

THIỆN PHÚC

**ESSENTIAL SUMMARIES OF
THE QUINTESSENCE OF
THE BUDDHA'S TEACHINGS
IN THE DHARMAPADA SUTRA
(YÊU LƯỢC TINH HOA NHỮNG LỜI
PHẬT DẠY TRONG KINH PHÁP CÚ)**

Copyright © 2025 by Ngoc Tran. All rights reserved.

No part of this work may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying and recording, or by any information storage or retrieval system without the prior written permission of the author, except for the inclusion of brief quotations. However, staff members of Vietnamese temples who want to reprint this work for the benefit of teaching of the Buddhadharma, please contact Ngoc Tran at (714) 778-2832.

Table of Content

<i>Table of Content</i>	3
<i>Preface</i>	7
<i>Chapter One: An Overview of the Dharmapada Sutra</i>	9
<i>Chapter Two: The Text of the Dharmapada Sutra</i>	13
<i>Chapter Three: The Quintessence of the Buddha's Teachings on the Kasaya in the Dharmapada Sutra</i>	43
<i>Chapter Four: The Quintessence of Buddha's Teachings on Heedlessness in the Dharmapada Sutra</i>	45
<i>Chapter Five: The Quintessence of the Buddha's Teachings on the Mind in the Dharmapada Sutra</i>	51
<i>Chapter Six: The Quintessence of the Buddha's Teachings on Ordinary People in the Dharmapada Sutra</i>	61
<i>Chapter Seven: The Quintessence of the Buddha's Teachings on the Wise in the Dharmapada Sutra</i>	69
<i>Chapter Eight: The Quintessence of the Buddha's Teachings on Arhats in the Dharmapada Sutra</i>	73
<i>Chapter Nine: The Quintessence of the Buddha's Teachings on Evil Karmas in the Dharmapada Sutra</i>	79
<i>Chapter Ten: The Quintessence of the Buddha's Teachings on Evil Friends in the Dharmapada Sutra</i>	83
<i>Chapter Eleven: The Quintessence of the Buddha's Teachings on the Self in the Dharmapada Sutra</i>	85
<i>Chapter Twelve: The Quintessence of the Buddha's Teachings on the Image of a Buddha in the Dharmapada Sutra</i>	87
<i>Chapter Thirteen: The Quintessence of the Buddha's Teachings on Impurity in the Dharmapada Sutra</i>	91
<i>Chapter Fourteen: The Quintessence of the Buddha's Teachings on the Taints in the Dharmapada Sutra</i>	95
<i>Chapter Fifteen: The Quintessence of the Buddha's Teachings on the Eightfold Noble Path in the Dharmapada Sutra</i>	97
<i>Chapter Sixteen: The Quintessence of the Buddha's Teachings on Love and Desire in the Dharmapada Sutra</i>	101
<i>Chapter Seventeen: The Quintessence of the Buddha's Teachings On Bhiksu & Bhiksuni in the Dharmapada Sutra</i>	107
<i>Chapter Eighteen: The Quintessence of the Buddha's Teachings on A Pure Conduct Brahmana in the Dharmapada Sutra</i>	113
<i>Chapter Nineteen: The Quintessence of the Buddha's Teachings on Almsgivings in the Dharmapada Sutra</i>	117
<i>Chapter Twenty: The Buddha's Teachings on the Right Paths in the Quintessence of the Dharmapada Sutra</i>	121

<i>Chapter Twenty-One: The Quintessence of the Buddha's Teachings on the Correct Laws in the Dharmapada Sutra</i>	125
<i>Chapter Twenty-Two: The Quintessence of the Buddha's Teachings on the True Principle in the Dharmapada Sutra</i>	129
<i>Chapter Twenty-Three: The Quintessence of the Buddha's Teachings on Offerings in the Dharmapada Sutra</i>	131
<i>Chapter Twenty-Four: The Quintessence of the Buddha's Teachings on the Realm of Hells in the Dharmapada Sutra</i>	135
<i>Chapter Twenty-Five: The Quintessence of the Buddha's Teachings on Discipline in the Dharmapada Sutra</i>	139
<i>Chapter Twenty-Six: The Quintessence of the Buddha's Teachings on Discipline-Meditation-Wisdom in the Dharmapada Sutra</i>	143
<i>Chapter Twenty-Seven: The Quintessence of the Buddha's Teachings on Desires in the Dharmapada Sutra</i>	149
<i>Chapter Twenty-Eight: The Quintessence of the Buddha's Teachings on Attachment to an Ego in the Dharmapada Sutra</i>	157
<i>Chapter Twenty-Nine: The Quintessence of the Buddha's Teachings on Karma and Retributions in the Dharmapada Sutra</i>	163
<i>Chapter Thirty: The Quintessence of the Buddha's Teachings on Causes and Effects in the Dharmapada Sutra</i>	177
<i>Chapter Thirty-One: The Quintessence of the Buddha's Teachings on Human Life in the Dharmapada Sutra</i>	183
<i>Chapter Thirty-Two: The Quintessence of the Buddha's Teachings on Anger in the Dharmapada Sutra</i>	189
<i>Chapter Thirty-Three: The Quintessence of the Buddha's Teachings on False Views in the Dharmapada Sutra</i>	195
<i>Chapter Thirty-Four: The Quintessence of the Buddha's Teachings on Not Creating the Karmas of Body-Mouth-Mind in the Dharmapada Sutra</i>	201
<i>Chapter Thirty-Five: The Quintessence of the Buddha's Teachings on Six Desires & Seven Emotions in the Dharmapada Sutra</i>	215
<i>Chapter Thirty-Six: The Quintessence of the Buddha's Teachings on Not Seeing the Faults of Others in the Dharmapada Sutra</i>	221
<i>Chapter Thirty-Seven: The Quintessence of the Buddha's Teachings on Gossips of Right & Wrong in the Dharmapada Sutra</i>	225
<i>Chapter Thirty-Eight: The Quintessence of the Buddha's Teachings on Breaking Precepts in the Dharmapada Sutra</i>	229
<i>Chapter Thirty-Nine: The Quintessence of the Buddha's Teachings on Three Poisons of Lust-Anger-Ignorance in the Dharmapada Sutra</i>	233
<i>Chapter Forty: The Quintessence of the Buddha's Teachings on the Triple Jewel in the Dharmapada Sutra</i>	245
<i>Chapter Forty-One: The Quintessence of the Buddha's Teachings on Taking Refuge in the Triratna in the Dharmapada Sutra</i>	261
<i>Chapter Forty-Two: The Quintessence of the Buddha's Teachings on the Five Precepts in the Dharmapada Sutra</i>	265

<i>Chapter Forty-Three: The Quintessence of the Buddha's Teachings on Endurance in the Dharmapada Sutra</i>	283
<i>Chapter Forty-Four: The Quintessence of the Buddha's Teachings on Repentance in the Dharmapada Sutra</i>	285
<i>Chapter Forty-Five: The Quintessence of the Buddha's Teachings on the Visuddhi-Marga in the Dharmapada Sutra</i>	297
<i>Chapter Forty-Six: The Quintessence of the Buddha's Teachings on Meditation in the Dharmapada Sutra</i>	301
<i>Chapter Forty-Seven: The Quintessence of the Buddha's Teachings on the Good & the Evil in the Dharmapada Sutra</i>	313
<i>Chapter Forty-Eight: The Quintessence of the Buddha's Teachings on the Kusala Karma in the Dharmapada Sutra</i>	321
<i>Chapter Forty-Nine: The Quintessence of the Buddha's Teachings on the Kusala Dharma & Akusala Dharma in the Dharmapada Sutra</i>	323
<i>Chapter Fifty: The Quintessence of the Buddha's Teachings on Good-Knowing Advisors in the Dharmapada Sutra</i>	333
<i>Chapter Fifty-One: The Quintessence of the Buddha's Teachings on Sense Restraint in the Dharmapada Sutra</i>	337
<i>Chapter Fifty-Two: The Quintessence of the Buddha's Teachings on Moderation in Cultivation in the Dharmapada Sutra</i>	347
<i>Chapter Fifty-Three: The Quintessence of the Buddha's Teachings on the Wisdom in the Dharmapada Sutra</i>	351
<i>Chapter Fifty-Four: The Quintessence of the Buddha's Teachings on Loving Kindness & Compassion in the Dharmapada Sutra</i>	357
<i>Chapter Fifty-Five: The Quintessence of the Buddha's Teachings on the Self-Mastery in the Dharmapada Sutra</i>	361
<i>Chapter Fifty-Six: The Quintessence of the Buddha's Teachings on an Illusive Mind in the Dharmapada Sutra</i>	363
<i>Chapter Fifty-Seven: The Quintessence of the Buddha's Teachings on Ignorance in the Dharmapada Sutra</i>	367
<i>Chapter Fifty-Eight: The Quintessence of the Buddha's Teachings on Ten Poisons of Desires, Anger, Ignorance, Arrogance, Doubt, Wrong Views, Killing, Stealing, Sexual Misconduct, Lying in the Dharmapada Sutra</i>	371
<i>Chapter Fifty-Nine: The Quintessence of the Buddha's Teachings on Happiness for Those Who Have Few Desires and Satisfy with What They Have in the Dharmapada Sutra</i>	385
<i>Chapter Sixty: The Quintessence of the Buddha's Teachings On Happiness in the Dharmapada Sutra</i>	395
<i>References</i>	403

Preface

Dharmapada includes verses on the basics of the Buddhist teachings, enjoying tremendous popularity in the countries of Theravada Buddhism. However, Dharmapada belongs to world literature and it is equally popular in Buddhist as well as non-Buddhist countries, as it contains ideas of universal appeal besides being a sutra of Buddhist teachings. It consists of 423 verses arranged according to topics into 26 chapters. The Dharmapada contains the Buddha's teachings or the essential principles of Buddhist philosophy and the Buddhist way of life, so it is learned by heart by young monks in Buddhist countries in South Asia. Zen practitioners should remember the Buddha's reminders in the Dharmapada. First, the Buddha emphasizes in the Dharmapada: "Abstain from all evil, accumulate what is good, and purify your mind." Second, one must follow the Middle Path, the Noble Eightfold Path of the Buddhas; one must also take refuge in the Three Jewels (Trinity). Third, the Dharmapada advises practitioners to avoid all kinds of ascetic practices of self-mortification. Fourth, the Dharmapada advises practitioners to concentrate in cultivating good conduct (sila), concentration (samadhi) and insight (prajna). Fifth, the Dharmapada advises practitioners not to look to the external attraction of things, but to take a close look of their unpleasant aspects. Sixth, the Dharmapada always emphasizes that greed, ill-will and delusion are considered as dangerous as fire, and unless they are held under control, it is not possible to attain a happy life. Seventh, the Dharmapada emphasizes the principles that one makes of oneself, and that no one else can help one to rid oneself of impurity. Even the Buddhas and Bodhisattvas are of little help because they only serve as masters to guide you. Eighth, the Dharmapada recommends practitioners to live a life of peace and non-violence, for enmity can never be overcome by enmity, only kindness can overcome enmity. Ninth, the Dharmapada advises people to conquer anger by cool-headedness, evil by good, miserliness by generosity, and falsehood by truth. Tenth, the Dharmapada also enjoins practitioners not to speak harshly to others, as they in their turn are likely to do the same to us. Although we say that Dharmapada Sutra includes verses on

the basics of the Buddhist teachings, but in the Garden of Flowers of the Dharmapada, wonderful flowers and fantastic plants are always blooming and sprouting young buds, and the fragrance of the Dharmapada spreads light all over in this extremely wonderful Garden of Flowers. In other words, wonderful flowers and fantastic plants are always blooming and sprouting young buds, and the fragrance spread light all over in each and every chapter of the Dharmapada Sutra.

This little book titled “Essential Summaries of the Quintessence of the Buddha’s Teachings in the Dharmapada Sutra” is not a profound study of the meanings of this sutra, but a book that simply talks about the only showing the cores of the quintessence of the Dharmapada Sutra. It should be reminded that the Dharmapada sutra includes verses on the basics of the Buddhist teachings, enjoying tremendous popularity in the countries of Theravada Buddhism. However, Dharmapada belongs to world literature and it is equally popular in Buddhist as well as non-Buddhist countries, as it contains quintessence of ideas of universal appeal besides being a sutra of Buddhist teachings. Devout Buddhists should always remember that Buddhist religion is the path of returning to self (looking inward), the goal of its education must be inward and not outward for appearances and matters. The most important thing here is to enter into practicing these cores of the quintessence in Buddhist teachings in order to be able to establish these patterns of virtues in daily life activities, to make our lives more peaceful, mindful and happy. The path of cultivation still demands continuous efforts with right understanding and practice. Presently even with so many books available on Buddhism, I venture to compose this booklet titled “Essential Summaries of the Quintessence of the Buddha’s Teachings in the Dharmapada Sutra” in Vietnamese and English to introduce basic things in Buddhism to all Vietnamese Buddhist followers, especially Buddhist beginners, hoping this little contribution will help Buddhists in different levels to understand on how to achieve and lead a life of peace, mindfulness and happiness.

Respectfully,
Thiền Phúc

Chapter One

An Overview of the Dharmapada Sutra

I. An Overview of the Buddhist Councils:

The Buddha has passed away, but His sublime teaching still exists in its complete form. Although the Buddha's Teachings were not recorded during His time, his disciples preserved them, by committing to memory and transmitted them orally from generation to generation. At the time of the Buddha, literacy was a privilege of the elite in India, and this another indication of the premium placed on democracy within the Buddhist tradition that literary formulation of the teaching was neglected for so long. Many people were not literate, so word of mouth was the universal medium for preservation and dissemination of the Dharma. Three months after the Buddha's Parinirvana, there were some tendencies to misinterpret or attempts were being made to pollute His Pure Teaching; therefore, his disciples convened Councils for gathering Buddha's sutras, or the collection and fixing of the Buddhist canon. In the development of Buddhism, several councils are known, the history of which remains partially obscure. These Councils were originally probably local assemblies of individual monastic communities that were later reported by tradition as general councils. In Buddhist history, there were four great councils inside of India and some other councils outside of India.

The Dharmapada Sutra belongs to the Khuddaka Nikaya. It should be reminded that the Mahayana Buddhism calls the Smaller Collection or the Collection of Minor Discourses, the fifth part of the Sutra-pitaka consisting of fifteen short collections or sections, including the Dhammapada, the Udana, the Sutta Nipata, the Theragatha, the Therigatha, and the Jataka. First, Khuddaka Patha or Short texts. Collection of rules and prescriptions for ceremonies. Second, Dhammapada (p): Dhammapada or The Way of Truth. Collection of 423 verses on the basis of Buddhist teaching, very famous in countries of Theravadan Buddhism. Third, Udana (p): Udana or Paeans of Joy. Eighty pithy sayings of the Buddha. Fourth, Itivuttaka (p): Itivuttaka or

“Thus said” Discourses. Treatments of moral questions that are ascribed to the Buddha. Fifth, Sutta Nipata (p): Sutta-Nipata or Collected Discourses. One of the oldest parts of the canonical literature, of high literary worth. Sixth, Vimana Vatthu (p): Vimanavatthu or Stories of Celestial Mansions. Collection of eighty-three legends that show how one can achieve rebirth as a god or deva through virtuous deeds. Seventh, Peta Vatthu (p): Preta-Vatthu or Stories of Petas. Concerning rebirth as a hungry ghost after an unvirtuous life. Eighth, Theragatha (p): Thera-gatha or Psalms of the Brethren. Collection of 107 songs that are ascribed to the oldest monks in Buddhism. Ninth, Therigatha (p): Theri-gatha or Psalms of the Sisters. Seventy-three songs of the female elders who became famous through their virtue. Tenth, Jataka (p): Birth Stories of the Bodhisattva. The birth stories detail the previous lives of the Buddha, his followers and foes. Eleventh, Niddesa (p): Nidessa, or commentary to the expositions in Sutta Nipata. Twelfth, Patisambhida (p): Book on Analytical Knowledge. Analytical treatments in the style of Abhidharma (Abhidharma-Patisambhidamagga). Thirteenth, Apadana (p): Apadana or stories of lives of Arahants. Stories about previous existences of monks, nuns and saints renowned for their beneficent actions. Fourteenth, Buddhavamsa (p): Buddhavamsa or history of the Buddha. Tales in verses about twenty-four Buddhas who preceded Sakyamuni Buddha. Fifteenth, Cariya Pitake (p): Chariya-Pitaka, or Modes of Conduct. Collection of tales that take up themes from the Jataka. They show how the Buddha in his previous existences realized the ten perfections (paramitas).

II. An Overview of the Dharmapada Sutra:

Dharmapada includes verses on the basics of the Buddhist teachings, enjoying tremendous popularity in the countries of Theravada Buddhism. However, Dharmapada belongs to world literature and it is equally popular in Buddhist as well as non-Buddhist countries, as it contains ideas of universal appeal besides being a sutra of Buddhist teachings. It consists of 423 verses arranged according to topics into 26 chapters. The Dharmapada contains the Buddha’s teachings or the essential principles of Buddhist philosophy and the Buddhist way of life, so it is learned by heart by young monks in

Buddhist countries in South Asia. Zen practitioners should remember the Buddha's reminders in the Dharmapada. First, the Buddha emphasizes in the Dharmapada: "Abstain from all evil, accumulate what is good, and purify your mind." Second, one must follow the Middle Path, the Noble Eightfold Path of the Buddhas; one must also take refuge in the Three Jewels (Trinity). Third, the Dharmapada advises practitioners to avoid all kinds of ascetic practices of self-mortification. Fourth, the Dharmapada advises practitioners to concentrate in cultivating good conduct (sila), concentration (samadhi) and insight (prajna). Fifth, the Dharmapada advises practitioners not to look to the external attraction of things, but to take a close look of their unpleasant aspects. Sixth, the Dharmapada always emphasizes that greed, ill-will and delusion are considered as dangerous as fire, and unless they are held under control, it is not possible to attain a happy life. Seventh, the Dharmapada emphasizes the principles that one makes of oneself, and that no one else can help one to rid oneself of impurity. Even the Buddhas and Bodhisattvas are of little help because they only serve as masters to guide you. Eighth, the Dharmapada recommends practitioners to live a life of peace and non-violence, for enmity can never be overcome by enmity, only kindness can overcome enmity. Ninth, the Dharmapada advises people to conquer anger by cool-headedness, evil by good, miserliness by generosity, and falsehood by truth. Tenth, the Dharmapada also enjoins practitioners not to speak harshly to others, as they in their turn are likely to do the same to us. Although we say that Dharmapada Sutra includes verses on the basics of the Buddhist teachings, but in the Garden of Flowers of the Dharmapada, Zen fragrance spread light all over in this extremely wonderful Garden of Flowers. In other words, Zen fragrance spread light all over in each and every chapter of the Dharmapada Sutra.

Chapter Two

The Text of the Dharmapada Sutra

I. The Twin Verses (verses 1-20)

Of all dharmas, mind is the forerunner, mind is chief. We are what we think, we have become what we thought (what we are today came from our thoughts of yesterday). If we speak or act with a deluded mind or evil thoughts, suffering or pain follows us, as the wheel follows the hoof of the draught-ox (Dharmapada 1). Of all dharmas, mind is the forerunner, mind is chief. We are what we think, we have become what we thought. If we speak or act with a pure mind or thought, happiness and joy follow us, as our own shadow that never leaves (Dharmapada 2). “He abused me, he beat me, he defeated me, he robbed me.” Hatred will never leave those who dwell on such thoughts (Dharmapada 3). “He abused me, he hit me, he defeated me, he robbed me.” Hatred will leave those who do not harbor such thoughts (Dharmapada 4). In this world, hatred never destroys (eliminates) hatred, only love does. This is an eternal law (Dharmapada 5). Some never sees that everybody perishes in any argument. Those who realize this, do not argue (Dharmapada 6). Those who only want to live with pleasant things, with senses unrestrained, in food immoderate, indolent, inactive, are quickly overthrown by the mara as a weak tree breaks before a big wind (Dharmapada 7). Those who contemplate “impurities,” with senses restrained, moderate in food, faithful and active, mara cannot overthrow him as it’s impossible for the wind to overthrow a rocky mountain (Dharmapada 8). Wearing a yellow saffron robe with an impure mind. What will the robe do if truthfulness is lacking and discipline or self-control is denied? (Dharmapada 9). He who drops all stain, stands on virtue, learns discipline and speaks the truth. Then the yellow robe will fit him (Dharmapada 10). In the untruth the foolish see the truth, while the truth is seen as the untruth. Those

who harbor such wrong thoughts never realize the truth (Dharmapada 11). What is truth regarded as truth, what is untruth regarded as untruth. Those who harbor such right thoughts realize the truth (Dharmapada 12). As rain penetrates and leaks into an ill-thatched hut, so does passion enter an untrained mind (uncultivated mind) (Dharmapada 13). As rain does not penetrate a well-thatched hut, so does passion not enter a cultivated mind (Dharmapada 14). The evil-doer grieves in this world and in the next; he grieves in both. He grieves and suffers when he perceives the evil of his own deeds (Dharmapada 15). The virtuous man rejoices in this world, and in the next. He is happy in both worlds. He rejoices and delights when he perceives the purity of his own deeds (Dharmapada 16). The evil man suffers in this world and in the next. He suffers everywhere. He suffers whenever he thinks of the evil deeds he has done. Furthermore, he suffers even more when he has gone to a woeful path (Dharmapada 17). The virtuous man is happy here in this world, and he is happy there in the next. He is happy everywhere. He is happy when he thinks of the good deeds he has done. Furthermore, he is even happier when he has gone to a blissful path (Dharmapada 18). The heedless man even if he can recite many sacred sutras, but fails to act accordingly; he has no share in the fruits of the monastic life, but is like a cowherd who counts the cows of the master, but has none of his own (Dharmapada 19). Even if a man recites few sutras, but acts in accordance with the teaching, overcoming all lust, hatred and ignorance, with true knowledge and serene mind, clinging to nothing here and hereafter, he shares the fruits of a monastic life (Dharmapada 20).

II. Heedlessness ***(verses 21-32)***

Heedfulness (Watchfulness) is the path of immortality. Heedlessness is the path of death. Those who are heedful do not die; those who are heedless are as if already dead (Dharmapada 21). Those who have distinctly understood this, advance and rejoice on heedfulness, delight in the Nirvana (Dharmapada 22). Owing to perseverance and constant meditation, the wise men always realize the

bond-free and strong powers to attain the highest happiness, the supreme Nirvana (Dharmapada 23). If a man is earnest, energetic, mindful; his deeds are pure; his acts are considerate and restraint; lives according to the Law, then his glory will increase (Dharmapada 24). By sustained effort, earnestness, temperance and self-control, the wise man may make for himself an island which no flood can overwhelm (Dharmapada 25). The ignorant and foolish fall into sloth. The wise man guards earnestness as his greatest treasure (Dharmapada 26). Do not indulge in heedlessness, nor sink into the enjoyment of love and lust. He who is earnest and meditative obtains great joy (Dharmapada 27). When the learned man drives away heedlessness by heedfulness, he is as the wise who, climbing the terraced heights of wisdom, looks down upon the fools, free from sorrow he looks upon sorrowing crowd, as a wise on a mountain peak, surveys the ignorant far down on the ground (Dharmapada 28). Heedful among the heedless, awake among the sleepers, the wise man advances as does a swift racehorse outrun a weak jade (Dharmapada 29). It was through earnestness that Maghavan rised to the lordship of the gods. Earnestness is ever praised; negligence is always despised (blamed) (Dharmapada 30). A mendicant who delights in earnestness, who looks with fear on thoughtlessness, cannot fall away, advances like a fire, burning all his fetters both great and small (Dharmapada 31). A mendicant who delights in earnestness, who looks with fear on thoughtlessness, cannot fall away, he is in the presence of Nirvana (Dharmapada 32).

III. Mind ***(verses 33-43)***

The wavering and restless, or unsteady mind, difficult to guard, difficult to hold back; a wise man steadies his trembling mind and thought, as a fletcher makes straight his arrow (Dharmapada 33). As a fish drawn from its watery abode and thrown upon the dry land, our thought quivers all over in its effort to escape the realm of Mara (Dharmapada 34). It is good to control the mind, which is difficult to hold in and flighty, rushing wherever it wishes; a controlled mind brings happiness (Dharmapada 35). The mind is hard to perceive,

extremely subtle, flits whenever it wishes. Let the wise person guard it; a guarded mind is conducive to happiness (Dharmapada 36). Traveling far, wandering alone, bodiless, lying in a cave, is the mind. Those who subdue it are freed from the bonds of Mara (Dharmapada 37). He whose mind is not steady, he who does not know the True Law, he whose confidence wavers, the wisdom of such a person will never be perfect (Dharmapada 38). He whose mind is free from lust of desires, he who is not affected by hatred, he who has renounced both good and evil, for such a vigilant one there is no fear (Dharmapada 39). Knowing that this body is as fragile as a jar, establishing this mind as firm as a fortress, he should be able to fight Mara with the weapon of wisdom. He should be able to guard his conquest and be without attachment (Dharmapada 40). In a short period of time, this body will lie on the ground, cast aside, without consciousness, even as a useless piece of dry log (Dharmapada 41). Whatever harm an enemy may do to an enemy, or a hater to a hater, an ill-directed mind can do one far greater harm (Dharmapada 42). What neither mother, nor father, nor any other relative can do, a well-directed mind can do one far greater good (Dharmapada 43).

IV. Flowers ***(verses 44-59)***

Who shall comprehend this earth, and the realm of Yama, and this world (samsara) together with the devas? Who shall investigate the well-taught Path of Virtue, even as an expert of garland weaver (maker) will pick the right flowers? (Dharmapada 44). A disciple in training, will comprehend this earth and the realm of Yama, together with the realm of the devas. A great disciple in training will investigate the well-taught Path of Virtue, even as an expert of garland maker will pick the right flowers (Dharmapada 45). He who knows that this body is like foam of a wave, and comprehends its mirage-nature (the shadow of a mirage), one should destroy the flower-shafts of sensual passions, and pass beyond the sight of the king of death (Dharmapada 46). Death carries off a man who gathers flowers of sensual pleasures, whose mind is distracted, as a great flood sweeps away a sleeping village

(Dharmapada 47). The destroyer brings under his way the man who gathers flowers of sensual pleasures, whose mind distracted, and who is insatiate in his desires (Dharmapada 48). As a bee, without harming the flower, its color or scent, flies away, collecting only the nectar, even so should the sage wander in the village (Dharmapada 49). Let not one look on the faults of others, nor things left done and undone by others; but one's own deeds done and undone (Dharmapada 50). As a flower that is colorful and beautiful, but without scent, even so fruitless is the well-spoken words of one who does not practice it (Dharmapada 51). As the flower that is colorful, beautiful, and full of scent, even so fruitful is the well-spoken words of one who practices it (Dharmapada 52). As from a heap of flowers many a garland is made, even so many good deeds should be done by one born to the mortal lot (Dharmapada 53). The scent of flowers does not blow against the wind, nor does the fragrance of sandalwood and jasmine, but the fragrance of the virtuous blows against the wind; the virtuous man pervades every direction (Dharmapada 54). Of little account is the fragrance of sandal-wood, lotus, jasmine; above all these kinds of fragrance, the fragrance of virtue is by far the best (Dharmapada 55). Of little account is the fragrance of sandal; the fragrance of the virtuous rises up to the gods as the highest (Dharmapada 56). Mara never finds the path of those who are virtuous, careful in living and freed by right knowledge (Dharmapada 57). As upon a heap of rubbish thrown by the roadside, a sweet smelling, lovely lotus may grow (Dharmapada 58). Among the worthless beings, a great disciple of the Fully Enlightened One outshines the people who walk in darkness (Dharmapada 59).

V. The Fools ***(verses 60-75)***

Long is the night to the wakeful; long is the road to him who is tired; long is samsara to the foolish who do not know true Law (Dharmapada 60). If a traveler does not meet a companion who is better or at least equal, let him firmly pursue his solitary career, rather than being in fellowship with the foolish (Dharmapada 61). These are my sons; this is my wealth; with such thought a fool is tormented.

Verily, he is not even the owner of himself. Whence sons? Whence wealth? (Dharmapada 62). A foolish man who knows that he is a fool, for that very reason a wise man; the fool who think himself wise, he is indeed a real fool (Dharmapada 63). If a fool associates with a wise man even all his life, he will understand the Dharma as little as a spoon tastes the flavour of soup (Dharmapada 64). An intelligent person associates with a wise man, even for a moment, he will quickly understand the Dharma, as the tongue tastes the flavour of soup (Dharmapada 65). A fool with little wit, goes through life with the very self as his own greatest enemy. In the same manner, evil doers do evil deeds, the fruit of which is bitter (Dharmapada 66). The deed is not well done of which a man must repent, and the reward of which he receives, weeping, with tearful face; one reaps the fruit thereof (Dharmapada 67). The deed is well done when, after having done it, one repents not, and when, with joy and pleasure, one reaps the fruit thereof (Dharmapada 68). As long as the evil deed done does not bear fruit, the fool thinks it is as sweet as honey; but when it ripens, then he comes to grief (Dharmapada 69). Let a fool, month after month, eats only as much food as can be picked up on the tip of a kusa blade; but he is not worth a sixteenth part of them who have comprehended the truth (Dharmapada 70). An evil deed committed may not immediately bear fruit, just as newl drawn milk does not turn sour at once. In the same manner, smouldering, it follows the fool like fire covered with ashes (Dharmapada 71). The knowledge and fame that the fool gains, so far from benefiting; they destroy his bright lot and cleave his head (Dharmapada 72). The fool always desires for an undue reputation or undeserved honour, precedence among the monks, authority in the monasteries, honour among other families (Dharmapada 73). Let both monks and laymen think, "by myself was this done; in every work, great or small, let them refer to me." Such is the ambition of the fool; his desires and pride increase (Dharmapada 74). One is the path that leads to worldly gain, and another is the path leads to nirvana. Once understand this, the monks and the lay disciples of the Buddha, should not rejoice in the praise and worldly favours, but cultivate detachment (Dharmapada 75).

VI. The Wise
(verses 76-89)

Should you see an intelligent man who points out faults and blames what is blame-worthy, you should associate with such a wise person. It should be better, not worse for you to associate such a person (Dharmapada 76). Those who advise, teach or dissuade one from evil-doing, will be beloved and admired by the good, but they will be hated by the bad (Dharmapada 77). Do not associate or make friends with evil friends; do not associate with mean men. Associate with good friends; associate with noble men (Dharmapada 78). Those who drink the Dharma, live in happiness with a pacified mind; the wise man ever rejoices in the Dharma expounded by the sages (Dharmapada 79). Irrigators guide the water to where they want, fletchers bend the arrows, carpenters control their timber, and the wise control or master themselves (Dharmapada 80). As a solid rock is not shaken by the wind; likewise, the wise are not moved by praise or blame (Dharmapada 81). Water in a deep lake is clear and still; similarly, on hearing the Buddha teachings, the wise become extremely serene and peaceful (Dharmapada 82). Good people give up all attachments, they don't talk about sensual craving. The wise show neither elation nor depression; therefore, they are not affected by happiness or sorrow (Dharmapada 83). Neither for the sake of oneself, nor for the sake of another, a wise man does nothing wrong; he desires not son, wealth, or kingdom by doing wrong; he seeks his own success not by unjust means, then he is good, wise and righteous (Dharmapada 84). Few are among men who crosses and reaches the other shore; the rest of mankind only run about the bank (Dharmapada 85). Those who preach and act according to the teachings, are those who are crossing the realm of passions which is so hard to cross, and those who will reach the other shore (Dharmapada 86). A wise man should abandon the way of woeful states and follows the bright way. He should go from his home to the homeless state and live in accordance with the rules for Sramanas (Dharmapada 87). A wise man should purge himself from all the impurities of the mind, give up sensual pleasures, and seek great delight in Nirvana (Dharmapada 88). Those whose minds are well-

trained and well-perfected in the seven factors of enlightenment, who give up of grasping, abandon defiled minds, and eradicate all afflictions. They are shinning ones and have completely liberated and attained Nirvana even in this world (Dharmapada 89).

VII. The Worthy ***(verses 90-99)***

There is no more suffering for him who has completed the journey; he who is sorrowless and wholly free from everything; who has destroyed all fetters (Dharmapada 90). The mindful exert themselves, they do not enjoy in an abode; like swans who have left their pools without any regret (Dharmapada 91). Arhats for whom there is no accumulation, who reflect well over their food, who have perceived void, signless and deliverance, and their path is like that of birds in the air which cannot be traced (Dharmapada 92). Arhats whose afflictions are destroyed, who are not attached to food, who have perceived void, signless and deliverance, and their path is like that of birds in the air which cannot be traced (Dharmapada 93). The gods even pay homage to Arhats whose senses are subdued, like steeds well-trained by a charioteer, those whose pride and afflictions are destroyed (Dharmapada 94). Like the earth, Arhats who are balanced and well-disciplined, resent not. He is like a pool without mud; no new births are in store for him (Dharmapada 95). Those Arhats whose mind is calm, whose speech and deed are calm. They have also obtained right knowing, they have thus become quiet men (Dharmapada 96). The man who is not credulous, but knows the uncreated, who has cut off all links and retributions, and renounces all desires. He is indeed a supreme man (Dharmapada 97). In a village or in a forest, in a valley or on the hills, on the sea or on the dry land, wherever Arhats dwell, that place is delightful (Dharmapada 98). For Arhats, delightful are the forests, where common people find no delight. There the passionless will rejoice, for they seek no desires nor sensual pleasures (Dharmapada 99).

***VIII. Thousand
(verses 100-115)***

A recitation composed of a thousand words without sense, is no better than one single beneficial word upon hearing which one is immediately pacified (Dharmapada 100). One beneficial line by hearing it one is immediately pacified is better than a thousand verses with words without sense (Dharmapada 101). One single word of the Dharma by hearing it one is immediately pacified, is better than a hundred stanzas, comprising senseless words (Dharmapada 102). One who conquers himself is greater than one who is able to conquer a thousand men in the battlefield (Dharmapada 103). Self-conquest is, indeed, better than the conquest of all other people. To conquer oneself, one must be always self-controlled and disciplined one's action (Dharmapada 104). Neither the god, nor demigod, nor Mara, nor Brahma can win back the victory of a man who is self-subdued and ever lives in restraint (Dharmapada 105). Month after month, even though one makes an offering of a thousand for a hundred years, yet it is no better than one moment that he pays homage to a saint who has perfected himself (Dharmapada 106). Should a man, for a hundred years, tend the sacrificial fire in the forest, yet it is no better than just one moment he honours the saint who has perfected himself; that honour is indeed better than a century of fire-sacrifice or fire-worship (Dharmapada 107). Whatever alms or offering a man has done for a year to seek merit, is no better than a single quarter of the reverence towards the righteous man (Dharmapada 108). For a man who has the habit of constant honour and respect for the elder, four blessings will increase: longevity, beauty, happiness, and good health (Dharmapada 109). To live a hundred years, immoral and uncontrolled, is no better than a single-day life of being moral and meditative (Dharmapada 110). To live a hundred years without wisdom and control, is no better than a single-day life of being wise and meditative (Dharmapada 111). To live a hundred years, idle and inactive, is no better than a single-day life of intense effort (Dharmapada 112). To live a hundred years without comprehending how all things rise and pass away, is no better than a single-day life of seeing beginning and end of all things

(Dharmapada 113). To live a hundred years without seeing the immortal state, is no better than a single-day life of one who sees the deathless state (nirvana) (Dharmapada 114). To live a hundred years without seeing the Supreme Truth, is no better than a single-day life of someone who see the highest law (Dharmapada 115).

IX. Evil ***(verses 116-128)***

Let's hasten up to do good. Let's restrain our minds from evil thoughts, for the minds of those who are slow in doing good actions delight in evil (Dharmapada 116). If a person commits evil, let him not do it again and again; he should not rejoice therein, sorrow is the outcome of evil (Dharmapada 117). If a person does a meritorious deed, he should do it habitually, he should find pleasures therein, happiness is the outcome of merit (Dharmapada 118). Even an evil-doer sees good as long as evil deed has not yet ripened; but when his evil deed has ripened, then he sees the evil results (Dharmapada 119). Even a good person sees evil as long as his good deed has not yet ripened; but when his good deed has ripened, then he sees the good results (Dharmapada 120). Do not disregard (underestimate) small evil, saying, "it will not matter to me." By the falling of drop by drop, a water-jar is filled; likewise, the fool becomes full of evil, even if he gathers it little by little (Dharmapada 121). Do not disregard small good, saying, "it will not matter to me." Even by the falling of drop by drop, a water-jar is filled; likewise, the wise man, gathers his merit little by little (Dharmapada 122). A merchant with great wealth but lacks of companions, avoids a dangerous route, just as one desiring to live avoids poison, one should shun evil things in the same manner (Dharmapada 123). With a hand without wound, one can touch poison; the poison does not affect one who has no wound; nor is there ill for him who does no wrong (Dharmapada 124). Whoever harms a harmless person who is pure and guiltless, the evil falls back upon that fool, like dust thrown against the wind (Dharmapada 125). Some are born in a womb; evil-doers are reborn in hells; the righteous people go to blissful states; the undefiled ones pass away into Nirvana (Dharmapada 126).

Neither in the sky, nor in mid-ocean, nor in mountain cave, nowhere on earth where one can escape from the consequences of his evil deeds (Dharmapada 127). Not in the sky, nor in mid-ocean, nor in a mountain cave, nowhere on earth where one can escape from death (Dharmapada 128).

X. The Rod or Punishment (verses 129-145)

All tremble at sword and rod, all fear death; comparing others with oneself, one should neither kill nor cause to kill (Dharmapada 129). All tremble at sword and rod, all love life; comparing others with oneself; one should not kill nor cause to kill (Dharmapada 130). Whoever seeks his own happiness, but harms others' happiness, will not find felicity now and hereafter (Dharmapada 131). Whoever seeks his own happiness, but does not harm others' happiness, will find happiness now and hereafter (Dharmapada 132). Do not speak harshly to anyone. Those who are spoken to will respond in the same manner. Angry speech nourishes trouble. You will receive blows in exchange for blows (Dharmapada 133). If like a cracked gong, you silence yourself, you already have attained Nirvana. No vindictiveness (quarrels) will be found in you (Dharmapada 134). As with a rod, a cowherd drives his cows to pasture, even so do old age and death drive the life of beings (Dharmapada 135). A fool does not realize when he commits wrong deeds; by his own deeds the stupid man is tormented, like one is lighting fires wherein he must be burnt one day (Dharmapada 136). He who takes the rod and harms a harmless person, will soon come to one of these ten stages (Dharmapada 137). He will be subject to cruel suffering of infirmity, bodily injury, or serious sickness (Dharmapada 138). Or loss of mind, or oppression by the king, or heavy accusation, or loss of family members or relatives (Dharmapada 139). Or destruction of wealth, or lightening fire burn his house, and after death will go to the hell (Dharmapada 140). Neither walking bare footed, nor matted locks, nor dirt, nor fasting, nor lying on the bare ground, nor dust, nor squatting on the heels, can purify a mortal who has not overcome his doubts (Dharmapada 141).

He who strictly adorned, lived in peace, subdued all passions, controlled all senses, ceased to injure other beings, is indeed a holy Brahmin, an ascetic, a bhikshu (Dharmapada 142). Rarely found in this world anyone who restrained by modesty, avoids reproach, as a well-trained horse avoids the whip (Dharmapada 143). Like a well-trained horse, touch by the whip, even so be strenuous and zealous. By faith, by virtue, by effort, by concentration, by investigation of the Truth, by being endowed with knowledge and conduct, and being mindful, get rid of this great suffering (Dharmapada 144). Irregators guide the water to their fields; fletchers bend the arrow; carpenters bend the wood, the virtuous people control themselves (Dharmapada 145).

XI. Old Age ***(verses 146-156)***

How can there be laughter, how can there be joy, when the whole world is burnt by the flames of passions and ignorance? When you are living in darkness, why wouldn't you seek the light? (Dharmapada 146). Let's behold this body! Is it only a pile of bones, a mass of sores, a heap-up of diseases? Let's think about it for a moment, nothing lasts, nothing persists! (Dharmapada 147). This worn-out body, a nest of diseases, perishable and subject to decay. This decomposed mass breaks to pieces, life indeed ends in death (Dharmapada 148). Those bleaching bones are just like dried and empty gourds cast away in autumn. What pleasure is there in looking at them? (Dharmapada 149). This body is only a stronghold made of bones, covered with flesh and blood in which stored decay, death, pride and deceit (Dharmapada 150). Even brilliantly ornamented royal chariots wear out, so does the body reach its old age and loses its health and strength. But the Dharma of of the good never grows old. Thus, do the good say to the good (Dharmapada 151). A man of little learning grows old like an ox; his muscles grows but his wisdom does not grow (Dharmapada 152). Wandering through many cycles of births and deaths in Samsara, looking for the builder of this house without success (in vain). How sorrowful to be born again and again! (Dharmapada 153). Oh! House builder! You have been seen. You can not build house any longer. All

your rafters of sins are broken, your ridge-pole of ignorance is shattered. My mind has attained the Supreme Nirvana, all desires are extinct (Dharmapada 154). Those who have not led a religious life, who in youth have not acquired treasure, perish like old herons standing sad at a pond without fish (Dharmapada 155). Those who have not led a religious life, who in youth have not acquired treasure, like a broken bow lying and shining after the past (Dharmapada 156).

XII. The Self ***(verses 157-166)***

If one holds oneself dear, one should protect oneself well. At least one among the three watches of the day, a wise man should be vigilant (Dharmapada 157). Let one establish oneself in the proper way, or learn what is right, and then instruct others. Such a wise man will not be defiled (Dharmapada 158). Before teaching others, one should act himself as what he teaches. It is easy to subdue others, but to subdue oneself seems very difficult (Dharmapada 159). Oneself is indeed one's own saviour, who else could be the saviour? With self-control and cultivation, one can obtain a wonderful saviour (Dharmapada 160). The evil is done by oneself; it is self-born; it is self-nursed. Evil grinds the unwise as a diamond grinds a precious stone (Dharmapada 161). Breaking commandments is so harmful as a creeper is strangling a sala tree. A man who breaks commandments does to himself what an enemy would wish for him (Dharmapada 162). Bad deeds are easy to do, but they are harmful, not beneficial to oneself. On the contrary, it is very difficult to do that which is beneficial and good for oneself (Dharmapada 163). The foolish man who slanders the teachings of the Arhats, of the righteous and the Noble Ones. He follows false doctrine, ripens like the kashta reed, only for its own destruction (Dharmapada 164). By oneself the evil is done, by oneself one is defiled or purified. Purity or impurity depend on oneself. No one can purify another (Dharmapada 165). Let no one forget his own welfare for the sake of others' welfare. One who perceives his own welfare, has the ability to intent on his own goals (Dharmapada 166).

XIII. The World ***(verses 167-178)***

Do not follow the evil law, do not live in heedlessness. Do not embrace false views, do not be a world-upholder (Dharmapada 167). Eagerly try not to be heedless, follow the path of righteousness. He who observes this practice lives happily both in this world and in the next (Dharmapada 168). Follow the path of righteousness. Do not do evil. He who practices this, lives happily both in this world and in the next (Dharmapada 169). Look upon the world as one would look upon a bubble, just as one would look upon a mirage. If a man thus looks down upon the world, the king of death does not see him (Dharmapada 170). Supposed this world is like a brilliantly ornamented royal chariot; the foolish are immersed in it, but the wise do not attach to it (Dharmapada 171). Whoever was formerly heedless and afterwards overcomes his sloth; such a person illuminates this world just like the moon when freed from clouds (Dharmapada 172). Whoever was formerly heedless and afterwards does good deeds; such a person illuminates this world just like the moon when freed from clouds (Dharmapada 173). This work is so dark that only a few can see it clearly, like birds escape from a net but very few of them fly up straight (Dharmapada 174). Swans can only fly in the sky, man who has supernatural powers can only go through air by their psychic powers. The wise rise beyond the world when they have conquered all kinds of Mara (Dharmapada 175). Those who have transgressed the One Vehicle Law (the law of truthfulness), who tell lie, who don't believe in the law of cause and effect, there is no evil that they will not do (Dharmapada 176). Misers cannot go to the heaven, fools cannot indeed praise charity. A wise man rejoices in almsgiving and thus becomes happy thereafter (Dharmapada 177). Better than the lord of the earth, better than the lord of the heaven, better than all these lords is the fruit of a Stream-Winner (Dharmapada 178).

XIV. The Buddha ***(verses 179-196)***

No one surpasses the one whose conquest is not turned into defeat again. By what track can you lead him? The Awakened, the all-perceiving, the trackless? (Dharmapada 179). It is difficult to seduce the one that has eradicated all cravings and desires. By which way can you seduce him? The trackless Buddha of infinite range (Dharmapada 180). Even the gods envy the wise ones who are intent on meditation, who delight in the peace of renunciation (Dharmapada 181). It is difficult to obtain birth as a human being; it is difficult to have a life of mortals; it is difficult to hear the Correct Law; it is even rare to meet the Buddha (Dharmapada 182). Not to do evil, to do good, to purify one's mind, this is the teaching of the Buddhas (Dharmapada 183). The Buddhas say: "Nirvana is supreme, forbearance is the highest austerity. He is not a recluse who harms another, nor is he an ascetic who oppresses others." (Dharmapada 184). Not to slander, not to harm, but to restrain oneself in accordance with the fundamental moral codes, to be moderate in eating, to dwell in secluded abode, to meditate on higher thoughts, this is the teaching of the Buddhas (Dharmapada 185). Even a shower of gold pieces cannot satisfy lust. A wise man knows that lusts have a short taste, but long suffering (Dharmapada 186). Even in heavenly pleasures the wise man finds no delight. The disciple of the Supremely Enlightened One delights only in the destruction of craving (Dharmapada 187). Men were driven by fear to go to take refuge in the mountains, in the forests, and in sacred trees (Dharmapada 188). But that is not a safe refuge or no such refuge is supreme. A man who has gone to such refuge, is not delivered from all pain and afflictions (Dharmapada 189). On the contrary, he who take refuge in the Buddhas, the Dharma and the angha, sees with right knowledge (Dharmapada 190). With clear understanding of the four noble truths: suffering, the cause of suffering, the destruction of suffering, and the eightfold noble path which leads to the cessation of suffering (Dharmapada 191). That is the secure refuge, the supreme refuge. He who has gone to that refuge, is released from all suffering (Dharmapada 192). It is difficult to find a man with great wisdom, such

a man is not born everywhere. Where such a wise man is born, that family prospers (Dharmapada 193). Happy is the birth of Buddhas! Happy is the teaching of the True Law! Happy is the harmony in the sangha! Happy is the discipline of the united ones! (Dharmapada 194). Whoever pays homage and offering, whether to the Buddhas or their disciples, those who have overcome illusions and got rid of grief and lamentation (Dharmapada 195). The merit of him who reverences such peaceful and fearless Ones cannot be measured by anyone (196).

XV. Happiness (verses 197-208)

Oh! Happily do we live without hatred among the hateful! Among hateful men we dwell unhating! (Dharmapada 197). Oh! Happily do we live in good health among the ailing! Among the ailing we dwell in good health! (Dharmapada 198). Oh! Happily do we live without greed for sensual pleasures among the greedy! Among the greedy we dwell free from greed! (Dharmapada 199). Oh! Happily do we live without any hindrances. We shall always live in peace and joy as the gods of the Radiant Realm (Dharmapada 200). Victory breeds hatred, defeat breeds suffering; giving up both victory and defeat will lead us to a peaceful life (Dharmapada 201). There is no fire like lust; no evil like hatred. There is no ill like the body; no bliss higher than Nirvana (Dharmapada 202). Hunger is the greatest disease, aggregates are the greatest suffering. Knowing this as it really is, the wise realize Nirvana: supreme bliss (Dharmapada 203). Good health is a great benefit, contentment is the richest, trust is the best kinsmen, Nirvana is the highest bliss (Dharmapada 204). He who has tasted the flavour of seclusion and tranquility, will prefer to the taste of the joy of the Dharma, and to be free from fear and sin (Dharmapada 205). To meet the sage is good, to live with them is ever happy. If a man has not ever seen the foolish, he may ever be happy (Dharmapada 206). He who companies with fools grieves for a long time. To be with the foolish is ever painful as with an enemy. To associate with the wise is ever happy like meeting with kinsfolk (Dharmapada 207). Therefore, one should be with the wise, the learned, the enduring, the dutiful and the

noble. To be with a man of such virtue and intellect as the moon follows the starry path (Dharmapada 208).

XVI. Affection (verses 209-220)

He who applies himself to that which should be avoided, not cultivate what should be cultivated; forgets the good, but goes after pleasure. It's only an empty admiration when he says he admires people who exert themselves in meditation (Dharmapada 209). Be not friend with the pleasant, nor with the unpleasant. Not seeing what is pleasant is painful; seeing what is unpleasant is painful (Dharmapada 210). Therefore, one should hold nothing pleasant, for separation from those is suffering. Those who hold nothing pleasant and unpleasant have no fetters (Dharmapada 211). From pleasure springs grief; from pleasure springs fear. For him who is free from pleasure, there will be neither grief, nor fear (Dharmapada 212). From affection springs grief; from affection springs fear. For him who is free from affection, there will be neither grief nor fear (Dharmapada 213). From desire springs grief; from desire springs fear. For him who is free from desire, will be neither grief nor fear (Dharmapada 214). From lust springs grief; from lust springs fear. For him who is free from lust, there will be neither grief nor fear (Dharmapada 215). From craving springs grief; from craving springs fear. For him who is free from craving, there will be neither grief nor fear (Dharmapada 216). He who is perfect in virtue and insight, and established in the Correct Law, has realized the Truth and fulfils his own duties. He is truly admired by everyone (Dharmapada 217). He who has developed a wish for the Nirvana; he whose mind is thrilled with the three fruits (Sotapatti, Sakadagami and Anagami), he whose mind is not bound by material pleasures, such a man is called an "Upstream-bound One." (Dharmapada 218). A man who has gone away for a long time and returned safe from afar, his kinsmen and friends welcome him on his arrival (Dharmapada 219). Likewise, a man's good deeds will receive the well-doer who has gone from this world to the next, as kinsmen and friends receive a dear one on his return (Dharmapada 220).

XVII. Anger
(verses 221-234)

One should give up anger; one should abandon pride. One should overcome all fetters. No suffering befalls him who calls nothing his own (Dharmapada 221). He who controls his anger which arises as a rolling chariot. He is a true charioteer. Other people are only holding the rein (Dharmapada 222). Conquer anger by love; conquer evil by good; conquer stingy by giving; conquer the liar by truth (Dharmapada 223). One should speak the truth. One should not be angry. One should give when asked to. These are three good deeds that help carry men the realm of heaven (Dharmapada 224). Those sages who do no harm living beings, who always control their bodies, go to the deathless place where there is no more sorrow (Dharmapada 225). Those who are ever watchful, who always cultivate to train their minds and to discipline themselves, their defilements will come to an end (Dharmapada 226). Atula! There is an old saying, it is not one of today only: “They blame those who sit silent, they blame those who speak too much. They blame those who speak little too.” There is no one who is not blamed in this world (Dharmapada 227). There never was, there never will be, nor is there now, a person who is wholly blamed or wholly praised (Dharmapada 228). Examining day by day, the wise praise him who is of flawless life, intelligent, endowed with knowledge and virtue (Dharmapada 229). Who would dare to blame him who is like a piece of pure gold? Even the gods and Brahma praise him (Dharmapada 230). One should guard against the bodily anger, or physical action, and should control the body. One should give up evil conduct of the body. One should be of good bodily conduct (Dharmapada 231). One should guard against the anger of the tongue; one should control the tongue. One should give up evil conduct in speech. One should be of good conduct in speech (Dharmapada 232). One should guard against the anger of the mind; one should control the mind. One should give up evil conduct of the mind. One should practice virtue with the mind (Dharmapada 233). The wise are not only restrained in deed; they are also restrained in speech, and in mind too (Dharmapada 234).

XVIII. Impurities
(verses 235-255)

You are like a withered leaf now. The messenger of death is waiting for you. You are standing at the threshold of your departure, but you have no provision for your journey (Dharmapada 235). Make yourself an island. Be wise to strive quickly! When you cleanse your impurities, you will enter into the heavenly world of the Ariyas (gods) (Dharmapada 236). Your life has come to an end now. You stand in death presence. There is no resting place for you on the way, but you have no provision (are not prepared) for your journey (Dharmapada 237). Make an island for yourself. Be wise to strive quickly! When you cleanse your impurities, you will not come back again to birth and old age (Dharmapada 238). From ksana to ksana, a wise person should remove his own impurities as a goldsmith removes the dross of silver (Dharmapada 239). As rust sprung from iron eats itself away when arisen, just like ill deeds lead the doer to a miserable state (240). Non-recitation is the rust of incantation; non-repair is the rust of houses; sloth is the rust of bodily beauty; carelessness is the rust of the cultivator (watcher) (Dharmapada 241). Misconduct is the taint of a woman; stinginess is the taint of a donor. Taints are indeed all evil things, both in this world and in the next (Dharmapada 242). The worst taint is ignorance, the greatest taint. Oh! Bhikshu! Cast aside this taint and become taintless (Dharmapada 243). Life is easy for the shameless one who is impudent as a crow, back-biting, arrogant and evil (Dharmapada 244). But life is hard for a modest, for one who seeks purity, one who is detached, humble, clean and clear thinking (245). He who in this world destroys life, tells lie, takes others' wealth, commits adultery, is addicted to intoxicating liquors (Dharmapada 246). A person who has such actions, digs up his own good roots right in this life (Dharmapada 247). You should remember this: "Indiscipline begets evil (don't try to stop evil is not different from doing evil)." Don't let greed and wickedness drag you to grief for a long time (Dharmapada 248). Some people give according to their faith, or according to their pleasure. He who is envious of others' food and drink, will not attain

tranquility by day or by night (Dharmapada 249). He who fully cut off, uprooted and destroyed such feeling, gain peace by day and by night (Dharmapada 250). There is no fire like passion, no grip like hatred, no net like ignorance, no river like craving (Dharmapada 251). It is easy to see the faults of others, but it is difficult to perceive our own faults. A man winnows his neighbor's faults like chaff, but hides his own, as a dishonest gambler conceals a losing dice (Dharmapada 252). He who sees others' faults, is easy to get irritable and increases afflictions. If we abandon such a habit, afflictions will also be gone (Dharmapada 253). Among externalists, there is no track in the air. There is no saint (true monk). Sentient beings delight in worldly vanity. The Tathagatas are free from worldly vanity (Dharmapada 254). There is no track in the air. Among externalists there is no saint. The five aggregates are changing, not eternal. The tathagatas are never shaken (Dharmapada 255).

XIX. The Righteous (verses 256-272)

Violence is not dharma; he who uses it is not righteous. A wise man should distinguish both right and wrong (Dharmapada 256). Non-violence is Dharma; he who uses it is righteous. An intelligent person who is a guardian of the law, is called one who abides by the law (Dharmapada 257). A man is not called a learned man because he talks much. He who is peaceful, without hatred and fearless, is called learned and wise (Dharmapada 258). A man is not called a guardian of the Dharma because he talks much. He who hears little and sees Dharma mentally, acts the Dharma well, and does not neglect the Dharma, is indeed, a follower in the Dharma (Dharmapada 259). A man is not called an elder because his hair is gray. Ripe and wise is he in age (Dharmapada 260). A man in whom are truth, virtue, harmlessness, restraint and control, that wise man who is steadfast and free from impurity, is indeed called an elder (Dharmapada 261). A man who is jealous, selfish, and deceitful does not become good-natured by mere eloquence, nor by handsome appearance (Dharmapada 262). Only he who eradicates hatred, is indeed called good-natured (263).

Not by a shaven head does an undisciplined man who utters lies on the Dharma, become a monk. How can one who is full of desire and greed be a monk? (Dharmapada 264). A man who wholly subdues evil deeds, both small and big, is called a monk because he is a subduer of his passion (265). A man who only asks others for alms is not a mendicant! Not even if he has professed the whole Law (Dharmapada 266). A man who has transcended both good and evil; who follows the whole code of morality; who lives with understanding in this world, is indeed called a bhikshu (Dharmapada 267). A man who is dull and ignorant, by silence alone, does not become a sage (Dharmapada 268). A wise man is the one who weighs what is thought worthy to be weighed. One who understands both worlds, is called a sage (Dharmapada 269). A man is not one of the Noble because he harms living beings. Through his harmlessness towards all living creatures is he called a Noble (Dharmapada 270). Not only by mere morality and austerities, nor by much learning, nor even by serene meditation, nor by secluded lodging, thinking “I enjoy the bliss of renunciation, which no common people can know.” (Dharmapada 271). Do not be confident as such until all afflictions die out (Dharmapada 272).

XX. The Path ***(verses 273-289)***

The best of paths is the Eightfold Path. The best of truths are the Four Noble Truths. Non-attachment is the best of states. The best of men is he who has eyes to see (Dharmapada 273). This is the only way. There is no other way that leads to the purity of vision. You follow this way, Mara is helpless before it (Dharmapada 274). Entering upon that path, you will end your suffering. The way was taught by me when I understood the removal of thorns (arrows of grief) (Dharmapada 275). You should make an effort by yourself! The Tathagatas are only teachers. The Tathagatas cannot set free anyone. The meditative ones, who enter the way, are delivered from the bonds of Mara (Dharmapada 276). All conditioned, or created things are transient. One who perceives this with wisdom, ceases grief and achieves liberation. This is the path to purity (Dharmapada 277). All conditioned things are suffering. One who perceives this with wisdom, ceases grief and achieves liberation. This is the path of purity (Dharmapada 278). All conditioned things are without a real

self. One who perceives this with wisdom, ceases grief and achieves liberation. This is the path of purity (Dharmapada 279). One who does not strive when it is time to strive, who though young and strong but slothful with thoughts depressed; such a person never realizes the path (Dharmapada 280). Be watchful of speech, control the mind, don't let the body do any evil. Let purify these three ways of action and achieve the path realized by the sages (Dharmapada 281). From meditation arises wisdom. Lack of meditation wisdom is gone. One who knows this twofold road of gain and loss, will conduct himself to increase his wisdom (Dharmapada 282). Cut down the whole forest of passion, but not real trees. From the forest of desire springs fear. Let cut down the forest and be free! (Dharmapada 283). For as long as the smallest desire for women is not cut down, so long his mind still sticks to the world, like a sucking calf sticks to its mother-cow (Dharmapada 284). Cut down the love, as though you plucked an autumn lily with the fingers. Cultivate the path of peace. That is the Nirvana which expounded by the Auspicious One (Dharmapada 285). Here I shall live in the rainy season, here in the winter and the summer. These are the words of the fool. He fails to realize the danger (of his final destination) (Dharmapada 286). Death descends and carries away that man of drowsy mind greedy for children and cattle, just like flood sweeps away a sleeping village (Dharmapada 287). Nothing can be saved, nor sons, nor a father, nor even relatives; there is no help from kinsmen can save a man from death (Dharmapada 288). Realizing this fact, a wise man quickly clears the way that leads to Nirvana (Dharmapada 289).

XXI. Miscellaneous ***(verses 290-305)***

If by giving up a small happiness or pleasure, one may behold a larger joy. A far-seeing and wise man will do this (a wise man will leave the small pleasure and look for a larger one) (Dharmapada 290). He who wishes his own happiness by hurting others, or by making others unhappy, will be bound by hatred. He himself is entangled and gets trapped in the hatred (291). What should have been done is left undone; what should not have been done is done. This is the way the arrogant and wicked people increase their grief (Dharmapada 292). Those who always earnestly practice controlling of the body, follow not what should not be done, and constantly do what should be done. This is the way the mindful and wise people end all their sufferings and impurities (Dharmapada 293). Let's kill the mother of craving, the father of

arrogance, two warrior kings of wrong views of eternalism and nihilism. Let's destroy the kingdom of senses and officials of attachments. Let's turn to the Brahman of un grief (Dharmapada 294). Let's kill the mother of craving, the father of arrogance, two Brahman kings of the wrong views of eternalism and nihilism. Let's destroy the official of Doubt and turn to the ungrieving Brahman (Dharmapada 295). The disciples of Gotama are always well awake. Those who always contemplate the Enlightened One by day and night (Dharmapada 296). The disciples of Gotama are always well awake. Those who always contemplate the Dharma by day and night (Dharmapada 297). The disciples of Gotama are always awake. Those who always contemplate the Sangha by day and night (Dharmapada 298). The disciples of Gotama are always awake. Those who always contemplate the body by day and night (Dharmapada 299). The disciples of Gotama are always awakened. Those who always contemplate delight in harmlessness or compassion by day and night (Dharmapada 300). The disciples of Gotama are always awakened. Those who always contemplate delight in meditation by day and night (Dharmapada 301). It is difficult to renounce the world. It is difficult to be a householder. It is painful to associate with those who are not friends. It is painful to be wandering in the samsara forever. Reaching the enlightenment and let wander no more! Let's suffer no more! (Dharmapada 302). He who is full of faith and virtue, possessed of honor and holy wealth, revered and honoured wherever he goes (Dharmapada 303). Good men shine, even afar like the peaks of Himalaya, but wicked men fade away just like the arrow shot by night (Dharmapada 304). He who sits alone, sleeps alone, walks and stands alone, unwearied; he controls himself, will find joy in the forest (Dharmapada 305).

XXII. Woeful State ***(verses 306-319)***

The speaker of untruth goes down; also, he who denies what he has done, both sinned against truth. After death they go together to hells (Dharmapada 306). A yellow saffron robe does not make him a monk. He who is of evil character and uncontrolled or unrestrained; such an evil-doer, by his evil deeds, is born in a woeful state (Dharmapada 307). It is better to swallow a red-hot iron ball than to be an immoral and uncontrolled monk feeding on the alms offered by good people (Dharmapada 308). Four misfortunes occur to a careless man who commits adultery: acquisition of demerit, restlessness, moral blame and downward path (Dharmapada 309). There is acquisition of demerit as well as evil destiny. No joy of the frightened man. The king

imposes a heavy punishment. Therefore, man should never commit adultery (Dharmapada 310). Just as kusa grass cuts the hand of those who wrongly grasped. Even so the monk who wrongly practised ascetism leads to a woeful state (Dharmapada 311). An act carelessly performed, a broken vow, and a wavering obedience to religious discipline, no reward can come from such a life (Dharmapada 312). Thing should be done, let's strive to do it vigorously, or do it with all your heart. A debauched ascetic only scatters the dust more widely (Dharmapada 313). An evil deed is better not done, a misdeed will bring future suffering. A good deed is better done now, for after doing it one does not grieve (Dharmapada 314). Like a frontier fortress is well guarded, so guard yourself, inside and outside. Do not let a second slip away, for each wasted second makes the downward path (Dharmapada 315). Those who embrace the wrong views, are ashamed of what is not shameful, and are not ashamed of what is shameful, will not be able to avoid the hell (Dharmapada 316). Those who fear when they should not fear, and don't fear in the fearsome, embrace these false views, will not be able to avoid the hell (Dharmapada 317). Those who perceive faults in the faultless, and see no wrong in what is wrong; such men, embracing false doctrines, will not be able to avoid the hell (Dharmapada 318). Those who perceive wrong as wrong and what is right as right, such men, embracing right views and go to the blissful state (Dharmapada 319).

XXIII. The Elephant ***(verses 320-333)***

As an elephant in the battlefield endures the arrows shot from a bow, I shall withstand abuse in the same manner. Truly, most common people are undisciplined (who are jealous of the disciplined) (Dharmapada 320). To lead a tamed elephant in battle is good. To tame an elephant for the king to ride it better. He who tames himself to endure harsh words patiently is the best among men (Dharmapada 321). Tamed mules are excellent; Sindhu horses of good breeding are excellent too. But far better is he who has trained himself (Dharmapada 322). Never by those vehicles, nor by horses would one go to Nirvana. Only self-tamers who can reach Nirvana (Dharmapada 323). The elephant maned Dhanapalaka, with pungent juice flowing, uncontrollable and difficult to hold, eats no morsel; he longs for the elephant grove (Dharmapada 324). The stupid one, who is torpid, gluttonous, sleepy and rolls about lying like a hog nourished on pig-wash, that fool finds rebirth again and again (Dharmapada 325). In the past times, this mind went wandering wherever it

liked, as it wished and as it pleased. But now I shall completely hold it under control as a rider with his hook a rutting elephant (Dharmapada 326). Take delight in heedfulness, check your mind and be on your guard. Pull yourself out of the evil path, just like the elephant draws itself out of the mud (Dharmapada 327). If you get a prudent and good companion who is pure, wise and overcoming all dangers to walk with, let nothing hold you back. Let find delight and instruction in his companion (Dharmapada 328). If you do not get a prudent and good companion who is pure, wise and overcoming all dangers to walk with; then like a king who has renounced a conquered kingdom, you should walk alone as an elephant does in the elephant forest (Dharmapada 329). It is better to live alone than to be fellowship with the ignorant (the fool). To live alone doing no evil, just like an elephant roaming in the elephant forest (Dharmapada 330). It is pleasant to have friends when need arises. Enjoyment is pleasant when shared with one another. Merit is pleasant when life is at its end. Shunning of (giving up) all evil is pleasant (Dharmapada 331). To revere the mother is pleasant; to revere the father is pleasant; to revere the monks is pleasant; to revere the sages is pleasant (Dharmapada 332). To be virtue until old age is pleasant; to have steadfast faith is pleasant; to attain wisdom is pleasant; not to do evil is pleasant (Dharmapada 333).

XXIV. Craving (verses 334-359)

Craving grows like a creeper which creeps from tree to tree just like the ignorant man wanders from life to life like a fruit-loving monkey in the forest (Dharmapada 334). Whoever binds to craving, his sorrows flourish like well-watered birana grass (Dharmapada 335). Whoever in this world overcomes this unruly craving, his sorrows fall away just like water-drops from a lotus leaf (Dharmapada 336). This is my advice to you: “Root out craving; root it out, just like birana grass is rooted out. Let not Mara crush you again and again as a flood crushes a reed! (Dharmapada 337). Latent craving is not conquered, suffering recovers and grows again and again, just like a tree hewn down grows up again as long as its roots is unrooted (Dharmapada 338). If in any man, the thirty-six streams of craving are still flowing, such deluded person is still looking for pleasure and passion, and torrential thoughts of lust sweep him away (Dharmapada 339). Streams of pleasure and passion flow in all directions, just like the creeper sprouts and stands. Seeing the creeper that has sprung up in your mind, cut it off with wisdom (Dharmapada 340).

Common people are subject to attachment and thirst; they are always happy with pleasure; they run after passion. They look for happiness, but such men caught in the cycle of birth and decay again and again (Dharmapada 341). Men who are crazed with craving, are terrified like hunted hares. The more they hold fast by fetters, bonds, and afflictions, the longer they suffer (Dharmapada 342). Men who are crazed with craving, are terrified just like hunted hares. Therefore, a monk who wishes his own passionlessness, should first banish craving (Dharmapada 343). He who is free from desire for the household, finds pleasure (of asceticism or monastic life) in the forest, yet run back to that very home. Look at that man! He runs right back into that very bondage again! (Dharmapada 344). To a wise man, the bondage that is made of hemp, wood or iron, is not a strong bond, the longing for wives, children, jewels, and ornaments is a greater and far stronger attachment (Dharmapada 345). The wise people say that that bond is very strong. Such fetters seem supple, but hard to break. Break them! Cut off desire and renounce the world! (Dharmapada 346). A man infatuated with lust falls back into the stream as a spider into the web spun by itself. He who cuts off this bond, retire from the world, with no clinging, will leave all sorrow behind (Dharmapada 347). Leave the past behind; let go the future; and give up the present; crossing the shore of existence, with mind released from everything, will not again undergo birth and old age (Dharmapada 348). Men who are disturbed by evil thoughts, swayed by strong passions and yearned only for pleasure; his craving grows more and more. Surely, he strengthens his own fetters (Dharmapada 349). He who wants to subdue evil thoughts, should meditate on the impurities of the body. Be mindful to make an end of craving, and to stop Mara's bond (Dharmapada 350). He who has reached the goal, without fear, without craving and without desire, has cut off the thorns of life. This is his final mortal body (Dharmapada 351). He who is without craving, without attachment; who understands subtleties of words and meanings; they are truly a great wise who bear the final mortal body (Dharmapada 352). I have overcome myself, I do know all. I am attached to none. I have renounced all, I am free from all craving; having by myself attained supernatural knowledge, to whom shall I call my teacher? (Dharmapada 353). No gift is better than the gift of Truth (Dharma). No taste is sweeter than the taste of truth. No joy is better than the joy of Truth. No conquest is better than the conquest of craving; it overcomes all suffering (Dharmapada 354). Riches ruin the foolish, not the seekers of Nirvana. He who craves for wealth destroys himself as if he were ruining others (Dharmapada 355). Human beings are damaged by lust just as weeds damage the fields. Therefore, what is given to those who are lustless, yields great reward (Dharmapada 356). Human beings are damaged by hatred in just the same manner as weeds damage the fields. Therefore, to give to those who

are free from hatred, yields great reward (Dharmapada 357). Human beings are damaged by delusion just like weeds damage the fields. Therefore, to give to those who are free from delusion, yields great reward (Dharmapada 358). Human beings are damaged by craving just like weeds damage the fields. Therefore, to give to those who rid of craving, yields great reward (Dharmapada 359).

XXV. The Bhikshu ***(verses 360-382)***

It is good to have control of the eye; it is good to have control of the ear; it is good to have control of the nose; it is good to have control of the tongue (Dharmapada 360). It is good to have control of the body; it is good to have control of speech; it is good to have control of everything. A monk who is able to control everything, is free from all suffering (Dharmapada 361). He who controls his hands and legs; he who controls his speech; and in the highest, he who delights in meditation; he who is alone, serene and contented with himself. He is truly called a Bhikshu (Dharmapada 362). The Bhikshu who controls his tongue, who speaks wisely of the Dharma, who is pure and humble, his speech is indeed sweet (Dharmapada 363). That Bhikshu who dwells in the Dharma (makes the Dharma his own garden); who delights in the Dharma; who meditates on the Dharma, will never fall away from the pure path (Dharmapada 364). Let's not despise what one has received; nor should one envy the gain of others. A monk who envies the gain of others, does not attain the tranquility of meditation (Dharmapada 365). Though receiving little, if a Bhikshu does not disdain his own gains, even the gods praise such a monk who just keeps his life pure and industrious (Dharmapada 366). He who has no thought of "I" and "mine," for whatever towards his mind and body he does not grieve for that which he has not. He is indeed called a Bhikshu (Dharmapada 367). A Bhikshu who abides in loving-kindness, who is pleased with with the Buddha's Teaching, will attain to a state of peace and happiness, and emancipate from all conditioned things (Dharmapada 368). When you empty the water in this boat, it will move faster. In the same manner, if you cut off passion and hatred in yourself, you will reach Nirvana faster (Dharmapada 369). He who cuts off five: lust, hatred, ignorance, egoism, doubt; renounces five: attachment to form, to formless, to conceit, to restlessness, and ignorance; cultivates five more: faith, effort, watchfulness, concentration, wisdom. A monk who escapes from the five fetters: lust, hate, delusion, pride, false views; is called one who has crossed the flood

(Dharmapada 370). Meditate monk! Meditate! Be not heedless. Do not let your mind whirl on sensual pleasures. Don't wait until you swallow a red-hot iron ball, then cry, "This is sorrow!" (Dharmapada 371). There is no concentration in one who lacks wisdom, nor is there wisdom in him who lacks concentration. He who has both concentration and wisdom is near Nirvana (Dharmapada 372). A monk who has retired to a lonely place, who has calmed his mind, who perceives the doctrine clearly, experiences a joy transcending that of men (Dharmapada 373). He who always reflects on the rise and fall of the aggregates, he experiences joy and happiness. He is deathless (Dharmapada 374). A wise monk must first control the senses, practise equanimity, follow discipline as laid down in the sutra (Dharmapada 375). Let him be cordial in his ways and refined in behavior; he is filled with joy and make an end of suffering (Dharmapada 376). You should cast off lust and hatred just as the jasmine creeper sheds its withered flowers (Dharmapada 377). The monk whose body is calm, whose mind and speech are calm, who has single-mindedly, and who refuses the world's seductions (baits of the world), is truly called a peaceful one (Dharmapada 378). Censure or control yourself. Examine yourself. Be self-guarded and mindful. You will live happily (Dharmapada 379). You are your own protector. You are your own refuge. Try to control yourself as a merchant controls a noble steed (Dharmapada 380). He who is full of joy, full of faith in the Buddha's Teaching, will attain the peaceful state, the cessation of conditioned things, and supreme bliss (Dharmapada 381). The Bhikkhu, though still young, ceaselessly devotes himself to the Buddha's Teaching, illumines this world like the moon escaped from a cloud (Dharmapada 382).

XXVI. The Brahmana ***(verses 383-423)***

Strive hard to cut off the stream of desires. Oh! Brahman! Knowing that all conditioned things will perish. Oh! Brahman! You are a knower of the Unmade Nirvana! (Dharmapada 383). Abiding in the two states of tranquility and insight, a Brahman is freed from all fetters and reaches the other shore (Dharmapada 384). There exists neither the hither nor the farther shore, nor both the hither and the farther shore. He who is undistressed and unbound, I call him a Brahman (Dharmapada 385). He who is meditative, stainless and secluded; he who has done his duty and is free from afflictions; he who has attained the highest goal, I call him a Brahman (Dharmapada 386). The sun shines in the day; at night shines the moon; the armor shines the warrior king;

the Brahman is bright in his meditation. But the Buddha shines in glory ceaselessly day and night (Dharmapada 387). He who has discarded evil is called a Brahmana. He who lives in peace called a Sramana. He who gives up all impurities is called a Pabbajita (religious recluse) (Dharmapada 388). One should not hurt a Brahmana, nor should a Brahmana let himself become angry on the one who hurt him (return evil for evil). Shame on him who strikes a Brahmana! More shame on him who let himself become angry, or who returns evil for evil! (Dharmapada 389). Brahmana! This is no small advantage. He who refrains from the pleasures of the senses; where non-violence is practiced, suffering will cease (Dharmapada 390). He who does no evil in body, speech and mind, who has firmly controlled these three, I called him a Brahmana (Dharmapada 391). If from anyone one should understand the doctrine preached by the Fully Enlightened One, one should reverence him profoundly as a Brahmin worship before the ritual fire (Dharmapada 392). Not by matted hair, nor by family, nor by noble birth, one becomes a Brahmana. But he in whom there exists both truth and righteousness; he who practices truth and Dharma; he who makes himself holiness, I call him a Brahmana (Dharmapada 393). What will matted or shaved hair do? What is the use of garment of goatskin, or yellow saffron robe? What is the use of polishing the outside when the inside is full of passions? (Dharmapada 394). The person who wears dust-heap robes, but who is lean and whose veins stand out, who meditates alone in the forest, I call him a Brahmana (Dharmapada 395). I do not call him a Brahmana merely because he is born of a Brahmin family or his mother is a Brahmin; nor do I call him who is wealthy a Brahmana. However, the poor man who is detached, I call him a Brahmana (Dharmapada 396). He who is fetter-free, who trembles not, who is unshackable (goes beyond ties or free from all ties), I call him a Brahmana (Dharmapada 397). He who has cut the strap of hatred, the thong of craving, and the rope of heresies, who has thrown up the cross bar of ignorance, who is enlightened, I call him a Brahmana (Dharmapada 398). He who is never angry, who endures reproach, whose powerful army is tolerance, I call him a Brahmana (Dharmapada 399). He who is never angry, but is dutiful and virtuous, free from craving, who is pure and restrained; who bears his final body, I call him a Brahmana (Dharmapada 400). He who does not cling to sensual pleasures, like water on a lotus leaf, like a mustard seed on the point of a needle, I call him a Brahmana (Dharmapada 401). He who realizes even here in this world the destruction of his sorrow, whose burden is ended and whose sufferings are over, I call him a Brahmana (Dharmapada 402). He whose knowledge is deep and wisdom is profound, who knows right from wrong, who has reached the highest goal (realizes the truth), I call him a Brahmana (Dharmapada 403). He who is not intimate either with householders or with the homeless ones, who

wanders without an abode, who has no desires, I call him a Brahmana (Dharmapada 404). He who does not use the rod to damage creatures, big or small, who neither harms nor kills, I call him a Brahmana (Dharmapada 405). He who is friendly among the hostile, who is peaceful among the violent, who is unattached among the attached, I call him a Brahmana (Dharmapada 406). He whose passion, hatred, pride and hypocrisy fall off like a mustard seed from the point of a needle, I call him a Brahmana (Dharmapada 407). He whose speech is truthful, useful, free from harshness that is inoffensive, I call him a Brahmana (Dharmapada 408). He who takes nothing that is not given, good or bad, long or short, small or great, I call him a Brahmana (Dharmapada 409). He who, in this life or the next, has no desires and emancipated, I call him a Brahmana (Dharmapada 410). He who has no longings, who is free from doubt through knowledge, who immerses himself in the deathless, I call him a Brahmana (Dharmapada 411). He who has gone beyond the bondage of good and evil, who is pure and without grief, I call him a Brahmana (Dharmapada 412). He who is desireless and spotless as the moon, who is pure, serene and unperturbed, I call him a Brahmana (Dharmapada 413). He who has passed beyond the muddy road, the ocean of life the delusion, and reaches the other shore; who is meditative, free from craving and doubts, free from attachment or clinging to a so-called Nirvana, I call him a Brahmana (Dharmapada 414). He who, in this very world, gives up sensual pleasures, wanders homeless, has renounced all desire for existence, I call him a Brahmana (Dharmapada 415). He who, in this very life, gives up craving, wanders homeless, who destroys craving and becoming, I call him a Brahmana (Dharmapada 416). He who is free from human ties and transcending celestial ties, who is completely delivered from all ties, I call him a Brahmana (Dharmapada 417). He who gives up pleasurable and unpleasurable, who is cool and undefiled, who has conquered the three worlds, I call him a Brahmana (Dharmapada 418). He who, in every way, knows the death and rebirth of beings, who is non-attached, happy and awakened, I call him a Brahmana (Dharmapada 419). He whose ways are known to neither gods, nor gandhabba, nor men, who has exhausted his sins and become a saint, I call him a Brahmana (Dharmapada 420). He who owns nothing, whether in the past, present and future, who is poor and attached to nothing, I call him a Brahmana (Dharmapada 421). He who is brave like a bull, noble, wise, pure, the conqueror, the desireless, the cleanser of defilements, the enlightened, I call him a Brahmana (Dharmapada 422). The sage who knows his former abodes; who sees the blissful and the woeful states; who has reached the end of births; who, with superior wisdom, who has perfected himself; who has completed all that needed to be done, I call him a Brahmana (Dharmapada 423).

Chapter Three

The Quintessence of the Buddha's Teachings on the Kasaya in the Dharmapada Sutra

Kasaya means the monk's robe or cassock. A rectangular piece of fabric composed of 'patches' which is worn on a cord around the neck. It symbolizes the patchwork robe of Sakyamuni Buddha. According to Buddhist teachings, there are ten advantages of wearing the robes: the robes exhibit one's feeling of repentance and shame; they keep the body from heat and cold and keep away mosquitoes, gadflies and poisonous insects; they show the proper manner of a monk; devas and humans pay respect to them as they worship stupas and temples; they show the mind of detachment; they are in accord with the way of extinction of evil passions; any evil acts can be easily discovered when robes are worn; those wearing the robes do not required any other ornaments; those wearing the robes readily practice the Eightfold Noble Path; and those wearing the robes diligently practice the Way without the impure minds. The quintessence of the Buddha's teachings on Kasaya always widely spreads all over the Garden of Flowers of Dharmapada. *And in the Dharmapada Sutra, Chapter I, Chapter on The Twin Verses, the Buddha taught: Wearing a yellow saffron robe with an impure mind. What will the robe do if truthfulness is lacking and discipline or self-control is denied? (Dharmapada 9). He who drops all stain, stands on virtue, learns discipline and speaks the truth. Then the yellow robe will fit him (Dharmapada 10). Also, in the Dharmapada Sutra, Chapter XXII, Chapter on Woeful State, the Buddha taught: A yellow saffron robe does not make him a monk. He who is of evil character and uncontrolled or unrestrained; such an evil-doer, by his evil deeds, is born in a woeful state (Dharmapada 307).*

Chapter Four

The Quintessence of Buddha's Teachings on Heedlessness in the the Dharmapada Sutra

I. An Overview & Meanings of Heedlessness:

In Buddhist teachings, heedlessness means sloth. The Buddha knows very well the mind of human beings. He knows that the foolish indulge in heedlessness, while the wise protect heedfulness. So he advises the wise with right effort, heedfulness and discipline to build up an island which no flood can overflow. Who is heedless before but afterwards heedless no more, will outshine this world, like a moon free from clouds. To the Buddhas, a person who has conquered thousands of thousands of people in the battlefield cannot be compared with a person who is victorious over himself because he is truly a supreme winner. A person who controls himself will always behave in a self-tamed way. And a self well-tamed and restrained becomes a worthy and reliable refuge, very difficult to obtain. A person who knows how to sit alone, to sleep alone, to walk alone, to subdue oneself alone will take delight in living in deep forests. Such a person is a trustworthy teacher because being well tamed himself, he then instructs others accordingly. So, the Buddha advises the well-tamed people to control themselves. Only the well tamed people, the heedful people, know the way to stop contentions, quarrels and disputes and how to live in harmony, in friendliness and in peace. To overcome the heedlessness, before practicing meditation, devout Buddhists should always remember the Buddha's teachings in the Dharmapada Sutra. One who conquers himself is greater than one who is able to conquer a thousand men in the battlefield. Self-conquest is, indeed, better than the conquest of all other people. To conquer oneself, one must be always self-controlled and disciplined one's action. Oneself is indeed one's own saviour, who else could be the saviour? With self-control and cultivation, one can obtain a wonderful saviour. Whoever was formerly heedless and afterwards overcomes his sloth; such a person

illuminates this world just like the moon when freed from clouds. Before teaching others, one should act himself as what he teaches. It is easy to subdue others, but to subdue oneself seems very difficult. He who sits alone, sleeps alone, walks and stands alone, unwearied; he controls himself, will find joy in the forest. You are your own protector. You are your own refuge. Try to control yourself as a merchant controls a noble steed.

According to Buddhism, with laxness, one would not let the body and mind to follow the rules but does whatever one pleases. While to devote oneself entirely (wallow) in endless greed and lust and to let delusive thoughts of love and hate freely arise is to be condemned ourselves to the firepit and the boiling cauldron. With laxness, one would not let the body and mind to follow the rules but does whatever one pleases. Non-attachments in Buddhist point of view means non-attachment to greed, anger, afflictions, love-attachment, delusion, stupidity, arrogance, doubt, improper views, and so on. Besides, in Zen, non-attachment to words and language is also considered a detachment of one of the great obstructions in practice. The Buddha knows very well the mind of human beings. He knows that the foolish indulge in heedlessness, while the wise protect heedfulness. So he advises the wise with right effort, heedfulness and discipline to build up an island which no flood can overflow. Who is heedless before but afterwards heedless no more, will outshine this world, like a moon free from clouds. To the Buddhas, a person who has conquered thousands of thousands of people in the battlefield cannot be compared with a person who is victorious over himself because he is truly a supreme winner. A person who controls himself will always behave in a self-tamed way. And a self well-tamed and restrained becomes a worthy and reliable refuge, very difficult to obtain. A person who knows how to sit alone, to sleep alone, to walk alone, to subdue oneself alone will take delight in living in deep forests. Such a person is a trustworthy teacher because being well tamed himself, he then instructs others accordingly. So, the Buddha advises the well-tamed people to control themselves. Only the well tamed people, the heedful people, know the way to stop contentions, quarrels and disputes and how to live in harmony, in friendliness and in peace. Honestly speaking, for monks and nuns in temples, cultivating in non-laxness, not devoting oneself in

greed and lust, and non-attachment... is relatively simple and easy than that of lay people, who, everyday, have to live with so many robbers: greed, anger, ignorance, arrogance, doubt, wrong views, killing, stealing, sexual misconducts, and lying... that are always waiting to harm and to destroy completely our path of cultivation. And the robbers of laxness and attachment... are considered dangerous robbers among the above mentioned ten robbers. But lay people have no other choices, if they want to have a life of peace, mindfulness and happiness, they have to cultivate no matter how difficult it is.

II. The Quintessence of Buddha's Teachings on Heedlessness in the the Dharmapada Sutra:

To overcome the heedlessness, before practicing meditation, devout Buddhists, especially lay people, should always remember the Buddha's teachings in the Dharmapada Sutra. One who conquers himself is greater than one who is able to conquer a thousand men in the battlefield. Self-conquest is, indeed, better than the conquest of all other people. To conquer oneself, one must be always self-controlled and disciplined one's action. Oneself is indeed one's own saviour, who else could be the saviour? With self-control and cultivation, one can obtain a wonderful saviour. Whoever was formerly heedless and afterwards overcomes his sloth; such a person illuminates this world just like the moon when freed from clouds. Before teaching others, one should act himself as what he teaches. It is easy to subdue others, but to subdue oneself seems very difficult. He who sits alone, sleeps alone, walks and stands alone, unwearied; he controls himself, will find joy in the forest. You are your own protector. You are your own refuge. Try to control yourself as a merchant controls a noble steed.

Attachments in Buddhist point of view are attachments to greed, anger, afflictions, love-attachment, delusion, stupidity, arrogance, doubt, improper views, and so on. Our world is a world of desire. Every living being comes forth from desire and endures as a combination of desires. We are born from the desires of our father and mother. Then, when we emerge into this world, we become infatuated with many things, and become ourselves well-springs of desire. We relish physical comforts and the enjoyments of the senses. Thus, we are strongly attached to the body. But if we consider this attachment, we will see

that this is a potential source of sufferings and afflictions. For the body is constantly changing. We wish we could remain alive forever, but moment after moment the body is passing from youth to old age, from life to death. We may be happy while we are young and strong, but when we contemplate sickness, old age, and the ever-present threat of death, anxiety overwhelms us. Thus, we seek to elude the inevitable by evading the thought of it. The lust for life and the fear of death are forms of attachment. We are also attached to our clothes, our car, our storied houses, and our wealth. Besides, we are also attached to memories concerning the past or anticipations of the future. Zen practitioners should always have this attitude ‘Looking but not seeing, hearing but not listening, smelling but not noticing the scent.’ Why is it described as ‘looking, but not seeing?’ Because the person is returning the light to shine within, and introspecting. Why is it ‘hearing, but not listening?’ Because he is turning the hearing to listen his own nature. Why does it say, ‘smelling, but not noticing the scent?’ Because he has gathered back his body and mind, and is not disturbed any longer by scent. At this time, the cultivator’s eyes contemplate physical forms, but the forms do not exist for him. His ears hear sounds, but the sounds do not exist for him. His nose smells scents, but those scents do not exist for him. His tongue tastes flavors, but for him, those flavors do not exist. His body feels sensations, but does not attach itself to those sensations. His mind knows of things, but does not attach to them.

The Buddha did show us that the quintessence of Dharmapada is always ready to eliminate the ill-smelling of Heedlessness, so in the Dharmapada Sutra, Chapter II, Chapter on Heedlessness, from verse 21 to verse 32, He taught: Heedfulness (Watchfulness) is the path of immortality. Heedlessness is the path of death. Those who are heedful do not die; those who are heedless are as if already dead (Dahrapada 21). Those who have distinctly understood this, advance and rejoice on heedfulness, delight in the Nirvana (Dahrapada 22). Owing to perseverance and constant meditation, the wise men always realize the bond-free and strong powers to attain the highest happiness, the supreme Nirvana (Dahrapada 23). If a man is earnest, energetic, mindful; his deeds are pure; his acts are considerate and restraint; lives according to the Law, then his glory will increase (Dahrapada 24). By sustained effort, earnestness, temperance and self-control, the wise

man may make for himself an island which no flood can overwhelm (Dahrapada 25). The ignorant and foolish fall into sloth. The wise man guards earnestness as his greatest treasure (Dahrapada 26). Do not indulge in heedlessness, nor sink into the enjoyment of love and lust. He who is earnest and meditative obtains great joy (Dahrapada 27). When the learned man drives away heedlessness by heedfulness, he is as the wise who, climbing the terraced heights of wisdom, looks down upon the fools, free from sorrow he looks upon sorrowing crowd, as a wise on a mountain peak surveys; the ignorant far down on the ground (Dahrapada 28). Heedful among the heedless, awake among the sleepers, the wise man advances as does a swift racehorse outrun a weak jade (Dahrapada 29). It was through earnestness that Maghavan rised to the lordship of the gods. Earnestness is ever praised; negligence is always despised (blamed) (Dahrapada 30). A mendicant who delights in earnestness, who looks with fear on thoughtlessness, cannot fall away, advances like a fire, burning all his fetters both great and small (Dahrapada 31). A mendicant who delights in earnestness, who looks with fear on thoughtlessness, cannot fall away, he is in the presence of Nirvana (Dahrapada 32). *In Chapter IV, Chapter on Flowers, the Buddha taught: Mara never finds the path of those who are virtuous, careful in living and freed by right knowledge (Dharmapada 57). In Chapter XIII, Chapter on the World, the Buddha taught: Do not follow the evil law, do not live in heedlessness. Do not embrace false views, do not be a world-upholder (Dharmapada 167). Eagerly try not to be heedless, follow the path of righteousness. He who observes this practice lives happily both in this world and in the next (Dharmapada 168). In Chapter XXIV, Chapter on Craving, the Buddha taught: Craving grows like a creeper which creeps from tree to tree just like the ignorant man wanders from life to life like a fruit-loving monkey in the forest (Dharmapada 334). In conclusion, the Buddha reminded his disciples, in Chapter VIII, Chapter on Thousand, He taught: “One who conquers himself is greater than one who is able to conquer a thousand men in the battlefield. Self-conquest is, indeed, better than the conquest of all other people (103). To conquer oneself, one must be always self-controlled and disciplined one’s action. Oneself is indeed one’s own saviour, who else could be the saviour? With self-control and cultivation, one can obtain a*

wonderful saviour. Whoever was formerly heedless and afterwards overcomes his sloth; such a person illuminates this world just like the moon when freed from clouds. Before teaching others, one should act himself as what he teaches. It is easy to subdue others, but to subdue oneself seems very difficult. He who sits alone, sleeps alone, walks and stands alone, unwearied; he controls himself, will find joy in the forest. You are your own protector. You are your own refuge. Try to control yourself as a merchant controls a noble steed.”

Chapter Five

The Quintessence of the Buddha's Teachings On the Mind in the Dharmapada Sutra

In Buddhism, the mind is the root of all dharmas. The "Intent" is the "Discriminating Mind," the sixth consciousness. Not only does the "Mind" make discriminations, it is filled with idle thoughts. The six consciousnesses can also be said to be a perceptive nature. That is, from the six sense organs: eyes, ears, nose, tongue, body, and mind, the functions of seeing, hearing, smelling, tasting, feeling, and knowing arise. When people commit offenses, they do it with the six sense organs. When they cultivate, they also do it with the six sense organs. If you can remain unperturbed by external states, then you are cultivating. If you are turned by external states, then you will fall. In Contemplation of the Mind Sutra, the Buddha taught: "All my tenets are based on the mind that is the source of all dharmas." The mind has brought about the Buddhas, the Heaven, or the Hell. It is the main driving force that makes us happy or sorrowful, cheerful or sad, liberated or doomed. There are several Sanskrit and Pali terms for mind such as Mana, Citta, Vijnana, and Vinnana. "Mind" is another name for Alaya-vijnana. Unlike the material body, immaterial mind is invisible. We are aware of our thoughts and feelings and so forth by direct sensation, and we infer their existence in others by analogy. Let's look inside ourselves to see that the mind has no form at all. The image comes and goes; the mind sees the image coming and going. The sound comes and goes; the mind hears the sound coming and going. Because the mind is formless, it can reflect all things coming and going in countless forms. Also, because it is formless, the mind could manifest as the image we see, and as the sound we hear. Zen practitioners should see that they are all states of mind only. Let's look at our mind to see thoughts coming and going, arising and vanishing. The mind is just like a mirror that shows us the images of all things reflected. All images come and go, but the reflectivity is still there, unmoving and undying. In ancient times, the reason zen patriarchs awoke their disciples by clapping two hands, for when two hands clap

they cause a sound; the sound comes and goes, but the nature of hearing ability is still there even in our sleep, unchanging, unmoving and undying. Devout Buddhists should always remember that clear mind is like the full moon in the sky. Sometimes clouds come and cover it, but the moon is always behind them. Clouds go away, then the moon shines brightly. So, devout Buddhists should not worry about clear mind. It is always there. Remember, when thinking comes, behind it is clear mind. When thinking goes, there is only clear mind. Thinking comes and goes, comes and goes without any exceptions. We must not be attached to the coming or the going of the thinking. We live together and act together in harmonious spirit. Acting together means cutting off my opinions, cutting off my condition, cutting off my situation. To be able to do this, our mind will naturally become empty mind. When our mind becomes empty mind, it is like a white paper. Then our true opinion, our true condition, our true situation will appear. In our daily cultivation, when we bow together and chant together, recite Buddha names together and eat together, our minds become one mind. It is like on the sea, when the wind comes, naturally there are many waves. When the wind dies down, the waves become smaller. When the wind stops, the water becomes a mirror, in which everything is reflected, mountains, trees, clouds, etc. Our mind is the same. When we have many desires and many opinions, there are many big waves. But after we sit in meditation and act together for some time, our opinions and desires disappear. The waves become smaller and smaller. Then our mind is like a clear mirror, and everything we see or hear or smell or taste or touch or think is the truth. Mental or Intellectual consciousness. “Citta” is a Sanskrit term, temporarily considering and recognizing mind or thought. The mind that is attending, observing, thinking, reflecting, imagining (thought, intention, aim, wish, memory, intelligence, reason). Consciousness or mind: This is consciousness itself. It naturally functions in five ways corresponding to the five sense-organs. “Citta” refers to mental processes in general and is commonly said in Indian texts to be synonymous with Manas (sentience) and Vijnana (consciousness). In Tibetan Buddhist epistemology, it is said to refer to a “main mind,” which is accompanied by “mental factors.” The definition of Mind varies with different people in different cultures. If you ask an ordinary

Vietnamese where his mind is and chances are he will point to his heart or chest; however, when you ask the same question of a Westerner and he will indicate his head. According to the Buddha, mind (or heart as the seat of thought or intelligence or mental factors) is defined as clarity and knowing. It is formless which no one can see it; however, it is our mind which has created the actions which cause us to experience suffering and to be born in cyclic existence or samsara. All our physical, verbal and mental actions depend on our mind. The function of the mind is to perceive, to apprehend and to know its objects. It discerns and discriminates between forms, qualities, aspects and so forth. The only way to reach Buddhahood is by training in the control and transformation of our mind until we are completely free from all obscurations and defilements. In English “mind” means “heart,” “spirit,” “psyche,” or “soul.” Mind with a small “m” means the seat of the intellect. Mind with a capital “M” stands for absolute reality. From the standpoint of Zen experience, “mind” means total awareness. In other words, just listening when hearing. In Zen, the moon is a symbol of the mind. The mind is just like the moon shining bright and helping us see all things; but the mind is not a thing we can point at; the mind has neither shadow nor shape. Existence is the mind manifesting; its true nature is the emptiness. We can hear the sound of a pebble hitting the surface of a road; the sound is the mind manifesting. We can see a banner waving in the wind; the flapping is the mind manifesting. That’s all! “Citta” is defined as the whole system of vijnanas, originally pure, or mind. Citta is generally translated as “thought.” In the Lankavatara Sutra as well as in other Mahayana sutras, citta may better be rendered “mind.” When it is defined as “accumulation” or as “store-house” where karma seeds are deposited, it is not mere thought, it has an ontological signification also. In Buddhism, there is no distinction between mind and consciousness. Both are used as synonymous terms. In The Dhammapada Sutta, the Buddha taught: “Mind fore-runs deeds; mind is chief, and mind-made are they.” According to Great Master Ying-Kuang: “The mind encompasses all the ten directions of dharma realms, including Buddha dharma realm, Bodhisatva dharma realm, Pratyeka-Buddha dharma realm, Sravaka dharma realm, Heaven dharma realm, Human dharma realm, Asura dharma realm, Animal dharma realm, Hungry Ghost

dharma realm, and Hell dharma realm. One mind can give rise to everything. Buddhas arise from within the cultivator's mind, Hells also arise from the cultivator's mind." According to Most Venerable Dhammananda in *The Gems of Buddhist Wisdom*, mind may be defined as simply the awareness of an object since there is no agent or a soul that directs all activities. It consists of fleeting mental states which constantly arise and perish with lightning rapidity. "With birth for its source and death for its mouth, it persistently flows on like a river receiving from the tributary streams of sense constant accretions to its flood." Each momentary consciousness of this everchanging lifestream, on passing away, transmits its whole energy, all the indelibly recorded impressions, to its successor. Every fresh consciousness therefore consists of the potentialities of its predecessors and something more. As all impressions are indelibly recorded in this everchanging palimpsest-like mind, and as all potentialities are transmitted from life to life, irrespective of temporary physical disintegrations, reminiscence of past births or past incidents become a possibility. Mind is like a double-edged weapon that can equally be used either for good or evil. One single thought that arises in this invisible mind can even save or destroy the world. One such thought can either populate or depopulate a whole country. It is mind that creates one's paradise and one's hell. The mind is so closely linked with the body that mental states affect the body's health and well-being. Some doctors even confirm that there is no such thing as a purely physical disease. Unless these bad mental states are caused by previous evil acts, and they are unalterable, it is possible so to change them as to cause mental health and physical well-being to follow thereafter. Man's mind influences his body profoundly. If allowed to function viciously and entertain unwholesome thoughts, mind can cause disaster, can even kill a being; but it can also cure a sick body. When mind is concentrated on right thoughts with right effort and understanding, the effect it can produce is immense. A mind with pure and wholesome thoughts really does lead to a healthy and relaxed life. According to Buddhism, mind is the thinking consciousness that coordinates the perceptions of the sense organs, a mind which does not depend on any of the five sense faculties, but on the immediately preceding continuum of mind. Mental consciousness apprehends not only objects (form, sound, taste, smell, touch) in the present time, but it

also apprehends objects in the past and imagines objects even in the future. Mental consciousness will go with us from one life to another, while the first five consciousnesses are our temporary minds. Consciousness is also one of the five skandhas. The function of Manovijnana is by hypothesis to reflect on Manas, as the eye-vijnana reflects on the world of forms and the ear-vijnana on that of sounds; but in fact as soon as Manas evolves the dualism of subject and object out of the absolute unity of the Alaya, Manovijnana and indeed all the other Vijnanas begin to operate. Thus, in the Lankavatara Sutra, the Buddha said: "Buddhist Nirvana consists in turning away from the wrongfully discriminating Manovijnana. For with Manovijnana as cause (hetu) and support (alambana), there takes place the evolution of the seven Vijnanas. Further, when Manovijnana discerns and clings to an external world of particulars, all kinds of habit-energy (vasana) are generated therefrom, and by them the Alaya is nurtured. Together with the thought of "me and mine," taking hold of it and clinging to it, and reflecting upon it, Manas thereby takes shape and is evolved. In substance (sarira), however, Manas and Manovijnana are not different the one from the other, they depend upon the Alaya as cause and support. And when an external world is tenaciously held as real which is no other than the presentation of one's own mind, the mentation-system (citta-kalapa), mutually related, is evolved in its totality. Like the ocean waves, the Vijnanas set in motion by the wind of an external world which is the manifestation of one's own mind, rise and cease. Therefore, the seven Vijnanas cease with the cessation of Manovijnana." Practitioners should always be mindful that our body is changing, and our mind is wandering east and west. Let's keep practicing until we can realize that our mind is originally serene like the nature of the water: serene, unchanging and unmoving, despite the waves rising and falling, and despite the bubbles forming and popping. Zen practitioners should see our mind just like an ox. Meditation is like taming an ox, but as a matter of fact, we do not need to tame anything; just watch the ox constantly. We know we see the mind when a thought arises. Until we no longer see the ox nor the ox keeper, then we have already seen that all things are empty in nature. Devout Buddhists should always remember that all things are playing in our mind. When we look around, we cannot see the mind, but we cannot say there is no

mind, because the consciousness arises and vanishes. We cannot say there is something called mind, because there is no trace of it at all. Thoughts come and go just like illusions. If we try to keep thoughts in our mind, we are trying to keep illusions; and there is no way we can get out of the sufferings and afflictions of the Saha World. However, Zen practitioners should not try to empty any thought in our mind, because that is impossible. Just realize the law of dependent origination; just see the emptiness nature of all things. Let's open our eyes and see things, we will see that all things are empty in nature!

As a matter of fact, in Buddhism, the mind has brought about the Buddhas, the Heaven, or the Hell. It is the main driving force that makes us happy or sorrowful, cheerful or sad, liberated or doomed. In Zen, it means either the mind of a person in the sense of all his powers of consciousness, mind, heart and spirit, or else absolutely reality, the mind beyond the distinction between mind and matter. It is for the sake of giving practitioners an easier understanding of Mind, Buddhist teachers usually divide the mind into aspects or layers, but to Zen, Mind is one great Whole, without parts or divisions. The manifesting, illuminating, and nonsubstantial characteristics of Mind exist simultaneously and constantly, inseparable and indivisible in their totality. *In Buddhist Scriptures, the Buddha Has Eight Advices For Practitioners on Cultivating the Minds as Follows:* According to the Lotus Sutra, the Buddha gave eight advices on cultivating the minds for all practitioners who follow Bodhisattva Path as follows: "First, a Bodhisattva does not harbor an envious or deceitful mind. Second, he does not harbor a mind that slights or abuses other learners of the Buddha-way even if they are beginners, nor does he have a mind that seeks out their excesses and shortcomings. Third, if there are people who seek the Bodhisattva-way, he should not have a mind that distresses them, causing them to feel doubt and regret, nor does he say discouraging things to them. Fourth, he should not have a mind that indulges in discussions about the laws or engage in dispute but should devote himself to cultivation of the practice to save all living beings. Fifth, he should have a mind that thinks of saving all living beings from the sufferings through his great compassion. Sixth, he should have a mind that thinks of the Buddhas as benevolent fathers. Seventh, he should have a mind that always thinks of the Bodhisattvas as his great

teachers. Eighth, he should have a mind that preaches the Law equally to all living beings.”

Besides, In the Dharmapada Sutra, the Buddha Did Show Us That the Fragrance of Dharmapada Is Always Ready to Eliminate the Artificial Scent of the Mind, So He Taught: Dharmapada Sutra includes verses on the basics of the Buddha's teaching, enjoying tremendous popularity in the countries of Theravada Buddhism. However, Dharmapada belongs to world literature and it is equally popular in Buddhist as well as non-Buddhist countries, as it contains ideas of universal appeal besides being a sutra of Buddhist teachings. *In the Dharmapada Sutra, Chapter on the Twin Verses, the Buddha taught:* Of all dharmas, mind is the forerunner, mind is chief. We are what we think, we have become what we thought (what we are today came from our thoughts of yesterday). If we speak or act with a deluded mind or evil thoughts, suffering or pain follows us, as the wheel follows the hoof of the draught-ox (Dharmapada 1). Of all dharmas, mind is the forerunner, mind is chief. We are what we think, we have become what we thought. If we speak or act with a pure mind or thought, happiness and joy follow us, as our own shadow that never leaves (Dharmapada 2). As rain penetrates and leaks into an ill-thatched hut, so does passion enter an untrained mind or uncultivated mind (Dharmapada 13). As rain does not penetrate a well-thatched hut, so does passion not enter a cultivated mind (Dharmapada 14). Even if a man recites few sutras, but acts in accordance with the teaching, overcoming all lust, hatred and ignorance, with true knowledge and serene mind, clinging to nothing here and hereafter, he shares the fruits of a monastic life (20). *In the Dharmapada Sutra, Chapter on Heedfulness, the Buddha taught:* Heedfulness (Watchfulness) is the path of immortality. Heedlessness is the path of death. Those who are heedful do not die; those who are heedless are as if already dead (21). Those who have distinctly understood this, advance and rejoice on heedfulness, delight in the Nirvana (22). Owing to perseverance and constant meditation, the wise men always realize the bond-free and strong powers to attain the highest happiness, the supreme Nirvana (23). If a man is earnest, energetic, mindful; his deeds are pure; his acts are considerate and restraint; lives according to the Law, then his glory will increase (24). By sustained effort, earnestness, temperance and

self-control, the wise man may make for himself an island which no flood can overwhelm (25). The ignorant and foolish fall into sloth. The wise man guards earnestness as his greatest treasure (26). *In the Dharmapada Sutra, Chapter on Mind, the Buddha taught:* The wavering and restless, or unsteady mind, difficult to guard, difficult to hold back; a wise man steadies his trembling mind and thought, as a fletcher makes straight his arrow (33). As a fish drawn from its watery abode and thrown upon the dry land, our thought quivers all over in its effort to escape the realm of Mara (34). It is good to control the mind, which is difficult to hold in and flighty, rushing wherever it wishes; a controlled mind brings happiness (35). The mind is hard to perceive, extremely subtle, flits whenever it wishes. Let the wise person guard it; a guarded mind is conducive to happiness (36). Traveling far, wandering alone, bodiless, lying in a cave, is the mind. Those who subdue it are freed from the bonds of Mara (37). He whose mind is not steady, he who does not know the True Law, he whose confidence wavers, the wisdom of such a person will never be perfect (38). He whose mind is free from lust of desires, he who is not affected by hatred, he who has renounced both good and evil, for such a vigilant one there is no fear (39). Knowing that this body is as fragile as a jar, establishing this mind as firm as a fortress, he should be able to fight Mara with the weapon of wisdom. He should be able to guard his conquest and be without attachment (40). In a short period of time, this body will lie on the ground, cast aside, without consciousness, even as a useless piece of dry log (41). Whatever harm an enemy may do to an enemy, or a hater to a hater, an ill-directed mind can do one far greater harm (42). What neither mother, nor father, nor any other relative can do, a well-directed mind can do one far greater good (43). *In the Dharmapada Sutra, Chapter on the Worthy, the Buddha taught:* Like the earth, Arhats who are balanced and well-disciplined, resent not. He is like a pool without mud; no new births are in store for him (Dharmapada 95). Those Arhats whose mind is calm, whose speech and deed are calm. They have also obtained right knowing, they have thus become quiet men (Dharmapada 96). *In the Dharmapada Sutra, Chapter on Thousand, the Buddha taught:* A recitation composed of a thousand words without sense, is no better than one single beneficial word upon hearing which one is immediately pacified (100). *In the Dharmapada*

Sutra, Chapter on Impurities, the Buddha taught: Some people give according to their faith, or according to their pleasure. He who is envious of others' food and drink, will not attain tranquility by day or by night (249). He who fully cut off, uprooted and destroyed such feeling, gain peace by day and by night (250). There is no fire like passion, no grip like hatred, no net like ignorance, no river like craving (251). *In the Dharmapada Sutra, Chapter on the Elephant, the Buddha taught:* In the past times, this mind went wandering wherever it liked, as it wished and as it pleased. But now I shall completely hold it under control as a rider with his hook a rutting elephant (Dharmapada 326). Take delight in heedfulness, check your mind and be on your guard. Pull yourself out of the evil path, just like the elephant draws itself out of the mud (Dharmapada 327). *In the Dharmapada Sutra, Chapter on Bhikshus, the Buddha taught:* He who controls his hands and legs; he who controls his speech; and in the highest, he who delights in meditation; he who is alone, serene and contented with himself. He is truly called a Bhikshu (362). Though receiving little, if a Bhikshu does not disdain his own gains, even the gods praise such a monk who just keeps his life pure and industrious (366). He who has no thought of "I" and "mine," for whatever towards his mind and body he does not grieve for that which he has not. He is indeed called a Bhikshu (367). A Bhikshu who abides in loving-kindness, who is pleased with with the Buddha's Teaching, will attain to a state of peace and happiness, and emancipate from all conditioned things (368)."

Chapter Six

The Quintessence of the Buddha's Teachings on Ordinary People in the Dharmapada Sutra

According to Buddhism, although Sinners and Saints are of the same fundamental nature that is the Buddha-nature. The saint is the opposite of the common or unenlightened man. The Sainted ones are those who are wise and good, and are correct in all their characters. While ordinary people who always examine themselves and realize they are just unenlightened mortal filled with greed, hatred and ignorance, as well as an accumulation of infinite other transgressions in the past, present and future. Ordinary people is a term for “the common man,” or a man of lower caste of character or profession. In Buddhism, an ordinary person unenlightened by Buddhism, an unbeliever, sinner; childish, ignorant, foolish; the lower orders. In Mahayana, the mind of ordinary people is the mind of those who have not reached the path of seeing (darsana-marga), and so have not directly perceived emptiness (sunyata). Due to this, they assent (tán thành) to the false appearances of things and do not perceive them in terms of their true nature, i.e., emptiness. In Theravada, this refers to beings who have worldly aspirations (loka-dharma). They are contrasted with noble people, which includes those who have attained one of the supramundane paths, from stream-enterers up to Arhats.

The Buddha Did Show Us That the Fragrance of Dharmapada Is Always Ready to Eliminate the Ill-smelling of Ordinary People's Behaviors. So, in the Dharmapada Sutra, Chapter V, Chapter on the Fools, from verse 60 to verse 75, the Buddha taught: “Long is the night to the wakeful; long is the road to him who is tired; long is samsara to the foolish who do not know true Law (Dharmapada 60). If a traveler does not meet a companion who is better or at least equal, let him firmly pursue his solitary career, rather than being in fellowship with the foolish (Dharmapada 61). These are my sons; this is my wealth; with such thought a fool is tormented. Verily, he is not even the owner of himself. Whence sons? Whence wealth? (Dharmapada 62). A foolish man who knows that he is a fool, for that very reason a wise

man; the fool who think himself wise, he is indeed a real fool (Dharmapada 63). If a fool associates with a wise man even all his life, he will understand the Dharma as little as a spoon tastes the flavour of soup (Dharmapada 64). An intelligent person associates with a wise man, even for a moment, he will quickly understand the Dharma, as the tongue tastes the flavour of soup (Dharmapada 65). A fool with little wit, goes through life with the very self as his own greatest enemy. In the same manner, evil doers do evil deeds, the fruit of which is bitter (Dharmapada 66). The deed is not well done of which a man must repent, and the reward of which he receives, weeping, with tearful face; one reaps the fruit thereof (Dharmapada 67). The deed is well done when, after having done it, one repents not, and when, with joy and pleasure, one reaps the fruit thereof (Dharmapada 68). As long as the evil deed done does not bear fruit, the fool thinks it is as sweet as honey; but when it ripens, then he comes to grief (Dharmapada 69). Let a fool, month after month, eats only as much food as can be picked up on the tip of a kusa blade; but he is not worth a sixteenth part of them who have comprehended the truth (Dharmapada 70). An evil deed committed may not immediately bear fruit, just as newl drawn milk does not turn sour at once. In the same manner, smouldering, it follows the fool like fire covered with ashes (Dharmapada 71). The knowledge and fame that the fool gains, so far from benefiting; they destroy his bright lot and cleave his head (Dharmapada 72). The fool always desires for an undue reputation or undeserved honour, precedence among the monks, authority in the monasteries, honour among other families (Dharmapada 73). Let both monks and laymen think, “by myself was this done; in every work, great or small, let them refer to me.” Such is the ambition of the fool; his desires and pride increase (Dharmapada 74). One is the path that leads to worldly gain, and another is the path leads to nirvana. Once understand this, the monks and the lay disciples of the Buddha, should not rejoice in the praise and worldly favours, but cultivate detachment (Dharmapada 75).”

In English “mind” means “heart,” “spirit,” “psyche,” or “soul.” Mind with a small “m” means the seat of the intellect. Mind with a capital “M” stands for absolute reality. From the standpoint of Zen experience, “mind” means total awareness. In other words, just listening when hearing. According to Most Venerable Dhammananda

in *The Gems of Buddhist Wisdom*, mind may be defined as simply the awareness of an object since there is no agent or a soul that directs all activities. It consists of fleeting mental states which constantly arise and perish with lightning rapidity. “With birth for its source and death for its mouth, it persistently flows on like a river receiving from the tributary streams of sense constant accretions to its flood.” Each momentary consciousness of this everchanging lifestream, on passing away, transmits its whole energy, all the indelibly recorded impressions, to its successor. Every fresh consciousness therefore consists of the potentialities of its predecessors and something more. As all impressions are indelibly recorded in this everchanging palimpsest-like mind, and as all potentialities are transmitted from life to life, irrespective of temporary physical disintegrations, reminiscence of past births or past incidents become a possibility. Mind is like a double-edged weapon that can equally be used either for good or evil. One single thought that arises in this invisible mind can even save or destroy the world. One such thought can either populate or depopulate a whole country. It is mind, that creates one’s paradise and one’s hell. Citta or Mind is defined as the whole system of vijñanas, originally pure, or mind. Citta is generally translated as “thought.” In the *Lankavatara Sutra* as well as in other Mahayana sutras, citta may better be rendered “mind.” When it is defined as “accumulation” or as “store-house” where karma seeds are deposited, it is not mere thought, it has an ontological signification also. In *The Dhammapada Sutta*, the Buddha taught: “Mind fore-runs deeds; mind is chief, and mind-made are they.” The mind is like a monkey, let it moves wherever it will; however, the *Diamond Sutra* suggests: “Cultivate the mind and the awareness so that your mind abides nowhere.” The mind without resting place (a mind which does not abide anywhere, a mind which let “bygone be bygone). The mind without resting place, detached from time and space, the past being past may be considered as a non-past or non-existent, so with present and future, thus realizing their unreality. The result is detachment, or the liberated mind, which is the Buddha-mind, the bodhi-mind, the mind free from ideas or creation and extinction, of beginning and end, recognizing that all forms and natures are of the Void, or Absolute. According to Great Master Chi-Sun, the Twelfth Patriarch of the Thirteen Patriarchs of Chinese Pureland

Buddhism, there are two kinds of karma, mind power and karmic power. Even though karmic power is great, the mind power is even greater. Because karma does not have an inherent nature. It means that karma is not a pre-existing phenomenon, but it relies entirely on the mind to arise. Therefore, if the mind gives it importance, then the karma will become stronger. The mind can give rise to karma, it can also destroy it.

In Buddhism, there is no distinction between mind and consciousness. Both are used as synonymous terms. Mind always deeply affects the whole body of sentient beings. If allowed to function viciously and entertain unwholesome thoughts, mind can cause disaster, it can even kill a being, but it can cure a sick body. When the mind is concentrated on right thoughts with right effort and understanding the effect it can produce is immense. A mind with pure and wholesome thoughts really does lead to healthy relaxed living. Thus, the Buddha taught: “No enemy can harm one so much as one’s own thoughts of craving, thoughts of hate, thoughts of jealousy, and so on. A man who does not know how to adjust his mind according to circumstances would be like a corpse in a coffin. Turn your mind to yourself, and try to find pleasure within yourself, and you will always find therein an infinite source of pleasure ready for your enjoyment. It is only when the mind is controlled and is kept to the right road of orderly progress that it becomes useful for its possessor and for society. A disorderly mind is a liability both to its owner and to others. All the havoc in the world is created by men who have not learned the way of mind control, balance and poise. Calmness is not weakness. A calm attitude at all times shows a man of culture. It is not too difficult for a man to be calm when things are favourable, but to be calm when things are going wrong is difficult indeed. Calmness and control build up a person’s strength and character. The mind is influenced by bad mood, provoke, emotion, and worry. We should not come to any hasty decision regarding any matter when you are in a bad mood or when provoked by someone, not even when you are in good mood influenced by emotion, because such decision or conclusion reached during such a period would be a matter you could one day regret. Angry is the most dangerous enemy. Mind is your best friend and worst foe. You must try to kill the passions of lust, hatred and ignorance that are latent in

your mind by means of morality, concentration and wisdom. The secret of happy, successful living lies in doing what needs to be done now, and not worrying about the past and the future. We cannot go back into the past and reshape it, nor can we anticipate everything that may happen in the future. There is one moment of time over which we have some conscious control and that is the present. In *The Gems of Buddhism Wisdom*, Most Venerable Dhammanada confirmed: "If you want to get rid of your enemies you should first kill your anger which is the greatest enemy within you. Furthermore, if you act inconsiderately, you are fulfilling the wishes of your enemies by unknowingly entering into their trap. You should not think that you can only learn something from those who praise and help you and associate with you very close. There are many things you can learn from your enemies also; you should not think they are entirely wrong just because they happen to be your enemies. You cannot imagine that sometimes your enemies also possess certain good qualities. You will not be able to get rid of your enemies by returning evil for evil. If you do that then you will only be inviting more enemies. The best and most correct method of overcoming your enemies is by radiating your kindness towards them. You may think that this is impossible or something nonsensical. But this method is very highly appreciated by all wise people. When you come to know that there is someone who is very angry with you, you should first try to find out the main cause of that enmity; if it is due to your mistake, you should admit it and should not hesitate to apologize to him. If it is due to certain misunderstandings between both of you, you must have a heart-to-heart talk with him and try to enlighten him. If it is due to jealousy or some other emotional feeling you must try to radiate your loving-kindness towards him so that you will be able to influence him through your mental energy. Buddhist practitioners should always cultivate tolerance, for tolerance helps you to avoid hasty judgments, to sympathize with other people's troubles, to avoid captious criticism, to realize that even the finest human being is not infallible; the weakness you find in other people can be found in yourself too. Humility is not weakness; humility is the wise man's measuring-rod for learning the difference between what is and what is yet to be. The Buddha himself started his ministry by discarding all his princely pride in an act of humility. He attained sainthood during his life, but never lost his

naturalness, never assumed superior airs. His dissertations and parables were never pompous. He had time for the most humble men. Be patient with all. Anger leads one through a pathless jungle. While it irritates and annoys others, it also hurts oneself, weakens the physical body and disturbs the mind. A harsh word, like an arrow discharged from a bow, can never be taken back even if you would offer a thousand apologies for it. According to Bikkhu Piyananda in *The Gems of Buddhism Wisdom*, you cannot run away from your mind. By meditation, you can train the mind to keep calm and be free from disturbances either from within or outside. Apply concentrated awareness to the internal confusions and mental conflicts, and observe or pay attention to all the changing states of your mind. When the mind is properly developed, it brings happiness and bliss. If the mind is neglected, it runs you into endless troubles and difficulties. The disciplined mind is strong and effective, while the wavering mind is weak and ineffective. The wise train their minds as thoroughly as a horse-trainer train their horses. Therefore, you should watch your mind. When you sit alone, you should observe the changing conditions of the mind. The task is only a matter of observing the changing states, not fighting with the mind, or avoid it, or try to control it. When the mind is in a state of lust, be aware that we are having a mind of lust. When the mind is in a state of hatred or when it is free from hatred, be aware that we are having a mind of hatred or free from hatred. When you have the concentrated mind or the scattered mind, you should be aware that we are having a concentrated or a scattered mind. You should always remember that your job is to observe all these changing conditions without identifying yourself with them. Your job is to turn your attention away from the outside world and focus in yourself. This is very difficult, but it can be done.

Also, in the *Dharmapada Sutra*, Chapter I, Chapter on The Twin Verses, the Buddha taught: Of all dharmas, mind is the forerunner, mind is chief. We are what we think, we have become what we thought (what we are today came from our thoughts of yesterday). If we speak or act with a deluded mind or evil thoughts, suffering or pain follows us, as the wheel follows the hoof of the draught-ox (*Dharmapada 1*). Of all dharmas, mind is the forerunner, mind is chief. We are what we think, we have become what we thought. If we speak or act with a pure

mind or thought, happiness and joy follow us, as our own shadow that never leaves (Dharmapada 2). As rain penetrates and leaks into an ill-thatched hut, so does passion enter an untrained mind or uncultivated mind (Dharmapada 13). As rain does not penetrate a well-thatched hut, so does passion not enter a cultivated mind (Dharmapada 14). Also, in the Dharmapada Sutra, Chapter III, Chapter on the Mind, from verse 33 to verse 43, the Buddha taught: The wavering and restless, or unsteady mind, difficult to guard, difficult to hold back; a wise man steadies his trembling mind and thought, as a fletcher makes straight his arrow (Dharmapada 33). As a fish drawn from its watery abode and thrown upon the dry land, our thought quivers all over in its effort to escape the realm of Mara (Dharmapada 34). It is good to control the mind, which is difficult to hold in and flighty, rushing wherever it wishes; a controlled mind brings happiness (Dharmapada 35). The mind is hard to perceive, extremely subtle, flits whenever it wishes. Let the wise person guard it; a guarded mind is conducive to happiness (Dharmapada 36). Traveling far, wandering alone, bodiless, lying in a cave, is the mind. Those who subdue it are freed from the bonds of Mara (Dharmapada 37). He whose mind is not steady, he who does not know the True Law, he whose confidence wavers, the wisdom of such a person will never be perfect (Dharmapada 38). He whose mind is free from lust of desires, he who is not affected by hatred, he who has renounced both good and evil, for such a vigilant one there is no fear (Dharmapada 39). Whatever harm an enemy may do to an enemy, or a hater to a hater, an ill-directed mind can do one far greater harm (Dharmapada 42). What neither mother, nor father, nor any other relative can do, a well-directed mind can do one far greater good (Dharmapada 43). Also, in the Dharmapada Sutra, Chapter VII, Chapter on the Worthy, the Buddha taught: Like the earth, Arhats who are balanced and well-disciplined, resent not. He is like a pool without mud; no new births are in store for him (Dharmapada 95). Those Arhats whose mind is calm, whose speech and deed are calm. They have also obtained right knowing, they have thus become quiet men (Dharmapada 96). Also, in the Dharmapada Sutra, Chapter XXIII, Chapter on the Elephant, the Buddha taught: In the past times, this mind went wandering wherever it liked, as it wished and as it pleased. But now I shall completely hold it under control as a rider with his hook

a rutting elephant (Dharmapada 326). Take delight in heedfulness, check your mind and be on your guard. Pull yourself out of the evil path, just like the elephant draws itself out of the mud (Dharmapada 327).

Chapter Seven

The Quintessence of the Buddha's Teachings On the Wise in the Dharmapada Sutra

A real knower in Buddhism means the one who understands things as they really are, that is seeing the impermanent, unsatisfactory, and non-substantial or non-self nature of the five aggregates of clinging in ourselves. It is not easy to understand ourselves because of our wrong concepts, baseless illusions, perversions and delusions. It is so difficult to see the real person. The Buddha taught that to be a real knower, we must first see and understand the impermanence of the five aggregates. He compares material form or body to a lump of foam, feeling to a bubble, perception to a mirage, mental formations or volitional activities to water-lily plant which is without heartwood, and consciousness to an illusion. The Buddha says: "Whatever material form there be whether past, future or present, internal, external, gross or subtle, low or lofty, far or near that material form is empty, unsubstantial and without essence. In the same manner, the remaining aggregates: feeling, perception, mental formation, and consciousness are also empty, unsubstantial and without essence. Thus, the five aggregates are impermanent, whatever is impermanent, that is suffering, unsatisfactory and without self. Whenever you understand this, you understand yourselves." A wise man means a person who is always dwelling in virtues, developing consciousness and understanding, ardent and sagacious. He always succeeds in disentangling this tangle. Also a wiseman is one who is well-trained in true sages' teaching and pays proper attention to things deserving attention. Such a holy disciple always lives with control over his sense-organs, contented, blameless in order to attain the ultimate goal of the holy life for which many good young men and women fo forth from home into homelessness. When all his cankers have been got rid of by such various ways, he is indeed a holy disciple who has totally destroyed all defilements, cut off all fetters and ended the cycle of births and deaths here and now in this very life.

Knower in Buddhist point of view is the one who understands of truth, and at the same time does not misunderstand of the law of causation. According to the Sangiti Sutta, there are seven qualities of the true man: knower of the dhamma, knower of the meaning, knower of self, knower of moderation, knower of the right time, knower of groups, and knower of persons. Wise people clearly understand all the Dharmas spoken by the Buddhas. Wise people see beings doing foolish things and out of pity for beings, they cultivate the Bodhisattva conduct and dedicate all their accumulated good roots to them. Besides, wise people constantly look within and examine themselves again and again. In fact, only wise people can really be considered sincere Buddhists. Zen Master Won Hyo taught: "All men know how to satisfy their hunger with food, but few know enough to learn Dharma as a cure for their ignorance. Wisdom and practice are like two wheels of a cart. benefiting others, and also benefiting oneself, they are like the two wings of a bird... The four elements soon disassociate; they cannot be long maintained. As evening draws near, you regret that you did not practice early in the morning. The worldly pleasure which you enjoy now becomes suffering in the future. Why then are you attached to this pleasure? One moment of patience becomes lasting pleasure. Why then do you not practice?"

The Buddha did show us that the Fragrance of Dharmapada always widely spreads all over and mingles with the fragrance of the Wise. Thus, in the Dharmapada Sutra, Chapter VI, Chapter on the Wise, from verse 76 to verse 89, the Buddha taught: Should you see an intelligent man who points out faults and blames what is blame-worthy, you should associate with such a wise person. It should be better, not worse for you to associate such a person (Dharmapada 76). Those who advise, teach or dissuade one from evil-doing, will be beloved and admired by the good, but they will be hated by the bad (Dharmapada 77). Do not associate or make friends with evil friends; do not associate with mean men. Associate with good friends; associate with noble men (Dharmapada 78). Those who drink the Dharma, live in happiness with a pacified mind; the wise man ever rejoices in the Dharma expounded by the sages (Dharmapada 79). Irrigators guide the water to where they want, fletchers bend the arrows, carpenters control their timber, and the wise control or master themselves (Dharmapada 80). As a solid rock is

not shaken by the wind; likewise, the wise are not moved by praise or blame (Dharmapada 81). Water in a deep lake is clear and still; similarly, on hearing the Buddha teachings, the wise become extremely serene and peaceful (Dharmapada 82). Good people give up all attachments, they don't talk about sensual craving. The wise show neither elation nor depression; therefore, they are not affected by happiness or sorrow (Dharmapada 83). Neither for the sake of oneself, nor for the sake of another, a wise man does nothing wrong; he desires not son, wealth, or kingdom by doing wrong; he seeks his own success not by unjust means, then he is good, wise and righteous (Dharmapada 84). Few are among men who crosses and reaches the other shore; the rest of mankind only run about the bank (Dharmapada 85). Those who preach and act according to the teachings, are those who are crossing the realm of passions which is so hard to cross, and those who will reach the other shore (Dharmapada 86). A wise man should abandon the way of woeful states and follows the bright way. He should go from his home to the homeless state and live in accordance with the rules for Sramanas (Dharmapada 87). A wise man should purge himself from all the impurities of the mind, give up sensual pleasures, and seek great delight in Nirvana (Dharmapada 88). Those whose minds are well-trained and well-perfected in the seven factors of enlightenment, who give up of grasping, abandon defiled minds, and eradicate all afflictions. They are shining ones and have completely liberated and attained Nirvana even in this world (Dharmapada 89).

Chapter Eight

The Quintessence of the Buddha's Teachings On Arhats in the Dharmapada Sutra

In Buddhism, there are four titles applied to four grades of sramanas: First, Yellow and Blue Flower Sramanas. Second, Lotus Sramanas. Third, Meek Sramanas. Fourth, Ultra Meek Sramanas. In these four grades, Arahanta is the highest position. Arhat literally means “foe destroyer,” or “worthy of respect.” In early Indian Buddhism, the arhat was the most respected figure in the Buddhist community, for arhat was the one who had attained nirvana, who had severed affliction and would not be reborn into the world of suffering. According to the Theravada School, Arhat is the highest rank of attainment in Theravada Buddhism. Arahant is one who has cut off all afflictions and reached the stage of “Nothing left to learn.” This is the highest stage of the four kinds of holy phalas in Hinayana Buddhism. And it has been using as one of the Buddha’s ten epithets. However, in most recent Mahayana Buddhist writings, Mahayana teachers imply arhats, along with the pratyekabuddhas as low practice. They disparage the Arhats’s lower vehicle practices for being self-centered and incomplete in the wisdom of emptiness. Arhat is one who has overcome all afflictions. Arhat is one who has done what needs to be done, and attained enlightenment and is no longer subject to death and rebirth. A sravaka who has attained the highest rank. Arahant represents the example of a virtually pure superhuman teacher. So, he is an object of veneration and a merit-field which other Buddhists should follow to cultivate. Some people consider Arahant’s ideal as low, compared to the Bodhisattva ideal; however, devoted Buddhists should always remember that both of them are on the same level, but each ideal has its own special meaning. Arhat is one of the fruitions of the path of cultivation. One who attains the fruit of Arhat, or fourth stage of Sainthood, and is no more reborn anywhere. After his death he attains Parinirvana. The highest rank attained by Sravakas. An Arhat is a Buddhist saint who has attained liberation from the cycle of Birth and Death, generally through living a monastic life in accordance with the

Buddha's teachings. This is the supreme goal of Theravada practice, as contrasted with Bodhisattvahood in Mahayana practice. No longer learning (Asaiksa) or beyond learning stage refers to the stage of Arhatship in which no more learning or striving for religious achievement is needed (when one reaches this stage) because he has cut off all illusions and has attained enlightenment. The state of arhatship, the fourth of the sravaka stages; the preceding three stages requiring study; there are nine grades of arhats who have completed their course of learning.

The term 'Arahanta' is a Pali term for "Worthy One." It also means the one who kills or destroys enemies or defilements. So, an Arahant is a man who killed or destroyed all defilements like lust, hatred, and delusion, etc. This is an ideal phala of Theravada Buddhism; a person who has extinguished all defilements (asrava) and afflictions (klesa) so thoroughly that they will not reappear in the future. At death, the arhat enters Nirvana, and will not be reborn again. Although arhats are commonly castigated in Mahayana literature for pursuing a "selfish" goal of personal nirvana, they are also said to be worthy of respect and to have attained a higher level of spiritual development. The figure of the lo-han (arhat) became widely popular in East Asia, particularly in Ch'an, which emphasized personal striving for liberation. The earliest known representations of the arhat in China date to the seventh century, and the arhat motif became widespread in the ninth and tenth centuries. Today groups of 500 arhat figures are often seen in Ch'an monasteries, and some larger complexes have a separate "arhat hall." It should also be mentioned that the term "arhat" is also applied to Buddhas, because they too have eliminated all defilements and enter nirvana at death. In early Buddhism, "Arahant" denotes a person who has gained insight into the true nature of things and the Buddha was the first Arahant. After the first conversion, five brothers of Kondanna also became Arahantas. According to the Pali Nikayas such as Samyutta Nikaya, Anguttara Nikaya, and Majjhima Nikaya, Arahantas are those who comprehend the formula of the twelve causes (nidanas), had eradicated the three taints or affluences (asravas), practiced the seven factors of enlightenment (sambojjhanga), got rid of the five hindrances (nivaranas), freed himself from the three roots of evil, and ten fetters. He practiced self-restraint and concentration, and acquired

various supernatural powers, and awakened the nature of the misery of samsara. He practices four dhyanas, eight attainments. He obtained eight kinds of super knowledge, threefold knowledge, resulted in the liberation in the end. This freedom made him an Arahant who destroyed the fetter of rebirth in the cycle of samsara and enjoyed himself in Nirvana, and was worthy of being revered in this world.

According to the Sthaviras, Arhats are perfect beings; but according to the Mahasanghikas, Arhats are not perfect, they are still troubled by doubts and are ignorant of many things. Thus, Mahayana Buddhism advises Buddhists not to hold up Arhats as ideals. Rather those should be emulated as ideals who during aeons of self-sacrifice and continuous struggle to save sentient beings and to attain Buddhahood. In the Book of Kindred Sayings, the Buddha does not make any statement differentiating between Himself and an Arahant: “The Tathagata, Brethren, who being Arahant, is fully enlightened, he it is who doth cause a way to arise which had not arisen before; who doth bring about a way not brought about before; who doth proclaim a way not proclaimed before; who is the knower of a way, who understands a way, who is skilled in a way. And now, brethren, his disciples are wayfarers who follow after him. That, brethren, is the distinction, the specific feature which distinguishes the Tathagata who, being Arahant, is fully enlightened, from the brother who is free by insight.” According to the “Buddhist Images of Human Perfection”, Nathan Katz showed that: “The Arahant is said to be equal to the Buddha in terms of spiritual attainment, as they have both completely overcome the asava. According to the Milindapanha, Arahants outshining all other Bhiksus, overwhelming them in glory and splendor, because they are emancipated in heart. Arahantship is called the jewel of emancipation.

Arhat still has three meanings: Worthy of offerings, Slayer of thieves, and Patience with the nonproduction of dharmas. First, worthy of offerings. One who is worthy of offerings, or worthy of worship or respect from humans and gods, one of the ten titles of a Tathagata. It is said that if you make offerings to an Arahant, you thereby attain limitless and boundless blessings. There is no way to calculate how many Worthy of offerings, worthy of worship or respect from humans and gods, one of the ten titles of a Tathagata. It is said that if you make offerings to an Arahant, you thereby attain limitless and boundless

blessings. There is no way to calculate how many. Second, slayer of thieves, or killer of the demons of ignorance, or slayer of the enemy. The thieves here are not external thieves, but the thieves within yourself: the thieves of ignorance, the thieves of afflictions, the thieves of greed, hatred, pride, doubt, wrong views, killing, stealing, lying, and so on. They are unknown to you, but they quietly rob all your virtues. Third, patience with the nonproduction of dharmas. They have attained the patience with the nonproduction of dharmas. They do not have to be reborn, because they have destroyed all the karma of reincarnation. They have attained the patience with the nonproduction of dharmas. They do not have to be reborn, because they have destroyed all the karma of reincarnation. Those are also called “Great Arhats”. At the time of the Buddha, Great Arhats are great beings belonging to the Dharmakaya, i.e. Great Bodhisattvas, who expediently take the appearance of monastic disciples of the Buddha. They have realized the inconceivable reality of the Buddha Dharma, and so they are called “great”. They accompanied the Buddha as He turned the Wheel of the Dharma, bringing benefits to all the realms of humans and gods, and so they were well known to all (in all Buddhist Sutras, 1,250 bhiksus were always mentioned).

The Buddha did show us that the Fragrance of Arhats always widely spreads all over the Garden of Flowers of Dharmapada. Thus, in the Dharmapada Sutra, Chapter VII, Chapter on the Worthy, from verse 90 to verse 99, the Buddha taught: “There is no more suffering for him who has completed the journey; he who is sorrowless and wholly free from everything; who has destroyed all fetters (Dharmapada 90). The mindful exert themselves, they do not enjoy in an abode; like swans who have left their pools without any regret (Dharmapada 91). Arhats for whom there is no accumulation, who reflect well over their food, who have perceived void, signless and deliverance, and their path is like that of birds in the air which cannot be traced (Dharmapada 92). Arhats whose afflictions are destroyed, who are not attached to food, who have perceived void, signless and deliverance, and their path is like that of birds in the air which cannot be traced (Dharmapada 93). The gods even pay homage to Arhats whose senses are subdued, like steeds well-trained by a charioteer, those whose pride and afflictions are destroyed (Dharmapada 94). Like

the earth, Arhats who are balanced and well-disciplined, resent not. He is like a pool without mud; no new births are in store for him (Dharmapada 95). Those Arhats whose mind is calm, whose speech and deed are calm. They have also obtained right knowing, they have thus become quiet men (Dharmapada 96). The man who is not credulous, but knows the uncreated, who has cut off all links and retributions, and renounces all desires. He is indeed a supreme man (Dharmapada 97). In a village or in a forest, in a valley or on the hills, on the sea or on the dry land, wherever Arhats dwell, that place is delightful (Dharmapada 98). For Arhats, delightful are the forests, where common people find no delight. There the passionless will rejoice, for they seek no desires nor sensual pleasures (Dharmapada 99). According to the Sutra in Forty-Two Sections, Chapter 1, the Buddha said: "Always observe the 250 precepts; enter into and abide in purity by practicing the Four Noble Truths, which accomplish Arahantship. Arahants can fly and transform themselves. They have a lifespan of vast aeons and wherever they dwell they can move earth and heaven. One who achieves (certifies) Arahantship severs love and desire in the same manner as severing the four limbs; one is never able to use them again."

Chapter Nine

The Quintessence of the Buddha's Teachings On Evil Karmas in the Dharmapada Sutra

According to Buddhist teachings, evil karma means harmful actions, or conduct in thought, word, or deed (by the body, speech, and mind) to self and others which leads to evil recompense. Evil karmas grow out of the unwholesome roots of greed, hatred or anger, and delusion. As the primary delusion is that of self and other, thoughts and actions that arise from such condition of separation, of separateness we might say, tend to be reactive and self-protective. They can hardly form the basis of skillful life, that is, creative and fulfilling. For example, think of the first item of good character: not to kill but to cherish all life. It is not possible to commit murder unless the thought to take a life has arisen. One must have already seen a person as separate from oneself and one's own self-interest to conceive of him or her as someone to be killed. Out of this seed of separation, this thought in the mind, the deed can happen. Killing is the outward expression of a mind dominated by separation, specifically by anger or hatred. Deeds are thoughts made manifest. From unskillful thoughts, unskillful or pain-producing acts arise. Almost all action proceeds from thought." According to the Sigalaka Sutra, there are four causes of evil actions. First, evil action springs from attachment. Second, evil action springs from ill-will. Third, evil action springs from ignorance. Fourth, evil action springs from fear. Thus, the Buddha further taught: "If the Ariyan disciple does not act out of attachment, ill-will, folly or fear, he will not do evil from any one of the four above mentioned causes." According to Buddhist teachings, all karmas are controlled by the threefold deed (body, speech, and mind). Three deeds of the body, four deeds of the mouth, and three deeds of the mind. There are three evil karmas on action of the body (*Kaya Karma*). *The first evil action of the body is killing*: Killing means to take the life of any beings, including human or animal. Killing means the destruction of any living being including animals of all kinds. To complete the offence of killing, five conditions are necessary: a being, consciousness that it is a being,

intention of killing, effort of killing, and consequent death. *The second evil action of the body is stealing*: All forms of acquiring for oneself that which belongs to another. To complete the offence of stealing, five conditions are necessary: property of other people, consciousness that it is stealing, intention of stealing, effort of stealing, and consequent stealing. *The third evil action of the body is sexual misconduct*: All forms of sex-indulgence, by action or thoughts wants. To complete the offence of sexual misconduct, three conditions are necessary: intent to enjoy the forbidden object, efforts of enjoyment of the object, and possession of the object. The evil karma of speech is the mightiest. We must know that evil speech is even more dangerous than fire because fire can only destroy all material possessions and treasures of this world, but the fire of evil speech not only burns all the Seven Treasures of Enlightened beings and all virtues of liberation, but it will also reflect on the evil karma vipaka in the future. There are four evil karmas on action of the mouth (vac karma). *The first evil action of the speech is "lying"*. To complete the offence of lying, four conditions are necessary: untruth, intention to deceive, effort of lying, and communication of the matter to others. *The second evil action of the speech is insulting or coarsing abusive language*. *The third evil action of the speech is gossiping and frivolous chattering*. *The fourth evil action of the speech is to slander or Speak with a double-tongue; or to speak ill of one friend to another*. There are three evil karmas on action of the mind (manas karma). *First*, greed or covetousness; *second*, hatred or loss of temper profanity; and *third*, ignorance. The Buddha did show us that the Fragrance of Dharmapada is always ready to eliminate the ill-smelling of Evil Karmas.

The Buddha did show us that the fragrance of Dharmapada is always ready to eliminate the stinking smell of Impurity. Thus, in the Dharmapada Sutra, Chapter I, Chapter on The Twin Verses, the Buddha taught: The evil-doer grieves in this world and in the next; he grieves in both. He grieves and suffers when he perceives the evil of his own deeds (Dharmapada 15). The evil man suffers in this world and in the next. He suffers everywhere. He suffers whenever he thinks of the evil deeds he has done. Furthermore, he suffers even more when he has gone to a woeful path (Dharmapada 17). *In Chapter V, Chapter on the Fools, the Buddha taught*: A fool with little wit, goes through life

with the very self as his own greatest enemy. In the same manner, evil doers do evil deeds, the fruit of which is bitter (Dharmapada 66). The deed is not well done of which a man must repent, and the reward of which he receives, weeping, with tearful face; one reaps the fruit thereof (Dharmapada 67). As long as the evil deed done does not bear fruit, the fool thinks it is as sweet as honey; but when it ripens, then he comes to grief (Dharmapada 69). An evil deed committed may not immediately bear fruit, just as new drawn milk does not turn sour at once. In the same manner, smouldering, it follows the fool like fire covered with ashes (Dharmapada 71). *In Chapter IX, Chapter on Evil, the Buddha taught:* Let's hasten up to do good. Let's restrain our minds from evil thoughts, for the minds of those who are slow in doing good actions delight in evil (Dharmapada 116). If a person commits evil, let him not do it again and again; he should not rejoice therein, sorrow is the outcome of evil (Dharmapada 117). Even an evil-doer sees good as long as evil deed has not yet ripened; but when his evil deed has ripened, then he sees the evil results (Dharmapada 119). Neither in the sky, nor in mid-ocean, nor in mountain cave, nowhere on earth where one can escape from the consequences of his evil deeds (Dharmapada 127). *In Chapter X, Chapter on the Rod or Punishment, the Buddha taught:* A fool does not realize when he commits wrong deeds; by his own deeds the stupid man is tormented, like one is lighting fires wherein he must be burnt one day (Dharmapada 136). *In Chapter XII, Chapter on the Self, the Buddha taught:* The evil is done by oneself; it is self-born, it is self-nursed. Evil grinds the unwise as a diamond grinds a precious stone (Dharmapada 161). Bad deeds are easy to do, but they are harmful, not beneficial to oneself. On the contrary, it is very difficult to do that which is beneficial and good for oneself (Dharmapada 163). The foolish man who slanders the teachings of the Arhats, of the righteous and the Noble Ones. He follows false doctrine, ripens like the kashta reed, only for its own destruction (Dharmapada 164). *In Chapter XVIII, Chapter on Impurities, the Buddha taught:* As rust sprung from iron eats itself away when arisen, just like ill deeds lead the doer to a miserable state (Dharmapada 240). *In Chapter XIX, Chapter on the Righteous, the Buddha taught:* A man who wholly subdues evil deeds, both small and big, is called a monk because he is a subduer of his passion (Dharmapada 265). *In Chapter XXI, Chapter*

on Miscellaneous, the Buddha taught: Good men shine, even afar like the peaks of Himalaya, but wicked men fade away just like the arrow shot by night (Dharmapada 304). *In Chapter XXII, Chapter on Woeful State, the Buddha taught:* An evil deed is better not done, a misdeed will bring future suffering. A good deed is better done now, for after doing it one does not grieve (Dharmapada 314). *In Chapter XXVI, Chapter on the Brahmana, the Buddha taught:* He who has discarded evil is called a Brahmana. He who lives in peace called a Sramana. He who gives up all impurities is called a Pabbajita (religious recluse) (Dharmapada 388).

Chapter Ten

The Quintessence of the Buddha's Teachings On Evil Friends in the Dharmapada Sutra

Coarse people are always overwhelmed by anger and lacking loving-kindness that they cannot appreciate the difference between wholesome and unwholesome activities. They do not know the benefit or appropriateness of paying respect to persons worthy of respect, nor of learning about the Dharma, nor of actually cultivating. They may be hot-tempered, easily victimized by anger and aversion. Their lives may be filled with rough and distasteful activities. What is the use of making friends with such people? On the contrary, good people have a deep considerateness and loving care for other beings. The warmth and love of their hearts is manifested in actions and speech. Refined people like these carry out their relationships with other people in sweet speech, beneficial action, and sharing a common aim. They always vow to give whatever they can give to benefit other people. ***The Buddha did show us that the fragrance of Dharmapada is always ready to eliminate the stinking and ill-smelling smell of Evil Friend. Thus, in the Dharmapada Sutra, Chapter V, Chapter on the Fools, the Buddha taught:*** If a traveler does not meet a companion who is better or at least equal, let him firmly pursue his solitary career, rather than being in fellowship with the foolish (Dharmapada 61). ***In Chapter VI, Chapter on the Wise, from verse 76 to verse 89, the Buddha taught:*** Those who advise, teach or dissuade one from evil-doing, will be beloved and admired by the good, but they will be hated by the bad (Dharmapada 77). Do not associate or make friends with evil friends; do not associate with mean men. Associate with good friends; associate with noble men (Dharmapada 78). ***In Chapter XV, Chapter on Happiness, the Buddha taught:*** He who companies with fools grieves for a long time. To be with the foolish is ever painful as with an enemy. To associate with the wise is ever happy like meeting with kinsfolk (Dharmapada 207).

Chapter Eleven

The Quintessence of the Buddha's Teachings On the Self in the Dharmapada Sutra

According to Buddhist teachings, the self or personality means the master of the body, compared to the ruler of the country. The erroneous ideas of a permanent self continued in reincarnation is the sources of all illusion. But the Nirvana sutra definitely asserts a permanent ego in the transcendental world, above the range of reincarnation; and the trend of Mahayana supports such permanence. Ego composed of the five skandhas and hence not a permanent entity. It is used for Atman, the self, personality. Buddhism take as a fundamental dogma, i.e. impermanence, no permanent ego, only a temporal or functional ego. The erroneous idea of a permanent self continued in reincarnation is the source of all illusion. The insertion of a fictitious self into the actuality of our experience can be recognized whenever I assume that anything is mine, or that I am anything, or that anything is myself. Normally, one simply says, "I have a toothache." To the Buddha, this would have appeared as a very unreasonable way of speaking. Neither I, nor have, nor toothache are counted among the ultimate facts of existence or dharmas. In the Abhidharma, personal expressions are replaced by impersonal ones. Impersonally, in terms of ultimate events, this experience is divided up into: 1) the tooth as a matter; 2) there is a painful feeling; 3) there is a sight, touch, and pain perception of the tooth; 4) there is by way of volitional reactions: resentment at pain, fear of possible consequences for future well-being, greed for physical well-being, etc; 5) There is consciousness, an awareness of this all. In Buddhist teachings, the "I" or common sense parlance has disappeared: it forms no part of the actual experience. In that case, it would be booked either under the skandha of consciousness, corresponding to the 'Self' as the subject, or as one of the fifty-four items included among the skandha of volitional reactions which is called wrong belief in self.

The Buddha did show us that the Fragrance of Dharmapada is always ready to eliminate the artificial fragrance of the Self. Thus, in

the Dharmapada Sutra, Chapter XII, Chapter on the Self, from verse 157 to verse 166, the Buddha taught: If one holds oneself dear, one should protect oneself well. At least one among the three watches of the day, a wise man should be vigilant (157). Let one establish oneself in the proper way, or learn what is right, and then instruct others. Such a wise man will not be defiled (158). Before teaching others, one should act himself as what he teaches. It is easy to subdue others, but to subdue oneself seems very difficult (159). Oneself is indeed one's own saviour, who else could be the saviour? With self-control and cultivation, one can obtain a wonderful saviour (160). The evil is done by oneself; it is self-born, it is self-nursed. Evil grinds the unwise as a diamond grinds a precious stone (161). Breaking commandments is so harmful as a creeper is strangling a sala tree. A man who breaks commandments does to himself what an enemy would wish for him (162). Bad deeds are easy to do, but they are harmful, not beneficial to oneself. On the contrary, it is very difficult to do that which is beneficial and good for oneself (163). The foolish man who slanders the teachings of the Arhats, of the righteous and the Noble Ones. He follows false doctrine, ripens like the kashta reed, only for its own destruction (164). By oneself the evil is done, by oneself one is defiled or purified. Purity or impurity depend on oneself. No one can purify another (165). Let no one forget his own welfare for the sake of others' welfare. One who perceives his own welfare, has the ability to intent on his own goals (166).

Chapter Twelve

The Quintessence of the Buddha's Teachings on the Image of a Buddha in the Dharmapada Sutra

The word Buddha is not a proper name, but a title meaning “Enlightened One” or “Awakened One.” Prince Siddhartha was not born to be called Buddha. He was not born enlightened; however, efforts after efforts, he became enlightened. Any beings who sincerely try can also be freed from all clingings and become enlightened as the Buddha. All Buddhists should be aware that the Buddha was not a god or any kind of supernatural being. Like us, he was born a man. The difference between the Buddha and an ordinary man is simply that the former has awakened to his Buddha nature while the latter is still deluded about it. However, whether we are awakened or deluded, the Buddha nature is equally present in all beings. “Buddha” is an epithet of those who successfully break the hold of ignorance, liberate themselves from cyclic existence, and teach others the path to liberation. The word “Buddha” derived from the Sanskrit root budh, “to awaken,” it refers to someone who attains Nirvana through meditative practice and the cultivation of such qualities as wisdom, patience, and generosity. Such a person will never again be reborn within cyclic existence, as all the cognitive ties that bind ordinary beings to continued rebirth have been severed. Through their meditative practice, Buddhas have eliminated all craving, and defilements. The Buddha of the present era is referred to as “Sakyamuni” (Sage of the Sakya). He was born Siddhartha Gautama, a member of the Sakya clan. The Buddha is One Awakened or Enlightened to the true nature of existence. The word Buddha is the name for one who has been enlightened, who brings enlightenment to others, whose enlightened practice is complete and ultimate. The term Buddha derived from the Sanskrit verb root “Budh” meaning to understand, to be aware of, or to awake. It describes a person who has achieved the enlightenment that leads to release from the cycle of birth and death and has thereby attained complete liberation. The Buddha is the Enlightened One. Chinese translation is “to perceive” and “knowledge.” Buddha means a

person who has achieved the enlightenment that leads to release from the cycle of birth and death and has thereby attained complete liberation. There are three degrees of enlightenment: enlightenment derived from one's self, enlighten others, and attain the Buddhahood. The Buddha is the Enlightened One with Great Loving Kindness. He benefitted and perfected of the self (to benefit oneself), or to improve himself for the purpose of improving or benefiting others. Self-benefiting for the benefit of others, unlimited altruism and pity being the theory of Mahayana. "Self profit profit others," the essential nature and work of a Bodhisattva, to benefit himself and benefit others, or himself press forward in the Buddhist life in order to carry others forward. Hinayana is considered to be self-advancement, self-salvation by works or discipline; Bodhisattva Buddhism as saving oneself in order to save others, or making progress and helping others to progress, Bodhisattvism being essentially altruistic. The second step is Benefiting or perfecting of others (to benefit others). And the third step is to attain of Buddhahood. The Buddha is the person who has achieve the enlightenment that leads to release from the cycle of birth and death and has thereby attained complete liberation. The word Buddha is not a proper name but a title meaning "Enlightened One" or "Awakened One." Prince Siddhartha was not born to be called Buddha. He was not born enlightened, nor did he receive the grace of any supernatural being; however, efforts after efforts, he became enlightened. It is obvious to Buddhists who believe in re-incarnation, that the Buddha did not come into the world for the first time. Like everyone else, he had undergone many births and deaths, had experienced the world as an animal, as a man, and as a god. During many rebirths, he would have shared the common fate of all that lives. A spiritual perfection like that of a Buddha cannot be the result of just one life. It must mature slowly throughout many ages and aeons. However, after His Enlightenment, the Buddha confirmed that any beings who sincerely try can also be freed from all clingings and become enlightened as the Buddha. All Buddhists should be aware that the Buddha was not a god or any kind of supernatural being (supreme deity), nor was he a savior or creator who rescues sentient beings by taking upon himself the burden of their sins. Like us, he was born a man. The difference between the Buddha and an ordinary man is

simply that the former has awakened to his Buddha nature while the latter is still deluded about it. However, the Buddha nature is equally present in all beings.

The Buddha did show us that the Fragrance of a Buddha always widely spreads all over the Garden of Flowers of Buddhism Including the Dharmapada. In the Dharmapada Sutra, Chapter XIV, Chapter on the Buddha, from verse 179 to verse 196, the Buddha taught on the image of a Buddha as follows: No one surpasses the one whose conquest is not turned into defeat again. By what track can you lead him? The Awakened, the all perceiving, the trackless? (179). It is difficult to seduce the one that has eradicated all cravings and desires. By which way can you seduce him? The trackless Buddha of infinite range (180). Even the gods envy the wise ones who are intent on meditation, who delight in the peace of renunciation (181). It is difficult to obtain birth as a human being; it is difficult to have a life of mortals; it is difficult to hear the Correct Law; it is even rare to meet the Buddha (182). Not to do evil, to do good, to purify one's mind, this is the teaching of the Buddhas (183). The Buddhas say: "Nirvana is supreme, forbearance is the highest austerity. He is not a recluse who harms another, nor is he an ascetic who oppresses others." (184). Not to slander, not to harm, but to restrain oneself in accordance with the fundamental moral codes, to be moderate in eating, to dwell in secluded abode, to meditate on higher thoughts, this is the teaching of the Buddhas (185). Even a shower of gold pieces cannot satisfy lust. A wise man knows that lusts have a short taste, but long suffering (186). Even in heavenly pleasures the wise man finds no delight. The disciple of the Supremely Enlightened One delights only in the destruction of craving (187). Men were driven by fear to go to take refuge in the mountains, in the forests, and in sacred trees (188). But that is not a safe refuge or no such refuge is supreme. A man who has gone to such refuge, is not delivered from all pain and afflictions (189). On the contrary, he who take refuge in the Buddhas, the Dharma and the angha, sees with right knowledge (190). With clear understanding of the four noble truths: suffering, the cause of suffering, the destruction of suffering, and the eightfold noble path which leads to the cessation of suffering (191). That is the secure refuge, the supreme refuge. He who has gone to that refuge, is released from all suffering (192). It is

difficult to find a man with great wisdom, such a man is not born everywhere. Where such a wise man is born, that family prospers (193). Happy is the birth of Buddhas! Happy is the teaching of the True Law! Happy is the harmony in the sangha! Happy is the discipline of the united ones! (194). Whoever pays homage and offering, whether to the Buddhas or their disciples, those who have overcome illusions and got rid of grief and lamentation (195). The merit of him who reverences such peaceful and fearless Ones cannot be measured by anyone (196).

Chapter Thirteen

The Quintessence of the Buddha's Teachings On Impurity in the Dharmapada Sutra

Defiling nature of the passions. Impurity is the nature of our bodies and minds. Impurity means the absence of an immaculate state of being, one that is neither holy nor beautiful. From the psychological and physiological standpoint, human beings are impure. This is not negative or pessimistic, but an objective perspective on human beings. If we examine the constituents of our bodies from the hair on our head to the blood, pus, phlegm, excrement, urine, the many bacteria dwelling in the intestines, and the many diseases present waiting for the opportunity to develop, we can see clearly that our bodies are quite impure and subject to decay. Our bodies also create the motivation to pursue the satisfaction of our desires and passions. That is why the sutra regards the body as the place where misleads gather. Let us now consider our psychological state. Since we are unable to see the truth of impermanence, suffering, and the selfless nature of all things, our minds often become the victims of greed and hatred, and we act wrongly. So, the sutra says, "The mind is the source of all confusion." According to Buddhism, the seeds of our bodies are impure because they are created from our father's semen and mother's blood (egg). This body is born from the karma of lust and attachment.

According to Buddhist teachings, impurity means the absence of an immaculate state of being, one that is neither holy nor beautiful. According to Buddhism, material components which man is made are the Four tanmatra. Four great elements of which all things are made (produce and maintain life). These four elements are interrelated and inseparable. However, one element may preponderate over another. They constantly change, not remaining the same even for two consecutive moments. According to Buddhism, matter endures only for 17 thought-moments, while scientists tell us that matter endures only for 10/27th of a second. No matter what we say, a human body is temporary; it is created artificially through the accumulation of the four elements. Once death arrives, the body deteriorates to return to the

soil, water-based substances will gradually dry up and return to the great water, the element of fire is lost and the body becomes cold, and the great wind no longer works within the body. At that time, the spirit must follow the karma each person has created while living to change lives and be reincarnated into the six realms, altering image, exchange body, etc in the cycle of births and deaths. Solid matter or Earth. Prithin means the element of extension, the substratum of matter. Without it objects have no form, nor can they occupy space. The qualities of hardness and softness are two conditions of this element. After death, these parts will decay and deteriorate to become soil. For this reason, they belong to the Great Soil. Water, fluidity, or liquid. Unlike the earth element it is intangible. It is the element which enables the scattered atoms of matter to cohere together. After death, these water-based substances will dry up. In other words, they have returned to water. Fire or heat. Fire element includes both heat and cold, and fire element possesses the power of maturing bodies, they are vitalizing energy. Preservation and decay are due to this element. After death, the element of fire is lost and the body gradually becomes cold. Air, wind, motion, or energy of motion. Air element is the element of motion in the body. After death, breathing ceases, body functions become catatonic or completely rigid because the great wind no longer works within the body. From the psychological and physiological standpoint, human beings are impure. This is not negative or pessimistic, but an objective perspective on human beings. If we examine the constituents of our bodies from the hair on our head to the blood, pus, phlegm, excrement, urine, there are many bacteria dwelling in the intestines, and the many diseases present waiting for the opportunity to develop, we can see clearly that our bodies are quite impure and subject to decay. Our bodies also create the motivation to pursue the satisfaction of our desires and passions. That is why the sutra regards the body as the place where misleads gather. Let us now consider our psychological state. Since we are unable to see the truth of impermanence, suffering, and the selfless nature of all things, our minds often become the victims of greed and hatred, and we act wrongly. So, the sutra says, "The mind is the source of all confusion."

The Buddha did show us that the fragrance of Dharmapada is always ready to eliminate the stinking smell of Impurity. Thus, in the

Dharmapada Sutra, Chapter XVIII, Chapter on Impurities, from verse 235 to verse 255, the Buddha taught: You are like a withered leaf now. The messenger of death is waiting for you. You are standing at the threshold of your departure, but you have no provision for your journey (Dharmapada 235). Make yourself an island. Be wise to strive quickly! When you cleanse your impurities, you will enter into the heavenly world of the Ariyas (gods) (Dharmapada 236). Your life has come to an end now. You stand in death presence. There is no resting place for you on the way, but you have no provision (are not prepared) for your journey (Dharmapada 237). Make an island for yourself. Be wise to strive quickly! When you cleanse your impurities, you will not come back again to birth and old age (Dharmapada 238). From ksana to ksana, a wise person should remove his own impurities as a goldsmith removes the dross of silver (Dharmapada 239). As rust sprung from iron eats itself away when arisen, just like ill deeds lead the doer to a miserable state (240). Non-recitation is the rust of incantation; non-repair is the rust of houses; sloth is the rust of bodily beauty; carelessness is the rust of the cultivator (watcher) (Dharmapada 241). Misconduct is the taint of a woman; stinginess is the taint of a donor. Taints are indeed all evil things, both in this world and in the next (Dharmapada 242). The worst taint is ignorance, the greatest taint. Oh! Bhikshu! Cast aside this taint and become taintless (Dharmapada 243). Life is easy for the shameless one who is impudent as a crow, back-biting, arrogant and evil (Dharmapada 244). But life is hard for a modest, for one who seeks purity, one who is detached, humble, clean and clear thinking (245). He who in this world destroys life, tells lie, takes others' wealth, commits adultery, is addicted to intoxicating liquors (Dharmapada 246). A person who has such actions, digs up his own good roots right in this life (Dharmapada 247). You should remember this: "Indiscipline begets evil (don't try to stop evil is not different from doing evil)." Don't let greed and wickedness drag you to grief for a long time (Dharmapada 248). Some people give according to their faith, or according to their pleasure. He who is envious of others' food and drink, will not attain tranquility by day or by night (Dharmapada 249). He who fully cut off, uprooted and destroyed such feeling, gain peace by day and by night (Dharmapada 250). There is no fire like passion, no grip like hatred, no net like ignorance, no river like

craving (Dharmapada 251). It is easy to see the faults of others, but it is difficult to perceive our own faults. A man winnows his neighbor's faults like chaff, but hides his own, as a dishonest gambler conceals a losing dice (Dharmapada 252). He who sees others' faults, is easy to get irritable and increases afflictions. If we abandon such a habit, afflictions will also be gone (Dharmapada 253). Among externalists, there is no track in the air. There is no saint (true monk). Sentient beings delight in worldly vanity. The Tathagatas are free from worldly vanity (Dharmapada 254). There is no track in the air. Among externalists there is no saint. The five aggregates are changing, not eternal. The tathagatas are never shaken (Dharmapada 255).

Chapter Fourteen

The Quintessence of the Buddha's Teachings On the Taints in the Dharmapada Sutra

In Buddhism, taints mean basic defilements of greed, ill-will (anger) and ignorance (delusion). Taints and afflictions are used interchangeably. Taint also means delusion or affliction, deluded, or afflicted by holding on to the illusory ideas and things of life. The kilesa or contaminations of attachment to the pleasures of the senses. Kilesa or contaminations of attachment to false views. Kilesa or contaminations of attachment to moral and ascetic practices. Kilesa or contaminations of attachment to the belief in a self. According to The Connected Discourses of the Buddha, Chapter Esanavaggo (Searches), there are three affluences or taints that feed the stream of mortality or transmigration: Desire or the taint of sensuality; material or phenomenal existence, or the taint of existence; the taint of ignorance, or the ignorance of the way of escape. By oneself the evil is done, by oneself one is defiled or purified. Purity or impurity depend on oneself. No one can purify another. ***The Buddha did show us that the fragrance of Dharmapada is always ready to eliminate the stinking smell of Taints. Thus, in the Dharmapada Sutra, Chapter I, Chapter on The Twin Verses, the Buddha taught:*** By oneself the evil is done, by oneself one is defiled or purified. Purity or impurity depend on oneself. No one can purify another (16). *In Chapter XVIII, Chapter on Impurities, the Buddha also taught:* Non-recitation is the rust of incantation; non-repair is the rust of houses; sloth is the rust of bodily beauty and shelters; carelessness is the rust of the cultivator (watcher) (Dharmapada 241). Misconduct is the taint of a woman; stinginess is the taint of a donor. Taints are indeed all evil things, both in this world and in the next (Dharmapada 242). The worst taint is ignorance, the greatest taint. Oh! Bhikshu! Cast aside this taint and become taintless (Dharmapada 243).”

Chapter Fifteen

The Quintessence of the Buddha's Teachings on the Eightfold Noble Path in the Dharmapada Sutra

I. Overview and Meanings of Eightfold Noble Path:

The Noble Eightfold Path is the fourth Noble Truth in the Four Noble Truths that can help us prevent problems or deal with any problems we may come across in our daily life. This is the path that leads to the end of sufferings and afflictions. If we follow it, we are on the way to less suffering and more happiness. The eight right (correct) ways that are leading to release from suffering, the goal of the third in the four noble truths, the extinction of sufferings. These are eight in the 37 bodhi ways to enlightenment. Practicing the Noble Eight-fold Path can bring about real advantages such as improvement of personal conditions. It is due to the elimination of all evil thoughts, words, and actions that we may commit in our daily life, and to the continuing practice of charitable work; improvement of living conditions. If everyone practiced this noble path, the world we are living now would be devoid of all miseries and sufferings caused by hatred, struggle, and war between men and men, countries and countries, or peoples and peoples. Peace would reign forever on earth; attainment of enlightenment or Bodhi Awareness. The Noble Eight-fold Path is the first basic condition for attaining Bodhi Consciousness that is untarnished while Alaya Consciousness is still defiled.

The eightfold noble path consists in right view, right thinking, right speech, right action, right living, right endeavor, right memory, and right meditation. The term "Correct" in Buddhism means any thinking or action that does not cause troubles, afflictions and sufferings for oneself and others; on the contrary, this thinking or action will bring to oneself or others peace, mindfulness and happiness. Right view means to abandon a self-centered way of looking at things and to have a right view of the Buddha, that is "Nothing has its own self; everything exists due to temporary combination. If this exists, the other exists; if this ceases to exist, the other is in no way to be able to exist." Right thinking means not to include toward a self-centered attitude toward

things but to think of things rightly. Right view teaches us to abandon the three evils of the mind such as covetousness, resentment, and evil-mindedness; and to think of things rightly, with as generous a mind as the Buddha: not to have greedy mind (covetousness) or not to think only of one's own gain; not to have the angry mind (resentment) or not to get angry when things do not turn out as one wishes; not to have the evil mind (evil-mindedness). Right speech teaches us to use right words in our daily lives and to avoid the four evils of the mouth such as not to lie (to use false language), not to speak with a double tongue, not to commit ill-speaking, and not to use improper language (careless language). Right action means daily conduct in accordance with the precepts of the Buddha. It is to say one must refrain from the three evils of the body that hinder right action such as needless killing, stealing, and committing adultery or other sexual misconduct. Right living means to gain food, clothing, shelter, and other necessities of life in a right way. Right living teaches us not to earn our livelihood through work that makes trouble for others or through a career useless to society, but to live on a justifiable income that we can obtain through right work and a vocation useful to others. Right endeavor means to engage constantly in right conduct without being idle or deviating from the right way, avoid such wrongs as the three evils of the mind, the evils of the mouth, and the three evils of the body. Right memory means to practice with a right mind as the Buddha did, that is, we must address ourselves to all things in the universe with a fair and right mind. And finally, right meditation means not to be agitated by any change of external circumstances.

II. The Quintessence of the Buddha's Teachings on the Eightfold Noble Path in the Dharmapada Sutra:

The Buddha did show us that the Fragrance of Dharmapada always widely spreads all over and mingles with the fragrance of the Eightfold Noble Path. Thus, in the Dharmapada Sutra, Chapter XX, Chapter on the Path, from verse 273 to verse 289, the Buddha taught: The best of paths is the Eightfold Path. The best of truths are the Four Noble Truths. Non-attachment is the best of states. The best of men is he who has eyes to see (273). This is the only way. There is no other way that leads to the purity of vision. You follow this way, Mara is

helpless before it (274). Entering upon that path, you will end your suffering. The way was taught by me when I understood the removal of thorns (arrows of grief) (275). You should make an effort by yourself! The Tathagatas are only teachers. The Tathagatas cannot set free anyone. The meditative ones, who enter the way, are delivered from the bonds of Mara (276). All conditioned, or created things are transient. One who perceives this with wisdom, ceases grief and achieves liberation. This is the path to purity (277). All conditioned things are suffering. One who perceives this with wisdom, ceases grief and achieves liberation. This is the path of purity (278). All conditioned things are without a real self. One who perceives this with wisdom, ceases grief and achieves liberation. This is the path of purity (279). One who does not strive when it is time to strive, who though young and strong but slothful with thoughts depressed; such a person never realizes the path (280). Be watchful of speech, control the mind, don't let the body do any evil. Let purify these three ways of action and achieve the path realized by the sages (281). From meditation arises wisdom. Lack of meditation wisdom is gone. One who knows this twofold road of gain and loss, will conduct himself to increase his wisdom (282). Cut down the whole forest of passion, but not real trees. From the forest of desire springs fear. Let cut down the forest and be free! (283). For as long as the smallest desire for women is not cut down, so long his mind still sticks to the world, like a sucking calf sticks to its mother-cow (284). Cut down the love, as though you plucked an autumn lily with the fingers. Cultivate the path of peace. That is the Nirvana which expounded by the Auspicious One (285). Here I shall live in the rainy season, here in the winter and the summer. These are the words of the fool. He fails to realize the danger (of his final destination) (286). Death descends and carries away that man of drowsy mind greedy for children and cattle, just like flood sweeps away a sleeping village (287). Nothing can be saved, nor sons, nor a father, nor even relatives; there is no help from kinsmen can save a man from death (288). Realizing this fact, a wise man quickly clears the way that leads to Nirvana (289).

Chapter Sixteen

The Quintessence of the Buddha's Teachings on Love and Desire in the Dharmapada Sutra

I. Overview and Meanings of Love and Desire:

According to Buddhism, there are many different meanings of "Love". Love as craving or sexual desire is one of the major causes of sufferings and rebirth. Love can have the meaning of "selfless love" which accompanies with loving-kindness, compassion, joy, and equanimity. Lust (tanha includes craving for sensuality, craving for existence, and craving for non-existence). Love and desire mean loves that attach to desires or love of family. Love and desire are the stumbling blocks in cultivation. According to Buddhism, so long as you are caught in the iron pincers of craving, you experience pain and afflictions. However, if you wish to reduce or eliminate that pain, you will have to subdue, and even renounce, your strong craving for sensual pleasure. You are confronted with a choice: to enjoy sensual pleasure, you must be prepared to experience suffering and afflictions, or to renounce craving so as to delight in spiritual happiness. There are no two ways at the same time for you.

Most people define happiness as the satisfaction of all desires. The desires are boundless, but our ability to realize them is not, and unfulfilled desires always create suffering. When desires are only partially fulfilled, we have a tendency to continue to pursue until a complete fulfillment is achieved. Thus, we create even more suffering for us and for others. We can only realize the true happiness and a peaceful state of mind when our desires are few. This is one of the great steps towards the shore of liberation. The Buddha taught: "Craving and desire are the cause of all unhappiness or suffering. Everything sooner or later must change, so do not become attached to anything. Instead devote yourself to clearing your mind and finding the truth, lasting happiness." Knowing how to feel satisfied with few possessions help us destroy greed and desire. This means being content with material conditions that allow us to be healthy and strong enough to cultivate. This is an effective way to cut through the net of passions

and desires, attain a peaceful state of mind and have more time to help others. In the Middle Length Discourses, the Buddha taught: “O Bhikkhus, with sense desires as cause, with sense desires as motives, kings are fighting with kings, khattiya are fighting with khattiya, brahmanas are fighting with brahmanas, householders are fighting with householders, mother is fighting with son, son is fighting with mother, father is fighting with brother, brother is fighting with sister, sister is fighting with brother, friend is fighting with friend. When they engage themselves in fighting, in quarrels, in disputes, they attack each other with hands, they attack each other with stones, they attack each other with sticks, they attack each other with swords. Thus they are going to death, or to suffer like death. O Bhikkhus, with sense desires as cause, with sense desires as motives, they take hold of spears, they take hold of shields, they wear bows and arrows. They arrange themselves in two lines, and arrows are thrown at each other, knives are thrown at each other, swords are slashed at each other. They pierce each other with arrows, they slash each other with knives, they cut each other heads with swords. Thus, they are going to death, or to suffer like death.”

II. The Quintessence of the Buddha’s Teachings on Love and Desire in the Dharmapada Sutra:

To Buddhism, sensual pleasures are something fleeting, something that comes and goes. Can something be really called “Happiness” when it is here one moment and gone the next? Is it really so enjoyable to go around hunting for something so ephemeral, which is changing all the time? Look at the amount of trouble we have to go through to get all those sensual pleasures which we think will bring us happiness. Some people have such strong desire for pleasure that they will break the law, commit brutal crimes and cause others to suffer just so they can experience these pleasures. They may not understand how much suffering they themselves will have to endure in the future as a consequence of the unwholesome acts they have committed. Even ordinary people may become aware that a disproportionate amount of suffering is necessary to bring together a few moments of happiness, so much that it really is not worth it. Devout Buddhists should always remember that suffering will always follow craving. All the problems in this world are rooted in the desire for pleasure. It is on account of the

need for pleasure that quarrels occur within the family, that neighbors do not get along well, that states have conflict and nations go to war. It is also on account of sense-based pleasures that sufferings, afflictions, and all kinds of problems plague our world, that people have gone beyond their humanness into great cruelty and inhumanity.

According to Buddhist teachings, *tanha* (p) means craving for sensuality and love of family. Lust (*tanha* includes craving for sensuality, craving for existence, and craving for non-existence). Love and desire mean loves that attach to desires or love of family. Love and desire are the stumbling blocks in cultivation. According to Buddhism, so long as you are caught in the iron pincers of craving, you experience pain and afflictions. However, if you wish to reduce or eliminate that pain, you will have to subdue, and even renounce, your strong craving for sensual pleasure. You are confronted with a choice: to enjoy sensual pleasure, you must be prepared to experience suffering and afflictions, or to renounce craving so as to delight in spiritual happiness. There are no two ways at the same time for you. In the Twelve Links of Dependent Origination, Love and Desire is the eighth chain, which mean from the feeling of joy and pleasure, the subject tends to prolong it as much as possible. Through craving conditioned clinging. When we have feelings, love and attachment arise. Why do people feel insecure? It is because of love. Once there is love, there is also hatred, or detestation. We like and cling to favorable situations, but detest adverse states. Why do we feel happy? And why do we feel unhappy? It is because we have feelings of love and hate; hate refers to dislike and loathing. Because of these, our troubles increase day after day. We are living in a material world where we must encounter all kinds of objects such as sights, sounds, tastes, sensations, thoughts and ideas, ect. Desire arises from contact with these pleasing objects. Buddhists should always remember that “Desire” not only obscures our mind, but it is also a main cause of grasping which causes sufferings and afflictions, forces us to continue to wander in the *samsara*. Desire is one of the twelve links in the chain of Causation (*nidanas*). Its source is delusion caused by attraction to the six objects of sense.

The Buddha did show us that the Fragrance of Dharmapada is always ready to eliminate the artificial fragrance of Love and Desire.

Thus, in the Dharmapada Sutra Chapter XVI, Chapter on Affection, from verse 209 to verse 220, the Buddha taught: He who applies himself to that which should be avoided, not cultivate what should be cultivated; forgets the good, but goes after pleasure. It's only an empty admiration when he says he admires people who exert themselves in meditation (209). Be not friend with the pleasant, nor with the unpleasant. Not seeing what is pleasant is painful; seeing what is unpleasant is painful (210). Therefore, one should hold nothing pleasant, for separation from those is suffering. Those who hold nothing pleasant and unpleasant have no fetters (211). From pleasure springs grief; from pleasure springs fear. For him who is free from pleasure, there will be neither grief, nor fear (212). From affection springs grief; from affection springs fear. For him who is free from affection, there will be neither grief nor fear (213). From desire springs grief; from desire springs fear. For him who is free from desire, will be neither grief nor fear (214). From lust springs grief; from lust springs fear. For him who is free from lust, there will be neither grief nor fear (215). From craving springs grief; from craving springs fear. For him who is free from craving, there will be neither grief nor fear (216). He who is perfect in virtue and insight, and established in the Correct Law, has realized the Truth and fulfils his own duties. He is truly admired by everyone (217). He who has developed a wish for the Nirvana; he whose mind is thrilled with the three fruits (Sotapatti, Sakadagami and Anagami), he whose mind is not bound by material pleasures, such a man is called an "Upstream-bound One." (218). A man who has gone away for a long time and returned safe from afar, his kinsmen and friends welcome him on his arrival (219). Likewise, a man's good deeds will receive the well-doer who has gone from this world to the next, as kinsmen and friends receive a dear one on his return (220). *In Chapter XXI, Chapter on Miscellaneous, the Buddha taught:* It is difficult to renounce the world. It is difficult to be a householder. It is painful to associate with those who are not friends. It is painful to be wandering in the samsara forever. Reaching the enlightenment and let wander no more! Let's suffer no more! (Dharmapada 302). *In Chapter XXIV, Chapter on Craving, from verse 334 to verse 359, the Buddha taught:* Craving grows like a creeper which creeps from tree to tree just like the ignorant man wanders from life to life like a fruit-loving

monkey in the forest (Dharmapada 334). Whoever binds to craving, his sorrows flourish like well-watered birana grass (Dharmapada 335). Whoever in this world overcomes this unruly craving, his sorrows fall away just like water-drops from a lotus leaf (Dharmapada 336). This is my advice to you: “Root out craving; root it out, just like birana grass is rooted out. Let not Mara crush you again and again as a flood crushes a reed! (Dharmapada 337). Latent craving is not conquered, suffering recovers and grows again and again, just like a tree hewn down grows up again as long as its roots is unrooted (Dharmapada 338). If in any man, the thirty-six streams of craving are still flowing, such deluded person is still looking for pleasure and passion, and torrential thoughts of lust sweep him away (Dharmapada 339). Streams of pleasure and passion flow in all directions, just like the creeper sprouts and stands. Seeing the creeper that has sprung up in your mind, cut it off with wisdom (Dharmapada 340). Common people are subject to attachment and thirst; they are always happy with pleasure; they run after passion. They look for happiness, but such men caught in the cycle of birth and decay again and again (Dharmapada 341). Men who are crazed with craving, are terrified like hunted hares. The more they hold fast by fetters, bonds, and afflictions, the longer they suffer (Dharmapada 342). Men who are crazed with craving, are terrified just like hunted hares. Therefore, a monk who wishes his own passionlessness, should first banish craving (Dharmapada 343). He who is free from desire for the household, finds pleasure (of asceticism or monastic life) in the forest, yet run back to that very home. Look at that man! He runs right back into that very bondage again! (Dharmapada 344). To a wise man, the bondage that is made of hemp, wood or iron, is not a strong bond, the longing for wives, children, jewels, and ornaments is a greater and far stronger attachment (Dharmapada 345). The wise people say that that bond is very strong. Such fetters seem supple, but hard to break. Break them! Cut off desire and renounce the world! (Dharmapada 346). A man infatuated with lust falls back into the stream as a spider into the web spun by itself. He who cuts off this bond, retire from the world, with no clinging, will leave all sorrow behind (Dharmapada 347). Men who are disturbed by evil thoughts, swayed by strong passions and yearned only for pleasure; his craving grows more and more. Surely, he strengthens his own fetters (Dharmapada 349). He who wants to

subdue evil thoughts, should meditate on the impurities of the body. Be mindful to make an end of craving, and to stop Mara's bond (Dharmapada 350). He who has reached the goal, without fear, without craving and without desire, has cut off the thorns of life. This is his final mortal body (Dharmapada 351). He who is without craving, without attachment; who understands subtleties of words and meanings; they are truly a great wise who bear the final mortal body (Dharmapada 352). I have overcome myself, I do know all. I am attached to none. I have renounced all, I am free from all craving; having by myself attained supernatural knowledge, to whom shall I call my teacher? (Dharmapada 353). No gift is better than the gift of Truth (Dharma). No taste is sweeter than the taste of truth. No joy is better than the joy of Truth. No conquest is better than the conquest of craving; it overcomes all suffering (Dharmapada 354). Riches ruin the foolish, not the seekers of Nirvana. He who craves for wealth destroys himself as if he were ruining others (Dharmapada 355). Human beings are damaged by craving just like weeds damage the fields. Therefore, to give to those who rid of craving, yields great reward (Dharmapada 359). *In Chapter XXVI, Chapter on the Brahmana, the Buddha taught: Strive hard to cut off the stream of desires. Oh! Brahman! Knowing that all conditioned things will perish. Oh! Brahman! You are a knower of the Unmade Nirvana!* (Dharmapada 383).

Chapter Seventeen

The Quintessence of the Buddha's Teachings On Bhiksu & Bhiksuni in the Dharmapada Sutra

I. A Summary of the Appellation of Bhiksu & Bhiksuni in Buddhism:

A Summary of the Appellation of Bhiksu in Buddhism: According to Buddhism, the fourfold Assembly comprises of the assembly of monks, nuns, laymen and laywomen. However, Buddhists who permanently cultivate in temples include two classes of disciples of Monks and Nuns. In the term Bhiksu, “Tỳ” (Bhi) means destroy and “Kheo” (ksu) means passions and delusions. Bhiksu means one who destroys the passions and delusions. Bhiksu, mendicant, or Buddhist monk is a male religious mendicant who has left home and renounced. Bhikkhu who left home and renounced all possessions in order to follow the way of Buddha and who has become a fully ordained monk. Bhiksu is one who destroys the passions and delusions. A male member of the Buddhist Sangha who has entered homeless and received full ordination. In general, in Buddhism, the term Bhikkhu is used for a Buddhist monk who has received full ordination. Typically, men who aspire to become monks first take the “novice” (Sramanera) ordination and later receive the full ordination. The term Bhiksu literally means “beggar,” indicating that monks are expected to subsist on alms given to them by the lay community. Those who take full ordination are also expected to observe the rules regarding monastic behavior set out in the Vinaya-Pitaka (which number 227 in the Theravada tradition, and 250 in the Mahayana tradition). During the Buddha’s time, monks typically wandered from place to place and had no fixed abode, except during the rainy season, but over time fixed monastic establishments developed, and today most Buddhist monks reside in monasteries. In Buddhism, all Bhiksus must depend on alms for living and cultivation, without any exception. All Bhiksus are Sakya-seeds, offspring of Buddha. The term Bhiksu still has three meanings: Beggar for food or mendicant: Someone who has just a single bowl to his name,

accumulates nothing (no worldly money and properties), and relies exclusively on asking for alms to supply the necessities of life. Frightener of Mara (delusion): Someone who has accepted the full set of 250 disciplinary precepts. His karma has reached the level of development that he immediately fears delusion. Destroyer of Evil: Someone who has broken through evil, someone who observes everything with correct wisdom, someone who has smashed the evil of sensory afflictions, and does not fall into perceptions molded by desires. In the Dharmapada Sutra, Chapter XVIII, Chapter on Impurities, the Buddha taught: The worst taint is ignorance, the greatest taint. Oh! Bhikshu! Cast aside this taint and become taintless (Dharmapada 243). In Chapter X, Chapter on the Rod or Punishment, the Buddha taught: He who strictly adorned, lived in peace, subdued all passions, controlled all senses, ceased to injure other beings, is indeed a holy Brahmin, an ascetic, a bhikshu (Dharmapada 142). In Chapter XIX, Chapter on the Righteous, the Buddha taught: A man who only asks others for alms is not a mendicant! Not even if he has professed the whole Law (Dharmapada 266). A man who has transcended both good and evil; who follows the whole code of morality; who lives with understanding in this world, is indeed called a bhikshu (Dharmapada 267).

A Summary of the Appellation of Bhiksuni in Buddhism: In Buddhism, the fourfold Assembly comprises of the assembly of monks, nuns, laymen and laywomen. However, Buddhists who permanently cultivate in temples include two classes of disciples of Monks and Nuns. Bhiksuni is a female mendicant who has entered into the order of the Buddha and observes the 348 or 364 precepts for nuns. In addition, a bhiksuni must always observe the eight commanding respects for the monks (Bát Kính Giáo). Mendicant nun is a Buddhist nun who has received the full ordination. According to stories in the Pali Canon, the first nun was Sakyamuni Buddha's stepmother, Mahaprajapati, who convinced the Buddha's personal attendant Ananda to intercede on her behalf to overcome the Buddha's initial reluctance to allow women to join his order. The Buddha eventually created an order of nuns, who were bound by the 227 rules for monks outlined in the Vinaya-Pitaka in Theravada tradition, or 348 rules in the Mahayana tradition, as well as eight extra regulations known as "Weighty rules" (guru-dharma) that

clearly relegate nun to an inferior position in the Buddhist monastic order. The Buddha also is reported to have said that because the order of nuns was established his teaching (Dharma) would flourish for only 500 years, instead of one thousand years. In most Theravada Buddhist countries today the full ordination lineage for women has died out, and most Buddhist nuns are thus only able to receive the novice (Sramaneri) ordination. The order of nuns probably died out in India around 456, and the full ordination was probably never transmitted to mainland Southeast Asia. There are, however, full ordination lineages today in Korea, Taiwan, and Hong Kong, and a number of women from other traditions have received ordination from Chinese preceptors as part of a movement to revive the order of nuns.

Talking about the Bhikshuni Order, traditionally, after taking the novice precepts and before taking the Bhikshuni precepts, women take the intermediate ordination called “Siksamana” that add 12 more precepts onto those taken as a novice. Having held this ordination for two years, women may then take the full ordination. The lineages of all these ordinations have been passed down from teacher to student, without interruption from the time of the Buddha until today. In the Theravada countries of Southeast Asia, however, the nun’s ordination died out several centuries ago. Today there are women in Sri Lanka with ten precepts called “Dasasilmatas.” In Thailand there are women entitled “Maejis” with eight precepts. In both cases, their precepts are considered to be lay precepts, and they aren’t officially regarded as ordained nuns. However, many women are looking into the possibility of bringing the “Sramanerika,” “Siksamma,” and “Bhikshuni” lineages from the Chinese tradition back into the Theravada tradition. In Tibet, the novice ordination for women took root, but the Bhikshuni ordination didn’t. While the Sramanerika ordination can be given by four Bhikshus or Bhikshunis, ten Bhikshus and Bhikshunis are required to give the Bhikshuni ordination. Moreover, it was difficult for Bhikshunis from India in those time to travel over the Himalaya Mountains, and thus the Bhikshuni ordination didn’t come to Tibet. The Chinese Buddhists still continue the lineages for both the Bhikshu and Bhikshuni ordinations. Some women from the Theravada and Tibetan traditions have traveled to China and Taiwan to take Bhikshuni ordination from Chinese masters in recent years. People are now

considering the possibility of reintroducing the Bhikshuni ordination from Chinese Buddhism, either from China mainland or Taiwan, into the Theravada and Tibetan traditions.

II. The Quintessence of the Buddha's Teachings on Bhiksu & Bhiksuni in the Dharmapada Sutra:

The Buddha did show us that the Fragrance of Dharmapada always widely spreads all over and mingles with the fragrance of the Bhikshu. Thus, in the Dharmapada Sutra, Chapter XXV, Chapter on the Bhikshu, from verse 360 to verse 382, the Buddha taught: It is good to have control of the eye; it is good to have control of the ear; it is good to have control of the nose; it is good to have control of the tongue (Dharmapada 360). It is good to have control of the body; it is good to have control of speech; it is good to have control of everything. A monk who is able to control everything, is free from all suffering (Dharmapada 361). He who controls his hands and legs; he who controls his speech; and in the highest, he who delights in meditation; he who is alone, serene and contented with himself. He is truly called a Bhikshu (Dharmapada 362). The Bhikshu who controls his tongue, who speaks wisely of the Dharma, who is pure and humble, his speech is indeed sweet (Dharmapada 363). That Bhikshu who dwells in the Dharma (makes the Dharma his own garden); who delights in the Dharma; who meditates on the Dharma, will never fall away from the pure path (Dharmapada 364). Let's not despise what one has received; nor should one envy the gain of others. A monk who envies the gain of others, does not attain the tranquility of meditation (Dharmapada 365). Though receiving little, if a Bhikshu does not disdain his own gains, even the gods praise such a monk who just keeps his life pure and industrious (Dharmapada 366). He who has no thought of "I" and "mine," for whatever towards his mind and body he does not grieve for that which he has not. He is indeed called a Bhikshu (Dharmapada 367). A Bhikshu who abides in loving-kindness, who is pleased with with the Buddha's Teaching, will attain to a state of peace and happiness, and emancipate from all conditioned things (Dharmapada 368). When you empty the water in this boat, it will move faster. In the same manner, if you cut off passion and hatred in yourself, you will reach Nirvana faster (Dharmapada 369). He who cuts off five: lust,

hatred, ignorance, egoism, doubt; renounces five: attachment to form, to formless, to conceit, to restlessness, and ignorance; cultivates five more: faith, effort, watchfulness, concentration, wisdom. A monk who escapes from the five fetters: lust, hate, delusion, pride, false views; is called one who has crossed the flood (Dharmapada 370). Meditate monk! Meditate! Be not heedless. Do not let your mind whirl on sensual pleasures. Don't wait until you swallow a red-hot iron ball, then cry, "This is sorrow!" (Dharmapada 371). There is no concentration in one who lacks wisdom, nor is there wisdom in him who lacks concentration. He who has both concentration and wisdom is near Nirvana (Dharmapada 372). A monk who has retired to a lonely place, who has calmed his mind, who perceives the doctrine clearly, experiences a joy transcending that of men (Dharmapada 373). He who always reflects on the rise and fall of the aggregates, he experiences joy and happiness. He is deathless (Dharmapada 374). A wise monk must first control the senses, practise equanimity, follow discipline as laid down in the sutra (Dharmapada 375). Let him be cordial in his ways and refined in behavior; he is filled with joy and make an end of suffering (Dharmapada 376). You should cast off lust and hatred just as the jasmine creeper sheds its withered flowers (Dharmapada 377). The monk whose body is calm, whose mind and speech are calm, who has single-mindedly, and who refuses the world's seductions (baits of the world), is truly called a peaceful one (Dharmapada 378). Censure or control yourself. Examine yourself. Be self-guarded and mindful. You will live happily (Dharmapada 379). You are your own protector. You are your own refuge. Try to control yourself as a merchant controls a noble steed (Dharmapada 380). He who is full of joy, full of faith in the Buddha's Teaching, will attain the peaceful state, the cessation of conditioned things, and supreme bliss (Dharmapada 381). The Bhikkhu, though still young, ceaselessly devotes himself to the Buddha's Teaching, illumines this world like the moon escaped from a cloud (Dharmapada 382).

Chapter Eighteen

The Quintessence of the Buddha's Teachings on A Pure Conduct Brahmana in the Dharmapada Sutra

I. Overview and Meanings of Brahmins In Buddhist Point of View:

Brahmana is an age-old religion in India, dated 4,000 years ago, and founded by Krishna, main philosophy is based on the Vedas. According to the Vedas, Brahma has the power to create all sentient beings and things. There are four castes in Hindu society system. In Brahmanist concept, the present life is temporary while death is the return to Brahma to live an eternal happy life if one obeys Brahma's tenets. Brahmins belong to the highest class in Indian society during the time of the Buddha. According to Buddhism, there are four classes or castes in India at the time of the Buddha: Brahman, Ksatriya, Vaisya, and Sudra. Brahman is one who observes ascetic practices. Ksatriya belongs to military and ruling. Vaisya belongs to traders and landlords. Sudra belongs to farmers and serfs. The hierarchical structure of the Hindu old society resulted in oppression, suspicion, resentment and hostility. From there sprung opposition movements and hostility. This is why Buddhism had come out as a spiritual counter-force. Apart from these four castes, there is still a fifth category of people called Candala, the lowest one, regarded by the other castes as untouchables who are mistreated and exploited. In short, Brahmana is also one who belongs to the pure clerical caste of India. A pure conduct Brahman is one who belongs to the pure clerical caste of India and observes ascetic practices. They created so many legends to strengthen and consolidate their powers. According to the Vedics, Brahmans were traditionally the custodians, interpreters, and teachers of religious knowledge, and as priests, acted as intermediaries between humans, the world, and God. They were expected to maintain pure conduct and observe dietary rules, e.g. vegetarianism, abstinence from alcohol, etc. They believe that Brahman is born from the mouth of Brahma or Lord of the

heavens; Ksatriya is born from the shoulders of Brahma; Vaisya is born from the flanks of Brahma, and Sudra is born from the feet of Brahma.

II. The Quintessence of the Buddha's Teachings on A Pure Conduct Brahmana in the Dharmapada Sutra:

The Buddha did show us that the fragrance of a pure conduct Brahmana always widely spreads all over the garden of flowers of Dharmapada. Thus, in the Dharmapada Sutra, Chapter XXVI, Chapter on the Brahmana, from verse 383 to verse 423, the Buddha taught: Strive hard to cut off the stream of desires. Oh! Brahman! Knowing that all conditioned things will perish. Oh! Brahman! You are a knower of the Unmade Nirvana! (Dharmapada 383). Abiding in the two states of tranquility and insight, a Brahman is freed from all fetters and reaches the other shore (Dharmapada 384). There exists neither the hither nor the farther shore, nor both the hither and the farther shore. He who is undistressed and unbound, I call him a Brahmana (Dharmapada 385). He who is meditative, stainless and secluded; he who has done his duty and is free from afflictions; he who has attained the highest goal, I call him a Brahmana (Dharmapada 386). The sun shines in the day; at night shines the moon; the armor shines the warrior king; the Brahman is bright in his meditation. But the Buddha shines in glory ceaselessly day and night (Dharmapada 387). He who has discarded evil is called a Brahmana. He who lives in peace called a Sramana. He who gives up all impurities is called a Pabbajita (religious recluse) (Dharmapada 388). One should not hurt a Brahmana, nor should a Brahmana let himself become angry on the one who hurt him (return evil for evil). Shame on him who strikes a Brahmana! More shame on him who let himself become angry, or who returns evil for evil! (Dharmapada 389). Brahmana! This is no small advantage. He who refrains from the pleasures of the senses; where non-violence is practiced, suffering will cease (Dharmapada 390). He who does no evil in body, speech and mind, who has firmly controlled these three, I called him a Brahmana (Dharmapada 391). If from anyone one should understand the doctrine preached by the Fully Enlightened One, one should reverence him profoundly as a Brahmin worship before the ritual fire (Dharmapada 392). Not by matted hair,

nor by family, nor by noble birth, one becomes a Brahmana. But he in whom there exists both truth and righteousness; he who practices truth and Dharma; he who makes himself holiness, I call him a Brahmana (Dharmapada 393). What will matted or shaved hair do? What is the use of garment of goatskin, or yellow saffron robe? What is the use of polishing the outside when the inside is full of passions? (Dharmapada 394). The person who wears dust-heap robes, but who is lean and whose veins stand out, who meditates alone in the forest, I call him a Brahmana (Dharmapada 395). I do not call him a Brahmana merely because he is born of a Brahmin family or his mother is a Brahmin; nor do I call him who is wealthy a Brahmana. However, the poor man who is detached, I call him a Brahmana (Dharmapada 396). He who is fetter-free, who trembles not, who is unshackable (goes beyond ties or free from all ties), I call him a Brahmana (Dharmapada 397). He who has cut the strap of hatred, the thong of craving, and the rope of heresies, who has thrown up the cross bar of ignorance, who is enlightened, I call him a Brahmana (Dharmapada 398). He who is never angry, who endures reproach, whose powerful army is tolerance, I call him a Brahmana (Dharmapada 399). He who is never angry, but is dutiful and virtuous, free from craving, who is pure and restrained; who bears his final body, I call him a Brahmana (Dharmapada 400). He who does not cling to sensual pleasures, like water on a lotus leaf, like a mustard seed on the point of a needle, I call him a Brahmana (Dharmapada 401). He who realizes even here in this world the destruction of his sorrow, whose burden is ended and whose sufferings are over, I call him a Brahmana (Dharmapada 402). He whose knowledge is deep and wisdom is profound, who knows right from wrong, who has reached the highest goal (realizes the truth), I call him a Brahmana (Dharmapada 403). He who is not intimate either with householders or with the homeless ones, who wanders without an abode, who has no desires, I call him a Brahmana (Dharmapada 404). He who does not use the rod to damage creatures, big or small, who neither harms nor kills, I call him a Brahmana (Dharmapada 405). He who is friendly among the hostile, who is peaceful among the violent, who is unattached among the attached, I call him a Brahmana (Dharmapada 406). He whose passion, hatred, pride and hypocrisy fall off like a mustard seed from the point of a needle, I call him a

Brahmana (Dharmapada 407). He whose speech is truthful, useful, free from harshness that is inoffensive, I call him a Brahmana (Dharmapada 408). He who takes nothing that is not given, good or bad, long or short, small or great, I call him a Brahmana (Dharmapada 409). He who, in this life or the next, has no desires and emancipated, I call him a Brahmana (Dharmapada 410). He who has no longings, who is free from doubt through knowledge, who immerses himself in the deathless, I call him a Brahmana (Dharmapada 411). He who has gone beyond the bondage of good and evil, who is pure and without grief, I call him a Brahmana (Dharmapada 412). He who is desireless and spotless as the moon, who is pure, serene and unperturbed, I call him a Brahmana (Dharmapada 413). He who has passed beyond the muddy road, the ocean of life the delusion, and reaches the other shore; who is meditative, free from craving and doubts, free from attachment or clinging to a so-called Nirvana, I call him a Brahmana (Dharmapada 414). He who, in this very world, gives up sensual pleasures, wanders homeless, has renounced all desire for existence, I call him a Brahmana (Dharmapada 415). He who, in this very life, gives up craving, wanders homeless, who destroys craving and becoming, I call him a Brahmana (Dharmapada 416). He who is free from human ties and transcending celestial ties, who is completely delivered from all ties, I call him a Brahmana (Dharmapada 417). He who gives up pleasurable and unpleasurable, who is cool and undefiled, who has conquered the three worlds, I call him a Brahmana (Dharmapada 418). He who, in every way, knows the death and rebirth of beings, who is non-attached, happy and awakened, I call him a Brahmana (Dharmapada 419). He whose ways are known to neither gods, nor gandhabba, nor men, who has exhausted his sins and become a saint, I call him a Brahmana (Dharmapada 420). He who owns nothing, whether in the past, present and future, who is poor and attached to nothing, I call him a Brahmana (Dharmapada 421). He who is brave like a bull, noble, wise, pure, the conqueror, the desireless, the cleanser of defilements, the enlightened, I call him a Brahmana (Dharmapada 422). The sage who knows his former abodes; who sees the blissful and the woeful states; who has reached the end of births; who, with superior wisdom, who has perfected himself; who has completed all that needed to be done, I call him a Brahmana (Dharmapada 423).

Chapter Nineteen

The Quintessence of the Buddha's Teachings on Almsgivings in the Dharmapada Sutra

Practicing generosity is the first of the six paramitas. Paramita means to help others reach the other shore, the shore of liberation from sickness, poverty, hunger, ignorance, desires and passions, and birth and death. Giving is also one of the ten weapons of enlightening beings, destroying all stinginess. Enlightening Beings who abide by these can annihilate the afflictions, bondage, and compulsion accumulated by all sentient beings in the long night of ignorance. According to Vietnamese-Chinese terms, Bó means wide or unlimited, Thí means giving. Bó Thí means to give without any limits. Almsgiving of food or doctrine, with resultant benefits now and also hereafter in the form of reincarnation, as neglect or refusal will produce the opposite consequences. The Buddha taught: "Greed is the origin of various pains and sufferings in the cycle of births and deaths. For if there is greed, there is attachment; if there is attachment, there is bondage; if there is bondage, there is the cycle of births and deaths; if there is a cycle of rebirths, one is still a sentient being; if one is still a sentient being, there are still pains, sufferings, and afflictions." Realizing the calamities from greediness, the Buddha emphasized a dharma door of generosity. According to Zen Master Dogen in *Moon In A Dewdrop*, the Buddha said, "If you are to practice giving to yourself, how much more so to your parents, wife, and children." Therefore you should know that to give to yourself is part of giving. To give to your family is also giving. Even when you give a particle of dust, you should rejoice in your own act, because you correctly transmit the merit of all Buddhas, and for the first time practice an act of a Bodhisattva. The mind of a sentient being is difficult to change. You should keep on changing the minds of sentient beings, from the first moment that they have one particle, to the moment that they attain the way. This should be started by giving. For this reason, giving is the first of the six perfections (paramitas). Mind is beyond measure. Things given are beyond measure. Moreover, in giving, mind transforms the gift and the

gift transforms mind. Charity in Sanskrit is “Dana”, meaning “almsgiving.” In general, this refers to an attitude of generosity. It involves developing an attitude of willingness to give away whatever one has in order to benefit sentient beings. In Mahayana Buddhism, this is one of the six paramitas or virtues of perfection. Charitable giving, the presentation of gift or alms to monks and nuns (the virtue of alms-giving to the poor and needy or making gifts to a bhikkhu or community of bhikkhus). Voluntary giving of material, energy, or wisdom to others, regarded as one of the most important Buddhist virtues. Dana is one of the six perfections (paramitas) and one of the most important of the meritorious works that a Bodhisattva cultivates during the path to Buddhahood. In Theravada Buddhism, it is one of the ten “contemplations” (anussati) and the most important meritorious activities (punya). It is seen as a key component in the meditative path, as it serves to overcome selfishness and provide benefits in both the present and future lives. Nowadays, the practice of giving alms to monks and nuns by laypeople is also called “dana,” and it is one of the most important religious activities for non-monastics in East Asian countries. Laypeople believe that gifts given to the Samgha would bring greater benefits than giving to other people, for besides the Buddha, monks and nuns are also referred as “fields of merit” in Buddhism. However, devout Buddhists should always remember that once giving alms, we should give alms to all beings, so that they may be happy without investigating whether they are worthy or not. One should help other people, as best as one can, to satisfy their needs. When giving charity, one does not cherish the thought that he is the giver, and sentient beings are the receivers, what is given and how much is given, thus, in one’s mind no arrogance and self-conceit would arise. This is an unconditioned alms-giving or compassion on equality basis. Dana paramita is also a gate of Dharma-illumination; for with it, in every instance, we cause creatures to be pleasant, we adorn the Buddhist land, and we teach and guide stingy and greedy living beings. Especially, Bodhisattvas give alms to all beings, so that they may be happy without investigating whether they are worthy or not. In the Jataka literature, many stories are found which show how the Bodhisattva fulfilled the Paramita-charitable giving, the former birth stories of Gautama, when he was a Bodhisattva, either in human form

or non-human form, it is written that he practiced such types of Paramita-charitable giving. In the Mahakapi Jataka, the Bodhisattva is a great monkey leader, who at the attack by men of the Varanasi king, allowed fellow monkeys to pass off safely by treading on his body, stretched as the extension of a bridge. In the Sasa Jataka, the Bodhisattva is a young hare who offers his own body in the absence of any other thing to offer, just to observe the sacred vow. The story of Prince Vessantara, which is widely appreciated, shows Prince Vessantara in fulfillment of his vow to give whatever he is asked to give, not only surrenders the palladium of his father's kingdom, but even his own wife and children. According to the Visuddhimaga, Great Enlightening Beings are concerned about the welfare of living beings, not tolerating the sufferings of beings, wishing long duration to the higher states of happiness of beings and being impartial and just to all beings, by fulfilling the Paramita-charitable giving they fulfill all other paramitas. According to the Apadana, the Bodhisattva gave the gift to the needy. He then observed precepts perfectly and fulfilled the paramitas in the worldly renunciation. He then attained the Supreme Enlightenment. According to Vietnamese-Chinese terms, *Bố* means wide or unlimited, *Thí* means giving. "Charity" (*Bố Thí*) means to give without any limits. In the explanation of the Sutra on The Eight Realizations of the Great Beings, Zen Master Thích Nhất Hạnh explained "Practicing Generosity" as follow: 'Practicing generosity means to act in a way that will help equalize the difference between the wealthy and the impoverished. Whatever we do to ease others' suffering and create social justice can be considered practicing generosity. Practicing generosity is the first of the six paramitas. Paramita means to help others reach the other shore, the shore of liberation from sickness, poverty, hunger, ignorance, desires and passions, and birth and death. However, Buddha-dharma is always easy to speak but difficult to do. Giving means to give wealth or Buddha-dharma to others, but when you are in a situation to do so, you do not want to do. On the contrary, you demand that others give to you, the more the better. This is why people say "Buddha-dharma is always easy to speak but difficult to do." Buddhists should know that both concepts of "giving to charity" and "making offerings" mean the same thing. With regard to sentient beings, this act is called "Giving." With

regard to parents, religious teachers, Patriarchs, and other enlightened beings, this act is called “Making offerings.” According to the Visuddhimagga, Buddhaghosa defines “Dana” as follows: “Danam vuccati avakkhandham”, means to give with heart is really called the “Dana”, though the word “Dana” literally stands for 1) charity, 2) generosity, 3) alms-giving, 4) liberality, etc. It is Bodhisattva’s perfection of gift when he offers, gives up or remains indifferent to his body. *The quintessence of the Buddha’s teachings on Almsgivings always widely spreads all over the Garden of Flowers of Dharmapada. And in the Dharmapada Sutra, Chapter XVIII, Chapter on Impurities, the Buddha taught:* “Some people give according to their faith, or according to their pleasure. He who is envious of others’ food and drink, will not attain tranquility by day or by night (Dharmapada 249). He who fully cut off, uprooted and destroyed such feeling, gain peace by day and by night (Dharmapada 250). Also, in the Dharmapada Sutra, Chapter XXIV, Chapter on Craving, the Buddha taught: No gift is better than the gift of Truth (Dharma). No taste is sweeter than the taste of truth. No joy is better than the joy of Truth. No conquest is better than the conquest of craving; it overcomes all suffering (Dharmapada 354). Human beings are damaged by lust just as weeds damage the fields. Therefore, what is given to those who are lustless, yields great reward (Dharmapada 356). Human beings are damaged by hatred in just the same manner as weeds damage the fields. Therefore, to give to those who are free from hatred, yields great reward (Dharmapada 357). Human beings are damaged by delusion just like weeds damage the fields. Therefore, to give to those who are free from delusion, yields great reward (Dharmapada 358). Human beings are damaged by craving just like weeds damage the fields. Therefore, to give to those who rid of craving, yields great reward (Dharmapada 359).”

Chapter Twenty

The Buddha's Teachings on the Right Paths in the Quintessence of the Dharmapada Sutra

Right Paths or Noble Paths are wonderful paths in Buddhist cultivation. In Buddhist teachings, the Noble Eightfold Path is the fourth Noble Truth in the Four Noble Truths that can help us prevent problems or deal with any problems we may come across in our daily life. This is the path that leads to the end of sufferings and afflictions. If we follow it, we are on the way to less suffering and more happiness. The eight right (correct) ways that are leading to release from suffering, the goal of the third in the four noble truths, the extinction of sufferings. These are eight in the 37 bodhi ways to enlightenment. Practicing the Noble Eight-fold Path can bring about real advantages such as improvement of personal conditions. It is due to the elimination of all evil thoughts, words, and actions that we may commit in our daily life, and to the continuing practice of charitable work; improvement of living conditions. If everyone practiced this noble path, the world we are living now would be devoid of all miseries and sufferings caused by hatred, struggle, and war between men and men, countries and countries, or peoples and peoples. Peace would reign forever on earth; attainment of enlightenment or Bodhi Awareness. The Noble Eight-fold Path is the first basic condition for attaining Bodhi Consciousness that is untarnished while Alaya Consciousness is still defiled.

The eightfold noble path consists in right view, right thinking, right speech, right action, right living, right endeavor, right memory, and right meditation. The term "Correct" in Buddhism means any thinking or action that does not cause troubles, afflictions and sufferings for oneself and others; on the contrary, this thinking or action will bring to oneself or others peace, mindfulness and happiness. Right view means to abandon a self-centered way of looking at things and to have a right view of the Buddha, that is "Nothing has its own self; everything exists due to temporary combination. If this exists, the other exists; if this ceases to exist, the other is in no way to be able to exist." Right thinking means not to include toward a self-centered attitude toward

things but to think of things rightly. Right view teaches us to abandon the three evils of the mind such as covetousness, resentment, and evil-mindedness; and to think of things rightly, with as generous a mind as the Buddha: not to have greedy mind (covetousness) or not to think only of one's own gain; not to have the angry mind (resentment) or not to get angry when things do not turn out as one wishes; not to have the evil mind (evil-mindedness). Right speech teaches us to use right words in our daily lives and to avoid the four evils of the mouth such as not to lie (to use false language), not to speak with a double tongue, not to commit ill-speaking, and not to use improper language (careless language). Right action means daily conduct in accordance with the precepts of the Buddha. It is to say one must refrain from the three evils of the body that hinder right action such as needless killing, stealing, and committing adultery or other sexual misconduct. Right living means to gain food, clothing, shelter, and other necessities of life in a right way. Right living teaches us not to earn our livelihood through work that makes trouble for others or through a career useless to society, but to live on a justifiable income that we can obtain through right work and a vocation useful to others. Right endeavor means to engage constantly in right conduct without being idle or deviating from the right way, avoid such wrongs as the three evils of the mind, the evils of the mouth, and the three evils of the body. Right memory means to practice with a right mind as the Buddha did, that is, we must address ourselves to all things in the universe with a fair and right mind. And finally, right meditation means not to be agitated by any change of external circumstances.

The fragrance of the Right Paths always widely spreads all over the Garden of Flowers of Dharmapada. Thus, in the Dharmapada Sutra, Chapter XII, Chapter on the Self, the Buddha taught: Let one establish oneself in the proper way, or learn what is right, and then instruct others. Such a wise man will not be defiled (Dharmapada 158). The foolish man who slanders the teachings of the Arhats, of the righteous and the Noble Ones. He follows false doctrine, ripens like the kashta reed, only for its own destruction (Dharmapada 164). *In Chapter XX, Chapter on the Path, from verse 273 to verse 289, the Buddha taught:* The best of paths is the Eightfold Path. The best of truths are the Four Noble Truths. Non-attachment is the best of states. The best of

men is he who has eyes to see (Dharmapada 273). This is the only way. There is no other way that leads to the purity of vision. You follow this way, Mara is helpless before it (Dharmapada 274). Entering upon that path, you will end your suffering. The way was taught by me when I understood the removal of thorns (arrows of grief) (Dharmapada 275). You should make an effort by yourself! The Tathagatas are only teachers. The Tathagatas cannot set free anyone. The meditative ones, who enter the way, are delivered from the bonds of Mara (Dharmapada 276). All conditioned, or created things are transient. One who perceives this with wisdom, ceases grief and achieves liberation. This is the path to purity (Dharmapada 277). All conditioned things are suffering. One who perceives this with wisdom, ceases grief and achieves liberation. This is the path of purity (Dharmapada 278). All conditioned things are without a real self. One who perceives this with wisdom, ceases grief and achieves liberation. This is the path of purity (Dharmapada 279). One who does not strive when it is time to strive, who though young and strong but slothful with thoughts depressed; such a person never realizes the path (Dharmapada 280). Be watchful of speech, control the mind, don't let the body do any evil. Let purify these three ways of action and achieve the path realized by the sages (Dharmapada 281). From meditation arises wisdom. Lack of meditation wisdom is gone. One who knows this twofold road of gain and loss, will conduct himself to increase his wisdom (Dharmapada 282). Cut down the whole forest of passion, but not real trees. From the forest of desire springs fear. Let cut down the forest and be free! (Dharmapada 283). For as long as the smallest desire for women is not cut down, so long his mind still sticks to the world, like a sucking calf sticks to its mother-cow (Dharmapada 284). Cut down the love, as though you plucked an autumn lily with the fingers. Cultivate the path of peace. That is the Nirvana which expounded by the Auspicious One (Dharmapada 285). Here I shall live in the rainy season, here in the winter and the summer. These are the words of the fool. He fails to realize the danger (of his final destination) (Dharmapada 286). Death descends and carries away that man of drowsy mind greedy for children and cattle, just like flood sweeps away a sleeping village (Dharmapada 287). Nothing can be saved, nor sons, nor a father, nor even relatives; there is no help from kinsmen can save a man from death (Dharmapada 288).

Realizing this fact, a wise man quickly clears the way that leads to Nirvana (Dharmapada 289).

Chapter Twenty-One

The Quintessence of the Buddha's Teachings On the Correct Laws in the Dharmapada Sutra

I. Overview and Meanings of the Correct Laws in Buddhism:

In Buddhism, the correct dharma age is the era when the Buddha dwelled in the world. At that time the Buddha taught the Dharma, and there were genuine Arhats, great Bodhisattvas, and the sages who appeared as great disciples of the Buddha. The real period of Buddhism which lasted 500 years (some says 1,000 years) after the death of the Buddha (entered the Maha-Nirvana). Although the Buddha was no longer in existence, His Dharma and precepts were still properly practiced and upheld. Furthermore, there would be many Buddhists who had light karma and their mind were intrinsically good, therefore, many of them would attain enlightenment in their cultivation. From eighty to ninety out of one hundred cultivators would attain enlightenment. That is to say there were true and genuine practitioners who attained enlightenment. In the Lankavatara Sutra, the Buddha said: "Mahamati! When the right doctrine is comprehended, there will be no discontinuation of the Buddha-family." The Correct Dharma Period is also a period when the right or true doctrines of the Buddha are utilized in cultivation such as the Four Noble Truths and the Noble Eightfold Path. In the Mahamaya Sutra, the Buddha prophesied: "After I enter the Maha-Nirvana, one hundred years later, there will be a Bhikshu named Upagupta who will have the complete ability to speak, elucidate, and clarify the Dharma similar to Purna Maitrayaniputra. He will aid and rescue infinite sentient beings. In the following one hundred years (two hundred years after the Buddha's Maha-Nirvana), there will be a Bhikshu named Silananda, able to speak the crucial Dharma discerningly and will aid and save twelve million beings in this Jambudvipa continent (the earth). In the following one hundred years (or three hundred years after the Buddha's Maha-Nirvana), there will be a Bhikshu named Hsin-Lien-Hua-Ran, who will speak the Dharma to aid and save five hundred thousand beings. One hundred years after Hsin-Lien-Hua-Ran (four hundred years after the

Buddha's Maha-Nirvana), there will be a Bhikshu named Niu-k'ou, who will speak the Dharma and rescue ten thousand beings. One hundred years after Niu-K'ou (five hundred years after the Buddha's Maha-Nirvana), there will be a Bhikshu named Bao-T'ien, who will speak the Dharma to aid and save twenty thousand beings and influence infinite others to develop the Ultimate Bodhi Mind. After this time, the Proper Dharma Age will come to an end. Six hundred years after the Buddha's Maha-Nirvana, ninety-six types of improper doctrines will arise, false teachings will be born to destroy the Proper Dharma. At that time, a Bhikshu named Asvaghosha will be born. This Bhikshu will use great wisdom to speak of the Dharma to combat these false religions. Seven hundred years after the Buddha's Maha-Nirvana, there will be born a Bhikshu named Nagarjuna; he will use the power of the Proper Prajna or great wisdom to destroy false views to light brightly the Buddha's Dharma's torch."

II. The Quintessence of the Buddha's Teachings on the Correct Laws in the Dharmapada Sutra:

The Buddha did show us that the fragrance of the Dharmapada always widely spreads all over the path of cultivation of practitioners who cultivate the Correct Laws. Thus, in the Dharmapada Sutra, Chapter V, Chapter on the Fools, the Buddha taught: "Long is the night to the wakeful; long is the road to him who is tired; long is samsara to the foolish who do not know true Law (Dharmapada 60). A foolish man who knows that he is a fool, for that very reason a wise man; the fool who think himself wise, he is indeed a real fool (63). If a fool associates with a wise man even all his life, he will understand the Dharma as little as a spoon tastes the flavour of soup (64). An intelligent person associates with a wise man, even for a moment, he will quickly understand the Dharma, as the tongue tastes the flavour of soup (65). Let a fool, month after month, eats only as much food as can be picked up on the tip of a kusa blade; but he is not worth a sixteenth part of them who have comprehended the truth (70). In Chapter VI, Chapter on the Wise, the Buddha taught: Those who drink the Dharma, live in happiness with a pacified mind; the wise man ever rejoices in the Dharma expounded by the sages (79). Those who preach and act according to the teachings, are those who are crossing the realm of

passions which is so hard to cross, and those who will reach the other shore (86). A wise man should purge himself from all the impurities of the mind, give up sensual pleasures, and seek great delight in Nirvana (88). *In Chapter XII, Chapter on the Self, the Buddha taught:* Let one establish oneself in the proper way, or learn what is right, and then instruct others. Such a wise man will not be defiled (158). In Chapter XIII, Chapter on the World, the Buddha taught: Eagerly try not to be heedless, follow the path of righteousness. He who observes this practice lives happily both in this world and in the next (Dharmapada 168). Follow the path of righteousness. Do not do evil. He who practices this, lives happily both in this world and in the next (Dharmapada 169). *In Chapter XIX, Chapter on the Righteous, the Buddha taught:* Violence is not dharma; he who uses it is not righteous. A wise man should distinguish both right and wrong (Dharmapada 256). Non-violence is Dharma; he who uses it is righteous. An intelligent person who is a guardian of the law, is called one who abides by the law (Dharmapada 257). A man is not called a learned man because he talks much. He who is peaceful, without hatred and fearless, is called learned and wise (Dharmapada 258). A man is not called a guardian of the Dharma because he talks much. He who hears little and sees Dharma mentally, acts the Dharma well, and does not neglect the Dharma, is indeed, a follower in the Dharma (Dharmapada 259). *In Chapter XXV, Chapter on the Bhikshu, the Buddha taught:* That Bhikshu who dwells in the Dharma (makes the Dharma his own garden); who delights in the Dharma; who meditates on the Dharma, will never fall away from the pure path (364). A monk who has retired to a lonely place, who has calmed his mind, who perceives the doctrine clearly, experiences a joy transcending that of men (373). Censure or control yourself. Examine yourself. Be self-guarded and mindful. You will live happily (379). *In Chapter XXVI, Chapter on the Brahmana, the Buddha taught:* Not by matted hair, nor by family, nor by noble birth, one becomes a Brahmana. But he in whom there exists both truth and righteousness; he who practices truth and Dharma; he who makes himself holiness, I call him a Brahmana (393).”

Chapter Twenty-Two

The Quintessence of the Buddha's Teachings On the True Principle in the Dharmapada Sutra

According to Buddhist teachings, the principle of truth or true teachings mean naturally unconceivable truth. The truth is the destructive cause of pain. In Mahayana, true teachings primarily refer to those of Lotus and Avatamsaka Sutras. Expedient teachings include all other teachings. According to relative truth all things exist, but in absolute truth nothing is; in absolute truth one sees that all things are devoid of self-nature; however, in relative truth, a perception where there is no self-nature. In the Treatise on liberation in three parts contains a commentary, sayings: "There are three types of truth: the truth of plurality, the truth of marks, and the truth of supreme meaning." The Summary of the four Agamas (Ssu Ê Han Mu Ch'ao Chieh) contains a short reference to three truths: "Truth includes that of mundane plurality, that which has marks, and that of supreme meaning. A Sutra says 'The truth of mundane plurality, the truth of marks, and the truth of supreme meaning'." These three truths are each explained in three parts. First, the truth of plurality is explained as the realm of the mundane, the family, and the education. This corresponds to the conventional world of everyday existence and the acceptance of the commonsensical view of reality. Second, the truth of marks consists of three parts of the Four Noble Truths: suffering, the cause of suffering, and the Path. This is called the "truth of marks" because it refers to contemplating the marks or characteristics of reality, the transiency of samaric existence, and realizing the truth of suffering, the cause of suffering, and the way to liberation. The fourth Noble Truth, that of the extinction of suffering, is explained as having no marks, and therefore does not correspond to the realm of marks. Third, the truth of supreme meaning also has three parts: it consists of the complete cessation of action, words, and thoughts. Action corresponds to physical activity, words to verbal activity, and thoughts to mental activity. Thus, the cessation of all activity is the realm of supreme truth. *The Buddha did show us that the Fragrance of Dharmapada always widely spreads all*

over and mingles with the fragrance of the Eightfold Noble Path. Thus, in the Dharmapada Sutra, Chapter I, Chapter on The Twin Verses, the Buddha taught: In the untruth the foolish see the truth, while the truth is seen as the untruth. Those who harbor such wrong thoughts never realize the truth (Dharmapada 11). What is truth regarded as truth, what is untruth regarded as untruth. Those who harbor such right thoughts realize the truth. The truth of the PATH that leads to the cessation of suffering (the way of cure). The truth of the right way, the way of such extinction. To practice the Eight-fold Noble Truths, the Buddha taught: “Whoever accepts the four dogmas, and practises the Eightfold Noble Path will put an end to births and deaths. (Dharmapada 12).

Chapter Twenty-Three

The Quintessence of the Buddha's Teachings On Offerings in the Dharmapada Sutra

I. Overview and Meanings of Offerings in Buddhism:

In Buddhist teachings, to make offerings to means to provide whatever nourishes, e.g. food, goods, incense, lamps, scriptures, the doctrine, etc, any offerings for body or mind. Buddhists should always remember that offerings to the Buddha and Bodhisattvas mean to express respect and gratitude to them. It is similar to children paying respect to their parents, as well as students showing gratitude toward their teachers. Some who do not understand the significance of offering in Buddhism, hastily conclude that Buddhism is a religion of idol worship. They are totally wrong. In many temples, Buddhists offer flowers and incense to the Buddha as an outward form of respect to the Buddha. When we offer flowers, we think that as those flowers fade, we also fade and die; therefore, there is nothing in this world for us to cling on. Buddhists offer flowers and incense to the Buddha as an outward form of respect to the Buddha. When we offer flowers, we think that as those flowers fade, we also fade and die; therefore, there is nothing in this world for us to cling on. Understand this, we will try our best to practice Buddha-dharma. However, among the various offerings to the Buddhas, the offering of the Dharma is the highest. Offering of the Buddha-truth means teaching the dharma to others to remove their suffering, resolve their spiritual problems and lead them to enlightenment and liberation. Dharma-dana is among the various offerings to the Buddhas, the offering of the Dharma is the highest because it enables the audience to transcend Birth and Death and ultimately attain Buddhahood. Devout Buddhists should always remember that the worthiest offering to the Buddha when you are correct in life, living according to the Dhamma, and living an honest life in the Correct Dharma. While lying on his death-bed between the two Sala trees at Kusinara, the eighty-year-old Buddha seeing the flowers offered to him, addressed the Venerable Ananda thus: "They who, Ananda, are correct in life, living according to the Dhamma -- it is

they who right honor, reverence and venerate the Tathagata with the worthiest homage. Therefore, Ananda, be you correct in life, living according to the Dhamma. Thus, should you train yourselves.” This encouragement of the Buddha on living according to the Dhamma shows clearly that what is of highest importance is training in mental, verbal and bodily conduct, and not the mere offering of flowers to the Enlightened Ones. The emphasis is on living the right life. Now when a Buddhist offers flowers, or lights a lamp before the Buddha image or some sacred object, and the ponders over the supreme qualities of the Buddha, he is not praying to anyone; these are not ritual, rites, or acts of worship. The flowers that soon fade, and the flames that die down speak to him, and tell him of the impermanency of all conditioned things. The image serves him as an object from concentration, for meditation; he gains inspiration and endeavors to emulate the qualities of the Master.

II. The Quintessence of the Buddha’s Teachings on Offerings in the Dharmapada Sutra:

The Buddha did show us that the Fragrance of Dharmapada always widely spreads all over and mingles with the fragrance of Offerings. Thus, in the Dharmapada Sutra, Chapter VIII, Chapter on Thousand, the Buddha taught: Month after month, even though one makes an offering of a thousand for a hundred years, yet it is no better than one moment that he pays homage to a saint who has perfected himself (Dharmapada 106). Should a man, for a hundred years, tend the sacrificial fire in the forest, yet it is no better than just one moment he honours the saint who has perfected himself; that honour is indeed better than a century of fire-sacrifice or fire-worship (Dharmapada 107). Whatever alms or offering a man has done for a year to seek merit, is no better than a single quarter of the reverence towards the righteous man (Dharmapada 108). For a man who has the habit of constant honour and respect for the elder, four blessings will increase: longevity, beauty, happiness, and good health (Dharmapada 109). *In Chapter XIV, Chapter on the Buddha, the Buddha taught:* Whoever pays homage and offering, whether to the Buddhas or their disciples, those who have overcome illusions and got rid of grief and lamentation (Dharmapada 195). The merit of him who reverences such peaceful

and fearless Ones cannot be measured by anyone (Dharmapada 196).
In Chapter XXV, Chapter on the Bhikshu, the Buddha taught: Though receiving little, if a Bhikshu does not disdain his own gains, even the gods praise such a monk who just keeps his life pure and industrious (Dharmapada 366).

Chapter Twenty-Four

The Quintessence of the Buddha's Teachings on the Realm of Hells in the Dharmapada Sutra

I. Overview and Meanings of Hells in Buddhist Point of View:

Hell in Sanskrit language is Naraka. This is the lowest and most miserable condition of existence. Sentient being (alaya-consciousness) is condemned to stay in Hell due to his worse karma. In the hellish path, the sufferings there are so great that no words can describe them. Place of torture and torment and retribution for bad deeds. One of the three negative modes of existence, but existence in hells is finite, after negative karma has been exhausted, rebirth in another better form of existence is possible. Like the Pure Land, hells are more as a state of mind than as places. Buddhist cosmology distinguishes two types of hells: hot and cold, divided into eight main hells; each main hell surrounded by sixteen secondary (subsidiary) ones. The hells are ruled by Yama. According to the Abhidharma, composed by Bhikkhu Bodhi, Hell (Niraya) is the lowest plane of existence, the place of most intense suffering. It is said that beings in the Hell have to suffer the result of their evil deeds in the past. This is not a permanent hell, once these beings pay all retributions for their past unwholesome karmas, they can be reborn in a better and happier plane owing to their past wholesome karmas. Ancient virtues said: "If you becomes depressed, you are planting a seed for the hells. In contrast, if you smile, you plant a seed for the heavens." Thus, there is no happiness in the hells; they are melancholy and miserable. According to Buddhism, the hells basically have no doors. We make the doors ourselves, and enter into these doors by our own forces. Why do we end up in the hells? Because of ignorance and lack of understanding, we create evil karma. Sincere Buddhists should always remember that no matter what kind of karma we create, we have to undergo the corresponding retribution, without a slightest bit off. If we plant the hell causes, we have to receive the hell-effects, without any exception!

Buddhist cosmology includes numerous realms in which sentient beings are reborn as a result of their past actions. Hell or earth prison is

one of the six gati or ways of transmigration, the downward path to hell. Hell is a place of joyless and suffering. According to the Abhidharma, composed by Bhikkhu Bodhi, Hell (Niraya) is the lowest plane of existence, the place of most intense suffering. It is said that beings in the Hell have to suffer the result of their evil deeds in the past, they are subject to physical and psychological suffering in direct proportion to the negative actions they performed in their past lives. They are subject to a range of tortures, including being played alive, burned, frozen, and tortured by demons. However, this is not a permanent hell, once these beings pay all retributions for their past unwholesome karmas, they can be reborn in a better and happier plane owing to their past wholesome karmas. The best-known hells are the eight hot hells and the eight cold hells, each of which is surrounded by sixteen subsidiary hells. According to Buddhist doctrines, the lowest level of hell is called "Avici," in which beings have uninterrupted torment. According to traditional Buddhist cosmology, this is one of the six destinies of beings within cyclic existence or Samsara, and also one of the three negative modes of existence, the others being gods, humans, demi-gods, animals, and hungry ghosts. Hell beings are born into one of a number of hells in which they are subjected to various tortures in accordance with their past evil deeds, but existence in hells is finite, after negative karma has been exhausted, rebirth in another better form of existence is possible. Like the Pure Land, hells are more as a state of mind than as places. Buddhist cosmology distinguishes two types of hells: hot and cold, divided into eight main hells; each main hell surrounded by sixteen secondary (subsidiary) ones.

Place of torture and torment and retribution for bad deeds. This is one of the six destinies of beings within cyclic existence or Samsara, and also one of the three negative modes of existence, the others being gods, humans, demi-gods, animals, and hungry ghosts. Hell beings are born into one of a number of hells in which they are subjected to various tortures in accordance with their past evil deeds, but existence in hells is finite, after negative karma has been exhausted, rebirth in another better form of existence is possible. Like the Pure Land, hells are more as a state of mind than as places. Buddhist cosmology distinguishes two types of hells: hot and cold, divided into eight main

hells; each main hell surrounded by sixteen secondary (subsidiary) ones. The hells are ruled by Yama.

II. The Quintessence of the Buddha's Teachings on the Realm of Hells in the Dharmapada Sutra:

The Buddha did show us that the fragrance of Dharmapada is always ready to eliminate the stinking & ill-smelling in the Realm of Hells. Thus, in the Dharmapada Sutra, Chapter XXII, Chapter on Woeful State, from verse 306 to verse 319, the Buddha taught: The speaker of untruth goes down; also he who denies what he has done, both sinned against truth. After death they go together to hells (Dharmapada 306). A yellow saffron robe does not make him a monk. He who is of evil character and uncontrolled or unrestrained; such an evil-doer, by his evil deeds, is born in a woeful state (Dharmapada 307). It is better to swallow a red-hot iron ball than to be an immoral and uncontrolled monk feeding on the alms offered by good people (Dharmapada 308). Four misfortunes occur to a careless man who commits adultery: acquisition of demerit, restlessness, moral blame and downward path (Dharmapada 309). There is acquisition of demerit as well as evil destiny. No joy of the frightened man. The king imposes a heavy punishment. Therefore, man should never commit adultery (Dharmapada 310). Just as kusa grass cuts the hand of those who wrongly grasped. Even so the monk who wrongly practised ascetism leads to a woeful state (Dharmapada 311). An act carelessly performed, a broken vow, and a wavering obedience to religious discipline, no reward can come from such a life (Dharmapada 312). Thing should be done, let's strive to do it vigorously, or do it with all your heart. A debauched ascetic only scatters the dust more widely (Dharmapada 313). An evil deed is better not done, a misdeed will bring future suffering. A good deed is better done now, for after doing it one does not grieve (Dharmapada 314). Like a frontier fortress is well guarded, so guard yourself, inside and outside. Do not let a second slip away, for each wasted second makes the downward path (Dharmapada 315). Those who embrace the wrong views, are ashamed of what is not shameful, and are not ashamed of what is shameful, will not be able to avoid the hell (Dharmapada 316). Those who fear when they should not fear, and don't fear in the fearsome, embrace these false views, will not be able to avoid the hell (Dharmapada 317). Those

who perceive faults in the faultless, and see no wrong in what is wrong; such men, embracing false doctrines, will not be able to avoid the hell (Dharmapada 318). Those who perceive wrong as wrong and what is right as right, such men, embracing right views and go to the blissful state (Dharmapada 319).

Chapter Twenty-Five

The Quintessence of the Buddha's Teachings On Discipline in the Dharmapada Sutra

Basic precepts, commandments, discipline, prohibition, morality, or rules in Buddhism. Precepts are designed by the Buddha to help Buddhists guard against transgressions and stop evil. Transgressions spring from the three karmas of body, speech and mind. Observe moral precepts develops concentration. Concentration leads to understanding. Continuous Understanding means wisdom that enables us to eliminate greed, anger, and ignorance and to obtain liberation, peace and joy. Rules and ceremonies, an intuitive apprehension of which, both written and unwritten, enables devotees to practice and act properly under all circumstances. Precepts mean vows of moral conduct taken by lay and ordained Buddhists. There are five vows for lay people, 250 for fully ordained monks, 348 for fully ordained nuns, 58 for Bodhisattvas (48 minor and 10 major). The Buddha emphasized the importance of morals as a means to achieve the end of real freedom for observing moral precepts develops concentration. Concentration leads to understanding. Continuous understanding means wisdom that enables us to eliminate greed, anger, and ignorance and to advance and obtain liberation, peace and joy.

The code of conduct set forth by the Buddha is not a set of mere negative prohibitions, but an affirmation of doing good things, a career paved with good intentions for the welfare of happiness of mankind. These moral principles aim at making society secure by promoting unity, harmony and mutual understanding among people. This code of conduct is the stepping-stone to the Buddhist way of life. It is the basis for mental development. One who is intent on meditation or concentration of mind should develop a love of virtue that nourishes mental life makes it steady and calm. This searcher of highest purity of mind practises the burning out of the passions. He should always think: "Other may harm, but I will become harmless; others may slay living beings, but I will become a non-slayer; others may wrongly take things, but I will not; others may live unchaste, but I will live pure; other may

slander, talk harshly, indulge in gossip, but I will talk only words that promote concord, harmless words, agreeable to the ear, full of love, heart pleasing, courteous, worthy of being borne in mind, timely, fit to the point; other may be covetous, but I will not covet; others may mentally lay hold of things awry, but I will lay mental hold of things fully aright.” In fact, observation of morality also means cultivation or exercise of right thoughts of altruism, loving-kindness and harmlessness; observation of morality also means cultivation of the right speech because that enables one to control one’s mischievous tongue; right action by refraining from killing sentient beings, and from sexual misconduct; and right livelihood which should be free from exploitation misappropriation or any illegal means of acquiring wealth or property.

The worldly way is outgoing exuberant; the way of the devoted Buddhist’s life is restrained and controlled. Constantly work against the grain, against the old habits; eat, speak, and sleep little. If we are lazy, raise energy. If we feel we can not endure, raise patience. If we like the body and feel attached to it, learn to see it as unclean. Virtue or following precepts, and concentration or meditation are aids to the practice. They make the mind calm and restrained. But outward restraint is only a convention, a tool to help gain inner coolness. We may keep our eyes cast down, but still our mind may be distracted by whatever enters our field of vision. Perhaps we feel that this life is too difficult, that we just can not do it. But the more clearly we understand the truth of things, the more incentive we will have. Keep our mindfulness sharp. In daily activity, the important point is intention. ; know what we are doing and know how we feel about it. Learn to know the mind that clings to ideas of purity and bad karma, burdens itself with doubt and excessive fear of wrongdoing. This, too, is attachment. We must know moderation in our daily needs. Robes need not be of fine material, they are merely to protect the body. Food is merely to sustain us. The Path constantly opposes defilements and habitual desires.

The Buddha did show us that the Fragrance of Dharmapada is always widely spreads all over the Path that practitioners cultivate Keeping Precepts. Thus, in the Dharmapada Sutra, Chapter IV, Chapter on Flowers, the Buddha taught: The scent of flowers does not

blow against the wind, nor does the fragrance of sandalwood and jasmine, but the fragrance of the virtuous blows against the wind; the virtuous man pervades every direction (Dharmapada 54). Of little account is the fragrance of sandal-wood, lotus, jasmine; above all these kinds of fragrance, the fragrance of virtue is by far the best (Dharmapada 55). Of little account is the fragrance of sandal; the fragrance of the virtuous rises up to the gods as the highest (Dharmapada 56). Mara never finds the path of those who are virtuous, careful in living and freed by right knowledge (Dharmapada 57). *In the Dharmapada Sutra, Chapter XXIII, Chapter on the Elephant, the Buddha also taught: To be virtuous until old age is pleasant; to have steadfast faith is pleasant; to attain wisdom is pleasant; not to do evil is pleasant (Dharmapada 333).*

Chapter Twenty-Six

The Quintessence of the Buddha's Teachings on Discipline-Meditation-Wisdom in the Dharmapada Sutra

I. An Overview and Meanings of Discipline-Meditation-Wisdom:

Discipline-Meditation-Wisdom are threefold training, or three studies or endeavors of the non-outflow, or those who have passionless life and escape from transmigration. Discipline or morality consists in observing all the precepts laid down by the Buddha for the spiritual welfare of his disciples. Discipline (training in moral discipline) wards off bodily evil. Meditation is the exercise to train oneself in tranquilization. Meditation (training the mind) calms mental disturbance. Wisdom (training in wisdom). In other words, Wisdom or Prajna is the power to penetrate into the nature of one's being, as well as the truth itself thus intuited. If we do not hold the precepts, we can continue to commit offenses and create more karma; lacking trance power, we will not be able to accomplish cultivation of the Way; and as a result, we will not only have no wisdom, but we also may become duller. Thus, every Buddhist cultivator (practitioner) must have these three non-outflow studies. Discipline wards off bodily evil, meditation calms mental disturbance, and wisdom gets rid of delusion and proves the truth. Without purity of conduct there will be no calm equipoise of thought; without the calm equipoise of thought there will be no completion of insight. The completion of insight (prajna) means the perfection of intellect and wisdom, i.e., perfect enlightenment. It is the result of self-creation and the ideal of the self-creating life. Obviously, all these three are needed for any Buddhist. But after the Buddha, as time went on, the Triple Discipline was split into three individual items of study. The observers of the rules of morality became teachers of the Vinaya; the yogins of meditation were absorbed in various samadhis and became Zen Masters; those who pursued Prajna became philosophers or dialecticians.

Generally speaking, morality forms the foundation of further progress on the right path. The contents of morality in Buddhism compose of right speech, right action, and right livelihood. The moral code taught in Buddhism is very

vast and varied and yet the function of Buddhist morality is one and not many. It is the control of man's verbal and physical actions. All morals set forth in Buddhism lead to this end, virtuous behavior, yet moral code is not an end in itself, but a means, for it aids concentration (samadhi). Samadhi, on the other hand, is a means to the acquisition of wisdom (panna), true wisdom, which in turn brings about deliverance of mind, the final goal of the teaching of the Buddha. Virtue, Concentration, and Wisdom therefore is a blending of man's emotions and intellect. Dainin Katagiri wrote in *Returning to Silence*: "The Triple Treasure in Buddhism, 'I take refuge in the Buddha, I take refuge in the Dharma, I take refuge in the Sangha,' is the foundation of the precepts. The precepts in Buddhism are not a moral code that someone or something outside ourselves demands that we follow. The precepts are the Buddha-nature, the spirit of the universe. To receive the precepts is to transmit something significant beyond the understanding of our sense, such as the spirit of the universe or what we call Buddha-nature. What we have awakened to, deeply, through our body and mind, is transmitted from generation to generation, beyond our control. Having experienced this awakening, we can appreciate how sublime human life is. Whether we know it or not, or whether we like it or not, the spirit of the universe is transmitted. So we all can learn what the real spirit of a human being is... Buddha is the universe and Dharma is the teaching from the universe, and Sangha is the group of people who make the universe and its teaching alive in their lives. In our everyday life we must be mindful of the Buddha, Dharma and Sangha whether we understand this or not."

The Threefold study of "Precept-Concentration-Wisdom" completely encloses itself in the Eightfold Noble Path is eight main roads that any Buddhist must tread on in order to achieve enlightenment and liberation. Sincere Buddhists should always remember that even the higher practice of calming concentration or samadhi does not assure and place us in an ultimate position of enlightenment, for defilements or latent tendencies are not totally removed yet. We only calm them down temporarily. At any moment they may re-appear when circumstances permit, and poison our mind if we don't always apply right effort, right mindfulness, and right concentration in our own cultivation. As we still have impurities, we are still impacted by unwholesome impulses. Even though we have gained the state of calm of mind through concentration or samadhi, but that state is not an absolute state of purity. Thus the efforts to develop concentration never an end itself to a Buddhist cultivator. The most important thing for any Buddhist cultivator here is to develop his "Insight" for only "insight" can help us eliminating perversions and destroying ignorance, and to advance on the Path of Enlightenment and Liberation. In Buddhism, the path of liberation includes Virtue, Concentration,

and Wisdom, which are referred to in the discourses as the “Threefold Training” (Tividha-sikkha) and none of them is an end in itself; each is a means to an end. One can not function independently of the others. As in the case of a tripod which falls to the ground if a single leg gives away, so here one can not function without the support of the others. These three go together supporting each other. Virtue or regulated behavior strengthens meditation and meditation in turn promotes Wisdom. Wisdom helps one to get rid of the clouded view of things, to see life as it really is, that is to see life and all things pertaining to life as arising and passing away. According to Prof. Junjiro Takakusu in *The Essentials of Buddhist Philosophy*, Buddhism lays stress on the Threefold Learning (siksa) of Higher Morality, Higher Thought, and Higher Insight. That is to say, without higher morals one cannot get higher thought and without higher thought one cannot attain higher insight. In other words, morality is often said to lead to samadhi, and samadhi to prajna. Higher thought here comprises the results of both analytical investigation and meditative intuition. Buddhism further instructs the aspirants, when they are qualified, in the Threefold Way (marga) of Life-View, Life-Culture and Realization of Life-Ideal or No-More Learning. These are three stages to be passed through in the study of the Fourfold Truth by the application of the Eightfold Noble Path; in the second stage it is investigated more fully and actualized by the practice of the Seven Branches of Enlightenment, life-culture here again means the results of right meditation; and in the last stage the Truth is fully realized in the Path of No-More-Learning. In other words, without a right view of life there will be no culture, and without proper culture there will be no realization of life. In the *Dhammapada*, the Buddha taught: “By observing precepts, one can reach concentration and mindfulness; from concentration and mindfulness, one can achieve knowledge and wisdom. Knowledge brings calmness and peace to life and renders human beings indifference to the storms of the phenomenal world.”

II. The Quintessence of the Buddha’s Teachings on Discipline-Meditation-Wisdom in the Dharmapada Sutra:

The Buddha did show us that the quintessence of the fragrance of Dharmapada is always widely spreads all over the Path of Cultivation of Discipline-Meditation-Wisdom. Thus, in the Dharmapada Sutra, Chapter IV, Chapter on Flowers, the Buddha taught: The scent of flowers does not blow against the wind, nor does the fragrance of sandalwood and jasmine, but the fragrance of the virtuous blows against the wind; the virtuous man pervades every direction

(Dharmapada 54). Of little account is the fragrance of sandal-wood, lotus, jasmine; above all these kinds of fragrance, the fragrance of virtue is by far the best (Dharmapada 55). Of little account is the fragrance of sandal; the fragrance of the virtuous rises up to the gods as the highest (Dharmapada 56). Mara never finds the path of those who are virtuous, careful in living and freed by right knowledge (Dharmapada 57). *In Chapter XIX, Chapter on the Righteous, the Buddha taught:* A wise man is the one who weighs what is thought worthy to be weighed. One who understands both worlds, is called a sage (Dharmapada 269). A man is not one of the Noble because he harms living beings. Through his harmlessness towards all living creatures is he called a Noble (Dharmapada 270). Not only by mere morality and austerities, nor by much learning, nor even by serene meditation, nor by secluded lodging, thinking “I enjoy the bliss of renunciation, which no common people can know.” (Dharmapada 271). *In Chapter XXIII, Chapter on the Elephant, the Buddha taught:* To be virtuous until old age is pleasant; to have steadfast faith is pleasant; to attain wisdom is pleasant; not to do evil is pleasant (Dharmapada 333).

Besides teachings on keeping precepts, the Buddha also reminded us on the quintessence of the fragrance of Dharmapada that is always ready to eliminate the ill-smelling of Breaking Precepts. Thus, in the Dharmapada Sutra, Chapter XII, Chapter on the Self, the Buddha taught: Breaking commandments is so harmful as a creeper is strangling a sala tree. A man who breaks commandments does to himself what an enemy would wish for him (Dharmapada 162). *In Chapter XXII, Chapter on Woeful State, the Buddha taught:* It is better to swallow a red-hot iron ball than to be an immoral and uncontrolled monk feeding on the alms offered by good people (Dharmapada 308). Four misfortunes occur to a careless man who commits adultery: acquisition of demerit, restlessness, moral blame and downward path (Dharmapada 309). There is acquisition of demerit as well as evil destiny. No joy of the frightened man. The king imposes a heavy punishment. Therefore, man should never commit adultery (Dharmapada 310). Just as kusa grass cuts the hand of those who wrongly grasped. Even so the monk who wrongly practised ascetism leads to a woeful state (Dharmapada 311). An act carelessly performed, a broken vow, and a wavering obedience to religious

discipline, no reward can come from such a life (Dharmapada 312). Thing should be done, let's strive to do it vigorously, or do it with all your heart. A debauched ascetic only scatters the dust more widely (Dharmapada 313). An evil deed is better not done, a misdeed will bring future suffering. A good deed is better done now, for after doing it one does not grieve (Dharmapada 314). Like a frontier fortress is well guarded, so guard yourself, inside and outside. Do not let a second slip away, for each wasted second makes the downward path (Dharmapada 315).

On Meditation, in the Dharmapada Sutra, Chapter XX, Chapter on the Path, the Buddha taught: From meditation arises wisdom. Lack of meditation wisdom is gone. One who knows this twofold road of gain and loss, will conduct himself to increase his wisdom (Dharmapada 282). ***In Chapter XXV, Chapter on the Bhikshu, the Buddha taught:*** He who controls his hands and legs; he who controls his speech; and in the highest, he who delights in meditation; he who is alone, serene and contented with himself. He is truly called a Bhikshu (Dharmapada 362). Meditate monk! Meditate! Be not heedless. Do not let your mind whirl on sensual pleasures. Don't wait until you swallow a red-hot iron ball, then cry, "This is sorrow!" (Dharmapada 371). There is no concentration in one who lacks wisdom, nor is there wisdom in him who lacks concentration. He who has both concentration and wisdom is near Nirvana (Dharmapada 372). ***In Chapter XXVI, Chapter on the Brahmana, the Buddha taught:*** He who is meditative, stainless and secluded; he who has done his duty and is free from afflictions; he who has attained the highest goal, I call him a Brahmana (Dharmapada 386). He who has passed beyond the muddy road, the ocean of life the delusion, and reaches the other shore; who is meditative, free from craving and doubts, free from attachment or clinging to a so-called Nirvana, I call him a Brahmana (Dharmapada 414).

On Wisdom, in the Dharmapada Sutra, Chapter V, Chapter on the Fools, the Buddha taught: Long is the night to the wakeful; long is the road to him who is tired; long is samsara to the foolish who do not know true Law (Dharmapada 60). If a traveler does not meet a companion who is better or at least equal, let him firmly pursue his solitary career, rather than being in fellowship with the foolish (Dharmapada 61). These are my sons; this is my wealth; with such thought a fool is

tormented. Verily, he is not even the owner of himself. Whence sons? Whence wealth? (Dharmapada 62). A foolish man who knows that he is a fool, for that very reason a wise man; the fool who think himself wise, he is indeed a real fool (Dharmapada 63). An intelligent person associates with a wise man, even for a moment, he will quickly understand the Dharma, as the tongue tastes the flavour of soup (Dharmapada 65). *In Chapter VI, Chapter on the Wise, the Buddha taught:* Those who drink the Dharma, live in happiness with a pacified mind; the wise man ever rejoices in the Dharma expounded by the sages (Dharmapada 79). Irrigators guide the water to where they want, fletchers bend the arrows, carpenters control their timber, and the wise control or master themselves (Dharmapada 80). As a solid rock is not shaken by the wind; likewise, the wise are not moved by praise or blame (Dharmapada 81). Water in a deep lake is clear and still; similarly, on hearing the Buddha teachings, the wise become extremely serene and peaceful (Dharmapada 82). Good people give up all attachments, they don't talk about sensual craving. The wise show neither elation nor depression; therefore, they are not affected by happiness or sorrow (Dharmapada 83). Neither for the sake of oneself, nor for the sake of another, a wise man does nothing wrong; he desires not son, wealth, or kingdom by doing wrong; he seeks his own success not by unjust means, then he is good, wise and righteous (Dharmapada 84). *In Chapter XIII, Chapter on the World, the Buddha taught:* Swans can only fly in the sky, man who has supernatural powers can only go through air by their psychic powers. The wise rise beyond the world when they have conquered all kinds of Mara (Dharmapada 175).

On Discipline-Meditation-Wisdom, in the Dharmapada Sutra, Chapter VIII, Chapter on Thousand, the Buddha taught: To live a hundred years, immoral and uncontrolled, is no better than a single-day life of being moral and meditative (Dharmapada 110). To live a hundred years without wisdom and control, is no better than a single-day life of being wise and meditative (Dharmapada 111). *In the Dharmapada Sutra, Chapter XIX, Chapter on the Righteous, the Buddha taught:* A man who is dull and ignorant, by silence alone, does not become a sage (Dharmapada 268).

Chapter Twenty-Seven

The Quintessence of the Buddha's Teachings on Desires in the Dharmapada Sutra

I. Overview and Meanings of Desires in Buddhist Point of View:

Most people define happiness as the satisfaction of all desires. However, the real nature of desires for and love of the things of this life are boundless, but our ability to realize them is not, and unfulfilled desires always create suffering. When desires are only partially fulfilled, we have a tendency to continue to pursue until a complete fulfillment is achieved. Thus, we create even more suffering for us and for others. We can only realize the true happiness and a peaceful state of mind when our desires are few. This is one of the great steps towards the shore of liberation. The Buddha taught: "Craving and desire are the cause of all unhappiness or suffering. Everything sooner or later must change, so do not become attached to anything. Instead devote yourself to clearing your mind and finding the truth, lasting happiness." Knowing how to feel satisfied with few possessions help us destroy greed and desire. This means being content with material conditions that allow us to be healthy and strong enough to cultivate. This is an effective way to cut through the net of passions and desires, attain a peaceful state of mind and have more time to help others. In the Middle Length Discourses, the Buddha taught: "O Bhikkhus, with sense desires as cause, with sense desires as motives, kings are fighting with kings, khattiya are fighting with khattiya, brahmanas are fighting with brahmanas, householders are fighting with householders, mother is fighting with son, son is fighting with mother, father is fighting with brother, brother is fighting with sister, sister is fighting with brother, friend is fighting with friend. When they engage themselves in fighting, in quarrels, in disputes, they attack each other with hands, they attack each other with stones, they attack each other with sticks, they attack each other with swords. Thus they are going to death, or to suffer like death. O Bhikkhus, with sense desires as cause, with sense desires as

motives, they take hold of spears, they take hold of shields, they wear bows and arrows. They arrange themselves in two lines, and arrows are thrown at each other, knives are thrown at each other, swords are slashed at each other. They pierce each other with arrows, they slash each other with knives, they cut each other heads with swords. Thus they are going to death, or to suffer like death.”

As mentioned above, we, ordinary people, especially lay people, define happiness as the satisfaction of all desires, but Buddhism believes that more desire brings more suffering because these desires are boundless but our ability to realize them is limited. Once desires are unfulfilled, we suffer. When desires are partially fulfilled, we continue to pursue their complete fulfillment, and we create more suffering. It is only after we feel self-sufficient with few desires, and no longer pursue fulfillment of desires, we then can have a peaceful state of mind. There are five creature desires stimulated by the objects of the five earthly senses or the five desires, arising from the objects of the five senses or internal organs, such as things seen, heard, smelt, tasted, or touched. There are also five kinds of desire stimulated by external materials. *First*, desires of wealth, power, and money. Desire for wealth also means desires for talent. *Second*, desire of sex or beauty. *Third*, desire of fame, influence and praises. *Fourth*, desire of food and drink or eating. *Fifth*, desire of sleep and rest. Buddha Sakyamuni compared sentient beings chasing after the fleeting pleasures of this world to a child licking honey off a sharp knife. There is no way they can avoid hurting themselves. Lay people should always be aware of the sense organs such as eye, ear, nose, tongue and body and the contact they are having with the outside world. We must be aware of the desires that are arising as a result of this contact: eye is now in contact with forms (rupa); ear is now in contact with sound; nose is now in contact with smell; tongue is now in contact with taste; body is now in contact with touching; and mind is now in contact with all things (dharma).

We are living in a material world where we must encounter all kinds of objects such as sights, sounds, tastes, sensations, thoughts and ideas, ect. Desire arises from contact with these pleasing objects. Buddhists, especially lay people, should always remember that “Desire” not only obscures our mind, but it is also a main cause of

grasping which causes sufferings and afflictions, forces us to continue to wander in the samsara. Desire is one of the twelve links in the chain of Causation (nidanas). Its source is delusion caused by attraction to the six objects of sense.

II. The Quintessence of the Buddha's Teachings on Desires in the Dharmapada Sutra:

To Buddhism, sensual pleasures are something fleeting, something that comes and goes. Can something be really called "Happiness" when it is here one moment and gone the next? Is it really so enjoyable to go around hunting for something so ephemeral, which is changing all the time? Look at the amount of trouble we have to go through to get all those sensual pleasures which we think will bring us happiness. Some people have such strong desire for pleasure that they will break the law, commit brutal crimes and cause others to suffer just so they can experience these pleasures. They may not understand how much suffering they themselves will have to endure in the future as a consequence of the unwholesome acts they have committed. Even ordinary people may become aware that a disproportionate amount of suffering is necessary to bring together a few moments of happiness so much that it really is not worth it. Devout Buddhists, especially lay people, should always remember that suffering will always follow craving. All the problems in this world are rooted in the desire for pleasure. It is on account of the need for pleasure that quarrels occur within the family that neighbors do not get along well, that states have conflict and nations go to war. It is also on account of sense-based pleasures that sufferings, afflictions, and all kinds of problems plague our world, that people have gone beyond their humanness into great cruelty and inhumanity.

Should Buddhist practitioners, especially lay people, reject means of life or reject pleasures? Most of us want to do good deeds; however, we are always contradictory ourselves between pleasure and cultivation. A lot of people misunderstand that religion means a denial or rejection of happiness in worldly life. In saying so, instead of being a method for transcending our limitations, religion itself is viewed as one of the heaviest forms of suppression. It's just another form of superstition to be rid of if we really want to be free. The worst thing is

that nowadays, many societies have been using religion as a means of political oppression and control. They believe that the happiness we have here, in this world, is only a temporary, so they try to aim at a so-called “Almighty Creator” to provide them with a so-called eternal happiness. They deny themselves the everyday pleasures of life. They cannot enjoy a meal with all kinds of food, even with vegetarian food. Instead of accepting and enjoying such an experience for what it is, they tie themselves up in a knot of guilt “while so many people in the world are starving and miserable, how dare I indulge myself in this way of life!” This kind of attitude is just mistaken as the attitude of those who try to cling to worldly pleasures. In fact, this just another form of grasping. Sincere Buddhists should always remember that we deny to indulge in worldly pleasures so that we can eliminate “clinging” to make it easy for our cultivation. We will never reject means of life so we can continue to live to cultivate. A Buddhist still eat everyday, but never eats lives. A Buddhist still sleeps but is not eager to sleep round the clock as a pig. A Buddhist still converse in daily life, but not talk in one way and act in another way. In short, sincere Buddhists never reject any means of life, but refuse to indulge in or to cling to the worldly pleasures because they are only causes of sufferings and afflictions.

For Buddhist practitioners, especially lay people, we must try cultivate to change the sensual pleasures into tranquility and peace. Although the supreme goal of Buddhism is the supreme Enlightenment and liberation, the Buddha also taught that Buddhist practice is the source of happiness. It can lead to the end of human suffering and miseries. The Buddha was also a man like all other men, but why could he become a Great Enlightened One? The Buddha never declared that He was a Deity. He only said that all living beings have a Buddha-Nature that is the seed of Enlightenment. He attained it by renouncing his princely position, wealth, prestige and power for the search of Truth that no one had found before. As Buddhist followers, we practice Buddhist tenets, not for entreating favors but for following the Buddha’s example by changing bad karmas to good ones or no karma at all. Since people are different from one another, some are rich and intelligent, some are poor and stupid. It can be said that this is due to their individual karma, each person has his own circumstances.

Buddhists believe that we reap what we have sown. This is called the law of causality or karma, which is a process, action, energy or force. Karmas of deeds, words and thoughts all produce an effect, either happiness or miseries, wealth or poverty. Karma does not mean “determinism,” because if everything is predetermined, then there would be no free will and no moral or spiritual advancement. Karma is not fixed, but can be changed. It cannot shut us in its surroundings indefinitely. On the contrary, we all have the ability and energy to change it. Our fate depends entirely on our deeds; in other words, we are the architects of our karma. Cultivating in accordance with the Buddha’s Teachings means we change the karma of ourselves; changing our karmas by not only giving up our bad actions or misdeeds, but also forgiving offences directed against us by others. We cannot blame anyone else for our miseries and misfortunes. We have to face life as it is and not run away from it, because there is no place on earth to hide from karma. Performing good deeds is indispensable for our own happiness; there is no need of imploring favors from deities or simply showing repentance. Changing karma also means remembrance of karma and using wisdom to distinguish virtue from evil and freedom from constraint so that we are able to avoid evil deeds, to do meritorious deeds, or not to create any deeds at all. Changing karma also means to purify our minds rather than praying, performing rites, or torturing our bodies. Changing karma also means to change your narrow-minded heart into a heart full of love and compassion and accomplish the four boundless hearts, especially the hearts of loving-kindness and compassion. True Buddhists should always remember that sooner or later everyone has to die once. After death, what can we bring with us? We cannot bring with us any worldly possessions; only our bad or good karma will follow us like a shadow of our own.

The Buddha did show us that the fragrance of Dharmapada is always ready to eliminate the Stinking Smell of Desires. Thus, in the Dharmapada Sutra, Chapter XXI, Chapter on Miscellaneous, the Buddha taught: “It is difficult to renounce the world. It is difficult to be a householder. It is painful to associate with those who are not friends. It is painful to be wandering in the samsara forever. Reaching the enlightenment and let wander no more! Let’s suffer no more! (Dharmapada 302). In Chapter XXIV, Chapter on Craving, from verse

334 to verse 359, the Buddha taught: Craving grows like a creeper which creeps from tree to tree just like the ignorant man wanders from life to life like a fruit-loving monkey in the forest (Dharmapada 334). Whoever binds to craving, his sorrows flourish like well-watered birana grass (Dharmapada 335). Whoever in this world overcomes this unruly craving, his sorrows fall away just like water-drops from a lotus leaf (Dharmapada 336). This is my advice to you: “Root out craving; root it out, just like birana grass is rooted out. Let not Mara crush you again and again as a flood crushes a reed! (Dharmapada 337). Latent craving is not conquered, suffering recovers and grows again and again, just like a tree hewn down grows up again as long as its roots is unrooted (Dharmapada 338). If in any man, the thirty-six streams of craving are still flowing, such deluded person is still looking for pleasure and passion, and torrential thoughts of lust sweep him away (Dharmapada 339). Streams of pleasure and passion flow in all directions, just like the creeper sprouts and stands. Seeing the creeper that has sprung up in your mind, cut it off with wisdom (Dharmapada 340). Common people are subject to attachment and thirst; they are always happy with pleasure; they run after passion. They look for happiness, but such men caught in the cycle of birth and decay again and again (Dharmapada 341). Men who are crazed with craving, are terrified like hunted hares. The more they hold fast by fetters, bonds, and afflictions, the longer they suffer (Dharmapada 342). Men who are crazed with craving, are terrified just like hunted hares. Therefore, a monk who wishes his own passionlessness, should first banish craving (Dharmapada 343). He who is free from desire for the household, finds pleasure (of asceticism or monastic life) in the forest, yet run back to that very home. Look at that man! He runs right back into that very bondage again! (Dharmapada 344). To a wise man, the bondage that is made of hemp, wood or iron, is not a strong bond, the longing for wives, children, jewels, and ornaments is a greater and far stronger attachment (Dharmapada 345). The wise people say that that bond is very strong. Such fetters seem supple, but hard to break. Break them! Cut off desire and renounce the world! (Dharmapada 346). A man infatuated with lust falls back into the stream as a spider into the web spun by itself. He who cuts off this bond, retire from the world, with no clinging, will leave all sorrow behind (Dharmapada 347). Leave the past behind; let go the future;

and give up the present; crossing the shore of existence, with mind released from everything, will not again undergo birth and old age (Dharmapada 348). Men who are disturbed by evil thoughts, swayed by strong passions and yearned only for pleasure; his craving grows more and more. Surely, he strengthens his own fetters (Dharmapada 349). He who wants to subdue evil thoughts, should meditate on the impurities of the body. Be mindful to make an end of craving, and to stop Mara's bond (Dharmapada 350). He who has reached the goal, without fear, without craving and without desire, has cut off the thorns of life. This is his final mortal body (Dharmapada 351). He who is without craving, without attachment; who understands subtleties of words and meanings; they are truly a great wise who bear the final mortal body (Dharmapada 352). I have overcome myself, I do know all. I am attached to none. I have renounced all, I am free from all craving; having by myself attained supernatural knowledge, to whom shall I call my teacher? (Dharmapada 353). No gift is better than the gift of Truth (Dharma). No taste is sweeter than the taste of truth. No joy is better than the joy of Truth. No conquest is better than the conquest of craving; it overcomes all suffering (Dharmapada 354). Riches ruin the foolish, not the seekers of Nirvana. He who craves for wealth destroys himself as if he were ruining others (Dharmapada 355). Human beings are damaged by lust just as weeds damage the fields. Therefore, what is given to those who are lustless, yields great reward (Dharmapada 356). Human beings are damaged by hatred in just the same manner as weeds damage the fields. Therefore, to give to those who are free from hatred, yields great reward (Dharmapada 357). Human beings are damaged by delusion just like weeds damage the fields. Therefore, to give to those who are free from delusion, yields great reward (Dharmapada 358). Human beings are damaged by craving just like weeds damage the fields. Therefore, to give to those who rid of craving, yields great reward (Dharmapada 359). *In Chapter XXVI, Chapter on the Brahmana, the Buddha taught: Strive hard to cut off the stream of desires. Oh! Brahman! Knowing that all conditioned things will perish. Oh! Brahman! You are a knower of the Unmade Nirvana! (Dharmapada 383).*"

Chapter Twenty-Eight

The Quintessence of the Buddha's Teachings on Attachment to an Ego in the Dharmapada Sutra

I. Overview and Meanings of Attachment to an Ego in Buddhist Point of View:

In Buddhist teachings, attachment to an ego means to attach to the self and its possession. The main goal of Buddhism is the extinction of separate individuality, which is brought about when we cease to identify anything with ourselves. From long habit it has become quite natural to us to think of our own experience in the term of "I" and "Mine." Even when we are convinced that strictly speaking such words are too nebulous to be tenable and that their unthinking use leads to unhappiness in our daily lives, even then do we go on using them. The reasons for this are manifold. One of them is that we see no alternative way of explaining our experiences to ourselves except by way of statements which include such words as "I" and "Mine."

According to the Pudgala-vada Sect, "Pudgala" is a Sanskrit term for "personalist." A term applied to several early Indian Buddhist schools, which shared a common belief that there is a self (pudgala) which is the basis for karma and transmigration, or the substance that is the bearer of the cycle of rebirth and that this self is neither the same, nor different from the five aggregates. However, Buddhism denies the existence of such an eternal person or soul. Buddhism sees the person only a conventional name or a combination of physical and psychological factors that change from moment to moment. The pudgala doctrine was eventually declared heretical in Buddhism, though at one time Pudgalavadins appear to have been quite numerous. If we carefully look into the Buddha's teachings, we will see that the Buddha always denies such a permanent and partless self. The teaching of "pudgala" caused such a violent reaction on the part of its opponents was that while the "anatman" doctrine of the Buddha was entirely true in a conventional sense, there was still a "pudgala," or person. This person is an ultimately real thing, the substratum which

allows for continuity between rebirths, for memory, and for the future ripening of intentional actions or “karman” which are performed in the present or the past. If there was no person at all, as its opponents claimed, then Buddhism would be open to the charge of “Nihilism” and immortality, for there would be nobody who could undertake moral actions. It insisted that the “pudgala” was indeterminate in relation to the skandhas, neither outside them nor within them; neither identical with them, nor different from them. In fact, this pudgala was only perceptible to the Buddhas. In support of its position it frequently quoted sayings of the Buddha such as “Monks, there is a single person born into the world for the welfare of many people, for the happiness of many people, out of compassion for the world, for the benefit, welfare, and happiness of gods and men. One might see this kind of position reflected in the Tathagatagarbha doctrines of the Mahayana, the Ch’an and T’ien-T’ai schools in China. Thus, it is believed that this school was formed on the basis of a doctrinal division within the Sthaviravadin School in the third century B.C., and survived until the ninth or tenth centuries A.D. It originally called Vatsiputriya, after its teacher, Vatsiputra, it was later named the Sammitiya, and give rise to several sub-sects of its own.

A Sanskrit term for “No-self.” One of the “three characteristics” (tri-laksana) that the Buddha said apply to all conditioned (samskrita) phenomena, the others being impermanence and unsatisfactoriness or suffering. The doctrine holds that, contrary to the assertions of the brahmanical orthodoxy of the Buddha’s time, there is no permanent, partless, substantial “self” or soul. The brahmanical tradition taught that the essence of every individual is an eternal, unchanging essence (called the atman). The Buddha declared that such a essence is merely a conceptual construct and that every individual is in fact composed of a constantly changing collection of “aggregates” (skandha). No-self also means non-existence of a permanent self. The body consists of the five elements and there is no self. Elements exist only by means of union of conditions. There is no eternal and unchangeable substance in them.

II. The Quintessence of the Buddha’s Teachings on Attachment to an Ego in the Dharmapada Sutra:

When Sakyamuni Buddha put forth the notion of “no-self,” he upsets many concepts about life in the universe. He blasted our most firm and widespread conviction, that of a permanent self. Those who understand “not self” know that its function is to overthrow “self,” not to replace it with a new concept of reality. The notion of “not self” is a method, not a goal. If it becomes a concept, it must be destroyed along with all other concepts. The doctrine of no-self has two main characteristics: selflessness of things (dharma-nairatmya) and selflessness of person (pudgalanairatmya). Sometimes, the teaching of “not-self” causes confusion and misunderstanding. Any time we speak, we do say “I am speaking” or “I am talking”, etc. How can we deny the reality of that “I”? Sincere Buddhists should always remember that the Buddha never asked us to reject the use of the name or term “I”. The Buddha himself still use a word “Tatathata” to refer to himself, no matter what is the meaning of the word, it is still a word or a name. When the Buddha taught about “not-self”, he stressed on the rejection of the idea that this name or term “I” stands for a substantial, permanent and changeless reality. The Buddha said that the five aggregates (form, feeling, perception, volition and consciousness) were not the self and that the self was not to be found in them. The Buddha’s rejection of the self is a rejection of the belief in a real, independent, permanent entity that is represented by the name or term “I”, for such a permanent entity would have to be independent, permanent, immutable and impervious to change, but such a permanent entity and/or such a self is nowhere to be found.

In Buddhism, although the main purpose of meditation and contemplation is ‘Enlightenment’, the immediate and important purpose of meditation and contemplation is the elimination of the self. Once the attachment of the self is eliminated, the ignorance will also automatically ends. At that moment, the practitioner will gain the enlightenment which the Honorable Buddha declared 26 centuries ago. All Buddhists have had one and the same aim, which is the “extinction of self, the giving up the concept of a separate individuality, and all their practices have generally tended to foster such easily recognizable spiritual virtues as serenity, detachment, consideration and tenderness for others. In the scriptures, the Dharma has been compared to a taste for direct feeling, not for learning and keeping. The golden word of the

Buddha is there defined as that which has the taste of Peace, the taste of Emancipation, the taste of Nirvana. It is, of course, a peculiarity of tastes that they are not easily described, and must elude those who refuse actually to taste them for themselves.” Once we are able to eliminate the attachment of the self, our minds will completely purify and we are able to know everything in the universe with wisdom. Once we are able to eliminate the attachment of the self, we are able to see all sentient beings’ sufferings, thus we are able to develop loving kindness toward all beings with great compassion. Thus, meditation and contemplation does not only help us purify our bodies and minds, but they also set us free from the long-term clinging of self. As a matter of fact, we, Buddhist practitioners, once get rid of attachment to the self also means that we push away great obstacles on our own path of cultivation. This is one of the most wonderful methods of letting go for practitioners.

The Buddha did show us that the Fragrance of Dharmapada is always ready to eliminate the ill-smelling of Attachment to an Ego. Thus, in the Dharmapada Sutra, Chapter V, Chapter on the Fools, the Buddha taught: These are my sons; this is my wealth; with such thought a fool is tormented. Verily, he is not even the owner of himself. Whence sons? Whence wealth? (Dharmapada 62). *In Chapter IV, Chapter on Flowers, the Buddha taught:* He who knows that this body is like foam of a wave, and comprehends its mirage-nature (the shadow of a mirage), one should destroy the flower-shafts of sensual passions, and pass beyond the sight of the king of death (Dharmapada 46). Death carries off a man who gathers flowers of sensual pleasures, whose mind is distracted, as a great flood sweeps away a sleeping village (Dharmapada 47). The destroyer brings under his way the man who gathers flowers of sensual pleasures, whose mind distracted, and who is insatiate in his desires (Dharmapada 48). *In Chapter VII, Chapter on the Worthy, the Buddha taught:* There is no more suffering for him who has completed the journey; he who is sorrowless and wholly free from everything; who has destroyed all fetters (Dharmapada 90). *In Chapter XI, Chapter on Old Age, the Buddha taught:* Wandering through many cycles of births and deaths in Samsara, looking for the builder of this house without success (in vain). How sorrowful to be born again and again! (Dharmapada 153). Oh! House builder! You have been seen.

You can not build house any longer. All your rafters of sins are broken, your ridge-pole of ignorance is shattered. My mind has attained the Supreme Nirvana, all desires are extinct (Dharmapada 154). *In Chapter XIII, Chapter on the World, the Buddha taught: Look upon the world as one would look upon a bubble, just as one would look upon a mirage. If a man thus looks down upon the world, the king of death does not see him (Dharmapada 170). Supposed this world is like a brilliantly ornamented royal chariot; the foolish are immersed in it, but the wise do not attach to it (Dharmapada 171). In Chapter XXVI, Chapter on the Brahmana, the Buddha taught: He who is friendly among the hostile, who is peaceful among the violent, who is unattached among the attached, I call him a Brahmana (Dharmapada 406). He who is free from human ties and transcending celestial ties, who is completely delivered from all ties, I call him a Brahmana (Dharmapada 417). He who is free from human ties and transcending celestial ties, who is completely delivered from all ties, I call him a Brahmana (Dharmapada 417). In Chapter XXV, Chapter on the Bhikshu, the Buddha taught: He who has no thought of "I" and "mine," for whatever towards his mind and body he does not grieve for that which he has not. He is indeed called a Bhikshu (Dharmapada 367).*

Chapter Twenty-Eight

The Quintessence of the Buddha's Teachings on Karma and Retributions in the Dharmapada Sutra

I. Overview and Meanings of Karma and Retributions in Buddhist Point of View:

“Karma” is a Sanskrit term which means “Action, good or bad,” including attachments, aversions, defilements, anger, jealousy, etc. Karma is created (formed) by that being’s conceptions (samskara). This potential directs one behavior and steers the motives for all present and future deeds. In Buddhism, karma arises from three factors: body, speech and mind. For instance, when you are speaking, you create a verbal act. When you do something, you create a physical act. And when you are thinking, you may create some mental actions. Mental actions are actions that have no physical or verbal manifestations. Buddhist ethical theory is primarily with volitional actions, that is, those actions that result from deliberate choice for such actions set in motion a series of events that inevitably produce concordant results. These results may be either pleasant or unpleasant, depending on the original votion. In some cases the results of actions are experienced immediately, and in others they are only manifested at a later time. Some karmic results do not accrue (dồn lại) until a future life. Karmas are actions that lead to both immediate and long range results. All good and evil actions taken while living. Action and appropriate result of action. Karma is not limited by time or space. An individual is coming into physical life with a karma (character and environment resulting from his action in the past). Briefly, “karma” means “deed.” It is produced by all deeds we do. Any deed is invariably accompanied by a result. All that we are at the present moment is the result of the karma that we have produced in the past. Karma is complex and serious. Our deeds, however trifling, leave traces physically, mentally, and environmentally. The traces left in our minds include memory, knowledge, habit, intelligence, and character. They are produced by the accumulation of our experiences and deeds over a long period of time. The traces that our deeds leave on our body can be seen easily,

but only part of traces in our minds remain on the surface of our mind, the rest of them are hidden depths of our minds, or sunk in the subconscious mind. This is the complexity and seriousness of the Karma.

Karma-reward means the retribution of karma (good or evil). However, according to the Hua-Yen sect, the body of karmaic retribution, especially that assumed by a bodhisattva to accord with the conditions of those he seeks to save. Karma is one of the fundamental doctrines of Buddhism. Everything that we encounter in this life, good or bad, sweet or bitter, is a result of what we did in the past or from what we have done recently in this life. Good karma produces happiness; bad karma produces pain and suffering. So, what is karma? Karma is a Sanskrit word, literally means a deed or an action and a reaction, the continuing process of cause and effect. Moral or any good or bad action (however, the word 'karma' is usually used in the sense of evil bent or mind resulting from past wrongful actions) taken while living which causes corresponding future retribution, either good or evil transmigration (action and reaction, the continuing process of cause and effect). Our present life is formed and created through our actions and thoughts in our previous lives. Our present life and circumstances are the product of our past thoughts and actions, and in the same way our deeds in this life will fashion our future mode of existence. A karma can be created by body, speech, or mind. There are good karma, evil karma, and indifferent karma. All kinds of karma are accumulated by the Alayavijnana and Manas. Karma can be cultivated through religious practice (good), and uncultivated. For sentient being has lived through innumerable reincarnations, each has boundless karma. Whatever kind of karma is, a result would be followed accordingly, sooner or later. No one can escape the result of his own karma. Sensei Pat Enkyo O'Hara wrote in Village Zen: "If you talk about karma in terms of the Eightfold Path, the first grouping is Right Speech, Action, Livelihood: It's very clear to think of karma as action, as what happens. But when you consider Right Thought, karma is very subtle because it's internal: Karma starts with the thought pattern and has an effect right inside your mind. If you say something, it clearly affects the people around you. Any thought that you have is going to affect you, so the karma is internal, but it will eventually affect others around you

because it has affected you. Thus, a Zen student is living some of her teacher's karma, and so too all the way back to Bodhidharma and the Buddha. Their karma is what we're living out. So what's karma? It's not just what you hold in your personal life. It's what has happened in the world. That means that you can think of your personal life as the world, and you can begin to see that you are interconnected with the universe."

The karma should be understood as becoming. The karma-process becoming in brief is both volition also and the states covetousness, etc., associated with the volition and reckoned as karma too. Karma-process becoming consists of the formation of merit, the formation of demerit, the formation of the imperturbable, either with a small (limited) plane or with a large plane. All karmas that lead to becoming are called karma-process becoming. Karmic process is the energy that out of a present life conditions a future life in unending sequence. In this process there is nothing that passes or transmigrates from one life to another. It is only a movement that continues unbroken. The being who passes away here and takes birth elsewhere is neither the same person nor a totally different one. There is the last moment of consciousness (cuti-citta or vinnana) belonging to the immediately previous life; immediately next, upon the cessation of that consciousness, but conditioned by it, there arises the first moment of consciousness of the present birth which is called a relinking or rebirth-consciousness (patisandhi-vinnana). Similarly, the last thought-moment in this life conditions the first thought-moment in the next. In this way consciousness comes into being and passes away yielding place to new consciousness. Thus, this perpetual stream of consciousness goes on until existence ceases. Existence in a way is consciousness, the will to live, to continue. The power of karma is the strength of karma which will produce good or evil fruit. Karmic power is the strength of karma. It is similar to a debt collector. There are many different strong and weak debt collectors. When we die, our consciousness will be taken by the strongest and greatest debt collector. Though karma was simply defined as deeds, in reality karma implies the accumulation of all our experiences and deeds since the birth of mankind, and since even before that time. Even things that the human race experienced hundreds of thousands of years ago remain in the depth of our minds,

as do the much stronger influences of the deeds and mental attitudes of our ancestors. The karma of previous existence that Buddhism teaches is still more profound, as it includes the karma that our own life has produced through the repetition of birth and death from the infinite past to the present. The power of karma is the strength of karma which produces good or evil fruit. Karmic power is the strength of karma. It is similar to a debt collector. There are many different strong and weak debt collectors. When we die, our consciousness will be taken by the strongest and greatest debt collector.

Buddhist practitioners believe that from morning to night, we create karma with our body, with our mouth, and with our mind. In our thoughts, we always think that people are bad. In our mouth, we always talk about other people's rights and wrongs, tell lies, say indecent things, scold people, backbite, and so on. Karma is one of the fundamental doctrines of Buddhism. Everything that we encounter in this life, good or bad, sweet or bitter, is a result of what we did in the past or from what we have done recently in this life. Good karma produces happiness; bad karma produces pain and suffering. So, what is karma? Karma is a Sanskrit word, literally means a deed or an action and a reaction, the continuing process of cause and effect. Moral or any good or bad action (however, the word 'karma' is usually used in the sense of evil bent or mind resulting from past wrongful actions) taken while living which causes corresponding future retribution, either good or evil transmigration (action and reaction, the continuing process of cause and effect). Karma is neither fatalism nor a doctrine of predetermination. Our present life is formed and created through our actions and thoughts in our previous lives. Our present life and circumstances are the product of our past thoughts and actions, and in the same way our deeds in this life will fashion our future mode of existence. According to the definition of the karma, the past influences the present but does not dominate it, for karma is past as well as present. However, both past and present influence the future. The past is a background against which life goes on from moment to moment. The future is yet to be. Only the present moment exists and the responsibility of using the present moment for good or bad lies with each individual. A karma can be created by body, speech, or mind. There are good karma, evil karma, and indifferent karma. All kinds of

karma are accumulated by the Alayavijnana and Manas. Karma can be cultivated through religious practice (good), and uncultivated. For sentient being has lived through innumerable reincarnations, each has boundless karma. Whatever kind of karma is, a result would be followed accordingly, sooner or later. No one can escape the result of his own karma.

According to Buddhism, a “karma” is not a fate or a destiny; neither is it a simple, unconscious, and involuntary action. On the contrary, it is an intentional, conscious, deliberate, and willful action. Also according to Buddhism, any actions will lead to similar results without any exception. It is to say, “As one sows, so shall one reap.” According to one’s action, so shall be the fruit. If we do a wholesome action, we will get a wholesome fruit. If we do an unwholesome action, we will get an unwholesome result. Devout Buddhists should try to understand the law of karma. Once we understand that in our own life every action will have a similar and equal reaction, and once we understand that we will experience the effect of that action, we will refrain from committing unwholesome deeds. Karma is a product of body, speech and mind; while recompense is a product or result of karma. Karma is like a seed sown, and recompense is like a tree grown with fruits. When the body does good things, the mouth speaks good words, the mind thinks of good ideas, then the karma is a good seed. In the contrary, the karma is an evil seed. According to the Buddhist doctrines, every action produces an effect and it is a cause first and effect afterwards. We therefore speak of “Karma” as the “Law of Cause and Effect.” There is no end to the result of an action if there is no end to the Karma. Life in nowadays society, it is extremely difficult for us not to create any karma; however, we should be very careful about our actions, so that their effect will be only good. Thus the Buddha taught: “To lead a good life, you Buddhists should make every effort to control the activities of your body, speech, and mind. Do not let these activities hurt you and others.” Recompense corresponds Karma without any exception. Naturally, good seed will produce a healthy tree and delicious fruits, while bad seed gives worse tree and fruits. Therefore, unless we clearly understand and diligently cultivate the laws of cause and effect, or karma and result, we cannot control our lives and experience a life the way we wish to. According to the

Buddha-Dharma, no gods, nor heavenly deities, nor demons can assert their powers on us, we are totally free to build our lives the way we wish. According to Buddhist doctrines, karma is always just. It neither loves nor hates, neither rewards nor punishes. Karma and Recompense is simply the Law of Cause and Effect. If we accumulate good karma, the result will surely be happy and joyous. No demons can harm us. In the contrary, if we create evil karma, no matter how much and earnestly we pray for help, the result will surely be bitter and painful, no gods can save us.

According to Buddhism, man is the creator of his own life and his own destiny. All the good and bad that comes our way in life is the result of our own actions reacting upon us. Our joys and sorrows are the effects of which our actions, both in the distant and the immediate past, are the causes. And what we do in the present will determine what we become in the future. Since man is the creator of his own life, to enjoy a happy and peaceful life he must be a good creator, that is, he must create good karma. Good karma comes ultimately from a good mind, from a pure and calm mind. The law of karma binds together the past, present, and future lives of an individual through the course of his transmigration. To understand how such a connection is possible between the experiences and actions of an individual in successive lives, we must take a brief look at the Buddhist analysis of consciousness. According to the Buddhist philosophy of consciousness, the Vijnanavada School, there are eight kinds of consciousness. The first five are the eye, ear, nose, tongue and body consciousnesses. These make possible the awareness of the five kinds of external sense data through the five sense-organs. The sixth consciousness is the intellectual consciousness, the faculty of judgment which discerns, compares, and distinguishes the sense-data and ideas. The seventh consciousness, called the manas, is the ego-consciousness, the inward awareness of oneself as an ego and the clinging to discrimination between oneself and others. Even when the first six kinds of consciousness are not functioning, for example, in deep sleep, the seventh consciousness is still present, and if threatened, this consciousness, through the impulse of self-protection, will cause us to awaken. The eighth consciousness is called Alaya-vijnana, the storehouse-consciousness. Because this consciousness is so deep, it is

very difficult to understand. The alaya-vijnana is a repository which stores all the impressions of our deeds and experiences. Everything we see, hear, smell, taste, touch, and do deposits, so to speak, a seed is a nucleus of karmic energy. Since the alaya hoards all the seeds of our past actions, it is the architect of our destiny. Our life and character reflect the seeds in our store-consciousness. If we deposit bad seeds, i.e., perform more evil actions, we will become bad persons. Since Buddhism places ultimate responsibility for our life in our own hands, if we want our hands to mold our life in a better way, we must launch our minds in a better direction, for it is the mind which controls the hands which mold our life. However, sometimes we know someone who is virtuous, gentle, kind, loving and wise, and yet his life is filled with troubles from morning to night. Why is this? What happens to our theory that good acts lead to happiness and bad acts to suffering? To understand this, we must realize that the fruits of karma do not necessarily mature in the same lifetime in which the karma is originally accumulated. Karma may bring about its consequences in the next life or in succeeding lives. If a person was good in a previous life, he may enjoy happiness and prosperity in this life even though his conduct now is bad. And a person who is very virtuous now may still meet a lot of trouble because of bad karma from a past life. It is like planting different kinds of seeds; some will come to flower very fast, others will take a long time, maybe years. The law of cause and effect does not come about at different times, in different forms and at different locations. While some of our experiences are due to karma in the present life, others may be due to karma from previous lives. In the present life, we receive the results of our actions done in past lives as well as in the present. And what we reap in the future will be the result of what we do in the present. The doctrine of karma is not merely a doctrine of cause and effect, but of action and reaction. The doctrine holds that every action willfully performed by an agent, be it of thought, word, or deed, and tends to react upon that agent. The law of karma is a natural law, and its operation cannot be suspended by any power of a deity. Our action brings about their natural results. Recognizing this, Buddhists do not pray to a god for mercy but rather regulate their actions to bring them into harmony with the universal law. If they do evil, they try to discover their mistakes and rectify their

ways; and if they do good things, they try to maintain and develop that good. Buddhists should not worry about the past, but rather be concerned about what we are doing in the present. Instead of running around seeking salvation, we should try to sow good seeds in the present and leave the results to the law of karma. The theory of karma in Buddhism makes man and no one else the architect of his own destiny. From moment to moment we are producing and creating our own destiny through our thought, our speech and our deeds. Thus the ancient said: “Sow a thought and reap an act; sow an act and reap a habit; sow a habit and reap a character; sow a character and reap a destiny.”

The karma that we have now is very deep-rooted and complex, and includes the former karma that human beings have accumulated since their beginning. We also possess the “former karma” that we have produced ourselves in previous existences and to some extent the “former karma” that our ancestors have produced (for those who were born in the same family, from generation to generation, or in the same country, would bear the same kinds of karma to some extent). And of course we possess the “present karma” that we have produced ourselves in this life. Is it possible for an ordinary person to become free from these karmas and enter the mental state of perfect freedom, escape from the world of illusion, by means of his own wisdom? This is clearly out of the question. What then, if anything, can we do about it? All that one has experienced, thought and felt in the past remains in the depths of one’s subconscious mind. Psychologists recognize that the subconscious mind not only exerts a great influence on man’s character and his mental functions but even causes various disorders. Because it is normally beyond our reach, we cannot control the subconscious mind by mere reflection and meditation.

Lay people believe that when we plant a black-pepper seed, black-pepper plant grows and we will reap black-pepper, not oranges. Similarly, when we act positively, happiness follows, not suffering. When we act destructively, misery comes, not happiness. Just as small seed can grow into a huge tree with much fruit, small actions can bring large result. Therefore, we should try to avoid even small negative actions and to create small negative ones. If the cause isn’t created, the result does not occur. If no seed is planted, nothing grows. The person

who hasn't created the cause to be killed, won't be even if he or she is in a car crash. According to the Buddha, man makes his own destiny. He should not blame anyone for his troubles since he alone is responsible for his own life, for either better or worse. Your difficulties and troubles are actually self-caused. They arise from actions rooted in greed, hatred and delusion. In fact, suffering is the price you pay for craving for existence and sensual pleasures. The price which comes as physical pain and mental agony is a heavy one to pay. It is like paying monthly payment for the brand-new Chevrolet Corvette you own. The payment is the physical pain and mental agony you undergo, while the Corvette is your physical body through which you experience the worldly pleasures of the senses. You have to pay the price for the enjoyment: nothing is really free of charge unfortunately. If we act positively, the happy result will eventually occur. When we do negative actions, the imprints aren't lost even though they may not bring their results immediately. Devout Buddhists should always remember that, "the ocean's water may dry up, mountain may waste away, the actions done in former lives are never lost; on the contrary, they come to fruit though aeons after aeons pass, until at last the debt is paid." Body, speech, and mind all make karma when we cling. We create habits that can make us suffer in the future. This is the fruit of our attachment, of our past defilement. Remember, not only body but also speech and mental action can make conditions for future results. If we did some act of kindness in the past and remember it today, we will be happy, and this happy state of mind is the result of past karma. In other words, all things conditioned by cause, both long-term and moment-to-moment.

Though karma was simply defined as deeds, in reality karma implies the accumulation of all our experiences and deeds since the birth of mankind, and since even before that time. The karma of previous existence that Buddhism teaches is still more profound, as it includes the karma that our own life has produced through the repetition of birth and death from the infinite past to the present. While the spiritual power is the power which comes from enlightenment or the right doctrine. In Zen, there is no definite standard by which one can measure the forces of Dharma and of Karma. The critical point is to see whether one can be aware of one's mind-essence in all activities

at all times. Here one must know that both the force of Karma and the force of Dharma are illusory. If a man insists on riding himself of Karma and taking Dharma, according to Zen Master Tsung Kao Ta Hui, this man does not understand Buddhism. If he can really destroy Karma, he will find that the Dharma is also unreal. P'ang-Yun said, "Ordinary people are small in courage and narrow in perspective; they always infer that this practice is easy, and that that one is difficult. They do not know that the discriminating mind which deems things to be easy or difficult, is itself the very mind that drags us down into Samsara. If this mind is not uprooted, no liberation is possible." Buddhist practitioners should always remember that the power of karma respect nobody, the talented or the dull. The screen or hindrance of past karmas which hinders the attainment of bodhi (hindrance to the attainment of Bodhi, which rises from the past karma). According to The Mind-Only School, apart from the obstacles caused by external factors, there are three other causes of karmic obstructions. The obstacles of karma is the most serious obstacles in the three types of obstacles for any Buddhist cultivators.

II. The Quintessence of the Buddha's Teachings on Karma and Retributions in the Dharmapada Sutra:

According to the Earth-Store Bodhisattva Sutra, the Earth-Store Bodhisattva advises sentient beings based on their circumstances: "If Earth Store Bodhisattva meets those who take life, he speaks of a retribution of a short lifespan. If he meets robbers and petty thieves, he speaks of a retribution of poverty and acute suffering. If he meets those who commit sexual misconduct, he speaks of the retribution of being born as pigeons and as mandarin ducks and drakes. If he meets those of harsh speech, he speaks of the retribution of a quarreling family. If he meets slanderers, he speaks of the retribution of a tongueless and cankerous mouth. If he meets those with anger and hatred, he speaks of being ugly and crippled. If he meets those who are stingy, he speaks of frustrated desires. If he meets gluttons, he speaks of the retribution of hunger, thirst and sicknesses (illnesses) of the throat. If he meets those who enjoy hunting, he speaks of a frightening insanity and disastrous fate. If he meets those who rebel against their parents, he speaks of the retribution of being killed in natural disasters. If he meets those who

set fire to mountains or forests, he speaks of the retribution of seeking to commit suicide in the confusion of insanity. If he meets malicious parents or step-parents, he speaks of the retribution of being flogged in future lives. If he meets those who net and trap young animals, he speaks of the retribution of being separated from their own children. If he meets those who slander the Triple Jewel, he speaks of the retribution of being blind, deaf or mute. If he meets those who slight the Dharma and regard the teachings with arrogance, he speaks of the retribution of dwelling in the evil paths forever. If he meets those who destroy or misuse possessions of the permanently dwelling, he speaks of the retribution of revolving in the hells for millions of kalpas. If he meets those who defile the pure conduct of others and falsely accuse the Sangha, he speaks of the retribution of an eternity in the animal realm. If he meets those who scald, burn, behead, chop up or otherwise harm living beings, he speaks of the retribution of repayment in kind. If he meets those who violate precepts and the regulations of pure eating, he speaks of the retribution of being born as birds and beasts suffering from hunger and thirst. If he meets those who are arrogant and haughty, he speaks of the retribution of being servile and of low classes. If he meets those whose double-tongued behavior causes dissension and discord, he speaks of retribution of tonguelessness (being mute) and speech impediments. If he meets those of deviant view, he speaks of the retribution of rebirth in the frontier regions.

The Buddha always confirmed his disciples that karma is one of the fundamental doctrines of Buddhism. Everything that we encounter in this life, good or bad, sweet or bitter, is a result of what we did in the past or from what we have done recently in this life. Good karma produces happiness; bad karma produces pain and suffering. So, what is karma? Karma is a Sanskrit word, literally means a deed or an action and a reaction, the continuing process of cause and effect. Moral or any good or bad action (however, the word 'karma' is usually used in the sense of evil bent or mind resulting from past wrongful actions) taken while living which causes corresponding future retribution, either good or evil transmigration (action and reaction, the continuing process of cause and effect). Our present life is formed and created through our actions and thoughts in our previous lives. Our present life and circumstances are the product of our past thoughts and actions, and in

the same way our deeds in this life will fashion our future mode of existence. A karma can be created by body, speech, or mind. There are good karma, evil karma, and indifferent karma. All kinds of karma are accumulated by the Alayavijnana and Manas. Karma can be cultivated through religious practice (good), and uncultivated. For Sentient being has lived through innumerable reincarnations, each has boundless karma. Whatever kind of karma is, a result would be followed accordingly, sooner or later. No one can escape the result of his own karma. As mentioned above, karma is a product of body, speech and mind; while recompense is a product or result of karma. Karma is like a seed sown, and recompense is like a tree grown with fruits. When the body does good things, the mouth speaks good words, the mind thinks of good ideas, then the karma is a good seed. In the contrary, the karma is an evil seed. Thus the Buddha taught: "To lead a good life, you Buddhists should make every effort to control the activities of your body, speech, and mind. Do not let these activities hurt you and others." Recompense corresponds Karma without any exception. Naturally, good seed will produce a healthy tree and delicious fruits, while bad seed gives worse tree and fruits. Therefore, unless we clearly understand and diligently cultivate the laws of cause and effect, or karma and result, we cannot control our lives and experience a life the way we wish to. According to the Buddha-Dharma, no gods, nor heavenly deities, nor demons can assert their powers on us, we are totally free to build our lives the way we wish. If we accumulate good karma, the result will surely be happy and joyous. No demons can harm us. In the contrary, if we create evil karma, no matter how much and earnestly we pray for help, the result will surely be bitter and painful, no gods can save us. By understanding and believing in the law of causality, Buddhists, especially lay people, will not become superstitious, or alarmed, and rely passively on heaven authority. We know that our life depends on our karmas. If we truly believe in such a causal mechanism, we strive to accomplish good deeds, which can reduce and alleviate the effect of his bad karmas. If we continue to live a good life, devoting our time and effort to practicing Buddhist teachings, we can eliminate all of our bad karmas. We know that we are the only driving force of our success or failure, so we will be discouraged, put the blame on others, or rely on them. We will put

more effort into performing our duties satisfactorily. Realizing the value of the law of causality, we always care for what we think, tell or do in order to avoid bad karma.

When a disciple came to the Buddha penitent over past misdeeds, the Buddha did not promise any forgiveness, for He knew that each must reap the results of the seeds that he had sown. Instead, He explained: “If you know that what you have done is wrong and harmful, from now on do not do it again. If you know that what you have done is right and profitable, continue to do it. Destroy bad karma and cultivate good karma. You should realize that what you are in the present is a shadow of what you were in the past, and what you will be in the future is a shadow of what you are now in the present. You should always apply your mind to the present so that you may advance on the way.” In the Anguttara Nikaya Sutra, the Buddha taught: “Oh Bhikkhus! Mental volition is what I call action or karma. Having volition, one acts by body, speech and thought.” *The Buddha did show us that the Fragrance of Dharmapada is always ready to eliminate the ill-smelling of Karma and Retributions. Thus, in the Dharmapada Sutra, Chapter I, Chapter on The Twin Verses, the Buddha taught:* “Of all dharmas, mind is the forerunner, mind is chief. We are what we think, we have become what we thought (what we are today came from our thoughts of yesterday). If we speak or act with a deluded mind or evil thoughts, suffering or pain follows us, as the wheel follows the hoof of the draught-ox (Dharmapada 1). Of all dharmas, mind is the forerunner, mind is chief. We are what we think, we have become what we thought. If we speak or act with a pure mind or thought, happiness and joy follow us, as our own shadow that never leaves (Dharmapada 2). *In Chapter V, Chapter on the Fools, the Buddha taught:* The deed is not well done of which a man must repent, and the reward of which he receives, weeping, with tearful face; one reaps the fruit thereof (Dharmapada 67). The deed is well done when, after having done it, one repents not, and when, with joy and pleasure, one reaps the fruit thereof (Dharmapada 68). As long as the evil deed done does not bear fruit, the fool thinks it is as sweet as honey; but when it ripens, then he comes to grief (Dharmapada 69). *In Chapter VII, Chapter on the Worthy, the Buddha taught:* Those Arhats whose mind is calm, whose speech and deed are calm. They have also obtained right knowing,

they have thus become quiet men (Dharmapada 96). *In Chapter IX, Chapter on Evil, the Buddha taught:* Let's hasten up to do good. Let's restrain our minds from evil thoughts, for the minds of those who are slow in doing good actions delight in evil (Dharmapada 116). If a person commits evil, let him not do it again and again; he should not rejoice therein, sorrow is the outcome of evil (Dharmapada 117). If a person does a meritorious deed, he should do it habitually, he should find pleasures therein, happiness is the outcome of merit (Dharmapada 118). Even an evil-doer sees good as long as evil deed has not yet ripened; but when his evil deed has ripened, then he sees the evil results (Dharmapada 119). Even a good person sees evil as long as his good deed has not yet ripened; but when his good deed has ripened, then he sees the good results (Dharmapada 120). Do not disregard (underestimate) small evil, saying, "It will not matter to me." By the falling of drop by drop, a water-jar is filled; likewise, the fool becomes full of evil, even if he gathers it little by little (Dharmapada 121). Do not disregard small good, saying, "It will not matter to me." Even by the falling of drop by drop, a water-jar is filled; likewise, the wise man, gathers his merit little by little (Dharmapada 122). *In Chapter XX, Chapter on the Path, the Buddha taught:* All conditioned things are without a real self. One who perceives this with wisdom, ceases grief and achieves liberation. This is the path of purity." (Dharmapada 279). *In Chapter XXII, Chapter on Woeful State, the Buddha taught:* An evil deed is better not done, a misdeed will bring future suffering. A good deed is better done now, for after doing it one does not grieve (Dharmapada 314)."

Chapter Thirty

The Quintessence of the Buddha's Teachings on Causes and Effects in the Dharmapada Sutra

I. A Summary of the Laws of Cause & Effect in Buddhist Teachings:

An Overview of the Laws of Cause & Effect in Buddhist Teachings: Causality is a natural law, mentioning the relationship between cause and effect. All things come into being not without cause, since if there is no cause, there is no effect and vice-versa. As so sow, so shall you reap! Cause and effect never conflict with each other. In other words, cause and effect are always consistent with each other. If we want to have beans, we must sow bean seeds. If we want to have oranges, we must sow orange seeds. If wild weeds are planted, then it's unreasonable for one to hope to harvest edible fruits. One cause cannot have any effect. To produce an effect, it is necessary to have some specific conditions. For instance, a grain of rice cannot produce a rice plant without the presence of sunlight, soil, water, and care. In the cause there is the effect; in the effect there is the cause. From the current cause, we can see the future effect and from the present effect we discerned the past cause. The development process from cause to effect is sometimes quick, sometimes slow. Sometimes cause and effect are simultaneous like that of beating a drum and hearing its sound. Sometimes cause and effect are three or four months away like that of the grain of rice. It takes about three to four, or five to six months from a rice seed to a young rice plant, then to a rice plant that can produce rice. Sometimes cause is result, result is cause or simultaneity of Cause and Effect. The cause has result as its cause, while the result has the cause as its result. It is like planting seeds; the seeds produce fruit, the fruit produces seeds. Sometimes it takes about ten years for a cause to turn into an effect. For instance, from the time the schoolboy enters the elementary school to the time he graduates a four-year college, it takes him at least 14 years. Other causes may involve more time to produce effects, may be the whole life or two

lives. Retribution of good and evil karma or cause and effect in the moral realm have their corresponding relations. According to Buddhism, whoever denies the rule of “cause and effect” will destroy all moral responsibility.

Practitioners of mindfulness should try to understand the natural laws which govern our everyday life. Right understanding or right view is viewing things objectively; seeing them and reporting them exactly as they are without being influenced by prejudice or emotion. Right view helps differentiate the true from the false, and determines the true religious path for attaining liberation. Right understanding means to understand the natural laws which govern our everyday life. One of the most important of these is the law of karma, the law of cause and effect, every action brings a certain result, without any exception. There is no such ‘no wholesome nor unwholesome’ in Buddhism. Buddhist practitioners should always remember that whenever we act with greed, hatred, or delusion, pain and suffering come back to us. On the contrary, when our actions are motivated by generosity, love or wisdom, the results are happiness and peace. Devout Buddhists should always have right views to be able to skilfully integrate the understanding of the law of karma into our lives.

Some people believe in some other religions that man’s destiny is basically determined for him by God. God determines if a man deserves heaven or hell; he may even decide each man’s earthly destiny. Some other people believe in fatalism that each of us has a fate which we cannot change and about which we can do nothing. They believe that ‘Whatever will be will be.’ In this philosophy the agent that determines destiny is not a God, but rather a mysterious impersonal power called ‘Fate’ which transcend our understanding. Still some other people believe the exact opposite, they believe in indeterminism: everything happens by accident. They believe that if man is lucky, he will achieve happiness or success; if he is unlucky, he will suffer or fail, but whatever he receives, he receives not through any process of determination but by accident, by sheer coincidence.

According to the Karma Law in Buddhism, the present is a shadow of the past, the future a shadow of the present. Hence our action in the present is most important, for what we do in the present determines the course of our future development. For this reason, Buddhist

practitioners should always apply their minds to the present so that they may advance on the way. According to the Buddhist doctrine of rebirth, the causal relation between action and its results holds not only with regard to the present life but also with regard to past and future lives. This universal law of cause and effect is non-negotiable. Just as we cannot run away from our own shadows, so we cannot run away from the results of our actions. They will pursue us no matter where we hide. Besides, the Buddha also taught that negative or unwholesome mind creates negative or unwholesome thoughts (anger, hatred, harmful thoughts, wrong views, etc), speech (lying, harsh speech, double-tongued, etc), as well as deeds which are the causes of our sufferings, confusion and misery. Unwholesome or negative mind will destroy our inner peace and tranquility.

According to Buddhism, the pain or pleasure resulting in this life from the practices or causes and retributions of a previous life. Therefore, ancient virtues said: “If we wish to know what our lives were like in the past, just look at the retributions we are experiencing currently in this life. If we wish to know what retributions will happen to us in the future, just look and examine the actions we have created or are creating in this life.” If we understand clearly this theory, then in our daily activities, sincere Buddhists are able to avoid unwholesome deeds and practice wholesome deeds. Every action which is a cause will have a result or an effect. Likewise, every resultant action has its cause. The law of cause and effect is a fundamental concept within Buddhism governing all situation. Buddhists believe in a just rational of karma that operates automatically and speak in terms of cause and effect instead of rewards and punishments. Every action which is a cause will have a result or an effect. Likewise, every resultant action has its cause. The law of cause and effect is a fundamental concept within Buddhism governing all situation. Buddhists believe in a just rational of karma that operates automatically and speak in terms of cause and effect instead of rewards and punishments. It’s a fundamental principle for all living beings and all things that if one sows good deeds, he will surely reap a good harvest; if he sows bad deeds, he must inevitably reap a bad harvest. Though the results may appear quickly or slowly, everyone will be sure

to receive the results that accord with their actions. Anyone who has deeply understood this principle will never do evil.

Buddhists Should Always Cultivate & Live With the Right View On the Theory of Cause and Effect: In Buddhist teachings, right view on cause and effect is seeing that causality is a natural law, mentioning the relationship between cause and effect. All things come into being not without cause, since if there is no cause, there is no effect and vice-versa. As so sow, so shall you reap! Cause and effect never conflict with each other. Truly speaking, those who have correct view on cause and effect, or those who cultivate and live in accordance with the law of causality, they see the Way. According to Buddhism, cause is a primary force that produces an effect; effect is a result of that primary force. The law of causation governs everything in the universe without exception. Law of cause and effect or the relation between cause and effect in the sense of the Buddhist law of “Karma” The law of causation (reality itself as cause and effect in momentary operation). Every action which is a cause will have a result or an effect. Likewise, every resultant action or effect has its cause. The law of cause and effect is a fundamental concept within Buddhism governing all situations. The Moral Causation in Buddhism means that a deed, good or bad, or indifferent, brings its own result on the doer. Good people are happy and bad ones unhappy. But in most cases “happiness” is understood not in its moral or spiritual sense but in the sense of material prosperity, social position, or political influence. For instance, kingship is considered the reward of one’s having faithfully practiced the ten deeds of goodness. If one meets a tragic death, he is thought to have committed something bad in his past lives even when he might have spent a blameless life in the present one.

According to Buddhism, every action which is a cause will have a result or an effect. Likewise, every resultant action or effect has its cause. The law of cause and effect is a fundamental concept within Buddhism governing all situations. The Moral Causation in Buddhism means that a deed, good or bad, or indifferent, brings its own result on the doer. Good people are happy and bad ones unhappy. But in most cases “happiness” is understood not in its moral or spiritual sense but in the sense of material prosperity, social position, or political influence. For instance, kingship is considered the reward of one’s having

faithfully practiced the ten deeds of goodness. If one meets a tragic death, he is thought to have committed something bad in his past lives even when he might have spent a blameless life in the present one. Causality is a natural law, mentioning the relationship between cause and effect. All things come into being not without cause, since if there is no cause, there is no effect and vice-versa. As so sow, so shall you reap. Cause and effect never conflict with each other. In other words, cause and effect are always consistent with each other. If we want to have beans, we must sow bean seeds. If we want to have oranges, we must sow orange seeds. If wild weeds are planted, then it's unreasonable for one to hope to harvest edible fruits. One cause cannot have any effect. To produce an effect, it is necessary to have some specific conditions. For instance, a grain of rice cannot produce a rice plant without the presence of sunlight, soil, water, and care. In the cause there is the effect; in the effect there is the cause. From the current cause, we can see the future effect and from the present effect we discerned the past cause. The development process from cause to effect is sometimes quick, sometimes slow. Sometimes cause and effect are simultaneous like that of beating a drum and hearing its sound. Sometimes cause and effect are three or four months away like that of the grain of rice. It takes about three to four, or five to six months from a rice seed to a young rice plant, then to a rice plant that can produce rice. Sometimes it takes about ten years for a cause to turn into an effect. For instance, from the time the schoolboy enters the elementary school to the time he graduates a four-year college, it takes him at least 10 years. Other causes may involve more time to produce effects, may be the whole life or two lives.

II. The Quintessence of the Buddha's Teachings on Causes and Effects in the Dharmapada Sutra

According to Buddhist teachings, you reap what you sow without any exception. By understanding and believing in the law of causality, Buddhists will not become superstitious, or alarmed, and rely passively on heaven authority. He knows that his life depends on his karmas. If he truly believes in such a causal mechanism, he strives to accomplish good deeds, which can reduce and alleviate the effect of his bad karmas. If he continues to live a good life, devoting his time and effort to practicing Buddhist teachings, he can eliminate all of his bad karmas. He knows that he is the only driving force of his success or failure, so he will be discouraged, put the blame on others, or rely on them. He will put more effort into performing his duties satisfactorily. Realizing the value of the law of causality, he always cares for what he thinks,

tells or does in order to avoid bad karma. Devout Buddhists should always remember that retribution of good and evil karma or cause and effect in the moral realm have their corresponding relations. As mentioned above, owing to having the correct view on cause and effect, practitioners see and understand the true nature of causality, thus, they always try to cultivate to maintain correct view on the causality in their life and cultivation. Those who deny the rule of “cause and effect” will destroy all moral responsibility.

The Buddha did show us that the fragrance of the Dharmapada widely spread all over the Law of Cause and Effect on the path of Buddhist cultivators. Thus, in the Dharmapada Sutra, Chapter VII, Chapter on the Worthy, the Buddha taught: The man who is not credulous, but knows the uncreated, who has cut off all links and retributions, and renounces all desires. He is indeed a supreme man (Dharmapada 97). *In Chapter IX, Chapter on Evil, from verse 116 to verse 128, the Buddha taught:* Let’s hasten up to do good. Let’s restrain our minds from evil thoughts, for the minds of those who are slow in doing good actions delight in evil (116). If a person commits evil, let him not do it again and again; he should not rejoice therein, sorrow is the outcome of evil (117). If a person does a meritorious deed, he should do it habitually, he should find pleasures therein, happiness is the outcome of merit (118). Even an evil-doer sees good as long as evil deed has not yet ripened; but when his evil deed has ripened, then he sees the evil results (119). Even a good person sees evil as long as his good deed has not yet ripened; but when his good deed has ripened, then he sees the good results (120). Do not disregard (underestimate) small evil, saying, “it will not matter to me.” By the falling of drop by drop, a water-jar is filled; likewise, the fool becomes full of evil, even if he gathers it little by little (121). Do not disregard small good, saying, “it will not matter to me.” Even by the falling of drop by drop, a water-jar is filled; likewise, the wise man, gathers his merit little by little (122). A merchant with great wealth but lacks of companions, avoids a dangerous route, just as one desiring to live avoids poison, one should shun evil things in the same manner (123). With a hand without wound, one can touch poison; the poison does not affect one who has no wound; nor is there ill for him who does no wrong (124). Whoever harms a harmless person who is pure and guiltless, the evil falls back upon that fool, like dust thrown against the wind (125). Some are born in a womb; evil-doers are reborn in hells; the righteous people go to blissful states; the undefiled ones pass away into Nirvana (126). Neither in the sky, nor in mid-ocean, nor in mountain cave, nowhere on earth where one can escape from the consequences of his evil deeds (127). Not in the sky, nor in mid-ocean, nor in a mountain cave, nowhere on earth where one can escape from death (128).

Chapter Thirty-One

The Quintessence of the Buddha's Teachings on Human Life in the Dharmapada Sutra

I. Overview and Meanings of Human Life in Buddhist Point of View:

According to Buddhism, kalpa or aeon is an infinitely long time. According to Buddhism, the length of a day and night of Brahma (4.320.000.000 years). Kalpa or aeon also means a period of time between the creation and recreation of a world or universe. Also according to Buddhism, if one has to pass a heaven cloth over a solid rock 40 li in size once in a hundred years, when finally the rock has been thus worn away a kalpa will not yet have passed. One Small Kalpa, the length of a Day and Night of Brahma which is equivalent to 1,000 kalpas. A period of time between the creation and recreation of a world or universe. Middle-size kalpa is equivalent to 20 small kalpas. One Great kalpa is equivalent to 4 middle kalpas. According to the Kosa Sastra, there are four kalpas or epochs, or periods of time, each consisting of twenty small kalpas, during which worlds go through formation, existing, destruction, and annihilation. In short, according to Buddhism, kalpa is a boundless circle. According to Buddhism, the present birth is brought about by the craving and clinging karma-volition (tanha-upadana) of past births, and the craving and clinging acts of will of the present birth bring about future rebirth. According to Buddhism, it is this karma-volition that divides beings into high and low. According to the Dhammapada (135), beings are heirs of their deeds; bearers of their deeds, and their deeds are the womb out of which they spring, and through their deeds alone they must change for the better, remark themselves, and win liberation from ill. According to modern biology, a new human life begins in that miraculous instant when a sperm cell from the father merges with an egg cell or ovum within the mother. This is the moment of birth. "Life is uncertain, death is certain." This is a well-known saying in Buddhism. Knowing fully well that death is certain and is the natural phenomenon that everyone has to

face, we should not be afraid of death. Yet all of us fear death because we do not think of its inevitability. We like to cling to our life and body and develop too much craving and attachment. A German monk named Nyanatiloka, reiterated the momentariness of existence from Visuddhi-Magga as follows: “All beings have only a very short instant to live, only so long as a moment of a slash of a lightning. When this is extinguished, the being is also extinguished. The beings of the last moment is now no longer living, and does not live now or will not live again later. The being of the present moment did not live previously, lives just now, but later will not live any more. The being of the future has not lived yet in the past, does not yet lived now, and will only live later.” In fact, this life is a long dream. Even when we wake up after our night sleep, is there any difference among the dreams we had last night and the years of our childhood? We feel that we are reincarnating every morning after the sleep or we feel that we are reincarnating every moment after the breath. Thus, is there any real us in this process of reincarnation? Surely, not at all! As a matter of fact, we have been changing endlessly. And we know we are the thoughts being manifested. That’s all! Human beings have both pleasure and suffering, thus it’s easy for them to advance in cultivation and to attain Buddhahood; whereas the beings in the Deva realm enjoy all kinds of joy and spend no time for cultivation; beings in the realms of animals, hungry ghosts and hells are stupid, living in filth and killing one another for food. They are so miserable with all kinds of sufferings that no way they can cultivate. However, of all precious jewels, life is the greatest; if there is life, it is the priceless jewel. Thus, if you are able to maintain your livelihood, someday you will be able to rebuild your life. However, everything in life, if it has form characteristics, then, inevitably, one day it will be destroyed. A human life is the same way, if there is life, there must be death. Even though we say a hundred years, it passes by in a flash, like lightening streaking across the sky, like a flower’s blossom, like the image of the moon at the bottom of a lake, like a short breath, what is really eternal? Sincere Buddhists should always remember when a person is born, not a single dime is brought along; therefore, when death arrives, not a word will be taken either. A lifetime of work, putting the body through pain and torture in order to accumulate wealth and possessions, in the end everything is

worthless and futile in the midst of birth, old age, sickness, and death. After death, all possessions are given to others in a most senseless and pitiful manner. At such time, there are not even a few good merits for the soul to rely and lean on for the next life. Therefore, such an individual will be condemned into the three evil paths immediately. Ancient sages taught: “A steel tree of a thousand years once again blossom, such a thing is still not bewildering; but once a human body has been lost, ten thousand reincarnations may not return.” Sincere Buddhists should always remember what the Buddha taught: “It is difficult to be reborn as a human being, it is difficult to encounter (meet or learn) the Buddha-dharma; now we have been reborn as a human being and encountered the Buddha-dharma, if we let the time passes by in vain we waste our scarce lifespan.”

II. The Quintessence of the Buddha’s Teachings on Human Life in the Dharmapada Sutra:

In the Dharmapada Sutra, the Buddha did show us that the Fragrance of Dharmapada is always ready to eliminate the artificial smell of Human Life. Thus, in the Dharmapada Sutra, Chapter XIV, Chapter on the Buddha, the Buddha taught: It is difficult to obtain birth as a human being; it is difficult to have a life of mortals; it is difficult to hear the Correct Law; it is even rare to meet the Buddha (Dharmapada 182). *In Chapter IV, Chapter on Flowers, the Buddha taught:* He who knows that this body is like foam of a wave, and comprehends its mirage-nature (the shadow of a mirage), one should destroy the flower-shafts of sensual passions, and pass beyond the sight of the king of death (Dharmapada 46). *In Chapter V, Chapter on the Fools, the Buddha taught:* Long is the night to the wakeful; long is the road to him who is tired; long is samsara to the foolish who do not know true Law (Dharmapada 60). These are my sons; this is my wealth; with such thought a fool is tormented. Verily, he is not even the owner of himself. Whence sons? Whence wealth? (Dharmapada 62). *In Chapter VIII, Chapter on Thousand, the Buddha taught:* One who conquers himself is greater than one who is able to conquer a thousand men in the battlefield (Dharmapada 103). Self-conquest is, indeed, better than the conquest of all other people. To conquer oneself, one must be always self-controlled and disciplined one’s action (Dharmapada 104). Neither

the god, nor demigod, nor Mara, nor Brahma can win back the victory of a man who is self-subdued and ever lives in restraint (Dharmapada 105). To live a hundred years, immoral and uncontrolled, is no better than a single-day life of being moral and meditative (Dharmapada 110). To live a hundred years without wisdom and control, is no better than a single-day life of being wise and meditative (Dharmapada 111). To live a hundred years, idle and inactive, is no better than a single-day life of intense effort (Dharmapada 112). To live a hundred years without comprehending how all things rise and pass away, is no better than a single-day life of seeing beginning and end of all things (Dharmapada 113). To live a hundred years without seeing the immortal state, is no better than a single-day life of one who sees the deathless state (nirvana) (Dharmapada 114). To live a hundred years without seeing the Supreme Truth, is no better than a single-day life of someone who see the highest law (Dharmapada 115). *In Chapter IX, Chapter on Evil, the Buddha taught:* Some are born in a womb; evil-doers are reborn in hells; the righteous people go to blissful states; the undefiled ones pass away into Nirvana (Dharmapada 126). Not in the sky, nor in mid-ocean, nor in a mountain cave, nowhere on earth where one can escape from death (Dharmapada 128). *In Chapter X, Chapter on the Rod or Punishment, the Buddha taught:* All tremble at sword and rod, all fear death; comparing others with oneself, one should neither kill nor cause to kill (Dharmapada 129). All tremble at sword and rod, all love life; comparing others with oneself; one should not kill nor cause to kill (Dharmapada 130). Whoever seeks his own happiness, but harms others' happiness, will not find felicity now and hereafter (Dharmapada 131). Whoever seeks his own happiness, but does not harm others' happiness, will find happiness now and hereafter (Dharmapada 132). Do not speak harshly to anyone. Those who are spoken to will respond in the same manner. Angry speech nourishes trouble. You will receive blows in exchange for blows (Dharmapada 133). If like a cracked gong, you silence yourself, you already have attained Nirvana. No vindictiveness (quarrels) will be found in you (Dharmapada 134). As with a rod, a cowherd drives his cows to pasture, even so do old age and death drive the life of beings (Dharmapada 135). A fool does not realize when he commits wrong deeds; by his own deeds the stupid man is tormented, like one is

lighting fires wherein he must be burnt one day (Dharmapada 136). He who takes the rod and harms a harmless person, will soon come to one of these ten stages (Dharmapada 137). *In Chapter XI, Chapter on Old Age, the Buddha taught:* Let's behold this body! Is it only a pile of bones, a mass of sores, a heap-up of diseases? Let's think about it for a moment, nothing lasts, nothing persists! (Dharmapada 147). This worn-out body, a nest of diseases, perishable and subject to decay. This decomposed mass breaks to pieces, life indeed ends in death (Dharmapada 148). Those bleaching bones are just like dried and empty gourds cast away in autumn. What pleasure is there in looking at them? (Dharmapada 149). This body is only a stronghold made of bones, covered with flesh and blood in which stored decay, death, pride and deceit (Dharmapada 150). Even brilliantly ornamented royal chariots wear out, so does the body reach its old age and loses its health and strength. But the Dharma of the good never grows old. Thus do the Good say to the good (Dharmapada 151). Wandering through many cycles of births and deaths in Samsara, looking for the builder of this house without success (in vain). How sorrowful to be born again and again! (Dharmapada 153). Oh! House builder! You have been seen. You can not build house any longer. All your rafters of sins are broken, your ridge-pole of ignorance is shattered. My mind has attained the Supreme Nirvana, all desires are extinct (Dharmapada 154). Those who have not led a religious life, who in youth have not acquired treasure, perish like old herons standing sad at a pond without fish (Dharmapada 155). Those who have not led a religious life, who in youth have not acquired treasure, like a broken bow lying and shining after the past (Dharmapada 156). *In Chapter XII, Chapter on the Self, the Buddha taught:* Before teaching others, one should act himself as what he teaches. It is easy to subdue others, but to subdue oneself seems very difficult (Dharmapada 159). Oneself is indeed one's own saviour, who else could be the saviour? With self-control and cultivation, one can obtain a wonderful saviour (Dharmapada 160). *In Chapter XV, Chapter on Happiness, the Buddha taught:* Oh! Happily do we live without hatred among the hateful! Among hateful men we dwell unhating! (Dharmapada 197). Oh! Happily do we live in good health among the ailing! Among the ailing we dwell in good health! (Dharmapada 198). Oh! Happily do we live without greed for sensual

pleasures among the greedy! Among the greedy we dwell free from greed! (Dharmapada 199). Oh! Happily do we live without any hindrances. We shall always live in peace and joy as the gods of the Radiant Realm (Dharmapada 200). *In Chapter XX, Chapter on the Path, the Buddha taught:* Here I shall live in the rainy season, here in the winter and the summer. These are the words of the fool. He fails to realize the danger (of his final destination) (Dharmapada 286). Death descends and carries away that man of drowsy mind greedy for children and cattle, just like flood sweeps away a sleeping village (Dharmapada 287). Nothing can be saved, nor sons, nor a father, nor even relatives; there is no help from kinsmen can save a man from death (Dharmapada 288).

Chapter Thirty-Two

The Quintessence of the Buddha's Teachings On Anger in the Dharmapada Sutra

I. Overview and Meanings of Anger in Buddhist Point of View:

Anger is an emotional response to something that is inappropriate or unjust. If one does not obtain what one is greedy can lead to anger. Anger is an emotion involved in self-protection. However, according to Buddhist doctrines, anger manifests itself in a very crude manner, destroying the practitioner in a most effective way. The Buddha makes it very clear that with a heart filled with hatred and animosity, a man cannot understand and speak well. A man who nurtures displeasure and animosity cannot appease his hatred. Only with a mind delighted in harmlessness and with loving kindness towards all creatures in him hatred cannot be found. Thus, according to the Buddha's teachings in the Dharmapada Sutra, to subdue anger and resentment, we must develop a compassionate mind by meditating on loving kindness, pity and compassion. According to Buddhism, the basis of anger is usually fear for when we get angry, we feel we are not afraid any more, however, this is only a blind power. The energy of anger, if it's not so destructive, it may not be of any constructive. In fact, extreme anger could eventually lead us even to taking our own life. Thus, the Buddha taught: "When you are angry at someone, let step back and try to think about some of the positive qualities of that person. To be able to do this, your anger would be reduced by its own." Anger is a fire that burns in all human beings, causing a feeling of displeasure or hostility toward others. Angry people speak and act coarsely or pitiless, creating all kinds of sufferings. Of the three great poisons of Greed, Hatred and Ignorance, each has its own unique evil characteristic. However, of these poisons, hatred is unimaginably destructive and is the most powerful enemy of one's cultivated path and wholesome conducts. The reason is that once hatred arises from within the mind, thousands of karmic obstructions will follow to appear immediately, impeding the practitioner from making progress on the cultivated path and learning of the philosophy of Buddhism. Therefore, the ancient virtuous beings

taught: “One vindictive thought just barely surfaced, ten thousands doors of obstructions are all open.” Supposing while you were practicing meditation, and your mind suddenly drifted to a person who has often insulted and mistreated you with bitter words. Because of these thoughts, you begin to feel sad, angry, and unable to maintain peace of mind; thus, even though your body is sitting there quietly, your mind is filled with afflictions and hatred. Some may go so far as leaving their seat, stopping meditation, abandoning whatever they are doing, and getting completely caught up in their afflictions. Furthermore, there are those who get so angry and so depressed to the point where they can’t eat and sleep; for their satisfaction, sometimes they wish their wicked friend to die right before their eyes. Through these, we know that hatred is capable of trampling the heart and mind, destroying people’s cultivated path, and preventing everyone from practicing wholesome deeds. Ill-will or Hatred is one of the three poisons in Buddhism (greed, anger, ignorance). This is one of the three fires which burn in the mind until allowed to die for fuelling. Anger manifests itself in a very crude manner, destroying the practitioner in a most effective way. To subdue anger and resentment, we must develop a compassionate mind. According to Buddhist psychology, the mental factor of aversion is always linked to the experience of pain. One may be greedy and happy, but never angry and happy at the same time. Anyone who cultures hatred, anger, malice, nurses revenge or keeps alive a grudge is bound to experience much suffering for he has laid hold a very potent source of it. Those who exercise their hatred on others as in killing, torturing or maiming may expect birth in a state, compared in the scriptural simile to a pitfull of glowing situations, where they will experience feelings which are exclusively painful, sharp, severe. Only in such an environment will they be able to experience all the misery which they, by their own cruelty to others, have brought upon themselves. The Buddha taught: “Bandits who steal merits are of no comparison to hatred and anger. Because when hatred and anger arise, inevitable innumerable karma will be created. Immediately thereafter, hundreds and thousands of obstructions will appear, masking the proper teachings of enlightenment, burying and dimming the Buddha Nature. Therefore, A thought of hatred and anger had just barely risen, ten of thousands of karmic doors will open

immediately. It is to say with just one thought of hatred, one must endure all such obstructions and obstacles.”

II. The Quintessence of the Buddha’s Teachings on Anger in the Dharmapada Sutra:

The Buddha taught the way to tame hatred in the Lotus Sutra as follows: “Use great compassion as a home, use peace and tolerance as the armor, use all the Dharma of Emptiness as the sitting throne.” We should think that when we have hatred and afflictions, the first thing that we should be aware of is we are bringing miseries on ourselves. The fire of hatred and afflictions internally burns at our soul, and externally influences our bodies, standing and sitting restlessly, crying, moaning, screaming, etc. In this way, not only are we unable to change and tame the enemy, but also unable to gain any peace and happiness for ourselves. When angry states of mind arise strongly, balance them by developing feelings of loving-kindness. If someone does something bad or gets angry, do not get angry ourselves. If we do, we are being more ignorant than they. Be wise. Keep compassion in mind, for that person is suffering. Fill our mind with loving-kindness as if he was a dear brother. Concentrate on the feeling of loving-kindness as a meditation subject. Spread it to all beings in the world. Only through loving-kindness is hatred overcome.

In the Dharmapada, the Buddha taught: “Guard one’s mind much like guarding a castle; protect the mind similar to protecting the eye ball. Mind is an enemy capable of destroying and eliminating all of the virtues and merits one has worked so hard to accumulate during one’s existence, or sometimes many lifetimes. To repent the mind-karma, sincere Buddhists should think that the three karmas of Greed, Hatred, and Ignorance of the mind are the roots and foundations of infinite karmic transgressions. The mind-karma is the web of ignorance which masks our wisdom and is the affliction and worry that cover our true nature. It should be feared and needs be avoided. Sincere Buddhists should use their heart and mind to sincerely confess and repent, be remorseful, and vow never again to commit such offenses. Talking about the attitude of acceptance or not acceptance of angry and displeasure, according to the Middle Length Discourses, the Buddha taught: “Angry and displeased, brahmana Akkosaka-bharadvaja went

to the Enlightened One, and there abused and reviled the Enlightened One in harsh and rude words. Being thus spoken the Enlightened One said to the brahmana: “What do you think Brahmana? Do your friends and acquaintances, do your blood relatives and guests pay a visit to you?” Akkosaka replied: “Yes, sometimes, friends and acquaintances, blood relatives and guests pay me a visit.” The Buddha said: “What do you think, o brahmana? Do you offer them food to chew, to eat and to taste?” Akkosaka replied: “Sometimes, I offer them food to chew, to eat and to taste.” The Buddha continued to ask: “O brahmana, if they do not accept them, to whom these foods come back? Brahmana replied: “If they do not accept them, these foods come back to us.” The Buddha continued to say: “In the same way, o brahmana! You have abused us who do not abuse. You have reviled us who do not revile. You have scolded us who do not scold. We do not accept them from you, so they are all for you. O brahmana, they are all for you. O brahmana, he who abuses back when abused at, who reviles back when reviled, who scolds back when scolded, o brahmana, this is called eating them together and sharing them together. We do not eat them with you. We do not share them with you. So, they are all for you, o brahmana! They are all for you, o brahmana! Thus, the Buddha always reminded his disciples: “Hatreds do not cease hatred; by love alone do they cease.” The Buddha continued to remind: “The more evil that comes to me, the better will radiate from me, for I always return good for evil.” Some people believe that it’s not practical to return good for evil and they believe that “return swords for swords.” Yes, it’s easy to think and to do about “return sword for sword,” but in doing that we might get caught in the quagmire of troubles. It’s extremely difficult by returning good for evil. It’s extremely difficult to smile with the person who just raised his hand to beat us, but we are the Buddha’s disciples, we must listen to his teaching, we must return good for evil at all times, in all places and circumstances. The Buddha taught: “Bandits who steal merits are of no comparison to hatred and anger. Because when hatred and anger arise, inevitable innumerable karma will be created. Immediately thereafter, hundreds and thousands of obstructions will appear, masking the proper teachings of enlightenment, burying and dimming the Buddha Nature. Therefore, a thought of hatred and anger had just barely risen, ten of thousands of karmic doors will open

immediately. It is to say with just one thought of hatred, one must endure all such obstructions and obstacles.”

The Buddha did show us that the fragrance of Buddhist scriptures is always ready to eliminate the hot scent & ill-smelling of Anger; especially, the fragrance in the Dharmapada Sutra. In Chapter XVII, Chapter on Anger, from verse 221 to verse 234, the Buddha taught: One should give up anger; one should abandon pride. One should overcome all fetters. No suffering befalls him who calls nothing his own (Dharmapada 221). He who controls his anger which arises as a rolling chariot. He is a true charioteer. Other people are only holding the rein (Dharmapada 222). Conquer anger by love; conquer evil by good; conquer stingy by giving; conquer the liar by truth (Dharmapada 223). One should speak the truth. One should not be angry. One should give when asked to. These are three good deeds that help carry men the realm of heaven (Dharmapada 224). Those sages who do no harm living beings, who always control their bodies, go to the deathless place where there is no more sorrow (Dharmapada 225). Those who are ever watchful, who always cultivate to train their minds and to discipline themselves, their defilements will come to an end (Dharmapada 226). Atula! There is an old saying, it is not one of today only: “They blame those who sit silent, they blame those who speak too much. They blame those who speak little too.” There is no one who is not blamed in this world (Dharmapada 227). There never was, there never will be, nor is there now, a person who is wholly blamed or wholly praised (Dharmapada 228). Examining day by day, the wise praise him who is of flawless life, intelligent, endowed with knowledge and virtue (Dharmapada 229). Who would dare to blame him who is like a piece of pure gold? Even the gods and Brahma praise him (Dharmapada 230). One should guard against the bodily anger, or physical action, and should control the body. One should give up evil conduct of the body. One should be of good bodily conduct (Dharmapada 231). One should guard against the anger of the tongue; one should control the tongue. One should give up evil conduct in speech. One should be of good conduct in speech (Dharmapada 232). One should guard against the anger of the mind; one should control the mind. One should give up evil conduct of the mind. One should practice virtue with the mind

(Dharmapada 233). The wise are not only restrained in deed; they are also restrained in speech, and in mind too (Dharmapada 234).

Chapter Thirty-Three

The Quintessence of the Buddha's Teachings on False Views in the Dharmapada Sutra

I. Overview and Meanings of False Views in Buddhist Point of View:

Improper views or Wrong views in Buddhism means not recognizing the doctrine of normal karma. Perverted (wrong) views or opinions, not consistent with the dharma, one of the five heterodox opinions and ten evils. In fact, there is no specific definition for the term “wrong views” (micchaditthi) in Buddhism. During the Buddha’s time, the Buddha confirmed his disciples that even the validity of the Buddha’s own statements could be questioned.” The Buddha claimed no authority for his doctrine except his own experience. Perverted (wrong) views or opinions arises from a misconception of the real characteristic of existence. There were at least sixty-two heretical views (views of the externalist or non-Buddhist views) in the Buddha’s time. Buddhism emphasizes on theory of causation. Understanding the theory of causation means to solve most of the question of the causes of sufferings and afflictions. Not understanding or refuse of understanding of the theory of causation means a kind of wrong view in Buddhism. According to the Buddha, sentient beings suffer from sufferings and afflictions because of desires, aversions, and delusion, and the causes of these harmful actions are not only from ignorance, but also from wrong views. Wrong views according to Hinayana Buddhism: “Wrong view is the acausality view, which states that there is no cause or condition for the defilement and purification of beings, that beings are defiled and purified by chance, or necessity. The inefficacy of action view, which claims that deeds have no efficacy in producing results and thus invalidates moral distinctions. Annihilism, which denies the survival of the personality in any form after death, thus negating the moral significance of deed. Also according to the Hinayana Buddhism, there are another ten kinds of wrong views: There is no such virtue and generosity. This means that there is no good

effect in giving alms: There is no such virtue as liberal alms-giving: There is no such virtue as offering gifts to guests. This means there is no effect in such charitable actions. There is neither fruit, nor result of good or evil deeds. There is no such belief as “this world.” There is no such belief as “a world beyond,” i.e. those born here do not accept a past existence, and those living here do not accept future life. There is no “mother.” There is no father, i.e. there is no effect in anything done to them. There are no beings that died and are reborn. There are no righteous and well-disciplined recluses and Brahmins who, having realized by their own super-intellect this world and the world beyond, make known the same (Buddhas and Arahants). According to Bhikkhu Bodhi in *Abhidhamma*, there are three kinds of wrong views: Nihilism (*natthika-ditthi*), which denies the survival of the personality in any form after death, thus negating the moral significance of deeds. The causality view (*ahetuka-ditthi*), which states that there is no cause or condition for the defilement and purification of beings, that beings are defiled and purified by chance, fate, or necessity. The inefficacy of action view (*akiriya-ditthi*), which claims that deeds have no efficacy in producing results and thus invalidates moral distinctions. According to Buddhist teachings, there are two things that are necessary to complete the evil of wrong views: First, perverted manner in which the object is viewed. Second, the understanding of it according to that misconception. According to Buddhist teachings, there are inevitable consequences of false views: Base desire, lack of wisdom, dull wit, chronic diseases, and blameworthy ideas.

In short, wrong views also means holding to the view of total annihilation, the philosophic doctrine that denies a substantial reality to the phenomenal universe, or the view that death ends life, or world-extinction and the end of causation, in contrast with the view that body and soul are eternal, both views being heterodox. According to the Simile of the Snake in the Middle length Discourses of the Buddha, the Buddha taught about someone who has the wrong views as follows: “This is self, this is the world; after death I shall be permanent, everlasting, eternal, not subject to change; I shall endure as long as eternity.” Also, according to the Simile of the Snake in the Middle Length Discourses of the Buddha, the Buddha taught about someone who does not have wrong views as follows: “Here Bhikkhus! Someone

who hears the Tathagata or a disciple of the Tathagata teaching the Dharma for the elimination of all standpoints, decisions, obsessions, adherences, and underlying tendencies, for the stilling of all formations, for the relinquishing of all attachments, for the destruction of craving, for dispassion, for cessation, for Nirvana. He thinks that he will be annihilated, he will be perished; he will have no more sorrow, grieve, and lament; he does not weep beating his breast and become distraught.”

In Buddhism, Improper views or Wrong views means not recognizing the doctrine of normal karma. Perverted (wrong) views or opinions, not consistent with the dharma, one of the five heterodox opinions and ten evils. In fact, there is no specific definition for the term “wrong views” (micchaditthi) in Buddhism. During the Buddha’s time, the Buddha confirmed his disciples that even the validity of the Buddha’s own statements could be questioned.” The Buddha claimed no authority for his doctrine except his own experience. Perverted (wrong) views or opinions arises from a misconception of the real characteristic of existence. There were at least sixty-two heretical views (views of the externalist or non-Buddhist views) in the Buddha’s time. Buddhism emphasizes on theory of causation. Understanding the theory of causation means to solve most of the question of the causes of sufferings and afflictions. Not understanding or refuse of understanding of the theory of causation means a kind of wrong view in Buddhism. According to the Buddha, sentient beings suffer from sufferings and afflictions because of desires, aversions, and delusion, and the causes of these harmful actions are not only from ignorance, but also from wrong views. Through practices, we can see that holding wrong views involves vigorously and hostilely denying the existence of such things as past and future lives, the possibility of attaining Nirvana. Wrong views mean the false belief that the skandhas, or constituents of personality, contain an immortal soul. False view also means seeing wrongly. Its characteristic is unwise or unjustified interpretation or belief. Its function is to preassume. It is manifested as a wrong interpretation or belief. Its proximate cause is unwillingness to see the noble ones. Holding wrong views in Buddhism involves vigorously and hostilely denying the existence of such things as past and future lives, the possibility of attaining nirvana, the existence of the Buddhas,

Dharma and Sangha. Doubt about these subjects does not constitute wrong views; however, if we neglect to resolve our doubts by asking questions and investigating these issues, we could later generate wrong views by believing in deceptive doctrines.

II. The Quintessence of the Buddha's Teachings on False Views in the Dharmapada Sutra:

Through cultivation, we can see that holding wrong views involves vigorously and hostilely denying the existence of such things as past and future lives, the possibility of attaining Nirvana. Wrong views mean the false belief that the skandhas, or constituents of personality, contain an immortal soul. False view also means seeing wrongly. Wrong views also mean denying a substantial reality to the phenomenal universe and holding to the view of total annihilation, or the view that death ends life, or world-extinction and the end of causation, in contrast with the view that body and soul are eternal, both views being heterodox. Its characteristic is unwise or unjustified interpretation or belief. Its function is to preassume. It is manifested as a wrong interpretation or belief. Its proximate cause is unwillingness to see the noble ones. Holding wrong views in Buddhism involves vigorously and hostilely denying the existence of such things as past and future lives, the possibility of attaining nirvana, the existence of the Buddhas, Dharma and Sangha. Doubt about these subjects does not constitute wrong views; however, if we neglect to resolve our doubts by asking questions and investigating these issues, we could later generate wrong views by believing in deceptive doctrines. As a matter of fact, unless Buddhist practitioners see the real nature of wrong views, if not, we can never let them go. Practitioners should always listen to the Buddha's teachings on wrong views to prevent us from sufferings and afflictions on our path of cultivation. However, we never lose wrong views by saying it has to go, only cultivation and practicing can help us see that we the real nature of wrong views. Through cultivation, we will have the opportunity to destroy the veil of ignorance to see that there have been many things that we used to stubbornly held in the past are wrong. For wrong views could not help us nothing, but on the contrary, they caused us to derail farther and farther from the Buddha's teachings. Buddhist cultivators should always

remember that unless we, Buddhist practitioners, see the real nature of wrong views, if not, we can never let them go. In short, we, Buddhist practitioners should try to see the real nature of all wrong views. To be able to do this also means we push away great obstacles on our own path of cultivation. This is one of the most wonderful methods of letting go for practitioners. Some individuals cultivate without meditating on the Self-Nature. They just chase after externals or seek fame and profit, clinging to the fortunate circumstances of the present time, or they seek the fruits of future merits and blessings. In life there are cultivators who cultivate only according to the “Practice form characteristics,” refusing to reflect internally to “Examine the True Nature.” This is truly the way of cultivation of the majority of cultivators, lay and clergy, develop their minds in the present day Dharma Ending Age. They are everywhere similar to the abundance of sands of the Ganges. Buddhist practitioners should always remember that right understanding alone removes these illusions and helps man to cognize the real nature that underlies all appearance. It is only when man comes out of this cloud of illusions and perversions that he shines with true wisdom like the full moon that emerges brilliant from behind a black cloud.

The Buddha did show us that the Fragrance of Dharmapada is always ready to eliminate the Stinking & ill-smelling of False Views. Thus, in the Dharmapada Sutra, Chapter I, Chapter on The Twin Verses, the Buddha taught: In the Dharmapada Sutra, the Buddha taught: “In the untruth the foolish see the truth, while the truth is seen as the untruth. Those who harbor such wrong thoughts never realize the truth (Dharmapada 11). *In Chapter XXII, Chapter on Woeful State, the Buddha taught:* Those who embrace the wrong views, are ashamed of what is not shameful, and are not ashamed of what is shameful, will not be able to avoid the hell (Dharmapada 316). Those who fear when they should not fear, and don’t fear in the fearsome, embrace these false views, will not be able to avoid the hell (Dharmapada 317). Those who perceive faults in the faultless, and see no wrong in what is wrong; such men, embracing false doctrines, will not be able to avoid the hell (Dharmapada 318). Those who perceive wrong as wrong and what is right as right, such men, embracing right views and go to the blissful state (Dharmapada 319). *In Chapter XXIII, Chapter on the Elephant,*

the Buddha taught: To be virtuous until old age is pleasant; to have steadfast faith is pleasant; to attain wisdom is pleasant; not to do evil is pleasant (Dharmapada 333).

Chapter Thirty-Four

The Quintessence of the Buddha's Teachings on Not Creating the Karmas of Body-Mouth- Mind in the Dharmapada Sutra

I. Overview and Meanings of Three Karmas of Body-Speech-Mind in Buddhist Point of View:

If we want to have more peace, mindfulness, and happiness in our daily life, in addition to remembering about ten robbers: greed, anger, ignorance, arrogance, doubt, wrong views, killing, stealing, sexual misconducts, and lying which are always waiting to harm and to destroy completely our path of cultivation, lay practitioners should always cultivate our own body-mouth-mind in all circumstances and at all times. **First, Karmas of Body:** According to Buddhism, body of a man is “Pancakkhandha”. The physical body is produced from the essence of food which is a combination of multiple conditions in the world, digested by the father communicated to the mother and established in the womb. Such a person is conditioned by this physical and mental world. he relates closely to others, to society, and to nature, but can never exist by himself. The five aggregates of man are the operation of the twelve elements. Among which, aggregate of form is understood as a person's physical body, aggregate of feeling includes feelings of suffering, of happiness, and of indifference. It is known as feelings arising from eye contact, ear contact, nose contact, tongue contact, body contact and mind contact. Aggregate of perception includes perception of body, of sound, of odor, of taste, of touch, and of mental objects or phenomena. Aggregate of activities is all mental, oral, and bodily activities. It is also understood as vocational acts occasioned by body, by sound, by odor, by taste, by touching or by ideas. Aggregate of consciousness includes eye, ear, nose, tongue, body, and mind consciousnesses. In the Turning the Dharma-Cakra Sutra, the Buddha taught very clearly about the Pancakkhandha as follows: “Bhiksus, the form, feeling, perception, activities, and consciousness are impermanent, suffering, and void of the self. Let us

examine the body and mind to see whether in either of them we can locate the self, we will find in neither of them. Then, the so-called “Self” is just a term for a collection of physical and mental factors. Let us first look at the aggregate matter of form. The aggregate of form corresponds to what we would call material or physical factors. It includes not only our own bodies, but also the material objects that surround us, i.e., houses, soil, forests, and oceans, and so on. However, physical elements by themselves are not enough to produce experience. The simple contact between the eyes and visible objects, or between the ear and sound cannot result in experience without consciousness. Only the co-presence of consciousness together with the sense of organ and the object of the sense organ produces experience. In other words, it is when the eyes, the visible object and consciousness come together that the experience of a visible object is produced. Consciousness is therefore an extremely important element in the production of experience. Consciousness or the sixth sense, or the mind. This sense organ together with the other five sense organs of eyes, ears, nose, tongue, and body to produce experience. The physical and mental factors of experience worked together to produce personal experience, and the nature of the five aggregates are in constant change. Therefore, according to the Buddha’s teachings, the truth of a man is selfless. The body and mind that man misunderstands of his ‘self’ is not his self, it is not his, and he is not it.” Devout Buddhists should grasp this idea firmly to establish an appropriate method of cultivation not only for the body, but also for the speech and mind.

All things have changed and will never cease to change. The human body is changeable, thus governed by the law of impermanence. Our body is different from the minute before to that of the minute after. Biological researches have proved that the cells in our body are in constant change, and in every seven years all the old cells have been totally renewed. These changes help us quickly grow up, age and die. The longer we want to live, the more we fear death. From childhood to aging, human life is exactly like a dream, but there are many people who do not realize; therefore, they continue to launch into the noose of desire; as a result, they suffer from greed and will suffer more if they become attached to their possessions. Sometimes at time of death they still don’t want to let go anything. There are some

who know that they will die soon, but they still strive desperately to keep what they cherish most. However, of all precious jewels, life is the greatest; if there is life, it is the priceless jewel. Thus, if you are able to maintain your livelihood, someday you will be able to rebuild your life. However, everything in life, if it has form characteristics, then, inevitably, one day it will be destroyed. A human life is the same way, if there is life, there must be death. Even though we say a hundred years, it passes by in a flash, like lightening streaking across the sky, like a flower's blossom, like the image of the moon at the bottom of a lake, like a short breath, what is really eternal? Sincere Buddhists should always remember when a person is born, not a single dime is brought along; therefore, when death arrives, not a word will be taken either. A lifetime of work, putting the body through pain and torture in order to accumulate wealth and possessions, in the end everything is worthless and futile in the midst of birth, old age, sickness, and death. After death, all possessions are given to others in a most senseless and pitiful manner. At such time, there are not even a few good merits for the soul to rely and lean on for the next life. Therefore, such an individual will be condemned into the three evil paths immediately. Ancient sages taught: "A steel tree of a thousand years once again blossom, such a thing is still not bewildering; but once a human body has been lost, ten thousand reincarnations may not return." Sincere Buddhists should always remember what the Buddha taught: "It is difficult to be reborn as a human being, it is difficult to encounter (meet or learn) the Buddha-dharma; now we have been reborn as a human being and encountered the Buddha-dharma, if we let the time passes by in vain, we waste our scarce lifespan." Thus, the Buddha advised His disciples to cultivate in every minute and every second of the current life.

Second, Karma of the Mouth: According to the Buddha's teachings, the karmic consequences of speech karma are much greater than the karmic consequences of the mind and the body karma because when thoughts arise, they are not yet apparent to everyone; however, as soon as words are spoken, they will be heard immediately. Using the body to commit evil can sometimes be impeded. The thing that should be feared is false words that come out of a mouth. As soon as a wicked thought arises, the body has not supported the evil thought, but the

speech had already blurted out vicious slanders. The body hasn't time to kill, but the mind already made the threats, the mind just wanted to insult, belittle, or ridicule someone, the body has not carried out any drastic actions, but the speech is already rampant in its malicious verbal abuse, etc. The mouth is the gate and door to all hatred and revenge; it is the karmic retribution of of the Avichi Hell; it is also the great burning oven destroying all of one's virtues and merits. Therefore, ancients always reminded people: "Diseases are from the mouth, and calamities are also from the mouth." If wickedness is spoken, then one will suffer unwholesome karmic retributions; if goodness is spoken, then one will reap the wholesome karmic retributions. If you praise others, you shall be praised. If you insult others, you shall be insulted. It's natural that what you sow is what you reap. We should always remember that the "theory of karmic retributions" is flawless, and then courageously take responsibility by cultivating so karmic transgressions will be eliminated gradually, and never blame Heaven nor blaming others. The evil karma of speech is the mightiest. We must know that evil speech is even more dangerous than fire because fire can only destroy all material possessions and treasures of this world, but the fire of evil speech not only burns all the Seven Treasures of Enlightened beings and all virtues of liberation, but it will also reflect on the evil karma vipaka in the future.

Buddhist Practitioners Should Always Remember the Ancients and Saintly beings' Teachings about the karma of the mouth. Mouth chanting Buddha Recitation or any Buddha is like excreting precious jewels and gemstones and will have the consequence of being born in Heaven or the Buddhas' Purelands. Mouth speaking good and wholesomely is like praying exquisite fragrances and one will attain all that was said to people. Mouth encouraging, teaching, and aiding people is like emitting beautiful lights, destroying the false and ignorant speech and dark minds for others and for self. Mouth speaking truths and honesty is like using valuable velvets to give warmth to those who are cold. Mouth speaking without benefits for self or others is like chewing on sawdust; it is like so much better to be quiet and save energy. In other words, if you don't have anything nice to say, it is best not to say anything at all. Mouth lying to ridicule others is like using paper as a cover for a well, killing travelers who fall into the well

because they were not aware, or setting traps to hurt and murder others. Mouth joking and poking fun is like using words and daggers to wave in the market place, someone is bound to get hurt or die as a result. Mouth speaking wickedness, immorality, and evil is like spitting foul odors and must endure evil consequences equal to what was said. Mouth speaking vulgarly, crudely, and uncleanly is like spitting out worms and maggots and will face the consequences of hell and animal life.

Buddhist practitioners should always remember to develop the mind to be frightened and then try to guard our speech-karma. Buddhist practitioners should always remember that mouth speaking without benefits for self or others is like chewing on sawdust; it is so much better to be quiet and save energy. It is to say if you don't have anything nice to say, it is best not to say anything at all. Mouth lying to ridicule others is like using paper as a cover for a well, killing travellers who fall into the well because they were not aware. It is similar to setting traps to hurt and murder others. Mouth joking and poking fun is like using swords and daggers to wave in the market place, someone is bound to get hurt or die as the result. Mouth speaking of wickedness, immorality, and evil is like spitting foul odors and must endure evil consequences equal to what was said. Mouth speaking vulgarly, foully, uncleanly is like spitting out worms and maggots and will face the consequences of the three evil paths from hells, hungry ghosts to animals.

Buddhist practitioners should always remember that if we cannot cease our karma of the mouth, we should try to develop the good ones. A saying can lead people to love and respect you for the rest of your life; also a saying can lead people to hate, despise, and become an enemy for an entire life. A saying can lead to a prosperous and successful life; also a saying can lead to the loss of all wealth and possessions. A saying can lead to a greatly enduring nation; also a saying can lead to the loss and devastation of a nation. Mouth speaking good and wholesomely is like spraying exquisite fragrances and one will attain all that was said to people. Mouth encouraging, teaching, and aiding people is like emitting beautiful lights, destroying the false and ignorant speech and dark minds of the devil and false cultivators. Mouth speaking of truths and honesty is like using valuable velvets to

give warmth to those who are cold. The spoken words of saints, sages, and enlightened beings of the past were like gems and jewels, leaving behind much love, esteem, and respect from countless people for thousands of years into the future. As for Buddhist practitioners nowadays, if we cannot speak words like jewels and gems, then it is best to remain quiet, be determined not to toss out words that are wicked and useless.

Third, Karmas of Mind: Karma of the thought, one of the three kinds of karma (thought, word, and deed). Compared to the karma of the mouth, karma of the mind is difficult to establish, thought has just risen within the mind but has not take appearance, or become action; therefore, transgressions have not formed. Vijnanas does not depend on any of the five sense faculties, but on the immediately preceding continuum of mind. Mental consciousness apprehends not only objects (form, sound, taste, smell, touch) in the present time, but it also apprehends objects in the past and imagines objects even in the future. Mental consciousness will go with us from one life to another, while the first five consciousnesses are our temporary minds. Consciousness is also one of the five skandhas. Buddhist Practitioners should always Remember that this Mind is Impermanent, but this Mind itself is the Main Factor that causes us to Drift in the Samsara, and it is this Mind that helps us return to the Nirvana. Not only our body is changeable, but also our mind. It changes more rapidly than the body, it changes every second, every minute according to the environment. We are cheerful a few minutes before and sad a few minutes later, laughing then crying, happiness then sorrow. Some people wonder why Buddhism always emphasizes the theory of impermanence? Does it want to spread in the human mind the seed of disheartenment, and discourage? In their view, if things are changeable, we do not need to do anything, because if we attain a great achievement, we cannot keep it. This type of reasoning, a first, appears partly logical, but in reality, it is not at all. When the Buddha preached about impermanence, He did not want to discourage anyone, but warning his disciples about the truth. A true Buddhist has to work hard for his own well being and also for the society's. Although he knows that he is facing the changing reality, he always keeps himself calm. He must refrain from harming

others, in contrast, strive to perform good deeds for the benefit and happiness of others.

II. The Quintessence of the Buddha's Teachings on Not Creating the Karmas of Body-Mouth-Mind in the Dharmapada Sutra:

Practitioners should always remember to cultivate both the body and the mind. Both the body and the mind are intricately connected. When the mind is really pure and suffused with the factors of enlightenment, this has a tremendous effect on the circulatory system. Then the body becomes luminous, and perceptions are heightened. The mind becomes light and agile, as does the body, which sometimes feels as if it is floating in the air. ***Practitioners Should Not Create the Karmas of the Body:*** The first goal of meditation practices is to realize the true nature of the body and to be non-attached to it. Most people identify themselves with their bodies. However, after a period of time of meditation practices, we will no longer care to think of yourself as a body, we will no longer identify with the body. At that time, we will begin to see the body as it is. It is only a series of physical and mental process, not a unity; and we no longer mistake the superficial for the real. Mindfulness of your body in daily life activities, such as mindfulness of your body while walking, standing, lying, sitting, looking at someone, looking around the environments, bending, stretching, dressing, washing, eating, drinking, chewing, talking, etc. The purpose of mindfulness is to pay attention to your behavior, but not to run after any events. Zen practitioners should always remember that this body is an impure mass of ulcers, this body is the storm center of sufferings and afflictions. Our own bodies being impure and disgust, the bodies of others are likewise, only the Buddha-body is forever pure.

Practitioners should always see our body as a vehicle, and know that it will wear out over time. In Buddhist scriptures, the Buddha teaches that the body grows old and decays, but the dharma does not. Buddhist followers should believe in the Buddha, and live the undying dharma with our whole body and mind. Although Buddhism encourages practitioners should always observe the body in detail and considers its filthiness, but the Buddha always emphasizes that human life is very

precious for cultivation. Let's practice the Way correctly and constantly. Do not waste even a day in our life. The death may come tonight or tomorrow. Actually, the death is chewing us in every moment; it is present in our every breath, and is not apart from life. Let's always reflect inwardly, watch our every breath constantly, and see what is beyond the cycle of birth and death.

The Buddha did show us that the fragrance of Buddhist scriptures is always ready to eliminate the hot scent & ill-smelling of Body; especially, the fragrance in the Dharmapada Sutra always widely spreads all over the path of practitioners who cultivate not to create the Karmas of the Body. In the Dharmapada Sutra, Chapter III, Chapter on the Mind, the Buddha taught: In a short period of time, this body will lie on the ground, cast aside, without consciousness, even as a useless piece of dry log (Dharmapada 41). In Chapter X, Chapter on the Rod or Punishment, the Buddha taught: Neither walking bare footed, nor matted locks, nor dirt, nor fasting, nor lying on the bare ground, nor dust, nor squatting on the heels, can purify a mortal who has not overcome his doubts (141). He who strictly adorned, lived in peace, subdued all passions, controlled all senses, ceased to injure other beings, is indeed a holy Brahmin, an ascetic, a bhikshu (142). *In Chapter XI, Chapter on Old Age, the Buddha taught:* Let's behold this body! Is it only a pile of bones, a mass of sores, a heap-up of diseases? Let's think about it for a moment, nothing lasts, nothing persists! (147). This wornout body, a nest of diseases, perishable and subject to decay. This decomposed mass break to pieces, life indeed ends in death (148). Those bleaching bones are just like dried and empty gourds cast away in autumn. What pleasure is there in looking at them? (149). This body is only a stronghold made of bones, covered with flesh and blood in which stored decay, death, pride and deceit (150). Even brilliantly ornamented royal chariots wear out, so does the body reach its old age and loses its health and strength. But the Dharma of of the good never grows old. Thus do the Good say to the good (151). Those who have not led a religious life, who in youth have not acquired treasure, perish like old herons standing sad at a pond without fish (155). Those who have not led a religious life, who in youth have not acquired treasure, like a broken bow lying and shining after the past (156). In Chapter XIII, Chapter on the World, the Buddha taught: Do not follow the evil

law, do not live in heedlessness. Do not embrace false views, do not be a world-upholder (167).

Practitioners Should Not Create the Karmas of the Mouth:

Usually, we, ordinary people, do not speak the truth; but, in contrast, we continue to lie and speak falsely. Buddhist cultivators should bring forth to a true mind. In every move we make and every word we say, we should aim to be true. Do not be like worldly people, sometime to be true and other time to be false (sometimes telling the truth and sometimes telling lies). Buddhist cultivators must always speak truthfully, do true deeds, and not tell lies. In every thought, we must get rid of our own faults. We must try our best to eliminate the bad habits we had formed since limitless eons in the past and repent of the offenses created in limitless eons. We do not speak soothingly and comfortably; but, in contrast, we continue to speak wickedly and use a double-tongue to cause other harm and disadvantages. Moreover, in every move and every word, we must not harm anyone else. We should guard the virtue of our mouth, not speaking frivolous words, untruthful words, harsh words, or words which cause disharmony. We do not speak kind and wholesome words; but, in contrast, we continue to speak wicked and unwholesome words, i.e., insulting or cursing others. We do not speak words that are in accordance with the dharma; but, in contrast, we continue to speak ambiguous talks. Practitioners should always remember that we cannot cease our karma, with our mouth, we should not lie, should not exaggerate, should not use wicked and unwholesome words, and should not have ambiguous talk. At the time of the Buddha, one day, an angry man with a bad temper went to see the Buddha. The man used harsh words to abuse the Buddha. The Buddha listened to him patiently and quietly, and did not say anything as the man spoke. The angry man finally stopped speaking. Only then did the Buddha ask him, “If someone wants to give you something, but you don’t want to accept it, to whom does the gift belong?” “Of course, it belongs to the person who tried to give it away in the first place,” the man answered. “Likewise, it is with your abuse,” said the Buddha. “I do not wish to accept it, and so it belongs to you. You should have to keep this gift of harsh words and abuse for yourself. And I am afraid that in the end you will have to suffer it, for a bad man who abuses a good man can only bring suffering on himself. It is as if a man wanted

to dirty the sky by spitting at it. His spittle can never make the sky dirty, it would only fall onto his own face and make it dirty instead.” The man listened to the Buddha and felt ashamed. He asked the Buddha to forgive him and became one of his followers. The Buddha the said, “Only kind words and reasoning can influence and transform others.” According to Buddhism, habits of deceptions (deceitfulness) result in yokes and being beaten with rods. According to the Surangama Sutra, book Eight, the Buddha reminded Ananda about the habit of deceitfulness as follows: “Habits of deception and misleading involments which give rise to mutual guile. When such maneucering continues without cease, it produces the ropes and wood of gallows for hanging, like the grass and trees that grow when water saturates a field. Because these two habits perpetuate one another, there come into being handcuffs and fetters, cangues and locks, whips and clubs, sticks and cudgels, and other such experiences. Therefore, the Thus Come Ones of the ten directions look upon deception and name it a ‘treacherous crook.’ Bodhisattvas fear deception as they would a savage wolf.”

The Buddha did show us that the fragrance of Buddhist scriptures is always ready to eliminate the hot scent & ill-smelling of Mouth; especially, the fragrance in the Dharmapada Sutra always widely spreads all over the path of practitioners who cultivate not to create the Karmas of the Mouth. In Chapter X, Chapter on the Rod or Punishment, the Buddha taught: Do not speak harshly to anyone. Those who are spoken to will respond in the same manner. Angry speech nourishes trouble. You will receive blows in exchange for blows (133). If like a cracked gong, you silence yourself, you already have attained Nirvana. No vindictiveness (quarrels) will be found in you (134). In Chapter XIII, Chapter on the World, the Buddha taught: Those who have transgressed the One Vehicle Law (the law of truthfulness), who tell lie, who don’t believe in the law of cause and effect, there is no evil that they will not do (176). In Chapter XXII, Chapter on Woeful State, the Buddha taught: The speaker of untruth goes down; also, he who denies what he has done, both sinned against truth. After death they go together to hells (306).”

Practitioners Should Not Create Karmas of the Mind: Usually, we, ordinary people, do not know how to desire less and when is enough;

but we continue to be greedy and covetous. We do not have peace and tolerance toward others; but, in contrast, we continue to be malicious and to have hatred. We do not believe in the Law of Causes and Effects, but in contrast we continue to attach to our ignorance, and refuse to be near good knowledgeable advisors in order to learn and cultivate the proper dharma. Practitioners should always remember that we cannot cease our karma, with our mouth, we should not to be covetous, not to be malicious, and not to be unbelief. The Buddha pointed out: “For a long time has man’s mind been defiled by greed, hatred and delusion. Mental defilements make beings impure; mental cleansing purifies them.” The Buddhist way of life, especially that of practitioners, is an intense process of cleansing one’s action, speech, and thought. It is self-development and self-purification resulting in self-realization. The emphasis is on practical results and not on philosophical speculation or logical abstraction. Hence practitioners need to practice meditation on a daily basis. We need to behave like the hen on her eggs; for we have been most of the time behaving like a little white mouse in the revolving cage. The Buddha also said: “Living beings may perform ten good practices or ten evil practices. What are the ten? Three are three of the Body, four are of the Mouth and the last three are of the Mind. The three of the Body are killing, stealing and lust. The four of the mouth are double-tongued speech (duplicious speech), harsh speech, lies, and irresponsible speech. The three of the Mind are jealousy, hatred, and stupidity. Thus, these ten are not in accordance (consistent) with the Holy Way and are called ten evil practices. To put an end to these evils is to perform the ten good practices.” We mistakenly think that what binds us in Samsara are our bodies, speeches, and minds. As a matter of fact, they are not. What really binds us in Samsara are desire, hatred and ignorance. However, what is worth to say here is that our body, mouth, and mind are willing to serve “desire, hatred and ignorance” as slaves. Our body, mouth and mind are the three doors or means of action. They are three unwholesome actions of the body, four of the speech and three of the mind. Devout Buddhists should always remember that the three unwholesome actions of body that are to be avoided are killing, stealing and sexual misconduct. The four unwholesome actions of speech that are to be avoided are lying, slander, harsh speech and

malicious gossip. The three unwholesome actions of the mind that are to be avoided are greed, anger, and delusion. By avoiding these ten unwholesome actions, we will avoid reaping bad results in this life or the next lives. *The Buddha did show us that the fragrance of Buddhist scriptures is always ready to eliminate the hot scent & ill-smelling of Mind; especially, the fragrance in the Dharmapada Sutra always widely spreads all over the path of practitioners who cultivate not to create the Karmas of the Mind. In Chapter IX, Chapter on Evil, the Buddha taught:* “Let’s hasten up to do good. Let’s restrain our minds from evil thoughts, for the minds of those who are slow in doing good actions delight in evil (Dhammapada 116). If a person commits evil, let him not do it again and again; he should not rejoice therein, sorrow is the outcome of evil (Dhammapada 117). If a person does a meritorious deed, he should do it habitually, he should find pleasures therein, happiness is the outcome of merit (Dhammapada 118). Even an evil-doer sees good as long as evil deed has not yet ripened; but when his evil deed has ripened, then he sees the evil results (Dhammapada 119). Even a good person sees evil as long as his good deed has not yet ripened; but when his good deed has ripened, then he sees the good results (Dhammapada 120). By the falling of drop by drop, a water-jar is filled; likewise, the fool becomes full of evil, even if he gathers it little by little (Dhammapada 121). Even by the falling of drop by drop, a water-jar is filled; likewise, the wise man, gathers his merit little by little (Dhammapada 122). Neither in the sky, nor in mid-ocean, nor in mountain cave, nowhere on earth where one can escape from the consequences of his evil deeds (Dhammapada 127).”

In short, to cultivators, the practice of restraint is an effective way of moderating the body and mind and preventing the attack of afflictions. Restraint does not mean that our body becoming numb, deaf or dumb. It means guarding each sense door so that the mind does not run out through it into fancies and thoughts. In the relationship between the body and the mind, mindfulness of the mind plays a crucial role in restraining the arising of the six sense organs. When we are mindful in each moment, the mind is held back from falling into a state where greed, hatred and delusion may erupt; and sufferings and afflictions will have no opportunity to arise. During the process of cultivation or an intensive meditation retreat, we must try to restrain our body

because the restraint in the body means the peace and joy in the mind. During the process of cultivation, our eyes must act like a blind person even though we may possess complete sight. When walking, we should walk about with lowered eyelids, incuriously, to keep the mind from scattering. Even though we have ears but we must act like a deaf person, not reflecting, commenting upon, nor judging the sounds we may hear. We should pretend not quite to understand sounds and should not listen for them. According to the Buddha's teachings, the karmic consequences of speech karma are much greater than the karmic consequences of the mind and the body karma because when thoughts arise, they are not yet apparent to everyone; however, as soon as words are spoken, they will be heard immediately. Using the body to commit evil can sometimes be impeded. The thing that should be feared is false words that come out of a mouth. As soon as a wicked thought arises, the body has not supported the evil thought, but the speech had already blurted out vicious slanders. The body hasn't time to kill, but the mind already made the threats, the mind just wanted to insult, belittle, or ridicule someone, the body has not carried out any drastic actions, but the speech is already rampant in its malicious verbal abuse, etc. The mouth is the gate and door to all hatred and revenge; it is the karmic retribution of of the Avichi Hell; it is also the great burning oven destroying all of one's virtues and merits. Therefore, ancients always reminded people: "Diseases are from the mouth, and calamities are also from the mouth." If wickedness is spoken, then one will suffer unwholesome karmic retributions; if goodness is spoken, then one will reap the wholesome karmic retributions. If you praise others, you shall be praised. If you insult others, you shall be insulted. It's natural that what you sow is what you reap. We should always remember that the "theory of karmic retributions" is flawless, and then courageously take responsibility by cultivating so karmic transgressions will be eliminated gradually, and never blame Heaven nor blaming others. Meanwhile, the mind as a horse, ever running from one thing to another. According to Mahamudra Master, an Indian famous monk: "Thought is like a horse, let it go free, just like a dove released from a ship in the middle of the infinite ocean. For just as the bird finds nowhere to land but back on the ship, thoughts have no place to go other than returning to their place of origin.

On Not Creating the Karmas of Body-Mouth-Mind, in the Dharmapada Sutra, Chapter IV, Chapter on Flowers, the Buddha taught: As from a heap of flowers many a garland is made, even so many good deeds should be done by one born to the mortal lot (53). *In Chapter XXI, Chapter on Miscellaneous, the Buddha taught:* Those who always earnestly practice controlling of the body, follow not what should not be done, and constantly do what should be done. This is the way the mindful and wise people end all their sufferings and impurities (293). *In Chapter XXV, Chapter on the Bhikshu, the Buddha taught:* It is good to have control of the body; it is good to have control of speech; it is good to have control of everything. A monk who is able to control everything, is free from all suffering (361). He who controls his hands and legs; he who controls his speech; and in the highest, he who delights in meditation; he who is alone, serene and contented with himself. He is truly called a Bhikshu (362). The Bhikshu who controls his tongue, who speaks wisely of the Dharma, who is pure and humble, his speech is indeed sweet (363). The monk whose body is calm, whose mind and speech are calm, who has single-mindedly, and who refuses the world's seductions (baits of the world), is truly called a peaceful one (378). *In Chapter XXVI, Chapter on the Brahmana, the Buddha taught:* He who does no evil in body, speech and mind, who has firmly controlled these three, I called him a Brahmana (391).

Chapter Thirty-Five

The Quintessence of the Buddha's Teachings on Six Desires & Seven Emotions in the Dharmapada Sutra

I. Overview and Meanings of Six Desires & Seven Emotions in Buddhist Point of View:

An Overview on Seven Emotions: Seven sentiments comprise of seven emotions: joy (happiness, pleasure), sorrow (grief), love, hate, desire, anger, and fear. Meanwhile, six desires are the six sensual attractions: desire for color, form, carriage, voice or speech, softness or smoothness, and features. Emotions, negative or positive, are impermanent (they would not last), but we cannot say we don't care about our emotions because they are impermanent. Buddhists cannot say both suffering and happiness are impermanent so we need not seek nor avoid them. We all know that negative emotions lead to suffering, whereas positive ones lead to happiness, and the purpose of all Buddhists is to achieve happiness. So should try to achieve things that cause happiness, and whatever causes suffering we should deliberately happiness.

According to Buddhism, there are seven kinds of emotions. What can be borne with ease is happiness. Ordinary happiness is the gratification of a desire. However, as soon as the thing desired is achieved the we desire something else or some other kind of happiness, for our selfish desires are endless. Money cannot buy happiness, or wealth does not always conduce to happiness. In fact, real happiness is found within, and is not be defined in terms of wealth, power, honours, or conquests. The Buddha enumerates some kinds of happiness for a layman. They are the happiness of possession, health, wealth, longevity, beauty, joy, strength, property, children, etc. The Buddha does not advise all of us to renounce our worldly lives and pleasures and retire to solitude. However, he advised lay disciples to share the enjoyment of wealth with others. We should use wealth for ourselves, but we should also use wealth for the welfare of others. What we have

is only temporary; what we preserve we leave and go. Only karmas will have to go with us along the endless cycle of births and deaths. The Buddha taught about the happiness of lay disciples as follows: “A poor, but peace life is real happiness. Leading a blameless life is one of the best sources of happiness, for a blameless person is a blessing to himself and to others. He is admired by all and feels happier, being affected by the peaceful vibrations of others. However, it is very difficult to get a good name from all. The wisemen try to be indifferent to external approbation, try to obtain the spiritual happiness by transcending of material pleasures.” Then the Buddha continued to remind monks and nuns: “Nirvana bliss, which is the bliss of relief from suffering, is the highest form of happiness.”

Also, according to Buddhist theories, sorrow and joy, each producing the other, or each being inherent in the other. There is no greater love in this world than the love of the mother and father. If a person, carrying father on the left shoulder and mother on the right shoulder, were to walk around the Sumeru Mountain hundreds of thousands of times, with blood covering both feet, it would still not be enough to repay the love and hardship of child rearing (Dhammapada). The Buddha taught: “Love is the only way to destroy hatred. Hatred cannot be defeated with more hatred.” The Buddha taught: “When you hate others, you yourself become unhappy. But when you love others, everyone is happy.” In order to eliminate “hate,” you should meditate on loving-kindness, pity and compassion. Greed and lust are unrestrained desires for material possessions such as food, sleeping, sexual intercourse, etc., all related to sensual pleasures. We also have a desire for appropriations, showing off, authority, and profits. The cover of desire which overlays the mind and prevents the good from appearing. Since they are like bottomless barrel, neither obsessive greed nor desire can be stopped or satisfied. Through tricks, expedients, and manipulations we try to reach our goal irrespective of whatever happens to others. We Buddhists must see that greedy people are generally selfish, wicked, and prone to cause sufferings to others. As a result, they transform this world into a battlefield where tears are shed like streams, and sufferings rise like an ocean tide. Desire for and love of the things of this life, such as craving (greed, affection, desire). Most people define happiness as the satisfaction of all desires. The

desires are boundless, but our ability to realize them is not, and unfulfilled desires always create suffering. When desires are only partially fulfilled, we have a tendency to continue to pursue until a complete fulfillment is achieved. Thus, we create even more suffering for us and for others. We can only realize the true happiness and a peaceful state of mind when our desires are few. This is one of the great steps towards the shore of liberation. The Buddha taught: “Craving and desire are the cause of all unhappiness or suffering. Everything sooner or later must change, so do not become attached to anything. Instead devote yourself to clearing your mind and finding the truth, lasting happiness.” Knowing how to feel satisfied with few possessions help us destroy greed and desire. This means being content with material conditions that allow us to be healthy and strong enough to cultivate. This is an effective way to cut through the net of passions and desires, attain a peaceful state of mind and have more time to help others. In nowadays society, one fears everything, fear of no money, fear of homelessness, fear of sickness, old-age and death, etc. In fact, because of lack of understanding about the real nature of life, we try to maintain things that we are unable to, that’s why we feel fear of everything. Buddhists should always remember that life is changeable and it composes of a bundle of changeable (impermanent) elements. Once we understand the real nature of life, we don’t have the feeling of fear in life anymore.

An Overview on Six Emotions: Also, according to Buddhism, there are also six emotions arising from the six organs of sense: Emotions arising from the eyes. Emotions arising from the ears. Emotions arising from the nose. Emotions arising from the tongue. Emotions arising from the body. Emotions arising from the mind. Practitioners of mindfulness always consider the six senses are objects of cultivation. According to Bikkhu Piyananda in *The Gems of Buddhism Wisdom*, you must always be aware of the sense organs such as eye, ear, nose, tongue and body and the contact they are having with the outside world. You must be aware of the feelings that are arising as a result of this contact: eye is now in contact with forms (rupa); ear is now in contact with sound; nose is now in contact with smell; tongue is now in contact with taste; body is now in contact with touching; and mind is now in contact with all things (dharma). Practitioners should always remember that we can

only realize the true happiness and a peaceful state of mind when we get rid of or try to reduce these six desires. Though we, Buddhist practitioners see that to let go these seven sentiments and six desires is not an easy thing to do, but when we choose to follow the Buddha's Path of cultivation, we have no other choice but letting them go because they are great obstacles on our own path of cultivation.

II. The Quintessence of the Buddha's Teachings on Six Desires & Seven Emotions in the Dharmapada Sutra:

The Buddha did show us that the fragrance of Dharmapada is always ready to eliminate the Stinking & Ill-smelling of Six Desires & Seven Emotions. Thus, in the Dharmapada Sutra, Chapter XVI, Chapter on Affection, from verse 209 to verse 220, the Buddha taught: He who applies himself to that which should be avoided, not cultivate what should be cultivated; forgets the good, but goes after pleasure. It's only an empty admiration when he says he admires people who exert themselves in meditation (209). Be not friend with the pleasant, nor with the unpleasant. Not seeing what is pleasant is painful; seeing what is unpleasant is painful (210). Therefore, one should hold nothing pleasant, for separation from those is suffering. Those who hold nothing pleasant and unpleasant have no fetters (211). From pleasure springs grief; from pleasure springs fear. For him who is free from pleasure, there will be neither grief, nor fear (212). From affection springs grief; from affection springs fear. For him who is free from affection, there will be neither grief nor fear (213). From desire springs grief; from desire springs fear. For him who is free from desire, will be neither grief nor fear (214). From lust springs grief; from lust springs fear. For him who is free from lust, there will be neither grief nor fear (215). From craving springs grief; from craving springs fear. For him who is free from craving, there will be neither grief nor fear (216). He who is perfect in virtue and insight, and established in the Correct Law, has realized the Truth and fulfils his own duties. He is truly admired by everyone (217). He who has developed a wish for the Nirvana; he whose mind is thrilled with the three fruits (Sotapatti, Sakadagami and Anagami), he whose mind is not bound by material pleasures, such a man is called an "Upstream-bound One." (218). A man who has gone away for a long time and returned safe from afar, his kinsmen and

friends welcome him on his arrival (219). Likewise, a man's good deeds will receive the well-doer who has gone from this world to the next, as kinsmen and friends receive a dear one on his return (220). *In Chapter XIV, Chapter on the Buddha, the Buddha taught: Happy is the birth of Buddhas! Happy is the teaching of the True Law! Happy is the harmony in the sangha! Happy is the discipline of the united ones! (Dharmapada 194). In Chapter XV, Chapter on Happiness, the Buddha taught: Oh! Happily do we live without hatred among the hateful! Among hateful men we dwell unhating! (Dharmapada 197). Oh! Happily do we live in good health among the ailing! Among the ailing we dwell in good health! (Dharmapada 198). Oh! Happily do we live without greed for sensual pleasures among the greedy! Among the greedy we dwell free from greed! (Dharmapada 199). Oh! Happily do we live without any hindrances. We shall always live in peace and joy as the gods of the Radiant Realm (Dharmapada 200). Victory breeds hatred, defeat breeds suffering; giving up both victory and defeat will lead us to a peaceful and happy life (Dharmapada 201). In Chapter XXI, Chapter on Miscellaneous, the Buddha taught: If by giving up a small happiness or pleasure, one may behold a larger joy. A far-seeing and wise man will do this (a wise man will leave the small pleasure and look for a larger one) (Dharmapada 290). In Chapter XXIII, Chapter on the Elephant, the Buddha taught: It is pleasant to have friends when need arises. Enjoyment is pleasant when shared with one another. Merit is pleasant when life is at its end. Shunning of (giving up) all evil is pleasant (Dharmapada 331). To revere the mother is pleasant; to revere the father is pleasant; to revere the monks is pleasant; to revere the sages is pleasant (Dharmapada 332). To be virtue until old age is pleasant; to have steadfast faith is pleasant; to attain wisdom is pleasant; not to do evil is pleasant (Dharmapada 333).*

Chapter Thirty-Six

The Quintessence of the Buddha's Teachings On Not Seeing the Faults of Others In the Dharmapada Sutra

For the majority of us, it is easy seen are others' faults, but hard indeed to see one's own faults. The Buddha taught that we should not evade self-responsibility for our own actions by blaming them on circumstances or unluckiness. Usually when a man is forced to see his own weakness, he avoids it and instead gives it to self-deceit. He will search his brain for an excuse, even the lamest one will do, to justify his actions. He may succeed in doing this. Sometimes he succeeds so well in trying to fool others, he even manages to fool himself with the very ghost created by his mind. However, you may fool some of the people for some of the time, but not all the people all the time. According to the Buddha, the fool who does not admit he is a fool is a real fool. And the fool who admits he is a fool is wise to that extent. If you have made a mistake, then admit it. You need courage, of course admission of your own mistake is not pleasant. You also need wisdom to see your own faults. The Buddha once taught: Those who make mistakes, but admit that they make mistakes and correct them. Those people are not different from the saints. Sincere Buddhists should not think that you have been unlucky, or you have been a victim of fate. Face your shortcomings. You must realize that your mind has created the conditions which gave rise to the miseries and difficulties you are experiencing. This is the only way that can help lead you to a happy life. Ancients often said: "Great men do not remember the faults of lesser men." We, lay Buddhists, should always try to be great men.

The Buddha did show us that the fragrance of Buddhist scriptures is always ready to eliminate the hot scent & ill-smelling of Seeing the Faults of Others; especially, the fragrance in the Dharmapada Sutra. Thus, in the Dharmapada Sutra, Chapter IV, Chapter on Flowers, the Buddha taught: Let not one look on the faults of others, nor things left done and undone by others; but one's own deeds done and undone

(Dharmapada 50). *In Chapter XVIII, Chapter on Impurities, the Buddha taught: Easy to see the faults of others, but it is difficult to perceive our own faults*". It is easy to see the faults of others, but it is difficult to perceive our own faults. A man winnows his neighbor's faults like chaff, but hides his own, as a dishonest gambler conceals a losing dice (Dharmapada 252). He who sees others' faults, is easy to get irritable and increases afflictions. If we abandon such a habit, afflictions will also be gone (Dharmapada 253). *In Chapter XXII, Chapter on Woeful State, the Buddha taught: Those who perceive wrong as wrong and what is right as right, such men, embracing right views and go to the blissful state* (Dharmapada 319). However, when we meet the wise who are willing to point out our faults, and willing to help us to correct the mistakes, we should consider them as our good-knowing advisors. *For this reason, in the Dharmapada Sutra, Chapter VI, Chapter on the Wise, the Buddha taught: Should you see an intelligent man who points out faults and blames what is blame-worthy, you should associate with such a wise person. It should be better, not worse for you to associate such a person* (Dharmapada 76). Those who advise, teach or dissuade one from evil-doing, will be beloved and admired by the good, but they will be hated by the bad (Dharmapada 77).

Besides not seeing other people's faults, lay people should always remember that as disciples of the Buddha, we must not only not to speak of others' faults, but we must never broadcast the misdeeds or infractions of Bodhisattva-clerics or Bodhisattva-laypersons, or of ordinary monks and nuns, nor encourage others to do so. They must not create the causes, conditions, methods, or karma of discussing the offenses of the Assembly. On the contrary, as Buddha's disciples, whenever we hear evil persons, externalists or followers of the Two Vehicles speak of practices contrary to the Dharma or contrary to the precepts within the Buddhist community, we should try our best to instruct them with a compassionate mind and lead them to develop wholesome faith in people. If instead, we discuss the faults and misdeeds that occur within the assembly, we commit one of the grave actions of the mouth (Parajika offense). Besides, disciples of the Buddha shall not praise themselves and speak ill of others, or encourage others to do so. They must not create the causes, conditions, methods, or karma of praising themselves and disparaging others. As

disciples of the Buddha, they should be willing to stand in for all sentient beings and endure humiliation and slander, accepting blame and letting sentient beings have all the glory. They should never display their own virtues and conceal the good points of others. Disciples of the Buddha shall not themselves speak ill of the Triple Jewel or encourage others to do so. They must not create the causes, conditions, methods, or karma of slandering. As devoted Buddhists, when hearing a single word of slander against the Triple Jewel from externalists or evil beings, they experience a pain similar to that of hundreds of thousands of spears piercing his heart. How then could they possibly slander the Triple Jewel themselves? As disciples of the Buddha, we are not only always revere the Triple Jewel ourselves, but we also help others understand and revere the Triple Jewel.

Chapter Thirty-Seven

The Quintessence of the Buddha's Teachings on Gossips of Right & Wrong in the Dharmapada Sutra

I. Overview and Meanings of Gossips of Right & Wrong in Buddhist Point of View:

According to Buddhist teachings, gossips mean worldly right and wrong matters. Ordinary people usually have the mind of discriminations of right and wrong. In Buddhist cultivation, gossips of right and wrong are as harmful as wrong views for most afflictions are usually places that arised from gossips of right and wrong. The unenlightened sentient beings such as ourselves have always clung very tightly to the two characteristics of egotism of self and non-self; we always assume self-importance, we are talented, others are untalented, we are noble, others are lowly and ignoble, etc. Therefore, we have classified and discriminated everything into hundreds of thousands of better, worse, right, wrong, etc. When talking about gossip, let's not even talk of us, the unenlightened mortals bound by heavy karma, indeed, even the Buddhas and Bodhisattvas of great compassion who appear in this world to teach and guide sentient beings, are not spared from sentient beings' gossip. Therefore, the ancient sage taught: "Do not claim one is free from criticisms, silently there are plenty of people degrading." In front of us, they are polite, respectful, and friendly, but behind us, who knows they insult even our mother and father. Devout Buddhists should always remember that gossips of right and wrong do arise afflictions no less than wrong views do. They are useless for Buddhist practitioners and are considered worse than being attached to wrong views. In the Dharmapada Sutra, the Buddha taught: "No one is praised all his life and not received criticisms, and no one is criticized all his life and not received any praises." Therefore, to a human being living in this world, life brings happiness, sadness, success, failure, etc., no one can avoid gossip, praise, and criticism at one time or another. We should always remember that once the words of gossip reach us, if we are not wise and calm, it is inevitable that our minds will be disturbed by afflictions.

This is a great obstruction and is detrimental to our cultivated path. To destroy gossip, we must first examine and change our own mistakes, not to search and look for others' mistakes. We, ordinary people, always hope to be loved, praised, and admired, but no one likes to be criticized. It is possible that our mistakes and deficiencies are more abundant and worse than other people's. Sincere Buddhists should never say this person is this way and that person is that way; we should never forget we are not better than anyone. Therefore, those who study and cultivate the Buddha Dharma must be awakened to examine and change themselves, and don't look for and speak of others' mistakes. If this is accomplished, the cultivated path will improve with each passing day, if not, many enemies will be created.

Buddhists should always remember that afflictions are places that arised from gossips of right and wrong. In example 41 of the Pi Yen Lu, one day Chao Chou asked T'ou Tzu, "How is it when a man who has died the great death returns to life?" T'ou Tzu said, "He must not go by night: he must get there in daylight." Practitioners should always remember that when right and wrong are mixed, even the sages cannot know; when going against and with, vertically and horizontally, even the Buddhas cannot know. One who is a man detached from the world, who transcends convention, reveals the abilities of a great man who stands out from crowd. He walks on thin ice, runs on a sword's edge. He is like the unicorn's horn, like a lotus flower in fire. Master Yung Kuang of central Chekiang said, "If you miss at the point of their words, then you're a thousand miles from home. In fact, you must let go your hands while hanging from a cliff, trust yourself and accept the experience. Afterwards you return to life again. I can't deceive you; how could anyone hide this extraordinary truth?" The meaning of Chao Chou's question is like this. T'ou Tzu is an adept, and he didn't turn his back on what Chao Chou asked: it's just that he cut off his feelings and left no traces, so unavoidably he's hard to understand. He just showed the little bit before the eyes. Thus, an Ancient said, "If you want to attain Intimacy, don't ask with questions. The question is in the answer, and the answer is in the question." It would have been very difficult for someone other than T'ou Tzu to reply when questioned by Chao Chou. But since T'ou Tzu is an expert, as soon as it's raised, he knows where it comes down.

II. The Quintessence of the Buddha's Teachings on Gossips of Right & Wrong in the Dharmapada Sutra:

Buddhist practitioners should always remember that when receiving gossip and false accusations, Buddhists should tolerate peacefully, do not try to justify the situation. In the book of "Buddha Recitation Samadhi Jewel King Commentary," the Buddha taught: "If falsely accused, it is not necessary to seek vindication because to do so will lead to increase hatred and resentment." People who have wicked minds, intentionally saying unkind things about us, by trying to shed light in the matter means we are trying to prove to everyone that the matter was falsely accused. Naturally, this will worsen the situation because it will give rise to more hatreds and arguments, which will further increase anger, resentment, and bitterness. In general, ordinary people always see they are right and others are wrong. Buddhists should always see our transgressions, not to see others' transgressions. Sincere Buddhists should always remember that all the praises and criticisms in the world cannot make one good or bad, nor can they lead one to enlightenment or darkness, but all good, evil, enlightenment, and darkness is up to each individual. In summary, if we create many wholesome conducts, then regardless whether someone hates and despises us, falsely accusing us as wicked and evil beings, and saying that we deserve to be condemned to hell; we will not be condemned to hell, but we still reap the merits and blessings. In contrast, if we plant unwholesome seeds, then even if our admirers praise and glorify us, we still must endure in the lower realms.

The Buddha did show us that the fragrance of Dharmapada is always ready to eliminate the ill-smelling of Gossips of Right and Wrong. Thus, in the Dharmapada Sutra, Chapter I, Chapter on The Twin Verses, the Buddha taught: In the untruth the foolish see the truth, while the truth is seen as the untruth. Those who harbor such wrong thoughts never realize the truth (Dharmapada 11). What is truth regarded as truth, what is untruth regarded as untruth. Those who harbor such right thoughts realize the truth (Dharmapada 12). *In Chapter XVII, Chapter on Anger, the Buddha taught:* Atula! There is an old saying, it is not one of today only: "They blame those who sit silent, they blame those who speak too much. They blame those who speak

little too.” There is no one who is not blamed in this world (Dharmapada 227). There never was, there never will be, nor is there now, a person who is wholly blamed or wholly praised (Dharmapada 228). Examining day by day, the wise praise him who is of flawless life, intelligent, endowed with knowledge and virtue (Dharmapada 229). Who would dare to blame him who is like a piece of pure gold? Even the gods and Brahma praise him (Dharmapada 230). In Chapter XXII, Chapter on Woeful State, the Buddha taught: The speaker of untruth goes down; also, he who denies what he has done, both sinned against truth. After death they go together to hells (Dharmapada 306). *In Chapter XXV, Chapter on the Bhikshu, the Buddha taught:* It is good to have control of the eye; it is good to have control of the ear; it is good to have control of the nose; it is good to have control of the tongue (Dharmapada 360). It is good to have control of the body; it is good to have control of speech; it is good to have control of everything. A monk who is able to control everything, is free from all suffering (Dharmapada 361). He who controls his hands and legs; he who controls his speech; and in the highest, he who delights in meditation; he who is alone, serene and contented with himself. He is truly called a Bhikshu (Dharmapada 362). The Bhikshu who controls his tongue, who speaks wisely of the Dharma, who is pure and humble, his speech is indeed sweet (Dharmapada 363). *In Chapter XXVI, Chapter on the Brahmana, the Buddha taught:* He who does no evil in body, speech and mind, who has firmly controlled these three, I called him a Brahmana (Dharmapada 391). He whose speech is truthful, useful, free from harshness that is inoffensive, I call him a Brahmana (Dharmapada 408).

Chapter Thirty-Eight

The Quintessence of the Buddha's Teachings on Breaking Precepts in the Dharmapada Sutra

I. Overview and Meanings of Breaking Precepts in Buddhist Point of View:

According to Buddhism, breaking precepts means to violate or to break religious commandments. Breaking precepts also means to turn one's back on the precepts. To offend against or break the moral or ceremonial laws of Buddhism. The Buddha taught in the thirty-sixth of the forty-eight secondary precepts in the Brahma-Net Sutra: "I vow that I would rather pour boiling metal in my mouth than allow such a mouth ever to break the precepts and still partake the food and drink offered by followers. I would rather wrap my body in a red hot metal net than allow such a body to break the precepts and still wear the clothing offered by the followers." What can be called "Breaking-Precepts" in Buddhism? In Buddhism, non-ethical behaviors are serious forms of "Breaking Precepts". Nonvirtuous actions that can cause harm to ourselves or to others. There are three kinds of nonvirtuous actions. We can only restrain such nonvirtuous acts once we have recognized the consequences of these actions: nonvirtuous acts done by the body which compose of three different kinds: killing, stealing and sexual misconduct; nonvirtuous acts by speech which compose of lying, divisive, offensive, and senseless speeches; and nonvirtuous thoughts which compose of covetousness, malice and wrong views. To break the monastic rule of the time for meals, for which the punishment is hell, or to become a hungry ghost like with throats small as needles and distended bellies, or become an animal. We always pretend to follow the three high trainings, but we have only a vague reflection of the other two in our mind-streams. As for precepts, we must try hard to keep them. In order to keep them, we must shut the doors that lead to breaking them. *First, the Door of Ignorance:* If we do not know what basic commitment we must keep, we will not know whether we have broken it. So in order to shut the door of ignorance, we should know

clearly the classical texts on vinaya. We should also study verse summaries of the precepts. *Second, the Door of Disrespect:* Disrespect is also a door leading to broken precepts. We should respect our masters as well as good-knowing advisors whose actions accord with Dharma. Buddhists should have the attitude that the precepts in our mind-stream represent our Teacher or the Buddha. According to the Buddha, precepts represent our Teacher and our teacher manifests the precepts that the Buddha established almost twenty-six hundred years ago. Therefore, the Buddha advised: “Do not be indifferent to your precepts; they are like a substitute for your teacher after my Nirvana.” *Third, the Door of Delusion:* Breach of precepts follows from whichever delusion. Three biggest delusions are greed, hatred and ignorance. Thus, in order to keep precepts, we must try to overcome delusions in our mind-stream or apply antidotes to the most predominant delusions. When attachment is our greatest delusion, we should contemplate on the impurity of the body, that it is a sack full of filth; and develop the attitude that it will have a bloody aspect, a swelling aspect, that it will be eaten by worms, that it will be a skeleton, and so on. As an antidote to hatred, contemplate on love. As an antidote to pride, contemplate on the samsaric sufferings and afflictions, such as old age, sicknesses, death, life uncertainty, and other ups and downs. As antidote to delusions, contemplate on interdependent origination. In short, contemplate on view concerning emptiness is the general antidote to delusion. *Fourth, the Door of Recklessness:* In order to prevent recklessness, we should have remembrance and not forget to modify our behavior at all times during our daily routine, when we walk, stand, sit and lie down. From time to time, we should check to see if our body, speech and mind have been tarnished by misdeeds or broken precepts.

II. The Quintessence of the Buddha’s Teachings on Breaking Precepts in the Dharmapada Sutra:

Besides shutting the doors that lead to breaking precepts, in the Dharmapada Sutra, the Buddha did show us that the Fragrance of Dharmapada is always ready to eliminate the ill-smelling of breaking precepts. Thus, in the Dharmapada Sutra, Chapter IV, Chapter on Flowers, the Buddha taught: The scent of flowers does not blow

against the wind, nor does the fragrance of sandalwood and jasmine, but the fragrance of the virtuous blows against the wind; the virtuous man pervades every direction (Dharmapada 54). Of little account is the fragrance of sandal-wood, lotus, jasmine; above all these kinds of fragrance, the fragrance of virtue is by far the best (Dharmapada 55). Of little account is the fragrance of sandal; the fragrance of the virtuous rises up to the gods as the highest (Dharmapada 56). Mara never finds the path of those who are virtuous, careful in living and freed by right knowledge (Dharmapada 57). *In Chapter VIII, Chapter on Thousand, the Buddha taught:* To live a hundred years, immoral and uncontrolled, is no better than a single-day life of being moral and meditative (Dharmapada 110). *In Chapter X, Chapter on the Rod or Punishment, the Buddha taught:* Neither walking bare footed, nor matted locks, nor dirt, nor fasting, nor lying on the bare ground, nor dust, nor squatting on the heels, can purify a mortal who has not overcome his doubts (Dharmapada 141). He who strictly adorned, lived in peace, subdued all passions, controlled all senses, ceased to injure other beings, is indeed a holy Brahmin, an ascetic, a bhikshu (Dharmapada 142). Like a well-trained horse, touch by the whip, even so be strenuous and zealous. By faith, by virtue, by effort, by concentration, by investigation of the Truth, by being endowed with knowledge and conduct, and being mindful, get rid of this great suffering (Dharmapada 144). *In Chapter XII, Chapter on the Self, the Buddha taught:* Breaking commandments is so harmful as a creeper is strangling a sala tree. A man who breaks commandments does to himself what an enemy would wish for him (Dharmapada 162). In Chapter XXII, Chapter on Woeful State, the Buddha taught: It is better to swallow a red-hot iron ball than to be an immoral and uncontrolled monk feeding on the alms offered by good people (Dharmapada 308). Four misfortunes occur to a careless man who commits adultery: acquisition of demerit, restlessness, moral blame and downward path (Dharmapada 309). There is acquisition of demerit as well as evil destiny. No joy of the frightened man. The king imposes a heavy punishment. Therefore, man should never commit adultery (Dharmapada 310). Just as kusa grass cuts the hand of those who wrongly grasped. Even so the monk who wrongly practised ascetism leads to a woeful state (Dharmapada 311). An act carelessly performed, a broken vow, and a wavering obedience

to religious discipline, no reward can come from such a life (Dharmapada 312). Thing should be done, let's strive to do it vigorously, or do it with all your heart. A debauched ascetic only scatters the dust more widely (Dharmapada 313). An evil deed is better not done, a misdeed will bring future suffering. A good deed is better done now, for after doing it one does not grieve (Dharmapada 314). Like a frontier fortress is well guarded, so guard yourself, inside and outside. Do not let a second slip away, for each wasted second makes the downward path (Dharmapada 315). *In Chapter XXIII, Chapter on the Elephant, the Buddha taught: To be virtuous until old age is pleasant; to have steadfast faith is pleasant; to attain wisdom is pleasant; not to do evil is pleasant (Dharmapada 333). In Chapter XXV, Chapter on the Bhikshu, the Buddha taught: A wise monk must first control the senses, practise equanimity, follow discipline as laid down in the sutra (Dharmapada 375).*

Chapter Thirty-Nine

The Quintessence of the Buddha's Teachings On Three Poisons of Lust-Anger-Ignorance In the Dharmapada Sutra

I. Overview and Meanings of Three Poisons of Lust-Anger-Ignorance in Buddhist Point of View:

Three Poisons: greed, anger, and ignorance. Three defilements are also called three sources of all passions and delusions. The fundamental evils inherent in life which give rise to human suffering. The three poisons are regarded as the sources of all illusions and earthly desires. They pollute people's lives. Men worry about many things. Broadly speaking, there are 84,000 worries. But after analysis, we can say there are only 10 serious ones including the three evil roots of greed, hatred, and delusion. Three poisons of greed, hatred and ignorance do not only cause our afflictions, but also prevent us from tasting the pure and cool flavor of emancipation (liberation). *The First Poison is Lust or Desire:* Craving (greed, affection, desire) means desire for and love of the things of this worldly life. Most people define happiness as the satisfaction of all desires. The desires are boundless, but our ability to realize them is not, and unfulfilled desires always create suffering. When desires are only partially fulfilled, we have a tendency to continue to pursue until a complete fulfillment is achieved. Thus, we create even more suffering for us and for others. In Three Poisons of Lust-Anger-Ignorance, lust or desire is standing on the top. Thus, the Buddha taught: "Craving and desire are the cause of all unhappiness or suffering. Everything sooner or later must change, so do not become attached to anything. Instead devote yourself to clearing your mind and finding the truth, lasting happiness." Knowing how to feel satisfied with few possessions help us destroy greed and desire. This means being content with material conditions that allow us to be healthy and strong enough to cultivate. This is an effective way to cut through the net of passions and desires, attain a peaceful state of mind and have more time to help others. As a matter of fact, once, we,

Buddhist practitioners get rid of greed and desire also means that we have already pushed away great obstacles on our own path of cultivation. In conclusion for this chapter, on the path of cultivation, practitioners should always remember the Buddha's teaching in the Sutra in Forty-Two Chapters taught: "Though a person with a state of mind filled with desires dwells in heaven, still that is not enough for him; though a person who has ended desire dwells on the ground, still he is happy." *The Second Poison is Anger or Resentment*: This is one of the three fires which burn in the mind until allowed to die for fuelling. Anger is one of the three poisons in Buddhism (greed, anger and ignorance). Anger is an emotional response to something that is inappropriate or unjust. If one does not obtain what one is greedy can lead to anger. Anger is an emotion involved in self-protection. However, according to Buddhist doctrines, anger manifests itself in a very crude manner, destroying the practitioner in a most effective way. The Buddha makes it very clear that with a heart filled with hatred and animosity, a man cannot understand and speak well. A man who nurtures displeasure and animosity cannot appease his hatred. Only with a mind delighted in harmlessness and with loving kindness towards all creatures in him hatred cannot be found. Thus, according to the Buddha's teachings in the Dharmapada Sutra, to subdue anger and resentment, we must develop a compassionate mind by meditating on loving kindness, pity and compassion. According to Buddhism, the basis of anger is usually fear for when we get angry we feel we are not afraid any more, however, this is only a blind power. The energy of anger, if it's not so destructive, it may not be of any constructive. In fact, extreme anger could eventually lead us even to taking our own life. Thus, the Buddha taught: "When you are angry at someone, let step back and try to think about some of the positive qualities of that person. To be able to do this, your anger would be reduced by its own." It is a fire that burns in all human beings, causing a feeling of displeasure or hostility toward others. Angry people speak and act coarsely or pitiless, creating all kinds of sufferings. Of the three great poisons of Greed, Hatred and Ignorance, each has its own unique evil characteristic. However, of these poisons, hatred is unimaginably destructive and is the most powerful enemy of one's cultivated path and wholesome conducts. The reason is that once hatred arises from

within the mind, thousands of karmic obstructions will follow to appear immediately, impeding the practitioner from making progress on the cultivated path and learning of the philosophy of Buddhism. Therefore, the ancient virtuous beings taught: “One vindictive thought just barely surfaced, ten thousand of doors of obstructions are all open.” Supposing while you were practicing meditation, and your mind suddenly drifted to a person who has often insulted and mistreated you with bitter words. Because of these thoughts, you begin to feel sad, angry, and unable to maintain peace of mind; thus, even though your body is sitting there quietly, your mind is filled with afflictions and hatred. Some may go so far as leaving their seat, stopping meditation, abandoning whatever they are doing, and getting completely caught up in their afflictions. Furthermore, there are those who get so angry and so depressed to the point where they can’t eat and sleep; for their satisfaction, sometimes they wish their wicked friend to die right before their eyes. Through these, we know that hatred is capable of trampling the heart and mind, destroying people’s cultivated path, and preventing everyone from practicing wholesome deeds. Thus the Buddha taught the way to tame hatred in the Lotus Sutra as follows: “Use great compassion as a home, use peace and tolerance as the armor, use all the Dharma of Emptiness as the sitting throne.” We should think that when we have hatred and afflictions, the first thing that we should be aware of is we are bringing miseries on ourselves. The fire of hatred and afflictions internally burns at our soul, and externally influences our bodies, standing and sitting restlessly, crying, moaning, screaming, etc. In this way, not only are we unable to change and tame the enemy, but also unable to gain any peace and happiness for ourselves. The anger or dosa is the root of suffering and the rebirth in hell. Anger, ire, wrath, resentment, one of the six fundamental klesas. Anger happens when one represses the emotional feelings deep inside. This is one of the three poisons in Buddhism (greed, anger, ignorance). One of the three fires which burn in the mind until allowed to die for fuelling. Anger manifests itself in a very crude manner, destroying the practitioner in a most effective way. *The Third Poison is Ignorance:* In Buddhism, Avidya is noncognizance of the four noble truths, the three precious ones (triratna), and the law of karma, etc. Avidya is the first link of conditionality (pratityasampada), which leads

to entanglement of the world of samsara and the root of all unwholesome in the world. This is the primary factor that enmeshes (làm vướng víu) beings in the cycle of birth, death, and rebirth. In a Buddhist sense, it refers to lack of understanding of the four noble truths (Arya-satya), the effects of actions (karma), dependent arising (pratitya-samutpada), and other key Buddhist doctrines. In Madhyamaka, “Avidya” refers to the determination of the mind through ideas and concepts that permit beings to construct an ideal world that confers upon the everyday world its forms and manifold quality, and that thus block vision of reality. “Avidya” is thus the nonrecognition of the true nature of the world, which is empty (shunyata), and the mistaken understanding of the nature of phenomena. Thus “avidya” has a double function: ignorance veils the true nature and also constructs the illusory appearance. “Avidya” characterizes the conventional reality. For the Sautrantikas and Vaibhashikas, “Avidya” means seeing the world as unitary and enduring, whereas in reality it is manifold and impermanent. “Avidya” confers substantiality on the world and its appearances. In the Yogachara’s view, “avidya” means seeing the object as a unit independent of consciousness, when in reality it is identical with it. Ignorance means Unenlightened, the first or last of the twelve nidanas. Ignorance is Illusion or darkness without illumination, the ignorance which mistakes seeming for being, or illusory phenomena for realities. Ignorance of the way of escape from sufferings, one of the three affluences that feed the stream of mortality or transmigration. Sometimes ignorance means “Maya” or “Illusion.” It means complete darkness without illumination. The ignorance which mistakes seeming for being, or illusory phenomena for realities. Ignorance is the main cause of our non-enlightenment. Ignorance is only a false mark, so it is subject to production, extinction, increase, decrease, defilement, purity, and so on. Ignorance is the main cause of our birth, old age, worry, grief, misery, and sickness, and death. Ignorance is one of the three fires which must be allowed to die out before Nirvana is attained. The erroneous state of mind which arises from belief in self. It is due to ignorance, people do not see things as they really are, and cannot distinguish between right and wrong. They become blind under the

delusion of self, clinging to things which are impermanent, changeable, and perishable.

II. The Quintessence of the Buddha's Teachings on Three Poisons of Lust-Anger-Ignorance in the Dharmapada Sutra:

The Quintessence of the Buddha's Teachings on Lust in the Dharmapada Sutra: Craving (greed, affection, desire). Most people define happiness as the satisfaction of all desires. The desires are boundless, but our ability to realize them is not, and unfulfilled desires always create suffering. When desires are only partially fulfilled, we have a tendency to continue to pursue until a complete fulfillment is achieved. Thus, we create even more suffering for us and for others. We can only realize the true happiness and a peaceful state of mind when our desires are few. This is one of the great steps towards the shore of liberation. The Buddha taught: "Craving and desire are the cause of all unhappiness or suffering. Everything sooner or later must change, so do not become attached to anything. Instead devote yourself to clearing your mind and finding the truth, lasting happiness." Knowing how to feel satisfied with few possessions help us destroy greed and desire. This means being content with material conditions that allow us to be healthy and strong enough to cultivate. This is an effective way to cut through the net of passions and desires, attain a peaceful state of mind and have more time to help others. In the Middle Length Discourses, the Buddha taught: "O Bhikkhus, with sense desires as cause, with sense desires as motives, kings are fighting with kings, khattiya are fighting with khattiya, brahmanas are fighting with brahmanas, householders are fighting with householders, mother is fighting with son, son is fighting with mother, father is fighting with brother, brother is fighting with sister, sister is fighting with brother, friend is fighting with friend. When they engage themselves in fighting, in quarrels, in disputes, they attack each other with hands, they attack each other with stones, they attack each other with sticks, they attack each other with swords. Thus they are going to death, or to suffer like death. O Bhikkhus, with sense desires as cause, with sense desires as motives, they take hold of spears, they take hold of shields, they wear bows and arrows. They arrange themselves in two lines, and arrows are thrown at each other, knives are thrown at each other, swords are slashed at each other. They pierce each other with arrows, they slash each other with knives, they cut each other heads with swords. Thus, they are going to death, or to suffer like death." We are living in a material world where we must encounter all kinds of objects such as sights, sounds, tastes, sensations, thoughts and ideas, ect. Desire arises from contact with these pleasing objects. Buddhists should always remember that "Desire" not only obscures our mind, but it is also a

main cause of grasping which causes sufferings and afflictions, forces us to continue to wander in the samsara. Desire is one of the twelve links in the chain of Causation (nidanas). Its source is delusion caused by attraction to the six objects of sense.

The Buddha did show us that the fragrance of Dharmapada is always ready to eliminate the stinking & ill-smelling of the Poisons of Lust. Thus, in the Dharmapada Sutra, Chapter I, Chapter on The Twin Verses, the Buddha taught: As rain penetrates and leaks into an ill-thatched hut, so does passion enter an untrained mind (uncultivated mind) (Dharmapada 13). As rain does not penetrate a well-thatched hut, so does passion not enter a cultivated mind (Dharmapada 14). *In Chapter XIV, Chapter on the Buddha, the Buddha taught:* Even a shower of gold pieces cannot satisfy lust. A wise man knows that lusts have a short taste, but long suffering (Dharmapada 186). *In Chapter XV, Chapter on Happiness, the Buddha taught:* Oh! Happily do we live without greed for sensual pleasures among the greedy! Among the greedy we dwell free from greed! (Dharmapada 199). *In Chapter XIX, Chapter on the Righteous, On Lust or Desire, the Buddha Taught:* A man who is jealous, selfish, and deceitful does not become good-natured by mere eloquence, nor by handsome appearance (Dharmapada 262). Not by a shaven head does an undisciplined man who utters lies on the Dharma, become a monk. How can one who is full of desire and greed be a monk? (264). *In Chapter XXI, Chapter on Miscellaneous, the Buddha taught:* It is difficult to renounce the world. It is difficult to be a householder. It is painful to associate with those who are not friends. It is painful to be wandering in the samsara forever. Reaching the enlightenment and let wander no more! Let's suffer no more! (Dharmapada 302). *In Chapter XXIII, Chapter on the Elephant, the Buddha taught:* The stupid one, who is torpid, gluttonous, sleepy and rolls about lying like a hog nourished on pig-wash, that fool finds rebirth again and again (Dharmapada 325). *In Chapter XXIV, Chapter on Craving, the Buddha taught:* Whoever binds to craving, his sorrows flourish like well-watered birana grass (Dharmapada 335). Whoever in this world overcomes this unruly craving, his sorrows fall away just like water-drops from a lotus leaf (Dharmapada 336). This is my advice to you: "Root out craving; root it out, just like birana grass is rooted out. Let not Mara crush you again and again as a flood crushes a reed! (Dharmapada 337). Latent craving is not conquered, suffering recovers and grows again and again, just like a tree hewn down grows up again as long as its roots is unrooted (Dharmapada 338). If in any man, the thirty-six streams of craving are still flowing, such deluded person is still looking for pleasure and passion, and torrential thoughts of lust sweep him away (Dharmapada 339). Streams of pleasure and passion flow in all directions, just like the creeper sprouts and stands. Seeing the creeper that has sprung up in your mind, cut it

off with wisdom (Dharmapada 340). Common people are subject to attachment and thirst; they are always happy with pleasure; they run after passion. They look for happiness, but such men caught in the cycle of birth and decay again and again (Dharmapada 341). Men who are crazed with craving, are terrified like hunted hares. The more they hold fast by fetters, bonds, and afflictions, the longer they suffer (Dharmapada 342). Men who are crazed with craving, are terrified just like hunted hares. Therefore, a monk who wishes his own passionlessness, should first banish craving (Dharmapada 343). He who is free from desire for the household, finds pleasure (of asceticism or monastic life) in the forest, yet run back to that very home. Look at that man! He runs right back into that very bondage again! (Dharmapada 344). To a wise man, the bondage that is made of hemp, wood or iron, is not a strong bond, the longing for wives, children, jewels, and ornaments is a greater and far stronger attachment (Dharmapada 345). The wise people say that that bond is very strong. Such fetters seem supple, but hard to break. Break them! Cut off desire and renounce the world! (Dharmapada 346). A man infatuated with lust falls back into the stream as a spider into the web spun by itself. He who cuts off this bond, retire from the world, with no clinging, will leave all sorrow behind (Dharmapada 347). He who has reached the goal, without fear, without craving and without desire, has cut off the thorns of life. This is his final mortal body (Dharmapada 351). He who is without craving, without attachment; who understands subtleties of words and meanings; they are truly a great wise who bear the final mortal body (Dharmapada 352). *In Chapter XXVI, Chapter on the Brahmana, the Buddha taught:* Strive hard to cut off the stream of desires. Oh! Brahman! Knowing that all conditioned things will perish. Oh! Brahman! You are a knower of the Unmade Nirvana! (Dharmapada 383). He who, in this life or the next, has no desires and emancipated, I call him a Brahmana (Dharmapada 410). He who has no longings, who is free from doubt through knowledge, who immerses himself in the deathless, I call him a Brahmana Dharmapada (411).

The Quintessence of the Buddha's Teachings on Anger in the Dharmapada Sutra: To subdue anger and resentment, we must develop a compassionate mind. According to Buddhist psychology, the mental factor of aversion is always linked to the experience of pain. One may be greedy and happy, but never angry and happy at the same time. Anyone who cultures hatred, anger, or malice, nurses revenge or keeps alive a grudge is bound to experience much suffering for he has laid hold a very potent source of it. Those who exercise their hatred on others as in killing, torturing or maiming may expect birth in a state, compared in the scriptural simile to a pitfull of glowing situations, where they will experience feelings which are exclusively painful, sharp, and severe. Only in such an environment will they be able to

experience all the misery which they, by their own cruelty to others, have brought upon themselves. The Buddha taught: “Bandits who steal merits are of no comparison to hatred and anger. Because when hatred and anger arise, inevitable innumerable karma will be created. Immediately thereafter, hundreds and thousands of obstructions will appear, masking the proper teachings of enlightenment, burying and dimming the Buddha Nature. Therefore, A thought of hatred and anger had just barely risen, ten of thousands of karmic doors will open immediately. It is to say with just one thought of hatred, one must endure all such obstructions and obstacles.”

The Buddha did show us that the fragrance of Dharmapada is always ready to eliminate the stinking & ill-smelling of the Poisons of Anger. Thus, on Anger, in the Dharmapada Sutra, Chapter I, Chapter on The Twin Verses, the Buddha taught: He abused me, he beat me, he defeated me, he robbed me.” Hatred will never leave those who dwell on such thoughts (3). “He abused me, he hit me, he defeated me, he robbed me.” Hatred will leave those who do not harbor such thoughts (4). In this world, hatred never destroys (eliminates) hatred, only love does. This is an eternal law (5). *In Chapter XVII, Chapter on Anger, the Buddha taught:* One should give up anger; one should abandon pride. One should overcome all fetters. No suffering befalls him who calls nothing his own (Dharmapada 221). He who controls his anger which arises as a rolling chariot. He is a true charioteer. Other people are only holding the rein (Dharmapada 222). Conquer anger by love; conquer evil by good; conquer stingy by giving; conquer the liar by truth (Dharmapada 223). One should speak the truth. One should not be angry. One should give when asked to. These are three good deeds that help carry men the realm of heaven (224). One should guard against the bodily anger, or physical action, and should control the body. One should give up evil conduct of the body. One should be of good bodily conduct (Dharmapada 231). One should guard against the anger of the tongue; one should control the tongue. One should give up evil conduct in speech. One should be of good conduct in speech (Dharmapada 232). One should guard against the anger of the mind; one should control the mind. One should give up evil conduct of the mind. One should practice virtue with the mind (Dharmapada 233). *In Chapter XVIII, Chapter on Impurities, the Buddha taught:* He who sees others’ faults, is easy to get irritable and increases afflictions. If we abandon such a habit, afflictions will also be gone (253). *In Chapter XIX, Chapter on the Righteous, the Buddha taught:* Only he who eradicates hatred, is indeed called good-natured (263). *In Chapter XXVI, Chapter on the Brahmana, the Buddha taught:* He who is never angry, who endures reproach, whose powerful army is tolerance, I call him a Brahmana (Dharmapada 399). He who is never angry, but is dutiful and

virtuous, free from craving, who is pure and restrained; who bears his final body, I call him a Brahmana (Dharmapada 400).

The Quintessence of the Buddha's Teachings on Ignorance in the Dharmapada Sutra: In Buddhist teachings, ignorance is not seeing things as they really are. It is failing to understand the truth about life. As long as we have not developed our minds to obtain wisdom, we remain ignorant of the true nature of things. According to Buddhism, ignorance means regarding the self as real. Due to ignorance, people do not see things as they really are, and cannot distinguish between right and wrong. They become blind under the delusion of self, clinging to things which are impermanent, changeable, and perishable. Once anger arises, one has nothing but "ignorance." In order to eliminate "ignorance," you should meditate on causality. All of our psychological problems are rooted in ignorance, in delusion. Ignorance is the crowning corruption. Our greeds, hates, conceits and a host of other defilements go hand in hand with our ignorance. The solutions are to be found in the problems themselves and hence we should not run away from our problems. Analyze and scrutinize the problems, and you will see that they are human problems, so do not attribute them to non-humans. Our real problems can be solved only by giving up illusions and false concepts and bringing our lives into harmony with reality and this can be done only through meditation. Ignorance is also thoughts and impulses that try to draw us away from emancipation. If we wish to liberate ourselves from these hindrances, we should first recognize them through meditation. Just as the Buddha described in His discourses how He would exclaim, "Mara! I see you." Zen practitioners should remember that the purpose of disciplined meditation practice is to eliminate ignorance, to open the essential nature of mind, and to stabilize awareness. Through meditation, we concentrate on things with an undistracted awareness. We are not thinking about anything, not analyzing, not getting lost in flux of things, but just seeing the nature of what is happening in the mind. Through practices of meditation, our mind becomes clearer and clearer; it is to say 'ignorance' is gradually eliminated through the course of meditation. If you think that your mind can only be opened by a certain master out there, you are never cultivating in accordance with Buddhism at all. If you think someone out there can eliminate ignorance for you, you are not a devout Buddhist.

The Buddha did show us that the fragrance of Dharmapada is always ready to eliminate the stinking & ill-smelling of the Poisons of Ignorance. Thus, in the Dharmapada Sutra, Chapter II, Chapter on Heedlessness, on Anger, the Buddha taught: The ignorant and foolish fall into sloth. The wise man guards earnestness as his greatest treasure (Dharmapada 26). In Chapter V, Chapter on the Fools, the Buddha taught: Long is the night to the wakeful; long is the road to him who is tired; long is samsara to the foolish who do not

know true Law (Dharmapada 60). If a traveler does not meet a companion who is better or at least equal, let him firmly pursue his solitary career, rather than being in fellowship with the foolish (Dharmapada 61). As long as the evil deed done does not bear fruit, the fool thinks it is as sweet as honey; but when it ripens, then he comes to grief (Dharmapada 69). Let a fool, month after month, eat only as much food as can be picked up on the tip of a kusa blade; but he is not worth a sixteenth part of them who have comprehended the truth (Dharmapada 70). The fool always desires for an undue reputation or undeserved honour, precedence among the monks, authority in the monasteries, honour among other families (Dharmapada 73). *In Chapter XII, Chapter on the Self, the Buddha taught:* The foolish man who slanders the teachings of the Arhats, of the righteous and the Noble Ones. He follows false doctrine, ripens like the kashta reed, only for its own destruction (Dharmapada 164). *In Chapter XV, Chapter on Happiness, the Buddha taught:* To meet the sage is good, to live with them is ever happy. If a man has not ever seen the foolish, he may ever be happy (Dharmapada 206). He who companies with fools grieves for a long time. To be with the foolish is ever painful as with an enemy. To associate with the wise is ever happy like meeting with kinsfolk (Dharmapada 207). *In Chapter XVIII, Chapter on Impurities, the Buddha taught:* The worst taint is ignorance, the greatest taint. Oh! Bhikshu! Cast aside this taint and become taintless (Dharmapada 243).

The Quintessence of the Buddha's Teachings on Three Poisons of Lust-Anger-Ignorance in the Dharmapada Sutra: In order to reduce committing sins and creating karmas, we need to refrain from greed, anger, ignorance, jealousy, and other evil thoughts to which people are subject, we need strength of mind, strenuous effort and vigilance. When we are free from the city life, from nagging preoccupation with daily life, we are not tempted to lose control; but when we enter in the real society, it becomes an effort to check these troubles. Meditation will contribute an immense help to enable us to face all this with calm. There are only two points of divergence between the deluded and the enlightened, i.e., Buddhas and Bodhisattvas: purity is Buddhahood, defilement is the state of sentient beings. Because the Buddhas are in accord with the Pure Mind, they are enlightened, fully endowed with spiritual powers and wisdom. Because sentient beings are attached to worldly Dusts, they are deluded and revolve in the cycle of Birth and Death. To practice Pure Land is to go deep into the Buddha Recitation Samadhi, awakening to the Original Mind and attaining Buddhahood. Therefore, if any deluded, agitated thought develops during Buddha Recitation, it should be severed immediately, allowing us to return to the state of the Pure Mind. This is the method of counteracting afflictions with the meditating mind.

The karma of greed, anger, delusion, and other evil deeds manifest themselves in many forms, which are impossible to describe fully. According to Most Venerable Thích Thiên Tâm in *The Pure Land Buddhism in Theory and Practice*, there are four basic ways to subdue them. Depending on the circumstances, the practitioner can use either one of these four methods to counteract the karma of greed, anger and delusion. *The first method is "Suppressing afflictions with the mind"*: There are only two points of divergence between the deluded and the enlightened, i.e., Buddhas and Bodhisattvas: purity is Buddhahood, defilement is the state of sentient beings. Because the Buddhas are in accord with the Pure Mind, they are enlightened, fully endowed with spiritual powers and wisdom. Because sentient beings are attached to worldly Dusts, they are deluded and revolve in the cycle of Birth and Death. To practice Pure Land is to go deep into the Buddha Recitation Samadhi, awakening to the Original Mind and attaining Buddhahood. Therefore, if any deluded, agitated thought develops during Buddha Recitation, it should be severed immediately, allowing us to return to the state of the Pure Mind. This is the method of counteracting afflictions with the mind. *The second method is "Suppressing afflictions with noumenon"*: When deluded thoughts arise which cannot be suppressed with the mind, we should move to the second stage and "visualize principles." For example, whenever the affliction of greed develops, we should visualize the principles of impurity, suffering, impermanence, and no-self. Whenever the affliction of anger arises, we should visualize the principles of compassion, forgiveness and emptiness of all dharmas. *The third method is "Suppressing afflictions with phenomena"*: People with heavy karma who cannot suppress their afflictions by visualizing principles alone, we should use "phenomena," that is external forms. For example, individuals who are prone to anger and delusion and are aware of their shortcomings, should, when they are on the verge of bursting into a quarrel, immediately leave the scene and slowly sip a glass of cold water. Those heavily afflicted with the karma of lust-attachment who cannot suppress their afflictions through "visualization of principle," should arrange to be near virtuous Elders and concentrate on Buddhist activities or distant travel, to overcome lust and memories gradually as mentioned in the saying "out of sight, out of mind." This is because sentient beings' minds closely parallel their surroundings and environment. If the surroundings disappear, the mind loses its anchor, and gradually, all memories fade away. *The fourth method is "Suppressing afflictions with repentance and recitation"*: In addition to the above three methods, which range from the subtle to the gross, there is also a fourth: repentance and the recitation of sutras, mantras and the Buddha's name. If performed regularly, repentance and recitation eradicate bad karma and generate merit and wisdom. For this reason, many cultivators in times

past, before receiving the precepts or embarking upon some great Dharma work such as building a temple or translating a sutra, would vow to recite the Great Compassion Mantra tens of thousands of times, or to recite the entire Larger Prajna Paramita Sutra, the longest sutra in the Buddha canon. In the past, during lay retreats, if a practitioner had heavy karmic obstructions and could not recite the Buddha's name with a pure mind or clearly visualize Amitabha Buddha, the presiding Dharma Master would usually advise him to follow the practice of "bowing repentance with incense." This method consists of lighting a long incense stick and respectfully bowing in repentance while uttering the Buddha's name, until the stick is burnt out. There are cases of individuals with heavy karma who would spend the entire seven or twenty-one days retreat doing nothing but "bowing with incense."

Besides the above methods of method of counteracting afflictions of greed, anger, delusion in Buddhist scriptures, we also have the quintessence of the Buddha's teachings on Three Poisons of Lust-Anger-Ignorance in the Dharmapada Sutra. *In the Dharmapada Sutra, Chapter I, Chapter on The Twin Verses, the Buddha taught:* Even if a man recites few sutras, but acts in accordance with the teaching, overcoming all lust, hatred and ignorance, with true knowledge and serene mind, clinging to nothing here and hereafter, he shares the fruits of a monastic life (Dharmapada 20). In Chapter XIII, Chapter on the World, the Buddha taught: Misers cannot go to the heaven, fools cannot indeed praise charity. A wise man rejoices in almsgiving and thus becomes happy thereafter (Dharmapada 177). *In Chapter XV, Chapter on Happiness, the Buddha taught:* There is no fire like lust; no evil like hatred. There is no ill like the body; no bliss higher than Nirvana (Dharmapada 202). In the Dharmapada Sutra, Chapter XVIII, Chapter on Impurities, from verse 235 to verse 255, the Buddha taught: There is no fire like passion, no grip like hatred, no net like ignorance, no river like craving (251). *In Chapter XXV, Chapter on the Bhikshu, the Buddha taught:* When you empty the water in this boat, it will move faster. In the same manner, if you cut off passion and hatred in yourself, you will reach Nirvana faster (Dharmapada 369). He who cuts off five: lust, hatred, ignorance, egoism, doubt; renounces five: attachment to form, to formless, to conceit, to restlessness, and ignorance; cultivates five more: faith, effort, watchfulness, concentration, wisdom. A monk who escapes from the five fetters: lust, hate, delusion, pride, false views; is called one who has crossed the flood (Dharmapada 370). You should cast off lust and hatred just as the jasmine creeper sheds it withered flowers (Dharmapada 377). *In Chapter XXVI, Chapter on the Brahmana, the Buddha taught:* What will matted or shaved hair do? What is the use of garment of goatskin, or yellow saffron robe? What is the use of polishing the outside when the inside is full of passions? (Dharmapada 394).

Chapter Forty

The Quintessence of the Buddha's Teachings On the Triple Jewel in the Dharmapada Sutra

I. An Overview of the Triple Jewel:

According to Buddhism, while Sakyamuni Buddha is the first person of the Trinity, his Law the second, and the Order the third, all three by some are accounted as manifestations of the All-Buddha. The foundation of Buddhism is the Three Treasures, without trust in which and reverence for there can be no Buddhist religious life. There are three kinds of Triratna (three Treasures). It should be reminded that Buddha is an epithet of those who successfully break the hold of ignorance, liberate themselves from cyclic existence, and teach others the path to liberation. The word "Buddha" derived from the Sanskrit root budh, "to awaken," it refers to someone who attains Nirvana through meditative practice and the cultivation of such qualities as wisdom, patience, and generosity. Such a person will never again be reborn within cyclic existence, as all the cognitive ties that bind ordinary beings to continued rebirth have been severed. Through their meditative practice, buddhas have eliminated all craving, and defilements. The Buddha of the present era is referred to as "Sakyamuni" (Sage of the Sakya). He was born Siddhartha Gautama, a member of the Sakya clan. With Zen practitioners, the problem of emancipation is important, but the still more important one is, "Who or what is the Buddha?" When this is mastered, practitioners have rendered their full services. Dharma would mean 'that which is held to,' or 'the ideal' if we limit its meaning to mental affairs only. This ideal will be different in scope as conceived by different individuals. In the case of the Buddha, it will be Perfect Enlightenment or Perfect Wisdom (Bodhi). Dharma is the way of understanding and love taught by the Buddha. The Buddha says: "He who sees the Dharma sees me.". All things are divided into two classes: physical and mental; that which has substance and resistance is physical, that which is devoid of these is mental (the root of all phenomena is mind). According to the Madhyamakas, Dharma is a protean word in Buddhism. In the broadest

sense it means an impersonal spiritual energy behind and in everything. There are four important senses in which this word has been used in Buddhist philosophy and religion: Dharma in the sense of one ultimate Reality. It is both transcendent and immanent to the world, and also the governing law within it. Dharma in the sense of scripture, doctrine, religion, as the Buddhist Dharma. Dharma in the sense of righteousness, virtue, and piety. Dharma in the sense of 'elements of existence.' In this sense, it is generally used in plural. Sangha is a corporate assembly of at least three monks under a chair a senior monk, empowered to hear confession, or a community of monks and nuns who live in harmony in the six sentiments of concord.

According to Buddhism, while Sakyamuni Buddha is the first person of the Trinity, his Law the second, and the Order the third, all three by some are accounted as manifestations of the All-Buddha. The foundation of Buddhism is the Three Treasures, without trust in which and reverence for there can be no Buddhist religious life. There are three kinds of Triratna (three Treasures). Triratna (Buddha, Dharma, and Sangha) as the treasury of all virtue and merit. Tripitaka are also considered the treasury of all virtue and merit. Three saints (sravakas, prateyka-buddhas, and bodhisattvas) as the treasury of all virtue and merit. Taking refuge in the "three jewels," or "threefold refuge," which means taking refuge in Buddha as a teacher, in Dharma as medicine and in Sangha as companion on the path, which follows the invocation to the Buddha in Pansil and precedes the five-fold vow of Pansil or Pancha-Sila. To Buddhists, the Buddha is an object of veneration and the safest source of refuge because he has found the path to liberation and taught it to others. The dharma, his teaching, is also a safe source of refuge because it outlines the path and means for us to cross the shore of birth and death. The Samgha (Sangha) is also another safe source of refuge because it comprises of people who have dedicated their lives to the cultivation of the Buddha-dharma with the vow: "Above to seek bodhi, below to save (transform) beings."

II. The Quintessence of the Buddha's Teachings On the Triple Jewel in the Dharmapada Sutra:

The First Gem Is the Buddha-Treasure: Buddha-Treasure is the first of the Triratna. Buddha is a person who is awakened or

enlightened to the true nature of existence. Buddha is the name for one who has been enlightened, who brings enlightenment to others, whose enlightened practice is complete and ultimate. The term Buddha derived from the Sanskrit verb root “Budh” meaning to understand, to be aware of, or to awake. It describes a person who has achieved the enlightenment that leads to release from the cycle of birth and death and has thereby attained complete liberation. The historical person with the name of Siddhartha, a Fully Enlightened One. The Buddha is one who has reached the Utmost, Right and Equal Enlightenment. The Buddha is the All-Knowing One. He was born in 623 BC in Northern India, in what is now Nepal, a country situated on the slope of Himalaya, in the Lumbini Park at Kapilavasthu on the Vesak Fullmoon day of April. Before becoming Buddha, his name is Siddhartha Gotama. He was born a prince. His father was Rajah Suddhodana, and his mother Maha Maya. His personal name was Siddhartha meaning heir to the throne. He married the princess Yasodhara, daughter of King Soupra-Buddha, who bore him a son named Rahula. Although raised in princely luxury and glory, surrounded with splendid palaces, His beautiful wife and well-behaved son, He felt trapped amidst this luxury like a bird in a gold cage, a fish in a silver vase. During a visit to the outskirts of the city, outside the four palace portals, He saw the spectacle of human suffering, an old man with white hair, fallen teeth, blurred eyes, deaf ears, and bent back, resting on his cane and begging for his food; A sick man lying at the roadside who roaned painfully; a dead man whose body was swollen and surrounded with flies and bluebottles; and a holy ascetic with a calm appearance. The four sights made Him realize that life is subject to all sorts of sufferings. The sight of the holy ascetic who appeared serene gave Him the clue that the first step in His search for Truth was “Renunciation.” Back in his palace, he asked his father to let Him enter monkhood, but was refused. Nevertheless, He decided to renounce the world not for His own sake or convenience, but for the sake of suffering humanity. This unprecedented resolution made Prince Siddhartha later become the Founder of Buddhism. At the age of twenty-nine, one night He decided to leave behind His princely life. After his groom Chandala saddled His white horse, He rode off the royal palace, toward the dense forest and became a wandering monk. First, He studied under the guidance of the

leading masters of the day and learned all they could teach Him. When He could not find what He was looking for, He joined a group of five mendicants and along with them, He embarked on a life of austerity and particularly on starvation as the means which seemed most likely to put an end to birth and death. In His desire for quietude He emaciated (made His body to become thinner and thinner) His body for six years, and carried out a number of strict methods of fasting, very hard for ordinary men to endure. The bulk of His body was greatly reduced by this self-torture. His fat, flesh, and blood had all gone. Only skin and bone remained. One day, worn out He fell to the ground in a dead faint. A shepherdess who happened to pass there gave Him milk to drink. Slowly, He recovered His body strength. His courage was unbroken, but His boundless intellect led Him to the decision that from now on He needed proper food. He would have certainly died had He not realized the futility of self-mortification, and decided to practice moderation instead. Then He went into the Nairanjana River to bathe. The five mendicants left Him, because they thought that He had now turned away from the holy life. He then sat down at the foot of the Bodhi tree at Gaya and vowed that He would not move until He had attained the Supreme Enlightenment. After 49 days, at the beginning of the night, He achieved the "Knowledge of Former Existence," recollecting the successive series of His former births in the three realms. At midnight, He acquired the "Supreme Heavenly Eye," perceiving the spirit and the origin of the Creation. Then early next morning, He reached the state of "All Knowledge," realizing the origin of sufferings and discovering the ways to eliminate them so as to be liberated from birth-death and reincarnation. He became Anuttara Samyak-Sambodhi, His title was Sakyamuni Buddha. He attained Enlightenment at the age of 35, on the eighth day of the twelfth month of the lunar calendar, at the time of the Morning Star's rising. After attaining Enlightenment at the age of 35 until his Mahaparinirvana at the age of 80, he spent his life preaching and teaching. He was certainly one of the most energetic man who ever lived: forty-nine years he taught and preached day and night, sleeping only about two hours a day. For 45 years, the Buddha traversed all over India, preaching and making converts to His religion. He founded an order of monks and later another order of nuns. He challenged the caste system,

taught religious freedom and free inquiry, raised the status of women up to that of men, and showed the way to liberation to all walks of life. His teachings were very simple but spiritually meaningful, requiring people “to put an end to evil, fulfil all good, and purify body and mind.”” He taught the method of eradicating ignorance and suppressing sufferings. He encouraged people to maintain freedom in the mind to think freely. All people were one in the eyes of the Buddha. He advised His disciples to practice the ten supreme qualities: compassion, wisdom, renunciation, discipline, will power, forbearance, truthfulness, determination, goodwill, and equanimity. The Buddha never claimed to be a deity or a saint. He always declared that everyone could become a Buddha if he develops his qualities to perfection and is able to eliminate his ignorance completely through his own efforts. At the age of 80, after completing His teaching mission, He entered Nirvana at Kusinara, leaving behind millions of followers, among them were His wife Yasodara and His son Rahula, and a lot of priceless doctrinal treasures considered even today as precious moral and ethical models. The Buddha said: “I am not the first Buddha to come upon this earth, nor shall I be the last. In due time, another Buddha will arise, a Holy one, a supreme Enlightened One, an incomparable leader. He will reveal to you the same Eternal Truth which I have taught you.” Before entering Nirvana, the Buddha uttered His last words: “Nothing in this world is precious. The human body will disintegrate. Only is Dharma precious. Only is Truth everlasting.”

The Buddha is the person who has achieved the enlightenment that leads to release from the cycle of birth and death and has thereby attained complete liberation. The word Buddha is not a proper name but a title meaning “Enlightened One” or “Awakened One.” Prince Siddhartha was not born to be called Buddha. He was not born enlightened, nor did he receive the grace of any supernatural being; however, efforts after efforts, he became enlightened. Any beings who sincerely try can also be freed from all clingings and become enlightened as the Buddha. All Buddhists should be aware that the Buddha was not a god or any kind of supernatural being (supreme deity), nor was he a savior or creator who rescues sentient beings by taking upon himself the burden of their sins. Like us, he was born a man. The difference between the Buddha and an ordinary man is

simply that the former has awakened to his Buddha nature while the latter is still deluded about it. However, the Buddha nature is equally present in all beings. The Sakyamuni Buddha is the first person of the Trinity, the Dharma second and the Order the third. *There are four types of the Buddha:* First, the Buddha of the Tripitaka who attained enlightenment on the bare ground under the bodhi-tree. Second, the Buddha on the deva robe under the bodhi-tree. Third, the Buddha on the great precious Lotus throne under the realm bodhi-tree. Fourth, the Buddha on the throne of Space in the realm of eternal rest and glory. According to the Zen sects, Buddhists accept the historic Sakyamuni Buddha neither as a Supreme Deity nor as a savior who rescues men by taking upon himself the burden of their sins. Rather, it venerates him as a fully awakened, fully perfected human being who attained liberation of body and mind through his own human efforts and not by the grace of any supernatural being. According to Buddhism, we are all Buddhas from the very beginning that means every one of us is potentially a Buddha; however, to become a Buddha, one must follow the arduous road to enlightenment. Various classifications of the stages of Buddhahood are to be found in the sutras. A Buddha in the highest stage is not only fully enlightened but a Perfect One, one who has become whole, complete in himself, that is, one in whom all spiritual and psychic faculties have come to perfection, to maturity, to a stage of perfect harmony, and whose consciousness encompasses the infinity of the universe. Such a one can no longer be identified with the limitations of his individual personality, his individual character and existence; there is nothing by which he could be measured, there are no words to describe him. *A Buddha has many other names (appellations) such as:* Tathagata, One Worthy of Offerings, the Fully Enlightened, the Gifted in knowledge and conduct, the Well-gone One, the Knower of the world, the Unsurpassable teacher of men, the Teacher of gods and men, the Buddha the Sublime One, Self-existing One (Svayambhuva (skt)), the Leader (Nayaka (skt)), the Remover-of-obstacles (Vinayaka (skt)), the Guiding One (Parinayaka (skt)), the Buddha (Rishi (skt)), Bull-king (Vrishabha (skt)), Brahma (Brahma (skt)), Vishnu (Vishnu (skt)), Isvara (Isvara (skt)), Kapila (Kapila (skt)), the Destroyer (Bhutanta (skt)), The Imperishable (Arishta (skt)), Nemina (Nemina (skt)), Soma (Soma (skt)), Fire, Rama (Rama (skt)), Vyasa (Vyasa (skt)), Suka (Suka (skt)), Indra (Indra (skt)), the Strong One, Varuna (Varuna (skt)), Immortality (Anirodhanutpada (skt)), Emptiness,

Suchness, Truth (Sutyata (skt)), Reality (Bhutata (skt)), Real Limit (Bhutakoti (skt)), Dharmadhatu (Dharmadhatu (skt)), Nibbana (Nirvana (skt)), Eternity (Nitya (skt)), Sameness (Samata (skt)), Non-duality (Advaya (skt)), The Imperishable (Anirodha (skt)), Formless (Abimitta (skt)), Causality (Pratyaya (skt)), Teaching the Cause of Buddhahood (Buddha-hetupadesa (skt)), Emancipation (Vimoksha (skt)), truth-paths (Margasatyam (skt)), the All-knowing (Sarvajna (skt)), the Conquering One (Jina (skt)), and the Will-body (Manomayakaya (skt)).

The Buddha did show us that the Fragrance of Dharmapada always widely spreads all over and mingles with the fragrance of the Three Gems. Thus, on the Gem of the Buddha, in the Dharmapada Sutra, Chapter XIV, Chapter on the Buddha, from verse 179 to verse 196, the Buddha taught: No one surpasses the one whose conquest is not turned into defeat again. By what track can you lead him? The Awakened, the all perceiving, the trackless? (179). It is difficult to seduce the one that has eradicated all cravings and desires. By which way can you seduce him? The trackless Buddha of infinite range (180). Even the gods envy the wise ones who are intent on meditation, who delight in the peace of renunciation (181). It is difficult to obtain birth as a human being; it is difficult to have a life of mortals; it is difficult to hear the Correct Law; it is even rare to meet the Buddha (182). Not to do evil, to do good, to purify one's mind, this is the teaching of the Buddhas (183). The Buddhas say: "Nirvana is supreme, forbearance is the highest austerity. He is not a recluse who harms another, nor is he an ascetic who oppresses others." (184). Not to slander, not to harm, but to restrain oneself in accordance with the fundamental moral codes, to be moderate in eating, to dwell in secluded abode, to meditate on higher thoughts, this is the teaching of the Buddhas (185). Even a shower of gold pieces cannot satisfy lust. A wise man knows that lusts have a short taste, but long suffering (186). Even in heavenly pleasures the wise man finds no delight. The disciple of the Supremely Enlightened One delights only in the destruction of craving (187). Men were driven by fear to go to take refuge in the mountains, in the forests, and in sacred trees (188). But that is not a safe refuge or no such refuge is supreme. A man who has gone to such refuge, is not delivered from all pain and afflictions (189). On the contrary, he who take refuge in the Buddhas, the Dharma and the angha, sees with right knowledge (190). With clear understanding of the four noble truths:

suffering, the cause of suffering, the destruction of suffering, and the eightfold noble path which leads to the cessation of suffering (191). That is the secure refuge, the supreme refuge. He who has gone to that refuge, is released from all suffering (192). It is difficult to find a man with great wisdom, such a man is not born everywhere. Where such a wise man is born, that family prospers (193). Happy is the birth of Buddhas! Happy is the teaching of the True Law! Happy is the harmony in the sangha! Happy is the discipline of the united ones! (194). Whoever pays homage and offering, whether to the Buddhas or their disciples, those who have overcome illusions and got rid of grief and lamentation (195). The merit of him who reverences such peaceful and fearless Ones cannot be measured by anyone (196).

The Second Gem Is the Dharma Treasure: Dharma is a very troublesome word to handle properly and yet at the same time it is one of the most important and essential technical terms in Buddhism. Dharma has many meanings. Dharma-treasure means the treasure of the Law or Buddha-truth, the second personification in the Triratna. Dharma means all phenomena, things and manifestation of reality. All phenomena are subject to the law of causation, and this fundamental truth comprises the core of the Buddha's teaching. Dharma also means the cosmic law which is underlying our world, but according to Buddhism, this is the law of karmically determined rebirth. The Dharma that is the law of beginningless and endless becoming, to which all phenomena are subject according to causes and conditions. Dharma is a very troublesome word to handle properly and yet at the same time it is one of the most important and essential technical terms in Buddhism. Dharma has many meanings. A term derived from the Sanskrit root "dhr," which means "to hold," or "to bear"; there seems always to be something of the idea of enduring also going along with it. Originally, it means the cosmic law which underlying our world; above all, the law of karmically determined rebirth. The teaching of the Buddha, who recognized and regulated this law. In fact, dharma (universal truth) existed before the birth of the historical Buddha, who is no more than a manifestation of it. Today, "dharma" is most commonly used to refer to Buddhist doctrine and practice. In Buddhism, the Dharma comprises the spoken words and sermons of Sakyamuni Buddha wherein he elucidated the significance of the

Unified Three Treasures and the way to its realization. Dharma is also one of the three jewels on which Buddhists rely for the attainment of liberation, the other jewels are the Buddha and the Samgha. The Dharma, the teaching imparted by the Buddha. All written sermons and discourses of Buddhas (that is, fully enlightened beings) as found in the sutras and other Buddhist texts still extant. The Buddhist doctrine or teachings means the teachings of the Buddhas which carry or hold the truth. The way of understanding and love taught by the Buddha doctrine. The Buddha taught the Dharma to help us escape the sufferings and afflictions caused by daily life and to prevent us from degrading human dignity, and descending into evil paths such as hells, hungry ghosts, and animals, etc. The Dharma is like a raft that gives us something to hang onto as we eliminate our attachments, which cause us to suffer and be stuck on this shore of birth and death. The Buddha's dharma refers to the methods of inward illumination; it takes us across the sea of our afflictions to the other shore, nirvana. Once we get there, even the Buddha's dharma should be relinquished. The Dharma is not an extraordinary law created by or given by anyone. According to the Buddha, our body itself is Dharma; our mind itself is Dharma; the whole universe is Dharma. By understanding the nature of our physical body, the nature of our mind, and worldly conditions, we realize the Dharma.

Generally speaking, dharma means things, events, or phenomena. Dharma also means duty, law or doctrine. The cosmic law which is underlying our world, but according to Buddhism, this is the law of karmically determined rebirth. The Dharma that is the law of beginningless and endless becoming, to which all phenomena are subject according to causes and conditions. When dharma means phenomenon, it indicates all phenomena, things and manifestation of reality. All phenomena are subject to the law of causation, and this fundamental truth comprises the core of the Buddha's teaching. Dharma is a very troublesome word to handle properly and yet at the same time it is one of the most important and essential technical terms in Buddhism. Dharma has many meanings. A term derived from the Sanskrit root "dhr," which means "to hold," or "to bear"; there seems always to be something of the idea of enduring also going along with it. Originally, it means the cosmic law which underlying our world; above

all, the law of karmically determined rebirth. The teaching of the Buddha, who recognized and regulated this law. In fact, dharma (universal truth) existed before the birth of the historical Buddha, who is no more than a manifestation of it. Today, “dharma” is most commonly used to refer to Buddhist doctrine and practice. Dharma is also one of the three jewels on which Buddhists rely for the attainment of liberation, the other jewels are the Buddha and the Samgha. Etymologically, it comes from the Sanskrit root “Dhri” means to hold, to bear, or to exist; there seems always to be something of the idea of enduring also going along with it. *First*, the most common and most important meaning of “Dharma” in Buddhism is “truth,” “law,” or “religion.” *Secondly*, it is used in the sense of “existence,” “being,” “object,” or “thing.” *Thirdly*, it is synonymous with “virtue,” “righteousness,” or “norm,” not only in the ethical sense, but in the intellectual one also. *Fourthly*, it is occasionally used in a most comprehensive way, including all the senses mentioned above. In this case, we’d better leave the original untranslated rather than to seek for an equivalent in a foreign language.

According to Buddhism, dharma means Buddhist doctrine or teachings. The teaching of the Buddhas which carry or hold the truth. The way of understanding and love taught by the Buddha doctrine. The Buddha taught the Dharma to help us escape the sufferings and afflictions caused by daily life and to prevent us from degrading human dignity, and descending into evil paths such as hells, hungry ghosts, and animals, etc. The Dharma is like a raft that gives us something to hang onto as we eliminate our attachments, which cause us to suffer and be stuck on this shore of birth and death. The Buddha’s dharma refers to the methods of inward illumination; it takes us across the sea of our afflictions to the other shore, nirvana. Once we get there, even the Buddha’s dharma should be relinquished. The Dharma is not an extraordinary law created by or given by anyone. According to the Buddha, our body itself is Dharma; our mind itself is Dharma; the whole universe is Dharma. By understanding the nature of our physical body, the nature of our mind, and worldly conditions, we realize the Dharma. The Dharma that is the law of beginningless and endless becoming, to which all phenomena are subject according to causes and conditions. The Dharma, which comprises the spoken words and

sermons of Sakyamuni Buddha wherein he elucidated the significance of the Unified Three Treasures and the way to its realization. The Dharma, the teaching imparted by the Buddha. All written sermons and discourses of Buddhas (that is, fully enlightened beings) as found in the sutras and other Buddhist texts still extant.

To Buddhist theories, nothing is real and permanent, the five aggregates make up beings, pillars and rafters make a house, etc. All is temporal and merely phenomenal, fallacious, and unreal. Names are only provisional symbol or sign. All dharmas are empirical combinations without permanent reality. All things are false and fictitious and unreal names, i.e. nothing has a name of itself, for all names are mere human appellations. In the Lankavatara Sutra, the Buddha reminded Mahamati: “Mahamati! As they are attached to names, images, and signs, the ignorant allow their minds to wander away.” Things which exist only in name, i.e. all things are combinations of other things and are empirically named. All things including phenomena are combinations of elements without permanent reality, phenomena, empirical combinations without permanent reality. The phenomenal which no more exists than turtle’s hair or rabbit’s horns.

According to the Prajnaparamita Heart Sutra, the basic characteristic of all dharmas is not arising, not ceasing, not defiled, not immaculate, not increasing, not decreasing. The Buddha says: “He who sees the Dharma sees me.” Dharma means the teaching of the Buddha. Dharma also means the doctrine of understanding and loving. Dharma means the doctrines of Buddhism, norms of behavior and ethical rules including pitaka, vinaya and sila. Dharma also means reflection of a thing in the human mind, mental content, object of thought or idea. Dharma means factors of existence which the Hinayana considers as bases of the empirical personality. According to Prof. Junjiro Takakusu in *The Essentials of Buddhist Philosophy*, the word “Dharma” has five meanings. First, dharma would mean ‘that which is held to,’ or ‘the ideal’ if we limit its meaning to mental affairs only. This ideal will be different in scope as conceived by different individuals. In the case of the Buddha it will be Perfect Enlightenment or Perfect Wisdom (Bodhi). Secondly, the ideal as expressed in words will be his Sermon, Dialogue, Teaching, or Doctrine. Thirdly, the ideal as set forth for his

pupils is the Rule, Discipline, Precept, or Morality. Fourthly, the ideal to be realized will be the Principle, Theory, Truth, Reason, Nature, Law, or Condition. Fifthly, the ideal as realized in a general sense will be Reality, Fact, Thing, Element (created and not created), Mind-and-Matter, Idea-and-Phenomenon, reflection of a thing in the human mind, mental content, object of thought or idea, and factors of existence which the Hinayana considers as bases of the empirical personality. According to the Madhyamakas, Dharma is a protean word in Buddhism. In the broadest sense it means an impersonal spiritual energy behind and in everything. *There are four important senses in which this word has been used in Buddhist philosophy and religion: First, dharma in the sense of one ultimate Reality. It is both transcendent and immanent to the world, and also the governing law within it. Second, dharma in the sense of scripture, doctrine, religion, as the Buddhist Dharma. Third, dharma in the sense of righteousness, virtue, and piety. Fourth, dharma in the sense of 'elements of existence.'* In this sense, it is generally used in plural.

The Buddha did show us that the Fragrance of Dharmapada always widely spreads all over and mingles with the fragrance of the Three Gems. Thus, on the Dharma Treasure, in the Dharmapada Sutra, Chapter V, Chapter on the Fools, the Buddha taught: Long is the night to the wakeful; long is the road to him who is tired; long is samsara to the foolish who do not know true Law (Dharmapada 60). A foolish man who knows that he is a fool, for that very reason a wise man; the fool who think himself wise, he is indeed a real fool (63). If a fool associates with a wise man even all his life, he will understand the Dharma as little as a spoon tastes the flavour of soup (64). An intelligent person associates with a wise man, even for a moment, he will quickly understand the Dharma, as the tongue tastes the flavour of soup (65). Let a fool, month after month, eats only as much food as can be picked up on the tip of a kusa blade; but he is not worth a sixteenth part of them who have comprehended the truth (70). In Chapter VI, Chapter on the Wise, the Buddha taught: Those who drink the Dharma, live in happiness with a pacified mind; the wise man ever rejoices in the Dharma expounded by the sages (79). Those who preach and act according to the teachings, are those who are crossing the realm of passions which is so hard to cross, and those who will reach the other

shore (86). A wise man should purge himself from all the impurities of the mind, give up sensual pleasures, and seek great delight in Nirvana (88). *In Chapter VIII, Chapter on Thousand, the Buddha taught:* To live a hundred years without seeing the Supreme Truth, is no better than a single-day life of someone who see the highest law (Dharmapada 115). *In Chapter XII, Chapter on the Self, the Buddha taught:* Let one establish oneself in the proper way, or learn what is right, and then instruct others. Such a wise man will not be defiled (158). *In Chapter XIII, Chapter on the World, the Buddha taught:* Eagerly try not to be heedless, follow the path of righteousness. He who observes this practice lives happily both in this world and in the next (Dharmapada 168). Follow the path of righteousness. Do not do evil. He who practices this, lives happily both in this world and in the next (Dharmapada 169). *In Chapter XIV, Chapter on the Buddha, the Buddha taught:* It is difficult to obtain birth as a human being; it is difficult to have a life of mortals; it is difficult to hear the Correct Law; it is even rare to meet the Buddha (Dharmapada 182). Happy is the birth of Buddhas! Happy is the teaching of the True Law! Happy is the harmony in the sangha! Happy is the discipline of the united ones! (Dharmapada 194). *In Chapter XVI, Chapter on Affection, the Buddha taught:* He who has developed a wish for the Nirvana; he whose mind is thrilled with the three fruits (Sotapatti, Sakadagami and Anagami), he whose mind is not bound by material pleasures, such a man is called an “Upstream-bound One.” (Dharmapada 218). *In Chapter XIX, Chapter on the Righteous, the Buddha taught:* Violence is not dharma; he who uses it is not righteous. A wise man should distinguish both right and wrong (Dharmapada 256). Non-violence is Dharma; he who uses it is righteous. An intelligent person who is a guardian of the law, is called one who abides by the law (Dharmapada 257). A man is not called a learned man because he talks much. He who is peaceful, without hatred and fearless, is called learned and wise (Dharmapada 258). A man is not called a guardian of the Dharma because he talks much. He who hears little and sees Dharma mentally, acts the Dharma well, and does not neglect the Dharma, is indeed, a follower in the Dharma (Dharmapada 259). *In Chapter XXV, Chapter on the Bhikshu, the Buddha taught:* That Bhikshu who dwells in the Dharma (makes the Dharma his own garden); who delights in the Dharma; who meditates on the Dharma, will never fall away from the pure path (364). A monk who has retired to a lonely place, who has calmed his mind, who perceives the doctrine

clearly, experiences a joy transcending that of men (373). Censure or control yourself. Examine yourself. Be self-guarded and mindful. You will live happily (379). *In Chapter XXVI, Chapter on the Brahmana, the Buddha taught: Not by matted hair, nor by family, nor by noble birth, one becomes a Brahmana. But he in whom there exists both truth and righteousness; he who practices truth and Dharma; he who makes himself holiness, I call him a Brahmana (393).*”

The Third Gem Is the Sangha-Treasure: The Sangha Treasure means the precious Sangha, the third member of the Triratna. Monks are men who had taken the Mahayana vows to tread the Buddha’s Path and who, unmarried, lived the simple life of truth-seekers either as members of a monastic community or as itinerant followers of the Way. Sangha means the corporate assembly of at least three monks under a chair a senior monk, empowered to hear confession, or a community of monks and nuns who live in harmony in the six sentiments of concord. This is one of the three treasures (Buddha, Dharma, and Sangha). “Sangha” is a Sanskrit term for “community.” The community of Buddhists. In a narrow sense, the term can be used just to refer to monks (Bhiksu) and nuns (Bhiksuni); however, in a wider sense, Sangha means four classes of disciples (monks, nuns, upasaka and upasika). Lay men (Upasaka) and lay women (Upasika) who have taken the five vows of the Panca-sila (fivefold ethics). All four groups are required formally to adopt a set of rules and regulations. Monastics are bound to two hundred-fifty and three hundred forty-eight vows, however, the actual number varies between different Vinaya traditions. An important prerequisite for entry into any of the four categories is an initial commitment to practice of the Dharma, which is generally expressed by “taking refuge” in the “three jewels”: Buddha, Dharma, and Samgha. Buddhist monks and nuns have left the family life to practice the Buddha’s teachings. They usually own only a few things, such as robes, an alms bowl and a razor to shave their heads. They aim to give up the need for material possessions. They concentrate on their inner development and gain much understanding into the nature of things by leading a pure and simple life. Community (congregation) of monks, nuns, and lay Buddhists who cultivate the Way. The Buddhist Brotherhood or an assembly of brotherhood of monks. Sangha also means an assembly, collection, company, or society. The corporate assembly of at least three or four monks under a chairperson. Sangha is translated into Chinese with the meaning of the monastic community as a whole and a harmonious association. This harmony at the level of inner truth means sharing the understanding of the truth of transcendental liberation. At the phenomenal level, harmony means dwelling together in harmony; harmony in speech means no arguments; harmony in perceptions; harmony in wealth or sharing material goods equally, and

harmony in precepts or sharing the same precepts. The congregation of monks and nuns or genuine Dharma followers. Sangha consists of contemporary disciples who practice and realize the saving truth of the Unified Three Treasures that was first revealed by Sakyamuni Buddha.

In order to enter the Sangha or Buddhist monastic community (samgha), a formal initiation procedure is required, in which the ordinand takes certain vows with respect to lifestyle and conduct. In the Theravada tradition (and in other traditions that follow the Mulasarvastivada Vinaya), there are two main types of ordination: novice ordination and full monastic ordination. The novice ordination (Sramanera for males, Sramaneri for females) involves formally “taking refuge” (in the ‘three refuges’ or Sarana: Buddha, Dharma, and Sangha) and acceptance of ten rules of conduct (dasa-sila). The ordinand is required to follow the code of conduct outline in the Pratimoksa (a set of rules for monks and nuns) and is assigned two teachers: 1) an acarya (instructor); and 2) an upadhyaya (preceptor). The novice’s head is shaved, and he or she presented with three robes (tricivara) and a begging bowl. This ordination is referred to as “Pravrajya” (going forth from the home life into homelessness). The full ordination is called upasampada, and through this a person becomes a full-fledged adult member of the Sangha or Sangha (Bhiksu for males, and Bhiksuni for females). Both types of ordination require a quorum of (đinh số) properly ordained members of the samgha or sangha (generally either five or ten). Buddhist ordination is a voluntary act, and the ordinand may at any time decide to leave the monastic community and return to lay life.

The Buddha did show us that the Fragrance of Dharmapada always widely spreads all over and mingles with the fragrance of the Three Gems. Thus, on the Sangha-Treasure, in the Dharmapada Sutra, Chapter XXV, Chapter on the Bhikshu, from verse 360 to verse 382, the Buddha taught: It is good to have control of the eye; it is good to have control of the ear; it is good to have control of the nose; it is good to have control of the tongue (Dharmapada 360). It is good to have control of the body; it is good to have control of speech; it is good to have control of everything. A monk who is able to control everything, is free from all suffering (Dharmapada 361). He who controls his hands and legs; he who controls his speech; and in the highest, he who delights in meditation; he who is alone, serene and contented with himself. He is truly called a Bhikshu (Dharmapada 362). The Bhikshu who controls his tongue, who speaks wisely of the Dharma, who is pure and humble, his speech is indeed sweet (Dharmapada 363). That Bhikshu who dwells in the Dharma (makes the Dharma his own garden); who delights in the Dharma; who meditates on the Dharma, will never fall away from the pure path (Dharmapada 364). Let’s not despise what one has received; nor should one envy the gain of others. A monk who envies the gain of others, does not

attain the tranquility of meditation (Dharmapada 365). Though receiving little, if a Bhikkhu does not disdain his own gains, even the gods praise such a monk who just keeps his life pure and industrious (Dharmapada 366). He who has no thought of “I” and “mine,” for whatever towards his mind and body he does not grieve for that which he has not. He is indeed called a Bhikkhu (Dharmapada 367). A Bhikkhu who abides in loving-kindness, who is pleased with with the Buddha’s Teaching, will attain to a state of peace and happiness, and emancipate from all conditioned things (Dharmapada 368). When you empty the water in this boat, it will move faster. In the same manner, if you cut off passion and hatred in yourself, you will reach Nirvana faster (Dharmapada 369). He who cuts off five: lust, hatred, ignorance, egoism, doubt; renounces five: attachment to form, to formless, to conceit, to restlessness, and ignorance; cultivates five more: faith, effort, watchfulness, concentration, wisdom. A monk who escapes from the five fetters: lust, hate, delusion, pride, false views; is called one who has crossed the flood (Dharmapada 370). Meditate monk! Meditate! Be not heedless. Do not let your mind whirl on sensual pleasures. Don’t wait until you swallow a red-hot iron ball, then cry, “This is sorrow!” (Dharmapada 371). There is no concentration in one who lacks wisdom, nor is there wisdom in him who lacks concentration. He who has both concentration and wisdom is near Nirvana (Dharmapada 372). A monk who has retired to a lonely place, who has calmed his mind, who perceives the doctrine clearly, experiences a joy transcending that of men (Dharmapada 373). He who always reflects on the rise and fall of the aggregates, he experiences joy and happiness. He is deathless (Dharmapada 374). A wise monk must first control the senses, practise equanimity, follow discipline as laid down in the sutra (Dharmapada 375). Let him be cordial in his ways and refined in behavior; he is filled with joy and make an end of suffering (Dharmapada 376). You should cast off lust and hatred just as the jasmine creeper sheds it withered flowers (Dharmapada 377). The monk whose body is calm, whose mind and speech are calm, who has single- mindedly, and who refuses the world’s seductions (baits of the world), is truly called a peaceful one (Dharmapada 378). Censure or control yourself. Examine yourself. Be self-guarded and mindful. You will live happily (Dharmapada 379). You are your own protector. You are your own refuge. Try to control yourself as a merchant controls a noble steed (Dharmapada 380). He who is full of joy, full of faith in the Buddha’s Teaching, will attain the peaceful state, the cessation of conditioned things, and supreme bliss (Dharmapada 381). The Bhikkhu, though still young, ceaselessly devotes himself to the Buddha’s Teaching, illumines this world like the moon escaped from a cloud (Dharmapada 382).

Chapter Forty-One

The Quintessence of the Buddha's Teachings On Taking Refuge in the Triratna In the Dharmapada Sutra

I. Overview and Meanings of Taking Refuge in the Triratna in Buddhist Point of View:

In Buddhism, taking refuge means to rely on the Triratna (the Three Gems). As above mentioned, according to Buddhism, taking the three Refuges are three of the most important entrances to the great enlightenment. An admission of a lay disciple, after recantation of his previous wrong belief and sincere repetition to the abbot or monk of the Three Refuges. To take refuge in the Triratna, or to commit oneself to the Triratna, i.e. Buddha, Dharma, Sangha (Buddha, his Truth, and his Order); to trust the Triratna (Buddha, Dharma, and Sangha). Those who sincerely take refuge in Buddha, Dharma and Sangha shall not go to the woeful realm. After casting human life away, they will fill the world of heaven. Any Buddhist follower must attend an initiation ceremony with the Three Gems, Buddha, Dharma, and Sangha, i.e., he or she must venerate the Buddha, follow his teachings, and respect all his ordained disciples. Buddhists swear to avoid deities and demons, pagans, and evil religious groups. A refuge is a place where people go when they are distressed or when they need safety and security. There are many types of refuge. When people are unhappy, they take refuge with their friends; when they are worried and frightened they might take refuge in false hope and beliefs. As they approach death, they might take refuge in the belief of an eternal heaven. But, as the Buddha says, none of these are true refuges because they do not give comfort and security based on reality. Taking refuge in the Three Gems is necessary for any Buddhists. It should be noted that the initiation ceremony, though simple, is the most important event for any Buddhist disciple, since it is his first step on the way toward liberation and illumination. This is also the first opportunity for a disciple to vow to diligently observe the five precepts, to become a vegetarian, to

recite Buddhist sutras, to cultivate his own mind, to nurture himself with good deeds, and to follow the Buddha's footsteps toward his own enlightenment.

Any Buddhists should vow to Take Refuge in the Buddha-Dharma-Sangha. The root "Sr" in Sanskrit, or "Sara" in Pali means to move, to go; so that "Saranam" would denote a moving, or he that which goes before or with another. Thus, the sentence "Gachchàmi Buddham Saranam" means "I go to Buddha as my Guide." Take refuge in the three Precious Ones, or the Three Refuges. In Buddhism, a refuge is something on which one can rely for support and guidance, not in a sense of fleeing back or a place of shelter. In most Buddhist traditions, "going for refuge" in the "three refuges" or "three jewels": Buddha, Dharma, and Sangha, is considered to be the central act that establishes a person as a Buddhist. Going for refuge is an acknowledgment that one requires aid and instruction and that one has decided that one is committed to following the Buddhist path. The Buddha is one who has successfully found the path to liberation, and he teaches it to others through his instructions on dharma. The Sangha, or monastic community, consists of people who have dedicated their lives to this practice and teaching, and so are a source of instruction and role models for laypeople. The standard refuge prayer is:

"I go for refuge in the Buddha.
I go for refuge in the Dharma
I go for refuge in the Sangha."

These three phrases mean: "I go to Buddha, the Law, and the Order, as the destroyers of my fears, the first by the Buddha's teachings, the second by the truth of His teachings, and the third by good examples and virtues of the Sangha. Beside the ceremony of taking refuge in the Triratna, there is also the ceremony of three taking refuge and receiving five precepts, the ceremony which makes the recipient laymen or laywomen (an upasaka or upasika) taking refuge in the Triratna, receiving the Law and accepting the five commandments. Take refuge in the Triratna, receiving of the Law, or admission of a lay disciple, after recantation and repentance of his previous wrong belief and sincere repetition to the abbot or monk of the three surrenders (to Buddha, Dharma, Sangha).

In short, taking refuge means to believe and to take refuge in the Triratna. An admission of a lay disciple, after recantation of his previous wrong belief and sincere repetition to the abbot or monk of the Three Refuges. The phrase “Taking Refuge” is used with the meaning of declaration of faith in the Buddha, the Dharma and the Sangha. I take refuge in the Buddha, I take refuge in the Dharma, I take refuge in the Sangha. From the without beginning time, we have been taking refuge in pleasures. Now as we understand Buddhism and its practices, we try to break out of these pleasures. Take refuge in the three Precious Ones, or the Three Refuges. In Buddhism, a refuge is something on which one can rely for support and guidance. In most Buddhist traditions, “going for refuge” in the “three refuges” or “three jewels”: Buddha, Dharma, and Sangha, is considered to be the central act that establishes a person as a Buddhist. Going for refuge is an acknowledgment that one requires aid and instruction and that one has decided that one is committed to following the Buddhist path. Taking true refuge involves a change of our attitude; it comes from seeing the worthlessness of worldly affairs we are usually attached to, they only cause us to continue to wander in the cycle of birth and death. Sincere Buddhists should always seek ultimate refuge in the Buddha, His Dharmas and the Sangha (the spiritual community that practice according to the Buddha’s teachings). The three refuges are three of the most important entrances to the great enlightenment; for they purify the evil worlds.

Besides, many people want to cultivate Buddha's dharma, unfortunately, they take the false refuge. Devout Buddhists should always remember that according to Buddhism, false refuge means not to take refuge in the Buddha, the Dharma, and the Sangha. From the beginningless time, we had taken refuge in momentary and transitory pleasures with the hope to find some satisfaction in these pleasures. We consider them as a way out of our depression and boredom, only end up with other sufferings and afflictions. When the Buddha talked about “taking refuge”, he wanted to advise us to break out of such desperate search for satisfaction. Taking true refuge involves a changing of our attitude; it comes from seeing the ultimate worthlessness of the transitory phenomena we are ordinarily attached to. When we see clearly the unsatisfactory nature of the things we have

been chasing after, we should determine to take refuge in the Triple Gem.

II. The Quintessence of the Buddha's Teachings on Taking Refuge in the Triratna in the Dharmapada Sutra:

The Buddha did show us that the Fragrance of Dharmapada always widely spreads all over and mingles with the fragrance of Taking Refuge in the Three Gems. Thus, in the Dharmapada Sutra, Chapter XIV, Chapter on the Buddha, the Buddha taught: No one surpasses the one whose conquest is not turned into defeat again. By what track can you lead him? The Awakened, the all perceiving, the trackless? (179). It is difficult to seduce the one that has eradicated all cravings and desires. By which way can you seduce him? The trackless Buddha of infinite range (180). Even the gods envy the wise ones who are intent on meditation, who delight in the peace of renunciation (181). It is difficult to obtain birth as a human being; it is difficult to have a life of mortals; it is difficult to hear the Correct Law; it is even rare to meet the Buddha (182). Not to do evil, to do good, to purify one's mind, this is the teaching of the Buddhas (183). The Buddhas say: "Nirvana is supreme, forbearance is the highest austerity. He is not a recluse who harms another, nor is he an ascetic who oppresses others." (184). Not to slander, not to harm, but to restrain oneself in accordance with the fundamental moral codes, to be moderate in eating, to dwell in secluded abode, to meditate on higher thoughts, this is the teaching of the Buddhas (185). Even a shower of gold pieces cannot satisfy lust. A wise man knows that lusts have a short taste, but long suffering (186). Even in heavenly pleasures the wise man finds no delight. The disciple of the Supremely Enlightened One delights only in the destruction of craving (187). Men were driven by fear to go to take refuge in the mountains, in the forests, and in sacred trees (Dharmapada 188). But that is not a safe refuge or no such refuge is supreme. A man who has gone to such refuge, is not delivered from all pain and afflictions (Dharmapada 189). On the contrary, he who take refuge in the Buddhas, the Dharma and the angha, sees with right knowledge (Dharmapada 190). With clear understanding of the four noble truths: suffering, the cause of suffering, the destruction of suffering, and the eightfold noble path which leads to the cessation of suffering (Dharmapada 191). That is the secure refuge, the supreme refuge. He who has gone to that refuge, is released from all suffering (Dharmapada 192).

Chapter Forty-Two

The Quintessence of the Buddha's Teachings On the Five Precepts in the Dharmapada Sutra

I. Overview and Meanings of the Five Precepts in Buddhist Point of View:

Good conduct forms a foundation for further progress on the path of personal development. The morality is also the foundation of all qualities. Besides, morality is the most important base that prepares Buddhist cultivators in cultivating the Eightfold Noble Path. According to Buddhism, the way of practice of good conduct includes three parts of the Eightfold Noble Path, and these three parts are Right Speech, Right Action, and Right Livelihood. Besides, the keeping precepts is a gate of Dharma-illumination; for with it, we distantly depart from the hardships of evil worlds, and we teach and guide precept-breaking living beings. Morality forms the foundation of further progress on the right path. As mentioned above, the contents of morality in Buddhism compose of right speech, right action, and right livelihood of the Eightfold Noble Path. The moral code taught in Buddhism is very vast and varied and yet the function of Buddhist morality is one and not many. It is the control of man's verbal and physical actions. All morals set forth in Buddhism lead to this end, virtuous behavior, yet moral code is not an end in itself, but a means, for it aids concentration (samadhi). Samadhi, on the other hand, is a means to the acquisition of wisdom (panna), true wisdom, which in turn brings about deliverance of mind, the final goal of the teaching of the Buddha. Virtue, Concentration, and Wisdom therefore is a blending of man's emotions and intellect. Dainin Katagiri wrote in *Returning to Silence*: "The Triple Treasure in Buddhism, 'I take refuge in the Buddha, I take refuge in the Dharma, I take refuge in the Sangha,' is the foundation of the precepts. The precepts in Buddhism are not a moral code that someone or something outside ourselves demands that we follow. The precepts are the Buddha-nature, the spirit of the universe. To receive the precepts is to transmit something significant beyond the

understanding of our sense, such as the spirit of the universe or what we call Buddha-nature. What we have awakened to, deeply, through our body and mind, is transmitted from generation to generation, beyond our control. Having experienced this awakening, we can appreciate how sublime human life is. Whether we know it or not, or whether we like it or not, the spirit of the universe is transmitted. So we all can learn what the real spirit of a human being is... Buddha is the universe and Dharma is the teaching from the universe, and Sangha is the group of people who make the universe and its teaching alive in their lives. In our everyday life we must be mindful of the Buddha, Dharma and Sangha whether we understand this or not."

The five basic commandments of Buddhism are the five commandments of Buddhism (against murder, theft, lust, lying and drunkenness). The five basic prohibitions binding on all Buddhists, monks and laymen alike; however, these are especially for lay disciples. The observance of these five ensures rebirth in the human realm. When we respect and keep these five precepts, not only we give peace and happiness to ourselves, we also give happiness and peace to our families and society. People will feel very secure and comfortable when they are around us. Besides, to keep the basic five precepts will make us more generous and kind, will cause us to care and share whatever we can share with other people. Observing of the five precepts will help us with the followings: help make our life have more quality, help us obtain dignity and respect from others, help make us a good member of the family, a good father or mother, a filial child, help make us good citizens of the society.

Basic precepts, commandments, discipline, prohibition, morality, or rules in Buddhism. Precepts are designed by the Buddha to help Buddhists guard against transgressions and stop evil. Transgressions spring from the three karmas of body, speech and mind. Rules and ceremonies, an intuitive apprehension of which, both written and unwritten, enables devotees to practice and act properly under all circumstances. As mentioned above, precepts mean vows of moral conduct taken by lay and ordained Buddhists. There are five vows for lay people, 250 for fully ordained monks, 348 for fully ordained nuns, 58 for Bodhisattvas (48 minor and 10 major). In the limit of this chapter, we only mention on the five precepts for lay people. As

mentioned above, in both forms of Buddhism, Theravada and Mahayana, the Buddha taught his disciples, especially lay-disciples to keep the Five Precepts. Although details are not given in the canonical texts, Buddhist teachers have offered many good interpretations about a summary of the content of these five precepts as mentioned below: not to kill, not to steal, not to engage in improper sexual conduct, not to lie, and refrain from intoxicants.

II. The Quintessence of the Buddha's Teachings on the Five Precepts in the Dharmapada Sutra:

The First Precept Is Not to Take Life: Not to take life is the first in the Five Precepts. We are living in an imperfect world where the strong prey on the weak, big animals prey on small animals, and killing is spreading everywhere. Even in the animal world, we can see a tiger would feed on a deer, a snake on a frog, a frog on other small insects, or a big fish on a small fish, and so on. Let us take a look at the human world, we kill animals, and sometimes we kill one another for power. Thus, the Buddha set the first rule for his disciples, "not to kill." Not to kill the living, the first of the Ten Commandments. Not to kill will help us become kind and full of pity. This is the first Buddhist precept, binding upon clergy and laity, not to kill and this includes not to kill, not to ask other people to kill, not to be joyful seeing killing, not to think of killing at any time, not to kill oneself (commit suicide), not to praise killing or death by saying "it's better death for someone than life." Not to kill is also including not to slaughtering animals for food because by doing this, you do not only cut short the lives of other beings, but you also cause pain and suffering for them. "Not to Take Life" is one of the first eight of the Ten Commandments which the Buddha set forth for lay Buddhists to observe 24 hours every fortnight. If we truly believe that all sentient beings are the Buddhas of the future, we would never think of killing or harming them in any way. Rather, we would have feelings of loving-kindness and compassion toward all of them, without exception. Buddhists do not take life out of the pity of others. Besides, not to kill will help us become kind and full of pity. Devout Buddhists should always remember the Buddha's teachings, not only not to kill, not only do we respect life, we also cherish it. Abstain from killing and to extend compassion to all beings does not entail any restriction. All

beings, in Buddhism, implies all living creatures, or all that breathe. It is an admitted fact that all that live, human or animal, love life and hate death. As life is precious to all, their one aim is to preserve it from harm and prolong it. This implies even to the smallest creatures that are conscious of being alive. According to the Dhammapada (131), “Whoever in his search for happiness harasses those who are fond of happiness will not be happy in the hereafter.” The happiness of all creatures depends on their being alive. So, to deprive them of that which contains all good for them, is cruel and heartless in the extreme. Thus, not to harm and kill others is one of the most important virtues of a Buddhist. Those who develop the habit of being cruel to animal are quite capable of ill-treating people as well when the opportunity comes. When a cruel thought gradually develops into an obsession it may well lead to sadism. Those who kill suffer often in this life. After this life, the karma of their ruthless deeds will for long force them into states of woe. On the contrary, those who show pity towards others and refrain from killing will be born in good states of existence, and if reborn as humans, will be endowed with health, beauty, riches, influences, and intelligence, and so forth. Not to kill or injure any living being, or refraining from taking life. This is the first of the five commandments. *Pranatipata-viratih* also means not to have any intention to kill any living being; this includes animals, for they feel pain just as human do. On the contrary, one must lay respect and save lives of all sentient beings. The Buddha always taught in his sutras: “The greatest sin is killing; the highest merit is to save sentient lives. Life is dear to all.” In fact, all beings fear death and value life, we should therefore respect life and not kill anything. This precept forbids not only killing people but also any creature, especially if it is for money or sport. We should have an attitude of loving-kindness towards all beings, wishing them to be always happy and free. Caring for the Earth, not polluting its rivers and air, not destroying its forests, etc, are also included in this precept. Killing is one of the four grave prohibitions or sins in Buddhism. Killing is intentionally taking the life of any being, including animals. The advice of not killing challenges us to think creatively of alternate means to resolve conflict besides violence. Refraining from taking life. This is the first of the five commandments. *Pranatipata-viratih* also means not to have any

intention to kill any living being; this includes animals, for they feel pain just as human do. On the contrary, one must lay respect and save lives of all sentient beings. The Buddha always taught in his sutras: “The greatest sin is killing; the highest merit is to save sentient lives.” According to the Buddhist laws, the taking of human life offends against the major commands, of animal life against the less stringent commands. Suicide also leads to severe penalties in the next lives.

The Buddha did show us that the fragrance of the Five Precepts always widely spreads all over the Garden of Flowers of Dharmapada. Thus, in the Dharmapada Sutra, Chapter X, Chapter on the Rod or Punishment, On Not Killing, the Buddha taught: “All tremble at sword and rod, all fear death; comparing others with oneself, one should neither kill nor cause to kill (Dharmapada 129). All tremble at sword and rod, all love life; comparing others with oneself; one should not kill nor cause to kill (Dharmapada 130). He who takes the rod and harms a harmless person, will soon come to one of these ten stages (Dharmapada 137). He will be subject to cruel suffering of infirmity, bodily injury, or serious sickness (Dharmapada 138). Or loss of mind, or oppression by the king, or heavy accusation, or loss of family members or relatives (Dharmapada (139). Or destruction of wealth, or lightning fire fire burn his house, and after death will go to the hell (Dharmapada 140). He who strictly adorned, lived in peace, subdued all passions, controlled all senses, ceased to injure other beings, is indeed a holy Brahmin, an ascetic, a bhikshu (142). *In Chapter XIX, Chapter on the Righteous, the Buddha taught:* A man in whom are truth, virtue, harmless, restraint and control, that wise man who is steadfast and free from impurity, is indeed called an elder (261).”

The Second Precept Is Not to Steal: Not to steal or not to cheat, or not to take anything with dishonest intent. Abstain from stealing and to live honestly, taking only what is one’s own by right. To take what belongs to another is not so serious as to deprive him of his life, but it is still a grave crime because it deprives him of some happiness. As no one wants to be robbed, it is not difficult to understand that it is wrong to take what is not one’s own. The thought that urges a person to steal can never be good or wholesome. Then robbery leads to violence and even to murder. This precept is easily violated by those in trade and commerce. A man can use both his pen and his tongue with intent to

steal. There can be no peace or happiness in a society where people are always on the look-out to cheat and rob their neighbors. Theft may take many forms. For instance, if an employee slacks or works badly and yet is paid in full, he is really a theft, for he takes the money he has not earned. And the same applies to the employer if he fails to pay adequate wages. We all have the same right to own things and give them away as we wish. However, we should not take things that do not belong to us by stealing or cheating. Instead, we should learn to give to help others, and always take good care of the things that we use, whether they belong to us or to the public. In a broader sense, this precept means being responsible. If we are lazy and neglect our studies or work, we are said to be “stealing time” of our own. This precept also encourages us to be generous. Buddhists give to the poor and the sick and make offerings to monks and nuns to practice being good. Buddhists are usually generous to their parents, teachers and friends to show gratitude for their advice, guidance and kindness. Buddhists also offer sympathy and encouragement to those who feel hurt or discouraged. Helping people by telling them about the Dharma is considered to be the highest form of giving. Not to steal because we have no right to take what is not given. Not to steal will help us become honest. Not to steal is one of the first eight of the Ten Commandments which the Buddha set forth for lay Buddhists to observe 24 hours every fortnight. Not to take anything which does not belong to you or what is not given to you. Refraining from taking what is not given. Adattadana-viratih means not directly or indirectly taking other’s belongings. On the contrary, one should give things, not only to human beings, but also to animals. The Buddha always taught in his sutras “desire brings great misfortune; giving brings great fortune.” Not to steal because we have no right to take what is not given. Not to steal will help us become honest. Five conditions are necessary for the completion of the evil of stealing: another’s property, knowledge that it is so, intention of stealing, effort to steal, and actual removal. Devout Buddhists should not steal, for not stealing will help us increase our generosity, increase trust in other people, increase our honesty, life without sufferings, and life without disappointment.

The Buddha did show us that the fragrance of the Five Precepts always widely spreads all over the Garden of Flowers of Dharmapada.

Thus, in the Dharmapada Sutra, Chapter XV, Chapter on Happiness, On Not Stealing, the Buddha taught: Oh! Happily do we live without greed for sensual pleasures among the greedy! Among the greedy we dwell free from greed! (199). In Chapter XVIII, Chapter on Impurities, the Buddha taught: He who in this world destroys life, tells lie, takes others' wealth, commits adultery, is addicted to intoxicating liquors (246). In Chapter XIX, Chapter on the Righteous, the Buddha taught: A man who is jealous, selfish, and deceitful does not become good-natured by mere eloquence, nor by handsome appearance (262). In Chapter XXVI, Chapter on the Brahmana, the Buddha taught: He who takes nothing that is not given, good or bad, long or short, small or great, I call him a Brahmana (409)."

The Third Precept Is Not to Commit Sexual Misconduct: Not to engage in improper sexual conduct. Against lust, not to commit adultery, to abstain from all sexual excess, or refraining from sexual misconduct. This includes not having sexual intercourse with another's husband or wife, or being irresponsible in sexual relationship. Adultery is wrong. Laypeople should be responsible in sexual matters. If we do not have the great opportunity to renounce the world to become monks and nuns to cultivate obtain liberation, we should keep a good relationship between husband and wife, we should be considerate, loving and faithful to each other, then our family will be happy, and our society will be better. One who commits it does not command respect nor does one inspire confidence. Sexual misconduct involving person with whom conjugal relations should be avoided to custom, or those who are prohibited by law, or by the Dharma, is also wrong. So is coercing by physical or even financial means a married or even unmarried person into consenting to such conduct. The purpose of this third sila is to preserve the respectability of the family of each person concerned and to safeguard its sanctity and inviolability. According to The Path of Purification, "Bad Ways" is a term for doing what ought not to be done and not doing what ought to be done, out of desire, hate, delusion, and fear. They are called "bad ways" because they are ways not to be travel by Noble Ones. Adultery is mentioned in Buddhist texts as one of a number of forms of similar sexual misconduct. For monks or nuns who only think about or wish to commit sexual intercourse with any people (not wait until physically committing sexual intercourse) are

guilty and violate the Vinaya commandments and must be excommunicated from the Order. For laypeople, thinking or wishing to make love or physically making love with those who are not their husband or wife is forbidden. Avoiding the misuse of sex is respect for people and personal relationships. Much unhappiness arises from the misuse of sex and from living in irresponsible ways. Many families have been broken as a result, and many children have been victims of sexual abuse. For all lay Buddhists, the happiness of others is also the happiness of ourselves, so sex should be used in a caring and loving manner, not in a craving of worldly flesh. When observing this precept, sexual desire should be controlled, and husbands and wives should be faithful towards each other. This will help to create peace in the family. In a happy family, the husband-and-wife respect, trust and love each other. With happy families, the world would be a better place for us to live in. Young Buddhists should keep their minds and bodies pure to develop their goodness. Devout Buddhists should not commit sexual misconduct (to have unchaste) because first, we don't want to be a bad person in the society; second, not to have unchaste will help us become pure and good. Not to commit sexual misconduct is the third commandment of the five basic commandments for lay people, and the third precept of the ten major precepts for monks and nuns in the Brahma Net Sutra. Monks or nuns who commit this offence will be expelled from the Order forever. This is one of the first eight of the Ten Commandments which the Buddha set forth for lay Buddhists to observe 24 hours every fortnight. There are four conditions that are necessary to complete the evil of sexual misconduct: the thought to enjoy, consequent effort, means to gratify (gratification or the act of sexual misconduct). For Monks and Nuns, a Bhiksu who, when motivated by sexual desire, tells a woman or a man that it would be a good thing for her or him to have sexual relations with him, commits a Sangha Restoration Offence. A Bhiksuni who is intent upon having sexual relations with someone, whether male or female, breaks one of the eight Degradation Offences. She is no longer worthy to remain a Bhiksuni and cannot participate in the activities of the Order of Bhiksunis. Through word or gesture arouses sexual desire in that person, breaks the seventh of the Eight Degradation Offences. Says to that person that she is willing to offer him or her sexual relations,

breaks the eighth of the Eight Degradation Offences. According to *The Buddha and His Teachings*, written by Most Venerable Narada, these are the inevitable consequences of Kamesu-micchacara: having many enemies, union with undesirable wives and husbands (spouses), and birth as a woman or as a eunuch (thái giám). If living beings in the six paths of any mundane world had no thoughts of lust, they would not have to follow a continual succession of births and deaths. In the Forty-Two Sections Sutra, the Buddha said: “There was once someone who, plagued by ceaseless sexual desire, wished to castrate himself. To cut off your sexual organs would not be as good as to cut off your mind. Your mind is like a supervisor; if the supervisor stops, his employees will also quit. If the deviant mind is not stopped, what good does it do to cut off the organs?” The Kasyapa Buddha taught: ‘Desire is born from your will; your will is born from thought. When both aspects of the mind are still, there is neither form nor activity.’”

The Buddha did show us that the fragrance of the Five Precepts always widely spreads all over the Garden of Flowers of Dharmapada. Thus, in the Dharmapada Sutra, Chapter XIV, Chapter on the Buddha, on Not to Have Sexual Misconduct, the Buddha taught: Even a shower of gold pieces cannot satisfy lust. A wise man knows that lusts have a short taste, but long suffering (186). *In Chapter XVIII, Chapter on Impurities, the Buddha taught:* Misconduct is the taint of a woman; stinginess is the taint of a donor. Taints are indeed all evil things, both in this world and in the next (242). He who in this world destroys life, tells lie, takes others’ wealth, commits adultery, is addicted to intoxicating liquors (246). *In Chapter XXII, Chapter on Woeful State, the Buddha taught:* Four misfortunes occur to a careless man who commits adultery: acquisition of demerit, restlessness, moral blame and downward path (Dharmapada 309). There is acquisition of demerit as well as evil destiny. No joy of the frightened man. The king imposes a heavy punishment. Therefore, man should never commit adultery (Dharmapada 310).

The Fourth Precept Is Not to Lie: False speech means nonsense or transgression speaking, or lying, either slander, false boasting, or deception. Lying also means not to tell the truth. Lying also means tale-bearing speech, or double tongue speech, or slandering speech. Lying also means harsh speech or frivolous talk. Slander the Buddhist

Sutras is considered a serious lying. Slandering the Buddhist sutras means ridiculing Buddhist theories taught by the Buddha and written in the sutras, i.e., saying that the principles in the Buddhist sutras are false, that the Buddhist and Great Vehicle sutras were spoken by demon kings, and so on. This sort of offense cannot be pardoned through repentance. According to *The Buddha and His Teachings*, there are four conditions that are necessary to complete the evil of lying: an untruth, deceiving intention, utterance, and actual deception. According to Buddhism, "Lying" is the main rationalization for other offenses. Devout Buddhists should always be aware of the following situations: we tell lies when we contend; we tell lies when we are greedy; we tell lies when we seek gratification; we tell lies as we are selfish; we tell lies as we chase personal advantages. We tell lies to deceive people. We commit mistakes but do not want to admit, so we tell lies and try to rationalize for ourselves, and so on, and so on. Also according to *The Buddha and His Teachings*, written by Most Venerable Narada, there are some inevitable consequences of lying as follow: being subject to abusive speech, vilification, untrustworthiness, and stinking mouth. The Buddha wanted His disciples to be so perfectly truthful that He encouraged us not to lie, but to speak the truth, the whole truth. Against lying, deceiving and slandering. Not to lie includes not saying bad things, not gossiping, not twisting stories, and not lying. On the contrary, one must use the right gentle speech, which gives benefit to oneself and others. However, sometimes they are unable to speak the truth; for instance, they may have to lie to save themselves from harm, and doctors lie to bolster their patients' morale. Lying under these circumstances may be contrary to the sila, but it is not entirely contrary to the loving-kindness and to its purpose. This sila aims at bringing about mutual benefits by adhering to truth and avoiding verbal offences. Similarly, utterances harmful to another's well-being, for example, malicious, abusive or slanderous speech intended either to deride others or to vaunt oneself may be truthful, yet they must be regarded as wrong, because they are contrary to the sila. Sincere Buddhists should always respect each other and not tell lies or boast about ourselves. This would result in fewer quarrels and misunderstandings, and the world would be a more peaceful place. In observing the fourth precept, we should always speak the truth. There

are four ways of “Mrsavadaviratih”. The first way is “lying”. Lying means verbally saying or indicating through a nod or a shrug something we know isn’t true. However, telling the truth should be tempered and compassion. For instance, it isn’t wise to tell the truth to a murderer about a potential victim’s whereabouts, if this would cause the latter’s death. We should not to lie because if we lie, nobody would believe us. Furthermore, not to lie will help us become truthful and trustful.

On not lying, the Buddha taught: “The speaker of untruth goes down; also, he who denies what he has done, both sinned against truth. After death they go together to hells.” The second way is “Tale-bearing” or “Slandering”. To slander means to twist stories, or to utilize slandering words. The Pali word means literally ‘breaking up of fellowship’. To slander another is most wicked for it entails making a false statement intended to damage someone’s reputation. The slanderer often commits two crimes simultaneously, he says what is false because his report is untrue and then he back-bites. In Sanskrit poetry the back-biter is compared to a mosquito which though small is noxious. It comes singing, settles on you, draws blood and may give you malaria. Again, the tale-bearer’s words may be sweet as honey, but his mind is full of poison. Let us then avoid tale-bearing and slander which destroy friendships. Instead of causing trouble let us speak words that make for peace and reconciliation. Instead of sowing the seed of dissension, let us bring peace and friendship to those living in discord and enmity. The third way is “Harsh speech” (Pharusavaca p). Harsh words include insult, abuse, ridicule, sarcasm, and so on. Sometimes harsh words can be said with a smile, as when we innocently pretend what we have said won’t hurt other people. Devout Buddhists should never use harsh words because harsh words hurt others. According to *The Buddha and His Teaching*, written by Most Venerable Narada, there are three conditions that are necessary to complete the evil of harsh speech: a person to be abused, an angry thought, and the actual abuse. The inevitable consequences of harsh speech: being detested by others though absolutely harmless, and having a harsh voice. At the time of the Buddha, one day, an angry man with a bad temper went to see the Buddha. The man used harsh words to abuse the Buddha. The Buddha listened to him patiently and quietly, and did not say anything as the man spoke. The angry man finally stopped speaking. Only then

did the Buddha ask him, “If someone wants to give you something, but you don’t want to accept it, to whom does the gift belong?” “Of course, it belongs to the person who tried to give it away in the first place,” the man answered. “Likewise, it is with your abuse,” said the Buddha. “I do not wish to accept it, and so it belongs to you. You should have to keep this gift of harsh words and abuse for yourself. And I am afraid that in the end you will have to suffer it, for a bad man who abuses a good man can only bring suffering on himself. It is as if a man wanted to dirty the sky by spitting at it. His spittle can never make the sky dirty; it would only fall onto his own face and make it dirty instead.” The man listened to the Buddha and felt ashamed. He asked the Buddha to forgive him and became one of his followers. The Buddha then said, “Only kind words and reasoning can influence and transform others.” Sincere Buddhists should avoid using harsh words in speech. The fourth way is “Frivolous talk” (Samphappalapa p). According to Most Venerable in The Buddha and His Teachings, there are two conditions that are necessary to complete the evil of frivolous talk: the inclination towards frivolous talk, and its narration. The inevitable consequences of frivolous talk: defective bodily organs and incredible speech. According to the Dharmapada Sutra, verse 306, the Buddha taught: “The speaker of untruth goes down; also, he who denies what he has done, both sinned against truth. After death they go together to hells.”

The Buddha did show us that the fragrance of the Five Precepts always widely spreads all over the Garden of Flowers of Dharmapada. Thus, in the Dharmapada Sutra, Chapter IV, Chapter on Flowers, on Not Lying, the Buddha taught: As a flower that is colorful and beautiful, but without scent, even so fruitless is the well-spoken words of one who does not practice it (51). As the flower that is colorful, beautiful, and full of scent, even so fruitful is the well-spoken words of one who practices it (52). *In Chapter X, Chapter on the Rod or Punishment, the Buddha taught:* Do not speak harshly to anyone. Those who are spoken to will respond in the same manner. Angry speech nourishes trouble. You will receive blows in exchange for blows (133). If like a cracked gong, you silence yourself, you already have attained Nirvana. No vindictiveness (quarrels) will be found in you (134). *In Chapter XIII, Chapter on the World, the Buddha taught:* Those who

have transgressed the One Vehicle Law (the law of truthfulness), who tell lie, who don't believe in the law of cause and effect, there is no evil that they will not do (176). *In Chapter XVII, Chapter on Anger, the Buddha taught:* The wise are not only restrained in deed; they are also restrained in speech, and in mind too (234). *In Chapter XVIII, Chapter on Impurities, the Buddha taught:* He who in this world destroys life, tells lie, takes others' wealth, commits adultery, is addicted to intoxicating liquors (246). *In Chapter XX, Chapter on the Path, the Buddha taught:* Be watchful of speech, control the mind, don't let the body do any evil. Let purify these three ways of action and achieve the path realized by the sages (281). *In Chapter XXII, Chapter on Woeful State, the Buddha taught:* The speaker of untruth goes down; also, he who denies what he has done, both sinned against truth. After death they go together to hells (306). *In Chapter XXV, Chapter on the Bhikshu, the Buddha taught:* It is good to have control of the body; it is good to have control of speech; it is good to have control of everything. A monk who is able to control everything, is free from all suffering (361). He who controls his hands and legs; he who controls his speech; and in the highest, he who delights in meditation; he who is alone, serene and contented with himself. He is truly called a Bhikshu (362). The Bhikshu who controls his tongue, who speaks wisely of the Dharma, who is pure and humble, his speech is indeed sweet (363)."

The Fifth Precept Is Not to Drink Alcohol and Other Intoxicants: Alcohol and other intoxicating substances cause mental confusion and reduce memory. Not to drink intoxicants (alcohol) means against drunkenness, to abstain from all intoxicants, or refraining from strong drink and sloth-producing drugs. If one wants to improve his knowledge and purify his mind, he should not to drink alcohol or take any drugs such as cocaine, which excites the nervous system. Alcohol has been described as one of the prime causes of man's physical and moral degradation. Currently heroin is considering a thousand times more harmful and dangerous. This problem is now worldwide. Thefts, robberies, sexual crimes and swindling of vast magnitude have taken place due to the pernicious influence of drugs. This precept is based on self-respect. It guards against losing control of our mind, body and speech. Many things can become addictive. They include alcohol, drugs, smoking and unhealthy books. Using any of the above

mentioned will bring harm to us and our family. One day, the Buddha was speaking Dharma to the assembly when a young drunken man staggered into the room. He tripped over some monks who were sitting on the floor and started cursing aloud. His breath stank of alcohol and filled the air with a sickening smell. Mumbling to himself, he staggered out of the door. Everyone was shocked at his rude behavior, but the Buddha remained calm, "Great Assembly!" he said, "Take a look at this man! I can tell you the fate of a drunkard. He will certainly lose his wealth and good name. His body will grow weak and sickly. Day and night, he will quarrel with his family and friends until they leave him. The worst thing is that he will lose his wisdom and become confused." By observing this precept, we can keep a clear mind and have a healthy body. Reasons for "Not to drink": not to drink liquor because it leads to carelessness and loss of all senses, not to drink will help us become careful with all clear senses. Practitioners should always remember the Buddha's teachings on ten benefits for those who always abide by precepts (observe the silas): always becoming a Cakravartin; not losing the mind of diligence when he becomes a Cakravartin; always becoming a Sakra; not losing the mind of diligence when he becomes a Sakra; always seeking the Buddhist Paths; always holding fast to the teachings of Bodhisattvas; not losing unhindered eloquence; always fulfilling the aspiration to plant various roots of merit; being always praised by Buddhas, Bodhisattvas and other sages; quickly attaining all sorts of wisdom. *The Buddha did show us that the fragrance of the Five Precepts always widely spreads all over the Garden of Flowers of Dharmapada. Thus, in the Dharmapada Sutra, Chapter XVIII, Chapter on Impurities, on Not Taking Alcohol and Other Intoxicants, the Buddha taught:* He who in this world destroys life, tells lie, takes others' wealth, commits adultery, is addicted to intoxicating liquors (246).

On Keeping Precepts, the Buddha Taught, in the Dharmapada Sutra, Chapter IV, Chapter on Flowers, the Buddha taught: As a flower that is colorful and beautiful, but without scent, even so fruitless is the well-spoken words of one who does not practice it (51). As the flower that is colorful, beautiful, and full of scent, even so fruitful is the well-spoken words of one who practices it (52). As from a heap of flowers many a garland is made, even so many good deeds should be

done by one born to the mortal lot (53). The scent of flowers does not blow against the wind, nor does the fragrance of sandalwood and jasmine, but the fragrance of the virtuous blows against the wind; the virtuous man pervades every direction (54). Of little account is the fragrance of sandal-wood, lotus, jasmine; above all these kinds of fragrance, the fragrance of virtue is by far the best (55). Of little account is the fragrance of sandal; the fragrance of the virtuous rises up to the gods as the highest (56). Mara never finds the path of those who are virtuous, careful in living and freed by right knowledge (57). As upon a heap of rubbish thrown by the roadside, a sweet smelling, lovely lotus may grow (58). Among the worthless beings, a great disciple of the Fully Enlightened One outshines the people who walk in darkness (59). *In Chapter VIII, Chapter on Thousand, the Buddha taught:* To live a hundred years, immoral and uncontrolled, is no better than a single-day life of being moral and meditative (110). *In Chapter XII, Chapter on the Self, the Buddha taught:* Breaking commandments is so harmful as a creeper is strangling a sala tree. A man who breaks commandments does to himself what an enemy would wish for him (162). *In Chapter XIV, Chapter on the Buddha, the Buddha taught:* Not to slander, not to harm, but to restrain oneself in accordance with the fundamental moral codes, to be moderate in eating, to dwell in secluded abode, to meditate on higher thoughts, this is the teaching of the Buddhas (185). *In Chapter XVIII, Chapter on Impurities, the Buddha taught:* He who in this world destroys life, tells lie, takes others' wealth, commits adultery, is addicted to intoxicating liquors (246). *In Chapter XXII, Chapter on Woeful State, the Buddha taught:* It is better to swallow a red-hot iron ball than to be an immoral and uncontrolled monk feeding on the alms offered by good people (308). *In Chapter XXVI, Chapter on the Brahmana, the Buddha taught:* He who is never angry, but is dutiful and virtuous, free from craving, who is pure and restrained; who bears his final body, I call him a Brahmana (400).

In short, according to Buddhism, violating precepts means committing offenses and creating bad causes. If we create bad causes, we will surely reap bad results. People who create many offenses and commit many transgressions will eventually have to undergo the retribution of being hell-dwellers, hungry-ghosts, and animals, etc. *The*

Buddha did show us that the fragrance of the Five Precepts always widely spreads all over the Garden of Flowers of Dharmapada. Thus, on Violating Precepts, in the Dharmapada Sutra, Chapter I, Chapter on The Twin Verses, the Buddha taught: The evil-doer grieves in this world and in the next; he grieves in both. He grieves and suffers when he perceives the evil of his own deeds (Dharmapada 15). The virtuous man rejoices in this world, and in the next. He is happy in both worlds. He rejoices and delights when he perceives the purity of his own deeds (Dharmapada 16). The evil man suffers in this world and in the next. He suffers everywhere. He suffers whenever he thinks of the evil deeds he has done. Furthermore, he suffers even more when he has gone to a woeful path (Dharmapada 17). The virtuous man is happy here in this world, and he is happy there in the next. He is happy everywhere. He is happy when he thinks of the good deeds he has done. Furthermore, he is even happier when he has gone to a blissful path (Dharmapada 18). *In Chapter VI, Chapter on the Wise, the Buddha taught:* Do not associate with wicked friends, do not associate with men of mean nature. Do associate with good friends, do associate with men of noble nature (78). A wise man should abandon the way of woeful states and follows the bright way. He should go from his home to the homeless state and live in accordance with the rules for Sramanas (Dharmapada 87). A wise man should purge himself from all the impurities of the mind, give up sensual pleasures, and seek great delight in Nirvana (Dharmapada 88). Those whose minds are well-trained and well-perfected in the seven factors of enlightenment, who give up of grasping, abandon defiled minds, and eradicate all afflictions. They are shinning ones and have completely liberated and attained Nirvana even in this world (Dharmapada 89). *In Chapter IX, Chapter on Evil, the Buddha taught:* Do not disregard small good, saying, “it will not matter to me.” Even by the falling of drop by drop, a water-jar is filled; likewise, the wise man, gathers his merit little by little (Dharmapada 122). *In Chapter X, Chapter on the Rod or Punishment, the Buddha taught:* A fool does not realize when he commits wrong deeds; by his own deeds the stupid man is tormented, like one is lighting fires wherein he must be burnt one day (Dharmapada 136). *In Chapter XI, Chapter on Old Age, the Buddha taught:* Even the royal chariot well-decorated becomes old, the body

too will reach old age. Only the Dharma of the Good Ones does not decay. Thus, the good people reveal to good people (151). *In Chapter XIII, Chapter on the World, the Buddha taught: Whosoever uses good deed, to cover evil deed being done. Such person outshines this world, like the moon free from the clouds (173). In Chapter XVI, Chapter on Affection, the Buddha taught: Being absent a long time, a man has returned home safe and sound; relatives, friends and acquaintances welcome him home. In the same way, good actions will welcome the well doer, who has gone from this world to the next world, just as relatives welcome a dear one who has come back (219 & 220). In Chapter XXI, Chapter on Miscellaneous, the Buddha taught: Even from afar the good ones shine, like the mountain of snow. The bad ones even here are not to be seen, like the arrows shot in the night (304). In Chapter XXII, Chapter on Woeful State, the Buddha taught: Better not to do evil deed, afterward evil deed brings up torment. Better to perform good deed, having done good deed there will be no torment (314)."*

Chapter Forty-Three

The Quintessence of the Buddha's Teachings On Endurance in the Dharmapada Sutra

I. Overview and Meanings of Endurance in Buddhist Point of View:

In Buddhist teachings, endurance (Kshanti) generally translated “patience,” or “resignation,” or “humility,” when it is one of the six Paramitas. Endurance is one of the most important qualities in nowadays society. If we do not have the ability to endure, we cannot cultivate the Way. Sakyamuni Buddha was endowed with all the virtues and became the Buddha through his constant practice. No matter what biography of Sakyamuni Buddha we read or which of the sutras, we find that nowhere is it recorded that the Buddha ever became angry. However severely he was persecuted and however coldly his disciples turned against him and departed from him, he was always sympathetic and compassionate. As Buddhists, we should always remember that: “No action that makes Sakyamuni Buddha more disappointed than when we become angry about something and we reproach others or when we blame others for our own wrongs.” It does not really matter whether you sit in meditation or recite the Buddha’s name or recite the name of Bodhisattva Kuan-Shi-Yin, we need to have patience before we can succeed. If we lack patience, then we will never be able to cultivate any Dharma-door successfully. If we do not have patience, we always feel that everything is wrong and bad. Nothing ever suits us. In short, if we are able to practice the “endurance” of the Bodhisattvas, we cease to become angry or reproachful toward others, or toward anything in the universe. We are apt to complain about the weather when it rains or when it shines, and to grumble about the dust when we have a day with fine weather. However, when through “endurance” we attain a calm and untroubled mind, we become thankful for both the rain and the sun. Then our minds become free from changes in our circumstances. In Buddhist

scriptures, the fragrance of the Dharmapada always spreads all over practitioners' path of cultivation of endurance.

II. The Quintessence of the Buddha's Teachings on Endurance in the Dharmapada Sutra:

The Buddha did show us that the Fragrance of Dharmapada always widely spreads all over and mingles with the fragrance of Endurance. Thus, in the Dharmapada Sutra, Chapter XXIII, Chapter on the Elephant, the Buddha taught: As an elephant in the battlefield endures the arrows shot from a bow, I shall withstand abuse in the same manner. Truly, most common people are undisciplined (who are jealous of the disciplined) (Dharmapada 320). To lead a tamed elephant in battle is good. To tame an elephant for the king to ride it better. He who tames himself to endure harsh words patiently is the best among men (Dharmapada 321). *In Chapter XV, Chapter on Happiness, the Buddha taught:* He who companies with fools grieves for a long time. To be with the foolish is ever painful as with an enemy. To associate with the wise is ever happy like meeting with kinsfolk (Dharmapada 207). Therefore, one should be with the wise, the learned, the enduring, the dutiful and the noble. To be with a man of such virtue and intellect as the moon follows the starry path (Dharmapada 208). *In Chapter XXVI, Chapter on the Brahmana, the Buddha taught:* He who is never angry, who endures reproach, whose powerful army is tolerance, I call him a Brahmana (Dharmapada 399).

Chapter Forty-Four

The Quintessence of the Buddha's Teachings On Repentance in the Dharmapada Sutra

I. Overview and Meanings of Repentance in Buddhist Point of View:

Repentance means repenting of past errors, feeling a great sense of shame and remorse for the transgressions we made in the past (repent misdeeds and mental hindrances or karmic obstacles). Patience or forbearance of repentance or regret for error. In addition, repentance is the confession of our own past physical and mental misdeeds, our minds are purified by such repentance, and because it frees us from a sense of sin, we feel greatly refreshed. From infinite reincarnations in the past to the present, we have existed in this cycle of rebirths. Because of ignorance and greediness for desires of talent, beauty, fame, food, sleep, wealth, and power, etc. which have masked and covered our true nature, causing us to lose our ways and end up committing endless karmic transgressions. Moreover, because of our egotistical nature, we only hold to the concept of self and what belong to us, we are only concerned with benefiting ourselves but have absolutely no regards on how our actions may affect others. Thus, in this way, whether unintentionally or intentionally, we often bring pains and sufferings to countless sentient beings, committing infinite and endless unwholesome karma, consequently, creating countless enemies. Even the most precious Triple Jewels, we still make false accusations and slander. All such karmic transgressions are countless. Now we are fortunate enough, having a few good karma leftover from former lives, to be able to meet a good knowing advisor to guide and lead us, giving us the opportunity to understand the philosophy of Buddhism, begin to see clearly our former mistakes and offenses. Therefore, it is necessary to feel ashamed, be remorseful, and bring forth the three karmas of body, speech and mind to repent sincerely. Repentance is one of the most entrances to the great enlightenment; for

with it, the mind within is always stilled. Buddhists should not commit offenses. On the contrary, we should create more merit and virtue to offset the offenses that we committed before. However, if we commit offenses, we should repent, for once repented, great offenses will be eradicated. What should devout Buddhists repent? We should tell all of our offenses in front of the fourfold assembly and vow not to repeat those offenses again. To be able to do this, Buddhas and Bodhisattvas will support and help us eradicate our karmas, for our offenses from before were all committed unintentionally. If we already vowed to repent and we still deliberately commit the same offense again, repentance will not help. Our act will become fixed karma and in the future we will definitely receive the retribution. Devout Buddhists should not think that if we create offenses, we can simply repent to eradicate these offenses, and so keep on creating more offenses while continuously vowing to repent. In the future, the offenses accumulated will be as high as Mount Meru. This way, there is no way we can avoid falling into hells.

Generally speaking, repentance means repenting or regretting of past errors, to feel ashamed, be remorseful, and bring forth the three karmas of body, speech and mind to repent sincerely. Repentance is one of the most entrances to the great enlightenment; for with it, the mind within is always stilled. Repent misdeeds and mental hindrances is the fourth of the ten conducts and vows of Universal Worthy Bodhisattva. Repent misdeeds and mental hindrances means from beginningless kalpas in the past, we have created all measureless and boundless evil karma with our body, mouth and mind because of greed, hatred and ignorance; now we bow before all Buddhas of ten directions that we completely purify these three karmas. From infinite eons, because we have been drowning deeply in the concept of "Self," ignorance has ruled and governed us. Thus, our body, speech, and mind have created infinite karmas and even great transgressions, such as being ungrateful and disloyal to our fathers, mothers, the Triple Jewels, etc, were not spared. Now that we are awakened, it is necessary to feel ashamed and be remorseful by using the same three karmas of body, speech, and mind to repent sincerely. Practitioners should always remember that in the endless cycle of Birth and Death, all sentient beings are at one time or another related to one another. However,

because of delusion and attachment to self, we have, for countless eons, harmed other sentient beings and created an immense amount of evil karma. The Buddhas and the sages appear in this world out of compassion, to teach and liberate sentient beings, of whom we are a part. Even so, we engender a mind of ingratitude and destructiveness toward the Triple Jewel (Buddha, Dharma, Sangha). Now that we know this, we should feel remorse and repent the three evil karmas. Even the Maitreya Bodhisattva, who has attained non-retrogression, still practices repentance six times a day, in order to achieve Buddhahood swiftly. We should use our bodies to pay respect to the Triple Jewel, our mouth to confess our transgression and seek expiation, and our minds to repent sincerely and undertake not to repeat them. Once we have repented, we should put a complete stop to our evil mind and conduct, to the point where mind and objects are empty. Only then will there be true repentance. We should also vow to foster the Triple Jewel, rescue and liberate all sentient beings, atone for our past transgressions, and repay the “for great debts,” which are the debt to the triple Jewel, the debt to our parents and teachers, the debt to our spiritual friends, and finally the debt we owe to all sentient beings. Through this repentant mind, our past transgressions will disappear, our virtues will increase with time, leading us to the stage of perfect merit and wisdom.

Repentance does not mean to compromise with oneself, not having a lukewarm or equivocal attitude, but polishing one’s Buddha-nature by gradually removing illusions and defilements from one’s mind. The practice of repentance consists in the Bodhisattva practice, through which one not only polishes his Buddha-nature but also renders service to others. Repentance is an indispensable requisite of religious life. It is to be hoped that all people will repeatedly perform repentance in their daily lives. Thus, the Buddha taught in the Lotus Sutra: “If, in the future worlds, there be any who practices laws of repentance, know that such a man has put on the robes of shame, is protected and helped by the Buddhas, and will attain Perfect Enlightenment before long.”

Repentance of all offenses for “all such offenses, limitless and boundless.” Our offenses are not only beyond reckoning, they are indeed vast beyond all bounds. Now that we realize how deep our offenses are and how serious our obstructions are, we should sincerely

repent before the Buddhas. In repentance, sincerity is essential. When we seek to repent and reform, we must confess sincerely. If we are not sincere about repenting of our sins, then even after many eons as there are sands in a hundred million Ganges Rivers, the karma of our offenses will never be cancelled. Ancient virtues taught the following verse of repentance:

For all the bad karmas created in the past,
Based upon beginningless greed, hatred and stupidity.
And born of body, mouth and mind,
I now repent and reform.

This verse of repentance not only allows us to repent of our offenses which have become obstructions, it also explains what caused us to create those offenses. Sincere Buddhists should always remember that whether it is the three offenses of killing, stealing, and sexual misconduct which we commit with our bodies; or the lying, frivolous talks, scolding, and backbiting committed in our speech; or the greed, hatred and stupidity in our mind, we must sincerely repent of them all. Otherwise, we will be sinking deeper and deeper in the sea of karmas as our offenses grow heavier.

The state of feeling of guilt presents when we have spoken or done something that cause suffering to others, even though they don't know. Buddhists should not bear in their mind such feeling. Instead, we should genuinely remorse. Good Buddhists should always remember that unwholesome speeches and deeds will surely bear their bad fruits. Thus, whenever we have done something wrong, we should honestly admit and correct our wrong-doings. Externalists believe that there exists a so-called "Redeemer" in this world, but Buddhism does not stress on atonement. According to Buddhism, each person must work out his own salvation. We can help others by thought, words, and deeds, but cannot bear another's results or take over consequences of another's errors or misdeeds. However, Buddhism stresses on compassion of Bodhisattvas which help other beings relieve sufferings and afflictions. According to Buddhism, regret can be either a wholesome or unwholesome or neutral mind. Regret is a mind which feels sorrow or remorse about past actions. Regret for negative past actions (non-virtuous) is a positive regret; however, regret for positive past actions (virtuous) is a negative regret. According to Buddhism,

sincere Buddhists should always repent misdeeds and mental hindrances means from beginningless kalpas in the past, we have created all measureless and boundless evil karma with our body, mouth and mind because of greed, hatred and ignorance. And due to the evil influence of the three poisons, our bodies engage in the karma of killing, stealing, and sexual misconduct. In our speech, we engage in lying, frivolous talks, scolding, backbiting, and so on. Now we bow before all Buddhas of ten directions that we completely purify these three karmas. Repent misdeeds and mental hindrances, the fourth of the ten conducts and vows of Universal Worthy Bodhisattva. Besides, the rules for repentance and confession is a regular confessional service for monks and nuns.

II. The Quintessence of the Buddha's Teachings on Repentance in the Dharmapada Sutra:

Buddhists should not commit offenses. On the contrary, we should create more merit and virtue to offset the offenses that we committed before. However, if we commit offenses, we should repent, for once repented, great offenses will be eradicated. What should devout Buddhists repent? We should tell all of our offenses in front of the fourfold assembly and vow not to repeat those offenses again. To be able to do this, Buddhas and Bodhisattvas will support and help us eradicate our karmas, for our offenses from before were all committed unintentionally. If we already vowed to repent and we still deliberately commit the same offense again, repentance will not help. Our act will become fixed karma and in the future we will definitely receive the retribution. Devout Buddhists should not think that if we create offenses, we can simply repent to eradicate these offenses, and so keep on creating more offenses while continuously vowing to repent. In the future, the offenses accumulated will be as high as Mount Meru. This way, there is no way we can avoid falling into hells. Some people seek the presence of the Buddha to rid one of sinful thoughts and passions. To hold repentance before the mind until the sign of Buddha's presence annihilates the sin. However, Zen practitioners should cultivate meditation and contemplation to prevent wrong thoughts and delusions that hinder the truth.

The Buddha taught: “The body is the origin of all sufferings, is the root of all tortures, punishments and karmic retributions in the three domains.” Because of ignorance and stupidity, sentient beings are only concerned with our bodies and have not the slightest care of other people’s bodies. We are only aware of our own sufferings, but completely oblivious of others’ pains and sufferings. We only know of our hopes for peace and happiness but unaware that others, too, have hope for peace and happiness. Moreover, because of ignorance and stupidity, we give rise to the mind of self and other, which gives rise to the perception of friends and strangers. Gradually over time, this perception sometimes develops into feuds and hatred among people, who become enemies for countless aeons (life after life, one reincarnation after reincarnation). There are three kinds of body karma: killing, stealing, and sexual misconducts. To repent the body karma, we should bow and prostrate our body to the Triple Jewels, and realize that our body is inherently impermanent, filled with sicknesses, constantly changing, and transforming. Thus, in the end, we cannot control and command it. We should never be so obsessed and overly concerned with our body and let it causes so many evil deeds. ***Thus, in the Dharmapada Sutra, Chapter III, Chapter on the Mind, the Buddha taught:*** In a short period of time, this body will lie on the ground, cast aside, without consciousness, even as a useless piece of dry log (Dharmapada 41). ***In Chapter X, Chapter on the Rod or Punishment, the Buddha taught:*** Neither walking bare footed, nor matted locks, nor dirt, nor fasting, nor lying on the bare ground, nor dust, nor squatting on the heels, can purify a mortal who has not overcome his doubts (141). He who strictly adorned, lived in peace, subdued all passions, controlled all senses, ceased to injure other beings, is indeed a holy Brahmin, an ascetic, a bhikshu (142). ***In Chapter XI, Chapter on Old Age, the Buddha taught:*** Let’s behold this body! Is it only a pile of bones, a mass of sores, a heap-up of diseases? Let’s think about it for a moment, nothing lasts, nothing persists! (147). This wornout body, a nest of diseases, perishable and subject to decay. This decomposed mass breaks to pieces, life indeed ends in death (148). Those bleaching bones are just like dried and empty gourds cast away in autumn. What pleasure is there in looking at them? (149). This body is only a stronghold made of bones, covered with flesh and blood in which stored

decay, death, pride and deceit (150). Even brilliantly ornamented royal chariots wear out, so does the body reach its old age and loses its health and strength. But the Dharma of the good never grows old. Thus do the Good say to the good (151). Those who have not led a religious life, who in youth have not acquired treasure, perish like old herons standing sad at a pond without fish (155). Those who have not led a religious life, who in youth have not acquired treasure, like a broken bow lying and shining after the past (156). *In Chapter XIII, Chapter on the World, the Buddha taught: Do not follow the evil law, do not live in heedlessness. Do not embrace false views, do not be a world-upholder (167).*

Also, according to the Buddha, the mouth is the gate and door to all hateful retaliations. The karmic retribution for speech-karma is the greatest. Speech-karma gives rise to four great karmic offenses: lying, insulting, gossiping, and speaking with a double-tongue maner. Because of these four unwholesome speeches, sentient beings accumulate infinite and endless offenses ranging from speaking artificially, sweetly, manipulatively to speaking untruthfully, words and actions contradicting one another, etc. Once the mind of hatred arises, not mention strangers, even one's parents, religious masters, etc., there is not an insult one will not speak. No malicious words will be spared, whether saying hateful words with intention of causing separation between two people, saying something happened when it didn't or when it didn't happen saying it did; thus, speaking irresponsibly and chaotically without the slightest consideration of what is being said. Sincere Buddhists should always repent the body-karma by using the "mouth of transgressions" of the past to change it into praises and glorification of the virtuous practices of the Buddhas. Use that speech often to speak of kindness, encouraging others to cultivate the Way and change for the better, i.e. sitting meditation, Buddha-Recitation, or chanting sutras, etc. Thereafter, for the remainder of this life, vow not to use one mouth and tongue to speak vulgarly, disrespectfully, and before the Triple Jewels, sincerely confess and willingly admit to all offenses without concealment. Thus, use the same mouth and tongue which has created countless offenses in the past to give birth to infinite merits, virtues, and wholesome karma at the present. *Also, in the Dharmapada Sutra, Chapter X, Chapter on the Rod or Punishment,*

the Buddha Taught: Do not speak harshly to anyone. Those who are spoken to will respond in the same manner. Angry speech nourishes trouble. You will receive blows in exchange for blows (133). If like a cracked gong, you silence yourself, you already have attained Nirvana. No vindictiveness (quarrels) will be found in you (134). *In Chapter XIII, Chapter on the World, the Buddha taught:* Those who have transgressed the One Vehicle Law (the law of truthfulness), who tell lie, who don't believe in the law of cause and effect, there is no evil that they will not do (176). *In Chapter XXII, Chapter on Woeful State, the Buddha taught:* The speaker of untruth goes down; also, he who denies what he has done, both sinned against truth. After death they go together to hells (306).”

Sincere Buddhists should always remember that the mind consciousness is the reason to give rise to infinite offenses of the other five consciousnesses, from Sight, Hearing, Scent, Taste, and Touch Consciousnesses. The mind consciousness is similar to an order passed down from the King to his magistrates and chancellors. Eyes take great pleasure in looking and observing unwholesome things, ears take great pleasure in listening to melodious sounds, nose takes great pleasure in smelling aromas and fragrance, tongue takes great pleasure in speaking vulgarly and irresponsibly as well as finding joy in tasting the various delicacies, foods, and wines, etc; body takes great pleasure in feeling various sensations of warmth, coolness, softness, velvet clothing. Karmic offenses arise from these five consciousnesses come from their master, the Mind; the mind consciousness is solely responsible for all their actions. In the end, this will result in continual drowning in the three evil paths, enduring infinite pains and sufferings in hells, hungry ghosts, and animals. The Buddha always taught his disciples: Guard one's mind much like guarding a castle; protect the mind similar to protecting the eye ball. Mind is an enemy capable of destroying and eliminating all of the virtues and merits one has worked so hard to accumulate during one's existence, or sometimes many lifetimes. *In the Dharmapada, Chapter I, Chapter on The Twin Verses, the Buddha taught:* Of all dharmas, mind is the forerunner, mind is chief. We are what we think, we have become what we thought (what we are today came from our thoughts of yesterday). If we speak or act with a deluded mind or evil thoughts, suffering or pain follows us, as

the wheel follows the hoof of the draught-ox (Dharmapada 1). Of all dharmas, mind is the forerunner, mind is chief. We are what we think, we have become what we thought. If we speak or act with a pure mind or thought, happiness and joy follow us, as our own shadow that never leaves (Dharmapada 2). *In Chapter V, Chapter on the Fools, the Buddha taught:* The deed is not well done of which a man must repent, and the reward of which he receives, weeping, with tearful face; one reaps the fruit thereof (Dhammapada 67). The deed is well done when, after having done it, one repents not, and when, with joy and pleasure, one reaps the fruit thereof (Dhammapada 68). As long as the evil deed done does not bear fruit, the fool thinks it is as sweet as honey; but when it ripens, then he comes to grief (Dhammapada 69). *In Chapter VII, Chapter on the Worthy, the Buddha taught:* Those Arhats whose mind is calm, whose speech and deed are calm. They have also obtained right knowing, they have thus become quiet men (Dhammapada 96). *In Chapter IX, Chapter on Evil, the Buddha taught:* Let's hasten up to do good. Let's restrain our minds from evil thoughts, for the minds of those who are slow in doing good actions delight in evil (Dhammapada 116). If a person commits evil, let him not do it again and again; he should not rejoice therein, sorrow is the outcome of evil (Dhammapada 117). If a person does a meritorious deed, he should do it habitually, he should find pleasures therein, happiness is the outcome of merit (Dhammapada 118). Even an evil-doer sees good as long as evil deed has not yet ripened; but when his evil deed has ripened, then he sees the evil results (Dhammapada 119). Even a good person sees evil as long as his good deed has not yet ripened; but when his good deed has ripened, then he sees the good results (Dhammapada 120). Do not disregard (underestimate) small evil, saying, "it will not matter to me." By the falling of drop by drop, a water-jar is filled; likewise, the fool becomes full of evil, even if he gathers it little by little (Dhammapada 121). Do not disregard small good, saying, "it will not matter to me." Even by the falling of drop by drop, a water-jar is filled; likewise, the wise man, gathers his merit little by little (Dhammapada 122). *In Chapter XX, Chapter on the Path, the Buddha taught:* All conditioned things are without a real self. One who perceives this with wisdom, ceases grief and achieves liberation. This is the path of purity." (Dharmapada 279). *In Chapter XXII, Chapter on*

Woeful State, the Buddha taught: An evil deed is better not done, a misdeed will bring future suffering. A good deed is better done now, for after doing it one does not grieve (Dhammapada 314). To repent the mind-karma, sincere Buddhists should think that the three karmas of Greed, Hatred, and Ignorance of the mind are the roots and foundations of infinite karmic transgressions. The mind-karma is the web of ignorance which masks our wisdom and is the affliction and worry that cover our true nature. It should be feared and needs be avoided.

Sincere Buddhists should use their heart and mind to sincerely confess and repent, be remorseful, and vow never again to commit such offenses. From infinite eons, because we have been drowning deeply in the concept of "Self," ignorance has ruled and governed us. Thus, our body, speech, and mind have created infinite karmas and even great transgressions, such as being ungrateful and disloyal to our fathers, mothers, the Triple Jewels, etc, were not spared. Now that we are awakened, it is necessary to feel ashamed and be remorseful by using the same three karmas of body, speech, and mind to repent sincerely. Maitreya Bodhisattva, even as a "One-Birth Maha-Bodhisattva," six times daily he still performs the repentance ceremony praying to eliminate binding ignorance quickly. As a Maha-Bodhisattva, his 'binding ignorance' is infinitesimal, yet He still repents to eliminate them. Sincere Buddhists should develop vow to feel ashamed and be remorseful by using the same three karmas of body, speech, and mind to repent sincerely, to make the Triple Jewels glorious, help and rescue sentient beings, in order to compensate and atone for past transgressions and repay the four-gratefals including the Triple Jewels, parents, teachers of both life and religion, and all sentient beings. Body karma openly confesses all transgressions, vow not to kill or prohibiting taking of life, not to steal or prohibiting stealing, not to commit adultery or prohibiting committing adultery, and pray for them to disappear, and then use that body to practice wholesome actions, such as alms givings, offerings, etc. Speech karma openly confess all transgressions, vow not to lie, not to exaggerate, not to abuse (curse), not to have ambiguous talk, not to insult, not to exaggerate, not to speak with a double-tongue and pray for them to disappear, and then use that speech to practice Buddha Recitation,

chant sutras, speak wholesomely, etc. Mind Karma must be genuine, remorseful, vow not to be covetous, not to be malicious, not to be unbelief, not to be greedy, not to be hatred, not to be ignorant, vowing not to revert back to the old ways. When making confession, we should vow:

“I confess all my unwholesome deeds.
 The ten non-virtues and the five heinous crimes.
 Committed to date from time without beginning.
 Through my mind overwhelmed by ignorance.”

In short, we try to confess our negative actions committed from time without beginning. When we first took birth, given the countless number of bodies into which we have been born. According to Buddhism point of view, death is not an end but a means leading to another rebirth. The conscious mind only migrates from life to life. The starting point of such a process is impossible to retrace. However, our existence in samsara is not naturally infinite. It is possible to put an end to it. The only way to do is by realizing selflessness. As seed has no beginning but it is not naturally infinite, if we burn the seed we can destroy its potential to grow. That is the end of it. It is extremely difficult for us to remember the negative conduct of all our past lives, but we can think of negative deeds we have committed since such a time we can remember. When making confession, sincere Buddhists should always think about the non-virtuous deeds of countless past lives even though we cannot identify them. Confession is not a simple thing of narrating our negative deeds with no serious thought of repentance. The skillful way of making confessions is to do it with a real feeling of remorse. Therefore, it becomes necessary to recollect our misdeeds so that one can think about them and feel sorry about them. This will lead you to expiate your crime. The innate nature of our mind is clear light. It is the very personification of perfection; however, this clear light is temporarily obscured. It is contaminated; beclouded by our own afflictive emotions. That is why we say in our confession that through our mind overwhelmed by ignorance we have committed since time without beginning unwholesome deeds. Due to our deluded mind, even in this present life, we are constantly operating with negative actions. We do not have much freedom from afflictive emotions. We are enslaved by them. We are prisoners of our own

devices. For example, when anger rises in us, we become completely under the control of this afflictive emotion. It makes us think and act in ways we do not want to. If we step back and look in a mirror when we become angry, we will see what anger has done to us. We will see anger's power to destroy us and others around us. We might wonder if it is indeed possible to expiate a non-virtuous deed such as one of these five heinous crimes. According to "Prasanghika Madhyamika," any kind of negative deed can be expiated. This is a property of negativities. If we do not leave them unattended until they are ripen, we can purify them. Non-virtuous deeds are negative by nature but have the quality of being purified. There are people who believe that they can get away with whatever negative action they commit. They are those who do not believe in the law of cause and effect. We have no comment on these people. Sincere Buddhists should always remember that according to the law of cause and effect, the consequences of any kind of act one commits, virtuous or non-virtuous, must be faced by that same person. In other words, each person is responsible for his own actions. *The Buddha did show us that the fragrance of Repentance always widely spreads in the Garden of Flowers of Dharmapada. Thus, in the Dharmapada Sutra, Chapter I, Chapter on The Twin Verses, the Buddha taught:* The evil-doer grieves in this world and in the next; he grieves in both. He grieves and suffers when he perceives the evil of his own deeds (Dharmapada 15). *In Chapter V, Chapter on the Fools, the Buddha taught:* The deed is not well done of which a man must repent, and the reward of which he receives, weeping, with tearful face; one reaps the fruit thereof (Dharmapada 67). The deed is well done when, after having done it, one repents not, and when, with joy and pleasure, one reaps the fruit thereof (Dharmapada 68). *In Chapter X, Chapter on the Rod or Punishment, the Buddha taught:* Rarely found in this world anyone who restrained by modesty, avoids reproach, as a well-trained horse avoids the whip (Dharmapada 143). Like a well-trained horse, touch by the whip, even so be strenuous and zealous. By faith, by virtue, by effort, by concentration, by investigation of the Truth, by being endowed with knowledge and conduct, and being mindful, get rid of this great suffering (Dharmapada 144).

Chapter Forty-Five

The Quintessence of the Buddha's Teachings on the Visuddhi-Marga in the Dharmapada Sutra

I. Overview and Meanings of Visuddhi-Marga in Buddhist Point of View:

The Path of Purification (Visuddhi-Marga) or Path of purity. This is also the name of the most famous and important postcanonical work of the Theravada. It was composed by Buddhaghosha in the 5th century. It consists of twenty-three chapters, outlining the Buddhist path according to the system of the Mahavihara-nikaya. It divided into three parts with 23 chapters: 1) Division I from chapter 1 to 2 deal with moral discipline (sila). 2) Division II from chapter 3 to 13 deal with meditation or concentration (samadhi). This division describes in detail the meditation methods and objects of meditation to make development of concentration possible and fruitful. 3) Division III from chapter 14 to 23 deal with wisdom (prajna). This section presents the fundamental elements of the Buddhist teaching such as the four noble truths and the eightfold noble path, etc. According to Buddhism, our mind behaves like a monkey, restless and always jumping; it is therefore called a 'monkey-mind'. These are reasons why we must have purification. To give balance to our lives it is necessary to sit quietly, to learn to accept and experience rather than to look outward for forms, we look within in order to understand ourselves better. Through cultivation we try to keep that monkey-mind still, to keep it calm, quiet and pure. When our mind is still, we will realize that the Buddha is inside us, that the whole universe is inside us and that our true nature is one with the Buddha nature. So the most important task is to keep our minds quiet, a task which may be simple to understand but is not simple to practice at all. Yet practice is all important; knowing by itself has no value at all if we do not put our knowledge into practice. In fact, the Path of Purification or Path considerably helps practitioners in the purification of the body and mind on the path of cultivation. Through the purification of morality and behavior, zen practitioners always live peacefully and tolerantly

with people, not necessarily retreat in deep jungle to be away from people. In fact, while living in the community, we have chances and conditions to improve our morality. Therefore, a zen beginner must be able to live together with everyone before turning into solitude life for deep meditation. That is to say, beside practicing meditation, we use the rest of our time to live nicely and kindly to people.

II. The Quintessence of the Buddha's Teachings on the Visuddhi-Marga in the Dharmapada Sutra:

The Buddha did show us that the fragrance of the Visuddhi-Marga always widely spreads all over the Garden of Flowers of Dharmapada. Thus, in the Dharmapada Sutra, Chapter I, Chapter on The Twin Verses, the Buddha taught: Of all dharmas, mind is the forerunner, mind is chief. We are what we think, we have become what we thought. If we speak or act with a pure mind or thought, happiness and joy follow us, as our own shadow that never leaves (2). Even if a man recites few sutras, but acts in accordance with the teaching, overcoming all lust, hatred and ignorance, with true knowledge and serene mind, clinging to nothing here and hereafter, he shares the fruits of a monastic life (20). *In Chapter VI, Chapter on the Wise, the Buddha taught:* Those who drink the Dharma, live in happiness with a pacified mind; the wise man ever rejoices in the Dharma expounded by the sages (79). *In Chapter IX, Chapter on Evil, the Buddha taught:* Whoever harms a harmless person who is pure and guiltless, the evil falls back upon that fool, like dust thrown against the wind (125). *In Chapter X, Chapter on the Rod or Punishment, the Buddha taught:* Neither walking bare footed, nor matted locks, nor dirt, nor fasting, nor lying on the bare ground, nor dust, nor squatting on the heels, can purify a mortal who has not overcome his doubts (141). *In Chapter XII, Chapter on the Self, the Buddha taught:* By oneself the evil is done, by oneself one is defiled or purified. Purity or impurity depend on oneself. No one can purify another (165). *In Chapter XVII, Chapter on Anger, the Buddha taught:* Those sages who do no harm living beings, who always control their bodies, go to the deathless place where there is no more sorrow (225). Examining day by day, the wise praise him who is of flawless life, intelligent, endowed with knowledge and virtue (229). *In Chapter XX, Chapter on the Path, the Buddha taught:* All

conditioned, or created things are transient. One who perceives this with wisdom, ceases grief and achieves liberation. This is the path to purity (277). All conditioned things are suffering. One who perceives this with wisdom, ceases grief and achieves liberation. This is the path of purity (278). All conditioned things are without a real self. One who perceives this with wisdom, ceases grief and achieves liberation. This is the path of purity (279). Here I shall live in the rainy season, here in the winter and the summer. These are the words of the fool. He fails to realize the danger (of his final destination) (286). Death descends and carries away that man of drowsy mind greedy for children and cattle, just like flood sweeps away a sleeping village (287). Nothing can be saved, nor sons, nor a father, nor even relatives; there is no help from kinsmen can save a man from death (288). Realizing this fact, a wise man quickly clears the way that leads to Nirvana (289). *In Chapter XXV, Chapter on the Bhikshu, the Buddha taught: That Bhikshu who dwells in the Dharma (makes the Dharma his own garden); who delights in the Dharma; who meditates on the Dharma, will never fall away from the pure path (364).*

Chapter Forty-Six

The Quintessence of the Buddha's Teachings On Meditation in the Dharmapada Sutra

I. Overview and Meanings of Meditation in Buddhist Point of View:

When talking about Buddhist meditation, we cannot skip talking about the days just before the Buddha's enlightenment more than twenty-six centuries ago. One day, after taking a bath in the Nairanjana River, Prince Siddhartha went up straight to the river bank, sat under the Bodhi Tree and made a vow to himself: "Even if my blood dries up and my muscles shrink leaving me with bones and skin only, I will not leave this seat until I finally and absolutely achieve the goal of finding for myself and all mankind a way of deliverance from the suffering of the turning round life and death." Then Prince Siddhartha firmly sat there until he had attained enlightenment. From that time on, Prince Siddhartha concentrated his will and aroused his mind to ward off the disturbances coming from nature and to cast away the memory of the illusory joys of the past. He completely detached himself from all worldly thoughts and devoted his whole mind to the search for the ultimate truth. In his searching and reflection he asked himself: "How does all suffering arise? How can one detach himself from suffering?" During that period of time, a lot of phantoms always tried to distract Prince Siddhartha's mind, enticing him to linger on the pleasures of the past and even arousing his desire to return to the royal palace to enjoy the sensual life of his former days. But, then his resolute vow reminded him to resist these temptations with firm mental efforts. Finally, he succeeded in completely dispersing all the illusory thoughts that were disturbing him. His mind became calm and tranquil like pond water on a breezeless day. He was in deep samadhi. In this tranquility of samadhi, he tried to find the source of his own life, and acquired the power of being aware of all his previous lives. Through further insight, he also acquired the divine vision, the power to see all things and know the future rebirths of all beings. He thus came to realize that the

unceasing cycle of death and rebirth of all beings is solely a manifestation of one's karma; that is one's thoughts and deeds. Some people could be born to a better life than they presently enjoyed, encountering all sorts of happiness because they had done good deeds. Some, on the other hand, could be born to a condition worse than their present ones and suffer very much because they had done bad deeds. Finally, he observed that the ultimate cause of the turning round of birth and death in the vast sea of worldly suffering, that all sentient beings are involved in is ignorance and the attachment to transient and illusory pleasures. And for those who are unwilling to remain in the cycle of death and rebirth, there is only one way to escape; that is , by the complete destruction or elimination of all lustful desires. Then, Prince Siddhartha acquired the extinction of outflows. At this time, he knew that he had delivered himself from all passions and delusions, that he had discovered the cause of and the method of elimination of all suffering. He attained Great Enlightenment. Prince Siddhartha became the Buddha from that very moment. Till today, the fragrance of meditation of those early days, at the time of the Buddha, still remains boldly in most Buddhist scriptures.

As mentioned above, through almost all Buddhist scriptures, we can see the Zen fragrance is wafting everywhere. In fact, almost 26 centuries ago, after experiencing a variety of methods of cultivation without success, the Buddha decided to test the truth by self purification of his own mind. He sat cross-legged for 49 days and nights under the bodhi-tree and reached the highest meditative attainments which are now known as enlightenment and deliverance. He gradually entered the first, second, and third Jhanas. So, Zen originated from the very day of the Buddha and Buddhist meditation forms the very heart and core of the Buddha's teaching. Zen in China and other Eastern Asian countries formed after Bodhidharma went to China and nowadays Zen becomes so popular that not only Buddhists practise it, but even people from all countries including Christians and Muslims have been trying to practise Zen in their daily activities to improve their life. However, meditation in Buddhism does not stop at seeking to improve life, but it also helps mankind attain enlightenment through the spontaneous understanding of the nature of reality, which it believes cannot be communicated through rational thought, but rather found in a

simple brush stroke or a hearty laugh. Nowadays, Buddhist Zen has spread to the Western World and has been becoming so widely known that almost everyone knows about Zen. Zen leads the mind away from the mind until the spark of direct insight appears in a simple brush stroke. Meditation is not a practice of today or yesterday. From time immemorial people have been practicing meditation in diverse ways. There never was, and never will be, any mental development or mental purity without meditation. Meditation was the means by which Siddhartha Gotama, the Buddha, gained supreme enlightenment. Meditation is not only for Indian, not for the country of India, or not only for the Buddha's time, but for all mankind, for all times and all places in the world. The boundaries of race and religion, the frontiers of time and space, are irrelevant to the practice of meditation.

Zen fragrance has the ability to help us gain a state of mental purity where disturbing passions and impulses are subdued and calmed down so that the mind becomes concentrated and collected and enters into a state of clear consciousness and mindfulness. We should always have Zen fragrance just similar to the case of Zen that should be applied to the daily affairs of life, and its results obtained here and now, in this very life. It is not separated from the daily activities. It is part and parcel of our life. In Zen, we are living a Zen life whenever we are wholly in the present without our usual fears, hopes and distractions. With mindfulness we can find Zen in all activities of our daily life. Zen cannot be found by uncovering an absolute truth hidden to outsiders, but by adopting an attitude to life that is disciplined. People seek enlightenment by striving; however, most of us forget that to become enlightened we must give up all striving. This is extremely difficult for all of us because in our daily life we always strive to achieve things.

Once we can smell the Zen fragrance, we are able to live with our precious presence and forget about yesterdays and tomorrows for yesterdays have gone and tomorrows do not arrive yet. In Zen, we should have everyday enlightenment with nothing special. Everything is just ordinary. Business as usual, but handling business with mindfulness. To start your day, brush your teeth, wash your face, relieve your bowels, take a shower, put on your clothes, eat your food and go to work, etc. Whenever you're tired, go and lie down; whenever

you feel hungry, go and find something to eat; whenever you do not feel like to talk, don't talk; whenever you feel like to talk, then talk. Let circumstances come and go by themselves, do not try to change them for you can't anyway. Zen teaches us to cut off all discriminating thoughts and to understand that the truth of the universe is ultimately our own true self. All of us should meditate very deeply on this, for this thing is what we call the 'self'? When we understand what it is, we will have automatically returned to an intuitive oneness with nature and will see that nature is us and we are nature, and that nature is the Buddha, who is preaching to us at every moment. We all hope that all of us will be able to hear what nature is saying to us, so that we can return to the peaceful realm that we once separated.

In this world, ordinary people can only enjoy the smell of ordinary flowers; while true Buddhist cultivators can enjoy both the smell of ordinary flowers and the smell of liberation from Zen fragrance. This details in this essay is extracted directly from the set of books titled *Zen in Buddhism and Precious Dialogues in Zen Forests* of this author, which is only designed to help practitioners to be able to smell the Zen fragrance in Buddhist scriptures, especially lay people, so we can enjoy it in this very life. Hoping that we can smell Zen fragrance in our daily activities so that we can enjoy and be able to live our very moment so that we don't lose touch with ourselves, so that we are able to accept the truth of this moment of our own life, and also learn from it then move on in our real life. Hoping this little contribution will help Buddhists in different levels to understand on how to achieve and lead a life of peace and happiness.

II. The Quintessence of the Buddha's Teachings on Meditation in the Dharmapada Sutra:

On Meditation: In Buddhist teachings, Dhyana is considered meditating. Meditation in the visible or known is called Dhyana. Dhyana is Meditation (*Zen*), probably a transliteration. Meditation is an element of Concentration; however, the two words (dhyana and samadhi) are loosely used. Ch'an-na is a Chinese version from the Sanskrit word "Dhyana," which refers to collectedness of mind or meditative absorption in which all dualistic distinctions disappear. The

fifth paramita (to practice dhyana to obtain real wisdom or prajna). In dhyana all dualistic distinctions like subject, object, true, false are eliminated. Ch'an is a Chinese most equivalent word to the Sanskrit word "Dhyana," which means meditation. To enter into meditation. A school that developed in East Asia, which emphasized meditation aimed at a non-conceptual, direct understanding of reality. Its name is believed to derive from the Sanskrit term "Dhyana." Dhyana is a general term for meditation or a state of quietude or equanimity gained through relaxation. To meditate, to calm down, and to eliminate attachments, the aversions, anger, jealousy and the ignorance that are in our heart so that we can achieve a transcendental wisdom which leads to enlightenment. It traces itself back to the Indian monk named Bodhidharma, who according to tradition travelled to China in the early sixth century. He is considered to be the twenty-eighth Indian and the first Chinese patriarch of the Zen tradition. The school's primary emphasis on meditation, and some schools make use of enigmatic riddles called "kung-an," which are designed to defeat conceptual thinking and aid in direct realization of truth. When looking into the origins of Zen, we find that the real founder of Zen is none other than the Buddha himself. Through the practice of inward meditation the Buddha attained Supreme Enlightenment and thereby became the Awakened One, the Lord of Wisdom and Compassion. In Buddhism, there are many methods of cultivation, and meditation is one of the major and most important methods in Buddhism. According to the Buddhist History, our Honorable Gautama Buddha reached the Ultimate Spiritual Perfection after many days of meditation under the Bodhi Tree. The Buddha taught more than 25 centuries ago that by practicing Zen we seek to turn within and discover our true nature. We do not look above, we do not look below, we do not look to the east or west or north or south; we look into ourselves, for within ourselves and there alone is the center upon which the whole universe turns. To this day, we, Buddhist followers still worship Him in a position of deep meditation. Zen is traced to a teaching the Buddha gave by silently holding a golden lotus. The general audience was perplexed, but the disciple Mahakasyapa understood the significance and smiled subtly. The implication of this is that the essence of the Dharma is beyond

words. In Zen, that essence is transmitted from teacher to disciple in sudden moments, breakthroughs of understanding.

The Buddha did show us that the Fragrance of Dharmapada always widely spreads all over and mingles with the fragrance of the Meditation. Thus, on Meditation, in the Dharmapada Sutra. Thus, in the Dharmapada Sutra, Chapter XX, Chapter on the Path, the Buddha taught: From meditation arises wisdom. Lack of meditation wisdom is gone. One who knows this twofold road of gain and loss, will conduct himself to increase his wisdom (Dharmapada 282). *In Chapter XXV, Chapter on the Bhikshu, the Buddha taught:* He who controls his hands and legs; he who controls his speech; and in the highest, he who delights in meditation; he who is alone, serene and contented with himself. He is truly called a Bhikshu (Dharmapada 362). Meditate monk! Meditate! Be not heedless. Do not let your mind whirl on sensual pleasures. Don't wait until you swallow a red-hot iron ball, then cry, "This is sorrow!" (Dharmapada 371). *In Chapter XXVI, Chapter on the Brahmana, the Buddha taught:* He who is meditative, stainless and secluded; he who has done his duty and is free from afflictions; he who has attained the highest goal, I call him a Brahmana (Dharmapada 386).

On the Diligent Meditation: In cultivation, efforts mean all efforts must be for enlightenment. In the Eightfold Noble Path, it is called the right effort means to do our best to become a better person. Examples of this are to work hard at school and to drop bad habits such as laziness, quick temper, smoking and drugs. At home, try to be a good husband, wife, son, daughter, etc. "Correct effort" refers to an attitude of properly orienting the mind toward the desired goal of liberation from cyclic existence and steadily applying oneself to practices that are concordant with it. Right effort means we must be always hard-working, helpful to others and ourselves. Do not kill, cheat, or lead a wanton, gamble life. On the contrary, always try to perform good deeds for having good karma. Correct (Right or Perfect) Zeal or Effort or Energy also means to try to avoid the arising of evil, demeritorious things have not yet arisen. Try to overcome the evil, demeritorious things that have already arisen. At the same time, try to produce meritorious things that have not yet arisen and try to maintain the meritorious things that have already arisen and not let them disappear,

but to bring them to growth, to maturity and to the full perfection of development. Right effort also means cultivation of what is karmically wholesome and avoidance of what is karmically unwholesome. In short, right effort means to be vigilant and check all unhealthy thoughts, and to cultivate, promote and maintain wholesome and pure thoughts arising in a man's mind that does not cause sufferings and afflictions for people and for self; on the contrary, it would bring us and other people peace, mindfulness and happiness. Right effort is one of the three trainings in meditation (two other trainings are Right Mindfulness and Right Concentration). Right effort means cultivating a confident attitude toward our undertakings, taking up and pursuing our task with energy and a will to carry them through to the end. In Buddhism, right effort means cultivating a confident attitude of mind, being attentive and aware. To progress on the path, we need to put our energy into Dharma practice. With enthusiastic effort, we can purify negative actions already done to prevent doing new ones in the future. In addition, effort also is necessary to maintain the virtuous states we've already generated, as well as to induce new ones in the future.

The Buddha did show us that the Fragrance of Dharmapada always widely spreads all over and mingles with the fragrance of the Meditation. Thus, on the Diligent Meditation, in the Dharmapada Sutra, Chapter II, Chapter on Heedlessness, the Buddha taught: Owing to perseverance and constant meditation, the wise men always realize the bond-free and strong powers to attain the highest happiness, the supreme Nirvana (Dharmapada 23). *In Chapter VIII, Chapter on Thousand, the Buddha taught:* To live a hundred years, immoral and uncontrolled, is no better than a single-day life of being moral and meditative (Dharmapada 110). To live a hundred years without wisdom and control, is no better than a single-day life of being wise and meditative (Dharmapada 111). To live a hundred years, idle and inactive, is no better than a single-day life of intense effort (Dharmapada 112). *In Chapter XIV, Chapter on the Buddha, the Buddha taught:* Not to slander, not to harm, but to restrain oneself in accordance with the fundamental moral codes, to be moderate in eating, to dwell in secluded abode, to meditate on higher thoughts, this is the teaching of the Buddhas (Dharmapada 185). *In Chapter XXI, Chapter on Miscellaneous, the Buddha taught:* The disciples of Gotama

are always awakened. Those who always contemplate delight in meditation by day and night (Dharmapada 301). He who sits alone, sleeps alone, walks and stands alone, unwearied; he controls himself, will find joy in the forest (Dharmapada 305). *In Chapter XXV, Chapter on the Bhikshu, the Buddha taught:* Let's not despise what one has received; nor should one envy the gain of others. A monk who envies the gain of others, does not attain the tranquility of meditation (Dharmapada 365).

On Meditation and Prajna: Wisdom is the knowledge of things and realization of truth. Wisdom is arosen from perception or knowing. Wisdom is based on right understanding and right thought. In Buddhism, wisdom is the highest virtue of all. According to Buddhism, precepts are rules which keep us from committing offenses. When we are able to refrain from committing offenses, our mind is pure to cultivate meditation in the next step to achieve the power of concentration. In ohter words, wisdom is the result of cultivation of precepts and meditation. It is usual to translate the Sanskrit term "Prajna" (pali-Panna) by "wisdom," and that is not positively inaccurate. When we are dealing with the Buddhist tradition, however, we must always bear in mind that the Wisdom is taken in a special sense that is truly unique in the history of human thought. "Wisdom" is understood by Buddhists as the methodical contemplation of 'Dharmas.' This is clearly shown by Buddhaghosa's formal and academic definition of the term: "Wisdom has the characteristic of penetrating into dharmas as they are themselves. It has the function of destroying the darkness of delusion which covers the own-being of dharmas. It has the mmanifestation of not being deluded. Because of the statement: 'He who is concentrated knows, sees what really is,' concentration is its direct and proximate cause." In summary, in Buddhism, wisdom is of the highest importance; for purification comes through wisdom, through understanding; and wisdom in Buddhism is the key to enlightenment and final liberation. But the Buddha never praised mere intellect. According to him, knowledge should go hand in hand with purity of heart, with moral excellence (vijja-caranasampanna-p). Wisdom gained by understanding and development of the qualities of mind and heart is wisdom par excellence (bhavanamaya panna-p). It is saving knowledge, and not

mere speculation, logic or specious reasoning. Thus, it is clear that Buddhism is neither mere love of, nor inducing the search after wisdom, nor devotion, though they have their significance and bearing on mankind, but an encouragement of a practical application of the teaching that leads the follower to dispassion, enlightenment and final deliverance.

The Buddha did show us that the Fragrance of Dharmapada always widely spreads all over and mingles with the fragrance of the Meditation. Thus, on Meditation and Prajna, in the Dharmapada Sutra, Chapter XXV, Chapter on the Bhikshu, the Buddha taught: There is no concentration in one who lacks wisdom, nor is there wisdom in him who lacks concentration. He who has both concentration and wisdom is near Nirvana (Dharmapada 372). A monk who has retired to a lonely place, who has calmed his mind, who perceives the doctrine clearly, experiences a joy transcending that of men (Dharmapada 373). The Bhikshu, though still young, ceaselessly devotes himself to the Buddha's Teaching, illumines this world like the moon escaped from a cloud (Dharmapada 382). *In Chapter XXVI, Chapter on the Brahmana, the Buddha taught:* He who is meditative, stainless and secluded; he who has done his duty and is free from afflictions; he who has attained the highest goal, I call him a Brahmana (Dharmapada 386). The sun shines in the day; at night shines the moon; the armor shines the warrior king; the Brahman is bright in his meditation. But the Buddha shines in glory ceaselessly day and night (Dharmapada 387). *In Chapter V, Chapter on the Fools, on Meditation and Prajna, the Buddha continued to teach:* Long is the night to the wakeful; long is the road to him who is tired; long is samsara to the foolish who do not know true Law (Dharmapada 60). If a traveler does not meet a companion who is better or at least equal, let him firmly pursue his solitary career, rather than being in fellowship with the foolish (Dharmapada 61). These are my sons; this is my wealth; with such thought a fool is tormented. Verily, he is not even the owner of himself. Whence sons? Whence wealth? (Dharmapada 62). A foolish man who knows that he is a fool, for that very reason a wise man; the fool who think himself wise, he is indeed a real fool (Dharmapada 63). If a fool associates with a wise man even all his life, he will understand the Dharma as little as a spoon tastes the flavour of soup (Dharmapada

64). An intelligent person associates with a wise man, even for a moment, he will quickly understand the Dharma, as the tongue tastes the flavour of soup (Dharmapada 65). The knowledge and fame that the fool gains, so far from benefiting; they destroy his bright lot and cleave his head (Dharmapada 72). *In Chapter XIII, Chapter on the World, the Buddha taught:* Swans can only fly in the sky, man who has supernatural powers can only go through air by their psychic powers. The wise rise beyond the world when they have conquered all kinds of Mara (Dharmapada 175). This mutual dependence of meditation and wisdom is what distinguished Buddhism from the rest of the Indian teachings at the time of the Buddha. In Buddhism, meditation must issue in wisdom, must develop into seeing the world as it really is; for there is no Buddhism in meditation merely as such. And this was the reason why the Buddha got dissatisfied with the teaching of his teachers; it, to use the Buddha's own words, "did not lead to perfect insight, to supreme awakening, to Nirvana." To be abiding in the serenity of nothingness was enjoyable enough, but it was falling into a deep slumber, and the Buddha had no desire to sleep away his earthly life in a daydream. There must be a seeing into the life and soul of things. To him "Prajna" (wisdom) was the most essential part of his doctrine, and it had to grow out of dhyana, and the dhyana that did not terminate in "Prajna" was not at all Buddhistic. The boat was to be emptied indeed, but staying in an "empty house" and doing nothing is blankness and annihilation; an eye must open and see the truth fully and clearly, the truth that liberates life from its many bondages, and encumbrances.

On Contemplation: Bhavana is a Sanskrit term which means "Cultivation," "Meditation," or "Mind development." Self development by any means, but especially by the method of mind-control, concentration and meditation. A term that is widely applied to meditative practice in Buddhism. Bhavana has two phases. The first phase is samatha, or the development of tranquility, which is the prerequisite for attaining clear seeing; and the second phase is vipashyana, or the period of clear seeing. In general, it can be said to involve familiarization of the mind with an object of observation (alambana), and in meditation treatises it is commonly divided into two main types: 1) Stabilizing meditation (samatha), in which a meditator

cultivates the ability to focus on the object of observation without losing the right concentration; and 2) Analytical meditation (vipasyana), in which one analyzes the object in order to determine its final mode of subsistence. Contemplation can fundamentally be defined as the concentration of the mind on a certain subject, aiming at realizing a tranquil body, and an undisturbed mind as a way to perform right mindfulness. Contemplation is not a simple matter. In the world today, based on mechanical and technological advances, our life is totally disturbed by those daily activities that are very tiresome and distressing for mastering; thus, the body is already difficult and if we want to master the mind, it is even more difficult. Contemplation is the daily practice of Buddhist adepts for training the body and mind in order to develop a balance between Matter and Mind, between man and the universe. We, Zen practitioners, should contemplate our own presence in thought after thought, not to contemplate others' presence. We should contemplate that we are cultivating, not indulging in idle thoughts with scattered mind. Contemplation on love to dispel anger. Contemplation on appreciation and rejoicing in the good qualities of others can dispel the problem of jealousy. Contemplation on impermanence and death awareness can reduce covetousness. Contemplation on the impurity can help reduce attachment. Contemplation on non-ego (non-self) and emptiness can help eliminate (eradicate) completely all negative thoughts.

The Buddha did show us that the Fragrance of Dharmapada always widely spreads all over and mingles with the fragrance of the Meditation. Thus, on Contemplation, in the Dharmapada Sutra, Chapter XXI, Chapter on Miscellaneous, the Buddha taught: The disciples of Gotama are always well awake. Those who always contemplate the Enlightened One by day and night (Dharmapada 296). The disciples of Gotama are always well awake. Those who always contemplate the Dharma by day and night (Dharmapada 297). The disciples of Gotama are always awake. Those who always contemplate the Sangha by day and night (Dharmapada 298). The disciples of Gotama are always awake. Those who always contemplate the body by day and night (Dharmapada 299). The disciples of Gotama are always awakened. Those who always contemplate delight in harmlessness or compassion by day and night (Dharmapada 300). The disciples of

Gotama are always awoken. Those who always contemplate delight in meditation by day and night (Dharmapada 301). *In Chapter XXV, Chapter on the Bhikshu, the Buddha taught:* There is no concentration in one who lacks wisdom, nor is there wisdom in him who lacks concentration. He who has both concentration and wisdom is near Nirvana (Dharmapada 372). Besides, Zen practitioners should always remember that viewing things "as they are" is, so to speak, the intellectual or noetic aspect of Enlightenment, though not in the sense of discursive understanding. However, Enlightenment is the realization thus attained is something more than simply seeing into the truth. If Enlightenment were just this seeing or having insight, it would not be so spiritually enlightening as to bring about a complete riddance of evil passions and the sense of perfect freedom. Intuitions could not go so penetratingly into the source of life and set all doubts at rest and sever all bonds of attachment unless one's consciousness were thoroughly prepared to take in the All in its wholeness as well as its suchness. Our senses and ordinary consciousness are only too apt to be disturbed and to turn away from the realization of truth. Mental discipline thus becomes indispensable. Zen practitioners should always remember that the Buddha had this discipline under his two Samkhya masters and that even after his Enlightenment he made it a rule for his disciples to train themselves in the dhyana exercises. He himself retired into solitude whenever he had the opportunities for it. This was not of course merely indulging in contemplation or in making the world reflect in the mirror of consciousness. It was a kind of spiritual training even for himself and even after Enlightenment. In this respect, the Buddha was simply following the practice of all other Indian sages and philosophers. This, however, was not all with him; he saw some deeper meaning in the discipline which was to awaken the highest spiritual sense for comprehending the Dharma. Indeed, without this ultimate awakening, dhyana, however, exalting, was of no import to the perfection of Buddhist life. So, we have in the Dharmapada 372: "There is no concentration in one who lacks wisdom, nor is there wisdom in him who lacks concentration. He who has both concentration and wisdom is near Nirvana."

Chapter Forty-Seven

The Quintessence of the Buddha's Teachings On the Good & the Evil in the Dharmapada Sutra

I. Overview and Meanings of the Good & the Evil in Buddhist Point of View:

According to Buddhist teachings, "Kusala" means volitional action that is done in accordance with the Aryan Eightfold Noble Path. So, Kusala is not only in accordance with the right action, but it is also always in accordance with the right view, right understanding, right speech, right livelihood, right energy, right concentration and right samadhi. According to the Dharmapada Sutra, verse 183, the Buddha taught: Not to do evil, to do good, to purify one's mind, this is the teaching of the Buddhas." Kusala karmas or good deeds will help a person control a lot of troubles arising from his mind. Inversely, if a person does evil deeds, he will receive bad results in this life and the next existence which are suffering. Thus, wholesome deeds clean our mind and give happiness to oneself and others. Devout Buddhists should always remember that meditation and Buddha recitation are simply processes of refraining from killing, stealing, lustful conduct, lying, and using intoxicants. Therefore, when we meditate, we keep the five basic precepts, do we not? Besides, practicing meditation and Buddha Recitation are nothing less than putting into practice the ten good deeds. Thus, do not waste our time to think about useless idle thoughts, about kusala or akusala (wholesome or unwholesome deeds). Let's work harder and advance with determination. Reflect inwardly, seek our true self. Ask ourselves, "How many evil thoughts have we created? How many good thoughts? How many idle thoughts have we let arise? And so on, and so on. Let us resolve like this: "Bring forth the good thoughts that have not yet arisen; increase the good thoughts that have already arisen. Suppress the evil thoughts that have not yet emerged; wipe out all the evil thoughts that have already occurred. Devout Buddhists should always remember this: "A thought of goodness increases the pure energy in the world; a thought of evil

increases the world's bad energy." However, Buddhism is a religion of complete freedom, the Buddha shows "good and evil are two different paths", we can cultivate to follow the good path, or commit the other as we wish. People who cultivate goodness can leave the Triple Realm; while evildoers must fall into the Three Evil Destinies. In the Sutra of Forty-Two Chapters, a Sramana asked the Buddha: "What is goodness? What is the foremost greatness?" The Buddha replied: "To practice the Way and to protect the Truth is goodness. To unite your will with the Way is greatness." (Chapter 14).

II. The Quintessence of the Buddha's Teachings on the Good & the Evil in the Dharmapada Sutra:

In most Buddhist scriptures, especially in the Agama Sutra, the Buddha taught: "Do not commit wrongs, devoutly practice all kinds of good, purify the mind, that's Buddhism" or "To do no evil, to do only good, to purify the will, is the doctrine of all Buddhas." These four sentences are said to include all the Buddha-teaching. According to Buddhism, good is defined as to accord with the right, and bad is defined as to disobey the right. Due to the confused mixture of good and bad karma that we have created, sometimes we have wholesome thoughts and sometimes unwholesome ones. With wholesome thoughts, we vow to avoid evil and do good. With unwholesome thoughts, we are eager to do evil and avoid goodness. For endless eons we have been committing good and evil karmas, doing a few good deeds one day, committing some bad deeds the next day, and then some neutral deeds the day after that. Sincere Buddhists, especially lay people, should be very careful in each and every action: walking, standing, lying, and sitting. We should have bright and pure thoughts at all times. At the same time, we should try our best to avoid dark and impure thoughts. Our lives with full of sufferings, afflictions, good and evil in this world, devout Buddhists, especially lay people, should always remember ten actions that produce no regrets as follows: *First*, not killing. *Second*, not stealing. *Third*, not committing sexual misconduct. *Fourth*, not lying. *Fifth*, not telling a fellow-Buddhist's sins. *Sixth*, not drinking wine. *Seventh*, not praising oneself and discrediting others. *Eighth*, not being mean to other beings. *Ninth*, not being angry. *Tenth*, not defaming the Triratna. In short, in order to reduce evil karmas as well as to terminate

the suffering and affliction in life, The Buddha advises his fourfold disciple: “Do no evil, to do only good, to purify the mind.” In the Agama Sutra, the Buddha taught: “Do not commit wrongs, devoutly practice all kinds of good, purify the mind, that’s Buddhism”, or “To do no evil, to do only good, to purify the will, is the doctrine of all Buddhas.” These four sentences are said to include all the Buddha-teaching. In the Dharmapada Sutra, the Buddha taught: A wise man should abandon the way of woeful states and follows the bright way. He should go from his home to the homeless state and live in accordance with the rules for Sramanas (Dharmapada 87). A wise man should purge himself from all the impurities of the mind, give up sensual pleasures, and seek great delight in Nirvana (Dharmapada 88). Those whose minds are well-trained and well-perfected in the seven factors of enlightenment, who give up of grasping, abandon defiled minds, and eradicate all afflictions. They are shining ones and have completely liberated and attained Nirvana even in this world (Dharmapada 89). However, the Buddha’s teachings are usually easy to speak but very difficult to put in practice. Yes! “Not to commit any sin, to do good, to purify one’s mind.” Buddha’s teaching is so easy to speak about, but very difficult to put into practice. The Buddha’s teaching is so easy that a child of three knows how to speak, but it is so difficult that even an old man of eighty finds it difficult to practice.

The Buddha did show us that the Fragrance of Dharmapada always widely spreads all over to increase the fragrance of the Good. Thus, in the Dharmapada Sutra, Chapter I, Chapter on The Twin Verses, the Buddha taught: The virtuous man rejoices in this world, and in the next. He is happy in both worlds. He rejoices and delights when he perceives the purity of his own deeds (Dharmapada 16). The virtuous man is happy here in this world, and he is happy there in the next. He is happy everywhere. He is happy when he thinks of the good deeds he has done. Furthermore, he is even happier when he has gone to a blissful path (Dharmapada 18). *In Chapter IV, Chapter on Flowers, the Buddha taught:* As a flower that is colorful and beautiful, but without scent, even so fruitless is the well-spoken words of one who does not practice it (Dharmapada 51). As the flower that is colorful, beautiful, and full of scent, even so fruitful is the well-spoken words of one who practices it (Dharmapada 52). As from a heap of flowers many

a garland is made, even so many good deeds should be done by one born to the mortal lot (Dharmapada 53). *In Chapter VI, Chapter on the Wise, the Buddha taught:* Do not associate with wicked friends, do not associate with men of mean nature. Do associate with good friends, do associate with men of noble nature (78). *In Chapter IX, Chapter on Evil, the Buddha taught:* If a person does a meritorious deed, he should do it habitually, he should find pleasures therein, happiness is the outcome of merit (Dharmapada 118). Even a good person sees evil as long as his good deed has not yet ripened; but when his good deed has ripened, then he sees the good results (Dharmapada 120). Do not disregard small good, saying, “it will not matter to me.” Even by the falling of drop by drop, a water-jar is filled; likewise, the wise man, gathers his merit little by little (Dharmapada 122). *In Chapter X, Chapter on the Rod or Punishment, the Buddha taught:* A fool does not realize when he commits wrong deeds; by his own deeds the stupid man is tormented, like one is lighting fires wherein he must be burnt one day (Dharmapada 136). *In Chapter XI, Chapter on Old Age, the Buddha taught:* Even the royal chariot well-decorated becomes old, the body too will reach old age. Only the Dharma of the Good Ones does not decay. Thus, the good people reveal to good people (151). *In Chapter XIII, Chapter on the World, the Buddha taught:* Whosoever uses good deed, to cover evil deed being done. Such person outshines this world, like the moon free from the clouds (173). *In Chapter XVI, Chapter on Affection, the Buddha taught:* Being absent a long time, a man has returned home safe and sound; relatives, friends and acquaintances welcome him home. In the same way, good actions will welcome the well doer, who has gone from this world to the next world, just as relatives welcome a dear one who has come back (219 & 220). *In Chapter XXI, Chapter on Miscellaneous, the Buddha taught:* Even from afar the good ones shine, like the mountain of snow. The bad ones even here are not to be seen, like the arrows shot in the night (304). *In Chapter XXII, Chapter on Woeful State, the Buddha taught:* Better not to do evil deed, afterward evil deed brings up torment. Better to perform good deed, having done good deed there will be no torment (314).

According to Buddhist teachings, the evil or unwholesome deeds (anything connected with the unwholesome root or akasula mula)

accompanied by greed, hate or delusion and cause undesirable karmic results or future suffering. There are two kinds of causes in the world: good causes and bad causes. If we create good causes, we will reap good results; if we create bad causes, we will surely reap bad results. According to The Path of Purification, unwholesome deeds are both unprofitable action and courses that lead to unhappy destinies. Unwholesome mind creates negative or unwholesome thoughts (anger, hatred, harmful thoughts, wrong views, etc), speech (lying, harsh speech, double-tongued, etc), as well as deeds which are the causes of our sufferings, confusion and misery. Unwholesome or negative mind will destroy our inner peace and tranquility. According to Buddhism, if we create bad causes, we will surely reap bad results. People who create many offenses and commit many transgressions will eventually have to undergo the retribution of being hell-dwellers, hungry-ghosts, and animals, etc. In general, doing good deeds allows us to ascend, while doing evil causes us to descend. In everything we do, we must take the responsibility ourselves; we cannot rely on others. Maliciousness is planning to harm others. It includes thinking how to revenge a wrong done to us, how to hurt others' feelings or how to embarrass them. From the earliest period, Buddhist thought has argued that immoral actions are the result of ignorance (avidya), which prompts beings to engage in actions (karma) that will have negative consequences for them. Thus, evil for Buddhism is a second-order problem, which is eliminated when ignorance is overcome. Thus the definition of sin and evil is pragmatic: evil actions are those that result in suffering and whose consequences are perceived as painful for beings who experience them. All karmas are controlled by the threefold deed (body, speech, and mind). Three deeds of the body, four deeds of the mouth, and three deeds of the mind. According to Buddhism, evil phenomena refer to supernatural phenomena which are said to be side effects of Zazen, such as clairvoyance and other magical abilities, as well as hallucinations. They are considered to be distractions, and so meditators are taught to ignore them as much as possible and to concentrate on meditative practice only. According to Buddhism, evil person is the one who has evil ideas of the doctrine of voidness, to deny the doctrine of cause and effect. Thus, the Buddha advises us not make friends with wicked ones, but to associate only

with good friends. He points out very clearly that if we yearn for life, we should avoid wickedness like we shun poison because a hand free from wound can handle poison with impurity. The dhammas of the good ones do not decay, but go along with the good ones to where meritorious actions will lead them. Good actions will welcome the well doer who has gone from this world to the next world, just as relatives welcome a dear one who has come back. So, the problem poses itself very clear and definite. Wickedness and goodness are all done by oneself. Wickedness will lead to dispute and to war, while goodness will lead to harmony, to friendliness and to peace. Great Master Ying-Kuang reminded Buddhist followers to singlemindedly recite the Buddha's name if they wish for their mind not to be attaching and wandering to the external world. Do not forget that death is lurking and hovering over us, it can strike us at any moment. If we do not wholeheartedly concentrate to practice Buddha Recitation, praying to gain rebirth to the Western Pureland, then if death should come suddenly, we are certain to be condemned to the three unwholesome realms where we must endure innumerable sufferings and sometime infinite Buddhas have in turn appeared in the world, but we are still trapped in the evil paths and unable to find liberation. Thus, cultivators should always ponder the impermanence of a human life, while death could come at any moment without warning. We should always think that we have committed infinite and endless unwholesome karmas in our former life and this life, and the sufferings are awaiting for us in the unwholesome realms. Upon thinking all these, we will be awakened in every moment, and we no longer have greed and lust for the pleasures of the five desires and six elements of the external world. If condemned to hell, then we will experience the torturous and agonizing conditions of a mountain of swords, a forest of knives, stoves, frying pans; in each day and night living and dying ten thousand times, the agony of pain and suffering is inconceivable. If condemned to the path of hungry ghost, then the body is hideously ugly wreaking foul odors. Stomach is large as a drum but neck is as small as a needle; though starving and thirsty, the offenders cannot eat or drink. When seeing food and drinks, these items transform into coals and fires. Thus, they must endure the torture and suffering of famine and thirst, throwing, banging their bodies against everything, crying out in pain

and agony for tens and thousands of kalpas. If condemned to the animal realm, then they must endure the karmic consequences of carrying and pulling heavy loads, get slaughtered for food, or the strong prey on the weak, mind and body always paranoid, frightened, and fearful of being eaten or killed, without having any moment of peace. Ancient virtues taught on wrong-doings as followed: “Those who spit at the sky, immediately the spit will fall back on their face.” Or To harbor blood to spit at someone, the mouth is the first to suffer from filth.

According to Buddhism, if we create bad causes, we will surely reap bad results. People who create many offenses and commit many transgressions will eventually have to undergo the retribution of being hell-dwellers, hungry-ghosts, and animals, etc. In general, doing good deeds allows us to ascend, while doing evil causes us to descend. In everything we do, we must take the responsibility ourselves; we cannot rely on others. According to The Path of Purification, “Bad Ways” is a term for doing what ought not to be done and not doing what ought to be done, out of desire, hate, delusion, and fear. They are called “bad ways” because they are ways not to be traveled by Noble Ones. Incorrect conduct in thought, word or deed, which leads to evil recompense. Unwholesome speech or slanderous or evil-speech which cause afflictions. In Buddhism, unwholesome views or wrong views mean seeing or understanding in a wrong or wicked and grasping manner. There are five kinds of wrong views: wrong views of the body, one-sided views, wrong views which are inconsistent with the dharma, wrong views caused by attachment to one’s own erroneous understanding, and wrong views or wrong understandings of the precepts.

Simultaneously, the Buddha did show us that the Fragrance of Dharmapada is always ready to eliminate the ill-smelling of the evil. Thus, in the Dharmapada Sutra, Chapter I, Chapter on The Twin Verses, the Buddha taught: The evil-doer grieves in this world and in the next; he grieves in both. He grieves and suffers when he perceives the evil of his own deeds (Dharmapada 15). The evil man suffers in this world and in the next. He suffers everywhere. He suffers whenever he thinks of the evil deeds he has done. Furthermore, he suffers even more when he has gone to a woeful path (Dharmapada 17). *In Chapter IX, Chapter on Evil, the Buddha taught:* Let’s hasten up to do good. Let’s restrain our minds from evil thoughts, for the minds of those who are slow in doing good actions delight in evil (Dharmapada 116). If a person commits evil, let him not do it again and again; he should not rejoice therein, sorrow is the outcome of evil (Dharmapada 117). Even an evil-doer sees good as long as evil deed has not yet ripened; but when his evil deed has ripened, then he sees the evil results (Dharmapada

119). Do not disregard (underestimate) small evil, saying, “it will not matter to me.” By the falling of drop by drop, a water-jar is filled; likewise, the fool becomes full of evil, even if he gathers it little by little (Dharmapada 121). A merchant with great wealth but lacks of companions, avoids a dangerous route, just as one desiring to live avoids poison, one should shun evil things in the same manner (Dharmapada 123). With a hand without wound, one can touch poison; the poison does not affect one who has no wound; nor is there ill for him who does no wrong. (Dharmapada 124). Whoever harms a harmless person who is pure and guiltless, the evil falls back upon that fool, like dust thrown against the wind (Dharmapada 125). Some are born in a womb; evil-doers are reborn in hells; the righteous people go to blissful states; the undefiled ones pass away into Nirvana (Dharmapada 126). Neither in the sky, nor in mid-ocean, nor in mountain cave, nowhere on earth where one can escape from the consequences of his evil deeds (Dharmapada 127). *In Chapter X, Chapter on the Rod or Punishment, the Buddha taught: Do not speak unwholesome or harsh words to anyone. Those who are spoken to will respond in the same manner. Angry speech nourishes trouble. You will receive blows in exchange for blows (Dharmapada 133). If like a cracked gong, you silence yourself, you already have attained Nirvana. No vindictiveness (quarrels) will be found in you (Dharmapada 134). In Chapter XII, Chapter on the Self, the Buddha taught: The evil is done by oneself; it is self-born, it is self-nursed. Evil grinds the unwise as a diamond grinds a precious stone (Dharmapada 161). Bad deeds are easy to do, but they are harmful, not beneficial to oneself. On the contrary, it is very difficult to do that which is beneficial and good for oneself (Dharmapada 163). The foolish man who slanders the teachings of the Arhats, of the righteous and the Noble Ones. He follows false doctrine, ripens like the kashta reed, only for its own destruction (Dharmapada 164). By oneself the evil is done, by oneself one is defiled or purified. Purity or impurity depend on oneself. No one can purify another (Dharmapada 165). In Chapter XIV, Chapter on the Buddha, the Buddha taught: Not to slander, not to harm, but to restrain oneself in accordance with the fundamental moral codes, to be moderate in eating, to dwell in secluded abode, to meditate on higher thoughts, this is the teaching of the Buddhas (Dharmapada 185). In Chapter XVIII, Chapter on Impurities, the Buddha taught: As rust sprung from iron eats itself away when arisen, just like ill deeds lead the doer to a miserable state (Dharmapada 240).”*

Chapter Forty-Eight

The Quintessence of the Buddha's Teachings On the Kusala Karma in the Dharmapada Sutra

I. Overview and Meanings of Kusala Karma in Buddhist Point of View:

Good karma created by wholesome path such as practicing of the five precepts and the ten wholesome deeds, which will result in happiness. Good karmas are deeds that lead to birth in the Pure Land. According to the Dharmapada Sutra, verse 183, the Buddha taught: Not to do evil, to do good, to purify one's mind, this is the teaching of the Buddhas." Kusala karmas or good deeds will help a person control a lot of troubles arising from his mind. Inversely, if a person does evil deeds he will receive bad results in this life and the next existence which are suffering. Unwholesome deeds include the following, but not limited to: greed, anger, stupidity, arrogance, doubt, improper views, killing living things, stealing, or taking what is not given, sexual misconduct, and wandering thoughts. According to The Path of Purification, ten unwholesome deeds are both unprofitable action and courses that lead to unhappy destinies: killing living things, taking what is not given, sexual misconduct, false speech, malicious speech, harsh speech, gossip, covetousness, ill-will, and wrong view. Zen Master Philip Kapleau wrote in the Awakening to Zen: "In classical Buddhism, actions are not termed 'good' or 'bad,' but rather 'skillful' or 'unskillful.' Skillful actions are those that arise from an awareness of Unity, or nonseparation. Such actions, not overly bound by attachment to thoughts of self and other, are spontaneous, wise, and compassionate.

II. The Quintessence of the Buddha's Teachings on the Kusala Karma in the Dharmapada Sutra:

The Buddha did show us that the Fragrance of Wholesome Karmas always widely spreads all over the Garden of Flowers of Dharmapada. Thus, in the Dharmapada Sutra, Chapter I, Chapter on The Twin Verses, the Buddha taught: The virtuous man rejoices in this

world, and in the next. He is happy in both worlds. He rejoices and delights when he perceives the purity of his own deeds (Dharmapada 16). The virtuous man is happy here in this world, and he is happy there in the next. He is happy everywhere. He is happy when he thinks of the good deeds he has done. Furthermore, he is even happier when he has gone to a blissful path (Dharmapada 18). *In Chapter V, Chapter on the Fools, the Buddha taught:* The deed is well done when, after having done it, one repents not, and when, with joy and pleasure, one reaps the fruit thereof (Dharmapada 68). *In Chapter IX, Chapter on Evil, the Buddha taught:* If a person does a meritorious deed, he should do it habitually, he should find pleasures therein, happiness is the outcome of merit (Dharmapada 118). Even a good person sees evil as long as his good deed has not yet ripened; but when his good deed has ripened, then he sees the good results (Dharmapada 120). Do not disregard (underestimate) small evil, saying, “It will not matter to me.” By the falling of drop by drop, a water-jar is filled; likewise, the fool becomes full of evil, even if he gathers it little by little (Dharmapada 121). Do not disregard small good, saying, “It will not matter to me.” Even by the falling of drop by drop, a water-jar is filled; likewise, the wise man, gathers his merit little by little (Dharmapada 122). A merchant with great wealth but lacks of companions, avoids a dangerous route, just as one desiring to live avoids poison, one should shun evil things in the same manner (Dharmapada 123). With a hand without wound, one can touch poison; the poison does not affect one who has no wound; nor is there ill for him who does no wrong (Dharmapada 124). Whoever harms a harmless person who is pure and guiltless, the evil falls back upon that fool, like dust thrown against the wind (Dharmapada 125). *In the Chapter XIII, Chapter on the World, the Buddha taught:* Follow the path of righteousness. Do not do evil. He who practices this, lives happily both in this world and in the next (Dharmapada 169).

Chapter Forty-Nine

The Quintessence of the Buddha's Teachings on the Kusala Dharma & Akusala Dharma in the Dharmapada Sutra

I. Overview and Meanings of on the Kusala Dharma & Akusala Dharma in Buddhist Point of View:

In Buddhist teachings, kusala means volitional action that is done in accordance with the Aryan Eightfold Noble Path. So, Kusala is not only in accordance with the right action, but it is also always in accordance with the right view, right understanding, right speech, right livelihood, right energy, right concentration and right samadhi. According to the Dharmapada Sutra, verse 183, the Buddha taught: Not to do evil, to do good, to purify one's mind, this is the teaching of the Buddhas." Kusala karmas or good deeds will help a person control a lot of troubles arising from his mind. Inversely, if a person does evil deeds, he will receive bad results in this life and the next existence which are suffering. Thus, wholesome deeds clean our mind and give happiness to oneself and others. Kusala means good, right, or wholesome. It is contrary to the unwholesome. According to Buddhism, kusala karma means volitional action that is done in accordance with the Aryan Eightfold Noble Path. So, Kusala karma is not only in accordance with the right action, but it is also always in accordance with the right view, right understanding, right speech, right livelihood, right energy, right concentration and right samadhi. According to the Dharmapada Sutra, verse 183, the Buddha taught: Not to do evil, to do good, to purify one's mind, this is the teaching of the Buddhas." Kusala karmas or good deeds will help a person control a lot of troubles arising from his mind. Inversely, if a person does evil deeds he will receive bad results in this life and the next existence which are suffering. An honest man, especially one who believes in Buddhist ideas of causality and lives a good life. There are two classes of people in this life, those who are inclined to quarrel and addicted to dispute, and those who are bent to living in harmony and happy in friendliness. The first class can be classified wicked, ignorant

and heedless folk. The second class comprised of good, wise and heedful people. The Buddha has made a clear distinction between wickedness and goodness and advises all his disciples not to do evil actions, to perform good ones and to purify their own heart. He knows that it is easy to do evil action. To perform meritorious one far more difficult. But His disciples should know how to select in between evil and good, because wicked people will go to hell and undergo untold suffering, while good ones will go to Heaven and enjoy peaceful bliss. Moreover, Good one even from afar shrine like the mountain of snow with their meritorious actions, while bad ones are enveloped in darkness like an arrow shot in the night.” According to The Connected Discourses of the Buddha, Chapter Ambapali, there are two starting points of wholesome states. First, virtue that is well purified which includes basing upon virtue and establishing upon virtue. Second, view that is straight. According to The Long Discourses of the Buddha, there are three good (wholesome) roots. For Monks and Nuns, there are the wholesome roots of non-greed, non-hatred, and non-delusion (no selfish desire, no ire, no stupidity); the wholesome roots of almsgiving, kindness, and wisdom; and the wholesome roots of good deeds, good words, good thoughts. Three good roots for all moral development: the wholesome root of no lust or selfish desire, the wholesome root of no ire or no hatred, and the wholesome root of no stupidity. For Ordinary People, there are three wholesome roots: the wholesome root of almsgiving; the wholesome root of mercy; and the wholesome root of wisdom. There are also three good upward directions or states of existence. The first path is the wholesome path. This is the highest class of goodness rewarded with the deva life. The second path is the path of human beings. The middle class of goodness with a return to human life. The third path is the path of asuras. The inferior class of goodness with the asura state. According to The Long Discourses of the Buddha, Sangiti Sutra, there are three kinds of wholesome element. First, the wholesome element of renunciation. Second, the wholesome element of non-enmity. Third, the wholesome element of non-cruelty. According to the Long Discourses of the Buddha, there are three kinds of right conduct: right conduct in body, right conduct in speech, and right conduct in thought. Three good deeds (the foundation of all development) include no lust (no selfish desire), no anger, and no

stupidity (no ignorance). According to the Abhidharma, there are three doors of wholesome kamma pertaining to the sense-sphere. First, bodily action pertaining to the door of the body: not to kill, not to steal, and not to commit sexual misconduct. Second, verbal action pertaining to the door of speech: not to have false speech, not to slander, not to speak harsh speech, and not to speak frivolous talk. Third, mental action pertaining to the door of the mind: not to have Covetousness, not to have Ill-will, and not to have wrong views. According to The Long Discourses of the Buddha, Sangiti Sutra, there are three kinds of wholesome investigation. First, the wholesome investigation of renunciation. Second, the wholesome investigation of non-enmity. Third, the wholesome investigation of non-cruelty. According to The Long Discourses of the Buddha, Sangiti Sutra, there are three kinds of wholesome perception. First, the wholesome perception of renunciation. Second, the wholesome perception of non-enmity. Third, the wholesome perception of non-cruelty. According to the Mahayana, there are four good roots, or sources from which spring good fruit or development: Sravakas, Pratyeka-buddhas, Bodhisattvas, and Buddhas. According to the Kosa Sect, there are four good roots, or sources from which spring good fruit or development: the level of heat, the level of the summit, the level of patience, and the level of being first in the world. According to the Surangama Sutra, book Eight, There are four good roots, or sources from which spring good fruit or development. The Buddha reminded Ananda as follows: “Ananda! When these good men have completely purified these forty-one minds, they further accomplish four kinds of wonderfully perfect additional practices.” The first root is the level of heat. When the enlightenment of a Buddha is just about to become a function of his own mind, it is on the verge of emerging but has not yet emerged, and so it can be compared to the point just before wood ignites when it is drilled to produce fire. Therefore, it is called ‘the level of heat.’ The second root is the level of the summit. He continues on with his mind, treading where the Buddhas tread, as if relying and yet not. It is as if he were climbing a lofty mountain, to the point where his body is in space but there remains a slight obstruction beneath him. Therefore it is called ‘the level of the summit.’ The third root is the level of patience. When the mind and the Buddha are two and yet the same, he has well obtained

the middle way. He is like someone who endures something when it seems impossible to either hold it in or let it out. Therefore it is called 'the level of patience.' The fourth root is the level of being first in the world. When numbers are destroyed, there are no such designations as the middle way or as confusion and enlightenment; this is called the 'level of being first in the world.' According to the Long Discourses of the Buddha, Sangiti Sutra, there are eight right factors: Right views, Right thinking, Right speech, Right action, Right livelihood, Right effort, Right mindfulness, and Right concentration. In the Forty-Two Sections Sutra, chapter 14, the Buddha taught: "A Sramana asked the Buddha: "What is goodness? What is the foremost greatness?" The Buddha replied: "To practice the Way and to protect the Truth is goodness. To unite your will with the Way is greatness." For lay Buddhists, kusala dharmas can be going to a temple to do good deeds there, but kusala dharmas can also be what we do to make others happier or moraler so that they can come closer to enlightenment and emancipation. Devout Zen practitioners should always remember that before entering meditation practices, we should do a lot of good deeds, for the level of mind stillness depends not only on methods of Zen, but also greatly depends the good deeds that we accomplished. If we are not completely emancipated, our happiness in meditation also synonymous with the happiness that we did for others. Therefore, a Zen practitioner must be the one who always gives the happiness, peace, and mindfulness to others all his life. In other words, beside the effort for meditation, Zen practitioners should always try to do many good deeds, for good deeds will support meditation result very well.

II. The Quintessence of the Buddha's Teachings on the Kusala Dharma & Akusala Dharma in the Dharmapada Sutra:

The Buddha did show us that the fragrance of the Dharmapada always widely spreads all over the path of cultivation of practitioners who cultivate Kusala Dharmas. Thus, in the Dharmapada Sutra, Chapter IV, Chapter on Flowers, the Buddha taught: As a flower that is colorful and beautiful, but without scent, even so fruitless is the well-spoken words of one who does not practice it (Dharmapada 51). As the flower that is colorful, beautiful, and full of scent, even so fruitful is the well-spoken words of one who practices it (Dharmapada 52). As from a heap of flowers many a garland is made, even so many good deeds should be done by one born to the mortal lot (Dharmapada

53). *In Chapter IX, Chapter on Evil, the Buddha taught:* If a person does a meritorious deed, he should do it habitually, he should find pleasures therein, happiness is the outcome of merit (Dharmapada 118). Even a good person sees evil as long as his good deed has not yet ripened; but when his good deed has ripened, then he sees the good results (Dharmapada 120). Do not disregard small good, saying, “It will not matter to me.” Even by the falling of drop by drop, a water-jar is filled; likewise, the wise man, gathers his merit little by little (Dharmapada 122).”

Unwholesome deeds (anything connected with the unwholesome root or *akasa mula*) accompanied by greed, hate or delusion and cause undesirable karmic results or future suffering. There are two kinds of causes in the world: good causes and bad causes. If we create good causes, we will reap good results; if we create bad causes, we will surely reap bad results. According to The Path of Purification, unwholesome deeds are both unprofitable action and courses that lead to unhappy destinies. Unwholesome mind creates negative or unwholesome thoughts (anger, hatred, harmful thoughts, wrong views, etc), speech (lying, harsh speech, double-tongued, etc), as well as deeds which are the causes of our sufferings, confusion and misery. Unwholesome or negative mind will destroy our inner peace and tranquility. According to Buddhism, if we create bad causes, we will surely reap bad results. People who create many offenses and commit many transgressions will eventually have to undergo the retribution of being hell-dwellers, hungry-ghosts, and animals, etc. In general, doing good deeds allows us to ascend, while doing evil causes us to descend. In everything we do, we must take the responsibility ourselves; we cannot rely on others. According to The Path of Purification, “Bad Ways” is a term for doing what ought not to be done and not doing what ought to be done, out of desire, hate, delusion, and fear. They are called “bad ways” because they are ways not to be traveled by Noble Ones. Incorrect conduct in thought, word or deed, which leads to evil recompense. Unwholesome speech or slanderous or evil-speech which cause afflictions. *In the Dharmapada Sutra, Chapter X, Chapter on the Rod or Punishment, the Buddha taught:* Do not speak unwholesome or harsh words to anyone. Those who are spoken to will respond in the same manner. Angry speech nourishes trouble. You will receive blows in exchange for blows (Dharmapada 133). If like a cracked gong, you silence yourself, you already have attained Nirvana. No vindictiveness (quarrels) will be found in you (Dharmapada 134).” Unwholesome views or wrong views mean seeing or understanding in a wrong or wicked and grasping manner. There are five kinds of wrong views: wrong views of the body, one-sided views, wrong views which are inconsistent with the dharma, wrong views caused by attachment to one’s own erroneous understanding, and wrong views or wrong understandings of the precepts.

Unwholesome deeds are bad, wrong, cruel, evil or mischievous acts. Unwholesome or wicked deeds which are against the right. Maliciousness is planning to harm others. It includes thinking how to revenge a wrong done to us, how to hurt others' feelings or how to embarrass them. From the earliest period, Buddhist thought has argued that immoral actions are the result of ignorance (avidya), which prompts beings to engage in actions (karma) that will have negative consequences for them. Thus evil for Buddhism is a second-order problem, which is eliminated when ignorance is overcome. Thus, the definition of sin and evil is pragmatic: evil actions are those that result in suffering and whose consequences are perceived as painful for beings who experience them. Unwholesome or evil karmas of greed, hatred and ignorance, all created by body, mouth and speech. Unwholesome or harmful actions, or conduct in thought, word, or deed (by the body, speech, and mind) to self and others which leads to evil recompense (negative path, bad deeds, or black path). Unwholesome or negative Karma includes: greed, anger, ignorance, pride, doubt, wrong views, killing, stealing, sexual misconduct, and unwholesome thoughts. According to the Sigalaka Sutra, there are four causes of unwholesome or evil actions: unwholesome action springs from attachment, ill-will, ignorance, and fear. According to the Sigalaka Sutra, the Buddha taught: "If the Ariyan disciple does not act out of attachment, ill-will, folly or fear, he will not do evil from any one of the four above mentioned causes." In the Forty-Two Sections Sutra, the Buddha taught: "The Buddha said: "When an evil person hears about virtue and intentionally or voluntarily comes to cause trouble, you should restrain yourself and should not become angry or upbraid him. Then, the one who has come to do evil will do evil to himself." There was one who, upon hearing that I protect the way and practice great humane compassion, intentionally or voluntarily came to scold me. I was silent and did not reply. When he finished scolding me, I asked, 'If you are courteous to people and they do not accept your courtesy, the courtesy returns to you, does it not?' He replied, 'It does.' I said, 'Now you are scolding me but I do not receive it. So, the misfortune returns to you and must remain with you. It is just as inevitable as the echo that follows a sound or as the shadow that follows a form. In the end, you cannot avoid it. Therefore, be careful not to do evil.' An evil person who harms a sage is like one who raises his head and spits at heaven. Instead of reaching heaven, the spittle falls back on him. It is the same with one who throws dust into the wind instead of going somewhere else, the dust returns to fall on the thrower's body. The sage cannot be harmed; misdeed will inevitably destroy the doer."

There are three kinds of unwholesome paths (the states of woe, realms of woe, evil realms, or evil ways). Also called evil ways or three evil paths, or destinies of hells, hungry ghosts and animals. These are three paths which can

be taken as states of mind, i.e., when someone has a vicious thought of killing someone, he is effectively reborn, for that moment, in the hells. Sentient beings in evil realms do not encounter the Buddhadharmā, never cultivate goodness, and always harm others. Sometimes the Asura realm is also considered an unwholesome or evil realm because though they have heavenly merits, they lack virtues and have much hatred. There are four fundamental unwholesome passions. These four are regarded as the fundamental evil passions originating from the view that there is really an eternal substance known as ego-soul. First, the belief in the existence of an ego-substance. Second, ignorance about the ego. Third, conceit about the ego. The fourth fundamental unwholesome passion is self-love. All karmas are controlled by the threefold deed (body, speech, and mind). Three deeds of the body, four deeds of the mouth, and three deeds of the mind. According to Buddhism, evil phenomena refer to supernatural phenomena which are said to be side effects of Zazen, such as clairvoyance and other magical abilities, as well as hallucinations. They are considered to be distractions, and so meditators are taught to ignore them as much as possible and to concentrate on meditative practice only.

“Akusala” is a Sanskrit term for “bonds of assumptions of bad states.” These are obstructions of body (kayavarana) and of mind (manas-avarana). Some Buddhist exegetes also add the third type, obstructions of speech (vag-avarana). These are said to be caused by influences of past karma, in imitation of past activities, and are the subtle traces that remain after the afflictions (klesa) have been destroyed. An example that is commonly given is of an Arhat, who has eliminated the afflictions, seeing a monkey and jumping up and down while making noises like a monkey, but the subtle traces still remain deep in the conscious. According to Buddhism, an unwholesome person means an evil person, one who has evil ideas of the doctrine of voidness, to deny the doctrine of cause and effect. Thus, the Buddha advises us not make friends with wicked ones, but to associate only with good friends. He points out very clearly that if we yearn for life, we should avoid wickedness like we shun poison because a hand free from wound can handle poison with impurity. The dhammas of the good ones do not decay, but go along with the good ones to where meritorious actions will lead them. Good actions will welcome the well doer who has gone from this world to the next world, just as relatives welcome a dear one who has come back. So the problem poses itself very clear and definite. Wickedness and goodness are all done by oneself. Wickedness will lead to dispute and to war, while goodness will lead to harmony, to friendliness and to peace. Also, according to the Buddhism, the unwholesome people are those who commit unbelievable crimes and whose minds are filled with greed, hatred and ignorance. Those who commit lying, gossip, harsh

speech, and double-tongued. Those who abuse others' good heart; those who cheat others for their own benefits; those who kill, steal; those who act lasciviously; those who think of wicked plots; those who always think of wicked (evil) scheme. There are three unwholesome paths or three evil paths: hells, hungry ghosts, and animals.

Great Master Ying-Kuang reminded Buddhist followers to singlemindedly recite the Buddha's name if they wish for their mind not to be attaching and wandering to the external world. Do not forget that death is lurking and hovering over us, it can strike us at any moment. If we do not wholeheartedly concentrate to practice Buddha Recitation, praying to gain rebirth to the Western Pureland, then if death should come suddenly, we are certain to be condemned to the three unwholesome realms where we must endure innumerable sufferings and sometime infinite Buddhas have in turn appeared in the world, but we are still trapped in the evil paths and unable to find liberation. Thus, cultivators should always ponder the impermanence of a human life, while death could come at any moment without warning. We should always think that we have committed infinite and endless unwholesome karmas in our former life and this life, and the sufferings are awaiting for us in the unwholesome realms. Upon thinking all these, we will be awakened in every moment, and we no longer have greed and lust for the pleasures of the five desires and six elements of the external world. If condemned to hell, then we will experience the torturous and agonizing conditions of a mountain of swords, a forest of knives, stoves, frying pans; in each day and night living and dying ten thousand times, the agony of pain and suffering is inconceivable. If condemned to the path of hungry ghost, then the body is hideously ugly wreaking foul odors. Stomach is large as a drum but neck is as small as a needle; though starving and thirsty, the offenders cannot eat or drink. When seeing food and drinks, these items transform into coals and fires. Thus, they must endure the torture and suffering of famine and thirst, throwing, banging their bodies against everything, crying out in pain and agony for tens and thousands of kalpas. If condemned to the animal realm, then they must endure the karmic consequences of carrying and pulling heavy loads, get slaughtered for food, or the strong prey on the weak, mind and body always paranoid, frightened, and fearful of being eaten or killed, without having any moment of peace. There are five kinds of unwholesome deeds in this world. The first kind of unwholesome deed is Cruelty. Every creature, even insects, strives against one another. The strong attack the weak; the weak deceive the strong; everywhere there is fighting and cruelty. The second kind of unwholesome deed is Deception and lack of Sincerity. There is a lack of a clear demarcation between the rights of a father and a son, between an elder brother and a younger; between a husband and a wife; between a senior relative and a

younger. On every occasion, each one desires to be the highest and to profit off others. They cheat each other. They don't care about sincerity and trust. The third kind of unwholesome deed is wicked behavior that leads to Injustice and wickedness. There is a lack of a clear demarcation as to the behavior between men and women. Everyone at times has impure and lascivious thoughts and desires that lead them into questionable acts and disputes, fighting, injustice and wickedness. The fourth kind of unwholesome deed is Disrespect the rights of others. There is a tendency for people to disrespect the rights of others, to exaggerate their own importance at the expense of others, to set bad examples of behavior and, being unjust in their speech, to deceive, slander and abuse others. The fifth kind of unwholesome deed is to neglect their duties. There is a tendency for people to neglect their duties towards others. They think too much of their own comfort and their own desires; they forget the favors they have received and cause annoyance to others that often passes into great injustice.

According to the Long Discourses of the Buddha, Sangiti Sutra, there are eight unwholesome factors: wrong views, wrong thinking, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration. Eight wrong perceptions of thought: desire, hatred, vexation with others, home-sickness, patriotism or thoughts of the country's welfare, dislike of death, ambition for one's clan or family, and slighting or being rude to others. According to the Sangiti Sutta in the Long Discourses of the Buddha, there are nine unwholesome causes of malice which are stirred up by the thought "There is no use to think that a person has harmed, is harming, or will harm either you, someone you love, or someone you hate". First, he has done me an injury. Second, he is doing me an injury. Third, he will do me an injury. Fourth, he has done an injury to someone who is dear and pleasant to me. Fifth, he is doing an injury to someone and pleasant to me. Sixth, he will do an injury to someone who is dear and pleasant to me. Seventh, he has done an injury to someone who is hateful and unpleasant to me. Eighth, he is doing an injury to someone who is hateful and unpleasant to me. Ninth, he will do an injury to someone who is hateful and unpleasant to me. Ancient virtues taught on unwholesome doings as followed: "Those who spit at the sky, immediately the spit will fall back on their face." Or to harbor blood to spit at someone, the mouth is the first to suffer from filth. Five practical suggestions to prevent evil thoughts given by the Buddha. First, harbouring a good thought opposite to the encroaching one, e.g., loving-kindness in the case of hatred. Second, reflecting upon possible evil consequences, e.g., anger sometimes results in murder. Third, simple neglect or becoming wholly inattentive to them. Fourth, tracing the cause which led to the arising of the unwholesome thoughts and thus forgetting them in the retrospective process. Fifth, direct physical force.

The Buddha did show us that the fragrance of Dharmapada is always ready to eliminate the stinking & ill-smelling of Akusala Dharmas. Thus, in the Dharmapada Sutra, Chapter IX, Chapter on Evil, the Buddha taught: Let's hasten up to do good. Let's restrain our minds from evil thoughts, for the minds of those who are slow in doing good actions delight in evil (Dharmapada 116). If a person commits evil, let him not do it again and again; he should not rejoice therein, sorrow is the outcome of evil (Dharmapada 117). Even an evil-doer sees good as long as evil deed has not yet ripened; but when his evil deed has ripened, then he sees the evil results (Dharmapada 119). Do not disregard (underestimate) small evil, saying, "It will not matter to me." By the falling of drop by drop, a water-jar is filled; likewise, the fool becomes full of evil, even if he gathers it little by little (Dharmapada 121). A merchant with great wealth but lacks of companions, avoids a dangerous route, just as one desiring to live avoids poison, one should shun evil things in the same manner (Dharmapada 123). With a hand without wound, one can touch poison; the poison does not affect one who has no wound; nor is there ill for him who does no wrong. (Dharmapada 124). Whoever harms a harmless person who is pure and guiltless, the evil falls back upon that fool, like dust thrown against the wind (Dharmapada 125). Some are born in a womb; evil-doers are reborn in hells; the righteous people go to blissful states; the undefiled ones pass away into Nirvana (Dharmapada 126). Neither in the sky, nor in mid-ocean, nor in mountain cave, nowhere on earth where one can escape from the consequences of his evil deeds (Dharmapada 127). *In Chapter XII, Chapter on the Self, the Buddha taught:* The evil is done by oneself; it is self-born, it is self-nursed. Evil grinds the unwise as a diamond grinds a precious stone (Dharmapada 161). Bad deeds are easy to do, but they are harmful, not beneficial to oneself. On the contrary, it is very difficult to do that which is beneficial and good for oneself (Dharmapada 163). The foolish man who slanders the teachings of the Arhats, of the righteous and the Noble Ones. He follows false doctrine, ripens like the kashta reed, only for its own destruction (Dharmapada 164). By oneself the evil is done, by oneself one is defiled or purified. Purity or impurity depend on oneself. No one can purify another (Dharmapada 165). *In Chapter XIV, Chapter on the Buddha, the Buddha taught:* Not to slander, not to harm, but to restrain oneself in accordance with the fundamental moral codes, to be moderate in eating, to dwell in secluded abode, to meditate on higher thoughts, this is the teaching of the Buddhas (Dharmapada 185).” *In Chapter XVIII, Chapter on Impurities, the Buddha taught:* As rust sprung from iron eats itself away when arisen, just like ill deeds lead the doer to a miserable state (Dharmapada 240).

Chapter Fifty

The Quintessence of the Buddha's Teachings on Good-Knowing Advisors in the Dharmapada Sutra

I. Overview and Meanings of Good-Knowing Advisors in Buddhist Point of View:

Anyone (Buddha, Bodhisattva, wise person, virtuous friends and even an evil being) who can help the practitioner progress along the path to Enlightenment. Good is kind and virtuous, Friend is a person who is worthy of giving others advice, Knowledgeable means having a broad and proper understanding of the truths, Awakened means no longer mesmerized by destinies of life. Thus, Good Knowledgeable (knowing) Friend or Advisor is a good person who has certain degree of knowledge of Buddhism and has the ability to benefit himself and others. A Good Knowledgeable (knowing) Friend is a friend in virtue, or a teacher who exemplifies the virtuous life and helps and inspires other to live a virtuous life too. A good friend who has a good and deep knowledge of the Buddha's teaching and who is currently practicing the law. Someone with knowledge, wisdom and experience in Buddha's teaching and practicing. A wise counsel, spiritual guide, or honest and pure friend in cultivation. The Buddha talked about being a Good Knowing Advisor in Buddhism as follows: "When speaking of the good knowledgeable advisors, this is referring to the Buddhas, Bodhisattvas, Sound Hearers, Pratyeka-Buddhas, as well as those who have faith in the doctrine and sutras of Buddhism. The good knowledgeable advisors are those capable of teaching sentient beings to abandon the ten evils or ten unwholesome deeds, and to cultivate the ten wholesome deeds. Moreover, the good knowledgeable advisors' speech is true to the dharma and their actions are genuine and consistent with their speech. Thus, not only do they not kill living creatures, they also tell others not to kill living things; not only will they have the proper view, they also will use that proper view to teach others. The good knowledgeable advisors always have the dharma of goodness, meaning whatever actions they may undertake, they do not seek for their own happiness, but for the happiness of all sentient beings. They do not speak of others' mistakes, but speak of virtues and goodness. There are many advantages and benefits to being close to the good knowledgeable advisors, just as from the first to the fifteenth lunar calendar, the moon will gradually become larger, brighter and more complete. Similarly, the good

knowledgeable advisors are able to help and influence the learners of the Way to abandon gradually the various unwholesome dharma and to increase greatly wholesome dharma. There are three types of good spiritual advisors: Teaching Spiritual Advisor is someone conversant with the Dharma and experienced in cultivation. The retreat members can have him follow their progress, guiding them throughout the retreat, or they can simply seek guidance before and after the retreat. When several persons hold a retreat together, they should ask a spiritual advisor to lead the retreat and give a daily fifteen-to-thirty-minute inspirational talk. Caretaking Spiritual Advisor refers to one or several persons assisting with outside daily chores such as preparing meals or cleaning up, so that on retreat can cultivate peacefully without distraction. Such persons are called "Retreat assistant." Common Practice Spiritual Advisor are persons who practice the same method as the individual(s) on retreat. They keep an eye on one another, encouraging and urging each other on. These cultivators can either be participants in the same retreat or cultivators living nearby. In addition to keeping an eye out and urging the practitioners on, they can exchange ideas or experiences for the common good. This concept has been captured in a proverb: "Rice should be eaten with soup, practice should be conducted with friends." Nowadays, in order to have a right cultivation, Buddhist practitioners should be guided by a good advisor, who has a thorough understanding of the sutras and many years experience in meditation. This is one of the five necessary conditions for any Zen practitioners. If a Zen practitioner does not meet these five conditions, he is very easily subject to get harm from demon. According to the Kalyana-mitra Sutra, the Buddha taught, "Nowadays, if one wishes to find kind friends and virtuous teachers to learn and to be close to them, they may find these people in the shining examples in old books. Otherwise, if one searches among the living, it would be extraordinary hard to find a single person." They also reminded us five things about good-knowing advisor as follows: Nowadays, in 1,000 people, there is one good person. In a thousand good people, there is one person who knows religion. In one thousand people who know religion, there is one person who has enough faith to practice religion. In one thousand people who practice religion, there is one person who cultivates in a genuine and honest manner. Thus, out of four thousand people, we would find only four good people. Thus, the Buddha always encouraged his disciples to listen to Good Knowing Advisors without any doubt. Once we call someone our Good Knowing Advisors, we should truly listen to their advice. If Good Knowing Advisors say that cultivation requires arduous effort, we should truly believe it. If we believe completely, we will surely be able to understand the mind and see the nature, return to the origin and go

back to the source. Devout Buddhists should always listen to the instructions of a Good Knowing Advisor. If he tells us to recite the Buddha's name, we should follow the instructions and recite. If he tells us not to be distracted, then we should not be distracted. This is the essential secret of cultivation that we can benefit from our Good Knowing Advisors.

To associate with good-knowing advisors is still not enough, practitioners should also try to stay away from evil friends. Evil friends are coarse people, who are always overwhelmed by anger and lacking loving-kindness that they cannot appreciate the difference between wholesome and unwholesome activities. They do not know the benefit or appropriateness of paying respect to persons worthy of respect, nor of learning about the Dharma, nor of actually cultivating. They may be hot-tempered, easily victimized by by anger and aversion. Their lives may be filled with rough and distasteful activities. What is the use of making friends with such people? On the contrary, good people have a deep considerateness and loving care for other beings. The warmth and love of their hearts is manifested in actions and speech. Refined people like these carry out their relationships with other people in sweet speech, beneficial action, and sharing a common aim. They always vow to give whatever they can give to benefit other people.

II. The Quintessence of the Buddha's Teachings on Good-Knowing Advisors in the Dharmapada Sutra:

The Buddha did show us that the Fragrance of Dharmapada always widely spreads all over Good-Knowing Advisors' steps on the Path of cultivation of enlightenment and emancipation. Thus, in the Dharmapada Sutra, Chapter VI, Chapter on the Wise, from verse 76 to verse 89, the Buddha taught: Should you see an intelligent man who points out faults and blames what is blame-worthy, you should associate with such a wise person. It should be better, not worse for you to associate such a person (Dharmapada 76). Those who advise, teach or dissuade one from evil-doing, will be beloved and admired by the good, but they will be hated by the bad (Dharmapada 77). Do not associate or make friends with evil friends; do not associate with mean men. Associate with good friends; associate with noble men (Dharmapada 78). Those who drink the Dharma, live in happiness with

a pacified mind; the wise man ever rejoices in the Dharma expounded by the sages (Dharmapada 79). Irrigators guide the water to where they want, fletchers bend the arrows, carpenters control their timber, and the wise control or master themselves (80). As a solid rock is not shaken by the wind; likewise, the wise are not moved by praise or blame (81). Water in a deep lake is clear and still; similarly, on hearing the Buddha teachings, the wise become extremely serene and peaceful (82). Good people give up all attachments, they don't talk about sensual craving. The wise show neither elation nor depression; therefore, they are not affected by happiness or sorrow (83). Neither for the sake of oneself, nor for the sake of another, a wise man does nothing wrong; he desires not son, wealth, or kingdom by doing wrong; he seeks his own success not by unjust means, then he is good, wise and righteous (84). Few are among men who crosses and reaches the other shore; the rest of mankind only run about the bank (85). Those who preach and act according to the teachings, are those who are crossing the realm of passions which is so hard to cross, and those who will reach the other shore (86). A wise man should abandon the way of woeful states and follows the bright way. He should go from his home to the homeless state and live in accordance with the rules for Sramanas (87). A wise man should purge himself from all the impurities of the mind, give up sensual pleasures, and seek great delight in Nirvana (88). Those whose minds are well-trained and well-perfected in the seven factors of enlightenment, who give up of grasping, abandon defiled minds, and eradicate all afflictions. They are shining ones and have completely liberated and attained Nirvana even in this world (89). *In Chapter XXIII, Chapter on the Elephant, the Buddha taught: If you get a prudent and good companion who is pure, wise and overcoming all dangers to walk with, let nothing hold you back. Let find delight and instruction in his companion (Dharmapada 328). If you do not get a prudent and good companion who is pure, wise and overcoming all dangers to walk with; then like a king who has renounced a conquered kingdom, you should walk alone as an elephant does in the elephant forest (Dharmapada 329). It is better to live alone than to be fellowship with the ignorant (the fool). To live alone doing no evil, just like an elephant roaming in the elephant forest (Dharmapada (330))."*

Chapter Fifty-One

The Quintessence of the Buddha's Teachings on Sense Restraint in the Dharmapada Sutra

I. Overview and Meanings of Sense Restraint in Buddhist Point of View:

In cultivation, sense restraint is proper practice. We should be mindful of it throughout the day. But do not overdo it. Walk, eat, and act naturally, and then develop natural mindfulness of what is going on within ourselves. To force our meditation or force ourselves into awkward patterns is another form of craving. Patience and endurance are necessary. If we act naturally and are mindful, wisdom will come naturally. In Buddhist teachings, sense restraint is the most effective way to subdue these ten robbers of desires-anger-ignorance-arrogance-doubt-wrong views-killing-stealing-sexual misconduct-lying. As a matter of fact, in order to achieve the ends of peace, mindfulness, happiness, and eventual emancipation, practitioners should always try to prevent the infiltration of these above mentioned ten robbers. In Buddhist teachings, closing doors of sense-organs also means to guard these sense-doors. Buddhist practitioners should always contemplate on the six faculties are the main reasons that cause human beings to fall into hells, to be reborn in the realm of the hungry ghosts, or animals, asuras, devas, or human beings, etc. It is agreeable that the six faculties that help us maintain our daily activities, but they are also the main factors that bring sufferings and afflictions to our body and mind. They are the main agents that cause us to create unwholesome karma, and eventually we will fall into evil ways because of them. Do not think that the eyes are that great, just because they help us see things. It is exactly because of their help that we give rise to all kinds of sufferings and afflictions. For instance, when we see an attractive person of the opposite sex, we become greedy for sex. If we do not get what we want, we will be afflicted; and if we get what we want, we will also be afflicted. The other faculties, ear, nose, tongue, body and mind are the same way. They make one give rise to many sufferings

and afflictions. Therefore, the Buddha advised his disciples thus: “You should cultivate until you are unaware of heaven above, people in between, and earth below.” If we cultivate until the time heaven, earth, people, east, west, south, north, etc., can no longer impact our six faculties, then at that point we are liberated from all hindrances. The six sense-organs can be entrances to the hells; at the same time, they can be some of the most important entrances to the great enlightenment; for with them, we create karmas and sins, but also with them, we can practise the right way. According to the Sangiti Sutta in the Long Discourses of the Buddha, there are five roots or faculties (indriyani): Eye is one of the six senses on which one relies or from which knowledge is received. Ear is one of the six unions of the six sense organs with the six objects of the senses, the ears is in union with sound heard. Nose is in union with the smell smelt, this is one of the six unions of the six sense organs with the six objects of the senses. Tongue is in union with the taste tasted, this is one of the six unions of the six sense organs with the six objects of the senses. Body is in union with the thing touched, this is one of the six unions of the six sense organs with the six objects of the senses. And the mind is in union with the dharma thought about. The Buddha said: “Karma that you have made for yourself can only disappear if you want it to. No one can make you want it to disappear. I have many kinds of medicine, but I can’t take it for you.” Therefore, we should be mindful of it throughout the day. But do not overdo it. Walk, eat, and act naturally, and then develop natural mindfulness of what is going on within ourselves. To force our meditation or force ourselves into awkward patterns is another form of craving. Patience and endurance are necessary. If we act naturally and are mindful, wisdom will come naturally. It is obvious that during meditation, the six organs are closed and purified in order to develop their unlimited power and interchange (in the case of Buddha). This full development enables the eye to see everything in a great chiliocosm from its highest heaven down to its lowest hells and all the beings past, present, and future with all the karma of each. In the six sense-organs, thought, the mind-sense, the sixth of the senses, the perception of thinking or faculty of thinking or the thinking mind. According to Most Venerable Piyadassi in “The Buddha’s Ancient Path,” faculty of mind recognizes mental objects, we know, is not

something tangible and perceptible like the other five faculties, which recognizes the external world. The eye cognizes the world of colors (vanna) or visible objects, the ear audible sounds, and so forth. The mind, however, cognizes the world of ideas and thoughts. Faculty of mind literally means “chief” or “lord”. Forms can only be seen by the faculty of the eye and not by the ear, hearing by the faculty of the ear, and so on. When it comes to the world of thoughts and ideas the faculty of the mind lord over the mental realm. The eye can not think thoughts, and collect ideas, but it is instrumental in seeing visible forms, the world of colors. Buddhist Practitioners’s sense restraint is proper practice. We should be mindful of it throughout the day. But do not overdo it. Walk, eat, and act naturally, and then develop natural mindfulness of what is going on within ourselves. To force our meditation or force ourselves into awkward patterns is another form of craving. Patience and endurance are necessary. If we act naturally and are mindful, wisdom will come naturally. Besides, practicing meditation can lead to pure and objective observation and is intended to prevent emotions such as joy, sadness, love, jealousy, sympathy, antipathy, desire, hatred, and so on. Buddhist Practitioners always consider the six senses are objects of meditation practices. According to Bikkhu Piyananda in *The Gems of Buddhism Wisdom*, you must always be aware of the sense organs such as eye, ear, nose, tongue and body and the contact they are having with the outside world. You must be aware of the feelings that are arising as a result of this contact. Eye is now in contact with forms (rupa). Ear is now in contact with sound. Nose is now in contact with smell. Tongue is now in contact with taste. Body is now in contact with touching. Mind is now in contact with all things (dharma). According to the *Samannaphala Sutta* in the *Long Discourses of the Buddha*, the Buddha taught about “a guardian of the sense-door.” How does a monk become a guardian of the sense-door? Here a monk, on seeing a visible object with the eye, does not grasp at its major signs or secondary characteristics. Because greed and sorrow, evil unskilled states, would overwhelm him if he dwelt leaving this eye-faculty unguarded, so he practises guarding it, he protects the eye-faculty, develops restraint of the eye-faculty. On hearing a sound with the ear...; on smelling an odour with the nose...; on tasting a flavour with the tongue...; on feeling an object with the body...; on thinking a

thought with the mind, he does not grasp at its major signs or secondary characteristics, he develops restraint of the mind-faculty. He experiences within himself the blameless bliss that comes from maintaining this Ariyan guarding of the faculties.

According to Buddhist teachings, ten robbers of greed, anger, ignorance, pride, doubt, wrong views, killing, stealing, sexual misconduct, and unwholesome thoughts... are unwholesome or negative Karmas. Unwholesome or evil karmas of greed, hatred and ignorance, arrogance, doubt, wrong views, killing, stealing, sexual misconduct, lying... are all created by body, mouth and speech. Unwholesome or harmful actions, or conduct in thought, word, or deed (by the body, speech, and mind) to self and others which leads to evil recompense (negative path, bad deeds, or black path). In other words, evil actions are those that result in suffering and whose consequences are perceived as painful for beings who experience them. According to the Sigalaka Sutra, there are four causes of unwholesome or evil actions: unwholesome action springs from attachment, ill-will, ignorance, and fear. According to the Sigalaka Sutra, the Buddha taught: "If the Ariyan disciple does not act out of attachment, ill-will, folly or fear, he will not do evil from any one of the four above mentioned causes." From the earliest period, Buddhist thought has argued that the reasons these robbers mentioned above can infiltrate sentient beings are the result of ignorance (avidya), which cause sentient beings to open widely doors of their six sense-organs for these robbers come and go freely. It means these robbers can no longer come and go freely once ignorance is overcome.

The worldly way is outgoing exuberant; the way of the devoted Buddhist's life is restrained and controlled. Constantly work against the grain, against the old habits; eat, speak, and sleep little. If we are lazy, raise energy. If we feel we can not endure, raise patience. If we like the body and feel attached to it, learn to see it as unclean. Virtue or following precepts, and concentration or meditation are aids to the practice. They make the mind calm and restrained. But outward restraint is only a convention, a tool to help gain inner coolness. We may keep our eyes cast down, but still our mind may be distracted by whatever enters our field of vision. Perhaps we feel that this life is too difficult, that we just can not do it. But the more clearly we understand

the truth of things, the more incentive we will have. Keep our mindfulness sharp. In daily activity, the important point is intention. ; know what we are doing and know how we feel about it. Learn to know the mind that clings to ideas of purity and bad karma, burdens itself with doubt and excessive fear of wrongdoing. This, too, is attachment. We must know moderation in our daily needs. Robes need not be of fine material, they are merely to protect the body. Food is merely to sustain us. The Path constantly opposes defilements and habitual desires.

II. The Quintessence of the Buddha's Teachings on Sense Restraint in the Dharmapada Sutra:

Practitioners' practicing of sense restraint is proper practice. We should be mindful of it throughout the day. But do not overdo it. Walk, eat, and act naturally, and then develop natural mindfulness of what is going on within ourselves. To force our meditation or force ourselves into awkward patterns is another form of craving. Patience and endurance are necessary. If we act naturally and are mindful, wisdom will come naturally. Besides, practicing meditation can lead to pure and objective observation and is intended to prevent emotions such as joy, sadness, love, jealousy, sympathy, antipathy, desire, hatred, etc. Practitioners should always contemplate on the six faculties are the main reasons that cause human beings to fall into hells, to be reborn in the realm of the hungry ghosts, or animals, asuras, devas, or human beings, etc. It is agreeable that the six faculties that help us maintain our daily activities, but they are also the main factors that bring sufferings and afflictions to our body and mind. They are the main agents that cause us to create unwholesome karma, and eventually we will fall into evil ways because of them. Do not think that the eyes are that great, just because they help us see things. It is exactly because of their help that we give rise to all kinds of sufferings and afflictions. For instance, when we see an attractive person of the opposite sex, we become greedy for sex. If we do not get what we want, we will be afflicted; and if we get what we want, we will also be afflicted. The other faculties, ear, nose, tongue, body and mind are the same way. They make one give rise to many sufferings and afflictions. Therefore, the Buddha advised his disciples thus: "You should cultivate until you

are unaware of heaven above, people in between, and earth below.” If we cultivate until the time heaven, earth, people, east, west, south, north, etc., can no longer impact our six faculties, then at that point we are liberated from all hindrances.

The six sense-organs can be entrances to the hells; at the same time, they can be some of the most important entrances to the great enlightenment; for with them, we create karmas and sins, but also with them, we can practise the right way. According to the Sangiti Sutta in the Long Discourses of the Buddha, there are five roots or faculties (indriyani): Eye is one of the six senses on which one relies or from which knowledge is received. Ear is one of the six unions of the six sense organs with the six objects of the senses, the ears is in union with sound heard. Nose is in union with the smell smelt, this is one of the six unions of the six sense organs with the six objects of the senses. Tongue is in union with the taste tasted, this is one of the six unions of the six sense organs with the six objects of the senses. Body is in union with the thing touched, this is one of the six unions of the six sense organs with the six objects of the senses. And the mind is in union with the dharma thought about.

The Buddha said: “Karma that you have made for yourself can only disappear if you want it to. No one can make you want it to disappear. I have many kinds of medicine, but I can’t take it for you.” Therefore, we should be mindful of it throughout the day. But do not overdo it. Walk, eat, and act naturally, and then develop natural mindfulness of what is going on within ourselves. To force our meditation or force ourselves into awkward patterns is another form of craving. Patience and endurance are necessary. If we act naturally and are mindful, wisdom will come naturally. It is obvious that during meditation, the six organs are closed and purified in order to develop their unlimited power and interchange (in the case of Buddha). This full development enables the eye to see everything in a great chiliocosm from its highest heaven down to its lowest hells and all the beings past, present, and future with all the karma of each.

In the six sense-organs, thought, the mind-sense, the sixth of the senses, the perception of thinking or faculty of thinking or the thinking mind. According to Most Venerable Piyadassi in “The Buddha’s Ancient Path,” faculty of mind recognizes mental objects, we know, is

not something tangible and perceptible like the other five faculties, which recognizes the external world. The eye cognizes the world of colors (vanna) or visible objects, the ear audible sounds, and so forth. The mind, however, cognizes the world of ideas and thoughts. Faculty of mind literally means “chief” or “lord”. Forms can only be seen by the faculty of the eye and not by the ear, hearing by the faculty of the ear, and so on. When it comes to the world of thoughts and ideas the faculty of the mind lord over the mental realm. The eye can not think thoughts, and collect ideas, but it is instrumental in seeing visible forms, the world of colors.

Practitioners’s sense restraint is proper practice. We should be mindful of it throughout the day. But do not overdo it. Walk, eat, and act naturally, and then develop natural mindfulness of what is going on within ourselves. To force our meditation or force ourselves into awkward patterns is another form of craving. Patience and endurance are necessary. If we act naturally and are mindful, wisdom will come naturally. Besides, practicing meditation can lead to pure and objective observation and is intended to prevent emotions such as joy, sadness, love, jealousy, sympathy, antipathy, desire, hatred, etc. Zen Practitioners always consider the six senses are objects of meditation practices. According to Bikkhu Piyananda in *The Gems of Buddhism Wisdom*, you must always be aware of the sense organs such as eye, ear, nose, tongue and body and the contact they are having with the outside world. You must be aware of the feelings that are arising as a result of this contact. Eye is now in contact with forms (rupa). Ear is now in contact with sound. Nose is now in contact with smell. Tongue is now in contact with taste. Body is now in contact with touching. Mind is now in contact with all things (dharma). According to the *Samannaphala Sutta* in the *Long Discourses of the Buddha*, the Buddha taught about “a guardian of the sense-door.” How does a monk become a guardian of the sense-door? Here a monk, on seeing a visible object with the eye, does not grasp at its major signs or secondary characteristics. Because greed and sorrow, evil unskilled states, would overwhelm him if he dwelt leaving this eye-faculty unguarded, so he practises guarding it, he protects the eye-faculty, develops restraint of the eye-faculty. On hearing a sound with the ear...; on smelling an odour with the nose...; on tasting a flavour with the tongue...; on

feeling an object with the body...; on thinking a thought with the mind, he does not grasp at its major signs or secondary characteristics, he develops restraint of the mind-faculty. He experiences within himself the blameless bliss that comes from maintaining this Ariyan guarding of the faculties. In short, those who try to restrain the six senses are not only advancing on the path to Buddhahood, but they also have peace, mindfulness and happiness in their daily life.

According to Buddhist teachings, these robbers such as afflictions are distress, worldly cares, vexations, and as consequent reincarnation. They are such troubles as desire, hate, stupor, pride, doubt, erroneous views, etc., leading to painful results in future rebirths, for they are karma-messengers executing its purpose. Klesa also means “negative mental factors,” that lead beings to engage in non-virtuous actions, which produce karmic results. Afflictions are all defilements that dull the mind, the basis for all unwholesome actions that bind people to the cycle of rebirths. Afflictions also mean all defilements that dull the mind, the basis for all unwholesome actions as well as kinks that bind people to the cycle of rebirths. People also call Afflictions the thirst of Mara. In order to attain enlightenment, the number one priority is to eliminate these defilements by cultivating on a regular basis. The worldly way is letting the doors of the six sense organs widely opened and outgoing exuberant. The way of the devoted Buddhist’s life is to close the doors of the six sense organs, restrained and controlled. The ancient have said: “If inside the door there are mean-spirited people, mean-spirited people will arrive at the door; if inside the door there are virtuous, superior people, noble superior people will arrive at the door.” As an example, when thieves try to enter a house through the side door, if the owner calmly scolds them in a loud voice, they will naturally be frightened and leave. If on the other hand, he is terrified and panic-stricken, and begs them to desist, he will unwittingly be inviting them into his house. Generally speaking, when the doors are wide opened, robbers are encouraged to freely enter, while closed doors can delay or slow down robbers' infiltration.

The Buddha did show us that the Fragrance of Dharmapada is always widely spreads all over the Path of practitioners who cultivate Sense Restraint. Thus, in the Dharmapada Sutra, Chapter VIII, Chapter on Thousand, the Buddha taught: One who conquers himself

is greater than one who is able to conquer a thousand men in the battlefield (Dharmapada 103). Self-conquest is, indeed, better than the conquest of all other people. To conquer oneself, one must be always self-controlled and disciplined one's action (Dharmapada 104). Neither the god, nor demigod, nor Mara, nor Brahma can win back the victory of a man who is self-subdued and ever lives in restraint (Dharmapada 105).” *In Chapter X, Chapter on the Rod or Punishment, the Buddha taught:* He who strictly adorned, lived in peace, subdued all passions, controlled all senses, ceased to injure other beings, is indeed a holy Brahmin, an ascetic, a bhikshu (Dharmapada 142). Rarely found in this world anyone who restrained by modesty, avoids reproach, as a well-trained horse avoids the whip (Dharmapada 143). Like a well-trained horse, touch by the whip, even so be strenuous and zealous. By faith, by virtue, by effort, by concentration, by investigation of the Truth, by being endowed with knowledge and conduct, and being mindful, get rid of this great suffering (Dharmapada 144). Irregators guide the water to their fields; fletchers bend the arrow; carpenters bend the wood, the virtuous people control themselves (Dharmapada 145). *In Chapter XXI, Chapter on Miscellaneous, the Buddha taught:* What should have been done is left undone; what should not have been done is done. This is the way the arrogant and wicked people increase their grief (Dharmapada 292). Those who always earnestly practice controlling of the body, follow not what should not be done, and constantly do what should be done. This is the way the mindful and wise people end all their sufferings and impurities (Dharmapada 293). *In Chapter XXII, Chapter on Woeful State, the Buddha taught:* Like a frontier fortress is well guarded, so guard yourself, inside and outside. Do not let a second slip away, for each wasted second makes the downward path (315). *In Chapter XXIII, Chapter on the Elephant, the Buddha taught:* As an elephant in the battlefield endures the arrows shot from a bow, I shall withstand abuse in the same manner. Truly, most common people are undisciplined (who are jealous of the disciplined) (Dharmapada 320). To lead a tamed elephant in battle is good. To tame an elephant for the king to ride it better. He who tames himself to endure harsh words patiently is the best among men (Dharmapada 321). Tamed mules are excellent; Sindhu horses of good breeding are excellent too. But far better is he who has trained himself (Dharmapada 322). Never by those

vehicles, nor by horses would one go to Nirvana. Only self-tamers who can reach Nirvana (Dharmapada 323). *In Chapter XXV, Chapter on the Bhikshu, the Buddha taught:* It is good to have control of the eye; it is good to have control of the ear; it is good to have control of the nose; it is good to have control of the tongue (Dharmapada 360). It is good to have control of the body; it is good to have control of speech; it is good to have control of everything. A monk who is able to control everything, is free from all suffering (Dharmapada 361). He who controls his hands and legs; he who controls his speech; and in the highest, he who delights in meditation; he who is alone, serene and contented with himself. He is truly called a Bhikshu (Dharmapada 362). A wise monk must first control the senses, practise equanimity, follow discipline as laid down in the sutra (375). Censure or control yourself. Examine yourself. Be self-guarded and mindful. You will live happily (Dharmapada 379). You are your own protector. You are your own refuge. Try to control yourself as a merchant controls a noble steed (Dharmapada 380).

Chapter Fifty-Two

The Quintessence of the Buddha's Teachings on Moderation in Cultivation in the Dharmapada Sutra

I. Overview and Meanings of Moderation in Cultivation in Buddhist Point of View:

According to Zen Master Achan Chah in "A Still Forest Pool," there are three basic points of practice to work with are sense restraint, which means taking care not to indulge and attach to sensations; moderation in eating; and wakefulness. *The first moderation is the sense restraint:* We can easily recognize physical irregularities, such as blindness, deafness, deformed limbs, but irregularities of mind are another matter. When you begin to meditate, you see things differently. You can see the mental distortions that formerly seemed normal, and you can see danger where you did not see it before. This brings sense restraint. You become sensitive, like one who enters a forest or jungle and becomes aware of danger from poisonous creatures, thorns, and so forth. One with a raw wound is likewise more aware of danger from flies. For one who meditates, the danger is from sense objects. Sense restraint is thus necessary; in fact, it is the highest kind of virtue. *The second Moderation is moderation in Eating:* It is difficult to eat little or in moderation. Let learn to eat with mindfulness and sensitivity to our needs, learn to distinguish needs from desires. Training the body is not in itself self-torment. Going without sleep or without food may seem extreme at times. We must be willing to resist laziness and defilement, to stir them up and watch them. Once these are understood, such practices are no longer necessary. This is why we should eat, sleep, and talk little, for the purpose of opposing our desires and making them reveal themselves. *The third moderation is the wakefulness:* To establish wakefulness, effort is required constantly, not just when we feel diligent. Even if we meditate all night at times, it is not correct practice if at other times we still follow our laziness. You should constantly watch over the mind as a parent watches over a child, protects it from its own foolishness, teaches it what is right. It is

incorrect to think that at certain times we do not have the opportunity to meditate. We must constantly make the effort to know ourselves; it is as necessary as our breathing, which continues in all situations. If we do not like certain activities, such as chanting or working, and give up on them as meditation, we will never learn wakefulness.

II. The Quintessence of the Buddha's Teachings on Moderation in Cultivation in the Dharmapada Sutra:

On moderation of the sense restraint, according to the Samannaphala Sutta in the Long Discourses of the Buddha, the Buddha taught about "a guardian of the sense-door." How does a monk become a guardian of the sense-door? Here a monk, on seeing a visible object with the eye, does not grasp at its major signs or secondary characteristics. Because greed and sorrow, evil unskilled states, would overwhelm him if he dwelt leaving this eye-faculty unguarded, so he practises guarding it, he protects the eye-faculty, develops restraint of the eye-faculty. On hearing a sound with the ear...; on smelling an odour with the nose...; on tasting a flavour with the tongue...; on feeling an object with the body...; on thinking a thought with the mind, he does not grasp at its major signs or secondary characteristics, he develops restraint of the mind-faculty. He experiences within himself the blameless bliss that comes from maintaining this Ariyan guarding of the faculties.

The Buddha did show us that the fragrance of Dharmapada always widely spreads all over the path of practitioners who have Moderation of the sense restraint. Thus, in the Dharmapada Sutra, Chapter III, Chapter on the Mind, the Buddha taught: The wavering and restless, or unsteady mind, difficult to guard, difficult to hold back; a wise man steadies his trembling mind and thought, as a fletcher makes straight his arrow (Dharmapada 33). *In Chapter XXV, Chapter on the Bhikshu, the Buddha taught:* It is good to have control of the eye; it is good to have control of the ear; it is good to have control of the nose; it is good to have control of the tongue (Dharmapada 360). It is good to have control of the body; it is good to have control of speech; it is good to have control of everything. A monk who is able to control everything, is free from all suffering (Dharmapada 361). He who controls his hands and legs; he who controls his speech; and in the highest, he who

delights in meditation; he who is alone, serene and contented with himself. He is truly called a Bhikhshu (Dharmapada 362). The Bhikhshu who controls his tongue, who speaks wisely of the Dharma, who is pure and humble, his speech is indeed sweet (Dharmapada 363). A wise monk must first control the senses, practise equanimity, follow discipline as laid down in the sutra (Dharmapada 375). You are your own protector. You are your own refuge. Try to control yourself as a merchant controls a noble steed (Dharmapada 380). *In Chapter XXVI, Chapter on the Brahmana, the Buddha taught:* He who does no evil in body, speech and mind, who has firmly controlled these three, I called him a Brahmana (Dharmapada 391).

On moderation in eating, according to the Sekha Sutta in the Middle Length Discourses of the Buddha, the Buddha confirmed his noble disciples on moderating in eating includes reflecting wisely when taking food, not for amusement, not for intoxication, not for the sake of physical beauty and attractiveness, only for the endurance and continuance of this body, for enduring discomfort, and for assisting the holy life. Considering: “Thus I shall terminate old feelings without arousing new feelings and I shall be healthy and blameless and shall live in comfort.” *In the Dharmapada Sutra, Chapter I, Chapter on The Twin Verses, the Buddha taught:* Those who only want to live with pleasant things, with senses unrestrained, in food immoderate, indolent, inactive, are quickly overthrown by the mara as a weak tree breaks before a big wind (Dharmapada 7). Those who contemplate “impurities,” with senses restrained, moderate in food, faithful and active, mara cannot overthrow him as it’s impossible for the wind to overthrow a rocky mountain (Dharmapada 8). *In Chapter XXIII, Chapter on the Elephant, the Buddha taught:* “The stupid one, who is torpid, gluttonous, sleepy and rolls about lying like a hog nourished on pig-wash, that fool finds rebirth again and again (Dharmapada 325).”

On moderation of the wakefulness, awake or wakefulness means achieving a complete and deep realization of what it means to be a Buddha and how to reach Buddhahood. It is to see one’s Nature, comprehend the True Nature of things, the Truth. However, only after becoming a Buddha can one be said to have truly attained Supreme Enlightenment. Awareness simply means “being conscious of,” or “remembering,” or “becoming acquainted with.” But we must use it in

the sense of “being in the process of being conscious of,” or “being in the process of remembering.” We have learned the word “Awareness” in the sense of recognition, or bare attention, but the meaning doesn’t stop there. In awareness, there are also the elements of concentration (Samadhi) and understanding (prajna). Concentration and understanding together are meditate on the absence of identity of all things. According to the Satipatthana Sutta, practitioner should “Contemplate the body in the body, contemplate the feelings in the feelings, contemplate the mind in the mind, contemplate the objects of mind in the objects of mind.” This means that practitioner must live in the body in full awareness of it, and not just study like a separate object. Live in awareness with feelings, mind, and objects of mind. Do not just study them. When we meditate on our body, we live with it as truth and give it our most lucid attention; we become one with it. The flower blossoms because sunlight touches and warms its bud, becoming one with it. Meditation reveals not a concept of truth, but a direct view of truth itself. This we call “insight,” the kind of understanding based on attention and concentration. *In the Dharmapada Sutra, Chapter XXI, Chapter on Miscellaneous, the Buddha taught:* The disciples of Gotama are always well awake. Those who always contemplate the Enlightened One by day and night (Dharmapada 296). The disciples of Gotama are always well awake. Those who always contemplate the Dharma by day and night (Dharmapada 297). The disciples of Gotama are always awake. Those who always contemplate the Sangha by day and night (Dharmapada 298). The disciples of Gotama are always awake. Those who always contemplate the body by day and night (Dharmapada 299). The disciples of Gotama are always awaken. Those who always contemplate delight in harmlessness or compassion by day and night (Dharmapada 300). The disciples of Gotama are always awaken. Those who always contemplate delight in meditation by day and night (Dharmapada 301).

Chapter Fifty-Three

The Quintessence of the Buddha's Teachings On the Wisdom in the Dharmapada Sutra

I. Overview and Meanings of the Wisdom in Buddhist Point of View:

In Buddhism, wisdom is described as the understanding of the Four Noble Truths, the understanding of interdependent origination, and the like. The attainment of wisdom is the ability of transformation of these doctrinal items from mere objects of intellectual knowledge into real, personal experience. In other words, according to Buddhism, wisdom is the ability to change our knowledge of the four Noble Truths and the like from mere sutra learning into actual, living truth. To attain wisdom, we must first cultivate good conduct, then cultivate mental development. It should be noted that reading and understanding the meaning of a sutra doesn't mean attaining wisdom. Wisdom means reading, understanding, and transforming doctrinal items from sutras into real, personal experience. Wisdom gives us the ability of "seeing the truth" or "seeing things as they really are" because the attainment of wisdom is not an intellectual or academic exercise, it is understanding or seeing these truths directly. Fundamental wisdom which is inherent in every man and which can manifest itself only after the veil of ignorance, which screens it, has been transformed by means of self-cultivation as taught by the Buddha. According to the Buddha, wisdom is extremely important for it can be commensurate with enlightenment itself. It is wisdom that finally opens the door to freedom, and wisdom that removes ignorance, the fundamental cause of suffering. It is said that while one may sever the branches of a tree and even cut down its trunk, but if the root is not removed, the tree will grow again. Similarly, although one may remove attachment by means of renunciation, and aversion by means of love and compassion, as long as ignorance is not removed by means of wisdom, attachment and aversion will sooner or later arise again. As for the Buddha, immediately after witnessing the unhappy incident involving the worm

and the bird at the plowing ceremony, the prince sat under a nearby rose-apple tree and began to contemplate. This is a very early experience of meditation of the Buddha. Later, when he renounced the world and went forth to seek the ultimate truth, one of the first disciplines he developed was that of meditation. Thus, the Buddha himself always stressed that meditation is the only way to help us to achieve wisdom. The resulting wisdom, or training in wisdom. Even though wisdom involves cause and effect. Those who cultivated and planted good roots in their past lives would have a better wisdom. However, in this very life, if you want to get rid of greed, anger, and ignorance, you have no choice but cultivating discipline and samadhi so that you can obtain wisdom paramita. With wisdom paramita, you can destroy these thieves and terminate all afflictions. Wisdom is one of the three studies in Buddhism. The other two are precepts and meditation. According to Bhikkhu Piyadassi Mahathera in *The Spectrum of Buddhism*, high concentration is the means to the acquisition of wisdom or insight. Wisdom consists of right understanding and right thought, the first two factors of the path. This is called the training in wisdom or panna-sikkha. Wisdom helps us get rid of the clouded view of things, and to see life as it really is, that is to see life and things pertaining to life as arising and passing. In Buddhism, Knowledge has the ability to make decision or judgment as to phenomena or affairs and their principles, of things and their fundamental laws. Two Sanskrit words Buddhi and Jnana have the same meaning of "Knowledge". The difference between Buddhi and Jnana is sometimes difficult to point out definitively, for they both signify worldly relative knowledge as well as transcendental knowledge. While Prajna is distinctly pointing out the transcendental wisdom.

II. The Quintessence of the Buddha's Teachings on the Wisdom in the Dharmapada Sutra:

The Buddha did show us that the Fragrance of Wisdom always widely spreads all over the Garden of Flowers of Dharmapada. Thus, in the Dharmapada Sutra, Chapter V, Chapter on the Fools, the Buddha taught: Long is the night to the wakeful; long is the road to

him who is tired; long is samsara to the foolish who do not know true Law (Dharmapada 60). If a traveler does not meet a companion who is better or at least equal, let him firmly pursue his solitary career, rather than being in fellowship with the foolish (Dharmapada 61). These are my sons; this is my wealth; with such thought a fool is tormented. Verily, he is not even the owner of himself. Whence sons? Whence wealth? (Dharmapada 62). A foolish man who knows that he is a fool, for that very reason a wise man; the fool who think himself wise, he is indeed a real fool (Dharmapada 63). An intelligent person associates with a wise man, even for a moment, he will quickly understand the Dharma, as the tongue tastes the flavour of soup (Dharmapada 65). The knowledge and fame that the fool gains, so far from benefiting; they destroy his bright lot and cleave his head (Dharmapada 72). *In Chapter VI, Chapter on the Wise, from verse 76 to verse 89, the Buddha taught:* Should you see an intelligent man who points out faults and blames what is blame-worthy, you should associate with such a wise person. It should be better, not worse for you to associate such a person (Dharmapada 76). Those who advise, teach or dissuade one from evil-doing, will be beloved and admired by the good, but they will be hated by the bad (Dharmapada 77). Do not associate or make friends with evil friends; do not associate with mean men. Associate with good friends; associate with noble men (Dharmapada 78). Those who drink the Dharma, live in happiness with a pacified mind; the wise man ever rejoices in the Dharma expounded by the sages (Dharmapada 79). Irrigators guide the water to where they want, fletchers bend the arrows, carpenters control their timber, and the wise control or master themselves (Dharmapada 80). As a solid rock is not shaken by the wind; likewise, the wise are not moved by praise or blame (Dharmapada 81). Water in a deep lake is clear and still; similarly, on hearing the Buddha teachings, the wise become extremely serene and peaceful (Dharmapada 82). Good people give up all attachments, they don't talk about sensual craving. The wise show neither elation nor depression; therefore, they are not affected by happiness or sorrow (Dharmapada 83). Neither for the sake of oneself, nor for the sake of another, a wise man does nothing wrong; he desires not son, wealth, or kingdom by doing wrong; he seeks his own success not by unjust means, then he is good, wise and righteous (Dharmapada 84). Few are

among men who crosses and reaches the other shore; the rest of mankind only run about the bank (Dharmapada 85). Those who preach and act according to the teachings, are those who are crossing the realm of passions which is so hard to cross, and those who will reach the other shore (Dharmapada 86). A wise man should abandon the way of woeful states and follows the bright way. He should go from his home to the homeless state and live in accordance with the rules for Sramanas (Dharmapada 87). A wise man should purge himself from all the impurities of the mind, give up sensual pleasures, and seek great delight in Nirvana (Dharmapada 88). Those whose minds are well-trained and well-perfected in the seven factors of enlightenment, who give up of grasping, abandon defiled minds, and eradicate all afflictions. They are shinning ones and have completely liberated and attained Nirvana even in this world (Dharmapada 89). *In Chapter XIII, Chapter on the World, the Buddha taught:* Supposed this world is like a brilliantly ornamented royal chariot; the foolish are immersed in it, but the wise do not attach to it (Dharmapada 171). Swans can only fly in the sky, man who has supernatural powers can only go through air by their psychic powers. The wise rise beyond the world when they have conquered all kinds of Mara (Dharmapada 175). Misers cannot go to the heaven, fools cannot indeed praise charity. A wise man rejoices in almsgiving and thus becomes happy thereafter (Dharmapada 177). *In Chapter XVIII, Chapter on Impurities, the Buddha taught:* Make yourself an island. Be wise to strive quickly! When you cleanse your impurities, you will enter into the heavenly world of the Ariyas (gods) (Dharmapada 236). Make an island for yourself. Be wise to strive quickly! When you cleanse your impurities, you will not come back again to birth and old age (Dharmapada 238). From ksana to ksana, a wise person should remove his own impurities as a goldsmith removes the dross of silver (Dharmapada 239). *In Chapter XIX, Chapter on the Righteous, the Buddha taught:* A man is not called a learned man because he talks much. He who is peaceful, without hatred and fearless, is called learned and wise (Dharmapada 258). *In Chapter XX, Chapter on the Path, the Buddha taught:* All conditioned, or created things are transient. One who perceives this with wisdom, ceases grief and achieves liberation. This is the path to purity (Dharmapada 277). All conditioned things are suffering. One who perceives this with

wisdom, ceases grief and achieves liberation. This is the path of purity (Dharmapada 278). All conditioned things are without a real self. One who perceives this with wisdom, ceases grief and achieves liberation. This is the path of purity (Dharmapada 279). One who does not strive when it is time to strive, who though young and strong but slothful with thoughts depressed; such a person never realizes the path (Dharmapada 280). From meditation arises wisdom. Lack of meditation wisdom is gone. One who knows this twofold road of gain and loss, will conduct himself to increase his wisdom (Dharmapada 282). Here I shall live in the rainy season, here in the winter and the summer. These are the words of the fool. He fails to realize the danger (of his final destination) (Dharmapada 286). Death descends and carries away that man of drowsy mind greedy for children and cattle, just like flood sweeps away a sleeping village (Dharmapada 287). Nothing can be saved, nor sons, nor a father, nor even relatives; there is no help from kinsmen can save a man from death (Dharmapada 288). Realizing this fact, a wise man quickly clears the way that leads to Nirvana (Dharmapada 289). *In Chapter XXV, Chapter on the Bhikshu, the Buddha taught:* There is no concentration in one who lacks wisdom, nor is there wisdom in him who lacks concentration. He who has both concentration and wisdom is near Nirvana (Dharmapada 372).

Chapter Fifty-Four

The Quintessence of the Buddha's Teachings on Loving Kindness & Compassion in the Dharmapada Sutra

I. Overview and Meanings of Loving Kindness & Compassion in Buddhist Point of View:

In Buddhist teachings, maitri-karuna or kindness and compassion, two principal Buddhist virtues that are the basis of the spiritual attitude of a Bodhisattva. Kindness and compassion toward all beings. Kindness and compassion resulting from the insight into the egolessness of all dharmas that is proper to Shravakas, Pratyekabuddhas, and Bodhisattvas starting from the lowest stages in their development. The Mahamaitri-karuna (great goodness and compassion) of a Buddha, which is without distinction or condition. Loving-kindness (benevolence) and compassion are some of the most important entrances to the great enlightenment; for with it good roots prevail in all situations in life, also with it we do not kill or harm living beings. Loving-kindness (benevolence) and compassion are some of the most important entrances to the great enlightenment; for with it good roots prevail in all situations in life, also with it we do not kill or harm living beings. In Buddhist teachings, kindness, benevolence, one of the principal Buddhist virtues. Maitri is a benevolence toward all beings that is free from attachment. Maitri can be developed gradually through meditation, first toward persons who are close to us, then to others, and at last to those who are indifferent and ill-disposed to us, for the mind of loving-kindness is the wish for the welfare and happiness of all beings. Immeasurable Compassion means sympathy, or pity (compassion) for another in distress and desire to help him or to deliver others from suffering out of pity. The compassion is selfless, non-egoistic and based on the principle of universal equality. 'Karuna' means pity or compassion. In Pali and Sanskrit, 'Karuna' is defined as 'the quality which makes the heart of the good man tremble and quiver

at the distress of others.’ The quality that rouses tender feelings in the good man at the sight of others’ suffering.

II. The Quintessence of the Buddha’s Teachings on Loving Kindness & Compassion in the Dharmapada Sutra:

In Buddhism, hatred does not cease by hatred, hatred ceases only by love. *In the Dharmapada Sutra, Chapter XVII, Chapter on Anger, the Buddha taught: Conquer anger by love; conquer evil by good; conquer stingy by giving; conquer the liar by truth (Dharmapada 223).* In fact, compassion and loving-kindness are the utmost importance for human beings, for despite our strivings towards self-sufficiency, it remains a fact that people need one another. No man is an island at all. An island can exist alone in the sea, but a man cannot live alone. We need each other, and we must come to regard one another as friends and helpers whom we can look toward for mutual support. All men, as the doctrine of rebirth implies, are really brothers to each other, literally members of the big family, for in the repeated round of rebirth there is not one man or woman who has not at some time in the past been our father or mother, our sister or brother. Therefore, we must learn to love each other, to respect each other, to protect each other, and to give to the other what we would have for ourselves. *In Chapter XXV, Chapter on the Bhikshu, the Buddha taught: To dwell in the house of Compassion is the safest, for it protects our minds and bodies from the enemies of hatred and afflictions. It allows us to have peace and contentment. A Bhikshu who abides in loving-kindness, who is pleased with with the Buddha’s Teaching, will attain to a state of peace and happiness, and emancipate from all conditioned things (Dharmapada 368).”* Thus, sincere Buddhists should always consider great pity and compassion their room, gentleness and patience the robes, and the emptiness of all phenomena the seat. Buddhist practitioners should always remember that we ourselves and all sentient beings already possess the virtues, embellishment and wisdom of the Buddhas. However, because we are deluded as to our True Nature, and commit evil deeds, we resolve in Birth and Death, to our immense suffering. Once we have understood this, we should rid ourselves of the mind of love-attachment, hate and discrimination, and develop the mind of repentance and compassion. We should seek expedient means to save ourselves and others, so that

all are peaceful, happy and free of suffering. Let us be clear that compassion is different from love-attachment, that is, the mind of affection, attached to forms, which binds us with the ties of passion. Compassion is the mind of benevolence, rescuing and liberating, detached from forms, without discrimination or attachment. This mind manifests itself in every respect, with the result that we are peaceful, happy and liberated, and possess increased merit and wisdom. If we wish to expand the compassionate mind, we should, taking our own suffering as starting point, sympathize with the even more unbearable misery of others. A benevolent mind, eager to rescue and liberate, naturally develops; the compassionate thought of the Bodhi Mind arises from there.

Chapter Fifty-Five

The Quintessence of the Buddha's Teachings on the Self-Mastery in the Dharmapada Sutra

I. Overview and Meanings of the Self-Mastery in Buddhist Point of View:

According to Buddhism, self-mastery means mastering our minds, emotions, likes and dislikes, and so on. These are extremely difficult to achieve. According to the Buddha, cultivation or mind training is the best way to self-mastery. According to the Buddhist point of view, the mind or consciousness is the core of our existence. All our psychological experiences, such as pain and pleasure, sorrow and happiness, good and evil, life and death... are not caused by any external agency. They are the result of our own thoughts and their resultant actions.

II. The Quintessence of the Buddha's Teachings on the Self-Mastery in the Dharmapada Sutra:

The Buddha did show us that the Fragrance of Dharmapada always widely spreads all over and mingles with the fragrance of the Self-Mastery. Thus, in the Dharmapada Sutra, Chapter II, Chapter on Heedlessness, the Buddha taught: By sustained effort, earnestness, temperance and self-control, the wise man may make for himself an island which no flood can overwhelm (25). *In Chapter V, Chapter on the Fools, the Buddha taught:* A foolish man who knows that he is a fool, for that very reason a wise man; the fool who think himself wise, he is indeed a real fool (63). *In Chapter VIII, Chapter on Thousand, the Buddha taught:* Self-conquest is, indeed, better than the conquest of all other people. To conquer oneself, one must be always self-controlled and disciplined one's action (104). Neither the god, nor demigod, nor Mara, nor Brahma can win back the victory of a man who is self-subdued and ever lives in restraint (105). *In Chapter X, Chapter on the Rod or Punishment, the Buddha taught:* Rarely found in this world anyone who restrained by modesty, avoids reproach, as a well-trained

horse avoids the whip (143). *In Chapter XX, Chapter on the Path, the Buddha taught:* Cut down the love, as though you plucked an autumn lily with the fingers. Cultivate the path of peace. That is the Nirvana which expounded by the Auspicious One (285). *In Chapter XXV, Chapter on the Bhikshu, the Buddha taught:* Censure or control yourself. Examine yourself. Be self-guarded and mindful. You will live happily (379). You are your own protector. You are your own refuge. Try to control yourself as a merchant controls a noble steed (380). *In Chapter VIII, Chapter on Thousand, the Buddha taught:* One who conquers himself is greater than one who is able to conquer a thousand men in the battlefield (103).” As a matter of fact, though one may conquer in battle a million men, yet he indeed is the noblest victor who conquers himself. Self-mastery of the mind is the key to happiness. It is the force behind all true achievement. Actions without self-mastery are purposeless and eventually failed. It is due to lack of self-mastery that conflicts of diverse kinds arise in our mind. Thus, self-mastery is extremely important and essential for any Buddhist practitioners.

Chapter Fifty-Six

The Quintessence of the Buddha's Teachings On an Illusive Mind in the Dharmapada Sutra

I. Overview and Meanings of an Illusive Mind in Buddhist Point of View:

Illusion-mind, which results in complexity and confusion. This illusion (deluded, wrong, false, or misleading)-mind, which results in complexity and confusion in this world. According to Buddhism, to regulate an illusive mind means to cultivate the mind, or to maintain and watch over the mind, not letting it get out of control, become egotistical, self-centered, etc. According to the Buddhist Zen, to tame the deluded mind we must not have any thing in it (take the mind of non-existence or the empty mind). A man who does not know how to adjust his mind according to circumstances would be like a corpse in a coffin. Turn your mind to yourself, and try to find pleasure within yourself, and you will always find therein an infinite source of pleasure ready for your enjoyment. Only when your mind is under control and put in the right path, it will be useful for yourself and for society. An unwholesome mind is not only danger to yourself, but also to the whole society. Remember all man-made calamities in the world is created by men who have not learned the way of mind control or men who don't know how to tame their minds. As a matter of fact, Outside the mind, there is no other thing. Mind, Buddha, and all the living, these three are not different (the Mind, the Buddha and sentient beings are not three different things). Zen practitioners should always remember that if the mind is allowed to function viciously and indulge in unwholesome thoughts, it can cause disaster, can even cause one's death. But on the other hand, a mind imbued with wholesome thoughts can cure a sick body. When the mind is concentrated on right thoughts with right effort and right understanding, the effects it can produce are immense. Thus a mind with pure and wholesome thoughts leads to a healthy and relaxed life. Mind is such a subtle and intricate phenomenon that it is impossible to find two men of the same mind. Man's thoughts are translated into speech and action. Repetition of such speech and action

gives rise to habits and finally habits form character. Character is the result of man's mind-directed activities and so the characters of human beings vary. Thus, to understand the real nature of life, one has to explore the innermost recesses of one's mind which can only be accomplished by deep self-introspection based on purity of conduct and meditation. The Buddhist point of view is that the mind or consciousness is the core of our existence. Of all forces the force of mind is the most potent. It is the power by itself. All our psychological experiences, such as pain and pleasure, sorrow and happiness, good and evil, life and death, are not attributed to any external agency. They are the result of our own thoughts and their resultant actions. To tame the mind means to try to guide our minds to follow the wholesome path and to stay away from the unwholesome path. According to Buddhism teachings, training the mind doesn't mean to gain union with any supreme beings, nor to bring about any mystical experiences, nor is it for any self-hypnosis. It is for gaining tranquility of mind and insight for the sole purpose of attaining unshakable deliverance of the mind. For a long long period of time, we all talk about air, land and environment pollution, what about our mind pollution? Should we do something to prevent our minds from wandering far deep into the polluted courses? Yes, we should. We should equally protect and cleanse our mind. Besides, practitioners' breach of precepts follows from whichever delusive mind and/or delusion. Three biggest delusions are greed, hatred and ignorance. Thus, in order to keep precepts, we must try to overcome delusions in our mind-stream or apply antidotes to the most predominant delusions. When attachment is our greatest delusion, we should contemplate on the impurity of the body, that it is a sack full of filth; and develop the attitude that it will have a bloody aspect, a swelling aspect, that it will be eaten by worms, that it will be a skeleton, and so on. As an antidote to hatred, contemplate on love. As an antidote to pride, contemplate on the samsaric sufferings and afflictions, such as old age, sicknesses, death, life uncertainty, and other ups and downs. As antidote to delusions, contemplate on interdependent origination. In short, contemplate on view concerning emptiness is the general antidote to delusive minds and delusions. The Buddha once taught: "For a long time has man's mind been defiled by greed, hatred and delusion. Mental defilements make beings impure;

and only mental cleansing can purify them.” Devout Buddhists should always keep in mind that our daily life is an intense process of cleansing our own action, speech and thoughts. And we can only achieve this kind of cleansing through practice, not philosophical speculation or logical abstraction. Remember the Buddha once said: “Though one conquers in battle thousand times thousand men, yet he is the greatest conqueror who conquers himself.” This is nothing other than “training of your own monkey mind,” or “self-mastery,” or “control your own mind.” It means mastering our own mental contents, our emotions, likes and dislikes, and so forth. Thus, “self-mastery” is the greatest empire a man can aspire unto, and to be subject to our own passions is the most grievous slavery. Zen practitioners should always remember that nothing exists outside the mind (consciousness), since all phenomena are projections of consciousness. The purpose of practicing meditation to take hold of our mind and to obtain the mindfulness of the mind. If the practitioner knows his own mind, he will not waste his time and effort, otherwise, his time and effort will be useless. To know your mind, you should always observe and and recognize everything about it. This must be practiced at all times, while you are walking, standing, lying, sitting, speaking, or even when you are not speaking. The most important thing is to try not to be dominated by the distinction between extremes of good and bad, wholesome and unwholesome, just and unjust, etc. Whenever a wholesome thought arises, acknowledge it: “A wholesome thought has just arisen.” If an unwholesome thought arises, acknowledge it as well: “An unwholesome thought has just arisen.” Don’t dwell on it or try to get rid of it. To acknowledge it is enough. If they are still there, acknowledge they are still there. If they have gone, acknowledge they have gone. That way the practitioner is able to hold of his mind and to obtain the mindfulness of the mind.

II. The Quintessence of the Buddha’s Teachings on an Illusive Mind in the Dharmapada Sutra:

The Buddha did show us that the Fragrance of Dharmapada is always ready to eliminate the Stinking & Ill-smelling of an Illusive Mind. Thus, in the Dharmapada Sutra, Chapter III, Chapter on the Mind, from verse 33 to verse 43, the Buddha taught: The wavering and

restless, or unsteady mind, difficult to guard, difficult to hold back; a wise man steadies his trembling mind and thought, as a fletcher makes straight his arrow (33). As a fish drawn from its watery abode and thrown upon the dry land, our thought quivers all over in its effort to escape the realm of Mara (34). It is good to control the mind, which is difficult to hold in and flighty, rushing wherever it wishes; a controlled mind brings happiness (35). The mind is hard to perceive, extremely subtle, flits whenever it wishes. Let the wise person guard it; a guarded mind is conducive to happiness (36). Traveling far, wandering alone, bodiless, lying in a cave, is the mind. Those who subdue it are freed from the bonds of Mara (37). He whose mind is not steady, he who does not know the True Law, he whose confidence wavers, the wisdom of such a person will never be perfect (38). He whose mind is free from lust of desires, he who is not affected by hatred, he who has renounced both good and evil, for such a vigilant one there is no fear (39). Knowing that this body is as fragile as a jar, establishing this mind as firm as a fortress, he should be able to fight Mara with the weapon of wisdom. He should be able to guard his conquest and be without attachment (40). In a short period of time, this body will lie on the ground, cast aside, without consciousness, even as a useless piece of dry log (41). Whatever harm an enemy may do to an enemy, or a hater to a hater, an ill-directed mind can do one far greater harm (42). What neither mother, nor father, nor any other relative can do, a well-directed mind can do one far greater good (43).

Chapter Fifty-Seven

The Quintessence of the Buddha's Teachings On Ignorance in the Dharmapada Sutra

I. Overview and Meanings of Ignorance in Buddhist Point of View:

The term “Ignorance” in Sanskrit language is ‘Avidya’ which means noncognizance. In Buddhism, Avidya is noncognizance of the four noble truths, the three precious ones (triratna), and the law of karma, etc. Avidya is the first link of conditionality (pratityasampada), which leads to entanglement of the world of samsara and the root of all unwholesome in the world. This is the primary factor that enmeshes (làm vướng víu) beings in the cycle of birth, death, and rebirth. In a Buddhist sense, it refers to lack of understanding of the four noble truths (Arya-satya), the effects of actions (karma), dependent arising (pratitya-samutpada), and other key Buddhist doctrines. In Madhyamaka, “Avidya” refers to the determination of the mind through ideas and concepts that permit beings to construct an ideal world that confers upon the everyday world its forms and manifold quality, and that thus block vision of reality. “Avidya” is thus the nonrecognition of the true nature of the world, which is empty (shunyata), and the mistaken understanding of the nature of phenomena. Thus “avidya” has a double function: ignorance veils the true nature and also constructs the illusory appearance. “Avidya” characterizes the conventional reality. For the Sautrantikas and Vaibhashikas, “Avidya” means seeing the world as unitary and enduring, whereas in reality it is manifold and impermanent. “Avidya” confers substantiality on the world and its appearances. In the Yogachara’s view, “avidya” means seeing the object as a unit independent of consciousness, when in reality it is identical with it.

Ignorance means Unenlightened, the first or last of the twelve nidanas. Ignorance is Illusion or darkness without illumination, the ignorance which mistakes seeming for being, or illusory phenomena for realities. Ignorance of the way of escape from sufferings, one of the

three affluences that feed the stream of mortality or transmigration. Sometimes ignorance means “Maya” or “Illusion.” It means complete darkness without illumination. The ignorance which mistakes seeming for being, or illusory phenomena for realities. Ignorance is the main cause of our non-enlightenment. Ignorance is only a false mark, so it is subject to production, extinction, increase, decrease, defilement, purity, and so on. Ignorance is the main cause of our birth, old age, worry, grief, misery, and sickness, and death. Ignorance is one of the three fires which must be allowed to die out before Nirvana is attained. The erroneous state of mind which arises from belief in self.

In Zen, ignorance is not seeing things as they really are. It is failing to understand the truth about life. As long as we have not developed our minds to obtain wisdom, we remain ignorant of the true nature of things. According to Buddhism, ignorance means regarding the self as real. Due to ignorance, people do not see things as they really are, and cannot distinguish between right and wrong. They become blind under the delusion of self, clinging to things which are impermanent, changeable, and perishable. Once anger arises, one has nothing but “ignorance.” In order to eliminate “ignorance,” you should meditate on causality. All of our psychological problems are rooted in ignorance, in delusion. Ignorance is the crowning corruption. Our greeds, hates, conceits and a host of other defilements go hand in hand with our ignorance. The solutions are to be found in the problems themselves and hence we should not run away from our problems. Analyze and scrutinize the problems, and you will see that they are human problems, so do not attribute them to non-humans. Our real problems can be solved only by giving up illusions and false concepts and bringing our lives into harmony with reality and this can be done only through meditation. Ignorance is also thoughts and impulses that try to draw us away from emancipation. If we wish to liberate ourselves from these hindrances, we should first recognize them through meditation. Just as the Buddha described in His discourses how He would exclaim, “Mara! I see you.” Zen practitioners should remember that the purpose of disciplined meditation practice is to eliminate ignorance, to open the essential nature of mind, and to stabilize awareness. Through meditation, we concentrate on things with an undistracted awareness. We are not thinking about anything, not analyzing, not getting lost in

flux of things, but just seeing the nature of what is happening in the mind. Through practices of meditation, our mind becomes clearer and clearer; it is to say ‘ignorance’ is gradually eliminated through the course of meditation. If you think that your mind can only be opened by a certain master out there, you are never cultivating in accordance with Buddhism at all. If you think someone out there can eliminate ignorance for you, you are not a devout Buddhist.

II. The Quintessence of the Buddha’s Teachings on Ignorance in the Dharmapada Sutra:

In the Dharmapada Sutra, the Buddha did show us that the fragrance of Dharmapada is always ready to eliminate the ill-smelling of Ignorance. Thus, in the Dharmapada Sutra, Chapter V, Chapter on the Fools, from verse 60 to verse 75, the Buddha taught: Long is the night to the wakeful; long is the road to him who is tired; long is samsara to the foolish who do not know true Law (60). If a traveler does not meet a companion who is better or at least equal, let him firmly pursue his solitary career, rather than being in fellowship with the foolish (61). These are my sons; this is my wealth; with such thought a fool is tormented. Verily, he is not even the owner of himself. Whence sons? Whence wealth? (62). A foolish man who knows that he is a fool, for that very reason a wise man; the fool who think himself wise, he is indeed a real fool (63). If a fool associates with a wise man even all his life, he will understand the Dharma as little as a spoon tastes the flavour of soup (64). An intelligent person associates with a wise man, even for a moment, he will quickly understand the Dharma, as the tongue tastes the flavour of soup (65). A fool with little wit, goes through life with the very self as his own greatest enemy. In the same manner, evil doers do evil deeds, the fruit of which is bitter (66). The deed is not well done of which a man must repent, and the reward of which he receives, weeping, with tearful face; one reaps the fruit thereof (67). The deed is well done when, after having done it, one repents not, and when, with joy and pleasure, one reaps the fruit thereof (68). As long as the evil deed done does not bear fruit, the fool thinks it is as sweet as honey; but when it ripens, then he comes to grief (69). Let a fool, month after month, eats only as much food as can be picked up on the tip of a kusa blade; but he is not worth a sixteenth part

of them who have comprehended the truth (70). An evil deed committed may not immediately bear fruit, just as newl drawn milk does not turn sour at once. In the same manner, smouldering, it follows the fool like fire covered with ashes (71). The knowledge and fame that the fool gains , so far from benefiting; they destroy his bright lot and cleave his head (72). The fool always desires for an undue reputation or undeserved honour, precedence among the monks, authority in the monasteries, honour among other families (73). Let both monks and laymen think, “by myself was this done; in every work, great or small, let them refer to me.” Such is the ambition of the fool; his desires and pride increase (74). One is the path that leads to worldly gain, and another is the path leads to nirvana. Once understand this, the monks and the lay disciples of the Buddha, should not rejoice in the praise and worldly favours, but cultivate detachment (75).

Chapter Fifty-Eight

The Quintessence of the Buddha's Teachings on Ten Robbers of Desires, Anger, Ignorance, Arrogance, Doubt, Wrong Views, Killing, Stealing, Sexual Misconduct, Lying in the Dharmapada Sutra

I. Overview and Meanings of Ten Robbers of Desires, Anger, Ignorance, Arrogance, Doubt, Wrong Views, Killing, Stealing, Sexual Misconduct, Lying in Buddhist Point of View:

Ordinarily speaking, for monks and nuns in temples, cultivation is relatively simple and easy than that of lay people, who, everyday, have to deal with ten robbers in the society, both internal and external: greed, anger, ignorance, arrogance, doubt, wrong views, killing, stealing, sexual misconducts, and lying... that are always waiting to harm and to destroy completely our path of cultivation. However, according to Buddhist teachings, there are eight teachers that help us contemplate avoidable sins and unavoidable things in our daily life: murder, the Robbery, the adultery, the lying, the drunkard, the aged, the sick, and the death. Therefore, among these ten robbers mentioned above, four of them are considered practitioners' teachers according to Buddhist teachings. For those who cultivate wisdom, if we don't eliminate these robbers, it is difficult to attain a real wisdom. Truly speaking, not only Buddhists but the whole world also are indebted to the Buddha for it is He who first showed the Way to free human beings from the obstructive ghosts of lush, anger, stupidity, arrogance, doubtness, wrong views, killing, stealing, sexual misconduct, and lying... We call them robbers because they usually plunder the virtues and murder the wisdom-life of cultivators. In Buddhist teachings, robbers also represent the destructive conditions or influences that

cause practitioners to retrogress in their cultivation. Demons can render cultivators insane, making them lose their right thought, develop erroneous views, commit evil karma and end up sunk in the lower realms. Beside trying to prevent robbers of lust, anger, ignorance... Buddhist practitioners should keep the precepts strictly; they should have a clear understanding of the Dharma, skillfully distinguishing the correct from the deviant, the true from the false; they should be firm and stable in his determination; they should be guided by a good advisor, who has a thorough understanding of the sutras and many years experience in cultivation.

Broadly speaking, there are 84,000 robbers of afflictions. But after analysis, we can say there are only 10 serious ones which are ten robbers or disturbers of the religious life. According to Buddhism, beside these ten robbers of Desires-Anger-Ignorance-Arrogance-Doubt-Wrong Views-Killing-Stealing-Lying, no one else is our enemy. These are ten most poisonous enemies in our life and cultivation for these ten robbers do not only cause our afflictions, but also prevent us from tasting the pure and cool flavor of emancipation (liberation). The first poison is "Lust": Lust is the string of craving and attachment confines us to samsara's prison. In other words, craving and attachment are not only roots that prevent us from being sufficiently moved to renounce samsara, but they are also two of the main things that bind us to samsara. In order to overcome craving and attachment, we should contemplate on the impurity of the body. When we are attached to someone, for example, consider how that person is just a sack full of six kinds of filthy substances. Then our attachment and craving will diminish. The second poison is "Anger": Anger is the highly disturbed aspect of the mind that arises when we see something unpleasant. The objects of anger could be sentient beings or inanimate objects; when we involve ourselves with them, they completely disturb and torment our mind and we wish to harm them. Anger does great damage, for it can destroy our root merits as if they had been burnt in a fire. Anger is responsible for people taking lives, beating or stabbing others. The third poison is "Ignorance": Ignorance is the opposite of the word 'to know'. In Buddhism, ignorance means 'not knowing', 'not seeing', 'not understanding', 'being unclear', and so forth. Whoever is dominated by ignorance is like a blind person because the eyes are shut, or not

seeing the true nature of objects, and not understanding the truths of cause and effect, and so on. Ignorance is the root of all sufferings and afflictions. The fourth poison is “Pride”: Pride is the inflated opinion of ourselves and can manifest in relation to some good or bad object. When we look down from a high mountain, everyone below seems to have shrunken in size. When we hold ourselves to be superior to others, and have an inflated opinion of ourselves, we take on a superior aspect. It is extremely difficult to develop any good qualities at all when one has pride, for no matter how much the teacher may teach that person, it will do no good. Haughtiness means false arrogance, thinking oneself correct in spite of one’s wrong conduct, thinking oneself is good in spite of one’s very bad in reality. Haughtiness also means arrogance and conceit due to one’s illusion of having completely understood what one has hardly comprehended at all. Haughtiness is one of the main hindrances in our cultivation. In cultivating the Way, we must have genuine wisdom. Those who have genuine wisdom never praise themselves and disparage others. These people never consider themselves the purest and loftiest, and other people common and lowly. In Buddhism, those who praise themselves have no future in their cultivation of the Way. Even though they are still alive, they can be considered as dead, for they have gone against their own conscience and integrity. The fifth poison is “Doubt”: Doubt signifies spiritual doubt, from a Buddhist perspective the inability to place confidence in the Buddha, the Dharma, the Sangha, and the training. Doubt, as wavering uncertainty, a hindrance and fetter to be removed. One of the mula-klesa, or root causes of suffering. Skepticism, one of the five hindrances one must eliminate on entering the stream of saints. Vichikiccha is a Pali term, a combination of “vi”, means without; and “cikiccha” means medicine. One who suffers from perplexity is really suffering from a dire disease, and unless he sheds his doubts, he will continue to worry over and suffer from this illness. As long as man is subject to this mental itch, this sitting on the fence, he will continue to take a skeptical view of things which is most detrimental to mental ability to decide anything definitely; it also includes doubt with regard to the possibility of attaining the jhanas. Doubting is natural. Everyone starts with doubts. We can learn a great deal from them. What is important is that we do not identify with our

doubts. That is, do not get caught up in them, letting our mind spin in endless circles. Instead, watch the whole process of doubting, of wondering. See who it is that doubts. See how doubts come and go. Then we will no longer be victimized by our doubts. We will step outside of them, and our mind will be quiet. We can see how all things come and go. Let go of our doubts and simply watch. This is how to end doubting. The sixth poison is “Wrong Views”: According to Buddhism, perverted (wrong) views are views that do not accept the law of cause and effect, not consistent with the dharma, one of the five heterodox opinions and ten evils. This view arises from a misconception of the real characteristic of existence. There were at least sixty-two heretical views (views of the externalist or non-Buddhist views) in the Buddha’s time. Buddhism emphasizes on theory of causation. Understanding the theory of causation means to solve most of the question of the causes of sufferings and afflictions. Not understanding or refuse of understanding of the theory of causation means a kind of wrong view in Buddhism. According to the Buddha, sentient beings suffer from sufferings and afflictions because of desires, aversions, and delusion, and the causes of these harmful actions are not only from ignorance, but also from wrong views. Wrong views also means holding to the view of total annihilation, or the view that death ends life, or world-extinction and the end of causation, in contrast with the view that body and soul are eternal, both views being heterodox. The philosophic doctrine that denies a substantial reality to the phenomenal universe. The seventh poison is “Killing”: This is one of the ten kinds of evil karma, to kill living beings, to take life, kill the living, or any conscious being. According to The Buddha and His Teaching, written by Most Venerable Narada, killing means the intentional destruction of any living being. The Pali term *pana* strictly means the psycho-physical life pertaining to one’s particular existence. The wanton destruction of this life-force, without allowing it to run its due course, is *panatipata*. *Pana* also means that which breathes. Hence all animate beings, including animals, are regarded as *pana*. Plants are not considered as “living beings” as they possess no mind. Monks and nuns, however, are forbidden to destroy even plant life. This rule, it may be mentioned, does not apply to lay-followers. According to the Buddhist laws, the taking of human life offends against the major commands, of animal

life against the less stringent commands. Suicide also leads to severe penalties in the next lives. The eighth poison is “Stealing”: Stealing means taking possession of anything that has not been given by its owner or stealing, is also wrong, even legally speaking. Stealing, one of the four grave prohibitions or sins in Buddhism. Stealing is taking what isn’t given to us. It includes not paying taxes or fees that are due, borrowing things and not returning them, and taking things from our workplace for our own personal use. A Bhiksu or Bhiksuni who steals or violates the property of another, whether the property is privately or publicly owned, breaks the second of the Four Degradation Offences. He or she is no longer worthy to remain a Bhiksu or Bhiksuni and cannot participate in the activities of the Order of Bhiksus or Order of Bhiksunis. The ninth poison is “Sexual Intercourse”: This is the third commandment of the five basic commandments for lay people, and the third precept of the ten major precepts for monks and nuns in the Brahma Net Sutra. Monks or nuns who commit this offence will be expelled from the Order forever. A Bhiksu or Bhiksuni who has sexual intercourse with another person, whether a female or male, and whether that person has given consent or not, breaks the first of the Four Degradation Offences. He or she is no longer worthy to remain a Bhiksu or Bhiksuni and cannot participate in the activities of the Bhiksu or Bhiksuni Sangha. A Bhiksu who, when motivated by sexual desire, tells a woman or a man that it would be a good thing for her or him to have sexual relations with him, commits a Sangha Restoration Offence. A Bhiksuni who is intent upon having sexual relations with someone, whether male or female, breaks one of the eight Degradation Offences. She is no longer worthy to remain a Bhiksuni and cannot participate in the activities of the Order of Bhiksunis. Through word or gesture arouses sexual desire in that person, breaks the seventh of the Eight Degradation Offences. Says to that person that she is willing to offer him or her sexual relations, breaks the Degradation Offences. The tenth poison is “Lying”: Lying means verbally saying or indicating through a nod or a shrug something we know isn’t true. However, telling the truth should be tempered and compassion. For instance, it isn’t wise to tell the truth to a murderer about a potential victim’s whereabouts, if this would cause the latter’s death. According to the Dharmapada Sutra, verse 306, the Buddha taught: “The speaker of

untruth goes down; also, he who denies what he has done, both sinned against truth. After death they go together to hells.”

II. The Quintessence of the Buddha’s Teachings on Ten Poisoners of Desires, Anger, Ignorance, Arrogance, Doubt, Wrong Views, Killing, Stealing, Sexual Misconduct, Lying in the Dharmapada Sutra:

The Buddha did show us that the fragrance of Dharmapada is always ready to eliminate the ill-smelling of Ten Poisons of Desires, Anger, Ignorance, Arrogance, Doubt, Wrong Views, Killing, Stealing, Sexual Misconduct, Lying. Thus, On Desire & Love, in the Dharmapada Sutra, Chapter V, Chapter on the Fools, the Buddha taught: In the Dharmapada Sutra, the Buddha taught: “One is the path that leads to worldly gain, and another is the path leads to nirvana. Once understand this, the monks and the lay disciples of the Buddha, should not rejoice in the praise and worldly favours, but cultivate detachment (75). *In Chapter XV, Chapter on Happiness, the Buddha taught:* Oh! Happily do we live without greed for sensual pleasures among the greedy! Among the greedy we dwell free from greed! (Dharmapada 199). *In Chapter XVI, Chapter on Affection, the Buddha taught:* From desire springs grief; from desire springs fear. For him who is free from desire, will be neither grief nor fear (214). From lust springs grief; from lust springs fear. For him who is free from lust, there will be neither grief nor fear (215). *In Chapter XVIII, Chapter on Impurities, the Buddha taught:* There is no fire like passion, no grip like hatred, no net like ignorance, no river like craving (251). *In Chapter XIX, Chapter on the Righteous, the Buddha taught:* Not by a shaven head does an undisciplined man who utters lies on the Dharma, become a monk. How can one who is full of desire and greed be a monk? (264). *In Chapter XXI, Chapter on Miscellaneous, the Buddha taught:* It is difficult to renounce the world. It is difficult to be a householder. It is painful to associate with those who are not friends. It is painful to be wandering in the samsara forever. Reaching the enlightenment and let wander no more! Let’s suffer no more!

(Dharmapada 302). *In Chapter XXIV, Chapter on Craving, the Buddha taught:* Whoever binds to craving, his sorrows flourish like well-watered birana grass (Dharmapada 335). Whoever in this world overcomes this unruly craving, his sorrows fall away just like water-drops from a lotus leaf (Dharmapada 336). This is my advice to you: “Root out craving; root it out, just like birana grass is rooted out. Let not Mara crush you again and again as a flood crushes a reed! (Dharmapada 337). Latent craving is not conquered, suffering recovers and grows again and again, just like a tree hewn down grows up again as long as its roots is unrooted (Dharmapada 338). If in any man, the thirty-six streams of craving are still flowing, such deluded person is still looking for pleasure and passion, and torrential thoughts of lust sweep him away (Dharmapada 339). Streams of pleasure and passion flow in all directions, just like the creeper sprouts and stands. Seeing the creeper that has sprung up in your mind, cut it off with wisdom (Dharmapada 340). Common people are subject to attachment and thirst; they are always happy with pleasure; they run after passion. They look for happiness, but such men caught in the cycle of birth and decay again and again (Dharmapada 341). Men who are crazed with craving, are terrified like hunted hares. The more they hold fast by fetters, bonds, and afflictions, the longer they suffer (Dharmapada 342). Men who are crazed with craving, are terrified just like hunted hares. Therefore, a monk who wishes his own passionlessness, should first banish craving (Dharmapada 343). He who is free from desire for the household, finds pleasure (of asceticism or monastic life) in the forest, yet run back to that very home. Look at that man! He runs right back into that very bondage again! (Dharmapada 344). To a wise man, the bondage that is made of hemp, wood or iron, is not a strong bond, the longing for wives, children, jewels, and ornaments is a greater and far stronger attachment (Dharmapada 345). The wise people say that that bond is very strong. Such fetters seem supple, but hard to break. Break them! Cut off desire and renounce the world! (Dharmapada 346). A man infatuated with lust falls back into the stream as a spider into the web spun by itself. He who cuts off this bond, retire from the world, with no clinging, will leave all sorrow behind (Dharmapada 347). He who has reached the goal, without fear, without craving and without desire, has cut off the thorns of life. This is his final mortal body

(Dharmapada 351). He who is without craving, without attachment; who understands subtleties of words and meanings; they are truly a great wise who bear the final mortal body (Dharmapada 352). *In Chapter XXV, Chapter on the Bhikshu, the Buddha taught:* He who cuts off five: lust, hatred, ignorance, egoism, doubt; renounces five: attachment to form, to formless, to conceit, to restlessness, and ignorance; cultivates five more: faith, effort, watchfulness, concentration, wisdom. A monk who escapes from the five fetters: lust, hate, delusion, pride, false views; is called one who has crossed the flood (370). *In Chapter XXVI, Chapter on the Brahmana, the Buddha taught:* Strive hard to cut off the stream of desires. Oh! Brahman! Knowing that all conditioned things will perish. Oh! Brahman! You are a knower of the Unmade Nirvana! (Dharmapada 383).” He whose passion, hatred, pride and hypocrisy fall off like a mustard seed from the point of a needle, I call him a Brahmana (407).”

On Anger, the Buddha taught: “Bandits who steal merits are of no comparison to hatred and anger. Because when hatred and anger arise, inevitable innumerable karma will be created. Immediately thereafter, hundreds and thousands of obstructions will appear, masking the proper teachings of enlightenment, burying and dimming the Buddha Nature. Therefore, a thought of hatred and anger had just barely risen, ten of thousands of karmic doors will open immediately. It is to say with just one thought of hatred, one must endure all such obstructions and obstacles.” ***In the Dharmapada Sutra, Chapter VII, Chapter on the Worthy, the Buddha taught:*** Like the earth, Arhats who are balanced and well-disciplined, resent not. He is like a pool without mud; no new births are in store for him (95). *In Chapter XIII, Chapter on the World, the Buddha taught:* Misers cannot go to the heaven, fools cannot indeed praise charity. A wise man rejoices in almsgiving and thus becomes happy thereafter (177). *In Chapter XV, Chapter on Happiness, the Buddha taught:* There is no fire like lust; no evil like hatred. There is no ill like the body; no bliss higher than Nirvana (202). *In Chapter XVII, Chapter on Anger, the Buddha taught:* One should give up anger; one should abandon pride. One should overcome all fetters. No suffering befalls him who calls nothing his own (Dharmapada 221). He who controls his anger which arises as a rolling chariot. He is a true charioteer. Other people are only holding the rein (Dharmapada 222).

Conquer anger by love; conquer evil by good; conquer stingy by giving; conquer the liar by truth (Dharmapada 223). One should speak the truth. One should not be angry. One should give when asked to. These are three good deeds that help carry men the realm of heaven (224). One should guard against the bodily anger, or physical action, and should control the body. One should give up evil conduct of the body. One should be of good bodily conduct (Dharmapada 231). One should guard against the anger of the tongue; one should control the tongue. One should give up evil conduct in speech. One should be of good conduct in speech (Dharmapada 232). One should guard against the anger of the mind; one should control the mind. One should give up evil conduct of the mind. One should practice virtue with the mind (Dharmapada 233). *In Chapter XIX, Chapter on the Righteous, the Buddha taught:* Only he who eradicates hatred, is indeed called good-natured (263). *In Chapter XXV, Chapter on the Bhikshu, the Buddha taught:* He who cuts off five: lust, hatred, ignorance, egoism, doubt; renounces five: attachment to form, to formless, to conceit, to restlessness, and ignorance; cultivates five more: faith, effort, watchfulness, concentration, wisdom. A monk who escapes from the five fetters: lust, hate, delusion, pride, false views; is called one who has crossed the flood (370).”

On Ignorance, in the Dharmapada Sutra, Chapter V, Chapter on the Fools, from verse 60 to verse 75, the Buddha taught: Long is the night to the wakeful; long is the road to him who is tired; long is samsara to the foolish who do not know true Law (60). If a traveler does not meet a companion who is better or at least equal, let him firmly pursue his solitary career, rather than being in fellowship with the foolish (61). These are my sons; this is my wealth; with such thought a fool is tormented. Verily, he is not even the owner of himself. Whence sons? Whence wealth? (62). A foolish man who knows that he is a fool, for that very reason a wise man; the fool who think himself wise, he is indeed a real fool (63). If a fool associates with a wise man even all his life, he will understand the Dharma as little as a spoon tastes the flavour of soup (64). An intelligent person associates with a wise man, even for a moment, he will quickly understand the Dharma, as the tongue tastes the flavour of soup (65). A fool with little wit, goes through life with the very self as his own greatest enemy. In the same

manner, evil doers do evil deeds, the fruit of which is bitter (66). The deed is not well done of which a man must repent, and the reward of which he receives, weeping, with tearful face; one reaps the fruit thereof (67). The deed is well done when, after having done it, one repents not, and when, with joy and pleasure, one reaps the fruit thereof (68). As long as the evil deed done does not bear fruit, the fool thinks it is as sweet as honey; but when it ripens, then he comes to grief (69). Let a fool, month after month, eats only as much food as can be picked up on the tip of a kusa blade; but he is not worth a sixteenth part of them who have comprehended the truth (70). An evil deed committed may not immediately bear fruit, just as newl drawn milk does not turn sour at once. In the same manner, smouldering, it follows the fool like fire covered with ashes (71). The knowledge and fame that the fool gains, so far from benefiting; they destroy his bright lot and cleave his head (72). The fool always desires for an undue reputation or undeserved honour, precedence among the monks, authority in the monasteries, honour among other families (73). Let both monks and laymen think, “by myself was this done; in every work, great or small, let them refer to me.” Such is the ambition of the fool; his desires and pride increase (74). One is the path that leads to worldly gain, and another is the path leads to nirvana. Once understand this, the monks and the lay disciples of the Buddha, should not rejoice in the praise and worldly favours, but cultivate detachment (Dharmapada 75). *In Chapter XXV, Chapter on the Bhikshu, the Buddha taught:* He who cuts off five: lust, hatred, ignorance, egoism, doubt; renounces five: attachment to form, to formless, to conceit, to restlessness, and ignorance; cultivates five more: faith, effort, watchfulness, concentration, wisdom. A monk who escapes from the five fetters: lust, hate, delusion, pride, false views; is called one who has crossed the flood (370).”

On Arrogance, in the Dharmapada Sutra, Chapter V, Chapter on the Fools, the Buddha taught: The fool always desires for an undue reputation or undeserved honour, precedence among the monks, authority in the monasteries, honour among other families (73). Let both monks and laymen think, “by myself was this done; in every work, great or small, let them refer to me.” Such is the ambition of the fool; his desires and pride increase (74). *In Chapter VII, Chapter on the*

Worthy, the Buddha taught: The gods even pay homage to Arhats whose senses are subdued, like steeds well-trained by a charioteer, those whose pride and afflictions are destroyed (94). *In Chapter XVIII, Chapter on Impurities, the Buddha taught:* Life is easy for the shameless one who is impudent as a crow, back-biting, arrogant and evil (244). But life is hard for a modest, for one who seeks purity, one who is detached, humble, clean and clear thinking (245). *In Chapter XXV, Chapter on the Bhikshu, the Buddha taught:* He who cuts off five: lust, hatred, ignorance, egoism, doubt; renounces five: attachment to form, to formless, to conceit, to restlessness, and ignorance; cultivates five more: faith, effort, watchfulness, concentration, wisdom. A monk who escapes from the five fetters: lust, hate, delusion, pride, false views; is called one who has crossed the flood (370).”

On Doubt: In Buddhist scriptures, the Buddha always taught that doubting is natural. Everyone starts with doubts. We can learn a great deal from them. What is important is that we do not identify with our doubts. That is, do not get caught up in them, letting our mind spin in endless circles. Instead, watch the whole process of doubting, of wondering. See who it is that doubts. See how doubts come and go. Then we will no longer be victimized by our doubts. We will step outside of them, and our mind will be quiet. We can see how all things come and go. Let go of our doubts and simply watch to see the real nature of them. This is how to end doubting. In short, to see the real nature of doubts will lead practitioners to letting go. And as a matter of fact, unless Buddhist practitioners see the real nature of doubts, if not, we can never let them go. Practitioners should always listen to the Buddha's teachings on doubts to prevent us from sufferings and afflictions on our path of cultivation. ***In the Dharmapada Sutra, Chapter III, Chapter on the Mind, the Buddha taught:*** He whose mind is not steady, he who does not know the True Law, he whose confidence wavers, the wisdom of such a person will never be perfect (38). *In Chapter XXIII, Chapter on the Elephant, the Buddha taught:* To be virtue until old age is pleasant; to have steadfast faith is pleasant; to attain wisdom is pleasant; not to do evil is pleasant (333). *In Chapter XXV, Chapter on the Bhikshu, the Buddha taught:* He who cuts off five: lust, hatred, ignorance, egoism, doubt; renounces five: attachment to form, to formless, to conceit, to restlessness, and ignorance; cultivates

five more: faith, effort, watchfulness, concentration, wisdom. A monk who escapes from the five fetters: lust, hate, delusion, pride, false views; is called one who has crossed the flood (370).”

On Wrong Views: According to the Simile of the Snake in the Middle Length Discourses of the Buddha, the Buddha taught about someone who does not have wrong views as follows: “Here Bhikkhus! Someone who hears the Tathagata or a disciple of the Tathagata teaching the Dharma for the elimination of all standpoints, decisions, obsessions, adherences, and underlying tendencies, for the stilling of all formations, for the relinquishing of all attachments, for the destruction of craving, for dispassion, for cessation, for Nirvana. He thinks that he will be annihilated, he will be perished; he will have no more sorrow, grieve, and lament; he does not weep beating his breast and become distraught.” ***In the Dharmapada Sutra, Chapter XXII, Chapter on Woeful State, the Buddha taught:*** Those who embrace the wrong views, are ashamed of what is not shameful, and are not ashamed of what is shameful, will not be able to avoid the hell (Dharmapada 316). Those who fear when they should not fear, and don’t fear in the fearsome, embrace these false views, will not be able to avoid the hell (Dharmapada 317). Those who perceive faults in the faultless, and see no wrong in what is wrong; such men, embracing false doctrines, will not be able to avoid the hell (Dharmapada 318). Those who perceive wrong as wrong and what is right as right, such men, embracing right views and go to the blissful state (319). ***In Chapter XXIV, Chapter on Craving, the Buddha taught:*** If in any man, the thirty-six streams of craving are still flowing, such deluded person is still looking for pleasure and passion, and torrential thoughts of lust sweep him away (339). ***In Chapter XXV, Chapter on the Bhikshu, the Buddha taught:*** He who cuts off five: lust, hatred, ignorance, egoism, doubt; renounces five: attachment to form, to formless, to conceit, to restlessness, and ignorance; cultivates five more: faith, effort, watchfulness, concentration, wisdom. A monk who escapes from the five fetters: lust, hate, delusion, pride, false views; is called one who has crossed the flood (370).”

On Killing, in the Dharmapada Sutra, Chapter XVIII, Chapter on Impurities, the Buddha taught: He who in this world destroys life, tells lie, takes others’ wealth, commits adultery, is addicted to intoxicating

liquors (246). A person who has such actions, digs up his own good roots right in this life (247). *In Chapter XXVI, Chapter on the Brahmana, the Buddha taught:* He who does not use the rod to damage creatures, big or small, who neither harms nor kills, I call him a Brahmana (405).”

On Stealing, in the Dharmapada Sutra, Chapter XVIII, Chapter on Impurities, the Buddha taught: He who in this world destroys life, tells lie, takes others’ wealth, commits adultery, is addicted to intoxicating liquors (246). *In Chapter XXVI, Chapter on the Brahmana, the Buddha taught:* He who takes nothing that is not given, good or bad, long or short, small or great, I call him a Brahmana (409).

On Lewd: In the Forty-Two Sections Sutra, the Buddha said: “There was once someone who, plagued by ceaseless sexual desire, wished to castrate himself. To cut off your sexual organs would not be as good as to cut off your mind. Your mind is like a supervisor; if the supervisor stops, his employees will also quit. If the deviant mind is not stopped, what good does it do to cut off the organs?” The Kasyapa Buddha taught: ‘Desire is born from your will; your will is born from thought. When both aspects of the mind are still, there is neither form nor activity.’” We, Buddhist practitioners should listen to the Buddha’s teaching to get rid of sexual misconducts, for once we are able to get rid of sexual misconducts also means that we have already pushed away great obstacles on our own path of cultivation. ***In the Dharmapada Sutra, Chapter XIV, Chapter on the Buddha, the Buddha taught:*** Even a shower of gold pieces cannot satisfy lust. A wise man knows that lusts have a short taste, but long suffering (186). *In Chapter XVIII, Chapter on Impurities, the Buddha taught:* Misconduct is the taint of a woman; stinginess is the taint of a donor. Taints are indeed all evil things, both in this world and in the next (242). He who in this world destroys life, tells lie, takes others’ wealth, commits adultery, is addicted to intoxicating liquors (246). *In Chapter XXII, Chapter on Woeful State, the Buddha taught:* Four misfortunes occur to a careless man who commits adultery: acquisition of demerit, restlessness, moral blame and downward path (Dharmapada 309). There is acquisition of demerit as well as evil destiny. No joy of the frightened man. The king imposes a heavy punishment. Therefore, man should never commit adultery (Dharmapada 310).

On Lying: At the time of the Buddha, one day, an angry man with a bad temper went to see the Buddha. The man used harsh words to abuse the Buddha. The Buddha listened to him patiently and quietly, and did not say anything as the man spoke. The angry man finally stopped speaking. Only then did the Buddha ask him, “If someone wants to give you something, but you don’t want to accept it, to whom does the gift belong?” “Of course, it belongs to the person who tried to give it away in the first place,” the man answered. “Likewise, it is with your abuse,” said the Buddha. “I do not wish to accept it, and so it belongs to you. You should have to keep this gift of harsh words and abuse for yourself. And I am afraid that in the end you will have to suffer it, for a bad man who abuses a good man can only bring suffering on himself. It is as if a man wanted to dirty the sky by spitting at it. His spittle can never make the sky dirty; it would only fall onto his own face and make it dirty instead.” The man listened to the Buddha and felt ashamed. He asked the Buddha to forgive him and became one of his followers. The Buddha then said, “Only kind words and reasoning can influence and transform others.” ***In the Dharmapada Sutra, Chapter X, Chapter on the Rod or Punishment, the Buddha taught:*** Do not speak harshly to anyone. Those who are spoken to will respond in the same manner. Angry speech nourishes trouble. You will receive blows in exchange for blows (133). If like a cracked gong, you silence yourself, you already have attained Nirvana. No vindictiveness (quarrels) will be found in you (134). ***In the Dharmapada Sutra, Chapter XIII, Chapter on the World, the Buddha taught:*** Those who have transgressed the One Vehicle Law (the law of truthfulness), who tell lie, who don’t believe in the law of cause and effect, there is no evil that they will not do (176). ***In Chapter XVIII, Chapter on Impurities, the Buddha taught:*** He who in this world destroys life, tells lie, takes others’ wealth, commits adultery, is addicted to intoxicating liquors (246). ***In Chapter XXII, Chapter on Woeful State, the Buddha taught:*** The speaker of untruth goes down; also he who denies what he has done, both sinned against truth. After death they go together to hells (306).”

Chapter Fifty-Nine

The Quintessence of the Buddha's Teachings on Happiness for Those Who Have Few Desires and Satisfy with What They Have in the Dharmapada Sutra

I. Overview and Meanings of Being Content with few desires and Satisfying with What We Have in Buddhist Point of View:

Even though in the Anguttara Nikaya Sutra, the Buddha commented on the four kinds of bliss a layman enjoy. The first kind of bliss a layman enjoy is Atthisukha (p): Herein a clansman has wealth acquired by energetic striving, amassed by strength of arm, won by sweat, and lawfully gotten. At this thought, bliss and satisfaction come to him. This is call the bliss of ownership. The second kind of bliss a layman enjoy is Bhogasukha (skt): Herein a clansman by means of wealth acquired by energetic striving, both enjoys his wealth and does meritorious deeds. At this thought, bliss and satisfaction come to him. This is called the bliss of wealth. The third kind of bliss a layman enjoy is Ananasukha (skt): Herein a clansman owes no debt, great or small, to anyone. At the thought, bliss and satisfaction come to him. This is called the bliss of debtlessness. The fourth kind of bliss a layman enjoy is Anavajjasukha (p): Herein the Aryan disciple is blessed with blameless action of body, blameless action of speech, blameless action of mind. At the thought, bliss and satisfaction come to him. This is called the bliss of blamelessness. However, the Buddha also usually reminds his assemblies on happiness for those who have few desires and satisfy with what they have. Buddhism defines suffering and happiness in a very simple way: What is difficult to bear is sorrow. Sorrow or suffering comes in different guises. It should be remembered that when the Buddha described our lives as “Dukkha”, he was referring to any and all unsatisfactory conditions. These range from minor disappointments, problems and difficulties to intense pain and misery. What can be borne with ease is happiness. Meanwhile,

afflictions include worldly cares, sensual desire, passions, unfortunate longings, suffering, pain that arise out of a deluded view of the world. Affliction also means suffering (pain), sorrow, distress, or calamity. Affliction includes delusion, moral faults, passions, and wrong belief. The way of temptation or passion which produces bad karma (life's distress and delusion), cause one to wander in the samsara and hinder one from reaching enlightenment. When the Buddha described our lives as "Dukkha", he was referring to any and all unsatisfactory conditions. These range from minor disappointments, problems and difficulties to intense pain and misery. Therefore, Dukkha should be used to describe the fact that things are not completely right in our lives and could be better. "Suffering" means "unsatisfactoriness." This is the first of the four noble truths of Buddhism, which holds that cyclic existence is characterized by unsatisfactoriness or suffering. This is related to the idea that since the things of the world are transitory, beings are inevitably separated from what they desire and forced to endure what is unpleasant. The main stated goal of Buddhism from its inception is overcoming "duhkha." The worldly world is full of storm, conflict, hatred and violence. The world in which we live is an impure field, and Sakyamuni is the Buddha who has initiated its purification. Devout Buddhists should always remember that people in this world endure many sufferings stemming from three poisons of greed, anger and delusion as well as earthly cravings and desires. In Buddhism, Nirvana is the supreme happiness, the final stage of those who have put an end to suffering by the removal of craving from their mind. Even though in the Anguttara Nikaya Sutra, the Buddha commented on the four kinds of bliss a layman enjoys. The first kind of bliss a layman enjoy is Atthisukha (p): Herein a clansman has wealth acquired by energetic striving, amassed by strength of arm, won by sweat, and lawfully gotten. At this thought, bliss and satisfaction come to him. This is called the bliss of ownership. The second kind of bliss a layman enjoy is Bhogasukha (skt): Herein a clansman by means of wealth acquired by energetic striving, both enjoys his wealth and does meritorious deeds. At this thought, bliss and satisfaction come to him. This is called the bliss of wealth. The third kind of bliss a layman enjoy is Ananasukha (skt): Herein a clansman owes no debt, great or small, to anyone. At the thought, bliss and satisfaction come to him. This is

called the bliss of debtlessness. The fourth kind of bliss a layman enjoy is Anavajjasukha (p): Herein the Aryan disciple is blessed with blameless action of body, blameless action of speech, blameless action of mind. At the thought, bliss and satisfaction come to him. This is called the bliss of blamelessness. However, devout Buddhist practitioners should obey the Buddha's teachings and begin with decreasing earthly cravings and desires to at least attain the happiness of having few desires and satisfying with what we have.

What we mean for desire here is craving (greed or affection) for wealth. Desire for and love of all things of this life. Most people define happiness as the satisfaction of all desires. The desires are boundless, but our ability to realize them is not, and unfulfilled desires always create suffering. When desires are only partially fulfilled, we have a tendency to continue to pursue until a complete fulfillment is achieved. Thus, we create even more suffering for us and for others. We can only realize the true happiness and a peaceful state of mind when our desires are few. This is one of the great steps towards the shore of liberation. The Buddha taught: "Craving and desire are the cause of all unhappiness or suffering. Everything sooner or later must change, so do not become attached to anything. Instead devote yourself to clearing your mind and finding the truth, lasting happiness." Knowing how to feel satisfied with few possessions help us destroy greed and desire. This means being content with material conditions that allow us to be healthy and strong enough to cultivate. This is an effective way to cut through the net of passions and desires, attain a peaceful state of mind and have more time to help others. In the Middle Length Discourses, the Buddha taught: "O Bhikkhus, with sense desires as cause, with sense desires as motives, kings are fighting with kings, khattiya are fighting with khattiya, brahmanas are fighting with brahmanas, householders are fighting with householders, mother is fighting with son, son is fighting with mother, father is fighting with brother, brother is fighting with sister, sister is fighting with brother, friend is fighting with friend. When they engage themselves in fighting, in quarrels, in disputes, they attack each other with hands, they attack each other with stones, they attack each other with sticks, they attack each other with swords. Thus, they are going to death, or to suffer like death. O Bhikkhus, with sense desires as cause, with sense desires as motives, they take hold of spears, they take hold of shields, they wear bows and arrows. They arrange themselves in two lines, and arrows are thrown at each other, knives are thrown at each other, swords are slashed at each other. They pierce each other with arrows, they slash each other with knives, they cut each other heads with swords. Thus, they are going to death, or to suffer like death."

II. The Quintessence of the Buddha's Teachings on Happiness for Those Who Have Few Desires and Satisfy with What They Have in the Dharmapada Sutra:

To Buddhism, sensual pleasures are something fleeting, something that comes and goes. Can something be really called "Happiness" when it is here one moment and gone the next? Is it really so enjoyable to go around hunting for something so ephemeral, which is changing all the time? Look at the amount of trouble we have to go through to get all those sensual pleasures which we think will bring us happiness. Some people have such strong desire for pleasure that they will break the law, commit brutal crimes and cause others to suffer just so they can experience these pleasures. They may not understand how much suffering they themselves will have to endure in the future as a consequence of the unwholesome acts they have committed. Even ordinary people may become aware that a disproportionate amount of suffering is necessary to bring together a few moments of happiness, so much that it really is not worth it. Devout Buddhists should always remember that suffering will always follow craving. All the problems in this world are rooted in the desire for pleasure. It is on account of the need for pleasure that quarrels occur within the family, that neighbors do not get along well, that states have conflict and nations go to war. It is also on account of sense-based pleasures that sufferings, afflictions, and all kinds of problems plague our world, that people have gone beyond their humanness into great cruelty and inhumanity.

Content with few desires. "Thiểu Dục" means having few desires; "tri túc" means being content. Knowing how to feel satisfied with few possessions means being content with material conditions that allow us to be healthy and strong enough to practice the Way. "Knowing how to feel satisfied and being content with material conditions" is an effective way to cut through the net of passions and desires, attain a peaceful state of body and mind and accomplish our supreme goal of cultivation. Being content with few desires means having few desires. Here "desires" include not only the desire for money and material things but also the wish for status and fame. It also indicates seeking the love and service of others. In Buddhism, a person who has attained the mental stage of deep faith has very few desires and is indifferent to

them. We must note carefully that though such a person is indifferent to worldly desires, he is very eager for the truth, that is, he has a great desire for the truth. To be indifferent to the truth is to be slothful in life. To be content with few desires also means to be satisfied with little material gain, that is, not to feel discontented with one's lot and to be free from worldly cares. Nevertheless, this does not mean to be unconcerned with self-improvement but to do one's best in one's work without discontent. Such a person will never be ignored by those around him. But even if people around him ignored him, he would feel quite happy because he lives like a king from a spiritual point of view. We must have few desires in two areas: the desires for food and sex. Food and sex support ignorance in perpetrating all sort of evil. Thus, Confucius taught: "Food and sex are part of human nature." That is to say we are born with the craving for food and sex. Why is that we have not been able to demolish our ignorance, eliminate our afflictions, and reveal our wisdom? Because we always crave for food and sex. Sincere Buddhists should always remember that food gives rise to sexual desire, and sexual desire gives rise to ignorance. Once the desire for food arises, the desire for sex arises as well. Men are attracted to beautiful women, and women are charmed by handsome men. People become infatuated and obsessed and cannot see through their desires. The nourishment from the food we eat is transformed into reproductive essence; and once that essence is full, sexual desire arises. Sincere Buddhists should always remember that the less tasty the food is, the better. Food should not be regarded as too important. Sincere Buddhists should practice moderation and eat only enough to sustain ourselves. We should neither eat very rich food, nor eat spoiled food, for either one could ruin our health. To be satisfied with what we have at this very moment means satisfaction or contentment is a characteristic of the really happy individual. The ordinary people seem to think that it is difficult to cultivate and develop contentment. However, with courage and determination to control one's evil inclination, as well as to understand the consequences of these evil thoughts, one can keep the mind from being soiled and experience happiness through contentment. For those who have wisdom, know how to apply themselves and are able to endure life, and are able to think cleverly, will find peace in his fate under whatever

circumstances. With the conditions of wealth, one satisfies and is at peace with being wealthy; with the conditions of poverty, one satisfies and is at peace with being impoverished. In fact, in our lifetime, we engage in all kinds of activities, think and calculate every imaginable method without abandoning any plot, so long as it is beneficial, but whether or not our actions affect others we never care. We have been doing all these for what? For a better life, clothes, house, and for storing more money. If we think carefully, we will see that the sun rises, reaches its stand still, and then it will set and disappears in the evening; a full moon will soon become half, quarter, then lose its brightness; mountains become deep canyons; oceans become hills of berries, etc. The way of life has always been rise and fall, success and failure, victory and defeat, lost and found, together and apart, life and death, etc., goes on constantly and there is absolutely nothing that remain unchanged and eternal. People with wisdom should always satisfy with their current circumstances. The Buddha extols simple living as being more conducive to the development of one's mind. Thus, the Buddha always preaches the self-contentment for the benefit of the Bhikkhus as follow: The robes or clothes they receive, whether coarse or fine; alms or food they receive, whether unpalatable or delicious; the abodes or houses they receive, whether simple or luxurious. Those who satisfy with these three conditions can reduce the desires, and at the same time develop the habits and values of simple living.

Satisfaction or contentment is a characteristic of the really happy individual. The ordinary people seem to think that it is difficult to cultivate and develop contentment. However, with courage and determination to control one's evil inclination, as well as to understand the consequences of these evil thoughts, one can keep the mind from being soiled and experience happiness through contentment. For those who have wisdom, know how to apply themselves and are able to endure life, and are able to think cleverly, will find peace in his fate under whatever circumstances. With the conditions of wealth, one satisfies and is at peace with being wealthy; with the conditions of poverty, one satisfies and is at peace with being impoverished. In fact, in our lifetime, we engage in all kinds of activities, think and calculate every imaginable method without abandoning any plot, so long as it is

beneficial, but whether or not our actions affect others we never care. We have been doing all these for what? For a better life, clothes, house, and for storing more money. If we think carefully, we will see that the sun rises, reaches its stand still, and then it will set and disappears in the evening; a full moon will soon become half, quarter, then lose its brightness; mountains become deep canyons; oceans become hills of berries, etc. The way of life has always been rise and fall, success and failure, victory and defeat, lost and found, together and apart, life and death, etc., goes on constantly and there is absolutely nothing that remain unchanged and eternal. People with wisdom should always satisfy with their current circumstances. The Buddha extols simple living as being more conducive to the development of one's mind. Thus, the Buddha always preaches the self-contentment for the benefit of the Bhikkhus as follow: The robes or clothes they receive, whether coarse or fine; alms or food they receive, whether unpalatable or delicious; the abodes or houses they receive, whether simple or luxurious. Those who satisfy with these three conditions can reduce the desires, and at the same time develop the habits and values of simple living.

Devout Buddhists should always remember that to Buddhism, sensual pleasures are something fleeting, something that comes and goes. Can something be really called "Happiness" when it is here one moment and gone the next? Is it really so enjoyable to go around hunting for something so ephemeral, which is changing all the time? Look at the amount of trouble we have to go through to get all those sensual pleasures which we think will bring us happiness. Some people have such strong desire for pleasure that they will break the law, commit brutal crimes and cause others to suffer just so they can experience these pleasures. They may not understand how much suffering they themselves will have to endure in the future as a consequence of the unwholesome acts they have committed. Even ordinary people may become aware that a disproportionate amount of suffering is necessary to bring together a few moments of happiness, so much that it really is not worth it. Devout Buddhists should always remember that suffering will always follow craving. All the problems in this world are rooted in the desire for pleasure. It is on account of the need for pleasure that quarrels occur within the family, that neighbors

do not get along well, that states have conflict and nations go to war. It is also on account of sense-based pleasures that sufferings, afflictions, and all kinds of problems plague our world, that people have gone beyond their humanness into great cruelty and inhumanity.

According to the first patriarch Bodhidharma, the 28th Patriarch from India and also the 1st Patriarch in China, “Not to seek after anything” is one of the four disciplinary processes. By ‘not seeking after anything’ is meant this: “Men of the world, in eternal confusion, are attached everywhere to one thing or another, which is called seeking. The wise, however, understand the truth and are not like the vulgar. Their minds abide serenely in the uncreated while the body turns about in accordance with the laws of causation. All things are empty and there is nothing desirable and to be sought after. Wherever there is nothing merit of brightness there follows the demerit of darkness. The triple world there one stays too long is like a house on fire; all that has a body suffers, and who would ever know what is rest? Because the wise are thoroughly acquainted with this truth, they get neer attached to anything that becomes, their thoughts are quieted, they never seek. Says the sutra: ‘Wherever there is seeking, there you have sufferings; when seeking ceases you are blessed. Thus, we know that not to seek is verily the way to the truth. Therefore, one should not seek after anything.’” Bodhidharma taught about three Non-seeking practices or three doors of liberation: Emptiness, signlessness or to get rid of the idea of form, or externals. There are no objects to be perceived by sense-organs, one of the three emancipations, and wishlessness or to get rid of all wishes or desires until no wish of any kind whatsoever remains in the cultivator’s mind, for he no longer needs to strive for anything, one of the three emancipations. Truly speaking, worldly phenomena are dharmas are illusory and dream-like, born and destroyed, destroyed and born. So what is there which is true ever-lasting and worth seeking ? Furthermore, worldly phenomena are all relative, in calamities are found blessings, in blessings there is misfortune. Therefore, Buddhist cultivators should always keep their minds calm and undisturbed in all situations, rising or falling, unfortunate or blessed. For example, when a monk cultivates alone in a deserted hut with few visitors. Although his living conditions are miserable and lonely, his cultivation is diligent. After a while, virtuous

people learn of his situation and come to offer and seek for his guidance, his used-to-be hut now become a huge magnificent temple, filled with monks and nuns. By then, his blessings may be great, his cultivation has not only obviously declined, sometimes external events may attract him to causing more bad karma. Therefore, Buddhist cultivators should always keep in mind these three Non-seeking practices. According to the Forty-Two Sections Sutra, “A Sramana asked the Buddha: ‘What are the causes and conditions by which one come to know past lives and also by which one’s understanding enables one to attain the Way?’ The Buddha said: ‘By purifying the mind and guarding the will, your understanding can achieve (attain) the Way. Just as when you polish a mirror, the dust vanishes and brightness remains; so, too, if you cut off and do not seek desires, you can then know past lives.’”

We are living in a material world where we must encounter all kinds of objects such as sights, sounds, tastes, sensations, thoughts and ideas, ect. Desire arises from contact with these pleasing objects. Buddhists should always remember that “Desire” not only obscures our mind, but it is also a main cause of grasping which causes sufferings and afflictions, forces us to continue to wander in the samsara. Desire is one of the twelve links in the chain of Causation (nidanas). Its source is delusion caused by attraction to the six objects of sense. Thus, the Buddha taught in the Dharmapada Sutra:

In the Dharmapada Sutra, Chapter XXI, Chapter on Miscellaneous, the Buddha taught: It is difficult to renounce the world. It is difficult to be a householder. It is painful to associate with those who are not friends. It is painful to be wandering in the samsara forever. Reaching the enlightenment and let wander no more! Let’s suffer no more! (Dharmapada 302). *In Chapter XXIV, Chapter on Craving, the Buddha taught:* Whoever binds to craving, his sorrows flourish like well-watered birana grass (Dharmapada 335). Whoever in this world overcomes this unruly craving, his sorrows fall away just like water-drops from a lotus leaf (Dharmapada 336). This is my advice to you: “Root out craving; root it out, just like birana grass is rooted out. Let not Mara crush you again and again as a flood crushes a reed! (Dharmapada 337). Latent craving is not conquered, suffering recovers and grows again and again, just like a tree hewn down grows up again

as long as its roots is unrooted (Dharmapada 338). If in any man, the thirty-six streams of craving are still flowing, such deluded person is still looking for pleasure and passion, and torrential thoughts of lust sweep him away (Dharmapada 339). Streams of pleasure and passion flow in all directions, just like the creeper sprouts and stands. Seeing the creeper that has sprung up in your mind, cut it off with wisdom (Dharmapada 340). Common people are subject to attachment and thirst; they are always happy with pleasure; they run after passion. They look for happiness, but such men caught in the cycle of birth and decay again and again (Dharmapada 341). Men who are crazed with craving, are terrified like hunted hares. The more they hold fast by fetters, bonds, and afflictions, the longer they suffer (Dharmapada 342). Men who are crazed with craving, are terrified just like hunted hares. Therefore, a monk who wishes his own passionlessness, should first banish craving (Dharmapada 343). He who is free from desire for the household, finds pleasure (of asceticism or monastic life) in the forest, yet run back to that very home. Look at that man! He runs right back into that very bondage again! (Dharmapada 344). To a wise man, the bondage that is made of hemp, wood or iron, is not a strong bond, the longing for wives, children, jewels, and ornaments is a greater and far stronger attachment (Dharmapada 345). The wise people say that that bond is very strong. Such fetters seem supple, but hard to break. Break them! Cut off desire and renounce the world! (Dharmapada 346). A man infatuated with lust falls back into the stream as a spider into the web spun by itself. He who cuts off this bond, retire from the world, with no clinging, will leave all sorrow behind (Dharmapada 347). He who has reached the goal, without fear, without craving and without desire, has cut off the thorns of life. This is his final mortal body (Dharmapada 351). He who is without craving, without attachment; who understands subtleties of words and meanings; they are truly a great wise who bear the final mortal body (Dharmapada 352). *In Chapter XXVI, Chapter on the Brahmana, the Buddha taught: Strive hard to cut off the stream of desires. Oh! Brahman! Knowing that all conditioned things will perish. Oh! Brahman! You are a knower of the Unmade Nirvana! (Dharmapada 383)."*

Chapter Sixty

The Quintessence of the Buddha's Teachings On Happiness in the Dharmapada Sutra

I. Overview and Meanings of Happiness in Buddhist Point of View:

Many people believe that they can solve all their problems if they have money, so they're always busy to exhaust their energy to collect more and more money. The more money they have, the more they want to collect. They don't realize that money cannot buy happiness, or wealth does not always conduce to happiness. In fact, real happiness is found within, and is not be defined in terms of wealth, power, honours, or conquests. If we compare the mental and physical levels of happiness, we'll find that mental experiences of pain and pleasure are actually more powerful than those of physical experiences. Devout Buddhists should always remember that your property will remain when you die. Your friends and relatives will follow you up to your grave. But only good or bad actions you have done will follow you beyond the grave. Thus, wealth can only be used to decorate your house but not you. Only your own virtue can decorate you. Your dress can decorate your body, but not you; only your good conduct can decorate you. Ordinary happiness is the gratification of a desire. However, as soon as the thing desired is achieved the we desire something else or some other kind of happiness, for our selfish desires are endless. We usually seek pleasant feelings and avoid unpleasant feelings through our sensory experience of the eyes, ears, nose, tongue and body. However, there is another level of experience: mental experience. Ture happiness should also be pursued on the mental level. In the Anguttara Nikaya Sutra, the Buddha commented on the four kinds of bliss a layman enjoy as follow: the bliss of ownership, herein a clansman has wealth acquired by energetic striving, amassed by strength of arm, won by sweat, and lawfully gotten. At this thought, bliss and satisfaction come to him; the bliss of wealth, herein a clansman by means of wealth acquired by energetic striving, both

enjoys his wealth and does meritorious deeds. At this thought, bliss and satisfaction come to him; the bliss of debtlessness, herein a clansman owes no debt, great or small, to anyone. At the thought, bliss and satisfaction come to him; the bliss of blamelessness, herein the Aryan disciple is blessed with blameless action of body, blameless action of speech, blameless action of mind. At the thought, bliss and satisfaction come to him.

Buddhist practitioners should always remember that happiness of practitioners of mindfulness is practicing dharmas or the Joy of the Law, the joy of hearing or tasting dharma. According to the Vimalakirti Sutra, Chapter Bodhisattvas, a demon pretended to be Indra, offered twelve thousand goddesses (devakanya) to the Bodhisattva Ruler of the World. The demon said to the Ruler of the World Bodhisattva: “Bodhisattva, please take these twelve thousand goddesses who will serve you.” The Ruler of the World Bodhisattva replied: “Sakra, please do not make to a monk this unclean offering which does not suit me.” “Even before the Ruler of the World Bodhisattva had finished speaking, Vimalakirti came and said: “He is not Sakra; he is a demon who comes to disturb you.” He then said to the demon: ‘You can give me these girls and I will keep them.’” The demon was frightened, and being afraid that Vimalakirti might give him trouble, he tried to make himself invisible but failed, and in spite of his use of supernatural powers he could not go away. Suddenly a voice was heard in the air, saying: ‘Demon, give him the girls and then you can go.’ Being scared, he gave the girls.’ At that time, Vimalakirti said to them: “The demon has given you to me. You can now develop a mind set on the quest of supreme enlightenment.” Vimalakirti then expounded the Dharma to them urging them to seek the truth. He declared: “You have now set your minds on the quest for the truth and can experience joy in the Dharma instead of in the five worldly pleasures (arising from the objects of the five senses).” The goddesses asked him: ‘What is this Happiness in the Dharma?’ He replied: “Happiness in having faith in the Buddha, happiness in listening to the Dharma, happiness in making offerings to the Sangha, and happiness in forsaking the five worldly pleasures; happiness in finding out that the five aggregates are like deadly enemies, that the four elements (that make the body) are like poisonous snakes, and that the sense organs and their objects are empty

like space; happiness in following and upholding the truth; happiness in being beneficial to living beings; happiness in revering and making offerings to your masters; happiness in spreading the practice of charity (dana); happiness in firmly keeping the rules of discipline (sila); happiness in forbearance (ksanti); happiness in unflinching zeal (virya) to sow all excellent roots; happiness in unperturbed serenity (dhyana); happiness in wiping out all defilement that screens clear wisdom (prajna); happiness in expanding the enlightened (bodhi) mind; happiness in overcoming all demons; happiness in eradicating all troubles (klesa); happiness in purifying the Buddha land; happiness in winning merits from excellent physical marks; happiness in embellishing the bodhimandala (the holy site); happiness in fearlessness to hear (and understand) the profound Dharma; happiness in the three perfect doors to nirvana (i.e. voidness, formlessness and inactivity) as contrasted with their incomplete counterparts (which still cling to the notion of objective realization); happiness of being with those studying the same Dharma and happiness in the freedom from hindrance when amongst those who do not study it; happiness to guide and convert evil men and to be with men of good counsel; happiness in the state of purity and cleanness; happiness in the practice of countless conditions contributory to enlightenment. All this is the Bodhisattva happiness in the Dharma.”

II. The Quintessence of the Buddha’s Teachings on Happiness in the Dharmapada Sutra:

Buddhist practitioners should also always remember that with those who are cultivating mindfulness, the secret of happiness lies in doing what needs be done now and not worrying about the past and the future. We cannot go back to change things in the past nor can we anticipate what will happen in the future. There is but one moment of time over which we have some relatively conscious control and that is the present. According to Buddhist theory, a happy life means always to maintain a peaceful and happy mind. For monks and nuns, they should be always self-content and willing to practice religious disciplines. So long as a person still cherishes resentment, his mental attitude does not embody the ideal way of true believer of the Buddhist teaching; whatever misfortune may befall him, he must maintain a

peaceful and calm mind. While peace can exist only in the present moment. It is ridiculous to say, "Wait until I finish this, then I will be free to live in peace." What is "this?" A degree, a job, a house, a car, the payment of a debt? If you think that way, peace will never come. There is always another "this" that will follow the present one. According to Buddhism, if you are not living in peace at this moment, you will never be able to. If you truly want to be at peace, you must be at peace right now. Otherwise, there is only "the hope of peace some day." In order to be able to attain a peaceful and happy life, we must possess a peaceful and concentrated mind. This mind is always good for any cultivator. Devoted Buddhists should always make the mind peaceful, concentrated, and use this concentration to examine the mind and body. When the mind is not peaceful, we should also watch. Then we will know true peace, because we will see impermanence. Even peace must be seen as impermanent. If we are attached to peaceful states of mind, we will suffer when we do not have them. Give up everything, even peace. To do this, we all have a peace and happiness in this very life. In Buddhism, Nirvana is called the Supreme happiness and this happiness is brought about by the complete calming, the utter ceasing of all sensations. Now, this saying, indeed, confuses us completely, we who have experienced so many pleasant feelings with our sense faculties. In the Anguttara Nikaya, the Venerable Udayi, a disciple of the Buddha, was confronted with this very problem. The Venerable Sariputta addressing the monks said: "It is Nibbana, friends, that is happiness; it is Nibbana, friends, that is happiness." Then the Venerable Udayi asked: "But what, friend Sariputta, is happiness, since herein there is no feeling?" Sariputta responded: "Just this, friend, is happiness, that herein there is no feeling." This saying of Venerable Sariputta is fully supported by the following one of the Buddha in the Samyutta Nikaya: "Whatever is experienced, sensed, felt, all that is suffering." Thus, Nibbana or Supreme happiness is a state realizable in this very life. The thinker, the inquiring mind, will not find it difficult to understand this state.

Modern man seems to seek happiness outside instead of seeking it within. However, happiness does not depend on the external world. Science and technology seem to promise that they can turn this world into a paradise. Therefore, there is ceaseless work going on in all

directions to improve the world. Scientists are pursuing their methods and experiments with undiminished vigour and determination. Man's quest to unravel the hidden secrets of nature continued unabated. Modern discoveries and methods of communication have produced startling results. All these improvements, though they have their advantages and rewards, are entirely material and external. In spite of all this, man cannot yet control his own mind, he is not better for all his scientific progress. Within this conflux of mind and body of man, however, there are unexplored marvels to keep men of science occupied for many years. What can be borne with ease is happiness. However, happiness resulting from mental stability is the most important for the ultimate goal of human lives is happiness and joyfulness. Ordinary happiness is the gratification of a desire. However, as soon as the thing desired is achieved we desire something else or some other kind of happiness, for our selfish desires are endless. We usually seek pleasant feelings and avoid unpleasant feelings through our sensory experience of the eyes, ears, nose, tongue and body. However, there is another level of experience: mental experience. True happiness should also be pursued on the mental level. Thus, according to Buddhism, genuine happiness cannot be defined by material and sensual satisfactions, but only by means of spiritual development and opening of wisdom so that we always acknowledge others and their needs. Sincere Buddhists should always remember that true happiness is only originated from a virtuous life. Money cannot buy happiness, or wealth does not always conduce to happiness. In fact, real happiness is found within, and is not defined in terms of wealth, power, honours, or conquests. Herein a clansman has wealth acquired by energetic striving, amassed by strength of arm, won by sweat, and lawfully gotten. At this thought, bliss and satisfaction come to him. He or she enjoys his/her wealth and does meritorious deeds. This is called the real bliss. In Buddhist scriptures, the Buddha enumerates some kinds of happiness for a layman. They are the happiness of possession, health, wealth, longevity, beauty, joy, strength, property, children, etc. The Buddha does not advise all of us to renounce our worldly lives and pleasures and retire to solitude. However, he advised lay disciples to share the enjoyment of wealth with others. We should use wealth for ourselves, but we should also

use wealth for the welfare of others. What we have is only temporary; what we preserve we leave and go. Only karmas will have to go with us along the endless cycle of births and deaths. The Buddha taught about the happiness of lay disciples as follows: “A poor, but peace life is real happiness. Leading a blameless life is one of the best sources of happiness, for a blameless person is a blessing to himself and to others. He is admired by all and feels happier, being affected by the peaceful vibrations of others. However, it is very difficult to get a good name from all. The wisemen try to be indifferent to external approbation, try to obtain the spiritual happiness by transcending of material pleasures.” Then the Buddha continued to remind monks and nuns: “Nirvana bliss, which is the bliss of relief from suffering, is the highest form of happiness.”

The Buddha did show us that the Fragrance of Happiness in the Garden of Flowers of Dharmapada. Thus, in the Dharmapada Sutra, Chapter XIV, Chapter on the Buddha, the Buddha taught: Happy is the birth of Buddhas! Happy is the teaching of the True Law! Happy is the harmony in the sangha! Happy is the discipline of the united ones! (Dharmapada 194). *In Chapter XV, Chapter on Happiness, from verse 197 to verse 208, the Buddha taught:* Oh! Happily do we live without hatred among the hateful! Among hateful men we dwell unhating! (Dharmapada 197). Oh! Happily do we live in good health among the ailing! Among the ailing we dwell in good health! (Dharmapada 198). Oh! Happily do we live without greed for sensual pleasures among the greedy! Among the greedy we dwell free from greed! (Dharmapada 199). Oh! Happily do we live without any hindrances. We shall always live in peace and joy as the gods of the Radiant Realm (Dharmapada 200). Victory breeds hatred, defeat breeds suffering; giving up both victory and defeat will lead us to a peaceful and happy life (Dharmapada 201). There is no fire like lust; no evil like hatred. There is no ill like the body; no bliss higher than Nirvana (Dharmapada 202). Hunger is the greatest disease, aggregates are the greatest suffering. Knowing this as it really is, the wise realize Nirvana: supreme happiness (Dharmapada 203). Good health is a great benefit, contentment is the richest, trust is the best kinsmen, Nirvana is the highest bliss (Dharmapada 204). He who has tasted the flavour of seclusion and tranquility, will prefer to the taste of the joy of the

Dharma, and to be free from fear and sin (Dharmapada 205). To meet the sage is good, to live with them is ever happy. If a man has not ever seen the foolish, he may ever be happy (Dharmapada 206). He who companies with fools grieves for a long time. To be with the foolish is ever painful as with an enemy. To associate with the wise is ever happy like meeting with kinsfolk (Dharmapada 207). Therefore, one should be with the wise, the learned, the enduring, the dutiful and the noble. To be with a man of such virtue and intellect as the moon follows the starry path (Dharmapada 208). *In the Dharmapada Sutra, Chapter XXI, Chapter on Miscellaneous, the Buddha taught: If by giving up a small happiness or pleasure, one may behold a larger joy. A far-seeing and wise man will do this (a wise man will leave the small pleasure and look for a larger one) (Dharmapada 290). In Chapter XXIII, Chapter on the Elephant, the Buddha taught: It is pleasant to have friends when need arises. Enjoyment is pleasant when shared with one another. Merit is pleasant when life is at its end. Shunning of (giving up) all evil is pleasant (Dharmapada 331). To revere the mother is pleasant; to revere the father is pleasant; to revere the monks is pleasant; to revere the sages is pleasant (Dharmapada 332). To be virtuous until old age is pleasant; to have steadfast faith is pleasant; to attain wisdom is pleasant; not to do evil is pleasant (Dharmapada 333). In Chapter XXV, Chapter on the Bhikshu, the Buddha taught: He who always reflects on the rise and fall of the aggregates, he experiences joy and happiness. He is deathless (Dharmapada 374).*

Tài Liệu Tham Khảo

References

- 1) *The Buddha and His Teachings*, Narada: 1973.
- 2) *The Connected Discourses of the Buddha*, translated from Pali by Bhikkhu Bodhi, 2000.
1. *Đạo Phật An Lạc và Tĩnh Thức*, Thiện Phúc, USA, 1996.
2. *Đạo Phật Trong Đời Sống*, 10 volumes, Thiện Phúc, USA, 1994.
- 3) *The Dhammapada*, Narada, 1963.
3. *Hạnh Phúc Đến Từ Bạn—Happiness Comes from You*, Thiện Phúc, USA, 2021.
4. *Ma Chướng & Thử Thách Trong Đời Sống*, Thiện Phúc, USA, 2021—*Obstructive Ghosts & Challenges in Life*, Thiện Phúc, USA, 2021.
5. *Những Đóa Hoa Vô Ưu*, Thiện Phúc, USA, 2012, Tập I, II & III—*The Sorrowless Flowers*, Thiện Phúc, USA, 2012, Volumes I, II & III.
6. *Niệm Phật Căn Bản Cho Người Tại Gia*, Thiện Phúc, USA, 2018, Tập I & II—*Basic Buddha Recitations for Lay People*, Thiện Phúc, USA, 2018, Tập I & II.
- 8) *Phật Pháp Căn Bản (Việt-Anh)—Basic Buddhist Doctrines*, 08 volumes, Thiện Phúc, USA, 2009.
8. *Sống Tĩnh Thức, An Lạc Và Hạnh Phúc—Living in Mindfulness, Peace and Happiness*, Thiện Phúc, USA, 2021.
9. *Thiền Trong Đạo Phật*, 3 tập, Thiện Phúc, USA, 2012.
10. *Thiền Trong Đời Sống*, 1 tập, Thiện Phúc, USA, 2012.
11. *Thủ Lăng Nghiêm Kinh, Trí Độ và Tuệ Quang*, 1964.
12. *Trung A Hàm Kinh*, Viện Nghiên Cứu Phật Học Việt Nam: 1992.
13. *Trung Bộ Kinh*, Viện Nghiên Cứu Phật Học Việt Nam: 1992.
14. *Trường A Hàm Kinh*, Viện Nghiên Cứu Phật Học Việt Nam: 1991.
15. *Trường Bộ Kinh*, Hòa Thượng Thích Minh Châu: 1991.
16. *Trường Bộ Kinh*, Viện Nghiên Cứu Phật Học Việt Nam: 1991.
17. *Tương Ứng Bộ Kinh*, Viện Nghiên Cứu Phật Học Việt Nam: 1993.
18. *Từ Điển Phật Học Anh-Việt—English-Vietnamese Buddhist Dictionary*, 10 volumes, Thiện Phúc, USA, 2007.
19. *Từ Điển Phật Học Việt-Anh—Vietnamese-English Buddhist Dictionary*, 6 volumes, Thiện Phúc, USA, 2005.
20. *Từ Điển Phật Thiền & Thuật Ngữ Phật Giáo Việt-Anh Anh-Việt—Dictionary of Zen & Buddhist Terms Vietnamese-English English-Vietnamese*, 12 volumes, Thiện Phúc, USA, 2016.
22. *Walking with the Buddha*, India Dept. of Tourism, New Delhi, 2004.

