth, according to their culture, education, and environment. Humanity, being essentially the same everywhere, it will sooner or later come to the knowledge of a supreme moral and spiritual power

which governs the universe and whose commands we are compelled under penalty of annihilation to respect and obey. Whatever circumstances may lead to a difference of conception as to the details of its operation, the power of religion is fundamentally love,--love that does not exclude nor discriminate nor particularize; and this kind of love is realizable only when we recognize naturally and rationally and humanly the divinity of all existence and the universality of truth, in whatever divers aspects they may be considered and by whatever different paths they may be approached.

* * *

Now to return to the subject-proper of this discourse. Buddhism views the world under two aspects, phenomenal and supra-phenomenal. In the phenomenal world, the law of birth and death rules supreme, and here is nothing that will endure forever. Everything that exists under the sun is fleeting; it passes away as rapidly as the swift ships or as the eagle that swoopeth on the prey. The sun that has risen will set, the mountains so towering will crumble, the turbulent ocean will be drained, and the earth itself will be shaken from its foundations. That which has been is no more, and that which is is changing fast. Indeed, the world is no more than a constant flux of becoming. Therefore, the Buddha declares: "Transitory, verily, are things, subject to the law of birth and death; and things born are doomed to die."

Mutability or impermanence is one of the most universal facts of the world, and any one who has his eyes wide open will certainly have to recognize it. And this recognition, when logically carried out, will again certainly lead to nonattachment; and non-attachment will in turn bring out in us the desire for immortality. The reason why we cling to worldliness is because we are not thoroughly acquainted with its true character. Its superficiality, its vainglory, its illusiveness, its butterfly-like carelessness and capriciousness,--all this seems to have a peculiar fascination for the sensuous. They have no time to reflect deeply on the nature of these attractions, for they find themselves hopelessly involved in the whirlpool of vanities before they can at all think of extricating themselves therefrom. They look aghast at those who remind them of the mutability of things and of the evanescent nature of pleasures.

We can well imagine how desperate is the situation of an undisciplined, unreflective mind that almost mechanically pursues objects of sense as the moth follows the flame. But as soon as the mind is awakened to the real state of the phenomenal world, it is unspeakably mortified at its past folly and infatuation, and it will gradually develop the desire for non-attachment or freedom, in which it becomes estranged from its sensuous surroundings.

But can a mortal secure anything approaching eternity in this phenomenal realm? If everything here is subject to the irrefragable law of birth and death, we cannot in any way give satisfaction to our inner

craving for things everlasting and immortal. Buddhism knows this our spiritual demand and teaches us that there exists a region which is supra-phenomenal and of which the spirit can drink to its satiety.

This supra-phenomenal world has no material limitations and therefore is not subject to the law of birth and death. As it is thus transcendent, it is beyond the reach of pain and pleasure, which is the pendulum that regulates the motive and conduct of the sensuous man. This latter is therefore unable to have even a glimpse of this heavenly region that lies beyond. He only who has freed himself from the shackle of phenomenality is no more affected by its mutability, and he is said to be living on the higher plane of existence. The mountains may be removed from their foundation, and the oceans may be exhausted, but a spiritual man will be above all such material vicissitudes, living a life of eternal peace. He calmly reviews the course of existence as it comes and disappears. He serenely abides in the realm of supra-phenomenality. He sees the lamp of eternity shining through the mist of transiency. He rises from the howling tempest of birth and death. Physically, he is, and will be no more, but spiritually he is living forever, unborn and imperishable. Because he has founded his kingdom in the Pure Land; where the waves of being and non-being beat no more; where the veil of ignorance and misery no longer hangs low; where the transitoriness, of particulars is forever gone; where love, pure and infinite, embraces, absorbs, unifies every separate existence; and where

joy inexpressible flows from the well of eternal peace. Therefore, the stanza above recited concludes with this line: "The termination of birth and death is bliss."

* * *

Now, the question again arises, Is this supraphenomenal absolutely separated from the phenomenal world? If so, how can we of the latter ever expect or aspire to raise ourselves to the higher level of existence? If not, how can the supra-phenomenal be the phenomenal, and vice versa, seeing that they each have apparently irreconcilable characteristics? Learned Buddhist scholars will tell us how the identity of the supraphenomenal and the phenomenal can be metaphysically established, and that our mental constitution demands this oneness, or, otherwise, a dualism, which inevitably results, will destroy the fundamental harmony of our logical reasoning. But we who are aiming at the practical result of religious discipline would better eschew the theoretical part and be content with our inner individual experience. We would best avoid theorization and state the verdict of Buddhism on this problem rather dogmatically, which is: All depends upon our spiritual condition. If it is irreproachable and immaculate, supra-phenomenal is phenomenal, phenomenal is supraphenomenal. Both are one and the same. Our earthly life is most exalted, most sacred, most divine, most religious. But if the spirit be defiled and corrupted, even a manifestly holy life is no more than gross blasphemy. All hinges on how we keep the spirit, pure or impure. Buddhism is thus

thoroughly idealistic, as every true religion ought to be. It teaches the purification of the heart as the beginning and the end of an religious training.

Therefore, the heart holds the key which opens either the portal of sensuality or that of spirituality. In fact, these different portals do not exist objectively. The universe is one and the same for the just as well as for the unjust, but they approach it from various points of view and color it with their own inner pigment. Some are ignorant and selfish, and they interpret life accordingly. Others are simple-hearted and defilement-free, and thus they read the world. Conventionally, a distinction is made between the two worlds, supra-phenomenal and phenomenal, or sensual and spiritual, or worldly and saintly; in reality this is our own creation. Let us be free from delusion and sensualism, and things will present themselves in their own true color and form.

The termination of birth and death, pain and pleasure, desire and satisfaction, in short, of all sorts of dualism, does not mean to escape from the world and to lead an ascetic life, nor does it mean to commit suicide and put an end to existence, which is thought the root of all evil. Buddhism understands by the last line of the stanza recited at the beginning of this discourse the purification of the heart from all its selfish desires and defiled sentiments arising from ignorance and prejudice. For the self is no more than an illusory existence, and the separation of "me" from "thee" is fata morgana, and those who believe in their absolute reality are said to be confused. The heart

essentially free and pure becomes contaminated as soon as it is caught in the meshes of egoism, and the result is the production of the three venomous desires and the five consuming passions. Of course, it would be madness to deny the relative reality of objects of the senses; no one can refute it. But if we go one step further and declare that their reality is final and ultimate, we logically put ourselves in the most awkward position and morally stand on the most unsteady ground. The irreconcilable egoism which characterizes the life of the ordinary man is no more than the natural outcome of this fatal realism. To be saved, we must lift the veil of ignorance and come out into the realm of "calm radiance," which is the abode of the enlightened.

The conclusion of the whole affair, then, is: The world is characterized by mutability and impermanence; those who do not rise above worldliness are tossed up and down in the whirlpool of passion. But those who know the constitution of things see the infinite in the finite and the supra-phenomenal in the phenomenal, and are blessed in the midst of sufferings and tribulations.

> Transitory, verily, are things,
> Subject to law of birth and death;
> Things born are doomed to die;
> Their termination is bliss.

We are all Shadows

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Who would acknowledge any other man?
When the Sun hath arisen, though there be many bright stars in the sky,
Not one of them is visible.'

The Precious Treasury of Elegant Sayings 1280 A.D.
Grand Lama of Saskya Pandita

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