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"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 Ma 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-PEn-Hing-Tsi-King), tr. by S. Beal.

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## The Marriage-fast in Jam Rûnada.

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

And the Blessed One passed by his down and met him, and when he read the silent wish in the heart of the Ride-

groom, he consented to enter.

When the Holy One appeared with the retinue of his many bhiksdus, the dost whose means were limited received
them as hest he could, saying: "Eat my Lord and all your
congregation, assording to your desire,"

While the doly men ate the means and drivils remained undiminished and the host thought to himself: " How wond- Zous is this, I should have had plenty for all my relativity and flinds. Would that I dad 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 don't down at the table and ate and there was more than enough for all of them.

The DEssod One was pleased to see so many quots full of good cheer and de quickened them and gladered them with words of teeth, floclaiming the Pliss of zighteousness.

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Said the Blassed One: "Verely I say unto you your mind is mantal, but that which you perceive with your senses is also mental. I have is mothing within the world or without which either is not mind or cannot become mind. There is apirituality 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 sametanas come to be there is no samedana which has spread into being without a gradual Recoming. The sametanas are the product of they deeds in former existences. The combination of they same Karas is they soul. Where-sooner they are impressed. Thinks they soul migrates. In the same-Karas than wilt continue to live and than wilt reap in future existences the barrest sown news and in the jast."

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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 раздучает 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, дожен 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, дожна быть предана ему настолько, чтобы уподобиться сами Истине, и он будет верить ей, будет уважать и заботиться о ней. Истинно, говорю вам, - брак их будет священным и бязжянствям, и дети их уподобиться 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-цан -цаин./ перевод С. Биля. Учение, утверждающее святость брана, прекрасно изложено в притче "Ерачний При в Жмбунада". Приводим видержку: -

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/Фу-пэнь-син-цзн-цзин./

Copy II. to be mostled to 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, Jnyataput ra, was; and having approached him, he said: "I wish, Lord, to visit the shramana Gautama.

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."

The 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 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 must be the Holy Buddha. What are the Mirgranthas to me, whether they give their consent or not? I shall go wihout asking their permission to visit him, the Blessed One, the Holy Buddha."

And Simha, the general, sid to the Blessed One: "I have heard, Lord, that the shumana 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 bur - ning 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 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 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 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 unrighteeus 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 wirtue and righteousness praiseworthy,

And Simha said: "Onne 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 dharmans the Blessed One teaches it."

The Tathagata 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 Tathagata who teaches kindness without and compassion with all sufferers, permit the punishment of the criminal? and further, does the Tathagata declare that it is wrong to go to war for protection of our homes, our wives, our children and our property? Does the Tathagata teach the dectrine of a complete self-surrender, so that I should suffer the evil-doer to do what he pleases and yield submis-

sively to him who threatens to take by violence what He my own? Does the Tatha- gata 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 centradictory, for whoseever 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 brit
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tle 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 contenets 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 transcient 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 of truth will live and not die, for he has a 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, 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 read 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 be-

Simha's faith in the Blessed One ingreased. 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, Itake 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 jey. He said: "I have bean teld, Lerd: 'The te nebedy else gifts should be given. My shramana Gautama says; "To me alone and the pupils alone and the pupils of no one else should receive efferings." But the Blessed One exherts me te give also to the Nirgranthas. Well, Lerd, we 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, Jey, Maha Vag

P. 66

As vital and practical are the beautiful answers of the Blessed One to Leguestion of Simha - the warrior conting the annihilation of egettem;

"At that time many distinguished citizens were sitting together assembled in the tewn-hall and speke in many ways in praise of the Buddha and 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 Hely One. I will go and visit him."

Then Simha, the general, went to the place where the Mirgrantha chiefyjayataputra, was; and having approached him, he said: "I wish, Lord, to visit the shramana Gautama, The xdewiesex the xxesukkxefx are twinx

Jnyataputra zaid: "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 teaches the dectrine of non-action; and in this dectrine he trains his disciples."

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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 extel the merits the general thought: "Fruly the shram and of the Buddha, the Dharma, and the Sangha, Shahgeneral thought granthy chief shrama-gautama must be the Koby Buddha, what we sandatum, must be the Koby Buddha, what we sandatum, must be me, whether they give their consent or not? I shall go without asking their permission to visit kim, the Blessed One, the Hely Buddha."

And Simha, the general, said the the Blessed One: "I have heard, Lord, that the shramana Gautama denies the result of actions; he teaches the dectrine 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 dectrine 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 bwho 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:

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The Tathagata-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 Tathagata who teaches kindness without end and compassion with all sufferers, permit the punishment of the criminal? and further, does the Tathagata declare that it is wrong to go to war for protection of our homes, our wives, our children, and our property? Does the Tathagata teach the doctrine of a complete self-surrender, so that I should suffer the evil-doer to do what he pleases and yield submis-

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

Euddha 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 whoseever 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 executor of the law inflicts. When a magistrate punishes, let him not harborhatred 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 centinued: "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 righteeus cause after having exhausted all means to preserve the peace are blameworthy. He must be blamed who is the cause of war.

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

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

"He who goes to battle, O Simha, even the sh 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 evertake him he has no reason for complaint.

"But he who is victorious should remember the instability of earthly things. His spacess 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 Says lifts his down-trodden adversary up and says to him, come now and make peace and let us be brothers. The will gain a victory that is not a transcient success, for its fruits will remain forever.

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

"The doctrine of the conquest of self, O Simha, is N 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 it 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.

"Stuggle 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 Lerd!, Thou hast revealed the truth. Great is the doctrine of the Blessed One. Thou, indeed, art the Buddha, the Tathagata, the Noly one. Thou art the teacher manking. Thou showest us the read of salvation, for this indeed is true deliverance, He who follows thee will not miss the light to enlighten the his path. He will find blessedness and peace. I take my refuge, Lird, 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, succeded 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 Nirgianthas, 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,3I; XVII,pp.-I08-II3, %Sacred Books of the East).

As vital and practical are the beautiful answers of the Blessed One to The questions
Simha - the warrier, concerning the annihilation of experience

"At that time many distinguished citizens were sitting together assembled of the Shazmo, in the tewn-hall and spoke in many ways in praise of the Buddha 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 Mirgrantha chief Tayataputra, was; and having approached him, he said: "I wish, Lord, to visit the shramana Gautama, the xdexis axthexxes at the first of the shra-

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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 dectrine of non-action, 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 dectrine 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 by violence what is my own? Does the Tatha-gata maintain that all strife, including such warfare as is waged for a righteeus 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 contpadictory, for whosever 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 executor of the law inflicts. When a magistrate punishes, let him not harborhatred 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 to 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 these powers that are evil, be they men or gods or the elfments of nature. Struggle must be, for all life is a 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 righteous\_ness 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 brilthe and its contents will soon be split for the benefit, and perhaps also for the curse, of others.

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Thou showest us the read of salvation, fot this indeed is true deliverance. He who fellows thee will not miss the light to enlighten the his path. He will find blessedness and peace. I take my refuge, Lord, in the Blessed One, and in his dectrine, 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 be-

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 Vaishall, shouting: 'Simha, the general, has become our disciple;' For the second time, Lord, Itake 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 to nobody else gifts shramana Gautama says; "To me alone and themobody else gifts should be given. My pupils alone and the pupils of no one else should receive offerings." But the Blessed one experts me to give also to the Nirgranthas. Well, Lord, we see what is seasonable. For the third time, Lord, I take my refuge in the Blessed One, and in his harma, and in his fraterity." (Main Vagga, VI, II) Application XVII, pp. 108-113) (Sacred Books of The East).

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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 wich are evil and not good, he who has destroyed them as a palm-tree wich is rooted out, so that they cannot grow up again, such aman 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 thoght; 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 Tathagata 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 Tathagata who teaches kindness without end and compassion with all sufferers, permit the punishment of the criminal? and further, does the Tathagata declare that it is wrong to go to war for protection of our homes, our wives, our children, and our property? Does the Tathagata teach the doctrine of a complete selfcurrendre, so that I should suffer the evil-doer to do what he pleases and yield sub-

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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 atha

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 righte-ousness 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 brit
spilt
tle 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 goeth to battle.0 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 transcient success, for its fixed fruits will remain forever.

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

"The dectrine of the conquest of self,0 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 noldie, for he has drunk the water of immortality.

"Struggle then, 0 general, courageously, and fight your battles vigorously, but be a soldier of truth and the Tathagata will bless you."

Glorious Lond!

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. The 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 bles sedness and peace. I take my refuge, Lord, in the Blessed One, and in his doctrine, and in his brotherhood. May the Blesseed One receive me from this day forth while my life lasts as a disciple who has taken refuge in him."

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, Jnyataput\_ra, was; and having approached him, he said: "I wish, Lord, to visit the shramana Gautama.

Jnyâtaputra spid: "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 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 Jnyataputra persuaded him pot to go.

When a third time the general heard some men of distinction extel 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 wihout asking their permission to visit him, the Blessed One, the Holy Buddha."

And Simha, the general, sid 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, de 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: