

Early Buddhist Concepts

In today's language

(මුල් බෞද්ධ සංකල්ප - අද භාෂණවත්)



Roberto Arruda

Early Buddhist Concepts

In today's language

Third Edition

Roberto Thomas Arruda, 2021/2023



Other recent editions by the Author :

" Moral Archetypes– Ethics in Prehistory" (2019) PDF format
<https://philpapers.org/rec/ARRMAI> - edited book, 146 pages.

"The Blind Shadows of Narcissus—a psychosocial study on collective imaginary"(2020), edited book, 243 pages, PDF format: <https://philpapers.org/rec/THOTBS-3>.

" Cosmovisions and Realities –each one's philosophy " (2023)-
 PDF format: <https://philpapers.org/rec/ARRCAR> edited book,
 263 pages.

The author is a member of :

The American Philosophical Association (APA).

The British Society for Ethical Theory (BSET).

The Metaphysical Society of America (MSA)

The Philosophical Society of England

The Social Psychology Network

The International Association of Language and Social
 Psychology

The Society for Study of the History of Analytical Philosophy

Index

| | |
|-----------------------------------------------|---------|
| Index | 3 |
| Note | 4 |
| I present | 5 |
| Why this text? | 6 |
| The Three Jewels | 17 |
| The First Jewel (The Teachings) | 18 |
| The Four Noble Truths | 57 |
| The Context and Structure of the Teachings | 60 |
| The second Jewel (The Dharma) | 63 |
| The Eightfold Path | 65 |
| The third jewel(The Sangha) | 70 |
| The Practices | 77 |
| The Karma | 89 |
| The Hierarchy of Beings | 96 |
| Samsara, the Wheel of Life | 106 |
| Buddhism and Religion | 113 |
| Ethics | 119 |
| The Kalinga Carnage,the Conquest by the Truth | 130 |
| Closing (the Kindness Speech) | 145 |
| Annex 1 - The Dhammapada | 148 |
| Annex 2-TheGreat Establishing of | |
| Mindfulness Discourse | 203 |
| Annex 3 – Copyright Notes | 225 |
| Annex 4 – Bibliography | 231/240 |

1

Note

This book is not for sale. It is a digital-only edition in PDF Format, available to anyone at <https://philpeople.org/profiles/roberto-thomas-arruda>, for research and cultural diffusion purposes only.

It is free for download, personal use and redistribution, provided no price, fee, or other contribution or donation is charged, and no change occurs in the text.

The book contains canonic texts translated directly from the Pali into English by several translators. The copyright restrictions related to each of these translations are in Annex 3

2

I present

This book is the result of notes, drafts, and other university papers written at various times and in multiple situations, which I have kept as something that could one day be organized in an expository way.

The text was composed at the request of my wife, Dedé, who, since my adolescence, has been paving my Dharma with love, kindness, and gentleness so that the long path would be smoother for my stubborn feet.

It is not an academic work because it only aims to expose and not demonstrate. It's not a religious text because I am a rationalist researcher. It is just what I carry with me from considerable personal research, analyses, and studies as an individual object from which I cannot separate myself.

I dedicate it to Dedé, to all mine, to Prof. Robert Thurman of Columbia University-NY for his teachings, and to all those to whom this book may in some way do good.

This text involves reflection. I suggest you read it only when it is in the realm of your intimacy.

My eyes, ears, and memories are many decades old; my unconscious is countless centuries old.

3

Why this text?

Adequate knowledge about Buddhism is essential to the education and culture of anyone who does not want to be another alienated member of a herd that walks mindlessly amid a technological revolution.

Western culture's patterns and values make us more accustomed to looking outward than inside ourselves. Other cultures can help us broaden and deepen our vision of reality and life.

If someone asks you about Buddhism, say it is an ancient humanistic doctrine. Early Buddhism is that and not many other things we hear and read about. Furthermore, say that this doctrine is not difficult to understand but truly difficult to practice.

To understand it with our Western minds, you don't need to be fluent in Sanskrit and Pali or consult papyri and parchments in museums' basements. You don't need to shave your hair or wear Oriental clothes. You don't have to eat bamboo stalks, get tattoos on your body, create a Hindi nickname, put mandalas in your office, light incense throughout

your house, and utter mantras at sunset to the amazement of your dog.

This text is not about esotericism, imaginary mystical rituals, polytheistic immersions, online self-help programs, exotic and miracle religions, or other current fantasies, honest or not, created to exploit the suffering we carry as humans.

Only a humanistic doctrine called Buddhism is rationally understandable. However, to practice it, one should dedicate one's whole life without restrictions. Therein lies the fascination that Buddhism offers to our minds.

It is possible to understand early Buddhism through modern language and knowledge and establish its relations with contemporary thought and its references.

With this, it becomes possible to deepen and broaden our perception of these millennial principles' compatibility with our modern ways of living and knowing.

The study required for this is quite laborious. Buddhism is a subject underlying a gigantic literary and cultural mountain.

The closer we get to its original concept, the deeper and more voluminous the excavation we must do. This mountain has two distinct parts: the scholarly literature (which includes monastic literature) and the standard literature. The entire academic literature is controversial because of the sources' authenticity, linguistic issues, the quality of

translations of ancient documents, cultural and ideological influences, etc. We may estimate that ninety percent of the standard literature and media is mistaken or false. It lacks the analytical and critical care of scientific methodology, and on the other hand, it harbors all kinds of inventions, cultural and cognitive insufficiencies, assumptions, and even intentional falsehoods. You can find thousands of literal quotations from Buddha in a quick Google search; the vast majority are "fake", and whoever comments on and propagates them is an impostor.

Therefore, our journey must be cautious.

Early Buddhism means the entire content of the philosophical, doctrinal, and sociocultural movement initiated and developed by Siddhartha Gautama (Lumbini, Nepal - 563 BC) up to the Kalinga War (India - 260 BC).

After that date, many things happened around or as a consequence of Siddhartha Gautama's teachings, without adding anything relevant to his doctrine, simply because it was always a complete system to which nothing was lacking and nothing should be added.

However, as we shall see, after the Kalinga War, a series of cultural, political, economic, and religious facts and interests from the various Vedic, Brahmin, and other cultures became familiar with Buddhism. They began to extract fragments, concepts, texts, arguments, references, and other elements.

Many currents and schools have arisen quickly, such as the Mahayana, Sarvastivada, Maitreya,

Madhayana, Yogacara, Tantra, and many others, taking parts or fragments of early Buddhism into the cauldron of other concepts.

Thus, Buddhism came to be characterized by effervescent cultural relativity and religious contamination, which we can see in the countless variants it acquired over time. The more this relativity has grown, the less perceptible it becomes in early Buddhism, which is the only set of concepts that interests us.

A relevant example of this miscegenation between Buddhism and the Hindu and Vedic contexts is the Mahayana current, which arose in the second century BC. This current of thought, which intended to preserve the fundamental concepts of Buddhism, constituted its first great bifurcation, adding to it an entire archetypal mythological context represented by archaic divinization adapted to relative cultural circumstances, besides proposing a division of the original Buddhist cosmology into two parts: the individual vehicle, corresponding to the actual teachings of Siddhartha Gautama, and the universal vehicle. The chain began with the monk Nagarjuna, in the form of a set of concepts and instructions that Siddhartha supposedly had reserved to be revealed only in the future, and that, twenty generations after his death, were now being delivered precisely to him, Nagarjuna, as a revelation. The bearers of the revelation would be semi-divinities called Nagas (also the name of an ancient Sri Lankan tribe), who have a polymorphic body that is half serpent and half man. With this morphology, these serpents can be both beneficial and evil. Siddhartha is said to

have left these initially secret teachings in the care of the Nagas so that they could, in due course, deliver them to the one who would be indicated, in this case, precisely Nagarjuna himself.

Undoubtedly, the narratives about Nagarjuna are structured symbolically within a culture full of myths and, therefore, cannot be interpreted literally.

Whatever qualities the worldview presented by Nagarjuna may have, the extent of this miscegenation has submerged early Buddhism in mythological beliefs, folk superstitions, and influences undoubtedly contaminated by messianic bias.

Some historians believe this miscegenation made Buddhism more acceptable to Hindu societies, including its symbols, language, and mythological traits rooted in their cultures. It may have been the case, but the fact is that this miscegenation, in numerous instances, made their original Buddhist core obscured and, indeed, antagonistic to the whole. In other words, there was no miscegenation but rather mergers in which much of the Buddhist essence melted away. With the passing of history, these currents have been successively subdivided into institutions, philosophical schools, religions, sects, and cultures, becoming generically called Buddhism, although a large part of them had no relevant relationship to the original teachings of Siddhartha Gautama.

Succinctly, we can establish three significant periods in which all this occurred: 1) from 500 BC to 200 BC - Monastic Buddhism, also called "individual vehicle,"

because it centered its doctrine on human life, which we call "early Buddhism," the object of this text; 2) from 200 BC to 500 AD - Messianic Buddhism (because it derived from the alleged teachings brought to Nagarjuna by the Sagas), or "universal vehicle," for having presented an expansive cosmological doctrine; 3) from 500 AD to 1000 AD - esoteric universalist Buddhism, or apocalyptic style (coming from revelation), from which resulted in the Tantra current and its many derivations. With modernity, these variants have been aspired to by various mystical-magical cultures, beliefs, and practices, such as Zen culture, Western esotericism, etc.

With each of these divisions or contaminations, the gap between true Buddhism and these wandering thoughts increased proportionately, making them more distant from reality as far as Buddhism itself. Today, any fitness center or esoteric gadget shop thinks it can talk about Buddhism and its practices. Avoid both unless you are looking for oriental dressing or cheap decorative objects of dubious taste.

Therefore, to understand Buddhism at its roots, we must close our path to a time before these events, precisely at the beginning of the second century BC, and definitively discard any interest in these endless variants, especially the more modern ones. Otherwise, we will get lost in a kaleidoscope where religion gets confused with fantasy, philosophy with folklore, research with imagination, etc.

Here, when we speak of Buddhism, we refer to

something before 250 BC.

Two things, however, must be registered in this introduction:

a) Buddhism's immeasurable expansion throughout Eurasia and then the Western world, the appearance and sedimentation of its variants and cultures, was a peaceful millenarian movement without involvement or causality with violence, wars, and conflicts. The pacifism of the Buddhist doctrine prevailed over everything that history put before it.

b) The expansion of Buddhism proves what historical science claims today: human history is not made of chapters where time is the reference but of successive layers, where content accumulates.

What occurred with Buddhism differs from anything involving the development and expansion of humanism and Western cultures.

Take the example of Christianity, the basis of almost all Western civilization. About 350 years after the death of Jesus, Christianity, a humanistic doctrine as much as Buddhism, became the Roman Empire's official religion through the Edict of Thessalonica by Emperor Theodosius I. The fact did not happen because Theodosius became sanctified but because of a successful strategy to control widespread tension and consolidate policies that suited him and the dominant power. To have the people with him is the dream of any despot.

Quickly, the spiritualist doctrine of Jesus of Nazareth (already very poorly documented due to the

persecutions suffered by the first Christian communities) was buried under mountains of economic, political, religious, cultural, and military interests.

The institutions, beliefs, and religions that called themselves Christian had little to do with the Nazarene doctrine. What remained of the historical fragments of the original Christianity remained under lock and key in the inaccessible libraries of the Catholic Church and controlled millenary by the efficient censorship of its theologians to prevent its dissemination, knowledge, and criticism, which would undoubtedly show the immense distance between the doctrine of Jesus and the dogmas and convenient beliefs that sustain the religious institution.

The extent of this religious institutional censorship went to the extreme of creating a cultural aberration that received the popular name of "proscribed gospels" and other documents considered improper or "apocryphal," which could never be seen or were conveniently "lost," although they belonged to humanity. In other words, men dressed as religious people in the eleventh century thought themselves competent to say what the disciples of Jesus should or should not have said a millennium earlier to favor their prosperous ecclesiastical institution better eleven centuries later.

With this origin, our Western tradition has, since its formation, been involved, in one way or another, with violence, wars, dominance, conquests, colonialism, etc. Since the eleventh century, few

Western wars have been fought in the name of Christianity or used the argument of "catechesis" to justify the states' material and political greed that benefited from it.

Thus, comparing the two traditions from their origins, one can say that Buddhism spread worldwide with the word of a doctrine, the free service of its schools and universities, and the example of its followers' pacifist lives. In contrast, the Christian tradition developed through political-economic power, the sword's force, and the weight of oppression.

Therefore, when we leave our environment of Western cultures to open our gaze to Buddhist traditions, as in this text, we are not talking about another subject but another universe that our history has never known.

The Buddhism we will talk about is a Sanskrit-Páli term that comes from Buddha and is not an onomastic noun; it is not the name of anyone, even less of Siddhartha Gautama, the founder of Buddhism. Buddha is a qualifying adjective meaning someone who has attained enlightenment. Therefore, as they say of Siddhartha, countless Buddhas are born before and after him. However, as all scholars do, we will call Siddhartha simply Buddha.

Any interested party can quickly find narratives about Prince Siddhartha's life in any of the many online encyclopedias. Some are at least partly fanciful or romanticized; folkloric or religious elements contaminate others.

Some cling only to the scriptures and ignore the

historical and cultural content, while others limit themselves to the historical view and do not reach the corresponding philosophical foundation. Several, however, express good research.

It is up to each person to choose what they want and to select the kind of information they want. Here, we will seek the best possible simplicity in our everyday language.

At the time of Buddhism's origin, writing was the skill of few (usually merchants). That is why other resources of representation and expression accessible to all were used alongside writing. Using chants, dances, body postures, symbols, and images was common. Thus, Buddhist symbology is rich and varied, and throughout time, it was incorporated into various cultures, acquiring forms and meanings that varied greatly from one to another. Here, we will illustrate the text with some symbols, all originating in the early days of Buddhism and none linked to the "esoteric design" of present times.

Another form of Buddhist doctrine expression was poetry because Buddha claimed people preferred to hear verses over speeches. So it was also in pre-Socratic Greece: philosophy and poetry as a core of content and expression until Plato caused the divorce between the two.

The way Buddha used language in verse to expound his teachings to his diverse and multicultural audience was very intense and varied. The figuration and symbolism with which he expressed certain concepts often drew on the Vedas Imagery, mythical references, and other Hindi semiotic

elements while he preserved a rigorous, almost Aristotelian, epistemological discipline.

If this structurally made the hermeneutics of his doctrine difficult for scholars (and still does today), in terms of communicability, it facilitated people's understanding of him in general, giving his speeches a captivating simplicity and an easy apprehension.

One of the essential canonical documents of the Buddha's sayings in verse, and therefore one of the most studied in early Buddhism, is the Dhammapada (which means "The Way of the Dharma"), which has 426 verses authored by Siddhartha Gautama.

Anyone interested in this precious text may find it in Appendix 1 of this book.

Buddha also discoursed methodically, and his "Long Discourses" are canonical pieces of extraordinary importance.

4

The Three Jewels

(The Tíratana)



The essence of Buddhist thought, its context, and its structure define what is called "The Three Jewels of Buddhism" or "The Tiratana": the Buddha's teachings, the Dharma (each person's path of growth), and the

Fig¹ Sangha (the harmonious Dharma- oriented community).

This set is called Tiratana. We will follow the three jewels' trail as this text's methodological script. Understanding it means acquiring a fairly broad fundamental knowledge of Buddhism—enough to get you started on your path but never sufficient to get you to the end.

¹ The three foundations of Buddhist doctrine are represented as three jewels, pending on a lotus flower.Img retrieved from <https://sangavirtual.blogspot.com/2011/10/o-buda-o-dharma-e-sangha.html> on 10/2023.

5

The First Jewel

(The Teachings)

The reality and the truth

The Buddha's teachings (or the first jewel or first element of Tiratana) are so broad and deep that a robust knowledge of them would require a lifetime of study and practice, unattainable for our turbulent modern urban life.

However, he did not teach only monks and ascetics, who live entirely meditative lives and reside in the inaccessible peaks of distant mountain ranges. These are the ones who, by personal decision, have abandoned their ordinary lives and given themselves definitively and without limits to this knowledge and practice. They are the ones who look after the teachings and traditions and preserve these contents for millennia, enriched by their ongoing studies.

Buddha, with their exact words and thoughts, taught his doctrine also to us, ordinary Western men, born 2,500 years after his death, with our urban neuroses and modernity, tired and confused inside a subway

car at the end of an almost unbearable day of work, in a hysterical and violent world of senseless cultures.



As much as the distant monks, we can understand it in our circumstances of culture, time, and space because the instrument we use for this has existed in every human being since the beginning of the species: a mind that can be opened to knowledge, growth, evolution, happiness, and harmony with all that exists. We have to use our senses; everything else is a consequence.

The Buddha's teachings are addressed to all men, regardless of which ones, when, and where. Buddhism is a universal and timeless doctrine.

Fig² Before we begin, and to avoid semantic misunderstandings, it is necessary to clarify that

² The "Bodhi Tree" symbolizes the places in the forests where Sidartha used to meditate. https://www.freepik.com/free-photo/tree-sketch-color-leaves-root-blackboard_1162172.htm#page=6&query=the%20Bodhy%20tree%20%20Buddhism&position=47&from_view=search&track=ais Image by natanaelginting on Freepik

Buddhist teachings employ standard and

usual terms in any language. Still, some may have a meaning that does not correspond precisely to that given to the word as generally employed in everyday language. A few terms are often used in a particular sense, requiring our attention in their employment because we will encounter them several times. The main ones are as follows:

Illumination: It does not correspond to the common sense of receiving light, inspiration, vibration, or energy from an external source that can act upon us.

In Buddhism, it corresponds to the mental state of the individual reached by himself, without any external interference, whether material or not, resulting from full knowledge of himself and his internal and external reality. Consequently, his human sufferings are overcome, and the individual achieves the dilution of his identity in complete harmony with everything he is related to. It is the culmination of his evolution, which incorporates him into the whole, dissolves his "self," and makes it unnecessary for him to continue his individual human experience. Thus, enlightenment is not a divine gift, something inherited, or a miracle or revelation from the gods, but the fruit of an individual's effort to improve and deepen daily life through knowledge, ethics, reality, and truth.

Truth: Buddhist "Truths" are factual; they are not theological or metaphysical beliefs, convictions, dogmas, or concepts. They are not dictated to or revealed by any deity. They are the fruit of rational

observation of reality: simple facts and events that can be objectively verified by empirical observation and phenomenology. Truth is everything that our reason can effectively and critically ascertain.

Reality: The meaning of reality is the material foundation of truth, the fact, the phenomenon in itself, whose observation and knowledge allow the acquisition of consciousness. It means the result of a person's mental state, strictly circumscribed to the present moment and dependent on the level and direction of the individual's attention, determined by a specific cerebral state.

Suffering: is the state of dissatisfaction, maladjustment, or restlessness of the individual arising from his ignorance of the present reality, attachment to obsessions arising from past events, fantasies of the imaginary future, of the existence of the self, and recurrent desire for impermanent things. Suffering is the consequence of attachment.

Happiness: Our current concepts of happiness are linked to satisfying desires, attaining goals, or acquiring something. For Buddhism, happiness is opposed to what we think of because what we think of, for Buddha, means only attachment. Happiness in Buddhist thought means precisely detachment, liberation from the psychological need for possession and mastery, and essentially from the illusion of the self, from the belief in the self's existence as an isolated being.

Buddha repeated this teaching insistently, given its doctrinal importance.

For Buddha, the predecessor of what is now the philosophy of mind, repetition was always necessary.

Desire and attachment: Unlike most traditional ethical concepts, desire itself in Buddhism, including carnal desire, is not stereotyped as something object, immoral, or sinful per se, but rather seen as a natural response to suffering, the value of which lies not in it but in how it may manifest itself. The texts are pretty clear in dealing with the "middle way," the way of balance:

One should not seek sensual pleasures that are low, vulgar, gross, ignoble, and of no benefit, and one should not seek mortification that is painful, ignoble, and of no help. The Middle Way discovered by the Tathagata avoids both extremes, providing insight, knowledge, peace, direct knowledge, enlightenment, and Nibbana. (The Buddha- Aranavibhanga Sutta. The Analysis of Non-conflict

So much so that Siddhartha Gautama refers negatively and several times to the "anxious desire" that causes suffering, thus differentiating it from pure and simple desire, a phenomenon that is part of our physiology and mind,

Recent psychoanalytic studies argue that to refer to the causes of suffering, Buddha used the word "simtanha," which does not mean "desire" but implies

"thirst" or "longing," configuring attachment. Among contemporary scholars, several conceptualizations of "attachment" generally converge on what we might call the attempt to hold on to an experience that cannot be retained or attained rather than the desire for happiness or completeness itself.

These conceptualizations are correct, but they are formulations that clarify desire and confuse the notion of attachment. Attachment is one of the most precise and fundamental concepts in Buddhist doctrine and teachings. However, it is common to confuse attachment with love, which is another mistake: when you want the good of something or someone you love when you want something or someone for yourself, you get attached.

Therefore, in our language, attachment is understood as something that expresses three attitudes: the feeling of possession, the desire for dominance, and lust. In these attitudes, the three poisons of the mind reside, as we will see later.

Like the Three Jewels, the Buddha's teachings are supported and presented on two pillars that express their entire content: the Three Universal Truths and the Four Noble Truths.

5-a The Three Universal Truths

They are the principle of impermanence and the nature of emptiness, the focus of suffering, and the

doctrine of the non-existence of the self and the eternal soul.

The three universal truths have an axiological structure and express Buddhism's essential concepts besides being the most difficult to understand. Understanding them requires attention and reflection, often complex and tiring, but without which we will know nothing of Siddhartha Gautama's thought, except its surface, usually displayed in a folkloric way and even trivialized by fads of all kinds.

Buddha teaches these in the following way:

Everything that exists is transitory and constantly changing; nothing is everlasting; reality is empty;

Suffering is an inherent part of human life and is a consequence of ignorance of reality and attachment to transitory things;

There is no stable individuality or eternal and unchanging individual soul. The "self," the individual, does not exist in isolation.

Individuals are illusions

There is only in each being a structure of changing characteristics and attributes incorporated into the whole, in conjunction and interdependence with all other living beings.

The statement of the first of these truths is called the "principle of impermanence and the nature of emptiness," and it arises from the Buddhist doctrine of the non-existence of the soul, called "Anatta," or

the "non-self" or "non-soul.

We have to understand it understandably, without which proceeding is pointless.

When people first read these statements, they are expected to feel utterly confused and think they will never understand what Buddha meant by them. They are conclusive statements without any argument or syllogism to allow for critical analysis. They are irrational statements that come out of nowhere, like dogmas or professions of beliefs, and whose enunciation does not show any coherence with what we understand by reality.

While searching for research and interpretation elements, some people are even more confused, but others gradually begin to make some sense and show the compelling coherence of what seemed to be only the absurd.

With my many intellectual limitations, I could not present a logical explanation for all this. The burden of human knowledge is short; we know very little about very few things. For the rest, we are all ignorant. However, Ignorance has no beginning but can have an end, and we can overcome it with the proper effort to open the door to understanding things.

Knowledge is the beloved child of persistence, just as ignorance is the spurious offspring of laziness.

I expose here, therefore, only those elements that, for other authors and me, constructed and attributed logical meaning to the Buddha's

statements, for which solid support was found in modern science, especially in quantum physics, neurosciences, and nascent scientific cosmology. If Buddha was a scientific realist, we must seek the content of his expressions in science and not in revelations, myths, rites, and legends.

Everything is based on how we see the universe and ourselves and what is incomplete about this observation. The Buddhist doctrine invites us to perceive reality from another angle, with a posture and scope different from those we have received from tradition.

We have been taught that the universe is made of three components: matter, which bodies or objects are made of (which is molecular in nature and stable); energy (which is waving in the heart and is unstable); and space (which is nothing at all). We understand that the whole consists of bodies, objects, energies, and space. Even Galileo Galilei saw it this way. Buddha contradicted this simplistic cosmology by saying in Sanskrit, 2,500 years ago, precisely what Antoine Laurent Lavoisier (1743-1794) said in French in

the 18th century of our era, under the title of Law of Conservation of Masses:

"In nature, nothing is created, nothing is lost, everything is transformed."

What Buddha said in other terms and what Lavoisier confirmed with his experiments seems simple. It would be enough to understand and accept that everything changes to proclaim the core of the first

Buddhist truth: "Everything that exists is transitory and constantly evolving. But it is not that simple.

What Buddha and Lavoisier said had no relation to the cosmology we received from tradition. They addressed concepts of a much more complex and scientifically verifiable worldview. According to this worldview, it was necessary to review the existing notions about the universe's components in which we live.

Both were ahead of their time. What Buddha told us is that there is no such thing as a universe made of matter and isolated bodies (which are molecular and stable), of energy (which is waving and unstable), and of space separating the bodies (which is nothing at all).

According to his teaching, matter is unstable and not limited to a molecular structure. In the same way, there are no isolated bodies, nor is space considered to be the absence of matter and energy. According to him, Energy is neither wavy nor unstable; it is vibrational and stable, and the space separating bodies does not exist because there are no bodies to separate.

With these components, the universe is not a conglomeration of objects and energy; it is a systemic and continuous whole. In truth, matter and energy are the same, differentiated only by degrees of vibrational concentration.

Since what Lavoisier and Buddha stated applies to matter and energy, they conclude that this cosmological system has its balance.

Everything in this system has existed since the universe's origin. Nothing has been added to it; nothing has been subtracted from it.

My body did not make the carbon molecules in my hands; they have existed for millions of years. The sunlight that illuminates me was vibrationally generated millions of years ago and now reaches me. It is the same vibrational frequency that brightened the afternoons of Ramses III, just as much as my carbon molecules may have been in Cleopatra's hair.

Thus, seeing the universe as a continuous, changing and dynamic system, one wonders what would be the bodies we see, animate and inanimate, which, to our perception, are distant and separate from each other.

These distances and separations are our minds' products, elaborated from our perception's limitations, caused by the sensory inability to grasp the various forms of energy and matter particles that make the system continuous.

Bodies and objects are points of higher concentration of vibrational energy and molecular matter, greater or lesser complexity and extension, resulting from the constant systemic flow of the universe's expansion. The very dynamics of the cosmic systemic process form these points.

All these concentration points are unstable and diluted in the systemic flow once they reach their evolutionary function, determined by the system's movement. Thus, all we see as matter or bodies is a

functional and unstable molecular-energy accumulation. There is no space between what we call bodies because matter and energies are continuous. There is no space between my body and yours because space does not exist. There are only systemic stretches of lower power and molecular matter concentrations, which do not suffer interruption. The matter is continuous between you and me. In our case, there are between us at least molecules of oxygen, nitrogen, hydrogen, floating acids, and various vibrational energies, thermal, luminous, sound, etc., which also exist in more significant proportions in our bodies that we thought were separated by a space and made of different contents but are not.

In this way, our bodies do not exist as separate and stable bodies or objects. We are just concentration points in a considerable flow where everything is part of a systemic whole, and we are interrelated with everything else. The air you breathe out may contain calcium molecules that may be part of my teeth tomorrow. No cell in our bodies has been in them for more than seven years.

The difference between your body and the tree in your garden is only in the gradation of complexity and energy accumulation, nothing else.

In this immense system in constant mutation, no atom and no vibration disappear, just as none is created. However, everything transforms at each instant, integrating itself to the point of concentration or being eliminated. Nothing is born, nothing dies, and one's life is only the short stability of

some concentration point circumstantially necessary to some cosmic subsystem.

Several Buddha statements are receiving increasing shelter from quantum mechanics and other modern scientific fields.

Kenneth Chan, in a recently published article ("A Direct Experiential Interpretation of Quantum Mechanics"), highlights this approach between the Buddhist tradition and contemporary science:

"The formulation of quantum mechanics actually does not suggest a mind-matter dichotomy at all, and it certainly does not suggest materialism or solipsism. Quantum mechanics points to a middle ground between these two extremes of materialism and solipsism, an understanding that Werner Heisenberg and Wolfgang Pauli finally reached. This means that the formulation of quantum mechanics points to the philosophical viewpoint of Buddhist Madhyamika philosophy, also known as the philosophy of the Middle Way. The Madhyamika philosophy would allow us to include the role of consciousness in quantum physics without ending up at the extremes of solipsism or materialism. In this paper, the formulation of quantum mechanics is explicitly interpreted in terms of Madhyamika philosophy, and this can be done directly, without any modifications to the original formulation of quantum

mechanics and the need for additional ad hoc conditions. In other words, we can have a direct experiential interpretation of quantum mechanics that fits perfectly with Madhyama's philosophy. Thus, besides being supported by exact logical analysis and deep meditational insight, there is now concrete scientific evidence that the Madhyamaka view of reality is correct." <http://kennethchan.com/physics/direct-experiential-interpretation-of-quantum-mechanics> retrieved on Mar. 05, 2021.

Life, therefore, is nothing more than a brief concentration of energy essentially related to everything else that exists.

Such a concept, whether it offends our beliefs or not, is fully demonstrated by modern physics. They are verified facts, explained reality. These are not opinionated matters; they are what they are.

The elements we have gathered so far are the same as those that support the second element, or statement, of the first universal truth: reality is empty, which does not mean that it is necessarily nonexistent.

Reality is regarded by the Buddha, as much as by modern science, as the result of a person's mental state, strictly circumscribed to the present moment and dependent on

the level and direction of the individual's attention, determined by a specific brain state. There is no absolute, objective reality formulated externally for the individual. You and I can cross the same street together at the exact moment. My attention will turn to the pedestrian light on the other side of the road because I am afraid of being run over, and I will not notice the woman in the red blouse next to me. You will turn your attention to the white shoes of the man in front of you because you wish you had ones like them, and you will pay no attention to the traffic light or the delinquent who approaches to steal your purse.

We will arrive together across the street, having experienced two profoundly different realities, acting differently in the face of the same stimuli, and we may ask ourselves, "Which is reality: mine or yours?"

Knowing today how the neuro-cerebral-perceptive process works, neuroscience and experimental psychology, like Buddha, eliminate both the past (stored in the individual's memory retainers) and the future from the concept of reality. The inclusion of data stored in memory for the formulation of reality resembles an obsession in that its contents no longer exist and, therefore, cannot guide the perceptual mental state in the present. The future, in turn, is merely imaginary and strongly influenced by biases, desires, and fears, not composing the concept of reality in any way.

Thus, limited to the mental state resulting from each

moment's perceptual processes, the reality is exceptionally volatile, can change abruptly every second, and retains no stable content or can be reincorporated into another moment.

Thus, reality is empty and limited to the perception and analysis of the current moment. This thought is consistent with several recent neuroscience and cognitive psychology trends that more incisively raise the hypothesis of the non-existence of reality precisely because of its volatile and inconsistent nature, as Buddha already pointed out.

Buddha insistently taught that a healthy, structured mind is entirely and permanently directed to the present moment without ever distancing itself from it for any reason. The meaning is the absence of matter and energy. According to him, the idea is what he called "right concentration," one of the eight paths of the Dharma. We can summarize in one word: everything Buddha wanted to tell us about the mind discipline.

The Second Universal Truth statement concerns the principle of suffering as inherent in human life and a product of man himself through his mind.

The Buddhist scriptures define suffering as follows:

“Now what, friends, is the noble truth of stress? Birth is stressful; ageing is stressful; death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; not getting what is wanted is stressful.² In short,

the five clinging-aggregates are stressful.

And what is birth? Birth, taking birth, descent, coming-to-be, coming-forth, the appearance of aggregates, & acquisition of (sense) spheres of the various beings in this or that group of beings is called birth.

And what is ageing? Whatever ageing, decrepitude, brokenness, greying, wrinkling, the decline of life-force, weakening of the faculties of the various beings in this or that group of beings, that is called ageing.

And what is death? Whatever deceasing, passing away, breaking up, disappearance, dying, death, completion of time, the break-up of the aggregates, casting off of the body, interruption in the life faculty of the various beings in this or that group of beings, called death.

And what is sorrow? Whatever sorrow, sorrowing, sadness, inward sorrow, inward sadness of anyone suffering from misfortune, touched by a painful thing, is called sorrow.

And what is lamentation? Whatever crying, grieving, lamenting, weeping, wailing, or lamentation of anyone suffering from misfortune touched by a painful thing is called lamentation.

And what is pain? Whatever is

experienced as bodily pain, bodily discomfort, pain or discomfort born of physical contact, that is called pain.

And what is distress? Whatever is experienced as mental pain, mental discomfort, pain or discomfort born of mental contact, that is called distress.

And what is despair? Whatever despair, despondency, or desperation of anyone suffering from misfortune, touched by a painful thing, is called despair.

And what is the stress of not getting what is wanted? In beings subject to birth, the wish arises, 'O, may we not be subject to birth, and may birth not come to us.' But this is not to be achieved by wishing. This is the stress of not getting what is wanted. In beings subject to ageing... illness... death... sorrow, lamentation, pain, distress, & despair, the wish arises, 'O, may we not be subject to ageing... illness... death... sorrow, lamentation, pain, distress, & despair, and may ageing... illness... death... sorrow, lamentation, pain, distress, & despair not come to us.' But this is not to be achieved by wishing. This is the stress of not getting what is wanted.

And what are the five clinging aggregates that, in short, are stressful? The form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-

aggregate, the fabrication clinging-aggregate, and the consciousness clinging-aggregate: These are called the five clinging-aggregates that, in short, are stressful.

This, friends, is called the noble truth of stress."

("Saccavibhanga Sutta: An Analysis of the Truths" (MN 141), translated from the Pali by Thanissaro Bhikkhu. Access to Insight (BCBS Edition), 30 November 2013, <http://www.accesstoinsight.org/tipitaka/mn/mn.141.tan.html>.

Our modern understanding of human suffering fits entirely into these concepts. Human beings' biological and existential conditions, and notably their necessary association for survival, mean enormous pressure on the individual's physical and psychic structure from birth to death. The individual's physical survival imposes a series of efforts, often of extreme complexity and almost unattainable execution. Neurologically much more complex than other animals in their natural environment, the struggle for human survival contains physical efforts, instinctive responses, and immense psychic, mental, and behavioral tasks.

He carries in his genome the entire history of the species and its instinctive and evolutionary structures because the human being is still faced with adapting them to his broad psychic and cognitive capacities, capable of storing, evaluating, and

qualifying the information from all his experiences.

Besides, it needs to interrelate all this context with the contexts of all the other individuals and the environment in which they live.

As if this were not enough, man also carries the cruel faculty of designing the reality he wants with his imagination, at which level he becomes alienated.

If we could see the human being sketched on a drawing board, we would feel like we were in front of an impossible machine, a crazy project, an aberration of the mind.

However, since we come from nature and seem to have no sense in ourselves, instincts and hormones tell us to live and fight for all that intimidates, frightens, and crushes us. We call the "human condition," and we call our effort caused by it "suffering."

We thus learn to see suffering as imposed by nature, as something external that harms us and causes pain and discomfort. Something comes from the outside, from the heart and other individuals, and that we don't want.

Buddhism can understand all this causal structure of reality but strongly disagrees with our view of suffering. Buddha was always emphatic and attributed to one's mind the suffering one carries, which is central to his doctrine.

There are undoubtedly objective and cognizable causes for suffering in Buddhism, but it depends on how each sees those causes and how they react to

each one. Thus, suffering does not exist as an external and objective phenomenon; instead, each person's suffering is caused by himself through his mind's actions. Suffering is not a verb conjugated in the plural but a mental state that can only be spoken of in the singular. Based on this axial foundation, Buddha teaches three things: a) regardless of its external contexts, the cause of suffering is the ignorance of its true causes and effects; b) it is possible to know the causes of suffering and its consequences for knowledge, through authentic, deep, critical introspection of reality; c) once the causes and consequences of suffering are critically known, it is possible to minimize or even eliminate it.

The Buddhist argument implicitly affirms that each person has internal causes of suffering, determining the effects of possible external causes. Besides the rational ignorance about its causes, the following elements can increase the formation of misery: an undisciplined possession and dominance, the absence of an ethical structure, a psyche that is not critically rationalized, a mind, attachment to the illusion of "self" as an isolated being with no necessary relationship with other beings, feelings of behavioral postures such as pride, narcissism, greed, contempt, lack of empathy, avarice, hatred, and violence.

The enormous majority of religious doctrines stick almost exclusively to the external causes of suffering and, in general, attribute mystical and imaginary causes to them, such as punishments for offenses against the deity, overdue bills of the individual originating from disrespect for the precepts in

previous lives, insufficient praise and appeals to the gods and other minor deities, etc.

Moreover, they proclaim submission to suffering and its acceptance because that is how the gods want it and deserve it. Without this humble submission, we will never have entry to the promised eternal life, in which there is only satisfaction.

In a diametrically opposite way, for Buddhism, suffering is a mental and individual process that must be unaccepted, fought against, and purged by the people who have developed it in their minds as an actual disease. Life does not lend itself to paying imaginary debts, dissecting delusional fears, or receiving scourges by the deities' will. Life exists to express happiness and joy.

On the other hand, happiness and joy do not mean the satisfaction of desires and the receipt of rewards. Still, the perception and more profound knowledge of life and ourselves, achieving the most excellent possible harmony and integration with all the beings we interrelate with. Such interrelation can happen with a disciplined and healthy mind, without the personal defects that prevent us from this, from the obsessions and phobias stored in the past that do not exist and from the delusions of an imaginary future that possibly will never exist—ignorance and attachment: the two mental seeds of suffering.

When Buddha finally makes the enunciation of his Third Universal Truth, he opens the scenario that has caused and still causes endless discussions in science and philosophy, cosmology and religions, and even within Buddhism itself: the principle of the non-

existence of the "self" and the eternal soul.

By denying the reality of a being that exists in isolation and distinctly, of a body that we think is physical and stable, and of an individual essence that precedes the body's existence (or arises with its birth) and remains after its death, the Buddha denies an identity to the individual in the sense that all cultures have understood it at any time.

Faced with the development of Buddhist arguments and findings, Enlightenment ideas such as Cartesian dualism seem like a simple equivocation frozen in time and the

The most recent and disturbing discoveries in neuroscience and neuropsychology suggest that we are unravelling what was said more than two millennia ago.

Belief in an eternal soul is a misconception of human consciousness.

The Soul Theory

By The Venerable K. Sri Dhammananda Maha Thera. Source:
Buddhist Study and Practice Group.

<http://www.sinc.sunysb.edu/Clubs/buddhism/> Retrieved:
<https://www.budsas.org/ebud/whatbudbeliev/115.htm> on Mar.
10, 2021

"Concerning the soul theory, there are

three kinds of teachers in the world:

The first teacher teaches the existence of an eternal ego-entity that outlasts death: He is the eternalist.

The second teacher teaches a temporary ego that becomes annihilated at death: He is the materialist.

The third teacher teaches neither an eternal nor a temporary ego-entity: He is the Buddha. The Buddha teaches that what we call ego, self, soul, personality, etc., are merely conventional terms that do not refer to any real, independent entity. According to Buddhism, there is no reason to believe that there is an eternal soul that comes from heaven or that is created by itself and that will transmigrate or proceed straight away either to heaven or hell after death. Buddhists cannot accept that there is anything either in this world or any other world that is eternal or unchangeable. We only cling to ourselves and hope to find something immortal. We are like children who wish to clasp a rainbow. To children, a rainbow is something vivid and real; but the grown-ups know that it is merely an illusion caused by certain light rays and water drops. The light is only a series of waves or undulations with no more reality than the rainbow itself.

Man has done well without discovering

the soul. He shows no signs of fatigue or degeneration for not having encountered any soul. No man has produced anything to promote humankind by postulating a soul and its imaginary working. Searching for a soul in man is like searching for something in a dark, empty room. But the poor man will never realize that what he is searching for is not in the room. It is challenging to make such a person understand the futility of his search.

Those who believe in the existence of a soul are not in a position to explain what and where it is. The Buddha's advice is not to waste our time over this unnecessary speculation and devote our time to strive for our salvation. When we have attained perfection then we will be able to realize whether there is a soul or not.»

By denying the individual's earthly and eternal identity in this way, a considerable debate arises around seemingly insurmountable conceptual conflicts generated by the words of Siddhartha Gautama:

- If Buddha spoke of deities, how can one deny a creator god, eternal and stable?
- If Buddha spoke of reincarnation and rebirth, how can it be said that there is no stable, and therefore eternal, soul?

- If Buddha said that life is eternal and spoke about "several successive lives," how can we deny eternity to our individual life?
- If Buddha referred to heaven and hell, how can these negatives be sustained?

By quietly reviewing the Buddhist canons that most address these issues and researching the opinions of scholars who have delved deeply into these texts for years, we can conclude that Buddha did say all of this (just read the Dhammapada), but he didn't say any of the things that our anthropocentric ears think they heard or would like to have heard.

To be understood, any syllable the Buddha speaks must be carefully analyzed for linguistics, semantics, context, time, purpose, equivalence, canonical compatibility, culture, paradigm, and purpose. Buddha may have said anything, but only after this patient inquiry can we say that Buddha did or did not say "A".

All these studies show that Buddha said nothing of what we commonly understand about these delicate concepts. What would he have said, then?

Regarding deities, I believe (although I speak neither Sanskrit nor Malay) that it can be challenging to write an entire paragraph in one of these two languages without referring even briefly to some deity. This is because of their cultures' immense, mystical richness, the extraordinary symbolism they extract from nature, and the incomparable tendency to divinize that this signifies mirrored in all their behavior and language. But let the unwary

avoid two foolish ideas: these divinizations refer to external and supernatural entities and are mere folkloric fantasies. They would be making a gross error.

The deities of which Buddha spoke received in the middle of the 20th century from psychologist Carl Jung, Sigmund Freud's companion, the designation archetypes, content of our collective unconscious transmitted from generation to generation by the human genome, and which the individual acquires without the need for any individual experience.

With admirable lucidity, Lama Thubten Yeshe wrote:

" The entities of Tantric meditation should not be confused with what different mythologies and religions may mean when they speak of gods and goddesses. Here, the deity we choose to identify with represents the essential qualities of the awakened experience that is latent within us.

To use the language of psychology, such a deity is an archetype of our most profound nature, our deepest level of consciousness.

In Tantra, we focus on this archetypal image and identify with it to reach the most profound aspects of our being and bring them into our present reality" (Introduction to Tantra: A Vision of Totality (1987) pg. 42.

Buddha did talk about these divinities, and a lot, even because he was a precursor of psychoanalysis.

We must separate rebirth and reincarnation. Buddha never spoke of a rebirth/reincarnation binomial. He said only one word: rebirth. He referred to reincarnation as something belonging to men's imaginations at their pleasure.

Reincarnation is a concept present in some traditional religions and modern schools of thought, such as theosophy, which essentially maintains the belief that we have a dualistic individuality: a perishable body and an imperishable mind, essence, or soul, which are separated at death. The physical part dies irreversibly, and the essence, mind, or soul is incorporated into another body, maintaining its individuality and identity. This reincorporation or reincarnation may occur immediately after death or in the indefinite future (such as the dead's resurrection for Christianity).

Buddha never said a syllable that endorsed this kind of thinking; he always strongly repudiated ontologically that anything could be permanent, be it the identity of the individual human or the universe itself. Buddha never accepted the dualistic (two parts: body/essence) ontologic concepts. He spoke about rebirth, which is something else entirely. In the abundant religious and secular literature around the subject, we often find texts that claim that Buddha talked about reincarnation and rebirth and that rebirth is a « kind of reincarnation .» These are manifestations of ignorance. Rebirth and reincarnation have no conceptual relationship;

neither resembles nor is the other, and they are mutually exclusive concepts.

It is essential, then, that we understand what Buddha called rebirth.

According to Buddha's doctrine, the correct, more straightforward, doctrinal understanding is that everything lives is inserted in a cycle of deaths and rebirths (emanations) called Samsara, where energies and their contents are continuously transformed and shifted, aggregating into new structures or beings. It is the march of the ongoing expansion and evolution of the universe: "Nothing is created, nothing is lost; everything is transformed. "In this cycle, the rebirth described by Buddhism is a transmissible inheritance of impermanent aggregates generated by individuals rather than their identity, which is not permanent and disappears at death. These aggregates are energies and vibrations emanating from the consciousness (or mental state) while the individual is alive, such as their moral values, desires, beliefs, attachments, dominant emotions, and behavioral patterns.

This understanding of rebirth as a cycle of consciousness is consistent with Buddhist concepts such as anicca (impermanence) dukkha.

(suffering), anatta (identity lessness) and shows the concept of karma as a link of cause and consequence of these mental states.

Other usual and more extensive understandings of the meaning of rebirth may conflict with many other conceptual contents of Buddhism besides finding no

canonical support.

When Buddha spoke about rebirth, this concept was merely philosophical. However, we can now view it through the lens of modern science and understand that its content relates to other evidence already developed by energy physics laws.

According to Buddhist teaching, the individual's mental state is an energy system, or a set of specific interrelated energies, which he called an impermanent aggregate, a clearly defined energy system (aggregate) with no permanent stability. The energetic aggregate is not destroyed at the moment of the individual's death, and its contents are transformed into another type of energy. What Buddha called rebirth, as declared by him 2,500 years ago, today is part of the primary literature of any high school course:

« In physics and chemistry, the law of conservation of energy states that the total energy of an isolated system remains constant; it is said to be conserved over time. This law, first proposed and tested by Émilie du Châtelet, means that energy can neither be created nor destroyed; rather, it can only be transformed or transferred from one form to another. For instance, chemical energy is converted to kinetic energy when a stick of dynamite explodes. If one adds up all forms of energy that were released in the explosion, such as the kinetic energy and potential energy of the

pieces, as well as heat and sound, one will get the exact decrease of chemical energy in the combustion of the dynamite. Classically, energy conservation was distinct from mass conservation; however, special relativity showed that mass is related to energy and vice versa by $E = mc^2$, and science now takes the view that mass-energy as a whole is conserved. Theoretically, this implies that any object with mass can itself be converted to pure energy and vice versa. However, this is believed to be possible only under the most extreme of physical conditions, such as likely existed in the universe shortly after the Big Bang or when black holes emit Hawking radiation. »

(https://en.wikipedia.org/wiki/Conservation_of_energy)

The law of conservation of energy is only applicable to an isolated energy system, that is, whose limits have been defined, from which its mathematical representation becomes possible, which was first made by Gottfried Wilhelm Leibniz around 1680 and perfected by Thomas Young in 1807, with the following expression:

$$\frac{1}{2} \sum_i m_i v_i^2$$

The Buddhist concept establishes the individual's mental state's energetic system as an impermanent (changing) aggregate of energetic elements generated by personal experience (feelings, instincts, emotions, behaviors, desires, beliefs, memories). The doctrine claims that the individual's mental state (energetic aggregate) is not destroyed at the moment of his death but instead transformed into another type of energy that will aggregate into some other form of life, called rebirth.

This conceptualization is not at odds with the fundamental statement of the principle of conservation of energy in modern physics.

Regarding physics, we must also consider that applying Young's formula presupposes quantifying the energy. How to quantify energy is still missing from the mathematical demonstration of the Buddhist argument because it is not yet possible to quantify a person's mental state by any process or concept at the moment of his death.

It is a reasonable scientific expectation that neuroscience, which is already working tirelessly in this field, will one day present us with this quantification in cognizable scales and units. If this were to occur, we could say that the Buddha's millennial principle of rebirth corresponds to a proven mathematical formula that expresses a scientifically indisputable truth.

In the dimension of his time, Buddha did not create belief systems; he insistently sought to do science using reason.

From the text "What Buddhists Believe" by the venerable K. Sri Dhammananda Maha Thera, I extract the following excerpt:

"The Anatta doctrine of the Buddha is over 2500 years old. Today, the current thought of the modern scientific world flows towards the Buddha's Teaching of Anatta or No-Soul. In the eyes of modern scientists, man is merely a bundle of ever-changing sensations. Modern physicists say that the solid universe is not, in reality, composed of solid substances at all but a flux of energy. The modern physicist sees the whole universe as a process of transformation of various forces of which man is a mere part. The Buddha was the first to realize this."

(<https://www.budsas.org/ebud/whatbudbeliev/115.htm>)

The third question asks that if the Buddha said that life is eternal and spoke about "several successive lives, he could not deny the individual's eternity.

`Yes, he could. The concept of the eternity of life, Samsara, is a cosmological concept, not an anthropocentric one. The Buddha is not talking about people but universal energetic processes. The "various lives" he refers to are not relative to any individual's identity but to the constant recycling of his energies, which are transformed by participating in other life forms.

When the individual was born, he did not receive a newly produced charge of new energy to constitute his mental state. He received from nature an energetic aggregate of components as old as the

universe, recycled countless times through numerous life forms, just like the carbon molecules in his fingernails, which may have been in the teeth of Napoleon's dog.

In its death, everything is transformed to be born again because even physics states that energy, like matter, is never destroyed; it is only transformed.

Finally, the fourth question addresses the Buddha's talk about heaven and hell. These concepts are very relativized in Buddhism and have no similarity with the Western models, seeing both as places, ambits, or dimensions where the deceased will find extreme happiness or endless misfortune. In the Western tradition, both are scenarios resulting from a reward/punishment dialectical process, usually based on religious moral codes and other deontological ethical systems we may find in Western traditions.

Moreover, according to Buddha's thoughts, the individual and his identity do not survive the death of his body. For him, there are no such concepts of punishment or reward to build the heavens and hells of our souls. No souls can go anywhere or dimension to receive rewards or be subjected to eternal torture for the gods' wrath and inability to forgive the wretched humans.

The individual disappears with death, says Buddha. Why, then, do you speak of heavens?

He does not talk about these heavens of ours. The concepts of heavens and hells are strictly cosmological and do not refer to individuals.

According to Buddha, the immeasurable universal context where life takes place is formed by overlapping layers that are differentiated by the quality of the energies they contain. Like liquids of various densities in a container, these energy layers are determined according to their density in the case of our container and according to their intrinsic qualities in Buddhist thought. As there is denser and less dense matter, there is more subtle and elaborate energy and less subtle and coarser energy. The energy and the mental state that drives one warrior are not the same as those that inspired Chopin to compose his "Nocturn".

It happens that (and modern physics has already expressed itself about this) similar energies attract, and different ones repel. The principle of attraction and repulsion of energies is ostensibly visible in electrostatic physics, less visible in other energy contexts, and never denied in any energy system, even if it is imperceptible to the senses or the devices we have at our disposal.

Within this conception, Buddha states that beings inhabit different layers of the cosmic process of life and its evolution according to their energies' nature and qualities and that they attract and repel each other according to their differences.

Each layer of the cosmic life process houses and receives energetically compatible and corresponding beings and life forms. Each of these layers constitutes the world for the beings occupying it, which is not mixed with the realms in which other beings live. This concept is not physical, spatial, or

material; it is energetic: one's world is what one perceives, thinks, interprets, feels, and does.

The result is that life is arranged in levels of energetic quality. The highest levels are occupied by beings of more complex structure and more elaborate, experienced, and elevated energetic content, bearers of harmony, love and peace, generosity and compassion, selflessness and solidarity, growth and knowledge, and detachment of the self. These are the heavens, where the higher beings dwell.

The lowest levels are occupied by beings still dominated by violence and hatred, by ignorance and their still primitive instincts, by lust and blind individualism. These are the hells, the layer where bestial beings live.

Neither is a place; they are energetic levels or vibrational atmospheres (mental states, in terms of modern neuropsychology) where each individual's mind is situated according to its quality or density. One doesn't die to get to heaven and hell: we already live in them since they are the product of our lives (feelings, actions, emotions, thoughts, etc.) and our minds, which are responsible for their content.

By force of the physical law of attraction like energies, this energetic environment aggregates like minds that interrelate with life itself. In this way, we carry in our minds the world of suffering or true joy that we have created; we drag with us on our path the heavens and hells to which we have decided to belong. And there is nothing more deserving than the heavens or hells we have built.

Thus, we can say that there are several different worlds and that the violent warrior and Chopin do not inhabit the same one.

What Buddhist thought teaches is that the elements of the impermanent aggregate of the individual's mental state, after his death and extinction of his identity, continue to exist according to the principle of conservation of energy and that by the principle of attraction and repulsion, they will integrate one of these worlds: the one with which they most resemble.

In the endless wheel of life, the Samsara, and according to the existential quality of life lived by each individual, at each rebirth, his energies will be aggregated to more or less evolved beings that will continue to exist in the world corresponding to their qualities and may be improved or corrupted, evolve or regress.

Since the meaning of the wheel of life is to reach enlightenment, the top of all worlds (where everything is stabilized), each person's impermanent aggregate will be successively reborn after each death, transforming and aggregating with other beings, moving from the lower worlds to the higher ones, even if they have to pass through the path of thousands, millions of lives to do so.

The Anatta doctrine's entire complex content has become, over time, the diversification of Buddhism, a terrain of tumultuous discussions, disagreements, interpretations, and emerging or opposing sub-doctrines.

Here is an interesting fact about the Buddha: he did not give any doctrinal importance to the existence or non-existence of the soul and did not even answer his disciples' questions about it.

From the same text of the venerable K. Sri Dhammananda Maha Thera, quoted above, I extract the following passage:

"Buddha considered the speculation of the soul useless and illusory. Based on several of Siddhartha's speeches, the Buddhist doctrine indicates that only through ignorance and delusion do men indulge in the dream that their souls are separate, self-existent entities. Their hearts still cling to the Self. They are preoccupied with heaven and seek the pleasure of the Self in heaven. Thus, they cannot see the bliss of righteousness and the immortality of truth. ' Selfish ideas appear in man's mind because he conceives of the Self and longing for existence.'" (Source: Buddhist Study and Practice Group, <http://www.sinc.sunysb.edu/Clubs/buddhism/>)

It wasn't about disdain or anything like that. It was about respect for people. Siddhartha knew perfectly well that these concepts were precisely the ones that people clung to the most because of the immense fear they carried of non-existence, death,

extinction of identity, and the self.

The Buddha knew that the more people got involved in this endless discussion, the less they would be willing and open to learn his doctrine and work and concentrate on improving their lives. He never imposed beliefs, whatever they might be, on anyone. On the other hand, he could not fail to state such an essential point of his doctrine and teachings. Thus, besides the fact that the Buddha expounded his doctrine of Anatta, he understood very empathetically the immense difficulty many people would have in accepting it, as well as the useless suffering they would undergo if they had to discuss or abandon their consoling beliefs.

Just as Siddhartha rejected any dogma as a violating belief imposed by some form of dominance, he neither created nor set any belief. He only taught his doctrine and recommended that everyone never accept anything he said as accurate based only on the assumption that he was the one who said it. After a serene and deep reflection, he suggested they only accept what made sense to each of them.

In addition to understanding that this speculation was useless and illusory, Buddha also used what later came to be formulated by Blaise Pascal (1623 - 1662), known in Enlightenment philosophy as "the pragmatic argument. This argument asserted that people could not harm by believing in the eternal soul, even if it did not exist, but could harm if they did not believe that the soul existed.

Buddha taught the same, with the grandeur of his

consciousness.

5.b- The Four Noble Truths

They constitute the set of teachings as they were expounded and whose themes come to be seen no longer in the cosmological and ontological context in which they were formulated but as the experiential reality of human beings,

The first truth is that suffering is the essence of human life. Life is a process that develops while suffering.

The Buddha himself's words on this statement, on pages 33 to 35 of the Saccavibhanga Sutta, have already exposed its content.

The second truth states that the causes of suffering are internal to the individual and created or maintained by him, not something that arises from factors, causes or external circumstances.



Buddhism holds each individual responsible for his suffering and declares that only he can reduce it. Suffering is not an external evil that victimizes man as if he were not the protagonist of his pain.

Alongside this fantasy of victimhood, ignorance of or ignorance about the causes

Fig.³ of suffering prevents it from being removed. Combined with ignorance of the true meaning of life and the actual reality about oneself, this ignorance of the process of suffering also stimulates several factors that increase and aggravate misery, such as attachment to the illusion of the self, selfishness, and blindness to one's shortcomings.

The third truth is that suffering can be reduced

³ The figures representing Buddha's footprints exist to tell of his human journey to enlightenment. <https://vidyavajra.blogspot.com/2012/06/feature-105-buddhas-footprints.html> retrieved on 10/2023

through the rational understanding of reality and its causes. All hell starts from a cognizable cause, and its discovery and understanding establish a process capable of reducing it intensely and leading the individual to a life of balance and harmony. Truth and reality are the same thing.

However, eliminating suffering requires an approach. Buddhism proposes this process in a model composed of 8 attitudinal paths and gives it the name "Noble Eightfold Path," "Middle Way," or simply Dharma.

The fourth truth. The path to the end of suffering (Dharma) is the individual process that each person can follow to reduce suffering, attain joy and happiness, and enlightenment. The Dharma is the last of the four noble truths and, simultaneously, the Second Jewel of Tiratana.

For methodological reasons and following Tiratana, we will study the Dharma and its Eightfold Path in another Chapter, given its extension of content and because it concentrates all the leading practices and attitudinal contents of Buddhism.

5. c- The Context and Structure of the Teachings

As we have seen, the fundamentals constitute the association of a worldview founded on rational realism, in constant evolutionary transformation, and of a humanism structured on the relativity of the individual's existence to all of his external reality. Man is a relative being.

Buddhism is an evolutionary doctrine that denies any value to the human individual, and its content, as a self of isolated existence, denies it. Furthermore, the existence of a transcendental deity, absolute and creative, as well as of an eternal individual soul, affirms the identity between truth and cognizable and

the mutable reality, and rejecting any fundamental or dogmatic idea (the Buddhist movement applies this repulsion to absolute and immutable statements even concerning its foundations).

The Buddhist worldview despises any metaphysical foundation and established belief, taking them for mere illusions that are undemonstrable and impossible to achieve an experiential expression of reality and, therefore, of truth.

The context in which the Buddha presented these principles was not receptive: a society dominated millennia by Vedic culture and all its traditional

polytheistic religions like Brahmanism (and all the components of what we call "Hinduism"). This context had an elitist nature and autocratic and discriminatory politics based on dominance, violence, subjugating beliefs, and maintaining ignorance to sustain power.

From the frontal and intense clash between the advent of Buddhism and the dominant religious, polytheistic, Vedic culture, one could not expect the survival of these new ideas, and even of their proponents, were it not for Siddhartha's noble origins and his admirable ability and organizational capacity to constitute the first Buddhist nuclei. This structuring was done so that society's cores could be accepted and seen as social groups noble for their quest for knowledge and harmless for their principle of nonviolence and disinterest in material goods.

Although they brought together the most different castes, genders, cultures, and cultural levels without any discrimination whatsoever (which was not accepted by the culture of that time), Siddhartha managed to ensure that these groups were not seen as a threat or despicable. He also managed to involve the traditional and dominant society in the material assistance to his followers (such as providing food and other aid), as they lived a life of reclusion and no longer had any income. This context supports a) A revolutionary educational model that affirms the essential need for advanced education in general sciences, ethics, and behavioral sciences (wisdom, ethics, and mind control), considered indispensable to every individual's life. b) A behavioral model based on ethics of simple and

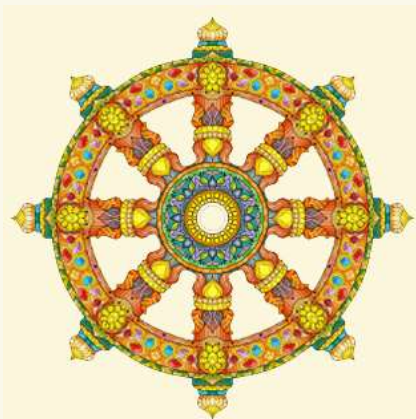
practical values and precepts, where compassion, solidarity, love, kindness, and detachment emerge as its virtues. c) An associative relational model between individuals with common purposes and cultural groups suitable for their development. d) An economic-social vision characterized by empathy, harmony, and collaboration among individuals, based on peace and the absence of violence, where conflicts are solved through reason, participation, and consensus, always prevailing for the common good. e) A firm preservationist environmental policy founded on the broadest respect for life in any of its forms. f) A model of governmental policy based on knowledge, reality, freedom, equity, and full representation

These models are integrationist, embracing all cultures, backgrounds, genders, and social and economic classes without exception or discrimination.

6

The second Jewel (The Dharma)

More than a practice or a script, the Eightfold Path is the development of thought that, in specific points, recalls Sartrean existentialism in the sense that it is based on the assertion that man is not born with any pre-existing baggage, essence, stigma, mission, destiny, or restriction.



Man is born, pure and simple, as the fruit of nature in its evolutionary process and is born endowed with all the necessary resources to live and grow. Thus, he is responsible for himself and all he will be because he can

Fig⁴ evaluate, decide, and choose what will contain each instant of his life. Man is the sole builder of his existence, and his work can either be admirable or a disaster. Man is the builder of his essence, life, and mind because everything derives from his experience. Everything depends on him,

⁴ Dharmachakra, or The Wheel of Birth and Death represents, symbolizes the 8 paths of the Dhammapada. (Wheel Publication No.147-149) filename: wheel147.ZIP author: Bhikkhu Khantipalo. Access to Insight BBS, Pepperell MA. See Annex 3

only on him.

Because of these characteristics, I personally call Dharma "the constructive existentialism".

Life is not a challenge, prize, or punishment but an opportunity.

The Dharma offers eight attitudinal paths to facilitate one's path through life so that this opportunity is not lost or wasted.

In its presentation, it is a script, an indicative guide. However, its content constitutes a complex and admirable behavioral system that uses interrelated cognitive processes and psychodynamic, ethical, and social nature elements. Its continued practice leads to the development of balance and harmony, which are the path to enlightenment.

The Dharma is called the "Middle Way" because Buddha designed it for this purpose.

The search for enlightenment, not only in Siddhartha Gautama's life but also in the first Buddhist communities, was the monastic activity's nature. It was initially restricted to bhikkhus (the same as monks) who dedicated entirely to it with their practices and studies. Consequently, these practices tended to be taken to extremes, creating a distortion that contradicted the foundation and purpose of the search for enlightenment. Buddha himself, in his lifetime, experienced periods of

extremism concerning certain practices such as fasting, the limits of meditation, and isolation, among others. In this way, he could understand that the

path to enlightenment must be moderate, natural, and compatible with people's diversified lives, even though his doctrine was not built for all men and not only for monks.

Siddhartha then wanted to propose moderate (middle) paths so that the practice of his doctrine would not become a burden or a disease but a pleasant and joyful way of life, and he gave the "Middle Way" eight routes that constitute the spokes of a wheel: "The Wheel of Dharma."

In the texts left by the Buddha, the presentation of the Dharma is quite succinct, like a list of short statements. This conciseness makes it partly challenging to interpret and leads us to supplementary or explanatory texts for further understanding. Perhaps this is why most writers try to add commentaries and descriptive interpretations to the canonical text. In truth, they end up adding nothing and run the risk of becoming banal texts. I believe that there is no one better able to define each of the eight paths than its author, Siddhartha Gautama, in his own words in one of his Suttas:

The eightfold path

Mahasatipatthana Sutta (D22)

"And what is the noble truth of the path of

practice leading to the cessation of stress? Just this very noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

And what is the right view? Knowledge about stress, knowledge about its origin, knowledge about its cessation, knowledge about the way of practice leading to its cessation: This is called the right view.

And what is right resolve? Resolve for renunciation, resolve for freedom from ill will, resolve for harmlessness: This is called right resolve.

And what is right speech? Abstaining from lying, from divisive speech, from abusive speech, & from idle chatter: This is called right speech.

And what is the right action? Abstaining from taking life, from stealing, & from sexual misconduct: This is called right action.

And what is the right livelihood? There is the case where a disciple of the noble ones, having abandoned dishonest livelihood, keeps his life going with the right livelihood. This is called right livelihood.

And what is the right effort? There is the case where a monk generates desire, endeavors, arouses persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen... for the sake

of the abandoning of evil, unskillful qualities that have arisen... for the sake of the arising of skillful qualities that have not yet arisen... (and) for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen. This is called right effort.

And what is right mindfulness? There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings in & of themselves... the mind in & of itself... mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. This is called right mindfulness.

And what is right concentration? There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the

abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is called right concentration.

This is called the noble truth of the path of practice leading to the cessation of stress.

In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that ‘There are mental qualities’ is maintained to the extent of knowledge & remembrance. And he remains independent, (unsustained by not clinging to) anything in the world.

This is how a monk remains focused on mental qualities in & of themselves with reference to the four noble truths. »

(Translated from the Pali by Thanissaro Bhikkhu [dhammatalks.org](https://www.dhammatalks.org). Retrieved from <https://www.dhammatalks.org/suttas/DN/DN22.html>. On Mar.12, 2021)

The eight paths of Dharma are not alternative; they form an inseparable set, where the absence of one of the routes makes the whole impossible.

7

The third jewel (The Sangha)

The essential association



Fig 5

Buddhism is a social and behavioral humanist movement, besides being a doctrine. This doctrine has no place for isolation or any form of individualism or egocentrism. Everything centers on the interrelations between things and beings.

Even monks with an extremely monastic life do everything for the sake of the community, from the

⁵ Shakyamuni Buddha and his followers, holding begging bowls, receive offerings. An 18th-century Burmese watercolor. Sangha. (2023, July 3). Unknown author - <http://www2.odl.ox.ac.uk/gsd/cgi-bin/library?e=d-000-00---0orient01--00-0-0-0prompt-10---4-----0-1--1-en-50---20-about---00001-001-1-1isoZz-8859Zz-1-0&a=d&cl=CL1&d=orient001-aaf.14InWikipedia.https://en.wikipedia.org/wiki/Sangha>

one in which they retreat for their studies and practices to the society as a whole, in all its aspects, with which they maintain an essential bond.

Since Buddhism does not have a sense of individuality, the doctrine exists only within an existential associative. It does not exist in itself but only in its existence and manifestation among people.

Therefore, Buddha directed his teachings and practices to small communities that housed anyone who wanted to join his activities from the very beginning. They were called Sanghas.

They were resident communities. People started living in a shared environment under the same circumstances and conditions, dedicating themselves to their studies, experiences, and practices, including mainly meditation and assistance to those seeking help.

Sanghas had some identifying marks through which they were known by society: a) they rejected any violence or competition; b) they were composed of people who had detached themselves from social and economic powers; they became poor and anonymous; c) they welcomed anyone to join them without any distinction of origin or caste, gender, culture, belief, race, age, or social or cultural condition, as long as they proposed to follow their principles and practices.

Thus, the sanghas became known as "the mendicant communities" in that their members did not work for money and had divested themselves of

their possessions. To feed themselves, they asked for a little food from the inhabitants of the towns and cities, which was given to them by the friendly and truthful image of people who acquired increasing knowledge through their untiring studies and were willing to receive anyone.

In this interrelationship with society, the Sanghas had a stringent rule regarding food: they ate only once a day and only in quantities necessary for their bodily needs. Given this interrelation with society, the Sanghas had a stringent rule regarding food: they ate only once a day and only in quantities necessary for their bodily needs. It was a way of paying respect to the cities' support by providing them with food that, in return, could not be lost through gluttony or the simple pleasure of eating.

In this delicate context, the Sanghas managed to be well-regarded and accepted by society. However, they were home to the most diverse castes, women on parity with men (everything that was not received by the Brahmin culture, where the chaste inferiors were outcasts and women were treated as slaves), believers of any belief or non-believers of anything, coming from anywhere, thinking whatever they thought. They were, from their seeds, universalist communities.

With all these aspects, the dominant society saw them as harmless, non-competitive, and pacifist, helpful in some pragmatic elements for the scientific and philosophical knowledge they developed, accumulated, and shared with the community.

Because of these functions and capabilities, the

Sanghas have always been an essential factor in the very existence of the doctrine, which is why it is defined as one of the three jewels of Buddhism: the third gem of Tiratana. Despite the differences in the varieties of Buddhism, there are always the same three cornerstones called the Three Jewels.

These are the Buddha, the Dharma, the Buddha's teachings, and the Sangha, the community that follows the instructions.

When a person accepts the Buddhist philosophy and wishes to make it part of his life, the traditional way is to say, "I take refuge in the Buddha, I take refuge in the Dharma, I take refuge in the Sangha.

The Buddha's teaching of Dharma is based on the Four Noble Truths and symbolized by the wheel. Initially, the Sangha was a monastic community, but it later included all those who followed the Buddhist path.

The first jewel is the Buddha. Taking refuge in the Buddha is not hiding in the safety of a powerful being. Taking refuge in this situation is more like shifting to a new perspective, to a new awareness of possibility within all of us. By taking refuge in the Buddha, we align ourselves with the ability to become a Buddha, to seek the power to be awakened to what the Buddha experienced. This precious jewel reminds us to find our own Buddha nature.

Dharma is the path that follows the teachings of the Buddha and ultimately leads to awakening. Through understanding the Four Noble Truths, Dharma

teaches us to have compassion for ourselves and others and leads to liberation from fear and ignorance. The path involves embracing the Buddha's teachings and applying this understanding to everyday life. The Dharma is called the second jewel.

The Sangha comprises those who gather in groups of any size to study, discuss, and practice meditation with the desire to help and be helped by that group. The Buddha saw that interaction with others on the path is essential to practice. He saw this as necessary for ordained monks as well as those in the community at large. The Sangha is the third precious jewel.

In the original teaching and present-day Theravada communities, the Sangha refers only to monks, nuns, and other ordained teachers. However, the concept of Sangha is more broadly and modernly interpreted in many Mahayana and Western groups to include all those who embrace Dharma as a community, regardless of its shape or size.

With the current technological resources, which have radically changed the ways and possibilities of communication and relationships between people, there are countless digital Sanghas on virtual platforms. The interrelationship and interaction among its members occur at a distance but with the same meaning and intensity.

By their very nature, the Sanghas gradually became important cultural centers. What we might call "Enlightenment" and "evolutionary" people of the time came to see them for what they were: the first

universities on the planet, forerunners of most of the physical sciences and humanities, where, among other things, political sociology, ethics, and philosophy of mind experienced their first breaths.

Early Buddhism's importance and influence in the entire educational structure and process in Eurasia has been and continues to be remarkable.

The so-called "higher learning" was an educational model that emerged in the Sanghas due to Buddhist doctrine, which understood that knowledge was essential for attaining enlightenment and a necessary part of the Dharma. Ignorance has always been repugnant to Buddhism. Ignorance is one of human life's most prevalent causes of suffering and existential failure. The Sanghas had as one of their purposes to develop and offer higher learning to society.

The central idea was to develop advanced multidisciplinary knowledge anchored in developing wisdom in the Buddha's teachings. The initial form established a comprehensive and diverse curriculum aggregated into three centers: rational understanding of the sciences, knowledge, the practice of ethics, and the mind's knowledge and command.

Enlightenment is only achieved by people who consistently master these three areas. It is useless to a lying scientist, an ignorant saint, or a sincere scholar who does not know and guide his mind.

From these three centers, the first Buddhist schools developed a very advanced and demanding

curriculum, establishing an educational model that influenced Eurasian culture for many centuries and determined its people's cultural identity.

This educational model's study is pervasive and exhaustive: it does not fit in this paper and should be developed separately 'by interested individuals.

Advanced rational knowledge, knowledge of ethics and its practice, knowledge, and command of the mind were the core of these communities 2,500 years ago, precisely as they are today, in all their versions and diversities.

No educational model known to history comes close to the content, level of knowledge, territorial spectrum of influence, penetration, cultural sedimentation, development, and survival time achieved by early Buddhist schools.

8

The Practices

All Buddhist practices have a monastic origin and were initiated in the Sanghas. As Buddhism spread, it adapted to the cultures and environments with which they interacted, acquiring a very diverse relativism.

Within the reclusive monastic environment practiced by people dedicated to full-time doctrine, it is natural that they would tend toward ritualism, bodily expression, and symbolic and iconic expression.

Especially for us Westerners, the outward appearance of these practices and rites seems rather exotic, and with their complex perceived semiotics, we cannot relate them to objective reality.

Our biases, beliefs, and pragmatic simplifications also contribute to this.

For our Western culture, Buddhist practices look like something in principle beautiful and possibly immaterial, but very strange, without any rational content that we can perceive and of an unattainable meaning for our cultures, where sounds and words of languages impossible to be spoken mix with movements not known to be of joy or fear. One more among our many, many idiosyncrasies is born.

From their origins to their adaptations to many different cultures, studying these practices requires digesting gigantic, indigestible libraries without bringing us valuable results or substantial knowledge.

Whenever we encounter the indecipherable unknown at first contact, we tend to develop cognitive dysfunctions in search of an answer that will take away the anguish of this confrontation between our mind and what it cannot interpret. In these ways, we abandon all simple and realistic understandings and embrace volatile fantasies.

So the correct cognitive path is to ask, "What, after all, does it all mean?" The answer is as simple as the question: this is all just a ritualized set of practices, thoughts, and deeds that monks use to walk the Dharma, one's eight-route existential path correctly. Nothing more.

Indeed, there are thousands of specific rituals and practices, but most of what we see and cause strangeness are "pujas", which are acts and gestures that help monks overcome their sufferings: precisely the purpose of Dharma. The most common pujas are:

Mantras -pronounce specific sounds or chant short musical phrases repeatedly. The mantras facilitate meditation because as you concentrate on a repetitive sound, your mind is emptied of any ideas with which it is involved. It's a preparatory mental cleansing for meditation.

Chanting:-singing the canonical texts. It is precisely the same as Gregorian chanting in Christian

ceremonies, or what the muezzins do from the top of the minarets chanting passages from the Koran, or the rabbis in the liturgical chanting of the Torah.

Curvatures of the torso and head are a part of the practices, meaning manifestation of respect and adherence, just as in Western traditions.

Offerings: Gratitude is expressed with offerings to the Buddha, usually fruit and flowers.

None of these monastic practices is very important outside a monastery, in the same way, that a Christian does not consider going out on the streets whistling or humming Gregorian chants.

The truth is that Buddhists do the same things inside and outside the monasteries' walls: everything they can do to walk the eight routes of the Dharma. Buddhists never leave this triangle: doctrine (Buddha), the Dharma routes, and the community (Sangha).

Hence, you can do all of this without doing any of that. You can adopt all the practices within your reach and of your choice to walk your path, whether you have your head shaved in a monastery or wear shorts and Hawaiian sandals with your hair blowing in the wind on the beach.

What matters are the contents and not the symbolism or appearances. Siddhartha Gautama did not develop a doctrine for monks but for humans, all of them.

However, one practice is essential to Buddhism; it is a condition without which no one can walk the

Eightfold Path: meditation. Meditation is the only true liturgy of Buddhism.

If you could ask the Buddha, "Should I meditate every day? He would say, "No! All day long."

Meditation does not depend on temples, ceremonies, or rites; it is meant to be part of your mind, consciousness, life flow, body, and psyche.

You can meditate in a thousand ways and situations because meditation is not an externalized act; it takes place in your own state of mind. You can meditate either in a beautiful, silent field of flowers with butterflies fluttering in the air, in lotus posture and wearing an earth-colored rakusu or in the crowded carriage of the 11 o'clock train, the last one until tomorrow morning, with a sweaty jacket and a tight shirt collar, carrying the rest of the day's lunch in a bag on your lap.

Is Buddhist meditation pleasant? No, but absolutely yes. The effects and results of meditation are intensely pleasurable, but the meditation process can even be painful.

When several authors claim that Buddha was the precursor of psychoanalysis, they realize that Buddhist meditation is undeniably a psychoanalytic process. In a meditational exercise, you observe your mind as being external to it, rationally and critically, as well as analytically, in the sense of cognitively getting as close as possible to the origins, causes, and processes forming and maintaining your mental states. If we could discuss these statements at a round table with Buddha, Freud, and Lacan, we

would undoubtedly have complete unanimity.

This whole process involves numerous cognitive, emotional, and organic components, in addition to the most varied brain and mental states, of which we have a broader knowledge today due to neuroscience, especially neuropsychology.

What makes it all that much more complex is that meditation is unlike a cake recipe or a digital app tutorial. That is, no matter how much you might wish it and how much you might have a detailed step-by-step guide and the necessary equipment, you couldn't start meditating tomorrow morning. Meditation is a skill that imposes learning, dedication, attention, practice, development, and incorporation to a point where you can realize that there is no "meditation"; there is "your meditation."

Fitness for Buddhist meditation requires months and years of effort; sometimes, it requires lifetimes.

Whenever I analyze this challenge that meditation imposes, a figuration occurs in my mind. I am illiterate in music. A musical score and a Malay scroll have the same meaning to me: they say nothing. Then someone comes along whom I trust a lot and says, "Here is a piano. It's new; all that's left is to tune it. Here is Beethoven's Ninth Symphony; it contains all the notes, chords, tempos, etc. I challenge you to play it perfectly. I decided to accept the challenge, and after 15 years of dedication, difficulties, successes, and failures, I managed to overcome the challenge. I then call the person and carefully play the symphony for him to hear. After listening, she says, "Great, congratulations. Now, you can accept

my challenge. "Challenge, what do you mean?" I ask. "Yes, challenge," says the person, "It doesn't matter if you can perform the Ninth Symphony. Everyone can do it. There is no "perfection" in it. While performing it is fundamental to your being able to do what I want you to do, "perfection" means composing a better symphony than Beethoven's Ninth: your symphony, the one that no one but you can compose."

Buddha left us the "score of the Ninth Symphony," or the step-by-step tutorial of meditation. Given the complexity and depth of the meditation process, this is a lengthy document despite the admirable conciseness with which Buddha spoke. This document is popularly known as "The Long Discourse on Mindfulness and Meditation." Its canonical title is Mahasatipatthana Sutta, and its full text is in Appendix 2.

Any Buddhist will suggest reading this text "little by little," where "little by little" does not refer to a specific chronological rhythm. The expression means as you understand and progressively incorporate and experience what you have understood. Time does not matter; it is not a measure here.

I'm sure it is difficult for a Buddhist to say precisely when he started to truly meditate because it doesn't happen in a moment but is a process that develops, often over a lifetime. However, what matters is to begin because inability, like ignorance, does not have a beginning but an end.

It is fundamental to know that Buddhist meditation has two basic concepts that usually blend into any

meditation practice: Samatha meditation and Vipassana meditation.

The first, known as gentle meditation, aims to lead the meditator to the most profound possible concentration. It involves completely removing the consciousness of any facts that occur or that one imagines could happen and the corresponding emotions. The emptying of the mind means that, at that moment, it does not contain the representation of any object or idea. The mind is free from the past, the future, and the self.

Samatha is an initial step to meditation because meditation would be impossible with the mind attentive to any stimulus, idea, or object. Meditation is written on a blank page: an empty mind.

It sounds easy, but it is not. A monk can clear his mind in the crowd at a soccer field. Ordinary mortals often spend an entire night, or even days, with a stupid idea hammering in their minds.

Emptying the mind is as complex as the case with the piano: "It's new; it just needs tuning. Many people are naïve when the easy solution occurs to them: "It's simple; if I stop thinking about what I'm thinking about, all I have to do is think about something else," and in this way, they think they are emptying their mind while filling it with something else.

Even for a few minutes, thinking about nothing is a skill acquired through continuous and often lengthy training.

Many techniques are suggested for this, the most

commonly used being the one that tries to keep your attention strictly attentive to your breathing, to the movements of the diaphragm, to the timing of inhalation and exhalation, to how your heart rhythm accompanies the flow of air, to the slower and deeper rhythm it acquires. Your breath is not an object nor an existing idea occupying your mind. You can perceive and observe a physical and energetic process as a spectator. If you carefully concentrate on breathing, your mind will naturally become empty after a few minutes and become the blank page on which you can write your score.

The quality of "emptiness" has great prominence in the doctrine. Reality is empty because it exists in uninterrupted transformation, and at every slightest instant, it can assume entirely different contents. Nothing remains. The "self" is empty because it is volatile and determined by mental states that we incessantly produce and modify. The "self," or the identity, is empty; it contains nothing that is, that persists. Both external and internal reality are nothing; they are only tiny particles of what we call "time."

Samatha is the meditation of emptiness.

Vipassana meditation is the second stage that starts with a rigorously emptied mind. It is also called the reflective level, in which the meditator will go through four processes of observation and will be able to use all his cognitive, analytical, and critical capacity in forming knowledge of his present reality and understanding of himself.—knowing reality and knowing oneself. In understanding reality, the

meditator must free himself entirely from what we call the past and the future. Buddhism insists that only the present is part of reality; the past and future do not exist. The past dies, just as the individual's identity dies each instant, and is recomposed in the next moment: the present. The future does not exist; it is an imaginary projection of our minds; it is not part of reality and cannot be rationally and critically analyzed. The future is the great garbage can of what is worst in us: we throw into it all our fears, our unsatisfied desires, our repressed rages, obsessions, our selfishness, our torn hopes, and all the fragments of our vanity and guilt. The future is our hell, the one we build for ourselves and with which we punish and flog ourselves throughout our lives.

For Buddhism, attachment to the past is an obsession, and attachment to the future is a delusion.

It is thus naked that the meditator's consciousness begins its Vipassana. He was stripped of the past and the future, stripped of itself, freed from the narcissistic illusion of the "self" as a separate being, and open to the reality of being related to all that exists.

The intensity of the activity of Vipassana dilutes Samatha's silence.

At this stage, the meditator will carry out the four successive observation processes: observing the body, the feelings, the mind, and the principles (qualities). Vipassana constitutes a cognitive and psychoanalytic process of the external reality and his internal fact expressed in his brain and mental states.

Vipassana makes it clear, by requiring the observation of principles, that knowledge of oneself is only complete when the meditator undertakes an in-depth critical evaluation of their behavior as to its ethical content—knowledge of the body, the psyche, the mind, and morality.

By saying before that Buddhist meditation is painful in its procedure, I referred to Vipassana.

Here, the purpose of meditation is strictly tied to the four noble truths. I am suffering; my mind constructs the suffering; I can overcome the suffering; I have a path to follow.

To know, evaluate and criticize the reality surrounding you, search in the present for the external and internal causes of all your sufferings. However deep they may be, stripped of any defense of your "self," to question your actions' ethical value in the face of suffering and realistically evaluate how it can be improved or eliminated is not a pleasant process.

Situating his experience in the present is even less pleasant. Let's say that the meditator is very distressed because someone has offended him. He can evaluate it like this: "I am distressed because of a trauma that I have carried since childhood because my father mistreated me in front of my brothers. Reasoning like this is useless in the meditative process; it is only an attitude of escape. Your possible trauma belongs to the past, and the past no longer exists and no longer integrates reality. It is not the past that constructs today; it is built by his mind, here and now, and if he duly observes reality

today, here and now, he will only say: "I am angry with the one who offended me, and I am the only one responsible for my anger.

At this moment, he will have known the actual cause of his suffering: his anger, and from this, he will be able to develop ways of freeing himself from this destructive feeling.

However, meditation's results are delightful and precious, much more than the momentary pleasure of a desire's satisfaction. What meditation offers that is broader and deeper are peace, the joy of being alive and intertwined with all that exists, liberation from useless suffering, cleansing from stored poisons, gentleness, compassion, empathy, the nakedness of the mind, and the lightness of walking each step without the imaginary burdens of the past and the future, the release from the bonds of selfishness, knowing that your consciousness will die this instant because it is volatile like our mental states, but that it will be reborn the next moment, to continue on the same path.

Meditation is the locomotive that gives motion to the Eightfold Path. If we look at the eight routes that make up the Dharma, we will see that they all depend on a process that leads to rational knowledge of current reality and the broadest and most profound understanding of oneself in terms of all that one's mind carries and one's ethical behavior practices.

According to its doctrine, Buddhist meditation leads the meditator to encounter the most substantial of all values: truth. Psychoanalysis, neuroscience,

behavioral sciences, and current theories of value are very close to many points of the Buddhist meditative process, and their evidence increasingly proves the effectiveness of their methodology for the knowledge of the mind, the promotion of emotional balance, the improvement and expansion of cognitive processes, and the consolidation of consciousness. Hence its therapeutic value and the fact that it promotes intellectual development, emotional balance, and associative and relational capacity.

9

The Karma

Karma is a term that has become commonplace in the West and has come to mean various things: some more or less close to the proper concept, *although defective*, others absurdly wrong.



A deep understanding of karma does not fit in this text, given its extent, nature, and purposes.

The concepts of karma predated Buddhism and were long rooted in Hindu and Vedic cultures and religions. They acquired their features in each, often coinciding or compatible, sometimes not.

Fig 6. Because of its long history and diversities, the term karma has

⁶ The Karma is simbolized by an endless knot.

<https://www.dicionariodesimbolos.com.br/simbolo-karma/> retrieved 01/10/2023

taken on thousands of faces,

potentiated into millions of concepts over time and seen by thousands of different eyes. To dive into this whole universe of ideas makes no sense.

Among these thousands of different eyes, some more acute ones, such as the canonical records, the physical sciences, psychology, and contemporary philosophy, we will try to trace an understanding of karma from the most basic and universalized concepts, incorporating the multidisciplinary contribution of several authors.

One way of looking at karma is to see it as a reflex effect, defined by the laws of physics and extended to the field of energies. In this sense, karma fits the principle that every action provokes an equal and opposite reaction. The evidence for this principle concerning masses is already commonplace in elementary physics, and to the extent that one can quantify energies, it seems to prevail for them. Scientific evidence of this proposition is in electrostatic energy, where it is demonstrated that similar energies attract and opposite ones move away (positive charge x negative charge).

On the assumption that our consciousness and our actions and emotions arise from the reciprocal electro-neural interaction between brain states and mental states (as science has also demonstrated), it is admitted that our thoughts, our actions, and our emotions are generators of specific energies transmitted to the environment at the frequency in which our minds exist.

Once this occurs, an equal and opposite reaction, equally specific, will immediately be reflexively inflicted by the environment. Since these energetic emanations are unmistakable from each other due to their vibratory frequency and other quantum elements (which are still scientific hypotheses), they will attract each other according to their nature, and you will receive from the environment, in return, the same and as much of what you emitted.

The mental states that result from this process accumulate these energetic emissions and responses, like an electric battery, and they concentrate in your mind progressively as they are repeated. Thus, energy conservation occurs, as required by the laws of physics.

Karma is precisely this specific accumulated energetic charge that each person carries in their mind.

That is why karma is popularly called the "universal law of return," and the inferences we use originate expressions, also popular and generally intuitive, such as "each one carries the hell he does," "here you do, here you pay," "your anger turns against you," and so on.

So, karma tends to be seen as a punishment, a corrective response from the universe, a counter-current to be paid, and the like. Such a view is a misconception since our mental capacity to generate energies of type "A" for love, for example, is the same as our capacity to stimulate energies of type "O" for hate. Both will respond to equal intensity and nature, making it clear that karma is neither

good nor bad. It only exists because energy is not lost. Good or bad are our thoughts, emotions, and actions, which we choose.

There are, therefore, no elements of guilt, condemnation, or gratification in the Buddhist concept of karma. There is the extensive concept of choice and responsibility. We are the product of our choices, and only by changing our choices can we change the energetic burden we carry. No violent person can expect to be stroked by other living beings, just as no one who truly strokes his fellow beings should expect a slap.

Leaving the energetic-physical reasoning and observing these same facts from the psychic and behavioral angle, several authors conceptualize karma as "the law of moral causality"; that is, ethics as Behavior constitutes a determining factor in the quality and nature of our mental states, that is, in the quality of our lives.

The Buddha, however, delved more deeply into karma than understanding it from our actions. He used karma, referring to volition, the intention or motive behind an action. He said that karma is volition because it is the motivation behind the action determining the karmic fruit. Inherent in every purpose of the mind is energy powerful enough to produce subsequent results. When we understand that karma is based on volition, we can see our enormous responsibility to become aware of the intentions that precede our actions. If we are unaware of our minds' motives, when unskillful volitions arise, we can unconsciously act on them

and thus create future suffering conditions.

The consequence of this Buddhist observation is that what we want matters more than what we do regarding energy generation, which defines karma as a strictly moral phenomenon and reinforces the doctrine that requires deep knowledge of our emotions and complete command of the mind. This predominance in the importance of intention in karma resembles in part the concept of "sin" in Christianity, which can be committed "in thought, word, and deed. It is not necessary to kill; we are murderers from the moment we consciously desire to kill.

The doctrine of Karma questions what happens to this "impermanent aggregate" after the individual's death. The traditional response of early Buddhism has always been the affirmation of the transmutation of energy. Once its aggregating core, which was the person's mental state while alive, is gone, this impermanent aggregate, an energetic structure, will be available and released (emanated) into nature. In that state, no longer integrated into a specific energy system, it will be attracted by some other developing aggregating nucleus that is qualitatively and quantitatively compatible. By the nature of these energies, the new aggregating core will be a new life in the formation process.

This meeting of the released impermanent aggregate with its new aggregating core is precisely the concept of "rebirth" that Buddha referred to: a new being, a new life, a new mind, aggregating experiences and energies generated by other

beings in previous times.

Looking at the concept of Karma from this angle, one has (at least I have) the feeling that we are talking about the script of a fiction movie. However, I soon come back to reality and critical thinking when I remember that if, at this moment, Carl Jung were standing next to me and I asked him what the collective unconscious is, he would probably give me the same description.

In your psyche and mental states, you carry knowledge, learning, and experiences acquired since the beginning of the Paleolithic, 150,000 years ago, without ever having had a personal experience related to them. And what were the transmission channels of these energies aggregated and dispersed so often in so many individuals? The name is the human genome.

Don't ever feel like a young man. Your consciousness enjoys, suffers, loves, and hates everything new that inhabits it. Your unconscious, however, is older than the species because, even before we were hominids, we had already learned a lot from the primates in this endless dance of evolution.

Raul Seixas was wrong: he was not born 10,000 years ago. It was much, much earlier. Being a concept that predates Buddhism, and being today pulverized by thousands of different currents, groups, sects, and trends, the principle of Karma is described in ways that range from fundamental theocentric beliefs to delirious fantasies, according to the popular imagination and pseudoscience.

If we want to understand the Buddhist principle of Karma, whether we accept it or not, we can only rely on two elements: the Pali canon and contemporary science.

The Hierarchy of Beings, the Six Realms and the Divinization of Archetypes



Fig 7 “The Great Chain of Beings”- Rethorica Christiana- 1579 AD

⁷ <https://smarthistory.org/engravings-in-diego-de-valadess-rhetorica-christiana/> (Getty Research Institute)

Every worldview (the way we see and understand the universe, the world we live in, and ourselves) establishes a hierarchy among beings due to the phenomenon of inequality among individuals.

All philosophical and religious traditions present their definitions of this hierarchy, which is a way of proclaiming their worldview. In the figure above, we can observe the Christian concepts represented during the XVI century, engraved in all Western cultures and religions: creationism, plants, and animals as unconscious forms of life devoid of souls, the anthropocentric worldview, heaven, and hell linked to a codified and deontological ethical structure sustained by prize and punishment.

Expressing the profound distance between Western and Eastern traditions, the following figure shows the hierarchy among beings conceived by ancient Hindu and Veda cultures, later reinterpreted by Buddhism, the Samsara, as we will see and explain.



In the first mode, worldview (or cosmovision) starts from a pre-established Idea about the universe and, guided by the content of this idea, develops its conceptions of the universe, world, and beings. In this way, one arrives (in our case of human beings) at an anthropovision, which is a necessary conceptualization for constructing a value ordering among beings.'

This anthropovision will not be grounded on any empirical, experimental element but only in the ideal context pre-established by the worldview.

Such is the idealistic worldview.

The second way of building a worldview takes the opposite path: one makes a rational view from empirical reality and evolves to a vision of the world and universe.

These are the realist worldviews.

History and science have shown that realist worldviews born from anthropovisions can arrive at true or false constructs, depending on their origin and development. They have various epistemological resources for correction when their results are wrong, even if substantial.

In turn, idealistic worldviews invariably arrive at logically and anthropologically false results. Because they are wrong and undemonstrable, they express themselves through dogmas (impediments imposed on critical thinking), making it impossible to expose it to science, adapt it, and develop it.

They become, therefore, opposing concepts with no

possibility of logical or hermeneutical reconciliation.

The aspects that most distinguish one from another are the following:

The essential foundation of one is determined by a pre-established system of ideas(ideology), unchanging and non-relative, which overrides any other epistemological context and from which everything else follows. In contrast, the foundation of realist worldviews is born from an anthropovision subjected to experimental cognitive processes and knowledge criticism and adds content to formulate their observations of larger and more complex contexts, such as the world and the universe.

Since they start from absolute ideological support, idealistic worldviews demand the existence of a deity central and superior to everything, ontologically able to construct and direct the universe and everything it contains, including man.

In realist worldviews, everything that exists is mutable and impermanent, including men and especially the universe itself. No creator god could have built this universe as it is. This god can only exist in men's imaginations.

In idealistic worldviews, all transcendental content is permanent and immortal. It will be there forever. Humans are immortal; gods and deities, angels, saints, cherubim, and demons are permanently eternal. These entities exist in these idealistic beliefs; they are not symbolic, metaphorical, or referential. They are beings outside us, humans with whom we relate.

In realist worldviews, everything that is transcendental is metaphorical, symbolic, archetypal, and dialectical.

Idealistic worldviews despise our genomic evolutionary process and the influence of our collective unconscious in the formation of human society and experience, including its ethics, which, according to them, is dictated by god through revelations.

On the other hand, Realist worldviews incorporate in their reality and transcendence the whole human unconscious experience.

Idealistic worldviews start from a god who invented men, while realist worldviews start from men who sometimes like to create gods.

Both worldview models are paradoxical: the idealist starts from a creator god and arrives at a man who does not need him, and the realist starts from a man who walks to uncover the existence of the gods and discovers that he, man, does not exist.

In the images above, we see the divergent representation of the hierarchy of beings: on the left, the Buddhist scale, expressed by the Wheel of Life (Samsara), and on the right, the Great Chain of Beings, medieval Christian.

They are not only two different designs but two strictly opposite concepts.

In Western traditions, humans are considered permanent beings whom God created, referred to as "in his image and likeness." They have a pre-

established destiny overseen by the deity, who can intervene in it through "divine providence" (a specific divine plan for each living human being), even by miraculous means. Beings are what God planned them to be, and people must accept these designs and destinies as the will of the deity.

The hierarchy of beings is, therefore, something of relatively indeterminate content. With an unchanging nature given to them and ruled by deities that are also unchanging, all men are equally insignificant. They were made "innocent and ignorant" and then corrupted by committing "original sin" by eating the fruit of the "tree of the knowledge of good and evil". In rational terms, this means that man lost his innocence by trying to put away his ignorance and know what good and evil are through his own existential experience. Since this hierarchy is a deontological ethical model, it would not be up to man to do this or that because it was up to god alone to tell him what good and evil were. For this (his original sin), the man was punished with what has been called the "human condition." The "human condition" has for centuries been part of long, rhetorical, and inconclusive narratives, to say what Buddha said in one short sentence in his First Noble Truth: "Suffering is human nature.

Man, thus, having no participation in his ontogenesis, his hierarchization is quite simple, limited to placing him in a valued relationship with divinities and semi-divinities, all permanent, immutable, and immensely superior men.

One can perceive this conceptual simplicity in the

graphic representation of the "Great Chain of Beings", from medieval Christianity, reproduced above.

In Buddhism, the hierarchization is much more complex since no such creative deity exists. Born from a natural and spontaneous evolutionary process of the universe, men are the creators of their worlds and their own lives. They are destinyless beings who carry the consciousness of their present experiences, the unawareness of their energetic heritages, and the learning of the species recorded in the archetypes attached to the species' genome.

It is a being that is born neither innocent nor ignorant and has relevant participation in its ontogenesis. It is a being that builds itself in a universe where everything is transformed by every gesture, every thought, and every action, and nothing remains, not even the universe itself.

The hierarchization of this being on a cosmic scale becomes something extremely complex. '

Such complexity is what the figure of Samsara - the Buddhist Wheel of Life - seeks to show.

Samsara means the successive and incessant cycle of births and deaths and transformations, not of the individual, who is extinguished at death, but of his existential conscious energies, until this aggregate reaches its enlightenment, a state in which it will break the circle of Samsara, becoming integrated into the immense cosmic aggregate of consciousness and making rebirth no longer occur. The goal is enlightenment, which means total

harmony and complete and conscious cosmic integration.

The concept of enlightenment elects a man who is master of his destiny and participant in his ontogenesis and who is hierarchized not as he is because he is, in principle, nothing, but as he is in his ways within this cycle. In the ambits and environments of the Samsara cycle, each one will choose with which behavioral and ethical characteristics he makes his evolutionary path, qualitatively enriching or impoverishing the energetic aggregate he carries. The Buddhist argument elects a hierarchization of an ethical nature, not an ontological one.

To understand this universe of concepts, it is essential to remember that this Buddhist hierarchy comprises metaphors, symbolism, archetypal figures, and historical elements. Nothing in it is literal or objective; everything is figurative, following the Vedic and Hindi cultures' patterns of expression and communication. Instead of levels, the hierarchy uses the idea of "realms" or spheres where people live and in which their impermanent aggregates can be reborn and incorporated into the new life in formation, according to their qualities.

There are six kingdoms of beings according to Buddhism:

The Kingdom of the Beings of Hell: Naraka/gati/Jigokudō.

The Realm of Spirits/Hungry Ghosts: Preta-gati/Gakidō ...

The Animal Kingdom: Tiryagyonigati/Chikushōdō ...

The Realm of Human Beings: Manusyagati/Nindō

The Realm of the Semi-Gods: Asuragati/Ashuradō

The Divine Realm: Devagati/Tendō

We should understand realms as "environments" in which human life can be present. They are not places but mental states resulting from the ethical and behavioral qualities of the person. The rebirth of any person can occur in any of these realms, even in the animal kingdom; because of this ethical foundation,

The hierarchy of beings in Buddhism is an ethical classification. The presence of mystical-magical expressions, the characterization of divinities and semi-divinities, and the types of beings taken into consideration are figurations that communicate ideas and not realities that can be observed. This hierarchization does not have a doctrinal structure but only a semiotic nature,

All these approaches are necessary to make reading and understanding Samsara possible. It adds nothing to Buddhist doctrine as content but synthesizes and interrelates all its primary elements.

It presents the Buddhist cosmology, with the hierarchy of beings, the poisons of the mind, the Dharma path, the six realms of existence, the function of Karma, the heavens and hells of our minds and lives, death, and rebirth as repetitive cycles. Samsara traps man in these cycles of life and death until he attains enlightenment, integrates with

the truth, and frees himself from this cycle so that he no longer has to be born into the realm of the Human and die successively.

Suppose we translate its symbolic, cultural, and historical references and aggregate meanings, the archetypes and values presented in the form of deities, the meaning of the colors, the referential animal elements, the geometric relations, and structures. In that case, we will extract absolutely everything that has been written in this book and still much more that would remain to be written from this figure.

Samsara, the Wheel of Life, is one of the most exciting works of oriental graphics, not for its aesthetic, visual, or doctrinal value, but for the immense capacity of expression of one of the most complex philosophical and ethical systems of humanism. With a small drawing, it turns entire libraries into dust as well as causes the impression of the impossible: "seeing Buddhism." in all its cultural diversity, dressed in all the nuances and popular beliefs, superstitions, and projections of the imaginary that have been added to it over the centuries, all the languages and symbols it has used to say the same things to such different peoples, its dialects and semantics, their mysteries and realities.

By the way, we will not interpret deeply the figure in this text; we will have to write another book.

We can, however, reach a more straightforward and reasonable explanation as follows:

11

Samsara, the wheel of life



Fig 8

⁸ <https://educalingo.com/pt/dic-de/samsara>. Retrieved on 01/10 2023

Samsara is a basic concept in Eastern philosophy that encapsulates the notion of perpetual existence and the cycle of rebirth. The interconnectedness of experiences, actions, and effects throughout several lifetimes manifests as a cyclical phenomenon in life.

The origins of Samsara can be traced back to the ancient Indian scriptures, which for many centuries preceded the beginning of Buddhism. The concept of Samsara comes from the Vedas and Upanishads cultures, which laid the most ancient foundation for Hindu philosophical discourse.

The Upanishads introduced the fundamental notions of Atman, the individual soul, and Brahman, the ultimate reality. These concepts form the basis for comprehending the essence of Samsara and many other contexts of the whole Eastern philosophy.

Rebirth is central to the concept of Samsara, wherein the Atman, having experienced one lifetime, transmigrates into another physical body or living structure.

This perpetual cycle of rebirth is governed by the principle of karma, the moral law of cause and effect. Actions in one lifetime influence the circumstances of the next, creating a continuous chain of cause and consequence.

While Samsara is a foundational Hinduist concept, much older than Buddhism, Siddhartha Gautama gave this complex semiotical structure different meanings and interpretations. Among those new and different interpretations, one of the most substantial is the meaning and content of rebirth. In its original formulation, rebirth was strongly linked to the idea of

«reincarnation “, which meant the continuation of the individual self in a new living body.

This understanding came from the origins of the Upanishads, who proclaimed the existence of the Atman (individual soul). Since Siddhartha Gautama refused the idea of Atman and denied the perpetuity or eternity of the human individual, the Buddhist concept of rebirth is essentially different from any concept of reincarnation, as we commented before.

Another substantial difference brought by Buddhism to the conceptual structure of Samsara is related to the meaning of its basic structure: under the Buddhist interpretation, Samsara is not a divine plan but a relentless cycle of suffering that is at the core of human existence. The Buddhist perspective on Samsara is a nuanced and complex exploration of human suffering, the nature of reality, and the path to liberation.

For these reasons, in Buddhism's interpretation of Samsara prevails, the concept of Dukkha, is often seen as suffering but encompassing a broader spectrum of dissatisfaction, anguish, and discontent. The Buddha declared that Dukkha inherently marks life in his first noble truth. This suffering is not limited to physical pain but extends to the mental and emotional turmoil experienced by individuals throughout their lives.

This insight is not limited to the most evident forms of pain but is inherent in the process of existence. Birth, aging, illness, and death are inescapable aspects of life, each contributing to the overarching sense of Dukkha.(Bikkhu Bodhi)

Thus, In Buddhism, the cycle of Samsara is often depicted as a wheel, representing the continuous

cycle of birth, death, and rebirth. This cycle, driven by karma, perpetuates suffering as individuals are reborn into new living forms with all the karmic imprints of their past actions. Karma is the mechanism by which Samsara moves, not as a deterministic system or condition, but as its essential content law of moral cause and effect, underscoring the responsibility of individuals for their actions.

In a brief explanation,

"The meanings of the main parts of the diagram are:

- The center of the wheel represents the three poisons.
- The second layer represents positive and negative actions or karma.
- The third layer represents the six realms of samsara.(*)
- The fourth layer represents the twelve links of interdependent origination.
- The monster holding the wheel, called Yama, the forces of death, represents impermanence.
- The moon above the wheel represents liberation from the samsaric cycle of existence.
- The Buddha pointing to the moon indicates that liberation is possible.

The Dalai Lama writes:

"Symbolically [the inner] three circles, moving from the center outward, show that the three

afflictive emotions[3] of desire, hatred, and ignorance give rise to virtuous and non-virtuous actions, which in turn give rise to levels of suffering in cyclic existence. The outer rim symbolizing the twelve links of dependent arising indicates how the sources of suffering—actions and afflictive emotions—produce lives within cyclic existence. The fierce being holding the wheel symbolizes impermanence.

The moon [at the top] indicates liberation. The Buddha on the left points to the moon, meaning that liberation that causes one to cross the ocean of suffering of cyclic existence should be actualized" Wheel of life. (2015, October 22). Tibetan Buddhist Encyclopedia, . Retrieved 13:40, September 10, 2023 from http://www.tibetanbuddhistencyclopedia.com/en/index.php?title=Wheel_of_Life&oldid=210289.) (*) Gods Realm, Deni Gods Realm, Animals Realm, Hell Realm, Hungry Ghosts Realm and Human Realm.

A pig, a snake, and a rooster are at the hub of the wheel of life. They represent the three poisons of unawareness, aggression, and desire. The snake and rooster arise out



of the mouth of the pig as aggression and desire arise from unawareness. Unawareness is the non-recognition of our true nature and, thus, the perception that we exist independently. When we experience ourselves as separate

Fig 9 from others, the need to defend and protect the self arises and these actions are typically based on aggression and desire. In the image of the Wheel of Life, the three animals at the hub bite each other's tail and chase one after the other. This continuous cycle of unawareness, aggression and desire is the fuel that powers the wheel of cyclic existence.

Just as the pig (unawareness) is the source of the snake and rooster (aggression and desire), unawareness, which is often translated as ignorance, is the first link in the 12 links of interdependent origination. Non-recognition of our true nature and thus seeing oneself as separate and independent from others and phenomena sets cyclic existence in motion. As soon as we do not recognize our true nature, karmic seeds from countless previous lives begin ripening in the form of a unique psycho-physical system comprised of the five aggregates and the five elements. This takes place in links two through five. Once this mind-body system is

⁹ The three poisons of the mind, in the center of the wheel. <https://japaoreal.com/2023/04/16/samsara-um-guia-sobre-os-seis-reinos-do-rokudo/>

fully functional, its sense faculties and sense consciousnesses meet with a sense object; contact is made. This is the sixth link. Based on this contact, the seventh link of feeling arises, and one categorizes the experience of the contact as either pleasant, unpleasant or neutral.

With this seventh link of defining experience as pleasant, unpleasant, or neutral, the eighth, ninth, and tenth links: craving, clinging and becoming are activated. These links are crucial in that these are the links that ultimately produce karma. The feeling tone that arose in the seventh link gives rise to the eighth link of craving. This is the desire to grasp pleasurable experiences, push away unpleasant experiences, and remain indifferent to neutral experiences or the desire for neutral experiences not to dissipate.

Based on this craving, the ninth link of clinging arises. Clinging is the stage in which one formulates thoughts about acting on the desire. We plan, envision, gather narcissistic supplies and strengthen our opinions as we prepare to engage in action that will serve to protect or bolster our sense of self. This internal process gives rise to the tenth link of becoming (bhava). This is when we enact our craving and clinging.

These actions of body, speech, and mind create karma, giving rise to the eleventh link of birth and the twelfth link of ageing and death. The eleventh link can be understood as the birth and lifespan of another lifetime, a state of mind, or even a new moment. In the twelfth link, ageing refers to the ageing and suffering that occurs from birth until the death of our current physical body or the passing of a mind state or moment.

Buddhism and Religion

The title is another useless speculation, according to the thought of the Buddha. A cultural cliché is a label that one wants to give to all things to pretentiously identify them - at a glance, without ever actually knowing them. According to this, we only have time for the essential things of our millennium's neuroses. Among them is not the verb to live.

However, considering the profile of contemporary history and the systemic permanence of the religion/conflict binomial, let's get into that.

Let's conceptualize what religion is to ensure we are talking about the same thing.

The Latin term derives from "re-ligare", meaning: "to bind again", to reattach what was separate.

Since ancient times, the name «religare» is given to all belief systems that aimed to reestablish the connection between men and divinity, considered broken at some point due to the man's fault. This break happened because, in some way, the man had offended divinity with his behavior, distancing himself from god and deserving the suffering that was imposed on him as punishment. In this way, the individual human being, whose individuality is immortal through an eternal soul, needs to approach the divinity again, through the practice of

a series of precepts, to receive from it, after his physical death, access to a world of eternal satisfaction.

Indeed, this formulation has evolved over time. Today, it encompasses pretty varied forms of the concept, to a point where it becomes difficult to establish its contours with clarity, motivating complex ethnological and sociological studies considered by E.B.Tylor in chapter XI of his book "Primitive Culture, published in 1871:

From the archaic concept of "re-ligare," which was later discussed by Emile Durkheim, evolved the acceptance of a "minimum necessary" foundation for a conceptual configuration of the existence of a religion, which would be a "central concern with a deity."(Jonathan Jong-"Belief in Spiritual Beings ': E. B. Tylor's Primitive Cognitive Theory of Religion
in<https://static1.squarespace.com/static/53578960e4b0cc61351ba675/t/5a4e2c8ee4966b5d9ed2a4f4/1515072658082/Jong+2017++Tylor.pdf>)

Taylor's position became accepted by a large number of scholars nowadays, but, although true, it becomes a fragile simplification in the face of the tendencies to approach the religious conceptual field to various forms of humanism, social philosophies, and other ideas, always based on the discussion of what "divinity" really is.

Therefore, we understand that to define something as religion. We must add to "Tylor's minimum" to have both a cognitive and ethnographic concept the following:

Every religion is a belief system, not an isolated belief;

This system is tied to a center that proclaims the existence of a deity capable of creating and governing the world and men (Tylor);

Around this center of the belief system, other complementary and necessary beliefs form and sustain themselves, establishing, at the very least, the existence of an eternal soul of the individual and a reward/punishment structure to be experienced eternally after the death of the physical body.

Religion is inexorably a dualistic system founded on metaphysical assumptions.

Whether ancient or modern, any religion invariably presents these foundations, with none missing. If it does not, it is not a religion but another ontological, cosmological or cognitive model to be defined.

We see these elements firmly stated in Christian, Jewish, and Muslim traditions. In Christianity, for example, man was God's favorite creature and lived in a paradise where all other beings were there to serve him. One day, man disobeyed the deity in a way that was never clearly explained; for this, he suffered. Therefore, it is necessary to reconnect him to divinity to reach an eternity of elusive personal happiness, maintaining his human identity existing before his physical death. To achieve such eternity

means abiding by the beliefs, following the practices and rites, and obeying the precepts established by that religion.

It is popularly said that Buddha founded a religion. He did not find any religion.

Also, of Jesus of Nazareth, they said he founded a church he never established. There is no proof of what I am saying. There is the counterevidence of a few lines of texts written 30 years after his death by people who never saw or heard him, such as the gospel claim that Jesus would have said: "Peter, you are a rock, and on it, I will found my church.

According to several modern revisionist theologians, Jesus did not and never would say that.

Jesus did not want to find any church. He preached a spiritualistic and libertarian worldview and proposed a humanistic scatological doctrine of extraordinary beauty and coherence.

Then he was murdered by the religious Jews in the name of their gods, in a macabre ceremony of hatred and horror, to make it clear to anyone who would that Jewish clergy would not admit anything that spoke louder to the submissive peoples than their dark scriptures and their shady dealings with the Roman invader.

In the case of Buddha, I have evidence from a wealth of literature of the time, preserved in the early communities, and reproducing his own words that rule out any idea of religiosity in its true structural sense.

Buddha could not have founded a religion because he ostensibly denied everything essential to constructing such a belief system.

Buddha was agnostic; he did not accept the existence of a creator god of the universe and beings governing men's lives, their joys and sufferings, their mistakes and successes, their destinies, successes and failures.

Quite to the contrary, Siddhartha believed in man arising from the evolutionary process of nature, which carries no written destiny, no specific mission or pre-established training, no eternal soul, and no essence that precedes existence.

Millennia before Kierkegaard and Jean-Paul Sartre, Buddha was a precursor of existentialism: the man who constructs himself from his experience, based on his knowledge of things and his personal experience, which give him consciousness and freedom of choice. A being that at every moment knows, chooses, and acts, being the only one responsible for his own experience.

Existence precedes essence.

Whatever religious anthropology may be, the foundation of religious anthropology carves out an incapable and impotent man, a beggar with hands outstretched to the all-supplying deity, begging for the satisfaction of his desires and trembling under the weight of his fears and guilt. For Buddhism, this image is an aberration.

Buddha did not accept an eternal individual soul.

I sometimes read writings claiming that Buddha created "a non-theistic religion. I have spent much time reflecting on the meaning of this statement, and I have concluded that it has the same meaning as saying that there is a "square ball" It is made by someone who knows neither the subject nor the predicate: he doesn't know who Buddha was, and he doesn't know what religion means.

Buddha did not do religion; he did science. He was one of the precursors of scientific realism, psychoanalysis, analytic philosophy, existentialism, feminism, epistemology, theory, and criticism of knowledge, social psychology, positive psychology, ecological preservationism, and concepts concerning matter and energy that only very recently quantum physics has been able to prove.

On the other hand, Buddha never fought religion, whatever it was, simply because his doctrine did not need to destroy anything at all, such as people's beliefs, to exist. Buddha recommended respect for all religions and beliefs, but he had none, nor did he propose any.

12

Ethics

When Buddha proclaimed the principles of Buddhism, he strongly emphasized ethical knowledge and behavior. They constitute one of the three focuses of higher education: science, ethics, and mind.

Of all humanist doctrines, Buddhism places the most importance on ethical structure. It constitutes one of the three fundamental structures of knowledge: it is one of the three higher educations, without which no one attains the accurate purposes of his life. Moreover, without an understanding of Buddhist ethics, it is not possible to understand its worldview.

The original Buddhist communities were the first academies of ethical philosophy in the world, and their quality has not been surpassed to this day because of their rational, experimental structure and realistic thinking, the understanding of ethics as an objective behavioral model without metaphysical origins, and the absence of contamination from religious, political, or economic influences.

When this doctrine arose, the entire ethical context, no matter where or when, originated from two sources that determined its content, form, precepts, rules, rites, and beliefs: religion and political-

economic power (the state, governments, political thought, and all its interests).

The history of religions, philosophy, and politics shows This is still the case today.

Buddha proposed a doctrine that clashed in content with much of the ethical tenets at that time. He respected all society's beliefs, religions, and values, but what he thought went far beyond what he saw and understood.

They clashed so that their thought cannot be seen today as a parallel, Protestant, divergent moral doctrine. No, it was an opposing and excluding doctrine, just as Galileo Galilei's heliocentric theory was in the face of narrow-minded and ignorant medieval geocentrism.

Buddha observed the world in which he lived with great lucidity. Perceiving it, he wondered how the basic behavior that led men living in society was made and expressed:

"This world is shrouded in darkness. Only a few can see here. Few birds escape the trap. Only a few of them escape to the light of the sky. (Dhammapada verse 174)

Buddha's comment was a fundamental question about the state of ethics, which resonates today.

More than 2000 years later, the "light from heaven" has not yet attracted many people. Our globalized world, born out of the most significant technological revolution humanity has ever seen, is predominantly inhabited by robotic, digitalized, virtualized, inanimate, massified, and desperate people.

We live in the millennium of the "self". Without knowing how to reinvent ourselves from the enclosure of our sameness, we become lonely and socially disintegrated and cling to what is worst in the species: the illusionist image of ourselves, the definitive blindness of narcissism.

In its most profound sense, the impressions that inhabited the Buddha's mind are the same ones we make today or see expressed in social media blogs, T-shirt designs, tasteless body tattoos, reality shows, and what we see when we look through our windows.

"What ethics are these? What gods are these? What beings are these? What allowed them to cover human history with blood, misery, and pain? What heavens and what moral codes gave them legitimacy for the cruel wars of conquest, from antiquity to the medieval Christian crusades, the torture chambers of the so-called "Holy Inquisition," the recent invasive dominance of European imperialism decimating native populations in the Americas, enslaving countries and continents like India and Africa, while Queen Victoria proclaimed her neurotic and hypocritical modesty. What gods marched, lending their name and spreading terror in the "holy wars" of the Middle East? What gods, what

beings are these who bless uniformed murderers, who destroy the world we live in, who cover us with hatred, or who annihilate species to make luxury coats for the icons of lust and vulgarity? Who are these gods, these people or rulers who drop atomic bombs on 250,000 innocents, set Vietnam on fire with napalm, and sleep soundly while sub-Saharan Africa agonizes in hunger, ignorance, and misery?"

What morality is this, what gods are these, what beings are we, more insane, putrid, and cruel than the demons we claim to protect ourselves from, and who seem to us to be the propellants of ignorance, violence, hatred, stupidity, and disgrace?

What religions are those that create monstrous gods to applaud and justify the stupid insanity of the powerful, to invent false miracles, as false are all miracles, that seduce their subjects and embrace narrow-minded lies to dominate minds? Who are these beings or children of delusions who have seized knowledge, silenced science, and sanctified ignorance for millennia so that their earthly and corrupt power may be perpetuated? While clinging to their material fortunes, they pour their scorn and indifference on human tragedy. What religions are these that, cowering, remain silent in the face of genocide, extreme injustice, sordid ideologies, perversion, and sexual abuse of their priests, all so as not to expose their material treasures and political power to risk?"

There are no ethics; there are no gods. All religions are merely human and power-hungry organizations, harvesting untold treasures from fear, ignorance,

and the deranged delirium of the collective imagination, skillfully conducted by evil hands and minds experienced in keeping open misunderstood human wounds, the raw material of their power and status quo. Congregations of vultures speaking in the name of narcissistic and cruel gods that spring from their insane minds."

There are no ethics in the world we live in. What we are given to see is only the aggrandizement of a predatory and desperate species.

Whether this or another vision of the world and civilization that the Buddha held, the fact is that he saw the flighty birds in search of light as men building an ethic through their own lives. There are no gods or rulers or demons that can do it. We are the gods, our demons, and only we can build ethics.

However, few of us who rage against the gods and rulers accept to submit our beliefs, existence, "self," personal powers, fortunes, and identity to critical analysis as hard and extreme as the one we are making here.

Few accept to dive deeply into reality and ask ourselves what we ask of the gods and rulers.

This emersion is the conceptual gateway to Buddhist ethics: the deepest reflective forays into knowing and critiquing our existence's reality and identity. It is an incursion into what we are when detached from our beliefs, disguises, lies and half-truths, ignorance, indifference, fears, and narcissism, turning us into ridiculous creatures divinizing ourselves.

This nuclear and devastating reflection on what we are in ourselves and what we represent or mean to other people, to human society, to our planet, to the cosmic whole to which we belong, is the most intimate seed of ethics that, whatever the brutality of the feet that crush it, will always survive in our collective unconscious.

To achieve it, one does not use codes of precepts, laws written on tablets or whispered by gods to listening prophets, nor a deontological collection of permitted and forbidden acts. All of this is in vain. We will not take a cataloged index of good and evil in this immense dive inside ourselves, but we will seek the naked reality about everything we are and do. When we acquire this knowledge, we will know clearly what unites us and what separates us from humanity, what we add to and subtract from the lives around us, what we create and destroy by our presence, how much we grow or shrink each day by our way of being, what we hold within us of cognizable truth, and what universe of fantasies and illusions we carry on our shoulders.

There are no codes, laws, punishments or rewards; no one will tell us anything, agree or disagree. There will be no messages from gods along the way, no plagues from demons; we will find no multiple-choice tests to try our luck.

In this silent universe, we will be in the company of only the most dangerous companions: ourselves.

Only those who sincerely and deeply make this painful and demolishing journey, no matter how much time or circumstances it may have required,

will honestly know who they are and, finally, become ethical people by their own nature and choice.

Buddha concluded that humanity could only walk towards the horror of its destruction without ethics. The precepts of an ethical context cannot be in today's beliefs and practices.

This insight's natural consequence is that people can only achieve happiness if they are ethical because there is no happiness without truth and no truth without ethics.

When he elected the learning and knowledge of ethics as one of the three higher studies indispensable for attaining happiness, he was not only talking about the academic or theoretical study of ethics but mainly about the deep knowledge of ourselves.

"Know thyself," as later inscribed on the entrance portico of the temple of the god Apollo in the city of Delphi in Greece in the 4th century BC.

When discussing ethics, we tend to stick to what Western deontological ethics has always taught us. Deontological ethics is that which establishes or expresses a "codex" (from the Latin, which means "book," "block of wood"), a descriptive list of what is evil and should be avoided by men. The origin of these moral codes is always considered divine and has come to men through revelation. God created these laws and revealed them to humans; this is how he wants men and the world to be.

Although Buddhism also adopts ethical precepts

(such as the five precepts: avoid killing or hurting living beings, avoid stealing, avoid sexual misconduct, avoid lying, and avoid alcohol and other intoxicating substances), it is not expressed codification and is even less in a deontological model.

Buddhist ethics is a behavioral model originating not from celestial dictates but from the learnings necessary for life in common, survival, and the arrangements of collaborative interrelationships essential in the species' social evolution.

Buddhist ethical concern is not focused on a list, whatever it may be, of things that should not be done. The significant Buddhist problem in the field of ethics lies in identifying the causes of behavior that is antisocial and harmful to the individual.

These causes are not a quasi-legal list of "sins" to be searched for, combated, controlled, and avoided in their effects. All these causes are aspects of human behavior, common and found in all people, not demons or other imaginary entities outside the individual.

This way, the correct ethical behavior does not mean simply avoiding doing this or that act. Ethical behavior expresses control in your mind that can generate that act and many others similar to it, which the codes do not mention. There are no codes that purify us; we only purify ourselves by knowing and controlling certain aspects of our nature that inhabit our minds: they are our "poisons."

It is a relatively short list but with unlimited content.

The Buddha says that we all carry three poisons in our minds; they reside in all the evil we can do: passion, aggression, and indifference.

The three poisons of our mind are always inscribed in the center of Samsara as if to show the origin of all our suffering at every moment. This representation is made with three animal figures: a rooster, a snake, and a pig.

The Rooster represents Passion (also called attachment, greed, or lust): We want ever more of whatever suits us. Above all, the ego is attached to whatever

guarantees its survival - physically, psychologically or spiritually. At the same time, passion carries the seeds of love and connection, and therefore, of the three poisons, it is the one that still offers some path to enlightenment.

The Snake represents Aggression (dislike, anger, hatred): We try to repel anything we believe may hurt or threaten us. Because we are willing to hurt others to protect ourselves, aggression is the most significant cause of our suffering, even on a large scale.

The Pig represents indifference, which causes people to prioritize their pleasure, interest, greed, and ego over the suffering of billions of others, which goes unnoticed or is pushed out of their minds as something bothersome. Indifference is the opposite of empathy and compassion.

The meaning of these elements has great force in

Buddhist thought, which assigns the sole responsibility to each person for commanding their mind so as not to be dominated by any of these poisons.

In all the Buddhist canons, there are references to Mara, the demon who subjected Buddha to all temptations while he lived a mendicant life searching for enlightenment. These references are repeated in several other scriptural subjects. It is common then to hear, "If Buddha denies the existence of a god, how can he claim the existence of a demon? I repeatedly say that nothing in Buddhism can be understood literally. The demon Mara is a figuration that symbolizes the conjunction of these three poisons in one mind: the "perfect storm" of what is worst in us.

Mara is not an entity; it is the dangerous aggregation of our minds' poisons. Each of us has a latent Mara in our mind, and controlling it is our task.

From the philosophers comes another question: In this causal concept of non-deontological ethics and in the absence of a comprehensive "codex", how does one know what is right to do in every situation?

Buddha taught that the answer is simple: concerning everything you do, ask yourself if good results are expected from it and if you want this to be a general rule for all people. If the sincere answer is positive, you are doing good.

On a serene autumn afternoon in 1787 in Königsberg, Prussia, a professor at the local university said precisely the same thing and called this

statement the "hypothetical imperative," one of the most debated concepts in ethics throughout the history of philosophy. His name was Immanuel Kant.

13

The Kalinga Carnage and the Conquest by the Truth



Fig¹⁰

The Kalinga War was one of the most defining episodes in the history of Buddhism and the cultural development of Eurasia, bringing to the fore an intriguing, paradoxical character of extraordinary intensity: Samrat Ashoka, or Ashoka the Great, Ashoka the Beloved of the Gods, or Ashoka the

¹⁰ The Kalinga War. <https://historyflame.com/kalinga-war/>. Retrieved 01/10/2023

Merciless, Ashoka the Cruel.

Such opposite and equally valid things fit in this man's life indistinctly intensely. Everything that can be said about him today is a strange mixture of historically proven reality and shreds of legend picked up along the paths of any research on him and imposed themselves as logical fragments necessary to complete his image so complex and poorly explained.

Someday, probably in 304 BC, he was born in Pataliputra, India's Bihar area today.

Pataliputra was then an expanding kingdom that approached nearby provinces or kingdoms to dominate them and increase its territory, advancing in commercial power.

The Mauryan dynasty and ethnicity reigned, established there by Ashoka's grandfather, Chandragupta, who confronted and drove out of ~India what remained of the Greek militarism left by Alexander the Great.

Ashoka was the son of the firstborn Bindusāra with one of his several wives, Shubhadraṅgi, or Dharma, in Pāli, who came from Brahmin tradition and family.

As there is no royal family without intrigues around power, this could not be lacking for Ashoka. His mother, Dharma, was not well regarded by Mauryan royalty precisely because she was of Brahmin origin, nor was her son Ashoka, who was kept distant from royal affairs.

Ashoka's rejection by his father, Bindusara, was

visible, as was his preference for his three eldest sons, especially Susima, the favorite for the throne.

Against this backdrop of rejection and intrigue, Ashoka's attachment to her mother and younger brother took on dimensions of great intensity. His mother, Dharma, was the absolute center of his feelings.

Parallel to this scenario, Ashoka received an exquisite education and intense military training from his early teens. At a very young age, he became known as a great hunter and an incomparable military commander, boasting an astonishing mastery of all martial arts. His education made him what today we call "a killing machine."

At eighteen, he became a general in the Mauryan armies.

Ashoka's incredible and rampant growth in military skills and his ascendancy over the troops began to threaten his older brothers' aspirations, led by Susima.

It became necessary to remove Ashoka at any cost before he gained full ascendancy over the armies and became a contender for the throne. On this path, both his father and his three older brothers engineered his exile because the son of a Brahmin could not reside in the palace in Pataliputra.

Ashoka made his way anonymously to Kalinga and remained there in exile. Some accounts state that in Kalinga, he met a woman, the daughter of a merchant, and married her informally, concealing

her identity.

It turned out that Ashoka was militarily valuable for his father Bindusara's reign and was sent back from exile to quell an armed rebellion in the province of Ujjain. Ashoka succeeded, but two determining facts occurred. The first is that from the conditions of the military campaign delegated to him (tactical information, state and availability of armaments, and many other details), he came to strongly suspect that his brother Susima had engineered his intervention in Ujjain in a way by which he would be easily defeated and killed. The second fact is that, although he won (against his brother's expectations), he was severely wounded in the battle and would die if not urgently attended to.



Fig.¹¹

¹¹ Emperor Ashoka. <https://ptbr.khyentsefoundation.org/project/king-ashoka->

His generals secretly led him to a nearby Buddhist Sangha, where he hid from his brother and was attended by the monks and nuns with constant attention.

The monks put at their exclusive service a nurse, a merchant's daughter, who was part of the Sangha: Maharani Devi, whom, once he recovered, he married.

However, he could not return to Pataliputra because to his father, Bindusara, it was unacceptable for one of his sons to be married to a Buddhist.

Bindusara then decided to send him back to Ujjain and made him governor of Ujjain.

After some time, his father Bindusara passed away, and Ashoka returned to Pataliputra with his wife Devi, who was pregnant with their first child, for his burial ceremonies.

His brother Susima then orders one of his commanders to go to his wife Devi's room to kill her, thus preventing Ashoka from having descendants, which makes it difficult for her to apply for the throne left by her father.

His mother, Dharma, was in Devi's company and reacted when she realized what was happening. To escape the scene, the killer kills Dharma and then flees.

With the cowardly murder of his mother, Ashoka becomes a man dominated by hate, for whom

death and destruction become the only expressions of his pain and the only reality to which he clings.

Ashoka then kills his three older brothers, each in a different situation, and takes over the Mauryan empire crown.

He becomes a despotic ruler and a bloodthirsty and merciless warrior: Ashoka The Cruel, whose hatred cannot be appeased by anything.

The emperor Mauryan begins an uncontrolled expansion of his empire, increasing his territory by continuously dominating nearby kingdoms, marching on them with his wrath, and spreading destruction and horror.

Accounts tell that the emperor even created what was called "Ashoka's hell" in camouflage. The hell was a series of torture chambers cleverly designed to make their exterior visually pleasing to conceal their true contents, where the methods used against his enemies included roasting people alive, amputating pieces of themselves to be given to the beasts, severing all four limbs, and leaving the torso to die of hunger and thirst, etc.

His insanity worsened until his wife Maharani Devi, with whom he already had two children, left him and left with them because she could no longer bear to live with his hatred and sadism. In this avalanche of terror, Ashoka's eyes turned to Kalinga, a nearby kingdom where he had already taken refuge, which now interested him as a territory and trading center in southwest India.

Kalinga, however, besides being very prosperous and cultured, one of the centers of Buddhism at the time, was a city of participative and democratic administration for its time, and all the powers of the state were always involved in the people's decisions. These people decided to defend their land and freedom, and all joined to protect Kalinga from Ashoka's clutches.

What history calls the "Kalinga War" lasted approximately 12 days. By the end of this period, Ashoka had lost 5,000 of his good warriors, and around Kalinga, the land was covered with 150,000 corpses of the defenders of their freedom, including mutilated women, older men, and children, chopped up, shredded, and burned over a sea of blood that still floated on the mud. All the neighboring villages were in flames. A few mutilated people were still making a last, desperate effort to live.



Fig.¹²

It had not been a war, but a slaughter, a carnage commanded by insane hands, driven by hatred and extreme stupidity: the massacre of Kalinga.

Legendary accounts say that at dusk, that macabre spectacle shrouded itself in silence and that Ashoka was walking among the bodies, observing his work when he came across an older man walking barefoot. Ashoka stopped the man and asked him: "what are you doing here? The man replied, "I was looking for you." "Why were you looking for me?" asked Ashoka, and the old man told him, "to congratulate you on your victory. You won. You won all those corpses. Take them with you; they are yours and will follow you forever."

Whether or not this legendary encounter occurred, the fact is that the conquest of Kalinga led Ashoka to the pit of a deep depression. From a man overcome by hatred, he became tormented and corroded by remorse, submerged in his seclusion and condemned to live daily with the remains of the horrors his insanity had produced. Ashoka was heading toward self-destruction: the last monumental perversity he could commit.

His life had once been saved by the care he received in a Buddhist Sangha, and now Ashoka would again seek help from the Buddhists to prevent his mind from sinking into the darkness of irreversible madness.

¹² The Kalinga War. <https://www.hindujagruti.org/marathi/news/18448.html>. Retrieved on 29/07/2023

At the time, Buddhism was still restricted to a few Indian cities, a local cultural and doctrinal movement, without ramifications or extensions. Kalinga and its Sanghas, however, were an important Buddhist center and could be easily accessed by Ashoka, who already knew the habits and precepts of these communities that one day saved his life. Besides, his wife Devi, who saved him from severe battle

injuries and became his wife, giving him two children, was a Buddhist and left him because she could not live with his uncontrolled rage. For all this history of familiarity with Buddhism, it is assumed that Ashoka knew something about its doctrine and saw a refuge in it for a second time.

There are no factual records of this process; it is unclear how it occurred, where, how, or for how long. Ashoka left no records of this review period of his life and actions because he did not share his immense depression with anyone, not even those closest to him.

It is also assumed that this process's results were not sudden but the consequence of progressive steps.

Back to history, and leaving the assumptions aside, the fact is that Ashoka underwent a profound and extensive reformulation of his own reality, which resulted in his renouncing war and all forms of dominance and accepting Buddhist principles for his life's guidance.

This unimaginable change was documented in one of his first edicts, carved on stone pillars and spread

throughout north-northeast India to be known "by all peoples."

In the pillar of Maski Ashoka, the "Beloved of the Gods", as the Maurya kings were called, expresses his remorse for the carnage of Kalinga and declares his "strong inclination towards the Dhamma" (the same as the Buddhist wheel of Dharma and its eight routes)

"The beloved of the Gods, King Piyadasi, conquered the Kalingas eight years after his coronation. One hundred and fifty thousand were deported, one hundred thousand were killed, and many more died (from other causes). After Kalinga was conquered, the Beloved of the Gods came to feel a strong inclination for Dhamma, a love for Dhamma, and for instructing in Dhamma. Now, the beloved of the Gods feels deep remorse for having conquered Kalinga. (Edict on the stone Nb13 S. Dhammika)

Today, a rustic stone 80 centimeters changed the course of the history and all cultures of Eurasia.

The tragedy of Kalinga and the possible emotional impact on Ashoka caused him to renounce military conquest and other forms of violence, including animal cruelty. He became a Buddhist patron, supporting the doctrine's emergence throughout India. Ashoka reportedly sent emissary monks to various countries, including Syria and Greece, and even his own sons as missionaries to Sri Lanka.

After embracing Buddhism, Ashoka embarked on

pilgrimages to sites sacred to the Buddha and began to spread his thoughts on the dhamma. He ordained decrees, many referring to the dhamma or explaining the concept entirely, engraved in stone throughout his empire and sent Buddhist missionaries to other regions and nations, including Sri Lanka, China, Thailand, and modern Greece; in doing so, he established Buddhism as one of the world's major religions. These missionaries spread the Buddha's vision peacefully, for, as Ashoka had decreed, no one should elevate his religion above anyone else's; to do so devalued one's faith by assuming it was better than another's, and thus lost the humility needed to address sacred matters.

In this way, he used the economic and political power of the Maurya empire to expand the Buddha's teachings over an immense territory, taking them from the geographical smallness of their origins to their multicontinental spread.

Ashoka shared her new vision of life through edicts carved into stones and pillars throughout the country at pilgrimage sites and busy trade routes. The edicts are considered one of the earliest examples of writing in Indian history. They were not recorded in Sanskrit—the state's official language—but in local dialects so that the messages could be widely understood. For example, an edict near modern-day Kandahar in Afghanistan, an area under Alexander the Great's control for some time, is written in Greek and Aramaic.

Like Cyrus in Persia, Ashoka adopted and promoted a respect and tolerance policy for people of

different religions. One edict declared, "All men are my sons. As for my own children, I wish them to receive all the welfare and happiness of this world and the next, and so do I wish for all men.

Other edicts urged citizens to generosity, piety, justice, and mercy. Ashoka and his high ministers made occasional trips throughout the kingdom to check on the people's welfare and see how his decrees were being carried out. According to one pillar, the ministers provided medicine and hospitals for men and animals, caring for earthly needs.

In addition to his decrees, Ashoka built stupas, monasteries, and other religious structures at notable Buddhist sites such as Sarnath.

He efficiently administered a centralized government from the capital, Maurya, in Pataliputra. A large bureaucracy collected taxes. Inspectors reported to the emperor. Irrigation expanded agriculture. Familiar features of ancient empires, excellent roads were built connecting important commercial and political centers; Ashoka ordered the roads and streets to have shade trees, wells, and inns.

In this way, Ashoka transported the Buddhist precepts into a new social, political, and economic doctrine. This doctrine did not remain in writings like Greek ethics and democracy but was implanted as a demonstrable reality, as people's existential experience, and as ways of life that depend only on the most difficult: ethical and political will.

All this expansive action was called "conquest by

truth," repelling conquest ideas by arms or money.

In this way, sown all over Eurasia, the Buddhist doctrine was carried by its canons but was being transformed in several aspects due to the relativity to many different cultures. The extensive doctrinal bifurcation of Buddhism was born there, with the concepts of the "universal vehicle" and all its variations, starting from Nagarjuna.

Therefore, Ashoka's "conquest for truth" is the milestone at which Buddhism had to detach itself from its roots and become lodged in so many cultures and beliefs with which it had come to live.

Ashoka died after reigning for almost 40 years. His reign had enlarged and strengthened the Maurya Empire, yet it would not last until 50 years after his death. His name was eventually forgotten, his stupas overgrown, and his decrees, carved into majestic pillars, toppled over and buried by the sands.

After his death, Ashoka's humanistic style of government declined along with the Mauryan Empire itself. His empire fell into the realm of legend until archaeologists translated his edicts two millennia later. In their time, these edicts helped unify a vast empire through their shared messages of virtue and spurred Buddhism's expansion worldwide.

The history of Ashoka is a narrative that always involves discussion of the accounts' authenticity, given the scarcity of historical documents to fill in its gaps, which gives room to the imaginary. However, most of his edicts are based on original archaeological objects, and several

complementary references support them, although their inexact context allows for different interpretations.

Some current scholars seek to find cracks in these narratives based on their claims and evidence of fragility. However, these scholars lack plausible elements to open any historical gap. At that point, they lose touch with scientific thinking and walk to the flavor of their imaginations.

One of the questions raised is whether or not Ashoka's repentance expressed in Maski's edict was truly sincere or merely politically opportunistic. Another issue raised questions about the possible degree of Ashoka's involvement with Buddhism, pre-existing the Kalinga war. We can also find questions from researchers about whether or not Ashoka had the support of Greek mercenaries to kill his brothers and take the throne, and finally, why Ashoka made his edicts on columns placed in distant cities, which are written in local dialects if the local people could not read them because they were illiterate.

They are all useless questions with no historical, scientific, or literary value, and whatever their answers, they do not change the narrative woven between historical evidence, literary scraps, and bits of legend.

The historically indisputable facts are that Ashoka, from Kalinga onwards, adopted Buddhist doctrine as his banner (whether sincere or insincere, political, spiritual, or contextual) and carried it throughout Eurasia until the end of his life, together with a model of developmentalism, pacifist and humanist public

administration, with dimensions and extent not known in our contemporary history, or in our political philosophy, which has never been more than academic rhetoric servile to power.

Ashoka's strange life is a context of great importance for Buddhism, not because, at the time, it had the strength of an empire to expand, but because its doctrine was able to transform a bloodthirsty psychopath into a competent humanistic, libertarian, pacifist administrator like few that history has ever known. `On the other hand, Buddhism was also of remarkable importance to Ashoka, who, thanks to it, stopped being called "The Cruel One" and entered history as "Ashoka The Great," as great as Alexander was also cruel.

12

Closing

Buddhism is like its millennial symbol, the lotus flower, which sprouts unnoticed in the submerged mud of the swamps, grows unnoticed, crosses the layer of water that covers it, and, when it passes through, blossoms untouched, like a magical work of the most profound and most extreme purity, inspiring strength many times greater than all the weapons of men: peace and non-violence.

Peace is not an institution or an atmosphere that surrounds us; it exists or not in ourselves as a product of our minds.

Buddha said that we are the peace. It is enough to grow taller than the waters of the human species' dark swamps, in whose fertile sludge the universe has sowed us.

I leave here a text that gently expresses what Vinícius de Moraes, the iconic poet, told us in one of his last poems, "The Account", where he takes stock of his life:

"There remains, still, this strong hand of man, full of meekness towards everything that exists. "



SUTTA NIPATA I.8
KARANIYA METTA SUTTA
THE KINDNESS SPEECH

translated from the Pali by The Amaravati Sangha.
 Access to Insight (BCBS Edition)

Whoever is skilled in what is
 beneficial, wishing to reach
 that state of peace, acts like
 this: capable, correct,
 honorable,
 with the noble, gentle and
 arrogant language,
 Satisfied and easy to support,
 without being demanding by
 nature, frugal in his way of life,
 the senses calmed, wise,
 moderate, without coveting
 gains.

It does nothing, however trivial,
 that is condemned by the wise.
 Think: happy, secure,
 that all beings have hearts full
 of bliss.

All living beings that exist,
 weak or strong, without
 exception, long, large,
 medium, short, subtle, coarse,
 Visible and invisible, near and
 far,
 born and unborn:



may all beings have hearts
full of bliss.

Let no one deceive
or despise another person,
anywhere, or due to anger
or ill will, wish someone to
suffer.

Like a mother, putting her
own life at risk, she
loves and protects her child,
her only child, in the same
way, embracing all beings,
cultivate a heart without
limits.

With loving kindness to the
entire universe, cultivate a
heart without limits:

Above, below and all
around, unobstructed, free
from anger and ill will.

Whether standing, walking,
sitting, or lying down,
whenever you are awake,
cultivate that mindfulness:
this is called a divine abode
in the here and now Without
being trapped by ideas,
virtuous and with
consummate vision, having
subdued the desire for
sensual pleasure, he will no
longer be reborn.

ANNEX 1

THE DHAMMAPADA - THE PATH OF DHARMA

Translated from the Pali by
 Acharya Buddharakkhita Introduction by Bhikkhu Bodhi
 Copyright © 1985, Buddhist Publication Society
 Kandy, Sri Lanka

Source's Copyrights Note: For free distribution only. You may print copies of this work for your personal use. You may re-format and redistribute this work for use on computers and computer networks, provided that you charge no fees for its distribution or use. Otherwise, all rights reserved. Retrieved from https://www.buddhanet.net/pdf_file/scrndhamma.pdf
 On 20/05/2021 and 05/07/2023

Chapter 1 – Yamakavagga: Pairs

1. Mind precedes all mental states. Mind is their chief; they are all mind-wrought. If with an impure mind a person speaks or acts suffering follows him like the wheel that follows the foot of the ox.

2. Mind precedes all mental states. Mind is their chief; they are all mind-wrought. If with a pure mind a person speaks or acts happiness follows him like his never-departing shadow.

3. “He abused me, he struck me, he overpowered me, he robbed me.” Those who harbor such thoughts do not still their hatred.

4. “He abused me, he struck me, he overpowered me, he robbed me.” Those who do not harbor such thoughts still their hatred.

5. Hatred is never appeased by hatred in this world. By non-hatred alone is hatred appeased. This is a law eternal.

6. There are those who do not realize that one day we all must die. But those who do realize this settle their quarrels.

7. Just as a storm throws down a weak tree, so does Māra overpower the man who lives for the pursuit of pleasures, who is uncontrolled in his senses, immoderate in eating, indolent, and dissipated. (*Māra: the Tempter in Buddhism, represented in the scriptures as an evil-minded deity who tries to lead people from the path to liberation. The commentaries explain Māra as the lord of evil forces, as mental defilements and as*

death.)

8. Just as a storm cannot prevail against a rocky mountain, so Māra can never overpower the man who lives meditating on the impurities, who is controlled in his senses, moderate in eating, and filled with faith and earnest effort. *(The impurities (asubha): subjects of meditation which focus on the inherent repulsiveness of the body, recommended especially as powerful antidotes to lust.)*

9. Whoever being depraved, devoid of self-control and truthfulness, should don the monk's yellow robe, he surely is not worthy of the robe.

10. But whoever is purged of depravity, well-established in virtues and filled with self-control and truthfulness, he indeed is worthy of the yellow robe.

11. Those who mistake the unessential to be essential and the essential to be unessential, dwelling in wrong thoughts, never arrive at the essential.

12. Those who know the essential to be essential and the unessential to be unessential, dwelling in right thoughts, do arrive at the essential.

13. Just as rain breaks through an ill-thatched house, so passion penetrates an undeveloped mind.

14. Just as rain does not break through a well-thatched house, so passion never penetrates a well-developed mind.

15. The evil-doer grieves here and hereafter; he grieves in both the worlds. He laments and is afflicted, recollecting his own impure deeds.

16. The doer of good rejoices here and hereafter; he rejoices in both the worlds. He rejoices and exults, recollecting his own pure deeds."

17. The evil-doer suffers here and hereafter; he suffers in both the worlds. The thought, "Evil have I done," torments him, and he suffers even more when gone to realms of woe.

18. The doer of good delights here and hereafter; he delights in both the worlds. The thought, "Good have I done," delights him, and he delights even more when gone to realms of bliss.

19. Much though he recites the sacred texts, but acts not accordingly, that heedless man is like a cowherd who only counts the cows of others — he does not partake of the blessings of the holy life.

20. Little though he recites the sacred texts, but puts the Teaching into practice, forsaking lust, hatred, and delusion, with true wisdom and emancipated mind, clinging to nothing of this or any other world — he indeed partakes of the blessings of a holy life.

Chapter 2 – Appamādavagga: Heedfulness

21. Heedfulness is the path to the Deathless. Heedlessness is the path to death. The heedful die not. The heedless are as if dead already. (*The Deathless (amata): Nibbāna, so called because those who attain it are free from the cycle of repeated birth and death.*)

22. Clearly understanding this excellence of heedfulness, the wise exult therein and enjoy the resort

of the Noble Ones. (*The Noble Ones (ariya): those who have reached any of the*

four stages of supramundane attainment leading irreversibly to Nibbāna.)

23. The wise ones, ever meditative and steadfastly persevering, alone experience Nibbāna, the incomparable freedom from bondage.

24. Ever grows the glory of him who is energetic, mindful and pure in conduct, discerning and self-controlled, righteous and heedful.

25. By effort and heedfulness, discipline and self-mastery, let the wise one make for himself an island which no flood can overwhelm.

26. The foolish and ignorant indulge in heedlessness, but the wise one keeps his heedfulness as his best treasure.

27. Do not give way to heedlessness. Do not indulge in sensual pleasures. Only the heedful and meditative attain great happiness.

28. Just as one upon the summit of a mountain beholds the groundlings, even so when the wise man casts away heedlessness by heedfulness and ascends the high tower of wisdom, this sorrowless sage beholds the sorrowing and foolish multitude.

29. Heedful among the heedless, wide-awake among the sleepy, the wise man advances like a swift horse leaving behind a weak jade.

30. By Heedfulness did Indra become the overlord of the gods. Heedfulness is ever praised, and

heedlessness ever despised. (*Indra: the ruler of the gods in ancient Indian mythology.*)

31. The monk who delights in heedfulness and looks with fear at heedlessness advances like fire, burning all fetters, small and large.

32. The monk who delights in heedfulness and looks with fear at heedlessness will not fall. He is close to Nibbāna.

Chapter 3 – Cittavagga: The Mind

33. Just as a fletcher straightens an arrow shaft, even so the discerning man straightens his mind — so fickle and unsteady, so difficult to guard.

34. As a fish when pulled out of water and cast on land throbs and quivers, even so is this mind agitated. Hence should one abandon the realm of Māra.

35. Wonderful, indeed, it is to subdue the mind, so difficult to subdue, ever swift, and seizing whatever it desires. A tamed mind brings happiness.

36. Let the discerning man guard the mind, so difficult to detect and extremely subtle, seizing whatever it desires. A guarded mind brings happiness.

37. Dwelling in the cave (of the heart), the mind, without form, wanders far and alone. Those who subdue this mind are liberated from the bonds of Māra.

38. Wisdom never becomes perfect in one whose mind is not steadfast, who knows not the Good Teaching and whose faith wavers.

39. There is no fear for an awakened one, whose mind is not sodden (by lust) nor afflicted (by hate), and who has gone

beyond both merit and demerit. *(The arahant is said to be beyond both merit and demerit because, as he has abandoned all defilements, he can no longer perform evil actions; and as he has no more attachment, his virtuous actions no longer bear kammic fruit.)*

40. Realizing that this body is as fragile as a clay pot, and fortifying this mind like a well-fortified city, fight out Māra with the sword of wisdom. Then, guarding the conquest, remain unattached.

41. Ere long, alas! this body will lie upon the earth, unheeded and lifeless, like a useless log.

42. Whatever harm an enemy may do to an enemy, or a hater to a hater, an ill-directed mind inflicts on oneself a greater harm.

43. Neither mother, father, nor any other relative can do one greater good than one's own well-directed mind.

Chapter 4 – Pupphavagga: Flowers

44. Who shall overcome this earth, this realm of Yama and this sphere of men and gods? Who shall bring to perfection the well-taught path of wisdom as an expert garland-maker would his floral design?

45. A striver-on-the path shall overcome this earth, this realm of Yama and this sphere of men and gods. The striver-on-the- path shall bring to perfection the well-taught path

of wisdom, as an expert garland-maker would his floral design. *(The Striver-on-the-Path (sekha): one who has achieved any of*

the first three stages of supramundane attainment: a stream- enterer, once-returner, or non-returner.)

46. Realizing that this body is like froth, penetrating its mirage- like nature, and plucking out Māra's flower-tipped arrows of sensuality, go beyond sight of the King of Death!

47. As a mighty flood sweeps away the sleeping village, so death carries away the person of distracted mind who only plucks the flowers (of pleasure).

48. The Destroyer brings under his sway the person of distracted mind who, insatiate in sense desires, only plucks the flowers (of pleasure).

49. As a bee gathers honey from the flower without injuring its color or fragrance, even so the sage goes on his alms- round in the village. *(The "sage in the village" is the Buddhist monk who receives his food by going silently from door to door with his alms bowls, accepting whatever is offered.)*

50. Let none find fault with others; let none done by one born a mortal.

54. Not the sweet smell of flowers, not even the fragrance of sandal, tagara, or jasmine blows against the wind. But the fragrance of the virtuous blows against the wind. Truly the virtuous man pervades all directions with the fragrance of his virtue. *(Tagara: a fragrant powder obtained from a particular kind of shrub.)*

55. Of all the fragrances — sandal, tagara, blue lotus and jasmine — the fragrance of virtue is the sweetest.

56. Faint is the fragrance of tagara and sandal, but excellent is the fragrance of the virtuous, wafting even amongst the gods.

57. Māra never finds the path of the truly virtuous, who abide in heedfulness and are freed by perfect knowledge.

58. Upon a heap of rubbish in the road-side ditch blooms a lotus, fragrant and pleasing.

59. Even so, on the rubbish heap of blinded mortals the disciple of the Supremely Enlightened One shines resplendent in wisdom.

Chapter 5 – Bālavagga: The Fool

60. Long is the night to the sleepless; long is the league to the weary. Long is worldly existence to fools who know not the Sublime Truth.

61. Should a seeker not find a companion who is better or equal, let him resolutely pursue a solitary course; there is no fellowship with the fool.

62. The fool worries, thinking, "I have sons, I have wealth." Indeed, when he himself is not his own, whence are sons, whence is wealth?

63. A fool who knows his foolishness is wise at least to that extent, but a fool who thinks himself wise is a fool indeed.

64. Though all his life a fool associates with a wise man, he no more comprehends the Truth than a spoon tastes the flavor of the soup.

65. Though only for a moment a discerning person associates with a wise man, quickly he comprehends the Truth, just as the tongue tastes the flavor of the soup.

66. Fools of little wit are enemies unto themselves as they move about doing evil deeds, the fruits of which are bitter.

67. Ill done is that action of doing which one repents later, and the fruit of which the tip of a blade of grass, but he still is not worth a sixteenth part of the those who have comprehended the Truth.

71. Truly, an evil deed committed does not immediately bear fruit, like milk that does not turn sour all at once. But smoldering, it follows the fool like fire covered by ashes.

72. To his own ruin the fool gains knowledge, for it cleaves his head and destroys his innate goodness.

73. The fool seeks undeserved reputation, precedence among monks, authority over monasteries, and honor among householders.

74. “Let both laymen and monks think that it was done by me. In every work, great and small, let them follow me” — such is the ambition of the fool; thus his desire and pride increase.

75. One is the quest for worldly gain, and quite another is the path to Nibbāna. Clearly understanding this, let not the monk, the disciple of the Buddha, be carried

away by worldly acclaim, but develop detachment instead.

Chapter 6 – Panitavagga: The Wise

76. Should one find a man who points out faults and who reproves, let him follow such a wise and sagacious person as one would a guide to hidden treasure. It is always better, and never worse, to cultivate such an association.

77. Let him admonish, instruct and shield one from wrong; he, indeed, is dear to the good and detestable to the evil.

78. Do not associate with evil companions; do not seek the fellowship of the vile. Associate with the good friends; seek the fellowship of noble men.

79. He who drinks deep the Dhamma lives happily with a tranquil mind. The wise man ever delights in the Dhamma made known by the Noble One (the Buddha).

80. Irrigators regulate the rivers; fletchers straighten the arrow shaft; carpenters shape the wood; the wise control themselves.

81. Just as a solid rock is not shaken by the storm, even so the wise are not affected by praise or blame.

82. On hearing the Teachings, the wise become perfectly purified, like a lake deep, clear and still.

83. The good renounce (attachment for) everything. The virtuous do not prattle with a yearning for pleasures. The wise show no elation or depression when touched by

happiness or sorrow.

84. He is indeed virtuous, wise, and righteous who neither for his own sake nor for the sake of another (does any wrong), who does not crave for sons, wealth, or kingdom, and does not desire success by unjust means.

85. Few among men are those who cross to the farther shore. The rest, the bulk of men, only run up and down the hither bank.

86. But those who act according to the perfectly taught Dhamma will cross the realm of Death, so difficult to cross.

87–88. Abandoning the dark way, let the wise man cultivate the bright path. Having gone from home to homelessness, let him yearn for that delight in detachment, so difficult to enjoy. Giving up sensual pleasures, with no attachment, let the wise man cleanse himself of defilements of the mind.

89. Those whose minds have reached full excellence in the factors of enlightenment, who, having renounced acquisitiveness, rejoice in not clinging to things — rid of cankers, glowing with wisdom, they have attained Nibbāna in this very life. *(This verse describes the arahant, dealt with more fully in the following chapter. The “cankers” (āśava) are the four basic defilements of sensual desire, desire for continued existence, false views and ignorance.)*

Chapter 7 – Arahantavagga: The Arahant or Perfected One

90. The fever of passion exists not for him who has

completed the journey, who is sorrowless and wholly set free, and has broken all ties.

91. The mindful ones exert themselves. They are not attached to any home; like swans that abandon the lake, they leave home after home behind.

92. Those who do not accumulate and are wise regarding food, whose object is the Void, the Unconditioned Freedom — their track cannot be traced, like that of birds in the air.

93. He whose cankers are destroyed and who is not attached to food, whose object is the Void, the Unconditioned Freedom — his path cannot be traced, like that of birds in the air.

94. Even the gods hold dear the wise one, whose senses are subdued like horses well trained by a charioteer, whose pride is destroyed and who is free from the cankers.

95. There is no more worldly existence for the wise one who, like the earth, resents nothing, who is firm as a high pillar and as pure as a deep pool free from mud.

96. Calm is his thought, calm his speech, and calm his deed, who, truly knowing, is wholly freed, perfectly tranquil and wise.

97. The man who is without blind faith, who knows the Uncreated, who has severed all links, destroyed all causes (for karma, good and evil), and thrown out all desires — he, truly, is the most excellent of men. *(In the Pali this verse presents a series of puns, and if the "underside" of each pun were to be translated, the verse*

would read thus: “The man who is faithless, ungrateful, a burglar, who destroys opportunities and eats vomit — he truly is the most excellent of men.”)

98. Inspiring, indeed, is that place where Arahants dwell, be it a village, a forest, a vale, or a hill.

99. Inspiring are the forests in which worldlings find no pleasure. There the passionless will rejoice, for they seek no sensual pleasures.

Chapter 8 – Sahassavagga: The Thousands

100. Better than a thousand useless words is one useful word, hearing which one attains peace.

101. Better than a thousand useless verses is one useful verse, hearing which one attains peace.

102. Better than reciting a hundred meaningless verses is the reciting of one verse of Dhamma, hearing which one attains peace.

103. Though one may conquer a thousand times a thousand men in battle, yet he indeed is the noblest victor who conquers himself.

104–105. Self-conquest is far better than the conquest of others. Not even a god, an angel, Māra or Brahmā can turn into defeat the victory of a person who is self-subdued and ever restrained in conduct. (*Brahmā: a high divinity in ancient Indian religion.*)

106. Though month after month for a hundred years one should offer sacrifices by the thousands, yet if only for a moment one should worship those of perfected minds that honor is indeed better than a

century of sacrifice.

107. Though for a hundred years one should tend the sacrificial fire in the forest, yet if only for a moment one should

worship those of perfected minds, that worship is indeed better than a century of sacrifice.

108. Whatever gifts and oblations one seeking merit might offer in this world for a whole year, all that is not worth one fourth of the merit gained by revering the Upright Ones, which is truly excellent.

109. To one ever eager to revere and serve the elders, these four blessing accrue: long life and beauty, happiness and power.

110. Better it is to live one day virtuous and meditative than to live a hundred years immoral and uncontrolled.

111. Better it is to live one day wise and meditative than to live a hundred years foolish and uncontrolled.

112. Better it is to live one day strenuous and resolute than to live a hundred years sluggish and dissipated.

113. Better it is to live one day seeing the rise and fall of things than to live a hundred years without ever seeing the rise and fall of things.

114. Better it is to live one day seeing the Deathless than to live a hundred years without ever seeing the Deathless.

115. Better it is to live one day seeing the Supreme Truth than to live a hundred years without ever seeing the

Supreme Truth.

Chapter 9 – Pāpavagga: Evil

116. Hasten to do good; restrain your mind from evil. He who is slow in doing good, his mind delights in evil.

117. Should a person commit evil, let him not do it again and again. Let him not find pleasure therein, for painful is the accumulation of evil.

118. Should a person do good, let him do it again and again. Let him find pleasure therein, for blissful is the accumulation of good.

119. It may be well with the evil-doer as long as the evil ripens not. But when it does ripen, then the evil-doer sees (the painful results of) his evil deeds.

120. It may be ill with the doer of good as long as the good ripens not. But when it does ripen, then the doer of good sees (the pleasant results of) his good deeds.

121. Think not lightly of evil, saying, "It will not come to me." Drop by drop is the water pot filled. Likewise, the fool, gathering it little by little, fills himself with evil.

122. Think not lightly of good, saying, "It will not come to me." Drop by drop is the water pot filled. Likewise, the wise man, gathering it little by little, fills himself with good.

123. Just as a trader with a small escort and great wealth would avoid a perilous route, or just as one desiring to live avoids poison, even so should one shun evil.

124. If on the hand there is no wound, one may carry even poison in it. Poison does not affect one who is free from wounds. For him who does no evil, there is no ill.

125. Like fine dust thrown against the wind, evil falls back upon that fool who offends an inoffensive, pure and guiltless man.

126. Some are born in the womb; the wicked are born in hell; the devout go to heaven; the stainless pass into Nibbāna.

127. Neither in the sky nor in mid-ocean, nor by entering into mountain clefts, nowhere in the world is there a place where one may escape from the results of evil deeds.

128. Neither in the sky nor in mid-ocean, nor in mid-ocean, nor by entering into mountain clefts, nowhere in the world is there a place where one will not be overcome by death.

Chapter 10 – Daṇḍavagga: Violence

129. All tremble at violence; all fear death. Putting oneself in the place of another, one should not kill nor cause another to kill.

130. All tremble at violence; life is dear to all. Putting oneself in the place of another, one should not kill nor cause another to kill.

131. One who, while himself seeking happiness, oppresses with violence other beings who also desire happiness, will not attain happiness hereafter.

132. One who, while himself seeking happiness, does not oppress with violence other beings who also desire happiness, will find happiness hereafter.

133. Speak not harshly to anyone, for those thus spoken to might retort. Indeed, angry speech hurts, and retaliation may overtake you.

134. If, like a broken gong, you silence yourself, you have approached Nibbāna, for vindictiveness is no longer in you.

135. Just as a cowherd drives the cattle to pasture with a staff, so do old age and death drive the life force of beings (from existence to existence).

136. When the fool commits evil deeds, he does not realize (their evil nature). The witless man is tormented by his own deeds, like one burnt by fire.

137. He who inflicts violence on those who are unarmed, and offends those who are inoffensive, will soon come upon one of these ten states:

138–140. Sharp pain, or disaster, bodily injury, serious illness, or derangement of mind, trouble from the government, or grave charges, loss of relatives, or loss of wealth, or houses destroyed by ravaging fire; upon dissolution of the body that ignorant man is born in hell.

141. Neither going about naked, nor matted locks, nor filth, nor fasting, nor lying on the ground, nor smearing oneself with ashes and dust, nor sitting on the heels (in penance) can purify a mortal who has not overcome doubt.

142. Even though he be well-attired, yet if he is poised,

calm, controlled and established in the holy life, having set aside violence towards all beings — he, truly, is a holy man, a renunciate, a monk.

143. Only rarely is there a man in this world who, restrained by modesty, avoids reproach, as a thoroughbred horse avoids the whip.

144. Like a thoroughbred horse touched by the whip, be strenuous, be filled with spiritual yearning. By faith and moral purity, by effort and meditation, by investigation of the truth, by being rich in knowledge and virtue, and by being mindful, destroy this unlimited suffering.

145. Irrigators regulate the waters, fletchers straighten arrow shafts, carpenters shape wood, and the good control themselves.

Chapter 11 – Jarāvagga: Old Age

146. When this world is ever ablaze, why this laughter, why this jubilation? Shrouded in darkness, will you not see the light?

147. Behold this body — a painted image, a mass of heaped up sores, infirm, full of hankering — of which nothing is lasting or stable!

148. Fully worn out is this body, a nest of disease, and fragile. This foul mass breaks up, for death is the end of life.

149. These dove-colored bones are like gourds that lie scattered about in autumn. Having seen them, how can one seek delight?

150. This city (body) is built of bones, plastered with flesh

and blood; within are decay and death, pride and jealousy.

151. Even gorgeous royal chariots wear out, and indeed this body too wears out. But the Dhamma of the Good does not age; thus the Good make it known to the good.

152. The man of little learning grows old like a bull. He grows only in bulk, but, his wisdom does not grow.

153. Through many a birth in samsara have I wandered in vain, seeking the builder of this house (of life). Repeated birth is indeed suffering!

154. O house-builder, you are seen! You will not build this house again. For your rafters are broken and your ridgepole shattered. My mind has reached the Unconditioned; I have attained the destruction of craving. *(According to the commentary, these verses are the Buddha's "Song of Victory," his first utterance after his Enlightenment. The house is individualized existence in samsara, the house-builder craving, the rafters the passions and the ridge-pole ignorance.)*

155. Those who in youth have not led the holy life, or have failed to acquire wealth, languish like old cranes in the pond without fish.

156. Those who in youth have not lead the holy life, or have failed to acquire wealth, lie sighing over the past, like worn out arrows (shot from) a bow.

Chapter 12 – Attavagga: The Self

157. If one holds oneself dear, one should diligently watch oneself. Let the wise man keep vigil during any of

the three watches of the night.

158. One should first establish oneself in what is proper; then only should one instruct others. Thus the wise man will not be reproached.

159. One should do what one teaches others to do; if one would train others, one should be well controlled oneself. Difficult, indeed, is self-control.

160. One truly is the protector of oneself; who else could the protector be? With oneself fully controlled, one gains a mastery that is hard to gain.

161. The evil a witless man does by himself, born of himself and produced by himself, grinds him as a diamond grinds a hard gem.

162. Just as a single creeper strangles the tree on which it grows, even so, a man who is exceedingly depraved harms himself as only an enemy might wish.

163. Easy to do are things that are bad and harmful to oneself. But exceedingly difficult to do are things that are good and beneficial.

164. Whoever, on account of perverted views, scorns the Teaching of the Perfected Ones, the Noble and Righteous Ones — that fool, like the bamboo, produces fruits only for self destruction. (*Certain reeds of the bamboo family perish immediately after producing fruits.*)

165. By oneself is evil done; by oneself is one defiled. By oneself is evil left undone; by oneself is one made pure. Purity and impurity depend on oneself; no one can purify another.

166. Let one not neglect one's own welfare for the sake of another, however great. Clearly understanding one's own welfare, let one be intent upon the good.

Chapter 13 – Lokavagga: The World

167. Follow not the vulgar way; live not in heedlessness; hold not false views; linger not long in worldly existence.

168. Arise! Do not be heedless! Lead a righteous life. The righteous live happily both in this world and the next.

169. Lead a righteous life; lead not a base life. The righteous live happily both in this world and the next.

170. One who looks upon the world as a bubble and a mirage, him the King of Death sees not.

171. Come! Behold this world, which is like a decorated royal chariot. Here fools flounder, but the wise have no attachment to it.

172. He who having been heedless is heedless no more, illuminates this world like the moon freed from clouds.

173. He, who by good deeds covers the evil he has done, illuminates this world like the moon freed from clouds.

174. Blind is the world; here only a few possess insight. Only a few, like birds escaping from the net, go to realms of bliss.

175. Swans fly on the path of the sun; men pass

through the air by psychic powers; the wise are led away from the world after vanquishing Māra and his host.

176. For a liar who has violated the one law (of truthfulness) who holds in scorn the hereafter, there is no evil that he cannot do.

177. Truly, misers fare not to heavenly realms; nor, indeed, do fools praise generosity. But the wise man rejoices in giving, and by that alone does he become happy hereafter.

178. Better than sole sovereignty over the earth, better than going to heaven, better even than lordship over all the worlds is the supramundane Fruition of Stream Entrance. (*Stream-entry (sotāpatti): the first stage of supramundane attainment.*)

Chapter 14 – Buddhavagga: The Buddha

179. By what track can you trace that trackless Buddha of limitless range, whose victory nothing can undo, whom none of the vanquished defilements can ever pursue?

180. By what track can you trace that trackless Buddha of limitless range, in whom exists no longer, the entangling and embroiling craving that perpetuates becoming?

181. Those wise ones who are devoted to meditation and who delight in the calm of renunciation — such mindful ones, Supreme Buddhas, even the gods hold dear.

- 182.** Hard is it to be born a man; hard is the life of mortals. Hard is it to gain the opportunity of hearing the Sublime Truth, and hard to encounter is the arising of the Buddhas.
- 183.** To avoid all evil, to cultivate good, and to cleanse one's mind — this is the teaching of the Buddhas.
- 184.** Enduring patience is the highest austerity. "Nibbāna is supreme," say the Buddhas. He is not a true monk who harms another, nor a true renunciate who oppresses others.
- 185.** Not despising, not harming, restraint according to the code of monastic discipline, moderation in food, dwelling in solitude, devotion to meditation — this is the teaching of the Buddhas.
- 186–187.** There is no satisfying sensual desires, even with the rain of gold coins. For sensual pleasures give little satisfaction and much pain. Having understood this, the wise man finds no delight even in heavenly pleasures. The disciple of the Supreme Buddha delights in the destruction of craving.
- 188.** Driven only by fear, do men go for refuge to many places — to hills, woods, groves, trees and shrines.
- 189.** Such, indeed, is no safe refuge; such is not the refuge supreme. Not by resorting to such a refuge is one released from all suffering.
- 190–191.** He who has gone for refuge to the Buddha, the Teaching and his Order, penetrates with transcendental wisdom the Four Noble Truths — suffering, the cause of suffering, the cessation of

suffering, and the Noble Eightfold Path leading to the cessation of suffering. *(The Order: both the monastic Order (bhikkhu sangha) and the Order of Noble Ones (ariya sangha) who have reached the four supramundane stages.)*

192. This indeed is the safe refuge, this the refuge supreme. Having gone to such a refuge, one is released from all suffering.

193. Hard to find is the thoroughbred man (the Buddha); he is not born everywhere. Where such a wise man is born, that clan thrives happily.

194. Blessed is the birth of the Buddhas; blessed is the enunciation of the sacred Teaching; blessed is the harmony in the Order, and blessed is the spiritual pursuit of the united truth-seeker.

195–196. He who reveres those worthy of reverence, the Buddhas and their disciples, who have transcended all obstacles and passed beyond the reach of sorrow and lamentation — he who reveres such peaceful and fearless ones, his merit none can compute by any measure.

Chapter 15 – Sukhavagga: Happiness

197. Happy indeed we live, friendly amidst the hostile. Amidst hostile men we dwell free from hatred.

198. Happy indeed we live, friendly amidst the afflicted (by craving). Amidst afflicted men we dwell free from affliction.

199. Happy indeed we live, free from avarice amidst the avaricious. Amidst the avaricious men we dwell

free from avarice.

200. Happy indeed we live, we who possess nothing.
Feeders on joy we shall be, like the Radiant Gods.

201. Victory begets enmity; the defeated dwell in pain.
Happily the peaceful live, discarding both victory and defeat.

202. There is no fire like lust and no crime like hatred. There is no ill like the aggregates (of existence) and no bliss higher

than the peace (of Nibbāna). *(Aggregates (of existence) (khandha): the five groups of factors into which the Buddha analyzes the living being — material form, feeling, perception, mental formations, and consciousness.)*

203. Hunger is the worst disease, conditioned things the worst suffering. Knowing this as it really is, the wise realize Nibbāna, the highest bliss.

204. Health is the most precious gain and contentment the greatest wealth. A trustworthy person is the best kinsman, Nibbāna the highest bliss.

205. Having savored the taste of solitude and peace (of Nibbāna), pain-free and stainless he becomes, drinking deep the taste of the bliss of the Truth.

206. Good is it to see the Noble Ones; to live with them is ever blissful. One will always be happy by not encountering fools.

207. Indeed, he who moves in the company of fools

grieves for longing. Association with fools is ever painful, like partnership with an enemy. But association with the wise is happy, like meeting one's own kinsmen.

208. Therefore, follow the Noble One, who is steadfast, wise, learned, dutiful and devout. One should follow only such a man, who is truly good and discerning, even as the moon follows the path of the stars.

Chapter 16 – Piyavagga: Affection

209. Giving himself to things to be shunned and not exerting where exertion is needed, a seeker after pleasures, having given up his true welfare, envies those intent upon theirs.

210. Seek no intimacy with the beloved and also not with the unloved, for not to see the beloved and to see the unloved, both are painful.

211. Therefore hold nothing dear, for separation from the dear is painful. There are no bonds for those who have nothing beloved or unloved.

212. From endearment springs grief, from endearment springs fear. For one who is wholly free from endearment there is no grief, whence then fear?

213. From affection springs grief, from affection springs fear. For one who is wholly free from affection there is no grief, whence then fear?

214. From attachment springs grief, from attachment springs fear. For one who is wholly free from attachment

there is no grief, whence then fear?

215. From lust springs grief, from lust springs fear. For one who is wholly free from lust there is no grief; whence then fear?

216. From craving springs grief, from craving springs fear. For one who is wholly free from craving there is no grief; whence then fear?

217. People hold dear him who embodies virtue and insight, who is principled, has realized the truth, and who himself does what he ought to be doing.

218. One who is intent upon the Ineffable (Nibbāna), dwells with mind inspired (by supramundane wisdom), and is no more bound by sense pleasures — such a man is called “One Bound Upstream.” (*One Bound Upstream: a non-returner (anagami).*)

219. When, after a long absence, a man safely returns from afar, his relatives, friends and well-wishers welcome him home on arrival.

220. As kinsmen welcome a dear one on arrival, even so his own good deeds will welcome the doer of good who has gone from this world to the next.

Chapter 17 – Kodhavagga: Anger

221. One should give up anger, renounce pride, and overcome all fetters. Suffering never befalls him who clings not to mind and body and is detached.

222. He who checks rising anger as a charioteer checks a rolling chariot, him I call a true charioteer. Others only hold the reins.

223. Overcome the angry by non-anger; overcome the wicked by goodness; overcome the miser by generosity; overcome the liar by truth.

224. Speak the truth; yield not to anger; when asked, give even if you only have a little. By these three means can one reach the presence of the gods.

225. Those sages who are inoffensive and ever restrained in body, go to the Deathless State, where, having gone, they grieve no more.

226. Those who are ever vigilant, who discipline themselves day and night, and are ever intent upon Nibbāna — their defilements fade away.

227. O Atula! Indeed, this is an ancient practice, not one only of today: they blame those who remain silent, they blame those who speak much, they blame those who speak in moderation. There is none in the world who is not blamed.

228. There never was, there never will be, nor is there now, a person who is wholly blamed or wholly praised.

229. But the man whom the wise praise, after observing him day after day, is one of flawless character, wise, and endowed with knowledge and virtue.

230. Who can blame such a one, as worthy as a coin of refined gold? Even the gods praise him; by Brahmā, too, is he praised.

231. Let a man guard himself against irritability in bodily action; let him be controlled in deed. Abandoning bodily misconduct, let him practice good conduct in deed.

232. Let a man guard himself against irritability in speech; let him be controlled in speech. Abandoning verbal misconduct, let him practice good conduct in speech.

233. Let a man guard himself against irritability in thought; let him be controlled in mind. Abandoning mental misconduct, let him practice good conduct in thought.

234. The wise are controlled in bodily action, controlled in speech and controlled in thought. They are truly well- controlled.

Chapter 18 – Malavagga: Impurity

235. Like a withered leaf are you now; death's messengers await you. You stand on the eve of your departure, yet you have made no provision for your journey!

236. Make an island for yourself! Strive hard and become wise! Rid of impurities and cleansed of stain, you shall enter the celestial abode of the Noble Ones.

237. Your life has come to an end now; You are setting forth into the presence of Yama, the king of death. No resting place is there for you on the way, yet you have made no provision for the journey!

238. Make an island unto yourself! Strive hard and become wise! Rid of impurities and cleansed of stain, you shall not come again to birth and decay.

239. One by one, little by little, moment by moment, a wise man should remove his own impurities, as a smith

removes his dross from silver.

240. Just as rust arising from iron eats away the base from which it arises, even so, their own deeds lead transgressors to states of woe.

241. Non-repetition is the bane of scriptures; neglect is the bane of a home; slovenliness is the bane of personal appearance, and heedlessness is the bane of a guard.

242. Unchastity is the taint in a woman; niggardliness is the taint in a giver. Taints, indeed, are all evil things, both in this world and the next.

243. A worse taint than these is ignorance, the worst of all taints. Destroy this one taint and become taintless, O monks!

244. Easy is life for the shameless one who is impudent as a crow, is backbiting and forward, arrogant and corrupt.

245. Difficult is life for the modest one who always seeks purity, is detached and unassuming, clean in life, and discerning.

246–247. One who destroys life, utters lies, takes what is not given, goes to another man's wife, and is addicted to intoxicating drinks — such a man digs up his own root even in this world.

248. Know this, O good man: evil things are difficult to control. Let not greed and wickedness drag you to protracted misery.

249. People give according to their faith or regard. If

one becomes discontented with the food and drink given by others, one does not attain meditative absorption, either by day or by night.

250. But he in who this (discontent) is fully destroyed, uprooted and extinct, he attains absorption, both by day and by night.

251. There is no fire like lust; there is no grip like hatred; there is no net like delusion; there is no river like craving.

252. Easily seen is the fault of others, but one's own fault is difficult to see. Like chaff one winnows another's faults, but hides one's own, even as a crafty fowler hides behind sham branches.

He who seeks another's faults, who is ever censorious — his cankers grow. He is far from destruction of the cankers.

253. There is no track in the sky, and no recluse outside (the Buddha's dispensation). Mankind delights in worldliness, but the Buddhas are free from worldliness.

254. There is not track in the sky, and no recluse outside (the Buddha's dispensation). There are no conditioned things that are eternal, and no instability in the Buddhas. (*Recluse (samaṇa): here used in the special sense of those who have reached the four supramundane stages.*)

Chapter 19 – Dhammatthavagga: The Just

255. Not by passing arbitrary judgments does a man become just; a wise man is he who investigates both right and wrong.

256. He who does not judge others arbitrarily, but passes judgment impartially according to the truth, that sagacious man is a guardian of law and is called just.

257. One is not wise because one speaks much. He who is peaceable, friendly and fearless is wise. A man is not versed in Dhamma because he speaks much. He who, after hearing a little Dhamma, realizes its truth directly and is not heedless of it, is truly versed in the Dhamma.

258. A monk is not an Elder because his head is gray. He is but ripe in age, and he is called one grown old in vain.

259. One in whom there is truthfulness, virtue, inoffensiveness, restraint and self-mastery, who is free from defilements and is wise — he is truly called an Elder.

260. Not by mere eloquence nor by beauty of form does a man become accomplished, if he is jealous, selfish and deceitful.

261. But he in whom these are wholly destroyed, uprooted and extinct, and who has cast out hatred — that wise man is truly accomplished.

262. Not by shaven head does a man who is indisciplined and untruthful become a monk. How can he who is full of desire and greed be a monk?

263. He who wholly subdues evil both small and great is called a monk, because he has overcome all evil.

264. He is not a monk just because he lives on others' alms. Not by adopting outward form does one become a true monk.

265. Whoever here (in the Dispensation) lives a holy life, transcending both merit and demerit, and walks with understanding in this world — he is truly called a monk.

266. Not by observing silence does one become a sage, if he be foolish and ignorant. But that man is wise who, as if holding a balance-scale accepts only the good.

267. The sage (thus) rejecting the evil, is truly a sage. Since he comprehends both (present and future) worlds, he is called a sage.

268. He is not noble who injures living beings. He is called noble because he is harmless towards all living beings.

271–272. Not by rules and observances, not even by much learning, nor by gain of absorption, nor by a life of seclusion, nor by thinking, “I enjoy the bliss of renunciation, which is not experienced by the worldling” should you, O monks, rest content, until the utter destruction of cankers (Arahantship) is reached.

Chapter 20 – Maggavagga: The Path

273. Of all the paths the Eightfold Path is the best; of all the truths the Four Noble Truths are the best; of all things passionlessness is the best; of men the Seeing One (the Buddha) is the best.

274. This is the only path; there is none other for the purification of insight. Tread this path, and you will bewilder Māra.

275. Walking upon this path you will make an end of suffering. Having discovered how to pull out the thorn of lust, I make known the path.

276. You yourselves must strive; the Buddhas only point the way. Those meditative ones who tread the path are released from the bonds of Māra.

277. “All conditioned things are impermanent” — when one sees this with wisdom, one turns away from suffering. This is the path to purification.

278. “All conditioned things are unsatisfactory” — when one sees this with wisdom, one turns away from suffering. This is the path to purification.

279. “All things are not-self” — when one sees this with wisdom, one turns away from suffering. This is the path to purification.

280. The idler who does not exert himself when he should, who though young and strong is full of sloth, with a mind full of vain thoughts — such an indolent man does not find the path to wisdom.

281. Let a man be watchful of speech, well controlled in mind, and not commit evil in bodily action. Let him purify these three courses of action, and win the path made known by the Great Sage.

282. Wisdom springs from meditation; without meditation wisdom wanes. Having known these two paths of progress and decline, let a man so conduct himself that his wisdom may increase.

283. Cut down the forest (lust), but not the tree; from the forest springs fear. Having cut down the forest and

the underbrush (desire), be passionless, O monks! (*The meaning*

of this injunction is: "Cut down the forest of lust, but do not mortify the body.")

284. For so long as the underbrush of desire, even the most subtle, of a man towards a woman is not cut down, his mind is in bondage, like the sucking calf to its mother.

285. Cut off your affection in the manner of a man plucks with his hand an autumn lotus. Cultivate only the path to peace, Nibbāna, as made known by the Exalted One.

286. "Here shall I live during the rains, here in winter and summer" — thus thinks the fool. He does not realize the danger (that death might intervene).

287. As a great flood carries away a sleeping village, so death seizes and carries away the man with a clinging mind, doting on his children and cattle.

288. For him who is assailed by death there is no protection by kinsmen. None there are to save him — no sons, nor father, nor relatives.

289. Realizing this fact, let the wise man, restrained by morality, hasten to clear the path leading to Nibbāna.

Chapter 21 – Pakiṇṇakavagga: Miscellaneous

290. If by renouncing a lesser happiness one may realize a greater happiness, let the wise man renounce the lesser, having regard for the greater.

291. Entangled by the bonds of hate, he who seeks his own happiness by inflicting pain on others, is never delivered from hatred.

292. The cankers only increase for those who are arrogant and heedless, who leave undone what should be done and do what should not be done.

293. The cankers cease for those mindful and clearly comprehending ones who always earnestly practice mindfulness of the body, who do not resort to what should not be done, and steadfastly pursue what should be done.

294. Having slain mother (craving), father (self-conceit), two warrior-kings (eternalism and nihilism), and destroyed a country (sense organs and sense objects) together with its treasurer (attachment and lust), ungrieving goes the holy man.

295. Having slain mother, father, two brāhmaṇ kings (two extreme views), and a tiger as the fifth (the five mental hindrances), ungrieving goes the holy man.

296. Those disciples of Gotama ever awaken happily who day and night constantly practice the Recollection of the Qualities of the Buddha.

297. Those disciples of Gotama ever awaken happily who day and night constantly practice the Recollection of the Qualities of the Dhamma.

298. Those disciples of Gotama ever awaken happily who day and night constantly practice the Recollection of the Qualities of the Saṅgha.

299. Those disciples of Gotama ever awaken

happily who day and night constantly practice Mindfulness of the Body.

300. Those disciples of Gotama ever awaken happily whose minds by day and night delight in the practice of non- violence.

301. Those disciples of Gotama ever awaken happily whose minds by day and night delight in the practice of meditation.

302. Difficult is life as a monk; difficult is it to delight therein. Also difficult and sorrowful is the household life. Suffering comes from association with unequals; suffering comes from wandering in saṃsāra. Therefore, be not an aimless wanderer, be not a pursuer of suffering.

303. He who is full of faith and virtue, and possesses good repute and wealth — he is respected everywhere, in whatever land he travels.

304. The good shine from afar, like the Himalaya mountains. But the wicked are unseen, like arrows shot in the night.

305. He who sits alone, sleeps alone, and walks alone, who is strenuous and subdues himself alone, will find delight in the solitude of the forest.

Chapter 22 – Nirayavagga: Hell

306. The liar goes to the state of woe; also he who, having done (wrong), says, “I did not do it.” Men of base actions both, on departing they share the same destiny in the other world.

307. are many evil characters and uncontrolled men wearing the saffron robe. These wicked men will be born in states of woe because of their evil deeds.

308. It would be better to swallow a red-hot iron ball, blazing like fire, than as an immoral and uncontrolled monk to eat the alms of the people.

309. Four misfortunes befall the reckless man who consorts with another's wife: acquisition of demerit, disturbed sleep, ill-repute, and (rebirth in) states of woe.

310. Such a man acquires demerit and an unhappy birth in the future. Brief is the pleasure of the frightened man and woman, and the king imposes heavy punishment. Hence, let no man consort with another's wife.

311. Just as kusa grass wrongly handled cuts the hand, even so, a recluse's life wrongly lived drags one to states of woe.

312. Any loose act, any corrupt observance, any life of questionable celibacy — none of these bear much fruit.

313. If anything is to be done, let one do it with sustained vigor. A lax monastic life stirs up the dust of passions all the more.

314. An evil deed is better left undone, for such a deed torments one afterwards. But a good deed is better done, doing which one repents not later.

315. Just as a border city is closely guarded both within and without, even so, guard yourself. Do not let slip this

opportunity (for spiritual growth). For those who let slip this opportunity grieve indeed when consigned to hell.

316. Those who are ashamed of what they should not be ashamed of, and are not ashamed of what they should be ashamed of — upholding false views, they go to states of woe.

317. Those who see something to fear where there is nothing to fear, and see nothing to fear where there is something to fear — upholding false views, they go to states of woe.

318. Those who imagine evil where there is none, and do not see evil where it is — upholding false views, they go to states of woe.

319. Those who discern the wrong as wrong and the right as right — upholding right views, they go to realms of bliss.

Chapter 23 – Nāgavagga: The Elephant

320. As an elephant in the battlefield withstands arrows shot from bows all around, even so shall I endure abuse. There are many, indeed, who lack virtue.

321. A tamed elephant is led into a crowd, and the king mounts a tamed elephant. Best among men is the subdued one who endures abuse.

322. Excellent are well-trained mules, thoroughbred Sindhu horses and noble tusker elephants. But better still is the man who has subdued himself.

323. Not by these mounts, however, would one go

to the Untrodden Land (Nibbāna), as one who is self-tamed goes by his own tamed and well-controlled mind.

324. Musty during rut, the tusker named Dhanapālaka is uncontrollable. Held in captivity, the tusker does not touch a morsel, but only longingly calls to mind the elephant forest.

325. When a man is sluggish and gluttonous, sleeping and rolling around in bed like a fat domestic pig, that sluggard undergoes rebirth again and again.

326. Formerly this mind wandered about as it liked, where it wished and according to its pleasure, but now I shall thoroughly master it with wisdom as a mahout controls with his ankus an elephant in rut.

327. Delight in heedfulness! Guard well your thoughts! Draw yourself out of this bog of evil, even as an elephant draws himself out of the mud.

328. If for company you find a wise and prudent friend who leads a good life, you should, overcoming all impediments, keep his company joyously and mindfully.

329. If for company you cannot find a wise and prudent friend who leads a good life, then, like a king who leaves behind a conquered kingdom, or like a lone elephant in the elephant forest, you should go your way alone.

330. Better it is to live alone; there is no fellowship with a fool. Live alone and do no evil; be carefree like an elephant in the elephant forest.

331. Good are friends when need arises; good is

contentment with just what one has; good is merit when life is at an end, and good is the abandoning of all suffering (through Arahantship).

332. In this world, good it is to serve one's mother, good it is to serve one's father, good it is to serve the monks, and good it is to serve the holy men.

333. Good is virtue until life's end, good is faith that is steadfast, good is the acquisition of wisdom, and good is the avoidance of evil.

Chapter 24 – Taṇhāvagga: Craving

334. The craving of one given to heedless living grows like a creeper. Like the monkey seeking fruits in the forest, he leaps from life to life (tasting the fruit of his kamma).

335. Whoever is overcome by this wretched and sticky craving, his sorrows grow like grass after the rains.

336. But whoever overcomes this wretched craving, so difficult to overcome, from him sorrows fall away like water from a lotus leaf.

337. This I say to you: Good luck to all assembled here! Dig up the root of craving, like one in search of the fragrant root of the bīraṇa grass. Let not Māra crush you again and again, as a flood crushes a reed.

338. Just as a tree, though cut down, sprouts up again if its roots remain uncut and firm, even so, until the craving that lies dormant is rooted out, suffering springs up again and again.

339. The misguided man in whom the thirty-six

currents of craving strongly rush toward pleasurable objects, is swept away by the flood of his passionate thoughts. (*The thirty-six*

currents of craving: the three cravings — for sensual pleasure, for continued existence, and for annihilation — in relation to each of the twelve bases — the six sense organs, including mind, and their corresponding objects.)

340. Everywhere these currents flow, and the creeper (of craving) sprouts and grows. Seeing that the creeper has sprung up, cut off its root with wisdom.

341. Flowing in (from all objects) and watered by craving, feelings of pleasure arise in beings. Bent on pleasures and seeking enjoyment, these men fall prey to birth and decay.

342. Beset by craving, people run about like an entrapped hare. Held fast by mental fetters, they come to suffering again and again for a long time.

343. Beset by craving, people run about like an entrapped hare. Therefore, one who yearns to be passion-free should destroy his own craving.

344. There is one who, turning away from desire (for household life) takes to the life of the forest (i.e., of a monk). But after being freed from the household, he runs back to it. Behold that man! Though freed, he runs back to that very bondage! (*This verse, in the original, puns with the Pali word vana meaning both “desire” and “forest.”*)

345–346. That is not a strong fetter, the wise say, which is made of iron, wood or hemp. But the infatuation and longing for jewels and ornaments, children and wives —

that, they say, is a far stronger fetter, which pulls one downward and, though seemingly loose, is hard to remove. This, too, the wise cut off. Giving up sensual pleasure, and without any longing, they renounce the world.

347. Those who are lust-infatuated fall back into the swirling current (of *saṃsāra*) like a spider on its self-spun web. This, too, the wise cut off. Without any longing, they abandon all suffering and renounce the world.

348. Let go of the past, let go of the future, let go of the present, and cross over to the farther shore of existence. With mind wholly liberated, you shall come no more to birth and death.

349. For a person tormented by evil thoughts, who is passion-dominated and given to the pursuit of pleasure, his craving steadily grows. He makes the fetter strong, indeed.

350. He who delights in subduing evil thoughts, who meditates on the impurities and is ever mindful — it is he who will make an end of craving and rend asunder Māra's fetter.

351. He who has reached the goal, is fearless, free from craving, passionless, and has plucked out the thorns of existence — for him this is the last body.

352. He who is free from craving and attachment, is perfect in uncovering the true meaning of the Teaching, and knows the arrangement of the sacred texts in correct sequence — he, indeed, is the bearer of his final body. He is truly called the profoundly wise one, the great man.

353. A victor am I over all, all have I known. Yet unattached am I to all that is conquered and known. Abandoning all, I am freed through the destruction of craving. Having thus directly comprehended all by myself, whom shall I call my teacher? *(This was the Buddha's reply to a wandering ascetic who asked him about his teacher. The Buddha's answer shows that Supreme Enlightenment was his own unique attainment, which he had not learned from anyone else.)*

354. The gift of Dhamma excels all gifts; the taste of the Dhamma excels all tastes; the delight in Dhamma excels all delights. The Craving-Freed vanquishes all suffering.

355. Riches ruin only the foolish, not those in quest of the Beyond. By craving for riches the witless man ruins himself as well as others.

356. Weeds are the bane of fields, lust is the bane of mankind. Therefore, what is offered to those free of lust yields abundant fruit.

357. Weeds are the bane of fields, hatred is the bane of mankind. Therefore, what is offered to those free of hatred yields abundant fruit.

358. Weeds are the bane of fields, delusion is the bane of mankind. Therefore, what is offered to those free of delusion yields abundant fruit.

359. Weeds are the bane of fields, desire is the bane of mankind. Therefore, what is offered to those free of desire yields abundant fruit.

Chapter 25 – Bhikkhuvagga: The Monk

360. Good is restraint over the eye; good is restraint over the ear; good is restraint over the nose; good is restraint over the tongue.

361. Good is restraint in the body; good is restraint in speech; good is restraint in thought. Restraint everywhere is good. The monk restrained in every way is freed from all suffering.

362. He who has control over his hands, feet and tongue; who is fully controlled, delights in inward development, is absorbed in meditation, keeps to himself and is contented — him do people call a monk.

363. That monk who has control over his tongue, is moderate in speech, unassuming and who explains the Teaching in both letter and spirit — whatever he says is pleasing.

364. The monk who abides in the Dhamma, delights in the Dhamma, meditates on the Dhamma, and bears the Dhamma well in mind — he does not fall away from the sublime Dhamma.

365. One should not despise what one has received, nor envy the gains of others. The monk who envies the gains of others does not attain to meditative absorption.

366. A monk who does not despise what he has received, even though it be little, who is pure in livelihood and unremitting in effort — him even the gods

praise.

367. He who has no attachment whatsoever for the mind and body, who does not grieve for what he has not — he is truly called a monk.

368. The monk who abides in universal love and is deeply devoted to the Teaching of the Buddha attains the peace of Nibbāna, the bliss of the cessation of all conditioned things.

369. Empty this boat, O monk! Emptied, it will sail lightly. Rid of lust and hatred, you shall reach Nibbāna.

370. Cut off the five, abandon the five, and cultivate the five. The monk who has overcome the five bonds is called one who has crossed the flood. *(The five to be cut off are the five "lower fetters": self-illusion, doubt, belief in rites and rituals, lust and ill-will. The five to be abandoned are the five "higher fetters": craving for the divine realms with form, craving for the formless realms, conceit, restlessness, and ignorance. Stream-enterers and once-returners cut off the first three fetters, non-returners the next two and Arahants the last five. The five to be cultivated are the five spiritual faculties: faith, energy, mindfulness, concentration, and wisdom. The five bonds are: greed, hatred, delusion, false views, and conceit.)*

371. Meditate, O monk! Do not be heedless. Let not your mind whirl on sensual pleasures. Heedless, do not swallow a red-hot iron ball, lest you cry when burning, "O this is painful!"

372. There is no meditative concentration for him who lacks insight, and no insight for him who lacks

meditative concentration. He in whom are found both meditative concentration and insight, indeed, is close to Nibbāna.

373. The monk who has retired to a solitary abode and calmed his mind, who comprehends the Dhamma with insight, in him there arises a delight that transcends all human delights.

374. Whenever he sees with insight the rise and fall of the aggregates, he is full of joy and happiness. To the discerning one this reflects the Deathless. (*Aggregates (of existence) (khandha): the five groups of factors into which the Buddha*

Analyzes the living being—material form, feeling, perception, mental formations, and consciousness.)

375. Control of the senses, contentment, restraint according to the code of monastic discipline — these form the basis of holy life here for the wise monk.

376. Let him associate with friends who are noble, energetic, and pure in life, let him be cordial and refined in conduct. Thus, full of joy, he will make an end of suffering.

377. Just as the jasmine creeper sheds its withered flowers, even so, O monks, should you totally shed lust and hatred!

378. The monk who is calm in body, calm in speech, calm in thought, well-composed and who has spewn out worldliness
— he, truly, is called serene.

379. By oneself one must censure oneself and

scrutinize oneself. The self-guarded and mindful monk will always live in happiness.

380. One is one's own protector, one is one's own refuge. Therefore, one should control oneself, even as a trader controls a noble steed.

381. Full of joy, full of faith in the Teaching of the Buddha, the monk attains the Peaceful State, the bliss of cessation of conditioned things.

382. That monk who while young devotes himself to the Teaching of the Buddha illumines this world like the moon freed from clouds.

Chapter 26 – Brāhmaṇavagga: The Holy Man

383. Exert yourself, O holy man! Cut off the stream (of craving), and discard sense desires. Knowing the destruction of all the conditioned things, become, O holy man, the knower of the Uncreated (Nibbāna)! *("Holy man" is used as a makeshift rendering for brāhmaṇa, intended to reproduce the ambiguity of the Indian word. Originally men of spiritual stature, by the time of the Buddha the Brahmins had turned into a privileged priesthood which defined itself by means of birth and lineage rather than by genuine inner sanctity. The Buddha attempted to restore to the word brāhmaṇa its original connotation by identifying the true "holy man" as the arahant, who merits the title through his own inward purity and holiness regardless of family lineage. The contrast between the two meanings is highlighted in verses 393 and*

396. *Those who led a contemplative life dedicated to gaining Arahantship could also be called Brahmāns, as in verses 383, 389, and 390.)*

384. When a holy man has reached the summit of two paths (meditative concentration and insight), he knows the truth and all his fetters fall away.

385. He for whom there is neither this shore nor the other shore, nor yet both, he who is free of cares and is unfettered

— him do I call a holy man. (*This shore: the six sense organs; the other shore: their corresponding objects; both: I-ness and my-ness.*)

386. He who is meditative, stainless and settled, whose work is done and who is free from cankers, having reached the highest goal — him do I call a holy man.

387. The sun shines by day, the moon shines by night. The warrior shines in armor, the holy man shines in meditation. But the Buddha shines resplendent all day and all night.

388. Because he has discarded evil, he is called a holy man. Because he is serene in conduct, he is called a recluse. And because he has renounced his impurities, he is called a renunciate.

389. One should not strike a holy man, nor should a holy man, when struck, give way to anger. Shame on him who strikes a holy man, and more shame on him who gives way to anger.

390. Nothing is better for a holy man than when he holds his mind back from what is endearing. To the extent the intent to harm wears away, to that extent does suffering subside.

391. He who does no evil in deed, word and thought, who is restrained in these three ways — him do I call a holy man.

392. Just as a brāhmaṇ priest reveres his sacrificial fire, even so should one devoutly revere the person from whom one has learned the Dhamma taught by the Buddha.

393. Not by matted hair, nor by lineage, nor by birth does one become a holy man. But he in whom truth and righteousness exist — he is pure, he is a holy man.

394. What is the use of your matted hair, O witless man? What of your garment of antelope's hide? Within you is the tangle (of passion); only outwardly do you cleanse yourself. *(In the time of the Buddha, such ascetic practices as wearing*

matted hair and garments of hides were considered marks of holiness.)

395. The person who wears a robe made of rags, who is lean, with veins showing all over the body, and who meditates alone in the forest — him do I call a holy man.

396. I do not call him a holy man because of his lineage or high-born mother. If he is full of impeding attachments, he is just a supercilious man. But who is free from impediments and clinging — him do I call a holy man.

397. He who, having cut off all fetters, trembles no more, who has overcome all attachments and is emancipated — him do I call a holy man.

398. He who has cut off the thong (of hatred), the band (of craving), and the rope (of false views), together with the appurtenances (latent evil tendencies), he who has removed the crossbar (of ignorance) and is enlightened — him do I call a holy man.

399. He who without resentment endures abuse, beating and punishment; whose power, real might, is patience — him do I call a holy man.

400. He who is free from anger, is devout, virtuous, without craving, self-subdued and bears his final body — him do I call a holy man.

401. Like water on a lotus leaf, or a mustard seed on the point of a needle, he who does not cling to sensual pleasures — him do I call a holy man.

402. He who in this very life realizes for himself the end of suffering, who has laid aside the burden and become emancipated — him do I call a holy man.

403. He who has profound knowledge, who is wise, skilled in discerning the right or wrong path, and has reached the highest goal — him do I call a holy man.

404. He who holds aloof from householders and ascetics alike, and wanders about with no fixed abode and but few wants — him do I call a holy man.

405. He who has renounced violence towards all living beings, weak or strong, who neither kills nor causes

others to kill — him do I call a holy man.

406. He who is friendly amidst the hostile, peaceful amidst the violent, and unattached amidst the attached — him do I call a holy man.

407. He whose lust and hatred, pride and hypocrisy have fallen off like a mustard seed from the point of a needle — him do I call a holy man.

408. He who utters gentle, instructive and truthful words, who imprecates none — him do I call a holy man.

409. He who in this world takes nothing that is not given to him, be it long or short, small or big, good or bad — him do I call a holy man.

410. He who wants nothing of either this world or the next, who is desire-free and emancipated — him do I call a holy man.

411. He who has no attachment, who through perfect knowledge is free from doubts and has plunged into the Deathless — him do I call a holy man.

412. He who in this world has transcended the ties of both merit and demerit, who is sorrowless, stainless and pure — him do I call a holy man.

413. He, who, like the moon, is spotless and pure, serene and clear, who has destroyed the delight in existence — him do I call a holy man.

414. He who, having traversed this miry, perilous and delusive round of existence, has crossed over and reached the other shore; who is meditative, calm, free from doubt, and, clinging to nothing, has attained to

Nibbāna — him do I call a holy man.

415. He who, having abandoned sensual pleasures, has renounced the household life and become a homeless one; has destroyed both sensual desire and continued existence him do I call a holy man.

416. He who, having abandoned craving, has renounced the household life and become a homeless one, has destroyed both craving and continued existence — him do I call a holy man.

417. He who, casting off human bonds and transcending heavenly ties, is wholly delivered of all bondages — him do I call a holy man.

418. He who, having cast off likes and dislikes, has become tranquil, is rid of the substrata of existence and like a hero has conquered all the worlds — him do I call a holy man.

He who in every way knows the death and rebirth of all beings, and is totally detached, blessed and enlightened — him do I call a holy man.

419. He whose track no gods, no angels, no humans trace, the arahant who has destroyed all cankers — him do I call a holy man.

420. He who clings to nothing of the past, present and future, who has no attachment and holds on to nothing — him do I call a holy man.

421. He, the Noble, the Excellent, the Heroic, the Great Sage, the Conqueror, the Passionless, the Pure, the Enlightened one — him do I call a holy man.

422. He who knows his former births, who sees heaven and hell, who has reached the end of births and attained to the perfection of insight, the sage who has reached the summit of spiritual excellence — him do I call a holy man.

ANNEX 2

The Great Establishing of Mindfulness Discourse

Mahā Satipaṭṭhāna Sutta (DN 22)

Translated from the pali by Thanissaro Bhikkhu©
2000 .- Alternate translation: Burma Pitaka Assn.

(In <https://www.accesstoinsight.org/tipitaka/dn/dn.22.0.than.html>
-free updated version retrieved from
<https://www.dhammatalks.org/suttas/DN/DN22.html> on Mar.28,2021)

I have heard that on one occasion the Blessed One was staying among the Kurus. Now there is a town of the Kurus called Kammāsadhamma. There the Blessed One addressed the monks, “Monks.”

“Lord,” the monks responded to him.

The Blessed One said: “This is the direct path¹ for the purification of beings, for the overcoming of sorrow &

lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of unbinding—in other words, the four establishings of mindfulness. Which four?

“There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings... mind... mental qualities in & of themselves—ardent,² alert,³ & mindful⁴—subduing greed & distress with reference to the world.⁵

A. Body

“And how does a monk remain focused on the body in & of itself?

[1] “There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—sits down folding his legs crosswise, holding his body erect and establishing mindfulness to the fore.⁶ Always mindful, he breathes in; mindful he breathes out.

“Breathing in long, he discerns, ‘I am breathing in long’; or breathing out long, he discerns, ‘I am breathing out long.’ Or breathing in short, he discerns, ‘I am breathing in short’; or breathing out short, he discerns, ‘I am breathing out short.’ He trains himself, ‘I will breathe in sensitive to the entire body’;⁷ he trains himself, ‘I will breathe out sensitive to the entire body.’ He trains himself, ‘I will breathe in calming bodily fabrication’;⁸ he trains himself, ‘I will breathe out calming bodily fabrication.’ Just as a dexterous turner or his apprentice, when making a long turn, discerns, ‘I am making a long turn,’ or when making a short turn

discerns, 'I am making a short turn'; in the same way the monk, when breathing in long, discerns, 'I am breathing in long'; or breathing out long, he discerns, 'I am breathing out long.' ... He trains himself, 'I will breathe in calming bodily fabrication'; he trains himself, 'I will breathe out calming bodily fabrication.'

"In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

[2] "And further, when walking, the monk discerns, 'I am walking.' When standing, he discerns, 'I am standing.' When sitting, he discerns, 'I am sitting.' When lying down, he discerns, 'I am lying down.' Or however his body is disposed, that is how he discerns it.

"In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge & remembrance. And he remains independent,

unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

[3] “And further, when going forward & returning, he makes himself fully alert; when looking toward & looking away... when flexing & extending his limbs... when carrying his outer cloak, his upper robe, & his bowl... when eating, drinking, chewing, & savoring... when urinating & defecating... when walking, standing, sitting, falling asleep, waking up, talking, & remaining silent, he makes himself fully alert.

“In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that ‘There is a body’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

[4] “And further... just as if a sack with openings at both ends were full of various kinds of grain—wheat, rice, mung beans, kidney beans, sesame seeds, husked rice—and a man with good eyesight, pouring it out, were to reflect, ‘This is wheat. This is rice. These are mung beans. These are kidney beans. These are sesame seeds. This is husked rice,’ in the same way, the monk reflects on this very body from the soles of the feet on up, from the crown of the head on down, surrounded by skin and full of various kinds of unclean

things: 'In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine.'

"In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

[5] "And further... just as a dexterous butcher or his apprentice, having killed a cow, would sit at a crossroads cutting it up into pieces, the monk reflects on this very body— however it stands, however it is disposed—in terms of properties: 'In this body there is the earth property, the liquid property, the fire property, & the wind property.'⁹

"In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that 'There is a

body' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

[6] “And further, as if he were to see a corpse cast away in a charnel ground—one day, two days, three days dead— bloated, livid, & festering, he applies it to this very body, ‘This body, too: Such is its nature, such is its future, such its unavoidable fate.’

“In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that ‘There is a body’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

“Or again, as if he were to see a corpse cast away in a charnel ground, being chewed by crows, being chewed by vultures, being chewed by hawks, being chewed by dogs, being chewed by hyenas, being chewed by various other creatures... a skeleton smeared with flesh & blood, connected with tendons... a fleshless skeleton smeared with blood, connected with tendons... a skeleton without flesh or blood, connected with tendons... bones detached from their tendons, scattered in all directions—here a hand bone, there a foot bone, here a shin bone, there a thigh

bone, here a hip bone, there a back bone, here a rib, there a chest bone, here a shoulder bone, there a neck bone, here a jaw bone, there a tooth, here a skull... the bones whitened, somewhat like the color of shells... the bones piled up, more than a year old... the bones decomposed into a powder: He applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate.'

"In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

B. Feelings

"And how does a monk remain focused on feelings in & of themselves? There is the case where a monk, when feeling a painful feeling, discerns, 'I am feeling a painful feeling.' When feeling a pleasant feeling, he discerns, 'I am feeling a pleasant feeling.' When feeling a neither-painful-nor- pleasant feeling, he discerns, 'I am feeling a neither-painful- nor-pleasant feeling.'

"When feeling a painful feeling of the flesh, he discerns, 'I am feeling a painful feeling of the flesh.' When feeling a painful feeling not of the flesh, he discerns, 'I am feeling a painful feeling not of the flesh.'

When feeling a pleasant feeling of the flesh, he discerns, 'I am feeling a pleasant feeling of the flesh.' When feeling a pleasant feeling not of the flesh, he discerns, 'I am feeling a pleasant feeling not of the flesh.' When feeling a neither-painful-nor-pleasant feeling of the flesh, he discerns, 'I am feeling a neither-painful-nor-pleasant feeling of the flesh.' When feeling a neither-painful-nor-pleasant feeling not of the flesh, he discerns, 'I am feeling a neither-painful-nor-pleasant feeling not of the flesh.'¹⁰

"In this way he remains focused internally on feelings in & of themselves, or externally on feelings in & of themselves, or both internally & externally on feelings in & of themselves. Or he remains focused on the phenomenon of origination with regard to feelings, on the phenomenon of passing away with regard to feelings, or on the phenomenon of origination & passing away with regard to feelings. Or his mindfulness that 'There are feelings' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on feelings in & of themselves.

C. Mind

"And how does a monk remain focused on the mind in & of itself? There is the case where a monk, when the mind has passion, discerns, 'The mind has passion.' When the mind is without passion, he discerns, 'The mind is without passion.' When the mind has aversion, he discerns, 'The mind has aversion.' When the mind is without aversion, he discerns, 'The mind is without aversion.' When the mind has delusion, he discerns, 'The mind has delusion.' When the mind is without delusion, he discerns, 'The mind is without delusion.'¹¹

“When the mind is constricted, he discerns, ‘The mind is constricted.’ When the mind is scattered, he discerns, ‘The mind is scattered.’¹² When the mind is enlarged,¹³ he discerns, ‘The mind is enlarged.’ When the mind is not enlarged, he discerns, ‘The mind is not enlarged.’ When the mind is surpassed, he discerns, ‘The mind is surpassed.’ When the mind is unsurpassed, he discerns, ‘The mind is unsurpassed.’ When the mind is concentrated, he discerns, ‘The mind is concentrated.’ When the mind is not concentrated, he discerns, ‘The mind is not concentrated.’ When the mind is released,¹⁴ he discerns, ‘The mind is released.’ When the mind is not released, he discerns, ‘The mind is not released.’

“In this way he remains focused internally on the mind in & of itself, or externally on the mind in & of itself, or both internally & externally on the mind in & of itself. Or he remains focused on the phenomenon of origination with regard to the mind, on the phenomenon of passing away with regard to the mind, or on the phenomenon of origination & passing away with regard to the mind. Or his mindfulness that ‘There is a mind’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the mind in & of itself.

D. Mental Qualities

“And how does a monk remain focused on mental qualities in & of themselves?

[1] “There is the case where a monk remains focused on mental qualities in & of themselves with reference to the five hindrances. And how does a

monk remain focused on mental qualities in & of themselves with reference to the five hindrances? There is the case where, there being sensual desire present within, a monk discerns, 'There is sensual desire present within me.' Or, there being no sensual desire present within, he discerns, 'There is no sensual desire present within me.' He discerns how there is the arising of unarisen sensual desire. And he discerns how there is the abandoning of sensual desire once it has arisen.¹⁵ And he discerns how there is no further appearance in the future of sensual desire that has been abandoned. [The same formula is repeated for the remaining hindrances: ill will, sloth & drowsiness, restlessness & anxiety, and uncertainty.]

"In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that 'There are mental qualities' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on mental qualities in & of themselves with reference to the five hindrances.

[2] "And further, the monk remains focused on mental qualities in & of themselves with reference to the five clinging-aggregates. And how does a monk remain focused on mental qualities in & of themselves with reference to the five clinging-aggregates? There

is the case where a monk [discerns]: 'Such is form, such its origination, such its disappearance. Such is feeling... Such is perception... Such are fabrications... Such is consciousness, such its origination, such its disappearance.'¹⁶

"In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that 'There are mental qualities' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on mental qualities in & of themselves with reference to the five clinging-aggregates.

[3] "And further, the monk remains focused on mental qualities in & of themselves with reference to the sixfold internal & external sense media. And how does a monk remain focused on mental qualities in & of themselves with reference to the sixfold internal & external sense media? There is the case where he discerns the eye, he discerns forms, he discerns the fetter that arises dependent on both.¹⁷ He discerns how there is the arising of an unarisen fetter. And he discerns how there is the abandoning of a fetter once it has arisen. And he discerns how there is no further appearance in the future of a fetter that has been

abandoned. [The same formula is repeated for the remaining sense media: ear, nose, tongue, body, &

intellect.]

"In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that 'There are mental qualities' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on mental qualities in & of themselves with reference to the sixfold internal & external sense media.

[4] "And further, the monk remains focused on mental qualities in & of themselves with reference to the seven factors for awakening. And how does a monk remain focused on mental qualities in & of themselves with reference to the seven factors for awakening? There is the case where, there being mindfulness as a factor for awakening present within, he discerns, 'Mindfulness as a factor for awakening is present within me.' Or, there being no mindfulness as a factor for awakening present within, he discerns, 'Mindfulness as a factor for awakening is not present within me.' He discerns how there is the arising of unarisen mindfulness as a factor for awakening. And he discerns how there is the culmination of the development of mindfulness as a factor for awakening once it has arisen.¹⁸ [The same formula is repeated for the

remaining factors for awakening: analysis of qualities,

persistence, rapture, calm, concentration, & equanimity.]

"In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that 'There are mental qualities' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on mental qualities in & of themselves with reference to the seven factors for awakening.

[5] "And further, the monk remains focused on mental qualities in & of themselves with reference to the four noble truths. And how does a monk remain focused on mental qualities in & of themselves with reference to the four noble truths? There is the case where he discerns, as it has come to be, that 'This is stress...This is the origination of stress...This is the cessation of stress...This is the way leading to the cessation of stress.'¹⁹

[a] "Now what is the noble truth of stress? Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; association with the unbeloved is stressful; separation from the loved is stressful; not getting what is wanted is stressful. In short, the five clinging-aggregates are stressful.

“And what is birth? Whatever birth, taking birth, descent, coming-to-be, coming-forth, appearance of aggregates, & acquisition of [sense] spheres of the various beings in this or that group of beings, that is called birth.

“And what is aging? Whatever aging, decrepitude, brokenness, graying, wrinkling, decline of life-force, weakening of the faculties of the various beings in this or that group of beings, that is called aging.

“And what is death? Whatever deceasing, passing away, breaking up, disappearance, dying, death, completion of time, break up of the aggregates, casting off of the body, interruption in the life faculty of the various beings in this or that group of beings, that is called death.

“And what is sorrow? Whatever sorrow, sorrowing, sadness, inward sorrow, inward sadness of anyone suffering from misfortune, touched by a painful thing, that is called sorrow.

“And what is lamentation? Whatever crying, grieving, lamenting, weeping, wailing, lamentation of anyone suffering from misfortune, touched by a painful thing, that is called lamentation.

“And what is pain? Whatever is experienced as bodily pain, bodily discomfort, pain or discomfort born of bodily contact, that is called pain.

“And what is distress? Whatever is experienced as mental pain, mental discomfort, pain or discomfort born of mental contact, that is called distress.

“And what is despair? Whatever despair, despondency, desperation of anyone suffering from

misfortune, touched by a painful thing, that is called despair.

“And what is the stress of association with the unbeloved? There is the case where undesirable, unpleasing, unattractive sights, sounds, aromas, flavors, or tactile sensations occur to one; or one has connection, contact, relationship, interaction with those who wish one ill, who wish for one's harm, who wish for one's discomfort, who wish one no security from the yoke. This is called the stress of association with the unbeloved.

“And what is the stress of separation from the loved? There is the case where desirable, pleasing, attractive sights, sounds, aromas, flavors, or tactile sensations do not occur to one; or one has no connection, no contact, no relationship, no interaction with those who wish one well, who wish for one's benefit, who wish for one's comfort, who wish one security from the yoke, nor with one's mother, father, brother, sister, friends, companions, or relatives. This is called the stress of separation from the loved.

“And what is the stress of not getting what is wanted? In beings subject to birth, the wish arises, ‘O, may we not be subject to birth, and may birth not come to us.’ But this is not to be achieved by wishing. This is the stress of not getting what is wanted. In beings subject to aging... illness... death... sorrow, lamentation, pain, distress, & despair, the wish arises, ‘O, may we not be subject to aging... illness... death... sorrow, lamentation, pain, distress, & despair, and may aging... illness... death... sorrow, lamentation, pain, distress, & despair not come to us.’ But this is not to be achieved by wishing. This is the stress of not getting what is wanted.

“And what are the five clinging-aggregates that, in short, are stressful? The form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrications clinging-aggregate, the consciousness clinging-aggregate: These are called the five clinging-aggregates that, in short, are stressful.

“This is called the noble truth of stress.

[b] “And what is the noble truth of the origination of stress? The craving that makes for further becoming—accompanied by passion & delight, relishing now here & now there—i.e., sensuality-craving, becoming-craving, and non-becoming-craving.

“And where does this craving, when arising, arise? And where, when dwelling, does it dwell? Whatever is endearing & alluring in terms of the world: that is where this craving, when arising, arises. That is where, when dwelling, it dwells.

“And what is endearing & alluring in terms of the world? The eye is endearing & alluring in terms of the world. That is where this craving, when arising, arises. That is where, when dwelling, it dwells.

“The ear.... The nose.... The tongue.... The body.... The intellect....

“Forms.... Sounds.... Aromas.... Tastes.... Tactile sensations.... Ideas....

“Eye-consciousness.... Ear-consciousness.... Nose-consciousness.... Tongue-consciousness.... Body-consciousness.... Intellect-consciousness....

“Eye-contact.... Ear-contact.... Nose-contact.... Tongue-

contact.... Body-contact.... Intellect-contact....

“Feeling born of eye-contact.... Feeling born of ear-contact.... Feeling born of nose-contact.... Feeling born of tongue-contact.... Feeling born of body-contact.... Feeling born of intellect-contact....

“Perception of forms.... Perception of sounds.... Perception of aromas.... Perception of tastes.... Perception of tactile sensations.... Perception of ideas....

“Intention for forms.... Intention for sounds.... Intention for aromas.... Intention for tastes.... Intention for tactile sensations.... Intention for ideas....

“Craving for forms.... Craving for sounds.... Craving for aromas.... Craving for tastes.... Craving for tactile sensations.... Craving for ideas....

“Thought directed at forms.... Thought directed at sounds.... Thought directed at aromas.... Thought directed at tastes.... Thought directed at tactile sensations.... Thought directed at ideas....

“Evaluation of forms.... Evaluation of sounds.... Evaluation of aromas.... Evaluation of tastes.... Evaluation of tactile sensations.... Evaluation of ideas is endearing & alluring in terms of the world. That is where this craving, when arising, arises. That is where, when dwelling, it dwells.

“This is called the noble truth of the origination of stress.

[c] “And what is the noble truth of the cessation of stress? The remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving.

"And where, when being abandoned, is this craving abandoned? And where, when ceasing, does it cease? Whatever is endearing & alluring in terms of the world: that is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

"And what is endearing & alluring in terms of the world? The eye is endearing & alluring in terms of the world. That is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

"The ear.... The nose.... The tongue.... The body.... The intellect....

"Forms.... Sounds.... Aromas.... Tastes.... Tactile sensations.... Ideas....

"Eye-consciousness.... Ear-consciousness.... Nose-consciousness.... Tongue-consciousness.... Body-consciousness.... Intellect-consciousness....

"Eye-contact.... Ear-contact.... Nose-contact.... Tongue-

contact.... Body-contact.... Intellect-contact....

"Feeling born of eye-contact.... Feeling born of ear-contact.... Feeling born of nose-contact.... Feeling born of tongue-contact.... Feeling born of body-contact.... Feeling born of intellect-contact....

"Perception of forms.... Perception of sounds.... Perception of aromas.... Perception of tastes.... Perception of tactile sensations.... Perception of ideas....

"Intention for forms.... Intention for sounds.... Intention for aromas.... Intention for tastes.... Intention for tactile

sensations.... Intention for ideas....

“Craving for forms.... Craving for sounds.... Craving for aromas.... Craving for tastes.... Craving for tactile sensations.... Craving for ideas....

“Thought directed at forms.... Thought directed at sounds.... Thought directed at aromas.... Thought directed at tastes.... Thought directed at tactile sensations.... Thought directed at ideas....

“Evaluation of forms.... Evaluation of sounds.... Evaluation of aromas.... Evaluation of tastes.... Evaluation of tactile sensations.... Evaluation of ideas is endearing & alluring in terms of the world. That is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

“This is called the noble truth of the cessation of stress.

[d] “And what is the noble truth of the path of practice leading to the cessation of stress? Just this very noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

“And what is right view? Knowledge with reference to stress, knowledge with reference to the origination of stress, knowledge with reference to the cessation of stress, knowledge with reference to the way of practice leading to the cessation of stress: This is called right view.

And what is right resolve? Resolve for renunciation, resolve for freedom from ill will, resolve for harmlessness: This is called right resolve.

“And what is right speech? Abstaining from lying, from divisive speech, from abusive speech, & from idle

chatter: This is called right speech.

“And what is right action? Abstaining from taking life, from stealing, & from sexual misconduct: This is called right action.

“And what is right livelihood? There is the case where a disciple of the noble ones, having abandoned dishonest livelihood, keeps his life going with right livelihood. This is called right livelihood.

“And what is right effort? There is the case where a monk generates desire, endeavors, arouses persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen... for the sake of the abandoning of evil, unskillful qualities that have arisen... for the sake of the arising of skillful qualities that have not yet arisen... (and) for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen. This is called right effort.

“And what is right mindfulness? There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings in & of themselves... the mind in & of itself... mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. This is called right mindfulness.

“And what is right concentration? There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed

thought & evaluation. With the stilling of directed

thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, ‘Equanimous & mindful, he has a pleasant abiding.’ With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is called right concentration.

“This is called the noble truth of the path of practice leading to the cessation of stress.

“In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that ‘There are mental qualities’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on mental qualities in & of themselves with reference to the four noble truths.

E. Conclusion

“Now, if anyone would develop these four establishings of mindfulness in this way for seven years,

one of two fruits can be expected for him: either gnosis right here & now, or—if there be any remnant of clinging-sustenance—non-return.

“Let alone seven years. If anyone would develop these four establishing of mindfulness in this way for six years... five... four... three... two years... one year... seven months... six months... five... four... three... two months... one month... half a month, one of two fruits can be expected for him: either gnosis right here & now, or—if there be any remnant of clinging-sustenance—non-return.

“Let alone half a month. If anyone would develop these four establishing of mindfulness in this way for seven days, one of two fruits can be expected for him: either gnosis right here & now, or—if there be any remnant of clinging-sustenance—non-return.

“‘This is the direct path for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of unbinding—in other words, the four establishing of mindfulness.’ Thus was it said, and in reference to this was it said.”

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One’s words.

ANNEX 3

Copyright Notes

EN

MN 141

PTS: [M iii 248](#)

Saccavibhanga Sutta: An Analysis of the Truths
translated from the Pali by

Thanissaro Bhikkhu © 2005

Alternate translation: [Piyadassi](#)

©2005 Thanissaro Bhikkhu.

The text of this page ("Saccavibhanga Sutta: An Analysis of the Truths", by Thanissaro Bhikkhu) is licensed under a [Creative Commons Attribution-NonCommercial 4.0 International License](http://creativecommons.org/licenses/by-nc/4.0/). To view a copy of the license, visit <http://creativecommons.org/licenses/by-nc/4.0/>. Documents linked from this page may be subject to other restrictions. Transcribed from a file provided by the translator. Last revised for Access to Insight on 30 November 2013.

Sn 1.8 PTS: Sn 143-152

Karaniya Metta Sutta:

The Buddha's Words on Loving-Kindness
translated from the Pali by The Amaravati Sangha ©
2004

Alternate translations: Ñanamoli | Buddharakkhita |
Piyadassi | Thanissaro This sutta also

©1994 English Sangha Trust. You may copy, reformat, reprint, republish, and redistribute this work in any medium whatsoever, provided that: (1) you only make such copies, etc. available *free of charge*; (2) you clearly indicate that any derivatives of this work (including translations) are derived from this source document; and (3) you include the full text of this license in any copies or derivatives of this work. Otherwise, all rights reserved. Documents linked from this page may be subject to other restrictions. From *Chanting Book: Morning and Evening Puja and Reflections* (Hemel Hempstead: Amaravati Publications, 1994). Used with permission of the English Sangha Trust, Ltd. Last revised for Access to Insight on 2 November 2013.

How to cite this document (a suggested style): "Karaniya Metta Sutta: The Buddha's Words on Loving-Kindness" (Sn 1.8), translated from the Pali by The Amaravati Sangha. *Access to Insight (BCBS Edition)*, 2 November 2013, <http://www.accesstoinsight.org/tipitaka/kn/snp/snp.1.08.amar.html> .

The Dhammapada:

The Buddha's Path of Wisdom

Translated from the Pali by Acharya Buddharakkhita

Introduction by Bhikkhu Bodhi

Copyright © 1985,

Buddhist Publication Society Kandy, Sri Lanka For free distribution only. You may print copies of this work for your personal use. You may reformat and redistribute this work for use on computers and computer networks, provided that you charge no fees for its distribution or use. Otherwise, all rights reserved.

Maha-satipatthana Sutta:

The Great Frames of Reference
translated from the Pali by
Thanissaro Bhikkhu

© 2000

Alternate translation: [Burma Pitaka Assn.](http://www.burmapitaka.com/)

The updated version is freely available at



©2000 Thanissaro Bhikkhu. The text of this page ("Maha-satipatthana Sutta: The Great Frames of Reference", by Thanissaro Bhikkhu) is licensed under a [Creative Commons Attribution-NonCommercial 4.0 International License](https://creativecommons.org/licenses/by-nc/4.0/). To view a copy of the license, visit <http://creativecommons.org/licenses/by-nc/4.0/>. Documents linked from this page may be subject to other restrictions. Transcribed from a file provided by the translator. Last revised for Access to Insight on 30 November 2013. How to cite this document (a suggested style): "Maha-satipatthana Sutta: The Great Frames of Reference" (DN 22), translated from the Pali by Thanissaro Bhikkhu. *Access to Insight (BCBS Edition)*, 30 November 2013, <http://www.accesstosight.org/tipitaka/dn/dn.22.0.than.html>. Retrieved from <https://www.dhammatalks.org/suttas/DN/DN22.html>. On Mar.12, 2021)



FR

Sutta Nipata 1.8

Karaniya Mettā Sutta

Hymne de l'amour universel

(Traduit par Jeanne Schut <http://www.dhammadelaforet.org/> -
28/04/2023)

Siddhartha Gautama, le Bouddha.

Les traductions proposées sur ce site sont libres de droits, pour diffusion non-commerciale exclusivement. Toute reprise d'un texte doit

mentionner, de façon claire, la source de celui-ci. Ce site s'attache à respecter les principes de la Tradition de la Forêt et ne saurait cautionner les sites et lieux de pratique qui ne suivraient pas ces principes.

Le Dhammapada Le Dhamma de la Forêt

La version établie à partir de la traduction du pali vers
l'anglais du Vénérable Maha Thera Narada

.<http://www.dhammadelaforet.org/> 29/04/2023

INFORMATIONS CONCERNANT LE SITE

Les traductions proposées sur ce site sont libres de droits, pour diffusion non-commerciale exclusivement. Toute reprise d'un texte doit mentionner, de façon claire, la source de celui-ci. Ce site s'attache à respecter les principes de la Tradition de la Forêt et ne saurait cautionner les sites et lieux de pratique qui ne suivraient pas ces principes.

Le projet du site

Monastères, centers et sites (français et anglais)

Flux rss Flux RSS - nouveaux textes publiés.

Pour nous contacter, adressez vos messages à :
dhammadelaforet@yahoo.fr

Majjhima Nikaya 10

Satipatthana Sutta

Les fondamentaux de la pleine conscience

DN 22 Mahāsātipaṭṭhāna Sutta

Le grand discours sur l'établissement de l'attention

Traduction proposée par Rémy, sur la base du travail effectué par Thanissaro Bhikkhu, le VRI, Et "Middle length discourses of the Buddha" de Bhikkhu Ñāṇamoli et Bhikkhu Bodhi. Publié comme un don du Dhamma, pour être distribué librement, à des fins non lucratives. Toute réutilisation de ce contenu doit citer ses sources originales.



PT

KARANIYA METTA SUTTA

O DISCURSO DA BONDADE

Somente para distribuição gratuita. Este trabalho pode ser impresso para distribuição gratuita. Este trabalho pode ser re-formatado e distribuído para uso em computadores e redes de computadores, desde que nenhum custo seja cobrado pela distribuição ou uso.

De outra forma todos os direitos estão reservados. Fonte: <https://www.acessoaoinsight.net/sutta/SnpI8.php>, download em 02/02/2021

O DHAMMAPADA – O CAMINHO DO DHARMA

O “The Dhammapada: The Buddha’s Path of Wisdom”, com tradução do pāli por Acharya Buddharakkhita foi editado em 1985, pelo Buddhist Publication Society.

Termos de uso: Pode-se copiar, reformatar, reimprimir, republicar, e

redistribuir este trabalho por qualquer meio, desde que: (1) sejam disponíveis gratuitamente e, no caso de reimpressão, apenas em quantidades não superiores a 50 cópias, (2) que quaisquer edições derivadas deste trabalho indiquem claramente que (incluindo traduções) são derivados deste documento original, e (3) se incluir o texto integral desta licença em quaisquer cópias ou derivados deste trabalho. Caso contrário, todos os direitos são reservados. Para obter informações adicionais sobre esta licença, consulte a secção FAQ em www.accesstoinsight.org

Majjhima Nikaya 10

Satipatthana Sutta Os Fundamentos da Atenção Plena

Fonte:

<https://www.acessoainsight.net/sutta/MN10.php> Download em 200/32020

Somente para distribuição gratuita.

Este trabalho pode ser impresso para distribuição gratuita.

Este trabalho pode ser re-formatado e distribuído para uso em computadores e redes de computadores

contanto que nenhum custo seja cobrado pela distribuição ou uso.

De outra forma todos os direitos estão reservados.

| | | | | |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------|------------------------------------------------------------------------------|-----------------------------|
|  | ID de la imagen: 2A2CCYX | | | |
| | Detalles de la imagen | | | |
| | <table border="0"> <tr> <td data-bbox="430 1123 553 1139">Título de la imagen:</td> <td data-bbox="564 1123 908 1139">La rueda del Dharma o dharmachakra, 'theach' y caminar el camino del Nirvana</td> </tr> <tr> <td data-bbox="430 1139 553 1155">Créditos:</td> <td data-bbox="564 1139 908 1155">Natalia Andreychenko / Vector de stock de Alamy</td> </tr> </table> | Título de la imagen: | La rueda del Dharma o dharmachakra, 'theach' y caminar el camino del Nirvana | Créditos: |
| Título de la imagen: | La rueda del Dharma o dharmachakra, 'theach' y caminar el camino del Nirvana | | | |
| Créditos: | Natalia Andreychenko / Vector de stock de Alamy | | | |
| <table border="0"> <tr> <td data-bbox="430 1171 553 1187">Detalles de licencia</td> <td data-bbox="564 1171 754 1187">Libre de derechos - JPEG y vector</td> </tr> <tr> <td data-bbox="430 1187 553 1209">Tamaño:</td> <td data-bbox="564 1187 754 1209">71,5 MB (3,1 MB comprimido)</td> </tr> </table> | Detalles de licencia | Libre de derechos - JPEG y vector | Tamaño: | 71,5 MB (3,1 MB comprimido) |
| Detalles de licencia | Libre de derechos - JPEG y vector | | | |
| Tamaño: | 71,5 MB (3,1 MB comprimido) | | | |

ANNEX 4

BIBLIOGRAPHY

Abe Ryūichi , *Weaving of Mantra* (New York: Columbia University Press, 1999).

Ambros , Barbara R. *Women in Japanese Religions* (New York: New York University Press, 2015).

Aris, Michael. *Hidden Treasures and Secret Lives* (London: Routledge, 1989 ; Indian edition: Delhi: Motilal Banarsidass, 1988).

ASen, // *Asoka's Edicts* //. Calcutta, 1956

Asian Studies, 2 (2), 61-82. Retrieved March 11, 2021, from <http://www.jstor.org/stable/40860203>

Benn, James. *Burning for the Buddha* (Honolulu: University of Hawai'i Press, 2007).

Bennett, AAG - *Long Discourses of the Buddha*, tr Bombay, 1964; 1-16

Beyer, Stephan. *The Cult of Tara. Magic and Ritual in Tibet*

(Berkeley: University of California Press, 1978). Bhandarkar R.,

// *Asoka* //. Calcutta, 1955

Bodhi, and Buddha. In the Buddhas Words: an Anthology of Discourses from the Pāli Canon. Wisdom Publications, 2015, pp. iv–xv; 1–5; 43–78; 373–384.

Bodhi, Bhikkhu (2005). In the Buddha's Words: An Anthology of Discourses from the Pali Canon. Boston: Wisdom Publications. ISBN *Buddhism and the Spirit Cults in Northeast Thailand* (Cambridge: CUP, 1970).

Bullitt, John T. (2005). Dhamma. Retrieved 2007-11-08 from "Access to Insight" at <http://www.accesstoinsight.org/ptf/dhamma/index.html>.

Burma Pitaka Association, en Suttas from Digha Nikaya, Rangoon, 1984; 1, 2, 9, 15, 16, 22, 26, 28–9, 31

Buswell, Robert E., *The Zen Monastic Experience* (Princeton: Princeton University Press, 1992).

Cabazon, José, *Sexuality in Classical South Asian Buddhism* (Somerville, MA: Wisdom Publications, 2017).

Campany, Robert Ford. "On the Very Idea of Religions (in the Modern West and in Early Medieval China)." *History of Religions* 42 (2003), pp.287–319.

Chen, Kenneth. *Buddhism in China. A Historical Survey* (Princeton: Princeton University Press, 1972).

Chinese Buddhism. A Thematic History (Honolulu: University of Hawai'i Press, 2020).

Collins, Steven. *Selfless Persons* (Cambridge: Cambridge University Press, 1982).

Coogan, Michael D. (ed.) (2003). *The Illustrated Guide*

to World Religions. Oxford University Press. ISBN 1-84483-125-6 .

Dalton, Jacob. *The Taming of the Demons: Violence and Liberation in Tibetan Buddhism* (New Haven: Yale University Press, 2013).

Davids, Rhys *The Buddha's Philosophy of Man*, tr, rev Trevor Ling, Everyman, out of print; 10 suttas including 2, 16, 22, 31

Davidson, Ronald M. *Indian Esoteric Buddhism: A Social History of the Tantric Movement* (New York: Columbia University Press, 2002).

Davidson, Ronald M. *Tibetan Renaissance: Tantric Buddhism in the Rebirth of Tibetan Culture* (New York: Columbia University Press, 2005

Dhammananda, K. Sri (1964). *What the Buddhist Believe* (PDF). Buddhist Mission Society of Malaysia. ISBN 983-40071-1-6

Dhammiko, Bhikkhu - [MAHATHERA, Nyanatiloka. *The Word of the Buddha* . Translation of. Portugal: Theravada Buddhist Monastery, 2013. p. 25-54.

Dobbins , James. *Jōdo Shinshū : Shin Buddhism in medieval Japan* (Bloomington : Indian, University Press, 1989).

Dreyfus, George. *The Sound of Two Hands Clapping* (Berkeley: University of California Press, 2003).

Dunne , John D. *Foundations of Dharmakīrti's Philosophy* (Boston: Wisdom Publications, 2004).

Eubanks, Charlotte D. *Miracles of Book and Body: Buddhist Textual Culture and Medieval Japan* . Berkeley: University of California Press, 2011).

Farmer, Edward L., et al. *Comparative History of Civilizations in Asia*. Westview, 1986, pp. 82-91; 100-106. (PDF

)

Faure, Bernard. "Bodhidharma as Textual and Religious Paradigm," *History of Religions* , Vol.25, No.3 (1986), pp.187-198 .

Gellner, David N. *Monk, Householder, and Tantric Priest: Newar Buddhism and its Hierarchy of Ritual* (Cambridge: Cambridge University Press, 1992).

Gernet, Jacques. *Buddhism in Chinese Society. An Economic History from the Fifth to the Tenth Centuries* (Columbia University Press, 1995).

Gethin, Rupert (1998). *Foundations of Buddhism* . Oxford University Press. ISBN 0-19-289223-1 .

Gethin, Rupert. *The Foundations of Buddhism* (Oxford: Oxford University Press, 1988).

Gimello, Robert M. "Random Reflections on the 'Sinicization' of Buddhism," *Society for the Study of Chinese Religions Bulletin* vol.5 (1978), pp.52-89.

Groner, Paul, Saicho: *The Establishment of the Japanese Tendai School* (Berkeley: Center for South and Southeast Asian Studies, University of California / Institute of Buddhist Studies, 1984 or Honolulu: University of Hawai'i Press, 2000).

Gunaratana, Bhante Henepola (2002). *Mindfulness in Plain English*. Wisdom Publications. ISBN 0-86171-321-4

Gyatso, Janet. *Apparitions of the Self: The Secret Autobiographies of a Tibetan Visionary* (Princeton: Princeton University Press, 2998).

Harvey, Peter. *An Introduction to Buddhism: Teachings, History and Practices* (2nd edition: Cambridge: Cambridge University Press, 2012).

Hirakawa, Akira. *A History of Indian Buddhism* , Paul Groner,

trans. (Honolulu: University of Hawai'i Press, 1990).

Jacoby, Sarah. *Love and Liberation: Autobiographical Writings of the Tibetan Buddhist Visionary Sera Khandro* (New York: Columbia University Press, 2015).

Jaffe, Richard. *Neither Monk Nor Layman: Clerical Marriage in Modern Japanese Buddhism* (Princeton: Princeton University Press, 2001).

Kapstein, Matthew T. *The Tibetan Assimilation of Buddhism. Conversion, Contestation, and Memory* (Oxford: Oxford University Press, 2000).

Kieschnick, John. *The Impact of Buddhism on Chinese Material Culture* (Princeton University Press, 2003).

La Trobe University (nd), "Pali Canon Online Database," online search engine of the Sri Lanka Tripitaka Project's (SLTP) Pali Canon. Retrieved at 2007-11-12 at

<https://web.archive.org/web/20070927001234/http://www.chaf.lib.latrobe.edu.au/dcd/pali.htm>.

LaFleur, William R. : *The Karma of Words. Buddhism and the Literary Arts in Medieval Japan* (Berkeley: University of California Press, 1983).

Lamotte, Étienne. *History of Indian Buddhism*, Sara Boin, trans. (Louvain-la-Neuve: Institut Orientaliste, 1988).

Linrothe, Rob. *Ruthless Compassion: Wrathful Deities in Early Indo-Tibetan Esoteric Buddhist Art* (Boston: Shambhala, 1999).

Lowe, Bryan D. *Ritualized Writing: Buddhist Practice and Scriptural Cultures in Ancient Japan* (Honolulu: University of Hawai'i Press, 2016)

Lowenstein, Tom (1996). *The vision of the Buddha*. Duncan Baird Publishers. ISBN 1-903296-91-9.

McDaniel, Justin. *The Lovelorn Ghost and the Magical Monk: Practicing Buddhism in Modern Thailand* (New York, Columbia University Press, 2011).

McRae. John R. *Seeing Through Zen. Encounter, Transformation, and Genealogy in Chinese Chan Buddhism* (Berkeley: University of California Press, 2003).

Mookerji, // Asoka //. Delhi, 1962

Ñā ṇ amoli, Bhikkhu (trans.) & Bodhi, Bhikkhu (ed.) (2001). *The Middle-Length Discourses of the Buddha: A Translation of the Majjhima Nikāya*. Boston: Wisdom Publications. ISBN 0-86171-072-X .

Nelson, John. *Experimental Buddhism: Innovation and Activism in Contemporary Japan* . Honolulu: University of Hawai'i Press, 2013)

Nyanatiloka (1980). *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines*. Kandy, Sri Lanka: Buddhist Publication Society . ISBN 955-24-0019-8 . Retrieved 2007-11-10 from "BuddhaSasana" at http://www.budsas.org/ebud/bud-dict/dic_idx.htm .

Ortner, Sherry. *Sherpas Through Their Rituals* (Princeton: Princeton University Press, 1989).

Powers, John. *Introduction to Tibetan Buddhism*. Snow Lion, an Imprint of Shambhala Publications, Inc., 2007, pp. 31-61. (Find a copy in a library near you)

Rambelli, Fabio. *Buddhist Materiality: A Cultural History of Objects in Japanese Buddhism* (Stanford: Stanford University Press, 2007).

Reader, Ian and George Joji Tanabe . *Practically Religious: Worldly Benefits and the Common Religion of Japan* (Honolulu: University of Hawai'i Press, 1998).

Reader, Ian: *Religion in Contemporary Japan*

(Honolulu: University of Hawai'i Press, 1991).

Reynolds, F. (1985). THERAVADA BUDDHISM AND ECONOMIC ORDER. *Crossroads: An Interdisciplinary Journal of Southeast*

Rhys Davids,. - *Dialogues of the Buddha*., 1899–1921, 3 volumes, Pali Text Society , Vol. 1 , Vol. 2 , Vol. 3 .

Rhys Davids, TW & William Stede (eds.) (1921–25). *The Pali Text Society's Pali – English Dictionary*. Chipstead: Pali Text Society . A general online search engine for the PED is available at <http://dsal.uchicago.edu/dictionaries/pali/> .

Right thoughts at the last moment: Buddhism and practices deathbed in early medieval Japan (Honolulu: University of Hawai'i Press, 2016)

Samuel, Geoffrey. *Civilized Shamans: Buddhism in Tibetan Societies* (Washington: Smithsonian, 1993) .

Schopen, Gregory. *Bones, Stones, and Buddhist Monks: Collected Papers on the Archeology, Epigraphy, and Texts of Monastic Buddhism in India* (Honolulu University of Hawai'i Press, 1997). **or** *Buddhist Monks and Business Matters: Still More Papers on Monastic Buddhism in India* (Honolulu: University of Hawai'i Press, 2004).

Seneviratne, HL *The Work of Kings: The New Buddhism in Sri Lanka* (Chicago: University of Chicago Press, 1999).

Sharf, Robert H. "Buddhist Modernism and the Rhetoric of Meditative Experience." *Numen* , vol.42, no.3 (1985), pp.228- 283.

Shen, Hsueh-man. *Authentic Replicas. Buddhist Art in Medieval China* (Hawaii: University of Hawaii Press, 2019).

Sircar DC, // *Inscriptions of Asoka* //. Delhi, 1957

Snellgrove, David. *Indo-Tibetan Buddhism: Indian Buddhists and Their Tibetan Successors* (1 vol. Ed., London: Serindia, 1987 ; 2 vol. Ed., Boston: Shambhala,

1987).

Spiro, Melford. *Burmese Supernaturalism* (Englewood Cliffs, NJ: Prentice Hall, 1967).

Stone, Jacqueline. *Original Enlightenment and the Transformation of Medieval Japanese Buddhism* (Princeton: Princeton University Press, 1999)

Strong, John. *Buddhisms: An Introduction* (London: Oneworld Publications, 2015).

Strong, John. *Relics of the Buddha* (Princeton: Princeton University Press, 2004).

Sujato, Bhikkhu -The Long Discourses „, 2018, published online at SuttaCentral and released into the public domain .

Tambiah, Stanley. *World Conqueror and World Renouncer* (Cambridge: CUP, 1976).

Tamura, Yoshiro *Japanese Buddhism: A Cultural History* (Kosei Publishing Company, 2001).

Teiser, Stephen F. *The Ghost Festival in Medieval China* (Princeton: Princeton University Press, 1988).

Thanissaro Bhikkhu (trans.) (1997). *Samaññaphala Sutta: The Fruits of the Contemplative Life* (DN 2). Retrieved 2007-11-11 from "Access to Insight" at

<http://www.accesstoinsight.org/tipitaka/dn/dn.02.0.tha.n.html> .

Thanissaro, Bhikkhu (trans.) (1998). *Kutthi Sutta: The Leper* (Ud. 5.3). Retrieved 2007-11-12 from "Access to Insight" at <http://www.accesstoinsight.org/tipitaka/kn/ud/ud.5.03.than.html> .

The Buddhist Saints of the Forest and the Cult of Amulets

(Cambridge: CUP, 1984).

The Seneviratna (editor), // King Asoka and Buddhism
//. Kandy . 1993.

The Rhetoric of Immediacy. A Cultural Critique of Chan / Zen Buddhism (Princeton: Princeton, University Press, 1991).

Thurman, Robert AF (translator) (1976). *Holy Teaching of Vimalakirti: Mahayana Scripture* . Pennsylvania State University Press. ISBN 0-271-00601-3.

Walpola Rahula (1974), *What the Buddha Taught* , Grove Press ISBN 0-8021-3031-3.

Walshe Maurice, *Thus Have I Heard: the Long Discourses of the Buddha*, three Wisdom Pubs, 1987; later reissued under the original subtitle; ISBN 0-86171-103-3

Walshe, Maurice (1995). *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya*. Boston: Wisdom Publications. ISBN 0-86171-103-3.

Warder, Anthony Kennedy. *Indian Buddhism*. Motilal Banarsidass, 2008, pp. 1-25; 27-79. (Find a copy in a library near you)

Wedemeyer, Christian. *Making Sense of Tantric Buddhism: History, Semiology, and Transgression in the Indian Traditions* (New York: Columbia University Press, 2012).

Welch, Holmes. *The Practice of Chinese Buddhism* (Cambridge Mass: Harvard University Press, 1967).

Westerhoff, Jan. *The Golden Age of Indian Buddhist Philosophy* (Oxford: Oxford University Press, 2018).

Williams, Duncan Ryūken. *The other Side of Zen: A Social History of Sōtō Zen Buddhism in Tokugawa Japan* (Princeton / Oxford: Princeton University Press, 2005).

Williams, Paul with Anthony Tribe and Alexander Wynne.

Buddhist Thought (London: Routledge, 2013).

Williams, Paul. *Mahāyāna Buddhism: The Doctrinal Foundations* (2nd ed., London: Routledge, 2008).

Yamamoto, Kosho (translation), revised and edited by Dr. Tony Page. *The Mahayana Mahaparinirvana Sutra*. (Nirvana Publications 1999-2000).

Yin Shun , Yeung H. Wing (translator) (1998), *The Way to Buddhahood: Instructions from a Modern Chinese Master*, Wisdom Publications ISBN 0-86171-133-5.

Yü, Chün-fang. *Kuan-yin. The Chinese Transformation of Avalokiteśvara* (New York: Columbia University Press, 2001).

Zürcher, Erik. *The Buddhist Conquest of China. The Spread and Adaptation of Buddhism in Early Medieval China* (Leiden: EJ Brill, 1972).