

Copy 1

Additions to be inserted in the text.

Page 3. (On the fifth line from the top of the page after the words --

of the life of Gautama Buddha, - please insert the following:

According to Singhalese Chronicles Buddha lived from 621 -543.

But Chinese Chronicles have fixed the birth of Buddha in the year 1024 B.C.....

Page 34. (At the end of the chapter.)

⊕ "Warriors we call ourselves, O disciples, because we wage war, we wage war for lofty virtue, for high endeavour, for sublime wisdom, therefore we are called warriors." (Anguttara Nikāya.)

Page 38. (After the eighth sentence from the top of the page,):

⊕ In our contemporary understanding we may define Nirvana as a state of perfection of all the elements and energies in an Individual brought to the very limit of intensity attainable in the present Cosmic Cycle.

Page 39. (Sentence on line 10-th from the top of the page should be reconstructed and a new sentence added - thus:)

Y Buddha insisted upon the realization by his disciples of the concept of the two extremes, since the perception of the Reality was achieved only through the juxtaposition of the two extremes . If the disciple was unable to master this the Blessed One did not introduce him to further knowledge, as it would be not only useless, but even harmful.....

Page 66. (After the second line from the top of the page.):

⊕ As vital and practical are the beautiful answers of the Blessed One to the questions of Simha, the warrior. / insert the whole parable about Simha, as given on separate pages. /

Page 67. (At the end of the page.):

⊕ The Teaching concerning the sanctity of marriage was beautifully expounded by the Blessed One in the parable "The Marriage-Feast in Jambunada." /Insert the extracts of this parable as given on separate pages. /

Page 77. (Line 6-th from the bottom of the page insert after the word - "mean " :)

✓ But the golden mean or the middle path should be understood as the realization of harmony.....(next sentence "Buddha likewise commanded..." must begin with a new line.)

Page III. (~~At the end of the chapter.~~ *after the third line from the top of the page.*)

✚ There does not exist a more beautiful appeal to the world than His constantly repeated affirmation: "Brothers, I do not come to offer you any dogmas and I do not ask you to believe in that in which so many others believe. I only exhort you to an independent enlightenment, to use your own mind, developing it instead of letting it become dull. I adjure you not to resemble beasts of prey or stupid sheeps. I implore you to be men with right views, men who toil untiringly for the acquisition of real knowledge which will prevail over suffering."

Page II6. (At the end of the chapter.)

✚ Precisely the Teaching of Buddha refutes the existing fallacy that evolution is stable and its laws act irrespectively. We know that everything lives and moves individually, thus there must be a special coordination and discipline in order that balance or harmony should not be impaired. To say thus that man must evolve inspite of himself, as a part of the general plan of evolution, would mean to make man no better than a play-ball of destiny.

Page 75. (Please correct an error on page 75. (Line 8 from the top of the page:)

It stands: he is worse who realises it.

Should be: he is worse who does not realise it.

Copy II
3

Additions to be inserted in the text.

Page 3. (On the fifth line from the top of the page after the words --
of the life of Gautama Buddha. -- please insert the following:
According to Singhalese Chronicles Buddha lived from 621 -543.
But Chinese Chronicles have fixed the birth of Buddha in the
year 1024 B.C.....

Page 34. (At the end of the chapter.)

✕ "Warriors we call ourselves, O disciples, because we wage war, we
wage war for lofty virtue, for high endeavour, for sublime wisdom,
therefore we are called warriors." (Anguttara Nikāya.)

Page 38. (After the eighthth sentence from the top of the page.):

✕ In our contemporary understanding we may define Nirvana as
a state of perfection of all the elements and energies in an
Individual brought to the very limit of intensity attainable
in the present Cosmic Cycle.

Page 39. (Sentence on the line 10-th from the top of the page should be
reconstructed and a new sentence added thus:)

✕ Buddha insisted upon the realization by his disciples of the
concept of the two extremes, since the perception of the Real-
ity was achieved only through the juxtaposition of the two ex-
tremes. If the disciple was unable to master this, the Blessed
One did not introduce him to further knowledge, as it would be
not only useless but even harmful.....

Page 66. (After the second line from the top of the page.) ✕

⊕ As vital and practical are the beautiful answers of the Blessed
One to the questions of Simha, the warrior. / insert the whole
parable about Simha, as given on separate pages. /

Page 67. (At the end of the page.)

⊕ The Teaching concerning the sanctity of marriage was beauti-
fully expounded by the Blessed One in the parable "The Marriage-
Feast in Jam/bunada." /Insert the extracts of this parable as
given on separate pages /.

5

Additions to be inserted in the text.

Page 3. (on the fifth line from the top of the page after the words
of the life of Gotama Buddha. - please insert the following:- Accord-
ing to Singhalese Chronicles Buddha lived from 621 - 543. But Chi-
nese Chronicles have fixed the birth of Buddha in the year 1024 B.C .

....

Page 34. (At the end of the chapter).

"Warriors we call ourselves O, disciples, because we wage war,
we wage war for lofty virtue, for high endeavour, for sublime wisdom,
therefore we are called warriors." (Anguttara Nikaya.)

Page 38. (After the eighth sentence from the top of the page.)

In our contemporary understanding we may define Nirvana as
a state of perfection of all the elements and energies in an indivi-
dual brought to the very limit of intensity attainable in the present
Cosmic Cycle.

Page 66. (After the second line from the top of the page.) Insert ;

(As vital and practical are the beautiful answers of the Bles-
sed One to Simha - the warrior ^{the questions of} about the identity and non-resistance.)

⊕ (Insert the whole parable about Simha as quoted in Paul Carus' "THE
GOSPEL OF BUDDHA." (Chicago edition)

Page 67 - / *At the end of the book of the page).*

Page III. (After the third sentence from the top of the page.)

There does not exist a more beautiful appeal to the world
than His constantly repeated affirmation: "Brothers, I do not come to
offer you any dogmas and I do not ask you to believe in that in which
so many others believe. I only exhort you to an independent enlighten-
ment, to use your own mind, developing it instead of letting it become

Page 39. (Line 10-th from the top of the page should be reconstructed thus:)

Buddha insisted upon the realization by his disciples of the concept of the two extremes since the perception of the Reality was achieved only through the juxtaposition of the two extremes. If the disciple was unable to master this, the Blessed One did not introduce him to further knowledge, as it would be not only useless but even harmful. The

Sentence on the line

Page 39. (Line 10-th from the top of the page should be reconstructed and

7

Page 39. (Sentence on line 10-th from the top of the page should be reconstructed and a new sentence added - thus:)

Buddha insisted upon the ^{le}realization by his disciples of the concept of the two extremes, since the perception of the Reality was achieved only through the juxtaposition of the two extremes. If the disciple was unable to master this the Blessed One did not introduce him to further knowledge, as it would be not only useless, but even harmful.....

Page 77, (Line 6-th from the bottom of the page, insert after the word - "mean.":

But the golden mean or the middle path should be understood as the realization of harmony. (next sentence : "Buddha likewise ..." must begin with a new line.)

Page III. (After the third sentence from the top of the page.)

There does not exist a more beautiful appeal to the world than His constantly repeated affirmation: "Brothers, I do not

dull. I adjure you not to resemble beasts of prey or stupid sheeps. I implore you to be men with right views, men who toil untiringly for the acquisition of real knowledge which will prevail over suffering."

Page II6. (At the end of the chapter.)

Precisely the Teaching of Buddha refutes the existing fallacy that evolution is stable and its laws act irrespectively. We know that everything lives and moves individually, thus there must be a special coordination and discipline in order that balance or harmony should not be impaired. To say thus that man must evolve inspite of himself, as a part of the general plan of evolution, would mean to make man no better than a play-ball of destiny.

Please correct an error on page 75. (Line 8th from the top of the page.) It stands: he is worse who realises it.

Should be: he is worse who does not realise it.

dull. I adjure you not to resemble beasts of prey or stupid sheeps. I implore you to be men with right views, men who toil untiringly for the acquisition of real knowledge which will prevail over suffering."

Page II6. (At the end of the chapter.)

Precisely the Teaching of Buddha refutes the existing fallacy that evolution is stable and its laws act irrespectively. We know that everything lives and moves individually, thus there must be a special cooordination and discipline in order that balance or harmony should not be impaired. To say thus that man must evolve inspite of himself as a part of the general plan of evolution would mean to make man no better than a play-ball of destiny.

Please correct an error on page 75. (Line 8th from the top of the page.) It stands: he is worse who realises it.

Should be: he is worse who does not realise it.

9

Additions to be inserted in the text.

Page 3. (on the fifth line from the top of the page after the words -
of the life of Gotama Buddha. - please insert the following - According to Singhalese Chronicles Buddha lived from 621 - 543. But Chinese Chronicles have fixed the birth of Buddha in the year 1024 B.C .
....

Page 34. (At the end of the chapter).

"Warriors we call ourselves O, disciples, because we wage war, we wage war for lofty virtue, for high endeavour, for sublime wisdom, therefore we are called warriors." (Anguttara Nikāya.)

Page 38. (After the eighth sentence from the top of the page.)

In our contemporary understanding we may define Nirvana as a state of perfection of all the elements and energies in an individual brought to the very limit of intensity attainable in the present Cosmic Cycle.

Page 66. (After the second line from the top of the page.) Insert ;

As vital and practical are the beautiful answers of ^{the questions of} the Blessed One to Simha the warrior, about the inactivity and non-resistance,

(Insert the whole parable about Simha as quoted in Paul Carus' "THE GOSPEL OF BUDDHA." (Chicago edition)

Page 67 - *After the end of the page*
Page III. (After the third sentence from the top of the page.)

There does not exist a more beautiful appeal to the world than His constantly repeated affirmation: "Brothers, I do not come to offer you any dogmas and I do not ask you to believe in that in which so many others believe. I only exhort you to an independent enlightenment, to use your own mind developing it instead of letting it become

 Additions to be inserted in the text.

Page 34. (At the end of the chapter.)

"War^rriors we call ourselves, O disciples, because we wage war, we wage war for lofty virtue, for high endeavour, for sublime wisdom, therefore we are called war^rriors." (Anguttara Nikaya.)

Page 38. (After the eighth sentence from the top of the page.)

In our contemporary understanding we may define Nirvana as a state of perfection of all the elements and ✓ energies in an Individual ^{brought} to the ^{very} limit of ⁱⁿ their ⁱⁿ ~~own~~ ⁱⁿ ~~intensity~~ ⁱⁿ ~~which is~~ attainable in the present ~~Nirvana~~ ^{Cosmic Cycle}

Page 66. (After the second line from the top of the page.)

As vital and practical are the beautiful answers of the Blessed One to Simha the war^rrior about the inactivity and non-resistance. (insert the whole parable about Simha as quoted in Paul Carus) "The Gospel of Buddha." (Chicago edition)

Page III. (After the third sentence from the top of the page.)

 "There does not exist a more beautiful appeal to the world than His constantly repeated affirmation: "Brothers, I do not come to offer you any ~~new~~ dogmas and I do not ask you to believe in that in which so many others believe. I only exhort you to an independent enlightenment, to use your own mind developing it instead of letting it become dull. I adjure you not to resemble beasts of prey or stupid sheeps. I implore you to be men with right views, men who toil untiringly for the acquisition of real Knowledge which will prevail over suffering."

Page II6. (At the end of the chapter).

Precisely the Teaching of Buddha refutes the existing falla -

ey that evolution is stable and its laws act irrespectively. We know that everything lives and moves individually, thus there must be a special coordination and discipline in order that balance or harmony should not be impaired. Thus to say thus that man must evolve in spite of himself as a part of the general plan of evolution would mean to make man no better than a play-ball of destiny.

Please correct an error on page 75. (Line 8 from the top of the page) It stands: he is worse who realises it.

Should be : he is worse who does not realise it.

Page 3. [On the fifth line from the top of the page after the words — of the life of Gotama Buddha. — please insert the following: According to Singhalese Chronicles Buddha lived from 621-543. But Chinese Chronicles have fixed the birth of Buddha in the year 1024 B.C.]

 Additions to be inserted in the text.

Page 34. (At the end of the chapter.)

" Warriors [^]we call ourselves, O disciples, because we wage war, we wage war for lofty virtue, for high endeavour, for sublime wisdom, therefore we are called warriors. " (Anguttara Nikaya.)

Page 38. (After the eighth sentence from the top of the page.)

In our contemporary understanding we may define Nirvana as a state of perfection of all the elements and ~~the~~ energies in an Individual ^{brought very} ~~to~~ [^]to the limit of ~~their own~~ intensity ~~which is~~ attainable in the present Cosmic Cycle.

Page 66. (After the second line from the top of the page.)

As vital and practical are the beautiful answers of the Blessed One to Simha-the warrior [^]about the inactivity and non-resistance. (insert [the whole parable about Simha as quoted in Paul Carus] "The Gospel of Buddha." (Chicago edition)

Page III. (After the third sentence from the top of the page.)

There does not exist a more beautiful appeal to the world than His constantly repeated affirmation: "Brothers, I do not come to offer you ~~any~~ ^{any} dogmas and I do not ask you to believe in that in which so many others believe. I only exhort you to an independent enlightenment, to use your own mind, developing it instead of letting it become dull. I adjure you not to resemble beasts of prey or stupid sheeps. I implore you to be men with right views, men who toil untiringly for the acquisition of real Knowledge which will prevail over suffering."

Page II6. (At the end of the chapter).

Precisely the Teaching of Buddha refutes the existing falla -

ey that evolution is stable and its laws act irrespectively^e. We know that everything lives and moves individually, thus there must be a special coordination and discipline in order that balance or harmony should not be impaired. ~~Thus~~ To say thus, that man must evolve in spite of himself as a part of the general plan of evolution would mean to make man no better than a play-ball of destiny.

Please correct an error on page 75, (Line 8st from the top of the page) It stands: he is worse who realises it.

Should be : he is worse who does not realise it.

Page 3 on the fifth line from the top of the page after the words - of the life of gotama Buddha. - please insert the following - According to Singalese Chronicles Buddha lived from 621-543. But Chinese Chronicles have fixed the birth of Buddha in the year 1024 B.C.

The Teaching concerning the sanctity of marriage was beautifully expounded by the Blessed One in the parable "The Marriage-Feast in Jambunada."

"The greatest happiness which a mortal man can imagine is the bond of marriage that ties together two loving hearts. But there is a greater happiness still: it is the embrace of truth. Death will separate husband and wife, but death will never separate him who has espoused the truth.

"Therefore be married unto the truth and live the truth in holy wedlock. The husband who loves his wife and desires for a union that shall be everlasting must be faithful to her so as to be like truth itself, and she will rely upon him and revere him and minister unto him. And the wife who loves her husband and desires for union that shall be everlasting must be faithful to him so as to be like truth itself; and he will place his trust in her, he will honor her, he will provide for her. Verily, I say unto you, their wedlock will be holiness and bliss, and their children will become like unto their parents and will bear witness to their happiness.

"Let no man be single, let every one be wedded in holy love to the truth. And when [^]Mara, the destroyer, comes to separate the visible forms of your being, you will continue to live in the truth, and you will partake of the life everlasting for the truth is immortal." (Fu-P^en-Hing-Tsi-King), tr. by S. Beal.

Copy to 15

Addition to insert at the end of the page 67 .

The Teaching concerning the sanctity of marriage was beautifully expounded by the Blessed One in the parable "The Marriage-Feast in Jambunada."

"The greatest happiness which a mortal man can imagine is the bond of marriage that ties together two loving hearts. But there is a greater happiness still: it is the embrace of truth. Death will separate husband and wife, but death will never separate him who has espoused the truth.

"Therefore be married unto the truth and live with the truth in holy wedlock. The husband who loves his wife and desires for a union that shall be everlasting must be faithful to her so as to be like truth itself, and she will rely upon him and revere him and minister unto him. And the wife who loves her husband and desires for a union that shall be everlasting must be faithful to him so as to be like truth itself; and he will place his trust in her, he will honor her, he will provide for her. Verily, I say unto you, their wedlock will be holiness and bliss, and their children will become like unto their parents and will bear witness to their happiness.

Let no man be single, let every one be wedded in holy love to the truth. And when Mara, the destroyer, comes to separate the visible forms of your being, you will continue to live in the truth, and you will partake of the life everlasting for the truth is immortal." (Fu-Pen-Hing-Tsi-King), tr. by S. Beal.

The Marriage-feast in Jāmbūnāda.

16

There was a man in Jāmbūnāda who was to be married the next day, and he thought, "Nigh Buddha, the Blessed One, be present at the wedding."

And the Blessed One passed by his house and met him, and when he read the silent wish in the heart of the bridegroom, he consented to enter.

When the Holy One appeared with the retinue of his many bhikkhus, the host, whose means were limited, received them as best he could, saying: "Eat, my Lord, and all your congregation, according to your desire."

While the holy men ate, the meats and drinks remained undiminished, and the host thought—to himself: "How wonderful is this. I should have had plenty for all my relatives and friends. Would that I had invited them all."

When this thought was in the host's mind all his relatives and friends entered the house, and although 'The Hall' in the house was small there was room in it for all of them. They sat down at the table and ate, and there was more than enough for all of them.

The Blessed One was pleased to see so many guests full of good cheer and he quickened them, and gladdened them with words of truth, proclaiming the bliss of righteousness.

"The greatest happiness which a mortal man can imagine is the bond of marriage that ties together two loving hearts. But there is a greater happiness still: it is the embrace of

truth. Death will separate husband and wife, but death will never separate him who has espoused the truth.

"Therefore be married unto the truth and live with the truth in holy wedlock. The husband who loves his wife and desires for a union that shall be everlasting must be faithful to her so as to be like truth itself, and she will rely upon him and revere him and minister unto him. And the wife who loves her husband and desires for a union that shall be everlasting must be faithful to him so as to be like truth itself; and he will place his trust in her, he will honor her, he will provide for her. Verily, I say unto you, their wedlock will be holiness and bliss, and their children will become like unto their parents and will bear witness to their happiness.

"Let no man be single, let every one be wedded in holy love to the truth. And when Māra, the destroyer, comes to separate the visible forms of your being, you will continue to live in the truth and you will partake of the life everlasting, for the truth is immortal."

There was no one among the guests but was strengthened in his spiritual life and recognised the sweetness of a life of righteousness, and they took refuge in the Buddha, the Dharma, and the Sangha. — / Ju-Pan-King-tsi-King, II. by S. Seal of Chok.

Additur inserts at the end of the Teaching concerning the sanctity of marriage, was beautifully explained by the blessed One in the fable, "The marriage-feast at Jambudvāra!"

Said the Blessed One: "Verily I say unto you, your mind is mental, but that which you perceive with your senses is also mental. There is nothing within the world or without which either is not mind or cannot become mind. There is spirituality in all existence and the very clay upon which we tread can be changed into children of truth."

"It is by a process of evolution that samskāras come to be. There is no samskāra which has sprung into being without a gradual becoming. Thy samskāras are the product of thy deeds in former existences. The combination of thy samskāras is thy soul. Whencever they are impressed thither thy soul migrates. In thy samskāras thou wilt continue to live and thou wilt reap in future existences the harvest sown ^{now} and in the past." —

2173 (11)

11/11/11

Учение, утверждающее святость брака, прекрасно изложено в притче "Брачный Пир в Жамбунада." Приводим выдержку: -

"Величайшее счастье, которое человек может себе представить, есть брачные узы, связующие два любящие сердца. Но существует еще большее счастье; таким счастьем будет усвоение Истины. Смерть разлучает мужа и жену, но смерть никогда не разлучит того, кто обвенчался с Истиной. Потому обвенчайтесь с Истиной и живите с Истиной в священном браке.

"Муж, любящий свою жену и жаждущий единения, которое было бы вечным, должен быть верен ей настолько, чтобы уподобиться самой Истине, и она будет доверять ему и почитать его и заботиться о нем. И жена, любящая своего мужа и жаждущая единения, которое было бы вечным, должна быть предана ему настолько, чтобы уподобиться самой Истине, и он будет верить ей, будет уважать и заботиться о ней. Истинно, говорю вам, - брак их будет священным и ^{блаженным} ~~благословенным~~, и дети их уподобятся своим родителям и будут свидетельствовать о счастье их.

"Пусть никто не будет одиноким, пусть каждый будет обвенчан с Истиной в святой любви. И когда Мара-разрушитель придет разлучить видимые формы вашего существования, вы будете продолжать жизнь в Истине и вы приобщитесь к жизни вечной, ибо Истина - бессмертна."

/Фу-пань-син-цэн -цзин./

перевод С. Биля.

Учение, утверждающее святость брака, прекрасно изложено в притче "Брачный При в ^аЖмбунанада". Приводим выдержку: -

"Величайшее счастье, которое человек может себе представить, есть брачные узы, связующие два любящих сердца. Но существует еще большее счастье; таким счастьем будет усвоение Истины. Смерть разлучает мужа и жену, но смерть никогда не разлучит того, кто обвенчался с Истиной. Потому обвенчайтесь с Истиной и живите с Истиной в священном браке.

"Муж, любящий свою жену и жаждущий единения, которое было бы вечным, должен быть верен ей настолько, чтобы уподобиться самой Истине, и жена будет доверять ему и почитать его и заботиться о нем. И жена, любящая своего мужа и жаждущая единения, которое было бы вечным, должна быть предана ему настолько, чтобы уподобиться самой Истине, и муж будет верить ей, будет уважать и заботиться о ней. Истинно, говорю вам, - брак их будет священным и блаженным, и дети их уподобятся своим родителям и будут свидетельствовать о счастье их.

"Пусть никто не будет одиноким, пусть каждый будет обвенчан с Истиной в святой любви. И когда Мара-разрушитель придет разлучить видимые формы вашего существования, вы будете продолжать жить в Истине и вы приобщитесь к жизни вечной, ибо Истина - бессмертна! "

/Фу-пэнь-син-цэн-цзин./

перевод С. Биля.

Copy II
To be inserted p. 66
As vital and practical are the beautiful answers of the Blessed One to the questions of Simha, the warrior. 22

"At that time many distinguished citizens were sitting together assembled in the town-hall and spoke in many ways in praise of the Buddha, of the Dharma, and of the Sangha. Simha, the general-in-chief, a disciple of the Nirgrantha sect, was sitting among them. And Simha thought: "Truly, the Blessed One must be Buddha, the Holy One. I will go and visit him."

Then Simha, the general, went to the place where the Nirgrantha chief, Jnyâtaputra, was; and having approached him, he said: "I wish, Lord, to visit the shramana Gautama."

Jnyâtaputra said: "Why should you, Simha, who believe in the result of actions according to their moral merit, go to visit shramana Gautama, who denies the result of actions? The shramana Gautama, O Simha, denies the result of actions, he teaches the doctrine of non-action; and in this doctrine he trains his disciples."

The desire to go and visit the Blessed One, which had arisen in Simha, the general, abated.

Hearing again the praise of the Buddha, of the Dharma, and of the Sangha, Simha asked the Nirgrantha chief a second time; and again Jnyâtaputra persuaded him not to go.

When a third time the general heard some men of distinction extol the merits of the Buddha, the Dharma, and the Sangha, the general thought: "Truly the shramana Gautama must be the Holy Buddha. What are the Nirgranthas to me, whether they give their consent or not? I shall go without asking their permission to visit him, the Blessed One, the Holy Buddha."

And Simha, the general, said to the Blessed One: "I have heard, Lord, that the shramana Gautama denies the result of actions; he teaches the doctrine of non-action, saying that the actions of sentient beings do not receive their reward, for he teaches annihilation and the contemptibleness of all things; and in this doctrine, he trains his disciples. Do you teach the doing away of the soul and the burning away of man's being? Pray tell me, Lord, do those who speak thus say the

the truth, or do they bear false witness against the Blessed One, passing off a spurious dharma as your dharma?"

The Blessed One said:

"There is a way, Simha, in which one who says so, is speaking truly of me; on the ²²other hand, Simha, there is a way in which one who says the opposite is speaking truly of me, too. Listen, and I will tell you:

"I teach, Simha, the not-doing of such actions as are unrighteous, either by deed, or by word, or by thought; I teach the not bringing about of all these conditions of heart which are evil and not good. However, I teach, Simha, the doing of such actions as are righteous, by deed, by word, and by thought; I teach the bringing about of all these conditions of heart which are good and not evil.

"I teach, Simha, that all the conditions of heart which are evil and not good unrighteous actions by deed, by word, and by thought, must be burnt away. He who has freed himself, Simha, from all these conditions of heart which are evil and not good, he who has destroyed them as a palm-tree which is rooted out, so that they cannot grow up again, such a man has accomplished the eradication of self."

"I proclaim, Simha, the annihilation of egotism, of lust, of ill-will, of delusion. However, I do not proclaim the annihilation of forbearance, of love, of charity, and of truth.

"I deem, Simha, unrighteous actions contemptible, whether they be performed by deed, or by word, or by thought; but I deem virtue and righteousness praiseworthy."

And Simha said: "One doubt still lurks in my mind concerning the doctrine of the Blessed One. Will the Blessed One consent to clear the cloud away so that I may understand the dharmas the Blessed One teaches it."

The Tathâgata having given his consent, Simha said: "I am a soldier, O Blessed One, and am appointed by the king to enforce his laws and to wage his wars. Does the Tathâgata who teaches kindness without end and compassion with all sufferers, permit the punishment of the criminal? and further, does the Tathâgata declare that it is wrong to go to war for protection of our homes, our wives, our children and our property? Does the Tathâgata teach the doctrine of a complete self-surrender, so that I should suffer the evil-deer to do what he pleases and yield submis-

sively to him who threatens to take by violence what ^{is} ~~is~~ my own? Does the Tatha-²gata maintain that all strife, including such warfare as is waged for a righteous cause, should be forbidden?

Buddha replied: "The Tathagata says: He who deserves punishment must be punished, and he who is worthy of favor must be favored. Yet at the same time he teaches to do no injury to any living being but to be full of love and kindness. These injunctions are not contradictory, for whosoever must be punished for the crimes which he has committed, suffers his injury not through the ill-will of the judge but on account of his evil-doing. His own acts have brought upon him the injury that the executer of the law inflicts. When a magistrate punishes, let him not harbor hatred in his breast, yet a murderer, when put to death, should consider that this is the fruit of his own act. As soon as he will understand that the punishment will purify his soul, he will no longer lament his fate but rejoice at it."

And the Blessed One continued: "The Tathagata teaches that all warfare in which man tries to slay his brother is lamentable, but he does not teach that Those who go to war in a righteous cause after having exhausted all means to preserve the peace are blameworthy. He must be blamed who is the cause of war."

"The Tathagata teaches a complete surrender of self, but he does not teach a surrender of anything to those powers that are evil, be they men or gods or the elements of nature. Struggle must be, for all life is a struggle of some kind. But he that struggles should look to it lest he struggle in the interest of self against truth and righteousness."

"He who struggles in the interest of self, so that he himself may be great or powerful or rich or famous, will have no reward, but he who struggles for righteousness and truth, will have great reward, for even his defeat will be a victory."

"Self is not a fit vessel to receive any great success; self is small and brittle and its contents will soon be ^{split} split for the benefit, and perhaps also for the curse, of others."

"Truth, however, is large enough to receive the yearnings and aspirations of all selfs, and when the selfs break like soap-bubbles, their contents will be preserved and in the truth they will lead a life everlasting."

"He who goeth to battle, O Simha, even though it be in a righteous cause, must be prepared to be slain by his enemies, for that is the destiny of warriors; and should his fate overtake him he has no reason for complaint.

"But he who is victorious should remember the instability of earthly things. His success may be great, but be it ever so great the wheel of life may turn again and bring him down into the dust.

"However, if he moderates himself and, extinguishing all hatred in his heart lifts his down-trodden adversary up and says to him, "come now and make peace and let us be brothers", he will gain a victory that is not a transient success, for its ~~for~~ fruits will remain forever.

"Great is a successful general, O Simha, but he who has conquered self is the greater victor

"The doctrine of the conquest of self, O Simha, is not taught to destroy the souls of men, but to preserve them. He who has conquered self is more fit to live, to be successful, and to gain victories than he who is the slave of self.

"He whose mind is free from illusion of self, will stand and not fall in the battle of life,

"He whose intentions are righteousness and justice, will meet with no failure, but be successful in his enterprises and his success will endure.

"He who harbors in his heart love of truth will live and not die, for he has drunk the water of immortality.

"Struggle then, O general, courageously, and fight your battles vigorously, but be a soldier of truth and the Tathagata will bless you."

When the Blessed One had spoken thus, Simha, the general, said: "Glorious Lord, ^{Glorious Lord!} You hast revealed the truth. Great is the doctrine of the Blessed One. Thou, indeed, art the Buddha, the Tathagata, the Holy One. Thou art the teacher of mankind. Thou showest us the road of salvation, for this indeed is true deliverance. He who follows thee will not miss the light to enlighten his path. He will find blessedness and peace. I take my refuge, Lord, in the Blessed One, and in his doctrine, and in his brotherhood. May the Blessed One receive me from this day forth while my life lasts as a disciple who has taken refuge in him."

"And the Blessed One said: "Consider first, Simha, what you are doing. It is becoming that persons of rank like you do nothing without due consideration."

Simha's faith in the Blessed One ^e increased. He replied: "Had other teachers, Lord, succeeded in making me their disciple, they would carry around their banners through the whole city of Vaishali, shouting: 'Simha, the general, has become our disciple.' For the second time, Lord, I take my refuge in the Blessed One, and in the Dharma, and in the Sangha; may the Blessed One receive me from this day forth while my life lasts as a disciple who has taken his refuge in him."

Said the Blessed One: "For a long time, Simha, offerings have been given to the Nirgranthas in your house. You should ~~not~~ therefore deem it right also in the future to give them food when they come to you on their aims-pilgrimage."

And Simha's heart was filled with joy. He said: "I have been told, Lord: 'The shramana Gautama says; "To me alone and ^{to nobody else gifts} ~~the other monks~~ should be given. My pupils alone and the pupils of no one else should receive offerings." But the Blessed One ^{shall} exhorts me to give also to the Nirgranthas. Well, Lord, we see what is reasonable. For the third time, Lord, I take my refuge in the Blessed One, and in his Dharma, and in his fraternity." (Maha Vagga, VI, 35. ~~Sacred Books of The East~~ ¹⁰⁸⁻¹¹³ XVII, pp. 108-113) (Sacred Books of The East).

BOND

CYBIK

As vital and practical are the beautiful answers of the Blessed One to the questions of Simha - the warrior ~~(concerning the annihilation of egoism)~~;

"At that time many distinguished citizens were sitting together assembled in the town-hall and spoke in many ways in praise of the Buddha ^{of the Dharma} and of the Sangha. Simha, the general-in-chief, a disciple of the Nirgrantha sect, was sitting among them. And Simha thought: "Truly, the Blessed One must be Buddha, the Holy One. I will go and visit him."

Then Simha, the general, went to the place where the Nirgrantha chief, Jnyataputra, was; and having approached him, he said: "I wish, Lord, to visit the shramana Gautama, ~~the shramana who denies the result of actions~~

[^] Jnyataputra ^{said:} "Why should you, Simha, who believe in the result of actions according to their moral merit, go to visit shramana Gautama, who denies the result of actions?" The shramana Gautama, O Simha, denies the result of actions; he teaches the doctrine of non-action; and in this doctrine he trains his disciples."

Then the desire to go and visit the Blessed One, which had arisen in Simha, the general, abated.

Hearing again the praise of the Buddha, of the Dharma, and ~~the~~ of the Sangha, Simha asked the Nirgrantha chief a second time; and again Jnyataputra persuaded him not to go.

When a third time the general heard some men of distinction extol the merits of the Buddha, the Dharma, and the Sangha, ^{the general thought: "Truly the shramana Gautama must be the Holy Buddha. What are the Nirgranthas to me, whether they give their consent or not? I shall go without asking their permission to visit him, the Blessed One, the Holy Buddha."}

And Simha, the general, said to the Blessed One: "I have heard, Lord, that the shramana Gautama denies the result of actions; he teaches the doctrine of non-action, ^{on} saying that the actions of sentient beings do not receive their reward, for he teaches annihilation and the contemptibleness of all things; and in this doctrine he trains his disciples. Do you teach the doing away of the soul and the burning away of man's being? Pray tell me, Lord, do those who speak thus say

the truth, or do they bear false witness against the Blessed One, passing off a spurious dharma as your dharma?"

The Blessed One said:

"There is a way, Simha, in which one who says so, is speaking truly of me; on the other hand, Simha, there is a way in which one who says the opposite is speaking truly of me, ^{too}. Listen, and I will tell you:

"I teach, Simha, the not-doing of such actions as are unrighteous, either by deed, or by word, or by thought; I teach the not bringing about of all these conditions of heart which are evil and not ^{good}. However, I teach, Simha, the doing of such actions as are righteous, by deed, by word, and by thought; I teach the bringing about of all these conditions of heart which are good and not evil.

"I teach, Simha, that all the conditions of heart which are evil and not good, unrighteous actions by deed, by word, and by thought, must be burnt away. He who has freed himself, Simha, from all these conditions of heart which are evil and not good, he who has destroyed them as a palm-tree which is rooted out, so that they cannot grow up again, such a man has accomplished the eradication of self."

"I proclaim, Simha, the annihilation of egotism, of lust, of ill-will, of delusion. However, I do not proclaim the annihilation of forbearance, of love, of charity, and of truth.

"I deem, Simha, unrighteous actions contemptible, whether they be performed by deed, or by word, or by thought; but I deem virtue and righteousness praiseworthy."

And Simha said: "One doubt still lurks in my mind concerning the doctrine of the Blessed One. Will the Blessed One consent to clear the cloud away so that I may understand the dharmas as the Blessed One teaches it."

The Tathāgata-having given his consent, Simha said: "I am a soldier, O Blessed One, and am appointed by the king to enforce his laws and to wage his wars. Does the Tathāgata who teaches kindness without end and compassion with all sufferers, permit the punishment of the criminal? and further, does the Tathāgata declare that it is wrong to go to war for protection of our homes, our wives, our children, and our property? Does the Tathāgata teach the doctrine of a complete self-surrender, so that I should suffer the evil-deer to do what he pleases and yield submis-

^{missively} missively to him who threatens ^{to} ~~to~~ take by violence what is my own? Does the Tathāgata maintain that all strife, including such warfare as is waged for a righteous cause, should be forbidden?"

Buddha replied: "The Tathāgata says: He who deserves punishment must be punished, and he who is worthy of favor must be favored. Yet at the same time he teaches to do no injury to any living being but to be full of love and kindness. These injunctions are not contradictory, for whosoever must be punished for the crimes which he has committed, suffers his injury not through the ill-will of the judge but on account of his evil-doing. His own acts have brought upon him the injury that the executer of the law inflicts. When a magistrate punishes, let him not harbor hatred in his breast, yet a murderer, when put to death, should consider that this is the fruit of his own act. As soon as he will understand that the punishment will purify his soul, he will no longer lament his fate but rejoice at it."

And the Blessed One continued: "The Tathāgata teaches that all warfare in which man tries to slay his brother is lamentable, but he does not teach that those who go to war in a righteous cause after having exhausted all means to preserve the peace are blameworthy. He must be blamed who is the cause of war."

"The Tathāgata teaches a complete surrender of self, but he does not teach a surrender of anything ^{to} these powers that are evil, be they men or gods or the elements of nature. Struggle must be, for all life is a struggle ^{of some kind} in the interest of ^{But he who struggles} self against truth and righteousness. ^{should look to it lest he struggle}

"He who struggles in the interest of self, so that he himself may be great or powerful or rich or famous, will have no reward, but he who struggles for righteousness and truth, will have great reward, for even his defeat will be a victory."

"Self is not a fit vessel to receive any great success; self is small and brittle and its contents will soon be split for the benefit, and perhaps also for the curse, of others."

"Truth, however, is large enough to receive the yearnings and aspirations of all selfs, and when the selfs break like soap-bubbles, their contents will be preserved and in the truth they will lead a life everlasting."

"He who goes to battle, O Simha, even ^uthough it be in a righteous cause, must be prepared to be slain by his enemies, for that is the destiny of warriors; and should his fate overtake him he has no reason for complaint.

"But he who is victorious should remember the instability of earthly things. His success may be great, but be it ~~so~~ ever so great the wheel of life may turn again and bring him down into the dust.

"However, if he moderates himself and, extinguishing all hatred in his heart lifts his down-trodden adversary up and ^{says} to him, 'come now and make peace and let us be brothers,' he will gain a victory that is not a transient success, for its fruits will remain forever.

"Great is a successful general, O Simha, but he who ^{has} conquered self is the greater victor.

"The doctrine of the conquest of self, O Simha, is ~~not~~ taught to destroy the souls of men, but to preserve them. He who has conquered self is more fit to live, to be successful, and to gain victories than he who is the slave of self.

"He whose mind is free from illusion of self, will stand and ~~not~~ fall in the battle of life.

"He whose intentions are righteousness and justice, will meet with no failure, but be successful in his enterprises and his success will endure.

"He who harbors in his heart love ~~and~~ of truth will live and not die, for he has drunk the water of immortality.

"Struggle then, O general, courageously; and fight your battles vigorously, but be a soldier of truth and the Tathâgata will bless you."

When the Blessed One had spoken thus, Simha, the general, said: "Glorious Lord! Thou hast revealed the truth. Great is the doctrine of the Blessed One. Thou, indeed, art the Buddha, the Tathâgata, the Holy One. Thou ^{art} the teacher of mankind. Thou showest us the road of salvation, for this indeed is true deliverance. He who follows thee will not miss the light to enlighten ~~his~~ his path. He will find blessedness and peace. I take my refuge, Lord, in the Blessed One, and in his doctrine, and in his brotherhood. May the Blessed One receive me from this day forth while my life lasts as a disciple who has taken refuge in him."

"And the Blessed One said: "Consider first, Simha, what you are doing. It is becoming that persons of rank like you do nothing without due consideration."

Simha's faith in the Blessed One increased. He replied: "Had other teachers, Lord, succeeded in making me their disciple, they would carry around their banners through the whole city of Vaishali, shouting: "Simha, the general, has become our disciple!" For the second time, Lord, I take my refuge in the Blessed One, and in the Dharma, and in the Sangha; may the Blessed One receive me from this day forth while my life lasts as a disciple who has taken his refuge in him."

Said the Blessed One: "For a long time, Simha, offerings have been given to the Nirgranthas in your house. You should therefore deem it right also in the future to give them food when they come to you on their alms-pilgrimage."

And Simha's heart was filled with joy. He said: "I have been told, Lord: "The shramana Gautama says: "To me alone and to nobody else gifts should be given. My pupils alone and the pupils of no one else should receive offerings." But the Blessed One exhorts me to give also to the Nirgranthas. Well, Lord, we shall see what is seasonable. For the third time, Lord, I take my refuge in the Blessed One, and in his Dharma, and in his fraternity." (Maha Vagga, VI, 31; XVII, pp. 108-113, Sacred Books of the East).

As vital and practical are the beautiful answers of the Blessed One to ^{the questions} of Simha -the warrior, concerning the annihilation of existence:

"At that time many distinguished citizens were sitting together assembled in the town-hall and spoke in many ways in praise of the Buddha ^{of the Dharma,} and of the Sangha. Simha, the general-in-chief, a disciple of the Nirgrantha sect, was sitting among them. And Simha thought: "Truly, the Blessed One must be Buddha, the Holy One. I will go and visit him."

Then Simha, the general, went to the place where the Nirgrantha chief, Jnyâtaputra, was; and having approached him, he said: "I wish, Lord, to visit the shramana Gautama, ~~who denies the result of actions~~."

Jnyâtaputra said: "Why should you, Simha, who believe in the result of actions ^s according to their moral merit, go to visit ^{the} shramana Gautama, who denies the result of actions? The shramana Gautama, O Simha, denies the result of actions: he teaches the doctrine of non-action; and in this doctrine he trains his disciples."

Then the desire to go and visit the Blessed One, which had arisen in Simha, the general, abated.

Hearing again the praise of the Buddha, of the Dharma, and ~~the~~ of the Sangha, Simha asked the Nirgrantha chief a second time; and again Jnyâtaputra persuaded him not to go,

When a third time the general heard some men of distinction extol the merits of the Buddha, the Dharma, and the Sangha, ^{the} general ^{thought: Truly the shramana-} ~~thought: Truly the shramana-~~ ^{as Gautama must be the Holy Buddha. What are} ~~as Gautama must be the Holy Buddha. What are~~ the Nirgranthas to me, whether they give their consent or not? I shall go without asking their permission to visit him, the Blessed One, the Holy Buddha."

And Simha, the general, said to the Blessed One: "I have heard, Lord, that the shramana Gautama denies the result of actions; he teaches the doctrine of non-action, ^s saying that the actions of sentient beings do not receive their reward, for he teaches annihilation and the contemptibleness of all things; and in this doctrine he trains his disciples. Do you teach the doing away of the soul and the burning away of man's being? Pray tell me, Lord, do those who speak thus say

sively to him who threatens ^{to take} ~~to take~~ by violence what is my own? Does the Tathāgata maintain that all strife, including such warfare as is waged for a righteous cause, should be forbidden?"

Buddha replied: "The Tathāgata says: He who deserves punishment must be punished, and he who is worthy of favor must be favored. Yet at the same time he teaches to do no injury to any living being but to be full of love and kindness. These injunctions are not contradictory, for whosoever must be punished for the crimes which he has committed, suffers his injury not through the ill-will of the judge but on account of his evil-doing. His own acts have brought upon him the injury that the executer of the law inflicts. When a magistrate punishes, let him not harbor hatred in his breast, yet a murderer, when put to death, should consider that this is the fruit of his own act. As soon as he will understand that the punishment will purify his soul, he will no longer lament his fate but rejoice at it."

And the Blessed One continued: "The Tathāgata teaches that all warfare in which man tries to slay his brother is lamentable, but he does not teach that those who go to war in a righteous cause after having exhausted all means to preserve the peace are blameworthy. He must be blamed who is the cause of war.

"The Tathāgata teaches a complete surrender of self, but he does not teach a surrender of anything ^{to} these powers that are evil, be they men or gods or the elements of nature. Struggle must be, for all life is a struggle in the interest of self against truth and righteousness. ^(Insert)

"He who struggles in the interest of self, so that he himself may be great or powerful or rich or famous, will have no reward, but he who struggles for righteousness and truth, will have great reward, for even his defeat will be a victory.

"Self is not a fit vessel to receive any great success; self is small and brittle and its contents will soon be split for the benefit, and perhaps also for the curse, of others.

"Truth, however, is large enough to receive the yearnings and aspirations of all selfs, and when the selfs break like soap-bubbles, their contents will be served and in the truth they will lead a life everlasting.

Kind of struggle should look to it but he struggle for truth and righteousness.

"He who goes to battle, O Simha, even though it be in a righteous cause, must be prepared to be slain by his enemies, for that is the destiny of warriors; and should his fate overtake him he has no reason for complaint.

"But he who is victorious should remember the instability of earthly things. His success may be great, but be it ~~as~~ ever so great the wheel of life may turn again and bring him down into the dust.

"However, if he moderates himself and, extinguishing all hatred in his heart lifts his down-trodden adversary up and ^{as} says to him, "come now and make peace and let us be brothers," he will gain a victory that is not a transient success, for its fruits will remain forever.

"Great is a successful general, O Simha, but he who ^{has} conquered self is the greater victor.

"The doctrine of the conquest of self, O Simha, is ~~X~~ not taught to destroy the souls of men, but to preserve them. He who has conquered self is more fit to live, to be successful, and to gain victories than he who is the slave of self.

"He whose mind is free from illusion of self, will stand and not fall in the battle of life.

"He whose intentions are righteousness and justice, will meet with no failure, but be successful, in his enterprises and his success will endure.

"He who harbors in his heart love ~~and~~ of truth will live and not die, for he has drunk the water of immortality.

"Struggle then, O general, courageously; and fight your battles vigorously, but be a soldier of truth and the Tathagata will bless you."

When the Blessed One had spoken thus, Simha, the general, said: "Glorious Lord! Thou hast revealed the truth. Great is the doctrine of the Blessed One. Thou, indeed, art the Buddha, the Tathagata, the Holy One. Thou ^{art} the teacher of mankind. Thou showest us the road of salvation, for this indeed is true deliverance. He who follows thee will not miss the light to enlighten ~~his~~ his path. He will find blessedness and peace. I take my refuge, Lord, in the Blessed One, and in his doctrine, and in his brotherhood. May the Blessed One receive me from this day forth while my life lasts as a disciple who has taken refuge in him."

"And the Blessed One said: "C^onsider first, Simha, what you are doing. It is becoming that persons of rank like you do nothing without due consideration."

Simha's faith in the Blessed One increased. He replied: "Had other teachers, Lord, succeeded in making me their disciple, they would carry around their banners through the whole city of Vaishali, shouting: 'Simha, the general, has become our disciple; ' For the second time, Lord, I take my refuge in the Blessed One, and in the Dharma, and in the Sangha; may the Blessed One receive me from this day forth while my life lasts as a disciple who has taken his refuge in him."

Said the Blessed One: "For a long time, Simha, offerings have been given to the Nirgranthas in your house. You should ~~not~~ therefore deem it right also in the future to give them food when they come to you on their ¹alms-pilgrimage."

And Simha's heart was filled with joy. He said: "I have been told, Lord : 'The ^{to nobody else gifts}shramana Gautama says; "To me alone and ~~to nobody else gifts~~ should be given. My pupils alone and the pupils of no one else should receive offerings." But the Blessed One ex^oports me to give also to the Nirgranthas. Well, Lord, we ^{shall} see what is reasonable. For the third time, Lord, I take my refuge in the Blessed One, and in his Dharma, and in his frater^{ty}ty." (Mah. Vagga, ^{VI, 34.}~~VI, 34.~~ XVII, pp. 108-113. ^{108-113.}) (Sacred Books of The East).

MADE IN NORWAY

XLBV 21BOND

CALW BOND

As vital and practical are the beautiful answers of the Blessed One to the questions of Simha, the warrior: ~~./././././~~

..... Simha, the general, said to the Blessed One: "I have heard, Lord, that the shramana Gautama denies the result of actions; he teaches the doctrine of non-action, saying that the actions of sentient beings do not receive their reward, for he teaches annihilation and the contemptibleness of all things; and in this doctrine he trains his disciples. Do you teach the doing away of the soul and the burning away of man's being? Pray tell me, Lord, do those who speak thus say the truth, or do they bear false witness against the Blessed One, passing off a spurious dharma as your dharma?"

The Blessed One said:

"There is a way, Simha, in which one who says so, is speaking truly of me; on the other hand, Simha, there is a way in which one who says the opposite is speaking truly of me, too. Listen, I will tell you:

"I teach, Simha, the not-doing of such actions as are unrighteous, either by deed, or by word, or by thought; I teach the not bringing about of all those conditions of heart which are evil and not good. However, I teach, Simha, the doing of such actions as are righteous, by deed, by word, and by thought; I teach the ~~the~~ bringing about of all those conditions of heart which are good and not evil.

"I teach, Simha, that all the conditions of heart which are evil and not good, unrighteous actions by deed, by word, and by thought, must be burnt away. He who has freed himself, Simha, from all those conditions of heart which are evil and not good, he who has destroyed them as a palm-tree ^h which is rooted out, so that they cannot grow up again, such a man has accomplished the eradication of self."

"I proclaim, Simha, the annihilation of egotism, of lust, of ill-will, of delusion. However, I do not proclaim the annihilation of forbearance, of love, of charity, and of truth.

"I deem, Simha, unrighteous actions contemptible, whether they be performed by deed, or by word, or by ^uthought; but I deem virtue and righteousness praiseworthy."

And Simha said: "One doubt still lurks in my mind concerning the doctrine of the Blessed One. Will the Blessed One consent to clear the cloud away so that I may understand the dharma as the Blessed One teaches it."

The Tathāgata having given his consent, Simha said: "I am a soldier, O Blessed One, and am appointed by the king to enforce his laws and to wage his wars. Does the Tathāgata who teaches kindness without end and compassion with all sufferers, permit the punishment of the criminal? and further, does the Tathāgata declare that it is wrong to go to war for protection of our homes, our wives, our children, and our property? Does the Tathāgata teach the doctrine of a complete self^s surrender, so that I should suffer the evil-doer to do what he pleases and yield sub-

missively to him who threatens to take by violence what is my own? Does the Tathāgata maintain that all strife, including such warfare as is waged for a righteous cause, should be forbidden?"

Buddha replied: "The Tathāgata says: He who deserves punishment must be punished, and he who is worthy of favor must be favored. Yet at the same time he teaches to do no injury to any living being but to be full of love and kindness. These injunctions are not contradictory, for whosoever must be punished for the crimes which he has committed, suffers his injury not through the ill-will of the judge but on account of his evil-doing. His own acts have brought upon him the injury that the executer of the law inflicts. When a magistrate punishes, let him not harbor hatred in his breast, yet a murderer, when put to death, should consider that this is the fruit of his own act. As soon as he will understand that the punishment will purify his soul, he will no longer lament his fate but rejoice at it."

And the Blessed One continued: "The Tathāgata teaches that all warfare in which man tries to slay his brother is lamentable, but he does not teach that those who go to war in a righteous cause after having exhausted all means to preserve the peace are blameworthy. He must be blamed who is the cause of war."

"The Tathāgata teaches a complete surrender of self, but he does not teach a surrender of anything to those powers that are evil, be they men or gods or the elements of nature. Struggle must be, for all life is a struggle of some kind. But he that struggles should look to it lest he struggle in the interest of self against truth and righteousness."

"He who struggles in the interest of self, so that he himself may be great or powerful or rich or famous, will have no reward, but he who struggles for righteousness and truth, will have great reward, for even his defeat will be a victory."

"Self is not a fit vessel to receive any great success; self is small and brittle and its contents will soon be ^{spilt} split for the benefit, and perhaps also for the curse, of others."

"Truth, however, is large enough to receive the yearnings and aspirations of all selfs, and when the selfs break like soap-bubbles, their contents will be preserved and in the truth they will lead a life everlasting."

"He who goeth to battle, O Simha, even though it be in a righteous cause, must be prepared to be slain by his enemies, for that is the destiny of warriors; and should his fate overtake him he has no reason for complaint.

"But he who is victorious should remember the instability of earthly things. His success may be great, but be it ever so great the wheel of life may turn again and bring him down into the dust.

"However, if he moderates himself and, extinguishing all hatred in his heart lifts his down-trodden adversary up and says to him, "come now and make peace and let us be brothers", he will gain a victory that is not a transient success, for its ~~fruit~~ fruits will remain forever.

"Great is a successful general, O Simha, but he who has conquered self is the greater victor.

"The doctrine of the conquest of self, O Simha, is not taught to destroy the souls of men, but to preserve them. He who has conquered self is more fit to live, to be successful, and to gain victories than he who is the slave of self.

"He whose mind is free from illusion of self, will stand and not fall in the battle of life.

"He whose intentions are righteousness and justice, will meet with no failure, but be successful in his enterprises and his success will endure.

"He who harbors in his heart love of truth will live and not die, for he has drunk the water of immortality.

"Struggle then, O general, courageously, and fight your battles vigorously, but be a soldier of truth and the Tathāgata will bless you."

Glorious Lord!

When the Blessed One had spoken thus, Simha, the general, said: "Glorious Lord, Thou hast revealed the truth. Great is the doctrine of the Blessed One. Thou, indeed, art the Buddha, the Tathāgata, the Holy One. Thou art the teacher of mankind. Thou showest us the road of salvation, for this indeed is true deliverance. He who follows thee will not miss the light to enlighten his path. He will find blessedness and peace. I take my refuge, Lord, in the Blessed One, and in his doctrine, and in his brotherhood. May the Blessed One receive me from this day forth while my life lasts as a disciple who has taken refuge in him."

Copy I-

-I-

To insert on p. 66

⊕

As vital and practical are the beautiful answers of the Blessed One to the questions of Simha, the warrior.

"At that time many distinguished citizens were sitting together assembled in the town-hall and spoke in many ways in praise of the Buddha, of the Dharma, and of the Sangha. Simha, the general-in-chief, a disciple of the Nirgrantha sect, was sitting among them. And Simha thought: "Truly, the Blessed One must be Buddha, the Holy One. I will go and visit him."

Then Simha, the general, went to the place where the Nirgrantha chief, Jnyâtaputra, was; and having approached him, he said: "I wish, Lord, to visit the shramana Gautama."

Jnyâtaputra said: "Why should you, Simha, who believe in the result of actions according to their moral merit, go to visit shramana Gautama, who denies the result of actions? The shramana Gautama, O Simha, denies the result of actions, he teaches the doctrine of non-action; and in this doctrine he trains his disciples."

The desire to go and visit the Blessed One, which had arisen in Simha, the general, abated.

Hearing again the praise of the Buddha, of the Dharma, and of the Sangha, Simha asked the Nirgrantha chief a second time; and again Jnyâtaputra persuaded him not to go.

When a third time the general heard some men of distinction extol the merits of the Buddha, the Dharma, and the Sangha, the general thought: "Truly the shramana Gautama must be the Holy Buddha. What are the Nirgranthas to me, whether they give their consent or not? I shall go without asking their permission to visit him, the Blessed One, the Holy Buddha."

And Simha, the general, said to the Blessed One: "I have heard, Lord, that the shramana Gautama denies the result of actions; he teaches the doctrine of non-action, saying that the actions of sentient beings do not receive their reward, for he teaches annihilation and the contemptibleness of all things; and in this doctrine he trains his disciples. Do you teach the doing away of the soul and the burning away of man's being? Pray tell me, Lord, do those who speak thus say the truth, or do they bear false witness against the Blessed One, passing off a spurious dharma as your dharma?"

The Blessed One said: