

Quotations and Extracts : Resources On Engaged Buddhism

Part I: Selections from Theravada Buddhist Texts Indicating Social Awareness

APPANAKA SUTTA:

"This individual, householders, is said to a tormentor of others, addicted to the practice of tormenting others.

"And which individual O householders, is a tormentor of self and others, is addicted to the practice of tormenting self and others?

"Here, householders, a certain individual is an anointed king of the warrior caste (He fasts and practices austerities himself, and worries his slaves, servants and workmen who) terrified with sticks, driven by fear, with woeful faces and in tears, do the work.

"This individual, householders, is said to be a tormentor of self and others, addicted to the practice of tormenting self and others.

"And which individual, O householders, is neither a tormentor of self nor of others, is not addicted to the practice of tormenting self or others: who, neither tormenting himself nor others, in this life itself is desireless, quenched (of passions), cool, experiences happiness, lives nobly?

MAHA-SUDASSANA SUTTA. (THE GREAT KING OF GLORY)

63- 'Now, to the Great King of Glory, Ananda, occurred the thought:

" Suppose, now, I were to establish a perpetual grant by the banks of those lotus-ponds-to wit, food for the hungry, drink for the thirsty, raiment for the naked, means of convenience for those who have need of

it, couches for the tired, wives for those who want wives, gold for the poor, and money for those who are in want."

'Then, Ananda, the Great King of Glory established a perpetual grant by the banks of those Lotus-ponds-to wit, food for the hungry, drink for the thirsty, raiment for the naked, means of conveyance for those who needed it, couches for the tired, wives for those who wanted wives, gold for the poor, and money for those who were in want.

UNIVERSAL LOVE (Metta-sutta)

He who is skilled in good and who wishes to attain that state of Calm should act (thus):

He should be able, upright, perfectly upright, compliant, gentle, and humble.

Contented, easily supported, with few duties, of simple livelihood, controlled in senses, discreet, not impudent, he should not be greedily attached to families.

He should not commit any slight wrong such that other wise men might censure him. (Then he should cultivate his thoughts thus:)

May all beings be happy and secure; may their minds be contented.

Whatever living beings there may be-feeble or strong, long (or taU), stout, or medium, short, small, or large, seen or unseen, those dwelling far or near, those who are born and those who are yet to be born-may all beings, without exception, be happy-minded!

Let not one deceive another nor despise any person whatever in any place. In anger or ill-will let not one wish any harm to another.

Just as a mother would protect her only child even at the risk of her own life, even so let one cultivate a boundless heart towards all beings.

Let one's thoughts of boundless love pervade the whole world -above, below and across-without any obstruction, without any hatred, without any enmity.

Whether one stands, walks, sits or lies down, as long as one is awake, one should maintain this mindfulness. This, they say, is the Sublime State in this life.

Not falling into wrong views, virtuous and endowed with Insight, one gives up attachment to sense-desires. Verily such a man does not return to enter a womb again. (Suttanipata, 1. 8)

BLESSINGS (Mangala-sutta)

Thus have I heard:

The Blessed One was once living at the monastery of Anathapindika in Jeta's grove, near Savatthi. Now when the night was far advanced, a certain deity, whose surpassing splendour illuminated the entire Jeta Grove, came into the presence of the Blessed One, and, drawing near, respectfully saluted Him and stood on one side. Standing thus, he addressed the Blessed One in verse:

'Many deities and men, yearning after happiness, have pondered on Blessings. Pray, tell me the Highest Blessing!'

Not to associate with fools, to associate with the wise, and to honour those who are worthy of honour-this is the Highest Blessing.

To reside in a suitable locality, to have done meritorious actions in the past, and to set oneself in the right course-this is the Highest Blessing.

Vast learning (skill in) handicraft, a highly trained discipline, and pleasant speech-this is the Highest Blessing.

Supporting one's father and mother, cherishing wife and children, and peaceful occupations-this is the Highest Blessing.

Liberality, righteous conduct, the helping of relatives, and blameless actions-this is the Highest Blessing.

To cease and abstain from evil, abstention from intoxicating drinks, and diligence in virtue-this is the Highest Blessing.

Reverence, humility, contentment, gratitude and the opportune hearing of the Dhamma-this is the Highest Blessing.

Patience, obedience, seeing the Samanas (holy men), and (taking part in) religious discussions at proper times-this is the Highest Blessing.

Self-control, Holy Life, perception of the Noble Truths, and the realisation of Nibbana--this is the Highest Blessing

If a man's mind does not shake when touched by worldly vicissitudes--this is the Highest Blessing.

Those who thus acting are everywhere unconquered, attain happiness everywhere--to them these are the Highest Blessings. (Suttanipata, II. 4)

SUMMARY OF THE TEN DUTIES OF A KING

Walpole Rahula, What the Buddha Taught. Pp. 84-85

The Buddha was just as clear on politics, on war and peace It is too well known to be repeated here that Buddhism advocate and preaches non-violence and peace as its universal message, and does not approve of any kind of violence or destruction of life According to Buddhism there is

nothing that can be called 'just war'-which is only a false term coined and put into circulation to justify and excuse hatred, cruelty, violence and massacre Who decides what is just or unjust? The mighty and the victorious are 'just', and the weak and the defeated are 'unjust'. Our war is always 'just', and your war is always 'unjust'. Buddhism does not accept this position.

The Buddha not only taught non-violence and peace, but he even went to the field of battle itself and intervened personally and prevented war, as in the case of the dispute between the Sakyas and the Koliyas, who were prepared to fight over the question of the waters of the Rohini. And his words once prevented King Ajatasattu from attacking the kingdom of the Vajjis.

In the days of the Buddha, as to (lay, there were rulers who governed their countries unjustly. People were oppressed and exploited, tortured and persecuted, excessive taxes were imposed and cruel punishments were inflicted. The Buddha was deeply moved by these inhumanities. The Dhammapadam records that he, therefore, directed his attention to the problem of good government. His views should be appreciated against the social economic and political background of his time. He had shown how a whole country could become corrupt, degenerate and unhappy when the heads of its government, that is the king, the ministers and administrative officers become corrupt and unjust. For a country to be happy it must have a just government. How this form of just government could be realized is explained by the Buddha in his teaching of the 'Ten Duties of the King' (dasarajadhamma), as given in the Jataka text.

Of course the term 'king'(Raja) of old should be replaced today by the term 'Government'. 'The Ten Duties of the King', therefore, apply today to all those who constitute the government, such as the head of the state, ministers, political leaders, legislative and administrative officers, etc.

The first of the 'Ten Duties of the King' is liberality, generosity, charity (dana). The ruler should not have craving and attachment to wealth and property, but should give it away for the welfare of the people.

Second: A high moral character (sila). He should never destroy life, cheat, steal and exploit others, commit adultery, utter falsehood, and take intoxicating drinks. That is, he must at least observe the Five Precepts of the layman.

Third: Sacrificing everything for the good of the people (pariccaga), he must be prepared to give up all personal comfort, name and fame, and even his life, in the interest of the people.

Fourth: Honesty and integrity (ajjava). He must be free from fear or favour in the discharge of his duties, must be sincere in his intentions, and must not deceive the public.

Fifth: Kindness and gentleness (maddava). He must possess a genial temperament.

Sixth: Austerity in habits (tapa). He must lead a simple life, and should not indulge in a life of luxury. He must have self-control.

Seventh: Freedom from hatred, ill-will, enmity (akkodha). He should bear no grudge against anybody.

Eighth: Non-violence (ahimsa), which means not only that he should harm nobody, but also that he should try to promote peace by avoiding and preventing war, and everything which involves violence and destruction of life.

Ninth: Patience, forbearance, tolerance, understanding (khanti). He must be able to bear hardships, difficulties and insults without losing his temper.

Tenth: Non-opposition, non-obstruction (avirodha), that is to say that he should not oppose the will of the people, should not obstruct any measures that are conducive to the welfare of the people. In other words he should rule in harmony with his people.

'It is interesting to note here that the Five Principles or Pancha-sila in India's foreign policy are in accordance with the Buddhist principles which Asoka, the great Buddhist emperor of India, applied to the administration of his government in the 3rd century B.C. The expression Pancha-sila (Five Precepts or Virtues), is itself a Buddhist term.

PARABHAVA-SUTTA (Downfall)

While the Mangala Sutta deals with the way of life conducive to progress and happiness, the Pararabhava Sutta supplements it by pointing out the causes of downfall. He who allows himself to become tarnished by these blemishes of conduct, blocks his own road to worldly, moral and spiritual progress and lowers all that is truly noble and human in man. But he who is heedful of these dangers keeps open the road to all those 38 Blessings of which human nature is capable.

Thus have I heard. Once the Exalted One was dwelling at Anathapindika's Monastery, in the Jeta Grove, near Savatthi.

Now when the night was far spent a certain deity whose surpassing splendour illuminated the entire Jeta Grove, came to the presence of the Exalted One and, drawing near, respectfully saluted him and stood at one side. Standing thus, he addressed the Exalted One in verse:--

The Deity: Having come herewith our questions to the Exalted One, we ask thee, O Gotama, about man's decline. Pray, tell us the cause of downfall !

The Buddha: Easily known is the progressive one, easily known he who declines. He who loves Dhamma, progresses; he who is averse to it, declines.

The Deity: This much do we see: 'this is the first cause of one's downfall. Pray, tel) us the second cause.

The Buddha: The wicked are dear to him, with the virtuous he finds No delight, he prefers the creed of the wicked--this is a case of one's downfall.

Being fond of sleep, fond of company, indolent, lazy and irritable - this is a cause of one's downfall.

Though being well-to-do, not to support father and mother who are old and past their youth--this is a cause of one's downfall.

To deceive by falsehood a Brahmana or ascetic or any other mendicant - this is a cause of one's downfall.

To have much wealth and ample gold and food, but to enjoy one's luxuries alone--this is a cause of one's downfall.

To be proud of birth, or wealth or clan, and to despise one's own kinsmen - this is a cause of one's downfall.

To be a rake, a drunkard, a gambler, and to squander all one earns - this is a cause of one's downfall.

Not to be contented with one's own wife and to be seen with harlots and wives of others--this is a cause of one's downfall.

Being past one's youth, to take a young wife and to be unable to sleep for jealousy of her-- this is a cause of one's downfall.

To place in authority a woman given to drink and slandering, or a man of a like behaviour --this is a cause of one's downfall.

To be of warrior birth, with vast ambition and of slender means, and to crave for rulership --this is a cause of one's downfall.

Knowing well these causes of downfall in the world, the noble sage endowed with insight shares a happy realm.

VYAGGHAPAJJA SUTTA

Conditions of Spiritual Progress

Four conditions, Vyaghahapajja, conduce to a householder's weal and happiness in his future life. Which four?

The accomplishment of Faith (saddha-sampada), the accomplishment of virtue (sila-sasampada), the accomplishment of Charity (caga-sampada) and and the accomplishment of Wisdom (panna-sampada).

What is the accomplishment of Faith ?

Herein a householder is possessed of faith, he believes in the Enlightenment of the Perfect One (Tathagata) Thus. indeed, is that Blessed One: he is the Pure One (araha), fully enlightened, endowed with knowledge conduct, well-gone, the knower of worlds, the incomparable leader of men to be tamed, the teacher of gods and men, all-knowing and blessed. This is called the accomplishment of Faith.

What is the accomplishment of virtue ?

Herein a householder abstains from killing, stealing, sexual misconduct, lying, and from intoxicants that cause infatuation and heedlessness. This is called the accomplishment of Virtue.

What is the accomplishment of Charity ?

Herein a householder dwells at home with heart free from the stain of avarice, devoted to charity, openhanded, delighting in generosity, attending to the needy, delighting in the distribution of alms. This is called the accomplishment of Charity.

What is the accomplishment of wisdom ?

Herein a householder is wise: he is endowed with wisdom that understands the arising and cessation (of the five aggregates of existence); he is possessed of the noble penetrating insight that leads to the destruction of suffering. This is called the accomplishment of Wisdom.

These four conditions, Vyagghapajja, conduce to a householder's weal and happiness in his future life.

**"Energetic and heedful in his tasks,
Wisely administering his wealth,
He lives a balanced life,
Protecting what he has amassed.**

**"Endowed with faith and virtue too,
Generous he is and free from avarice
He ever works to clear the path
That leads to weal in future life.**

**"Thus to the layman full of faith,
By him. .so truly named 'Enlightened,'
These eight conditions have been told
Which now and after lead to bliss.'**

ADVICE TO SIGALA

'In this way the northern quarter is protected and made safe and secure for him.

'A master ministers to his servants and employees as the nadir in five ways: by assigning them work according to their capacity and strength; by supplying them with food and wages by tending them in sickness; by sharing with them unusual delicacies; and by giving them leave and gifts at suitable times.

'In these ways ministered to by their master, servants and employees love their master in five ways: they wake up before him; they go to bed after him; they take what is given to them; they do their work well; and they speak well of him and give him a good reputation.

'In this way is the nadi protected and made safe and secure for him.

'A member of a family (a layman) should minister to recluse and brahmins (the religious) as the zenith in five ways: by affectionate acts; by affectionate words; by affectionate thoughts by keeping open house for them; by supplying them with their worldly needs. -----etc

When the Blessed One had thus spoken, Sigala the young householder said this: 'Excellent, Sir, excellent! It is as if one should set upright what had been turned upside down, or reveal what had been hidden away, or show the way to a man gone astray, or bring a lamp into darkness so that those with eyes might see things there. In this manner the Dhamma is expounded by the Blessed One in many ways. And I take refuge in the Blessed One, in the Dhamma and in the Community of Bhikkhus. May the Blessed One receive me as his lay-disciple, as one has taken his refuge in him from this day forth as long as life endures.' (Digha-nikaya 31)

CAKKAVATTI-SIHANADA SUTTANTA.

The Lion Roar on the Turning of the Wheel

[61] 5. But what, sire, is this Ariyan duty of Wheel-turning Monarch?

This, dear son, that thou, leaning on the Norm [the Law of truth and righteousness] honouring, respecting and revering it, doing homage to it, hallowing it, being thyself a Norm-banner, a Norm-signal, having the Norm as thy master, shouldst provide the right watch, ward, and protection for thine own folk, for the army, for the nobles, for vassals, for brahmins, and householders, for town and country dwellers, for the religious world, and for beasts and birds. Throughout thy kingdom let no wrongdoing prevail. And whosoever in thy kingdom is poor, to him let wealth be given.

The king, the sovran war-lord, spake thus : Ye shall slay no living thing. Ye shall not take that which has not been given. Ye shall not act wrongly touching bodily-desires. Ye shall speak no lie. Ye shall drink no maddening drink. Enjoy your possessions as you have been wont to do.

(According to the text, when there was a crime, the king was lenient and gave the criminals what they needed to secure their lives. If poor, he gave money etc. However, people took advantage and thought that if they would do evil, the king would reward them. Things got worse. The king then beheaded criminals and violence still followed. Human life-span declined to 20 years. Finally the people realized that only by doing good would they be safe and they decided to follow the good:)

22. Then this, brethren, will occur to those beings: Now we, because we have gotten into good ways, increase in length of life and comeliness. Let us now do still more good. Let us now abstain from taking what is not given, let us abstain from adultery, let us now abstain from lying, let us now abstain from evil let us now abstain from abuse and from idle talk, let us now abstain from covetousness, from ill-will, -from false opinions, let us now abstain from the three things-incest, wanton greed and perverted desires; let us now be filial towards our mothers, and our fathers, let us be pious toward holy men, let us respect the heads of clans, yea, let us continue to practise each of these good things. (Digha Nikaya XXVI.)

KUTADANTA SUTTA

11. Thereupon the Brahman who was chaplain said to the king: " The king's country, Sire, is harassed and harried. There are dacoits abroad who pillage the villages and townships, and who make the roads unsafe. Were the king, so long as that is so, to levy a fresh tax, verily his majesty would be acting wrongly. But perchance his majesty might think: ' I'll soon put a stop to these scoundrels' game by degradation and banishment, and fines and bonds and death!' But their licence cannot be satisfactorily put a stop to so. The remnant left unpunished would still go on harassing the realm. Now there is one method to adopt to put a thorough end to this disorder. Whosoever there be in the king's realm who devote themselves to keeping cattle and the farm, to them let his majesty the king give food and seed-corn. Whosoever there be in the king's realm who devote themselves to trade, to them let his majesty the king give capital. Whosoever there be in the king's realm who devote themselves to government service, to them let his majesty the king give wages and food. Then those men, following each his own business, will no longer harass the realm; the king's revenue will go up; the country will be quiet and at peace; and the populace, pleased one with another and happy, dancing their children in their arms, will dwell with open doors."

**Selected Buddhist Texts II, Kandy Ceylon Buddhist Publication Society
Mahaparinibbana Sutta**

THUS HAVE I HEARD:

Once the Bhagava dwelt at Rajagaha, on the hill called Vultures' Peak. At that time the king of Magadha, Ajatasattu, son of the Videha queen, desired to make war against the Vajjis. He spoke in this fashion: 'These Vajjis, powerful and glorious as they are, I shall annihilate them, I shall make them perish, shall utterly destroy them.,

And Ajatasattu, the king of Magadha, addressed his chief Minister, the brahmana Vassakara, saying: 'Come, brahmana, betake yourself to the Bhagava, pay homage in my name at the feet of the Bhagava, wish him good health, strength, ease, vigour and comfort, and speak thus: 'O Lord, Ajatasattu, the king of Magadha, desires to wage war against the Vajjis. he has spoken in this fashion : 'These Vajjis, powerful and glorious as they are, I shall annihilate them, I shall make them perish, I shall utterly destroy them.'" And whatever the Bhagava should answer you, keep well in mind and make it known to me; for Tathagatas do not speak falsely.'

3. 'Very well, Sire,' said the brahmana Vassakara in assent to Ajatasattu, the king of Magadha. And he ordered a large number of magnificent carriages to be made ready, himself mounted one and, accompanied by the rest, drove out from Rajagaha towards Vultures' Peak. He went by carriage as far as the carriage could make its way, then, dismounting, approached the Bhagava on foot. After exchanging courteous greetings with the Bhagava, together with many pleasant words, he sat down at one side and addressed the Bhagava thus : 'Venerable Gotama, the king of Magadha pays homage at the feet of the venerable Gotama and wishes him good health, strength, ease, vigour and comfort. He desires to wage war against the Vajjis and has spoken in this fashion: "These Vajjis, powerful and glorious as they are, I shall annihilate them, I shall make them perish, I shall utterly destroy them."

Conditions of a Nation's Welfare⁴

4. At that time the Venerable Ananda was standing behind the Bhagava, fanning him, And the Bhagava addressed the Venerable Ananda thus: 'What have you heard, Ananda; do the Vajjis have frequent gatherings, and are their meetings well attended ?' 'I have heard, Lord, that this is so.'

'So long, Ananda, as this is the case, the growth of the Vajjis is to be expected, not their decline.'

'What have you heard, Ananda; do the Vajji assemble and disperse peacefully, and attend to their affairs in concord?'

I have heard, Lord, that they do.'

'So long, Ananda, as this is the case, the growth of the Vajjis is to be expected, not their decline.'

'What have you heard, Ananda; do the Vajjis neither enact new decrees nor abolish existing ones, but proceed in accordance with their ancient constitutions?'

I have heard, Lord, that they do.'

'So long, Ananda, as this is the case, the growth of the Vajjis is to be expected, not their decline.'

'What have you heard, Ananda; do the Vajjis show respect, honour, esteem and veneration towards their elders and deem it worth while to listen to them?' I have heard, Lord, that they do.'

'So long, Ananda, as this is the case, the growth of the Vajjis is to be expected, not their decline.'

'What have you heard, Ananda; do the Vajjis refrain from abducting women and maidens of good families, and detaining them?'

'I have heard, Lord, that they refrain from doing so.'

'So long, Ananda; as this is the case, the growth of the Vajjis is to be expected, not their decline.'

'What have you heard, Ananda; do the Vajjis show respect, honour, esteem and veneration towards their shrines, both those within the city and those outside it, and do they not deprive them of the due offerings as given and made to them formerly?'

I have heard, Lord, that they do venerate their shrines, and that they do not deprive them of their offerings.'

'So long, Ananda, as this is the case, the growth of the Vajjis is to be expected, not their decline.'

'What have you heard, Ananda; do the Vajjis duly protect and guard the Holy Ones, so that those who have not come to the realm yet, might do so, and those already come might live there in peace?'

I have heard, Lord, that they do.'

'So long, Ananda, as this is the case, the growth of the Vajjis is to be expected, not their decline.'

And the Bhagava addressed the brahmana Vassakara in these words 'Once, Brahmana, I dwelt at Vesali, at the Sarandada shrine, and there it was that I taught the Vajjis these seven conditions leading to (a nation's) welfare. So long, Brahmana, as these endure among the Vajjis, and the Vajjis are known for it, their growth is to be expected, not their decline.'

Thereupon the brahmana Vassakara spoke thus to the Bhagava: 'If the Vajjis, venerable Gotama, were endowed with only one or the other of these conditions leading to welfare, their growth, truly, would have to be

expected, not their decline. What then of al I the seven! No harm, indeed, can be done to the Vajjis in battle by Magadha's king, Ajatasattu, except through treachery or discord. Well, then, venerable Gotama, we will take our leave, for we have much to perform, much work to do.'

'As it now seems fit to you, Brahmana.' And the brahmana Vassakara, the chief Minister of Magadha, approving of the Bhagava's words and delighted by them, rose from his seat and departed.

**BUDDHIST LEGENDS : TRANSLATED FROM THE ORIGINAL PALI TEXT OF THE DHAMMPADA COMMENTARY (DHAMMAPADATTHAKATHA)
BOOK XV. HAPPINESS, SUKHA VAGGA**

XV. 1. A QUARREL AMONG BRETHREN

Oh, happily let us live! This religious instruction was given by Teacher while he was in residence among the Sakiyas with reference to the cessation of a quarrel among kinsmen. [254]

The story goes that the Sakiyas and the Koliyas caused the waters of the river Rohini to be confined by a single dam between the city of Kapilavatthu and the city of Koliya, and cultivated the fields on both sides of the river. Now in the month Jetthamula the crops began to droop, whereupon the laborers employed by the residents of both cities assembled. Said the residents of the city of Koliya, "If the water is diverted to both sides of the river, there will not be enough both for you and for us too. But our crops will ripen with a single watering. Therefore let us have the water."

The Sakiyas replied, "After you have filled your storehouse we shall not have the heart to take ruddy gold and emeralds and black pennies, and, baskets and sacks in our hands, go from house to house seeking favors at your hands. Our crops also will ripen with a single watering. [255] Therefore let us have this water." We will not give it to you." "Neither will we give it to you." Talk waxed bitter, until finally one arose and struck another a blow. The other returned the blow and a general fight ensued, the combatants making matters worse by aspersions on the origin of the two royal families.

Said the laborers employed by the Koliyas, "You who live in the city of Kapilavatthu, take your children and go where you belong. Are we likely to suffer harm from the elephants and horses and shields and weapons of those who, like dogs and jackals, have cohabited with their own sisters?" The laborers employed by the Sakiyas replied, "You lepers, take your children and go where you belong. Are we likely to suffer harm from the elephants and horses and shields and weapons of destitute outcasts who have lived in jujube-trees like animals?" Both parties of laborers went and reported the quarrel to the ministers who had charge of the work, and the

ministers reported the matter to the royal households. Thereupon the Sakiyas came forth armed for battle and cried out, "We will show what strength and power belong to those who have cohabited with their sisters." Likewise the Koliyas came forth armed for battle and cried out, "We will show what strength and power belong to those who dwell in 'jajube-trees."

As the Teacher surveyed the world at dawn and beheld his kinsmen, he thought to himself, "If I refrain from going to them, these men will destroy each other. It is clearly my duty to go to them. Accordingly he flew through the air quite alone to the spot where his kinsmen were gathered together, and seated himself cross-legged in the air over the middle of the river Rohini. [256] When the Teacher's kinsmen saw the Teacher, they threw away their weapons and did reverence to him. Said the Teacher to his kinsmen, "What is all this quarrel about, great king?" "We do not know, Reverend Sir." "Who then would be likely to know?" "The commander-in chief of the army would be likely to know." The commander-in-chief of the army said, "The viceroy would be likely to know." Thus the Teacher put the question first to one and then to another, asking the slave-laborers last of all. The slave-laborers replied, "The quarrel is about water, Reverend Sir."

Then the Teacher asked the king, "How much is water worth greatking?" "Very little, Reverend Sir." "How much are Khattiya worth, great king?" "Khattiyas are beyond price, Reverend Sir. "It is not fitting that because of a little water you should destroy Khattiyas who are beyond price." They were silent. Then the Teacher addressed them and said, "Great kings, why do you act in this manner? Were I not here present to-day, you would set flowing a river of blood. You have acted in a most unbecoming manner You live in enmity, indulging in the five kinds of hatred. I live free from hatred. You live afflicted with the sickness of the evil passion I live free from disease. You live in eager pursuit of the five kind of sensual pleasure. I live free from the eager pursuit of aught. So saying, he pronounced the following Stanzas:

197. Oh, happily let us live! free from hatred, among those who hate;
Among men who hate, let us live free from hatred.

198. Oh, happily let us live! free from disease, among those who are
afflicted with disease; Among men who are afflicted with disease, let
us live free from disease.

199. Oh, happily let us live! free from longing, among those who are
possessed with longing; Among those who are possessed with longing,
let us live free from longing.

BOOK XIX. THE RIGHTEOUS, DHAMMATTHA VAGGA

XIX. 1. THE UNJUST JUDGES

Not therefore is a man called a justice. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the ministers of justice.

For on a certain day the monks made their rounds for alms in settlement at the north gate of Savatthi, and returning from the pilgrimage, to the monastery, passed through the center of the city. At that moment a cloud came up, and the rain began to fall. Entering a hall of justice opposite, they saw lords of justice taking bribes and depriving lawful owners of their property. Seeing this, they thought, these men are unrighteous! Until now we supposed they rendered righteous judgments." When the rain was over, they went to the monastery, saluted the Teacher, and sitting respectfully on one side, informed him of the incident. Said the Teacher, "Monks, they that yield to evil desires and decide a cause by violence, are not properly called justices; they only that penetrate within a wrong and without violence render judgment according to the wrong committed, are properly called justices." So saying, he pronounced the following Stanzas,

256. Not therefore is a man called a justice because he derides a cause arbitrarily; Nay rather is it he that inquires into both right and wrong, he that is wise.

**257. He that leads others without violence, justly and righteously,
He that is protected of the Law, he that is intelligent, he alone is properly called a justice.**

ASOKAN INSCRIPTIONS

Radhagovinda Basak

Asokan Inscriptions

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162 pp.

ROCK EDICT IX

p. 49

King Priyadarsi, the Beloved of the Gods said:-People observe diverse (high and low) ceremonies or ceremonial rites. In illness, at marriage of sons and marriage of daughters, birth of children and departure for journey-on these and such other occasions people observe many ceremonies. In such matter, the mothers and (other) women (capable of bearing children) perform many and manifold ceremonies which are petty (trivial) and useless (worthless). Ceremonies, however, are surely to be observed. But this kind bears little fruit. On the other hand, this sort

namely the Dharma-ceremonial (i.e. ceremonial of the Law of piety) bears great fruit. In this are included right treatment towards slaves and servants, reverence towards teachers, restraint (from injury) to living creatures, and charity towards (Buddhist) ascetics and Brahmanas. These and other similar acts are what may be called Dharmamangala (i.e. the ceremonial of the Law of piety). Therefore, this ought to be said by a father, a son, a brother and a master (or a husband), a friend and an acquaintance., even by a neighbour-"This is excellent, and this is the ceremonial which should be performed until that purpose is accomplished". How is this? That which is the ceremonial of the other kind is dubious (in its effect)-it may accomplish that (desired) end or may not do (so), for, it pertains to this world. But this ceremonial of the Law of piety takes no account of time (either of this world or of the next). Even if it cannot accomplish that (desired) end in this world, it produces endless merit in the world after. If again it accomplishes that (desired) end here (in this world), then both gains are secured. namely, that (desired) end here and in the world beyond endless merit is produced on account of that ceremonial of the Law of piety.

N.B. The G, D and J versions contain the following additional passages after 'That which is etc'. And this is also said :-"Liberality (or charity) is -excellent". But there is no such liberality or favour as the liberality of the Law of piety and the favour of the Law of piety. Therefore, by a friend (or an ally), a loving associate, a relative or a comrade should it be exhorted on this or that occasion-, this should be done, this is excellent. By this heaven can be won". For this reason 9 what else is to be better achieved than the gain of heaven?

Rock Edict XIII

pp. 71-73

ENGLISH TRANSLATION

By King Priyadarsi, the Beloved of the Gods, when consecrated eight years, was conquered the Kalinga country. One and a half hundred thousand people were carried away (as captives) from that place, one hundred-thousand were killed (or wounded) and many times that number died (there). Thereafter, now when Kalinga has been annexed, practice of Dharma (the Law of piety), love of Dharma and inculcation of that Dharma (were adopted) by (the king),the Beloved of the gods. For his having conquered Kalinga, there arose remorse or repentance in (the mind of the king), the Beloved of the Gods. For when an unconquered country is (newly) conquered, there occur such things as slaughter, death and

carrying away captive of people and these things are exceedingly felt and regarded as serious by (the king), the Beloved of the Gods. There live everywhere Brahmanas and (Buddhist) ascetics, people of other (religious) sects and house-holders, among whom these (virtues) are practised, namely, service (or hearkening) to superiors (or elder brothers), hearkening to mother and father, hearkening to preceptors and proper behaviour towards friends, acquaintances, comrades and relatives, as well as to slaves and servants and also steadfast devotion (to duties). There to them (also) occur injury (or taking away or tearing off of dear ones), slaughter and banishment of persons attached to them. And of those who are well settled in life and whose affection remains unreduced or unvanishing, their friends, acquaintances, comrades and relatives fall into calamity. There to them that too is a kind of injury (or seizure by force). This lot (or ill-luck) of all men is regarded as serious by (the king), the Beloved of the Gods. There is no such country except that of the Yavanas, where do not live communities (or groups of people) like these Brahmanas and Sramanas. There is also no such country where, amongst men, does not exist (religious) faith in some one sect or another.

So, whatever number of men was then killed (or wounded), and died and was carried away captive at the time of annexation of Kalinga, a hundredth part or -the thousandth part (of that number is -regarded as serious by (the king), the Beloved of the Gods. And moreover, if any one does wrong (to him), he should be tolerated or pardoned by the king, the Beloved of the Gods, so far as it is possible to tolerate (or to pardon). To the forest-tracts (i.e., the people thereof) that exist in the dominion of (the king), the Beloved of the Gods, the majestic power of (the king), the Beloved of the Gods, should bring consolation, should make (them) reflect (properly) and should also make them feel remorseful (in wrong deeds), This should be thus told-"you should feel ashamed (for your wrong-doing), if you do not want to be perished (or utterly ruined)." For, (the king), the Beloved of the Gods, wishes to all beings freedom from injury (i.e., security), self-control, proper behaviour (or mental tranquillity) and gentleness (or joyousness, rabhasa). In the opinion of (the king), the Beloved of the Gods, the chiefest conquest is the Dharma-vidhya (i.e., the victory of the Law of piety). And that conquest has been achieved by,(the king), the Beloved of the Gods, both here (in his own dominions) and, among all the border (or neighbouring) regions as far as six yojanas where dwells the Ionian ;(or Greek) King named Antiochos, and beyond that Antiochos (ie., in the northwest,) (where live) the four kings named Ptolemy, Antigonos, Magas and Alexander and also downwards (i.e., in the South) among the Cholas and Pandyas as far as the Timraparni (river)-people and thus also in the king's own provinces viz., in the countries of the Ionians or Greeks and Kambojas, the Nabhapantis of Nabhaga, the Bhojas and the Pitinikas, the Andhras and the Pulindas. (For), everywhere (these people) follow the instruction in the Law of piety (given) by (the

king), the Beloved of the Gods. Even where the envoys (or messengers) of (the king), the Beloved of the Gods, do not go, they on hearing of the ordinances preached on the Law of piety and his instructions on the Law of piety follow (or practise) and will follow the Law of piety. And the same conquest is achieved thereby everywhere and this conquest is full of delight. This delight is won through the Law of piety. But this delight, however, is a small matter. (The king), the Beloved of the Gods, considers that (gain) which concerns the other world as being of great fruit. And for this purpose this Edict of the Law of piety has been written-what is that?-so that my sons and great-grand-sons, whoever may be, may not think of conquering a new conquest. If ever, they take up any conquest of their own (or as giving delight to themselves), they should find pleasure in forgiveness (or toleration) and lightness in (giving) punishment. And they consider that to be the (real) conquest-which is conquest through the Law of piety. That (conquest) avails both for good in this world and the next. May all their deep joy be in what is joy in effort (or, as elsewhere, in what is joy through exertion). For, that (joy) concerns both this world and the next.

Pillar Edict IV
pp. 95-96

Thus says King Priyadarsi, the Beloved of the Gods:-by me, having been consecrated twenty-six years, this Edict of the Law (of piety) was caused to be written. My (high officers of the designation of) Rajjukas are placed in charge of many hundreds of thousands of lives amongst my subjects. I have granted to them full freedom or independence in the matter of bringing an accusation or plaint, or punishing (offenders), and why ? The Rajjukas, feeling confident and being free] may execute all their works (or conduct business), may make arrangements for the welfare and happiness of the people of the countryside and may grant favours (on them). They will know the cause of (their) happiness and misery and will specialty exhort or warn or give instruction to the people of the countryside through the officers of the Law (of piety). Why so? So that they may work to gain the blessings of both this life and the life hereafter. My Rajjukas also engage themselves or strive to give service to me. My agents or servants also, knowing my will, give service (to me). They (agents) will also exhort some people and for this reason, the Rajjukas will be able to please (or serve) me. just as (a person), having made over his child to a skilful or wise nurse, feels confident (with the idea) that the skilful nurse will easily be able to protect my child. Thus (with such an idea), my Rajjukas have been appointed for the welfare and happiness of my country-people, with the purpose that they being fearless, feeling

confident and not becoming depressed or disconsolate in mind, will execute their works. For this reason have I granted full freedom to the Rajjukas in the matter of arrest and punishment, For, this is to be desired for-what is that? That there should be uniformity in judicial procedure and also uniformity in the criminal. So far too, in this matter, my rule (or injunction) is that-with regard to men, who are confined to prison and later sentenced to death, after their punishment has been adjudicated (or settled in court), a grace (a respite) of three days is granted by me. Their relatives (during this reprieve) will make some (of the Rajjukas) to ponder (as a revision or review case) over the question of saving their life

(i.e., by submission of an appeal for life concession). If there does not occur any such person for making them reconsider (the matter), they (the condemned persons) may (by themselves) will give alms or gifts, or will observe fasts (for benefits) in the other world. For, this is (also) my desire that even in the time of confinement or imprisonment (they) may (strive to) gain (the benefits of) the next world; and there may increase at the same time, among the people, manifold virtuous practices, self-control and distribution of gifts (or charity).

Part II: Social Awareness in Mahayana Buddhism

THE BODHISATTVA IDEAL

E.A. Burtt. The Teachings of the Compassionate Buddha. New York: Mentor Books, 1955.) pp.133-134.

A Bodhisattva resolves: I take upon myself the burden of all suffering, I am resolved to do so, I will endure it. I do not turn or run away. do not tremble, am not terrified, nor afraid, do not turn back or despond. And why? At all costs I must bear the burdens of all beings. In that I do not follow my own inclinations. I have made the vow to save all beings. All beings I must set free. The whole world of living beings I must rescue, from the terrors of birth, of old age, of sickness, of death and rebirth, of all kinds of moral offence, of all states of woe, of the whole cycle of birth-and-death, of the ' jungle of false views, of the loss of wholesome dharmas, of the concomitants of ignorance, -from all these terrors I must rescue all beings.

...I walk so that the kingdom of unsurpassed cognition is built up for all beings. My endeavours do not merely aim at my own deliverance. For with the help of the boat of the thought of all-knowledge, I must rescue all these beings from the stream of Samsara, which is so difficult to cross; I

must pull them back from the great precipice, I must free them from all calamities, I must ferry them across the stream of Samsara. I myself must grapple with the whole mass of suffering of all beings. To the limit of my endurance I will experience in all the states of woe, found in any world system, all the abodes of suffering. And I must not cheat all beings out of my store of merit. I am resolved to abide in each single state of woe for numberless aeons; and so I will help all beings to freedom, in all the states of woe that may be found in any world system whatsoever.

And why? Because it is surely better that I alone should be in pain than that all these beings should fall into the states of woe. There I must give myself away as a pawn through which the whole world is redeemed from the terrors of the hells, of animal birth, of the world of Yama; and with this my own body I must experience, for the sake of all beings, the whole mass of all painful feelings. And on behalf of all beings I give surety for all beings, and in doing so I speak truthfully, am trustworthy, and do not go back on my word. I must not abandon all beings.

And why? There has arisen in me the will to win all-knowledge, with all beings for its object, that is to say, for the purpose of setting free the entire world of beings. And I have not set out for the supreme enlightenment from a desire for delights, not because I hope to experience the delights of the five sense-qualities, or because I wish to indulge in the pleasures of the senses. And I do not pursue the course of a Bodhisattva in order to achieve the array of delights that can be found in the various worlds of sense desire.

And why? Truly no delights are all these delights of the world. All this indulging in the pleasures of the senses belongs to the sphere of Mara.

MAHAYANA ETHIC

Mark Tatz. Trans. Asanga's Chapter on Ethics With the Commentary of Tsong-Kha-Pa, The Basic Path to Awakening, The Complete Bodhisattva. (Lewiston/Queenston: The Edwin Mellen Press, 1986. Pp.70-72.

(69a.3) Even in the case of what is reprehensible by nature, the bodhisattva acts with such skill in means that no fault ensues; rather, there is a spread of much merit.

Accordingly, the bodhisattva may behold a robber or thief engaged in committing a great many deeds of immediate retribution, being about to murder many hundreds of magnificent living beings--auditors, independent buddhas, and bodhisattvas--for the sake of a few material

goods. Seeing it, he forms this thought in his mind: "If I take the life of this sentient being, I myself may be reborn as one of the creatures of hell. Better that I be reborn a creature of hell than that this living being, having committed a deed of immediate retribution, should go straight to hell." With such an attitude the bodhisattva ascertains that the thought is virtuous or indeterminate and then, feeling constrained, with only a thought of mercy for the consequence, he takes the life of that living being. There is no fault, but a spread of much merit.

Accordingly the bodhisattva, if he has the capability, acts with a thought of mercy or the intention of doing benefit to overthrow kings or high officials from the power of ruling the dominion, stationed in which they spread great demerit by being generally violent and pitiless toward sentient beings, and engaged in absolutist oppression of others. The bodhisattva confiscates property from robbers and thieves--those who steal the property of others--who take a great deal of the property of community and shrine by theft for their own enjoyment. He thinks, "Let not this enjoyment of property result in extended harm and misfortune for them." Upon that condition only, he steals it back and restores that of the community to the community, and that of the shrine to the shrine. The bodhisattva investigates storekeepers or park custodians who clumsily waste the property of the community or shrine, and those who use it for themselves. He thinks, "Let not that deed and that misuse result in extended harm and misfortune for them," and removes them from power. In this way the bodhisattva, while taking what has not been freely given, incurs no fault; but there is a spread of much merit.

Accordingly, the lay bodhisattva comes to a woman with the dharma of sexual embrace, she being single and her thought subjected to an agony of desire to end her celibacy. He thinks, "Let her not develop a thought of enmity, and much demerit spread. Rather, let her come under my influence for abandonment of the unwholesome, and whatever is desired be employed as a root of good." Adopting a thought that is nothing but merciful he resorts to an uncelibate dharma of copulation, and there is no fault, but a spread of much merit. (For the monastic bodhisattva, who guards against breaking the auditors' training, to resort uncelibacy is entirely out of the question.)

Accordingly the bodhisattva, in order to save the lives of many sentient beings, to save them from bondage, to save them from mutilation, will speak a false word, whereas a bodhisattva will not knowingly speak a false word for the sake of his own life. In short, the bodhisattva see only what [will accomplish] the welfare of sentient beings, not to reverse. Having no thought of self-interest, no basis but a desire of the benefit of sentient beings, he changes his (expressed) opinion and knowingly speaks a

word that diverges from it. There is no fault thus speaking, but a spread of much merit.

Accordingly the bodhisattva, relying upon a thought of mercy toward sentient beings who have been captured by an unwholesome adviser speaks as well as he is able, as well as he can, words to divide the from the unwholesome adviser. He thinks, "Let not extensive harm a misfortune come to those sentient beings through contact with a sinful companion." He enjoys it, and even delights in it. In that way, although he creates discord among friends, there is no fault, but a spread much merit.

Accordingly, the bodhisattva rebukes sentient beings who are taking the wrong path, who are doing wrong, with words harsh and severe, which means to move them from an unwholesome to a wholesome situation. Although there is harsh speech on the part of the bodhisattva there is no fault, but a spread of much merit.

Accordingly the bodhisattva, for sentient beings inclined to dance song, and instrumental music, and for those inclined to tales of kin and robbers, food and drink, prostitutes and street scenes, is learn in varieties of dance, song, music, and narrative. With a merciful intention he pleases them with varieties of narrative containing dance, song and music, and endowed with idle chatter. He bends them to submission to his will and influence. Having drawn them in to listen to his word he moves them from an un

PRINCE SHOTOKU SEVENTEEN POINT CONSTITUTION

Composed in Chinese in 604 A.D., the Seventeen Article Constitution is the first major work of political theory in Japan. The only source of the Constitution, the Nihongi , tells us that Prince Shotoku, the imperial consort, was its author. While some Western scholars question this attribution, there's little reason to doubt the Japanese account of their history.

The most important and universally foundational of the constitution's articles is the first which enjoins harmony (in Japanese, wa). This principle became one of the most repeated values in Japanese culture and history and one still finds it in political and management theory in Japan. The concept itself is derived from Confucianism, as is most of the constitution. However, much of the constitution is derived from Buddhism; the second article in particular specifies that the nation and its government reverence the Three Treasures of Buddhism: the Buddha, the Buddhist laws, and Buddhist priests. Shinto, however, is never

mentioned in the Constitution; most scholars believe that Shotoku's intent was to create a society entirely based on Chinese models.

Summer, 4th month, 3rd day (604 A.D.). The Prince Imperial in person prepared for the first time laws. There were seventeen clauses, as follows:

I. Harmony is to be valued, and an avoidance of wanton opposition to be honoured. All men are influenced by class-feelings, and there are few who are intelligent. Hence there are some who disobey their lords and fathers, or who maintain feuds with the neighbouring villages. But when those above are harmonious and those below are friendly, and there is concord in the discussion of business, right views of things spontaneously gain acceptance. Then what is there which cannot be accomplished!

II. Sincerely reverence the three treasures. The three treasures, Buddha, the Law and the Priesthood, are the final refuge of the four generated beings, and are the supreme objects of faith in all countries. What man in what age can fail to reverence this law? Few men are utterly bad. They may be taught to follow it. But if they do not betake them to the three treasures, how shall their crookedness be made straight ?

III. When you receive the Imperial commands, fail not to obey them scrupulously. The lord is Heaven, the vassal is Earth. Heaven overspreads, and Earth upbears. When this is so, the four seasons follow their due course, and the powers of Nature obtain their efficacy. If the Earth attempted to overspread, Heaven would simply fall in ruin. Therefore when the lord speaks, the vassal listens; when the superior acts, the inferior complies. Consequently when you receive the Imperial commands, fail not to carry them out scrupulously. Let there be a want of care in this matter and ruin is the natural consequence.

IV. The Ministers and functionaries should make decorous behaviour their leading principle, for the leading principle of the government of the people consists in decorous behaviour. If the superiors do not behave with decorum, the inferiors are disorderly: if inferiors are wanting in proper behaviour, there must necessarily be offences. Therefore it is that when lord and vassal behave with propriety, the distinctions of rank are not confused: when the people behave with propriety, the Government of the Commonwealth proceeds of itself.

V. Ceasing from gluttony and abandoning covetous desires, deal impartially with the suits which are submitted to you. Of complaints brought by the people there are a thousand in one day. If in one day there are so many, how many will there be in a series of years? If the man who is to decide suits at law makes gain his ordinary motive, and hears causes

with a view to receiving bribes, then will the suits of the rich man be like a stone flung into water while the complaints of the poor will resemble water cast upon a stone. Under these circumstances the poor man will not know where to take their complaints. Here too there is a deficiency in the duty of the Minister.

VI. Chastise that which is evil and encourage that which is good. This was the excellent rule of antiquity. Conceal not, therefore, the good qualities of others, and fail not to correct that which is wrong when you see it. Flatterers and deceivers are a sharp weapon for the overthrow of the State, and a pointed sword for the destruction of the people. Sycophants are also fond, when they meet, of dilating to their superiors on the errors of their inferiors; to their inferiors, they censure the faults of their superiors. Men of this kind are all wanting in fidelity to their lord and in benevolence towards the people. From such an origin great civil disturbances arise.

VII. Let every man have his own charge and let not the spheres of duty be confused. When wise men are entrusted with office, the sound of praise arises. If unprincipled men hold office, disasters and tumults are multiplied. In this world, few are born with knowledge: wisdom is the product of earnest meditation. In all things, whether great or small, find the right man, and they will surely be well managed. On all occasions, be they urgent or the reverse, meet but with a wise man, and they will of themselves be amenable. In this way will the State be lasting and the Temples of the Earth and of Grain will be free from danger. Therefore did the wise sovereigns of antiquity seek the man to fill the office, and not the office for the sake of the man.

VIII. Let the Ministers and functionaries attend the Court early in the morning and retire late. The business of the state does not admit of remissness and the whole day is hardly enough for its accomplishment. If, therefore, the attendance at Court is late, emergencies cannot be met. If officials retire soon, the work cannot be completed.

IX. Good faith is the foundation of right. In everything let there be good faith, for in it there surely consists the good and the bad, success and failure. If the lord and the vassal observe good faith one with another, what is there which cannot be accomplished? If the lord and the vassal do not observe good faith towards one another, everything without exception ends in failure.

X. Let us cease from wrath and refrain from angry looks. Nor let us be resentful when others differ from us. For all men have hearts, and each heart has its own leanings. Their right is our wrong, and our right is their wrong. We are not unquestionably sages, nor are they unquestionably

fools. Both of us are simply ordinary men. How can any one lay down a rule by which to distinguish right from wrong? For we are all, one with another, wise and foolish, like a ring which has no end. Therefore, although others give way to anger, let us on the contrary dread our own faults, and though we alone may be in the right, let us follow the multitude and act like them.

XI. Give clear appreciation to merit and demerit and deal out to each its sure reward or punishment. In these days, reward does not attend upon merit nor punishment upon crime. All you high functionaries who have charge of public affairs, let it be your task to make clear rewards and punishments.

XII. Let not the provincial authorities or the Kuni no Miyakko levy exactions on the people. In a country there are not two lords; the people cannot have two masters. The sovereign is the master of the people of the whole country. The officials to whom he gives charge are all his vassals. How can they, as well as the Government, presume to levy taxes on the people?

XIII. Let all persons entrusted with office attend equally to their functions. Owing to their illness or to their being sent on missions, their work may sometimes be neglected. But whenever they become able to attend to business, let them be as accommodating as if they had had cognizance of it from before, and not hinder public affairs on the score of their not having had to do with them.

XIV. All you ministers and functionaries! Be not envious. For if we envy others, they in turn will envy us. The evils of envy know no limit. If others excel us in intelligence, it gives us no pleasure; if they surpass us in ability, we are envious. Therefore it is not until after a lapse of five hundred years that we at last meet with a wise man, and even in a thousand years we hardly obtain one sage. But if we do not find wise men and sages, how shall the country be governed?

XV. To turn away from that which is private, and to set our faces towards that which is public-this is the path of a Minister. Now if a man is influenced by private motives, he will surely feel resentments, and if he is influenced by resentful feelings, he will surely fail to act harmoniously with others. If he fails to act harmoniously with others, he will surely sacrifice the public interests to his private feelings. When resentment arises, it interferes with order, and is subversive of law. Therefore in the first clause it was said that superiors and inferiors should agree together. The purpose of that first clause is the same as this.

XVI. Let the people be employed (in forced labour) at seasonable times. This is an ancient and excellent rule. Let them be employed, therefore, in the winter months, when they are at leisure. But from Spring to Autumn, when they are engaged in agriculture or with the mulberry trees, the people should not be so employed. For if they do not attend to agriculture, what will they have to eat? If they do not attend to the mulberry trees, what will they do for clothing?

XVII. Decisions on important matters should not be made by one person alone. They should be discussed with many. But small matters are of less consequence. It is unnecessary to consult a number of people. It is only in the case of the discussion of weighty affairs, when there is a suspicion that they may miscarry, that one should arrange matters in concert with others, so as to arrive at the right conclusion.

Translated by W.G. Aston, Nihongi (London: Kegan, Paul, Trench, Trübner, 1896)

Introduction by Richard Hooker

HONEN: SENCHAKUSHU

(Coates and Ishizuka, Honen The Buddhist Saint, II, pp. 344-345.

In the next place, if we look at it from the standpoint of difficulty and ease, the Nembutsu is easily practised, while it is very hard to practise all the other disciplines. For the above reasons thus briefly stated, we may say that the Nembutsu being so easily practised, is of universal application, while the others being hard to practise, do not suit all cases. And so Amida seemed to have made his Original Vow the rejection of the hard and the choice of the easy way, in order to enable all sentient beings, without distinction, to attain birth into the Pure Land. If the Original Vow required the making of images and the building of pagodas, then the poor and destitute could have no hope of attaining it. But the fact is that the wealthy and noble are few in number, whereas the number of the poor and ignoble is extremely large. If the Original Vow required wisdom and great talents, there would be no hope of that birth for the foolish and ignorant at all; but the wise are few in number, while the foolish are very many. If the Original Vow required the hearing and seeing of a great many things, then people who heard and saw little could have no hope of that birth; but few are they who have heard much, and very many are they who have heard little. If the Original Vow required obedience to the commandments and the Law, then there would be no hope of that birth for those who break the commandments or have not received them; but few are they who keep the commandments and very many are they who break them. The same reasoning applies to all other cases. If, then, we make the Original Vow to consist in the practice of these many forms of discipline, it follows that

those who attain birth into Paradise will be few, while the many will fail. We conclude therefore, that Amida Nyorai, when He was a priest by the name of Hoze ages ago, in His compassion for all sentient beings alike, and in His effort for the salvation of all, did not vow to require the making of images or the building of pagodas conditions for birth into the Pure Land, but only the one act of calling upon His sacred name.

DOGEN

Reiho Masunaga. Trans. A Primer of Soto Zen. Honolulu: East-West Center Press, 1971. Pp. 27-28; 44-45

Dogen instructed:

While the late Abbot Eisai was living at Kenninji, a poor man from the neighborhood came and said: "My home is so poor that my wife and I and our three children have had nothing to eat for several days. Have pity and help us out."

This was at a time when the monastery was completely without food, clothing, and money. Eisai racked his brains but could think of no solution. Then it occurred to him that just at this time a statue of Yakushi was being built at the temple and that there was a bit of copper that had been hammered out to make the halo. Eisai broke it up with his own hands, made it into a ball, and gave it to the poor man. "Exchange this for food and save your family from starvation," he said. The poor man left overjoyed.

His disciples were critical: "You've given the halo of a Buddhist statue to a layman. Isn't it a crime to make personal use of what belongs to the Buddha?" You are right," the Abbot replied, "but think of the will of the Buddha. He cut off his own flesh and limbs for the sake of all sentient beings. Certainly he would have sacrificed his entire body to save starving people. Even though I should fall into the evil realms for this crime, I will still have saved people from starvation." Students today would do well to reflect on the excellence of Eisai's attitude. Do not forget this.

p. 28

In a talk one evening Dogen said:

In China during the reign of Emperor T'ai-tsung' of the T'ang, Wei Cheng⁴ remarked to the Emperor: "Your subjects are criticizing you."

The Emperor said: " If I am benevolent and draw criticism, I need not worry. But if I am not benevolent and am praised, then I should worry."

If even laymen have this attitude, how much more so should a monk. If you have compassion and a mind that seeks the Way, you need not

concern yourself with the criticism of fools. If you don't have this mind, but people think you do, this is really a cause for concern.

pp.44-45

One day Dogen instructed:

The laws that control the world provide that each person, from Emperor to commoner, does the work that his position demands. When a person occupies a position he is not qualified to hold, it is known as disturbing the Will of Heaven. When the government accords with the Will of Heaven, the world is calm and the people at peace. Thus the Emperor arises early" in the morning to perform his duties; this is not easy work. The laws of the Buddha differ only so far as the occupation and type of work is concerned. When the Emperor governs on the basis of his own thinking, takes into account the precedents of the past, and seeks out virtuous ministers and when his government accords with the Will of Heaven, then good government prevails throughout the land. When these things are neglected, there is conflict with heaven, disturbances fill the world, and the common people suffer. From the Emperor on down-all officials, functionaries, warriors, and commoners-have the particular work that they must do. Those who follow their calling are true men. Because those who do not perform their duties disturb the affairs of heaven, they receive its punishment.

Therefore, students of Buddhism, in that they abandon both the world and their homes, must not think of bodily comfort even for a moment. Although this comfort may seem useful at first, later it can cause only great harm. Monks must train themselves to perform their duties fully and to do their work in the way expected. Governing a country requires an understanding of past rules and laws, but, when no examples have been transmitted from the former sages and wise men, one must follow what seems the proper thing to do at the time. The Buddhist, however, has clear precedents and teachings to follow. Masters who have received the teachings handed down directly from the past are living today.

Once you realize that for each of the four dignified attitudes there are established precedents and that you must just practice in the manner of your predecessors, then you cannot help but gain the Way. Ordinary people think of conforming to the Will of Heaven; Zen monks think of conforming to the will of the Buddha. While each must approach his labors in the same way, what is gained differs, for the monk gains something far better, something that once attained lasts forever. For the sake of this great tranquility, the practitioner must only

determine in his own heart to undergo the temporary hardships that befall this illusory body during one lifetime and to follow the will of the Buddha.....

Addendum

"Contentment is the greatest wealth." -Buddha

"Gross National Happiness (GNH) is more important than Gross National Product (GNP). Happiness takes precedence over economic prosperity in our national development process."

-Bhutan's fourth king, Jigme Singye Wangchuck

"Too much and too long, we seem to have surrendered community excellence and community values in the mere accumulation of material things. Our gross national product (GNP) ... if we should judge America by that - counts air pollution and cigarette advertising, and ambulances to clear our highways of carnage. It counts special locks for our doors and the jails for those who break them. It counts the destruction of our redwoods and the loss of our natural wonder in chaotic sprawl. It counts napalm and the cost of a nuclear warhead, and armored cars for police who fight riots in our streets. It counts Whitman's rifle and Speck's knife, and the television programs which glorify violence in order to sell toys to our children. "

"Yet the gross national product does not allow for the health of our children, the quality of their education, or the joy of their play. It does not include the beauty of our poetry or the strength of our marriages; the intelligence of our public debate or the integrity of our public officials. It measures neither our wit nor our courage; neither our wisdom nor our learning; neither our compassion nor our devotion to our country; it measures everything, in short, except that which makes life worthwhile. - Robert Francis Kennedy, Address,

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"True happiness does not come through just only pursuing personal benefit, but the true happiness and contentment comes through pursuing other's benefit as well." -Economist Masaru Kaneko

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If you take something by force here is never enough

If you share it

There will always left over

-Mitsuo Aida

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