

SOUTH AND EAST ASIAN PHILOSOPHY READER



Noah Levin
Golden West College

Book: South and East Asian Philosophy
Reader (Levin et al.)

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CHAPTER OVERVIEW

1: Foundations Of Chinese And Japanese Philosophy - Taoism, Confucianism, Shintoism

It is Euro-centric to refer to all the Philosophies of Asia as “Eastern” as it unfairly groups the quite various Philosophies that developed in West Asia (Zoroastrianism), South Asia (Buddhism, Jainism, Hinduism, Sikhism), and East Asia (Ch’an Buddhism, Taoism, Confucianism, Shintoism) into a single unit that implies they are quite similar. Other than their relative geographic proximity, the various philosophies are, in many ways, more different than those philosophies that have been developed in Europe and the other parts of the world. This first Unit explores some of the older philosophical viewpoints that underlie much of the philosophy that has been developed in East Asia, particularly China and Japan. These are Taoism, Confucianism, and the philosophical underpinnings of the Shinto religions.

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1.1: Introduction to South and East Asian Philosophy

It is nearly impossible to separate the various Asian Philosophies from their associated religions, but it is very important to recognize that the religions that are practiced that share a name with an associated philosophy are often quite different. Indeed, the foundations of the religious practices bear resemblances to the underlying philosophy, but it would be folly and misleading to think that, for example, modern practitioners of the Taoist religion are entirely in line with the philosophical works (*Tao Te Ching* and *Chuang-Tze*) at the core of the Taoism's establishment. The readings contained herein are thus to be analyzed and considered as philosophical works detached from any particular religious practices or organizations. These readings can stand on their own to present their ideas, and while knowledge of the associated religions can aid in appreciating and understanding these readings, it is not required, and such knowledge could even provide one with problematic predispositions that prevents one from appreciating these works in an appropriately neutral philosophical fashion.

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1.2: The Tao- Part I

2 The Tao: Part I

The Tao of Pooh by Benjamin Hoff (1982) is a classic, very accessible work that explains the “inexplicable” philosophy of Taoism. Taoism must be understood and experienced in a way that is beyond words, but Benjamin Hoff does his best to explain the inexplicable using A.A. Milne’s characters from his stories with Winnie the Pooh. I encourage the reader to obtain a copy of the work and read it along with this selection from the *Tao Te Ching*. Read the first half of *The Tao of Pooh*, pages 1-90 (just before the section called “Bisy Backson”) and see if you can experience The Way (The “Tao”) for yourself. It is very affordable and widely available in many formats (including audiobook).

Tao Te Ching¹

1

The Tao that can be trodden is not the enduring and unchanging Tao. The name that can be named is not the enduring and unchanging name.

(Conceived of as) having no name, it is the Originator of heaven and earth; (conceived of as) having a name, it is the Mother of all things.

Always without desire we must be found,
If its deep mystery we would sound;
But if desire always within us be,
Its outer fringe is all that we shall see.

Under these two aspects, it is really the same; but as development takes place, it receives the different names. Together we call them the Mystery. Where the Mystery is the deepest is the gate of all that is subtle and wonderful.

2

All in the world know the beauty of the beautiful, and in doing this they have (the idea of) what ugliness is; they all know the skill of the skilful, and in doing this they have (the idea of) what the want of skill is.

So it is that existence and non-existence give birth the one to (the idea of) the other; that difficulty and ease produce the one (the idea of) the other; that length and shortness fashion out the one the figure of the other; that (the ideas of) height and lowness arise from the contrast of the one with the other; that the musical notes and tones become harmonious through the relation of one with another; and that being before and behind give the idea of one following another.

Therefore the sage manages affairs without doing anything, and conveys his instructions without the use of speech.

All things spring up, and there is not one which declines to show itself; they grow, and there is no claim made for their ownership; they go through their processes, and there is no expectation (of a reward for the results). The work is accomplished, and there is no

resting in it (as an achievement).

The work is done, but how no one can see;
'Tis this that makes the power not cease to be.

3

Not to value and employ men of superior ability is the way to keep the people from rivalry among themselves; not to prize articles which are difficult to procure is the way to keep them from becoming thieves; not to show them what is likely to excite their desires is the way to keep their minds from disorder.

Therefore the sage, in the exercise of his government, empties their minds, fills their bellies, weakens their wills, and strengthens their bones.

He constantly (tries to) keep them without knowledge and without desire, and where there are those who have knowledge, to keep them from presuming to act (on it). When there is this abstinence from action, good order is universal.

4

The Tao is (like) the emptiness of a vessel; and in our employment of it we must be on our guard against all fulness. How deep and unfathomable it is, as if it were the Honoured Ancestor of all things!

We should blunt our sharp points, and unravel the complications of things; we should attemper our brightness, and bring ourselves into agreement with the obscurity of others. How pure and still the Tao is, as if it would ever so continue!

I do not know whose son it is. It might appear to have been before God.

5

Heaven and earth do not act from (the impulse of) any wish to be benevolent; they deal with all things as the dogs of grass are dealt with. The sages do not act from (any wish to be) benevolent; they deal with the people as the dogs of grass are dealt with.

May not the space between heaven and earth be compared to a bellows?

'Tis emptied, yet it loses not its power;
'Tis moved again, and sends forth air the more.
Much speech to swift exhaustion lead we see;
Your inner being guard, and keep it free.

6

The valley spirit dies not, aye the same;
The female mystery thus do we name.

Its gate, from which at first they issued forth,
Is called the root from which grew heaven and earth.
Long and unbroken does its power remain,
Used gently, and without the touch of pain.

7

Heaven is long-enduring and earth continues long. The reason why heaven and earth are able to endure and continue thus long is because they do not live of, or for, themselves. This is how they are able to continue and endure.

Therefore the sage puts his own person last, and yet it is found in the foremost place; he treats his person as if it were foreign to him, and yet that person is preserved. Is it not because he has no personal and private ends, that therefore such ends are realised?

8

The highest excellence is like (that of) water. The excellence of water appears in its benefiting all things, and in its occupying, without striving (to the contrary), the low place which all men dislike. Hence (its way) is near to (that of) the Tao.

The excellence of a residence is in (the suitability of) the place; that of the mind is in abysmal stillness; that of associations is in their being with the virtuous; that of government is in its securing good order; that of (the conduct of) affairs is in its ability; and that of (the initiation of) any movement is in its timeliness.

And when (one with the highest excellence) does not wrangle (about his low position), no one finds fault with him.

9

It is better to leave a vessel unfilled, than to attempt to carry it when it is full. If you keep feeling a point that has been sharpened, the point cannot long preserve its sharpness.

When gold and jade fill the hall, their possessor cannot keep them safe. When wealth and honours lead to arrogancy, this brings its evil on itself. When the work is done, and one's name is becoming distinguished, to withdraw into obscurity is the way of Heaven.

10

When the intelligent and animal souls are held together in one embrace, they can be kept from separating. When one gives undivided attention to the (vital) breath, and brings it to the utmost degree of pliancy, he can become as a (tender) babe. When he has cleansed away the most mysterious sights (of his imagination), he can become without a flaw.

In loving the people and ruling the state, cannot he proceed without any (purpose of) action? In the opening and shutting of his gates of heaven, cannot he do so as a female bird? While his

intelligence reaches in every direction, cannot he (appear to) be without knowledge?

(The Tao) produces (all things) and nourishes them; it produces them and does not claim them as its own; it does all, and yet does not boast of it; it presides over all, and yet does not control them. This is what is called 'The mysterious Quality' (of the Tao).

11

The thirty spokes unite in the one nave; but it is on the empty space (for the axle), that the use of the wheel depends. Clay is fashioned into vessels; but it is on their empty hollowness, that their use depends. The door and windows are cut out (from the walls) to form an apartment; but it is on the empty space (within), that its use depends. Therefore, what has a (positive) existence serves for profitable adaptation, and what has not that for (actual) usefulness.

12

Colour's five hues from th' eyes their sight will take;
Music's five notes the ears as deaf can make;
The flavours five deprive the mouth of taste;
The chariot course, and the wild hunting waste
Make mad the mind; and objects rare and strange,
Sought for, men's conduct will to evil change.

Therefore the sage seeks to satisfy (the craving of) the belly, and not the (insatiable longing of the) eyes. He puts from him the latter, and prefers to seek the former.

13

Favour and disgrace would seem equally to be feared; honour and great calamity, to be regarded as personal conditions (of the same kind).

What is meant by speaking thus of favour and disgrace? Disgrace is being in a low position (after the enjoyment of favour). The getting that (favour) leads to the apprehension (of losing it), and the losing it leads to the fear of (still greater calamity):--this is what is meant by saying that favour and disgrace would seem equally to be feared.

And what is meant by saying that honour and great calamity are to be (similarly) regarded as personal conditions? What makes me liable to great calamity is my having the body (which I call myself); if I had not the body, what great calamity could come to me?

Therefore he who would administer the kingdom, honouring it as he honours his own person, may be employed to govern it, and he who would administer it with the love which he bears to his own person may be entrusted with it.

14

We look at it, and we do not see it, and we name it 'the Equable.' We listen to it, and we do not hear it, and we name it 'the Inaudible.' We try to grasp it, and do not get hold of it, and we name it 'the Subtle.' With these three qualities, it cannot be made the subject of description; and hence we blend them together and obtain The One.

Its upper part is not bright, and its lower part is not obscure. Ceaseless in its action, it yet cannot be named, and then it again returns and becomes nothing. This is called the Form of the Formless, and the Semblance of the Invisible; this is called the Fleeting and Indeterminable.

We meet it and do not see its Front; we follow it, and do not see its Back. When we can lay hold of the Tao of old to direct the things of the present day, and are able to know it as it was of old in the beginning, this is called (unwinding) the clue of Tao.

15

The skilful masters (of the Tao) in old times, with a subtle and exquisite penetration, comprehended its mysteries, and were deep (also) so as to elude men's knowledge. As they were thus beyond men's knowledge, I will make an effort to describe of what sort they appeared to be.

Shrinking looked they like those who wade through a stream in winter; irresolute like those who are afraid of all around them; grave like a guest (in awe of his host); evanescent like ice that is melting away; unpretentious like wood that has not been fashioned into anything; vacant like a valley, and dull like muddy water.

Who can (make) the muddy water (clear)? Let it be still, and it will gradually become clear. Who can secure the condition of rest? Let movement go on, and the condition of rest will gradually arise.

They who preserve this method of the Tao do not wish to be full (of themselves). It is through their not being full of themselves that they can afford to seem worn and not appear new and complete.

16

The (state of) vacancy should be brought to the utmost degree, and that of stillness guarded with unwearying vigour. All things alike go through their processes of activity, and (then) we see them return (to their original state). When things (in the vegetable world) have displayed their luxuriant growth, we see each of them return to its root. This returning to their root is what we call the state of stillness; and that stillness may be called a reporting that they have fulfilled their appointed end.

The report of that fulfilment is the regular, unchanging rule. To know that unchanging rule is to be intelligent; not to know it leads to wild movements and evil issues. The knowledge of that unchanging

rule produces a (grand) capacity and forbearance, and that capacity and forbearance lead to a community (of feeling with all things). From this community of feeling comes a kingliness of character; and he who is king-like goes on to be heaven-like. In that likeness to heaven he possesses the Tao. Possessed of the Tao, he endures long; and to the end of his bodily life, is exempt from all danger of decay.

17

In the highest antiquity, (the people) did not know that there were (their rulers). In the next age they loved them and praised them. In the next they feared them; in the next they despised them. Thus it was that when faith (in the Tao) was deficient (in the rulers) a want of faith in them ensued (in the people).

How irresolute did those (earliest rulers) appear, showing (by their reticence) the importance which they set upon their words! Their work was done and their undertakings were successful, while the people all said, 'We are as we are, of ourselves!'

18

When the Great Tao (Way or Method) ceased to be observed, benevolence and righteousness came into vogue. (Then) appeared wisdom and shrewdness, and there ensued great hypocrisy.

When harmony no longer prevailed throughout the six kinships, filial sons found their manifestation; when the states and clans fell into disorder, loyal ministers appeared.

19

If we could renounce our sageness and discard our wisdom, it would be better for the people a hundredfold. If we could renounce our benevolence and discard our righteousness, the people would again become filial and kindly. If we could renounce our artful contrivances and discard our (scheming for) gain, there would be no thieves nor robbers.

Those three methods (of government)
Thought olden ways in elegance did fail
And made these names their want of worth to veil;
But simple views, and courses plain and true
Would selfish ends and many lusts eschew.

20

When we renounce learning we have no troubles.
The (ready) 'yes,' and (flattering) 'yea;'
Small is the difference they display.
But mark their issues, good and ill;--
What space the gulf between shall fill?

What all men fear is indeed to be feared; but how wide and without end is the range of questions (asking to be discussed)!

The multitude of men look satisfied and pleased; as if enjoying a full banquet, as if mounted on a tower in spring. I alone seem listless and still, my desires having as yet given no indication of their presence. I am like an infant which has not yet smiled. I look dejected and forlorn, as if I had no home to go to. The multitude of men all have enough and to spare. I alone seem to have lost everything. My mind is that of a stupid man; I am in a state of chaos.

Ordinary men look bright and intelligent, while I alone seem to be benighted. They look full of discrimination, while I alone am dull and confused. I seem to be carried about as on the sea, drifting as if I had nowhere to rest. All men have their spheres of action, while I alone seem dull and incapable, like a rude borderer. (Thus) I alone am different from other men, but I value the nursing-mother (the Tao).

21

The grandest forms of active force
From Tao come, their only source.
Who can of Tao the nature tell?
Our sight it flies, our touch as well.
Eluding sight, eluding touch,
The forms of things all in it crouch;
Eluding touch, eluding sight,
There are their semblances, all right.
Profound it is, dark and obscure;
Things' essences all there endure.
Those essences the truth enfold
Of what, when seen, shall then be told.
Now it is so; 'twas so of old.
Its name--what passes not away;
So, in their beautiful array,
Things form and never know decay.

How know I that it is so with all the beauties of existing things? By this (nature of the Tao).

22

The partial becomes complete; the crooked, straight; the empty, full; the worn out, new. He whose (desires) are few gets them; he whose (desires) are many goes astray.

Therefore the sage holds in his embrace the one thing (of humility), and manifests it to all the world. He is free from self-display, and therefore he shines; from self-assertion, and therefore he is distinguished; from self-boasting, and therefore his merit is acknowledged; from self-complacency, and therefore he acquires superiority. It is because he is thus free from striving that therefore no one in the world is able to strive with him.

That saying of the ancients that 'the partial becomes complete' was not vainly spoken:--all real completion is comprehended under it.

Abstaining from speech marks him who is obeying the spontaneity of his nature. A violent wind does not last for a whole morning; a sudden rain does not last for the whole day. To whom is it that these (two) things are owing? To Heaven and Earth. If Heaven and Earth cannot make such (spasmodic) actings last long, how much less can man!

Therefore when one is making the Tao his business, those who are also pursuing it, agree with him in it, and those who are making the manifestation of its course their object agree with him in that; while even those who are failing in both these things agree with him where they fail.

Hence, those with whom he agrees as to the Tao have the happiness of attaining to it; those with whom he agrees as to its manifestation have the happiness of attaining to it; and those with whom he agrees in their failure have also the happiness of attaining (to the Tao). (But) when there is not faith sufficient (on his part), a want of faith (in him) ensues (on the part of the others).

He who stands on his tiptoes does not stand firm; he who stretches his legs does not walk (easily). (So), he who displays himself does not shine; he who asserts his own views is not distinguished; he who vaunts himself does not find his merit acknowledged; he who is self-conceited has no superiority allowed to him. Such conditions, viewed from the standpoint of the Tao, are like remnants of food, or a tumour on the body, which all dislike. Hence those who pursue (the course) of the Tao do not adopt and allow them.

There was something undefined and complete, coming into existence before Heaven and Earth. How still it was and formless, standing alone, and undergoing no change, reaching everywhere and in no danger (of being exhausted)! It may be regarded as the Mother of all things.

I do not know its name, and I give it the designation of the Tao (the Way or Course). Making an effort (further) to give it a name I call it The Great.

Great, it passes on (in constant flow). Passing on, it becomes remote. Having become remote, it returns. Therefore the Tao is great; Heaven is great; Earth is great; and the (sage) king is also great. In the universe there are four that are great, and the (sage) king is one of them.

Man takes his law from the Earth; the Earth takes its law from Heaven; Heaven takes its law from the Tao. The law of the Tao is its being what it is.

Gravity is the root of lightness; stillness, the ruler of movement.

Therefore a wise prince, marching the whole day, does not go far from his baggage waggons. Although he may have brilliant prospects to look at, he quietly remains (in his proper place), indifferent to them. How should the lord of a myriad chariots carry himself lightly before the kingdom? If he do act lightly, he has lost his root (of gravity); if he proceed to active movement, he will lose his throne.

27

The skilful traveller leaves no traces of his wheels or footsteps; the skilful speaker says nothing that can be found fault with or blamed; the skilful reckoner uses no tallies; the skilful closer needs no bolts or bars, while to open what he has shut will be impossible; the skilful binder uses no strings or knots, while to unloose what he has bound will be impossible. In the same way the sage is always skilful at saving men, and so he does not cast away any man; he is always skilful at saving things, and so he does not cast away anything. This is called 'Hiding the light of his procedure.'

Therefore the man of skill is a master (to be looked up to) by him who has not the skill; and he who has not the skill is the helper of (the reputation of) him who has the skill. If the one did not honour his master, and the other did not rejoice in his helper, an (observer), though intelligent, might greatly err about them. This is called 'The utmost degree of mystery.'

28

Who knows his manhood's strength,
Yet still his female feebleness maintains;
As to one channel flow the many drains,
All come to him, yea, all beneath the sky.
Thus he the constant excellence retains;
The simple child again, free from all stains.

Who knows how white attracts,
Yet always keeps himself within black's shade,
The pattern of humility displayed,
Displayed in view of all beneath the sky;
He in the unchanging excellence arrayed,
Endless return to man's first state has made.

Who knows how glory shines,
Yet loves disgrace, nor e'er for it is pale;
Behold his presence in a spacious vale,
To which men come from all beneath the sky.
The unchanging excellence completes its tale;
The simple infant man in him we hail.

The unwrought material, when divided and distributed, forms vessels. The sage, when employed, becomes the Head of all the

Officers (of government); and in his greatest regulations he employs no violent measures.

29

If any one should wish to get the kingdom for himself, and to effect this by what he does, I see that he will not succeed. The kingdom is a spirit-like thing, and cannot be got by active doing. He who would so win it destroys it; he who would hold it in his grasp loses it.

The course and nature of things is such that
What was in front is now behind;
What warmed anon we freezing find.
Strength is of weakness oft the spoil;
The store in ruins mocks our toil.

Hence the sage puts away excessive effort, extravagance, and easy indulgence.

30

He who would assist a lord of men in harmony with the Tao will not assert his mastery in the kingdom by force of arms. Such a course is sure to meet with its proper return.

Wherever a host is stationed, briars and thorns spring up. In the sequence of great armies there are sure to be bad years.

A skilful (commander) strikes a decisive blow, and stops. He does not dare (by continuing his operations) to assert and complete his mastery. He will strike the blow, but will be on his guard against being vain or boastful or arrogant in consequence of it. He strikes it as a matter of necessity; he strikes it, but not from a wish for mastery.

When things have attained their strong maturity they become old. This may be said to be not in accordance with the Tao: and what is not in accordance with it soon comes to an end.

31

Now arms, however beautiful, are instruments of evil omen, hateful, it may be said, to all creatures. Therefore they who have the Tao do not like to employ them.

The superior man ordinarily considers the left hand the most honourable place, but in time of war the right hand. Those sharp weapons are instruments of evil omen, and not the instruments of the superior man;--he uses them only on the compulsion of necessity. Calm and repose are what he prizes; victory (by force of arms) is to him undesirable. To consider this desirable would be to delight in the slaughter of men; and he who delights in the slaughter of men cannot get his will in the kingdom.

On occasions of festivity to be on the left hand is the prized position; on occasions of mourning, the right hand. The second in command of the army has his place on the left; the general commanding in chief has his on the right;--his place, that is, is assigned to him as in the rites of mourning. He who has killed multitudes of men should weep for them with the bitterest grief; and the victor in battle has his place (rightly) according to those rites.

32

The Tao, considered as unchanging, has no name.

Though in its primordial simplicity it may be small, the whole world dares not deal with (one embodying) it as a minister. If a feudal prince or the king could guard and hold it, all would spontaneously submit themselves to him.

Heaven and Earth (under its guidance) unite together and send down the sweet dew, which, without the directions of men, reaches equally everywhere as of its own accord.

As soon as it proceeds to action, it has a name. When it once has that name, (men) can know to rest in it. When they know to rest in it, they can be free from all risk of failure and error.

The relation of the Tao to all the world is like that of the great rivers and seas to the streams from the valleys.

33

He who knows other men is discerning; he who knows himself is intelligent. He who overcomes others is strong; he who overcomes himself is mighty. He who is satisfied with his lot is rich; he who goes on acting with energy has a (firm) will.

He who does not fail in the requirements of his position, continues long; he who dies and yet does not perish, has longevity.

34

All-pervading is the Great Tao! It may be found on the left hand and on the right.

All things depend on it for their production, which it gives to them, not one refusing obedience to it. When its work is accomplished, it does not claim the name of having done it. It clothes all things as with a garment, and makes no assumption of being their lord;--it may be named in the smallest things. All things return (to their root and disappear), and do not know that it is it which presides over their doing so;--it may be named in the greatest things.

Hence the sage is able (in the same way) to accomplish his great achievements. It is through his not making himself great that he can accomplish them.

35

To him who holds in his hands the Great Image (of the invisible Tao), the whole world repairs. Men resort to him, and receive no hurt, but (find) rest, peace, and the feeling of ease.

Music and dainties will make the passing guest stop (for a time). But though the Tao as it comes from the mouth, seems insipid and has no flavour, though it seems not worth being looked at or listened to, the use of it is inexhaustible.

36

When one is about to take an inspiration, he is sure to make a (previous) expiration; when he is going to weaken another, he will first strengthen him; when he is going to overthrow another, he will first have raised him up; when he is going to despoil another, he will first have made gifts to him:--this is called 'Hiding the light (of his procedure).'

The soft overcomes the hard; and the weak the strong.

Fishes should not be taken from the deep; instruments for the profit of a state should not be shown to the people.

37

The Tao in its regular course does nothing (for the sake of doing it), and so there is nothing which it does not do.

If princes and kings were able to maintain it, all things would of themselves be transformed by them.

If this transformation became to me an object of desire, I would express the desire by the nameless simplicity.

Simplicity without a name
Is free from all external aim.
With no desire, at rest and still,
All things go right as of their will.

38

(Those who) possessed in highest degree the attributes (of the Tao) did not (seek) to show them, and therefore they possessed them (in fullest measure). (Those who) possessed in a lower degree those attributes (sought how) not to lose them, and therefore they did not possess them (in fullest measure).

(Those who) possessed in the highest degree those attributes did nothing (with a purpose), and had no need to do anything. (Those who) possessed them in a lower degree were (always) doing, and had need to be so doing.

(Those who) possessed the highest benevolence were (always seeking)

to carry it out, and had no need to be doing so. (Those who) possessed the highest righteousness were (always seeking) to carry it out, and had need to be so doing.

(Those who) possessed the highest (sense of) propriety were (always seeking) to show it, and when men did not respond to it, they bared the arm and marched up to them.

Thus it was that when the Tao was lost, its attributes appeared; when its attributes were lost, benevolence appeared; when benevolence was lost, righteousness appeared; and when righteousness was lost, the proprieties appeared.

Now propriety is the attenuated form of leal-heartedness and good faith, and is also the commencement of disorder; swift apprehension is (only) a flower of the Tao, and is the beginning of stupidity.

Thus it is that the Great man abides by what is solid, and eschews what is flimsy; dwells with the fruit and not with the flower. It is thus that he puts away the one and makes choice of the other.

39

The things which from of old have got the One (the Tao) are--

Heaven which by it is bright and pure;
Earth rendered thereby firm and sure;
Spirits with powers by it supplied;
Valleys kept full throughout their void
All creatures which through it do live
Princes and kings who from it get
The model which to all they give.

All these are the results of the One (Tao).

If heaven were not thus pure, it soon would rend;
If earth were not thus sure, 'twould break and bend;
Without these powers, the spirits soon would fail;
If not so filled, the drought would parch each vale;
Without that life, creatures would pass away;
Princes and kings, without that moral sway,
However grand and high, would all decay.

Thus it is that dignity finds its (firm) root in its (previous) meanness, and what is lofty finds its stability in the lowness (from which it rises). Hence princes and kings call themselves 'Orphans,' 'Men of small virtue,' and as 'Carriages without a nave.' Is not this an acknowledgment that in their considering themselves mean they see the foundation of their dignity? So it is that in the enumeration of the different parts of a carriage we do not come on what makes it answer the ends of a carriage. They do not wish to show themselves elegant-looking as jade, but (prefer) to be coarse-looking as an (ordinary) stone.

The movement of the Tao
By contraries proceeds;
And weakness marks the course
Of Tao's mighty deeds.

All things under heaven sprang from It as existing (and named);
that existence sprang from It as non-existent (and not named).

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1.3: The Tao- Part II

3 The Tao: Part II

Read pages 91 to the end of *The Tao of Pooh* (Hoff, 1982), as well as read the rest of the Tao Te Ching below. Rather, one must experience, not read, the Tao below.

Tao Te Ching²

41

Scholars of the highest class, when they hear about the Tao,
earnestly carry it into practice. Scholars of the middle class, when
they have heard about it, seem now to keep it and now to lose it.
Scholars of the lowest class, when they have heard about it, laugh
greatly at it. If it were not (thus) laughed at, it would not be fit
to be the Tao.

Therefore the sentence-makers have thus expressed themselves:--

'The Tao, when brightest seen, seems light to lack;
Who progress in it makes, seems drawing back;
Its even way is like a rugged track.
Its highest virtue from the vale doth rise;
Its greatest beauty seems to offend the eyes;
And he has most whose lot the least supplies.
Its firmest virtue seems but poor and low;
Its solid truth seems change to undergo;
Its largest square doth yet no corner show
A vessel great, it is the slowest made;
Loud is its sound, but never word it said;
A semblance great, the shadow of a shade.'

The Tao is hidden, and has no name; but it is the Tao which is
skilful at imparting (to all things what they need) and making them
complete.

42

The Tao produced One; One produced Two; Two produced Three;
Three produced All things. All things leave behind them the Obscurity
(out of which they have come), and go forward to embrace the
Brightness (into which they have emerged), while they are harmonised
by the Breath of Vacancy.

What men dislike is to be orphans, to have little virtue, to be as
carriages without naves; and yet these are the designations which
kings and princes use for themselves. So it is that some things are
increased by being diminished, and others are diminished by being
increased.

What other men (thus) teach, I also teach. The violent and strong
do not die their natural death. I will make this the basis of my
teaching.

43

The softest thing in the world dashes against and overcomes the hardest; that which has no (substantial) existence enters where there is no crevice. I know hereby what advantage belongs to doing nothing (with a purpose).

There are few in the world who attain to the teaching without words, and the advantage arising from non-action.

44

Or fame or life,
Which do you hold more dear?
Or life or wealth,
To which would you adhere?
Keep life and lose those other things;
Keep them and lose your life:--which brings
Sorrow and pain more near?

Thus we may see,
Who cleaves to fame
Rejects what is more great;
Who loves large stores
Gives up the richer state.

Who is content
Needs fear no shame.
Who knows to stop
Incurs no blame.
From danger free
Long live shall he.

45

Who thinks his great achievements poor
Shall find his vigour long endure.
Of greatest fulness, deemed a void,
Exhaustion ne'er shall stem the tide.
Do thou what's straight still crooked deem;
Thy greatest art still stupid seem,
And eloquence a stammering scream.

Constant action overcomes cold; being still overcomes heat. Purity and stillness give the correct law to all under heaven.

46

When the Tao prevails in the world, they send back their swift horses to (draw) the dung-carts. When the Tao is disregarded in the world, the war-horses breed in the border lands.

There is no guilt greater than to sanction ambition; no calamity greater than to be discontented with one's lot; no fault greater than

the wish to be getting. Therefore the sufficiency of contentment is an enduring and unchanging sufficiency.

47

Without going outside his door, one understands (all that takes place) under the sky; without looking out from his window, one sees the Tao of Heaven. The farther that one goes out (from himself), the less he knows.

Therefore the sages got their knowledge without travelling; gave their (right) names to things without seeing them; and accomplished their ends without any purpose of doing so.

48

He who devotes himself to learning (seeks) from day to day to increase (his knowledge); he who devotes himself to the Tao (seeks) from day to day to diminish (his doing).

He diminishes it and again diminishes it, till he arrives at doing nothing (on purpose). Having arrived at this point of non-action, there is nothing which he does not do.

He who gets as his own all under heaven does so by giving himself no trouble (with that end). If one take trouble (with that end), he is not equal to getting as his own all under heaven.

49

The sage has no invariable mind of his own; he makes the mind of the people his mind.

To those who are good (to me), I am good; and to those who are not good (to me), I am also good;--and thus (all) get to be good. To those who are sincere (with me), I am sincere; and to those who are not sincere (with me), I am also sincere;--and thus (all) get to be sincere.

The sage has in the world an appearance of indecision, and keeps his mind in a state of indifference to all. The people all keep their eyes and ears directed to him, and he deals with them all as his children.

50

Men come forth and live; they enter (again) and die.

Of every ten three are ministers of life (to themselves); and three are ministers of death.

There are also three in every ten whose aim is to live, but whose movements tend to the land (or place) of death. And for what reason? Because of their excessive endeavours to perpetuate life.

But I have heard that he who is skilful in managing the life

entrusted to him for a time travels on the land without having to shun rhinoceros or tiger, and enters a host without having to avoid buff coat or sharp weapon. The rhinoceros finds no place in him into which to thrust its horn, nor the tiger a place in which to fix its claws, nor the weapon a place to admit its point. And for what reason? Because there is in him no place of death.

51

All things are produced by the Tao, and nourished by its outflowing operation. They receive their forms according to the nature of each, and are completed according to the circumstances of their condition. Therefore all things without exception honour the Tao, and exalt its outflowing operation.

This honouring of the Tao and exalting of its operation is not the result of any ordination, but always a spontaneous tribute.

Thus it is that the Tao produces (all things), nourishes them, brings them to their full growth, nurses them, completes them, matures them, maintains them, and overspreads them.

It produces them and makes no claim to the possession of them; it carries them through their processes and does not vaunt its ability in doing so; it brings them to maturity and exercises no control over them;--this is called its mysterious operation.

52

(The Tao) which originated all under the sky is to be considered as the mother of them all.

When the mother is found, we know what her children should be. When one knows that he is his mother's child, and proceeds to guard (the qualities of) the mother that belong to him, to the end of his life he will be free from all peril.

Let him keep his mouth closed, and shut up the portals (of his nostrils), and all his life he will be exempt from laborious exertion. Let him keep his mouth open, and (spend his breath) in the promotion of his affairs, and all his life there will be no safety for him.

The perception of what is small is (the secret of clear-sightedness; the guarding of what is soft and tender is (the secret of) strength.

Who uses well his light,
Reverting to its (source so) bright,
Will from his body ward all blight,
And hides the unchanging from men's sight.

53

If I were suddenly to become known, and (put into a position to) conduct (a government) according to the Great Tao, what I should be most afraid of would be a boastful display.

The great Tao (or way) is very level and easy; but people love the by-ways.

Their court(-yards and buildings) shall be well kept, but their fields shall be ill-cultivated, and their granaries very empty. They shall wear elegant and ornamented robes, carry a sharp sword at their girdle, pamper themselves in eating and drinking, and have a superabundance of property and wealth;--such (princes) may be called robbers and boasters. This is contrary to the Tao surely!

54

What (Tao's) skilful planter plants
Can never be uptorn;
What his skilful arms enfold,
From him can ne'er be borne.
Sons shall bring in lengthening line,
Sacrifices to his shrine.

Tao when nursed within one's self,
His vigour will make true;
And where the family it rules
What riches will accrue!
The neighbourhood where it prevails
In thriving will abound;
And when 'tis seen throughout the state,
Good fortune will be found.
Employ it the kingdom o'er,
And men thrive all around.

In this way the effect will be seen in the person, by the observation of different cases; in the family; in the neighbourhood; in the state; and in the kingdom.

How do I know that this effect is sure to hold thus all under the sky? By this (method of observation).

55

He who has in himself abundantly the attributes (of the Tao) is like an infant. Poisonous insects will not sting him; fierce beasts will not seize him; birds of prey will not strike him.

(The infant's) bones are weak and its sinews soft, but yet its grasp is firm. It knows not yet the union of male and female, and yet its virile member may be excited;--showing the perfection of its physical essence. All day long it will cry without its throat becoming hoarse;--showing the harmony (in its constitution).

To him by whom this harmony is known,
(The secret of) the unchanging (Tao) is shown,
And in the knowledge wisdom finds its throne.
All life-increasing arts to evil turn;

Where the mind makes the vital breath to burn,
(False) is the strength, (and o'er it we should mourn.)

When things have become strong, they (then) become old, which may
be said to be contrary to the Tao. Whatever is contrary to the Tao
soon ends.

56

He who knows (the Tao) does not (care to) speak (about it); he
who is (ever ready to) speak about it does not know it.

He (who knows it) will keep his mouth shut and close the portals
(of his nostrils). He will blunt his sharp points and unravel the
complications of things; he will temper his brightness, and bring
himself into agreement with the obscurity (of others). This is called
'the Mysterious Agreement.'

(Such an one) cannot be treated familiarly or distantly; he is
beyond all consideration of profit or injury; of nobility or
meanness:--he is the noblest man under heaven.

57

A state may be ruled by (measures of) correction; weapons of
war may be used with crafty dexterity; (but) the kingdom is made one's
own (only) by freedom from action and purpose.

How do I know that it is so? By these facts:--In the kingdom the
multiplication of prohibitive enactments increases the poverty of the
people; the more implements to add to their profit that the people
have, the greater disorder is there in the state and clan; the more
acts of crafty dexterity that men possess, the more do strange
contrivances appear; the more display there is of legislation, the
more thieves and robbers there are.

Therefore a sage has said, 'I will do nothing (of purpose), and the
people will be transformed of themselves; I will be fond of keeping
still, and the people will of themselves become correct. I will take
no trouble about it, and the people will of themselves become rich; I
will manifest no ambition, and the people will of themselves attain to
the primitive simplicity.'

58

The government that seems the most unwise,
Oft goodness to the people best supplies;
That which is meddling, touching everything,
Will work but ill, and disappointment bring.

Misery!--happiness is to be found by its side! Happiness!--misery
lurks beneath it! Who knows what either will come to in the end?

Shall we then dispense with correction? The (method of) correction
shall by a turn become distortion, and the good in it shall by a turn

become evil. The delusion of the people (on this point) has indeed subsisted for a long time.

Therefore the sage is (like) a square which cuts no one (with its angles); (like) a corner which injures no one (with its sharpness). He is straightforward, but allows himself no license; he is bright, but does not dazzle.

59

For regulating the human (in our constitution) and rendering the (proper) service to the heavenly, there is nothing like moderation.

It is only by this moderation that there is effected an early return (to man's normal state). That early return is what I call the repeated accumulation of the attributes (of the Tao). With that repeated accumulation of those attributes, there comes the subjugation (of every obstacle to such return). Of this subjugation we know not what shall be the limit; and when one knows not what the limit shall be, he may be the ruler of a state.

He who possesses the mother of the state may continue long. His case is like that (of the plant) of which we say that its roots are deep and its flower stalks firm:--this is the way to secure that its enduring life shall long be seen.

60

Governing a great state is like cooking small fish.

Let the kingdom be governed according to the Tao, and the manes of the departed will not manifest their spiritual energy. It is not that those manes have not that spiritual energy, but it will not be employed to hurt men. It is not that it could not hurt men, but neither does the ruling sage hurt them.

When these two do not injuriously affect each other, their good influences converge in the virtue (of the Tao).

61

What makes a great state is its being (like) a low-lying, down-flowing (stream);--it becomes the centre to which tend (all the small states) under heaven.

(To illustrate from) the case of all females:--the female always overcomes the male by her stillness. Stillness may be considered (a sort of) abasement.

Thus it is that a great state, by condescending to small states, gains them for itself; and that small states, by abasing themselves to a great state, win it over to them. In the one case the abasement leads to gaining adherents, in the other case to procuring favour.

The great state only wishes to unite men together and nourish them;
a small state only wishes to be received by, and to serve, the other.
Each gets what it desires, but the great state must learn to abase
itself.

62

Tao has of all things the most honoured place.
No treasures give good men so rich a grace;
Bad men it guards, and doth their ill efface.

(Its) admirable words can purchase honour; (its) admirable deeds
can raise their performer above others. Even men who are not good are
not abandoned by it.

Therefore when the sovereign occupies his place as the Son of
Heaven, and he has appointed his three ducal ministers, though (a
prince) were to send in a round symbol-of-rank large enough to fill
both the hands, and that as the precursor of the team of horses (in
the court-yard), such an offering would not be equal to (a lesson of)
this Tao, which one might present on his knees.

Why was it that the ancients prized this Tao so much? Was it not
because it could be got by seeking for it, and the guilty could escape
(from the stain of their guilt) by it? This is the reason why all
under heaven consider it the most valuable thing.

63

(It is the way of the Tao) to act without (thinking of) acting;
to conduct affairs without (feeling the) trouble of them; to taste
without discerning any flavour; to consider what is small as great,
and a few as many; and to recompense injury with kindness.

(The master of it) anticipates things that are difficult while they
are easy, and does things that would become great while they are
small. All difficult things in the world are sure to arise from a
previous state in which they were easy, and all great things from one
in which they were small. Therefore the sage, while he never does
what is great, is able on that account to accomplish the greatest
things.

He who lightly promises is sure to keep but little faith; he who is
continually thinking things easy is sure to find them difficult.
Therefore the sage sees difficulty even in what seems easy, and so
never has any difficulties.

64

That which is at rest is easily kept hold of; before a thing
has given indications of its presence, it is easy to take measures
against it; that which is brittle is easily broken; that which is very
small is easily dispersed. Action should be taken before a thing has
made its appearance; order should be secured before disorder has
begun.

The tree which fills the arms grew from the tiniest sprout; the tower of nine storeys rose from a (small) heap of earth; the journey of a thousand li commenced with a single step.

He who acts (with an ulterior purpose) does harm; he who takes hold of a thing (in the same way) loses his hold. The sage does not act (so), and therefore does no harm; he does not lay hold (so), and therefore does not lose his hold. (But) people in their conduct of affairs are constantly ruining them when they are on the eve of success. If they were careful at the end, as (they should be) at the beginning, they would not so ruin them.

Therefore the sage desires what (other men) do not desire, and does not prize things difficult to get; he learns what (other men) do not learn, and turns back to what the multitude of men have passed by. Thus he helps the natural development of all things, and does not dare to act (with an ulterior purpose of his own).

65

The ancients who showed their skill in practising the Tao did so, not to enlighten the people, but rather to make them simple and ignorant.

The difficulty in governing the people arises from their having much knowledge. He who (tries to) govern a state by his wisdom is a scourge to it; while he who does not (try to) do so is a blessing.

He who knows these two things finds in them also his model and rule. Ability to know this model and rule constitutes what we call the mysterious excellence (of a governor). Deep and far-reaching is such mysterious excellence, showing indeed its possessor as opposite to others, but leading them to a great conformity to him.

66

That whereby the rivers and seas are able to receive the homage and tribute of all the valley streams, is their skill in being lower than they;--it is thus that they are the kings of them all. So it is that the sage (ruler), wishing to be above men, puts himself by his words below them, and, wishing to be before them, places his person behind them.

In this way though he has his place above them, men do not feel his weight, nor though he has his place before them, do they feel it an injury to them.

Therefore all in the world delight to exalt him and do not weary of him. Because he does not strive, no one finds it possible to strive with him.

67

All the world says that, while my Tao is great, it yet appears to be inferior (to other systems of teaching). Now it is just its

greatness that makes it seem to be inferior. If it were like any other (system), for long would its smallness have been known!

But I have three precious things which I prize and hold fast. The first is gentleness; the second is economy; and the third is shrinking from taking precedence of others.

With that gentleness I can be bold; with that economy I can be liberal; shrinking from taking precedence of others, I can become a vessel of the highest honour. Now-a-days they give up gentleness and are all for being bold; economy, and are all for being liberal; the hindmost place, and seek only to be foremost;--(of all which the end is) death.

Gentleness is sure to be victorious even in battle, and firmly to maintain its ground. Heaven will save its possessor, by his (very) gentleness protecting him.

68

He who in (Tao's) wars has skill
Assumes no martial port;
He who fights with most good will
To rage makes no resort.
He who vanquishes yet still
Keeps from his foes apart;
He whose hests men most fulfil
Yet humbly plies his art.

Thus we say, 'He ne'er contends,
And therein is his might.'
Thus we say, 'Men's wills he bends,
That they with him unite.'
Thus we say, 'Like Heaven's his ends,
No sage of old more bright.'

69

A master of the art of war has said, 'I do not dare to be the host (to commence the war); I prefer to be the guest (to act on the defensive). I do not dare to advance an inch; I prefer to retire a foot.' This is called marshalling the ranks where there are no ranks; baring the arms (to fight) where there are no arms to bare; grasping the weapon where there is no weapon to grasp; advancing against the enemy where there is no enemy.

There is no calamity greater than lightly engaging in war. To do that is near losing (the gentleness) which is so precious. Thus it is that when opposing weapons are (actually) crossed, he who deplores (the situation) conquers.

70

My words are very easy to know, and very easy to practise; but there is no one in the world who is able to know and able to practise

them.

There is an originating and all-comprehending (principle) in my words, and an authoritative law for the things (which I enforce). It is because they do not know these, that men do not know me.

They who know me are few, and I am on that account (the more) to be prized. It is thus that the sage wears (a poor garb of) hair cloth, while he carries his (signet of) jade in his bosom.

71

To know and yet (think) we do not know is the highest (attainment); not to know (and yet think) we do know is a disease.

It is simply by being pained at (the thought of) having this disease that we are preserved from it. The sage has not the disease. He knows the pain that would be inseparable from it, and therefore he does not have it.

72

When the people do not fear what they ought to fear, that which is their great dread will come on them.

Let them not thoughtlessly indulge themselves in their ordinary life; let them not act as if weary of what that life depends on.

It is by avoiding such indulgence that such weariness does not arise.

Therefore the sage knows (these things) of himself, but does not parade (his knowledge); loves, but does not (appear to set a) value on, himself. And thus he puts the latter alternative away and makes choice of the former.

73

He whose boldness appears in his daring (to do wrong, in defiance of the laws) is put to death; he whose boldness appears in his not daring (to do so) lives on. Of these two cases the one appears to be advantageous, and the other to be injurious. But

When Heaven's anger smites a man,
Who the cause shall truly scan?

On this account the sage feels a difficulty (as to what to do in the former case).

It is the way of Heaven not to strive, and yet it skilfully overcomes; not to speak, and yet it is skilful in (obtaining a reply; does not call, and yet men come to it of themselves. Its demonstrations are quiet, and yet its plans are skilful and effective. The meshes of the net of Heaven are large; far apart, but letting nothing escape.

74

The people do not fear death; to what purpose is it to (try to) frighten them with death? If the people were always in awe of death, and I could always seize those who do wrong, and put them to death, who would dare to do wrong?

There is always One who presides over the infliction death. He who would inflict death in the room of him who so presides over it may be described as hewing wood instead of a great carpenter. Seldom is it that he who undertakes the hewing, instead of the great carpenter, does not cut his own hands!

75

The people suffer from famine because of the multitude of taxes consumed by their superiors. It is through this that they suffer famine.

The people are difficult to govern because of the (excessive) agency of their superiors (in governing them). It is through this that they are difficult to govern.

The people make light of dying because of the greatness of their labours in seeking for the means of living. It is this which makes them think light of dying. Thus it is that to leave the subject of living altogether out of view is better than to set a high value on it.

76

Man at his birth is supple and weak; at his death, firm and strong. (So it is with) all things. Trees and plants, in their early growth, are soft and brittle; at their death, dry and withered.

Thus it is that firmness and strength are the concomitants of death; softness and weakness, the concomitants of life.

Hence he who (relies on) the strength of his forces does not conquer; and a tree which is strong will fill the out-stretched arms, (and thereby invites the feller.)

Therefore the place of what is firm and strong is below, and that of what is soft and weak is above.

77

May not the Way (or Tao) of Heaven be compared to the (method

of) bending a bow? The (part of the bow) which was high is brought low, and what was low is raised up. (So Heaven) diminishes where there is superabundance, and supplements where there is deficiency.

It is the Way of Heaven to diminish superabundance, and to supplement deficiency. It is not so with the way of man. He takes away from those who have not enough to add to his own superabundance.

Who can take his own superabundance and therewith serve all under heaven? Only he who is in possession of the Tao!

Therefore the (ruling) sage acts without claiming the results as his; he achieves his merit and does not rest (arrogantly) in it:--he does not wish to display his superiority.

78

There is nothing in the world more soft and weak than water, and yet for attacking things that are firm and strong there is nothing that can take precedence of it;--for there is nothing (so effectual) for which it can be changed.

Every one in the world knows that the soft overcomes the hard, and the weak the strong, but no one is able to carry it out in practice.

Therefore a sage has said,
'He who accepts his state's reproach,
Is hailed therefore its altars' lord;
To him who bears men's direful woes
They all the name of King accord.'

Words that are strictly true seem to be paradoxical.

79

When a reconciliation is effected (between two parties) after a great animosity, there is sure to be a grudge remaining (in the mind of the one who was wrong). And how can this be beneficial (to the other)?

Therefore (to guard against this), the sage keeps the left-hand portion of the record of the engagement, and does not insist on the (speedy) fulfilment of it by the other party. (So), he who has the attributes (of the Tao) regards (only) the conditions of the engagement, while he who has not those attributes regards only the conditions favourable to himself.

In the Way of Heaven, there is no partiality of love; it is always on the side of the good man.

80

In a little state with a small population, I would so order it, that, though there were individuals with the abilities of ten or a hundred men, there should be no employment of them; I would make the people, while looking on death as a grievous thing, yet not remove elsewhere (to avoid it).

Though they had boats and carriages, they should have no occasion to ride in them; though they had buff coats and sharp weapons, they should have no occasion to don or use them.

I would make the people return to the use of knotted cords (instead of the written characters).

They should think their (coarse) food sweet; their (plain) clothes beautiful; their (poor) dwellings places of rest; and their common (simple) ways sources of enjoyment.

There should be a neighbouring state within sight, and the voices of the fowls and dogs should be heard all the way from it to us, but I would make the people to old age, even to death, not have any intercourse with it.

81

Sincere words are not fine; fine words are not sincere. Those who are skilled (in the Tao) do not dispute (about it); the disputatious are not skilled in it. Those who know (the Tao) are not extensively learned; the extensively learned do not know it.

The sage does not accumulate (for himself). The more that he expends for others, the more does he possess of his own; the more that he gives to others, the more does he have himself.

With all the sharpness of the Way of Heaven, it injures not; with all the doing in the way of the sage he does not strive.

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1.4: Confucius- Part I

4 Confucius: Part I

Confucius³

Confucius (/kənˈfjuːʃəs/; September 28, 551 BC – 479 BC) was a Chinese teacher, editor, politician, and philosopher of the Spring and Autumn period of Chinese history.

The philosophy of Confucius emphasized personal and governmental morality, correctness of social relationships, justice and sincerity. His followers competed successfully with many other schools during the Hundred Schools of Thought era only to be suppressed in favor of the Legalists during the Qin Dynasty. Following the victory of Han over Chu after the collapse of Qin, Confucius' thoughts received official sanction and were further developed into a system known in the West as Confucianism.

Confucius is traditionally credited with having authored or edited many of the Chinese classic texts including all of the Five Classics, but modern scholars are cautious of attributing specific assertions to Confucius himself. Aphorisms concerning his teachings were compiled in the *Analects*, but only many years after his death.

Confucius's principles had a basis in common Chinese tradition and belief. He championed strong family loyalty, ancestor veneration, and respect of elders by their children and of husbands by their wives. He also recommended family as a basis for ideal government. He espoused the well-known principle "Do not do to others what you do not want done to yourself", the Golden Rule.

Confucius is also a traditional deity in Daoism.

Early life

It is generally thought that Confucius was born on September 28, 551 BC. His birthplace was in Zou, Lu state (near present-day Qufu, Shandong Province). His father Kong He (孔紇), also known as Shuliang He (叔梁紇), was an officer in the Lu military. Kong died when Confucius was three years old, and Confucius was raised by his mother Yan Zhengzai (顏徵在) in poverty. His mother would later die at less than 40 years of age. At age 19 he married his wife Qiguan (齊官), and a year later the couple had their first child, Kong Li (孔鯉). Qiguan and Confucius would later have two daughters together, one of whom is thought to have died early in her life as a child.

Confucius was educated at schools for commoners, where he studied and learned the Six Arts.

Confucius was born into the class of shi (士), between the aristocracy and the common people. He is said to have worked in various government jobs during his early 20s, and also worked as a bookkeeper and a caretaker of sheep and horses, which he used the proceeds from to give his mother a proper burial. When his mother died, Confucius (aged 23) is said to have mourned for three years, as was the tradition.

Political career

A Western Han (202 BC - 9 AD) fresco depicting Confucius (and Laozi), from a tomb of Dongping County, Shandong province, China

The Lu state was headed by a ruling ducal house. Under the duke were three aristocratic families, whose heads bore the title of viscount and held hereditary positions in the Lu bureaucracy. The Ji family held the position "Minister over the Masses", who was also the "Prime Minister"; the Meng family held the position "Minister of Works"; and the Shu family held the position "Minister of War". In the winter of 505 BC, Yang Hu—a retainer of the Ji family—rose up in rebellion and seized power from the Ji family. However, by the summer of 501 BC, the three hereditary families had succeeded in expelling Yang Hu from Lu. By then, Confucius had built up a considerable reputation through his teachings, while the families came to see the value of proper conduct and righteousness, so they could achieve loyalty to a legitimate government. Thus, that year (501 BC), Confucius came to be appointed to the minor position of governor of a town. Eventually, he rose to the position of Minister of Crime.

Confucius desired to return the authority of the state to the duke by dismantling the fortifications of the city—strongholds belonging to the three families. This way, he could establish a centralized government. However, Confucius relied solely on diplomacy as he had no military authority himself. In 500 BC, Hou Fan—the governor of Hou—revolted against his lord of the Shu family. Although the Meng and Shu families unsuccessfully besieged Hou, a loyalist official rose up with the people of Hou and forced Hou Fan to flee to the Qi state. The situation may have been in favor for Confucius as this likely made it possible for Confucius and his disciples to convince the aristocratic families to dismantle the fortifications of their cities. Eventually, after a

year and a half, Confucius and his disciples succeeded in convincing the Shu family to raze the walls of Hou, the Ji family in razing the walls of Bi, and the Meng family in razing the walls of Cheng. First, the Shu family led an army towards their city Hou and tore down its walls in 498 BC. Soon thereafter, Gongshan Fura (also known as Gongshan Buniu), a retainer of the Ji family, revolted and took control of the forces at Bi. He immediately launched an attack and entered the capital Lu.

Earlier, Gongshan had approached Confucius to join him, which Confucius considered. Even though he disapproved the use of a violent revolution, the Ji family dominated the Lu state force for generations and had exiled the previous duke. Although he wanted the opportunity to put his principles into practice, Confucius gave up on this idea in the end. Creel (1949) states that, unlike the rebel Yang Hu before him, Gongshan may have sought to destroy the three hereditary families and restore the power of the duke. However, Dubs (1946) is of the view that Gongshan was encouraged by Viscount Ji Huan to invade the Lu capital in an attempt to avoid dismantling the Bi fortified walls. Whatever the situation may have been, Gongshan was considered an upright man who continued to defend the state of Lu, even after he was forced to flee.

During the revolt by Gongshan, Zhong You (仲由) had managed to keep the duke and the three viscounts together at the court. Zhong You was one of the disciples of Confucius and Confucius had arranged for him to be given the position of governor by the Ji family. When Confucius heard of the raid, he requested that Viscount Ji Huan allow the duke and his court to retreat to a stronghold on his palace grounds. Thereafter, the heads of the three families and the duke retreated to the Ji's palace complex and ascended the Wuzi Terrace. Confucius ordered two officers to lead an assault against the rebels. At least one of the two officers was a retainer of the Ji family, but they were unable to refuse the orders while in the presence of the duke, viscounts, and court. The rebels were pursued and defeated at Gu. Immediately after the revolt was defeated, the Ji family razed the Bi city walls to the ground.

The attackers retreated after realizing that they would have to become rebels against the state and against their own lord. Through Confucius' actions, the Bi officials had inadvertently revolted against their own lord, thus forcing Viscount Ji Huan's hand in having to dismantle the walls of Bi (as it could have harbored such rebels) or confess to instigating the event by going against proper conduct and righteousness as an official. Dubs (1949) suggests that the incident brought to light Confucius' foresight, practical political ability, and insight into human character.

When it was time to dismantle the city walls of the Meng family, the governor was reluctant to have his city walls torn down and convinced the head of the Meng family not to do so. The *Zuo Zhuan* recalls that the governor advised against razing the walls to the ground as he said that it made Cheng vulnerable to the Qi state and cause the destruction of the Meng family. Even though Viscount Meng Yi gave his word not to interfere with an attempt, he went back on his earlier promise to dismantle the walls.

Later in 498 BC, Duke Ding personally went with an army to lay siege to Cheng in an attempt to raze its walls to the ground, but he did not succeed. Thus, Confucius could not achieve the idealistic reforms that he wanted including restoration of the legitimate rule of the duke. He had made powerful enemies within the state, especially with Viscount Ji Huan, due to his successes so far. According to accounts in the *Zuo Zhuan* and *Shiji*, Confucius departed his homeland in 497 BC after his support for the failed attempt of dismantling the fortified city walls of the powerful Ji, Meng, and Shu families. He left the state of Lu without resigning, remaining in self-exile and unable to return as long as Viscount Ji Huan was alive.

Exile

The *Shiji* stated that the neighboring Qi state was worried that Lu was becoming too powerful while Confucius was involved in the government of the Lu state. According to this account, Qi decided to sabotage Lu's reforms by sending 100 good horses and 80 beautiful dancing girls to the duke of Lu. The duke indulged himself in pleasure and did not attend to official duties for three days. Confucius was deeply disappointed and resolved to leave Lu and seek better opportunities, yet to leave at once would expose the misbehavior of the duke and therefore bring public humiliation to the ruler Confucius was serving. Confucius therefore waited for the duke to make a lesser mistake. Soon after, the duke neglected to send to Confucius a portion of the sacrificial meat that was his due according to custom, and Confucius seized upon this pretext to leave both his post and the Lu state.

After Confucius' resignation, he began a long journey or set of journeys around the small kingdoms of north-east and central China, traditionally including the states of Wei, Song, Chen, and Cai. At the courts of these states, he expounded his political beliefs but did not see them implemented.

Return home

According to the *Zuo Zhuan*, Confucius returned home to his native Lu when he was 68, after he was invited to do so by Ji Kangzi, the chief minister of Lu. The *Analekts* depict him spending his last years teaching 72 or 77 disciples and transmitting the old wisdom via a set of texts called the Five Classics.

During his return, Confucius sometimes acted as an advisor to several government officials in Lu, including Ji Kangzi, on matters including governance and crime.

Burdened by the loss of both his son and his favorite disciples, he died at the age of 71 or 72. He died from natural causes. Confucius was buried in Kong Lin cemetery which lies in the historical part of Qufu in the Shandong Province.^[1] The original tomb erected there in memory of Confucius on the bank of the Sishui River had the shape of an axe. In addition, it has a raised brick platform at the front of the memorial for offerings such as sandalwood incense and fruit.

Legacy

Confucius' teachings were later turned into an elaborate set of rules and practices by his numerous disciples and followers, who organized his teachings into the Analects. Confucius' disciples and his only grandson, Zisi, continued his philosophical school after his death. These efforts spread Confucian ideals to students who then became officials in many of the royal courts in China, thereby giving Confucianism the first wide-scale test of its dogma.

Two of Confucius' most famous later followers emphasized radically different aspects of his teachings. In the centuries after his death, Mencius (孟子) and Xun Zi (荀子) both composed important teachings elaborating in different ways on the fundamental ideas associated with Confucius. Mencius (4th century BC) articulated the innate goodness in human beings as a source of the ethical intuitions that guide people towards rén, yì, and lǐ, while Xun Zi (3rd century BC) underscored the realistic and materialistic aspects of Confucian thought, stressing that morality was inculcated in society through tradition and in individuals through training. In time, their writings, together with the Analects and other core texts came to constitute the philosophical corpus of Confucianism.

This realignment in Confucian thought was parallel to the development of Legalism, which saw filial piety as self-interest and not a useful tool for a ruler to create an effective state. A disagreement between these two political philosophies came to a head in 223 BC when the Qin state conquered all of China. Li Si, Prime Minister of the Qin Dynasty convinced Qin Shi Huang to abandon the Confucians' recommendation of awarding fiefs akin to the Zhou Dynasty before them which he saw as being against to the Legalist idea of centralizing the state around the ruler. When the Confucian advisers pressed their point, Li Si had many Confucian scholars killed and their books burned—considered a huge blow to the philosophy and Chinese scholarship.

Under the succeeding Han Dynasty and Tang dynasty, Confucian ideas gained even more widespread prominence. Under Wudi, the works of Confucius were made the official imperial philosophy and required reading for civil service examinations in 140 BC which was continued nearly unbroken until the end of the 19th century. As Moism lost support by the time of the Han, the main philosophical contenders were Legalism, which Confucian thought somewhat absorbed, the teachings of Laozi, whose focus on more spiritual ideas kept it from direct conflict with Confucianism, and the new Buddhist religion, which gained acceptance during the Southern and Northern Dynasties era. Both Confucian ideas and Confucian-trained officials were relied upon in the Ming Dynasty and even the Yuan Dynasty, although Kublai Khan distrusted handing over provincial control to them.

During the Song dynasty, the scholar Zhu Xi (AD 1130–1200) added ideas from Daoism and Buddhism into Confucianism. In his life, Zhu Xi was largely ignored, but not long after his death his ideas became the new orthodox view of what Confucian texts actually meant. Modern historians view Zhu Xi as having created something rather different, and call his way of thinking *Neo-Confucianism*. Neo-Confucianism held sway in China, Japan, Korea and Vietnam until the 19th century.

The Analects⁴

Part 1

The Master "Is it not pleasant to learn with a constant perseverance and application?"

"Is it not delightful to have friends coming from distant quarters?"

"Is he not a man of complete virtue, who feels no discomposure though men may take no note of him?"

The philosopher Yu said, "They are few who, being filial and fraternal, are fond of offending against their superiors. There have been none, who, not liking to offend against their superiors, have been fond of stirring up confusion.

"The superior man bends his attention to what is radical. That being established, all practical courses naturally grow up. Filial piety and fraternal submission,-are they not the root of all benevolent actions?"

The Master said, "Fine words and an insinuating appearance are seldom associated with true virtue."

The philosopher Tsang said, "I daily examine myself on three points:-whether, in transacting business for others, I may have been not faithful;-whether, in intercourse with friends, I may have been not sincere;-whether I may have not mastered and practiced the

instructions of my teacher."

The Master said, "To rule a country of a thousand chariots, there must be reverent attention to business, and sincerity; economy in expenditure, and love for men; and the employment of the people at the proper seasons."

The Master said, "A youth, when at home, should be filial, and, abroad, respectful to his elders. He should be earnest and truthful. He should overflow in love to all, and cultivate the friendship of the good. When he has time and opportunity, after the performance of these things, he should employ them in polite studies."

Tsze-hsia said, "If a man withdraws his mind from the love of beauty, and applies it as sincerely to the love of the virtuous; if, in serving his parents, he can exert his utmost strength; if, in serving his prince, he can devote his life; if, in his intercourse with his friends, his words are sincere:-although men say that he has not learned, I will certainly say that he has."

The Master said, "If the scholar be not grave, he will not call forth any veneration, and his learning will not be solid."

"Hold faithfulness and sincerity as first principles. "Have no friends not equal to yourself. "When you have faults, do not fear to abandon them." The philosopher Tsang said, "Let there be a careful attention to perform the funeral rites to parents, and let them be followed when long gone with the ceremonies of sacrifice;-then the virtue of the people will resume its proper excellence."

Tsze-ch'in asked Tsze-kung saying, "When our master comes to any country, he does not fail to learn all about its government. Does he ask his information? or is it given to him?"

Tsze-kung said, "Our master is benign, upright, courteous, temperate, and complaisant and thus he gets his information. The master's mode of asking information,-is it not different from that of other men?"

The Master said, "While a man's father is alive, look at the bent of his will; when his father is dead, look at his conduct. If for three years he does not alter from the way of his father, he may be called filial."

The philosopher Yu said, "In practicing the rules of propriety, a natural ease is to be prized. In the ways prescribed by the ancientkings, this is the excellent quality, and in things small and great we follow them."

"Yet it is not to be observed in all cases. If one, knowing how such ease should be prized, manifests it, without regulating it by the rules of propriety, this likewise is not to be done."

The philosopher Yu said, "When agreements are made according to what is right, what is spoken can be made good. When respect is shown according to what is proper, one keeps far from shame and disgrace. When the parties upon whom a man leans are proper persons to be intimate with, he can make them his guides and masters."

The Master said, "He who aims to be a man of complete virtue in his food does not seek to gratify his appetite, nor in his dwelling place does he seek the appliances of ease; he is earnest in what he is doing, and careful in his speech; he frequents the company of men of principle that he may be rectified:-such a person may be said indeed to love to learn."

Tsze-kung said, "What do you pronounce concerning the poor man who yet does not flatter, and the rich man who is not proud?" The Master replied, "They will do; but they are not equal to him, who, though poor, is yet cheerful, and to him, who, though rich, loves the rules of propriety."

Tsze-kung replied, "It is said in the Book of Poetry, 'As you cut and then file, as you carve and then polish.'-The meaning is the same, I apprehend, as that which you have just expressed."

The Master said, "With one like Ts'ze, I can begin to talk about the odes. I told him one point, and he knew its proper sequence."

The Master said, "I will not be afflicted at men's not knowing me; I will be afflicted that I do not know men."

Part 2

The Master said, "He who exercises government by means of his virtue may be compared to the north polar star, which keeps its place and all the stars turn towards it."

The Master said, "In the Book of Poetry are three hundred pieces, but the design of them all may be embraced in one sentence 'Having no depraved thoughts.'"

The Master said, "If the people be led by laws, and uniformity sought to be given them by punishments, they will try to avoid the punishment, but have no sense of shame."

"If they be led by virtue, and uniformity sought to be given them by the rules of propriety, they will have the sense of shame, and moreover will become good."

The Master said, "At fifteen, I had my mind bent on learning.

"At thirty, I stood firm. "At forty, I had no doubts. "At fifty, I knew the decrees of Heaven. "At sixty, my ear was an obedient organ for the reception of truth.

"At seventy, I could follow what my heart desired, without transgressing what was right."

Mang I asked what filial piety was. The Master said, "It is not being disobedient."

Soon after, as Fan Ch'ih was driving him, the Master told him, saying, "Mang-sun asked me what filial piety was, and I answered him, 'not being disobedient.'"

Fan Ch'ih said, "What did you mean?" The Master replied, "That parents, when alive, be served according to propriety; that, when dead, they should be buried according to propriety; and that they should be sacrificed to according to propriety."

Mang Wu asked what filial piety was. The Master said, "Parents are anxious lest their children should be sick."

Tsze-yu asked what filial piety was. The Master said, "The filial piety nowadays means the support of one's parents. But dogs and horses likewise are able to do something in the way of support;-without reverence, what is there to distinguish the one support given from the other?"

Tsze-hsia asked what filial piety was. The Master said, "The difficulty is with the countenance. If, when their elders have any troublesome affairs, the young take the toil of them, and if, when the young have wine and food, they set them before their elders, is THIS to be considered filial piety?"

The Master said, "I have talked with Hui for a whole day, and he has not made any objection to anything I said;-as if he were stupid. He has retired, and I have examined his conduct when away from me, and found him able to illustrate my teachings. Hui!-He is not stupid."

The Master said, "See what a man does. "Mark his motives. "Examine in what things he rests. "How can a man conceal his character? How can a man conceal his character?"

The Master said, "If a man keeps cherishing his old knowledge, so as continually to be acquiring new, he may be a teacher of others."

The Master said, "The accomplished scholar is not a utensil."

Tsze-kung asked what constituted the superior man. The Master said, "He acts before he speaks, and afterwards speaks according to his actions."

The Master said, "The superior man is catholic and not partisan. The mean man is partisan and not catholic."

The Master said, "Learning without thought is labor lost; thought without learning is perilous."

The Master said, "The study of strange doctrines is injurious indeed!"

The Master said, "Yu, shall I teach you what knowledge is? When you know a thing, to hold that you know it; and when you do not know a thing, to allow that you do not know it;-this is knowledge."

Tsze-chang was learning with a view to official emolument.

The Master said, "Hear much and put aside the points of which you stand in doubt, while you speak cautiously at the same time of the others:-then you will afford few occasions for blame. See much and put aside the things which seem perilous, while you are cautious at the same time in carrying the others into practice: then you will have few occasions for repentance. When one gives few occasions for blame in his words, and few occasions for repentance in his conduct, he is in the way to get emolument."

The Duke Ai asked, saying, "What should be done in order to secure the submission of the people?" Confucius replied, "Advance the upright and set aside the crooked, then the people will submit. Advance the crooked and set aside the upright, then the people will not submit."

Chi K'ang asked how to cause the people to reverence their ruler, to be faithful to him, and to go on to nerve themselves to virtue. The Master said, "Let him preside over them with gravity;-then they will reverence him. Let him be final and kind to all;-then they will be faithful to him. Let him advance the good and teach the incompetent;-then they will eagerly seek to be virtuous."

Some one addressed Confucius, saying, "Sir, why are you not engaged in the government?"

The Master said, "What does the Shu-ching say of filial piety?-'You are final, you discharge your brotherly duties. These qualities are displayed in government.' This then also constitutes the exercise of government. Why must there be THAT-making one be in the government?"

The Master said, "I do not know how a man without truthfulness is to get on. How can a large carriage be made to go without the crossbar for yoking the oxen to, or a small carriage without the arrangement for yoking the horses?"

Tsze-chang asked whether the affairs of ten ages after could be known.

Confucius said, "The Yin dynasty followed the regulations of the Hsia: wherein it took from or added to them may be known. The Chau dynasty has followed the regulations of Yin: wherein it took from or added to them may be known. Some other may follow the Chau, but though it should be at the distance of a hundred ages, its affairs may be known."

The Master said, "For a man to sacrifice to a spirit which does not belong to him is flattery.

"To see what is right and not to do it is want of courage."

Part 3

Confucius said of the head of the Chi family, who had eight rows of pantomimes in his area, "If he can bear to do this, what may he not bear to do?"

The three families used the Yungode, while the vessels were being removed, at the conclusion of the sacrifice. The Master said, "Assisting are the princes;-the son of heaven looks profound and grave';-what application can these words have in the hall of the three families?"

The Master said, "If a man be without the virtues proper to humanity, what has he to do with the rites of propriety? If a man be without the virtues proper to humanity, what has he to do with music?"

Lin Fang asked what was the first thing to be attended to in ceremonies.

The Master said, "A great question indeed! "In festive ceremonies, it is better to be sparing than extravagant. In the ceremonies of mourning, it is better that there be deep sorrow than in minute attention to observances."

The Master said, "The rude tribes of the east and north have their princes, and are not like the States of our great land which are without them."

The chief of the Chi family was about to sacrifice to the T'ai mountain. The Master said to Zan Yu, "Can you not save him from this?" He answered, "I cannot." Confucius said, "Alas! will you say that the T'ai mountain is not so discerning as Lin Fang?"

The Master said, "The student of virtue has no contentions. If it be said he cannot avoid them, shall this be in archery? But he bows complaisantly to his competitors; thus he ascends the hall, descends, and exacts the forfeit of drinking. In his contention, he is still the Chun-tsze."

Tsze-hsia asked, saying, "What is the meaning of the passage-'The pretty dimples of her artful smile! The well-defined black and white of her eye! The plain ground for the colors?'"

The Master said, "The business of laying on the colors follows the preparation of the plain ground."

"Ceremonies then are a subsequent thing?" The Master said, "It is Shang who can bring out my meaning. Now I can begin to talk about the odes with him."

The Master said, "I could describe the ceremonies of the Hsia dynasty, but Chi cannot sufficiently attest my words. I could describe the ceremonies of the Yin dynasty, but Sung cannot sufficiently attest my words. They cannot do so because of the insufficiency of their records and wise men. If those were sufficient, I could adduce them in support of my words."

The Master said, "At the great sacrifice, after the pouring out of the libation, I have no wish to look on."

Some one asked the meaning of the great sacrifice. The Master said, "I do not know. He who knew its meaning would find it as easy to govern the kingdom as to look on this"-pointing to his palm.

He sacrificed to the dead, as if they were present. He sacrificed to the spirits, as if the spirits were present.

The Master said, "I consider my not being present at the sacrifice, as if I did not sacrifice."

Wang-sun Chia asked, saying, "What is the meaning of the saying, 'It is better to pay court to the furnace than to the southwest corner?'"

The Master said, "Not so. He who offends against Heaven has none to whom he can pray."

The Master said, "Chau had the advantage of viewing the two past dynasties. How complete and elegant are its regulations! I follow Chau."

The Master, when he entered the grand temple, asked about everything. Some one said, "Who say that the son of the man of Tsau knows the rules of propriety! He has entered the grand temple and asks about everything." The Master heard the remark, and said, "This is a rule of propriety."

The Master said, "In archery it is not going through the leather which is the principal thing;-because people's strength is not equal. This was the old way."

Tsze-kung wished to do away with the offering of a sheep connected with the inauguration of the first day of each month.

The Master said, "Ts'ze, you love the sheep; I love the ceremony."

The Master said, "The full observance of the rules of propriety in serving one's prince is accounted by people to be flattery."

The Duke Ting asked how a prince should employ his ministers, and how ministers should serve their prince. Confucius replied, "A prince should employ his minister according to according to the rules of propriety; ministers should serve their prince with faithfulness."

The Master said, "The Kwan Tsu is expressive of enjoyment without being licentious, and of grief without being hurtfully excessive."

The Duke Ai asked Tsai Wo about the altars of the spirits of the land. Tsai Wo replied, "The Hsia sovereign planted the pine tree about them; the men of the Yin planted the cypress; and the men of the Chau planted the chestnut tree, meaning thereby to cause the people to be in awe."

When the Master heard it, he said, "Things that are done, it is needless to speak about; things that have had their course, it is needless to remonstrate about; things that are past, it is needless to blame."

The Master said, "Small indeed was the capacity of Kwan Chung!"

Some one said, "Was Kwan Chung parsimonious?" "Kwan," was the reply, "had the San Kwei, and his officers performed no double duties; how can he be considered parsimonious?"

"Then, did Kwan Chung know the rules of propriety?" The Master said, "The princes of States have a screen intercepting the view at their gates. Kwan had likewise a screen at his gate. The princes of States on any friendly meeting between two of them, had a stand on which to place their inverted cups. Kwan had also such a stand. If Kwan knew the rules of propriety, who does not know them?"

The Master instructing the grand music master of Lu said, "How to play music may be known. At the commencement of the piece, all the parts should sound together. As it proceeds, they should be in harmony while severally distinct and flowing without break, and thus on to the conclusion."

The border warden at Yi requested to be introduced to the Master, saying, "When men of superior virtue have come to this, I have never been denied the privilege of seeing them." The followers of the sage introduced him, and when he came out from the interview, he said, "My friends, why are you distressed by your master's loss of office? The kingdom has long been without the principles of truth and right; Heaven is going to use your master as a bell with its wooden tongue."

The Master said of the Shao that it was perfectly beautiful and also perfectly good. He said of the Wu that it was perfectly beautiful but not perfectly good.

The Master said, "High station filled without indulgent generosity; ceremonies performed without reverence; mourning conducted without sorrow;-wherewith should I contemplate such ways?"

Part 4

The Master said, "It is virtuous manners which constitute the excellence of a neighborhood. If a man in selecting a residence do not fix on one where such prevail, how can he be wise?"

The Master said, "Those who are without virtue cannot abide long either in a condition of poverty and hardship, or in a condition of enjoyment. The virtuous rest in virtue; the wise desire virtue."

The Master said, "It is only the truly virtuous man, who can love, or who can hate, others."

The Master said, "If the will be set on virtue, there will be no practice of wickedness."

The Master said, "Riches and honors are what men desire. If they cannot be obtained in the proper way, they should not be held. Poverty and meanness are what men dislike. If they cannot be avoided in the proper way, they should not be avoided."

"If a superior man abandon virtue, how can he fulfill the requirements of that name?"

"The superior man does not, even for the space of a single meal, act contrary to virtue. In moments of haste, he cleaves to it. In seasons of danger, he cleaves to it."

The Master said, "I have not seen a person who loved virtue, or one who hated what was not virtuous. He who loved virtue, would esteem nothing above it. He who hated what is not virtuous, would practice virtue in such a way that he would not allow anything that is not virtuous to approach his person."

"Is any one able for one day to apply his strength to virtue? I have not seen the case in which his strength would be insufficient."

"Should there possibly be any such case, I have not seen it."

The Master said, "The faults of men are characteristic of the class to which they belong. By observing a man's faults, it may be known that he is virtuous."

The Master said, "If a man in the morning hear the right way, he may die in the evening hear regret."

The Master said, "A scholar, whose mind is set on truth, and who is ashamed of bad clothes and bad food, is not fit to be discoursed with."

The Master said, "The superior man, in the world, does not set his mind either for anything, or against anything; what is right he will follow."

The Master said, "The superior man thinks of virtue; the small man thinks of comfort. The superior man thinks of the sanctions of law; the small man thinks of favors which he may receive."

The Master said: "He who acts with a constant view to his own advantage will be much murmured against."

The Master said, "If a prince is able to govern his kingdom with the complaisance proper to the rules of propriety, what difficulty will he have? If he cannot govern it with that complaisance, what has he to do with the rules of propriety?"

The Master said, "A man should say, I am not concerned that I have no place, I am concerned how I may fit myself for one. I am not concerned that I am not known, I seek to be worthy to be known."

The Master said, "Shan, my doctrine is that of an all-pervading unity." The disciple Tsang replied, "Yes."

The Master went out, and the other disciples asked, saying, "What do his words mean?" Tsang said, "The doctrine of our master is to be true to the principles of our nature and the benevolent exercise of them to others, -this and nothing more."

The Master said, "The mind of the superior man is conversant with righteousness; the mind of the mean man is conversant with gain."

The Master said, "When we see men of worth, we should think of equaling them; when we see men of a contrary character, we should turn inwards and examine ourselves."

The Master said, "In serving his parents, a son may remonstrate with them, but gently; when he sees that they do not incline to follow his advice, he shows an increased degree of reverence, but does not abandon his purpose; and should they punish him, he does not allow himself to murmur."

The Master said, "While his parents are alive, the son may not go abroad to a distance. If he does go abroad, he must have a fixed place to which he goes."

The Master said, "If the son for three years does not alter from the way of his father, he may be called filial."

The Master said, "The years of parents may by no means not be kept in the memory, as an occasion at once for joy and for fear."

The Master said, "The reason why the ancients did not readily give utterance to their words, was that they feared lest their actions should not come up to them."

The Master said, "The cautious seldom err." The Master said, "The superior man wishes to be slow in his speech and earnest in his conduct."

The Master said, "Virtue is not left to stand alone. He who practices it will have neighbors."

Tsze-yu said, "In serving a prince, frequent remonstrances lead to disgrace. Between friends, frequent reproofs make the friendship distant."

Part 5

The Master said of Kung-ye Ch'ang that he might be wived; although he was put in bonds, he had not been guilty of any crime. Accordingly, he gave him his own daughter to wife.

Of Nan Yung he said that if the country were well governed he would not be out of office, and if it were in governed, he would escape punishment and disgrace. He gave him the daughter of his own elder brother to wife.

The Master said of Tsze-chien, "Of superior virtue indeed is such a man! If there were not virtuous men in Lu, how could this man have acquired this character?"

Tsze-kung asked, "What do you say of me, Ts'ze!" The Master said, "You are a utensil." "What utensil?" "A gemmed sacrificial utensil."

Some one said, "Yung is truly virtuous, but he is not ready with his tongue."

The Master said, "What is the good of being ready with the tongue? They who encounter men with smartness of speech for the most part procure themselves hatred. I know not whether he be truly virtuous, but why should he show readiness of the tongue?"

The Master was wishing Ch'i-tiao K'ai to enter an official employment. He replied, "I am not yet able to rest in the assurance of this." The Master was pleased.

The Master said, "My doctrines make no way. I will get upon a raft, and float about on the sea. He that will accompany me will be Yu, I dare say." Tsze-lu hearing this was glad, upon which the Master said, "Yu is fonder of daring than I am. He does not exercise his judgment upon matters."

Mang Wu asked about Tsze-lu, whether he was perfectly virtuous. The Master said, "I do not know."

He asked again, when the Master replied, "In a kingdom of a thousand chariots, Yu might be employed to manage the military levies, but I do not know whether he be perfectly virtuous."

"And what do you say of Ch'iu?" The Master replied, "In a city of a thousand families, or a clan of a hundred chariots, Ch'iu might be employed as governor, but I do not know whether he is perfectly virtuous."

"What do you say of Ch'ih?" The Master replied, "With his sash girt and standing in a court, Ch'ih might be employed to converse with the visitors and guests, but I do not know whether he is perfectly virtuous."

The Master said to Tsze-kung, "Which do you consider superior, yourself or Hui?"

Tsze-kung replied, "How dare I compare myself with Hui? Hui hears one point and knows all about a subject; I hear one point, and know a second."

The Master said, "You are not equal to him. I grant you, you are not equal to him."

Tsai Yu being asleep during the daytime, the Master said, "Rotten wood cannot be carved; a wall of dirty earth will not receive the trowel. This Yu,-what is the use of my reproving him?"

The Master said, "At first, my way with men was to hear their words, and give them credit for their conduct. Now my way is to hear their words, and look at their conduct. It is from Yu that I have learned to make this change."

The Master said, "I have not seen a firm and unbending man." Some one replied, "There is Shan Ch'ang." "Ch'ang," said the Master, "is under the influence of his passions; how can he be pronounced firm and unbending?"

Tsze-kung said, "What I do not wish men to do to me, I also wish not to do to men." The Master said, "Ts'ze, you have not attained to that."

Tsze-kung said, "The Master's personal displays of his principles and ordinary descriptions of them may be heard. His discourses about man's nature, and the way of Heaven, cannot be heard."

When Tsze-lu heard anything, if he had not yet succeeded in carrying it into practice, he was only afraid lest he should hear something else.

Tsze-kung asked, saying, "On what ground did Kung-wan get that title of Wan?"

The Master said, "He was of an active nature and yet fond of learning, and he was not ashamed to ask and learn of his inferiors!-On these grounds he has been styled Wan."

The Master said of Tsze-ch'an that he had four of the characteristics of a superior man-in his conduct of himself, he was humble; in serving his superior, he was respectful; in nourishing the people, he was kind; in ordering the people, he was just."

The Master said, "Yen P'ing knew well how to maintain friendly intercourse. The acquaintance might be long, but he showed the same respect as at first."

The Master said, "Tsang Wan kept a large tortoise in a house, on the capitals of the pillars of which he had hills made, and with representations of duckweed on the small pillars above the beams supporting the rafters.-Of what sort was his wisdom?"

Tsze-chang asked, saying, "The minister Tsze-wan thrice took office, and manifested no joy in his countenance. Thrice he retired from office, and manifested no displeasure. He made it a point to inform the new minister of the way in which he had conducted the government; what do you say of him?" The Master replied, "He was loyal." "Was he perfectly virtuous?" "I do not know. How can he be pronounced perfectly virtuous?"

Tsze-chang proceeded, "When the officer Ch'ui killed the prince of Ch'i, Ch'an Wan, though he was the owner of forty horses, abandoned them and left the country. Coming to another state, he said, 'They are here like our great officer, Ch'ui,' and left it. He came to a second state, and with the same observation left it also;-what do you say of him?" The Master replied, "He was pure." "Was he perfectly virtuous?" "I do not know. How can he be pronounced perfectly virtuous?"

Chi Wan thought thrice, and then acted. When the Master was informed of it, he said, "Twice may do."

The Master said, "When good order prevailed in his country, Ning Wu acted the part of a wise man. When his country was in disorder, he acted the part of a stupid man. Others may equal his wisdom, but they cannot equal his stupidity."

When the Master was in Ch'an, he said, "Let me return! Let me return! The little children of my school are ambitious and too hasty. They are accomplished and complete so far, but they do not know how to restrict and shape themselves."

The Master said, "Po-i and Shu-ch'i did not keep the former wickednesses of men in mind, and hence the resentments directed towards them were few."

The Master said, "Who says of Weishang Kao that he is upright? One begged some vinegar of him, and he begged it of a neighbor and gave it to the man."

The Master said, "Fine words, an insinuating appearance, and excessive respect;-Tso Ch'iu-ming was ashamed of them. I also am ashamed of them. To conceal resentment against a person, and appear friendly with him;-Tso Ch'iu-ming was ashamed of such conduct. I also am ashamed of it."

Yen Yuan and Chi Lu being by his side, the Master said to them, "Come, let each of you tell his wishes."

Tsze-lu said, "I should like, having chariots and horses, and light fur clothes, to share them with my friends, and though they should spoil them, I would not be displeased."

Yen Yuan said, "I should like not to boast of my excellence, nor to make a display of my meritorious deeds."

Tsze-lu then said, "I should like, sir, to hear your wishes." The Master said, "They are, in regard to the aged, to give them rest; in regard to friends, to show them sincerity; in regard to the young, to treat them tenderly."

The Master said, "It is all over. I have not yet seen one who could perceive his faults, and inwardly accuse himself."

The Master said, "In a hamlet of ten families, there may be found one honorable and sincere as I am, but not so fond of learning."

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1.5: Confucius- Part II

5 Confucius: Part II

The Analects⁵

Part 6

The Master said, "There is Yung!-He might occupy the place of a prince."

Chung-kung asked about Tsze-sang Po-tsze. The Master said, "He may pass. He does not mind small matters."

Chung-kung said, "If a man cherish in himself a reverential feeling of the necessity of attention to business, though he may be easy in small matters in his government of the people, that may be allowed. But if he cherish in himself that easy feeling, and also carry it out in his practice, is not such an easymode of procedure excessive?"

The Master said, "Yung's words are right." The Duke Ai asked which of the disciples loved to learn.

Confucius replied to him, "There was Yen Hui; he loved to learn. He did not transfer his anger; he did not repeat a fault. Unfortunately, his appointed time was short and he died; and now there is not such another. I have not yet heard of any one who loves to learn as he did."

Tsze-hwa being employed on a mission to Ch'i, the disciple Zan requested grain for his mother. The Master said, "Give her a fu." Yen requested more. "Give her a yi," said the Master. Yen gave her five ping.

The Master said, "When Ch'ih was proceeding to Ch'i, he had fat horses to his carriage, and wore light furs. I have heard that a superior man helps the distressed, but does not add to the wealth of the rich."

Yuan Sze being made governor of his town by the Master, he gave him nine hundred measures of grain, but Sze declined them.

The Master said, "Do not decline them. May you not give them away in the neighborhoods, hamlets, towns, and villages?"

The Master, speaking of Chung-kung, said, "If the calf of a brindled cow be red and homed, although men may not wish to use it, would the spirits of the mountains and rivers put it aside?"

The Master said, "Such was Hui that for three months there would be nothing in his mind contrary to perfect virtue. The others may attain to this on some days or in some months, but nothing more."

Chi K'ang asked about Chung-yu, whether he was fit to be employed as an officer of government. The Master said, "Yu is a man of decision; what difficulty would he find in being an officer of government?" K'ang asked, "Is Ts'ze fit to be employed as an officer of government?" and was answered, "Ts'ze is a man of intelligence; what difficulty would he find in being an officer of government?" And to the same question about Ch'iu the Master gave the same reply, saying, "Ch'iu is a man of various ability."

The chief of the Chi family sent to ask Min Tsze-ch'ien to be governor of Pi. Min Tszech'ien said, "Decline the offer for me politely. If any one come again to me with a second invitation, I shall be obliged to go and live on the banks of the Wan."

Po-niu being ill, the Master went to ask for him. He took hold of his hand through the window, and said, "It is killing him. It is the appointment of Heaven, alas! That such a man should have such a sickness! That such a man should have such a sickness!"

The Master said, "Admirable indeed was the virtue of Hui! With a single bamboo dish of rice, a single gourd dish of drink, and living in his mean narrow lane, while others could not have endured the distress, he did not allow his joy to be affected by it. Admirable indeed was the virtue of Hui!"

Yen Ch'iu said, "It is not that I do not delight in your doctrines, but my strength is insufficient." The Master said, "Those whose strength is insufficient give over in the middle of the way but now you limit yourself."

The Master said to Tsze-hsia, "Do you be a scholar after the style of the superior man, and not after that of the mean man."

Tsze-yu being governor of Wu-ch'ang, the Master said to him, "Have you got good men there?" He answered, "There is Tan-t'ai Miehming, who never in walking takes a short cut, and never comes to my office, excepting on public business."

The Master said, "Mang Chih-fan does not boast of his merit. Being in the rear on an occasion of flight, when they were about to enter the gate, he whipped up his horse, saying, 'It is not that I dare to be last. My horse would not advance.'"

The Master said, "Without the specious speech of the litanist T'o and the beauty of the prince Chao of Sung, it is difficult to escape in the present age."

The Master said, "Who can go out but by the door? How is it that men will not walk according to these ways?"

The Master said, "Where the solid qualities are in excess of accomplishments, we have rusticity; where the accomplishments are in excess of the solid qualities, we have the manners of a clerk. When the accomplishments and solid qualities are equally blended, we then have the man of virtue."

The Master said, "Man is born for uprightness. If a man lose his uprightness, and yet live, his escape from death is the effect of mere good fortune."

The Master said, "They who know the truth are not equal to those who love it, and they who love it are not equal to those who delight in it."

The Master said, "To those whose talents are above mediocrity, the highest subjects may be announced. To those who are below mediocrity, the highest subjects may not be announced."

Fan Ch'ih asked what constituted wisdom. The Master said, "To give one's self earnestly to the duties due to men, and, while respecting spiritual beings, to keep aloof from them, may be called wisdom." He asked about perfect virtue. The Master said, "The man of virtue makes the difficulty to be overcome his first business, and success only a subsequent consideration;-this may be called perfect virtue."

The Master said, "The wise find pleasure in water; the virtuous find pleasure in hills. The wise are active; the virtuous are tranquil. The wise are joyful; the virtuous are long-lived."

The Master said, "Ch'i, by one change, would come to the State of Lu. Lu, by one change, would come to a State where true principles predominated."

The Master said, "A cornered vessel without corners-a strange cornered vessel! A strange cornered vessel!"

Tsai Wo asked, saying, "A benevolent man, though it be told him,-'There is a man in the well' will go in after him, I suppose." Confucius said, "Why should he do so?" A superior man may be made to go to the well, but he cannot be made to go down into it. He may be imposed upon, but he cannot be fooled."

The Master said, "The superior man, extensively studying all learning, and keeping himself under the restraint of the rules of propriety, may thus likewise not overstep what is right."

The Master having visited Nan-tsze, Tsze-lu was displeased, on which the Master swore, saying, "Wherein I have done improperly, may Heaven reject me, may Heaven reject me!"

The Master said, "Perfect is the virtue which is according to the Constant Mean! Rare for a long time has been its practice among the people."

Tsze-kung said, "Suppose the case of a man extensively conferring benefits on the people, and able to assist all, what would you say of him? Might he be called perfectly virtuous?" The Master said, "Why speak only of virtue in connection with him? Must he not have the qualities of a sage? Even Yao and Shun were still solicitous about this.

"Now the man of perfect virtue, wishing to be established himself, seeks also to establish others; wishing to be enlarged himself, he seeks also to enlarge others.

"To be able to judge of others by what is high in ourselves;-this may be called the art of virtue."

Part 15

The Duke Ling of Wei asked Confucius about tactics. Confucius replied, "I have heard all about sacrificial vessels, but I have not learned military matters." On this, he took his departure the next day.

When he was in Chan, their provisions were exhausted, and his followers became so in that they were unable to rise.

Tsze-lu, with evident dissatisfaction, said, "Has the superior man likewise to endure in this way?" The Master said, "The superior man may indeed have to endure want, but the mean man, when he is in want, gives way to unbridled license."

The Master said, "Ts'ze, you think, I suppose, that I am one who learns many things and keeps them in memory?"

Tsze-kung replied, "Yes,-but perhaps it is not so?"

"No," was the answer; "I seek a unity all pervading."

The Master said, "Yu I those who know virtue are few."

The Master said, "May not Shun be instanced as having governed efficiently without exertion? What did he do? He did nothing but gravely and reverently occupy his royal seat."

Tsze-chang asked how a man should conduct himself, so as to be everywhere appreciated.

The Master said, "Let his words be sincere and truthful and his actions honorable and careful;-such conduct may be practiced among the rude tribes of the South or the North. If his words be not sincere and truthful and his actions not honorable and carefull will he, with such conduct, be appreciated, even in his neighborhood?

"When he is standing, let him see those two things, as it were, fronting him. When he is in a carriage, let him see them attached to the yoke. Then may he subsequently carry them into practice."

Tsze-chang wrote these counsels on the end of his sash.

The Master said, "Truly straightforward was the historiographer Yu. When good government prevailed in his state, he was like an arrow. When bad government prevailed, he was like an arrow. A superior man indeed is Chu Po-yu! When good government prevails in his state, he is to be found in office. When bad government prevails, he can roll his principles up, and keep them in his breast."

The Master said, "When a man may be spoken with, not to speak to him is to err in reference to the man. When a man may not be spoken with, to speak to him is to err in reference to our words. The wise err neither in regard to their man nor to their words."

The Master said, "The determined scholar and the man of virtue will not seek to live at the expense of injuring their virtue. They will even sacrifice their lives to preserve their virtue complete."

Tsze-kung asked about the practice of virtue. The Master said, "The mechanic, who wishes to do his work well, must first sharpen his tools. When you are living in any state, take service with the most worthy among its great officers, and make friends of the most virtuous among its scholars."

Yen Yuan asked how the government of a country should be administered.

The Master said, "Follow the seasons of Hsia.

"Ride in the state carriage of Yin.

"Wear the ceremonial cap of Chau.

"Let the music be the Shao with its pantomimes. Banish the songs of Chang, and keep far from specious talkers. The songs of Chang are licentious; specious talkers are dangerous."

The Master said, "If a man take no thought about what is distant, he will find sorrow near at hand."

The Master said, "It is all over! I have not seen one who loves virtue as he loves beauty."

The Master said, "Was not Tsang Wan like one who had stolen his situation? He knew the virtue and the talents of Hui of Liu-hsia, and yet did not procure that he should stand with him in court."

The Master said, "He who requires much from himself and little from others, will keep himself from being the object of resentment."

The Master said, "When a man is not in the habit of saying-'What shall I think of this? What shall I think of this?' I can indeed do

nothing with him!"

The Master said, "When a number of people are together, for a whole day, without their conversation turning on righteousness, and when they are fond of carrying out the suggestions of a small shrewdness;-theirs is indeed a hard case."

The Master said, "The superior man in everything considers righteousness to be essential. He performs it according to the rules of propriety. He brings it forth in humility. He completes it with sincerity. This is indeed a superior man."

The Master said, "The superior man is distressed by his want of ability. He is not distressed by men's not knowing him."

The Master said, "The superior man dislikes the thought of his name not being mentioned after his death."

The Master said, "What the superior man seeks, is in himself. What the mean man seeks, is in others."

The Master said, "The superior man is dignified, but does not wrangle. He is sociable, but not a partisan."

The Master said, "The superior man does not promote a man simply on account of his words, nor does he put aside good words because of the man."

Tsze-kung asked, saying, "Is there one word which may serve as a rule of practice for all one's life?" The Master said, "Is not Reciprocity such a word? What you do not want done to yourself, do not do to others."

The Master said, "In my dealings with men, whose evil do I blame, whose goodness do I praise, beyond what is proper? If I do sometimes exceed in praise, there must be ground for it in my examination of the individual.

"This people supplied the ground why the three dynasties pursued the path of straightforwardness."

The Master said, "Even in my early days, a historiographer would leave a blank in his text, and he who had a horse would lend him to another to ride. Now, alas! there are no such things."

The Master said, "Specious words confound virtue. Want of forbearance in small matters confounds great plans."

The Master said, "When the multitude hate a man, it is necessary to examine into the case. When the multitude like a man, it is necessary to examine into the case."

The Master said, "A man can enlarge the principles which he follows; those principles do not enlarge the man."

The Master said, "To have faults and not to reform them,-this, indeed, should be pronounced having faults."

The Master said, "I have been the whole day without eating, and the whole night without sleeping;-occupied with thinking. It was of no use. better plan is to learn."

The Master said, "The object of the superior man is truth. Food is not his object. There is plowing;-even in that there is sometimes want. So with learning;-emolument may be found in it. The superior man is anxious lest he should not get truth; he is not anxious lest poverty should come upon him."

The Master said, "When a man's knowledge is sufficient to attain, and his virtue is not sufficient to enable him to hold, whatever he may have gained, he will lose again.

"When his knowledge is sufficient to attain, and he has virtue enough to hold fast, if he cannot govern with dignity, the people will not respect him.

"When his knowledge is sufficient to attain, and he has virtue enough to hold fast; when he governs also with dignity, yet if he try to move the people contrary to the rules of propriety:-full excellence is not reached."

The Master said, "The superior man cannot be known in little matters; but he may be intrusted with great concerns. The small man may not be intrusted with great concerns, but he may be known in little matters."

The Master said, "Virtue is more to man than either water or fire. I have seen men die from treading on water and fire, but I have never seen a man die from treading the course of virtue."

The Master said, "Let every man consider virtue as what devolves on himself. He may not yield the performance of it even to his teacher."

The Master said, "The superior man is correctly firm, and not firm merely."

The Master said, "A minister, in serving his prince, reverently discharges his duties, and makes his emolument a secondary consideration."

The Master said, "In teaching there should be no distinction of classes."

The Master said, "Those whose courses are different cannot lay plans for one another."

The Master said, "In language it is simply required that it convey the meaning."

The music master, Mien, having called upon him, when they came to the steps, the Master said, "Here are the steps." When they came to the mat for the guest to sit upon, he said, "Here is the mat." When all were seated, the Master informed him, saying, "So and so is here; so and so is here."

The music master, Mien, having gone out, Tsze-chang asked, saying, "Is it the rule to tell those things to the music master?"

The Master said, "Yes. This is certainly the rule for those who lead the blind."

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1.6: Shintoism

6 Shintoism

Shinto⁶

Shintō⁷), also called kami-no-michi, is a Japanese ethnic religion. It focuses on ritual practices to be carried out diligently, to establish a connection between present-day Japan and its ancient past. Shinto practices were first recorded and codified in the written historical records of the Kojiki and Nihon Shoki in the 8th century. Still, these earliest Japanese writings do not refer to a unified "Shinto religion", but rather to a collection of native beliefs and mythology. Shinto today is a term that applies to the religion of public shrines devoted to the worship of a multitude of gods (kami), suited to various purposes such as war memorials and harvest festivals, and applies as well to various sectarian organizations. Practitioners express their diverse beliefs through a standard language and practice, adopting a similar style in dress and ritual, dating from around the time of the Nara and Heian periods (8th to 12th centuries AD).

The word Shinto ("way of the gods") was adopted, originally as Jindō or Shindō, from the written Chinese Shendao (神道, pinyin: shén dào), combining two kanji: "shin" (神?), meaning "spirit" or kami; and "tō" (道?), meaning a philosophical path or study (from the Chinese word dào). The oldest recorded usage of the word Shindo is from the second half of the 6th century. Kami are defined in English as "spirits", "essences" or "gods", referring to the energy generating the phenomena. Since the Japanese language does not distinguish between singular and plural, kami refers to the divinity, or sacred essence, that manifests in multiple forms: rocks, trees, rivers, animals, places, and even people can be said to possess the nature of kami. Kami and people are not separate; they exist within the same world and share its interrelated complexity.

Shinto is the largest religion in Japan, practiced by nearly 80% of the population, yet only a small percentage of these identify themselves as "Shintoists" in surveys. This is because "Shinto" has different meanings in Japan: most of the Japanese attend Shinto shrines and beseech kami without belonging to an institutional "Shinto" religion, and since there are no formal rituals to become a member of "folk Shinto", "Shinto membership" is often estimated counting those who join organised Shinto sects. Shinto has 81,000 shrines and 85,000 priests in the country.

According to Inoue (2003):

In modern scholarship, the term is often used with reference to kami worship and related theologies, rituals and practices. In these contexts, "Shinto" takes on the meaning of "Japan's traditional religion", as opposed to foreign religions such as Christianity, Buddhism, Islam and so forth.

Types

Shinto religious expressions have been distinguished by scholars into a series of categories:

Jinja-Shintō⁷), the main tradition of Shinto, has always been a part of Japan's history. It consists in taking part in worship practices and events at local shrines. Before the Meiji Restoration, shrines were disorganized institutions usually attached to Buddhist temples; in the Meiji Restoration they were made independent systematised institutions. The current successor to the imperial organization system, the Association of Shinto Shrines, oversees about 80,000 shrines nationwide. Kōshitsu-Shintō⁷) are the religious rites performed exclusively by the imperial family at the three shrines on the imperial grounds, including the Ancestral Spirits Sanctuary (Kōrei-den) and the Sanctuary of the Kami (Shin-den). Minzoku-Shintō⁷) includes the numerous but fragmented folk beliefs in deities and spirits. Practices include divination, spirit possession, and shamanic healing. Some of their practices come from Buddhism, Taoism or Confucianism, but most come from ancient local traditions. Kyōha-Shintō⁷) is a legal designation originally created in the 1890s to separate government-owned shrines from local organised religious communities. These communities originated especially in the Edo period. The basic difference between Shrine Shinto and Sect Shinto is that sects are a later development and grew self-consciously. They can identify a founder, a formal set of teachings and even sacred scriptures. Sect Shinto groups are thirteen, and usually classified under five headings: pure Shinto sects (Shinto Taikyo, Shinrikyo and Izumo Oyashirokyo), Confucian sects (Shinto Shusei-ha and Taisei-kyo), mountain worship sects (Jikkokyo, Fusokyo and Mitakekyo or Ontakekyo), purification sects (Shinshukyo and Misogikyo), and faith-healing sects (Kurozumikyo, Konkokyo and its branching Omotokyo, and Tenrikyo). ko-shintō⁷), literally "Old Shinto", is a reconstructed "Shinto from before the time of Buddhism", today based on Ainu religion and Ryukyuan practices. It continues the restoration movement begun by Hirata Atsutane.

Shūha-Shintō⁷) is a grouping of Japanese new religions developed since the second half of the 20th century that have significantly departed from traditional Shinto and are not always regarded as part of it.

Theology and cosmology

Kami

Kami or shin (神) is defined in English as "god", "spirit", "spiritual essence", all these terms meaning 'the energy generating a thing'. Since the Japanese language does not distinguish between singular and plural, kami refers to the divinity, or sacred essence, that manifests in multiple forms. Rocks, trees, rivers, animals, places, and even people can be said to possess the nature of kami. Kami and people exist within the same world and share its interrelated complexity.

Early anthropologists called Shinto "animistic" in which animate and inanimate things have spirits or souls that are worshipped. The concept of animism in Shinto is no longer current, however. Shinto gods are collectively called *yaoyorozu no kami* (八百万の神³), an expression literally meaning "eight million kami", but interpreted as meaning "myriad", although it can be translated as "many Kami". There is a phonetic variation, *kamu*, and a similar word in the Ainu language, *kamui*. An analogous word is *mi-koto*.

Kami refers particularly to the power of phenomena that inspire a sense of wonder and awe in the beholder (the sacred), testifying to the divinity of such a phenomenon. It is comparable to what Rudolf Otto described as the *mysterium tremendum and fascinans*.

The *kami* reside in all things, but certain objects and places are designated for the interface of people and kami: *yorishiro*, *shintai*, shrines, and *kamidana*. There are natural places considered to have an unusually sacred spirit about them, and are objects of worship. They are frequently mountains, trees, unusual rocks, rivers, waterfalls, and other natural things. In most cases they are on or near a shrine grounds. The shrine is a building in which the kami is enshrined (housed). It is a sacred space, creating a separation from the "ordinary" world. The *kamidana* is a household shrine that acts as a substitute for a large shrine on a daily basis. In each case the object of worship is considered a sacred space inside which the kami spirit actually dwells, being treated with the utmost respect.

Kannagara

In Shinto *kannagara*, meaning "way [path] of [expression] of the *kami*", refers to the law of the natural order. It is the sense of the terms *michi* or *to*, "way", in the terms "kami-no-michi" or "Shinto". Those who understand *kannagara* know the divine, the human, and how people should live. From this knowledge stems the ethical dimension of Shinto, focusing on sincerity (*makoto*), honesty (*tadashii*) and purity.

Amenominakanushi

According to the Kojiki, Amenominakanushi (天御中主 "All-Father of the Originating Hub", or 天之御中主神 "Heavenly Ancestral God of the Originating Heart of the Universe") is the first kami, and the concept of the source of the universe according to theologies. In mythology he is described as a "god who came into being alone" (*hitorigami*), the first of the *zōka sanshin* ("three kami of creation"), and one of the five *kotoamatsukami* ("distinguished heavenly gods").

Amenominakanushi has been considered a concept developed under the influence of Chinese thought. With the flourishing of *kokugaku* the concept was studied by scholars. The theologian Hirata Atsutane identified Amenominakanushi as the spirit of the North Star, master of the seven stars of the Big Dipper. The god was emphasised by the *Daikyōin* in the Meiji period, and worshiped by some Shinto sects.

The god manifests in a duality, a male and a female function, respectively Takamimusubi (高御産巢日神) and Kamimusubi (神産巢日神). In other mythical accounts the originating kami is called Umashiashikabihikoji (宇摩志阿斯訶備比古遲神 "God of the Ashi [Reed]") or Kuninotokotachi (国之常立神 in Kojiki, 国常立尊 in Nihonshoki; Kunitokotachi-no-Kami or Kuninotokotachi-no-Kami?; the "God Founder of the Nation"), the latter used in the Nihon Shoki.

Creation of Japan

The generation of the Japanese archipelago is expressed mythologically as the action of two gods: Izanagi ("He-who-invites") and Izanami ("She-who-is-invited"). The interaction of these two principles begets the islands of Japan and a further group of *kami*.

The events are described in the *Kojiki* as follows:

- Izanagi-no-Mikoto (male) and Izanami-no-Mikoto (female) were called by all the myriad gods and asked to help each other to create a new land which was to become Japan.
- They were given a spear with which they stirred the water, and when removed water dripped from the end, an island was created in the great nothingness.
- They lived on this island, and created a palace. Within the palace was large pole.

- When they wished to bear offspring, they performed a ritual each rounding a pole, male to the left and female to the right, the female greeting the male first.
- They had two children (islands) which turned out badly and they cast them out. They decided that the ritual had been done incorrectly the first time.
- They repeated the ritual but according to the correct laws of nature, the male spoke first.
- They then gave birth to the eight perfect islands of the Japanese archipelago.
- After the islands, they gave birth to the other Kami. Izanami-no-Mikoto died in childbirth, however, and Izanagi-no-Mikoto tried to revive her.
- His attempts to deny the laws of life and death have bad consequences.

In the myth, the birth of the god of fire (*Kagu-Tsuchi*) causes the death of Izanami, who descends into *Yomi-no-kuni*, the netherworld. Izanagi chases her there, but runs away when he finds the dead figure of his spouse. As he returns to the land of the living, Amaterasu (the sun goddess) is born from his left eye, Tsukiyomi (the moon deity) from his right eye, and Susanoo (the storm deity) is born from Izanagi's nose.

Purity

Impurity

kiyome[?]). Normal days are called "day" (ke), and festive days are called "sunny" or, simply, "good" (hare). urami[?] (grudge) and become powerful and evil kami who seek revenge (aragami). Additionally, if anyone is injured on the grounds of a shrine, the area must be ritually purified.

Purification

Purification rites called Harae are a vital part of Shinto. They are done on a daily, weekly, seasonal, lunar, and annual basis. These rituals are the lifeblood of the practice of Shinto. Such ceremonies have also been adapted to modern life. New buildings made in Japan are frequently blessed by a Shinto priest called kannushi (神主[?]) during the groundbreaking ceremony (Jichinsai 地鎮祭), and many cars made in Japan have been blessed as part of the assembly process. Moreover, many Japanese businesses built outside Japan have had ceremonies performed by a Shinto priest, with occasionally an annual visitation by the priest to re-purify.

Afterlife

It is common for families to participate in ceremonies for children at a shrine, yet have a Buddhist funeral at the time of death. In old Japanese legends, it is often claimed that the dead go to a place called yomi (黄泉), a gloomy underground realm with a river separating the living from the dead mentioned in the legend of Izanami and Izanagi. This yomi very closely resembles the Greek Hades; however, later myths include notions of resurrection and even Elysium-like descriptions such as in the legend of Okuninushi and Susanoo. Shinto tends to hold negative views on death and corpses as a source of pollution called kegare. However, death is also viewed as a path towards apotheosis in Shintoism as can be evidenced by how legendary individuals become enshrined after death. Perhaps the most famous would be Emperor Ojin who was enshrined as Hachiman the God of War after his death.

ujigami[?]). One may choose to have one's name added to another list when moving and then be listed at both places. Names can be added to the list without consent and regardless of the beliefs of the person added to the list. This is not considered an imposition of belief, but a sign of being welcomed by the local kami, with the promise of addition to the pantheon of kami after death.

Shinto Funeral

Shinto Funeral were established during the Tokugawa period. There are at least twenty steps involves in burying the dead. Mourners wear a solid black in a day of mourning called Kichu-fuda and a Shinto priest will perform various rituals. People will give monetary gifts to the deceased's family called Koden, and Kotsuge is the gathering of the deceased's ashes. Some of the ashes are taken by family members to put in their home shrines at the step known as Bunkotsu.

Shrines

The principal worship of kami is done at public shrines or worship at small home shrines called kamidana (神棚, lit. "god-shelf"). The public shrine is a building or place that functions as a conduit for kami. A fewer number of shrines are also natural places called mori. The most common of the mori are sacred groves of trees, or mountains, or waterfalls. All shrines are open to the public at some times or throughout the year.

While many of the public shrines are elaborate structures, all are characteristic Japanese architectural styles of different periods depending on their age. Shrines are fronted by a distinctive Japanese gate (鳥居, torii) made of two uprights and two crossbars

denoting the separation between common space and sacred space. The torii have 20 styles and matching buildings based on the enshrined kami and lineage.

There are a number of symbolic and real barriers that exist between the normal world and the shrine grounds including: statues of protection, gates, fences, ropes, and other delineations of ordinary to sacred space. Usually there will be only one or sometimes two approaches to the Shrine for the public and all will have the torii over the way. In shrine compounds, there are a *haiden* (拝殿) or public hall of worship, *heiden* (幣殿) or hall of offerings and the *honden* (本殿) or the main hall. The innermost precinct of the grounds is the *honden* or worship hall, which is entered only by the high priest, or worshippers on certain occasions. The *honden* houses the symbol of the enshrined kami.

The heart of the shrine is periodic rituals, spiritual events in parishioners' lives, and festivals. All of this is organized by priests who are both spiritual conduits and administrators. Shrines are private institutions, and are supported financially by the congregation and visitors. Some shrines may have festivals that attract hundreds of thousands, especially in the New Year season.

The Kojiki⁷

Read as much of this as you feel like, and try to focus on answering one question: What are the philosophical elements present here? Specifically, you can be thinking in terms of metaphysics (nature of reality and existence) and ethics (right actions), but there are other elements as well.

PART I.- THE BIRTH OF THE DEITIES

THE BEGINNING OF HEAVEN AND EARTH

The names of the deities that were born in the Plain of High Heaven when the Heaven and Earth began were the deity Master-of-the-August-Center-of-Heaven; next, the High-August-Producing-Wondrous deity; next, the Divine-Producing-Wondrous deity. These three deities were all deities born alone, and hid their persons. The names of the deities that were born next from a thing that sprouted up like unto a reed-shoot when the earth, young and like unto floating oil, drifted about medusa-like, were the Pleasant-Reed-Shoot-Prince-Elder deity, next the Heavenly-Eternally-Standing deity. These two deities were likewise born alone, and hid their persons.

The five deities in the above list are separate Heavenly deities.

THE SEVEN DIVINE GENERATIONS

The names of the deities that were born next were the Earthly-Eternally-Standing deity; next, the Luxuriant-Integrating-Master deity. These two deities were likewise deities born alone, and hid their persons. The names of the deities that were born next were the deity Mud-Earth-Lord; next, his Younger sister the deity -Mud-Earth-Lady; next, the Germ-Integrating deity; next, his younger sister the Life-Integrating-Deity; next, the deity of Elder-of-the-Great-Place; next, his younger sister the deity Elder-Lady-of-the-Great-Place; next, the deity Perfect-Exterior; next, his younger sister the deity Oh-Awful-Lady; next, the deity Izanagi or the Male-Who-Invites; next, his younger sister Izanami or the deity the Female-Who-Invites.

From the Earthly-Eternally-Standing deity down to the deity the Female-Who-Invites in the previous list are what are termed the Seven Divine Generations.

THE ISLAND OF ONOGORO

Hereupon all the Heavenly deities commanded the two deities His Augustness the Male-Who-Invites and Her Augustness the Female-Who-Invites, ordering them to "make, consolidate, and give birth to this drifting land." Granting to them a heavenly jeweled spear, they thus deigned to charge them. So the two deities, standing upon the Floating Bridge of Heaven pushed down the jeweled spear and stirred with it, whereupon, when they had stirred the brine till it went curdle-curdle, and drew the spear up, the brine that dripped down from the end of the spear was piled up and became an island. This is the Island of Onogoro.

COURTSHIP OF THE DEITIES THE MALE-WHO-INVITES AND THE FEMALE-WHO-INVITES

Having descended from Heaven on to this island, they saw to the erection of a heavenly august pillar, they saw to the erection of a hall of eight fathoms. Then Izanagi, the Male-Who-Invites, said to Izanami, the Female-Who-Invites, "We should create children"; and he said, "Let us go around the heavenly august pillar, and when we meet on the other side let us be united. Do you go around from the left, and I will go from the right." When they met, Her Augustness, the Female-Who-Invites, spake first, exclaiming, "Ah, what a fair and lovable youth!" Then His Augustness said, "Ah what a fair and lovable maiden!" But afterward he said, "It was not well that the woman should speak first!" The child which was born to them was Hiruko (the leech-child), which when three years

old was still unable to stand upright. So they placed the leech-child in a boat of reeds and let it float away. Next they gave birth to the island of Aha. This likewise is not reckoned among their children.

Hereupon the two deities took counsel, saving: "The children to whom we have now given birth are not good. It will be best to announce this in the august place of the Heavenly deities." They ascended forthwith to Heaven and inquired of Their Augustnesses the Heavenly deities. Then the Heavenly deities commanded and found out by grand divination, and ordered them, saying: "they were not good because the woman spoke first. Descend back again and amend your words." So thereupon descending back, they again went round the heavenly august pillar. Thereupon his Augustness the Male-who-Invites spoke first: " Ah! what a fair and lovely maiden!" Afterward his younger sister Her Augustness the Female-Who-Invites spoke: " Ah! what a fair and lovely youth! " Next they gave birth to the Island of Futa-na in Iyo. This island has one body and four faces, and each face has a name. So the Land of Iyo is called Lovely-Princess; the Land of Sanuki is called Princess-Good-Boiled-Rice; the Land of Aha is called the Princess-of-Great-Food, the Land of Tosa is called Brave-Good-Youth. Next they gave birth to the islands of Mitsu-go near Oki, another name for which islands is Heavenly-Great-Heart-Youth. This island likewise has one body and four faces, and each face has a name. So the Land of Tsukushi is called White-Sun-Youth; the Land of Toyo is called Luxuriant-Sun-Youth; the Land of Hi is called Brave-Sun-Confronting-Luxuriant-Wondrous-Lord-Youth; the Land of Kumaso is called Brave-Sun-Youth. Next they gave birth to the Island of Iki, another name for which is Heaven's One-Pillar. Next they gave birth to the Island of Tsu, another name for which is Heavenly-Hand-Net-Good-Princess. Next they gave birth to the Island of Sado. Next they gave birth to Great-Yamato-the-Luxuriant-Island-of-the-Dragon-fly, another name for which is Heavenly-August-Sky-Luxuriant-Dragon-fly-Lord-Youth. The name of "Land-of-the-Eight-Great-Islands" therefore originated in these eight islands having been born first. After that, when they had returned, they gave birth to the Island of Koo-zhima in Kibi, another name for which island is Brave-Sun-Direction-Youth. Next they gave birth to the Island of Adzuki, another name for which is Oho-Nu-De-Hime. Next they gave birth to the Island of Oho-shima, another name for which is Oho-Tamaru-Wake. -Next they gave birth to the Island of Hime, another name for which is Heaven's-One-Root. Next they gave birth to the Island of Chika, another name for which is Heavenly-Great-Male. Next they gave birth to the islands of Futa-go, another name for which is Heaven's Two-Houses. (Six islands in all from the Island of Ko in Kibi to the Island of Heaven's-Two-Houses.)

BIRTH OF THE VARIOUS DEITIES

When they had finished giving birth to countries, they began afresh giving birth to deities. So the name of the deity they gave birth to was the deity Great-Male-of-the-Great-Thing; next, they gave birth to the deity Rock-Earth-Prince; next, they gave birth to the deity Rock-Nest-Princess; next, they gave birth to the deity Great-Door-Sun-Youth; next, they gave birth to the deity Heavenly-Blowing-Male; next, they gave birth to the deity Great-House-Prince; next, they gave birth to the deity Youth-of-the-Wind-Breath-the-Great-Male; next, they gave birth to the sea-deity, whose name is the deity Great-Ocean-Possessor next, they gave birth to the deity of the Water-Gates, whose name is the deity Prince-of-Swift-Autumn ; next they gave birth to his younger sister the deity Princess-of-Swift-Autumn. (Ten deities in all from the deity Great-Male-of-the-Great-Thing to the deity Princess-of-Autumn.) The names of the deities given birth to by these two deities Prince-of-Swift-Autumn and Princess-of-Swift-Autumn from their separate dominions of river and sea were: the deity Foam-Calm; next, the deity Foam-Waves; next the deity Bubble-Calm; next, the deity Bubble-Waves; next the deity Heavenly-Water-Divider; next, the deity Earthly-Water-Divider; next, the deity Heavenly-Water-Drawing-Gourd-Possessor; next, the deity Earthly-Water-Drawing-Gourd-Possessor. (Eight deities in all from the deity Foam-Prince to the deity Earthly-Water-Drawing-Gourd-Possessor.) Next, they gave birth to the deity of Wind, whose name is the deity Prince-of-Long-Wind. Next, they gave birth to the deity of Trees, whose name is deity Stem-Elder; next, they gave birth to the deity of Mountains, whose name is the deity Great-Mountain-Possessor. Next, they gave birth to the deity of Moors, whose name is the deity Thatch-Moor-Princess, another name for whom is the deity Moor-Elder. (Four deities in all from the deity Prince-of-long-wind to Moor-Elder.) The names of the deities given birth to by these two deities, the deity Great-Mountain-Possessor and the deity, Moor-Elder from their separate dominions of mountain and moor were: the deity Heavenly-Elder-of-the Passes; next, the deity Earthly-Elder-of-the-Passes; next, the deity Heavenly-Pass-Boundary; next, the deity Earthly-Pass-Boundary; next, the deity Heavenly-Dark-Door; next, the deity Earthly-Dark-Door next, the deity Great-Vale-Prince; next, the deity Great-Vale-Princess. (Eight deities in all from the deity Heavenly-Elder-of-the-Passes to the deity Great-Vale-Princess.) The name of the deity they next gave birth to was the deity Bird's-Rock-Camphor-tree-Boat, another name for whom is the Heavenly-Bird-Boat. Next, they gave birth to the deity Princess-of-Great-Food. Next, they gave birth to the Fire-Burning-Swift-Male deity, another name for whom is the deity Fire-Shining-Prince, and another name is the deity Fire-Shining-Elder.

RETIREMENT OF HER AUGUSTNESS THE PRINCESS-WHO-INVITES

Through giving birth to this child her august private parts were burned, and she sickened and lay down. The names of the deities born from her vomit were the deity Metal-Mountain-Prince and, next, the deity Metal-Mountain-Princess. The names of the deities that were born from her feces were the deity Clay-Viscid-Prince and, next, the deity Clay-Viscid-Princess. The names of the deities that were next born from her urine were the deity Mitsubanome and, next, the Young-Wondrous-Producing deity. The child of this deity was called the deity Luxuriant-Food-Princess. So the deity the Female-Who-Invites, through giving birth to the deity of Fire, at length divinely retired. (Eight deities in all from the Heavenly-Bird-Boat to the deity Luxuriant-Food-Princess.) The total number of islands given birth to jointly by the two deities the Male- Who-Invites and the Female-Who-Invites was fourteen, and of deities thirty-five. (These are such as were given birth to before the deity the Princess-Who-Invites divinely retired. Only the Island of Onogoro was not given birth to and, moreover, the Leech-Child and the Island of Aha are not reckoned among the children.)

So then His Augustness the Male-Who-Invites said: " Oh! Thine Augustness my lovely younger sister' Oh! that I should have exchanged thee for this single child! " And as he crept round her august pillow, and as he crept round her august feet and wept, there was born from his august tears the deity that dwells at Konomoto, near Unewo on Mount Kagu, and whose name is the Crying-Weeping-Female deity. So he buried the divinely retired deity the Female-Who-Invites on Mount Hiba, at the boundary of the Land of Idzumo and the Land of Hahaki.

THE SLAYING OF THE FIRE-DEITY

Then His Augustness the Male-Who-Invites, drawing the ten-grasp saber that was augustly girded on him, cut off the head of his child the deity Shining-Elder. Hereupon the names of the deities that were born from the blood that stuck to the point of the august sword and bespattered the multitudinous rock-masses were: the deity Rock-Splitter; next, the deity Root-Splitter; next, the Rock-Possessing-Male deity. The names of the deities that were next born from the blood that stuck to the upper part of the august sword and again bespattered the multitudinous rock-masses were: the Awfully-Swift deity; next, the Fire-Swift deity; next, the Brave-Awful-Possessing-Male deity, another name for whom is the Brave-Snapping deity, and another name is the Luxuriant-Snapping deity. The names of the deities that were next born from the blood that collected on the hilt of the august sword and leaked out between his fingers were: the deity Kura-okami and, next, the deity Kura-mitsuba.

All the eight deities in the above list, from the deity Rock-Splitter to the deity Kura-mitsuha, are deities that were born from the august sword.

The name of the deity that was born from the bead of the deity Shining-Elder, who had been slain, was the deity Possessor-of-the-True-Pass-Mountains. The name of the deity that was next born from his chest was the deity Possessor-of-Descent--Mountains. The name of the deity that was next born from his belly was the deity Possessor-of-the-Innermost Mountains. The name of the deity that was next born from his private parts was the deity Possessor-of-the-Dark-Mountains. The name of the deity that was next born from his left hand was the deity Possessor-of-the-Densely-Wooded-Mountains. The name of the deity that was next born from his right hand was the deity Possessor-of-the-Outlying-Mountains. The name of the deity that was next born from his left foot was the deity Possessor-of-the-Moorland-Mountains. The name of the deity that was next born from his right foot was the deity Possessor-of-the-Outer--Mountains. (Eight deities in all from the deity Possessor-of-the-True-Pass-Mountains to the deity Possessor-of-the-Outer--Mountains.) So the name of the sword with which the -Male-Who-Invites cut off his son's head was Heavenly-Point-Blade-Extended, and another name was Majestic-Point-Blade-Extended.

PART II.- THE QUARREL OF IZANAGA AND IZANAMI

THE LAND OF HADES

Thereupon His Augustness the Male-Who-Invites, wishing to meet and see his younger sister Her Augustness the Female-Who-Invites, followed after her to the Land of Hades. So when from the palace she raised the door and came out to meet him, His Augustness the Male-Who-Invites spoke, saying: "Thine Augustness, my lovely younger sister! the lands that I and thou made are not yet finished making; so come back! " Then Her Augustness the Female-Who-Invites answered, saying: " Lamentable indeed that thou camest not sooner! I have eaten of the furnace of Hades. Nevertheless, as I reverence the entry here of Thine Augustness, my lovely elder brother, I wish to return. Moreover, I will discuss it particularly with the deities of Hades. Look not at me!" Having thus spoken, she went back inside the palace; and as she tarried there very long, he could not wait. So having taken and broken off one of the end-teeth of the multitudinous and close-toothed comb stuck in the august left bunch of his hair, he lit one light and went in and looked. Maggots were swarming, and she was rotting, and in her head dwelt the Great-Thunder, in her breast dwelt the Fire-Thunder, in her left hand dwelt the Young-Thunder, in her right hand dwelt the Earth-Thunder, in her left foot dwelt the Rumbling-Thunder, in her right foot dwelt the Couchant-Thunder -- altogether eight Thunder-deities had been born and dwelt there. Hereupon His Augustness the Male-Who-Invites, overawed at the sight, fled back, whereupon his younger sister, "Her Augustness the

Female-Who-Invites, said: "Thou hast put me to shame," and at once sent the Ugly-Female-of-Hades to pursue him. So His Augustness the Male-Who-Invites took his black august head-dress and cast it down, and it instantly turned into grapes. While she picked them up and ate them, he fled on; but as she still pursued him, he took and broke the multitudinous and close-toothed comb in the right bunch of his hair and cast it down, and it instantly turned into bamboo-sprouts. While she pulled them up and ate them, he fled on. Again, later, his younger sister sent the eight Thunder-deities with a thousand and five hundred warriors of Hades to pursue him. So he, drawing the ten-grasp saber that was augustly girded on him, fled forward brandishing it in his back hand;" and as they still pursued, he took, on reaching the base of the Even-Pass-of-Hades, three peaches that were growing at its base, and waited and smote his pursuers therewith, so that they all fled back. Then His Augustness the Male-Who-Invites announced to the peaches: "Like as ye have helped me, so must ye help all living people in the Central Land of Reed-Plains when they shall fall into troublous circumstances and be harassed! "- and he gave to the peaches the designation of Their Augustnesses Great-Divine-Fruit. Last of all, his younger sister, Her Augustness the Princess-Who-Invites, came out herself in pursuit. So he drew a thousand-draught rock, and with it blocked up the Even-Pass-of-Hades, and placed the rock in the middle; and they stood opposite to one another and exchanged leave-takings ; and Her Augustness the Female-Who-Invites said: "My lovely elder brother, thine Augustness! If thou do like this, I will in one day strangle to death a thousand of the folk of thy land." Then His Augustness the Male-Who-Invites replied: "My lovely younger sister, Thine Augustness! If thou do this, I will in one day set up a thousand and five hundred parturition-house. In this manner each day a thousand people would surely be born." So Her Augustness the Female-Who-Invites is called the Great-Deity-of-Hades. Again it is said that, owing to her having pursued and reached her elder brother, she is called the Road-Reaching-Great deity." Again, the rock with which he blocked up the Even-Pass-of-Hades is called the Great-Deity-of-the-Road-Turning-back, and again it is called the Blocking-Great-Deity-of-the-Door-of-Hades. So what was called the Even-Pass-of-Hades is now called the Ifuya-Pass in the Land of Idzumo.

THE PURIFICATION OF THE AUGUST PERSON

Therefore the great deity the Male-Who-Invites said: "Nay! hideous! I have come to a hideous and polluted land - I have! So I will perform the purification of my august person." So he went out to a plain covered with altagi, at a small river-mouth near Tachibana in Himuka in the island of Tsukushi, and purified and cleansed himself. So the name of the deity that was born from the august staff which he threw down was the deity Thrust-Erect-Come-Not-Place. The name of the deity that was born from the august girdle which he next threw down was the deity Road-Long-Space. The name of the deity that was born from the august skirt which he next threw down was the deity Loosen-Put. The name of the deity that was born from the august upper garment which he next threw down was the deity Master-of-Trouble. The name of the deity that was born from the august trousers which he next threw down was the Road-Fork deity. The name of the deity that was born from the august hat which he next threw down was the deity Master-of-the-Open-Mouth. The names of the deities that were born from the bracelet of his august left hand which he next threw down were the deity Offing-Distant, next, the deity Wash-Prince-of-the-Offing; next, the deity Intermediate-Direction-of-the-offing. The names of the deities that were born from the bracelet of his august right hand which he next threw down were: the deity Shore-Distant; next, the deity Wash-Prince-of-the-Shore; next, the deity Intermediate-Direction-of-the-Shore.

The twelve deities mentioned in the foregoing list from the deity Come-Not-Place down to the deity Intermediate-Direction-of-the-Shore are deities that were born from his taking off the things that were on his person.

Thereupon saying: "The water in the upper reach is too rapid; the water in the lower reach is too sluggish," he went down and plunged in the middle reach; and, as he washed, there was first born the Wondrous-Deity-of-Eighty-Evils, and next the Wondrous-Deity-of-Great-Evils. These two deities are the deities that were born from the filth he contracted when he went to that polluted, hideous land. The names of the deities that were next born to rectify those evils were: the Divine-Rectifying-Wondrous deity; next, the Great-Rectifying-Wondrous deity; next, the Female-Deity-Idzu. The names of the deities that were next born as he bathed at the bottom of the water were: the deity Possessor-of-the-Ocean-Bottom and, next, His Augustness Elder-Male-of-the-Bottom. The names of the deities that were born as he bathed in the middle of the water were: the deity Possessor-of-the-Ocean-Middle and, next, His Augustness Elder-Male-of-the-Middle. The names of the deities that were born as he bathed at the top of the water were the deity Possessor-of-the-Ocean-Surface and, next, His Augustness Elder-Male-of-the-Surface. These three Ocean-Possessing deities are the deities held in reverence as their ancestral-deities by the Chiefs of Adzumi. So the Chiefs of Adzumi are the descendants of His Augustness Utsushi-hi-gana-saku, a child of these Ocean-possessing deities. These three deities His Augustness Elder-Male-of-the-Bottom, His Augustness Elder-Male-of-the-Middle, and His Augustness Elder-Male-of-the-Surface are the three great deities of the Inlet of Sumi. The name of the deity that was born as he thereupon washed his left august eye was the Heaven-Shining-Great-August deity. The name of the deity that was next born as he washed his right august eye was His Augustness Moon-Night-Possessor. The name of the deity that was next born as he washed his august nose was His Brave-Swift-Impetuous-Male-Augustness.

The fourteen deities in the foregoing list from the Wondrous-Deity-of-Eighty-Evils down to His Swift-Impetuous-Male-Augustness are deities born from the bathing of his august person.

PART III. AMATERASU, THE SUN-GODDESS, AND THE STORM-GOD

INVESTITURE OF THE THREE DEITIES, THE ILLUSTRIOUS AUGUST CHILDREN

At this time His Augustness the Male-Who-Invites greatly rejoiced, saying: "I, begetting child after child, have at my final begetting gotten three illustrious children." With which words, at once jingly taking off and shaking the jewel-string forming his august necklace, he bestowed it on Amaterasu, the Heaven-Shining-Great-August deity, saying: "Do Thine Augustness rule the Plain-of-High-Heaven." With this charge he bestowed it on her. Now the name of this august necklace was the August-Storehouse-Shelf deity. Next he said to His Augustness Moon-Night-Possessor: "Do Thine Augustness rule the Dominion of the Night." Thus he charged him. Next he said to His-Brave-Swift-Impetuous-Male-Augustness: "Do Thine Augustness rule the Sea-Plain."

THE CRYING AND WEeping OF HIS IMPETUOUS-MALE-AUGUSTNESS

So while the other two deities each assumed his and her rule according to the command with which her father had deigned to charge them, the Storm-God, His-Swift-Impetuous-Male-Augustness, did not assume the rule of the dominion with which he had been charged, but cried and wept till his eight-grasp beard reached to the pit of his stomach. The fashion of his weeping was such as by his weeping to wither the green mountains into withered mountains, and by his weeping to dry up all the rivers and seas. For this reason the sound of bad deities was like unto the flies in the fifth moon as they all swarmed, and in all things every portent of woe arose. So the Great August deity the Male-Who-Invites said to His Swift-Impetuous-Male-Augustness: "How is it that, instead of ruling the land with which I charged thee, thou dost wail and weep?" He replied, saying: "I wail because I wish to depart to my deceased mother's land, to the Nether Distant Land." Then the Great August deity the Male-Who-Invites was very angry and said: If that be so,, thou shalt not dwell in this land, and forthwith expelled him with a divine expulsion. So the great deity the Male-Who-Invites dwells at Taga in Afumi.

THE AUGUST OATH

So thereupon His-Swift-Impetuous-Male-Augustness said: if that be so I will take leave of the Heaven-Shining-Great-August deity, and depart." With these words he forthwith went up to Heaven, whereupon all the mountains and rivers shook, and every land and country quaked. So the Heaven-Shining-Great-August deity, alarmed at the noise, said: " The reason of the ascent hither of His Augustness my elder brother is surely of no good intent. It is only that he wishes to wrest my land from me." And she forthwith, unbinding her august hair, twisted it into august bunches; and both into the left and into the right august bunch, as likewise into her august head-dress and likewise on to her left and her right august arm, she twisted an augustly complete string of curved jewels eight feet long, of five hundred jewels, and, slinging on her back a quiver holding a thousand arrows, and adding thereto a quiver holding five hundred arrows, she likewise took and slung at her side a mighty and high sounding elbow-pad, and brandished and stuck her bow upright so that the top shook, and she stamped her feet into the hard ground up to her opposing thighs, kicking away the earth like rotten snow, and stood valiantly like unto a mighty man, and, waiting, asked: "Wherefore ascendest thou hither?" Then His-Swift-Impetuous-Male-Augustness replied, saying: "I have no evil intent. It is only that when the Great August deity our father spoke, deigning to inquire the cause of my wailing and weeping, I said: 'I wail because I wish to go to my deceased mother's land' -- whereupon the Great-August deity said: 'Thou shalt not dwell in this land,' and deigned to expel me with a divine expulsion. It is therefore solely with the thought of taking leave of thee and departing, that I have ascended hither. I have no strange intentions." Then the Heaven-Shining-Great-August deity said: " If that be so, whereby shall I know the sincerity of thine intentions? " Thereupon His-Swift-Impetuous-Male-Augustness replied, saying: "Let each of us swear and produce children." So as they then swore to each other from the opposite banks of the Tranquil River of Heaven, the august names of the deities that were born from the mist of her breath when, having first begged His-Swift-Impetuous-Male-Augustness to hand her the ten-grasp saber which was girded on him, and broken it into three fragments, and with the jewels making a jingling sound, having brandished and washed them in the True-Pool-Well of Heaven, and having crunchingly crunched them, the Heaven-Shining-Great deity blew them away, were Her Augustness Torrent-Mist-Princess, another august name for whom is Her Augustness Princess-of-the-Island-of-the-Offing; next Her Augustness Lovely-Island-Princess another august name for whom is Her Augustness Good-Princess; next Her Augustness Princess-of-the-Torrent. The august name of the deity that was born from the mist of his breath when, having begged the Heaven-Shining-Great-August deity to hand him the augustly complete string of curved jewels eight feet long - of five hundred jewels - that was twisted in the left august bunch of her hair, and with the jewels making a jingling sound having brandished and washed them in the True-Pool-Well of Heaven, and having crunchingly crunched them, His-Swift-Impetuous-Male-Augustness blew them away, was His Augustness Truly-Conqueror-I-Conqueror-Conquering-Swift-Heavenly-Great-Great-Ears. The august name of the deity that was born from the mist of his breath when again, having begged her to hand him the jewels that were twisted

in the right august bunch of her hair, and having crunchingly crunched them, he blew them away, was His Augustness Ame-no-hohi. The august name of the deity that was born from the mist of his breath when again, having begged her to hand him the jewels that were twisted in her august head-dress, and having crunchingly crunched them, he blew them away, was His Augustness Prince-Lord-of-Heaven. The august name of the deity that was born from the mist of his breath when again, having begged her to hand him the jewels that were twisted on her left august arm, and having crunchingly crunched them, he blew them away, was His Augustness Prince-Lord-of-Life. The august name of the deity that was born from the mist of his breath when again, having begged her to hand him the jewels that were twisted on her right august arm, and having crunchingly crunched them,, he blew them away was His-Wondrous-Augustness-of-Kumanu. (Five deities in all.)

THE AUGUST DECLARATION OF THE DIVISION OF THE AUGUST MALE CHILDREN AND THE AUGUST FEMALE CHILDREN

Hereupon the Heavenly Shining-Great-August deity said to His-Swift-Impetuous-Male-Augustness: "As for the seed of the five male deities born last, their birth was from things of mine; so undoubtedly they are my children. As for the seed of the three female deities born first, their birth was from a thing of thine; so doubtless they are thy children." Thus did she declare the division. So Her Augustness Torrent-Mist-Princess, the deity born first, dwells in the inner temple of Munakata. The next, Her Augustness Lovely-Island-Princess, dwells in the middle temple of Munakata. The next, Her Augustness Princess-of-the-Torrent, dwells in the outer temple of Munakata. These three deities are of the three great deities held in reverence by the dukes of Munakata. So His Augustness Brave-Rustic-Illuminator, child of His Augustness Ame-no-hohi, one of the five children born afterward. This is the ancestor of the rulers of the land of Idzumo, of the rulers of the land of Muzashi, of the rulers of the upper land of Unakami, of the rulers of the lower land of Unakami, of the rulers of the land of Izhimu, of the departmental suzerains of the Island of Tsu and of the rulers of the land of Tobo-tsu-Afumi. The next, His Augustness Prince-Lord-of-Heaven, is the ancestor of the rulers of the land of Ofushi-kafuchi, of the chiefs of Nukatabe-no-yuwe, of the rulers of the land of Ki, of the suzerains of Tanaka in Yamato, of the rulers of the land of Yamashiro, of the rulers of the land of Umaguta, of the rulers of the land of Kine in Michi-no-Shiri, of the rulers of the land of Suhau, of the rulers of Amuchi, in Yamato, of the departmental suzerains of Takechi, of the territorial lords of Kamafu, and of the rulers of Sakikusabe.

THE AUGUST RAVAGES OF HIS-IMPETUOUS-MALE-AUGUSTNESS

Then His-Swift-Impetuous-Male-Augustness said to the Heaven-Shining-Great-August deity: "Owing to the sincerity of my intentions I have, in begetting children, gotten delicate females. Judging from this I have undoubtedly gained the victory." With these words, and impetuous with victory, he broke down the divisions of the rice-fields laid out by the Heaven-Shining-Great-August deity filled up the ditches, and moreover strewed excrements in the palace where she partook of the great food. So, though he did thus, the Heaven-Shining-Great-August deity upbraided him not, but said: "What looks like excrements must be something that His Augustness mine elder brother has vomited through drunkenness. Again, as to his breaking down the divisions of the rice-fields and filling up the ditches, it must be because he grudges the land they occupy that His Augustness mine elder brother acts thus." But notwithstanding these apologetic words, he still continued his evil acts, and was more and more violent. As the Heaven-Shining-Great-August deity sat in her awful weaving-hall seeing to the weaving of the august garments of the deities, he broke a hole in the top of the weaving-hall, and through it let fall a heavenly piebald horse which he had flayed with a backward flaying, at whose sight the women weaving the heavenly garments were so much alarmed they died of fear.

THE DOOR OF THE HEAVENLY ROCK-DWELLING

So thereupon the Heaven-Shining-Great-August deity, terrified at the sight, closed behind her the door of the Heavenly Rock-Dwelling, made it fast and retired. Then the whole Plain of High Heaven was obscured and all the Central Land of Reed-Plains darkened. Owing to this, eternal night prevailed. Hereupon the voices of the myriad deities were like unto the flies in the fifth moon as they swarmed, and a myriad portents of woe all arose. Therefore did the eight hundred myriad deities assemble in a divine assembly in the bed of the Tranquil River of Heaven, and bid the deity Thought-Includer, child of the High-August-Producing-Wondrous deity, think of a plan, assembling the long-singing birds of eternal night and making them sing, taking the hard rocks of Heaven from the river-bed of the Tranquil River of Heaven, and taking the iron from the Heavenly Metal-Mountains, calling in the smith Ama-tsu-ma-ra, charging Her Augustness I-shi-ko-ri-do-me to make a mirror, and charging His Augustness Jewel-Ancestor to make an augustly complete string of curved jewels eight feet long - of five hundred jewels - and summoning His Augustness Heavenly-Beekoning-Ancestor-Lord and His Augustness Great-Jewel, and causing them to pull out with a complete pulling the shoulder-blade of a true stag from the Heavenly Mount Kagu, and take cherry-bark from the Heavenly Mount Kagu, and perform divination, and pulling up by pulling its roots a true cleystera japonica with five hundred branches from the Heavenly Mount Kaga, and taking and putting upon its upper branches the augustly complete string of curved jewels eight feet long - of five hundred

jewels - and taking and tying to the middle branches the mirror eight feet long, and taking and hanging upon its lower branches the white pacificatory offerings and the blue pacificatory offering His Augustness Grand-Jewel taking these divers things and holding them together with the grand august offerings, and His Augustness Heavenly-Beckoning-Ancestor-Lord prayerfully reciting grand liturgies, and the Heavenly Hand-Strength-Male deity standing hidden beside the door, and Her Augustness Heavenly-Alarming-Female banging round her the heavenly clubmoss the Heavenly -Mount Kagu as a sash, and making the heavenly spindle-tree her head-dress and binding the leaves of the bamboo-grass of the Heavenly -Mount-Kagu in a posy for her hands, and laying a sounding-board before the door of the Heavenly Rock-Dwelling and stamping, till she made it resound and doing as if possessed by a deity, and pulling out the nipples of her breasts, pushing down her skirt-string "usque ad privates partes". Then the Plain of High Heaven shook, and the eight hundred myriad deities laughed together.

Hereupon the Heaven-Shining-Great-August deity was greatly amazed, and, slightly opening the door of the Heavenly Rock-Dwelling, spoke thus from the inside: "Methought that owing to my retirement the Plain of Heaven would be dark, and likewise the Central Land of Reed-Plains would all be dark: how then is it that the Heavenly-Alarming-Female makes merry, and that likewise the eight hundred myriad deities all laugh? "Then the Heavenly-Alarming-Female spoke, saving: "We rejoice and are glad because there is a deity more illustrious than Thine Augustness." While she was thus speaking, His Augustness Heavenly-Beckoning-Ancestor-Lord and His Augustness Grand-Jewel pushed forward the mirror and respectfully showed it to the Heaven-Shining-Great-August deity, whereupon the Heaven-Shining-Great-August deity, more and more astonished, gradually came forth from the door and gazed upon it, whereupon the Heavenly-Hand-Strength-Male deity, who was standing hidden, took her august hand and drew her out, and then His Augustness Grand-Jewel drew the bottom-tied rope along at her august back, and spoke, saving: "Thou must not go back further in than this"! So when the Heaven-Shining-Great-August deity had come forth, both the Plain of High Heaven and the Central-Land-of-Reed-Plains of course again became light.

THE AUGUST EXPULSION OF HIS IMPETUOUS-MALE-AUGUSTNESS

Thereupon the eight hundred myriad deities took counsel together, and imposed on High-Swift-Impetuous-Male-Augustness a fine of a thousand tables, and likewise cut his beard, and even caused the nails of his fingers and toes to be pulled out, and expelled him with a divine expulsion. Again he begged food of the deity Princess-of-Great-Food. Then the Princess-of-Great-Food took out all sorts of dainty things from her nose, her mouth, and her fundament, and made them up into all sorts of dishes, which she offered to him. But His-Swift-Impetuous-Male-Augustness watched her proceedings, considered that she was offering up to him filth, and at once killed the deity Princess-of-Great-Food. So the things that were born in the body of the deity who had been killed were as follows: in her head were born silkworms, in her two eyes were born rice-seeds, in her two ears was born millet, in her nose were born small beans, in her private parts was born barley, in her fundament were born large beans. So His Augustness the Deity-Producing-Wondrous-Ancestor caused them to be taken and used as seeds.

THE EIGHT-FORKED SERPENT

So, having been expelled, His-Swift-Impetuous-Male-Augustness descended to a place called Tori-kami at the headwaters of the River Hi in the Land of Idzumo. At this time some chopsticks came floating down the stream. So His Swift-Impetuous-Male-Augustness, thinking that there must be people at the head-waters of the river, went up it in quest of them, when he came upon an old man and an old woman - two of them - who had a young girl between them, and were weeping. Then he deigned to ask: "Who are ye?" So the old man replied, saving: "I am an Earthly deity, child of the deity Great-Mountain-Possessor. I am called by the name of Foot-Stroking-Elder, my wife is called by the name of Hand-Stroking-Elder, and my daughter is called by the name of Wondrous-Inada-Princess." Again he asked: "What is the cause of your crying?" The old man answered, saying: "I had originally eight young girls as daughters. But the eight-forked serpent of Koshi has come every year and devoured one, and it is now its time to come, wherefore we weep." Then he asked him: "What is its form like?" The old man answered, saving: " Its eyes are like akakagachi, it has one body with eight heads and eight tails. Moreover, on its body grows moss, and also chamaecyparis and cryptomerias. Its length extends over eight valleys and eight hills, and if one look at its belly, it is all constantly bloody and inflamed." (What is called here akakagachi is the modern hohodzuki.) Then His-Swift-Impetuous-Male-Augustness said to the old man: "If this be thy daughter, wilt thou offer her to me?" He replied, saying: "With reverence, but I know not thine august name." Then he replied, saving: I am elder brother to the Heaven-Shining-Great-August deity. So I have now descended from Heaven." Then the deities Foot-Stroking-Elder and Hand-Stroking-Elder said: "If that be so, with reverence will we offer her to thee." So His-Swift-Impetuous-Male-Augustness, at once taking and changing, the young girl into a multitudinous and close-toothed comb which he stuck into his august hair-bunch, said to the deities Foot-Stroking-Elder and Hand-Stroking-Elder: " Do you distil some eightfold refined liquor. Also make a fence round about, in that fence make eight gates, at each gate tie together eight platforms, on each platform put a liquor-vat, and into each vat pour the eightfold refined liquor, and wait." So as they waited after having thus

prepared everything in accordance with his bidding the eight-forked serpent came truly as the old man had said, and immediately dipped a head into each vat, and drank the liquor. Thereupon it was intoxicated with drinking, and all the heads lay down and slept. Then His-Swift-Impetuous-Male-Augustness drew the ten-grasp saber, that was augustly girded on him, and cut the serpent in pieces, so that the River Hi flowed on changed into a river of blood. So when he cut the middle tail, the edge of his august sword broke. Then, thinking it strange, he thrust into and split the flesh with the point of his august sword and looked, and there was a great sword within. So he took this great sword, and, thinking it a strange thing, he respectfully informed the Heaven-Shining-Great-August deity. This is the Herb-Quelling Great Sword.

THE PALACE OF SUGA

So thereupon His Swift-Impetuous-Male-Augustness sought in the land of Idzumo for a place where he might build a palace. Then he arrived at a place called Suga, and said:

On coming to this place my august heart is pure" - and in that place he built a palace to dwell in. So that place is now called Suga. When this great deity, first built the palace of Suga, clouds rose up thence. Then he made an august song. That song said:

"Eight clouds arise. The eightfold fence of Idzumo makes an eightfold fence for the spouses to retire within. Oh! that eightfold fence."

[This difficult song has been rather differently rendered by Mr. Aston in the Second Appendix to his " Grammar of the Japanese Written Language." Mr. Aston translates it thus:

Many clouds arise:

The clouds which come forth are a manifold fence:

For the husband and wife to retire within

They have formed a manifold fence:

Oh! that manifold fence!"]

PART IV.- THE BEAST-LEGENDS

THE WHITE HARE OF INABA

From His Swift-Impetuous-Male-Augustness was descended the deity Master-of-the-Great-Land. He had eighty deities his brethren; but they all left the land to the deity Master-of-the-Great-Land. The reason for their leaving it was this: Each of these eighty deities had in his heart the wish to marry the Princess of Yakami in Inaba, and they went together to Inaba, putting their bag on the back of the deity Great-Name-Possessor, whom they took with them as an attendant. Hereupon, when they arrived at Cape Keta, they found a naked hare lying down. Then the eighty deities spoke to the hare, saying: "What thou shouldest do is to bathe in the sea-water here, and lie on the slope of a high mountain exposed to the blowing of the wind." So the hare followed the instructions of the eighty deities, and lay down. Then, as the sea-water dried, the skin of its body all split with the blowing of the wind, so that it lay weeping with pain. But the deity Great-Name-Possessor, who came last of all, saw the hare, and said: "Why liest thou weeping? " The hare replied, saying: "I was in the Island of Oki, and wished to cross over to this land, but had no means of crossing over. For this reason I deceived the crocodiles of the sea, saying: ' Let you and me compete, and compute the numbers of our respective tribes. So do you go and fetch every member of your tribe, and make them all lie in a row across from this island to Cape Keta. Then I will tread on them, and count them as I run across. Hereby shall we know whether it or my tribe is the larger.' Upon my speaking thus, they were deceived and lay down in a row, and I trod on them and counted them as I came across, and was just about to get on land, when I said: 'You have been deceived by me.' As soon as I had finished speaking, the crocodile who lay the last of all seized me and stripped off all my clothing. As I was weeping and lamenting for this reason, the eighty deities who went by before thee commanded and exhorted me, saying: 'Bathe in the salt water, and lie down exposed to the wind.' So, on my doing as they had instructed me, my whole body was hurt." Thereupon the deity Great-Name-Possessor instructed the hare, saying: " Go quickly now to the river-mouth, wash thy body with the fresh water, then take the pollen of the sedges growing at the river-mouth, spread it about, and roll about upon it, whereupon thy body will certainly be restored to its original state." So the hare did as it was instructed, and its body became as it had been originally. This was the White Hare of Inaba. It is now called the Hare deity. So the hare said to the deity Great-Name-Possessor: "These eighty deities shall certainly not get the Princess of Yakami. Though thou bearest the bag, Thine Augustness shall obtain her."

MOUNT TEMA

Thereupon the Princess of Yakami answered the eighty deities, saying: "I will not listen to your words. I mean to marry the deity Great-Name- Possessor." So the eighty deities, being enraged, and wishing to slay the deity Great-Name-Possessor, took counsel together, on arriving at the foot of Tema in the land of Hahaki, and said to him: "On this mountain there is a red boar. So when we drive it down, do thou wait and catch it. If thou do not wait and catch it, we will certainly slay thee." Having thus spoken, they took fire, and burned a large stone like unto a boar, and rolled it down. Then, as they drove it down and he caught it, he got stuck to and burned by the stone, and died. Thereupon Her Augustness his august parent cried and lamented, and went up to Heaven, and entreated His Divine-Producing-Wondrous-Augustness, who at once sent Princess Cockle-Shell and Princess Clam to bring him to life. Then Princess Cockle-Shell triturated and scorched her shell, and Princess Clam carried water and smeared him as with mother's milk, whereupon he became a beautiful young man, and wandered off. Hereupon the eighty deities, seeing this, again deceived him, taking him with them into the mountains, where they cut down a large tree, inserted a wedge in the tree and made him stand in the middle, whereupon they took away the wedge and tortured him to death. Then on Her Augustness his august parent again seeking him with cries, she perceived him, and at once cleaving the tree, took him out and brought him to life, and said to him: "If thou remain here, thou wilt at last be destroyed by the eighty deities." Then she sent him swiftly off to the august place of the deity Great-House-Prince in the land of Ki. Then when the eighty deities searched and pursued till they came up to him, and fixed their arrows in their bows, he escaped by dipping under the fork of a tree, and disappeared.

THE NETHER-DISTANT-LAND

The deity Great-House-Prince spoke to him, saying: Thou must set off to the Nether-Distant-Land where dwells His Impetuous-Male-Augustness. That great deity will certainly counsel thee." So on his obeying her commands and arriving at the august place of His Impetuous-Male-Augustness, the latter's daughter the Forward-Princess came out, and saw him, and they exchanged glances and were married, and she went in again, and told her father, saying: " A very beautiful deity has come." Then the great deity went out and looked, and said: " This is the Ugly-Male-Deity-of-the-Reed-Plains," and at once calling him in, made him sleep in the snake-house. Hereupon his wife, Her Augustness the Forward-Princess, gave her husband a snake-scarf, saying: " When the snakes are about to bite thee, drive them away by waving this scarf thrice." So, on his doing as she had instructed, the snakes became quiet, so that he came forth after calm slumbers. Again on the night of the next day the Impetuous--Male deity put him into the centipede and wasp-house; but as she again gave him a centipede and wasp-scarf, and instructed him as before, he came forth calmly. Again the Impetuous-Male deity shot a whizzing barb into the middle of a large moor, and sent him to fetch the arrow, and, when he had entered the moor, at once set fire to the moor all round. Thereupon, while he stood knowing no place of exit, a mouse came and said: " The inside is hollow-hollow; the outside is narrow-narrow." Owing to its speaking thus, he trod on the place, whereupon he fell in and hid himself, during which time the fire burned past. Then the mouse brought out in its mouth and presented to him the whizzing barb. The feathers of the arrow were brought in their mouths by all the mouse's children. Hereupon his wife the Forward-Princess came bearing mourning implements, and crying. Her father the great deity, thinking that the deity Great-Name-Possessor was already dead and done for, went out and stood on the moor, whereupon the deity Great-Name-Possessor brought the arrow and presented it to him, upon which the great deity, taking him into the house and calling him into an eight-foot spaced large room, made him take the lice off his head. So, on looking at the head, he saw that there were many centipedes there. Thereupon, as his wife gave to her husband berries of the muku tree and red earth, he chewed the berries to pieces, and spat them out with the red earth which he held in his mouth, so that the great deity believed him to be chewing up and spitting out the centipedes, and, feeling fond of him in his heart, fell asleep. Then the deity Great-Name-Possessor, grasping the great deity's hair, tied it fast to the various rafters of the house, and, blocking up the floor of the house with a five-hundred draught rock, and taking his wife the Forward-Princess on his back, then carried off the great deity's great life-sword and life-bow-and-arrows, as also his heavenly speaking-lute, and ran out. But the heavenly speaking-lute brushed against a tree, and the earth resounded. So the great deity, who was sleeping, started at the sound, and pulled down the house. But while he was disentangling his hair which was tied to the rafters, the deity Great-Name-Possessor fled a long way. So then, pursuing after him to the Even-Pass-of-Hades, and gazing on him from afar, he called out to the deity Great-Name-Possessor, saying: "With the great life-sword and the life-bow-and-arrows which thou carriest, pursue thy half-brethren till they crouch on the august slopes of the passes, and pursue them till they are swept into the reaches of the rivers, and do thou, wretch! become the deity Master-of-the-Great-Land; and moreover, becoming the deity Spirit-of-the-Living-Land, and making my daughter the Forward-Princess thy consort, do thou make stout the temple-pillars at the foot of Mount Uka in the nethermost rock-bottom, and make high the crossbeams to the Plain-of-High-Heaven, and dwell there, thou villain! So when, bearing the great sword and bow, he pursued and scattered the eighty deities, he did pursue them till they crouched on the august slope of every pass, he did pursue them till they were swept into every river, and then he began to make the land.

THE WOOING OF THE DEITY-OF-EIGHT-THOUSAND-SPEARS

This Deity-of-Eight-Thousand-Spears, when he went forth to woo the Princess of Nuna-kaha, in the land of Koshi, on arriving at the house of the Princess of Nunakaha sang, saying:

"I, The Augustness the Deity-of-Eight-Thousand-Spears, having been unable to find a spouse in the Land of the Eight Islands, and having heard that in the far-off Land of Koshi there is a wise maiden, having heard that there is a beauteous maiden, I am standing here to truly woo her, I am going backward and forward to woo her. Without having yet untied even the cord of my sword, without having yet untied even my veil, I push back the plank-door shut by the maiden; while I am standing here, I pull it forward. While I am standing here, the nuye sings upon the green mountain, and the voice of the true bird of the moor, the pheasant, resounds; the bird of the yard, the cock, crows. Oh! the pity that the birds should sing! Oh! these birds! Would that I could beat them till they were sick! Oh! swiftly flying heaven-racing messenger, the tradition of the thing, too, this!"

Then the Princess of Nuna-kaba, without yet opening the door, sang from the inside, saying:

Thine Augustness, the Deity-of-Eight-Thousand-Spears! Being maiden like a drooping plant, my heart is just a bird on a sand-bank by the shore; it will now indeed be a dotterel. Afterward it will be a gentle bird; so as for thy life, do not deign to die. Oh! swiftly flying heaven-racing messenger! the tradition of the thing, too, this!

Second Song of the Princess

When the sun shall hide behind the green mountains, in the night black as the true jewels of the moor will I come forth. Coming radiant with smiles like the morning sun, thine arms white as rope of paper-mulberry-bark shall softly pat my breast soft as the melting snow; and patting each other interlaced, stretching out and pillowing ourselves on each other's jewel-arms - true jewel-arms - and with outstretched legs, will we sleep. So speak not too lovingly, Thine Augustness the Deity-of-Eight-Thousand-Spears! The tradition of the thing, too, this!"

THE CUP PLEDGE

Again this deity's Chief Empress, Her Augustness the Forward-Princess, was very jealous. So the deity her husband, being distressed, was about to go up from Idzumo to the Land of Yamato; and as he stood attired, with one august hand on the saddle of his august horse and one august foot in the august stirrup, he sang, saying:

When I take and attire myself so carefully in my august garments black as the true jewels of the moor, and, like the birds of the offing, look at my breast -though I raise my fins, I say that these are not good, and cast them off on the waves on the beach. When I take and attire myself so carefully in my august garments green as the kingfisher, and, like the birds of the offing, look at my breast -though I raise my fins, I say that these, too, are not good, and cast them off on the waves on the beach. When I take and attire myself so carefully in my raiment dyed in the sap of the dye-tree, the pounded madder sought in the mountain fields, and, like the birds of the offing, look at my breast though I raise my fins, I say that they are good. My dear young sister, Thine Augustness! Though thou say that thou wilt not weep - if like the Rocking birds, I flock and depart, if, like the led birds, I am led away and depart, thou wilt hang down thy head like a single eulalia upon the mountain and thy weeping shall indeed rise an the mist of the morning shower. Thine Augustness my spouse like the young herbal The tradition of the thing, too, this!"

Then his Empress, taking a great august liquor-cup, and drawing near and offering it to him, sang, saying:

"Oh I Thine Augustness the Deity-of-Eight-Thousand-Spears! Thou, my dear Master-of-the-Great-Land indeed, being a man, probably best on the various island-headlands that thou seest, and on every beach headland that thou lookest on, a wife like the young herbs. But as for me alas! being a woman, I have no man except thee; I have no spouse except thee. Beneath the fluttering of the ornamented fence, beneath the softness of the warm coverlet, beneath the rustling of the cloth coverlet, thine arms white as rope of paper-mulberry bark softly patting my breast soft as the melting snow, and patting each other interlaced, stretching out and pillowing ourselves on each other's arms-true jewel-arms, and with outstretched legs, will we sleep. Lift up the luxuriant august liquor!"

She having thus sung, they at once pledged each other by the cup with their hands on each other's necks, and are at rest till the present time. These are called divine words.

THE CHAMPION OF JAPAN

YAMATO-TAKE SLAYS HIS ELDER BROTHER

The Heavenly Sovereign said to His Augustness Wo-usu: "Why does not thine elder brother come forth to the morning and evening great august repasts? Be thou the one to take the trouble to teach him his duty." Thus he commanded; but for five days after, still the prince came not forth. Then the Heavenly Sovereign deigned to ask His Augustness Wo-usu, saying: "Why is thine elder

brother so long of coming? Hast thou perchance not yet taught him his duty?" He replied, saying: "I have been at that trouble." Again the Heavenly Sovereign said: "How didst thou take the trouble?" He replied, saying: " In the early morning when he went into the privy, I grasped hold of him and crushed him, and, pulling off his limbs, wrapped them in matting and flung them away.

YAMATO-TAKE SLAYS THE KUMASO BRAVOES

Thereupon the Heavenly Sovereign, alarmed at the valor and ferocity of his august child's disposition, commanded him, saying: " In the West there are two Kumaso Bravoes - unsubmissive and disrespectful men. So take them "-and with this command he sent him off. It happened that at this time his august hair was bound at the brow. Then His Augustness Wo-usu was granted by his aunt Her Augustness Yamato-himeo her august upper garment and august skirt; and, with a saber hidden in his august bosom, he went forth. So, on reaching the house of the Kumaso braves, he saw that near the house there was a threefold belt of warriors, who had made a cave to dwell in. Hereupon they, noisily discussing a rejoicing for the august cave, were getting food ready. So Prince Wo-usu sauntered about the neighborhood, waiting for the day of the rejoicing. Then when the day of the rejoicing came, having combed down after the manner of girls his august hair which was bound up, and having put on his aunt's august upper garment and august skirt, he looked quite like a young girl, and, standing amidst the women, went inside the cave. Then the elder brother and the younger brother, the two Kumaso bravoes, delighted at the sight of the maiden, set her between them, and rejoiced exuberantly. So, when the feast was at its height, His Augustness Wo-usu, drawing the saber from his bosom, and catching Kumaso by the collar of his garment, thrust the saber through his chest, whereupon, alarmed at the sight, the younger bravo ran out. But pursuing after and reaching him at the bottom of the steps of the cave, and catching him by the back, Prince Wo-usu thrust the saber through his buttock. Then the Kumaso bravo spoke, saying: "Do not move the sword; I have something to say." Then His Augustness Wo-usu, respited him for a moment, holding him down as he lay prostrate. Hereupon the bravo said: " Who is Thine Augustness?" Then he said: " I am the august child of Obo-tarashi-hiko-oshiro-wake, the Heavenly Sovereign who, dwelling in the palace of Hishiro at Makimuku, rules the Land of the Eight Great Islands; and my name is King Yamata-woguna. Hearing that you two fellows, the Kumaso bravoes, were unsubmissive and disrespectful, the Heavenly Sovereign sent me with the command to take and slay you." Then the Kumaso bravo said: " That must be true. There are no persons in the West so brave and strong as we two. Yet in the Land of Great Yamato there is a man braver than we two-there is. Therefore will I offer thee an august name. From this time forward it is right that thou be praised as the August Child Yamato-take." As soon as he had finished saying this, the Prince ripped him up like a ripe melon, and slew him. So thenceforward he was praised by being called by the august name of his Augustness Yamato-take. When he returned up to the capital after doing this, he subdued and pacified every one of the deities of the mountains and of the deities of the rivers and likewise of the deities of Anado, and then went up to the capital.

YAMATO-TAKE SLAYS THE IDZUMO BRAVO

Forthwith entering the land of Idzumo, and wishing to slay the Idzumo bravo, he, on arriving, forthwith bound himself to him in friendship. So, having secretly made the wood of an oak-tree into a false sword and augustly girded it, he went with the bravo to bathe in the River Hi. Then, His Augustness Yamato-take getting out of the river first, and taking and girding on the sword that the Idzumo bravo had taken off and laid down, said: " Let us exchange swords! " So afterward the Idzumo bravo, getting out of the river, girded on His Augustness Yamato-take's false sword. Hereupon His Augustness Yamato-take, suggested, saying: "Come on! let us cross swords." Then on drawing his sword, the Idzumo bravo could not draw the false sword. Forthwith His Augustness Yamato-take drew his sword and slew the Idzumo bravo. Then he sang augustly, saying:

"Alas that the sword girded on the Idzumo bravo, and wound round with many a creeper, should have had no true blade!"

So having thus extirpated the bravoes and made the land orderly, he went up to the capital and made his report to the Heavenly Sovereign.

YAMATO-TAKE IS SENT TO SUBDUE THE EAST AND VISITS HIS AUNT AT ISE

Then the Heavenly Sovereign again urged a command on His Augustness Yamato-take, saying: "subdue and pacify the savage deities and likewise the unsubmissive people of the twelve roads of the East"; and when he sent him off, joining to him Prince -Miki-tomo-mimi-take, ancestor of the Grandees of Kibi, he bestowed on him a holly-wood spear eight fathoms long. So when he had received the imperial command and started off, he went into the temple of the Great August Deity of Ise, and worshiped the deity's court, forthwith speaking to his aunt, Her Augustness Yamato-hime, saying: " It must surely be that the Heavenly Sovereign thinks I may die quickly - for after sending me to smite the wicked people of the West, I am no sooner come up again to the capital than, without bestowing on me an army, he now sends me off afresh to pacify the wicked people of the twelve circuits of the East. Consequently I think that he certainly thinks I shall die quickly." When he departed with lamentations and tears, Her Augustness

Yamato-hine bestowed on him the "Herb-Quelling-Saber," and likewise bestowed on him an august bag, and said: "If there should be an emergency, open the mouth of the bag."

YAMATO-TAKE SLAYS THE RULERS OF SAGAMU

So reaching the land of Wohari, he went into the house of Princess Miyadzu, ancestress of the rulers of Wohari, and forthwith thought to wed her; but thinking again that he would wed her when he should return up toward the capital, and having plighted his troth, he went on into the Eastern lands, and subdued and pacified all the savage deities and unsubmitive people of the mountains and rivers. So then, when he reached the land of Sagamu, the ruler of the land lied, saying: "In the middle of this moor is a great lagoon, and the deity that dwells in the middle of the lagoon is a very violent deity." Hereupon Yamato-take entered the moor to see the deity. Then the ruler of the land set fire to the moor. So, knowing that he had been deceived, he opened the mouth of the bag which his aunt, Her Augustness Yamato-hine had bestowed on him, and saw that inside of it there was a fire-striker. Hereupon he first mowed away the herbage with his august sword, took the fire-striker and struck out fire, and, kindling a counter-fire, burned the herbage and drove back the other fire and returned forth, and killed and destroyed all the rulers of that land, and forthwith set fire to and burned them. So that place is now called Yakidzu.

YAMATO-TAKE'S EMPRESS STILL THE WAVES

When he thence penetrated on, and crossed the sea of Hashiri-midzu, the deity of that crossing raised the waves, tossing the ship so that it could not proceed across. Then Yamato-take's Empress, whose name was Her Augustness Princess Oto-tachibana, said: "I will enter the sea instead of the august child. The august child must complete the service on which he has been sent, and take back a report to the Heavenly Sovereign." When she was about to enter the sea, she spread eight thicknesses of sedge rugs, eight thicknesses of skin rugs, and eight thicknesses of silk rugs on the top of the waves, and sat down on the top of them. Thereupon the violent waves at once went down, and the august ship was able to proceed. Then the Empress sang, saying:

"Ah I thou whom I inquired of, standing in the midst of the flames of the fire burning on the little moor of Sagamu, where the true peak pierces!"

So seven days afterward the Empress's august comb drifted on to the sea-beach - which comb was forthwith taken and placed in an august mausoleum which was made.

YAMATO-TAKE SLAYS THE DEITY OF THE ASHIGARA PASS

When, having thence penetrated on and subdued all the savage Yemisi [Ainu] and likewise pacified all the savage deities of the mountains and rivers, he was returning up to the capital, he, on reaching the foot of the Ashigara Pass, was eating his august provisions, when the deity of the pass, transformed into a white deer, came and stood before him. Then forthwith, on his waiting and striking the deer with a scrap of wild chive, the deer was hit in the eye and struck dead. So, mounting to the top of the pass, he sighed three times and spoke, saying: "Adzuma ha ya!" [My Wife!] So that land is called by the name of Adzuma.

YAMATO-TAKE WOOS PRINCESS MIYAZU

When, forthwith crossing over from that land out into Kahi, he dwelt in the palace of Sakawori, he sang, saying:

"How many nights have I slept since passing Nihibari and Tsukuha?"

Then the old man, who was the lighter of the august fire, completed the august song, and sang, saying:

"Oh! having put the days in a row, there are of nights nine nights, and of days ten days!"

Therefore Yamato-take praised the old man, and forthwith bestowed on him the rulership of the Eastern lands.

Having crossed over from that land into the land of Shinanu and subdued the deity of the Shinanu pass, he came back to the land of Wohari, and went to dwell in the house of Princess Miyazu, to whom he had before plighted his troth. Hereupon, when presenting to him the great august food, Princess Miyazu lifted up a great liquor-cup and presented it to him.

After this, placing in Princess Miyazu's house his august sword "the Grass-Quelling Saber," he went forth to take the deity of Mount Ibuki.

YAMATO-TAKE MEETS THE DEITY OF MOUNT IBUKI

Hereupon he said: "As for the deity of this mountain, I will simply take him empty-handed"-- and was ascending the mountain, when there met him on the mountainside a white boar whose size was like unto that of a bull. Then he lifted up words, and said: "This creature that is transformed into a white boar must be a messenger from the deity. Though I slay it not now, I will slay it when I return"-- and so saying, ascended. Thereupon the deity caused heavy ice-rain to fall, striking and perplexing His Augustness

Yamato-take. (This creature transformed into a white boar was not a messenger from the deity, but the very deity in person. Owing to the lifting up of words, he appeared and misled Yamato-take.) So when, on descending back, he reached the fresh spring of Tamakura-be and rested there, his august heart awoke somewhat. So that fresh spring is called by the name of the fresh spring of Wi-same.

YAMATO TAKE SICKENS AND DIES

When he departed thence and reached the moor of Tagi, he said: "Whereas my heart always felt like flying through the sky, my legs are now unable to walk. They have become rudder-shaped." So that place was called by the name of Tagi. Owing to his being very weary with progressing a little farther beyond that place, he leaned upon an august staff to walk a little. So that place is called by the name of the Tsuwetsuki pass. On arriving at the single pine-tree on Cape Wotsu, an august sword, which he had forgotten at that place before when augustly eating, was still there, not lost. Then he augustly sang, saying:

"O mine elder brother, the single pine-tree that art on Cape Wotsu which directly faces Wohari! If thou, single pine-tree! wert a person, I would gird my sword upon thee, I would clothe thee with my garments - O mine elder brother, the single pine-tree!"

When he departed thence and reached the village of Mihe, he again said: "My legs are like threefold crooks, and very weary." So that place was called by the name of Mihe. When he departed thence and reached the moor of Nobe, he regretting his native land, sang, saying:

"As for Yamato, the most secluded of land - Yamato, retired behind Mount Awogaki encompassing it with its folds, is delightful."

Again he sang, saying:

"Let those whose life may be complete stick in their hair as a headdress the leaves of the bear-oak from Mount Heguri -those children!"

This song is a land-regretting song. Again he sang, saying:

"How sweet! ah! from the direction of home clouds are rising and coming!"

This is an incomplete song. At this time, his august sickness very urgent. Then he sang augustly, saying:

The saber-sword which I placed at the maiden's bedside, alas! that sword!"

As soon as he had finished singing, he died. Then a courier was dispatched to the Heavenly Sovereign.

YAMATO-TAKE TURNS INTO A WHITE BIRD

Thereupon his Empresses and likewise his august children, who dwelt in Yamato, all went down and built an august mausoleum, and, forthwith crawling hither and thither in the rice fields encompassing the mausoleum, sobbed out a song, saying:

The Dioscorea quinqueloba crawling hither and thither among the among the rice-stubble in the rice-fields encompassing the Mausoleum.."

Thereupon the dead prince, turning into a white dotterel eight fathoms long, and soaring up to Heaven, flew off toward the shore. Then the Empress and likewise the august children, though they tore their feet treading on the stubble of the bamboo-grass, forgot the pain, and pursued him with lamentations. At that time they sang, saying:

"Our loins are impeded in the plain overgrown with short bamboo-grass. We are not going through the sky, but oh! we are on foot."

Again when they entered the salt sea, and suffered as they went, they sang, saying:

"As we go through the sea, our loins are impeded -tottering in the sea like herbs growing in a great river-bed."

Again when the bird flew and perched on the seaside, they sang, saying:

"The dotterel of the beach goes not on the beach, but follows the seaside."

These four songs were all sung at Yamato-take's august interment. So to the present day these songs are sung at the great interment of a Heavenly Sovereign. So the bird flew off from that country, and stopped at Shiki in the land of Kafuchi. So they made an august mausoleum there, and laid Yamato-take to rest. Forthwith that august mausoleum was called by the name of the "August-Mausoleum of the White-Bird." Nevertheless the bird soared up thence to heaven again and flew away.

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CHAPTER OVERVIEW

2: Hindu-based Philosophy and Jainism

Hinduism is a religion, or a way of life, found most notably in India and Nepal. Hinduism has been called the oldest religion in the world, and some practitioners and scholars refer to it as Sanātana Dharma, "the eternal law," or the "eternal way," beyond human origins. Scholars regard Hinduism as a fusion or synthesis of various Indian cultures and traditions, with diverse roots and no founder. This "Hindu synthesis" started to develop between 500 BCE and 300 CE following the Vedic period (1500 BCE to 500 BCE).

Although Hinduism contains a broad range of philosophies, it is linked by shared concepts, recognizable rituals, cosmology, shared textual resources, and pilgrimage to sacred sites. Hindu texts are classified into Shruti ("heard") and Smriti ("remembered"). These texts discuss theology, philosophy, mythology, Vedic yajna, Yoga, agamic rituals, and temple building, among other topics. Major scriptures include the Vedas and Upanishads, the Bhagavad Gita, and the Agamas. Sources of authority and eternal truths in its texts play an important role, but there is also a strong Hindu tradition of the questioning of this authority, to deepen the understanding of these truths and to further develop the tradition.

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2.1: Hinduism Primer

Hinduism⁸

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Prominent themes in Hindu beliefs include the four *Puruṣārthas*, the proper goals or aims of human life, namely *Dharma* (ethics/duties), *Artha* (prosperity/work), *Kama* (desires/passions) and *Moksha* (liberation/freedom/salvation); *karma* (action, intent and consequences), *samsara* (cycle of rebirth), and the various *Yogas* (paths or practices to attain *moksha*). Hindu practices include rituals such as *puja* (worship) and recitations, meditation, family-oriented rites of passage, annual festivals, and occasional pilgrimages. Some Hindus leave their social world and material possessions, then engage in lifelong *Sannyasa* (monastic practices) to achieve *Moksha*. Hinduism prescribes the eternal duties, such as honesty, refraining from injuring living beings (*ahimsa*), patience, forbearance, self-restraint, and compassion, among others.

Hinduism is the world's third largest religion, with over 1 billion followers or 15% of the global population, known as Hindus. The majority of Hindus reside in India, Nepal, Mauritius, and Bali in Indonesia.

Etymology

The word *Hindu* is derived from the Indo-Aryan/Sanskrit word *Sindhu*, the Indo-Aryan name for the Indus River in the northwestern part of the Indian subcontinent (modern day Pakistan and Northern India). According to Gavin Flood, "The actual term 'Hindu' first occurs as a Persian geographical term for the people who lived beyond the river Indus (Sanskrit: *Sindhu*)", more specifically in the 6th-century BCE inscription of Darius I (550–486 BCE). The term *Hindu* in these ancient records is a geographical term and did not refer to a religion. Among the earliest known records of 'Hindu' with connotations of religion may be in the 7th-century CE Chinese text *Record of the Western Regions* by Xuanzang, and 14th-century Persian text *Futuhu's-salatin* by 'Abd al-Malik Isami.

Thapar states that the word *Hindu* is found as *heptahindu* in Avesta – equivalent to Rigvedic *sapta sindhu*, while *hndstn* (pronounced *Hindustan*) is found in a Sasanian inscription from the 3rd century CE, both of which refer to parts of northwestern South Asia. The Arabic term *al-Hind* referred to the people who live across the River Indus. This Arabic term was itself taken from the pre-Islamic Persian term *Hindū*, which refers to all Indians. By the 13th century, *Hindustan* emerged as a popular alternative name of India, meaning the "land of Hindus".

The term *Hindu* was later used occasionally in some Sanskrit texts such as the later *Rajataranginis* of Kashmir (*Hinduka*, c. 1450) and some 16th- to 18th-century Bengali Gaudiya Vaishnava texts including *Chaitanya Charitamrita* and *Chaitanya Bhagavata*. These texts used it to distinguish Hindus from Muslims who are called *Yavanas* (foreigners) or *Mlecchas* (barbarians), with the 16th-century *Chaitanya Charitamrita* text and the 17th century *Bhakta Mala* text using the phrase "*Hindu dharma*". It was only towards the end of the 18th century that European merchants and colonists began to refer to the followers of Indian religions collectively as *Hindus*. The term *Hinduism*, then spelled *Hindooism*, was introduced into the English language in the 18th-century to denote the religious, philosophical, and cultural traditions native to India.

Definitions

Hinduism includes a diversity of ideas on spirituality and traditions, but has no ecclesiastical order, no unquestionable religious authorities, no governing body, no prophet(s) nor any binding holy book; Hindus can choose to be polytheistic, pantheistic, monotheistic, monistic, agnostic, atheistic or humanist. Because of the wide range of traditions and ideas covered by the term Hinduism, arriving at a comprehensive definition is difficult. The religion "defies our desire to define and categorize it". Hinduism

has been variously defined as a religion, a religious tradition, a set of religious beliefs, and "a way of life." From a Western lexical standpoint, Hinduism like other faiths is appropriately referred to as a religion. In India the term *dharma* is preferred, which is broader than the western term *religion*. Hindu traditionalists prefer to call it *Sanātana Dharma* (the eternal or ancient dharma).

The study of India and its cultures and religions, and the definition of "Hinduism", has been shaped by the interests of colonialism and by Western notions of religion. Since the 1990s, those influences and its outcomes have been the topic of debate among scholars of Hinduism, and have also been taken over by critics of the Western view on India.

Typology

Hinduism as it is commonly known can be subdivided into a number of major currents. Of the historical division into six darsanas (philosophies), two schools, Vedanta and Yoga, are currently the most prominent. Classified by primary deity or deities, four major Hinduism modern currents are Vaishnavism (Vishnu), Shaivism (Shiva), Shaktism (Devi) and Smartism (five deities treated as same). Hinduism also accepts numerous divine beings, with many Hindus considering the deities to be aspects or manifestations of a single impersonal absolute or ultimate reality or God, while some Hindus maintain that a specific deity represents the supreme and various deities are lower manifestations of this supreme. Other notable characteristics include a belief in existence of ātman (soul, self), reincarnation of one's ātman, and karma as well as a belief in dharma (duties, rights, laws, conduct, virtues and right way of living).

McDaniel (2007) classifies Hinduism into six major kinds and numerous minor kinds, in order to understand expression of emotions among the Hindus. The major kinds, according to McDaniel are, Folk Hinduism, based on local traditions and cults of local deities and is the oldest, non-literate system; Vedic Hinduism based on the earliest layers of the Vedas traceable to 2nd millennium BCE; Vedantic Hinduism based on the philosophy of the Upanishads, including Advaita Vedanta, emphasizing knowledge and wisdom; Yogic Hinduism, following the text of Yoga Sutras of Patanjali emphasizing introspective awareness; Dharmic Hinduism or "daily morality", which McDaniel states is stereotyped in some books as the "only form of Hindu religion with a belief in karma, cows and caste"; and Bhakti or devotional Hinduism, where intense emotions are elaborately incorporated in the pursuit of the spiritual.

Michaels distinguishes three Hindu religions and four forms of Hindu religiosity. The three Hindu religions are "Brahmanic-Sanskritic Hinduism," "folk religions and tribal religions," and "founded religions. The four forms of Hindu religiosity are the classical "karma-marga", jnana-marga, bhakti-marga, and "heroism," which is rooted in militaristic traditions, such as Ramaism and parts of political Hinduism. This is also called virya-marga. According to Michaels, one out of nine Hindu belongs by birth to one or both of the Brahmanic-Sanskritic Hinduism and Folk religion typology, whether practicing or non-practicing. He classifies most Hindus as belonging by choice to one of the "founded religions" such as Vaishnavism and Shaivism that are salvation-focussed and often de-emphasize Brahman priestly authority yet incorporate ritual grammar of Brahmanic-Sanskritic Hinduism. He includes among "founded religions" Buddhism, Jainism, Sikhism that are now distinct religions, syncretic movements such as Brahmo Samaj and the Theosophical Society, as well as various "Guru-isms" and new religious movements such as Maharishi Mahesh Yogi and ISKCON.

Inden states that the attempt to classify Hinduism by typology started in the imperial times, when proselytizing missionaries and colonial officials sought to understand and portray Hinduism from their interests. Hinduism was construed as emanating not from a reason of spirit but fantasy and creative imagination, not conceptual but symbolical, not ethical but emotive, not rational or spiritual but of cognitive mysticism. This stereotype followed and fit, states Inden, with the imperial imperatives of the era, providing the moral justification for the colonial project. From tribal Animism to Buddhism, everything was subsumed as part of Hinduism. The early reports set the tradition and scholarly premises for typology of Hinduism, as well as the major assumptions and flawed presuppositions that has been at the foundation of Indology. Hinduism, according to Inden, has been neither what imperial religionists stereotyped it to be, nor is it appropriate to equate Hinduism to be merely monist pantheism and philosophical idealism of Advaita Vedanta.

Indigenous understanding

Sanātana Dharma

To its adherents, Hinduism is a traditional way of life. Many practitioners refer to Hinduism as *Sanātana Dharma*, "the eternal law" or the "eternal way". The Sanskrit word *dharma* has a much deeper meaning than *religion* and is not its equivalent. All aspects of a Hindu life, namely acquiring wealth (artha), fulfillment of desires (kama), and attaining liberation (moksha) are part of dharma which encapsulates the "right way of living" and eternal harmonious principles in their fulfillment.

Sanātana Dharma refers to the "eternal" duties all Hindus have to follow, regardless of class, caste, or sect, such as honesty, refraining from injuring living beings, purity, goodwill, mercy, patience, forbearance, self-restraint, generosity, and asceticism. This is contrasted with *svadharma*, one's "own duty", the duties to be followed by members of a specific Varna (Hinduism) and Jāti. According to Knott, this also

... refers to the idea that its origins lie beyond human history, and its truths have been divinely revealed (Shruti) and passed down through the ages to the present day in the most ancient of the world's scriptures, the Veda. (Knott 1998, p. 5)

According to the Encyclopædia Britannica,

The term has also more recently been used by Hindu leaders, reformers, and nationalists to refer to Hinduism as a unified world religion. Sanatana dharma has thus become a synonym for the "eternal" truth and teachings of Hinduism, the latter conceived of as not only transcendent of history and unchanging but also as indivisible and ultimately nonsectarian.

Hindu modernism

Beginning in the 19th century, Indian modernists re-asserted Hinduism as a major asset of Indian civilisation, meanwhile "purifying" Hinduism from its Tantric elements and elevating the Vedic elements. Western stereotypes were reversed, emphasizing the universal aspects, and introducing modern approaches of social problems. This approach had a great appeal, not only in India, but also in the west. Major representatives of "Hindu modernism" are Raja Rammohan Roy, Vivekananda, Sarvepalli Radhakrishnan and Mahatma Gandhi.

Raja Rammohan Roy is known as the father of the Hindu Renaissance. He was a major influence on Swami Vivekananda (1863–1902), who, according to Flood, was "a figure of great importance in the development of a modern Hindu self-understanding and in formulating the West's view of Hinduism." Central to his philosophy is the idea that the divine exists in all beings, that all human beings can achieve union with this "innate divinity", and that seeing this divine as the essence of others will further love and social harmony. According to Vivekananda, there is an essential unity to Hinduism, which underlies the diversity of its many forms. According to Flood, Vivekananda's vision of Hinduism "is one generally accepted by most English-speaking middle-class Hindus today." Sarvepalli Radhakrishnan sought to reconcile western rationalism with Hinduism, "presenting Hinduism as an essentially rationalistic and humanistic religious experience."

This "Global Hinduism" has a worldwide appeal, transcending national boundaries and, according to Flood, "becoming a world religion alongside Christianity, Islam and Buddhism", both for the Hindu diaspora communities and for westerners who are attracted to non-western cultures and religions. It emphasizes universal spiritual values such as social justice, peace and "the spiritual transformation of humanity." It has developed partly due to "re-enculturation", or the Pizza effect, in which elements of Hindu culture have been exported to the West, gaining popularity there, and as a consequence also gained greater popularity in India. This globalization of Hindu culture brought "to the West teachings which have become an important cultural force in western societies, and which in turn have become an important cultural force in India, their place of origin."

Western understanding

Western scholars regard Hinduism as a fusion or synthesis of various Indian cultures and traditions. which emerged after the Vedic period, between 500-200 BCE and c. 300 CE, the beginning of the "Epic and Puranic" c.q. "Preclassical" period.

Hinduism's tolerance to variations in belief and its broad range of traditions make it difficult to define as a religion according to traditional Western conceptions.

Some academics suggest that Hinduism can be seen as a category with "fuzzy edges" rather than as a well-defined and rigid entity. Some forms of religious expression are central to Hinduism and others, while not as central, still remain within the category. Based on this idea Ferro-Luzzi has developed a 'Prototype Theory approach' to the definition of Hinduism.

Diversity and unity

Diversity

Hinduism has been described as a tradition having a "complex, organic, multileveled and sometimes internally inconsistent nature." Hinduism does not have a "unified system of belief encoded in a declaration of faith or a creed", but is rather an umbrella term comprising the plurality of religious phenomena of India. According to the Supreme Court of India,

Unlike other religions in the World, the Hindu religion does not claim any one Prophet, it does not worship any one God, it does not believe in any one philosophic concept, it does not follow any one act of religious rites or performances; in fact, it does not

satisfy the traditional features of a religion or creed. It is a way of life and nothing more".

Part of the problem with a single definition of the term *Hinduism* is the fact that Hinduism does not have a founder. It is a synthesis of various traditions, the "Brahmanical orthopraxy, the renouncer traditions and popular or local traditions."

Some Hindu philosophies postulate a theistic ontology of creation, of sustenance, and of the destruction of the universe, yet some Hindus are atheists, as they view Hinduism more as philosophy than religion.^[1]

Sense of unity

Despite the differences, there is also a sense of unity. Most Hindu traditions revere a body of religious or sacred literature, the Vedas, although there are exceptions. These texts are a reminder of the ancient cultural heritage and point of pride for Hindus, with Louis Renou stating that "even in the most orthodox domains, the reverence to the Vedas has come to be a simple raising of the hat".

Halbfass states that, although Shaivism and Vaishnavism may be regarded as "self-contained religious constellations", there is a degree of interaction and reference between the "theoreticians and literary representatives" of each tradition which indicates the presence of "a wider sense of identity, a sense of coherence in a shared context and of inclusion in a common framework and horizon".

Indigenous developments

The notion of common denominators for several religions and traditions of India was already noted from the 12th century CE on. Lorenzen traces the emergence of a "family resemblance", and what he calls as "beginnings of medieval and modern Hinduism" taking shape, at c. 300-600 CE, with the development of the early Puranas, and continuities with the earlier Vedic religion. Lorenzen states that the establishment of a Hindu self-identity took place "through a process of mutual self-definition with a contrasting Muslim Other." According to Lorenzen, this "presence of the Other" is necessary to recognise the "loose family resemblance" among the various traditions and schools,

According to Nicholson, already between the 12th and the 16th centuries "certain thinkers began to treat as a single whole the diverse philosophical teachings of the Upanishads, epics, Puranas, and the schools known retrospectively as the "six systems" (*saddarsana*) of mainstream Hindu philosophy." The tendency of "a blurring of philosophical distinctions" has also been noted by Burley. Hacker called this "inclusivism" and Michaels speaks of "the identificatory habit". Lorenzen locates the origins of a distinct Hindu identity in the interaction between Muslims and Hindus, and a process of "mutual self-definition with a contrasting Muslim other", which started well before 1800. Michaels notes:

As a counteraction to Islamic supremacy and as part of the continuing process of regionalization, two religious innovations developed in the Hindu religions: the formation of sects and a historicization which preceded later nationalism [...] [S]aints and sometimes militant sect leaders, such as the Marathi poet Tukaram (1609-1649) and Ramdas (1608-1681), articulated ideas in which they glorified Hinduism and the past. The Brahmins also produced increasingly historical texts, especially eulogies and chronicles of sacred sites (*Mahatmyas*), or developed a reflexive passion for collecting and compiling extensive collections of quotations on various subjects.

This inclusivism was further developed in the 19th and 20th centuries by Hindu reform movements and Neo-Vedanta, and has become characteristic of modern Hinduism.

Colonial influences

The notion and reports on "Hinduism" as a "single world religious tradition" was popularised by 19th-century proselytizing missionaries and European Indologists, roles sometimes served by the same person, who relied on texts preserved by Brahmins (priests) for their information of Indian religions, and animist observations which the missionary Orientalists presumed was Hinduism. These reports influenced perceptions about Hinduism. Some scholars state that the colonial polemical reports led to fabricated stereotypes where Hinduism was mere mystic paganism devoted to the service of devils, while other scholars state that the colonial constructions influenced the belief that the *Vedas*, *Bhagavad Gita*, *Manusmriti* and such texts were the essence of Hindu religiosity, and in the modern association of 'Hindu doctrine' with the schools of Vedanta (in particular Advaita Vedanta) as paradigmatic example of Hinduism's mystical nature". Pennington, while concurring that the study of Hinduism as a world religion began in the colonial era, disagrees that Hinduism is a colonial European era invention. He states that the shared theology, common ritual grammar and way of life of those who identify themselves as Hindus is traceable to ancient times.

Jainism⁹

Jainism (/ˈdʒeɪnɪzəm/ or /ˈdʒaɪnɪzəm/), traditionally known as Jain Dharma, is an ancient Indian religion belonging to the *śramaṇa* tradition. The central tenet is non-violence and respect towards all living beings. The three main principles of Jainism are *ahimsa* (non-violence), *anekantavada* (non-absolutism) and *aparigraha* (non-possessiveness). Followers of Jainism take five main vows: *ahimsa* (non-violence), *satya* (not lying), *asteya* (not stealing), *brahmacharya* (chastity) and *aparigraha* (non-attachment). Jain monks and nuns observe these vows absolutely whereas householders (*śrāvakas*) observe them within their practical limitations. Self-discipline and asceticism are thus major focuses of Jainism. Notably, Mahatma Gandhi was greatly influenced by Jainism and adopted many Jain principles in his life.

The word "Jain" derives from the Sanskrit word *jina* (conqueror). A human being who has conquered all inner passions like attachment, desire, anger, pride, greed, etc. is called *Jina*. Followers of the path practiced and preached by the jinas are known as Jains. *Parasparopagraho Jivanam* ("the function of souls is to help one another") is the motto of Jainism.

Jains trace their history through a succession of twenty-four teachers and revivers of the Jain path known as *Tirthankaras*. In the current era, this started with Rishabhdeva and concluded with Mahavira. Jains believe that Jainism is eternal and while it may be forgotten, it will be revived from time to time.

The majority of Jains reside in India. With 6-7 million followers, Jainism is smaller than many other major world religions. Outside of India, some of the largest Jain communities are present in Canada, Europe, Kenya, the UK, and the United States. Contemporary Jainism is divided into two major sects, *Digambara* and *Śvētāmbara*.

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2.2: Creation

7 Creation

Rigveda¹⁰

HYMN CXXI. Ka.

1. IN the beginning rose Hiranyagarbha, born Only Lord of all created beings.
He fixed and holdeth up this earth and heaven. What God shall we adore with our oblation?
 - 2 Giver of vital breath, of power and vigour, he whose commandments all the Gods acknowledge -.
The Lord of death, whose shade is life immortal. What God shall we adore with our oblation?
 - 3 Who by his grandeur hath become Sole Ruler of all the moving world that breathes and slumbers;
He who is Loord of men and Lord of cattle. What God shall we adore with our oblation?
 - 4 His, through his might, are these snow-covered mountains, and men call sea and Rasā his possession:
His arms are these, his are these heavenly regions. What God shall we adore with our oblation?
 - 5 By him the heavens are strong and earth is stedfast, by him light's realm and sky-vault are supported:
By him the regions in mid-air were measured. What God shall we adore with our oblation?
 - 6 To him, supported by his help, two armies embattled look while trembling in their spirit,
When over them the risen Sun is shining. What God shall we adore with our oblation?
 - 7 What time the mighty waters came, containing the universal germ, producing Agni,
Thence sprang the Gods' one spirit into being. What God shall we adore with our oblation?
 - 8 He in his might surveyed the floods containing productive force and generating Worship.
He is the God of gods, and none beside him. What God shall we adore with our oblation?
 - 9 Neer may he harm us who is earth's Begetter, nor he whose laws are sure, the heavens' Creator,
He who brought forth the great and lucid waters. What God shall we adore with our oblation?
 - 10 Prajāpati! thou only comprehendest all these created things, and none beside thee.
Grant us our hearts' desire when we invoke thee: may we have store of riches in possession.
- Khândogya Upanishad I,1 to I,8¹¹

FIRST PRAPÂTHAKA.

FIRST KHANDA.¹²

1. LET a man meditate on the syllable¹³ Om, called the udgîtha; for the udgîtha (a portion of the Sâma-veda) is sung, beginning with Om.
The full account, however, of Om is this:--
2. The essence¹⁴ of all beings is the earth, the essence of the earth is water, the essence of water the plants, the essence of plants man, the essence of man speech, the essence of speech the Rig-veda, the essence of the Rig-veda the Sâma-veda,¹⁵ the essence of the Sâma-veda the udgîtha (which is Om).
3. That udgîtha (Om) is the best of all essences, the highest, deserving the highest place,¹⁶ the eighth.
4. What then is the *Rik*? What is the Sâman? What is the udgîtha? 'This is the question.
5. The *Rik* indeed is speech, Sâman is breath, the udgîtha is the syllable Om. Now speech and breath, or *Rik* and Sâman, form one couple.
6. And that couple is joined together in the syllable Om. When two people come together, they fulfil each other's desire.

7. Thus he who knowing this, meditates on the syllable (Om), the udgîtha, becomes indeed a fulfiller of desires.
8. That syllable is a syllable of permission, for whenever we permit anything, we say Om, yes. Now permission is gratification. He who knowing this meditates on the syllable (Om), the udgîtha, becomes indeed a gratifier of desires.
9. By that syllable does the threefold knowledge (the sacrifice, more particularly the Soma-sacrifice, as founded on the three Vedas) proceed. When the Adhvaryu priest gives an order, he says Om. When the Hotri priest recites, he says Om. When the Udgâtri priest sings, he says Om, all for the glory of that syllable. The threefold knowledge (the sacrifice) proceeds by the greatness of that syllable (the vital breaths), and by its essence (the oblations).¹⁷
10. Now therefore it would seem to follow, that both he who knows this (the true meaning of the syllable Om), and he who does not, perform the same sacrifice.¹⁸ But this is not so, for knowledge and ignorance are different. The sacrifice which a man performs with knowledge, faith, and the Upanishad¹⁹ is more powerful. This is the full account of the syllable Om.

SECOND KHANDA

1. When the Devas and Asuras struggled together, both of the race of Pragâpati, the Devas took the udgîtha (Om), thinking they would vanquish the Asuras with it.
2. They meditated on the udgîtha (Om) as the breath (scent) in the nose, but the Asuras pierced it (the breath) with evil. Therefore we smell by the breath in the nose both what is good-smelling and what is bad-smelling. For the breath was pierced by evil.
3. Then they meditated on the udgîtha (Om) as speech, but the Asuras pierced it with evil. Therefore we speak both truth and falsehood. For speech is pierced by evil.
4. Then they meditated on the udgîtha (Om) as the eye, but the Asuras pierced it with evil. Therefore we see both what is sightly and unsightly. For the eye is pierced by evil.
5. Then they meditated on the udgîtha (Om) as the ear, but the Asuras pierced it with evil. Therefore we hear both what should be heard and what should not be heard. For the ear is pierced by evil.
6. Then they meditated on the udgîtha (Om) as the mind, but the Asuras pierced it with evil. Therefore we conceive both what should be conceived and what should not be conceived. For the mind is pierced by evil.
7. Then comes this breath (of life) in the mouth. They meditated on the udgîtha (Om) as that breath. When the Asuras came to it, they were scattered, as (a ball of earth) would be scattered when hitting a solid stone.
8. Thus, as a ball of earth is scattered when hitting on a solid stone, will he be scattered who wishes evil to one who knows this, or who persecutes him; for he is a solid stone.
9. By it (the breath in the mouth) he distinguishes neither what is good nor what is bad-smelling, for that breath is free from evil. What we eat and drink with it supports the other vital breaths (i. e. the senses, such as smell, &c.) When at the time of death he does not find that breath (in the mouth, through which he eats and drinks and lives), then he departs. He opens the mouth at the time of death (as if wishing to eat).
10. Aṅgiras meditated on the udgîtha (Om) as that breath, and people hold it to be Aṅgiras, i. e. the essence of the members (angânâm rasah);
11. Therefore Brihaspati meditated on udgîtha (Om) as that breath, and people hold it to be Brihaspati, for speech is brihatî, and he (that breath) is the lord (pati) of speech;
12. Therefore Ayâsya meditated on the udgîtha (Om) as that breath, and people hold it to be Ayâsya, because it comes (ayati) from the mouth (âsya);
13. Therefore Vaka Dâlbhya knew it. He was the Udgâtri (singer) of the Naimishîya-sacrificers, and by singing he obtained for them their wishes.
14. He who knows this, and meditates on the syllable Om (the imperishable udgîtha) as the breath of life in the mouth, he obtains all wishes by singing. So much for the udgîtha (Om) as meditated on with reference to the body.

FOURTH KHANDA.

1. Let a man meditate on the syllable Om, for the udgîtha is sung beginning with Om. And this is the full account of the syllable Om--

2. The Devas, being afraid of death, entered upon (the performance of the sacrifice prescribed in) the threefold knowledge (the three Vedas). They covered themselves with the metrical hymns. Because they covered (*khad*) themselves with the hymns, therefore the hymns are called *khandas*.
3. Then, as a fisherman might observe a fish in the water, Death observed the Devas in the *Rik*, *Yagus*, and *Sâman*-(sacrifices). And the Devas seeing this, rose from the *Rik*, *Yagus*, and *Sâman*-sacrifices, and entered the *Svara*, i.e. the *Om* (they meditated on the *Om*).
4. When a man has mastered the *Rig-veda*, he says quite loud *Om*; the same, when he has mastered the *Sâman* and the *Yagus*. This *Svara* is the imperishable (syllable), the immortal, free from fear. Because the Devas entered it, therefore they became immortal, and free from fear.
5. He who knowing this loudly pronounces (*pranauti*)- that syllable, enters the same (imperishable) syllable, the *Svara*, the immortal, free from fear, and having entered it, becomes immortal, as the Devas are immortal.

FIFTH KHANDA.

1. The *udgîtha* is the *pranava*, the *pranava* is the *udgîtha*. And as the *udgîtha* is the sun, So is the *pranava*, for he (the sun) goes sounding *Om*.
2. 'Him I sang praises to, therefore art thou my only one,' thus said *Kaushîtaki* to his son. 'Do thou revolve his rays, then thou wilt have many sons.' So much in reference to the Devas.
3. Now with reference to the body. Let a man meditate on the *udgîtha* as the breath (in the mouth), for he goes sounding *Om*.
4. 'Him I sang praises to, therefore art thou my only son,' thus said *Kaushîtaki* to his son. 'Do thou therefore sing praises to the breath as manifold, if thou wishest to have many sons.'
5. He who knows that the *udgîtha* is the *pranava*, and the *pranava* the *udgîtha*, rectifies from the seat of the *Hotri* priest any mistake committed by the *Udgâtri* priest in performing the *udgîtha*, yea, in performing the *udgîtha*.

SIXTH KHANDA.

1. The *Rik* (veda) is this earth, the *Sâman* (veda) is fire. This *Sâman* (fire) rests on that *Rik* (earth) 4. Therefore the *Sâman* is sung as resting on the *Rik*. *Sâ* is this earth, *ama* is fire, and that makes *Sâma*.
2. The *Rik* is the sky, the *Sâman* air. This *Sâman* (air) rests on that *Rik* (sky). Therefore the *Sâman* is sung as resting on the *Rik*. *Sâ* is the sky, *ama* the air, and that makes *Sâma*.
3. *Rik* is heaven, *Sâman* the sun. This *Sâman* (sun) rests on that *Rik* (heaven). Therefore the *Sâman* is sung as resting on the *Rik*. *Sâ* is heaven, *ama* the sun, and that makes *Sâma*.
4. *Rik* is the stars, *Sâman* the moon. This *Sâman* (moon) rests on that *Rik* (stars). Therefore the *Sâman* is sung as resting on the *Rik*. *Sâ* is the stars, *ama* the moon, and that makes *Sâma*.
5. *Rik* is the white light of the sun, *Sâman* the blue exceeding darkness 1 (in the sun). This *Sâman* (darkness) rests on that *Rik* (brightness). Therefore the *Sâman* is sung as resting on the *Rik*.
6. *Sâ* is the white light of the sun, *ama* the blue exceeding darkness, and that makes *Sâma*.

Now that golden person, who is seen within the sun, with golden beard and golden hair, golden altogether to the very tips of his nails,

7. Whose eyes are like blue lotus's, his name is *ut*, for he has risen (*udita*) above all evil. He also who knows this, rises above all evil.

1 (the out-singer). He (the golden person, called *ut*) is lord of the worlds beyond that (sun), and of all the wishes of the Devas (inhabiting those worlds). So much with reference to the Devas.

SEVENTH KHANDA.

1. Now with reference to the body. *Rik* is speech, *Sâman* breath. This *Sâman* (breath) rests on that *Rik* (speech). Therefore the *Sâman* is sung as resting on the *Rik*. *Sâ* is speech, *ama* is breath, and that makes *Sâma*.
2. *Rik* is the eye, *Sâman* the self. This *Sâman* (shadow) rests on that *Rik* (eye). Therefore the *Sâman* is sung as resting on the *Rik*. *Sâ* is the eye, *ama* the self, and that makes *Sâma*.

3. *Rik* is the ear, *Sâman* the mind. This *Sâman* (mind) rests on that *Rik* (ear). Therefore the *Sâman* is sung as resting on the *Rik*. *Sâ* is the ear, *ama* the mind, and that makes *Sâma*.
4. *Rik* is the white light of the eye, *Sâman* the blue exceeding darkness. This *Sâman* (darkness) rests on the *Rik* (brightness). Therefore the *Sâman* is sung as resting on the *Rik*. *Sâ* is the white light of the eye, *ama* the blue exceeding darkness, and that makes *Sâma*.
5. Now the person who is seen in the eye, he is *Rik*, he is *Sâman*, *Uktha*, *Yagus*, *Brahman*. The form of that person (in the eye) is the same as the form of the other person (in the sun), the joints of the one (*Rik* and *Sâman*) are the joints of the other, the name of the one (ut) is the name of the other.
6. He is lord of the worlds beneath that (the self in the eye), and of all the wishes of men. Therefore all who sing to the *vînâ* (lyre), sing him, and from him also they obtain wealth.
7. He who knowing this sings a *Sâman*, sings to both (the *adhidaivata* and *adhyâtma* self, the person in the sun and the person in the eye, as one and the same person). He obtains through the one, yea, he obtains the worlds beyond that, and the wishes of the *Devas*;
8. And he obtains through the other the worlds beneath that, and the wishes of men.

Therefore an *Udgâtri* priest who knows this, may say (to the sacrificer for whom he officiates);

9. 'What wish shall I obtain for you by my songs?' For he who knowing this sings a *Sâman* is able to obtain wishes through his song, yea, through his song.

EIGHTH KHANDA.

1. There were once three men, well-versed in *udgîtha*, *Silaka Sâlâvatya*, *Kaikitâyana*, *Dâlbhya*, and *Pravâhana Gaivali*. They said: 'We are well-versed in *udgîtha*. Let us have a discussion on *udgîtha*.'
2. They all agreed and sat down. Then *Pravâhana Gaivali* said: 'Sirs, do you both speak first, for I wish to hear what two *Brâhmanas* have to say.'
3. Then *Silaka Sâlâvatya* said to *Kaikitâyana Dâlbhya*: 'Let me ask you.'
- 'Ask,' he replied.
4. 'What is the origin of the *Sâman*?' 'Tone (*svara*),' he replied.
- 'What is the origin of tone?' 'Breath,' he replied.
- 'What is the origin of breath?' 'Food,' he replied.
- 'What is the origin of food?' 'Water,' he replied.
5. 'What is the origin of water?' 'That world (heaven),' he replied.
- 'And what is the origin of that world?'--
- He replied: 'Let no man carry the *Sâman* beyond the world of *svarga* (heaven). We place (recognise) the *Sâman* in the world of *svarga*, for the *Sâman* is extolled as *svarga* (heaven).'
6. Then said *Silaka Sâlâvatya* to *Kaikitâyana Dâlbhya*: 'O *Dâlbhya*, thy *Sâman* is not firmly established. And if any one were to say, Your head shall fall off (if you be wrong), surely your head would now fall.'
7. 'Well then, let me know this from you, Sir,' said *Dâlbhya*.
- 'Know it,' replied *Silaka Sâlâvatya*.
- 'What is the origin of that world (heaven)?' 'This world,' he replied.
- 'And what is the origin of this world?'--
- He replied: 'Let no man carry the *Sâman* beyond this world as its rest. We place the *Sâman* in this world as its rest, for the *Sâman* is extolled as rest.'
8. Then said *Pravâhana Gaivali* to *Silaka Sâlâvatya*: 'Your *Sâman* (the earth), O *Sâlâvatya*, has an end. And if any one were to say, Your head shall fall off (if you be wrong), surely your head would now fall.'
- 'Well then, let me know this from you, Sir,' said *Sâlâvatya*.

'Know it,' replied Gaivali.

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2.3: Self and Atman

8 Self and Atman

Bhagavad Gita²⁰

Chapter 2: Transcendental Knowledge

Sanjaya said: Lord Krishna spoke these words to Arjuna whose eyes were tearful and downcast, and who was overwhelmed with compassion and despair. (2.01)

The Supreme Lord said: How has the dejection come to you at this juncture? This is not fit for an Aryan (or the people of noble mind and deeds). It is disgraceful, and it does not lead one to heaven, O Arjuna. (2.02)

Do not become a coward, O Arjuna, because it does not befit you. Shake off this weakness of your heart and get up (for the battle), O Arjuna. (2.03)

Arjuna said: How shall I strike Bheeshma and Drona, who are worthy of my worship, with arrows in battle, O Krishna? (2.04)

It would be better, indeed, to live on alms in this world than to slay these noble gurus, because, by killing them I would enjoy wealth and pleasures stained with (theirs) blood. (2.05)

Neither do we know which alternative (to beg or to kill) is better for us, nor do we know whether we shall conquer them or they will conquer us. We should not even wish to live after killing the sons of Dhritaraashtra who are standing in front of us. (2.06)

My heart is overcome by the weakness of pity, and my mind is confused about Dharma. I request You to tell me, decisively, what is better for me. I am Your disciple. Teach me who has taken refuge in You. (2.07) *(Dharma may be defined as the eternal law governing, upholding, and supporting the creation and the world order. It also means duty, righteousness, ideal conduct, moral principles, and truth. Adharma is an antonym to Dharma. Expert guidance should be sought during the moment of crisis.)*

I do not perceive that gaining an unrivaled and prosperous kingdom on this earth, or even lordship over the gods will remove the sorrow that is drying up my senses. (2.08)

Sanjaya said: O King, after speaking like this to Lord Krishna, the mighty Arjuna said to Krishna: I shall not fight, and became silent. (2.09)

O King, Lord Krishna, as if smiling, spoke these words to the despondent Arjuna in the midst of the two armies. (2.10)

The Supreme Lord said: You grieve for those who are not worthy of grief, and yet speak the words of wisdom. The wise grieve neither for the living nor for the dead. (2.11)

There was never a time when I, you, or these kings did not exist; nor shall we ever cease to exist in the future. (2.12)

Just as the Atma acquires a childhood body, a youth body, and an old age body during this life, similarly Atma acquires another body after death. The wise are not deluded by this. (See also 15.08) (2.13) *(Atma or Atman means consciousness, spirit, soul, self, the source of life and the cosmic power behind the body-mind complex. Just as our body exists in space, similarly our thoughts, intellect, emotions, and psyche exist in Atma, the space of consciousness. Atma cannot be perceived by the senses, because, the senses abide in Atma.)*

The contacts of the senses with the sense objects give rise to the feelings of heat and cold, and pain and pleasure. They are transitory and impermanent. Therefore, (learn to) endure them, O Arjuna. (2.14)

Because the calm person, who is not afflicted by these feelings and is steady in pain and pleasure, becomes fit for immortality, O Arjuna. (2.15)

There is no nonexistence of the Sat (or Atma) and no existence of the Asat. The reality of these two is indeed certainly seen by the seers of truth. (2.16) *(Sat exists at all times -- past, present, and future. Atma is called Sat. Asat is a notion that does not exist at all (like the horn of a rabbit, or the water in a mirage). The one that has a beginning and an end is neither Sat nor Asat. The body is neither Sat nor Asat, or both Sat and Asat, because, it has a temporary existence. Mithya is the one that appears Sat at first sight, but is really Asat. Body, like the universe or Jagat, is called Mithya.)*

Know That, by which all this (universe) is pervaded, to be indestructible. No one can destroy the indestructible (Atma) . (2.17)

Bodies of the eternal, imperishable, and incomprehensible soul are said to be perishable. Therefore, fight, O Arjuna. (2.18)

The one who thinks that Atma is a slayer, and the one who thinks that Atma is slain, both are ignorant, because Atma neither slays nor is slain. (2.19)

The Atma is neither born nor does it die at any time, nor having been it will cease to exist again. It is unborn, eternal, permanent, and primeval. The Atma is not destroyed when the body is destroyed. (2.20)

O Arjuna, how can a person who knows that the Atma is indestructible, eternal, unborn, and imperishable, kill anyone or cause anyone to be killed? (2.21)

Just as a person puts on new garments after discarding the old ones, similarly Atma acquires new bodies after casting away the old bodies. (2.22)

Weapons do not cut this Atma, fire does not burn it, water does not make it wet, and the wind does not make it dry. (2.23)

This Atma cannot be cut, burned, wetted, or dried up. It is eternal, all pervading, unchanging, immovable, and primeval. (2.24)

The Atma is said to be unmanifest, unthinkable, and unchanging. Knowing this Atma as such you should not grieve. (2.25)

If you think that this (body) takes birth and dies perpetually, even then, O Arjuna, you should not grieve like this. (2.26)

Because, death is certain for the one who is born, and birth is certain for the one who dies. Therefore, you should not lament over the inevitable. (2.27)

All beings, O Arjuna, are unmanifest before birth and after death. They are manifest between the birth and the death only. What is there to grieve about? (2.28)

Some look upon this Atma as a wonder, another describes it as wonderful, and others hear of it as a wonder. Even after hearing about it no one actually knows it. (2.29)

O Arjuna, the Atma that dwells in the body of all (beings) is eternally indestructible. Therefore, you should not mourn for any body. (2.30)

Considering also your duty as a warrior you should not waver. Because there is nothing more auspicious for a warrior than a righteous war. (2.31)

Only the fortunate warriors, O Arjuna, get such an opportunity for an unsought war that is like an open door to heaven. (2.32)

If you will not fight this righteous war, then you will fail in your duty, lose your reputation, and incur sin. (2.33)

People will talk about your disgrace forever. To the honored, dishonor is worse than death. (2.34)

The great warriors will think that you have retreated from the battle out of fear. Those who have greatly esteemed you will lose respect for you. (2.35)

Your enemies will speak many unmentionable words and scorn your ability. What could be more painful than this? (2.36)

You will go to heaven if killed, or you will enjoy the earth if victorious. Therefore, get up with a determination to fight, O Arjuna. (2.37)

Treating pleasure and pain, gain and loss, victory and defeat alike, engage yourself in your duty. By doing your duty this way you will not incur sin. (2.38)

The wisdom of Saamkhya (or the knowledge of the Self) has been imparted to you, O Arjuna. Now listen to the wisdom of Karma-yoga endowed with which you will free yourself from the bondage of Karma. (2.39)

In Karma-yoga no effort is ever lost, and there is no harm. Even a little practice of this discipline protects one from great fear (of birth and death). (2.40) (*Karma-yoga is also referred to as Nishkaama Karma-yoga, Seva, selfless service, Buddhi yoga, yoga of work, science of proper action, and yoga of equanimity. A Karma-yogi works for the Lord as a matter of duty without a selfish desire for the fruits of work, or any attachment to results. The word Karma also means duty, action, deeds, work, or the results of past deeds.*)

Those who are resolute have only one thought (of Self-realization), but the thoughts of the irresolute are endless and many-branched, O Arjuna. (2.41)

The unwise who delight in flowery words (or the chanting of the Vedas without understanding the real meaning) stress Karma-Kaanda, the ritualistic aspect of the Vedas, O Arjuna, and say that there is nothing else (except material enjoyment). (2.42)

They prescribe various specific rites for the attainment of pleasure and power to those who are full of desires, and hold the attainment of heaven as the highest goal of life. The rebirth is their fruit of action. (2.43)

The resolute determination (of Self-realization) is not formed in the minds of those who are attached to pleasure and power; and whose discernment is obscured by such (ritualistic) activities. (2.44)

The Vedas deal with the three states or Gunas of mind. Become free from dualities, be ever balanced and unconcerned with the thoughts of acquisition and preservation. Rise above the three Gunas, and be Self-conscious, O Arjuna. (2.45) (*Guna means the quality, state, or the property of mind, matter, and the nature. Refer to Chapter 14 for more details on Gunas.*)

To a Self-realized person the Vedas are as useful as a reservoir of water when there is flood water available everywhere. (2.46)

You have Adhikaara over your respective duty only, but no control or claim over the results. The fruits of work should not be your motive. You should never be inactive. (2.47) (*The word Adhikaara means ability and privilege, prerogative, jurisdiction, discretion, right, preference, choice, rightful claim, authority, control.*)

Do your duty to the best of your ability, O Arjuna, with your mind attached to the Lord, abandoning (worry and) attachment to the results, and remaining calm in both success and failure. The equanimity of mind is called Karma-yoga. (2.48)

Work done with selfish motives is inferior by far to the selfless service or Karma-yoga. Therefore be a Karma-yogi, O Arjuna. Those who seek (to enjoy) the fruits of their work are verily unhappy (because one has no control over the results). (2.49)

A Karma-yogi gets freedom from both vice and virtue in this life itself. Therefore, strive for Karma-yoga. Working to the best of one's abilities without getting attached to the fruits of work is called (Nishkaama) Karma-yoga. (2.50)

Wise Karma-yogis, possessed with mental poise by renouncing the attachment to the fruits of work, are indeed freed from the bondage of rebirth and attain the blissful divine state. (2.51)

When your intellect will completely pierce the veil of delusion, then you will become indifferent to what has been heard and what is to be heard (from the scriptures). (2.52)

When your intellect, that is confused by the conflicting opinions and the ritualistic doctrine of the Vedas, shall stay steady and firm with the Self, then you shall attain Self-realization. (2.53)

Arjuna said: O Krishna, what is the mark of a person whose Prajna is steady and merged in superconscious state? How does a person of steady Prajna speak? How does such a person sit and walk? (2.54) (*Prajna means consciousness, mind, intellect, judgment, discrimination, and wisdom.*)

The Supreme Lord said: When one is completely free from all desires of the mind and is satisfied in the Self by the (joy of) Self, then one is called a person of steady Prajna, O Arjuna. (2.55)

A person whose mind is unperturbed by sorrow, who does not crave pleasures, and who is free from attachment, fear, and anger; such a person is called a sage of steady Prajna. (2.56)

Those who are not attached to anything, who are neither elated by getting desired results nor troubled by undesired results, their Prajna is deemed steady. (2.57)

When one can completely withdraw (or restrain) the senses from the sense objects as a tortoise withdraws its limbs (into the shell), then the Prajna of such a person is considered steady. (2.58)

The desire for sensual pleasures fades away if one abstains from sense enjoyment, but the craving (for sense enjoyment) remains. The craving also disappears from the one who has seen (or known) the Supreme. (2.59)

Restless senses, O Arjuna, forcibly carry away the mind of even a wise person striving for perfection. (2.60)

Having brought the senses under control, one should fix one's mind on the Self. One's Prajna becomes steady whose senses are under control. (2.61)

One develops attachment to sense objects by thinking about sense objects. Desire for sense objects comes from attachment to sense objects, and anger comes from unfulfilled desires. (2.62)

Delusion arises from anger. The mind is bewildered by delusion. Reasoning is destroyed when the mind is bewildered. One falls down (from the right path) when reasoning is destroyed. (2.63)

A disciplined person, enjoying sense objects with senses that are under control and free from likes and dislikes, attains tranquillity. (2.64)

All sorrows are destroyed upon attainment of tranquillity. The intellect of such a tranquil person soon becomes completely steady. (2.65)

There is neither Self-knowledge nor Self-perception to those whose senses are not under control. Without Self-perception there is no peace; and without peace there can be no happiness. (2.66)

The mind, when controlled by the roving senses, steals away the Prajna as a storm takes away a boat on the sea from its destination, the spiritual shore. (2.67)

Therefore, O Arjuna, one's Prajna becomes steady whose senses are completely withdrawn from the sense objects. (2.68)

A yogi is aware of the thing (or Atma) about which others are unaware. A sage who sees is unaware of the experience (of sense objects) about which others are aware. (2.69)

One attains peace in whose mind all desires enter without creating any disturbance, as river waters enter the full ocean without creating a disturbance. One who desires material objects is never peaceful. (2.70)

One who abandons all desires and becomes free from longing and the feeling of 'I' and 'my' attains peace. (2.71)

O Arjuna, this is the Braahmee or superconscious state. Attaining this (state), one is no longer deluded. Gaining this state, even at the end of one's life, a person attains oneness with the Supreme. (2.72)

Chapter 5: Path of Renunciation

Arjuna said: O Krishna, You praise transcendental knowledge (the Saamkhya or Karma-Samnyasa) and also performance of unattached action, Karma-yoga. Tell me, definitely, which one is better of the two. (See also 5.05) (5.01) (*Karma-Samnyasa means renunciation of doership, ownership, and selfish motive behind an action, and not the renunciation of work, or the worldly objects. Karma-Samnyasa comes only after the dawn of Self-knowledge. Therefore, words Jnana, Saamkhya, Samnyasa, and Karma-Samnyasa are used interchangeably throughout the Gita. Renunciation is considered the goal of life, and Karma and Jnana are the necessary means to achieve the goal.*)

The Supreme Lord said: Karma-Samnyasa, and Karma-yoga both lead to the Supreme. But, of the two, Karma-yoga is superior to Karma-Samnyasa. (5.02)

A person should be considered a true Samnyasi or renunciant who neither likes nor dislikes. Because, free from the dualities, O Arjuna, one is easily liberated from bondage. (5.03)

The ignorant, not the wise, consider Karma-Samnyasa and Karma-yoga as different from each other. The person who has truly mastered one, gets the benefits of both. (5.04)

Whatever goal a Samnyasi reaches, a Karma-yogi also reaches the same goal. One who sees the path of renunciation and the path of work as the same, really sees. (See also 6.01 and 6.02) (5.05)

But Samnyasa, O Arjuna, is difficult to attain without Karma-yoga. A Karma-yogi sage quickly attains Brahman. (See also 4.31, and 4.38) (5.06)

A Karma-yogi whose mind is pure, whose mind and senses are under control, and who sees one and the same Self in all beings, is not bound (by Karma) though engaged in work. (5.07)

A Samnyasi who knows the truth thinks: I do nothing at all. For in seeing, hearing, touching, smelling, eating, walking, sleeping, breathing; and (5.08)

Speaking, giving, taking, opening and closing the eyes, a Samnyasi believes that only the senses are operating upon their sense objects. (See also 3.27, 13.29, and 14.19) (5.09)

One who does all work as an offering to the Lord, abandoning attachment to the results, is as untouched by sin (or Karmic reaction) as a lotus leaf is untouched by water. (5.10)

A Karma-yogi performs action by body, mind, intellect, and senses, without attachment (or ego), only for self-purification. (5.11)

A Karma-yogi, abandoning the fruit of work, attains Supreme Bliss while others, who are attached to the fruits of work, become bound by selfish work. (5.12)

A person who has subdued the senses and completely renounced (the fruits of) all works, dwells happily in the City of Nine Gates, neither performing nor directing action. (5.13)

The Lord neither creates the urge for action nor the feeling of doership nor the attachment to the results of action in people. All these are done by the (Gunas of) nature. (5.14)

The Lord does not take the (responsibility for) good or evil deeds of anybody. The knowledge is covered by (the veil of) ignorance, thereby people are deluded. (5.15)

But their knowledge, whose ignorance is destroyed by the Self-knowledge, reveals the Supreme like the sun (reveals the beauty of objects of the world). (5.16)

They, whose mind and intellect are absorbed in the Self, who remain firmly attached with the Self, who have Self as their supreme goal, whose sins (or impurities) have been destroyed by the knowledge, do not take birth again. (5.17)

An enlightened person looks at a learned and humble Braahmana, an outcast, even a cow, an elephant, or a dog with an equal eye. (5.18)

Everything has been accomplished in this very life by those whose mind is set in equality. Such a person has realized Brahman because Brahman is flawless and impartial. (See also 18.55) (5.19)

One who neither rejoices on obtaining what is pleasant nor grieves on obtaining the unpleasant, who is undeluded, who has a steady mind, and who is a knower of Brahman; such a person abides in Brahman. (5.20)

A person whose mind is unattached to sensual pleasures, who discovers the joy of the Self, and whose mind is in union with Brahman through meditation, enjoys eternal bliss. (5.21)

Pleasures derived from the contact of senses with their objects (or the sensual pleasures) are verily the source of misery, and have a beginning and an end. The wise, O Arjuna, do not rejoice in sensual pleasures. (See also 18.38) (5.22)

One who is able to withstand the impulse of lust and anger before death is a yogi, and a happy person. (5.23)

One who finds happiness with the Self, who rejoices the Self within, and who is illuminated by the Self-knowledge; such a yogi becomes one with Brahman and attains supreme nirvana. (5.24)

Seers whose sins (or imperfections) are destroyed, whose doubts have been dispelled by knowledge, whose disciplined minds are attached with the Self, and who are engaged in the welfare of all beings attain Supreme Brahman. (5.25)

A Self-realized person who is free from lust and anger, and who has subdued the mind and senses easily attains nirvana. (5.26)

Renouncing sense enjoyments; fixing the eyes and mind at the midbrows; equalizing the breath moving through the nostrils (by Kriya techniques); (See also 4.29, 6.13 and 8.10) (5.27)

With senses, mind, and intellect under control; having liberation as the prime goal; free from lust, anger, and fear; such a sage is verily liberated. (5.28)

The one who knows Me as the enjoyer of sacrifices and austerities, as the great Lord of all the worlds, and as the friend of all beings, attains peace. (5.29)

Chapter 13: Creation and the Creator

The Supreme Lord said: O Arjuna, this body (the miniature universe) may be called the field or creation. One who knows the creation is called the creator by the seers of truth. (13.01)

Know Me to be the creator of all creation, O Arjuna. The true understanding of both the creator and the creation is considered by Me to be the transcendental or metaphysical knowledge. (13.02)

What the creation is, what it is like, what its transformations are, where the source is, who that creator is, and what His powers are, hear all these from Me in brief. (13.03)

The sages have described Him in many ways, in various Vedic hymns, and also in the conclusive and convincing verses of the Brahmasutra. (13.04)

The five basic elements, the "I" consciousness or ego, the intellect, the unmanifest Prakriti, the ten senses, the mind, and the five sense objects; (See also 7.04) (13.05)

Desire, hatred, pleasure, pain, the physical body, consciousness, and resolve. Thus the field (the creation or body) has been briefly described with its transformations. (13.06)

Humility, modesty, nonviolence, forbearance, honesty, service to guru, purity (of thought, word, and deed), steadfastness, self-control; and (13.07)

Aversion towards sense objects, absence of ego, constant reflection on the agony and suffering inherent in birth, old age, disease, and death. (13.08)

Detachment, non-fondness with son, wife, and home; unflinching equanimity upon attainment of the desirable and the undesirable; and (13.09)

Unswerving devotion to Me by the yoga of exclusivity, love for solitude, distaste for social gossips; and (13.10)

Steadfastness in knowledge of the Supreme Spirit, and the perception of (the omnipresent God as) the object of true knowledge is called knowledge; what is contrary to this is ignorance. (13.11)

I shall fully describe the object of knowledge, knowing which one attains immortality. The beginningless Supreme Brahman is said to be neither Sat nor Asat. (See also 9.19) (13.12)

Having hands and feet everywhere; having eyes, head, and face everywhere; having ears everywhere; the creator exists in the creation by pervading everything. (13.13)

He is the perceiver of all sense objects without the senses; unattached, yet the sustainer of all; devoid of the Gunas, yet the enjoyer of the Gunas. (13.14)

He is inside as well as outside all beings, animate and inanimate. He is incomprehensible because of His subtlety. He is very near as well as far away. (13.15)

Undivided, yet appears as if divided in beings; He, the object of knowledge, is the creator, sustainer, and destroyer of (all) beings. (13.16)

The light of all lights, He is said to be beyond darkness. He is the knowledge, the object of knowledge, and seated in the hearts of all beings, He is to be realized by the knowledge. (13.17)

Thus the creation as well as the knowledge and the object of knowledge have been briefly described. Understanding this, My devotee attains Me. (13.18)

Know that Prakriti and Purusha are both beginningless; and also know that all manifestations and Gunas arise from the Prakriti. (13.19)

The Prakriti is said to be the cause of production of physical body and organs (of perception and action). The Purusha (or the consciousness) is said to be the cause of experiencing pleasures and pains. (13.20)

The Purusha associating with Prakriti (or matter), enjoys the Gunas of Prakriti. Attachment to the Gunas (due to ignorance caused by previous Karma) is the cause of the birth of Jeevaatma in good and evil wombs. (13.21) (*Jeevaatma or Jeeva is defined as Atma accompanied by the subtle (or astral) body consisting of the six sensory faculties and vital forces; the living entity; the individual soul enshrined in the physical body.*)

The Supreme Spirit in the body is also called the witness, the guide, the supporter, the enjoyer, and the great Lord or Paramaatma. (13.22)

They who truly understand Purusha and Prakriti with its Gunas are not born again regardless of their mode of life. (13.23)

Some perceive God in the heart by the intellect through meditation; others by the yoga of knowledge; and others by the yoga of work (or Karma-yoga). (13.24)

Some, however, do not understand Brahman, but having heard (of it) from others, take to worship. They also transcend death by their firm faith to what they have heard. (13.25)

Whatever is born, animate or inanimate, know them to be (born) from the union of the field (or Prakriti) and the field knower (or Purusha), O Arjuna. (See also 7.06) (13.26)

The one who sees the imperishable Supreme Lord dwelling equally within all perishable beings truly sees. (13.27)

Seeing the same Lord existing in everybeing, one does not injure the other self and thereupon attains the Supreme goal. (13.28)

Those who perceive that all works are done by the (Gunas of) Prakriti alone, and thus they are not the doer, they truly understand. (See also 3.27, 5.09, and 14.19) (13.29)

When one perceives diverse variety of beings resting in One and spreading out from That alone, then one attains Brahman. (13.30)

The imperishable Supreme Self, being beginningless and without Gunas, though dwelling in the body (as Atma) neither does anything nor gets tainted, O Arjuna. (13.31)

As the all-pervading ether is not tainted because of its subtlety, similarly the Self, seated in everybody, is not tainted. (13.32)

O Arjuna, just as one sun illuminates this entire world, similarly the creator illumines (or gives life to) the entire creation. (13.33)

They, who understand the difference between the creation (or the body) and the creator (or the Atma) and know the technique of liberation (of Jeeva) from the trap of Maya with the help of knowledge, attain the Supreme. (13.34)

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2.4: Reality and Time

9 Reality and Time

Bhagavad Gita²¹

Chapter 3: Path of Karma Yoga

Arjuna said: If You consider that transcendental knowledge is better than work then why do You want me to engage in this horrible war, O Krishna? (3.01)

You seem to confuse my mind by apparently conflicting words. Tell me, decisively, one thing by which I may attain the Supreme. (3.02)

The Supreme Lord said: In this world, O Arjuna, a twofold path of Sadhana (or the spiritual practice) has been stated by Me in the past. The path of Self-knowledge (or Jnana-yoga) for the contemplative, and the path of unselfish work (or Karma-yoga) for the active. (3.03) (*Jnana-yoga is also called Saamkhya-yoga, Samnyasa-yoga, and yoga of knowledge. A Jnana-yogi does not consider oneself the doer of any action, but only an instrument in the hands of divine for His use. The word Jnana means metaphysical or transcendental knowledge.*)

One does not attain freedom from the bondage of Karma by merely abstaining from work. No one attains perfection by merely giving up work. (3.04)

Because no one can remain actionless even for a moment. Everyone is driven to action, helplessly indeed, by the Gunas of nature. (3.05)

The deluded ones, who restrain their organs of action but mentally dwell upon the sense enjoyment, are called hypocrites. (3.06)

The one who controls the senses by the (trained and purified) mind and intellect, and engages the organs of action to Nishkaama Karma-yoga, is superior, O Arjuna. (3.07)

Perform your obligatory duty, because action is indeed better than inaction. Even the maintenance of your body would not be possible by inaction. (3.08)

Human beings are bound by Karma (or works) other than those done as Yajna. Therefore, O Arjuna, do your duty efficiently as a service or Seva to Me, free from attachment to the fruits of work. (3.09) (*Yajna means sacrifice, selfless service, unselfish work, Seva, meritorious deeds, giving away something to others, and a religious rite in which oblation is offered to gods through the mouth of fire.*)

Brahmaa, the creator, in the beginning created human beings together with Yajna and said: By Yajna you shall prosper and Yajna shall fulfill all your desires. (3.10)

Nourish the Devas with Yajna, and the Devas will nourish you. Thus nourishing one another you shall attain the Supreme goal. (3.11) (*Deva means a deity, a demigod, a celestial person, the agent of God, one who fulfills desires and protects.*)

The Devas, nourished by Yajna, will give you the desired objects. One who enjoys the gift of the Devas without offering them (anything in return) is, indeed, a thief. (3.12)

The righteous who eat the remnants of the Yajna are freed from all sins, but the impious who cook food only for themselves (without sharing with others in charity) verily eat sin. (3.13)

The living beings are born from food, food is produced by rain, rain comes by performing Yajna. The Yajna is performed by doing Karma. (See also 4.32) (3.14)

The Karma or duty is prescribed in the Vedas. The Vedas come from Brahman. Thus the all-pervading Brahman is ever present in Yajna or service. (3.15)

The one who does not help to keep the wheel of creation in motion by sacrificial duty, and who rejoices in sense pleasures, that sinful person lives in vain, O Arjuna. (3.16)

The one who rejoices in the Self only, who is satisfied with the Self, who is content in the Self alone, for such a (Self-realized) person there is no duty. (3.17)

Such a person has no interest, whatsoever, in what is done or what is not done. A Self-realized person does not depend on anybody (except God) for anything. (3.18)

Therefore, always perform your duty efficiently and without attachment to the results, because by doing work without attachment one attains the Supreme. (3.19)

King Janaka and others attained perfection (or Self-realization) by Karma-yoga alone. You should perform your duty (with apathetic frame of mind) with a view to guide people and for the universal welfare (of the society). (3.20)

Because, whatever noble persons do, others follow. Whatever standard they set up, the world follows. (3.21)

O Arjuna, there is nothing in the three worlds (earth, heaven, and the upper regions) that should be done by Me, nor there is anything unobtained that I should obtain, yet I engage in action. (3.22)

Because, if I do not engage in action relentlessly, O Arjuna, people would follow My path in every way. (3.23)

These worlds would perish if I do not work, and I shall be the cause of confusion and destruction of all these people. (3.24)

As the ignorant work, O Arjuna, with attachment (to the fruits of work), so the wise should work without attachment, for the welfare of the society. (3.25)

The wise should not unsettle the mind of the ignorant who is attached to the fruits of work, but the enlightened one should inspire others by performing all works efficiently without attachment. (See also 3.29) (3.26)

All works are being done by the Gunas (or the energy and power) of nature, but due to delusion of ego people assume themselves to be the doer. (See also 5.09, 13.29, and 14.19) (3.27)

The one who knows the truth, O Arjuna, about the role of Guna and action does not get attached to the work, knowing that it is the Gunas that work with their instruments, the organs. (3.28)

Those who are deluded by the Gunas of nature get attached to the works of the Gunas. The wise should not disturb the mind of the ignorant whose knowledge is imperfect. (See also 3.26) (3.29)

Dedicating all works to Me in a spiritual frame of mind, free from desire, attachment, and mental grief, do your duty. (3.30)

Those who always practice this teaching of Mine, with faith and free from cavil, are freed from the bondage of Karma. (3.31)

But, those who carp at My teaching and do not practice it, consider them as ignorant of all knowledge, senseless, and lost. (3.32)

All beings follow their nature. Even the wise act according to their own nature. What, then, is the value of sense restraint? (3.33)

Raaga and Dwesha (or the attachments and aversions) for the sense objects remain in the senses. One should not come under the control of these two, because they are two stumbling blocks, indeed, on one's path of Self-realization. (3.34)

One's inferior natural work is better than superior unnatural work. Death in carrying out one's natural work is useful. Unnatural work produces too much stress. (See also 18.47) (3.35)

Arjuna said: O Krishna, what impels one to commit sin as if unwillingly and forced against one's will? (3.36)

The Supreme Lord said: It is Kaama and anger born of Rajo Guna. Kaama is insatiable and is a great devil. Know this as the enemy. (3.37)

Kaama, the passionate desire for all sensual and material pleasures, becomes anger if it is unfulfilled. As the fire is covered by smoke, as a mirror by dust, and as an embryo by the amnion, similarly the Self-knowledge gets obscured by Kaama. (3.38)

O Arjuna, Jnana gets covered by this insatiable fire of Kaama, the eternal enemy of Jnani. (3.39)

The senses, the mind, and the intellect are said to be the seat of Kaama. Kaama, with the help of the senses, deludes a person by veiling Jnana. (3.40)

Therefore, O Arjuna, by controlling the senses kill this devil (of material desire) that destroys knowledge and discrimination. (3.41)

The senses are said to be superior (to matter or the body), the mind is superior to the senses, the intellect is superior to the mind, and Atma is superior to the intellect. (3.42)

Thus, knowing the Atma to be superior to the intellect, and controlling the mind by the intellect (that is purified by Jnana), one must kill this mighty enemy, Kaama, O Arjuna. (3.43)

Chapter 4: Path of Renunciation with Knowledge

The Supreme Lord said: I taught this imperishable (science of right action, or) Karma-yoga to (King) Vivasvaan. Vivasvaan taught it to Manu. Manu taught it to Ikshavaaku. (4.01)

Thus handed down in succession the royal sages knew this (Karma-yoga). After a long time the science of Karma-yoga was lost from this earth. (4.02)

Today I have described the same ancient science to you, because you are my sincere devotee and friend. Karma-yoga is a supreme secret indeed. (4.03)

Arjuna said: You were born later, but Vivasvaan was born in ancient time. How am I to understand that You taught this yoga in the beginning (of the creation)? (4.04)

The Supreme Lord said: Both you and I have taken many births. I remember them all, O Arjuna, but you do not remember. (4.05)

Though I am eternal, imperishable, and the Lord of all beings; yet I (voluntarily) manifest by controlling My own material nature using My Yoga-Maya. (See also 10.14) (4.06) *(Yoga-Maya is same as Maya; the supernatural, extraordinary, and mystic power of Brahman. The word Maya means unreal, illusory, or deceptive image of the creation. Due to the power of Maya one consider the universe as existent and distinct from Brahman, the Supreme spirit. Brahman is invisible potential energy; Maya is kinetic energy, the force of action. They are inseparable like fire and heat. Maya is a metaphor used to explain the visible world or Jagat to common people.)*

Whenever there is a decline of Dharma and the rise of Adharma, O Arjuna, then I manifest (or incarnate) Myself. I incarnate from time to time for protecting the good, for transforming the wicked, and for establishing Dharma, the world order. (4.07-08)

The one who truly understands My transcendental birth and activities (of creation, maintenance, and dissolution), is not born again after leaving this body and attains My abode, O Arjuna. (4.09)

Freed from attachment, fear, and anger; fully absorbed in Me, taking refuge in Me, and purified by the fire of Self-knowledge, many have attained Me. (4.10)

With whatever motive people worship Me, I reward them (or fulfill their desires) accordingly. People worship (or approach) Me with different motives. (4.11)

Those who long for success in their work here (on the earth) worship the demigods (or Devas). Success in work comes quickly in this human world. (4.12)

The four Varna or divisions of human society, based on aptitude and vocation, were created by Me. Though I am the author of this system, one should know that I do nothing and I am eternal. (See also 18.41) (4.13)

Works do not bind Me, because I have no desire for the fruits of work. The one who understands this truth is (also) not bound by Karma. (4.14)

The ancient seekers of liberation also performed their duties with this understanding. Therefore, you should do your duty as the ancients did. (4.15)

Even the wise are confused about what is action and what is inaction. Therefore, I shall clearly explain what is action, knowing that one shall be liberated from the evil (of birth and death). (4.16)

The true nature of action is very difficult to understand. Therefore, one should know the nature of attached action, the nature of detached action, and also the nature of forbidden action. (4.17)

Attached action is selfish work that produces Karmic bondage, detached action is unselfish work or Seva that leads to nirvana, and forbidden action is harmful to society. The one who sees inaction in action, and action in inaction, is a wise person. Such a person is a yogi and has accomplished everything. (See also 3.05, 3.27, 5.08 and 13.29) (4.18)

A person whose all works are free from selfish desires and motives, and whose all Karma is burned up in the fire of Self-knowledge, is called a sage by the wise. (4.19)

Having abandoned attachment to the fruits of work, ever content, and dependent on no one (but God); though engaged in activity, one does nothing at all (and incurs no Karmic reaction). (4.20)

Free from desires, mind and senses under control, renouncing all proprietorship, doing mere bodily action, one does not incur sin (or Karmic reaction). (4.21)

Content with whatever gain comes naturally by His will, unaffected by dualities, free from envy, equanimous in success and failure; though engaged in work such a person is not bound (by Karma). (4.22)

Those who are devoid of attachment, whose mind is fixed in knowledge, who does work as a Seva to the Lord, all Karma of such liberated persons dissolves away. (4.23)

Brahman is the oblation. Brahman is the clarified butter. The oblation is poured by Brahman into the fire of Brahman. Brahman shall be realized by the one who considers everything as (a manifestation or) an act of Brahman. (Also see 9.16) (4.24)

Some yogis perform the Yajna of worship to Devas alone, while others offer Yajna itself as offering in the fire of Brahman by performing the Yajna (of Self-knowledge). (4.25)

Some offer their hearing and other senses (as sacrifice) in the fires of restraint, others offer sound and other objects of the senses (as sacrifice) in the fires of the senses. (4.26)

Others offer all the functions of the senses, and the functions of Prana (or the five bioimpulses) as sacrifice in the fire of the yoga of self-restraint that is kindled by knowledge. (4.27)

Others offer their wealth, their austerity, and their practice of yoga as sacrifice, while the ascetics with strict vows offer their study of scriptures and knowledge as sacrifice. (4.28)

Those who are engaged in yogic practice, reach the breathless state by offering inhalation into exhalation and exhalation into inhalation as sacrifice (by using short breathing Kriya techniques). (4.29) (*Deep spiritual meaning and interpretation of the practical yogic verses (4.29, 4.30, 5.27, 6.13, 8.10, 8.12, 8.13, 8.24, and 8.25) should be acquired from a Self-realized master of Kriya-yoga.*)

Others restrict their diet and offer their inhalations as sacrifice into their inhalations. All these are the knowers of sacrifice, and are purified by (theirs) sacrifice. (4.30)

Those who perform Yajna obtain the nectar (of knowledge) as a result of their sacrifice and attain eternal Brahman. O Arjuna, even this world is not (a happy place) for the non-sacrificer, how can the other world be? (See also 4.38, and 5.06). (4.31)

Thus many types of sacrifice are described in the Vedas. Know them all to be born from Karma or the action of body, mind, and senses. Knowing this, you shall attain nirvana. (See also 3.14) (4.32)

The knowledge sacrifice is superior to any material sacrifice, O Arjuna. Because, all actions in their entirety culminate in knowledge. (4.33)

Acquire this transcendental knowledge by humble reverence, by sincere inquiry, and by service (to a Self-realized guru). The wise who have realized the truth will teach you. (4.34)

Knowing that, O Arjuna, you shall not again get deluded like this. By this knowledge you shall behold the entire creation in your own Self/Lord, or in Brahman. (See also 6.29) (4.35)

Even if one is the most sinful of all sinners, yet one shall cross over the ocean of sin by the raft of knowledge alone. (4.36)

As the blazing fire reduces wood to ashes, similarly, the fire of Self-knowledge reduces all Karma to ashes, O Arjuna. (4.37)

Verily there is no purifier in this world like knowledge. One who becomes purified by Karma-yoga discovers this knowledge within (naturally) in course of time. (See also 4.31, and 5.06). (4.38)

The one who has faith, and is sincere, and has mastery over the senses, gains this knowledge. Having gained this, one at once attains the supreme peace. (4.39)

But the ignorant, who has no faith and is full of doubt (about the Self), perishes. There is neither this world nor the world beyond nor happiness for the one who doubts. (4.40)

Karma does not bind one who has renounced work (by renouncing the fruits of work) through Karma-yoga; whose doubt is completely destroyed by knowledge; and who is Self-realized, O Arjuna. (4.41)

Therefore, resort to Karma-yoga and cut the ignorance-born doubt abiding in your heart by the sword of Self-knowledge, and get up (to fight), O Arjuna. (4.42)

Chapter 10: Manifestation of the Absolute

The Supreme Lord said: O Arjuna, listen once again to My supreme word that I shall speak to you, who are dear, for your welfare. (10.01)

Neither the Devas nor the great sages know My origin, because I am the origin of all Devas and sages also. (10.02)

One who knows Me as the unborn, the beginningless, and the Supreme Lord of the universe, is considered wise among the mortals, and gets liberation from the bondage of Karma. (10.03)

Discrimination, knowledge, non-delusion, forgiveness, truthfulness, control over the mind and senses, pleasure, pain, birth, death, fear, fearlessness; (10.04).

Nonviolence, equanimity, contentment, austerity, charity, fame, and ill fame; all these diverse qualities in human beings arise from Me alone. (10.05)

The seven great sages and four ancient Manus, from whom all these creatures of the world were born, originated from My potential energy. (10.06)

One who truly understands My manifestations and yogic powers, is united with Me in unswerving devotion. There is no doubt about this. (10.07)

I am the origin of all. Everything emanates from Me. Understanding this, the wise ones worship Me with love and devotion. (10.08)

With their minds absorbed in Me, with their lives surrendered unto Me, always enlightening each other by talking about Me; they remain ever content and delighted. (10.09)

I give the knowledge, to those who are ever united with Me and lovingly adore Me, by which they come to Me. (10.10)

Out of compassion for them I, who dwell within their heart, destroy the darkness born of ignorance by the shining lamp of knowledge. (10.11)

Arjuna said: You are the Supreme Brahman, the supreme abode, the supreme purifier, the eternal divine spirit, the primal God, the unborn, and the omnipresent. (10.12)

All sages have thus acclaimed You. The divine sage Narada, Asita, Devala, Vyaasa, and You Yourself tell me. (10.13)

O Krishna, I believe all that You have told Me to be true. O Lord, neither the Devas nor the demons fully understand Your manifestations. (See also 4.06) (10.14)

O Creator and Lord of all beings, God of all gods, Supreme person and Lord of the universe, You alone know Yourself by Yourself. (10.15)

(Therefore), You alone are able to fully describe Your own divine glories, the manifestations, by which You exist pervading all the universe. (10.16)

How may I know You, O Lord, by constant contemplation? In what form (of manifestation) are You to be thought of by me, O Lord? (10.17)

O Lord, explain to me again in detail, Your yogic power and glory; because, I am not satiated by hearing Your nectar-like words. (10.18)

The Supreme Lord said: O Arjuna, now I shall explain to you My prominent divine manifestations, because My manifestations are endless. (10.19)

O Arjuna, I am the Atma abiding in the heart of all beings. I am also the beginning, the middle, and the end of all beings. (10.20)

I am Vishnu among the (twelve) sons of Aditi, I am the radiant sun among the luminaries, I am Marici among the gods of wind, I am the moon among the stars. (10.21)

I am the Sama Veda among the Vedas; I am Indra among the Devas; I am the mind among the senses; I am the consciousness in living beings. (10.22)

I am Shiva among the Rudras; (I am) Kubera among the Yakshas and demons; I am the fire among the Vasus; and I am Meru among the mountain peaks. (10.23)

Among the priests, O Arjuna, know Me to be the chief, Brihaspati. Among the army generals, I am Skanda; I am the ocean among the bodies of water. (10.24)

I am Bhṛigu among the great sages; I am the monosyllable OM among the words; I am Japa among the Yajna; and I am the Himalaya among the immovables. (10.25)

I am the Peepal tree among the trees, Narada among the sages, Chitraaratha among the Gandharvas, and sage Kapila among the Siddhas. (10.26)

Know Me as Uchchaisrava, born at the time of churning the ocean for getting the nectar, among the horses; Airāvata among the elephants; and the King among men. (10.27)

I am thunderbolt among the weapons, Kaamadhenu among the cows, and the cupid among the procreators. Among the serpents, I am Vaasuki. (10.28)

I am Sheshanaaga among the Naagas, I am Varuna among the water gods, and Aryamaa among the manes. I am Yama among the controllers. (10.29)

I am Prahlāda among Diti's progeny, time or death among the healers, lion among the beasts, and the Garuda among birds. (10.30)

I am the wind among the purifiers, and Lord Rama among the warriors. I am the shark among the fishes, and the Ganges among the rivers. (10.31)

I am the beginning, the middle, and the end of the creation, O Arjuna. Among the knowledge I am knowledge of the supreme Self. I am logic of the logician. (10.32)

I am the letter "A" among the alphabets, among the compound words I am the dual compound, I am the endless time, I am the sustainer of all, and have faces on all sides (or I am omniscient). (10.33)

I am the all-devouring death, and also the origin of future beings. Among the feminine nouns I am fame, prosperity, speech, memory, intellect, resolve, and forgiveness. (10.34)

I am Brihatsaama among the hymns. I am Gaayatri among the mantras, I am Maargsirsha (November-December) among the months, I am the spring among the seasons. (10.35)

I am the fraud of the gambler; I am the splendor of the splendid; I am victory (of the victorious); I am resolution (of the resolute); I am the goodness of the good. (10.36)

I am Vaasudeva among the Vrishni, Arjuna among the Paandavas, Vyaasa among the sages, and Ushanaa among the poets. (10.37)

I am the power of rulers, the statesmanship of the seekers of victory, I am silence among the secrets, and the Self-knowledge of the knowledgeable. (10.38)

I am the origin or seed of all beings, O Arjuna. There is nothing, animate or inanimate, that can exist without Me. (See also 7.10 and 9.18) (10.39)

There is no end of My divine manifestations, O Arjuna. This is only a brief description by Me of the extent of My divine manifestations. (10.40)

Whatever is endowed with glory, brilliance, and power; know that to be a manifestation of a fraction of My splendor. (10.41)

What is the need for this detailed knowledge, O Arjuna? I continually support the entire universe by a small fraction of My energy. (10.42)

Chapter 11: Vision of the Cosmic Form

Arjuna said: My illusion is dispelled by Your profound words, that You spoke out of compassion towards me, about the supreme secret of the Self. (11.01)

O Krishna, I have heard from You in detail about the origin and dissolution of beings, and Your imperishable glory. (11.02)

O Lord, You are as You have said, yet I wish to see Your divine cosmic form, O Supreme Being. (11.03)

O Lord, if You think it is possible for me to see this, then O Lord of the yogis, show me Your imperishable Self. (11.04)

The Supreme Lord said: O Arjuna, behold My hundreds and thousands of multifarious divine forms of different colors and shapes. (11.05)

See the Adityas, the Vasus, the Rudras, the Ashvins, and the Maruts. Behold, O Arjuna, many wonders never seen before. (11.06)

O Arjuna, now behold the entire creation; animate, inanimate, and whatever else you like to see; all at one place in My body. (11.07)

But, you are not able to see Me with your physical eye; therefore, I give you the divine eye to see My majestic power and glory. (11.08)

Sanjaya said: O King, having said this; Lord Krishna, the great Lord of (the mystic power of) yoga, revealed His supreme majestic form to Arjuna. (11.09)

(Arjuna saw the Universal Form of the Lord) with many mouths and eyes, and many visions of marvel, with numerous divine ornaments, and holding divine weapons. (11.10)

Wearing divine garlands and apparel, anointed with celestial perfumes and ointments, full of all wonders, the limitless God with faces on all sides. (11.11)

If the splendor of thousands of suns were to blaze forth all at once in the sky, even that would not resemble the splendor of that exalted being. (11.12)

Arjuna saw the entire universe, divided in many ways, but standing as (all in) One (and One in all) in the body of Krishna, the God of gods. (11.13)

Then Arjuna, filled with wonder and his hairs standing on end, bowed his head to the Lord and prayed with folded hands. (11.14)

Arjuna said: O Lord, I see in Your body all the gods and multitude of beings, all sages, celestial serpents, Lord Shiva as well as Lord Brahma seated on the lotus. (11.15)

O Lord of the universe, I see You everywhere with infinite form, with many arms, stomachs, faces, and eyes. Neither do I see the beginning nor the middle nor the end of Your Universal Form. (11.16)

I see You with Your crown, club, discus; and a mass of radiance, difficult to behold, shining all around with immeasurable brilliance of the sun and the blazing fire. (11.17)

I believe You are the imperishable, the Supreme to be realized. You are the ultimate resort of the universe. You are the protector of eternal Dharma, and the imperishable primal spirit. (11.18)

I see You with infinite power, without beginning, middle, or end; with many arms, with the sun and the moon as Your eyes, with Your mouth as a blazing fire whose radiance is scorching all the universe. (11.19)

The entire space between heaven and earth is pervaded by You alone in all directions. Seeing Your marvelous and terrible form, the three worlds are trembling with fear, O Lord. (11.20)

These hosts of demigods enter into You. Some with folded hands sing Your names and glories in fear. A multitude of Maharishis and Siddhas hail and adore You with abundant praises. (11.21)

Rudras, Adityas, Vasus, Saadhyas, Vishwedevas, Ashvins, Maruts, Ushmapas, Gandharvas, Yakshas, Asuras, and Siddhas; they all amazingly gaze at You. (11.22)

Seeing your infinite form with many mouths, eyes, arms, thighs, feet, stomachs, and many fearful teeth; the worlds are trembling with fear and so do I, O mighty Lord. (11.23)

Seeing Your great effulgent and various-colored form touching the sky; Your mouth wide open and large shining eyes; I am frightened and find neither peace nor courage, O Krishna. (11.24)

Seeing Your mouths, with fearful teeth, glowing like fires of cosmic dissolution, I lose my sense of direction and find no comfort. Have mercy on me! O Lord of gods, refuge of the universe. (11.25)

The sons of Dhritaraashtra along with the hosts of kings; Bheeshma, Drona, and Karna together with chief warriors on our side are also quickly entering into Your fearful mouths having terrible teeth. Some are seen caught in between the teeth with their heads crushed. (11.26-27)

As many torrents of the rivers rush toward the ocean, similarly, those warriors of the mortal world are entering Your blazing mouths. (11.28)

As moths rush with great speed into the blazing flame for destruction, similarly all these people are rapidly rushing into Your mouths for destruction. (11.29)

You are licking up all the worlds with Your flaming mouths, swallowing them from all sides. Your powerful radiance is burning the entire universe, and filling it with splendor, O Krishna. (11.30)

Tell me who are You in such a fierce form? My salutations to You, O best of gods, be merciful! I wish to understand You, the primal Being, because I do not know Your mission. (11.31)

The Supreme Lord said: I am death, the mighty destroyer of the world, out to destroy. Even without your participation all the warriors standing arrayed in the opposing armies shall cease to exist. (11.32)

Therefore, you get up and attain glory. Conquer your enemies and enjoy a prosperous kingdom. All these (warriors) have already been destroyed by Me. You are only an instrument, O Arjuna. (11.33)

Kill Drona, Bheeshma, Jayadratha, Karna, and other great warriors who are already killed by Me. Do not fear. You will certainly conquer the enemies in the battle, therefore, fight! (11.34)

Sanjaya said: Having heard these words of Krishna; the crowned Arjuna, trembling with folded hands, prostrated with fear and spoke to Krishna in a choked voice. (11.35)

Arjuna said: Rightly, O Krishna, the world delights and rejoices in glorifying You. Terrified demons flee in all directions. The hosts of Siddhas bow to You in adoration. (11.36)

Why should they not, O great soul, bow to You, the original creator who is even greater than Brahmaa? O infinite Lord, O God of gods, O abode of the universe, You are both Sat and Asat, and the imperishable Brahman that is beyond both (Sat and Asat). (11.37)

You are the primal God, the most ancient Person. You are the ultimate resort of all the universe. You are the knower, the object of knowledge, and the supreme abode. The entire universe is pervaded by You, O Lord of the infinite form. (11.38)

You are Vaayu, Yama, Agni, Varuna, Shashaanka, and Brahmaa as well as the father of Brahmaa. Salutations to You a thousand times, and again and again salutations to You. (11.39)

My salutations to You from front and from behind. O Lord, my obeisances to You from all sides. You are infinite valor and the boundless might. You pervade everything, and therefore You are everywhere and in everything. (11.40)

Considering You merely as a friend, not knowing Your greatness, I have inadvertently addressed You as O Krishna, O Yadava, O friend; merely out of affection or carelessness. (11.41)

In whatever way I may have insulted You in jokes; while playing, reposing in bed, sitting, or at meals; when alone, or in front of others; O Krishna, I implore You for forgiveness. (11.42)

You are the father of this animate and inanimate world, and the greatest guru to be worshipped. No one is even equal to You in the three worlds; how can there be one greater than You? O Being of Incomparable Glory. (11.43)

Therefore, O adorable Lord, I seek Your grace by bowing down and prostrating my body before You. Bear with me as a father to his son, as a friend to a friend, and as a husband to his wife, O Lord. (11.44)

I am delighted by beholding that which has never been seen before, and yet my mind is tormented with fear. Show me that (four-armed) form. O God of gods, the refuge of the universe have mercy! (11.45)

I wish to see You with a crown, holding mace and discus in Your hand. O Lord with thousand arms and universal form, appear in the four-armed form. (11.46)

The Supreme Lord said: O Arjuna, being pleased with you I have shown you, through My own yogic powers, this supreme, shining, universal, infinite, and primal form of Mine that has never been seen before by anyone other than you. (11.47)

Neither by study of the Vedas, nor by Yajna, nor by charity, nor by rituals, nor by severe austerities, can I be seen in the cosmic form in this human world by anyone other than you, O Arjuna. (11.48)

Do not be perturbed and deluded by seeing such a terrible form of Mine as this. With fearless and cheerful mind, now behold My four-armed form. (11.49)

Sanjaya said: Lord Krishna, having thus spoken to Arjuna, revealed His four-armed form. Then assuming His gentle human form, Mahatma Krishna consoled Arjuna who was terrified. (11.50)

Arjuna said: O Krishna, seeing this gentle human form of Yours, I have now become composed and I am normal again. (11.51)

The Supreme Lord said: This (four-armed) form of Mine that you have seen is very difficult, indeed, to see. Even the gods are ever longing to see this form. (11.52)

Neither by study of the Vedas, nor by austerity, nor by charity, nor by ritual, can I be seen in this form as you have seen Me. (11.53)

However, through single-minded devotion alone, I can be seen in this form, can be known in essence, and also can be reached, O Arjuna. (11.54)

The one who does all works for Me, and to whom I am the supreme goal, who is my devotee, who has no attachment, and is free from enmity towards any being attains Me, O Arjuna. (See also 8.22) (11.55)

Chapter 15: Supreme Spirit

The Supreme Lord said: They (or the wise) speak of the eternal Ashvattha tree having its origin above (in unmanifest Brahman) and its branches below (in the cosmos) whose leaves are the (Vedic) hymns. One who understands this is a knower of the Vedas. (15.01)

The branches (of this world tree of Maya) spread below and above (or all over the cosmos). The tree is nourished by the Gunas; sense pleasures are its sprouts; and its roots (of ego and desires) stretch below in the human world causing Karmic bondage. (15.02)

Neither its (real) form nor its beginning, neither its end nor its existence is perceptible here on the earth. Having cut these firm roots of the Ashvattha tree by the mighty ax of (Jnana and) Vairaagya or detachment; (15.03)

The goal (of nirvana) should be sought reaching which one does not come back; thus thinking: In that very primal spirit I take refuge from which this primal manifestation comes forth. (15.04)

Those who are free from pride and delusion, who have conquered the evil of attachment, who are constantly dwelling in the Supreme Self with all Kaama completely stilled, who are free from the dualities known as pleasure and pain; such undeluded persons reach the eternal goal. (15.05)

The sun does not illumine there, nor the moon, nor the fire. That is My supreme abode. Having reached there they do not come back. (15.06)

Atma in the body is My eternal indivisible fragment indeed. Atma gets bound (or attached, and is called Jeevaatma) due to superimposition or association with the six sensory faculties, including the mind, of perception. (15.07)

As the air takes away the aroma from the source (or flower), similarly Atma takes the six sensory faculties from the physical body it casts off (during death) to the (new physical) body it acquires (in reincarnation by the power of Karma). (See also 2.13) (15.08)

The Jeevaatma enjoys sense pleasures with the help of six sensory faculties: hearing, touch, sight, taste, smell, and mind. (15.09)

The ignorant do not perceive Jeeva departing from the body, or remaining in the body and enjoying sense pleasures by associating with the Gunas. Those with the eye of knowledge can see. (15.10)

The yogis striving (for perfection) behold Atma abiding in their heart; but the ignorant, whose intellect is not pure, do not perceive Him even though striving. (15.11)

The light that coming from the sun illumines the whole world; and which is in the moon, and in the fire; know that light to be Mine. (See also 13.17 and 15.06) (15.12).

Entering the earth I support all beings with My energy; becoming the sap-giving moon I nourish all the plants. (15.13)

Becoming the digestive fire, I remain in the body of all living beings; uniting with vital breaths, the Prana and Apana, I digest all four varieties of food; and (15.14)

I am seated in the hearts of all beings. The memory, knowledge, and the removal of doubts and wrong notions (about the Self) by reasoning or in Samadhi come from Me. I am verily that which is to be known by (the study of) all the Vedas. I am, indeed, the author of the Vedanta and the knower of the Vedas. (See also 6.39) (15.15)

There are two entities in this world: the perishable and the imperishable. (The bodies of) all beings are perishable, and the Atma is imperishable. (15.16)

There is another supreme spirit called Ishvara or Paramaatma, the indestructible Lord who pervades the three worlds and sustains them. (15.17)

I am beyond the perishable body, and higher than the imperishable Atma; therefore, I am known in this world and in the Vedas as Purushottama, or the Supreme Spirit. (15.18)

The wise one, who truly knows Me as the Purushottama, knows everything and worships (or surrenders unto) Me wholeheartedly, O Arjuna. (See also 7.14, 14.26, and 18.66) (15.19)

Thus this most secret science has been explained by Me, O sinless Arjuna. Having understood this, one becomes enlightened and one's all duties are accomplished. (15.20)

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2.5: Reincarnation

10 Reincarnation

Rigveda²²

Book 10

HYMN XVI. Agni.

1. Burn him not up, nor quite consume him, Agni: let not his body or his skin be scattered.
O Jātavedas, when thou hast matured him, then send him on his way unto the Fathers.
- 2 When thou hast made him ready, Jātavedas, then do thou give him over to the Fathers.
When he attains unto the life that waits him, he shall become the Deities' controller.
- 3 The Sun receive thine eye, the Wind thy spirit; go, as thy merit is, to earth or heaven.
Go, if it be thy lot, unto the waters; go, make thine home in plants with all thy members.
- 4 Thy portion is the goat: with heat consume him: let thy fierce flame, thy glowing splendour, burn him
With thine auspicious forms, o Jātavedas, bear this man to the region of the pious.
- 5 Again, O Agni, to the Fathers send him who, offered in thee, goes with our oblations.
Wearing new life let him increase his offspring: let him rejoin a body, Jātavedas.
- 6 What wound soe'er the dark bird hath inflicted, the emmet, or the serpent, or the jackal,
May Agni who devoureth all things heal it and Soma who hath passed into the Brahmans.
- 7 Shield thee with flesh against the flames of Agni, encompass thee about with fat and marrow,
So will the Bold One, eager to attack thee with fierce glow fail to girdle and consume thee.
- 8 Forbear, O Agni, to upset this ladle: the Gods and they who merit Soma love it.
This ladle, this which serves the Gods to drink from, in this the Immortal Deities rejoice them.
- 9 I send afar flesh eating Agni, bearing off stains may he depart to Yama's subjects.
But let this other Jātavedas carry oblation to the Gods, for he is skilful.
- 10 I choose as God for Father-worship Agni, flesh-eater, who hath past within your dwelling,
While looking on this other Jātavedas. Let him light flames in the supreme assembly.
- 11 With offerings meet let Agni bring the Fathers who support the Law.
Let him announce oblations paid to Fathers and to Deities.
- 12 Right gladly would we set thee down, right gladly make thee burn and glow.
Gladly bring yearning Fathers nigh to eat the food of sacrifice.
- 13 Cool, Agni, and again refresh the spot which thou hast scorched and burnt.
Here let the water-lily grow, and tender grass and leafy herb.
- 14 O full of coolness, thou cool Plant, full of fresh moisture, freshening Herb,
Come hither with the female frog: fill with delight this Agni here.

HYMN XC. Puruṣa.

1. A THOUSAND heads hath Puruṣa, a thousand eyes, a thousand feet.
On every side pervading earth he fills a space ten fingers wide.
- 2 This Puruṣa is all that yet hath been and all that is to be;

The Lord of Immortality which waxes greater still by food.

3 So mighty is his greatness; yea, greater than this is Puruṣa.

All creatures are one-fourth of him, three-fourths eternal life in heaven.

4 With three-fourths Puruṣa went up: one-fourth of him again was here.

Thence he strode out to every side over what cats not and what cats.

5 From him Virāj was born; again Puruṣa from Virāj was born.

As soon as he was born he spread eastward and westward o'er the earth.

6 When Gods prepared the sacrifice with Puruṣa as their offering,

Its oil was spring, the holy gift was autumn; summer was the wood.

7 They balm'd as victim on the grass Puruṣa born in earliest time.

With him the Deities and all Sādhyas and Ṛṣis sacrificed.

8 From that great general sacrifice the dripping fat was gathered up.

He formed the creatures of-the air, and animals both wild and tame.

9 From that great general sacrifice Ṛcas and Sāma-hymns were born:

Therefrom were spells and charms produced; the Yajus had its birth from it.

10 From it were horses born, from it all cattle with two rows of teeth:

From it were generated kine, from it the goats and sheep were born.

11 When they divided Puruṣa how many portions did they make?

What do they call his mouth, his arms? What do they call his thighs and feet?

12 The Brahman was his mouth, of both his arms was the Rājanya made.

His thighs became the Vaiśya, from his feet the Śūdra was produced.

13 The Moon was gendered from his mind, and from his eye the Sun had birth;

Indra and Agni from his mouth were born, and Vāyu from his breath.

14 Forth from his navel came mid-air the sky was fashioned from his head

Earth from his feet, and from his car the regions. Thus they formed the worlds.

15 Seven fencing-sticks had he, thrice seven layers of fuel were prepared,

When the Gods, offering sacrifice, bound, as their victim, Puruṣa.

16 Gods, sacrificing, sacrificed the victim these were the earliest holy ordinances.

The Mighty Ones attained the height of heaven, there where the Sādhyas, Gods of old, are dwelling.

Bhagavad Gita²³

Chapter 9: Supreme Knowledge and the Big Mystery

The Supreme Lord said: I shall reveal to you, who do not disbelieve, the most profound secret of Self-knowledge and Self-realization. Having known this you will be freed from the miseries of worldly existence. (9.01)

This knowledge is the king of all knowledge, is the most secret, is very sacred, it can be perceived by instinct, conforms to Dharma, is very easy to practice, and is imperishable. (9.02)

O Arjuna, those who have no faith in this knowledge follow the cycle of birth and death without attaining Me. (9.03)

This entire universe is pervaded by Me, the unmanifest Brahman. All beings depend on (or remain in) Me (like a chain depends on gold). I do not depend on them. (See also 7.12) (9.04) (*From a Dvaitic or dualistic view point, waves depend on the ocean, the ocean does not depend on the waves. But, from a Advaitic or non-dualistic point of view, as stated in verse 9.05 below, the question*

of wave abiding in the ocean or the ocean abiding in the wave does not arise, because there is no wave or ocean. It is water only. Similarly, everything is a manifestation of Brahman only. (Gita 7.19))

And yet beings, in reality, do not remain in Me. Look at the power of My divine mystery. Though the sustainer and creator of all beings, I do not remain in them. (In reality, the chain does not depend on gold; the chain is nothing but gold. Also, matter and energy are different as well as non-different). (9.05)

Consider that all beings remain in Me (without any contact or without producing any effect) as the mighty wind, moving everywhere, eternally remains in space. (9.06)

All beings merge into My Prakriti at the end of a Kalpa (or a cycle of 4.32 billion years), O Arjuna, and I create (or manifest) them again at the beginning of the next Kalpa. (9.07)

Using My Prakriti I create, again and again, the entire multitude of beings that are helpless, being under the control of (the Gunas of) Prakriti. (9.08)

These acts of creation do not bind Me, O Arjuna, because I remain indifferent and unattached to those acts. (9.09)

The Prakriti or nature, under My supervision, creates all animate and inanimate objects; and thus the creation keeps on going, O Arjuna. (See also 14.03) (9.10)

The ignorant ones, not knowing My supreme nature as the great Lord of all beings, disregard Me when I assume human form. (9.11)

The ignorant persons having false hopes, false actions, and false knowledge, possess the delusive (or Taamasika) qualities (See 16.04-18) of fiends and demons. (9.12)

But great souls, O Arjuna, who possess divine qualities (See 16.01-03) know Me as the (material and efficient) cause of creation and imperishable, and worship Me single-mindedly. (9.13)

Persons of firm resolve worship Me with ever steadfast devotion by always singing My glories, striving to attain Me, and prostrating before Me. (9.14)

Some worship Me by knowledge sacrifice. Others worship the infinite as the one in all (or non-dual), as the master of all (or dual), and in various other ways. (9.15)

I am the ritual, I am the Yajna, I am the offering, I am the herb, I am the mantra, I am the Ghee, I am the fire, and I am the oblation. (See also 4.24) (9.16)

I am the supporter of the universe, the father, the mother, and the grandfather. I am the object of knowledge, the purifier, the sacred syllable OM, and also the Rig, the Yajur, and the Sama Vedas. (9.17)

I am the goal, the supporter, the Lord, the witness, the abode, the refuge, the friend, the origin, the dissolution, the foundation, the substratum, and the imperishable seed. (See also 7.10 and 10.39) (9.18)

I give heat, I send as well as withhold the rain, I am immortality as well as death, I am also both the Sat and the Asat, O Arjuna. (Brahman is everything, See also 13.12) (9.19)

The knowers of the three Vedas and the drinkers of the juice of Soma (or devotion), whose sins are cleansed, worship Me by Yajna for gaining heaven. As a result of their good Karma they go to heaven and enjoy celestial sense pleasures. (9.20)

Having enjoyed the wide world of heavenly sense pleasures they return to the mortal world upon exhaustion of their good Karma (or Punya). Thus following the injunctions of three Vedas, the fruitive workers take repeated birth and death. (See also 8.25) (9.21)

To those ever steadfast devotees, who always remember or worship Me with single-minded contemplation, I personally take responsibility for their welfare. (9.22)

O Arjuna, even those devotees who worship demigods with faith, they too worship Me, but in an improper way. (9.23)

Because I alone am the enjoyer of all Yajna, and the Lord. But, people do not know My true transcendental nature. Therefore, they fall (into the repeated cycles of birth and death). (9.24)

Worshippers of the demigods go to the demigods, the worshippers of the ancestors go to the ancestors, and the worshippers of the ghosts go to the ghosts, but My devotees come to Me (and are not born again). (See also 8.16) (9.25)

Whosoever offers Me a leaf, a flower, a fruit, or water with devotion; I accept and eat the offering of devotion by the pure-hearted. (9.26)

O Arjuna, whatever you do, whatever you eat, whatever you offer as oblation to the sacred fire, whatever charity you give, whatever austerity you perform, do all that as an offering unto Me. (See also 12.10, 18.46) (9.27)

By this attitude of complete renunciation (or Samnyasa-yoga) you shall be freed from the bondage, good and bad, of Karma. You shall be liberated, and come to Me. (9.28)

The Self is present equally in all beings. There is no one hateful or dear to Me. But, those who worship Me with devotion, they are with Me and I am also with them. (See also 7.18) (9.29)

Even if the most sinful person resolves to worship Me with single-minded loving devotion, such a person must be regarded as a saint because of making the right resolution. (9.30)

Such a person soon becomes righteous and attains everlasting peace. Be aware, O Arjuna, that My devotee never falls down. (9.31)

Anybody, including women, merchants, laborers, and the evil-minded can attain the supreme goal by just surrendering unto My will (with loving devotion), O Arjuna. (See also 18.66) (9.32)

Then, it should be very easy for the holy Braahmanas and devout royal sages (to attain the Supreme state). Therefore, having obtained this joyless and transient human life, one should always remember Me with loving devotion. (9.33)

Fix your mind on Me, be devoted to Me, worship Me, and bow down to Me. Thus uniting yourself with Me, and setting Me as the supreme goal and sole refuge, you shall certainly realize (or come to) Me. (9.34)

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2.6: Karma

11 Karma

Brihadâraanyaka Upanishad²⁴

1. Yâgñavalkya continued: 'Now when that Self, having sunk into weakness, sinks, as it were, into unconsciousness, then gather those senses (prânas) around him, and he, taking with him those elements of light, descends into the heart. When that person in the eye turns away, then he ceases to know any forms.

2. "He has become one," they say, "he does not see." "He has become one," they say, "he does not smell." "He has become one," they say, "he does not taste." "He has become one," they say, "he does not speak." "He has become one," they say, "he does not hear." "He has become one," they say, "he does not think." "He has become one," they say, "he does not touch." "He has become one," they say, "he does not know." The point of his heart becomes lighted up, and by that light the Self departs, either through the eye, or through the skull, or through other places of the body. And when he thus departs, life (the chief prâna) departs after him, and when life thus departs, all the other vital spirits (prânas) depart after it. He is conscious, and being conscious he follows and departs.

'Then both his knowledge and his work take hold of him, and his acquaintance with former things.'

3. 'And as a caterpillar, after having reached the end of a blade of grass, and after having made another approach (to another blade), draws itself together towards it, thus does this Self, after having thrown off this body and dispelled all ignorance, and after making another approach (to another body), draw himself together towards it.

4. And as a goldsmith, taking a piece of gold, turns it into another, newer and more beautiful shape, so does this Self, after having thrown off this body and dispelled all ignorance, make unto himself another, newer and more beautiful shape, whether it be like the Fathers, or like the Gandharvas, or like the Devas, or like Pragâpati, or like Brahman, or like other beings.

5. 'That Self is indeed Brahman, consisting of knowledge, mind, life, sight, hearing, earth, water, wind, ether, light and no light, desire and no desire, anger and no anger, right or wrong, and all things. Now as a man is like this or like that [1](#), according as he acts and according as he behaves, so will he be:--a man of good acts will become good, a man of bad acts, bad. He becomes pure by pure deeds, bad by bad deeds.

'And here they say that a person consists of desires. And as is his desire, so is his will; and as is his will, so is his deed; and whatever deed he does, that he will reap.

6. 'And here there is this verse: "To whatever object a man's own mind is attached, to that he goes strenuously together with his deed; and having obtained the end (the last results) of whatever deed he does here on earth, he returns again from that world (which is the temporary reward of his deed) to this world of action."

'So much for the man who desires. But as to the man who does not desire, who, not desiring, freed from desires, is satisfied in his desires, or desires the Self only, his vital spirits do not depart elsewhere,--being Brahman, he goes to Brahman.

7. 'On this there is this verse: "When all desires which once entered his heart are undone, then does the mortal become immortal, then he obtains Brahman.

'And as the slough of a snake lies on an ant-hill, dead and cast away, thus lies this body; but that disembodied immortal spirit (prâna, life) is Brahman only, is only light.'

Ganaka Vaideha said: 'Sir, I give you a thousand.'

8. 'On this there are these verses:

'The small, old path stretching far away has been found by me. On it sages who know Brahman move on to the Svarga-loka (heaven), and thence higher on, as entirely free.

9. 'On that path they say that there is white, or blue, or yellow, or green, or red; that path was found by Brahman, and on it goes whoever knows Brahman, and who has done good, and obtained splendour.

10. 'All who worship what is not knowledge (avidyâ) enter into blind darkness: those who delight in knowledge, enter, as it were, into greater darkness.

11. 'There are indeed those unblessed worlds, covered with blind darkness. Men who are ignorant and not enlightened go after death to those worlds.
12. 'If a man understands the Self, saying, "I am He," what could he wish or desire that he should pine after the body.
13. 'Whoever has found and understood the Self that has entered into this patched-together hiding-place, he indeed is the creator, for he is the maker of everything, his is the world, and he is the world itself.
14. 'While we are here, we may know this; if not, I am ignorant, and there is great destruction. Those who know it, become immortal, but others suffer pain indeed.
15. 'If a man clearly beholds this Self as God, and as the lord of all that is and will be, then he is no more afraid.

S'RÎMAD BHÂGAVATAM²⁵

"The Story of the Fortunate One"

CANTO 6: Prescribed Duties for Mankind

Chapter 1: Dharma and Adharma: the Life of Ajâmila

(40) The Yamadûtas said: 'Dharma is what is prescribed in the Vedas, adharma is the opposite. The Vedas are Nârâyana Himself, the self-born one [from whom they originated], so we've heard. (41) All that manifested with its specific qualities, names, activities and forms has by Him, from His position in heaven, been created through the operation of the material modes of passion, goodness and slowness. (42) All [the divinity of] the sun, the fire, the sky, the air, the gods, the moon, the evening, the day and the night, the directions, the water and the land bears witness to [or structures] the personal dharma [the very nature] of the embodied living entity [see also B.G. 8: 4]. (43) Adharma [in the sense of going against nature] with all these [witnessing divinities] is recognized as the mental condition qualifying for the retribution that is acknowledged as valid for the karma of the offenders deserving punishment. (44) They who under the influence of the natural modes are engaged in actions motivated for results, can be of good, pious deeds as well as of deeds directly opposite to that oh pure souls, but no embodied soul can exist without engaging in action. (45) The extent to which someone in this life is of certain righteous or bad deeds, assures him in his next life of the enjoyment or suffering that is their result [compare B.G. 14: 18]. (46) The way one in this life among the living beings oh best of the demigods, experiences the different effects of the natural modes in the form of their three attributes [viz. knowledge, movement and inertia], one may having landed elsewhere [in a next life] expect to have a similar experience. (47) Just as the present time carries the characteristics of what was and what will become, someone's present birth likewise is indicative of the dharma and adharma of what one did and will be doing. (48) The godhead [of Yamarâja] is a great Lord as good as Brahmâ; he in his abode sees before his mind's eye the form one previously had and then concludes to the future one will have. (49) Just like someone who with what he projects in his sleep has lost the awareness of what precedes or follows that dream, one is equally unaware of a life before or after this [present] birth. (50) With the five working senses, the five senses of perception and their five objects engaged in pursuing his goals, he with his mind as the sixteenth element is of awareness, but he himself as the one [soul] constitutes the seventeenth element in enjoying the threefold nature of reality [see also B.G. 3: 42-43]. (51) With that sixteen part subtle body [the linga] as a result of the three forces of our greater nature, the living entity is subjected to a [difficult to overcome] repeated series of births [transmigration or samsriti] in which it experiences jubilation, lamentation, fear and misery. (52) The embodied soul who lacks in awareness for not being in control of his senses and mind, against his will is lead to actions for the sake of his own material interests; thus bewildered he like a silkworm weaves himself in[to the cocoon of] his own karma. (53) No one can exist but for a moment without doing something. One is by the three modes automatically forced to perform the fruitive activities belonging to one's nature. (54) On the basis of the imperceptible, unknown cause of that so very powerful personal nature, from womb and seed the gross and subtle body finds its existence to the likeness of the mother and the father [see also B.G. 8: 6]. (55) Because of this association with material nature the position of a living entity has turned into an awkward one of forgetfulness, but if one but for a short while manages to enjoy the association of the Lord, that problem is overcome.

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2.7: Hindu Meditation

12 Hindu Meditation

Bhagavad Gita²⁶

Chapter 6: Path of Meditation

The Supreme Lord said: One who performs the prescribed duty without seeking its fruit is a Samnyasi and a (Karma) yogi, not the one who merely does not light the sacred fire, and does not work. (6.01)

O Arjuna, know that to be the Karma-yoga which they call Samnyasa. No one becomes a Karma-yogi who has not renounced the selfish motive behind an action. (See also 5.01, 5.05, 6.01, and 18.02) (6.02)

For the wise who seeks to attain yoga (of meditation or the equanimity of mind), Karma-yoga is said to be the means; for the one who has attained yoga, the equanimity becomes the means (of Self-Realization). (6.03)

A person is said to have attained yogic perfection when there is no desire for sensual pleasures, or attachment to the fruits of work, and has renounced all personal selfish motives. (6.04)

One must elevate, not degrade, oneself by one's own mind "mind". The mind alone is one's friend as well as one's enemy. (6.05)

The mind is the friend "friend" of those who have control over it, and the mind acts like an enemy for those who do not control it. (6.06)

One who has control over the mind is tranquil in heat and cold, in pleasure and pain, and in honor and dishonor; and is ever steadfast with the Supreme Self. (6.07)

A yogi is called Self-realized who is satisfied with knowledge and understanding of the Self, who is equanimous, who has control over the (mind and) senses, and to whom a clod, a stone, and gold are the same. (6.08)

A person is considered superior who is impartial towards companions, friends, enemies, neutrals, arbiters, haters, relatives, saints, and sinners. (6.09)

Let the yogi -- seated in solitude and alone -- having mind and senses under control and free from desires and attachments for possessions, try constantly to contemplate on the Supreme Self. (6.10)

The yogi should sit on a firm seat that is neither too high nor too low, covered with sacred Kusha grass, a deerskin, and a cloth, one over the other, in a clean spot. (6.11)

Sitting (in a comfortable position) and concentrating the mind on a single object, controlling the thoughts and the activities of the senses, let the yogi practice meditation for self-purification. (6.12)

Hold the waist, spine, chest, neck, and head erect, motionless and steady, fix the eyes and the mind steadily between the eye brows, and do not look around. (See also 4.29, 5.27 and 8.10) (6.13) *(A simple meditation technique is given here: (1) Fix your gaze and the mind inside the chest center, the seat of the causal heart, and breath normally. Imagine a crimson lotus with a cool radiant point-source of light in the center of the lotus. Quietly watch the breath coming in and going out of this lotus. Do not try to control your breathing. (2) Mentally chant your mantra, or "So" as you inhale and "Hum" as you exhale. Meditate calmly on the effulgent lotus, just witness and watch the thought waves of the mind, and feel the peace and serenity.)*

With serene and fearless mind; practicing celibacy; having the mind under control and thinking of Me; let the yogi sit and have Me as the supreme goal. (6.14)

Thus, by always keeping the mind fixed on the Self, the yogi whose mind is subdued attains peace of the Supreme nirvana by uniting with Me. (6.15)

This yoga is not possible, O Arjuna, for the one who eats too much, or who does not eat at all; who sleeps too much, or who keeps awake. (6.16)

But, for the one who is moderate in eating, recreation, working, sleeping, and waking, this yoga (of meditation) destroys (all) sorrow. (6.17)

A person is said to have achieved yoga, the union with the Self, when the perfectly disciplined mind gets freedom from all desires, and becomes absorbed in the Self alone. (6.18)

As a lamp in a spot sheltered (by Brahman) from the wind (of desires) does not flicker, this simile is used for the subdued mind of a yogi practicing meditation on Brahman. (6.19)

When the mind disciplined by the practice of meditation becomes steady, one becomes content in the Self by beholding Him with (purified) intellect. (6.20)

One feels infinite bliss that is perceivable only through the intellect, and is beyond the reach of the senses. After realizing Brahman, one is never separated from absolute reality. (6.21)

After Self-Realization (SR), one does not regard any other gain superior to SR. Established in SR, one is not moved even by the greatest calamity. (6.22)

The (state of) severance of union with sorrow is known by the name of yoga. This yoga should be practiced with firm determination and perseverance, without any mental reservation or doubts. (6.23)

Totally abandoning all selfish desires, and completely restraining the senses (from the sense objects) by the intellect; (6.24)

One gradually attains tranquillity of mind by keeping the mind fully absorbed in the Self by means of a well-trained (and purified) intellect, and thinking of nothing else. (6.25)

Wheresoever this restless and unsteady mind wanders away, one should (gently) bring it back to the reflection of the Supreme. (6.26)

Supreme bliss comes to a Self-realized yogi whose mind is tranquil, whose desires are under control, and who is free from sin (or faults). (6.27)

Such a sinless yogi, who constantly engages the mind with the Self, easily enjoys the infinite bliss of contact with Brahman. (6.28)

Because of perceiving the (same) Self (abiding) in all beings and all beings (abiding) in the (same) Self; a yogi, who is in union with the Self, sees everybeing with an equal eye. (See also 4.35) (6.29)

Those who see Me in everything and see everything in Me, are not separated from Me and I am not separated from them. (6.30)

The non-dualists, who adore Me as abiding in all beings, abide in Me irrespective of their mode of living. (6.31)

One is considered the best yogi who regards every being like oneself, and who can feel the pain and pleasures of others as one's own, O Arjuna. (6.32)

Arjuna said: O Krishna, You have said that yoga of meditation is characterized by the equanimity (of mind), but, due to restlessness of mind I do not perceive the steady state of mind. (6.33)

Because the mind, indeed, is very unsteady, turbulent, powerful, and obstinate, O Krishna. I think restraining the mind is as difficult as restraining the wind. (6.34)

The Supreme Lord said: Undoubtedly, O Arjuna, the mind is restless and difficult to restrain, but it is subdued by Abhyaasa (or constant vigorous spiritual practice with perseverance), and Vairaagya (or detachment), O Arjuna. (6.35)

In My opinion, yoga is difficult for the one whose mind is not subdued. However, yoga is attainable by the person of subdued mind by striving through proper means. (6.36)

Arjuna said: For the faithful but of unsubdued mind, who deviates from (the path of) meditation and fails to attain yogic perfection -- what is the destination of such a person, O Krishna? (6.37)

Do they not perish like a dispersing cloud, O Krishna, having lost both (yoga and Bhoga, the heavenly and worldly pleasures), supportless and bewildered on the path of Self-realization? (6.38)

O Krishna, only You are able to completely dispel this doubt of mine. Because there is none, other than You, who can dispel this doubt. (See also 15.15) (6.39)

The Supreme Lord said: There is no destruction, O Arjuna, for such a yogi either here or hereafter. A transcendentalist is never put to grief (or bad state), My dear friend. (6.40)

The unsuccessful yogi is reborn, after attaining heaven and living there for many years, in the house of the pure and prosperous; or (6.41)

Such a yogi is born in a family of wise transcendentalists. A birth like this is very difficult, indeed, to obtain in this world. (6.42)

After taking such a birth, O Arjuna, one regains the knowledge acquired in the previous life, and strives again to achieve perfection. (6.43)

The unsuccessful yogi is instinctively carried towards Brahman by virtue of Sanskaara (or the impressions) of yogic practices of previous lives. Even the inquirer of Brahman surpasses those who perform Vedic rituals. (6.44)

The yogi who diligently strives, perfecting (gradually) through many incarnations, becomes completely free from all sins (or imperfections) and reaches the supreme goal (of Self-realization). (6.45)

The yogi is superior to the ascetics. The yogi is superior to the (Vedic) scholars. The yogi is superior to the ritualists. Therefore, O Arjuna, be a yogi. (6.46)

I consider one to be the most devoted of all the yogis who lovingly contemplates on Me with supreme faith, and whose mind is ever absorbed in Me. (See also 12.02 and 18.66) (6.47)

Chapter 7: Self-Knowledge and Self-Realisation

The Supreme Lord said: O Arjuna, listen how you shall know Me completely without any doubt, with your mind absorbed in Me, taking refuge in Me, and performing yogic practices. (7.01)

I shall fully explain to you the Self-knowledge together with Self-realization after knowing that nothing more remains to be known in this world. (7.02)

Scarcely one out of thousands of persons strives for perfection of Self-realization. Scarcely any one of the striving, or even the perfected persons, truly understands Me. (7.03)

The mind, intellect, ego, ether, air, fire, water, and earth are the eightfold transformation of My Prakriti. (See also 13.05) (7.04) (*That which creates diversity, and all that can be seen or known is called Prakriti. Prakriti is also the material cause or the material out of which everything is made. Prakriti is the original source of the material world consisting of three Gunas, and eight basic elements out of which everything in this universe has evolved according to Saamkhya doctrine. Prakriti is also referred to as Asat, perishable, body, matter, nature, material nature, Maya, Mahat Brahma, field, creation, and manifest state.*)

This Prakriti is My lower energy. My other higher energy is the Purusha by which this entire universe is sustained, O Arjuna. (7.05) (*Purusha is the consciousness that observes, witnesses, watches, and supervises Prakriti. It is the spiritual energy or the efficient cause of the universe. This is also referred to as Sat, imperishable, Atma, consciousness, spirit, self, soul, energy, field knower, creator, and the unmanifest state. Prakriti and Purusha are not two independent identities but the two aspects of Brahman, the Absolute Reality.*)

Know that all creatures have evolved from this twofold energy, and Brahman is the origin as well as the dissolution of the entire universe. (See also 13.26) (7.06)

O Arjuna, there is nothing higher than Brahman. Everything in the universe is strung on Brahman like jewels on the thread of a necklace. (7.07)

O Arjuna, I am the sapidity in the water, I am the radiance in the sun and the moon, the sacred syllable OM in all the Vedas, the sound in the ether, and the manhood in men. (7.08)

I am the sweet fragrance in the earth. I am the heat in the fire, the life in all living beings, and the austerity in the ascetics. (7.09)

O Arjuna, know Me to be the eternal seed of all creatures. I am the intelligence of the intelligent, and the brilliance of the brilliant. (See also 9.18 and 10.39) (7.10)

I am the strength, that is devoid of lust and attachment, of the strong. I am the lust (or Kaama) in human beings that is in accord with Dharma (for procreation), O Arjuna. (7.11)

Know that the three Gunas, Saattvika, Raajasika, and Taamasika, also emanate from Me. I am not in (or dependent on) the Gunas, but the Gunas are in (or dependent on) Me. (See also 9.04 and 9.05) (7.12)

Human beings are deluded by these three Gunas of nature; therefore, they do not know Me who is above these Gunas and eternal. (7.13)

My divine Maya consisting of three Gunas or states of mind is difficult to overcome. Only they who surrender unto Me cross over this Maya. (See also 14.26, 15.19, and 18.66) (7.14)

The evil doers, the ignorant, the lowest persons who are attached to demonic nature, and whose intellect has been taken away by Maya do not worship or seek Me. (7.15)

Four types of virtuous ones worship or seek Me, O Arjuna. They are: the distressed, the seeker of Self-knowledge, the seeker of wealth, and the wise one who knows the Supreme. (7.16)

Among them the wise one, who is ever united with Me and whose devotion is single minded, is the best. Because, I am very dear to the wise, and the wise is very dear to Me. (7.17)

All these (seekers) are indeed noble, but I regard the wise as My very Self, because the one who is steadfast becomes one with the Supreme Being. (See also 9.29) (7.18)

After many births the wise ones resort (or surrender) to Me by realizing that everything is (a manifestation of) Brahman indeed. Such a great soul is very rare. (7.19)

They, whose wisdom has been carried away by various desires impelled by their own Sanskaara, resort to other gods (or deities) and practice various religious rites. (7.20)

Whosoever desires to worship whatever deity (using whatever name, form, and method) with faith, I make their faith steady in that very deity. (7.21)

Endowed with steady faith they worship that deity, and fulfill their wishes through that deity. Those wishes are, indeed, granted only by Me. (7.22)

Such (material) gains of these less intelligent human beings are temporary. The worshipers of Devas go to Devas, but My devotees come to Me. (7.23)

The ignorant think of Me, the Para-Brahman, as having no form or personality and I can take (any physical) form; because (these) people are not being able to comprehend My supreme imperishable and incomparable existence. (7.24) (*The word 'Avyakta' has been used in verses 2.25, 2.28, 7.24, 8.18, 8.20, 8.21, 9.04, 12.01, 12.03, 12.05, and 13.05. It takes different meaning according to the context. Avyakta does not mean formless; it means unmanifest or a transcendental form that is invisible to our physical eyes. It is used in the sense of unmanifest Prakriti, and also in the sense of Para-Brahman. The Para-Brahman or absolute consciousness is higher than both Brahman and the unmanifest Prakriti. Para-Brahman (or Krishna) is imperishable, without any origin and end. Para-Brahman is not formless. It has Divya Roopa, a transcendental form and Supreme Personality. The ignorant think of the Lord as formless because He is not visible. Because:)*

Veiled by My divine Maya, I am not known by all. Therefore, the ignorant one does not know Me as the unborn and eternal Brahman. (7.25)

I know, O Arjuna, the beings of the past, of the present, and those of the future, but no one really knows Me. (7.26)

All beings in this world are in utter ignorance due to the delusion of dualities born of likes and dislikes, O Arjuna. (7.27)

Persons of virtuous (or unselfish) deeds, whose Karma has come to an end, become free from the delusion of dualities and worship Me with firm resolve. (7.28)

Those who strive for freedom from (the cycles of birth) old age and death by taking refuge in Me know Brahman, the individual self, and Karma in its entirety. (7.29)

The steadfast persons, who know that Brahman is everything, the Adhibhoota, the Adhidaiva, and the Adhiyajna, remember Me even at the time of death (and attain Me). (See also 8.04) (7.30)

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2.8: Jainism

13 Jainism

Jainism²⁷

Main teachings

Non-violence (ahimsa)

The principle of *ahimsa* (non-violence or non-injury) is the most fundamental and well-known aspect of Jainism. The everyday implementation of the principle of non-violence is more comprehensive than in other religions and is the hallmark for Jain identity. Jains believe in avoiding harm to others through thoughts (*mana*), speech (*vāchana*), and actions (*kāya*). According to the Jain text, *Purushartha Siddhyupaya*, "killing any living being out of passions is *hiṃsā* (injury) and abstaining from such act is *ahimsa* (non-injury)".

Jains extend the practice of nonviolence and kindness not only towards other humans but towards all living beings. For this reason, vegetarianism is a hallmark of Jain identity, with the majority of Jains practicing lacto vegetarianism. If there is violence against animals during the production of dairy products, veganism is encouraged.

Jainism has a very elaborate framework on types of life and includes life-forms that may be invisible. Therefore, after humans and animals, insects are the next living being offered protection in Jain practice, with avoidance of intentional harm to insects emphasized. For example, insects in the home are often escorted out instead of killed. Jainism teaches that intentional harm and the absence of compassion make an action more violent.

After nonviolence towards humans, animals and insects, Jains make efforts not to injure plants any more than necessary. Although they admit that plants must be destroyed for the sake of food, they accept such violence only as much as it is necessary for human survival. Strict Jains, including monastics, do not eat root vegetables such as potatoes, onions and garlic because tiny organisms are injured when the plant is pulled up and because a bulb or tuber's ability to sprout is seen as characteristic of a living being.

Jains believe that the intent and emotions behind an act of violence are more important than the action itself. For example, if a person kills another living being out of carelessness and then later regrets the act, the bondage (*bandha*) of karma is less compared to when a person kills the same kind of living being with anger, revenge, etc. A soldier acting in self-defense is a different type of violence from someone killing another person out of hatred or revenge. Violence or war in self-defense may be justified, but this must only be used as a last resort after peaceful measures have been thoroughly exhausted.

According to the Jain text, *Sarvārthasiddhi*, "He who has passions causes injury to himself by himself. Whether injury is then caused to other living beings or not, it is immaterial."

Non-absolutism

The second main principle of Jainism is *anekāntavāda* (non-absolutism). For Jains, non-absolutism means maintaining open-mindedness. This includes the recognition of all perspectives and a humble respect for differences in beliefs. Jainism encourages its adherents to consider the views and beliefs of their rivals and opposing parties, including other religions. The principle of *anekāntavāda* influenced Mahatma Gandhi to adopt principles of religious tolerance and non-violence.

Anekāntavāda is more formally stated by observing that objects are infinite in their qualities and modes of existence, so they cannot be completely grasped in all aspects and manifestations by finite human perception. Only *Kevalins* (omniscient beings) can comprehend objects in all aspects and manifestations; others are only capable of partial knowledge. Accordingly, no single, specific human view can claim to represent absolute truth. Jains illustrate this theory through the parable of the blind men and an elephant. In this story, each blind man feels a different part of an elephant: its trunk, leg, ear, and so on. All of them claim to understand and explain the true appearance of the elephant, but due to their limited perspectives, can only partly succeed. The concept of *anekāntavāda* (non-absolutism) is further explained by *Syādvāda* and *Nayavāda*.

Syādvāda and Nayavāda

Syādvāda and *Nayavāda* expand on the concept of *anekāntavāda* (non-absolutism). *Syādvāda* recommends the expression of *anekānta* by prefixing the epithet *syād* to every phrase or expression. *Syād* here means "in some ways" or "from some perspective". As reality is complex, no single proposition can express its full nature. The term *syāt-* should therefore be prefixed to each proposition, giving it a conditional point of view and thus removing dogmatism from the statement. There are seven conditioned

propositions (saptibhaṅgī) in *syādvāda*. *Nayavāda* is the theory of partial standpoints or viewpoints. *Nayavāda* is a compound of two Sanskrit words: *naya* ("partial viewpoint") and *vāda* ("school of thought or debate"). It is used to arrive at a certain inference from a point of view. Every object has infinite aspects, but when we describe one in practice, we speak only of relevant aspects and ignore the irrelevant. *Nayavāda* holds that philosophical disputes arise out of confusion of standpoints, and the standpoints we adopt are "the outcome of purposes that we may pursue" – although we may not realize it. *Naya*, being a partial expression of truth, enables us to comprehend reality part by part.

Non-attachment

The third main principle in Jainism is *aparigraha* which means non-attachment to worldly possessions. Therefore, non-attachment also includes non-possessiveness and non-materialism. Jainism emphasizes taking no more of something than is necessary. While ownership of objects is allowed, non-attachment to possessions is taught. Followers should minimize the tendency to hoard unnecessary material possessions and limit attachment to current possessions. Further, wealth and possessions should be shared and donated whenever possible. Unchecked attachment to possessions is said to result in direct harm to oneself and others.

Further, Jain texts mention that "attachment to possessions (*parigraha*) is of two kinds: attachment to internal possessions (*ābhyantara parigraha*), and attachment to external possessions (*bāhya parigraha*). Both internal and external possessions are proved to be *hiṃsā* (injury). According to the Jain text *Sarvārthasiddhi*, "He who has passions causes injury to himself by himself. Whether injury is then caused to other living beings or not, it is immaterial."

For internal possessions, Jainism identifies four key passions of the mind (*kashaya*):

- Anger
- Pride (ego)
- Deceitfulness
- Greed

Jainism recommends conquering anger by forgiveness, pride by humility, deceitfulness by straight-forwardness and greed by contentment.

In addition to the four passions of the mind, the remaining ten internal possessions are:

- wrong belief;
- the three sex-passions (male sex-passion, female sex-passion, neuter sex-passion); and
- the six defects (laughter, like, dislike, sorrow, fear, disgust);

In Jainism, the non-manifestation of a passion such as attachment is termed *ahiṃsā* (non-violence), and the manifestation of such a passion is considered *himsa* (injury). This is said to be the essence of the Jaina scripture. Additionally, according to the *Tattvartha Sutra* (a sacred Jain text), "Infatuation is attachment to possessions."

Jain Ethics and Five Main Vows

Jainism encourages spiritual development through cultivation of personal wisdom and self-control through five main vows:

1. *Ahimsa*: *Ahimsa* means nonviolence or non-injury. The first major vow taken by Jains is to love and cause no harm to other living beings. It involves minimizing intentional and unintentional harm to other living creatures by actions, speech or thoughts. The vow of *ahiṃsā* is considered the foremost among the 'five vows of Jainism'.
2. *Satya*: *Satya* means truth. This vow is to always speak the truth. Given that nonviolence has priority, other principles yield to it whenever they conflict: in a situation where speaking truth could lead to violence, silence may be observed.
3. *Asteya* or *Acharya*: *Asteya* means not stealing. Jains should not take anything that is not willingly offered. The five transgression of this vow as mentioned in the *Tattvārthasūtra* are: "Prompting another to steal, receiving stolen goods, underbuying in a disordered state, using false weights and measures, and deceiving others with artificial or imitation goods".
4. *Brahmacharya*: *Brahmacharya* means chastity for laymen and celibacy for Jain monks and nuns. This requires the exercise of control over the senses to control indulgence in sexual activity.
5. *Aparigraha*: *Aparigraha* means non-possessiveness. This includes non-materialism and non-attachment to objects, places and people. Jain monks and nuns completely renounce property and social relations.

Monks and nuns are obligated to practice the five cardinal principles of nonviolence, truthfulness, not stealing, celibacy, and non-possessiveness very strictly, while laymen are encouraged to observe them within their current practical limitations.

Supplementary vows and *sallekhana*

Jainism also prescribes seven supplementary vows and a last *sallekhana* vow, which is practiced mostly by monks and nuns. The supplementary vows include three *guṇa vratas* (merit vows) and four *śikṣā vratas*. The *sallekhana* (or Santhara) vow is observed at the end of life most commonly by Jain monks and nuns. In this vow, there is voluntary and gradual reduction of food and liquid intake under some conditions. These conditions are:

- Severe famine
- Incurable disease
- Great disability
- Old age or when a person is nearing his end.

Sallekhana is seen as spiritual detachment requiring a great deal of spiritual accomplishment and maturity and a declaration that a person is finished with this world and has chosen to leave. Jains believe this allows one to achieve death with dignity and dispassion along with a great reduction of negative karma.

Practices

Vegetarianism

Vegetarianism is a hallmark of Jainism, in accordance with the principle of non-violence towards all beings. Strict followers will also limit dairy products, avoid root vegetables and avoid eating after sunset.

Fasting

Jains fast throughout the year, particularly during festivals. This takes on various forms and may be practiced based on one's ability. ^[1] Some examples include, but are not limited to: eating only one or two meals per day, drinking only water all day, not eating after sunset, not eating processed foods, and eating food without sugar, oil, or salt.

Prayers

In Jainism, the purpose of prayer is to break the barriers of worldly attachments and desires and to assist in the liberation of the soul. Jains do not pray for any favors, material goods or rewards.

The Navkar Mantra is the fundamental prayer of Jainism and may be recited at any time. In this mantra, Jains worship the qualities (*gunas*) of the spiritually supreme, including those who have already attained salvation, in order to adopt similar behavior.

Meditation

Jains have developed a type of meditation called *sāmāyika*, a term derived from the word *samaya*. The goal of *sāmāyika* is to achieve a feeling of perfect calmness and to understand the unchanging truth of the self. The preposition *sam* means one state of being. To become one is *samaya*. *Sāmāyika* is aimed at developing equanimity and to refrain from injury. *Sāmāyika* is particularly important during the Paryushana religious festival. It is believed that meditation will assist in managing and balancing one's passions. Great emphasis is placed on the internal control of thoughts, as they influence behavior, actions and goals. Through *Samayika*, Jains try to achieve control over *Mana* (Mind), *Vachana* (Speech) and *Kaya* (Actions).

Jains follow six duties known as *avashyakas*: *samayika* (practising serenity), *chaturvimshati* (praising the tirthankara), *vandan* (respecting teachers and monks), *pratikramana* (introspection), *kayotsarga* (stillness), and *pratyakhyana* (renunciation).

Jain texts prescribe meditation on twelve forms of contemplation (*bhāvanā*) for those who wish to stop the influx of *karmas* that extend transmigration. These twelve reflections as mentioned in ancient Jain texts, like *Tattvārthsūtra*, *Sarvārthasiddhi*, *Puruṣārthasiddhyupāya* are:

1. *anitya bhāvanā* – the transitoriness of the world;
2. *aśaraṇa bhāvanā* – the helplessness of the soul;
3. *saṃsāra* – the pain and suffering implied in transmigration;
4. *aikatva bhāvanā* – the inability of another to share one's suffering and sorrow;
5. *anyatva bhāvanā* – the distinctiveness between the body and the soul;
6. *aśuci bhāvanā* – the filthiness of the body;
7. *āsrava bhāvanā* – influx of karmic matter;
8. *saṃvara bhāvanā* – stoppage of karmic matter;
9. *nirjarā bhāvanā* – gradual shedding of karmic matter;

10. *loka bhāvanā* – the form and divisions of the universe and the nature of the conditions prevailing in the different regions – heavens, hells, and the like;
11. *bodhidurlabha bhāvanā* – the extreme difficulty in obtaining human birth and, subsequently, in attaining true faith; and
12. *dharma bhāvanā* – the truth promulgated by *Tirthankaras*.

Festivals

Paryushana or *Daslakshana* is the most important annual event for Jains, and is usually celebrated in August or September. It lasts 8–10 days and is a time when lay people increase their level of spiritual intensity often using fasting and prayer/meditation to help. The five main vows are emphasized during this time. There are no set rules, and followers are encouraged to practice according to their ability and desires. The last day involves a focused prayer/meditation session known as *Samvatsari Pratikramana*. At the conclusion of the festival, followers request forgiveness from others for any offenses committed during the last year. Forgiveness is asked by saying *Micchami Dukkadam* or *Khamat Khamna* to others, which means, "If I have offended you in any way, knowingly or unknowingly, in thought, word or action, then I seek your forgiveness." The literal meaning of *Paryushana* is "abiding" or "coming together".

Mahavir Jayanti, the birth of Mahāvīra, the last *tirthankara* of this era, is usually celebrated in late March or early April based on the lunar calendar. Diwali is a festival that marks the anniversary of Mahāvīra's attainment of *moksha*. The Hindu festival of Diwali is also celebrated on the same date (*Kartika Amavasya*). *Diwali* is celebrated in an atmosphere of austerity, simplicity, serenity, equity, calmness, charity, philanthropy, and environmental consciousness. Jain temples, homes, offices, and shops are decorated with lights and diyas (small oil lamps). The lights are symbolic of knowledge or removal of ignorance. Sweets are often distributed. On Diwali morning, *Nirvan Ladoo* is offered after praying to Mahāvīra in all Jain temples all across the world. The new Jain year starts right after Diwali. Some other festivals celebrated by Jains are Akshaya Tritiya and Raksha Bandhan.

Rituals

There are many rituals in the various sects of Jainism. The basic worship ritual practised by Jains is "seeing" (*darsana*) of pure self in *Jina* idols. One example related to the five life events of the *tirthankaras* called the *Panch Kalyanaka* are rituals such as the *Panch Kalyanaka Pratishtha Mahotsava*, *panch kalyanaka puja*, and *snatra puja*. Jain practices include performing *abhisheka* (ceremonial bath) of the images.

Jains follow six obligatory duties known as *avashyakas*: *samayika* (practising serenity), *chaturvimshati* (praising the *tirthankara*), *vandan* (respecting teachers and monks), *pratikramana* (introspection), *kayotsarga* (stillness), and *pratyakhyana* (renunciation).

Pilgrimages

Jain pilgrim (*Tirtha*) sites are divided in the following categories:

- *Siddhakshetra* – Site of the *moksha* of an *arihant* (*kevalin*) or *Tirthankara*, such as Mount Kailash, Shikharji, Girnar, Pawapuri and Champapuri (capital of Anga).
- *Atishayakshetra* – Locations where divine events have occurred, such as Mahavirji, Rishabhdeo, Kundalpur, Tijara Jain Temple, Aharji.
- *Puranakshetra* – Places associated with lives of great men, such as Ayodhya, Vidisha, Hastinapur, and Rajgir.
- *Gyanakshetra* – Places associated with famous *acharyas*, or centers of learning, such as Shravanabelagola.

Monasticism

In Jainism, monasticism is encouraged and respected. Monks and nuns live extremely austere and ascetic lifestyles. They follow the five main vows strictly and observe complete abstinence. Jain monks and nuns have neither a permanent home nor any possessions. They do not use vehicles and always travel barefoot from one place to another, irrespective of the distance. They wander from place to place except during the months of *Chaturmas*. They do not prepare food and live only on what people offer them. *Digambara* monks and nuns carry a broom-like object, called a *picchi* (made from fallen peacock feathers) to sweep the ground ahead of them or before sitting down to avoid inadvertently crushing small insects. *Svetambara* monks carry a *rajoharan* (a broom-like object made from dense, thick thread strands). Jain monks have to follow six duties known as *avashyakas*: *sāmāyika* (practising serenity), *chaturvimshati* (praising the *tirthankara*), *vandan* (respecting teachers and monks), *pratikramana* (introspection), *kayotsarga* (stillness), and *pratyakhyana* (renunciation).

The monks of Jainism, whose presence is not needed for most Jain rituals, should not be confused with priests. However, some sects of Jainism often employ a *pujari*, who need not be a Jain, to perform special daily rituals and other priestly duties at the

temple.

Philosophy

Dravya (Substance)

According to Jainism, there are six simple substances in existence: Soul, Matter, Time, Space, *Dharma* and *Adharma*. Jain philosophers distinguish a substance from a body (or thing) by declaring the former to be a simple element or reality and the latter a compound of one or more substances or atoms. They claim that there can be a partial or total destruction of a body or thing, but no substance can ever be destroyed. According to Champat Rai Jain:

Substance is the sub-strate of qualities which cannot exist apart from it, for instance, the quality of fluidity, moisture, and the like only exist in water and cannot be conceived separately from it. It is neither possible to create nor to destroy a substance, which means that there never was a time when the existing substances were not, nor shall they ever cease to be.

Jīva (soul)

Jain philosophy is the oldest Indian philosophy that separates body (matter) from the soul (consciousness) completely. Jains maintain that all living beings are really soul, intrinsically perfect and immortal. Souls in *saṃsāra* (that is, liability to repeated births and deaths) are said to be imprisoned in the body.

The soul-substance, called *Jīva* in Jainism, is distinguished from the remaining five substances (Matter, Time, Space, *Dharma* and *Adharma*), collectively called *ajīva*, by the intelligence with which the soul-substance is endowed, and which is not found in the other substances. The nature of the soul-substance is said to be freedom. In its modifications, it is said to be the subject of knowledge and enjoyment, or suffering, in varying degrees, according to its circumstances. Jain texts expound that all living beings are really soul, intrinsically perfect and immortal. Souls in transmigration are said to be embodied in the body as if in a prison.

Ajīva (Non-Soul)

- Matter (*Pudgala*) is considered a non-intelligent substance consisting of an infinity of particles or atoms which are eternal. These atoms are said to possess sensible qualities, namely, taste, smell, color and, in certain forms, touch and sound.
- Time is said to be the cause of continuity and succession. It is of two kinds: *nishchaya* and *vyavhāra*
- Space (*ākāśa*)- Space is divided by the Jainas into two parts, namely, the *lokākāśa*, that is the space occupied by the universe, and the *alokākāśa*, the portion beyond the universe. The *lokākāśa* is the portion in which are to be found the remaining five substances, i.e., souls, Matter, Time, *Dharma* and *Adharma*; but the *alokākāśa* is the region of pure space containing no other substance and lying stretched on all sides beyond bounds of the three worlds (the entire universe).
- *Dharma* and *Adharma* are substances said to be helpful in the motion and stationary states of things, respectively, the former enabling them to move from place to place and the latter to come to rest from the condition of motion.

Tattva (Reality)

Jain philosophy is based on seven fundamentals which are known as *tattva*, which attempt to explain the nature of *karmas* and provide solutions for the ultimate goal of liberation of the soul (*moksha*): These are:

1. *Jīva* – the soul, which is characterized by consciousness
2. *Ajīva* – non-living entities that consist of matter, space and time
3. *Āsrava* (influx) – the inflow of auspicious and evil karmic matter into the soul
4. *Bandha* (bondage) – mutual intermingling of the soul and *karmas*. The karma masks the *jiva* and restricts it from reaching its true potential of perfect knowledge and perception.
5. *Saṃvara* (stoppage) – obstruction of the inflow of karmic matter into the soul
6. *Nirjarā* (gradual dissociation) – the separation or falling off of part of karmic matter from the soul
7. *Moksha* (liberation) – complete annihilation of all karmic matter (bound with any particular soul)

Soul and Karma

According to Jain belief, souls, intrinsically pure, possess the qualities of infinite knowledge, infinite perception, infinite bliss, and infinite energy in their ideal state. In reality, however, these qualities are found to be obstructed due to the soul's association with *karmic* matter. The ultimate goal in Jainism is the realization of reality.

The relationship between the soul and karma is explained by the analogy of gold. Gold is always found mixed with impurities in its natural state. Similarly, the ideal pure state of the soul is always mixed with the impurities of *karma*. Just like gold, purification of

the soul may be achieved if the proper methods of refining are applied. The Jain karmic theory is used to attach responsibility to individual action and is cited to explain inequalities, suffering and pain. *Tirthankara-nama-karma* is a special type of *karma*, bondage of which raises a soul to the supreme status of a *tirthankara*.

Liberation and Godhood

The Path to Liberation

According to Jainism, the following three jewels constitute the path to liberation:

1. Right View (*samyak darśana*)— Belief in substances like soul (Jīva) and non-soul without delusions.
2. Right Knowledge (*samyak jnana*)— Knowledge of the substances (*tattvas*) without any doubt or misapprehension.
3. Right Conduct (*samyak charitra*)— Being free from attachment, a right believer does not commit *hiṃsā* (injury).

According to the Jain text, *Sarvārthasiddhi*, (translated by S. A. Jain):

Perfect release from all karmas is liberation. The path to liberation is the method by which it can be attained. The singular 'path' is used in order to indicate that all the three together constitute the path to liberation. This controverts the views that each of these singly constitutes a path. Hence it must be understood that these three—right faith, right knowledge and right conduct—together constitute the direct path to liberation.

Stages on the Path

In Jain philosophy, the fourteen stages through which a soul must pass in order to attain liberation (*moksha*) are called *Gunasthāna*. These are:

Gunasthāna Explanation

1. Mithyātva Gross ignorance. The stage of wrong believer
2. Sasādana Vanishing faith, i.e., the condition of the mind while actually falling down from the fourth stage to the first stage.
3. Mishradshti Mixed faith and false belief.
4. Avirata samyagdrsti Right Faith unaccompanied by Right Conduct.
5. Deśavirata The stage of partial self-control (Śrāvaka)
6. Pramatta Sanyati First step of life as a Jain muni (monk). The stage of complete self-discipline, although sometimes brought into wavering through negligence.
7. Apramatta Sanyati Complete observance of Mahavratas (Major Vows)
8. Apūrvakaraṇa New channels of thought.
9. Anivāttibādara-sāmparāya Advanced thought-activity
10. Sukshma sāmparāya Slight greed left to be controlled or destroyed.
11. Upaśānta-kasāya The passions are still associated with the soul, but they are temporarily out of effect on the soul.
12. Ksīna kasāya Desirelessness, i.e., complete eradication of greed
13. Sayoga kevali (Arihant) Omniscience with vibrations. Sa means "with" and yoga refers to the three channels of activity, i.e., mind, speech and body.
14. Ayoga kevali The stage of omniscience without any activity. This stage is followed by the soul's destruction of the aghātīa karmas.

At the second-to-last stage, a soul destroys all inimical *karmas*, including the knowledge-obscuring *karma* which results in the manifestation of infinite knowledge (*Kevala Jnana*), which is said to be the true nature of every soul.

Those who pass the last stage are called *siddha* and become fully established in Right Faith, Right Knowledge and Right Conduct. According to Jain texts, after the total destruction of *karmas* the released pure soul (*Siddha*) goes up to the summit of universe (*Siddhashila*) and dwells there in eternal bliss.

The soul removes its ignorance (*mithyatva*) at the 4th stage, vowlessness (*avirati*) at the 6th stage, passions (*kashaya*) at the 12th stage, and yoga (activities of body, mind and speech) at the 14th stage, and thus attains liberation.

God

Jain texts reject the idea of a creator or destroyer God and postulate an eternal universe. Jain cosmology divides the worldly cycle of time into two parts (*avasarpīṇī* and *utsarpīṇī*). According to Jain belief, in every half-cycle of time, twenty-four *Tirthankaras* grace this part of the Universe to teach the unchanging doctrine of right faith, right knowledge and right conduct. The word *Tirthankara* signifies the founder of a *tirtha*, which means a fordable passage across a sea. The *Tirthankaras* show the 'fordable path' across the sea of interminable births and deaths. Rishabhanatha is said to be the first *Tirthankara* of the present half-cycle (*avasarpīṇī*). Mahāvīra (6th century BC) is revered as the last *Tirthankara* of *avasarpīṇī*. Though Jain texts explain that Jainism has always existed and will always exist, modern historians place the earliest evidence of Jainism in the 9th century BC.

In Jainism, perfect souls *with* the body are called Arihant (victors) and perfect souls *without* the body are called Siddhas (liberated souls). *Tirthankara* is an *Arihant* who helps others to achieve liberation. *Tirthankaras* become role models for those seeking liberation. They are also called human spiritual guides. They reorganise the four-fold order that consists of male ascetics (*muni*), female ascetics (*aryika*), laymen (*śrāvaka*) and laywomen (*śrāvikā*). Jainism has been described as a transtheistic religion, as it does not teach the dependency on any supreme being for enlightenment. The *tirthankara* is a guide and teacher who points the way to enlightenment, but the struggle for enlightenment is one's own. The following two verses of the *Ratnakaranda śrāvakācāra* expound the definition of God according to Jainism:

In the nature of things the true God should be free from the faults and weaknesses of the lower nature; [he should be] the knower of all things and the revealer of dharma; in no other way can divinity be constituted. (1–5)

He alone who is free from hunger, thirst, senility, disease, birth, death, fear, pride, attachment, aversion, infatuation, worry, conceit, hatred, uneasiness, sweat, sleep and surprise is called a God. (1–6)

History

Origins

The origins of Jainism are obscure. Jainism is a philosophy of eternity, and Jains believe their religion to be eternal. *Ṛṣabhanātha* is said to be the founder of Jainism in the present half cycle. Sarvepalli Radhakrishnan, the first Vice President of India wrote:

There is evidence to show that so far back as the first century B.C. there were people who were worshipping Ṛṣabhadeva, the first tīrthaṅkara. There is no doubt that Jainism prevailed even before Vardhamāna or Pārśvanātha. The Yajurveda mentions the name of three Tīrthaṅkaras—Ṛishabhadeva, Ajitnātha and Ariṣṭanemi. The Bhāgavata Purāṇa endorses the view that Ṛṣabha was the founder of Jainism.

Further, he believed that Jainism was much older than Hinduism:

There is nothing wonderful in my saying that Jainism was in existence long before the Vedas were composed.

And in the first volume of The Cultural Heritage of India:

The Jains claim a great antiquity for their religion. Their earliest tirthankara was Rishabhdeva, who is mentioned even in the Vishnu and Bhagawat Puranas as belonging to a very remote past. In the earliest Brahmanic literature are found traces of the existence of a religious Order.

Jains revere *Vardhamana* Mahāvīra (6th century BCE) as the twenty-fourth *tirthankara* of this era. He appears in the tradition as one who, from the beginning, had followed a religion established long ago.

Parshvanatha, predecessor of Mahāvīra and the twenty-third *tirthankara* was a historical figure. He lived in the 9th century BCE.

On antiquity of Jainism, Dr. Heinrich Zimmer was of the view that:

There is truth in the Jaina idea that their religion goes back to a remote antiquity, the antiquity in question being that of the pre-Aryan so called Dravidian period, which has recently been dramatically illuminated by the discovery of a series of great Late stone Age cities in the Indus Valley, dating from the third and perhaps even fourth millennium B.C.

— Dr. Heinrich Zimmer

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2.9: Other Asian Religions and their Philosophies- Sikhism and Zoroastrianism

Zoroastrianism²⁸

Zoroastrianism, or more natively Mazdayasna, is one of the world's oldest extant religions, "combining a cosmogonic dualism and eschatological monotheism in a manner unique [...] among the major religions of the world". Ascribed to the teachings of the Iranian prophet Zoroaster (or Zarathustra), it exalts a deity of wisdom, Ahura Mazda (*Wise Lord*), as its Supreme Being. Major features of Zoroastrianism, such as messianism, heaven and hell, and free will have allegedly influenced other religious systems, including Second Temple Judaism, Gnosticism, Christianity, and Islam. With possible roots dating back to the second millennium BCE, Zoroastrianism enters recorded history in the 5th-century BCE, and along with a Mithraic Median prototype and a Zurvanist Sassanid successor it served as the state religion of the pre-Islamic Iranian empires from around 600 BCE to 650 CE. Zoroastrianism was suppressed from the 7th century onwards following the Muslim conquest of Persia of 633-654. Recent estimates place the current number of Zoroastrians at around 2.6 million,^[1] with most living in India and in Iran. Besides the Zoroastrian diaspora, the older Mithraic faith Yazdânism is still practised amongst Kurds.

The religious philosophy of Zoroaster divided the early Iranian gods of Proto-Indo-Iranian tradition. The most important texts of the religion are those of the Avesta, the Zoroastrians' holy book. In Zoroastrianism, the creator Ahura Mazda, through the Spenta Mainyu (Good Spirit, "Bounteous Immortals") is an all-good "father" of *Asha* (Truth, "order, justice"), in opposition to *Druj* ("falsehood, deceit") and no evil originates from "him". "He" and his works are evident to humanity through the six primary Amesha Spentas and the host of other Yazatas, through whom worship of Mazda is ultimately directed. Spenta Mainyu adjoined unto "truth" oppose the Spirit's opposite, Angra Mainyu and its forces born of Akəm Manah ("evil thinking").

Zoroastrianism has no major theological divisions, though it is not uniform; modern-era influences having a significant impact on individual and local beliefs, practices, values and vocabulary, sometimes merging with tradition and in other cases displacing it. In Zoroastrianism, the purpose in life is to "be among those who renew the world...to make the world progress towards perfection". Its basic maxims include:

- Humata, Hukhta, Huvarshta, which mean: Good Thoughts, Good Words, Good Deeds.
- There is only one path and that is the path of Truth.
- Do the right thing because it is the right thing to do, and then all beneficial rewards will come to you also.

The most important texts of the religion are those of the Avesta, which includes the writings of Zoroaster known as the Gathas, enigmatic poems that define the religion's precepts, and the Yasna, the scripture. The full name by which Zoroaster addressed the deity is: Ahura, The Lord Creator, and Mazda, Supremely Wise. He proclaimed that there is only one God, the singularly creative and sustaining force of the Universe. He also stated that human beings are given a right of choice, and because of cause and effect are also responsible for the consequences of their choices. Zoroaster's teachings focused on responsibility, and did not introduce a devil *per se*. The contesting force to Ahura Mazda was called Angra Mainyu, or angry spirit. Post-Zoroastrian scripture introduced the concept of Ahriman, the Devil, which was effectively a personification of Angra Mainyu.

Overview

Theology

Zoroastrians believe that there is one universal, transcendent, supreme god, Ahura Mazda, or the "Wise Lord". (*Ahura* means "Being" and *Mazda* means "Mind" in Avestan language). Zoroaster keeps the two attributes separate as two different concepts in most of the Gathas and also consciously uses a masculine word for one concept and a feminine for the other, as if to distract from an anthropomorphism of his divinity. Zoroaster claimed that Ahura Mazda is almighty, though not omnipotent.

Other scholars assert that since Zoroastrianism's divinity covers both being and mind as immanent entities, it is better described as a belief in an immanent self-creating universe with consciousness as its special attribute, thereby putting Zoroastrianism in the pantheistic fold where it can be easily traced to its shared origin with Indian Brahmanism. In any case, Ahura Mazda's creation—evident is widely agreed as *asha*, truth and order—is the antithesis of chaos, which is evident as *druj*, falsehood and disorder. The resulting conflict involves the entire universe, including humanity, which has an active role to play in the conflict.

In Zoroastrian tradition, the "chaotic" is represented by Angra Mainyu (also referred to as "Ahriman"), the "Destructive Principle", while the benevolent is represented through Ahura Mazda's Spenta Mainyu, the instrument or "Bounteous Principle" of the act of creation. It is through Spenta Mainyu that transcendental Ahura Mazda is immanent in humankind, and through which the Creator interacts with the world. According to Zoroastrian cosmology, in articulating the Ahuna Vairya formula, Ahura Mazda made His

ultimate triumph evident to Angra Mainyu. As expressions and aspects of Creation, Ahura Mazda emanated the Amesha Spentas ("Bounteous Immortals"), that are each the hypostasis and representative of one aspect of that Creation. These Amesha Spenta are in turn assisted by a league of lesser principles, the Yazatas, each "Worthy of Worship" and each again a hypostasis of a moral or physical aspect of creation.

Zoroastrian theology includes a duty to protect nature. This has led some to proclaim it as the "world's first ecological religion." Scholars have argued that, since the protections are part of a ritual, they stem from theology rather than ecology. Others have responded that, since the scripture calls for the protection of water, earth, fire, air, as once of its strongest precepts, it is, in effect, an ecological religion: "It is not surprising that Mazdaism (another term for Zoroastrianism) is called the first ecological religion. The reverence for Yazatas (divine spirits) emphasizes the preservation of nature (Avesta: Yasnas 1.19, 3.4, 16.9; Yashts 6.3–4, 10.13)."

Practices

The religion states that active participation in life through good deeds is necessary to ensure happiness and to keep chaos at bay. This active participation is a central element in Zoroaster's concept of free will, and Zoroastrianism rejects all forms of monasticism. Ahura Mazda will ultimately prevail over the evil Angra Mainyu or Ahriman, at which point the universe will undergo a cosmic renovation and time will end. In the final renovation, all of creation—even the souls of the dead that were initially banished to "darkness"—will be reunited in Ahura Mazda, returning to life in the undead form. At the end of time, a savior-figure (a Saoshyant) will bring about a final renovation of the world (*frashokereti*), in which the dead will be revived.

In Zoroastrian tradition, life is a temporary state in which a mortal is expected to actively participate in the continuing battle between truth and falsehood. Prior to being born, the *urvan* (soul) of an individual is still united with its *fravashi* (guardian spirit), which has existed since Mazda created the universe. During life, the *fravashi* acts as a guardian and protector. On the fourth day after death, the soul is reunited with its *fravashi*, in which the experiences of life in the material world are collected for the continuing battle in the spiritual world. For the most part, Zoroastrianism does not have a notion of reincarnation, at least not until the final renovation of the world. Followers of Ilm-e-Kshnoom in India believe in reincarnation and practice vegetarianism, two principles unknown to Orthodox Zoroastrianism, although Zoroaster was himself a vegetarian.

In Zoroastrianism, water (*apo*, *aban*) and fire (*atar*, *azar*) are agents of ritual purity, and the associated purification ceremonies are considered the basis of ritual life. In Zoroastrian cosmogony, water and fire are respectively the second and last primordial elements to have been created, and scripture considers fire to have its origin in the waters. Both water and fire are considered life-sustaining, and both water and fire are represented within the precinct of a fire temple. Zoroastrians usually pray in the presence of some form of fire (which can be considered evident in any source of light), and the culminating rite of the principle act of worship constitutes a "strengthening of the waters". Fire is considered a medium through which spiritual insight and wisdom is gained, and water is considered the source of that wisdom.

A corpse is considered a host for decay, i.e., of *druj*. Consequently, scripture enjoins the safe disposal of the dead in a manner such that a corpse does not pollute the good creation. These injunctions are the doctrinal basis of the fast-fading traditional practice of ritual exposure, most commonly identified with the so-called Towers of Silence for which there is no standard technical term in either scripture or tradition. Ritual exposure is only practiced by Zoroastrian communities of the Indian subcontinent, in locations where it is not illegal and diclofenac poisoning has not led to the virtual extinction of scavenger birds. Other Zoroastrian communities either cremate their dead, or bury them in graves that are cased with lime mortar.

While the Parsees in India have traditionally been opposed to proselytizing, probably for historical reasons, and even considered it a crime for which the culprit may face expulsion, Iranian Zoroastrians have never been opposed to conversion, and the practice has been endorsed by the Council of Mobeds of Tehran. While the Iranian authorities do not permit proselytizing within Iran, Iranian Zoroastrians in exile have actively encouraged missionary activities, with The Zarathushtrian Assembly in Los Angeles and the International Zoroastrian Centre in Paris as two prominent centres. As in many other faiths, Zoroastrians are encouraged to marry others of the same faith, but this is not a requirement.

History

Classical antiquity

The roots of Zoroastrianism are thought to have emerged from a common prehistoric Indo-Iranian religious system dating back to the early 2nd millennium BCE. The prophet Zoroaster himself, though traditionally dated to the 6th century BC, is thought by many modern historians to have been a reformer of the polytheistic Iranian religion who lived in the 10th century BC. Zoroastrianism as a religion was not firmly established until several centuries later. Zoroastrianism enters recorded history in the

mid-5th century BCE. Herodotus' *The Histories* (completed c. 440 BCE) includes a description of Greater Iranian society with what may be recognizably Zoroastrian features, including exposure of the dead.

The Histories is a primary source of information on the early period of the Achaemenid era (648–330 BCE), in particular with respect to the role of the Magi. According to Herodotus i.101, the Magi were the sixth tribe of the Medians (until the unification of the Persian empire under Cyrus the Great, all Iranians were referred to as "Mede" or "Mada" by the peoples of the Ancient World), who appear to have been the priestly caste of the Mesopotamian-influenced branch of Zoroastrianism today known as Zurvanism, and who wielded considerable influence at the courts of the Median emperors.

Following the unification of the Median and Persian empires in 550 BCE, Cyrus the Great and, later, his son Cambyses II curtailed the powers of the Magi after they had attempted to sow dissent following their loss of influence. In 522 BCE, the Magi revolted and set up a rival claimant to the throne. The usurper, pretending to be Cyrus' younger son Smerdis, took power shortly thereafter. Owing to the despotic rule of Cambyses and his long absence in Egypt, "the whole people, Persians, Medes and all the other nations" acknowledged the usurper, especially as he granted a remission of taxes for three years (Herodotus iii. 68).

Darius I and later Achaemenid emperors acknowledged their devotion to Ahura Mazda in inscriptions, as attested to several times in the Behistun inscription, and appear to have continued the model of coexistence with other religions. Whether Darius was a follower of Zoroaster has not been conclusively established, since devotion to Ahura Mazda was (at the time) not necessarily an indication of an adherence to Zoroaster's teaching. A number of the Zoroastrian texts that today are part of the greater compendium of the Avesta have been attributed to that period. This calendar attributed to the Achaemenid period is still in use today. Additionally, the divinities, or yazatas, are present-day Zoroastrian angels (Dhalla, 1938).

According to later Zoroastrian legend (*Denkard* and the *Book of Arda Viraf*), many sacred texts were lost when Alexander the Great's troops invaded Persepolis and subsequently destroyed the royal library there. Diodorus Siculus's *Bibliotheca historica*, which was completed circa 60 BCE, appears to substantiate this Zoroastrian legend (Diod. 17.72.2–17.72.6). According to one archaeological examination, the ruins of the palace of Xerxes bear traces of having been burned (Stolze, 1882). Whether a vast collection of (semi-)religious texts "written on parchment in gold ink", as suggested by the *Denkard*, actually existed remains a matter of speculation, but is unlikely. Given that many of the *Denkards* statements-as-fact have since been refuted by scholars, the tale of the library is widely accepted to be fictional (Kellens, 2002).

Alexander's conquests largely displaced Zoroastrianism with Hellenistic beliefs, though the religion continued to be practiced many centuries following the demise of the Achaemenids in mainland Persia and the core regions of the former Achaemenid Empire, most notably Anatolia, Mesopotamia, and the Caucasus. In the Cappadocian kingdom, whose territory was formerly an Achaemenid possession, Persian colonists, cut off from their co-religionists in Iran proper, continued to practice the faith [Zoroastrianism] of their forefathers; and there Strabo, observing in the first century B.C., records (XV.3.15) that these "fire kindlers" possessed many "holy places of the Persian Gods", as well as fire temples. Strabo furthermore relates, were "noteworthy enclosures; and in their midst there is an altar, on which there is a large quantity of ashes and where the magi keep the fire ever burning." It was not until the end of the Parthian period (247 b.c.–a.d. 224) that Zoroastrianism would receive renewed interest.

Relation to other religions and cultures

Some scholars believe that key concepts of Zoroastrian eschatology and demonology influenced the Abrahamic religions. On the other hand, Zoroastrianism itself inherited ideas from other belief systems and, like other "practiced" religions, accommodates some degree of syncretism.

Indo-Iranian origins

Many traits of Zoroastrianism can be traced back to the culture and beliefs of the prehistorical Indo-Iranian period, that is, to the time before the migrations that led to the Indo-Aryans and Iranics becoming distinct peoples. Zoroastrianism consequently shares elements with the historical Vedic religion that also has its origins in that era. An example is the relation of the Zoroastrian word *Ahura* (Ahura Mazda) and the Vedic word *Asura* (meaning demon or demigod). They are therefore hypothesized to have descended from a common Proto-Indo-Iranian religion.

Manichaeism

Zoroastrianism is often compared with the Manichaeism. Nominally an Iranian religion, it has its origins in the Middle-Eastern Gnosticism. Superficially such a comparison seem apt, as both are dualistic and Manichaeism adopted many of the Yazatas for its own pantheon. Gherardo Gnoli, in *The Encyclopaedia of Religion*, says that "we can assert that Manichaeism has its roots in the

Iranian religious tradition and that its relationship to Mazdaism, or Zoroastrianism, is more or less like that of Christianity to Judaism".

They are however quite different. Manichaeism equated evil with matter and good with spirit, and was therefore particularly suitable as a doctrinal basis for every form of asceticism and many forms of mysticism. Zoroastrianism, on the other hand, rejects every form of asceticism, has no dualism of matter and spirit (only of good and evil), and sees the spiritual world as not very different from the natural one (the word "paradise", or *pairi.daeza*, applies equally to both.)

Manichaeism's basic doctrine was that the world and all corporeal bodies were constructed from the substance of Satan, an idea that is fundamentally at odds with the Zoroastrian notion of a world that was created by God and that is all good, and any corruption of it is an effect of the bad. From what may be inferred from many Manichean texts and a few Zoroastrian sources^[1], the adherents of the two religions (or at least their respective priesthoods) despised each other intensely.

Present-day Iran

Many aspects of Zoroastrianism are present in the culture and mythologies of the peoples of the Greater Iran, not least because Zoroastrianism was a dominant influence on the people of the cultural continent for a thousand years. Even after the rise of Islam and the loss of direct influence, Zoroastrianism remained part of the cultural heritage of the Iranian language-speaking world, in part as festivals and customs, but also because Ferdowsi incorporated a number of the figures and stories from the Avesta in his epic *Shāhnāme*, which in turn is pivotal to Iranian identity.

Religious text

Avestan

The Avesta is the religious book of Zoroastrians that contains a collection of sacred texts. The history of the Avesta is found in many Pahlavi texts. According to tradition, Ahura Mazda created the twenty-one nasks which Zoroaster brought to Vishtaspa. Here, two copies were created, one which was put in the house of archives, and the other put in the Imperial treasury. During Alexander's conquest of Persia, the Avesta was burned, and the scientific sections that the Greeks could use were dispersed among themselves.

Under the reign of King Valax of the Arsacis Dynasty, an attempt was made to restore the Avesta. During the Sassanid Empire, Ardashir ordered Tansar, his high priest, to finish the work that King Valax had started. Shapur I sent priests to locate the scientific text portions of the Avesta that were in the possession of the Greeks. Under Shapur II, Arderbad Mahrespandand revised the canon to ensure its orthodox character, while under Khosrow I, the Avesta was translated into Pahlavi.

The compilation of these ancient texts was successfully established underneath the Mazdean priesthood and the Sassanian emperors. Only a fraction of the texts survive today. The later manuscripts all date from this millennium, the latest being from 1288, 590 years after the fall of the Sassanian Empire. The texts that remain today are the Gathas, Yasna, Visperad and the Vendidad. Along with these texts is the communal household prayer book called the Khordeh Avesta, which contains the Yashts and the Siroza. The rest of the materials from the Avesta are called "Avestan fragments".

Middle Persian/Pahlavi

Middle Persian and Pahlavi works created in the 9th and 10th century contain many religious Zoroastrian books, as most of the writers and copyists were part of the Zoroastrian clergy. The most significant and important books of this era include the Denkard, Bundahishn, Menog-i Khrad, Selections of Zadspram, Jamasp Namag, Epistles of Manucher, Rivayats, Dadestan-i-Denig, and Arda Viraf Namag. All Middle Persian texts written on Zoroastrianism during this time period are considered secondary works on the religion, and not scripture. Nonetheless, these texts have a strong influence on the religion.

Zoroaster

Zoroastrianism was founded by Zoroaster (or Zarathustra), later deemed a prophet, in ancient Iran. The precise date of the founding of Zoroastrianism is uncertain. Zoroaster was born in either Northeast Iran or Southwest Afghanistan. He was born into a culture with a polytheistic religion, which included animal sacrifice and the ritual use of intoxicants, quite similar to early forms of Hinduism in India. Zoroaster's birth and early life are little documented. What is known is recorded in the Gathas—the core of the Avesta, which contains hymns thought to be composed by Zoroaster himself. Born into the Spitama clan, he worked as a priest. He had a wife, three sons, and three daughters.

Zoroaster rejected the religion of the Bronze Age Iranians, with their many gods and oppressive class structure, in which the Karvis and Karapans (princes and priests) controlled the ordinary people. He also opposed animal sacrifices and the use of the hallucinogenic Haoma plant (possibly a species of ephedra) in rituals, but held the rooster as a "symbol of light" and associated it with "good against evil" because of his heraldic actions.

Vision of Zoroaster

According to Zoroastrian belief, when Zoroaster was 30 years old, he went into the Daiti river to draw water for a Haoma ceremony; when he emerged, he received a vision of Vohu Manah. After this, Vohu Manah took him to the other six Amesha Spentas, where he received the completion of his vision. This vision radically transformed his view of the world, and he tried to teach this view to others. Zoroaster believed in one creator God, teaching that only one God was worthy of worship. Some of the deities of the old religion, the *Daevas* (*Devas* in Sanskrit), appeared to delight in war and strife. Zoroaster said these were evil spirits, workers of Angra Mainyu.

Zoroaster's ideas were not taken up quickly; he originally only had one convert: his cousin Maidhyoimanha. The local religious authorities opposed his ideas, considering that their faith, power, and particularly their rituals, were threatened by Zoroaster's teaching against over-ritualising religious ceremonies. Many did not like Zoroaster's downgrading of the *Daevas* to evil spirits. After 12 years of little success, Zoroaster left his home.

In the country of King Vishtaspa in Bactria, the king and queen heard Zoroaster debating with the religious leaders of the land and decided to accept Zoroaster's ideas as the official religion of their kingdom. Zoroaster died in his late 70s. Very little is known of the time between Zoroaster and the Achaemenian period, except that Zoroastrianism spread to Western Iran. By the time of the founding of the Achaemenid Empire, Zoroastrianism was already a well-established religion.

Principal beliefs

Humata, Hukhta, Huvarshta (Good Thoughts, Good Words, Good Deeds) are the basic tenets of the religion.

In Zoroastrianism, Ahura Mazda is the beginning and the end, the creator of everything that can and cannot be seen, the Eternal, the Pure and the only Truth. In the Gathas, the most sacred texts of Zoroastrianism thought to have been composed by Zoroaster himself, the prophet acknowledged devotion to no other divinity besides Ahura Mazda.

Daena (*din* in modern Persian) is the eternal Law, whose order was revealed to humanity through the *Mathra-Spenta* ("Holy Words"). *Daena* has been used to mean religion, faith, law, and even as a translation for the Hindu and Buddhist term Dharma. The latter is often interpreted as "duty" but can also mean social order, right conduct, or virtue. The metaphor of the "path" of *Daena* is represented in Zoroastrianism by the muslin undershirt *Sudra*, the "Good/Holy Path", and the 72-thread *Kushti* girdle, the "Pathfinder".

Daena should not be confused with the fundamental principle *asha* (Vedic *ṛta*), the equitable law of the universe, which governed the life of the ancient Indo-Iranians. For these, *asha* was the course of everything observable—the motion of the planets and astral bodies; the progression of the seasons; and the pattern of daily nomadic herdsman life, governed by regular metronomic events such as sunrise and sunset.

All physical creation (*geti*) was thus determined to run according to a master plan—inherent to Ahura Mazda—and violations of the order (*druj*) were violations against creation, and thus violations against Ahura Mazda. This concept of *asha* versus the *druj* should not be confused with the good-versus-evil battle evident in western religions, for although both forms of opposition express moral conflict, the *asha* versus *druj* concept is more systemic and less personal, representing, for instance, chaos (that opposes order); or "uncreation", evident as natural decay (that opposes creation); or more simply "the lie" (that opposes truth and righteousness). Moreover, in his role as the one uncreated creator of all, Ahura Mazda is not the creator of *druj*, which is "nothing", anti-creation, and thus (likewise) uncreated. Thus, in Zoroaster's revelation, Ahura Mazda was perceived to be the creator of only the good (Yasna 31.4), the "supreme benevolent providence" (Yasna 43.11), that will ultimately triumph (Yasna 48.1).

In this schema of *asha* versus *druj*, mortal beings (both humans and animals) play a critical role, for they too are created. Here, in their lives, they are active participants in the conflict, and it is their *duty* to defend order, which would decay without counteraction. Throughout the Gathas, Zoroaster emphasizes deeds and actions, and accordingly asceticism is frowned upon in Zoroastrianism. In later Zoroastrianism, this was explained as fleeing from the experiences of life, which was the very purpose that the *urvan* (most commonly translated as the "soul") was sent into the mortal world to collect. The avoidance of any aspect of life, which includes the avoidance of the pleasures of life, is a shirking of the responsibility and duty to oneself, one's *urvan*, and one's family and social obligations.

Central to Zoroastrianism is the emphasis on moral choice, to choose the responsibility and duty for which one is in the mortal world, or to give up this duty and so facilitate the work of *druj*. Similarly, predestination is rejected in Zoroastrian teaching. Humans bear responsibility for all situations they are in, and in the way they act toward one another. Reward, punishment, happiness, and grief all depend on how individuals live their lives.

In Zoroastrianism, good transpires for those who do righteous deeds. Those who do evil have themselves to blame for their ruin. Zoroastrian morality is then to be summed up in the simple phrase, "good thoughts, good words, good deeds" (*Humata, Hukhta, Hvarshata* in Avestan), for it is through these that *asha* is maintained and *druj* is kept in check.

Through accumulation, several other beliefs were introduced to the religion that, in some instances, supersede those expressed in the Gathas. In the late 19th century, the moral and immoral forces came to be represented by *Spenta Mainyu* and its antithesis *Angra Mainyu*, the "good spirit" and "evil spirit" emanations of Ahura Mazda, respectively. Although the names are old, this opposition is a modern Western-influenced development popularized by Martin Haug in the 1880s, and was, in effect, a realignment of the precepts of Zurvanism (Zurvanite Zoroastrianism), which had postulated a *third* deity, *Zurvan*, to explain a mention of twinship (*Yasna* 30.3) between the moral and immoral. Although Zurvanism had died out by the 10th century, the critical question of the "twin brothers" mentioned in *Yasna* 30.3 remained, and Haug's explanation provided a convenient defence against Christian missionaries, who disparaged the Parsis for their "dualism". Haug's concept was subsequently disseminated as a Parsi interpretation, thus corroborating Haug's theory, and the idea became so popular that it is now almost universally accepted as doctrine.^[1]

Zoroastrianism developed the abstract concepts of heaven and hell, as well as personal and final judgment, all of which are only alluded to in the Gathas. *Yasna* 19, which has only survived in a Sassanid era ([–650 CE] *Zend* commentary on the *Ahuna Vairya* invocation), prescribes a Path to Judgment known as the *Chinvat Peretum* or *Chinvat bridge* (cf: *As-Sirāt* in Islam), which all souls had to cross, and judgment (over thoughts, words, and deeds performed during a lifetime) was passed as they were doing so. However, the Zoroastrian personal judgment is not final. At the end of time, when evil is finally defeated, all souls will be ultimately reunited with their *Fravashi*. Thus, Zoroastrianism can be said to be a universalist religion with respect to salvation.

In addition, and strongly influenced by Babylonian and Akkadian practices, the Achaemenids popularized shrines and temples, hitherto alien forms of worship. In the wake of Achaemenid expansion, shrines were constructed throughout the empire and particularly influenced the role of Mithra, Aredvi Sura Anahita, Verethregna and Tishtrya, all of which, in addition to their original (proto-)Indo-Iranian functions, now also received Perso-Babylonian functions.

Creation of the universe

According to the Zoroastrian story of creation, Ahura Mazda existed in light in goodness above, while Angra Mainyu existed in darkness and ignorance below. They have existed independently of each other for all time, and manifest contrary substances. Ahura Mazda first created seven abstract heavenly beings called *Amesha Spentas*, who support him and represent beneficent aspects, along with numerous *yazads*, lesser beings worthy of worship. He then created the universe itself in order to ensnare evil. Ahura Mazda created the floating, egg-shaped universe in two parts: first the spiritual (*menog*) and 3,000 years later, the physical (*getig*). Ahura Mazda then created Gayomard, the archetypical perfect man, and the first bull.

While Ahura Mazda created the universe and humankind, Angra Mainyu, whose instinct is to destroy, miscreated demons, evil *yazads*, and noxious creatures (*khrafstar*) such as snakes, ants, and flies. Angra Mainyu created an opposite, evil being for each good being, except for humans, which he found he could not match. Angra Mainyu invaded the universe through the base of the sky, inflicting Gayomard and the bull with suffering and death. However, the evil forces were trapped in the universe and could not retreat. The dying primordial man and bull emitted seeds. From the bull's seed grew all beneficial plants and animals of the world, and from the man's seed grew a plant whose leaves became the first human couple. Humans thus struggle in a two-fold universe trapped with evil. The evils of this physical world are not products of an inherent weakness, but are the fault of Angra Mainyu's assault on creation. This assault turned the perfectly flat, peaceful, and ever day-lit world into a mountainous, violent place that is half night.

Renovation and judgment

Zoroastrianism also includes beliefs about the renovation of the world and individual judgment (cf. general and particular judgment), including the resurrection of the dead.

Individual judgment at death is by the Bridge of Judgment, which each human must cross, facing a spiritual judgment. Humans' actions under their free will determine the outcome. One is either greeted at the bridge by a beautiful, sweet-smelling maiden or by

an ugly, foul-smelling old woman. The maiden leads the dead safely across the bridge to the Amesha Spenta Good Mind, who carries the dead to paradise. The old woman leads the dead down a bridge that narrows until the departed falls off into the abyss of hell.

Zoroastrian hell is reformatory; punishments fit the crimes, and souls do not rest in eternal damnation. Hell contains foul smells and evil food, and souls are packed tightly together although they believe they are in total isolation.

In Zoroastrian eschatology, a 3,000-year struggle between good and evil will be fought, punctuated by evil's final assault. During the final assault, the sun and moon will darken and humankind will lose its reverence for religion, family, and elders. The world will fall into winter, and Angra Mainyu's most fearsome miscreant, Azi Dahaka, will break free and terrorize the world.

The final savior of the world, Saoshyant, will be born to a virgin impregnated by the seed of Zoroaster while bathing in a lake. Saoshyant will raise the dead – including those in both heaven and hell – for final judgment, returning the wicked to hell to be purged of bodily sin. Next, all will wade through a river of molten metal in which the righteous will not burn. Heavenly forces will ultimately triumph over evil, rendering it forever impotent. Saoshyant and Ahura Mazda will offer a bull as a final sacrifice for all time, and all humans will become immortal. Mountains will again flatten and valleys will rise; heaven will descend to the moon, and the earth will rise to meet them both.

Humanity requires two judgments because there are as many aspects to our being: spiritual (*menog*) and physical (*getig*).

Head covering

The Zarathushtri also practice traditional head covering ritual similar to that of Judaism. It is vital to the practice, and according to Hoshang Bhadha,^[1]

A Zarathustri is enjoined to cover his head at all times. It is one of the basic disciplines for a Zarathustri. If you have ever looked at the pictures of Zarathustris from the past, you will recognize them simply because they were wearing cap or turban covering their head. If you read the description of Parsees from the past... it is emphatically described that whether a child, female or male they all had their head(s) covered. It is unfortunate that our own community people laugh on us for wearing cap, which is the foundation of all our religion practices. Needless to say, today a Zarathustri wearing cap will get strange glances; he/she will evoke giggles and some people even consider them as one belonging to the Stone Age. However, such reactions are seldom seen when a Zarathustri will observe a Muslim or Jew demonstrating their practice of covering head during and out of their prayer area. It is a common sight to see a Zarathustri coming out from the Agiary with one hand over his head, not as a respect but to prepare himself/ herself to remove the cap/scarf before he/she reaches the main gate. Some people feel embarrassed to wear in public whereas some remove it to protect their hairstyle. My dear Zarathustris, wearing cap is not imposed upon us but it is a remedy to protect oneself from destructive thought process[es]...

Sikhism²⁹

A Sikh (/si:k, sɪk/; Punjabi: ਸਿੱਖ sikkh [sɪkkʰ]) is a follower of Sikhism, a monotheistic religion which originated during the 15th century in the Punjab region of Northwestern Indian subcontinent. The term "Sikh" has its origin in the Sanskrit words शिष्य (*śiṣya*; disciple, student) or शिक्ष (*śikṣa*; instruction). A Sikh, according to Article I of the Sikh Rehat Maryada (the Sikh code of conduct), is "any human being who faithfully believes in One Immortal Being; ten Gurus, from Guru Nanak to Guru Gobind Singh; Guru Granth Sahib; the teachings of the ten Gurus and the baptism bequeathed by the tenth Guru".

"Sikh" properly refers to adherents of Sikhism as a religion, not an ethnic group. However, because Sikhism has seldom sought converts, most Sikhs share strong ethno-religious ties. Many countries, such as the United Kingdom, therefore recognize Sikh as a designated ethnicity on their censuses. The American non-profit organization United Sikhs has fought to have Sikh included on the U.S. census as well, arguing that Sikhs "self-identify as an 'ethnic group' " and believe "that they are more than just a religion."

Male Sikhs have "Singh" (Lion), and female Sikhs have "Kaur" (princess) as their middle or last name. Sikhs who have undergone the *khanḍe-kī-pahul* (the Sikh initiation ceremony) may also be recognised by the five Ks: *Kesh*, uncut hair which is kept covered, usually by a turban; *kara*, an iron or steel bracelet; a *kirpan*, a sword tucked into a *gatra* strap or a *kamal kasar* belt; *kachera*, a cotton undergarment; and *kanga*, a small wooden comb. Initiated male and female Sikhs must cover their hair with a turban. The greater Punjab region is the historic homeland of the Sikhs, although significant communities exist around the world.

History

Guru Nanak (1469–1539), founder of Sikhism, was born to Mehta Kalu and Mata Tripta, in the village of Talwandi, now called Nankana Sahib, near Lahore. Guru Nanak was a religious leader and social reformer. However, Sikh political history may be said

to begin with the death of the fifth Sikh guru, Guru Arjan Dev, in 1606. Religious practices were formalised by Guru Gobind Singh on 30 March 1699. Gobind Singh initiated five people from a variety of social backgrounds, known as the *Panj Piare* (the five beloved ones) to form the Khalsa, or collective body of initiated Sikhs. During the period of Mughal rule in India (1556–1707) several Sikh gurus were killed by the Mughals for opposing their persecution of minority religious communities including Sikhs. Sikhs subsequently militarized to oppose Mughal rule.^[1]

After defeating the Afghan, Mughal and Maratha invaders, the Misls were formed, under Sultan-ul-Quam Jassa Singh Ahluwalia. The confederacy was unified and transformed into the Sikh Empire under Maharaja Ranjit Singh Bahadur, which was characterised by religious tolerance and pluralism, with Christians, Muslims and Hindus in positions of power. The empire is considered the zenith of political Sikhism, encompassing Kashmir, Ladakh and Peshawar. Hari Singh Nalwa, the commander-in-chief of the Sikh Khalsa Army in the North West Frontier, expanded the confederacy to the Khyber Pass. Its secular administration implemented military, economic and governmental reforms.

After the annexation of the Sikh kingdom by the British, the latter recognized the martial qualities of the Sikhs and Punjabis in general and started recruiting from that area. During the 1857 Indian mutiny, the Sikhs stayed loyal to the British. This resulted in heavy recruiting from Punjab to the colonial army for the next 90 years of the British Raj. The distinct turban that differentiates a Sikh from other turban wearers is a relic of the rules of the British Indian Army.

The British colonial rule saw the emergence of many reform movements in India including Punjab. This included formation in 1873 and 1879 of the First and Second Singh Sabha respectively. The Sikh leaders of the Singh Sabha worked to offer a clear definition of Sikh identity and tried to purify Sikh belief and practice.

The later part of British colonial rule saw the emergence of the Akali movement or the Gurdwara Reform Movement to bring reform in the gurdwaras during the early 1920s. The movement led to the introduction of Sikh Gurdwara Bill in 1925, which placed all the historical Sikh shrines in India under the control of Shiromani Gurdwara Parbandhak Committee (SGPC).

The months leading up to the partition of India in 1947 were marked by conflict in the Punjab between Sikhs and Muslims. This caused the religious migration of Punjabi Sikhs and Hindus from West Punjab, mirroring a similar religious migration of Punjabi Muslims from East Punjab. The 1960s saw growing animosity between Sikhs and Hindus in India, with the Sikhs demanding the creation of a Punjab state on a linguistic basis similar to other states in India. This was promised to Sikh leader Master Tara Singh by Jawaharlal Nehru, in return for Sikh political support during negotiations for Indian independence. Although the Sikhs obtained the Punjab, they lost Hindi-speaking areas to Himachal Pradesh, Haryana and Rajasthan. Chandigarh was made a union territory and the capital of Haryana and Punjab on 1 November 1966.

Tensions arose again during the late 1970s, fueled by Sikh claims of discrimination and marginalisation by the Hindu-dominated Indian National Congress party and tactics adopted by the Prime Minister Indira Gandhi. According to Katherine Frank, Indira Gandhi's assumption of emergency powers in 1975 resulted in the weakening of the "legitimate and impartial machinery of government," and her increasing "paranoia" about opposing political groups led her to institute a "despotic policy of playing castes, religions and political groups against each other for political advantage." Sikh leader Jarnail Singh Bhindranwale articulated Sikh demands for justice, and this triggered violence in the Punjab. The prime minister's 1984 defeat of Bhindranwale led to an attack on the Golden Temple in Operation Blue Star and to her assassination by her Sikh bodyguards. Gandhi's assassination resulted in an explosion of violence against Sikh communities and the killing of thousands of Sikhs throughout India. Since 1984, relations between Sikhs and Hindus have moved toward a rapprochement aided by economic prosperity. However, a 2002 claim by the Hindu right-wing Rashtriya Swayamsevak Sangh (RSS) that "Sikhs are Hindus" disturbed Sikh sensibilities. The Khalistan movement campaigns for justice for the victims of the violence, and for the political and economic needs of the Punjab.

During the 1999 Vaisakhi, Sikhs worldwide celebrated the 300th anniversary of the creation of the Khalsa. Canada Post honoured Sikh Canadians with a commemorative stamp in conjunction with the 300th anniversary of Vaisakhi. On April 9, 1999, Indian president K.R. Narayanan issued a stamp commemorating the 300th anniversary of the Khalsa.

Culture and religious observations

Daily routine

From the Guru Granth Sahib,

One who calls himself a Sikh of the Guru, the True Guru, shall rise in the early morning hours and meditate on the Lord's Name. Upon arising early in the morning, he is to bathe, and cleanse himself in the pool of nectar. Following the Instructions of the Guru, he is to chant the Name of the Lord, Har, Har. All sins, misdeeds and negativity shall be erased. Then, at the rising of the sun, he is

to sing Gurbani; whether sitting down or standing up, he is to meditate on the Lord's Name. One who meditates on my Lord, Har, Har, with every breath and every morsel of food - that GurSikh becomes pleasing to the Guru's Mind. That person, unto whom my Lord and Master is kind and compassionate - upon that GurSikh, the Guru's Teachings are bestowed. Servant Nanak begs for the dust of the feet of that GurSikh, who himself chants the Naam, and inspires others to chant it.

— Fourth Mehl (Guru Ram Das), Guru Granth Sahib, Pg 305

Five Ks

The five Ks (*panj kakaar*) are five articles of faith which all baptized Sikhs (Amritdhari Sikhs) are obliged to wear. The symbols represent the ideals of Sikhism: honesty, equality, fidelity, meditating on God and never bowing to tyranny. The five symbols are:

- Kesh: Uncut hair, usually tied and wrapped in a Dastar
- Kanga: A wooden comb, usually worn under a Dastar
- Kachera: Cotton undergarments, historically appropriate in battle due to increased mobility when compared to a dhoti. Worn by both sexes, the kachera is a symbol of chastity.
- Kara: An iron bracelet, a weapon and a symbol of eternity
- Kirpan: An iron dagger in different sizes. In the UK Sikhs can wear a small dagger, but in the Punjab they might wear a traditional curved sword from one to three feet in length.

Sikh Philosophy³⁰

The philosophy of Sikhism is covered in great detail in the Guru Granth Sahib, the Sikh holy text. Detailed guidance is given to followers on how to conduct their lives so that peace and salvation can be obtained. The holy text outlines the positive actions that one must take to make progress in the evolution of the person. One must remember the Creator at all times – it reminds the follower that the "soul is, but a part of the whole that is God, who is ever merciful", and that the follower must dedicate their life to all good causes - to help make this life more worthwhile.

The sections below give more details of the underlying message of this faith. It is easiest to discuss the topic if the details are divided into the following sections:

Underlying values

The Sikhs must believe in the following values:

1. Equality: All humans are equal before God – no discrimination is allowed on the basis of caste, race, gender, creed, origin, color, education, status, wealth, et cetera. The principles of universal equality and brotherhood are important pillars of Sikhism.
2. Personal right: Every person has a right to life but this right is restricted and has certain duties attached to it – simple living is essential. A Sikh is expected to rise early, meditate and pray, consume simple food, perform an honest day's work, carry out duties for his or her family, enjoy life and always be positive, be charitable and support the needy, et cetera.
3. Actions count: Salvation is obtained by one's actions – good deeds, remembrance of God – Naam Simran, Kirtan.
4. Living a family life: A Sikh is encouraged to live as part of a family unit to provide and nurture children for the perpetual benefit of creation (as opposed to living as a wild hermit, which was, and remains, a common spiritual practice in India).
5. Sharing: It is encouraged to share and give to charity 10 percent of one's net earnings.
6. Accept God's will: One should develop one's personality so as to recognise the unity behind happy events and miserable events – the will of God causes them.
7. The four fruits of life: Truth, contentment, contemplation and Naam (in the name of God).

Prohibited behavior

1. Non-logical behavior: Superstitions, or rituals which have no meaning, such as pilgrimages, fasting and bathing in rivers, gambling, worship of graves, idols or pictures, and compulsory wearing of the veil for women, are prohibited.
2. Material obsession: ("Maya") Accumulation of materials has no meaning in Sikhism. Wealth such as gold, portfolio, stocks, commodities, properties, et cetera, will all be left here on Earth when you depart. Do not get attached to them.
3. Sacrifice of creatures: Sati – Widows throwing themselves in the funeral pyre of their husbands, the act of slaughtering lambs and calves to celebrate holy occasions
4. Non-family oriented living: A sikh is encouraged not to live as a recluse, beggar, monk, nun, celibate, or in any similar vein.
5. Worthless talk: Bragging, gossip and lying are not permitted.
6. Intoxication: The consumption of alcohol, drugs, tobacco, or other intoxicants is prohibited.

7. No priestly class: Sikhs do not have to depend on a priest for any of the functions that need to be performed.
8. Eating meat killed in a ritualistic manner (Kutha meat): Sikhs are strictly prohibited from eating meat killed in a ritualistic manner (such as halal or kosher, known as Kutha meat), or any meat where langar is served. In some small Sikh Sects, i.e. Akhand Kirtani Jatha and Damdami Taksal eating any meat is believed to be forbidden, but this is not a universally held belief. The meat eaten by Sikhs is known as Jhatka meat.
9. Having premarital or extramarital sexual relations

Technique and method

1. Naam: Meditate upon God's name (Waheguru in the Sikh religion) through verba the mind is stilled and cleansed in order to become one with God. The technique taught by the Guru Granth Sahib is "Urd Urd". This means to inhale with the "Wahe" syllable and exhale on the "Guru" syllable.
2. Kirat Karni: - Earning an honest living while remembering the Lord.
3. Vand Chakna: - Share with others who are deserving, as during langar

Other observations

1. One God: - There is only one God who has infinite qualities and names. God is Creator and Sustainer - all that you see around you is His creation. He is everywhere, in everything. He is without birth or death, and has existed before Creation and will exist forever. Sikhism does not acknowledge an anthropomorphic God. This is true to the extent than one can interpret Him as the Universe Itself. Sikhism also does not acknowledge the belief of a Personal God, as does Christianity. Instead, God is usually interpreted as being unfathomable, yet not unknowable.
2. Reincarnation, karma and salvation: – Every creature has a soul. Upon death, the soul is passed from one body to another until liberation^[1]. The journey of the soul is governed by the deeds and actions that we perform during our lives.
3. Remember God: Love God. Only by keeping the Creator in your mind at all times will you make progress in your spiritual evolution.
4. Humanity (brotherhood): All human beings are equal. We are sons and daughters of Waheguru, the Almighty.
5. Uphold moral values: Defend, protect and fight for the rights of all creatures, in particular your fellow human beings.
6. Personal sacrifice: Be prepared to give your life for all supreme principles. See the life of Guru Teg Bahadur.
7. Many paths lead to God: – Sikhs are not special; they are not the chosen people of God. Simply calling yourself a Sikh does not bring you salvation. Members of all religions have the same right to liberty as Sikhs.
8. Positive attitude toward life: "Chardi Kala" – Always have a positive, optimistic and buoyant view of life. God is there – He will be your help.
9. Disciplined life: Upon baptism, a Sikh must wear the 5Ks and perform strict recital of the five prayers Banis.^[1]
10. No special worship days: Sikhs do not believe that any particular day is holier than any other.
11. Conquer the five thieves: It is every Sikh's duty to defeat these five thieves: Pride (a'Hankar), Anger (Kr'odh), Greed (Lob'H), Attachment (Mo'H), and Lust (K'haam). Known collectively as P.A.G.A.L.
12. Attack with Five Weapons: Contentment (Santokh), Charity (Dan), Kindness (Daya), Positive Energy (Chardi Kala), Humility (Nimarta).
13. Having premarital sexual or extramarital relations: Sikhs are encouraged to be faithful to their spouse. All forms of adultery are discouraged.
– ^[1]. Sikhism says we are all God's children.
14. All are welcome: Members of all religions can visit Sikh temples ("Gurdwaras"), while observing local rules: cover head, no shoes, no smoking in the main hall.
15. Multi-level approach: Sikhism recognizes the concept of a multi-level approach to achieving your target as a disciple of the faith. For example, "Sahajdhari" (slow adopters) are Sikhs who have not donned the full 5Ks but are still Sikhs regardless.

Note: The Punjabi language does not have a gender for God. Unfortunately, when translating, the real meaning cannot be properly conveyed without using "Him," "His," "He," "Brotherhood," "Him or Her," et cetera; furthermore, this distorts the meaning by giving the impression that God is masculine, which is not the message in the original script. The reader must allow for this every time these words are used. It is often the case that rather than taking a gender definition, God is simply conveyed as "Omnipotent Being" rather than God, thus conveying the correct perceptual image.

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CHAPTER OVERVIEW

3: Buddhist Philosophy

Buddhism is a religion and dharma that encompasses a variety of traditions, beliefs and spiritual practices largely based on teachings attributed to the Buddha. Buddhism originated in India sometime between the 6th and 4th centuries BCE, from where it spread through much of Asia, whereafter it declined in India during the middle ages. Two major extant branches of Buddhism are generally recognized by scholars: Theravada (Pali: "The School of the Elders") and Mahayana (Sanskrit: "The Great Vehicle"). Buddhism is the world's fourth-largest religion, with over 500 million followers or 7% of the global population, known as Buddhists.

Buddhist schools vary on the exact nature of the path to liberation, the importance and canonicity of various teachings and scriptures, and especially their respective practices. Practices of Buddhism include taking refuge in the Buddha, the Dharma and the Sangha, study of scriptures, observance of moral precepts, renunciation of craving and attachment, the practice of meditation (including calm and insight), the cultivation of wisdom, loving-kindness and compassion, the Mahayana practice of bodhicitta and the Vajrayana practices of generation stage and completion stage.

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3.1: Buddhism Primer

Buddhism³¹

Buddhism (pronunciation: /'bʊdɪzəm/ or /'bu:dɪzəm/) is a religion and dharma that encompasses a variety of traditions, beliefs and spiritual practices largely based on teachings attributed to the Buddha. Buddhism originated in India sometime between the 6th and 4th centuries BCE, from where it spread through much of Asia, whereafter it declined in India during the middle ages. Two major extant branches of Buddhism are generally recognized by scholars: Theravada (Pali: "The School of the Elders") and Mahayana (Sanskrit: "The Great Vehicle"). Buddhism is the world's fourth-largest religion, with over 500 million followers or 7% of the global population, known as Buddhists.

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In Theravada the ultimate goal is the attainment of the sublime state of Nirvana, achieved by practicing the Noble Eightfold Path (also known as the Middle Way), thus escaping what is seen as a cycle of suffering and rebirth. Theravada has a widespread following in Sri Lanka and Southeast Asia.

Mahayana, which includes the traditions of Pure Land, Zen, Nichiren Buddhism, Shingon and Tiantai (Tendai), is found throughout East Asia. Rather than Nirvana, Mahayana instead aspires to Buddhahood via the bodhisattva path, a state wherein one remains in the cycle of rebirth to help other beings reach awakening. Vajrayana, a body of teachings attributed to Indian siddhas, may be viewed as a third branch or merely a part of Mahayana. Tibetan Buddhism, which preserves the Vajrayana teachings of eighth century India, is practiced in regions surrounding the Himalayas, Mongolia and Kalmykia. Tibetan Buddhism aspires to Buddhahood or rainbow body.

Life of the Buddha

Buddhism is an Indian religion attributed to the teachings of Buddha. The details of Buddha's life are mentioned in many early Buddhist texts but are inconsistent, his social background and life details are difficult to prove, the precise dates uncertain.

The evidence of the early texts suggests that he was born as Siddhārtha Gautama in Lumbini and grew up in Kapilavatthu, a town in the plains region of modern Nepal-India border, and that he spent his life in what is now modern Bihar and Uttar Pradesh. Some hagiographic legends state that his father was a king named Suddhodana, his mother queen Maya, and he was born in Lumbini gardens. However, scholars such as Richard Gombrich consider this a dubious claim because a combination of evidence suggests he was born in the *Shakyas* community – one that later gave him the title *Shakyamuni*, and the *Shakya* community was governed by a small oligarchy or republic-like council where there were no ranks but where seniority mattered instead. Some of the stories about Buddha, his life, his teachings, and claims about the society he grew up in may have been invented and interpolated at a later time into the Buddhist texts.

Early Buddhist canonical texts and early biographies of Buddha state that Gautama studied under Vedic teachers, such as Alara Kalama (Sanskrit: Arada Kalama) and Uddaka Ramaputta (Sanskrit: Udraka Ramaputra), learning meditation and ancient philosophies, particularly the concept of "nothingness, emptiness" from the former, and "what is neither seen nor unseen" from the latter.

Buddha was moved by the innate suffering of humanity. He meditated on this alone for an extended period of time, in various ways including asceticism, on the nature of suffering and means to overcome suffering. He famously sat in meditation under a *Ficus religiosa* tree now called the Bodhi Tree in the town of Bodh Gaya in Gangetic plains region of South Asia. He reached enlightenment, discovering what Buddhists call the Middle Way (Skt. *madhyamā-pratipad*), a path of spiritual practice to end suffering (*dukkha*) from rebirths in Saṃsāra. As an enlightened being (Skt. *samyaksaṃbuddha*), he attracted followers and founded a *Sangha* (monastic order). Now, as the Buddha, he spent the rest of his life teaching the Dharma he had discovered, and died at the age of 80 in Kushinagar, India.

Buddha's teachings were propagated by his followers, which in the last centuries of the 1st millennium BCE became over 18 Buddhist sub-schools of thought, each with its own basket of texts containing different interpretations and authentic teachings of

the Buddha; these over time evolved into many traditions of which the more well known and widespread in the modern era are Theravada, Mahayana and Vajrayana Buddhism.

Buddhist concepts

Dukkha

Dukkha is a central concept of Buddhism and part of its Four Noble Truths doctrine, and a central characteristic of life in this world. It can be translated as "incapable of satisfying," "the unsatisfactory nature and the general insecurity of all conditioned phenomena"; "painful." *Dukkha* is most commonly translated as "suffering," which is an incorrect translation, since it refers not to literal suffering, but to the ultimately unsatisfactory nature of temporary states and things, including pleasant but temporary experiences.

The Four Truths express the basic orientation of Buddhism: we crave and cling to impermanent states and things, which is *dukkha*, "incapable of satisfying" and painful. This keeps us caught in *saṃsāra*, the endless cycle of repeated rebirth, *dukkha* and dying again. But there is a way to liberation from this endless cycle to the state of nirvana, namely following the Noble Eightfold Path.

The truth of *dukkha* is the basic insight that life in this "mundane world," with its clinging and craving to impermanent states and things" is *dukkha*, and unsatisfactory. We expect happiness from states and things which are impermanent, and therefore cannot attain real happiness.

Dukkha arises when we crave (Pali: *tanha*) and cling to these changing phenomena. The clinging and craving produces karma, which ties us to *samsara*, the round of death and rebirth. Craving includes *kama-tanha*, craving for sense-pleasures; *bhava-tanha*, craving to continue the cycle of life and death, including rebirth; and *vibhava-tanha*, craving to not experience the world and painful feelings.

Dukkha ceases, or can be confined, when craving and clinging cease or are confined. This also means that no more karma is being produced, and rebirth ends. Cessation is *nirvana*, "blowing out," and peace of mind.

By following the Buddhist path to *moksha*, liberation, one starts to disengage from craving and clinging to impermanent states and things. The term "path" is usually taken to mean the Noble Eightfold Path, but other versions of "the path" can also be found in the Nikayas. The Theravada tradition regards insight into the four truths as liberating in itself.

In Buddhism, *dukkha* is one of the three marks of existence, along with impermanence and *anattā* (non-self). Buddhism, like other major Indian religions, asserts that everything is impermanent (*anicca*), but, unlike them, also asserts that there is no permanent self or soul in living beings (*anattā*). The ignorance or misperception (*avijjā*) that anything is permanent or that there is self in any being is considered a wrong understanding, and the primary source of clinging and *dukkha*.

Rebirth

Saṃsāra

Saṃsāra means "wandering" or "world", with the connotation of cyclic, circuitous change. It refers to the theory of rebirth and "cyclicity of all life, matter, existence", a fundamental assumption of Buddhism, as with all major Indian religions. *Samsara* in Buddhism is considered to be *dukkha*, unsatisfactory and painful, perpetuated by desire and *avidya* (ignorance), and the resulting karma.

The theory of rebirths, and realms in which these rebirths can occur, is extensively developed in Buddhism, in particular Tibetan Buddhism with its wheel of existence (*Bhavacakra*) doctrine. Liberation from this cycle of existence, *Nirvana*, has been the foundation and the most important historical justification of Buddhism.

The later Buddhist texts assert that rebirth can occur in six realms of existence, namely three good realms (heavenly, demi-god, human) and three evil realms (animal, hungry ghosts, hellish). *Samsara* ends if a person attains nirvana, the "blowing out" of the desires and the gaining of true insight into impermanence and non-self reality.

Rebirth

Rebirth refers to a process whereby beings go through a succession of lifetimes as one of many possible forms of sentient life, each running from conception to death. In Buddhist thought, this rebirth does not involve any soul, because of its doctrine of *anattā* (Sanskrit: *anātman*, no-self doctrine) which rejects the concepts of a permanent self or an unchanging, eternal soul, as it is called in Hinduism and Christianity. According to Buddhism there ultimately is no such thing as a self in any being or any essence in any thing.

The Buddhist traditions have traditionally disagreed on what it is in a person that is reborn, as well as how quickly the rebirth occurs after each death. Some Buddhist traditions assert that "no self" doctrine means that there is no perduring self, but there is *avacya* (inexpressible) self which migrates from one life to another. The majority of Buddhist traditions, in contrast, assert that *viññāna* (a person's consciousness) though evolving, exists as a continuum and is the mechanistic basis of what undergoes rebirth, rebecoming and redeath. The rebirth depends on the merit or demerit gained by one's karma, as well as those accrued on one's behalf by a family member.

Each rebirth takes place within one of five realms according to Theravadins, or six according to other schools – heavenly, demi-gods, humans, animals, hungry ghosts and hellish.

In East Asian and Tibetan Buddhism, rebirth is not instantaneous, and there is an intermediate state (Tibetan "bardo") between one life and the next. The orthodox Theravada position rejects the wait, and asserts that rebirth of a being is immediate. However there are passages in the *Samyutta Nikaya* of the Pali Canon that seem to lend support to the idea that the Buddha taught of an intermediate stage between one life and the next.^[1]

Karma

In Buddhism, Karma (from Sanskrit: "action, work") drives *saṃsāra*—the endless cycle of suffering and rebirth for each being. Good, skilful deeds (Pali: "kusala") and bad, unskilful deed (Pāli: "akusala") produce "seeds" in the unconscious receptacle (*ālaya*) that mature later either in this life or in a subsequent rebirth. The existence of Karma is a core belief in Buddhism, as with all major Indian religions, it implies neither fatalism nor that everything that happens to a person is caused by Karma.

A central aspect of Buddhist theory of karma is that intent (*cetanā*) matters and is essential to bring about a consequence or *phala* "fruit" or *vipāka* "result". However, good or bad karma accumulates even if there is no physical action, and just having ill or good thoughts create karmic seeds; thus, actions of body, speech or mind all lead to karmic seeds. In the Buddhist traditions, life aspects affected by the law of karma in past and current births of a being include form of rebirth, realm of rebirth, social class, character and major circumstances of a lifetime. It operates like the laws of physics, without external intervention, on every being in all six realms of existence including human beings and gods.

A notable aspect of the karma theory in Buddhism is merit transfer. A person accumulates merit not only through intentions and ethical living, but also is able to gain merit from others by exchanging goods and services, such as through *dāna* (charity to monks or nuns). Further, a person can transfer one's own good karma to living family members and ancestors.

Liberation

Nirvana (*nibbāna*) has been the primary and the soteriological goal of the Buddhist path for monastic life, since the time of the Buddha. The term "path" is usually taken to mean the Noble Eightfold Path, but other versions of "the path" can also be found in the Nikayas. For example, in some Pali Canons, the Buddha explains that the cultivation of the noble eightfold path by a learner monk leads to the development of two further paths of the Arhats, which are right knowledge or insight (*sammā-ñāṇa*), and right liberation or release (*sammā-vimutti*).

Nirvana literally means "blowing out, quenching, becoming extinguished". In early Buddhist texts, it is the state of restraint and self-control that leads to the "blowing out" and the ending of the cycles of sufferings associated with rebirths and redeaths. Many later Buddhist texts describe nirvana as identical with *Anatta* with complete "Emptiness, Nothingness". In some texts, the state is described with greater detail, such as passing through the gate of Emptiness (*sunyata*) – realizing that there is no soul or self in any living being, then passing through the gate of signlessness (*animitta*) – realizing that nirvana cannot be perceived, and finally passing through the gate of wishlessness (*apranihita*) – realizing that nirvana is the state of not even wishing for nirvana.

The nirvana state has been described in Buddhist texts partly in a manner similar to other Indian religions, as the state of complete liberation, enlightenment, highest happiness, bliss, fearlessness, freedom, permanence, non-dependent origination, unfathomable, indescribable. It has also been described in part differently, as a state of spiritual release marked by "emptiness" and realization of *non-Self*.

While Buddhism considers the liberation from *Saṃsāra* as the ultimate spiritual goal, in traditional practice, the primary focus of a vast majority of lay Buddhists has been to seek and accumulate merit through good deeds, donations to monks and various Buddhist rituals in order to gain better rebirths rather than nirvana.

Bhavana (practice, cultivation)

Basic practices include *sila* (ethics), *samadhi* (meditation, *dhyana*) and *prajna* (wisdom), as described in the Noble Eightfold Path. An important additional practice is a kind and compassionate attitude toward every living being and the world. Devotion is also important in some Buddhist traditions, and in the Tibetan traditions visualizations of deities and mandalas are important. The value of textual study is regarded differently in the various Buddhist traditions. It is central to Theravada and highly important to Tibetan Buddhism, while the Zen tradition takes an ambiguous stance.

The Buddhist path

While the Noble Eightfold Path is best-known in the west, a wide variety of practices and stages have been used and described in the Buddhist traditions. Even in the Theravada canon, the Pali-suttas, various often irreconcilable sequences can be found. According to Carol Anderson, the Theravada-canon lacks "an overriding and comprehensive structure of the path to *nibbana*."

Middle Way

An important guiding principle of Buddhist practice is the Middle Way (*madhyamapratipad*). It was a part of Buddha's first sermon, where he presented the Noble Eightfold Path that was a 'middle way' between the extremes of asceticism and hedonistic sense pleasures. In Buddhism, states Harvey, the doctrine of "dependent arising" (conditioned arising, *pratītyasamutpāda*) to explain rebirth is viewed as the 'middle way' between the doctrines that a being has a "permanent soul" involved in rebirth (eternalism) and "death is final and there is no rebirth" (annihilationism).

Theravada

Noble Eightfold Path

The Noble Eightfold Path, or "Eightfold Path of the Noble Ones", consists of a set of eight interconnected factors or conditions, that when developed together, lead to the cessation of dukkha. These eight factors are: Right View (or Right Understanding), Right Intention (or Right Thought), Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

This Eightfold Path is the fourth of the Buddha's Four Noble Truths, and asserts the path to the cessation of *dukkha* (suffering, pain, unsatisfactoriness). The path teaches that the way of the enlightened ones stopped their craving, clinging and karmic accumulations, and thus ended their endless cycles of rebirth and suffering.

The Noble Eightfold Path is grouped into three basic divisions, as follows:

Wisdom (Sanskrit: *prajñā*, Pāli: *paññā*)

1. Right view (*samyag dṛṣṭi*, *sammā ditthi*)

The belief that there is an afterlife and not everything ends with death, that Buddha taught and followed a successful path to nirvana; According to Peter Harvey, the right view is held in Buddhism as a belief in the Buddhist principles of karma and rebirth, and the importance of the Four Noble Truths and the True Realities.

2. Right intention (*samyag saṃkalpa*, *sammā saṅkappa*)

The giving up home and adopting the life of a religious mendicant in order to follow the path; this concept, states Harvey, aims at peaceful renunciation, into an environment of non-sensuality, non-ill-will (to lovingkindness), away from cruelty (to compassion).

Moral virtues (Sanskrit: *śīla*, Pāli: *sīla*)

3. Right speech (*samyag vāc*, *sammā vāca*)

No lying, no rude speech, no telling one person what another says about him, speaking that which leads to salvation;

4. Right action (*samyag karman*, *sammā kammanta*)

No killing or injuring, no taking what is not given; no sexual acts in monastic pursuit, for lay Buddhists no sensual misconduct such as sexual involvement with someone married, or with an unmarried woman protected by her parents or relatives.

5. Right livelihood (*samyag ājīvana*, *sammā ājīva*)

For monks, beg to feed, only possessing what is essential to sustain life. For lay Buddhists, the canonical texts state right livelihood as abstaining from wrong livelihood, explained as not becoming a source or means of suffering to sentient beings by cheating them, or harming or killing them in any way.

Meditation (Sanskrit and Pāli: *śamādhi*)

6. Right effort (samyag vyāyāma, sammā vāyāma)

Guard against sensual thoughts; this concept, states Harvey, aims at preventing unwholesome states that disrupt meditation.

7. Right mindfulness (samyag smṛti, sammā sati)

Never be absent minded, conscious of what one is doing; this, states Harvey, encourages the mindfulness about impermanence of body, feeling and mind, as well as to experience the five skandhas, the five hindrances, the four True Realities and seven factors of awakening.

8. Right concentration (samyag samādhi, sammā samādhi)

Correct meditation or concentration, explained as the four jhānas.

Mahayana

Six paramitas

Mahāyāna Buddhism is based principally upon the path of a Bodhisattva. A *Bodhisattva* refers to one who is on the path to buddhahood. The term *Mahāyāna* was originally a synonym for *Bodhisattvayāna* or "Bodhisattva Vehicle."

In the earliest texts of Mahayana Buddhism, the path of a bodhisattva was to awaken the *bodhicitta*. Between 1st and 3rd century CE, this tradition introduced the *Ten Bhumi* doctrine, which means ten levels or stages of awakening. This development was followed by the acceptance that it is impossible to achieve Buddhahood in one (current) lifetime, and the best goal is not nirvana for oneself, but Buddhahood after climbing through the ten levels during multiple rebirths. Mahayana scholars then outlined an elaborate path, for monks and laypeople, and the path includes the vow to help teach Buddhist knowledge to other beings, so as to help them cross samsara and liberate themselves, once one reaches the Buddhahood in a future rebirth. One part of this path are the *Pāramitā* (perfections, to cross over), derived from the *Jatakas* tales of Buddha's numerous rebirths.

The Mahayana texts are inconsistent in their discussion of the *Paramitas*, and some texts include lists of two, others four, six, ten and fifty two. The six paramitas have been most studied, and these are:

1. *Dāna pāramitā*: perfection of giving; primarily to monks, nuns and the Buddhist monastic establishment dependent on the alms and gifts of the lay householders, in return for generating religious merit; some texts recommend ritually transferring the merit so accumulated for better rebirth to someone else
2. *Śīla pāramitā*: perfection of morality; it outlines ethical behaviour for both the laity and the Mahayana monastic community; this list is similar to Śīla in the Eightfold Path (i.e. Right Speech, Right Action, Right Livelihood)
3. *Kṣānti pāramitā*: perfection of patience, willingness to endure hardship
4. *Vīrya pāramitā*: perfection of vigour; this is similar to Right Effort in the Eightfold Path
5. *Dhyāna pāramitā*: perfection of meditation; this is similar to Right Concentration in the Eightfold Path
6. *Prajñā pāramitā*: perfection of insight (wisdom), awakening to the characteristics of existence such as karma, rebirths, impermanence, no-self, dependent origination and emptiness; this is complete acceptance of the Buddha teaching, then conviction, followed by ultimate realization that "dharma are non-arising".

In Mahayana Sutras that include ten *Paramitas*, the additional four perfections are "skillful means, vow, power and knowledge". The most discussed *Paramita* and the highest rated perfection in Mahayana texts is the "Prajna-paramita", or the "perfection of insight". This insight in the Mahayana tradition, states Shōhei Ichimura, has been the "insight of non-duality or the absence of reality in all things".

Refuge in the Three Jewels

Traditionally, the first step in most Buddhist schools requires taking Three Refuges, also called the Three Jewels (Sanskrit: *triratna*, Pali: *tiratana*) as the foundation of one's religious practice. Pali texts employ the Brahmanical motif of the triple refuge, found in the *Rigveda* 9.97.47, *Rigveda* 6.46.9 and *Chandogya Upanishad* 2.22.3–4. Tibetan Buddhism sometimes adds a fourth refuge, in the *lama*. The three refuges are believed by Buddhists to be protective and a form of reverence.

The Three Jewels are:

- The Buddha, the Gotama, the Blessed One, the Awakened with true knowledge
- The Dharma, the precepts, the practice, the Four Truths, the Eightfold Path
- The Sangha, order of monks, the community of Buddha's disciples

Reciting the three refuges is considered in Buddhism not as a place to hide, rather a thought that purifies, uplifts and strengthens.

Śīla – Buddhist ethics

Śīla (Sanskrit) or *sīla* (Pāli) is the concept of "moral virtues", that is the second group and an integral part of the Noble Eightfold Path. It consists of right speech, right action and right livelihood.

Śīla appear as ethical precepts for both lay and ordained Buddhist devotees. It includes the Five Precepts for laypeople, Eight or Ten Precepts for monastic life, as well as rules of Dhamma (*Vinaya* or *Patimokkha*) adopted by a monastery.

Precepts

The five precepts (*panca-sila*) are moral behavioural and ritual guidelines for lay devotee in Buddhism, while those following a monastic life have rules of conduct (*patimokkha*). The five precepts apply to both male and female devotee, and these are:

1. Abstain from killing (Ahimsa);
2. Abstain from stealing;
3. Abstain from sensual (including sexual) misconduct;
4. Abstain from lying;
5. Abstain from intoxicants.

These precepts are not commandments and transgressions did not invite religious sanctions, but their power has been in the Buddhist belief in karmic consequences and their impact in afterlife during rebirth. Killing in Buddhist belief leads to rebirth in the hellish realm, and for a longer time in more severe conditions if the murder victim was a monk. Adultery, similarly, invites a rebirth as prostitute or in hell, depending on whether the partner was unmarried or married. Saving animals from slaughter for meat, is believed to be a way to acquire merit for better rebirth. These moral precepts have been voluntarily self-enforced in lay Buddhist culture through the associated belief in karma and rebirth.

The monastic life in Buddhism have additional precepts as part of *patimokkha*, and unlike lay people, transgressions by monks do invite sanctions. Full expulsion from *sangha* follows any instance of killing, engaging in sexual intercourse, theft or false claims about one's knowledge. Temporary expulsion follows a lesser offence. The sanctions vary by the monastic fraternity (*nikaya*).

The precepts for monks in many Buddhist fraternities are eight (*asta shila*) or ten (*das shila*). Four of these are same as for the lay devotee: no killing, no stealing, no lying, and no intoxicants. The other four precepts are:

1. No sexual activity;
2. Abstain from eating at wrong time (e.g. only eat solid food before 12 noon);
3. Abstain from jewelry, perfume, adornment, entertainment;
4. Abstain from sleeping on high beds;

Some *sangha* add two more precepts: abstain from dancing and singing, abstain from accepting money. In addition to these precepts, Buddhist monasteries have hundreds of rules of dhamma conduct, which are a part of its *patimokkha*.

Vinaya

Vinaya is the specific code of conduct for a *sangha* of monks or nuns. It includes the Patimokkha, a set of 227 offences including 75 rules of decorum for monks, along with penalties for transgression, in the Theravadin tradition. The precise content of the *Vinaya Pitaka* (scriptures on the Vinaya) differs in different schools and tradition, and different monasteries set their own standards on its implementation. The list of *pattimokkha* is recited every fortnight in a ritual gathering of all monks. Buddhist text with vinaya rules for monasteries have been traced in all Buddhist traditions, with the oldest surviving being the ancient Chinese translations.

Monastic communities in the Buddhist tradition, cut normal social ties to family and community, and live as "islands unto themselves". Within a monastic fraternity, a *sangha* has its own rules. A monk abides by these institutionalized rules, and living life as the vinaya prescribes it is not merely a means, but very nearly the end in itself. Transgressions by a monk on *Sangha* vinaya rules invites enforcement, which can include temporary or permanent expulsion.

Meditation and insight

The Buddhist tradition has incorporated two traditions regarding the use of dhyāna (meditation, Pali *jhāna*). There is a tradition that stresses attaining prajñā (insight, bodhi, kenshō, vipassana) as the means to awakening and liberation. But it has also incorporated the yogic tradition, as reflected in the use of jhana, which is rejected in other sutras as not resulting in the final result of liberation.

Schmithausen discerns three possible roads to liberation as described in the suttas, to which Vetter adds the sole practice of *dhyana* itself, which he sees as the original "liberating practice":

1. The four Rupa Jhanas themselves constituted the core liberating practice of early buddhism, c.q. the Buddha;
2. Mastering the four Rupa Jhanas, where-after "liberating insight" is attained;
3. Mastering the four Rupa Jhanas and the four Arupa Jhanas, where-after "liberating insight" is attained;
4. Liberating insight itself suffices.

Dhyana – meditation

A wide range of meditation practices has developed in the Buddhist traditions, but "meditation" primarily refers to the practice of *dhyana* c.q. *jhana*. It is a practice in which the attention of the mind is first narrowed to the focus on one specific object, such as the breath, a concrete object, or a specific thought, mental image or mantra. After this initial focussing of the mind, the focus is coupled to mindfulness, maintaining a calm mind while being aware of one's surroundings. The practice of *dhyana* aids in maintaining a calm mind, and avoiding disturbance of this calm mind by mindfulness of disturbing thoughts and feelings.

Origins

The earliest evidence of yogis and their meditative tradition, states Karel Werner, is found in the Keśin hymn 10.136 of the Rigveda. While evidence suggests meditation was practiced in the centuries preceding the Buddha, the meditative methodologies described in the Buddhist texts are some of the earliest among texts that have survived into the modern era. These methodologies likely incorporate what existed before the Buddha as well as those first developed within Buddhism.

According to Bronkhorst, the *Four Dhyanas* was a Buddhist invention. Bronkhorst notes that the Buddhist canon has a mass of contradictory statements, little is known about their relative chronology, and "there can be no doubt that the canon – including the older parts, the Sutra and Vinaya Pitaka – was composed over a long period of time". Meditative practices were incorporated from other sramanic movements; the Buddhist texts describe Buddha learnt the practice of the formless dhyana from Brahmanical practices, in the Nikayas ascribed to Alara Kalama and Uddaka Ramaputta. The Buddhist canon also describes and criticizes alternative dhyana practices, which likely mean the pre-existing mainstream meditation practices of Jainism and Hinduism.

Buddha added a new focus and interpretation, particularly through the Four Dhyanas methodology, in which mindfulness is maintained. Further, the focus of meditation and the underlying theory of liberation guiding the meditation has been different in Buddhism. For example, states Bronkhorst, the verse 4.4.23 of the Brihadaranyaka Upanishad with its "become calm, subdued, quiet, patiently enduring, concentrated, one sees soul in oneself" is most probably a meditative state. The Buddhist discussion of meditation is without the concept of soul and the discussion criticizes both the ascetic meditation of Jainism and the "real self, soul" meditation of Hinduism.

Four rupa-jhāna and four arupa-jhāna

For Nirvana, Buddhist texts teach various meditation methodologies, of which *rupa-jhana* (four meditations in the realm of form) and *arupa-jhana* (four meditations in the formless realm) have been the most studied. These are described in the Pali Canon as trance-like states in the world of desirelessness. The four dhyanas under *rupa-jhanas* are:

1. First dhyana: detach from all sensory desires and sinful states that are a source of unwholesome karma. Success here is described in Buddhist texts as leading to discursive thinking, deliberation, detachment, *sukha* (pleasure) and *priti* (rapture).
2. Second dhyana: cease deliberation and all discursive thoughts. Success leads to one-pointed thinking, serenity, pleasure and rapture.
3. Third dhyana: lose feeling of rapture. Success leads to equanimity, mindfulness and pleasure, without rapture.
4. Fourth dhyana: cease all effects, lose all happiness and sadness. Success in the fourth meditation stage leads to pure equanimity and mindfulness, without any pleasure or pain.

The *arupa-jhanas* (formless realm meditation) are also four, which are entered by those who have mastered the *rupa-jhanas* (Arhats). The first formless dhyana gets to infinite space without form or colour or shape, the second to infinity of perception base of the infinite space, the third formless dhyana transcends object-subject perception base, while the fourth is where he dwells in nothing-at-all where there are no feelings, no ideas, nor are there non-ideas, unto total cessation. The four *rupa-dhyanas* in Buddhist practice leads to rebirth in successfully better *rupa* Brahma heavenly realms, while *arupa-dhyanas* into arupa heavens.

Richard Gombrich notes that the sequence of the four *rupa-jhanas* describes two different cognitive states. The first two describe a narrowing of attention, while in the third and fourth jhana attention is expanded again. Alexander Wynne further explains that the *dhyana*-scheme is poorly understood. According to Wynne, words expressing the inculcation of awareness, such as *sati*,

sampajāno, and *upekkhā*, are mistranslated or understood as particular factors of meditative states, whereas they refer to a particular way of perceiving the sense objects.

The Brahma-vihara

The four immeasurables or four abodes, also called *Brahma-viharas*, are virtues or directions for meditation in Buddhist traditions, which helps a person be reborn in the heavenly (Brahma) realm. These are traditionally believed to be a characteristic of the deity Brahma and the heavenly abode he resides in.

The four *Brahma-vihara* are:

1. Loving-kindness (Pāli: *mettā*, Sanskrit: *maitrī*) is active good will towards all;
2. Compassion (Pāli and Sanskrit: *karuṇā*) results from *metta*, it is identifying the suffering of others as one's own;
3. Empathetic joy (Pāli and Sanskrit: *muditā*): is the feeling of joy because others are happy, even if one did not contribute to it, it is a form of sympathetic joy;
4. Equanimity (Pāli: *upekkhā*, Sanskrit: *upekṣā*): is even-mindedness and serenity, treating everyone impartially.

According to Peter Harvey, the Buddhist scriptures acknowledge that the four *Brahmavihara* meditation practices "did not originate within the Buddhist tradition". The Brahmavihara (sometimes as Brahmhaloka), along with the tradition of meditation and the above four immeasurables are found in pre-Buddha and post-Buddha Vedic and Sramanic literature. Aspects of the Brahmavihara practice for rebirths into heavenly realm has been an important part of Buddhist meditation tradition.

According to Gombrich, the Buddhist usage of the *brahma-vihāra* originally referred to an awakened state of mind, and a concrete attitude toward other beings which was equal to "living with Brahman" here and now. The later tradition took those descriptions too literal, linking them to cosmology and understanding them as "living with Brahman" by rebirth in the Brahma-world. According to Gombrich, "the Buddha taught that kindness – what Christians tend to call love – was a way to salvation.

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3.2: Siddhartha (Part I)

15 Siddhartha (Part I)

Siddhartha³²

SIDDHARTHA

An Indian Tale

FIRST PART

To Romain Rolland, my dear friend

THE SON OF THE BRAHMAN

In the shade of the house, in the sunshine of the riverbank near the boats, in the shade of the Sal-wood forest, in the shade of the fig tree is where Siddhartha grew up, the handsome son of the Brahman, the young falcon, together with his friend Govinda, son of a Brahman. The sun tanned his light shoulders by the banks of the river when bathing, performing the sacred ablutions, the sacred offerings. In the mango grove, shade poured into his black eyes, when playing as a boy, when his mother sang, when the sacred offerings were made, when his father, the scholar, taught him, when the wise men talked. For a long time, Siddhartha had been partaking in the discussions of the wise men, practising debate with Govinda, practising with Govinda the art of reflection, the service of meditation. He already knew how to speak the Om silently, the word of words, to speak it silently into himself while inhaling, to speak it silently out of himself while exhaling, with all the concentration of his soul, the forehead surrounded by the glow of the clear-thinking spirit. He already knew to feel Atman in the depths of his being, indestructible, one with the universe.

Joy leapt in his father's heart for his son who was quick to learn, thirsty for knowledge; he saw him growing up to become great wise man and priest, a prince among the Brahmins.

Bliss leapt in his mother's breast when she saw him, when she saw him walking, when she saw him sit down and get up, Siddhartha, strong, handsome, he who was walking on slender legs, greeting her with perfect respect.

Love touched the hearts of the Brahmins' young daughters when Siddhartha walked through the lanes of the town with the luminous forehead, with the eye of a king, with his slim hips.

But more than all the others he was loved by Govinda, his friend, the son of a Brahman. He loved Siddhartha's eye and sweet voice, he loved his walk and the perfect decency of his movements, he loved everything Siddhartha did and said and what he loved most was his spirit, his transcendent, fiery thoughts, his ardent will, his high calling. Govinda knew: he would not become a common Brahman, not a lazy official in charge of offerings; not a greedy merchant with magic spells; not a vain, vacuous speaker; not a mean, deceitful priest; and also not a decent, stupid sheep in the herd of the many. No, and he, Govinda, as well did not want to become one of those, not one of those tens of thousands of Brahmins. He wanted to follow Siddhartha, the beloved, the splendid. And in days to come, when Siddhartha would become a god, when he would join the glorious, then Govinda wanted to follow him as his friend, his companion, his servant, his spear-carrier, his shadow.

Siddhartha was thus loved by everyone. He was a source of joy for everybody, he was a delight for them all.

But he, Siddhartha, was not a source of joy for himself, he found no delight in himself. Walking the rosy paths of the fig tree garden, sitting in the bluish shade of the grove of contemplation, washing his limbs daily in the bath of repentance, sacrificing in the dim shade of the mango forest, his gestures of perfect decency, everyone's love and joy, he still lacked all joy in his heart. Dreams and restless thoughts came into his mind, flowing from the water of the river, sparkling from the stars of the night, melting from the beams of the sun, dreams came to him and a restlessness of the soul, fuming from the sacrifices, breathing forth from the verses of the Rig-Veda, being infused into him, drop by drop, from the teachings of the old Brahmins.

Siddhartha had started to nurse discontent in himself, he had started to feel that the love of his father and the love of his mother, and also the love of his friend, Govinda, would not bring him joy for ever and ever, would not nurse him, feed him, satisfy him. He had started to suspect that his venerable father and his other teachers, that the wise Brahmins had already revealed to him the most and best of their wisdom, that they had already filled his expecting vessel with their richness, and the vessel was not full, the spirit was not content, the soul was not calm, the heart was not satisfied. The ablutions were good, but they were water, they did not wash off the sin, they did not heal the spirit's thirst, they did not relieve the fear in his heart. The sacrifices and the invocation of the gods were excellent—but was that all? Did the sacrifices give a happy fortune? And what about the gods? Was it really Prajapati who

had created the world? Was it not the Atman, He, the only one, the singular one? Were the gods not creations, created like me and you, subject to time, mortal? Was it therefore good, was it right, was it meaningful and the highest occupation to make offerings to the gods? For whom else were offerings to be made, who else was to be worshipped but Him, the only one, the Atman? And where was Atman to be found, where did He reside, where did his eternal heart beat, where else but in one's own self, in its innermost part, in its indestructible part, which everyone had in himself? But where, where was this self, this innermost part, this ultimate part? It was not flesh and bone, it was neither thought nor consciousness, thus the wisest ones taught. So, where, where was it? To reach this place, the self, myself, the Atman, there was another way, which was worthwhile looking for? Alas, and nobody showed this way, nobody knew it, not the father, and not the teachers and wise men, not the holy sacrificial songs! They knew everything, the Brahmins and their holy books, they knew everything, they had taken care of everything and of more than everything, the creation of the world, the origin of speech, of food, of inhaling, of exhaling, the arrangement of the senses, the acts of the gods, they knew infinitely much—but was it valuable to know all of this, not knowing that one and only thing, the most important thing, the solely important thing?

Surely, many verses of the holy books, particularly in the Upanishads of Samaveda, spoke of this innermost and ultimate thing, wonderful verses. "Your soul is the whole world", was written there, and it was written that man in his sleep, in his deep sleep, would meet with his innermost part and would reside in the Atman. Marvellous wisdom was in these verses, all knowledge of the wisest ones had been collected here in magic words, pure as honey collected by bees. No, not to be looked down upon was the tremendous amount of enlightenment which lay here collected and preserved by innumerable generations of wise Brahmins.— But where were the Brahmins, where the priests, where the wise men or penitents, who had succeeded in not just knowing this deepest of all knowledge but also to live it? Where was the knowledgeable one who wove his spell to bring his familiarity with the Atman out of the sleep into the state of being awake, into the life, into every step of the way, into word and deed? Siddhartha knew many venerable Brahmins, chiefly his father, the pure one, the scholar, the most venerable one. His father was to be admired, quiet and noble were his manners, pure his life, wise his words, delicate and noble thoughts lived behind his brow—but even he, who knew so much, did he live in blissfulness, did he have peace, was he not also just a searching man, a thirsty man? Did he not, again and again, have to drink from holy sources, as a thirsty man, from the offerings, from the books, from the disputes of the Brahmins? Why did he, the irreproachable one, have to wash off sins every day, strive for a cleansing every day, over and over every day? Was not Atman in him, did not the pristine source spring from his heart? It had to be found, the pristine source in one's own self, it had to be possessed! Everything else was searching, was a detour, was getting lost.

Thus were Siddhartha's thoughts, this was his thirst, this was his suffering.

Often he spoke to himself from a Chandogya-Upanishad the words: "Truly, the name of the Brahman is satyam—verily, he who knows such a thing, will enter the heavenly world every day." Often, it seemed near, the heavenly world, but never he had reached it completely, never he had quenched the ultimate thirst. And among all the wise and wisest men, he knew and whose instructions he had received, among all of them there was no one, who had reached it completely, the heavenly world, who had quenched it completely, the eternal thirst.

"Govinda," Siddhartha spoke to his friend, "Govinda, my dear, come with me under the Banyan tree, let's practise meditation."

They went to the Banyan tree, they sat down, Siddhartha right here, Govinda twenty paces away. While putting himself down, ready to speak the Om, Siddhartha repeated murmuring the verse:

Om is the bow, the arrow is soul, The Brahman is the arrow's target, That one should incessantly hit.

After the usual time of the exercise in meditation had passed, Govinda rose. The evening had come, it was time to perform the evening's ablution. He called Siddhartha's name. Siddhartha did not answer. Siddhartha sat there lost in thought, his eyes were rigidly focused towards a very distant target, the tip of his tongue was protruding a little between the teeth, he seemed not to breathe. Thus sat he, wrapped up in contemplation, thinking Om, his soul sent after the Brahman as an arrow.

Once, Samanas had travelled through Siddhartha's town, ascetics on a pilgrimage, three skinny, withered men, neither old nor young, with dusty and bloody shoulders, almost naked, scorched by the sun, surrounded by loneliness, strangers and enemies to the world, strangers and lank jackals in the realm of humans. Behind them blew a hot scent of quiet passion, of destructive service, of merciless self-denial.

In the evening, after the hour of contemplation, Siddhartha spoke to Govinda: "Early tomorrow morning, my friend, Siddhartha will go to the Samanas. He will become a Samana."

Govinda turned pale, when he heard these words and read the decision in the motionless face of his friend, unstoppable like the arrow shot from the bow. Soon and with the first glance, Govinda realized: Now it is beginning, now Siddhartha is taking his own

way, now his fate is beginning to sprout, and with his, my own. And he turned pale like a dry banana-skin.

"O Siddhartha," he exclaimed, "will your father permit you to do that?"

Siddhartha looked over as if he was just waking up. Arrow-fast he read in Govinda's soul, read the fear, read the submission.

"O Govinda," he spoke quietly, "let's not waste words. Tomorrow, at daybreak I will begin the life of the Samanas. Speak no more of it."

Siddhartha entered the chamber, where his father was sitting on a mat of bast, and stepped behind his father and remained standing there, until his father felt that someone was standing behind him. Quoth the Brahman: "Is that you, Siddhartha? Then say what you came to say."

Quoth Siddhartha: "With your permission, my father. I came to tell you that it is my longing to leave your house tomorrow and go to the ascetics. My desire is to become a Samana. May my father not oppose this."

The Brahman fell silent, and remained silent for so long that the stars in the small window wandered and changed their relative positions, 'ere the silence was broken. Silent and motionless stood the son with his arms folded, silent and motionless sat the father on the mat, and the stars traced their paths in the sky. Then spoke the father: "Not proper it is for a Brahman to speak harsh and angry words. But indignation is in my heart. I wish not to hear this request for a second time from your mouth."

Slowly, the Brahman rose; Siddhartha stood silently, his arms folded.

"What are you waiting for?" asked the father.

Quoth Siddhartha: "You know what."

Indignant, the father left the chamber; indignant, he went to his bed and lay down.

After an hour, since no sleep had come over his eyes, the Brahman stood up, paced to and fro, and left the house. Through the small window of the chamber he looked back inside, and there he saw Siddhartha standing, his arms folded, not moving from his spot. Pale shimmered his bright robe. With anxiety in his heart, the father returned to his bed.

After another hour, since no sleep had come over his eyes, the Brahman stood up again, paced to and fro, walked out of the house and saw that the moon had risen. Through the window of the chamber he looked back inside; there stood Siddhartha, not moving from his spot, his arms folded, moonlight reflecting from his bare shins. With worry in his heart, the father went back to bed.

And he came back after an hour, he came back after two hours, looked through the small window, saw Siddhartha standing, in the moon light, by the light of the stars, in the darkness. And he came back hour after hour, silently, he looked into the chamber, saw him standing in the same place, filled his heart with anger, filled his heart with unrest, filled his heart with anguish, filled it with sadness.

And in the night's last hour, before the day began, he returned, stepped into the room, saw the young man standing there, who seemed tall and like a stranger to him.

"Siddhartha," he spoke, "what are you waiting for?"

"You know what."

"Will you always stand that way and wait, until it'll becomes morning, noon, and evening?"

"I will stand and wait.

"You will become tired, Siddhartha."

"I will become tired."

"You will fall asleep, Siddhartha."

"I will not fall asleep."

"You will die, Siddhartha."

"I will die."

"And would you rather die, than obey your father?"

"Siddhartha has always obeyed his father."

"So will you abandon your plan?"

"Siddhartha will do what his father will tell him to do."

The first light of day shone into the room. The Brahman saw that Siddhartha was trembling softly in his knees. In Siddhartha's face he saw no trembling, his eyes were fixed on a distant spot. Then his father realized that even now Siddhartha no longer dwelt with him in his home, that he had already left him.

The Father touched Siddhartha's shoulder.

"You will," he spoke, "go into the forest and be a Samana. When you'll have found blissfulness in the forest, then come back and teach me to be blissful. If you'll find disappointment, then return and let us once again make offerings to the gods together. Go now and kiss your mother, tell her where you are going to. But for me it is time to go to the river and to perform the first ablution."

He took his hand from the shoulder of his son and went outside. Siddhartha wavered to the side, as he tried to walk. He put his limbs back under control, bowed to his father, and went to his mother to do as his father had said.

As he slowly left on stiff legs in the first light of day the still quiet town, a shadow rose near the last hut, who had crouched there, and joined the pilgrim—Govinda.

"You have come," said Siddhartha and smiled.

"I have come," said Govinda.

WITH THE SAMANAS

In the evening of this day they caught up with the ascetics, the skinny Samanas, and offered them their companionship and—obedience. They were accepted.

Siddhartha gave his garments to a poor Brahman in the street. He wore nothing more than the loincloth and the earth-coloured, unsown cloak. He ate only once a day, and never something cooked. He fasted for fifteen days. He fasted for twenty-eight days. The flesh waned from his thighs and cheeks. Feverish dreams flickered from his enlarged eyes, long nails grew slowly on his parched fingers and a dry, shaggy beard grew on his chin. His glance turned to ice when he encountered women; his mouth twitched with contempt, when he walked through a city of nicely dressed people. He saw merchants trading, princes hunting, mourners wailing for their dead, whores offering themselves, physicians trying to help the sick, priests determining the most suitable day for seeding, lovers loving, mothers nursing their children—and all of this was not worthy of one look from his eye, it all lied, it all stank, it all stank of lies, it all pretended to be meaningful and joyful and beautiful, and it all was just concealed putrefaction. The world tasted bitter. Life was torture.

A goal stood before Siddhartha, a single goal: to become empty, empty of thirst, empty of wishing, empty of dreams, empty of joy and sorrow. Dead to himself, not to be a self any more, to find tranquility with an emptied heart, to be open to miracles in unselfish thoughts, that was his goal. Once all of my self was overcome and had died, once every desire and every urge was silent in the heart, then the ultimate part of me had to awake, the innermost of my being, which is no longer my self, the great secret.

Silently, Siddhartha exposed himself to burning rays of the sun directly above, glowing with pain, glowing with thirst, and stood there, until he neither felt any pain nor thirst any more. Silently, he stood there in the rainy season, from his hair the water was dripping over freezing shoulders, over freezing hips and legs, and the penitent stood there, until he could not feel the cold in his shoulders and legs any more, until they were silent, until they were quiet. Silently, he cowered in the thorny bushes, blood dripped from the burning skin, from festering wounds dripped pus, and Siddhartha stayed rigidly, stayed motionless, until no blood flowed any more, until nothing stung any more, until nothing burned any more.

Siddhartha sat upright and learned to breathe sparingly, learned to get along with only few breathes, learned to stop breathing. He learned, beginning with the breath, to calm the beat of his heart, learned to reduce the beats of his heart, until they were only a few and almost none.

Instructed by the oldest of the Samanas, Siddhartha practised self-denial, practised meditation, according to a new Samana rules. A heron flew over the bamboo forest—and Siddhartha accepted the heron into his soul, flew over forest and mountains, was a heron, ate fish, felt the pangs of a heron's hunger, spoke the heron's croak, died a heron's death. A dead jackal was lying on the sandy bank, and Siddhartha's soul slipped inside the body, was the dead jackal, lay on the banks, got bloated, stank, decayed, was dismembered by hyaenas, was skinned by vultures, turned into a skeleton, turned to dust, was blown across the fields. And Siddhartha's soul returned, had died, had decayed, was scattered as dust, had tasted the gloomy intoxication of the cycle, awaited in new thirst like a hunter in the gap, where he could escape from the cycle, where the end of the causes, where an eternity without

suffering began. He killed his senses, he killed his memory, he slipped out of his self into thousands of other forms, was an animal, was carrion, was stone, was wood, was water, and awoke every time to find his old self again, sun shone or moon, was his self again, turned round in the cycle, felt thirst, overcame the thirst, felt new thirst.

Siddhartha learned a lot when he was with the Samanas, many ways leading away from the self he learned to go. He went the way of self-denial by means of pain, through voluntarily suffering and overcoming pain, hunger, thirst, tiredness. He went the way of self-denial by means of meditation, through imagining the mind to be void of all conceptions. These and other ways he learned to go, a thousand times he left his self, for hours and days he remained in the non-self. But though the ways led away from the self, their end nevertheless always led back to the self. Though Siddhartha fled from the self a thousand times, stayed in nothingness, stayed in the animal, in the stone, the return was inevitable, inescapable was the hour, when he found himself back in the sunshine or in the moonlight, in the shade or in the rain, and was once again his self and Siddhartha, and again felt the agony of the cycle which had been forced upon him.

By his side lived Govinda, his shadow, walked the same paths, undertook the same efforts. They rarely spoke to one another, than the service and the exercises required. Occasionally the two of them went through the villages, to beg for food for themselves and their teachers.

"How do you think, Govinda," Siddhartha spoke one day while begging this way, "how do you think did we progress? Did we reach any goals?"

Govinda answered: "We have learned, and we'll continue learning. You'll be a great Samana, Siddhartha. Quickly, you've learned every exercise, often the old Samanas have admired you. One day, you'll be a holy man, oh Siddhartha."

Quoth Siddhartha: "I can't help but feel that it is not like this, my friend. What I've learned, being among the Samanas, up to this day, this, oh Govinda, I could have learned more quickly and by simpler means. In every tavern of that part of a town where the whorehouses are, my friend, among carters and gamblers I could have learned it."

Quoth Govinda: "Siddhartha is putting me on. How could you have learned meditation, holding your breath, insensitivity against hunger and pain there among these wretched people?"

And Siddhartha said quietly, as if he was talking to himself: "What is meditation? What is leaving one's body? What is fasting? What is holding one's breath? It is fleeing from the self, it is a short escape of the agony of being a self, it is a short numbing of the senses against the pain and the pointlessness of life. The same escape, the same short numbing is what the driver of an ox-cart finds in the inn, drinking a few bowls of rice-wine or fermented coconut-milk. Then he won't feel his self any more, then he won't feel the pains of life any more, then he finds a short numbing of the senses. When he falls asleep over his bowl of rice-wine, he'll find the same what Siddhartha and Govinda find when they escape their bodies through long exercises, staying in the non-self. This is how it is, oh Govinda."

Quoth Govinda: "You say so, oh friend, and yet you know that Siddhartha is no driver of an ox-cart and a Samana is no drunkard. It's true that a drinker numbs his senses, it's true that he briefly escapes and rests, but he'll return from the delusion, finds everything to be unchanged, has not become wiser, has gathered no enlightenment,—has not risen several steps."

And Siddhartha spoke with a smile: "I do not know, I've never been a drunkard. But that I, Siddhartha, find only a short numbing of the senses in my exercises and meditations and that I am just as far removed from wisdom, from salvation, as a child in the mother's womb, this I know, oh Govinda, this I know."

And once again, another time, when Siddhartha left the forest together with Govinda, to beg for some food in the village for their brothers and teachers, Siddhartha began to speak and said: "What now, oh Govinda, might we be on the right path? Might we get closer to enlightenment? Might we get closer to salvation? Or do we perhaps live in a circle— we, who have thought we were escaping the cycle?"

Quoth Govinda: "We have learned a lot, Siddhartha, there is still much to learn. We are not going around in circles, we are moving up, the circle is a spiral, we have already ascended many a level."

Siddhartha answered: "How old, would you think, is our oldest Samana, our venerable teacher?"

Quoth Govinda: "Our oldest one might be about sixty years of age."

And Siddhartha: "He has lived for sixty years and has not reached the nirvana. He'll turn seventy and eighty, and you and me, we will grow just as old and will do our exercises, and will fast, and will meditate. But we will not reach the nirvana, he won't and we won't. Oh Govinda, I believe out of all the Samanas out there, perhaps not a single one, not a single one, will reach the nirvana. We

find comfort, we find numbness, we learn feats, to deceive others. But the most important thing, the path of paths, we will not find."

"If you only," spoke Govinda, "wouldn't speak such terrible words, Siddhartha! How could it be that among so many learned men, among so many Brahmans, among so many austere and venerable Samanas, among so many who are searching, so many who are eagerly trying, so many holy men, no one will find the path of paths?"

But Siddhartha said in a voice which contained just as much sadness as mockery, with a quiet, a slightly sad, a slightly mocking voice: "Soon, Govinda, your friend will leave the path of the Samanas, he has walked along your side for so long. I'm suffering of thirst, oh Govinda, and on this long path of a Samana, my thirst has remained as strong as ever. I always thirsted for knowledge, I have always been full of questions. I have asked the Brahmans, year after year, and I have asked the holy Vedas, year after year, and I have asked the devote Samanas, year after year. Perhaps, oh Govinda, it had been just as well, had been just as smart and just as profitable, if I had asked the hornbill-bird or the chimpanzee. It took me a long time and am not finished learning this yet, oh Govinda: that there is nothing to be learned! There is indeed no such thing, so I believe, as what we refer to as 'learning'. There is, oh my friend, just one knowledge, this is everywhere, this is Atman, this is within me and within you and within every creature. And so I'm starting to believe that this knowledge has no worser enemy than the desire to know it, than learning."

At this, Govinda stopped on the path, rose his hands, and spoke: "If you, Siddhartha, only would not bother your friend with this kind of talk! Truly, your words stir up fear in my heart. And just consider: what would become of the sanctity of prayer, what of the venerability of the Brahmans' caste, what of the holiness of the Samanas, if it was as you say, if there was no learning?! What, oh Siddhartha, what would then become of all of this what is holy, what is precious, what is venerable on earth?!"

And Govinda mumbled a verse to himself, a verse from an Upanishad:

He who ponderingly, of a purified spirit, loses himself in the meditation of Atman, unexpressable by words is his blissfulness of his heart.

But Siddhartha remained silent. He thought about the words which Govinda had said to him and thought the words through to their end.

Yes, he thought, standing there with his head low, what would remain of all that which seemed to us to be holy? What remains? What can stand the test? And he shook his head.

At one time, when the two young men had lived among the Samanas for about three years and had shared their exercises, some news, a rumour, a myth reached them after being retold many times: A man had appeared, Gotama by name, the exalted one, the Buddha, he had overcome the suffering of the world in himself and had halted the cycle of rebirths. He was said to wander through the land, teaching, surrounded by disciples, without possession, without home, without a wife, in the yellow cloak of an ascetic, but with a cheerful brow, a man of bliss, and Brahmans and princes would bow down before him and would become his students.

This myth, this rumour, this legend resounded, its fragrances rose up, here and there; in the towns, the Brahmans spoke of it and in the forest, the Samanas; again and again, the name of Gotama, the Buddha reached the ears of the young men, with good and with bad talk, with praise and with defamation.

It was as if the plague had broken out in a country and news had been spreading around that in one or another place there was a man, a wise man, a knowledgeable one, whose word and breath was enough to heal everyone who had been infected with the pestilence, and as such news would go through the land and everyone would talk about it, many would believe, many would doubt, but many would get on their way as soon as possible, to seek the wise man, the helper, just like this this myth ran through the land, that fragrant myth of Gotama, the Buddha, the wise man of the family of Sakya. He possessed, so the believers said, the highest enlightenment, he remembered his previous lives, he had reached the nirvana and never returned into the cycle, was never again submerged in the murky river of physical forms. Many wonderful and unbelievable things were reported of him, he had performed miracles, had overcome the devil, had spoken to the gods. But his enemies and disbelievers said, this Gotama was a vain seducer, he would spend his days in luxury, scorned the offerings, was without learning, and knew neither exercises nor self-castigation.

The myth of Buddha sounded sweet. The scent of magic flowed from these reports. After all, the world was sick, life was hard to bear—and behold, here a source seemed to spring forth, here a messenger seemed to call out, comforting, mild, full of noble promises. Everywhere where the rumour of Buddha was heard, everywhere in the lands of India, the young men listened up, felt a longing, felt hope, and among the Brahmans' sons of the towns and villages every pilgrim and stranger was welcome, when he brought news of him, the exalted one, the Sakyamuni.

The myth had also reached the Samanas in the forest, and also Siddhartha, and also Govinda, slowly, drop by drop, every drop laden with hope, every drop laden with doubt. They rarely talked about it, because the oldest one of the Samanas did not like this myth. He had heard that this alleged Buddha used to be an ascetic before and had lived in the forest, but had then turned back to luxury and worldly pleasures, and he had no high opinion of this Gotama.

"Oh Siddhartha," Govinda spoke one day to his friend. "Today, I was in the village, and a Brahman invited me into his house, and in his house, there was the son of a Brahman from Magadha, who has seen the Buddha with his own eyes and has heard him teach. Verily, this made my chest ache when I breathed, and thought to myself: If only I would too, if only we both would too, Siddhartha and me, live to see the hour when we will hear the teachings from the mouth of this perfected man! Speak, friend, wouldn't we want to go there too and listen to the teachings from the Buddha's mouth?"

Quoth Siddhartha: "Always, oh Govinda, I had thought, Govinda would stay with the Samanas, always I had believed his goal was to live to be sixty and seventy years of age and to keep on practising those feats and exercises, which are becoming a Samana. But behold, I had not known Govinda well enough, I knew little of his heart. So now you, my faithful friend, want to take a new path and go there, where the Buddha spreads his teachings."

Quoth Govinda: "You're mocking me. Mock me if you like, Siddhartha! But have you not also developed a desire, an eagerness, to hear these teachings? And have you not at one time said to me, you would not walk the path of the Samanas for much longer?"

At this, Siddhartha laughed in his very own manner, in which his voice assumed a touch of sadness and a touch of mockery, and said: "Well, Govinda, you've spoken well, you've remembered correctly. If you only remembered the other thing as well, you've heard from me, which is that I have grown distrustful and tired against teachings and learning, and that my faith in words, which are brought to us by teachers, is small. But let's do it, my dear, I am willing to listen to these teachings—though in my heart I believe that we've already tasted the best fruit of these teachings."

Quoth Govinda: "Your willingness delights my heart. But tell me, how should this be possible? How should the Gotama's teachings, even before we have heard them, have already revealed their best fruit to us?"

Quoth Siddhartha: "Let us eat this fruit and wait for the rest, oh Govinda! But this fruit, which we already now received thanks to the Gotama, consisted in him calling us away from the Samanas! Whether he has also other and better things to give us, oh friend, let us await with calm hearts."

On this very same day, Siddhartha informed the oldest one of the Samanas of his decision, that he wanted to leave him. He informed the oldest one with all the courtesy and modesty becoming to a younger one and a student. But the Samana became angry, because the two young men wanted to leave him, and talked loudly and used crude swearwords.

Govinda was startled and became embarrassed. But Siddhartha put his mouth close to Govinda's ear and whispered to him: "Now, I want to show the old man that I've learned something from him."

Positioning himself closely in front of the Samana, with a concentrated soul, he captured the old man's glance with his glances, deprived him of his power, made him mute, took away his free will, subdued him under his own will, commanded him, to do silently, whatever he demanded him to do. The old man became mute, his eyes became motionless, his will was paralysed, his arms were hanging down; without power, he had fallen victim to Siddhartha's spell. But Siddhartha's thoughts brought the Samana under their control, he had to carry out, what they commanded. And thus, the old man made several bows, performed gestures of blessing, spoke stammeringly a godly wish for a good journey. And the young men returned the bows with thanks, returned the wish, went on their way with salutations.

On the way, Govinda said: "Oh Siddhartha, you have learned more from the Samanas than I knew. It is hard, it is very hard to cast a spell on an old Samana. Truly, if you had stayed there, you would soon have learned to walk on water."

"I do not seek to walk on water," said Siddhartha. "Let old Samanas be content with such feats!"

GOTAMA

In the town of Savathi, every child knew the name of the exalted Buddha, and every house was prepared to fill the alms-dish of Gotama's disciples, the silently begging ones. Near the town was Gotama's favourite place to stay, the grove of Jetavana, which the rich merchant Anathapindika, an obedient worshipper of the exalted one, had given him and his people for a gift.

All tales and answers, which the two young ascetics had received in their search for Gotama's abode, had pointed them towards this area. And arriving at Savathi, in the very first house, before the door of which they stopped to beg, food has been offered to them, and they accepted the food, and Siddhartha asked the woman, who handed them the food:

"We would like to know, oh charitable one, where the Buddha dwells, the most venerable one, for we are two Samanas from the forest and have come, to see him, the perfected one, and to hear the teachings from his mouth."

Quoth the woman: "Here, you have truly come to the right place, you Samanas from the forest. You should know, in Jetavana, in the garden of Anathapindika is where the exalted one dwells. There you pilgrims shall spent the night, for there is enough space for the innumerable, who flock here, to hear the teachings from his mouth."

This made Govinda happy, and full of joy he exclaimed: "Well so, thus we have reached our destination, and our path has come to an end! But tell us, oh mother of the pilgrims, do you know him, the Buddha, have you seen him with your own eyes?"

Quoth the woman: "Many times I have seen him, the exalted one. On many days, I have seen him, walking through the alleys in silence, wearing his yellow cloak, presenting his alms-dish in silence at the doors of the houses, leaving with a filled dish."

Delightedly, Govinda listened and wanted to ask and hear much more. But Siddhartha urged him to walk on. They thanked and left and hardly had to ask for directions, for rather many pilgrims and monks as well from Gotama's community were on their way to the Jetavana. And since they reached it at night, there were constant arrivals, shouts, and talk of those who sought shelter and got it. The two Samanas, accustomed to life in the forest, found quickly and without making any noise a place to stay and rested there until the morning.

At sunrise, they saw with astonishment what a large crowd of believers and curious people had spent the night here. On all paths of the marvellous grove, monks walked in yellow robes, under the trees they sat here and there, in deep contemplation—or in a conversation about spiritual matters, the shady gardens looked like a city, full of people, bustling like bees. The majority of the monks went out with their alms-dish, to collect food in town for their lunch, the only meal of the day. The Buddha himself, the enlightened one, was also in the habit of taking this walk to beg in the morning.

Siddhartha saw him, and he instantly recognised him, as if a god had pointed him out to him. He saw him, a simple man in a yellow robe, bearing the alms-dish in his hand, walking silently.

"Look here!" Siddhartha said quietly to Govinda. "This one is the Buddha."

Attentively, Govinda looked at the monk in the yellow robe, who seemed to be in no way different from the hundreds of other monks. And soon, Govinda also realized: This is the one. And they followed him and observed him.

The Buddha went on his way, modestly and deep in his thoughts, his calm face was neither happy nor sad, it seemed to smile quietly and inwardly. With a hidden smile, quiet, calm, somewhat resembling a healthy child, the Buddha walked, wore the robe and placed his feet just as all of his monks did, according to a precise rule. But his face and his walk, his quietly lowered glance, his quietly dangling hand and even every finger of his quietly dangling hand expressed peace, expressed perfection, did not search, did not imitate, breathed softly in an unwhithering calm, in an unwhithering light, an untouchable peace.

Thus Gotama walked towards the town, to collect alms, and the two Samanas recognised him solely by the perfection of his calm, by the quietness of his appearance, in which there was no searching, no desire, no imitation, no effort to be seen, only light and peace.

"Today, we'll hear the teachings from his mouth." said Govinda.

Siddhartha did not answer. He felt little curiosity for the teachings, he did not believe that they would teach him anything new, but he had, just as Govinda had, heard the contents of this Buddha's teachings again and again, though these reports only represented second- or third-hand information. But attentively he looked at Gotama's head, his shoulders, his feet, his quietly dangling hand, and it seemed to him as if every joint of every finger of this hand was of these teachings, spoke of, breathed of, exhaled the fragrant of, glistened of truth. This man, this Buddha was truthful down to the gesture of his last finger. This man was holy. Never before, Siddhartha had venerated a person so much, never before he had loved a person as much as this one.

They both followed the Buddha until they reached the town and then returned in silence, for they themselves intended to abstain from on this day. They saw Gotama returning—what he ate could not even have satisfied a bird's appetite, and they saw him retiring into the shade of the mango-trees.

But in the evening, when the heat cooled down and everyone in the camp started to bustle about and gathered around, they heard the Buddha teaching. They heard his voice, and it was also perfected, was of perfect calmness, was full of peace. Gotama taught the teachings of suffering, of the origin of suffering, of the way to relieve suffering. Calmly and clearly his quiet speech flowed on. Suffering was life, full of suffering was the world, but salvation from suffering had been found: salvation was obtained by him who would walk the path of the Buddha. With a soft, yet firm voice the exalted one spoke, taught the four main doctrines, taught the

eightfold path, patiently he went the usual path of the teachings, of the examples, of the repetitions, brightly and quietly his voice hovered over the listeners, like a light, like a starry sky.

When the Buddha—night had already fallen—ended his speech, many a pilgrim stepped forward and asked to accepted into the community, sought refuge in the teachings. And Gotama accepted them by speaking: "You have heard the teachings well, it has come to you well. Thus join us and walk in holiness, to put an end to all suffering."

Behold, then Govinda, the shy one, also stepped forward and spoke: "I also take my refuge in the exalted one and his teachings," and he asked to accepted into the community of his disciples and was accepted.

Right afterwards, when the Buddha had retired for the night, Govinda turned to Siddhartha and spoke eagerly: "Siddhartha, it is not my place to scold you. We have both heard the exalted one, we have both perceived the teachings. Govinda has heard the teachings, he has taken refuge in it. But you, my honoured friend, don't you also want to walk the path of salvation? Would you want to hesitate, do you want to wait any longer?"

Siddhartha awakened as if he had been asleep, when he heard Govinda's words. For a long time, he looked into Govinda's face. Then he spoke quietly, in a voice without mockery: "Govinda, my friend, now you have taken this step, now you have chosen this path. Always, oh Govinda, you've been my friend, you've always walked one step behind me. Often I have thought: Won't Govinda for once also take a step by himself, without me, out of his own soul? Behold, now you've turned into a man and are choosing your path for yourself. I wish that you would go it up to its end, oh my friend, that you shall find salvation!"

Govinda, not completely understanding it yet, repeated his question in an impatient tone: "Speak up, I beg you, my dear! Tell me, since it could not be any other way, that you also, my learned friend, will take your refuge with the exalted Buddha!"

Siddhartha placed his hand on Govinda's shoulder: "You failed to hear my good wish for you, oh Govinda. I'm repeating it: I wish that you would go this path up to its end, that you shall find salvation!"

In this moment, Govinda realized that his friend had left him, and he started to weep.

"Siddhartha!" he exclaimed lamentingly.

Siddhartha kindly spoke to him: "Don't forget, Govinda, that you are now one of the Samanas of the Buddha! You have renounced your home and your parents, renounced your birth and possessions, renounced your free will, renounced all friendship. This is what the teachings require, this is what the exalted one wants. This is what you wanted for yourself. Tomorrow, oh Govinda, I'll leave you."

For a long time, the friends continued walking in the grove; for a long time, they lay there and found no sleep. And over and over again, Govinda urged his friend, he should tell him why he would not want to seek refuge in Gotama's teachings, what fault he would find in these teachings. But Siddhartha turned him away every time and said: "Be content, Govinda! Very good are the teachings of the exalted one, how could I find a fault in them?"

Very early in the morning, a follower of Buddha, one of his oldest monks, went through the garden and called all those to him who had as novices taken their refuge in the teachings, to dress them up in the yellow robe and to instruct them in the first teachings and duties of their position. Then Govinda broke loose, embraced once again his childhood friend and left with the novices.

But Siddhartha walked through the grove, lost in thought.

Then he happened to meet Gotama, the exalted one, and when he greeted him with respect and the Buddha's glance was so full of kindness and calm, the young man summoned his courage and asked the venerable one for the permission to talk to him. Silently the exalted one nodded his approval.

Quoth Siddhartha: "Yesterday, oh exalted one, I had been privileged to hear your wondrous teachings. Together with my friend, I had come from afar, to hear your teachings. And now my friend is going to stay with your people, he has taken his refuge with you. But I will again start on my pilgrimage."

"As you please," the venerable one spoke politely.

"Too bold is my speech," Siddhartha continued, "but I do not want to leave the exalted one without having honestly told him my thoughts. Does it please the venerable one to listen to me for one moment longer?"

Silently, the Buddha nodded his approval.

Quoth Siddhartha: "One thing, oh most venerable one, I have admired in your teachings most of all. Everything in your teachings is perfectly clear, is proven; you are presenting the world as a perfect chain, a chain which is never and nowhere broken, an eternal

chain the links of which are causes and effects. Never before, this has been seen so clearly; never before, this has been presented so irrefutably; truly, the heart of every Brahman has to beat stronger with love, once he has seen the world through your teachings perfectly connected, without gaps, clear as a crystal, not depending on chance, not depending on gods. Whether it may be good or bad, whether living according to it would be suffering or joy, I do not wish to discuss, possibly this is not essential—but the uniformity of the world, that everything which happens is connected, that the great and the small things are all encompassed by the same forces of time, by the same law of causes, of coming into being and of dying, this is what shines brightly out of your exalted teachings, oh perfected one. But according to your very own teachings, this unity and necessary sequence of all things is nevertheless broken in one place, through a small gap, this world of unity is invaded by something alien, something new, something which had not been there before, and which cannot be demonstrated and cannot be proven: these are your teachings of overcoming the world, of salvation. But with this small gap, with this small breach, the entire eternal and uniform law of the world is breaking apart again and becomes void. Please forgive me for expressing this objection."

Quietly, Gotama had listened to him, unmoved. Now he spoke, the perfected one, with his kind, with his polite and clear voice: "You've heard the teachings, oh son of a Brahman, and good for you that you've thought about it thus deeply. You've found a gap in it, an error. You should think about this further. But be warned, oh seeker of knowledge, of the thicket of opinions and of arguing about words. There is nothing to opinions, they may be beautiful or ugly, smart or foolish, everyone can support them or discard them. But the teachings, you've heard from me, are no opinion, and their goal is not to explain the world to those who seek knowledge. They have a different goal; their goal is salvation from suffering. This is what Gotama teaches, nothing else."

"I wish that you, oh exalted one, would not be angry with me," said the young man. "I have not spoken to you like this to argue with you, to argue about words. You are truly right, there is little to opinions. But let me say this one more thing: I have not doubted in you for a single moment. I have not doubted for a single moment that you are Buddha, that you have reached the goal, the highest goal towards which so many thousands of Brahmans and sons of Brahmans are on their way. You have found salvation from death. It has come to you in the course of your own search, on your own path, through thoughts, through meditation, through realizations, through enlightenment. It has not come to you by means of teachings! And—thus is my thought, oh exalted one,—nobody will obtain salvation by means of teachings! You will not be able to convey and say to anybody, oh venerable one, in words and through teachings what has happened to you in the hour of enlightenment! The teachings of the enlightened Buddha contain much, it teaches many to live righteously, to avoid evil. But there is one thing which these so clear, these so venerable teachings do not contain: they do not contain the mystery of what the exalted one has experienced for himself, he alone among hundreds of thousands. This is what I have thought and realized, when I have heard the teachings. This is why I am continuing my travels—not to seek other, better teachings, for I know there are none, but to depart from all teachings and all teachers and to reach my goal by myself or to die. But often, I'll think of this day, oh exalted one, and of this hour, when my eyes beheld a holy man."

The Buddha's eyes quietly looked to the ground; quietly, in perfect equanimity his inscrutable face was smiling.

"I wish," the venerable one spoke slowly, "that your thoughts shall not be in error, that you shall reach the goal! But tell me: Have you seen the multitude of my Samanas, my many brothers, who have taken refuge in the teachings? And do you believe, oh stranger, oh Samana, do you believe that it would be better for them all the abandon the teachings and to return into the life the world and of desires?"

"Far is such a thought from my mind," exclaimed Siddhartha. "I wish that they shall all stay with the teachings, that they shall reach their goal! It is not my place to judge another person's life. Only for myself, for myself alone, I must decide, I must chose, I must refuse. Salvation from the self is what we Samanas search for, oh exalted one. If I merely were one of your disciples, oh venerable one, I'd fear that it might happen to me that only seemingly, only deceptively my self would be calm and be redeemed, but that in truth it would live on and grow, for then I had replaced my self with the teachings, my duty to follow you, my love for you, and the community of the monks!"

With half of a smile, with an unwavering openness and kindness, Gotama looked into the stranger's eyes and bid him to leave with a hardly noticeable gesture.

"You are wise, oh Samana.", the venerable one spoke.

"You know how to talk wisely, my friend. Be aware of too much wisdom!"

The Buddha turned away, and his glance and half of a smile remained forever etched in Siddhartha's memory.

I have never before seen a person glance and smile, sit and walk this way, he thought; truly, I wish to be able to glance and smile, sit and walk this way, too, thus free, thus venerable, thus concealed, thus open, thus child-like and mysterious. Truly, only a person

who has succeeded in reaching the innermost part of his self would glance and walk this way. Well so, I also will seek to reach the innermost part of my self.

I saw a man, Siddhartha thought, a single man, before whom I would have to lower my glance. I do not want to lower my glance before any other, not before any other. No teachings will entice me any more, since this man's teachings have not enticed me.

I am deprived by the Buddha, thought Siddhartha, I am deprived, and even more he has given to me. He has deprived me of my friend, the one who had believed in me and now believes in him, who had been my shadow and is now Gotama's shadow. But he has given me Siddhartha, myself.

AWAKENING

When Siddhartha left the grove, where the Buddha, the perfected one, stayed behind, where Govinda stayed behind, then he felt that in this grove his past life also stayed behind and parted from him. He pondered about this sensation, which filled him completely, as he was slowly walking along. He pondered deeply, like diving into a deep water he let himself sink down to the ground of the sensation, down to the place where the causes lie, because to identify the causes, so it seemed to him, is the very essence of thinking, and by this alone sensations turn into realizations and are not lost, but become entities and start to emit like rays of light what is inside of them.

Slowly walking along, Siddhartha pondered. He realized that he was no youth any more, but had turned into a man. He realized that one thing had left him, as a snake is left by its old skin, that one thing no longer existed in him, which had accompanied him throughout his youth and used to be a part of him: the wish to have teachers and to listen to teachings. He had also left the last teacher who had appeared on his path, even him, the highest and wisest teacher, the most holy one, Buddha, he had left him, had to part with him, was not able to accept his teachings.

Slower, he walked along in his thoughts and asked himself: "But what is this, what you have sought to learn from teachings and from teachers, and what they, who have taught you much, were still unable to teach you?" And he found: "It was the self, the purpose and essence of which I sought to learn. It was the self, I wanted to free myself from, which I sought to overcome. But I was not able to overcome it, could only deceive it, could only flee from it, only hide from it. Truly, no thing in this world has kept my thoughts thus busy, as this my very own self, this mystery of me being alive, of me being one and being separated and isolated from all others, of me being Siddhartha! And there is no thing in this world I know less about than about me, about Siddhartha!"

Having been pondering while slowly walking along, he now stopped as these thoughts caught hold of him, and right away another thought sprang forth from these, a new thought, which was: "That I know nothing about myself, that Siddhartha has remained thus alien and unknown to me, stems from one cause, a single cause: I was afraid of myself, I was fleeing from myself! I searched Atman, I searched Brahman, I was willing to dissect my self and peel off all of its layers, to find the core of all peels in its unknown interior, the Atman, life, the divine part, the ultimate part. But I have lost myself in the process."

Siddhartha opened his eyes and looked around, a smile filled his face and a feeling of awakening from long dreams flowed through him from his head down to his toes. And it was not long before he walked again, walked quickly like a man who knows what he has got to do.

"Oh," he thought, taking a deep breath, "now I would not let Siddhartha escape from me again! No longer, I want to begin my thoughts and my life with Atman and with the suffering of the world. I do not want to kill and dissect myself any longer, to find a secret behind the ruins. Neither Yoga-Veda shall teach me any more, nor Atharva-Veda, nor the ascetics, nor any kind of teachings. I want to learn from myself, want to be my student, want to get to know myself, the secret of Siddhartha."

He looked around, as if he was seeing the world for the first time. Beautiful was the world, colourful was the world, strange and mysterious was the world! Here was blue, here was yellow, here was green, the sky and the river flowed, the forest and the mountains were rigid, all of it was beautiful, all of it was mysterious and magical, and in its midst was he, Siddhartha, the awakening one, on the path to himself. All of this, all this yellow and blue, river and forest, entered Siddhartha for the first time through the eyes, was no longer a spell of Mara, was no longer the veil of Maya, was no longer a pointless and coincidental diversity of mere appearances, despicable to the deeply thinking Brahman, who scorns diversity, who seeks unity. Blue was blue, river was river, and if also in the blue and the river, in Siddhartha, the singular and divine lived hidden, so it was still that very divinity's way and purpose, to be here yellow, here blue, there sky, there forest, and here Siddhartha. The purpose and the essential properties were not somewhere behind the things, they were in them, in everything.

"How deaf and stupid have I been!" he thought, walking swiftly along. "When someone reads a text, wants to discover its meaning, he will not scorn the symbols and letters and call them deceptions, coincidence, and worthless hull, but he will read them, he will

study and love them, letter by letter. But I, who wanted to read the book of the world and the book of my own being, I have, for the sake of a meaning I had anticipated before I read, scorned the symbols and letters, I called the visible world a deception, called my eyes and my tongue coincidental and worthless forms without substance. No, this is over, I have awakened, I have indeed awakened and have not been born before this very day."

In thinking this thoughts, Siddhartha stopped once again, suddenly, as if there was a snake lying in front of him on the path.

Because suddenly, he had also become aware of this: He, who was indeed like someone who had just woken up or like a new-born baby, he had to start his life anew and start again at the very beginning. When he had left in this very morning from the grove Jetavana, the grove of that exalted one, already awakening, already on the path towards himself, he had every intention, regarded as natural and took for granted, that he, after years as an ascetic, would return to his home and his father. But now, only in this moment, when he stopped as if a snake was lying on his path, he also awoke to this realization: "But I am no longer the one I was, I am no ascetic any more, I am not a priest any more, I am no Brahman any more. Whatever should I do at home and at my father's place? Study? Make offerings? Practise meditation? But all this is over, all of this is no longer alongside my path."

Motionless, Siddhartha remained standing there, and for the time of one moment and breath, his heart felt cold, he felt a cold in his chest, as a small animal, a bird or a rabbit, would when seeing how alone he was. For many years, he had been without home and had felt nothing. Now, he felt it. Still, even in the deepest meditation, he had been his father's son, had been a Brahman, of a high caste, a cleric. Now, he was nothing but Siddhartha, the awoken one, nothing else was left. Deeply, he inhaled, and for a moment, he felt cold and shivered. Nobody was thus alone as he was. There was no nobleman who did not belong to the noblemen, no worker that did not belong to the workers, and found refuge with them, shared their life, spoke their language. No Brahman, who would not be regarded as Brahmins and lived with them, no ascetic who would not find his refuge in the caste of the Samanas, and even the most forlorn hermit in the forest was not just one and alone, he was also surrounded by a place he belonged to, he also belonged to a caste, in which he was at home. Govinda had become a monk, and a thousand monks were his brothers, wore the same robe as he, believed in his faith, spoke his language. But he, Siddhartha, where did he belong to? With whom would he share his life? Whose language would he speak?

Out of this moment, when the world melted away all around him, when he stood alone like a star in the sky, out of this moment of a cold and despair, Siddhartha emerged, more a self than before, more firmly concentrated. He felt: This had been the last tremor of the awakening, the last struggle of this birth. And it was not long until he walked again in long strides, started to proceed swiftly and impatiently, heading no longer for home, no longer to his father, no longer back.

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3.3: Siddhartha (Part II)

16 Siddhartha (Part II)

Siddhartha³³

SIDDHARTHA

An Indian Tale

SECOND PART

Dedicated to Wilhelm Gundert, my cousin in Japan

KAMALA

Siddhartha learned something new on every step of his path, for the world was transformed, and his heart was enchanted. He saw the sun rising over the mountains with their forests and setting over the distant beach with its palm-trees. At night, he saw the stars in the sky in their fixed positions and the crescent of the moon floating like a boat in the blue. He saw trees, stars, animals, clouds, rainbows, rocks, herbs, flowers, stream and river, the glistening dew in the bushes in the morning, distant high mountains which were blue and pale, birds sang and bees, wind silverishly blew through the rice-field. All of this, a thousand-fold and colourful, had always been there, always the sun and the moon had shone, always rivers had roared and bees had buzzed, but in former times all of this had been nothing more to Siddhartha than a fleeting, deceptive veil before his eyes, looked upon in distrust, destined to be penetrated and destroyed by thought, since it was not the essential existence, since this essence lay beyond, on the other side of, the visible. But now, his liberated eyes stayed on this side, he saw and became aware of the visible, sought to be at home in this world, did not search for the true essence, did not aim at a world beyond. Beautiful was this world, looking at it thus, without searching, thus simply, thus childlike. Beautiful were the moon and the stars, beautiful was the stream and the banks, the forest and the rocks, the goat and the gold-beetle, the flower and the butterfly. Beautiful and lovely it was, thus to walk through the world, thus childlike, thus awoken, thus open to what is near, thus without distrust. Differently the sun burnt the head, differently the shade of the forest cooled him down, differently the stream and the cistern, the pumpkin and the banana tasted. Short were the days, short the nights, every hour sped swiftly away like a sail on the sea, and under the sail was a ship full of treasures, full of joy. Siddhartha saw a group of apes moving through the high canopy of the forest, high in the branches, and heard their savage, greedy song. Siddhartha saw a male sheep following a female one and mating with her. In a lake of reeds, he saw the pike hungrily hunting for its dinner; propelling themselves away from it, in fear, wiggling and sparkling, the young fish jumped in droves out of the water; the scent of strength and passion came forcefully out of the hasty eddies of the water, which the pike stirred up, impetuously hunting.

All of this had always existed, and he had not seen it; he had not been with it. Now he was with it, he was part of it. Light and shadow ran through his eyes, stars and moon ran through his heart.

On the way, Siddhartha also remembered everything he had experienced in the Garden Jetavana, the teaching he had heard there, the divine Buddha, the farewell from Govinda, the conversation with the exalted one. Again he remembered his own words, he had spoken to the exalted one, every word, and with astonishment he became aware of the fact that there he had said things which he had not really known yet at this time. What he had said to Gotama: his, the Buddha's, treasure and secret was not the teachings, but the unexpressable and not teachable, which he had experienced in the hour of his enlightenment—it was nothing but this very thing which he had now gone to experience, what he now began to experience. Now, he had to experience his self. It is true that he had already known for a long time that his self was Atman, in its essence bearing the same eternal characteristics as Brahman. But never, he had really found this self, because he had wanted to capture it in the net of thought. With the body definitely not being the self, and not the spectacle of the senses, so it also was not the thought, not the rational mind, not the learned wisdom, not the learned ability to draw conclusions and to develop previous thoughts in to new ones. No, this world of thought was also still on this side, and nothing could be achieved by killing the random self of the senses, if the random self of thoughts and learned knowledge was fattened on the other hand. Both, the thoughts as well as the senses, were pretty things, the ultimate meaning was hidden behind both of them, both had to be listened to, both had to be played with, both neither had to be scorned nor overestimated, from both the secret voices of the innermost truth had to be attentively perceived. He wanted to strive for nothing, except for what the voice commanded him to strive for, dwell on nothing, except where the voice would advise him to do so. Why had Gotama, at that time, in the hour of all hours, sat down under the bo-tree, where the enlightenment hit him? He had heard a voice, a voice in his own heart, which had commanded him to seek rest under this tree, and he had neither preferred self-castigation, offerings,

ablutions, nor prayer, neither food nor drink, neither sleep nor dream, he had obeyed the voice. To obey like this, not to an external command, only to the voice, to be ready like this, this was good, this was necessary, nothing else was necessary.

In the night when he slept in the straw hut of a ferryman by the river, Siddhartha had a dream: Govinda was standing in front of him, dressed in the yellow robe of an ascetic. Sad was how Govinda looked like, sadly he asked: Why have you forsaken me? At this, he embraced Govinda, wrapped his arms around him, and as he was pulling him close to his chest and kissed him, it was not Govinda any more, but a woman, and a full breast popped out of the woman's dress, at which Siddhartha lay and drank, sweetly and strongly tasted the milk from this breast. It tasted of woman and man, of sun and forest, of animal and flower, of every fruit, of every joyful desire. It intoxicated him and rendered him unconscious.—When Siddhartha woke up, the pale river shimmered through the door of the hut, and in the forest, a dark call of an owl resounded deeply and pleasantly.

When the day began, Siddhartha asked his host, the ferryman, to get him across the river. The ferryman got him across the river on his bamboo-raft, the wide water shimmered reddishly in the light of the morning.

"This is a beautiful river," he said to his companion.

"Yes," said the ferryman, "a very beautiful river, I love it more than anything. Often I have listened to it, often I have looked into its eyes, and always I have learned from it. Much can be learned from a river."

"I thank you, my benefactor," spoke Siddhartha, disembarking on the other side of the river. "I have no gift I could give you for your hospitality, my dear, and also no payment for your work. I am a man without a home, a son of a Brahman and a Samana."

"I did see it," spoke the ferryman, "and I haven't expected any payment from you and no gift which would be the custom for guests to bear. You will give me the gift another time."

"Do you think so?" asked Siddhartha amusedly.

"Surely. This too, I have learned from the river: everything is coming back! You too, Samana, will come back. Now farewell! Let your friendship be my reward. Commemorate me, when you'll make offerings to the gods."

Smiling, they parted. Smiling, Siddhartha was happy about the friendship and the kindness of the ferryman. "He is like Govinda," he thought with a smile, "all I meet on my path are like Govinda. All are thankful, though they are the ones who would have a right to receive thanks. All are submissive, all would like to be friends, like to obey, think little. Like children are all people."

At about noon, he came through a village. In front of the mud cottages, children were rolling about in the street, were playing with pumpkin-seeds and sea-shells, screamed and wrestled, but they all timidly fled from the unknown Samana. In the end of the village, the path led through a stream, and by the side of the stream, a young woman was kneeling and washing clothes. When Siddhartha greeted her, she lifted her head and looked up to him with a smile, so that he saw the white in her eyes glistening. He called out a blessing to her, as it is the custom among travellers, and asked how far he still had to go to reach the large city. Then she got up and came to him, beautifully her wet mouth was shimmering in her young face. She exchanged humorous banter with him, asked whether he had eaten already, and whether it was true that the Samanas slept alone in the forest at night and were not allowed to have any women with them. While talking, she put her left foot on his right one and made a movement as a woman does who would want to initiate that kind of sexual pleasure with a man, which the textbooks call "climbing a tree". Siddhartha felt his blood heating up, and since in this moment he had to think of his dream again, he bend slightly down to the woman and kissed with his lips the brown nipple of her breast. Looking up, he saw her face smiling full of lust and her eyes, with contracted pupils, begging with desire.

Siddhartha also felt desire and felt the source of his sexuality moving; but since he had never touched a woman before, he hesitated for a moment, while his hands were already prepared to reach out for her. And in this moment he heard, shuddering with awe, the voice of his innermost self, and this voice said No. Then, all charms disappeared from the young woman's smiling face, he no longer saw anything else but the damp glance of a female animal in heat. Politely, he petted her cheek, turned away from her and disappeared away from the disappointed woman with light steps into the bamboo-wood.

On this day, he reached the large city before the evening, and was happy, for he felt the need to be among people. For a long time, he had lived in the forests, and the straw hut of the ferryman, in which he had slept that night, had been the first roof for a long time he has had over his head.

Before the city, in a beautifully fenced grove, the traveller came across a small group of servants, both male and female, carrying baskets. In their midst, carried by four servants in an ornamental sedan-chair, sat a woman, the mistress, on red pillows under a colourful canopy. Siddhartha stopped at the entrance to the pleasure-garden and watched the parade, saw the servants, the maids,

the baskets, saw the sedan-chair and saw the lady in it. Under black hair, which made to tower high on her head, he saw a very fair, very delicate, very smart face, a brightly red mouth, like a freshly cracked fig, eyebrows which were well tended and painted in a high arch, smart and watchful dark eyes, a clear, tall neck rising from a green and golden garment, resting fair hands, long and thin, with wide golden bracelets over the wrists.

Siddhartha saw how beautiful she was, and his heart rejoiced. He bowed deeply, when the sedan-chair came closer, and straightening up again, he looked at the fair, charming face, read for a moment in the smart eyes with the high arcs above, breathed in a slight fragrant, he did not know. With a smile, the beautiful woman nodded for a moment and disappeared into the grove, and then the servant as well.

Thus I am entering this city, Siddhartha thought, with a charming omen. He instantly felt drawn into the grove, but he thought about it, and only now he became aware of how the servants and maids had looked at him at the entrance, how despicable, how distrustful, how rejecting.

I am still a Samana, he thought, I am still an ascetic and beggar. I must not remain like this, I will not be able to enter the grove like this. And he laughed.

The next person who came along this path he asked about the grove and for the name of the woman, and was told that this was the grove of Kamala, the famous courtesan, and that, aside from the grove, she owned a house in the city.

Then, he entered the city. Now he had a goal.

Pursuing his goal, he allowed the city to suck him in, drifted through the flow of the streets, stood still on the squares, rested on the stairs of stone by the river. When the evening came, he made friends with barber's assistant, whom he had seen working in the shade of an arch in a building, whom he found again praying in a temple of Vishnu, whom he told about stories of Vishnu and the Lakshmi. Among the boats by the river, he slept this night, and early in the morning, before the first customers came into his shop, he had the barber's assistant shave his beard and cut his hair, comb his hair and anoint it with fine oil. Then he went to take his bath in the river.

When late in the afternoon, beautiful Kamala approached her grove in her sedan-chair, Siddhartha was standing at the entrance, made a bow and received the courtesan's greeting. But that servant who walked at the very end of her train he motioned to him and asked him to inform his mistress that a young Brahman would wish to talk to her. After a while, the servant returned, asked him, who had been waiting, to follow him conducted him, who was following him, without a word into a pavilion, where Kamala was lying on a couch, and left him alone with her.

"Weren't you already standing out there yesterday, greeting me?" asked Kamala.

"It's true that I've already seen and greeted you yesterday."

"But didn't you yesterday wear a beard, and long hair, and dust in your hair?"

"You have observed well, you have seen everything. You have seen Siddhartha, the son of a Brahman, who has left his home to become a Samana, and who has been a Samana for three years. But now, I have left that path and came into this city, and the first one I met, even before I had entered the city, was you. To say this, I have come to you, oh Kamala! You are the first woman whom Siddhartha is not addressing with his eyes turned to the ground. Never again I want to turn my eyes to the ground, when I'm coming across a beautiful woman."

Kamala smiled and played with her fan of peacocks' feathers. And asked: "And only to tell me this, Siddhartha has come to me?"

"To tell you this and to thank you for being so beautiful. And if it doesn't displease you, Kamala, I would like to ask you to be my friend and teacher, for I know nothing yet of that art which you have mastered in the highest degree."

At this, Kamala laughed aloud.

"Never before this has happened to me, my friend, that a Samana from the forest came to me and wanted to learn from me! Never before this has happened to me, that a Samana came to me with long hair and an old, torn loin-cloth! Many young men come to me, and there are also sons of Brahmans among them, but they come in beautiful clothes, they come in fine shoes, they have perfume in their hair and money in their pouches. This is, oh Samana, how the young men are like who come to me."

Quoth Siddhartha: "Already I am starting to learn from you. Even yesterday, I was already learning. I have already taken off my beard, have combed the hair, have oil in my hair. There is little which is still missing in me, oh excellent one: fine clothes, fine shoes, money in my pouch. You shall know, Siddhartha has set harder goals for himself than such trifles, and he has reached them."

How shouldn't I reach that goal, which I have set for myself yesterday: to be your friend and to learn the joys of love from you! You'll see that I'll learn quickly, Kamala, I have already learned harder things than what you're supposed to teach me. And now let's get to it: You aren't satisfied with Siddhartha as he is, with oil in his hair, but without clothes, without shoes, without money?"

Laughing, Kamala exclaimed: "No, my dear, he doesn't satisfy me yet. Clothes are what he must have, pretty clothes, and shoes, pretty shoes, and lots of money in his pouch, and gifts for Kamala. Do you know it now, Samana from the forest? Did you mark my words?"

"Yes, I have marked your words," Siddhartha exclaimed. "How should I not mark words which are coming from such a mouth! Your mouth is like a freshly cracked fig, Kamala. My mouth is red and fresh as well, it will be a suitable match for yours, you'll see.—But tell me, beautiful Kamala, aren't you at all afraid of the Samana from the forest, who has come to learn how to make love?"

"Whatever for should I be afraid of a Samana, a stupid Samana from the forest, who is coming from the jackals and doesn't even know yet what women are?"

"Oh, he's strong, the Samana, and he isn't afraid of anything. He could force you, beautiful girl. He could kidnap you. He could hurt you."

"No, Samana, I am not afraid of this. Did any Samana or Brahman ever fear, someone might come and grab him and steal his learning, and his religious devotion, and his depth of thought? No, for they are his very own, and he would only give away from those whatever he is willing to give and to whomever he is willing to give. Like this it is, precisely like this it is also with Kamala and with the pleasures of love. Beautiful and red is Kamala's mouth, but just try to kiss it against Kamala's will, and you will not obtain a single drop of sweetness from it, which knows how to give so many sweet things! You are learning easily, Siddhartha, thus you should also learn this: love can be obtained by begging, buying, receiving it as a gift, finding it in the street, but it cannot be stolen. In this, you have come up with the wrong path. No, it would be a pity, if a pretty young man like you would want to tackle it in such a wrong manner."

Siddhartha bowed with a smile. "It would be a pity, Kamala, you are so right! It would be such a great pity. No, I shall not lose a single drop of sweetness from your mouth, nor you from mine! So it is settled: Siddhartha will return, once he'll have what he still lacks: clothes, shoes, money. But speak, lovely Kamala, couldn't you still give me one small advice?"

"An advice? Why not? Who wouldn't like to give an advice to a poor, ignorant Samana, who is coming from the jackals of the forest?"

"Dear Kamala, thus advise me where I should go to, that I'll find these three things most quickly?"

"Friend, many would like to know this. You must do what you've learned and ask for money, clothes, and shoes in return. There is no other way for a poor man to obtain money. What might you be able to do?"

"I can think. I can wait. I can fast."

"Nothing else?"

"Nothing. But yes, I can also write poetry. Would you like to give me a kiss for a poem?"

"I would like to, if I'll like your poem. What would be its title?"

Siddhartha spoke, after he had thought about it for a moment, these verses:

Into her shady grove stepped the pretty Kamala, At the grove's entrance stood the brown Samana. Deeply, seeing the lotus's blossom, Bowed that man, and smiling Kamala thanked. More lovely, thought the young man, than offerings for gods, More lovely is offering to pretty Kamala.

Kamala loudly clapped her hands, so that the golden bracelets clanged.

"Beautiful are your verses, oh brown Samana, and truly, I'm losing nothing when I'm giving you a kiss for them."

She beckoned him with her eyes, he tilted his head so that his face touched hers and placed his mouth on that mouth which was like a freshly cracked fig. For a long time, Kamala kissed him, and with a deep astonishment Siddhartha felt how she taught him, how wise she was, how she controlled him, rejected him, lured him, and how after this first one there was to be a long, a well ordered, well tested sequence of kisses, everyone different from the others, he was still to receive. Breathing deeply, he remained standing where he was, and was in this moment astonished like a child about the cornucopia of knowledge and things worth learning, which revealed itself before his eyes.

"Very beautiful are your verses," exclaimed Kamala, "if I was rich, I would give you pieces of gold for them. But it will be difficult for you to earn thus much money with verses as you need. For you need a lot of money, if you want to be Kamala's friend."

"The way you're able to kiss, Kamala!" stammered Siddhartha.

"Yes, this I am able to do, therefore I do not lack clothes, shoes, bracelets, and all beautiful things. But what will become of you? Aren't you able to do anything else but thinking, fasting, making poetry?"

"I also know the sacrificial songs," said Siddhartha, "but I do not want to sing them any more. I also know magic spells, but I do not want to speak them any more. I have read the scriptures—"

"Stop," Kamala interrupted him. "You're able to read? And write?"

"Certainly, I can do this. Many people can do this."

"Most people can't. I also can't do it. It is very good that you're able to read and write, very good. You will also still find use for the magic spells."

In this moment, a maid came running in and whispered a message into her mistress's ear.

"There's a visitor for me," exclaimed Kamala. "Hurry and get yourself away, Siddhartha, nobody may see you in here, remember this! Tomorrow, I'll see you again."

But to the maid she gave the order to give the pious Brahman white upper garments. Without fully understanding what was happening to him, Siddhartha found himself being dragged away by the maid, brought into a garden-house avoiding the direct path, being given upper garments as a gift, led into the bushes, and urgently admonished to get himself out of the grove as soon as possible without being seen.

Contently, he did as he had been told. Being accustomed to the forest, he managed to get out of the grove and over the hedge without making a sound. Contently, he returned to the city, carrying the rolled up garments under his arm. At the inn, where travellers stay, he positioned himself by the door, without words he asked for food, without a word he accepted a piece of rice-cake. Perhaps as soon as tomorrow, he thought, I will ask no one for food any more.

Suddenly, pride flared up in him. He was no Samana any more, it was no longer becoming to him to beg. He gave the rice-cake to a dog and remained without food.

"Simple is the life which people lead in this world here," thought Siddhartha. "It presents no difficulties. Everything was difficult, toilsome, and ultimately hopeless, when I was still a Samana. Now, everything is easy, easy like that lessons in kissing, which Kamala is giving me. I need clothes and money, nothing else; this a small, near goals, they won't make a person lose any sleep."

He had already discovered Kamala's house in the city long before, there he turned up the following day.

"Things are working out well," she called out to him. "They are expecting you at Kamaswami's, he is the richest merchant of the city. If he'll like you, he'll accept you into his service. Be smart, brown Samana. I had others tell him about you. Be polite towards him, he is very powerful. But don't be too modest! I do not want you to become his servant, you shall become his equal, or else I won't be satisfied with you. Kamaswami is starting to get old and lazy. If he'll like you, he'll entrust you with a lot."

Siddhartha thanked her and laughed, and when she found out that he had not eaten anything yesterday and today, she sent for bread and fruits and treated him to it.

"You've been lucky," she said when they parted, "I'm opening one door after another for you. How come? Do you have a spell?"

Siddhartha said: "Yesterday, I told you I knew how to think, to wait, and to fast, but you thought this was of no use. But it is useful for many things, Kamala, you'll see. You'll see that the stupid Samanas are learning and able to do many pretty things in the forest, which the likes of you aren't capable of. The day before yesterday, I was still a shaggy beggar, as soon as yesterday I have kissed Kamala, and soon I'll be a merchant and have money and all those things you insist upon."

"Well yes," she admitted. "But where would you be without me? What would you be, if Kamala wasn't helping you?"

"Dear Kamala," said Siddhartha and straightened up to his full height, "when I came to you into your grove, I did the first step. It was my resolution to learn love from this most beautiful woman. From that moment on when I had made this resolution, I also knew that I would carry it out. I knew that you would help me, at your first glance at the entrance of the grove I already knew it."

"But what if I hadn't been willing?"

"You were willing. Look, Kamala: When you throw a rock into the water, it will speed on the fastest course to the bottom of the water. This is how it is when Siddhartha has a goal, a resolution. Siddhartha does nothing, he waits, he thinks, he fasts, but he passes through the things of the world like a rock through water, without doing anything, without stirring; he is drawn, he lets himself fall. His goal attracts him, because he doesn't let anything enter his soul which might oppose the goal. This is what Siddhartha has learned among the Samanas. This is what fools call magic and of which they think it would be effected by means of the daemons. Nothing is effected by daemons, there are no daemons. Everyone can perform magic, everyone can reach his goals, if he is able to think, if he is able to wait, if he is able to fast."

Kamala listened to him. She loved his voice, she loved the look from his eyes.

"Perhaps it is so," she said quietly, "as you say, friend. But perhaps it is also like this: that Siddhartha is a handsome man, that his glance pleases the women, that therefore good fortune is coming towards him."

With one kiss, Siddhartha bid his farewell. "I wish that it should be this way, my teacher; that my glance shall please you, that always good fortune shall come to me out of your direction!"

WITH THE CHILDLIKE PEOPLE

Siddhartha went to Kamaswami the merchant, he was directed into a rich house, servants led him between precious carpets into a chamber, where he awaited the master of the house.

Kamaswami entered, a swiftly, smoothly moving man with very gray hair, with very intelligent, cautious eyes, with a greedy mouth. Politely, the host and the guest greeted one another.

"I have been told," the merchant began, "that you were a Brahman, a learned man, but that you seek to be in the service of a merchant. Might you have become destitute, Brahman, so that you seek to serve?"

"No," said Siddhartha, "I have not become destitute and have never been destitute. You should know that I'm coming from the Samanas, with whom I have lived for a long time."

"If you're coming from the Samanas, how could you be anything but destitute? Aren't the Samanas entirely without possessions?"

"I am without possessions," said Siddhartha, "if this is what you mean. Surely, I am without possessions. But I am so voluntarily, and therefore I am not destitute."

"But what are you planning to live of, being without possessions?"

"I haven't thought of this yet, sir. For more than three years, I have been without possessions, and have never thought about of what I should live."

"So you've lived of the possessions of others."

"Presumably this is how it is. After all, a merchant also lives of what other people own."

"Well said. But he wouldn't take anything from another person for nothing; he would give his merchandise in return."

"So it seems to be indeed. Everyone takes, everyone gives, such is life."

"But if you don't mind me asking: being without possessions, what would you like to give?"

"Everyone gives what he has. The warrior gives strength, the merchant gives merchandise, the teacher teachings, the farmer rice, the fisher fish."

"Yes indeed. And what is it now what you've got to give? What is it that you've learned, what you're able to do?"

"I can think. I can wait. I can fast."

"That's everything?"

"I believe, that's everything!"

"And what's the use of that? For example, the fasting—what is it good for?"

"It is very good, sir. When a person has nothing to eat, fasting is the smartest thing he could do. When, for example, Siddhartha hadn't learned to fast, he would have to accept any kind of service before this day is up, whether it may be with you or wherever, because hunger would force him to do so. But like this, Siddhartha can wait calmly, he knows no impatience, he knows no emergency, for a long time he can allow hunger to besiege him and can laugh about it. This, sir, is what fasting is good for."

"You're right, Samana. Wait for a moment."

Kamaswami left the room and returned with a scroll, which he handed to his guest while asking: "Can you read this?"

Siddhartha looked at the scroll, on which a sales-contract had been written down, and began to read out its contents.

"Excellent," said Kamaswami. "And would you write something for me on this piece of paper?"

He handed him a piece of paper and a pen, and Siddhartha wrote and returned the paper.

Kamaswami read: "Writing is good, thinking is better. Being smart is good, being patient is better."

"It is excellent how you're able to write," the merchant praised him. "Many a thing we will still have to discuss with one another. For today, I'm asking you to be my guest and to live in this house."

Siddhartha thanked and accepted, and lived in the dealers house from now on. Clothes were brought to him, and shoes, and every day, a servant prepared a bath for him. Twice a day, a plentiful meal was served, but Siddhartha only ate once a day, and ate neither meat nor did he drink wine. Kamaswami told him about his trade, showed him the merchandise and storage-rooms, showed him calculations. Siddhartha got to know many new things, he heard a lot and spoke little. And thinking of Kamala's words, he was never subservient to the merchant, forced him to treat him as an equal, yes even more than an equal. Kamaswami conducted his business with care and often with passion, but Siddhartha looked upon all of this as if it was a game, the rules of which he tried hard to learn precisely, but the contents of which did not touch his heart.

He was not in Kamaswami's house for long, when he already took part in his landlords business. But daily, at the hour appointed by her, he visited beautiful Kamala, wearing pretty clothes, fine shoes, and soon he brought her gifts as well. Much he learned from her red, smart mouth. Much he learned from her tender, supple hand. Him, who was, regarding love, still a boy and had a tendency to plunge blindly and insatiably into lust like into a bottomless pit, him she taught, thoroughly starting with the basics, about that school of thought which teaches that pleasure cannot be taken without giving pleasure, and that every gesture, every caress, every touch, every look, every spot of the body, however small it was, had its secret, which would bring happiness to those who know about it and unleash it. She taught him, that lovers must not part from one another after celebrating love, without one admiring the other, without being just as defeated as they have been victorious, so that with none of them should start feeling fed up or bored and get that evil feeling of having abused or having been abused. Wonderful hours he spent with the beautiful and smart artist, became her student, her lover, her friend. Here with Kamala was the worth and purpose of his present life, nit with the business of Kamaswami.

The merchant passed to duties of writing important letters and contracts on to him and got into the habit of discussing all important affairs with him. He soon saw that Siddhartha knew little about rice and wool, shipping and trade, but that he acted in a fortunate manner, and that Siddhartha surpassed him, the merchant, in calmness and equanimity, and in the art of listening and deeply understanding previously unknown people. "This Brahman," he said to a friend, "is no proper merchant and will never be one, there is never any passion in his soul when he conducts our business. But he has that mysterious quality of those people to whom success comes all by itself, whether this may be a good star of his birth, magic, or something he has learned among Samanas. He always seems to be merely playing with out business-affairs, they never fully become a part of him, they never rule over him, he is never afraid of failure, he is never upset by a loss."

The friend advised the merchant: "Give him from the business he conducts for you a third of the profits, but let him also be liable for the same amount of the losses, when there is a loss. Then, he'll become more zealous."

Kamaswami followed the advice. But Siddhartha cared little about this. When he made a profit, he accepted it with equanimity; when he made losses, he laughed and said: "Well, look at this, so this one turned out badly!"

It seemed indeed, as if he did not care about the business. At one time, he travelled to a village to buy a large harvest of rice there. But when he got there, the rice had already been sold to another merchant. Nevertheless, Siddhartha stayed for several days in that village, treated the farmers for a drink, gave copper-coins to their children, joined in the celebration of a wedding, and returned extremely satisfied from his trip. Kamaswami held against him that he had not turned back right away, that he had wasted time and money. Siddhartha answered: "Stop scolding, dear friend! Nothing was ever achieved by scolding. If a loss has occurred, let me bear that loss. I am very satisfied with this trip. I have gotten to know many kinds of people, a Brahman has become my friend, children have sat on my knees, farmers have shown me their fields, nobody knew that I was a merchant."

"That's all very nice," exclaimed Kamaswami indignantly, "but in fact, you are a merchant after all, one ought to think! Or might you have only travelled for your amusement?"

"Surely," Siddhartha laughed, "surely I have travelled for my amusement. For what else? I have gotten to know people and places, I have received kindness and trust, I have found friendship. Look, my dear, if I had been Kamaswami, I would have travelled back, being annoyed and in a hurry, as soon as I had seen that my purchase had been rendered impossible, and time and money would indeed have been lost. But like this, I've had a few good days, I've learned, had joy, I've neither harmed myself nor others by annoyance and hastiness. And if I'll ever return there again, perhaps to buy an upcoming harvest, or for whatever purpose it might be, friendly people will receive me in a friendly and happy manner, and I will praise myself for not showing any hurry and displeasure at that time. So, leave it as it is, my friend, and don't harm yourself by scolding! If the day will come, when you will see: this Siddhartha is harming me, then speak a word and Siddhartha will go on his own path. But until then, let's be satisfied with one another."

Futile were also the merchant's attempts, to convince Siddhartha that he should eat his bread. Siddhartha ate his own bread, or rather they both ate other people's bread, all people's bread. Siddhartha never listened to Kamaswami's worries and Kamaswami had many worries. Whether there was a business-deal going on which was in danger of failing, or whether a shipment of merchandise seemed to have been lost, or a debtor seemed to be unable to pay, Kamaswami could never convince his partner that it would be useful to utter a few words of worry or anger, to have wrinkles on the forehead, to sleep badly. When, one day, Kamaswami held against him that he had learned everything he knew from him, he replied: "Would you please not kid me with such jokes! What I've learned from you is how much a basket of fish costs and how much interests may be charged on loaned money. These are your areas of expertise. I haven't learned to think from you, my dear Kamaswami, you ought to be the one seeking to learn from me."

Indeed his soul was not with the trade. The business was good enough to provide him with the money for Kamala, and it earned him much more than he needed. Besides from this, Siddhartha's interest and curiosity was only concerned with the people, whose businesses, crafts, worries, pleasures, and acts of foolishness used to be as alien and distant to him as the moon. However easily he succeeded in talking to all of them, in living with all of them, in learning from all of them, he was still aware that there was something which separated him from them and this separating factor was him being a Samana. He saw mankind going through life in a childlike or animallike manner, which he loved and also despised at the same time. He saw them toiling, saw them suffering, and becoming gray for the sake of things which seemed to him to entirely unworthy of this price, for money, for little pleasures, for being slightly honoured, he saw them scolding and insulting each other, he saw them complaining about pain at which a Samana would only smile, and suffering because of deprivations which a Samana would not feel.

He was open to everything, these people brought his way. Welcome was the merchant who offered him linen for sale, welcome was the debtor who sought another loan, welcome was the beggar who told him for one hour the story of his poverty and who was not half as poor as any given Samana. He did not treat the rich foreign merchant any different than the servant who shaved him and the street-vendor whom he let cheat him out of some small change when buying bananas. When Kamaswami came to him, to complain about his worries or to reproach him concerning his business, he listened curiously and happily, was puzzled by him, tried to understand him, consented that he was a little bit right, only as much as he considered indispensable, and turned away from him, towards the next person who would ask for him. And there were many who came to him, many to do business with him, many to cheat him, many to draw some secret out of him, many to appeal to his sympathy, many to get his advice. He gave advice, he pitied, he made gifts, he let them cheat him a bit, and this entire game and the passion with which all people played this game occupied his thoughts just as much as the gods and Brahmans used to occupy them.

At times he felt, deep in his chest, a dying, quiet voice, which admonished him quietly, lamented quietly; he hardly perceived it. And then, for an hour, he became aware of the strange life he was leading, of him doing lots of things which were only a game, of, though being happy and feeling joy at times, real life still passing him by and not touching him. As a ball-player plays with his balls, he played with his business-deals, with the people around him, watched them, found amusement in them; with his heart, with the source of his being, he was not with them. The source ran somewhere, far away from him, ran and ran invisibly, had nothing to do with his life any more. And at several times he suddenly became scared on account of such thoughts and wished that he would also be gifted with the ability to participate in all of this childlike-naïve occupations of the daytime with passion and with his heart, really to live, really to act, really to enjoy and to live instead of just standing by as a spectator. But again and again, he came back to beautiful Kamala, learned the art of love, practised the cult of lust, in which more than in anything else giving and taking becomes one, chatted with her, learned from her, gave her advice, received advice. She understood him better than Govinda used to understand him, she was more similar to him.

Once, he said to her: "You are like me, you are different from most people. You are Kamala, nothing else, and inside of you, there is a peace and refuge, to which you can go at every hour of the day and be at home at yourself, as I can also do. Few people have

this, and yet all could have it."

"Not all people are smart," said Kamala.

"No," said Siddhartha, "that's not the reason why. Kamaswami is just as smart as I, and still has no refuge in himself. Others have it, who are small children with respect to their mind. Most people, Kamala, are like a falling leaf, which is blown and is turning around through the air, and wavers, and tumbles to the ground. But others, a few, are like stars, they go on a fixed course, no wind reaches them, in themselves they have their law and their course. Among all the learned men and Samanas, of which I knew many, there was one of this kind, a perfected one, I'll never be able to forget him. It is that Gotama, the exalted one, who is spreading that teachings. Thousands of followers are listening to his teachings every day, follow his instructions every hour, but they are all falling leaves, not in themselves they have teachings and a law."

Kamala looked at him with a smile. "Again, you're talking about him," she said, "again, you're having a Samana's thoughts."

Siddhartha said nothing, and they played the game of love, one of the thirty or forty different games Kamala knew. Her body was flexible like that of a jaguar and like the bow of a hunter; he who had learned from her how to make love, was knowledgeable of many forms of lust, many secrets. For a long time, she played with Siddhartha, enticed him, rejected him, forced him, embraced him: enjoyed his masterful skills, until he was defeated and rested exhausted by her side.

The courtesan bent over him, took a long look at his face, at his eyes, which had grown tired.

"You are the best lover," she said thoughtfully, "I ever saw. You're stronger than others, more supple, more willing. You've learned my art well, Siddhartha. At some time, when I'll be older, I'd want to bear your child. And yet, my dear, you've remained a Samana, and yet you do not love me, you love nobody. Isn't it so?"

"It might very well be so," Siddhartha said tiredly. "I am like you. You also do not love—how else could you practise love as a craft? Perhaps, people of our kind can't love. The childlike people can; that's their secret."

SANSARA

For a long time, Siddhartha had lived the life of the world and of lust, though without being a part of it. His senses, which he had killed off in hot years as a Samana, had awoken again, he had tasted riches, had tasted lust, had tasted power; nevertheless he had still remained in his heart for a long time a Samana; Kamala, being smart, had realized this quite right. It was still the art of thinking, of waiting, of fasting, which guided his life; still the people of the world, the childlike people, had remained alien to him as he was alien to them.

Years passed by; surrounded by the good life, Siddhartha hardly felt them fading away. He had become rich, for quite a while he possessed a house of his own and his own servants, and a garden before the city by the river. The people liked him, they came to him, whenever they needed money or advice, but there was nobody close to him, except Kamala.

That high, bright state of being awake, which he had experienced that one time at the height of his youth, in those days after Gotama's sermon, after the separation from Govinda, that tense expectation, that proud state of standing alone without teachings and without teachers, that supple willingness to listen to the divine voice in his own heart, had slowly become a memory, had been fleeting; distant and quiet, the holy source murmured, which used to be near, which used to murmur within himself. Nevertheless, many things he had learned from the Samanas, he had learned from Gotama, he had learned from his father the Brahman, had remained within him for a long time afterwards: moderate living, joy of thinking, hours of meditation, secret knowledge of the self, of his eternal entity, which is neither body nor consciousness. Many a part of this he still had, but one part after another had been submerged and had gathered dust. Just as a potter's wheel, once it has been set in motion, will keep on turning for a long time and only slowly lose its vigour and come to a stop, thus Siddhartha's soul had kept on turning the wheel of asceticism, the wheel of thinking, the wheel of differentiation for a long time, still turning, but it turned slowly and hesitantly and was close to coming to a standstill. Slowly, like humidity entering the dying stem of a tree, filling it slowly and making it rot, the world and sloth had entered Siddhartha's soul, slowly it filled his soul, made it heavy, made it tired, put it to sleep. On the other hand, his senses had become alive, there was much they had learned, much they had experienced.

Siddhartha had learned to trade, to use his power over people, to enjoy himself with a woman, he had learned to wear beautiful clothes, to give orders to servants, to bathe in perfumed waters. He had learned to eat tenderly and carefully prepared food, even fish, even meat and poultry, spices and sweets, and to drink wine, which causes sloth and forgetfulness. He had learned to play with dice and on a chess-board, to watch dancing girls, to have himself carried about in a sedan-chair, to sleep on a soft bed. But still he had felt different from and superior to the others; always he had watched them with some mockery, some mocking disdain, with the same disdain which a Samana constantly feels for the people of the world. When Kamaswami was ailing, when he was annoyed,

when he felt insulted, when he was vexed by his worries as a merchant, Siddhartha had always watched it with mockery. Just slowly and imperceptibly, as the harvest seasons and rainy seasons passed by, his mockery had become more tired, his superiority had become more quiet. Just slowly, among his growing riches, Siddhartha had assumed something of the childlike people's ways for himself, something of their childlikeness and of their fearfulness. And yet, he envied them, envied them just the more, the more similar he became to them. He envied them for the one thing that was missing from him and that they had, the importance they were able to attach to their lives, the amount of passion in their joys and fears, the fearful but sweet happiness of being constantly in love. These people were all of the time in love with themselves, with women, with their children, with honours or money, with plans or hopes. But he did not learn this from them, this out of all things, this joy of a child and this foolishness of a child; he learned from them out of all things the unpleasant ones, which he himself despised. It happened more and more often that, in the morning after having had company the night before, he stayed in bed for a long time, felt unable to think and tired. It happened that he became angry and impatient, when Kamaswami bored him with his worries. It happened that he laughed just too loud, when he lost a game of dice. His face was still smarter and more spiritual than others, but it rarely laughed, and assumed, one after another, those features which are so often found in the faces of rich people, those features of discontent, of sickness, of ill-humour, of sloth, of a lack of love. Slowly the disease of the soul, which rich people have, grabbed hold of him.

Like a veil, like a thin mist, tiredness came over Siddhartha, slowly, getting a bit denser every day, a bit murkier every month, a bit heavier every year. As a new dress becomes old in time, loses its beautiful colour in time, gets stains, gets wrinkles, gets worn off at the seams, and starts to show threadbare spots here and there, thus Siddhartha's new life, which he had started after his separation from Govinda, had grown old, lost colour and splendour as the years passed by, was gathering wrinkles and stains, and hidden at bottom, already showing its ugliness here and there, disappointment and disgust were waiting. Siddhartha did not notice it. He only noticed that this bright and reliable voice inside of him, which had awoken in him at that time and had ever guided him in his best times, had become silent.

He had been captured by the world, by lust, covetousness, sloth, and finally also by that vice which he had used to despise and mock the most as the most foolish one of all vices: greed. Property, possessions, and riches also had finally captured him; they were no longer a game and trifles to him, had become a shackle and a burden. On a strange and devious way, Siddhartha had gotten into this final and most base of all dependencies, by means of the game of dice. It was since that time, when he had stopped being a Samana in his heart, that Siddhartha began to play the game for money and precious things, which he at other times only joined with a smile and casually as a custom of the childlike people, with an increasing rage and passion. He was a feared gambler, few dared to take him on, so high and audacious were his stakes. He played the game due to a pain of his heart, losing and wasting his wretched money in the game brought him an angry joy, in no other way he could demonstrate his disdain for wealth, the merchants' false god, more clearly and more mockingly. Thus he gambled with high stakes and mercilessly, hating himself, mocking himself, won thousands, threw away thousands, lost money, lost jewelry, lost a house in the country, won again, lost again. That fear, that terrible and petrifying fear, which he felt while he was rolling the dice, while he was worried about losing high stakes, that fear he loved and sought to always renew it, always increase it, always get it to a slightly higher level, for in this feeling alone he still felt something like happiness, something like an intoxication, something like an elevated form of life in the midst of his saturated, lukewarm, dull life.

And after each big loss, his mind was set on new riches, pursued the trade more zealously, forced his debtors more strictly to pay, because he wanted to continue gambling, he wanted to continue squandering, continue demonstrating his disdain of wealth. Siddhartha lost his calmness when losses occurred, lost his patience when he was not paid on time, lost his kindness towards beggars, lost his disposition for giving away and loaning money to those who petitioned him. He, who gambled away tens of thousands at one roll of the dice and laughed at it, became more strict and more petty in his business, occasionally dreaming at night about money! And whenever he woke up from this ugly spell, whenever he found his face in the mirror at the bedroom's wall to have aged and become more ugly, whenever embarrassment and disgust came over him, he continued fleeing, fleeing into a new game, fleeing into a numbing of his mind brought on by sex, by wine, and from there he fled back into the urge to pile up and obtain possessions. In this pointless cycle he ran, growing tired, growing old, growing ill.

Then the time came when a dream warned him. He had spend the hours of the evening with Kamala, in her beautiful pleasure-garden. They had been sitting under the trees, talking, and Kamala had said thoughtful words, words behind which a sadness and tiredness lay hidden. She had asked him to tell her about Gotama, and could not hear enough of him, how clear his eyes, how still and beautiful his mouth, how kind his smile, how peaceful his walk had been. For a long time, he had to tell her about the exalted Buddha, and Kamala had sighed and had said: "One day, perhaps soon, I'll also follow that Buddha. I'll give him my pleasure-garden for a gift and take my refuge in his teachings." But after this, she had aroused him, and had tied him to her in the act of making love with painful fervour, biting and in tears, as if, once more, she wanted to squeeze the last sweet drop out of this vain,

fleeting pleasure. Never before, it had become so strangely clear to Siddhartha, how closely lust was akin to death. Then he had lain by her side, and Kamala's face had been close to him, and under her eyes and next to the corners of her mouth he had, as clearly as never before, read a fearful inscription, an inscription of small lines, of slight grooves, an inscription reminiscent of autumn and old age, just as Siddhartha himself, who was only in his forties, had already noticed, here and there, gray hairs among his black ones. Tiredness was written on Kamala's beautiful face, tiredness from walking a long path, which has no happy destination, tiredness and the beginning of withering, and concealed, still unsaid, perhaps not even conscious anxiety: fear of old age, fear of the autumn, fear of having to die. With a sigh, he had bid his farewell to her, the soul full of reluctance, and full of concealed anxiety.

Then, Siddhartha had spent the night in his house with dancing girls and wine, had acted as if he was superior to them towards the fellow-members of his caste, though this was no longer true, had drunk much wine and gone to bed a long time after midnight, being tired and yet excited, close to weeping and despair, and had for a long time sought to sleep in vain, his heart full of misery which he thought he could not bear any longer, full of a disgust which he felt penetrating his entire body like the lukewarm, repulsive taste of the wine, the just too sweet, dull music, the just too soft smile of the dancing girls, the just too sweet scent of their hair and breasts. But more than by anything else, he was disgusted by himself, by his perfumed hair, by the smell of wine from his mouth, by the flabby tiredness and listlessness of his skin. Like when someone, who has eaten and drunk far too much, vomits it back up again with agonising pain and is nevertheless glad about the relief, thus this sleepless man wished to free himself of these pleasures, these habits and all of this pointless life and himself, in an immense burst of disgust. Not until the light of the morning and the beginning of the first activities in the street before his city-house, he had slightly fallen asleep, had found for a few moments a half unconsciousness, a hint of sleep. In those moments, he had a dream:

Kamala owned a small, rare singing bird in a golden cage. Of this bird, he dreamt. He dreamt: this bird had become mute, who at other times always used to sing in the morning, and since this arose his attention, he stepped in front of the cage and looked inside; there the small bird was dead and lay stiff on the ground. He took it out, weighed it for a moment in his hand, and then threw it away, out in the street, and in the same moment, he felt terribly shocked, and his heart hurt, as if he had thrown away from himself all value and everything good by throwing out this dead bird.

Starting up from this dream, he felt encompassed by a deep sadness. Worthless, so it seemed to him, worthless and pointless was the way he had been going through life; nothing which was alive, nothing which was in some way delicious or worth keeping he had left in his hands. Alone he stood there and empty like a castaway on the shore.

With a gloomy mind, Siddhartha went to the pleasure-garden he owned, locked the gate, sat down under a mango-tree, felt death in his heart and horror in his chest, sat and sensed how everything died in him, withered in him, came to an end in him. By and by, he gathered his thoughts, and in his mind, he once again went the entire path of his life, starting with the first days he could remember. When was there ever a time when he had experienced happiness, felt a true bliss? Oh yes, several times he had experienced such a thing. In his years as a boy, he has had a taste of it, when he had obtained praise from the Brahmins, he had felt it in his heart: "There is a path in front of the one who has distinguished himself in the recitation of the holy verses, in the dispute with the learned ones, as an assistant in the offerings." Then, he had felt it in his heart: "There is a path in front of you, you are destined for, the gods are awaiting you." And again, as a young man, when the ever rising, upward fleeing, goal of all thinking had ripped him out of and up from the multitude of those seeking the same goal, when he wrestled in pain for the purpose of Brahman, when every obtained knowledge only kindled new thirst in him, then again he had, in the midst of the thirst, in the midst of the pain felt this very same thing: "Go on! Go on! You are called upon!" He had heard this voice when he had left his home and had chosen the life of a Samana, and again when he had gone away from the Samanas to that perfected one, and also when he had gone away from him to the uncertain. For how long had he not heard this voice any more, for how long had he reached no height any more, how even and dull was the manner in which his path had passed through life, for many long years, without a high goal, without thirst, without elevation, content with small lustful pleasures and yet never satisfied! For all of these many years, without knowing it himself, he had tried hard and longed to become a man like those many, like those children, and in all this, his life had been much more miserable and poorer than theirs, and their goals were not his, nor their worries; after all, that entire world of the Kamaswami-people had only been a game to him, a dance he would watch, a comedy. Only Kamala had been dear, had been valuable to him—but was she still thus? Did he still need her, or she him? Did they not play a game without an ending? Was it necessary to live for this? No, it was not necessary! The name of this game was Sansara, a game for children, a game which was perhaps enjoyable to play once, twice, ten times—but for ever and ever over again?

Then, Siddhartha knew that the game was over, that he could not play it any more. Shivers ran over his body, inside of him, so he felt, something had died.

That entire day, he sat under the mango-tree, thinking of his father, thinking of Govinda, thinking of Gotama. Did he have to leave them to become a Kamaswami? He still sat there, when the night had fallen. When, looking up, he caught sight of the stars, he thought: "Here I'm sitting under my mango-tree, in my pleasure-garden." He smiled a little —was it really necessary, was it right, was it not as foolish game, that he owned a mango-tree, that he owned a garden?

He also put an end to this, this also died in him. He rose, bid his farewell to the mango-tree, his farewell to the pleasure-garden. Since he had been without food this day, he felt strong hunger, and thought of his house in the city, of his chamber and bed, of the table with the meals on it. He smiled tiredly, shook himself, and bid his farewell to these things.

In the same hour of the night, Siddhartha left his garden, left the city, and never came back. For a long time, Kamaswami had people look for him, thinking that he had fallen into the hands of robbers. Kamala had no one look for him. When she was told that Siddhartha had disappeared, she was not astonished. Did she not always expect it? Was he not a Samana, a man who was at home nowhere, a pilgrim? And most of all, she had felt this the last time they had been together, and she was happy, in spite of all the pain of the loss, that she had pulled him so affectionately to her heart for this last time, that she had felt one more time to be so completely possessed and penetrated by him.

When she received the first news of Siddhartha's disappearance, she went to the window, where she held a rare singing bird captive in a golden cage. She opened the door of the cage, took the bird out and let it fly. For a long time, she gazed after it, the flying bird. From this day on, she received no more visitors and kept her house locked. But after some time, she became aware that she was pregnant from the last time she was together with Siddhartha.

BY THE RIVER

Siddhartha walked through the forest, was already far from the city, and knew nothing but that one thing, that there was no going back for him, that this life, as he had lived it for many years until now, was over and done away with, and that he had tasted all of it, sucked everything out of it until he was disgusted with it. Dead was the singing bird, he had dreamt of. Dead was the bird in his heart. Deeply, he had been entangled in Sansara, he had sucked up disgust and death from all sides into his body, like a sponge sucks up water until it is full. And full he was, full of the feeling of been sick of it, full of misery, full of death, there was nothing left in this world which could have attracted him, given him joy, given him comfort.

Passionately he wished to know nothing about himself anymore, to have rest, to be dead. If there only was a lightning-bolt to strike him dead! If there only was a tiger to devour him! If there only was a wine, a poison which would numb his senses, bring him forgetfulness and sleep, and no awakening from that! Was there still any kind of filth, he had not soiled himself with, a sin or foolish act he had not committed, a dreariness of the soul he had not brought upon himself? Was it still at all possible to be alive? Was it possible, to breathe in again and again, to breathe out, to feel hunger, to eat again, to sleep again, to sleep with a woman again? Was this cycle not exhausted and brought to a conclusion for him?

Siddhartha reached the large river in the forest, the same river over which a long time ago, when he had still been a young man and came from the town of Gotama, a ferryman had conducted him. By this river he stopped, hesitantly he stood at the bank. Tiredness and hunger had weakened him, and whatever for should he walk on, wherever to, to which goal? No, there were no more goals, there was nothing left but the deep, painful yearning to shake off this whole desolate dream, to spit out this stale wine, to put an end to this miserable and shameful life.

A hang bent over the bank of the river, a coconut-tree; Siddhartha leaned against its trunk with his shoulder, embraced the trunk with one arm, and looked down into the green water, which ran and ran under him, looked down and found himself to be entirely filled with the wish to let go and to drown in these waters. A frightening emptiness was reflected back at him by the water, answering to the terrible emptiness in his soul. Yes, he had reached the end. There was nothing left for him, except to annihilate himself, except to smash the failure into which he had shaped his life, to throw it away, before the feet of mockingly laughing gods. This was the great vomiting he had longed for: death, the smashing to bits of the form he hated! Let him be food for fishes, this dog Siddhartha, this lunatic, this depraved and rotten body, this weakened and abused soul! Let him be food for fishes and crocodiles, let him be chopped to bits by the daemons!

With a distorted face, he stared into the water, saw the reflection of his face and spit at it. In deep tiredness, he took his arm away from the trunk of the tree and turned a bit, in order to let himself fall straight down, in order to finally drown. With his eyes closed, he slipped towards death.

Then, out of remote areas of his soul, out of past times of his now weary life, a sound stirred up. It was a word, a syllable, which he, without thinking, with a slurred voice, spoke to himself, the old word which is the beginning and the end of all prayers of the

Brahmans, the holy "Om", which roughly means "that what is perfect" or "the completion". And in the moment when the sound of "Om" touched Siddhartha's ear, his dormant spirit suddenly woke up and realized the foolishness of his actions.

Siddhartha was deeply shocked. So this was how things were with him, so doomed was he, so much he had lost his way and was forsaken by all knowledge, that he had been able to seek death, that this wish, this wish of a child, had been able to grow in him: to find rest by annihilating his body! What all agony of these recent times, all sobering realizations, all desperation had not brought about, this was brought on by this moment, when the Om entered his consciousness: he became aware of himself in his misery and in his error.

Om! he spoke to himself: Om! and again he knew about Brahman, knew about the indestructibility of life, knew about all that is divine, which he had forgotten.

But this was only a moment, flash. By the foot of the coconut-tree, Siddhartha collapsed, struck down by tiredness, mumbling Om, placed his head on the root of the tree and fell into a deep sleep.

Deep was his sleep and without dreams, for a long time he had not known such a sleep any more. When he woke up after many hours, he felt as if ten years had passed, he heard the water quietly flowing, did not know where he was and who had brought him here, opened his eyes, saw with astonishment that there were trees and the sky above him, and he remembered where he was and how he got here. But it took him a long while for this, and the past seemed to him as if it had been covered by a veil, infinitely distant, infinitely far away, infinitely meaningless. He only knew that his previous life (in the first moment when he thought about it, this past life seemed to him like a very old, previous incarnation, like an early pre-birth of his present self)—that his previous life had been abandoned by him, that, full of disgust and wretchedness, he had even intended to throw his life away, but that by a river, under a coconut-tree, he has come to his senses, the holy word Om on his lips, that then he had fallen asleep and had now woken up and was looking at the world as a new man. Quietly, he spoke the word Om to himself, speaking which he had fallen asleep, and it seemed to him as if his entire long sleep had been nothing but a long meditative recitation of Om, a thinking of Om, a submergence and complete entering into Om, into the nameless, the perfected.

What a wonderful sleep had this been! Never before by sleep, he had been thus refreshed, thus renewed, thus rejuvenated! Perhaps, he had really died, had drowned and was reborn in a new body? But no, he knew himself, he knew his hand and his feet, knew the place where he lay, knew this self in his chest, this Siddhartha, the eccentric, the weird one, but this Siddhartha was nevertheless transformed, was renewed, was strangely well rested, strangely awake, joyful and curious.

Siddhartha straightened up, then he saw a person sitting opposite to him, an unknown man, a monk in a yellow robe with a shaven head, sitting in the position of pondering. He observed the man, who had neither hair on his head nor a beard, and he had not observed him for long when he recognised this monk as Govinda, the friend of his youth, Govinda who had taken his refuge with the exalted Buddha. Govinda had aged, he too, but still his face bore the same features, expressed zeal, faithfulness, searching, timidity. But when Govinda now, sensing his gaze, opened his eyes and looked at him, Siddhartha saw that Govinda did not recognise him. Govinda was happy to find him awake; apparently, he had been sitting here for a long time and been waiting for him to wake up, though he did not know him.

"I have been sleeping," said Siddhartha. "However did you get here?"

"You have been sleeping," answered Govinda. "It is not good to be sleeping in such places, where snakes often are and the animals of the forest have their paths. I, oh sir, am a follower of the exalted Gotama, the Buddha, the Sakyamuni, and have been on a pilgrimage together with several of us on this path, when I saw you lying and sleeping in a place where it is dangerous to sleep. Therefore, I sought to wake you up, oh sir, and since I saw that your sleep was very deep, I stayed behind from my group and sat with you. And then, so it seems, I have fallen asleep myself, I who wanted to guard your sleep. Badly, I have served you, tiredness has overwhelmed me. But now that you're awake, let me go to catch up with my brothers."

"I thank you, Samana, for watching out over my sleep," spoke Siddhartha. "You're friendly, you followers of the exalted one. Now you may go then."

"I'm going, sir. May you, sir, always be in good health."

"I thank you, Samana."

Govinda made the gesture of a salutation and said: "Farewell."

"Farewell, Govinda," said Siddhartha.

The monk stopped.

"Permit me to ask, sir, from where do you know my name?"

Now, Siddhartha smiled.

"I know you, oh Govinda, from your father's hut, and from the school of the Brahmins, and from the offerings, and from our walk to the Samanas, and from that hour when you took your refuge with the exalted one in the grove Jetavana."

"You're Siddhartha," Govinda exclaimed loudly. "Now, I'm recognising you, and don't comprehend any more how I couldn't recognise you right away. Be welcome, Siddhartha, my joy is great, to see you again."

"It also gives me joy, to see you again. You've been the guard of my sleep, again I thank you for this, though I wouldn't have required any guard. Where are you going to, oh friend?"

"I'm going nowhere. We monks are always travelling, whenever it is not the rainy season, we always move from one place to another, live according to the rules if the teachings passed on to us, accept alms, move on. It is always like this. But you, Siddhartha, where are you going to?"

Quoth Siddhartha: "With me too, friend, it is as it is with you. I'm going nowhere. I'm just travelling. I'm on a pilgrimage."

Govinda spoke: "You're saying: you're on a pilgrimage, and I believe in you. But, forgive me, oh Siddhartha, you do not look like a pilgrim. You're wearing a rich man's garments, you're wearing the shoes of a distinguished gentleman, and your hair, with the fragrance of perfume, is not a pilgrim's hair, not the hair of a Samana."

"Right so, my dear, you have observed well, your keen eyes see everything. But I haven't said to you that I was a Samana. I said: I'm on a pilgrimage. And so it is: I'm on a pilgrimage."

"You're on a pilgrimage," said Govinda. "But few would go on a pilgrimage in such clothes, few in such shoes, few with such hair. Never I have met such a pilgrim, being a pilgrim myself for many years."

"I believe you, my dear Govinda. But now, today, you've met a pilgrim just like this, wearing such shoes, such a garment. Remember, my dear: Not eternal is the world of appearances, not eternal, anything but eternal are our garments and the style of our hair, and our hair and bodies themselves. I'm wearing a rich man's clothes, you've seen this quite right. I'm wearing them, because I have been a rich man, and I'm wearing my hair like the worldly and lustful people, for I have been one of them."

"And now, Siddhartha, what are you now?"

"I don't know it, I don't know it just like you. I'm travelling. I was a rich man and am no rich man any more, and what I'll be tomorrow, I don't know."

"You've lost your riches?"

"I've lost them or they me. They somehow happened to slip away from me. The wheel of physical manifestations is turning quickly, Govinda. Where is Siddhartha the Brahmin? Where is Siddhartha the Samana? Where is Siddhartha the rich man? Non-eternal things change quickly, Govinda, you know it."

Govinda looked at the friend of his youth for a long time, with doubt in his eyes. After that, he gave him the salutation which one would use on a gentleman and went on his way.

With a smiling face, Siddhartha watched him leave, he loved him still, this faithful man, this fearful man. And how could he not have loved everybody and everything in this moment, in the glorious hour after his wonderful sleep, filled with Om! The enchantment, which had happened inside of him in his sleep and by means of the Om, was this very thing that he loved everything, that he was full of joyful love for everything he saw. And it was this very thing, so it seemed to him now, which had been his sickness before, that he was not able to love anybody or anything.

With a smiling face, Siddhartha watched the leaving monk. The sleep had strengthened him much, but hunger gave him much pain, for by now he had not eaten for two days, and the times were long past when he had been tough against hunger. With sadness, and yet also with a smile, he thought of that time. In those days, so he remembered, he had boasted of three things to Kamala, had been able to do three noble and undefeatable feats: fasting—waiting—thinking. These had been his possession, his power and strength, his solid staff; in the busy, laborious years of his youth, he had learned these three feats, nothing else. And now, they had abandoned him, none of them was his any more, neither fasting, nor waiting, nor thinking. For the most wretched things, he had given them up, for what fades most quickly, for sensual lust, for the good life, for riches! His life had indeed been strange. And now, so it seemed, now he had really become a childlike person.

Siddhartha thought about his situation. Thinking was hard on him, he did not really feel like it, but he forced himself.

Now, he thought, since all these most easily perishing things have slipped from me again, now I'm standing here under the sun again just as I have been standing here a little child, nothing is mine, I have no abilities, there is nothing I could bring about, I have learned nothing. How wondrous is this! Now, that I'm no longer young, that my hair is already half gray, that my strength is fading, now I'm starting again at the beginning and as a child! Again, he had to smile. Yes, his fate had been strange! Things were going downhill with him, and now he was again facing the world void and naked and stupid. But he could not feed sad about this, no, he even felt a great urge to laugh, to laugh about himself, to laugh about this strange, foolish world.

"Things are going downhill with you!" he said to himself, and laughed about it, and as he was saying it, he happened to glance at the river, and he also saw the river going downhill, always moving on downhill, and singing and being happy through it all. He liked this well, kindly he smiled at the river. Was this not the river in which he had intended to drown himself, in past times, a hundred years ago, or had he dreamed this?

Wondrous indeed was my life, so he thought, wondrous detours it has taken. As I boy, I had only to do with gods and offerings. As a youth, I had only to do with asceticism, with thinking and meditation, was searching for Brahman, worshipped the eternal in the Atman. But as a young man, I followed the penitents, lived in the forest, suffered of heat and frost, learned to hunger, taught my body to become dead. Wonderfully, soon afterwards, insight came towards me in the form of the great Buddha's teachings, I felt the knowledge of the oneness of the world circling in me like my own blood. But I also had to leave Buddha and the great knowledge. I went and learned the art of love with Kamala, learned trading with Kamaswami, piled up money, wasted money, learned to love my stomach, learned to please my senses. I had to spend many years losing my spirit, to unlearn thinking again, to forget the oneness. Isn't it just as if I had turned slowly and on a long detour from a man into a child, from a thinker into a childlike person? And yet, this path has been very good; and yet, the bird in my chest has not died. But what a path has this been! I had to pass through so much stupidity, through so much vices, through so many errors, through so much disgust and disappointments and woe, just to become a child again and to be able to start over. But it was right so, my heart says "Yes" to it, my eyes smile to it. I've had to experience despair, I've had to sink down to the most foolish one of all thoughts, to the thought of suicide, in order to be able to experience divine grace, to hear Om again, to be able to sleep properly and awake properly again. I had to become a fool, to find Atman in me again. I had to sin, to be able to live again. Where else might my path lead me to? It is foolish, this path, it moves in loops, perhaps it is going around in a circle. Let it go as it likes, I want to take it.

Wonderfully, he felt joy rolling like waves in his chest.

Wherever from, he asked his heart, where from did you get this happiness? Might it come from that long, good sleep, which has done me so good? Or from the word Om, which I said? Or from the fact that I have escaped, that I have completely fled, that I am finally free again and am standing like a child under the sky? Oh how good is it to have fled, to have become free! How clean and beautiful is the air here, how good to breathe! There, where I ran away from, there everything smelled of ointments, of spices, of wine, of excess, of sloth. How did I hate this world of the rich, of those who revel in fine food, of the gamblers! How did I hate myself for staying in this terrible world for so long! How did I hate myself, have deprive, poisoned, tortured myself, have made myself old and evil! No, never again I will, as I used to like doing so much, delude myself into thinking that Siddhartha was wise! But this one thing I have done well, this I like, this I must praise, that there is now an end to that hatred against myself, to that foolish and dreary life! I praise you, Siddhartha, after so many years of foolishness, you have once again had an idea, have done something, have heard the bird in your chest singing and have followed it!

Thus he praised himself, found joy in himself, listened curiously to his stomach, which was rumbling with hunger. He had now, so he felt, in these recent times and days, completely tasted and spit out, devoured up to the point of desperation and death, a piece of suffering, a piece of misery. Like this, it was good. For much longer, he could have stayed with Kamaswami, made money, wasted money, filled his stomach, and let his soul die of thirst; for much longer he could have lived in this soft, well upholstered hell, if this had not happened: the moment of complete hopelessness and despair, that most extreme moment, when he hang over the rushing waters and was ready to destroy himself. That he had felt this despair, this deep disgust, and that he had not succumbed to it, that the bird, the joyful source and voice in him was still alive after all, this was why he felt joy, this was why he laughed, this was why his face was smiling brightly under his hair which had turned gray.

"It is good," he thought, "to get a taste of everything for oneself, which one needs to know. That lust for the world and riches do not belong to the good things, I have already learned as a child. I have known it for a long time, but I have experienced only now. And now I know it, don't just know it in my memory, but in my eyes, in my heart, in my stomach. Good for me, to know this!"

For a long time, he pondered his transformation, listened to the bird, as it sang for joy. Had not this bird died in him, had he not felt its death? No, something else from within him had died, something which already for a long time had yearned to die. Was it not this what he used to intend to kill in his ardent years as a penitent? Was this not his self, his small, frightened, and proud self, he

had wrestled with for so many years, which had defeated him again and again, which was back again after every killing, prohibited joy, felt fear? Was it not this, which today had finally come to its death, here in the forest, by this lovely river? Was it not due to this death, that he was now like a child, so full of trust, so without fear, so full of joy?

Now Siddhartha also got some idea of why he had fought this self in vain as a Brahman, as a penitent. Too much knowledge had held him back, too many holy verses, too many sacrificial rules, too much self-castigation, so much doing and striving for that goal! Full of arrogance, he had been, always the smartest, always working the most, always one step ahead of all others, always the knowing and spiritual one, always the priest or wise one. Into being a priest, into this arrogance, into this spirituality, his self had retreated, there it sat firmly and grew, while he thought he would kill it by fasting and penance. Now he saw it and saw that the secret voice had been right, that no teacher would ever have been able to bring about his salvation. Therefore, he had to go out into the world, lose himself to lust and power, to woman and money, had to become a merchant, a dice-gambler, a drinker, and a greedy person, until the priest and Samana in him was dead. Therefore, he had to continue bearing these ugly years, bearing the disgust, the teachings, the pointlessness of a dreary and wasted life up to the end, up to bitter despair, until Siddhartha the lustful, Siddhartha the greedy could also die. He had died, a new Siddhartha had woken up from the sleep. He would also grow old, he would also eventually have to die, mortal was Siddhartha, mortal was every physical form. But today he was young, was a child, the new Siddhartha, and was full of joy.

He thought these thoughts, listened with a smile to his stomach, listened gratefully to a buzzing bee. Cheerfully, he looked into the rushing river, never before he had like a water so well as this one, never before he had perceived the voice and the parable of the moving water thus strongly and beautifully. It seemed to him, as if the river had something special to tell him, something he did not know yet, which was still awaiting him. In this river, Siddhartha had intended to drown himself, in it the old, tired, desperate Siddhartha had drowned today. But the new Siddhartha felt a deep love for this rushing water, and decided for himself, not to leave it very soon.

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3.4: Siddhartha (Part III)

17 Siddhartha (Part III)

Siddhartha³⁴

SIDDHARTHA

An Indian Tale

SECOND PART (continued)

THE FERRYMAN

By this river I want to stay, thought Siddhartha, it is the same which I have crossed a long time ago on my way to the childlike people, a friendly ferryman had guided me then, he is the one I want to go to, starting out from his hut, my path had led me at that time into a new life, which had now grown old and is dead—my present path, my present new life, shall also take its start there!

Tenderly, he looked into the rushing water, into the transparent green, into the crystal lines of its drawing, so rich in secrets. Bright pearls he saw rising from the deep, quiet bubbles of air floating on the reflecting surface, the blue of the sky being depicted in it. With a thousand eyes, the river looked at him, with green ones, with white ones, with crystal ones, with sky-blue ones. How did he love this water, how did it delight him, how grateful was he to it! In his heart he heard the voice talking, which was newly awaking, and it told him: Love this water! Stay near it! Learn from it! Oh yes, he wanted to learn from it, he wanted to listen to it. He who would understand this water and its secrets, so it seemed to him, would also understand many other things, many secrets, all secrets.

But out of all secrets of the river, he today only saw one, this one touched his soul. He saw: this water ran and ran, incessantly it ran, and was nevertheless always there, was always at all times the same and yet new in every moment! Great be he who would grasp this, understand this! He understood and grasped it not, only felt some idea of it stirring, a distant memory, divine voices.

Siddhartha rose, the workings of hunger in his body became unbearable. In a daze he walked on, up the path by the bank, upriver, listened to the current, listened to the rumbling hunger in his body.

When he reached the ferry, the boat was just ready, and the same ferryman who had once transported the young Samana across the river, stood in the boat, Siddhartha recognised him, he had also aged very much.

"Would you like to ferry me over?" he asked.

The ferryman, being astonished to see such an elegant man walking along and on foot, took him into his boat and pushed it off the bank.

"It's a beautiful life you have chosen for yourself," the passenger spoke. "It must be beautiful to live by this water every day and to cruise on it."

With a smile, the man at the oar moved from side to side: "It is beautiful, sir, it is as you say. But isn't every life, isn't every work beautiful?"

"This may be true. But I envy you for yours."

"Ah, you would soon stop enjoying it. This is nothing for people wearing fine clothes."

Siddhartha laughed. "Once before, I have been looked upon today because of my clothes, I have been looked upon with distrust. Wouldn't you, ferryman, like to accept these clothes, which are a nuisance to me, from me? For you must know, I have no money to pay your fare."

"You're joking, sir," the ferryman laughed.

"I'm not joking, friend. Behold, once before you have ferried me across this water in your boat for the immaterial reward of a good deed. Thus, do it today as well, and accept my clothes for it."

"And do you, sir, intent to continue travelling without clothes?"

"Ah, most of all I wouldn't want to continue travelling at all. Most of all I would like you, ferryman, to give me an old loincloth and keep me with you as your assistant, or rather as your trainee, for I'll have to learn first how to handle the boat."

For a long time, the ferryman looked at the stranger, searching.

"Now I recognise you," he finally said. "At one time, you've slept in my hut, this was a long time ago, possibly more than twenty years ago, and you've been ferried across the river by me, and we parted like good friends. Haven't you've been a Samana? I can't think of your name any more."

"My name is Siddhartha, and I was a Samana, when you've last seen me."

"So be welcome, Siddhartha. My name is Vasudeva. You will, so I hope, be my guest today as well and sleep in my hut, and tell me, where you're coming from and why these beautiful clothes are such a nuisance to you."

They had reached the middle of the river, and Vasudeva pushed the oar with more strength, in order to overcome the current. He worked calmly, his eyes fixed in on the front of the boat, with brawny arms. Siddhartha sat and watched him, and remembered, how once before, on that last day of his time as a Samana, love for this man had stirred in his heart. Gratefully, he accepted Vasudeva's invitation. When they had reached the bank, he helped him to tie the boat to the stakes; after this, the ferryman asked him to enter the hut, offered him bread and water, and Siddhartha ate with eager pleasure, and also ate with eager pleasure of the mango fruits, Vasudeva offered him.

Afterwards, it was almost the time of the sunset, they sat on a log by the bank, and Siddhartha told the ferryman about where he originally came from and about his life, as he had seen it before his eyes today, in that hour of despair. Until late at night, lasted his tale.

Vasudeva listened with great attention. Listening carefully, he let everything enter his mind, birthplace and childhood, all that learning, all that searching, all joy, all distress. This was among the ferryman's virtues one of the greatest: like only a few, he knew how to listen. Without him having spoken a word, the speaker sensed how Vasudeva let his words enter his mind, quiet, open, waiting, how he did not lose a single one, awaited not a single one with impatience, did not add his praise or rebuke, was just listening. Siddhartha felt, what a happy fortune it is, to confess to such a listener, to bury in his heart his own life, his own search, his own suffering.

But in the end of Siddhartha's tale, when he spoke of the tree by the river, and of his deep fall, of the holy Om, and how he had felt such a love for the river after his slumber, the ferryman listened with twice the attention, entirely and completely absorbed by it, with his eyes closed.

But when Siddhartha fell silent, and a long silence had occurred, then Vasudeva said: "It is as I thought. The river has spoken to you. It is your friend as well, it speaks to you as well. That is good, that is very good. Stay with me, Siddhartha, my friend. I used to have a wife, her bed was next to mine, but she has died a long time ago, for a long time, I have lived alone. Now, you shall live with me, there is space and food for both."

"I thank you," said Siddhartha, "I thank you and accept. And I also thank you for this, Vasudeva, for listening to me so well! These people are rare who know how to listen. And I did not meet a single one who knew it as well as you did. I will also learn in this respect from you."

"You will learn it," spoke Vasudeva, "but not from me. The river has taught me to listen, from it you will learn it as well. It knows everything, the river, everything can be learned from it. See, you've already learned this from the water too, that it is good to strive downwards, to sink, to seek depth. The rich and elegant Siddhartha is becoming an oarsman's servant, the learned Brahman Siddhartha becomes a ferryman: this has also been told to you by the river. You'll learn that other thing from it as well."

Quoth Siddhartha after a long pause: "What other thing, Vasudeva?"

Vasudeva rose. "It is late," he said, "let's go to sleep. I can't tell you that other thing, oh friend. You'll learn it, or perhaps you know it already. See, I'm no learned man, I have no special skill in speaking, I also have no special skill in thinking. All I'm able to do is to listen and to be godly, I have learned nothing else. If I was able to say and teach it, I might be a wise man, but like this I am only a ferryman, and it is my task to ferry people across the river. I have transported many, thousands; and to all of them, my river has been nothing but an obstacle on their travels. They travelled to seek money and business, and for weddings, and on pilgrimages, and the river was obstructing their path, and the ferryman's job was to get them quickly across that obstacle. But for some among thousands, a few, four or five, the river has stopped being an obstacle, they have heard its voice, they have listened to it, and the river has become sacred to them, as it has become sacred to me. Let's rest now, Siddhartha."

Siddhartha stayed with the ferryman and learned to operate the boat, and when there was nothing to do at the ferry, he worked with Vasudeva in the rice-field, gathered wood, plucked the fruit off the banana-trees. He learned to build an oar, and learned to mend

the boat, and to weave baskets, and was joyful because of everything he learned, and the days and months passed quickly. But more than Vasudeva could teach him, he was taught by the river. Incessantly, he learned from it. Most of all, he learned from it to listen, to pay close attention with a quiet heart, with a waiting, opened soul, without passion, without a wish, without judgement, without an opinion.

In a friendly manner, he lived side by side with Vasudeva, and occasionally they exchanged some words, few and at length thought about words. Vasudeva was no friend of words; rarely, Siddhartha succeeded in persuading him to speak.

"Did you," so he asked him at one time, "did you too learn that secret from the river: that there is no time?"

Vasudeva's face was filled with a bright smile.

"Yes, Siddhartha," he spoke. "It is this what you mean, isn't it: that the river is everywhere at once, at the source and at the mouth, at the waterfall, at the ferry, at the rapids, in the sea, in the mountains, everywhere at once, and that there is only the present time for it, not the shadow of the past, not the shadow of the future?"

"This it is," said Siddhartha. "And when I had learned it, I looked at my life, and it was also a river, and the boy Siddhartha was only separated from the man Siddhartha and from the old man Siddhartha by a shadow, not by something real. Also, Siddhartha's previous births were no past, and his death and his return to Brahma was no future. Nothing was, nothing will be; everything is, everything has existence and is present."

Siddhartha spoke with ecstasy; deeply, this enlightenment had delighted him. Oh, was not all suffering time, were not all forms of tormenting oneself and being afraid time, was not everything hard, everything hostile in the world gone and overcome as soon as one had overcome time, as soon as time would have been put out of existence by one's thoughts? In ecstatic delight, he had spoken, but Vasudeva smiled at him brightly and nodded in confirmation; silently he nodded, brushed his hand over Siddhartha's shoulder, turned back to his work.

And once again, when the river had just increased its flow in the rainy season and made a powerful noise, then said Siddhartha: "Isn't it so, oh friend, the river has many voices, very many voices? Hasn't it the voice of a king, and of a warrior, and of a bull, and of a bird of the night, and of a woman giving birth, and of a sighing man, and a thousand other voices more?"

"So it is," Vasudeva nodded, "all voices of the creatures are in its voice."

"And do you know," Siddhartha continued, "what word it speaks, when you succeed in hearing all of its ten thousand voices at once?"

Happily, Vasudeva's face was smiling, he bent over to Siddhartha and spoke the holy Om into his ear. And this had been the very thing which Siddhartha had also been hearing.

And time after time, his smile became more similar to the ferryman's, became almost just as bright, almost just as thoroughly glowing with bliss, just as shining out of thousand small wrinkles, just as alike to a child's, just as alike to an old man's. Many travellers, seeing the two ferrymen, thought they were brothers. Often, they sat in the evening together by the bank on the log, said nothing and both listened to the water, which was no water to them, but the voice of life, the voice of what exists, of what is eternally taking shape. And it happened from time to time that both, when listening to the river, thought of the same things, of a conversation from the day before yesterday, of one of their travellers, the face and fate of whom had occupied their thoughts, of death, of their childhood, and that they both in the same moment, when the river had been saying something good to them, looked at each other, both thinking precisely the same thing, both delighted about the same answer to the same question.

There was something about this ferry and the two ferrymen which was transmitted to others, which many of the travellers felt. It happened occasionally that a traveller, after having looked at the face of one of the ferrymen, started to tell the story of his life, told about pains, confessed evil things, asked for comfort and advice. It happened occasionally that someone asked for permission to stay for a night with them to listen to the river. It also happened that curious people came, who had been told that there were two wise men, or sorcerers, or holy men living by that ferry. The curious people asked many questions, but they got no answers, and they found neither sorcerers nor wise men, they only found two friendly little old men, who seemed to be mute and to have become a bit strange and gaga. And the curious people laughed and were discussing how foolishly and gullibly the common people were spreading such empty rumours.

The years passed by, and nobody counted them. Then, at one time, monks came by on a pilgrimage, followers of Gotama, the Buddha, who were asking to be ferried across the river, and by them the ferrymen were told that they were most hurriedly walking back to their great teacher, for the news had spread the exalted one was deadly sick and would soon die his last human death, in

order to become one with the salvation. It was not long, until a new flock of monks came along on their pilgrimage, and another one, and the monks as well as most of the other travellers and people walking through the land spoke of nothing else than of Gotama and his impending death. And as people are flocking from everywhere and from all sides, when they are going to war or to the coronation of a king, and are gathering like ants in droves, thus they flocked, like being drawn on by a magic spell, to where the great Buddha was awaiting his death, where the huge event was to take place and the great perfected one of an era was to become one with the glory.

Often, Siddhartha thought in those days of the dying wise man, the great teacher, whose voice had admonished nations and had awoken hundreds of thousands, whose voice he had also once heard, whose holy face he had also once seen with respect. Kindly, he thought of him, saw his path to perfection before his eyes, and remembered with a smile those words which he had once, as a young man, said to him, the exalted one. They had been, so it seemed to him, proud and precocious words; with a smile, he remembered them. For a long time he knew that there was nothing standing between Gotama and him any more, though he was still unable to accept his teachings. No, there was no teaching a truly searching person, someone who truly wanted to find, could accept. But he who had found, he could approve of any teachings, every path, every goal, there was nothing standing between him and all the other thousand any more who lived in that what is eternal, who breathed what is divine.

On one of these days, when so many went on a pilgrimage to the dying Buddha, Kamala also went to him, who used to be the most beautiful of the courtesans. A long time ago, she had retired from her previous life, had given her garden to the monks of Gotama as a gift, had taken her refuge in the teachings, was among the friends and benefactors of the pilgrims. Together with Siddhartha the boy, her son, she had gone on her way due to the news of the near death of Gotama, in simple clothes, on foot. With her little son, she was travelling by the river; but the boy had soon grown tired, desired to go back home, desired to rest, desired to eat, became disobedient and started whining.

Kamala often had to take a rest with him, he was accustomed to having his way against her, she had to feed him, had to comfort him, had to scold him. He did not comprehend why he had to go on this exhausting and sad pilgrimage with his mother, to an unknown place, to a stranger, who was holy and about to die. So what if he died, how did this concern the boy?

The pilgrims were getting close to Vasudeva's ferry, when little Siddhartha once again forced his mother to rest. She, Kamala herself, had also become tired, and while the boy was chewing a banana, she crouched down on the ground, closed her eyes a bit, and rested. But suddenly, she uttered a wailing scream, the boy looked at her in fear and saw her face having grown pale from horror; and from under her dress, a small, black snake fled, by which Kamala had been bitten.

Hurriedly, they now both ran along the path, in order to reach people, and got near to the ferry, there Kamala collapsed, and was not able to go any further. But the boy started crying miserably, only interrupting it to kiss and hug his mother, and she also joined his loud screams for help, until the sound reached Vasudeva's ears, who stood at the ferry. Quickly, he came walking, took the woman on his arms, carried her into the boat, the boy ran along, and soon they all reached the hut, where Siddhartha stood by the stove and was just lighting the fire. He looked up and first saw the boy's face, which wondrously reminded him of something, like a warning to remember something he had forgotten. Then he saw Kamala, whom he instantly recognised, though she lay unconscious in the ferryman's arms, and now he knew that it was his own son, whose face had been such a warning reminder to him, and the heart stirred in his chest.

Kamala's wound was washed, but had already turned black and her body was swollen, she was made to drink a healing potion. Her consciousness returned, she lay on Siddhartha's bed in the hut and bent over her stood Siddhartha, who used to love her so much. It seemed like a dream to her; with a smile, she looked at her friend's face; just slowly she, realized her situation, remembered the bite, called timidly for the boy.

"He's with you, don't worry," said Siddhartha.

Kamala looked into his eyes. She spoke with a heavy tongue, paralysed by the poison. "You've become old, my dear," she said, "you've become gray. But you are like the young Samana, who at one time came without clothes, with dusty feet, to me into the garden. You are much more like him, than you were like him at that time when you had left me and Kamaswami. In the eyes, you're like him, Siddhartha. Alas, I have also grown old, old—could you still recognise me?"

Siddhartha smiled: "Instantly, I recognised you, Kamala, my dear."

Kamala pointed to her boy and said: "Did you recognise him as well? He is your son."

Her eyes became confused and fell shut. The boy wept, Siddhartha took him on his knees, let him weep, petted his hair, and at the sight of the child's face, a Brahman prayer came to his mind, which he had learned a long time ago, when he had been a little boy

himself. Slowly, with a singing voice, he started to speak; from his past and childhood, the words came flowing to him. And with that singsong, the boy became calm, was only now and then uttering a sob and fell asleep. Siddhartha placed him on Vasudeva's bed. Vasudeva stood by the stove and cooked rice. Siddhartha gave him a look, which he returned with a smile.

"She'll die," Siddhartha said quietly.

Vasudeva nodded; over his friendly face ran the light of the stove's fire.

Once again, Kamala returned to consciousness. Pain distorted her face, Siddhartha's eyes read the suffering on her mouth, on her pale cheeks. Quietly, he read it, attentively, waiting, his mind becoming one with her suffering. Kamala felt it, her gaze sought his eyes.

Looking at him, she said: "Now I see that your eyes have changed as well. They've become completely different. By what do I still recognise that you're Siddhartha? It's you, and it's not you."

Siddhartha said nothing, quietly his eyes looked at hers.

"You have achieved it?" she asked. "You have found peace?"

He smiled and placed his hand on hers.

"I'm seeing it," she said, "I'm seeing it. I too will find peace."

"You have found it," Siddhartha spoke in a whisper.

Kamala never stopped looking into his eyes. She thought about her pilgrimage to Gotama, which wanted to take, in order to see the face of the perfected one, to breathe his peace, and she thought that she had now found him in his place, and that it was good, just as good, as if she had seen the other one. She wanted to tell this to him, but the tongue no longer obeyed her will. Without speaking, she looked at him, and he saw the life fading from her eyes. When the final pain filled her eyes and made them grow dim, when the final shiver ran through her limbs, his finger closed her eyelids.

For a long time, he sat and looked at her peacefully dead face. For a long time, he observed her mouth, her old, tired mouth, with those lips, which had become thin, and he remembered, that he used to, in the spring of his years, compare this mouth with a freshly cracked fig. For a long time, he sat, read in the pale face, in the tired wrinkles, filled himself with this sight, saw his own face lying in the same manner, just as white, just as quenched out, and saw at the same time his face and hers being young, with red lips, with fiery eyes, and the feeling of this both being present and at the same time real, the feeling of eternity, completely filled every aspect of his being. Deeply he felt, more deeply than ever before, in this hour, the indestructibility of every life, the eternity of every moment.

When he rose, Vasudeva had prepared rice for him. But Siddhartha did not eat. In the stable, where their goat stood, the two old men prepared beds of straw for themselves, and Vasudeva lay himself down to sleep. But Siddhartha went outside and sat this night before the hut, listening to the river, surrounded by the past, touched and encircled by all times of his life at the same time. But occasionally, he rose, stepped to the door of the hut and listened, whether the boy was sleeping.

Early in the morning, even before the sun could be seen, Vasudeva came out of the stable and walked over to his friend.

"You haven't slept," he said.

"No, Vasudeva. I sat here, I was listening to the river. A lot it has told me, deeply it has filled me with the healing thought, with the thought of oneness."

"You've experienced suffering, Siddhartha, but I see: no sadness has entered your heart."

"No, my dear, how should I be sad? I, who have been rich and happy, have become even richer and happier now. My son has been given to me."

"Your son shall be welcome to me as well. But now, Siddhartha, let's get to work, there is much to be done. Kamala has died on the same bed, on which my wife had died a long time ago. Let us also build Kamala's funeral pile on the same hill on which I had then built my wife's funeral pile."

While the boy was still asleep, they built the funeral pile.

THE SON

Timid and weeping, the boy had attended his mother's funeral; gloomy and shy, he had listened to Siddhartha, who greeted him as his son and welcomed him at his place in Vasudeva's hut. Pale, he sat for many days by the hill of the dead, did not want to eat, gave no open look, did not open his heart, met his fate with resistance and denial.

Siddhartha spared him and let him do as he pleased, he honoured his mourning. Siddhartha understood that his son did not know him, that he could not love him like a father. Slowly, he also saw and understood that the eleven-year-old was a pampered boy, a mother's boy, and that he had grown up in the habits of rich people, accustomed to finer food, to a soft bed, accustomed to giving orders to servants. Siddhartha understood that the mourning, pampered child could not suddenly and willingly be content with a life among strangers and in poverty. He did not force him, he did many a chore for him, always picked the best piece of the meal for him. Slowly, he hoped to win him over, by friendly patience.

Rich and happy, he had called himself, when the boy had come to him. Since time had passed on in the meantime, and the boy remained a stranger and in a gloomy disposition, since he displayed a proud and stubbornly disobedient heart, did not want to do any work, did not pay his respect to the old men, stole from Vasudeva's fruit-trees, then Siddhartha began to understand that his son had not brought him happiness and peace, but suffering and worry. But he loved him, and he preferred the suffering and worries of love over happiness and joy without the boy. Since young Siddhartha was in the hut, the old men had split the work. Vasudeva had again taken on the job of the ferryman all by himself, and Siddhartha, in order to be with his son, did the work in the hut and the field.

For a long time, for long months, Siddhartha waited for his son to understand him, to accept his love, to perhaps reciprocate it. For long months, Vasudeva waited, watching, waited and said nothing. One day, when Siddhartha the younger had once again tormented his father very much with spite and an unsteadiness in his wishes and had broken both of his rice-bowls, Vasudeva took in the evening his friend aside and talked to him.

"Pardon me," he said, "from a friendly heart, I'm talking to you. I'm seeing that you are tormenting yourself, I'm seeing that you're in grief. Your son, my dear, is worrying you, and he is also worrying me. That young bird is accustomed to a different life, to a different nest. He has not, like you, ran away from riches and the city, being disgusted and fed up with it; against his will, he had to leave all this behind. I asked the river, oh friend, many times I have asked it. But the river laughs, it laughs at me, it laughs at you and me, and is shaking with laughter at our foolishness. Water wants to join water, youth wants to join youth, your son is not in the place where he can prosper. You too should ask the river; you too should listen to it!"

Troubled, Siddhartha looked into his friendly face, in the many wrinkles of which there was incessant cheerfulness.

"How could I part with him?" he said quietly, ashamed. "Give me some more time, my dear! See, I'm fighting for him, I'm seeking to win his heart, with love and with friendly patience I intent to capture it. One day, the river shall also talk to him, he also is called upon."

Vasudeva's smile flourished more warmly. "Oh yes, he too is called upon, he too is of the eternal life. But do we, you and me, know what he is called upon to do, what path to take, what actions to perform, what pain to endure? Not a small one, his pain will be; after all, his heart is proud and hard, people like this have to suffer a lot, err a lot, do much injustice, burden themselves with much sin. Tell me, my dear: you're not taking control of your son's upbringing? You don't force him? You don't beat him? You don't punish him?"

"No, Vasudeva, I don't do anything of this."

"I knew it. You don't force him, don't beat him, don't give him orders, because you know that 'soft' is stronger than 'hard', Water stronger than rocks, love stronger than force. Very good, I praise you. But aren't you mistaken in thinking that you wouldn't force him, wouldn't punish him? Don't you shackle him with your love? Don't you make him feel inferior every day, and don't you make it even harder on him with your kindness and patience? Don't you force him, the arrogant and pampered boy, to live in a hut with two old banana-eaters, to whom even rice is a delicacy, whose thoughts can't be his, whose hearts are old and quiet and beats in a different pace than his? Isn't forced, isn't he punished by all this?"

Troubled, Siddhartha looked to the ground. Quietly, he asked: "What do you think should I do?"

Quoth Vasudeva: "Bring him into the city, bring him into his mother's house, there'll still be servants around, give him to them. And when there aren't any around any more, bring him to a teacher, not for the teachings' sake, but so that he shall be among other boys, and among girls, and in the world which is his own. Have you never thought of this?"

"You're seeing into my heart," Siddhartha spoke sadly. "Often, I have thought of this. But look, how shall I put him, who had no tender heart anyhow, into this world? Won't he become exuberant, won't he lose himself to pleasure and power, won't he repeat all

of his father's mistakes, won't he perhaps get entirely lost in Sansara?"

Brightly, the ferryman's smile lit up; softly, he touched Siddhartha's arm and said: "Ask the river about it, my friend! Hear it laugh about it! Would you actually believe that you had committed your foolish acts in order to spare your son from committing them too? And could you in any way protect your son from Sansara? How could you? By means of teachings, prayer, admonition? My dear, have you entirely forgotten that story, that story containing so many lessons, that story about Siddhartha, a Brahman's son, which you once told me here on this very spot? Who has kept the Samana Siddhartha safe from Sansara, from sin, from greed, from foolishness? Were his father's religious devotion, his teachers warnings, his own knowledge, his own search able to keep him safe? Which father, which teacher had been able to protect him from living his life for himself, from soiling himself with life, from burdening himself with guilt, from drinking the bitter drink for himself, from finding his path for himself? Would you think, my dear, anybody might perhaps be spared from taking this path? That perhaps your little son would be spared, because you love him, because you would like to keep him from suffering and pain and disappointment? But even if you would die ten times for him, you would not be able to take the slightest part of his destiny upon yourself."

Never before, Vasudeva had spoken so many words. Kindly, Siddhartha thanked him, went troubled into the hut, could not sleep for a long time. Vasudeva had told him nothing, he had not already thought and known for himself. But this was a knowledge he could not act upon, stronger than the knowledge was his love for the boy, stronger was his tenderness, his fear to lose him. Had he ever lost his heart so much to something, had he ever loved any person thus, thus blindly, thus sufferingly, thus unsuccessfully, and yet thus happily?

Siddhartha could not heed his friend's advice, he could not give up the boy. He let the boy give him orders, he let him disregard him. He said nothing and waited; daily, he began the mute struggle of friendliness, the silent war of patience. Vasudeva also said nothing and waited, friendly, knowing, patient. They were both masters of patience.

At one time, when the boy's face reminded him very much of Kamala, Siddhartha suddenly had to think of a line which Kamala a long time ago, in the days of their youth, had once said to him. "You cannot love," she had said to him, and he had agreed with her and had compared himself with a star, while comparing the childlike people with falling leaves, and nevertheless he had also sensed an accusation in that line. Indeed, he had never been able to lose or devote himself completely to another person, to forget himself, to commit foolish acts for the love of another person; never he had been able to do this, and this was, as it had seemed to him at that time, the great distinction which set him apart from the childlike people. But now, since his son was here, now he, Siddhartha, had also become completely a childlike person, suffering for the sake of another person, loving another person, lost to a love, having become a fool on account of love. Now he too felt, late, once in his lifetime, this strongest and strangest of all passions, suffered from it, suffered miserably, and was nevertheless in bliss, was nevertheless renewed in one respect, enriched by one thing.

He did sense very well that this love, this blind love for his son, was a passion, something very human, that it was Sansara, a murky source, dark waters. Nevertheless, he felt at the same time, it was not worthless, it was necessary, came from the essence of his own being. This pleasure also had to be atoned for, this pain also had to be endured, these foolish acts also had to be committed.

Through all this, the son let him commit his foolish acts, let him court for his affection, let him humiliate himself every day by giving in to his moods. This father had nothing which would have delighted him and nothing which he would have feared. He was a good man, this father, a good, kind, soft man, perhaps a very devout man, perhaps a saint, all these there no attributes which could win the boy over. He was bored by this father, who kept him prisoner here in this miserable hut of his, he was bored by him, and for him to answer every naughtiness with a smile, every insult with friendliness, every viciousness with kindness, this very thing was the hated trick of this old sneak. Much more the boy would have liked it if he had been threatened by him, if he had been abused by him.

A day came, when what young Siddhartha had on his mind came bursting forth, and he openly turned against his father. The latter had given him a task, he had told him to gather brushwood. But the boy did not leave the hut, in stubborn disobedience and rage he stayed where he was, thumped on the ground with his feet, clenched his fists, and screamed in a powerful outburst his hatred and contempt into his father's face.

"Get the brushwood for yourself!" he shouted foaming at the mouth, "I'm not your servant. I do know, that you won't hit me, you don't dare; I do know, that you constantly want to punish me and put me down with your religious devotion and your indulgence. You want me to become like you, just as devout, just as soft, just as wise! But I, listen up, just to make you suffer, I rather want to become a highway-robber and murderer, and go to hell, than to become like you! I hate you, you're not my father, and if you've ten times been my mother's fornicator!"

Rage and grief boiled over in him, foamed at the father in a hundred savage and evil words. Then the boy ran away and only returned late at night.

But the next morning, he had disappeared. What had also disappeared was a small basket, woven out of bast of two colours, in which the ferrymen kept those copper and silver coins which they received as a fare. The boat had also disappeared, Siddhartha saw it lying by the opposite bank. The boy had run away.

"I must follow him," said Siddhartha, who had been shivering with grief since those ranting speeches, the boy had made yesterday. "A child can't go through the forest all alone. He'll perish. We must build a raft, Vasudeva, to get over the water."

"We will build a raft," said Vasudeva, "to get our boat back, which the boy has taken away. But him, you shall let run along, my friend, he is no child any more, he knows how to get around. He's looking for the path to the city, and he is right, don't forget that. He's doing what you've failed to do yourself. He's taking care of himself, he's taking his course. Alas, Siddhartha, I see you suffering, but you're suffering a pain at which one would like to laugh, at which you'll soon laugh for yourself."

Siddhartha did not answer. He already held the axe in his hands and began to make a raft of bamboo, and Vasudeva helped him to tied the canes together with ropes of grass. Then they crossed over, drifted far off their course, pulled the raft upriver on the opposite bank.

"Why did you take the axe along?" asked Siddhartha.

Vasudeva said: "It might have been possible that the oar of our boat got lost."

But Siddhartha knew what his friend was thinking. He thought, the boy would have thrown away or broken the oar in order to get even and in order to keep them from following him. And in fact, there was no oar left in the boat. Vasudeva pointed to the bottom of the boat and looked at his friend with a smile, as if he wanted to say: "Don't you see what your son is trying to tell you? Don't you see that he doesn't want to be followed?" But he did not say this in words. He started making a new oar. But Siddhartha bid his farewell, to look for the run-away. Vasudeva did not stop him.

When Siddhartha had already been walking through the forest for a long time, the thought occurred to him that his search was useless. Either, so he thought, the boy was far ahead and had already reached the city, or, if he should still be on his way, he would conceal himself from him, the pursuer. As he continued thinking, he also found that he, on his part, was not worried for his son, that he knew deep inside that he had neither perished nor was in any danger in the forest. Nevertheless, he ran without stopping, no longer to save him, just to satisfy his desire, just to perhaps see him one more time. And he ran up to just outside of the city.

When, near the city, he reached a wide road, he stopped, by the entrance of the beautiful pleasure-garden, which used to belong to Kamala, where he had seen her for the first time in her sedan-chair. The past rose up in his soul, again he saw himself standing there, young, a bearded, naked Samana, the hair full of dust. For a long time, Siddhartha stood there and looked through the open gate into the garden, seeing monks in yellow robes walking among the beautiful trees.

For a long time, he stood there, pondering, seeing images, listening to the story of his life. For a long time, he stood there, looked at the monks, saw young Siddhartha in their place, saw young Kamala walking among the high trees. Clearly, he saw himself being served food and drink by Kamala, receiving his first kiss from her, looking proudly and disdainfully back on his Brahmanism, beginning proudly and full of desire his worldly life. He saw Kamaswami, saw the servants, the orgies, the gamblers with the dice, the musicians, saw Kamala's song-bird in the cage, lived through all this once again, breathed Sansara, was once again old and tired, felt once again disgust, felt once again the wish to annihilate himself, was once again healed by the holy Om.

After having been standing by the gate of the garden for a long time, Siddhartha realised that his desire was foolish, which had made him go up to this place, that he could not help his son, that he was not allowed to cling him. Deeply, he felt the love for the run-away in his heart, like a wound, and he felt at the same time that this wound had not been given to him in order to turn the knife in it, that it had to become a blossom and had to shine.

That this wound did not blossom yet, did not shine yet, at this hour, made him sad. Instead of the desired goal, which had drawn him here following the runaway son, there was now emptiness. Sadly, he sat down, felt something dying in his heart, experienced emptiness, saw no joy any more, no goal. He sat lost in thought and waited. This he had learned by the river, this one thing: waiting, having patience, listening attentively. And he sat and listened, in the dust of the road, listened to his heart, beating tiredly and sadly, waited for a voice. Many an hour he crouched, listening, saw no images any more, fell into emptiness, let himself fall, without seeing a path. And when he felt the wound burning, he silently spoke the Om, filled himself with Om. The monks in the garden saw him, and since he crouched for many hours, and dust was gathering on his gray hair, one of them came to him and placed two bananas in front of him. The old man did not see him.

From this petrified state, he was awoken by a hand touching his shoulder. Instantly, he recognised this touch, this tender, bashful touch, and regained his senses. He rose and greeted Vasudeva, who had followed him. And when he looked into Vasudeva's friendly face, into the small wrinkles, which were as if they were filled with nothing but his smile, into the happy eyes, then he smiled too. Now he saw the bananas lying in front of him, picked them up, gave one to the ferryman, ate the other one himself. After this, he silently went back into the forest with Vasudeva, returned home to the ferry. Neither one talked about what had happened today, neither one mentioned the boy's name, neither one spoke about him running away, neither one spoke about the wound. In the hut, Siddhartha lay down on his bed, and when after a while Vasudeva came to him, to offer him a bowl of coconut-milk, he already found him asleep.

OM

For a long time, the wound continued to burn. Many a traveller Siddhartha had to ferry across the river who was accompanied by a son or a daughter, and he saw none of them without envying him, without thinking: "So many, so many thousands possess this sweetest of good fortunes—why don't I? Even bad people, even thieves and robbers have children and love them, and are being loved by them, all except for me." Thus simply, thus without reason he now thought, thus similar to the childlike people he had become.

Differently than before, he now looked upon people, less smart, less proud, but instead warmer, more curious, more involved. When he ferried travellers of the ordinary kind, childlike people, businessmen, warriors, women, these people did not seem alien to him as they used to: he understood them, he understood and shared their life, which was not guided by thoughts and insight, but solely by urges and wishes, he felt like them. Though he was near perfection and was bearing his final wound, it still seemed to him as if those childlike people were his brothers, their vanities, desires for possession, and ridiculous aspects were no longer ridiculous to him, became understandable, became lovable, even became worthy of veneration to him. The blind love of a mother for her child, the stupid, blind pride of a conceited father for his only son, the blind, wild desire of a young, vain woman for jewelry and admiring glances from men, all of these urges, all of this childish stuff, all of these simple, foolish, but immensely strong, strongly living, strongly prevailing urges and desires were now no childish notions for Siddhartha any more, he saw people living for their sake, saw them achieving infinitely much for their sake, travelling, conducting wars, suffering infinitely much, bearing infinitely much, and he could love them for it, he saw life, that what is alive, the indestructible, the Brahman in each of their passions, each of their acts. Worthy of love and admiration were these people in their blind loyalty, their blind strength and tenacity. They lacked nothing, there was nothing the knowledgeable one, the thinker, had to put him above them except for one little thing, a single, tiny, small thing: the consciousness, the conscious thought of the oneness of all life. And Siddhartha even doubted in many an hour, whether this knowledge, this thought was to be valued thus highly, whether it might not also perhaps be a childish idea of the thinking people, of the thinking and childlike people. In all other respects, the worldly people were of equal rank to the wise men, were often far superior to them, just as animals too can, after all, in some moments, seem to be superior to humans in their tough, unrelenting performance of what is necessary.

Slowly blossomed, slowly ripened in Siddhartha the realisation, the knowledge, what wisdom actually was, what the goal of his long search was. It was nothing but a readiness of the soul, an ability, a secret art, to think every moment, while living his life, the thought of oneness, to be able to feel and inhale the oneness. Slowly this blossomed in him, was shining back at him from Vasudeva's old, childlike face: harmony, knowledge of the eternal perfection of the world, smiling, oneness.

But the wound still burned, longingly and bitterly Siddhartha thought of his son, nurtured his love and tenderness in his heart, allowed the pain to gnaw at him, committed all foolish acts of love. Not by itself, this flame would go out.

And one day, when the wound burned violently, Siddhartha ferried across the river, driven by a yearning, got off the boat and was willing to go to the city and to look for his son. The river flowed softly and quietly, it was the dry season, but its voice sounded strange: it laughed! It laughed clearly. The river laughed, it laughed brightly and clearly at the old ferryman. Siddhartha stopped, he bent over the water, in order to hear even better, and he saw his face reflected in the quietly moving waters, and in this reflected face there was something, which reminded him, something he had forgotten, and as he thought about it, he found it: this face resembled another face, which he used to know and love and also fear. It resembled his father's face, the Brahman. And he remembered how he, a long time ago, as a young man, had forced his father to let him go to the penitents, how he had bid his farewell to him, how he had gone and had never come back. Had his father not also suffered the same pain for him, which he now suffered for his son? Had his father not long since died, alone, without having seen his son again? Did he not have to expect the same fate for himself? Was it not a comedy, a strange and stupid matter, this repetition, this running around in a fateful circle?

The river laughed. Yes, so it was, everything came back, which had not been suffered and solved up to its end, the same pain was suffered over and over again. But Siddhartha went back into the boat and ferried back to the hut, thinking of his father, thinking of

his son, laughed at by the river, at odds with himself, tending towards despair, and not less tending towards laughing along at (?? über) himself and the entire world.

Alas, the wound was not blossoming yet, his heart was still fighting his fate, cheerfulness and victory were not yet shining from his suffering. Nevertheless, he felt hope, and once he had returned to the hut, he felt an undefeatable desire to open up to Vasudeva, to show him everything, the master of listening, to say everything.

Vasudeva was sitting in the hut and weaving a basket. He no longer used the ferry-boat, his eyes were starting to get weak, and not just his eyes; his arms and hands as well. Unchanged and flourishing was only the joy and the cheerful benevolence of his face.

Siddhartha sat down next to the old man, slowly he started talking. What they had never talked about, he now told him of, of his walk to the city, at that time, of the burning wound, of his envy at the sight of happy fathers, of his knowledge of the foolishness of such wishes, of his futile fight against them. He reported everything, he was able to say everything, even the most embarrassing parts, everything could be said, everything shown, everything he could tell. He presented his wound, also told how he fled today, how he ferried across the water, a childish run-away, willing to walk to the city, how the river had laughed.

While he spoke, spoke for a long time, while Vasudeva was listening with a quiet face, Vasudeva's listening gave Siddhartha a stronger sensation than ever before, he sensed how his pain, his fears flowed over to him, how his secret hope flowed over, came back at him from his counterpart. To show his wound to this listener was the same as bathing it in the river, until it had cooled and become one with the river. While he was still speaking, still admitting and confessing, Siddhartha felt more and more that this was no longer Vasudeva, no longer a human being, who was listening to him, that this motionless listener was absorbing his confession into himself like a tree the rain, that this motionless man was the river itself, that he was God himself, that he was the eternal itself. And while Siddhartha stopped thinking of himself and his wound, this realisation of Vasudeva's changed character took possession of him, and the more he felt it and entered into it, the less wondrous it became, the more he realised that everything was in order and natural, that Vasudeva had already been like this for a long time, almost forever, that only he had not quite recognised it, yes, that he himself had almost reached the same state. He felt, that he was now seeing old Vasudeva as the people see the gods, and that this could not last; in his heart, he started bidding his farewell to Vasudeva. Thorough all this, he talked incessantly.

When he had finished talking, Vasudeva turned his friendly eyes, which had grown slightly weak, at him, said nothing, let his silent love and cheerfulness, understanding and knowledge, shine at him. He took Siddhartha's hand, led him to the seat by the bank, sat down with him, smiled at the river.

"You've heard it laugh," he said. "But you haven't heard everything. Let's listen, you'll hear more."

They listened. Softly sounded the river, singing in many voices. Siddhartha looked into the water, and images appeared to him in the moving water: his father appeared, lonely, mourning for his son; he himself appeared, lonely, he also being tied with the bondage of yearning to his distant son; his son appeared, lonely as well, the boy, greedily rushing along the burning course of his young wishes, each one heading for his goal, each one obsessed by the goal, each one suffering. The river sang with a voice of suffering, longingly it sang, longingly, it flowed towards its goal, lamentingly its voice sang.

"Do you hear?" Vasudeva's mute gaze asked. Siddhartha nodded.

"Listen better!" Vasudeva whispered.

Siddhartha made an effort to listen better. The image of his father, his own image, the image of his son merged, Kamala's image also appeared and was dispersed, and the image of Govinda, and other images, and they merged with each other, turned all into the river, headed all, being the river, for the goal, longing, desiring, suffering, and the river's voice sounded full of yearning, full of burning woe, full of unsatisfiable desire. For the goal, the river was heading. Siddhartha saw it hurrying, the river, which consisted of him and his loved ones and of all people, he had ever seen, all of these waves and waters were hurrying, suffering, towards goals, many goals, the waterfall, the lake, the rapids, the sea, and all goals were reached, and every goal was followed by a new one, and the water turned into vapour and rose to the sky, turned into rain and poured down from the sky, turned into a source, a stream, a river, headed forward once again, flowed on once again. But the longing voice had changed. It still resounded, full of suffering, searching, but other voices joined it, voices of joy and of suffering, good and bad voices, laughing and sad ones, a hundred voices, a thousand voices.

Siddhartha listened. He was now nothing but a listener, completely concentrated on listening, completely empty, he felt, that he had now finished learning to listen. Often before, he had heard all this, these many voices in the river, today it sounded new. Already, he could no longer tell the many voices apart, not the happy ones from the weeping ones, not the ones of children from those of men, they all belonged together, the lamentation of yearning and the laughter of the knowledgeable one, the scream of rage and the

moaning of the dying ones, everything was one, everything was intertwined and connected, entangled a thousand times. And everything together, all voices, all goals, all yearning, all suffering, all pleasure, all that was good and evil, all of this together was the world. All of it together was the flow of events, was the music of life. And when Siddhartha was listening attentively to this river, this song of a thousand voices, when he neither listened to the suffering nor the laughter, when he did not tie his soul to any particular voice and submerged his self into it, but when he heard them all, perceived the whole, the oneness, then the great song of the thousand voices consisted of a single word, which was Om: the perfection.

"Do you hear," Vasudeva's gaze asked again.

Brightly, Vasudeva's smile was shining, floating radiantly over all the wrinkles of his old face, as the Om was floating in the air over all the voices of the river. Brightly his smile was shining, when he looked at his friend, and brightly the same smile was now starting to shine on Siddhartha's face as well. His wound blossomed, his suffering was shining, his self had flown into the oneness.

In this hour, Siddhartha stopped fighting his fate, stopped suffering. On his face flourished the cheerfulness of a knowledge, which is no longer opposed by any will, which knows perfection, which is in agreement with the flow of events, with the current of life, full of sympathy for the pain of others, full of sympathy for the pleasure of others, devoted to the flow, belonging to the oneness.

When Vasudeva rose from the seat by the bank, when he looked into Siddhartha's eyes and saw the cheerfulness of the knowledge shining in them, he softly touched his shoulder with his hand, in this careful and tender manner, and said: "I've been waiting for this hour, my dear. Now that it has come, let me leave. For a long time, I've been waiting for this hour; for a long time, I've been Vasudeva the ferryman. Now it's enough. Farewell, hut, farewell, river, farewell, Siddhartha!"

Siddhartha made a deep bow before him who bid his farewell.

"I've known it," he said quietly. "You'll go into the forests?"

"I'm going into the forests, I'm going into the oneness," spoke Vasudeva with a bright smile.

With a bright smile, he left; Siddhartha watched him leaving. With deep joy, with deep solemnity he watched him leave, saw his steps full of peace, saw his head full of lustre, saw his body full of light.

GOVINDA

Together with other monks, Govinda used to spend the time of rest between pilgrimages in the pleasure-grove, which the courtesan Kamala had given to the followers of Gotama for a gift. He heard talk of an old ferryman, who lived one day's journey away by the river, and who was regarded as a wise man by many. When Govinda went back on his way, he chose the path to the ferry, eager to see the ferryman. Because, though he had lived his entire life by the rules, though he was also looked upon with veneration by the younger monks on account of his age and his modesty, the restlessness and the searching still had not perished from his heart.

He came to the river and asked the old man to ferry him over, and when they got off the boat on the other side, he said to the old man: "You're very good to us monks and pilgrims, you have already ferried many of us across the river. Aren't you too, ferryman, a searcher for the right path?"

Quoth Siddhartha, smiling from his old eyes: "Do you call yourself a searcher, oh venerable one, though you are already of an old in years and are wearing the robe of Gotama's monks?"

"It's true, I'm old," spoke Govinda, "but I haven't stopped searching. Never I'll stop searching, this seems to be my destiny. You too, so it seems to me, have been searching. Would you like to tell me something, oh honourable one?"

Quoth Siddhartha: "What should I possibly have to tell you, oh venerable one? Perhaps that you're searching far too much? That in all that searching, you don't find the time for finding?"

"How come?" asked Govinda.

"When someone is searching," said Siddhartha, "then it might easily happen that the only thing his eyes still see is that what he searches for, that he is unable to find anything, to let anything enter his mind, because he always thinks of nothing but the object of his search, because he has a goal, because he is obsessed by the goal. Searching means: having a goal. But finding means: being free, being open, having no goal. You, oh venerable one, are perhaps indeed a searcher, because, striving for your goal, there are many things you don't see, which are directly in front of your eyes."

"I don't quite understand yet," asked Govinda, "what do you mean by this?"

Quoth Siddhartha: "A long time ago, oh venerable one, many years ago, you've once before been at this river and have found a sleeping man by the river, and have sat down with him to guard his sleep. But, oh Govinda, you did not recognise the sleeping

man."

Astonished, as if he had been the object of a magic spell, the monk looked into the ferryman's eyes.

"Are you Siddhartha?" he asked with a timid voice. "I wouldn't have recognised you this time as well! From my heart, I'm greeting you, Siddhartha; from my heart, I'm happy to see you once again! You've changed a lot, my friend.—And so you've now become a ferryman?"

In a friendly manner, Siddhartha laughed. "A ferryman, yes. Many people, Govinda, have to change a lot, have to wear many a robe, I am one of those, my dear. Be welcome, Govinda, and spend the night in my hut."

Govinda stayed the night in the hut and slept on the bed which used to be Vasudeva's bed. Many questions he posed to the friend of his youth, many things Siddhartha had to tell him from his life.

When in the next morning the time had come to start the day's journey, Govinda said, not without hesitation, these words: "Before I'll continue on my path, Siddhartha, permit me to ask one more question. Do you have a teaching? Do you have a faith, or a knowledge, you follow, which helps you to live and to do right?"

Quoth Siddhartha: "You know, my dear, that I already as a young man, in those days when we lived with the penitents in the forest, started to distrust teachers and teachings and to turn my back to them. I have stuck with this. Nevertheless, I have had many teachers since then. A beautiful courtesan has been my teacher for a long time, and a rich merchant was my teacher, and some gamblers with dice. Once, even a follower of Buddha, travelling on foot, has been my teacher; he sat with me when I had fallen asleep in the forest, on the pilgrimage. I've also learned from him, I'm also grateful to him, very grateful. But most of all, I have learned here from this river and from my predecessor, the ferryman Vasudeva. He was a very simple person, Vasudeva, he was no thinker, but he knew what is necessary just as well as Gotama, he was a perfect man, a saint."

Govinda said: "Still, oh Siddhartha, you love a bit to mock people, as it seems to me. I believe in you and know that you haven't followed a teacher. But haven't you found something by yourself, though you've found no teachings, you still found certain thoughts, certain insights, which are your own and which help you to live? If you would like to tell me some of these, you would delight my heart."

Quoth Siddhartha: "I've had thoughts, yes, and insight, again and again. Sometimes, for an hour or for an entire day, I have felt knowledge in me, as one would feel life in one's heart. There have been many thoughts, but it would be hard for me to convey them to you. Look, my dear Govinda, this is one of my thoughts, which I have found: wisdom cannot be passed on. Wisdom which a wise man tries to pass on to someone always sounds like foolishness."

"Are you kidding?" asked Govinda.

"I'm not kidding. I'm telling you what I've found. Knowledge can be conveyed, but not wisdom. It can be found, it can be lived, it is possible to be carried by it, miracles can be performed with it, but it cannot be expressed in words and taught. This was what I, even as a young man, sometimes suspected, what has driven me away from the teachers. I have found a thought, Govinda, which you'll again regard as a joke or foolishness, but which is my best thought. It says: The opposite of every truth is just as true! That's like this: any truth can only be expressed and put into words when it is one-sided. Everything is one-sided which can be thought with thoughts and said with words, it's all one-sided, all just one half, all lacks completeness, roundness, oneness. When the exalted Gotama spoke in his teachings of the world, he had to divide it into Sansara and Nirvana, into deception and truth, into suffering and salvation. It cannot be done differently, there is no other way for him who wants to teach. But the world itself, what exists around us and inside of us, is never one-sided. A person or an act is never entirely Sansara or entirely Nirvana, a person is never entirely holy or entirely sinful. It does really seem like this, because we are subject to deception, as if time was something real. Time is not real, Govinda, I have experienced this often and often again. And if time is not real, then the gap which seems to be between the world and the eternity, between suffering and blissfulness, between evil and good, is also a deception."

"How come?" asked Govinda timidly.

"Listen well, my dear, listen well! The sinner, which I am and which you are, is a sinner, but in times to come he will be Brahma again, he will reach the Nirvana, will be Buddha—and now see: these 'times to come' are a deception, are only a parable! The sinner is not on his way to become a Buddha, he is not in the process of developing, though our capacity for thinking does not know how else to picture these things. No, within the sinner is now and today already the future Buddha, his future is already all there, you have to worship in him, in you, in everyone the Buddha which is coming into being, the possible, the hidden Buddha. The world, my friend Govinda, is not imperfect, or on a slow path towards perfection: no, it is perfect in every moment, all sin already carries the divine forgiveness in itself, all small children already have the old person in themselves, all infants already have

death, all dying people the eternal life. It is not possible for any person to see how far another one has already progressed on his path; in the robber and dice-gambler, the Buddha is waiting; in the Brahman, the robber is waiting. In deep meditation, there is the possibility to put time out of existence, to see all life which was, is, and will be as if it was simultaneous, and there everything is good, everything is perfect, everything is Brahman. Therefore, I see whatever exists as good, death is to me like life, sin like holiness, wisdom like foolishness, everything has to be as it is, everything only requires my consent, only my willingness, my loving agreement, to be good for me, to do nothing but work for my benefit, to be unable to ever harm me. I have experienced on my body and on my soul that I needed sin very much, I needed lust, the desire for possessions, vanity, and needed the most shameful despair, in order to learn how to give up all resistance, in order to learn how to love the world, in order to stop comparing it to some world I wished, I imagined, some kind of perfection I had made up, but to leave it as it is and to love it and to enjoy being a part of it.—These, oh Govinda, are some of the thoughts which have come into my mind."

Siddhartha bent down, picked up a stone from the ground, and weighed it in his hand.

"This here," he said playing with it, "is a stone, and will, after a certain time, perhaps turn into soil, and will turn from soil into a plant or animal or human being. In the past, I would have said: This stone is just a stone, it is worthless, it belongs to the world of the Maja; but because it might be able to become also a human being and a spirit in the cycle of transformations, therefore I also grant it importance. Thus, I would perhaps have thought in the past. But today I think: this stone is a stone, it is also animal, it is also god, it is also Buddha, I do not venerate and love it because it could turn into this or that, but rather because it is already and always everything—and it is this very fact, that it is a stone, that it appears to me now and today as a stone, this is why I love it and see worth and purpose in each of its veins and cavities, in the yellow, in the gray, in the hardness, in the sound it makes when I knock at it, in the dryness or wetness of its surface. There are stones which feel like oil or soap, and others like leaves, others like sand, and every one is special and prays the Om in its own way, each one is Brahman, but simultaneously and just as much it is a stone, is oily or juicy, and this is this very fact which I like and regard as wonderful and worthy of worship.—But let me speak no more of this. The words are not good for the secret meaning, everything always becomes a bit different, as soon as it is put into words, gets distorted a bit, a bit silly—yes, and this is also very good, and I like it a lot, I also very much agree with this, that this what is one man's treasure and wisdom always sounds like foolishness to another person."

Govinda listened silently.

"Why have you told me this about the stone?" he asked hesitantly after a pause.

"I did it without any specific intention. Or perhaps what I meant was, that love this very stone, and the river, and all these things we are looking at and from which we can learn. I can love a stone, Govinda, and also a tree or a piece of bark. This are things, and things can be loved. But I cannot love words. Therefore, teachings are no good for me, they have no hardness, no softness, no colours, no edges, no smell, no taste, they have nothing but words. Perhaps it are these which keep you from finding peace, perhaps it are the many words. Because salvation and virtue as well, Sansara and Nirvana as well, are mere words, Govinda. There is no thing which would be Nirvana; there is just the word Nirvana."

Quoth Govinda: "Not just a word, my friend, is Nirvana. It is a thought."

Siddhartha continued: "A thought, it might be so. I must confess to you, my dear: I don't differentiate much between thoughts and words. To be honest, I also have no high opinion of thoughts. I have a better opinion of things. Here on this ferry-boat, for instance, a man has been my predecessor and teacher, a holy man, who has for many years simply believed in the river, nothing else. He had noticed that the river's spoke to him, he learned from it, it educated and taught him, the river seemed to be a god to him, for many years he did not know that every wind, every cloud, every bird, every beetle was just as divine and knows just as much and can teach just as much as the worshipped river. But when this holy man went into the forests, he knew everything, knew more than you and me, without teachers, without books, only because he had believed in the river."

Govinda said: "But is that what you call 'things', actually something real, something which has existence? Isn't it just a deception of the Maja, just an image and illusion? Your stone, your tree, your river— are they actually a reality?"

"This too," spoke Siddhartha, "I do not care very much about. Let the things be illusions or not, after all I would then also be an illusion, and thus they are always like me. This is what makes them so dear and worthy of veneration for me: they are like me. Therefore, I can love them. And this is now a teaching you will laugh about: love, oh Govinda, seems to me to be the most important thing of all. To thoroughly understand the world, to explain it, to despise it, may be the thing great thinkers do. But I'm only interested in being able to love the world, not to despise it, not to hate it and me, to be able to look upon it and me and all beings with love and admiration and great respect."

"This I understand," spoke Govinda. "But this very thing was discovered by the exalted one to be a deception. He commands benevolence, clemency, sympathy, tolerance, but not love; he forbade us to tie our heart in love to earthly things."

"I know it," said Siddhartha; his smile shone golden. "I know it, Govinda. And behold, with this we are right in the middle of the thicket of opinions, in the dispute about words. For I cannot deny, my words of love are in a contradiction, a seeming contradiction with Gotama's words. For this very reason, I distrust in words so much, for I know, this contradiction is a deception. I know that I am in agreement with Gotama. How should he not know love, he, who has discovered all elements of human existence in their transitoriness, in their meaninglessness, and yet loved people thus much, to use a long, laborious life only to help them, to teach them! Even with him, even with your great teacher, I prefer the thing over the words, place more importance on his acts and life than on his speeches, more on the gestures of his hand than his opinions. Not in his speech, not in his thoughts, I see his greatness, only in his actions, in his life."

For a long time, the two old men said nothing. Then spoke Govinda, while bowing for a farewell: "I thank you, Siddhartha, for telling me some of your thoughts. They are partially strange thoughts, not all have been instantly understandable to me. This being as it may, I thank you, and I wish you to have calm days."

(But secretly he thought to himself: This Siddhartha is a bizarre person, he expresses bizarre thoughts, his teachings sound foolish. So differently sound the exalted one's pure teachings, clearer, purer, more comprehensible, nothing strange, foolish, or silly is contained in them. But different from his thoughts seemed to me Siddhartha's hands and feet, his eyes, his forehead, his breath, his smile, his greeting, his walk. Never again, after our exalted Gotama has become one with the Nirvana, never since then have I met a person of whom I felt: this is a holy man! Only him, this Siddhartha, I have found to be like this. May his teachings be strange, may his words sound foolish; out of his gaze and his hand, his skin and his hair, out of every part of him shines a purity, shines a calmness, shines a cheerfulness and mildness and holiness, which I have seen in no other person since the final death of our exalted teacher.)

As Govinda thought like this, and there was a conflict in his heart, he once again bowed to Siddhartha, drawn by love. Deeply he bowed to him who was calmly sitting.

"Siddhartha," he spoke, "we have become old men. It is unlikely for one of us to see the other again in this incarnation. I see, beloved, that you have found peace. I confess that I haven't found it. Tell me, oh honourable one, one more word, give me something on my way which I can grasp, which I can understand! Give me something to be with me on my path. It is often hard, my path, often dark, Siddhartha."

Siddhartha said nothing and looked at him with the ever unchanged, quiet smile. Govinda stared at his face, with fear, with yearning, suffering, and the eternal search was visible in his look, eternal not-finding.

Siddhartha saw it and smiled.

"Bend down to me!" he whispered quietly in Govinda's ear. "Bend down to me! Like this, even closer! Very close! Kiss my forehead, Govinda!"

But while Govinda with astonishment, and yet drawn by great love and expectation, obeyed his words, bent down closely to him and touched his forehead with his lips, something miraculous happened to him. While his thoughts were still dwelling on Siddhartha's wondrous words, while he was still struggling in vain and with reluctance to think away time, to imagine Nirvana and Sansara as one, while even a certain contempt for the words of his friend was fighting in him against an immense love and veneration, this happened to him:

He no longer saw the face of his friend Siddhartha, instead he saw other faces, many, a long sequence, a flowing river of faces, of hundreds, of thousands, which all came and disappeared, and yet all seemed to be there simultaneously, which all constantly changed and renewed themselves, and which were still all Siddhartha. He saw the face of a fish, a carp, with an infinitely painfully opened mouth, the face of a dying fish, with fading eyes—he saw the face of a new-born child, red and full of wrinkles, distorted from crying—he saw the face of a murderer, he saw him plunging a knife into the body of another person—he saw, in the same second, this criminal in bondage, kneeling and his head being chopped off by the executioner with one blow of his sword—he saw the bodies of men and women, naked in positions and cramps of frenzied love—he saw corpses stretched out, motionless, cold, void—he saw the heads of animals, of boars, of crocodiles, of elephants, of bulls, of birds—he saw gods, saw Krishna, saw Agni—he saw all of these figures and faces in a thousand relationships with one another, each one helping the other, loving it, hating it, destroying it, giving re-birth to it, each one was a will to die, a passionately painful confession of transitoriness, and yet none of them died, each one only transformed, was always re-born, received evermore a new face, without any time having passed between the one and the other face—and all of these figures and faces rested, flowed, generated themselves, floated along and merged with

each other, and they were all constantly covered by something thin, without individuality of its own, but yet existing, like a thin glass or ice, like a transparent skin, a shell or mold or mask of water, and this mask was smiling, and this mask was Siddhartha's smiling face, which he, Govinda, in this very same moment touched with his lips. And, Govinda saw it like this, this smile of the mask, this smile of oneness above the flowing forms, this smile of simultaneousness above the thousand births and deaths, this smile of Siddhartha was precisely the same, was precisely of the same kind as the quiet, delicate, impenetrable, perhaps benevolent, perhaps mocking, wise, thousand-fold smile of Gotama, the Buddha, as he had seen it himself with great respect a hundred times. Like this, Govinda knew, the perfected ones are smiling.

Not knowing any more whether time existed, whether the vision had lasted a second or a hundred years, not knowing any more whether there existed a Siddhartha, a Gotama, a me and a you, feeling in his innermost self as if he had been wounded by a divine arrow, the injury of which tasted sweet, being enchanted and dissolved in his innermost self, Govinda still stood for a little while bent over Siddhartha's quiet face, which he had just kissed, which had just been the scene of all manifestations, all transformations, all existence. The face was unchanged, after under its surface the depth of the thousandfoldness had closed up again, he smiled silently, smiled quietly and softly, perhaps very benevolently, perhaps very mockingly, precisely as he used to smile, the exalted one.

Deeply, Govinda bowed; tears he knew nothing of, ran down his old face; like a fire burnt the feeling of the most intimate love, the humblest veneration in his heart. Deeply, he bowed, touching the ground, before him who was sitting motionlessly, whose smile reminded him of everything he had ever loved in his life, what had ever been valuable and holy to him in his life.

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3.5: Origins, Theravada, and Mahayana

18 Origins, Theravada, and Mahayana

THE FOUR NOBLE TRUTHS

Thus has it been said by the Buddha, the Enlightened One: It is through not understanding, not realizing four things, that I, Disciples, as well as you, had to wander so long through this round of rebirths. And what are these four things? They are the Noble Truth of Suffering, the Noble Truth of the Origin of Suffering, the Noble Truth of the Extinction of Suffering, the Noble Truth of the Path that leads to the Extinction of Suffering.

As long as the absolutely true knowledge and insight as regards these Four Noble Truths was not quite clear in me, so long was I not sure, whether I had won that supreme Enlightenment which is unsurpassed in all the world with its heavenly beings, evil spirits and gods, amongst all the hosts of ascetics and priests, heavenly beings and men. But as soon as the absolutely true knowledge and insight as regards these Four Noble Truths had become perfectly clear in me, there arose in me the assurance that I had won that supreme Enlightenment unsurpassed.

And I discovered that-profound truth, so difficult to perceive, difficult to understand, tranquilizing and sublime, which is not to be gained by mere reasoning, and is visible only to the wise.

The world, however, is given to pleasure, delighted with pleasure, enchanted with pleasure. Verily, such beings will hardly understand the law of conditionality, the Dependent Origination of every thing; incomprehensible to them will also be the end of all formations, the forsaking of every substratum of rebirth, the fading away of craving; detachment, extinction, Nirvana.

Yet there are beings whose eyes are only a little covered with dust: they will understand the truth.

FIRST TRUTH. THE NOBLE TRUTH OF SUFFERING

What, now, is the Noble Truth of Suffering?

Birth is suffering; Decay is suffering; Death is suffering; Sorrow, Lamentation, Pain, Grief, and Despair, are suffering; not to get what one desires, is suffering; in short: the Five Groups of Existence are suffering.

What, now, is Birth? The birth of beings belonging to this or that order of beings, their being born, their conception and springing into existence, the manifestation of the groups of existence, the arising of sense activity-this is called Birth.

And what is Decay? The decay of beings belonging to this or that order of beings; their getting aged, frail, grey, and wrinkled; the failing of their vital force, the wearing out of the senses-this is called Decay.

And what is Death? The parting and vanishing of beings out of this or that order of beings, their destruction, disappearance, death, the completion of their life-period, dissolution of the groups of existence, the discarding of the body-this is called Death.

And what is Sorrow? The sorrow arising through this or that loss or misfortune which one encounters, the worrying oneself, the state of being alarmed, inward sorrow, inward woe-this is called Sorrow.

And what is Lamentation? Whatsoever, through this or that loss or misfortune which befalls one, is wail and lament, wailing and lamenting, the state of woe and lamentation this is called Lamentation.

And what is Pain? The bodily pain and unpleasantness, the painful and unpleasant feeling produced by bodily contact-this is called Pain.

And what is Grief? The mental pain and unpleasantness, the painful and unpleasant feeling produced by mental contact-this is called Grief.

And what is Despair? Distress and despair arising through this or that loss or misfortune which one encounters, distressfulness, and desperation-this is called Despair.

And what is the "suffering of not getting what one desires?" To beings subject to birth there comes the desire: "O that we were not subject to birth! O that no new birth was before us!" Subject to decay, disease, death, sorrow, lamentation, pain, grief, and despair, the desire comes to them: "O that we were not subject to these things! O that these things were not before us!" But this cannot be got by mere desiring; and not to get what one desires, is suffering.

THE FIVE GROUPS OF EXISTENCE

And what, in brief, are the Five Groups of Existence? They are Corporeality, Feeling, Perception, [mental] Formations, and Consciousness.

Any corporeal phenomenon, whether one's own or external, gross or subtle, lofty or low, far or near, belongs to the Group of Corporeality; any feeling belongs to the Group of Feeling; any perception belongs to the Group of Perception; any mental formation belongs to the Group of Formations; all consciousness belongs to the Group of Consciousness.

[Our so-called individual existence is in reality nothing but a mere process of these "bodily and mental" phenomena, which since immemorial times was going on before one's apparent birth, and which also after death will continue for immemorial periods of time. In the following, we shall see that these five Groups, or Khandhas-either taken separately, or combined-in no way constitute any real "Ego-entity," and that no Ego-entity exists apart from them, and hence that the belief in an Ego-entity is merely an illusion. Just as that which we designate by the name of "chariot," has no existence apart from axle, wheels, shaft, and so forth: or as the word "house" is merely a convenient designation for various materials put together after a certain fashion so as to enclose a portion of space, and there is no separate house-entity in existence:-in exactly the same way, that which we call a "being," or an "individual," or a "person," or by the name is nothing but a changing combination of physical and psychical phenomena, and has no real existence in itself.]

THE "CORPOREALITY GROUP" OF FOUR ELEMENTS

What, now, is the Group of Corporeality? It is the four primary elements, and Corporeality derived from them.

And what are the four primary elements? They are the Solid Element, the Fluid Element, the Heating Element, the Vibrating Element.

[The four elements, or-to speak more correctly-the four elementary qualities of matter, may be rendered in English as: Inertia, Cohesion, Radiation, and Vibration. The twenty-four corporeal phenomena which depend upon them are, according to the Abhidharma: eye, ear, nose, tongue, body, visible form, sound, odor, taste, masculinity, femininity, vitality, organ of thinking, gesture, speech, space (cavities of ear, nose, etc.), agility, elasticity, adaptability, growth, duration, decay, variability, change of substance.]

1. What, now, is the Solid Element? The solid element may be one's own, or it may be external. And what is one's own solid element? The dependent properties, which on one's own person and body are hard and solid, as the hairs of head and body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, diaphragm, spleen, lungs, stomach, bowels, mesentery, excrement, or whatever other dependent properties which on one's own person and body are hard and solid-this is called one's own solid element. Now, whether it be one's own solid element, or whether it be the external solid element, they are both only the solid element.

And one should understand, according to reality, and true wisdom: "This does not belong to me; this am I not; this is not my Ego."

2. What, now, is the Fluid Element? The fluid element may be one's own, or it may be external. And what is one's own fluid element? The dependent properties, which on one's own person and body are watery or cohesive, as bile, phlegm, pus, blood, sweat, lymph, tears, semen, spit, nasal mucus, oil of the joints, urine or whatever other dependent properties which on one's own person and body are watery or cohesive-this is called one's own fluid element. Now, whether it be one's own fluid element, or whether it be the external fluid element, they are both only the fluid element.

And one should understand, according to reality, and true wisdom: "This does not belong to me; this am I not; this is not my Ego."

3. What, now, is the Heating Element? The heating element may be one's own, or it may be external. And what is one's own heating element? The dependent properties, which on one's own person and body are heating and radiating, as that whereby one is heated, consumed, scorched, whereby that which has been eaten, drunk, chewed, or tasted, is fully digested; or whatever other dependent properties, which on one's own person and body are heating and radiating this is called one's own heating element. Now, whether it be one's own heating element, or whether it be the external heating element, they are both only the heating element.

And one should understand, according to reality, and true wisdom: "This does not belong to me; this am I not; this is not my Ego."

4. What, now, is the Vibrating Element? The vibrating element may be one's own, or it may be external. And what is one's own vibrating element? The dependent properties, which on one's own person and body are mobile and gaseous, as the upward-going and downward-going winds; the winds of stomach and intestines; in-breathing and out-breathing; or whatever other dependent properties, which on one's own person and body are mobile and gaseous-this is called one's own vibrating element. Now, whether it be one's own vibrating element, or whether it be the external vibrating element, they are both only the vibrating element.

And one should understand, according to reality, and true wisdom: "This does not belong to me; this am I not; this is not my Ego."

Just as one calls "hut" the circumscribed space which comes to be by means of wood and rushes, reeds, and clay, even so we call "body" the circumscribed space that comes to be by means of bones and sinews, flesh and skin.

DEPENDENT ORIGATION OF CONSCIOUSNESS

Now, though one's eye be intact, yet if the external forms do not fall within the field of vision, and no corresponding conjunction takes place, in that case there occurs no formation of the corresponding aspect of consciousness. Or, though one eye be intact, and the external forms fall within the field of vision, yet if no corresponding conjunction takes place, in that case also there occurs no formation of the corresponding aspect of consciousness.

If, however, one's eye is intact, and the external forms fall within the field of vision, and the corresponding conjunction takes place, in that case there arises the corresponding aspect of consciousness.

Hence, I say: the arising of consciousness is dependent upon conditions; and without these conditions, no consciousness arises. And upon whatsoever conditions the arising of consciousness is dependent, after these it is called.

Consciousness whose arising depends on the eye and forms, is called "eye-consciousness."

Consciousness whose arising depends on the ear and sound, is called "ear-consciousness."

Consciousness whose arising depends on the olfactory organ and odors, is called "nose-consciousness."

Consciousness whose arising depends on the tongue and taste, is called "tongue-consciousness."

Consciousness whose arising depends on the body and bodily contacts, is called "body-consciousness."

Consciousness whose arising depends on the mind and ideas, is called "mind-consciousness."

Whatsoever there is of "corporeality" in the consciousness thus arisen, that belongs to the Group of Corporeality. there is of "feeling"-bodily ease, pain, joy, sadness, or indifferent feeling-belongs to the Group of Feeling. Whatsoever there is of "perception"-visual objects, sounds, odors, tastes, bodily impressions, or mind objects-belongs to the Group of Perception. Whatsoever there are of mental "formations" impression, volition, etc.-belong to the Group of mental Formations. Whatsoever there is of "consciousness" therein, belongs to the Group of Consciousness.

And it is impossible that any one can explain the passing out of one existence, and the entering into a new existence, or the growth, increase, and development of consciousness, independent of corporeality, feeling, perception, and mental formations.

THE THREE CHARACTERISTICS OF EXISTENCE

All formations are "transient"; all formations are "subject to suffering"; all things are "without an Ego-entity." Corporeality is transient, feeling is transient, perception is transient, mental formations are transient, consciousness is transient.

And that which is transient, is subject to suffering; and of that which is transient, and subject to suffering and change, one cannot rightly say: "This belongs to me; this am I; this is my Ego."

Therefore, whatever there be of corporeality, of feeling, perception, mental formations, or consciousness, whether one's own or external, whether gross or subtle, lofty or low, far or near, one should understand, according to reality, and true wisdom: "This does not belong to me; this am I not; this is not my Ego."

Suppose, a man who is not blind, were to behold the many bubbles on the Ganges as they are driving along; and he should watch them, and carefully examine them. After carefully examining them, they will appear to him empty, unreal, and unsubstantial. In exactly the same way, does the monk behold all the corporeal phenomena, feelings, perceptions, mental formations, and states of consciousness-whether they be of the past, or the present, or the future, far, or near.

And he watches them, and examines them carefully; and, after carefully examining them, they appear to him empty, void, and without an Ego Whoso delights in corporeality, or feeling, or perception, or mental formations, or consciousness, he delights in suffering; and whoso delights in suffering, will not be freed from suffering. Thus I say:

How can you find delight and mirth,

Where there is burning without end?

In deepest darkness you are wrapped!

Why do you not seek for the light?
Look at this puppet here, well rigged,
A heap of many sores, piled up,
Diseased, and full of greediness,
Unstable, and impermanent!
Devoured by old age is this frame,
A prey of sickness, weak and frail;
To pieces breaks this putrid body,
All life must truly end in death.

THE THREE WARNINGS

Did you never see in the world a man, or a woman, eighty, ninety, or a hundred years old, frail, crooked as a gable roof, bent down, resting on crutches, with tottering steps, infirm, youth long since fled, with broken teeth, grey and scanty hair, or bald-headed, wrinkled, with blotched limbs? And did the thought never come to you that also you are subject to decay, that also you cannot escape it?

Did you never see in the world a man, or a woman, who being sick, afflicted, and grievously ill, and wallowing in his own filth, was lifted up by some people, and put to bed by others? And did the thought never come to you that also you are subject to disease, that also you cannot escape it?

Did you never see in the world the corpse of a man, or a woman, one, or two, or three days after death, swollen up, blue-black in color, and full of corruption? And did the thought never come to you that also you are subject to death, that also you cannot escape it?

SAMSARA, THE WHEEL OF EXISTENCE

Inconceivable is the beginning of this Samsara; not to be discovered is any first beginning of beings, who, obstructed by ignorance, and ensnared by craving, are hurrying and hastening through this round of rebirths.

[Samsara-the Wheel of Existence, lit., the "Perpetual Wandering"-is the name by which is designated the sea of life ever restlessly heaving up and down, the symbol of this continuous process of ever again and again being born, growing old, suffering, and dying. More precisely Put: Samsara is the unbroken chain of the fivefold Khandha-combinations, which, constantly changing from moment to moment, follow continuously one upon the other through inconceivable periods of time. Of this Samsara, a single lifetime constitutes only a vanishingly tiny fraction; hence, to be able to comprehend the first noble truth, one must let one's gaze rest upon the Samsara, upon this frightful chain of rebirths, and not merely upon one single lifetime, which, of course, may be sometimes not very painful.]

Which do you think is the more: the flood of tears, which weeping and wailing you have shed upon this long way-hurrying and hastening through this round of rebirths, united with the undesired, separated from the desired this, or the waters of the four oceans?

Long time have you suffered the death of father and mother, of sons, daughters, brothers, and sisters. And whilst you were thus suffering, you have, verily, shed more tears upon this long way than there is water in the four oceans.

Which do you think is the more: the streams of blood that, through your being beheaded, have flowed upon this long way, or the waters in the four oceans?

Long time have you been caught as dacoits, or highwaymen, or adulterers; and, through your being beheaded, verily, more blood has flowed upon this long way than there is water in the four oceans.

But how is this possible?

Inconceivable is the beginning of this Samsara; not to be discovered is any first beginning of beings, who, obstructed by ignorance, and ensnared by craving, are hurrying and hastening through this round of rebirths.

And thus have you long time undergone suffering, undergone torment, undergone misfortune, and filled the graveyards full; verily, long enough to be dissatisfied with all the forms of existence, long enough to turn away, and free yourselves from them all.

SECOND TRUTH. THE NOBLE TRUTH OF THE ORIGIN OF SUFFERING

What, now, is the Noble Truth of the Origin of Suffering? It is that craving which gives rise to fresh rebirth, and, bound up with pleasure and lust, now here, now there, finds ever fresh delight.

[In the absolute sense, it is no real being, no self-determined, unchangeable, Ego-entity that is reborn. Moreover, there is nothing that remains the same even for two consecutive moments; for the Five Khandhas, or Groups of Existence, are in a state of perpetual change, of continual dissolution and renewal. They die every moment, and every moment new ones are born. Hence it follows that there is no such thing as a real existence, or "being" (Latin *esse*), but only as it were an endless process, a continuous change, a "becoming," consisting in a "producing," and in a "being produced"; in a "process of action," and in a "process of reaction," or "rebirth." This process of perpetual "producing" and "being produced" may best be compared with an ocean wave. In the case of a wave, there is not the slightest quantity of water traveling over the surface of the sea. But the wave structure, that hastens over the surface of the water, creating the appearance of one and the same mass of water, is, in reality, nothing but the continuous rising and falling of continuous, but quite different, masses of water, produced by the transmission of force generated by the wind. Even so, the Buddha did not teach that Ego-entities hasten through the ocean of rebirth, but merely life-waves, which, according to their nature and activities (good, or evil), manifest themselves here as men, there as animals, and elsewhere as invisible beings.]

THE THREEFOLD CRAVING

There is the "Sensual Craving," the "Craving for Eternal-Annihilation." Existence," the "Craving for Self-Annihilation."

[The "Craving for Eternal Existence," according to the Visuddhi-Magga, is intimately connected with the so-called Eternity-Belief," i.e., the belief in an absolute, eternal, Ego-entity persisting independently of our body. The Craving for Self-Annihilation is the outcome of the so-called "Annihilation-Belief," the delusive materialistic notion of an Ego which is annihilated at death, and which does not stand in any causal relation with the time before birth or after death.]

But, where does this craving arise and take root? Wherever in the world there are delightful and pleasurable things, there this craving arises and takes root. Eye, ear, nose, tongue, body, and mind, are delightful and pleasurable: there this craving arises and takes root.

Visual objects, sounds, smells, tastes, bodily impressions, and mind-objects, are delightful and pleasurable: there this craving arises and takes root.

Consciousness, sense impression, feeling born of sense impression, perception, will, craving, thinking, and reflecting, are delightful and pleasurable: there this craving arises and takes root.

If, namely, when perceiving a visual object, a sound, odor, taste, bodily impression, or a mind object, the object is pleasant, one is attracted; and if unpleasant, one is repelled.

Thus, whatever kind of "Feeling" one experiences, pleasant, unpleasant, or indifferent-one approves of, and cherishes the feeling, and clings to it; and while doing so, lust springs up; but lust for feelings, means Clinging; and on Clinging, depends the "Process of Becoming"; on the Process of Becoming (Karma-process), depends (future) "Birth"; and dependent on Birth, are Decay and Death, Sorrow, Lamentation, Pain, Grief, and Despair. Thus arises this whole mass of suffering.

This is called the Noble Truth of the Origin of Suffering.

HEAPING UP OF PRESENT SUFFERING

Verily, due to sensuous craving, conditioned through sensuous craving, impelled by sensuous craving, entirely moved by sensuous craving, kings fight with kings, princes with princes, priests with priests, citizens with citizens; the mother quarrels with the son, the son with the mother, the father with the son, the son with the father; brother quarrels with brother, brother with sister, sister with brother, friend with friend. Thus, given to dissension, quarreling and fighting, they fall upon one another with fists, sticks, or weapons. And thereby they suffer death or deadly pain.

And further, due to sensuous craving, conditioned through sensuous craving, impelled by sensuous craving, entirely moved by sensuous craving, people break into houses, rob, plunder, pillage whole houses, commit highway robbery, seduce the wives of others. Then, the rulers have such people caught, and inflict on them various forms of punishment. And thereby they incur death or deadly pain. Now, this is the misery of sensuous craving, the heaping up of suffering in this present life, due to sensuous craving, conditioned through sensuous craving, caused by sensuous craving, entirely dependent on sensuous craving.

HEAPING UP OF FUTURE SUFFERING

And further, people take the evil way in deeds, the evil way in words, the evil way in thoughts; and by taking the evil way in deeds, words, and thoughts, at the dissolution of the body, after death, they fall into a downward state of existence, a state of suffering, into perdition, and the abyss of hell. But, this is the misery of sensuous craving, the heaping up of suffering in the future life, due to sensuous craving, conditioned through sensuous craving, caused by sensuous craving, entirely dependent on sensuous craving.

Not in the air, nor ocean-midst,
Nor hidden in the mountain clefts,
Nowhere is found a place on earth,
Where man is freed from evil deeds.

INHERITANCE OF DEEDS (KARMA)

For, owners of their deeds (karma) are the beings, heirs of their deeds; their deeds are the womb from which they sprang; with their deeds they are bound up; their deeds are their refuge. Whatever deeds they do-good or evil-of such they will be the heirs.

And wherever the beings spring into existence, there their deeds will ripen; and wherever their deeds ripen, there they will earn the fruits of those deeds, be it in this life, or be it in the next life, or be it in any other future life.

There will come a time, when the mighty ocean will dry up, vanish, and be no more. There will come a time, when the mighty earth will be devoured by fire, perish, and be no more. But, yet there will be no end to the suffering of beings, who, obstructed by ignorance, and ensnared by craving, are hurrying and hastening through this round of rebirths.

THIRD TRUTH. THE NOBLE TRUTH OF THE EXTINCTION OF SUFFERING

What, now, is the Noble Truth of the Extinction of Suffering? It is the complete fading away and extinction of this craving, its forsaking and giving up, the liberation and detachment from it.

But where may this craving vanish, where may it be extinguished? Wherever in the world there are delightful and pleasurable things, there this craving may vanish, there it may be extinguished.

Be it in the past, present, or future, whosoever of the monks or priests regards the delightful and pleasurable things in the world as "impermanent," "miserable," and "without an Ego," as a disease and cancer; it is he who overcomes the craving.

And released from Sensual Craving, released from the Craving for Existence, he does not return, does not enter again into existence.

DEPENDENT EXTINCTION OF ALL PHENOMENA

For, through the total fading away and extinction of Craving, Clinging is extinguished; through the extinction of clinging, the Process of Becoming is extinguished; through the extinction of the (karmic) process of becoming, Rebirth is extinguished; and through the extinction of rebirth, Decay and Death, Sorrow, Lamentation, Suffering, Grief, and Despair, are extinguished. Thus comes about the extinction of this whole mass of suffering.

Hence, the annihilation, cessation, and overcoming of corporeality, feeling, perception, mental formations, and consciousness, this is the extinction of suffering, the end of disease, the overcoming of old age and death.

[The undulatory motion, which we call wave-which in the spectator creates the illusion of a single mass of water moving over the surface of the lake-is produced and fed by the wind, and maintained by the stored-up energies. After the wind has ceased, and no fresh wind again whips up the water, the stored-up energies will gradually be consumed, and the whole undulatory motion comes to an end. Similarly, if fire does not get new fuel, it will become extinct. just so, this Five-Khandha-process-which, in the ignorant worldling, creates the illusion of an Ego-entity-is produced and fed by the life-affirming craving, and maintained for some time by means of the stored-up life-energies. Now, after the fuel, i.e., the craving and clinging to life, has ceased, and no new craving impels again this Five-Khandha-process, life will continue as long as there are still life-energies stored up, but at their destruction at death, the Five-Khandha-process will reach final extinction. Thus, nirvana or "Extinction" (Sanskrit: to cease blowing, to become extinct), may be considered under two aspects:

1. "Extinction of Impurities," reached at the attainment of Arahatsip, or Holiness, which takes place during the life-time.
2. "Extinction of the Five-Khandha-process," which takes place at the death of the Arahatsip.]

NIRVANA

This, truly, is the Peace, this is the Highest, namely the end of all formations, the forsaking of every substratum of rebirth, the fading away of craving: detachment, extinction-Nirvana.

Enraptured with lust, enraged with anger, blinded by delusion, overwhelmed, with mind ensnared, man aims at his own ruin, at others' ruin, at the ruin of both parties, and he experiences mental pain and grief. But, if lust, anger, and delusion are given up, man aims neither at his own ruin, nor at others' ruin, nor at the ruin of both parties, and he experiences no mental pain and grief. Thus is Nirvana immediate, visible in this life, inviting, attractive, and comprehensible to the wise.

The extinction of greed, the extinction of anger, the extinction of delusion: this, indeed, is called Nirvana.

THE ARAHAT, OR HOLY ONE

And for a disciple thus freed, in whose heart dwells peace, there is nothing to be added to what has been done, and naught more remains for him to do. Just as a rock of one solid mass remains unshaken by the wind, even so, neither forms, nor sounds, nor odors, nor tastes, nor contacts of any kind, neither the desired, nor the undesired, can cause such an one to waver. Steadfast is his mind, gained is deliverance.

And he who has considered all the contrasts on this earth, and is no more disturbed by anything whatever in the world, the Peaceful One, freed from rage, from sorrow, and from longing, he has passed beyond birth and decay.

THE IMMUTABLE

There is a realm, where there is neither the solid, nor the fluid, neither heat, nor motion, neither this world, nor any other world, neither sun, nor moon. This I call neither arising, nor passing away, neither standing still nor being born, nor dying. There is neither foothold, nor development, nor any basis. This is the end of suffering.

There is an Unborn, Unoriginated, Uncreated, Unformed. If there were not this Unborn, this Unoriginated, this Uncreated, this Unformed, escape from the world of the born, the originated, the created, the formed, would not be possible.

But since there is an Unborn, Unoriginated, Uncreated, Unformed, therefore is escape possible from the world of the born, the originated, the created, the formed.

FOURTH TRUTH. THE NOBLE TRUTH OF THE PATH THAT LEADS TO THE EXTINCTION OF SUFFERING

THE TWO EXTREMES AND THE MIDDLE PATH

To give oneself up to indulgence in sensual pleasure, the base, common, vulgar, unholy, unprofitable; and also to give oneself up to self-mortification, the painful, unholy, unprofitable: both these two extremes the Perfect One has avoided, and found out the Middle Path, which makes one both to see and to know, which leads to peace, to discernment, to enlightenment, to Nirvana.

THE EIGHTFOLD PATH

It is the Noble Eightfold Path, the way that leads to the extinction of suffering, namely:

1. Right Understanding,
2. Right Mindedness, which together are Wisdom.
3. Right Speech,
4. Right Action,
5. Right Living, which together are Morality.
6. Right Effort,
7. Right Attentiveness,
8. Right Concentration, which together are Concentration.

This is the Middle Path which the Perfect One has found out, which makes one both to see and to know, which leads to peace, to discernment, to enlightenment, to Nirvana.

Free from pain and torture is this path, free from groaning and suffering; it is the perfect path.

Truly, like this path there is no other path to the purity of insight. If you follow this path, you will put an end to suffering.

But each one has to struggle for himself, the Perfect Ones have only pointed out the way.

Give ear then, for the Immortal is found. I reveal, I set forth the Truth. As I reveal it to you, so act! And that supreme goal of the holy life, for the sake of which, sons of good families rightly go forth from home to the homeless state: this you will, in no long time, in this very life, make known to yourself, realize, and make your own.

Heart Sutra³⁶

Thus have I heard at one time.

The Lord was dwelling at Rajagriha, on Vulture-peak mountain, together with a great host of monks and a great host of Bodhisattvas.

At that time the Lord was composed in the concentration on the course of dharmas called 'Profound Illumination.'

At that time also the noble Lord Avalokita, the Bodhisattva and Mahasattva, in the practice of the profound Perfection of Wisdom, looked down; he beheld but five skandhas and that in their own-being they were empty.

Then, through the inspiration of the Buddha, the Venerable Sariputra said to the noble Lord Avalokita, the Bodhisattva and Mahasattva: "How should any child of good family train, who wishes to engage in the practice of the profound Perfection of Wisdom?"

And the noble Lord Avalokita, the Bodhisattva and Mahasattva, spoke to the venerable Sariputra as follows.

"Sariputra, any son or daughter of good family who wishes to engage in the practice of the profound Perfection of Wisdom should look upon it thus: he or she beholds but five skandhas and that in their own-being they are empty.

Form is Emptiness, Emptiness is form.

Emptiness does not differ from form, and form does not differ from Emptiness.

Likewise feelings, recognitions, volitions and consciousnesses are empty.

So, Sariputra, all dharmas are Emptiness, without differentiating marks; they are not produced or stopped, not defiled and not immaculate, not deficient and not complete.

Therefore, Sariputra, in Emptiness there is no form, no feeling, no recognition, no volitions, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no visible form, no sound, no smell, no taste, no tangible, no mental object; no eye-element, and so forth, up to no mind-element and no mental-consciousness-element; no ignorance and no extinction of ignorance, and so forth, up to no aging and death and no extinction of aging and death; likewise there is no Suffering, Origin, Cessation or Path, no wisdom-knowledge, no attainment and non-attainment.

Therefore Sariputra, because there is no attainment, Bodhisattvas abide relying on the Perfection of Wisdom, without obscurations of thought, and so are unafraid.

Transcending perverted views, they attain the end, Nirvana.

All Buddhas existing in the three times, relying on the Perfection of Wisdom, fully awaken to the highest, perfect Enlightenment.

Therefore one should know that the mantra of the Perfection of Wisdom is the mantra of great knowledge, the highest mantra, the unequalled mantra, the mantra that allays all suffering, the Truth, since it has nothing wrong.

The mantra of the Perfection of Wisdom is proclaimed:

TAD-YATHA; GATE GATE PARAGATE PARASAMGATE BODHI SVAHA!³⁷

In this way, Sariputra, should a Bodhisattva and Mahasattva train in the profound Perfection of Wisdom."

Then the Lord rose from that concentration and commended the noble Lord Avalokita, the Bodhisattva and Mahasattva, saying: "Well said, well said, O son of good family!

So it is, O son of good family, so it is.

Just as you have taught should the profound Perfection of Wisdom be practiced, and the Tathagatas will rejoice.

Thus spake the Lord.

The Venerable Sariputra, the noble Lord Avalokita, the Bodhisattva and Mahasattva, and the whole world, that assembly with devas, human beings, asuras and gandharvas, were delighted and applauded the Lord's speech.

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3.6: Ox-Herding, Sesshin and Nirvana

The Ten Oxherding Pictures³⁸

Preliminary

The author of these "Ten Oxherding Pictures" is said to be a Zen master of the Sung Dynasty known as Kaku-an Shi-en (Kuo-an Shih-yuan) belonging to the Rinzai school. He is also the author of the poems and introductory words attached to the pictures. He was not however the first who attempted to illustrate by means of pictures stages of Zen discipline, for in his general preface to the pictures he refers to another Zen master called Seikyo (Ching-chu), probably a contemporary of his, who made use of the ox to explain his Zen teaching. But in Seikyo's case the gradual development of the Zen life was indicated by a progressive whitening of the animal, ending in the disappearance of the whole being. There were in this only five pictures, instead of ten as by Kaku-an. Kaku-an thought this was somewhat misleading because of an empty circle being made the goal of Zen discipline. Some might take mere emptiness as all important and final. Hence his improvement resulting in the "Ten Oxherding Pictures" as we have them now.

According to a commentator of Kaku-an's Pictures, there is another series of the Oxherding Pictures by a Zen master called Jitoku Ki (Tzu-te Hui), who apparently knew of the existence of the Five Pictures by Seikyo, for Jitoku's are six in number. The last one, No. 6, goes beyond the stage of absolute emptiness where Seikyo's end: the poem reads:

Even beyond the ultimate limits there extends a passageway,
Whereby he comes back among the six realms of existence;
Every worldly affair is a Buddhist work,
And wherever he goes he finds his home air;
Like a gem he stands out even in the mud,
Like pure gold he shines even in the furnace;
Along the endless road [of birth and death] he walks sufficient unto himself,
In whatever associations he is found he moves leisurely unattached.

Jitoku's ox grows whiter as Seikyo's, and in this particular respect both differ from Kaku-an's conception. In the latter there is no whitening process. In Japan Kaku-an's Ten Pictures gained a wide circulation, and at present all the oxherding books reproduce them. The earliest one belongs I think to the fifteenth century. In China however a different edition seems to have been in vogue, one belonging to the Seikyo and Jitoku series of pictures. The author is not known. The edition containing the preface by Chu-hung, 1585, has ten pictures, each of which is preceded by Pu-ming's poem. As to who this Pu-ming was, Chu-hung himself professes ignorance. In these pictures the ox's colouring changes together with the oxherd's management of him. The quaint original Chinese prints are reproduced below, and also Pu-ming's verses translated into English.

Thus as far as I can identify there are four varieties of the Oxherding Pictures: (1) by Kaku-an, (2) by Seikyo, (3) by Jitoku, and (4) by an unknown author.

Kaku-an's "Pictures" here reproduced are by Shubun, a Zen priest of the fifteenth century. The original pictures are preserved at Shokokuji, Kyoto. He was one of the greatest painters in black and white in the Ashikaga period.

The Ten Oxherding Pictures, I.

by Kaku-an

I. Searching for the Ox



The beast has never gone astray, and what is the use of searching for him? The reason why the oxherd is not on intimate terms with him is because the oxherd himself has violated his own inmost nature. The beast is lost, for the oxherd has himself been led out of the way through his deluding senses. His home is receding farther away from him, and byways and crossways are ever confused. Desire for gain and fear of loss burn like fire; ideas of right and wrong shoot up like a phalanx.

Alone in the wilderness, lost in the jungle, the boy is searching, searching!
The swelling waters, the far-away mountains, and the unending path;
Exhausted and in despair, he knows not where to go,
He only hears the evening cicadas singing in the maple-woods.

II. Seeing the Traces



By the aid of the sutras and by inquiring into the doctrines, he has come to understand something, he has found the traces. He now knows that vessels, however varied, are all of gold, and that the objective world is a reflection of the Self. Yet, he is unable to distinguish what is good from what is not, his mind is still confused as to truth and falsehood. As he has not yet entered the gate, he is provisionally said to have noticed the traces.

By the stream and under the trees, scattered are the traces of the lost;
The sweet-scented grasses are growing thick--did he find the way?
However remote over the hills and far away the beast may wander,
His nose reaches the heavens and none can conceal it.

III. Seeing the Ox



The boy finds the way by the sound he hears; he sees thereby into the origin of things, and all his senses are in harmonious order. In all his activities, it is manifestly present. It is like the salt in water and the glue in colour. [It is there though not distinguishable as an individual entity.] When the eye is properly directed, he will find that it is no other than himself.

On a yonder branch perches a nightingale cheerfully singing;
The sun is warm, and a soothing breeze blows, on the bank the willows are green;
The ox is there all by himself, nowhere is he to hide himself;
The splendid head decorated with stately horns what painter can reproduce him?

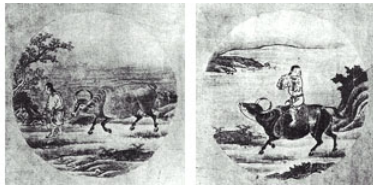
IV. Catching the Ox



Long lost in the wilderness, the boy has at last found the ox and his hands are on him. But, owing to the overwhelming pressure of the outside world, the ox is hard to keep under control. He constantly longs for the old sweet-scented field. The wild nature is still unruly, and altogether refuses to be broken. If the oxherd wishes to see the ox completely in harmony with himself, he has surely to use the whip freely.

With the energy of his whole being, the boy has at last taken hold of the ox:
But how wild his will, how ungovernable his power!
At times he struts up a plateau,
When lo! he is lost again in a misty unpenetrable mountain-pass.

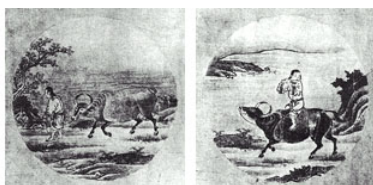
V. Herding the Ox



When a thought moves, another follows, and then another—an endless train of thoughts is thus awakened. Through enlightenment all this turns into truth; but falsehood asserts itself when confusion prevails. Things oppress us not because of an objective world, but because of a self-deceiving mind. Do not let the nose-string loose, hold it tight, and allow no vacillation.

The boy is not to separate himself with his whip and tether,
Lest the animal should wander away into a world of defilements;
When the ox is properly tended to, he will grow pure and docile;
Without a chain, nothing binding, he will by himself follow the oxherd.

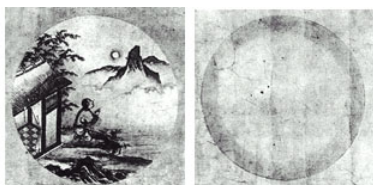
VI. Coming Home on the Ox's Back



The struggle is over; the man is no more concerned with gain and loss. He hums a rustic tune of the woodman, he sings simple songs of the village-boy. Saddling himself on the ox's back, his eyes are fixed on things not of the earth, earthy. Even if he is called, he will not turn his head; however enticed he will no more be kept back.

Riding on the animal, he leisurely wends his way home:
Enveloped in the evening mist, how tunefully the flute vanishes away!
Singing a ditty, beating time, his heart is filled with a joy indescribable!
That he is now one of those who know, need it be told?

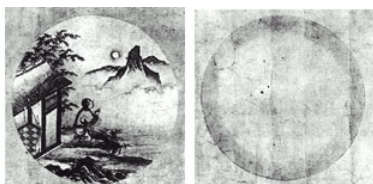
VII. The Ox Forgotten, Leaving the Man Alone



The dharmas are one and the ox is symbolic. When you know that what you need is not the snare or set-net but the hare or fish, it is like gold separated from the dross, it is like the moon rising out of the clouds. The one ray of light serene and penetrating shines even before days of creation.

Riding on the animal, he is at last back in his home,
Where lo! the ox is no more; the man alone sits serenely.
Though the red sun is high up in the sky, he is still quietly dreaming,
Under a straw-thatched roof are his whip and rope idly lying.

VIII. The Ox and the Man Gone out of Sight



All confusion is set aside, and serenity alone prevails; even the idea of holiness does not obtain. He does not linger about where the Buddha is, and as to where there is no Buddha he speedily passes by. When there exists no form of dualism, even a thousand-eyed one fails to detect a loop-hole. A holiness before which birds offer flowers is but a farce.³⁹

All is empty-the whip, the rope, the man, and the ox:
Who can ever survey the vastness of heaven?
Over the furnace burning ablaze, not a flake of snow can fall:
When this state of things obtains, manifest is the spirit of the ancient master.

IX. Returning to the Origin, Back to the Source



From the very beginning, pure and immaculate, the man has never been affected by defilement. He watches the growth of things, while himself abiding in the immovable serenity of nonassertion. He does not identify himself with the maya-like transformations [that are going on about him], nor has he any use of himself [which is artificiality]. The waters are blue, the mountains are green; sitting alone, he observes things undergoing changes.

To return to the Origin, to be back at the Source—already a false step this!
Far better it is to stay at home, blind and deaf, and without much ado;
Sitting in the hut, he takes no cognisance of things outside,
Behold the streams flowing-whither nobody knows; and the flowers vividly red-for whom are they?

X. Entering the City with Bliss-bestowing Hands



His thatched cottage gate is closed, and even the wisest know him not. No glimpses of his inner life are to be caught; for he goes on his own way without following the steps of the ancient sages. Carrying a gourd⁴⁰ he goes out into the market, leaning against a staff⁴¹ he comes home. He is found in company with wine-bibbers and butchers, he and they are all converted into Buddhas.

Bare-chested and bare-footed, he comes out into the market-place;
Daubed with mud and ashes, how broadly he smiles!
There is no need for the miraculous power of the gods,
For he touches, and lo! the dead trees are in full bloom.

The Ten Oxherding Pictures, II.

1. Undisciplined



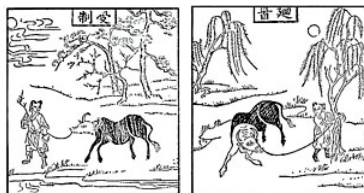
With his horns fiercely projected in the air the beast snorts,
Madly running over the mountain paths, farther and farther he goes astray!
A dark cloud is spread across the entrance of the valley,
And who knows how much of the fine fresh herb is trampled under his wild hoofs!

2. Discipline Begun



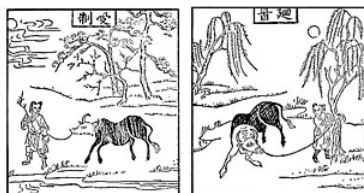
I am in possession of a straw rope, and I pass it through his nose,
For once he makes a frantic attempt to run away, but he is severely whipped and whipped;
The beast resists the training with all the power there is in a nature wild and ungoverned,
But the rustic oxherd never relaxes his pulling tether and ever-ready whip.

3. In Harness



Gradually getting into harness the beast is now content to be led by the nose,
Crossing the stream, walking along the mountain path, he follows every step of the leader;
The leader holds the rope tightly in his hand never letting it go,
All day long he is on the alert almost unconscious of what fatigue is.

4. Faced Round



After long days of training the result begins to tell and the beast is faced round,
A nature so wild and ungoverned is finally broken, he has become gentler;
But the tender has not yet given him his full confidence,
He still keeps his straw rope with which the ox is now tied to a tree.

5. Tamed



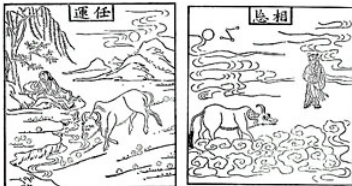
Under the green willow tree and by the ancient mountain stream,
The ox is set at liberty to pursue his own pleasures;
At the eventide when a grey mist descends on the pasture,
The boy wends his homeward way with the animal quietly following.

6. Unimpeded



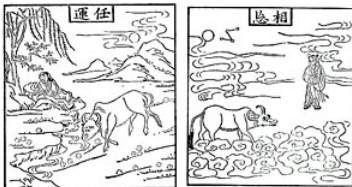
On the verdant field the beast contentedly lies idling his time away,
No whip is needed now, nor any kind of restraint;
The boy too sits leisurely under the pine tree,
Playing a tune of peace, overflowing with joy.

7. Laissez Faire



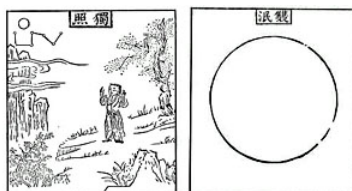
The spring stream in the evening sun flows languidly along the willow-lined bank,
In the hazy atmosphere the meadow grass is seen growing thick;
When hungry he grazes, when thirsty he quaffs, as time sweetly slides,
While the boy on the rock dozes for hours not noticing anything that goes on about him.

8. All Forgotten



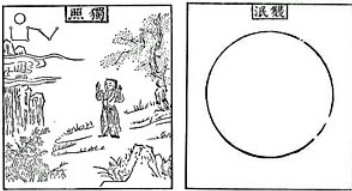
The beast all in white now is surrounded by the white clouds,
The man is perfectly at his ease and care-free, so is his companion;
The white clouds penetrated by the moon-light cast their white shadows below,
The white clouds and the bright moon-light-each following its course of movement.

9. The Solitary Moon



Nowhere is the beast, and the oxherd is master of his time,
He is a solitary cloud wafting lightly along the mountain peaks;
Clapping his hands he sings joyfully in the moon-light,
But remember a last wall is still left barring his homeward walk.

10. Both Vanished



Both the man and the animal have disappeared, no traces are left,
The bright moon-light is empty and shadowless with all the ten-thousand objects in it;
If anyone should ask the meaning of this,
Behold the lilies of the field and its fresh sweet-scented verdure.

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3.7: Koans and Meditation

20 Koans and Meditation

1. Joshu's Dog

A monk asked Joshu, a Chinese Zen master: Has a dog Buddha-nature or not?"

Joshu answered: "Mu." [Mu is the negative symbol in Chinese, meaning "No thing" or "Nay."]

Mumon's comment: To realize Zen one has to pass through the barrier of the patriarchs. Enlightenment always comes after the road of thinking is blocked. If you do not pass the barrier of the patriarchs or if your thinking road is not blocked, whatever you think, whatever you do, is like a tangling ghost. You may ask: What is a barrier of a patriarch? This one word, Mu, is it.

This is the barrier of Zen. If you pass through it you will see Joshu face to face. Then you can work hand in hand with the whole line of patriarchs. Is this not a pleasant thing to do?

If you want to pass this barrier, you must work through every bone in your body, through every pore of your skin, filled with this question: What is Mu? and carry it day and night. Do not believe it is the common negative symbol meaning nothing. It is not nothingness, the opposite of existence. If you really want to pass this barrier, you should feel like drinking a hot iron ball that you can neither swallow nor spit out.

Then your previous lesser knowledge disappears. As a fruit ripening in season, your subjectivity and objectivity naturally become one. It is like a dumb man who has had a dream. He knows about it but he cannot tell it.

When he enters this condition his ego-shell is crushed and he can shake the heaven and move the earth. He is like a great warrior with a sharp sword. If a Buddha stands in his way, he will cut him down; if a patriarch offers him any obstacle, he will kill him; and he will be free in his way of birth and death. He can enter any world as if it were his own playground. I will tell you how to do this with this koan:

Just concentrate your whole energy into this Mu, and do not allow any discontinuation. When you enter this Mu and there is no discontinuation, your attainment will be as a candle burning and illuminating the whole universe.

Has a dog Buddha-nature?

This is the most serious question of all.

If you say yes or no,

You lose your own Buddha-nature.

20. The Enlightened Man

Shogen asked: "Why does the enlightened man not stand on his feet and explain himself?" And he also said: "It is not necessary for speech to come from the tongue."

Mumon's comment: Shogen spoke plainly enough, but how many will understand? If anyone comprehends, he should come to my place and test out my big stick. Why, look here, to test real gold you must see it through fire.

If the feet of enlightenment moved, the great ocean would overflow;

If that head bowed, it would look down upon the heavens.

Such a body has no place to rest. . . .

Let another continue this poem.

25. Preaching from the Third Seat

In a dream Kyozan went to Maitreya's Pure Land. He recognized himself seated in the third seat in the abode of Maitreya. Someone announced: "Today the one who sits in the third seat will preach."

Kyozan arose and, hitting the gavel, said: "The truth of Mahayana teaching is transcendent, above words and thought. Do you understand?"

Mumon's comment: I want to ask you monks: Did he preach or did he not?

When he opens his mouth he is lost. When he seals his mouth he is lost. If he does not open it, if he does not seal it, he is 108,000 miles from truth.

*In the light of day,
Yet in a dream he talks of a dream.
A monster among monsters,
He intended to deceive the whole crowd.*

28. Blow Out the Candle

Tokusan was studying Zen under Ryutan. One night he came to Ryutan and asked many questions. The teacher said: "The night is getting old. Why don't you retire?"

So Tokusan bowed and opened the screen to go out, observing: "It is very dark outside."

Ryutan offered Tokusan a lighted candle to find his way. Just as Tokusan received it, Ryutan blew it out. At that moment the mind of Tokusan was opened.

"What have you attained?" asked Ryutan. "From now on," said Tokusan, "I will not doubt the teacher's words."

The next day Ryutan told the monks at his lecture: "I see one monk among you. His teeth are like the sword tree, his mouth is like the blood bowl. If you hit him hard with a big stick, he will not even so much as look back at you. Someday he will mount the highest peak and carry my teaching there."

On that day, in front of the lecture hall, Tokusan burned to ashes his commentaries on the sutras. He said: "However abstruse the teachings are, in comparison with this enlightenment they are like a single hair to the great sky. However profound the complicated knowledge of the world, compared to this enlightenment it is like one drop of water to the great ocean." Then he left that monastery.

Mumon's comment: When Tokusan was in his own country he was not satisfied with Zen although he had heard about it. He thought: "Those Southern monks say they can teach Dharma outside of the sutras. They are all wrong. I must teach them." So he traveled south. He happened to stop near Ryutan's monastery for refreshments. An old woman who was there asked him: "What are you carrying so heavily?"

Tokusan replied: "This is a commentary I have made on the Diamond Sutra after many years of work."

The old woman said: "I read that sutra which says: 'The past mind cannot be held, the present mind cannot be held, the future mind cannot be held.' You wish some tea and refreshments. Which mind do you propose to use for them?"

Tokusan was as though dumb. Finally he asked the woman: "Do you know of any good teacher around here?"

The old woman referred him to Ryutan, not more than five miles away. So he went to Ryutan in all humility, quite different from when he had started his journey. Ryutan in turn was so kind he forgot his own dignity. It was like pouring muddy water over a drunken man to sober him. After all, it was an unnecessary comedy.

*A hundred hearings cannot surpass one seeing,
But after you see the teacher, that one glance cannot surpass a hundred hearings.
His nose was very high
But he was blind after all.*

30. This Mind Is Buddha

Daibai asked Baso: "What is Buddha?"

Baso said: "This mind is Buddha."

Mumon's comment: If anyone wholly understands this, he is wearing Buddha's clothing, he is eating Buddha's food, he is speaking Buddha's words, he is behaving as Buddha, he is Buddha. This anecdote, however, has given many a pupil the sickness of formality. If one truly understands, he will wash out his mouth for three days after saying the word Buddha, and he will close his ears and flee after hearing "This mind is Buddha."

*Under blue sky, in bright sunlight,
One need not search around.
Asking what Buddha is
Is like hiding loot in one's pocket and declaring oneself innocent.*

33. This Mind Is Not Buddha

A monk asked Baso: "What is Buddha?"

Baso said: "This mind is not Buddha."

Mumon's comment: If anyone understands this, he is a graduate of Zen.

If you meet a fencing-master on the road, you may give him your sword,

If you meet a poet, you may offer him your poem.

When you meet others, say only a part of what you intend.

Never give the whole thing at once.

32. A Philosopher Asks Buddha

A philosopher asked Buddha: "Without words, without the wordless, will you tell me truth?"

The Buddha kept silence.

The philosopher bowed and thanked the Buddha, saying: "With your loving kindness I have cleared away my delusions and entered the true path."

After the philosopher had gone, Ananda asked the Buddha what he had attained.

The Buddha replied: "A good horse runs even at the shadow of the whip."

Mumon's comment: Ananda was the disciple of the Buddha. Even so, his opinion did not surpass that of outsiders. I want to ask you monks: How much difference is there between disciples and outsiders?

To tread the sharp edge of a sword,

To run on smooth-frozen ice,

One needs no footsteps to follow.

Walk over the cliffs with hands free.

This text addresses some of the most fundamental and delicate religious issues. Therefore, it should be read, quoted and analysed in a mindful way.

Soon your sesshin will begin. The word sesshin is a compound sino-Japanese term made up of two ideographs, setsu and shin. Shin means mind. Setsu has several meanings - touch, receive, convey. Usually sesshin is literally translated to touch the mind, but it also means to receive the mind, to convey the mind. All of these meanings are included in that one expression, sesshin. It is a time to put everything aside, to forget everything and to focus all one's enquiring spirit through the medium of the practice, counting the breaths or koan work.

To touch the mind of course implies an individual action. To receive the mind and to convey the mind show how the action of realisation is not self-centred. In fact, you are simply the agent of realisation. If you enter sesshin with the spirit, "I must become realised", then you are setting up a conflict with the basic fact. Fundamentally, heaven and earth and I are of one spirit. All things and I are one. Dogen Zenji asked, "What is the mind? The mind is mountains, rivers and the great earth, the sun and the moon and the stars." And of course it is all people, all things, all plants, all animals. And particularly in this instance it is your brothers and sisters in the dojo. Your own individual effort is very important but unless it is effort with the spirit that you are the agent of realisation, it is self-centred.

Sometimes I hear people say after sesshin, "Well, I certainly worked through a lot of things during that sesshin," and I think to myself, "That wasn't such a good sesshin for you." Sesshin is not a time to work things through. Things may be worked through in your practice but if you set yourself toward working through things, that is to say, reviewing old traumas, then you are not using your time effectively.

Sesshin is a time to focus wholeheartedly on one thing, just that count, just that koan, nothing else. You must forget yourself in that practice and then things will be worked through.

Yasutani Haku'un Roshi used to caution us at the beginning of every sesshin that there are three basic rules for sesshin. These rules are not established for the sake of ritual or ceremony. They are rules that have been worked out empirically over many hundreds of years in the operation of Zen seclusions. The first of these rules is no talking, not even whispering. There is something about the human voice that is very distracting. Your ears prick up and your concentration is lost. Don't talk at all. During a work period you may have to ask, "Where do you keep the mop?". or maybe you don't have to ask for it. Maybe if you use some initiative, you can look around and find it yourself. If some emergency comes up, then you may speak to one of the leaders privately, succinctly in a

soft voice. Remember that your leader has his or her own practice too. Too much complaint, too much emergency, will have a poor effect on the entire sesshin.

Please remember that personal crisis can be a great opportunity in zazen. The only emergency that can take you from sesshin comes when one gets a telegram that someone is gravely ill at home, or something of that kind. Other emergencies should be worked through. One becomes very sensitive during sesshin and convinced that a neighbour is wriggling just to distract me or the monitor is hitting me too hard or not hard enough, or the meals don't contain enough protein or they're too salty or not salty enough or I'm not getting enough sleep or my legs hurt too much and so on. Well, all of these things, except the latter one, can be just set to one side as delusion. If your legs hurt too much then you may sit in a chair. But remember that just like working out in a gym, you cannot stretch your legs to the point where you can sit comfortably unless there is a certain amount of pain. You cannot develop yourself unless you become a little tired or a little sore. So push yourself. Zen is the middle way and it is important not to get blown out so that you come to the point where you simply cannot ever do zazen again. So, find the middle way between extremes and sit in a chair if you must.

The second rule is no looking around. I want to tell you a story about that. The first Roshi in the United States was a man named Sasaki Shigetsu, also known as Sasaki Soku-an Roshi. He established the American Buddhist Society which later became the first Zen Institute of New York, and it was his wife, Ruth Fuller Sasaki who wrote *Zen Dust* with Miura Roshi. A man named Emanuel Sherman was a student of Sasaki Roshi. The Roshi gave him a zazen robe. The war came along, Sasaki Roshi was interned and he later died, and Sherman rather fell away from the practice of doing zazen. Then in 1957 when my wife Anne and I were teaching in Ojai, California, Nakagawa Soen Roshi came to hold memorial sesshin after the death of his friend Sensaki Nyogen Sensai in Los Angeles. I persuaded Sherman, who was also living at Ojai at that time, to come with us to the sesshin, and he wore his robe. Roshi asked him before sesshin, "Where did you get that robe?" and Sherman told him, "It was given to me by Sasaki Shigetsu Roshi in New York when I studied with him before the war." He turned over the lapel of his robe where something was written in Chinese characters and said, "I've always wondered what this said." And Soen Roshi read the inscription and asked, "Did Sasaki Roshi write that?" Sherman said, "Yes, he did." Soen Roshi said, "What a great roshi he was." Sherman said, "What does it say, what does it say?" Soen Roshi said, "It says, 'don't look around'."

You see, if you are seeking to touch the mind, eye contact is very distracting from this practice. You are seeking fundamental communication and the distraction of ordinary social interaction can be destructive.

The third rule is "no social greetings". This follows naturally from the first two. The original Japanese says something like, "no social signals." In other words, if two people come to a door at the same time, there is no need for one person to gesture to the other to go first. One person goes first and another follows, like two drops of water in the stream, very naturally. You don't use social signals in a crowd of people but if you are walking through a crowd of people you can make your way without touching anybody, without any signals, without any word. People move aside naturally and you move aside naturally. That's the way it should be in sesshin. If you follow these three rules, no talking, no looking around and no social greetings, you will have a good sesshin.

Now I want to say a few words about the dojo. Dojo is a term that you are familiar with because it is used by people in aikido, karate, judo and so on. It's even in the English dictionary. It is a sino-Japanese term made up of two ideographs. "Do" is the Japanese pronunciation of Tao, as in Tao-te-ching or Taoism. And Jo simply means place. The place of the Tao. Tao means "way". Arthur Whaley translates the Tao-te-Ching as the way and its power. But Tao does not mean only a way to - it does not simply mean a means. The opening words in the Tao-te-Ching are, "The way that can be followed is not the true way." So we should understand what Tao means.

When Kumara-jiva and other great translators set about rendering Buddhist Sanskrit into Chinese they had to find Chinese words that were equivalent to particular Sanskrit expressions. They used the word Tao to mean not only path but also realisation. They used Tao to translate Bodhi. So Tao is not only the path to realisation, it is realisation itself. Actually Dojo is a translation of the Sanskrit word Bodhi Manda. Bodhi is enlightenment, Manda is spot or place, the place or spot of enlightenment and it refers to the spot under the Bodhi tree where the Buddha sat when he saw the morning star and had his great realisation.

So, your meditation hall, your dojo, is your sacred place. Your cushions are your own personal dojo, your own personal Bodhi Manda, your own personal spot of realisation. Thus it is very important to keep the dojo as a sacred place of realisation. It must be spotlessly clean, it must be in regular order with a figure as the focal point of devotion - a Buddha or a Bodhisattva. Before the Buddha or Bodhisattva, you should have incense, flowers and a candle. The candle represents enlightenment, the flowers represent compassion, the two sides of any genuine religious experience. The incense is an offering to the Buddha, as of course candle and flowers are as well.

In front of every Rinzai Zen monastery in Japan there is a sign that carries the name of the temple, the name of the mountain, for all temples have a mountain name as well as a building name. There is also the name of the sect, the Rinzai sect and the name of the Branch, like the Myoshinji Branch and then the words Semon Dojo. Semon means "special". So it is a special place of enlightenment. When I hear people say, "I don't need a special place of enlightenment, I can do zazen anywhere," I feel they are not ready to do zazen. The mind is just too tricky and if you say you are doing zazen all day long, that means you are not doing zazen at any time. You need a special corner, if only in your own bedroom, to make sacred. The process of religious practice is one of sharp incisive focus. It is one of all-out devotion. This doesn't mean that you go around all day long in your everyday life with a long face but it means that when you practice, you only practice. You include things in that practice which are conducive to the practice, and you exclude other things. In this way you cultivate your own Semon Dojo.

Now about practising without a teacher. This is extremely difficult, so please keep yourself within bounds and follow the directions in the orientation as closely as you can. When you first sit down, please take a couple of deep breaths, all the way in and hold it and then all the way out and hold it. You may do this through your mouth, although this is the only time when you should breathe through your mouth. Then when you've taken these one or two deep breaths, rock back and forth, first widely and then in decreasing arcs until you are erect. And then lean far forward and thrust your rear end back and then sit up. Now you are ready for your breath counting. Unless you have already worked with a Roshi, I would think that you should stay with breath counting. If you have taken the koan Mu for yourself and worked on it for some time, then that will be all right. But please don't switch around and experiment now with breath counting, now with Mu, now with the Sound of One Hand, now with the Original Face before your Parents were Born. It becomes too diffused.

So if you are counting your breaths, just count your breaths. But if you have taken up Mu, then count your breaths for one or two sequences and then begin with your Mu practice. Key Mu to your breaths in the same way that you key your count to your breathing. There comes a time when you can forget about breathing and just face Mu. Your breath at that time will be very small.

Your practice is not merely to focus on something. You must become that thing itself. If you are counting your breaths, then count "one" for the inhalation, "two" for the exhalation and so on but let the count do the counting. In other words, let that point one count one, let that point two count two, let that point three count three and so on up to ten and then repeat. It's like the musician seeks to let the music play the music but he or she must practice a long time before that can happen. So you must practice letting the count do the counting.

Mumon said about the koan Mu, "Carry it with you day and night." What does this mean in practical terms for the student at sesshin? It means that you should be doing Mu or counting your breaths, from morning to night and that you should put yourself to sleep with it. If you're chopping vegetables, you need to concentrate only on chopping. You can't think about counting your breaths at such a time or you'll be cutting off your thumb. In any very demanding work, please focus on that. You can't focus on Mu while you're explaining irregular French verbs. You can't concentrate on counting your breaths, really concentrate, if you're driving a car. So focus entirely on what you are doing if the task is very demanding but there aren't so many demanding tasks at sesshin. Chopping vegetables and cooking may be the most demanding of those tasks. So keep yourself with your breath counting or with your Mu at all times and then when you go to bed, lie down and hold Mu lightly, or hold your breath-counting lightly and put yourself to sleep in this way and your zazen will continue in some fashion during your sleep.

There are two ways to get through a sesshin. One is to concentrate on survival and the second is to focus on each moment as it comes up. Either way will get you through the sesshin. But only the second way will give you an effective sesshin. If you focus on survival then you will be disappointed after your sesshin, because you will know that you have wasted your time just thinking about getting through it. Forget about getting through it, just focus on that one, on that two, on that three, that's all - nothing else. Have a good sesshin!

The physical characteristics of the Buddha refers to the general appearance and characteristics of Gautama Buddha's physical body. There are no extant representations of the Buddha represented in artistic form until roughly the 2nd century CE, partly due to the prominence of aniconism in the earliest extant period of Buddhist devotional statuary and bas reliefs. A number of early discourses describe the appearance of the Buddha, and are believed to have served as a model for early depictions. In particular, the "32 signs of a Great Man" are described throughout the Pali Canon, and these are believed to have formed the basis for early representations of the Buddha. These 32 major characteristics are also supplemented by another 80 secondary characteristics (Pali: *Anubyanjana*).

In Mahāyāna Buddhism, including the traditions of Esoteric Buddhism, the 32 major characteristics and 80 minor characteristics are understood to be present in a buddha's sambhogakāya, or reward-body. In contrast, a buddha's physical form is understood to be a nirmāṇakāya, or transformation-body.

Early history

The earliest phase of Buddhism was generally aniconic, with the Buddha being represented as symbols such as a footprint, an empty chair, a riderless horse, or an umbrella. Later, iconic sculptural traditions were established, with two of the most important being in the regions of Gandhara and Mathura.

The first statues and busts of the Buddha were made in the Gandhara (now Kandahar) region of modern-day Afghanistan. Many statues and busts exist where the Buddha and other bodhisattvas have a mustache.

In the Pali Canon a paragraph appears many times recording the Buddha describing how he began his quest for enlightenment, saying:

So, at a later time, while still young, a black-haired young man endowed with the blessings of youth in the first stage of life—and while my parents, unwilling, were crying with tears streaming down their faces—I shaved off my hair & beard, put on the ochre robe and went forth from the home life into homelessness.

—Ariyapariyesana Sutta

After examining the cult of the Buddha image in India, Gregory Schopen concludes that followers of Mahāyāna at this time played little to no role in introducing statuary and other physical depictions of the Buddha. Mahāyāna sūtras from this period such as the *Maitreyasiṃhanāda Sūtra*, only address the image cult as an object of criticism, if it is mentioned at all. Schopen states that followers of Mahāyāna were generally uninterested in worshipping buddhas, but rather in becoming buddhas, and their outlook toward Buddhist practice was "profoundly conservative."

The 32 Signs of a Great Man

The Buddha is traditionally regarded as having the Thirty-two Characteristics of a Great Man (Skt. *mahāpuruṣa lakṣaṇa*). These thirty-two characteristics are also regarded as being present in cakravartin kings as well.

The Dīgha Nikāya, in the "Discourse of the Marks" (Pali: *Lakkhaṇa Sutta*) (DN 30) enumerates and explains the 32 characteristics. These are also enumerated in the Brahmāyu Sutta of the Majjhima Nikāya (MN 91).

The 32 major characteristics are:

1. Level feet
2. Thousand-spoked wheel sign on feet
3. Long, slender fingers
4. Pliant hands and feet
5. Toes and fingers finely webbed
6. Full-sized heels
7. Arched insteps
8. Thighs like a royal stag
9. Hands reaching below the knees
10. Well-retracted male organ
11. Height and stretch of arms equal
12. Every hair-root dark colored
13. Body hair graceful and curly
14. Golden-hued body
15. Ten-foot aura around him
16. Soft, smooth skin
17. Soles, palms, shoulders, and crown of head well-rounded
18. Area below armpits well-filled
19. Lion-shaped body
20. Body erect and upright
21. Full, round shoulders
22. Forty teeth
23. Teeth white, even, and close
24. Four canine teeth pure white
25. Jaw like a lion

26. Saliva that improves the taste of all food
27. Tongue long and broad
28. Voice deep and resonant
29. Eyes deep blue
30. Eyelashes like a royal bull
31. White ūṛṇā curl that emits light between eyebrows
32. Fleshly protuberance on the crown of the head

The 80 secondary characteristics

The 80 minor characteristics of the Buddha are known to be enumerated a number of times in the extant Āgamas of the Chinese Buddhist canon. According to Guang Xing, the 80 minor marks are related to the 32 major marks, and are merely a more detailed description of the Buddha's bodily features. In the Sarvāstivādin *Abhidharma Mahāvibhāṣa Śāstra*, the question is posed about the relationship between the major and minor marks, and it is said that the minor marks are among the major marks, but not mixed with them, just as flowers in the forest make the trees distinctive. These 80 minor characteristics became significant as well, as were adopted by Buddhist traditions including both Mahāyāna and Theravāda traditions. In Pali literature, the 80 minor characteristics are found in the *Apadāna* and the *Milindapañha*. Some scholars believe the 80 minor characteristics were an early development in the Buddhist tradition, but held as important mostly by the Sarvāstivāda school.

The eighty minor characteristics are:

1. He has beautiful fingers and toes.
2. He has well-proportioned fingers and toes.
3. He has tube-shaped fingers and toes.
4. His fingernails and toenails have a rosy tint.
5. His fingernails and toenails are slightly upturned at the tip.
6. His fingernails and toenails are smooth and rounded without ridges.
7. His ankles and wrists are rounded and undented.
8. His feet are of equal length.
9. He has a beautiful gait, like that of a king-elephant.
10. He has a stately gait, like that of a king-lion.
11. He has a beautiful gait, like that of a swan.
12. He has a majestic gait, like that of a royal ox.
13. His right foot leads when walking.
14. His knees have no protruding kneecaps.
15. He has the demeanor of a great man.
16. His navel is without blemish.
17. He has a deep-shaped abdomen.
18. He has clockwise marks on the abdomen.
19. His thighs are rounded like banana sheaves.
20. His two arms are shaped like an elephant's trunk.
21. The lines on the palms of his hands have a rosy tint.
22. His skin is thick or thin as it should be.
23. His skin is unwrinkled.
24. His body is spotless and without lumps.
25. His body is unblemished above and below.
26. His body is absolutely free of impurities.
27. He has the strength of 1,000 crore elephants or 100,000 crore men.
28. He has a protruding nose.
29. His nose is well proportioned.
30. His upper and lower lips are equal in size and have a rosy tint.
31. His teeth are unblemished and with no plaque.
32. His teeth are long like polished conches.
33. His teeth are smooth and without ridges.

34. His five sense-organs are unblemished.
35. His four canine teeth are crystal and rounded.
36. His face is long and beautiful.
37. His cheeks are radiant.
38. The lines on his palms are deep.
39. The lines on his palms are long.
40. The lines on his palms are straight.
41. The lines on his palms have a rosy tint.
42. His body emanates a halo of light extending around him for two meters.
43. His cheek cavities are fully rounded and smooth.
44. His eyelids are well proportioned.
45. The five nerves of his eyes are unblemished.
46. The tips of his bodily hair are neither curved nor bent.
47. He has a rounded tongue.
48. His tongue is soft and has a rosy-tint.
49. His ears are long like lotus petals.
50. His earholes are beautifully rounded.
51. His sinews and tendons don't stick out.
52. His sinews and tendons are deeply embedded in the flesh.
53. His topknot is like a crown.
54. His forehead is well-proportioned in length and breadth.
55. His forehead is rounded and beautiful.
56. His eyebrows are arched like a bow.
57. The hair of his eyebrows is fine.
58. The hair of his eyebrows lies flat.
59. He has large brows.
60. His brows reach the outward corner of his eyes.
61. His skin is fine throughout his body.
62. His whole body has abundant signs of good fortune.
63. His body is always radiant.
64. His body is always refreshed like a lotus flower.
65. His body is exquisitely sensitive to touch.
66. His body has the scent of sandalwood.
67. His body hair is consistent in length.
68. He has fine bodily hair.
69. His breath is always fine.
70. His mouth always has a beautiful smile.
71. His mouth has the scent of a lotus flower.
72. His hair has the colour of a dark shadow.
73. His hair is strongly scented.
74. His hair has the scent of a white lotus.
75. He has curled hair.
76. His hair does not turn grey.
77. He has fine hair.
78. His hair is untangled.
79. His hair has long curls.
80. He has a topknot as if crowned with a royal flower garland.

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3.8: Zen

21 Zen

The Lotus Sutra⁴⁵

CHAPTER XIV.

PEACEFUL LIFE.

Mañgusrî, the prince royal, said to the Lord: It is difficult, Lord, most difficult, what these Bodhisattvas Mahāsattvas will attempt out of reverence for the Lord. How are these Bodhisattvas Mahāsattvas to promulgate this Dharmaparyāya at the end of time, at the last period? Whereupon the Lord answered Mañgusrî, the prince royal: A Bodhisattva Mahāsattva, Mañgusrî, he who is to promulgate this Dharmaparyāya at the end of time, at the last period, must be firm in four things. In which things? The Bodhisattva Mahāsattva, Mañgusrî, must be firm in his conduct and proper sphere if he wishes to teach this Dharmaparyāya. And how, Mañgusrî, is a Bodhisattva Mahāsattva firm in his conduct and proper sphere? When the Bodhisattva Mahāsattva, Mañgusrî, is patient, meek, has reached the stage of meekness; when he is not rash, nor envious; when, moreover, Mañgusrî, he clings to no law whatever and sees the real character of the laws (or things); when he is refraining from investigating and discussing these laws, Mañgusrî; that is called the conduct of a Bodhisattva Mahāsattva. And what is the proper sphere of a Bodhisattva Mahāsattva, Mañgusrî? When the Bodhisattva Mahāsattva, Mañgusrî, does not serve, not court, not wait upon kings; does not serve, not court, not wait upon princes; when he does not approach them; when he does not serve, not court, not wait upon persons of another sect, Karakas, Parivrāgakas, Āgīvakas, Nirgranthas [Three kinds of mendicant friars not belonging to the Buddhist, nor to the Gaina persuasion], nor persons passionately fond of fine literature; when he does not serve, not court, not wait upon adepts at worldly spells, and votaries of a worldly philosophy, nor keep any intercourse with them; when he does not go to see Kāndālas, jugglers, vendors of pork, poulterers, deer-hunters, butchers, actors and dancers, wrestlers, nor resort to places whither others flock for amusement and sport; when he keeps no intercourse with them unless from time to time to preach the law to them when they come to him, and that freely; when he does not serve, not court, not wait upon monks, nuns, lay devotees, male and female, who are adherents of the vehicle of disciples, nor keep intercourse with them; when he does not come in contact with them at the place of promenade or in the monastery, unless from time to time to preach the law to them when they come to him, and even that freely. This, Mañgusrî, is the proper sphere of a Bodhisattva Mahāsattva.

Again, Mañgusrî, the Bodhisattva Mahāsattva does not take hold of some favourable opportunity or another to preach the law to females every now and anon, nor is he desirous of repeatedly seeing females; nor does he think it proper to visit families and then too often address a girl, virgin, or young wife, nor does he greet them too fondly in return. He does not preach the law to a hermaphrodite, keeps no intercourse with such a person, nor greets too friendly in return. He does not enter a house alone in order to receive alms, unless having the Tathāgata in his thoughts. And when he happens to preach the law to females, he does not do so by passionate attachment to the law, far less by passionate attachment to a woman. When he is preaching, he does not display his row of teeth, let alone a quick emotion on his physiognomy. He addresses no novice, male or female, no nun, no monk, no young boy, no young girl, nor enters upon a conversation with them; he shows no great readiness in answering their address, nor cares to give too frequent answers. This, Mañgusrî, is called the first proper sphere of a Bodhisattva Mahāsattva.

Further, Mañgusrî, a Bodhisattva Mahāsattva looks upon all laws (and things) as void; he -sees them duly established, remaining unaltered, as they are in reality, not liable to be disturbed, not to be moved backward, unchangeable, existing in the highest sense of the word (or in an absolute sense), having the nature of space, escaping explanation and expression by means of common speech, not born, composed and simple, aggregated and isolated, not expressible in words, independently established, manifesting themselves owing to a perversion of perception. In this way then, Mañgusrî, the Bodhisattva Mahāsattva constantly views all laws, and if he abides in this course, he remains in his own sphere. This, Mañgusrî, is the second proper sphere of a Bodhisattva Mahāsattva.

And in order to expound this matter in greater detail, the Lord uttered the following stanzas :

1. The Bodhisattva who, undaunted and unabashed, wishes to set forth this Sūtra in the dreadful period hereafter,
2. Must keep to his course (of duty) and proper sphere; he must be retired and pure, constantly avoid intercourse with kings and princes.
3. Nor should he keep up intercourse with king's servants, nor with Kāndālas, jugglers, and Tīrthikas in general.

4. He ought not to court conceited men, but catechise such as keep to the religion. He must also avoid such monks as follow the precepts of the Arhat [of the Gainas], and immoral men.
5. He must be constant in avoiding a nun who is fond of banter and chatter; he must also avoid notoriously loose female lay devotees.
6. He should shun any intercourse with such female lay devotees as seek their highest happiness in this transient world. This is called the proper conduct of a Bodhisattva.
7. But when one comes to him to question him about the law for the sake of superior enlightenment, he should, at any time, speak freely, always firm and undaunted.
8. He should have no intercourse with women and hermaphrodites; he should also shun the young wives and girls in families.
9. He must never address them to ask after their health. He must also avoid intercourse with vendors of pork and mutton.
10. With any persons who slay animals of various kind for the sake of profit, and with such as sell meat he should avoid having any intercourse.
11. He must shun the society of whoremongers, players, musicians, wrestlers, and other people of that sort.
12. He should not frequent whores, nor other sensual persons; he must avoid any exchange of civility with them.
13. And when the sage has to preach for a woman, he should not enter into an apartment with her alone, nor stay to banter.
14. When he has often to enter a village in quest of food, he must have another monk with him or constantly think of the Buddha.
15. Herewith have I shown the first sphere of proper conduct. Wise are they who, keeping this Sūtra in memory, live according to it.
16. And when one observes no law at all, low, superior or mean, composed or uncomposed, real or not real;
17. When the wise man does not remark, 'This is a woman,' nor marks, 'This is a man;' when in searching he finds no laws (or things), because they have never existed;
18. This is called the observance of the Bodhisattvas in general. Now listen to me when I set forth what should be their proper sphere.
19. All laws (i.e. the laws, the things) have been declared to be non-existing, not appearing, not produced, void, immovable, everlasting; this is called the proper sphere of the wise.
20. They have been divided into existing and non-existing, real and unreal, by those who had wrong notions; other laws also, of permanency, of being produced, of birth from something already produced, are wrongly assumed.
21. Let (the Bodhisattva) be concentrated in mind, attentive, ever firm as the peak of Mount Sumeru, and in such a state (of mind) look upon all laws (and things) as having the nature of space [i.e. as being void],
22. Permanently equal to space, without essence, immovable, without substantiality. These, indeed, are the laws, all and for ever. This is called the proper sphere of the wise.
23. The monk observing this rule of conduct given by me may, after my extinction, promulgate this Sūtra in the world, and shall feel no depression.
24. Let the sage first, for some time, coerce his thoughts, exercise meditation with complete absorption, and correctly perform all that is required for attaining spiritual insight, and then, after rising (from his pious meditation), preach with unquailing mind.
25. The kings of this earth and the princes who listen to the law protect him. Others also, both laymen (or burghers) and Brahmans, will be found together in his congregation.

Further, Mañgusrî, the Bodhisattva Mahasattva who, after the complete extinction of the Tathâgata at the end of time, the last period, the last five hundred years, when the true law is in a state of decay, is going to propound this Dharmaparyâya, must be in a peaceful state (of mind) and then preach the law, whether he knows it by heart or has it in a book. In his sermon he will not be too prone to carping at others, not blame other preaching friars, not speak scandal nor propagate scandal. He does not mention by name other monks, adherents of the vehicle of disciples, to propagate scandal. He cherishes even no hostile feelings against them, because he is in a peaceful state. All who come, one after the other, to hear the sermon he receives with benevolence, and preaches

the law to them without invidiousness. He refrains from entering upon a dispute; but if he is asked a question, he does not answer in the way of (those who follow) the vehicle of disciples; on the contrary, he answers as if he had attained Buddha-knowledge.

And on that occasion the Lord uttered the following stanzas :

26. The wise man is always at ease, and in that state he preaches the law, seated on an elevated pulpit which has been prepared for him on a clean and pretty spot.

27. He puts on a clean, nice, red robe, dyed with good colours, and a black woollen garment and a long undergarment;

28. Having duly washed his feet and rubbed his head and face with smooth ointments, he ascends the pulpit, which is provided with a footbank and covered with pieces of fine cloth of various sorts, and sits down.

29. When he is thus seated on the preacher's pulpit and all who have gathered round him are attentive, he proceeds to deliver many discourses, pleasing by variety, before monks and nuns,

30. Before male and female lay devotees, kings and princes. The wise man always (takes care to) deliver a sermon diversified in its contents and sweet, free from invidiousness.

31. If occasionally he is asked some question, even after he has commenced, he will explain the matter anew in regular order, and he will explain it in such away that his hearers gain enlightenment.

32. The wise man is indefatigable; not even the thought of fatigue will rise in him; he knows no listlessness, and so displays to the assembly the strength of charity.

33. Day and night the wise man preaches this sublime law with myriads of kotis of illustrations; he edifies and satisfies his audience without ever requiring anything.

34. Solid food, soft food, nourishment and drink, cloth, couches, robes, medicaments for the sick, all this does not occupy his thoughts, nor does he want anything from the congregation.

35. On the contrary, the wise man is always thinking: How can I and these beings become Buddhas? I will preach this true law, upon which the happiness of all beings depends, for the benefit of the world.

36. The monk who, after my extinction, shall preach in this way, without envy, shall not meet with trouble, impediment, grief or despondency.

37. Nobody shall frighten him, beat or blame him; never shall he be driven away, because he is firm in the strength of forbearance.

38. The wise man who is peaceful, so disposed as I have just said, possesses hundreds of kotis of advantages, so many that one would not be able to enumerate them in hundreds of Æons.

Again, Mañgusrī, the Bodhisattva Mahāsattva who lives after the extinction of the Tathāgata at the end of time when the true law is in decay, the Bodhisattva Mahasattva who keeps this Sūtra is not envious, not false, not deceitful; he does not speak disparagingly of other adherents of the vehicle of Bodhisattvas, nor defame, nor humble them. He does not bring forward the shortcomings of other monks, nuns, male and female lay devotees, neither of the adherents of the vehicle of disciples nor of those of the vehicle of Pratyekabuddhas. He does not say: You young men of good family, you are far off from supreme, perfect enlightenment; you give proof of not having arrived at it; you are too fickle in your doings and not capable of acquiring true knowledge. He does not in this way bring forward the shortcomings of any adherent of the vehicle of the Bodhisattvas. Nor does he show any delight in disputes about the law, or engage in disputes about the law, and he never abandons the strength of charity towards all beings. In respect to all Tathāgatas he feels as if they were his fathers, and in respect to all Bodhisattvas as if they were his masters. And as to the Bodhisattvas Mahāsattvas in all directions of space, he is assiduous in paying homage to them by good will and respect. When he preaches the law, he preaches no less and no more than the law, without partial predilection for (any part of) the law, and he does not show greater favour to one than to another, even from love of the law.

Such, Mañgusrī, is the third quality with which a Bodhisattva Mahāsattva is endowed who is to expound this Dharmaparyāya after the extinction of the Tathāgata at the end of time when the true law is in decay; who will live at ease' and not be annoyed in the exposition of this Dharmaparyāya. And in the synod he will have allies, and he will find auditors at his sermons who will listen to this Dharmaparyāya, believe, accept, keep, read, penetrate, write it and cause it to be written, and who, after it has been written and a volume made of it, will honour, respect, esteem, and worship it.

This said the Lord, and thereafter he, the Sugata, the Master, added the following:

39. The wise man, the preacher, who wishes to expound this Sūtra must absolutely renounce falsehood, pride, calumny, and envy.

40. He should never speak a disparaging word of anybody; never engage in a dispute on religious belief; never say to such as are guilty of shortcomings, You will not obtain superior knowledge.
41. He is always sincere, mild, forbearing; (as) a (true) son of Sugata he will repeatedly preach the law without any feeling of vexation.
42. 'The Bodhisattvas in all directions of space, who out of compassion for creatures are moving in the world, are my teachers;' (thus thinking) the wise man respects them as his masters.
43. Cherishing the memory of the Buddhas, the supreme amongst men, he will always feel towards them as if they were his fathers, and by forsaking all idea of pride he will escape hindrance.
44. The wise man who has heard this law, should be constant in observing it. If he earnestly strives after a peaceful life, kotis of beings will surely protect him.

Further, Maṅgusṛī, the Bodhisattva Mahāsattva, living at the time of destruction of the true law after the extinction of the Tathāgata, who is desirous of keeping this Dharmaparyāya, should live as far as possible away from laymen and friars, and lead a life of charity. He must feel affection for all beings who are striving for enlightenment and therefore make this reflection: To be sure, they are greatly perverted in mind, those beings who do not hear, nor perceive, nor understand the skilfulness and the mystery of the Tathāgata, who do not inquire for it, nor believe in it, nor even are willing to believe in it. Of course, these beings do not penetrate, nor understand this Dharmaparyāya. Nevertheless will I, who have attained this supreme, perfect knowledge, powerfully bend to it the mind of every one, whatever may be the position he occupies, and bring about that he accepts, understands, and arrives at full ripeness.

By possessing also this fourth quality, Maṅgusṛī, a Bodhisattva Mahasattva, who is to expound the law after the extinction of the Tathāgata, will be unmolested, honoured, respected, esteemed, venerated by monks, nuns, and lay devotees, male and female, by kings, princes, ministers, king's officers, by citizens and country people, by Brahmans and laymen; the gods of the sky will, full of faith, follow his track to hear the law, and the angels will follow his track to protect him; whether he is in a village or in a monastery, they will approach him day and night to put questions about the law, and they will be satisfied, charmed with his explanation. For this Dharmaparyāya, Maṅgusṛī, has been blessed by all Buddhas. With the past, future, and present Tathāgata, Maṅgusṛī, this Dharmaparyāya is for ever blessed. Precious in all worlds, Maṅgusṛī, is the sound, rumour, or mentioning of this Dharmaparyāya.

It is a case, Maṅgusṛī, similar to that of a king, a ruler of armies, who by force has conquered his own kingdom, whereupon other kings, his adversaries, wage war against him. That ruler of armies has soldiers of various description to fight with various enemies. As the king sees those soldiers fighting, he is delighted with their gallantry, enraptured, and in his delight and rapture he makes to his soldiers several donations, such as villages and village grounds, towns and grounds of a town; garments and head-gear; hand-ornaments, necklaces, gold threads, earrings, strings of pearls, bullion, gold, gems, pearls, lapis lazuli, conch-shells, stones (?), corals; he, moreover, gives elephants, horses, cars, foot soldiers, male and female slaves, vehicles, and litters. But to none he makes a present of his crown jewel, because that jewel only fits on the head of a king. Were the king to give away that crown jewel, then that whole royal army, consisting of four divisions, would be astonished and amazed. In the same manner, Maṅgusṛī, the Tathāgata, the Arhat, &c., exercises the reign of righteousness (and of the law) in the triple world which he has conquered by the power of his arm and the power of his virtue. His triple world is assailed by Māra, the Evil One. Then the Āryas, the soldiers of the Tathāgata, fight with Māra. Then, Maṅgusṛī, the king of the law, the lord of the law, expounds to the Āryas, his soldiers, whom he sees fighting, hundred thousands of Sūtras in order to encourage the four classes. He gives them the city of Nirvāna, the great city of the law; he allures them with that city of Nirvāna, but he does not preach to them such a Dharmaparyāya as this. just as in that case, Maṅgusṛī, that king, ruler of armies, astonished at the great valour of his soldiers in battle gives them all his property, at last even his crown jewel, and just as that crown jewel has been kept by the king on his head to the last, so, Maṅgusṛī, the Tathāgata, the Arhat, &c., who as the great king of the law in the triple world exercises his sway with justice, when he sees disciples and Bodhisattvas fighting against the Māra of fancies or the Māra of sinful inclinations, and when he sees that by fighting they have destroyed affection, hatred, and infatuation, overcome the triple world and conquered all Māras, is satisfied, and in his satisfaction he expounds to those noble (ārya) soldiers this Dharmaparyāya which meets opposition in all the world, the unbelief of all the world, a Dharmaparyāya never before preached, never before explained. And the Tathāgata bestows on all disciples the noble crown jewel, that most exalted crown jewel which brings omniscience to all. For this, Maṅgusṛī, is the supreme preaching of the Tathāgatas; this is the last Dharmaparyāya of the Tathāgatas; this is the most profound discourse on the law, a Dharmaparyāya meeting opposition in all the world. In the same manner, Maṅgusṛī, as that king of righteousness and ruler of armies took off the

crown jewel which he had kept so long a time and gave it (at last) to the soldiers, so, Maṅgusrî, the Tathâgata now reveals this long-kept mystery of the law exceeding all others, (the mystery) which must be known by the Tathâgatas.

And in order to elucidate this matter more in detail, the Lord on that occasion uttered the following stanzas:

45. Always displaying the strength of charity, always filled with compassion for all creatures, expounding this law, the Sugatas have approved this exalted Sûtra.
46. The laymen, as well as the mendicant friars, and the Bodhisattvas who shall live at the end of time, must all show the strength of charity, lest those who hear the law reject it.
47. But I, when I shall have reached enlightenment and be established in Tathâgataship, will initiate (others), and after having initiated disciples preach everywhere this superior enlightenment.
48. It is (a case) like that of a king, ruler of armies, who gives to his soldiers various things, gold, elephants, horses, cars, foot soldiers; he also gives towns and villages, in token of his contentment.
49. In his satisfaction he gives to some hand-ornaments, silver and gold thread; pearls, gems, conch-shells, stones (?), coral; he also gives slaves of various description.
50. But when he is struck with the incomparable daring of one amongst the soldiers, he says: Thou hast admirably done this; and, taking off his crown, makes him a present of the jewel.
51. Likewise do I, the Buddha, the king of the law, I who have the force of patience and a large treasure of wisdom, with justice govern the whole world, benign, compassionate, and pitiful.
52. And seeing how the creatures are in trouble, I pronounce thousands of kotis of Sûtrântas, when I perceive the heroism of those living beings who by pure-mindedness overcome the sinful inclinations of the world.
53. And the king of the law, the great physician, who expounds hundreds of kotis of Paryâyas, when he recognises that creatures are strong, shows them this Sûtra, comparable to a crown jewel.
54. This is the last Sûtra proclaimed in the world, the most eminent of all my Sûtras, which I have always kept and never divulged. Now I am going to make it known; listen all.
55. There are four qualities to be acquired by those who at the period after my extinction desire supreme enlightenment and perform my charge. The qualities are such as follows.
56. The wise man knows no vexation, trouble, sickness; the colour of his skin is not blackish; nor does he dwell in a miserable town.
57. The great Sage has always a pleasant look, deserves to be honoured, as if he were the Tathâgata himself, and little angels shall constantly be his attendants.
58. His body can never be hurt by weapons, poison, sticks, or clods, and the mouth of the man who utters a word of abuse against him shall be closed.
59. He is a friend to all creatures in the world. He goes all over the earth as a light, dissipating the gloom of many kotis of creatures, he who keeps this Sûtra after my extinction.
60. In his sleep he sees visions in the shape of Buddha; he sees monks and nuns appearing on thrones and proclaiming the many-sided law.
61. He sees in his dream gods and goblins, (numerous) as the sands of the Ganges, as well as demons and Nâgas of many kinds, who lift their joined hands and to whom he expounds the eminent law.
62. He sees in his dream the Tathâgata preaching the law to many kotis of beings with lovely voice, the Lord with golden colour.
63. And he stands there with joined hands glorifying the Seer, the highest of men, whilst the Gina, the great physician, is expounding the law to the four classes.
64. And he, glad to have heard the law, joyfully pays his worship, and after having soon reached the knowledge which never slides back, he obtains, in dream, magical spells.
65. And the Lord of the world, perceiving his good intention, announces to him his destiny of becoming a leader amongst men: Young man of good family (says he), thou shalt here reach in future supreme, holy knowledge.

66. Thou shalt have a large field and four classes (of hearers), even as myself, that respectfully and with joined hands shall hear from thee the vast and faultless law.
67. Again he sees his own person occupied with meditating on the law in mountain caverns; and by meditating he attains the very nature of the law and, on obtaining complete absorption, sees the Gîta.
68. And after seeing in his dream the goldcoloured one, him who displays a hundred hallowed signs, he hears the law, whereafter he preaches it in the assembly. Such is his dream.
69. And in his dream he also forsakes his whole realm, harem, and numerous kinsfolk; renouncing all pleasures he leaves home (to become an ascetic), and betakes himself to the place of the terrace of enlightenment.
70. There, seated upon a throne at the foot of a tree to seek enlightenment, he will, after the lapse of seven days, arrive at the knowledge of the Tathâgatas.
71. On having reached enlightenment he will rise up from that place to move forward the faultless wheel and preach the law during an inconceivable number of thousands of kotis of Æons.
72. After having revealed perfect enlightenment and led many kotis of beings to perfect rest, he himself will be extinguished like a lamp when the oil is exhausted. So is that vision.
73. Endless, Mañgughosha, are the advantages which constantly are his who at the end of time shall expound this Sûtra of superior enlightenment that I have perfectly explained.

The Lankavatara Sutra⁴⁶

Chapter III

Right Knowledge or Knowledge of Relations

THEN MAHAMATI SAID: Pray tell us, Blessed One, about the being and the non-being of all things?

The Blessed One replied: People of this world are dependent in their thinking on one of two things: on the notion of being whereby they take pleasure in realism, or in the notion of non-being whereby they take pleasure in nihilism; in either case they imagine emancipation where there is no emancipation. Those who are dependent upon the notion of being, regard the world as rising from a causation that is really existent, and that this actually existing and becoming world does not take its rise from a causation that is non-existent. This is the realistic view as held by some people. Then there are other people who are dependent on the notion of the non-being of all things. These people admit the existence of greed, anger and folly, and at the same time they deny the existence of the things that produce greed, anger and folly. This is not rational, for greed, anger and folly are no more to be taken hold of as real than are things; they neither have substance nor individual marks. Where there is a state of bondage, there is binding and means for binding; but where there is emancipation, as in the case of Buddhas, Bodhisattvas, masters and disciples, who have ceased to believe in both being and non-being, there is neither bondage, binding nor means for binding.

It is better to cherish the notion of an ego-substance than to entertain the notion of emptiness derived from the view of being and non-being, for those who so believe fail to understand the fundamental fact that the external world is nothing but a manifestation of mind. Because they see things as, transient, as rising from cause and passing away from cause, now dividing, now combining into the elements which make up the aggregates of personality and its external world and now passing away, they are doomed to suffer every moment from the changes that follow one after another, and finally are doomed to ruin.

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THEN MAHAMATI ASKED the Blessed One, saying: Tell us, Blessed One, how all things can be empty, un-born, and have no self-nature, so that we may be awakened and quickly realise highest enlightenment?

The Blessed One replied: What is emptiness, indeed! It is a term whose very self-nature is false-imagination, but because of one's attachment to false-imagination we are obliged to talk of emptiness, no-birth, and no-self-nature. There are seven kinds of emptiness: emptiness of mutuality which is non-existence; emptiness of individual marks; emptiness of self-nature; emptiness of no-work; emptiness of work; emptiness of all things in the sense that they are unpredicable; and emptiness in its highest sense of Ultimate Reality.

By the emptiness of mutuality which is non-existence is meant that when a thing is missing here, one speaks of its being empty here. For instance: in the lecture hall of Mrigarama there are no elephants present, nor bulls, nor sheep; but as to monks there are many present. We can rightly speak of the hall as being empty as far as animals are concerned. It is not asserted that the lecture hall

is empty of its own characteristics, or that the monks are empty of that which makes up their monkhood, nor that in some other place there are no elephants, bulls, nor sheep to be found. In this case we are speaking of things in their aspect of individuality and generality, but from the point of view of mutuality some things do not exist somewhere. This is the lowest form of emptiness and is to be sedulously put away.

By emptiness of individual marks is meant that all things have no distinguishing marks of individuality and generality. Because of mutual relations and interactions things are superficially discriminated but when they are further and more carefully investigated and analysed they are seen to be non-existent and nothing as to individuality and generality can be predicated of them. Thus when individual marks can no longer be seen, ideas of self, otherness and bothness, no longer hold good. So it must be said that all things are empty of self-marks.

By emptiness of self-nature is meant that all things in their self-nature are un-born; therefore, it is said that things are empty as to self-nature. By emptiness of no-work is meant that the aggregate of elements that makes up personality and its external world is Nirvana itself and from the beginning there is no activity in them; therefore, one speaks of the emptiness of no-work. By emptiness of work is meant that the aggregates being devoid of an ego and its belongings, go on functioning automatically as there is mutual conjunction of causes and conditions; thus one speaks of the emptiness of work. By emptiness of all things in the sense that they are unpredictable is meant that, as the very nature of false-imagination is inexpressible, so all things are unpredictable, and, therefore, are empty in that sense. By emptiness in its highest sense of the emptiness of Ultimate Reality is meant that in the attainment of inner self-realisation of Noble Wisdom there is no trace of habit-energy generated by erroneous conceptions; thus one speaks of the highest emptiness of Ultimate Reality.

When things are examined by right knowledge there are no signs obtainable which would characterise them with marks of individuality and generality, therefore, they are said to have no self-nature. Because these signs of individuality and generality are seen both as existing and yet are known to be non-existent, are seen as going out and yet are known not to be going out, they are never annihilated. Why is this true? For this reason; because the individual signs that should make up the self-nature of all things are non-existent. Again in their self-nature things are both eternal and non-eternal. Things are not eternal because the marks of individuality appear and disappear, that is, the marks of self-nature are characterised by non-eternality. On the other hand, because things are un-born and are only mind-made, they are in a deep sense eternal. That is, things are eternal because of their very non-eternality.

Further, besides understanding the emptiness of all things both in regard to substance and self-nature, it is necessary for Bodhisattvas to clearly understand that all things are un-born. It is not asserted that things are not born in a superficial sense, but that in a deep sense they are not born of themselves. All that can be said, is this, that relatively speaking, there is a constant stream of becoming, a momentary and uninterrupted change from one state of appearance to another. When it is recognised that the world as it presents itself is no more than a manifestation of mind, then birth is seen as no-birth and all existing objects, concerning which discrimination asserts that they are and are not, are non-existent and, therefore, un-born; being devoid of agent and action things are un-born.

If things are not born of being and non-being, but are simply manifestations of mind itself, they have no reality, no self-nature:--they are like the horns of a hare, a horse, a donkey, a camel. But the ignorant and the simple-minded, who are given over to their false and erroneous imaginings, discriminate things where they are not. To the ignorant the characteristic marks of the self-nature of body-property-and-abode seem to be fundamental and rooted in the very nature of the mind itself, so they discriminate their multitudinousness and become attached to them.

There are two kinds of attachment: attachment to objects as having self-nature, and attachment to words as having self-nature. The first takes place by not knowing that the external world is only a manifestation of the mind itself; and the second arises from one's clinging to words and names by reason of habit-energy. In the teaching of no-birth, causation is out of place because, seeing that all things are like maya and a dream, one does not discriminate individual signs. That all things are un-born and have no self-nature because they are like maya is asserted to meet the thesis of the philosophers that birth is by causation. They foster the notion that the birth of all things is derived from the concept of being and non-being, and fail to regard it as it truly is,--as caused by attachment to the multitudinousness which arises from discriminations of the mind itself.

Those who believe in the birth of something that has never been in existence and, coming into existence, vanishes away, are obliged to assert that things come to exist and vanish away by causation--such people find no foothold in my teachings. When it is realised that there is nothing born, and nothing passes away, then there is no way to admit being and non-being, and the mind becomes quiescent.

THEN MAHAMATI SAID to the Blessed One: The philosophers declare that the world rises from causal agencies according to a law of causation; they state that their cause is unborn and is not to be annihilated. They mention nine primary elements: Ishvara the Creator, the Creation, atoms, etc., which being elementary are unborn and not to be annihilated. The Blessed One, while teaching that all things are un-born and that there is no annihilation, also declares that the world takes its rise from ignorance, discrimination, attachment, deed, etc., working according to a law of causation. Though the two sets of elements may differ in form and name, there does not appear to be any essential difference between the two positions. If there is anything that is distinctive and superior in the Blessed One's teaching, pray tell us, Blessed One, what it is?

The Blessed One replied: My teaching of no-birth and no-annihilation is not like that of the philosophers, nor is it like their doctrine of birth and impermanency. That to which the philosophers ascribe the characteristic of no-birth and no-annihilation is the self-nature of all things, which causes them to fall into the dualism of being and non-being. My teaching transcends the whole conception of being and non-being; it has nothing to do with birth, abiding and destruction; nor with existence and non-existence. I teach that the multitudinousness of objects have no reality in themselves but are only seen of the mind and, therefore, are of the nature of maya and a dream. I teach the non-existence of things because they carry no signs of any inherent self-nature. It is true that in one sense they are seen and discriminated by the senses as individualised objects; but in another sense, because of the absence of any characteristic marks of self-nature, they are not seen but are only imagined. In one sense they are graspable, but in another sense, they are not graspable. When it is clearly understood that there is nothing in the world but what is seen of the mind itself, discrimination no more rises, and the wise are established in their true abode which is the realm of quietude. The ignorant discriminate and work trying to adjust themselves to external conditions, and are constantly perturbed in mind; unrealities are imagined and discriminated, while realities are unseen and ignored. It is not so with the wise. To illustrate: What the ignorant see is like the magically-created city of the Gandharvas, where children are shown streets and houses, and phantom merchants, and people going in and coming out. This imaginary city with its streets and houses and people going in and coming out, are not thought of as being born or being annihilated, because in their case there is no question as to their existence or non-existence. In like manner, I teach, that there is nothing made nor un-made; that there is nothing that has connection with birth and destruction except as the ignorant cherish falsely imagined notions as to the reality of the external world. When objects are not seen and judged as they truly are in themselves, there is discrimination and clinging to the notions of being and non-being, and individualised self-nature, and, as long as these notions of individuality and self-nature persist, the philosophers are bound to explain the external world by a law of causation. This position raises the question of a first cause which the philosophers meet by asserting that their first cause, Ishvara and the primal elements, are un-born and un-annihilate; which position is without evidence and is irrational.

Ignorant people and worldly philosophers cherish a kind of no-birth, but it is not the no-birth which I teach. I teach the un-bornness of the un-born essence of all things which teaching is established in the minds of the wise by their self-realisation of Noble Wisdom. A ladle, clay, a vessel, a wheel, or seeds, or elements--these are external conditions; ignorance discrimination, attachment, habit, karma,--these are inner conditions. When this entire universe is regarded as concatenation and as nothing else but concatenation, then the mind, by its patient acceptance of the truth that all things are un-born, gains tranquillity.

Chapter IV

Perfect Knowledge, or Knowledge of Reality

THEN MAHAMATI ASKED the Blessed one: Pray tell us, Blessed One, about the five Dharmas, so that we may fully understand Perfect Knowledge?

The Blessed One replied: The five Dharmas are: appearance, name, discrimination, right-knowledge and Reality. By appearance is meant that which reveals itself to the senses and to the discriminating-mind and is perceived as form, sound, odour, taste, and touch. Out of these appearances ideas are formed, such as clay, water, jar, etc., by which one says: this is such and such a thing and is no other,--this is name. When appearances are contrasted and names compared, as when we say: this is an elephant, this is a horse, a cart, a pedestrian, a man, a woman, or, this is mind and what belongs to it,--the things thus named are said to be discriminated. As these discriminations come to be seen as mutually conditioning, as empty of self-substance, as un-born, and thus come to be seen as they truly are, that is, as manifestations of the mind itself,--this is right-knowledge. By it the wise cease to regard appearances and names as realities.

When appearances and names are put away and all discrimination ceases, that which remains is the true and essential nature of things and, as nothing can be predicated as to the nature of essence, it is called the "Suchness" of Reality. This universal, undifferentiated, inscrutable, "Suchness" is the only Reality but it is variously characterised as Truth, Mind-essence, Transcendental

Intelligence, Noble Wisdom, etc. This Dharma of the imagelessness of the Essence-nature of Ultimate Reality is the Dharma which has been proclaimed by all the Buddhas, and when all things are understood in full agreement with it, one is in possession of Perfect Knowledge, and is on his way to the attainment of the Transcendental Intelligence of the Tathagatas.

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THEN MAHAMATI SAID to the Blessed One: Are the three self-natures, of things, ideas, and Reality, to be considered as included in the Five Dharmas, or as having their own characteristics complete in themselves.

The Blessed One replied: The three self-natures, the eightfold mind-system, and the twofold egolessness are all included in the Five Dharmas. The self-natures of things, of ideas, and of the sixfold mind-system, correspond with the Dharmas of appearance, name and discrimination; the self-nature of Universal Mind and Reality corresponds to the Dharmas of right-knowledge and "Suchness."

By becoming attached to what is seen of the mind itself, there is an activity awakened which is perpetuated by habit-energy that becomes manifest in the mind-system. From the activities of the mind-system there rises the notion of an ego-soul and its belongings; the discriminations, attachments, and notion of an ego-soul, rising simultaneously like the sun and its rays of light.

By the egolessness of things is meant that the elements that make up the aggregates of personality and its objective world being characterised by the nature of maya and destitute of anything that can be called ego-substance, are therefore un-born and have no self-nature. How can things be said to have an ego-soul? By the egolessness of persons is meant that in the aggregates that make up personality there is no ego-substance, nor anything that is like ego-substance nor that belongs to it. The mind-system, which is the most characteristic mark of personality, originated in ignorance, discrimination, desire and deed; and its activities are perpetuated by perceiving, grasping and becoming attached to objects as if they were real. The memory of these discriminations, desires, attachments and deeds is stored in Universal Mind since beginningless time, and is still being accumulated where it conditions the appearance of personality and its environment and brings about constant change and destruction from moment to moment. The manifestations are like a river, a seed, a lamp, a cloud, the wind; Universal mind in its voraciousness to store up everything, is like a monkey never at rest, like a fly ever in search of food and without partiality, like a fire that is never satisfied, like a water-lifting machine that goes on rolling. Universal mind as defiled by habit-energy is like a magician that causes phantom things and people to appear and move about. A thorough understanding of these things is necessary to an understanding of the egolessness of persons.

There are four kinds of Knowledge: Appearance-knowledge, relative-knowledge, perfect-knowledge, and Transcendental Intelligence. Appearance-knowledge belongs to the ignorant and simple-minded who are addicted to the notion of being and non-being, and who are frightened at the thought of being unborn. It is produced by the concordance of the triple combination and attaches itself to the multiplicities of objects; it is characterised by attainability and accumulation; it is subject to birth and destruction. Appearance-knowledge belongs to word-mongers who revel in discriminations, assertions and negations.

Relative-knowledge belongs to the mind-world of the philosophers. It rises from the mind's ability to consider the relations which appearances bear to each other and to the mind considering them, it rises from the mind's ability to arrange, combine and analyse these relations by its powers of discursive logic and imagination, by reason of which it is able to peer into the meaning and significance of things.

Perfect-knowledge belongs to the world of the Bodhisattvas who recognise that all things are but manifestations of mind; who clearly understand the emptiness, the un-bornness, the egolessness of all things; and who have entered into an understanding of the Five Dharmas, the twofold egolessness, and into the truth of imagelessness. Perfect-knowledge differentiates the Bodhisattva stages, and is the pathway and the entrance into the exalted state of self-realisation of Noble Wisdom.

Perfect-knowledge (*jnana*) belongs to the Bodhisattvas who are entirely free from the dualisms of being and non-being, no-birth and no-annihilation, all assertions and negations, and who, by reason of self-realisation, have gained an insight into the truths of egolessness and imagelessness. They no longer discriminate the world as subject to causation: they regard the causation that rules the world as something like the fabled city of the Gandharvas. To them the world is like a vision and a dream, it is like the birth and death of a barren-woman's child; to them there is nothing evolving and nothing disappearing.

The wise who cherish Perfect-knowledge, may be divided into three classes: disciples, masters and Arhats. Common disciples are separated from masters as common disciples continue to cherish the notion of individuality and generality; masters rise from common disciples when, forsaking the error of individuality and generality, they still cling to the notion of an ego-soul by reason of which they go off by themselves into retirement and solitude. Arhats rise when the error of all discrimination is realised. Error being discriminated by the wise turns into Truth by virtue of the "turning-about" that takes place within the deepest consciousness. Mind, thus emancipated, enters into perfect self-realisation of Noble Wisdom.

But, Mahamati, if you *assert* that there is such a thing as Noble Wisdom, it no longer holds good, because anything of which something is asserted thereby partakes of the nature of being and is thus characterised with the quality of birth. The very assertion: "All things are un-born" destroys the truthfulness of it. The same is true of the statements: "All things are empty," and "All things have no self-nature,"—both are untenable when put in the form of assertions. But when it is pointed out that all things are like a dream and a vision, it means that in one way things are perceived, and in another way they are not perceived; that is, in ignorance they are perceived but in Perfect-knowledge they are not perceived. All assertions and negations being thought-constructions are un-born. Even the assertion that Universal Mind and Noble Wisdom are Ultimate Reality, is thought construction and, therefore, is un-born. As "things" there is no Universal Mind, there is no Noble Wisdom, there is no Ultimate Reality. The insight of the wise who move about in the realm of imagelessness and its solitude is pure. That is, for the wise all "things" are wiped away and even the state of imagelessness ceases to exist.

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CHAPTER OVERVIEW

4: Let's Fight- Sun-tzu, Samurais, and Martial Arts

East Asian Philosophies have often been tied to martial and military arts. Many Buddhist monks and monasteries practice some form of martial arts (Tai Chi qualifies as a martial art) and the Samurai Code (Bushido) in Japan borrows heavily from all of Japan's various philosophical influences. Sun-Tzu authored what was perhaps the first book on war and it still read regularly today by military strategists. While these philosophies are tied with non-martial ones, they can stand on their own.

[4.1: The Art of War \(I\)](#)

[4.2: The Art of War \(II\)](#)

[4.3: Bushido](#)

[4.4: Kung-Fu and Buddhism](#)

[4.5: Philosophy of the Martial Arts](#)

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4.1: The Art of War (I)

22 The Art of War (I)

The Art of War⁴⁷

I. Laying Plans

1. Sun Tzu said: The art of war is of vital importance to the State.
2. It is a matter of life and death, a road either to safety or to ruin. Hence it is a subject of inquiry which can on no account be neglected.
3. The art of war, then, is governed by five constant factors, to be taken into account in one's deliberations, when seeking to determine the conditions obtaining in the field.
4. These are: (1) The Moral Law; (2) Heaven; (3) Earth; (4) The Commander; (5) Method and discipline.
- 5,6. The Moral Law causes the people to be in complete accord with their ruler, so that they will follow him regardless of their lives, undismayed by any danger.
7. Heaven signifies night and day, cold and heat, times and seasons.
8. Earth comprises distances, great and small; danger and security; open ground and narrow passes; the chances of life and death.
9. The Commander stands for the virtues of wisdom, sincerity, benevolence, courage and strictness.
10. By method and discipline are to be understood the marshaling of the army in its proper subdivisions, the graduations of rank among the officers, the maintenance of roads by which supplies may reach the army, and the control of military expenditure.
11. These five heads should be familiar to every general: he who knows them will be victorious; he who knows them not will fail.
12. Therefore, in your deliberations, when seeking to determine the military conditions, let them be made the basis of a comparison, in this wise:--
13. (1) Which of the two sovereigns is imbued with the Moral law? (2) Which of the two generals has most ability? (3) With whom lie the advantages derived from Heaven and Earth? (4) On which side is discipline most rigorously enforced? (5) Which army is stronger? (6) On which side are officers and men more highly trained? (7) In which army is there the greater constancy both in reward and punishment?
14. By means of these seven considerations I can forecast victory or defeat.
15. The general that hearkens to my counsel and acts upon it, will conquer: let such a one be retained in command! The general that hearkens not to my counsel nor acts upon it, will suffer defeat:--let such a one be dismissed!
16. While heading the profit of my counsel, avail yourself also of any helpful circumstances over and beyond the ordinary rules.
17. According as circumstances are favorable, one should modify one's plans.
18. All warfare is based on deception.
19. Hence, when able to attack, we must seem unable; when using our forces, we must seem inactive; when we are near, we must make the enemy believe we are far away; when far away, we must make him believe we are near.

20. Hold out baits to entice the enemy. Feign disorder, and crush him.
21. If he is secure at all points, be prepared for him. If he is in superior strength, evade him.
22. If your opponent is of choleric temper, seek to irritate him. Pretend to be weak, that he may grow arrogant.
23. If he is taking his ease, give him no rest. If his forces are united, separate them.
24. Attack him where he is unprepared, appear where you are not expected.
25. These military devices, leading to victory, must not be divulged beforehand.
26. Now the general who wins a battle makes many calculations in his temple ere the battle is fought. The general who loses a battle makes but few calculations beforehand. Thus do many calculations lead to victory, and few calculations to defeat: how much more no calculation at all! It is by attention to this point that I can foresee who is likely to win or lose.

II. Waging War

1. Sun Tzu said: In the operations of war, where there are in the field a thousand swift chariots, as many heavy chariots, and a hundred thousand mail-clad soldiers, with provisions enough to carry them a thousand li, the expenditure at home and at the front, including entertainment of guests, small items such as glue and paint, and sums spent on chariots and armor, will reach the total of a thousand ounces of silver per day. Such is the cost of raising an army of 100,000 men.
2. When you engage in actual fighting, if victory is long in coming, then men's weapons will grow dull and their ardor will be damped. If you lay siege to a town, you will exhaust your strength.
3. Again, if the campaign is protracted, the resources of the State will not be equal to the strain.
4. Now, when your weapons are dulled, your ardor damped, your strength exhausted and your treasure spent, other chieftains will spring up to take advantage of your extremity. Then no man, however wise, will be able to avert the consequences that must ensue.
5. Thus, though we have heard of stupid haste in war, cleverness has never been seen associated with long delays.
6. There is no instance of a country having benefited from prolonged warfare.
7. It is only one who is thoroughly acquainted with the evils of war that can thoroughly understand the profitable way of carrying it on.
8. The skillful soldier does not raise a second levy, neither are his supply-wagons loaded more than twice.
9. Bring war material with you from home, but forage on the enemy. Thus the army will have food enough for its needs.
10. Poverty of the State exchequer causes an army to be maintained by contributions from a distance. Contributing to maintain an army at a distance causes the people to be impoverished.
11. On the other hand, the proximity of an army causes prices to go up; and high prices cause the people's substance to be drained away.
12. When their substance is drained away, the peasantry will be afflicted by heavy exactions.
- 13,14. With this loss of substance and exhaustion of strength, the homes of the people will be stripped bare, and three-tenths of

their income will be dissipated; while government expenses for broken chariots, worn-out horses, breast-plates and helmets, bows and arrows, spears and shields, protective mantles, draught-oxen and heavy wagons, will amount to four-tenths of its total revenue.

15. Hence a wise general makes a point of foraging on the enemy. One cartload of the enemy's provisions is equivalent to twenty of one's own, and likewise a single picul of his provender is equivalent to twenty from one's own store.

16. Now in order to kill the enemy, our men must be roused to anger; that there may be advantage from defeating the enemy, they must have their rewards.

17. Therefore in chariot fighting, when ten or more chariots have been taken, those should be rewarded who took the first. Our own flags should be substituted for those of the enemy, and the chariots mingled and used in conjunction with ours. The captured soldiers should be kindly treated and kept.

18. This is called, using the conquered foe to augment one's own strength.

19. In war, then, let your great object be victory, not lengthy campaigns.

20. Thus it may be known that the leader of armies is the arbiter of the people's fate, the man on whom it depends whether the nation shall be in peace or in peril.

III. Attack by Stratagem

1. Sun Tzu said: In the practical art of war, the best thing of all is to take the enemy's country whole and intact; to shatter and destroy it is not so good. So, too, it is better to recapture an army entire than to destroy it, to capture a regiment, a detachment or a company entire than to destroy them.

2. Hence to fight and conquer in all your battles is not supreme excellence; supreme excellence consists in breaking the enemy's resistance without fighting.

3. Thus the highest form of generalship is to balk the enemy's plans; the next best is to prevent the junction of the enemy's forces; the next in order is to attack the enemy's army in the field; and the worst policy of all is to besiege walled cities.

4. The rule is, not to besiege walled cities if it can possibly be avoided. The preparation of mantlets, movable shelters, and various implements of war, will take up three whole months; and the piling up of mounds over against the walls will take three months more.

5. The general, unable to control his irritation, will launch his men to the assault like swarming ants, with the result that one-third of his men are slain, while the town still remains untaken. Such are the disastrous effects of a siege.

6. Therefore the skillful leader subdues the enemy's troops without any fighting; he captures their cities without laying siege to them; he overthrows their kingdom without lengthy operations in the field.

7. With his forces intact he will dispute the mastery of the Empire, and thus, without losing a man, his triumph will be complete. This is the method of attacking by stratagem.

8. It is the rule in war, if our forces are ten to the enemy's one, to surround him; if five to one, to attack him; if twice as numerous, to divide our army into two.

9. If equally matched, we can offer battle; if slightly inferior in numbers, we can avoid the enemy; if quite unequal in every way, we can flee from him.

10. Hence, though an obstinate fight may be made by a small force, in the end it must be captured by the larger force.

11. Now the general is the bulwark of the State; if the bulwark is complete at all points; the State will be strong; if the bulwark is defective, the State will be weak.

12. There are three ways in which a ruler can bring misfortune upon his army:--

13. (1) By commanding the army to advance or to retreat, being ignorant of the fact that it cannot obey. This is called hobbling the army.

14. (2) By attempting to govern an army in the same way as he administers a kingdom, being ignorant of the conditions which obtain in an army. This causes restlessness in the soldier's minds.

15. (3) By employing the officers of his army without discrimination, through ignorance of the military principle of adaptation to circumstances. This shakes the confidence of the soldiers.

16. But when the army is restless and distrustful, trouble is sure to come from the other feudal princes. This is simply bringing anarchy into the army, and flinging victory away.

17. Thus we may know that there are five essentials for victory: (1) He will win who knows when to fight and when not to fight. (2) He will win who knows how to handle both superior and inferior forces. (3) He will win whose army is animated by the same spirit throughout all its ranks. (4) He will win who, prepared himself, waits to take the enemy unprepared. (5) He will win who has military capacity and is not interfered with by the sovereign.

18. Hence the saying: If you know the enemy and know yourself, you need not fear the result of a hundred battles. If you know yourself but not the enemy, for every victory gained you will also suffer a defeat. If you know neither the enemy nor yourself, you will succumb in every battle.

IV. Tactical Dispositions

1. Sun Tzu said: The good fighters of old first put themselves beyond the possibility of defeat, and then waited for an opportunity of defeating the enemy.

2. To secure ourselves against defeat lies in our own hands, but the opportunity of defeating the enemy is provided by the enemy himself.

3. Thus the good fighter is able to secure himself against defeat, but cannot make certain of defeating the enemy.

4. Hence the saying: One may know how to conquer without being able to do it.

5. Security against defeat implies defensive tactics; ability to defeat the enemy means taking the offensive.

6. Standing on the defensive indicates insufficient strength; attacking, a superabundance of strength.

7. The general who is skilled in defense hides in the most secret recesses of the earth; he who is skilled in attack flashes forth from the topmost heights of heaven. Thus on the one hand we have ability to protect ourselves; on the other, a victory that is complete.

8. To see victory only when it is within the ken of the common herd is not the acme of excellence.

9. Neither is it the acme of excellence if you fight and conquer and the whole Empire says, "Well done!"

10. To lift an autumn hair is no sign of great strength; to see the sun and moon is no sign of sharp sight; to hear the noise of thunder is no sign of a quick ear.

11. What the ancients called a clever fighter is one who not only wins, but excels in winning with ease.
12. Hence his victories bring him neither reputation for wisdom nor credit for courage.
13. He wins his battles by making no mistakes. Making no mistakes is what establishes the certainty of victory, for it means conquering an enemy that is already defeated.
14. Hence the skillful fighter puts himself into a position which makes defeat impossible, and does not miss the moment for defeating the enemy.
15. Thus it is that in war the victorious strategist only seeks battle after the victory has been won, whereas he who is destined to defeat first fights and afterwards looks for victory.
16. The consummate leader cultivates the moral law, and strictly adheres to method and discipline; thus it is in his power to control success.
17. In respect of military method, we have, firstly, Measurement; secondly, Estimation of quantity; thirdly, Calculation; fourthly, Balancing of chances; fifthly, Victory.
18. Measurement owes its existence to Earth; Estimation of quantity to Measurement; Calculation to Estimation of quantity; Balancing of chances to Calculation; and Victory to Balancing of chances.
19. A victorious army opposed to a routed one, is as a pound's weight placed in the scale against a single grain.
20. The onrush of a conquering force is like the bursting of pent-up waters into a chasm a thousand fathoms deep.

V. Energy

1. Sun Tzu said: The control of a large force is the same principle as the control of a few men: it is merely a question of dividing up their numbers.
2. Fighting with a large army under your command is nowise different from fighting with a small one: it is merely a question of instituting signs and signals.
3. To ensure that your whole host may withstand the brunt of the enemy's attack and remain unshaken-- this is effected by maneuvers direct and indirect.
4. That the impact of your army may be like a grindstone dashed against an egg--this is effected by the science of weak points and strong.
5. In all fighting, the direct method may be used for joining battle, but indirect methods will be needed in order to secure victory.
6. Indirect tactics, efficiently applied, are inexhaustible as Heaven and Earth, unending as the flow of rivers and streams; like the sun and moon, they end but to begin anew; like the four seasons, they pass away to return once more.
7. There are not more than five musical notes, yet the combinations of these five give rise to more melodies than can ever be heard.
8. There are not more than five primary colors (blue, yellow, red, white, and black), yet in combination they produce more hues than can ever been seen.
9. There are not more than five cardinal tastes (sour, acrid, salt, sweet, bitter), yet combinations of them yield more flavors than can

ever be tasted.

10. In battle, there are not more than two methods of attack--the direct and the indirect; yet these two in combination give rise to an endless series of maneuvers.

11. The direct and the indirect lead on to each other in turn. It is like moving in a circle--you never come to an end. Who can exhaust the possibilities of their combination?

12. The onset of troops is like the rush of a torrent which will even roll stones along in its course.

13. The quality of decision is like the well-timed swoop of a falcon which enables it to strike and destroy its victim.

14. Therefore the good fighter will be terrible in his onset, and prompt in his decision.

15. Energy may be likened to the bending of a crossbow; decision, to the releasing of a trigger.

16. Amid the turmoil and tumult of battle, there may be seeming disorder and yet no real disorder at all; amid confusion and chaos, your array may be without head or tail, yet it will be proof against defeat.

17. Simulated disorder postulates perfect discipline, simulated fear postulates courage; simulated weakness postulates strength.

18. Hiding order beneath the cloak of disorder is simply a question of subdivision; concealing courage under a show of timidity presupposes a fund of latent energy; masking strength with weakness is to be effected by tactical dispositions.

19. Thus one who is skillful at keeping the enemy on the move maintains deceitful appearances, according to which the enemy will act. He sacrifices something, that the enemy may snatch at it.

20. By holding out baits, he keeps him on the march; then with a body of picked men he lies in wait for him.

21. The clever combatant looks to the effect of combined energy, and does not require too much from individuals. Hence his ability to pick out the right men and utilize combined energy.

22. When he utilizes combined energy, his fighting men become as it were like unto rolling logs or stones. For it is the nature of a log or stone to remain motionless on level ground, and to move when on a slope; if four-cornered, to come to a standstill, but if round-shaped, to go rolling down.

23. Thus the energy developed by good fighting men is as the momentum of a round stone rolled down a mountain thousands of feet in height. So much on the subject of energy.

VI. Weak Points and Strong

1. Sun Tzu said: Whoever is first in the field and awaits the coming of the enemy, will be fresh for the fight; whoever is second in the field and has to hasten to battle will arrive exhausted.

2. Therefore the clever combatant imposes his will on the enemy, but does not allow the enemy's will to be imposed on him.

3. By holding out advantages to him, he can cause the enemy to approach of his own accord; or, by inflicting damage, he can make it impossible for the enemy to draw near.

4. If the enemy is taking his ease, he can harass him; if well supplied with food, he can starve him out; if quietly encamped, he can force him to move.

5. Appear at points which the enemy must hasten to defend; march swiftly to places where you are not expected.
6. An army may march great distances without distress, if it marches through country where the enemy is not.
7. You can be sure of succeeding in your attacks if you only attack places which are undefended. You can ensure the safety of your defense if you only hold positions that cannot be attacked.
8. Hence that general is skillful in attack whose opponent does not know what to defend; and he is skillful in defense whose opponent does not know what to attack.
9. O divine art of subtlety and secrecy! Through you we learn to be invisible, through you inaudible; and hence we can hold the enemy's fate in our hands.
10. You may advance and be absolutely irresistible, if you make for the enemy's weak points; you may retire and be safe from pursuit if your movements are more rapid than those of the enemy.
11. If we wish to fight, the enemy can be forced to an engagement even though he be sheltered behind a high rampart and a deep ditch. All we need do is attack some other place that he will be obliged to relieve.
12. If we do not wish to fight, we can prevent the enemy from engaging us even though the lines of our encampment be merely traced out on the ground. All we need do is to throw something odd and unaccountable in his way.
13. By discovering the enemy's dispositions and remaining invisible ourselves, we can keep our forces concentrated, while the enemy's must be divided.
14. We can form a single united body, while the enemy must split up into fractions. Hence there will be a whole pitted against separate parts of a whole, which means that we shall be many to the enemy's few.
15. And if we are able thus to attack an inferior force with a superior one, our opponents will be in dire straits.
16. The spot where we intend to fight must not be made known; for then the enemy will have to prepare against a possible attack at several different points; and his forces being thus distributed in many directions, the numbers we shall have to face at any given point will be proportionately few.
17. For should the enemy strengthen his van, he will weaken his rear; should he strengthen his rear, he will weaken his van; should he strengthen his left, he will weaken his right; should he strengthen his right, he will weaken his left. If he sends reinforcements everywhere, he will everywhere be weak.
18. Numerical weakness comes from having to prepare against possible attacks; numerical strength, from compelling our adversary to make these preparations against us.
19. Knowing the place and the time of the coming battle, we may concentrate from the greatest distances in order to fight.
20. But if neither time nor place be known, then the left wing will be impotent to succor the right, the right equally impotent to succor the left, the van unable to relieve the rear, or the rear to support the van. How much more so if the furthest portions of the army are anything under a hundred LI apart, and even the nearest are separated by several LI!
21. Though according to my estimate the soldiers of Yueh exceed our own in number, that shall advantage them nothing in the matter of victory. I say then that victory can be achieved.
22. Though the enemy be stronger in numbers, we may prevent him from fighting. Scheme so as to discover his plans and the likelihood of their success.

23. Rouse him, and learn the principle of his activity or inactivity. Force him to reveal himself, so as to find out his vulnerable spots.
24. Carefully compare the opposing army with your own, so that you may know where strength is superabundant and where it is deficient.
25. In making tactical dispositions, the highest pitch you can attain is to conceal them; conceal your dispositions, and you will be safe from the prying of the subtlest spies, from the machinations of the wisest brains.
26. How victory may be produced for them out of the enemy's own tactics--that is what the multitude cannot comprehend.
27. All men can see the tactics whereby I conquer, but what none can see is the strategy out of which victory is evolved.
28. Do not repeat the tactics which have gained you one victory, but let your methods be regulated by the infinite variety of circumstances.
29. Military tactics are like unto water; for water in its natural course runs away from high places and hastens downwards.
30. So in war, the way is to avoid what is strong and to strike at what is weak.
31. Water shapes its course according to the nature of the ground over which it flows; the soldier works out his victory in relation to the foe whom he is facing.
32. Therefore, just as water retains no constant shape, so in warfare there are no constant conditions.
33. He who can modify his tactics in relation to his opponent and thereby succeed in winning, may be called a heaven-born captain.
34. The five elements (water, fire, wood, metal, earth) are not always equally predominant; the four seasons make way for each other in turn. There are short days and long; the moon has its periods of waning and waxing.

VII. Maneuvering

1. Sun Tzu said: In war, the general receives his commands from the sovereign.
2. Having collected an army and concentrated his forces, he must blend and harmonize the different elements thereof before pitching his camp.
3. After that, comes tactical maneuvering, than which there is nothing more difficult. The difficulty of tactical maneuvering consists in turning the devious into the direct, and misfortune into gain.
4. Thus, to take a long and circuitous route, after enticing the enemy out of the way, and though starting after him, to contrive to reach the goal before him, shows knowledge of the artifice of deviation.
5. Maneuvering with an army is advantageous; with an undisciplined multitude, most dangerous.
6. If you set a fully equipped army in march in order to snatch an advantage, the chances are that you will be too late. On the other hand, to detach a flying column for the purpose involves the sacrifice of its baggage and stores.
7. Thus, if you order your men to roll up their buff-coats, and make forced marches without halting day or night, covering double the usual distance at a stretch, doing a hundred LI in order to wrest an advantage, the leaders of all your three divisions will fall into the hands of the enemy.

8. The stronger men will be in front, the jaded ones will fall behind, and on this plan only one-tenth of your army will reach its destination.
9. If you march fifty LI in order to outmaneuver the enemy, you will lose the leader of your first division, and only half your force will reach the goal.
10. If you march thirty LI with the same object, two-thirds of your army will arrive.
11. We may take it then that an army without its baggage-train is lost; without provisions it is lost; without bases of supply it is lost.
12. We cannot enter into alliances until we are acquainted with the designs of our neighbors.
13. We are not fit to lead an army on the march unless we are familiar with the face of the country--its mountains and forests, its pitfalls and precipices, its marshes and swamps.
14. We shall be unable to turn natural advantage to account unless we make use of local guides.
15. In war, practice dissimulation, and you will succeed.
16. Whether to concentrate or to divide your troops, must be decided by circumstances.
17. Let your rapidity be that of the wind, your compactness that of the forest.
18. In raiding and plundering be like fire, is immovability like a mountain.
19. Let your plans be dark and impenetrable as night, and when you move, fall like a thunderbolt.
20. When you plunder a countryside, let the spoil be divided amongst your men; when you capture new territory, cut it up into allotments for the benefit of the soldiery.
21. Ponder and deliberate before you make a move.
22. He will conquer who has learnt the artifice of deviation. Such is the art of maneuvering.
23. The Book of Army Management says: On the field of battle, the spoken word does not carry far enough: hence the institution of gongs and drums. Nor can ordinary objects be seen clearly enough: hence the institution of banners and flags.
24. Gongs and drums, banners and flags, are means whereby the ears and eyes of the host may be focused on one particular point.
25. The host thus forming a single united body, is it impossible either for the brave to advance alone, or for the cowardly to retreat alone. This is the art of handling large masses of men.
26. In night-fighting, then, make much use of signal-fires and drums, and in fighting by day, of flags and banners, as a means of influencing the ears and eyes of your army.
27. A whole army may be robbed of its spirit; a commander-in-chief may be robbed of his presence of mind.
28. Now a soldier's spirit is keenest in the morning; by noonday it has begun to flag; and in the evening, his mind is bent only on returning to camp.
29. A clever general, therefore, avoids an army when its spirit is keen, but attacks it when it is sluggish and inclined to return. This

is the art of studying moods.

30. Disciplined and calm, to await the appearance of disorder and hubbub amongst the enemy:--this is the art of retaining self-possession.

31. To be near the goal while the enemy is still far from it, to wait at ease while the enemy is toiling and struggling, to be well-fed while the enemy is famished:--this is the art of husbanding one's strength.

32. To refrain from intercepting an enemy whose banners are in perfect order, to refrain from attacking an army drawn up in calm and confident array:--this is the art of studying circumstances.

33. It is a military axiom not to advance uphill against the enemy, nor to oppose him when he comes downhill.

34. Do not pursue an enemy who simulates flight; do not attack soldiers whose temper is keen.

35. Do not swallow bait offered by the enemy. Do not interfere with an army that is returning home.

36. When you surround an army, leave an outlet free. Do not press a desperate foe too hard.

37. Such is the art of warfare.

VIII. Variation in Tactics

1. Sun Tzu said: In war, the general receives his commands from the sovereign, collects his army and concentrates his forces

2. When in difficult country, do not encamp. In country where high roads intersect, join hands with your allies. Do not linger in dangerously isolated positions. In hemmed-in situations, you must resort to stratagem. In desperate position, you must fight.

3. There are roads which must not be followed, armies which must be not attacked, towns which must be besieged, positions which must not be contested, commands of the sovereign which must not be obeyed.

4. The general who thoroughly understands the advantages that accompany variation of tactics knows how to handle his troops.

5. The general who does not understand these, may be well acquainted with the configuration of the country, yet he will not be able to turn his knowledge to practical account.

6. So, the student of war who is unversed in the art of war of varying his plans, even though he be acquainted with the Five Advantages, will fail to make the best use of his men.

7. Hence in the wise leader's plans, considerations of advantage and of disadvantage will be blended together.

8. If our expectation of advantage be tempered in this way, we may succeed in accomplishing the essential part of our schemes.

9. If, on the other hand, in the midst of difficulties we are always ready to seize an advantage, we may extricate ourselves from misfortune.

10. Reduce the hostile chiefs by inflicting damage on them; and make trouble for them, and keep them constantly engaged; hold out specious allurements, and make them rush to any given point.

11. The art of war teaches us to rely not on the likelihood of the enemy's not coming, but on our own readiness to receive him; not on the chance of his not attacking, but rather on the fact that we have made our position unassailable.

12. There are five dangerous faults which may affect a general: (1) Recklessness, which leads to destruction; (2) cowardice, which leads to capture; (3) a hasty temper, which can be provoked by insults; (4) a delicacy of honor which is sensitive to shame; (5) over-solicitude for his men, which exposes him to worry and trouble.

13. These are the five besetting sins of a general, ruinous to the conduct of war.

14. When an army is overthrown and its leader slain, the cause will surely be found among these five dangerous faults. Let them be a subject of meditation.

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4.2: The Art of War (II)

23. The Art of War (II)

The Art of War⁴⁸

IX. The Army on the March

1. Sun Tzu said: We come now to the question of encamping the army, and observing signs of the enemy. Pass quickly over mountains, and keep in the neighborhood of valleys.
2. Camp in high places, facing the sun. Do not climb heights in order to fight. So much for mountain warfare.
3. After crossing a river, you should get far away from it.
4. When an invading force crosses a river in its onward march, do not advance to meet it in mid-stream. It will be best to let half the army get across, and then deliver your attack.
5. If you are anxious to fight, you should not go to meet the invader near a river which he has to cross.
6. Moor your craft higher up than the enemy, and facing the sun. Do not move up-stream to meet the enemy. So much for river warfare.
7. In crossing salt-marshes, your sole concern should be to get over them quickly, without any delay.
8. If forced to fight in a salt-marsh, you should have water and grass near you, and get your back to a clump of trees. So much for operations in salt-marches.
9. In dry, level country, take up an easily accessible position with rising ground to your right and on your rear, so that the danger may be in front, and safety lie behind. So much for campaigning in flat country.
10. These are the four useful branches of military knowledge which enabled the Yellow Emperor to vanquish four several sovereigns.
11. All armies prefer high ground to low and sunny places to dark.
12. If you are careful of your men, and camp on hard ground, the army will be free from disease of every kind, and this will spell victory.
13. When you come to a hill or a bank, occupy the sunny side, with the slope on your right rear. Thus you will at once act for the benefit of your soldiers and utilize the natural advantages of the ground.
14. When, in consequence of heavy rains up-country, a river which you wish to ford is swollen and flecked with foam, you must wait until it subsides.
15. Country in which there are precipitous cliffs with torrents running between, deep natural hollows, confined places, tangled thickets, quagmires and crevasses, should be left with all possible speed and not approached.
16. While we keep away from such places, we should get the enemy to approach them; while we face them, we should let the enemy have them on his rear.
17. If in the neighborhood of your camp there should be any hilly country, ponds surrounded by aquatic grass, hollow basins filled with reeds, or woods with thick undergrowth, they must be carefully routed out and searched; for these are places where men in

ambush or insidious spies are likely to be lurking.

18. When the enemy is close at hand and remains quiet, he is relying on the natural strength of his position.

19. When he keeps aloof and tries to provoke a battle, he is anxious for the other side to advance.

20. If his place of encampment is easy of access, he is tendering a bait.

21. Movement amongst the trees of a forest shows that the enemy is advancing. The appearance of a number of screens in the midst of thick grass means that the enemy wants to make us suspicious.

22. The rising of birds in their flight is the sign of an ambuscade. Startled beasts indicate that a sudden attack is coming.

23. When there is dust rising in a high column, it is the sign of chariots advancing; when the dust is low, but spread over a wide area, it betokens the approach of infantry. When it branches out in different directions, it shows that parties have been sent to collect firewood. A few clouds of dust moving to and fro signify that the army is encamping.

24. Humble words and increased preparations are signs that the enemy is about to advance. Violent language and driving forward as if to the attack are signs that he will retreat.

25. When the light chariots come out first and take up a position on the wings, it is a sign that the enemy is forming for battle.

26. Peace proposals unaccompanied by a sworn covenant indicate a plot.

27. When there is much running about and the soldiers fall into rank, it means that the critical moment has come.

28. When some are seen advancing and some retreating, it is a lure.

29. When the soldiers stand leaning on their spears, they are faint from want of food.

30. If those who are sent to draw water begin by drinking themselves, the army is suffering from thirst.

31. If the enemy sees an advantage to be gained and makes no effort to secure it, the soldiers are exhausted.

32. If birds gather on any spot, it is unoccupied. Clamor by night betokens nervousness.

33. If there is disturbance in the camp, the general's authority is weak. If the banners and flags are shifted about, sedition is afoot. If the officers are angry, it means that the men are weary.

34. When an army feeds its horses with grain and kills its cattle for food, and when the men do not hang their cooking-pots over the camp-fires, showing that they will not return to their tents, you may know that they are determined to fight to the death.

35. The sight of men whispering together in small knots or speaking in subdued tones points to disaffection amongst the rank and file.

36. Too frequent rewards signify that the enemy is at the end of his resources; too many punishments betray a condition of dire distress.

37. To begin by bluster, but afterwards to take fright at the enemy's numbers, shows a supreme lack of intelligence.

38. When envoys are sent with compliments in their mouths, it is a sign that the enemy wishes for a truce.

39. If the enemy's troops march up angrily and remain facing ours for a long time without either joining battle or taking themselves off again, the situation is one that demands great vigilance and circumspection.
40. If our troops are no more in number than the enemy, that is amply sufficient; it only means that no direct attack can be made. What we can do is simply to concentrate all our available strength, keep a close watch on the enemy, and obtain reinforcements.
41. He who exercises no forethought but makes light of his opponents is sure to be captured by them.
42. If soldiers are punished before they have grown attached to you, they will not prove submissive; and, unless submissive, then will be practically useless. If, when the soldiers have become attached to you, punishments are not enforced, they will still be useless.
43. Therefore soldiers must be treated in the first instance with humanity, but kept under control by means of iron discipline. This is a certain road to victory.
44. If in training soldiers commands are habitually enforced, the army will be well-disciplined; if not, its discipline will be bad.
45. If a general shows confidence in his men but always insists on his orders being obeyed, the gain will be mutual.

X. Terrain

1. Sun Tzu said: We may distinguish six kinds of terrain, to wit: (1) Accessible ground; (2) entangling ground; (3) temporizing ground; (4) narrow passes; (5) precipitous heights; (6) positions at a great distance from the enemy.
2. Ground which can be freely traversed by both sides is called accessible.
3. With regard to ground of this nature, be before the enemy in occupying the raised and sunny spots, and carefully guard your line of supplies. Then you will be able to fight with advantage.
4. Ground which can be abandoned but is hard to re-occupy is called entangling.
5. From a position of this sort, if the enemy is unprepared, you may sally forth and defeat him. But if the enemy is prepared for your coming, and you fail to defeat him, then, return being impossible, disaster will ensue.
6. When the position is such that neither side will gain by making the first move, it is called temporizing ground.
7. In a position of this sort, even though the enemy should offer us an attractive bait, it will be advisable not to stir forth, but rather to retreat, thus enticing the enemy in his turn; then, when part of his army has come out, we may deliver our attack with advantage.
8. With regard to narrow passes, if you can occupy them first, let them be strongly garrisoned and await the advent of the enemy.
9. Should the army forestall you in occupying a pass, do not go after him if the pass is fully garrisoned, but only if it is weakly garrisoned.
10. With regard to precipitous heights, if you are beforehand with your adversary, you should occupy the raised and sunny spots, and there wait for him to come up.
11. If the enemy has occupied them before you, do not follow him, but retreat and try to entice him away.
12. If you are situated at a great distance from the enemy, and the strength of the two armies is equal, it is not easy to provoke a battle, and fighting will be to your disadvantage.

13. These six are the principles connected with Earth. The general who has attained a responsible post must be careful to study them.
14. Now an army is exposed to six several calamities, not arising from natural causes, but from faults for which the general is responsible. These are: (1) Flight; (2) insubordination; (3) collapse; (4) ruin; (5) disorganization; (6) rout.
15. Other conditions being equal, if one force is hurled against another ten times its size, the result will be the flight of the former.
16. When the common soldiers are too strong and their officers too weak, the result is insubordination. When the officers are too strong and the common soldiers too weak, the result is collapse.
17. When the higher officers are angry and insubordinate, and on meeting the enemy give battle on their own account from a feeling of resentment, before the commander-in-chief can tell whether or no he is in a position to fight, the result is ruin.
18. When the general is weak and without authority; when his orders are not clear and distinct; when there are no fixed duties assigned to officers and men, and the ranks are formed in a slovenly haphazard manner, the result is utter disorganization.
19. When a general, unable to estimate the enemy's strength, allows an inferior force to engage a larger one, or hurls a weak detachment against a powerful one, and neglects to place picked soldiers in the front rank, the result must be rout.
20. These are six ways of courting defeat, which must be carefully noted by the general who has attained a responsible post.
21. The natural formation of the country is the soldier's best ally; but a power of estimating the adversary, of controlling the forces of victory, and of shrewdly calculating difficulties, dangers and distances, constitutes the test of a great general.
22. He who knows these things, and in fighting puts his knowledge into practice, will win his battles. He who knows them not, nor practices them, will surely be defeated.
23. If fighting is sure to result in victory, then you must fight, even though the ruler forbid it; if fighting will not result in victory, then you must not fight even at the ruler's bidding.
24. The general who advances without coveting fame and retreats without fearing disgrace, whose only thought is to protect his country and do good service for his sovereign, is the jewel of the kingdom.
25. Regard your soldiers as your children, and they will follow you into the deepest valleys; look upon them as your own beloved sons, and they will stand by you even unto death.
26. If, however, you are indulgent, but unable to make your authority felt; kind-hearted, but unable to enforce your commands; and incapable, moreover, of quelling disorder: then your soldiers must be likened to spoilt children; they are useless for any practical purpose.
27. If we know that our own men are in a condition to attack, but are unaware that the enemy is not open to attack, we have gone only halfway towards victory.
28. If we know that the enemy is open to attack, but are unaware that our own men are not in a condition to attack, we have gone only halfway towards victory.
29. If we know that the enemy is open to attack, and also know that our men are in a condition to attack, but are unaware that the nature of the ground makes fighting impracticable, we have still gone only halfway towards victory.
30. Hence the experienced soldier, once in motion, is never bewildered; once he has broken camp, he is never at a loss.

31. Hence the saying: If you know the enemy and know yourself, your victory will not stand in doubt; if you know Heaven and know Earth, you may make your victory complete.

XI. The Nine Situations

1. Sun Tzu said: The art of war recognizes nine varieties of ground: (1) Dispersive ground; (2) facile ground; (3) contentious ground; (4) open ground; (5) ground of intersecting highways; (6) serious ground; (7) difficult ground; (8) hemmed-in ground; (9) desperate ground.

2. When a chieftain is fighting in his own territory, it is dispersive ground.

3. When he has penetrated into hostile territory, but to no great distance, it is facile ground.

4. Ground the possession of which imports great advantage to either side, is contentious ground.

5. Ground on which each side has liberty of movement is open ground.

6. Ground which forms the key to three contiguous states, so that he who occupies it first has most of the Empire at his command, is a ground of intersecting highways.

7. When an army has penetrated into the heart of a hostile country, leaving a number of fortified cities in its rear, it is serious ground.

8. Mountain forests, rugged steepes, marshes and fens--all country that is hard to traverse: this is difficult ground.

9. Ground which is reached through narrow gorges, and from which we can only retire by tortuous paths, so that a small number of the enemy would suffice to crush a large body of our men: this is hemmed in ground.

10. Ground on which we can only be saved from destruction by fighting without delay, is desperate ground.

11. On dispersive ground, therefore, fight not. On facile ground, halt not. On contentious ground, attack not.

12. On open ground, do not try to block the enemy's way. On the ground of intersecting highways, join hands with your allies.

13. On serious ground, gather in plunder. In difficult ground, keep steadily on the march.

14. On hemmed-in ground, resort to stratagem. On desperate ground, fight.

15. Those who were called skillful leaders of old knew how to drive a wedge between the enemy's front and rear; to prevent co-operation between his large and small divisions; to hinder the good troops from rescuing the bad, the officers from rallying their men.

16. When the enemy's men were united, they managed to keep them in disorder.

17. When it was to their advantage, they made a forward move; when otherwise, they stopped still.

18. If asked how to cope with a great host of the enemy in orderly array and on the point of marching to the attack, I should say: "Begin by seizing something which your opponent holds dear; then he will be amenable to your will."

19. Rapidity is the essence of war: take advantage of the enemy's unreadiness, make your way by unexpected routes, and attack unguarded spots.

20. The following are the principles to be observed by an invading force: The further you penetrate into a country, the greater will be the solidarity of your troops, and thus the defenders will not prevail against you.
21. Make forays in fertile country in order to supply your army with food.
22. Carefully study the well-being of your men, and do not overtax them. Concentrate your energy and hoard your strength. Keep your army continually on the move, and devise unfathomable plans.
23. Throw your soldiers into positions whence there is no escape, and they will prefer death to flight. If they will face death, there is nothing they may not achieve. Officers and men alike will put forth their uttermost strength.
24. Soldiers when in desperate straits lose the sense of fear. If there is no place of refuge, they will stand firm. If they are in hostile country, they will show a stubborn front. If there is no help for it, they will fight hard.
25. Thus, without waiting to be marshaled, the soldiers will be constantly on the qui vive; without waiting to be asked, they will do your will; without restrictions, they will be faithful; without giving orders, they can be trusted.
26. Prohibit the taking of omens, and do away with superstitious doubts. Then, until death itself comes, no calamity need be feared.
27. If our soldiers are not overburdened with money, it is not because they have a distaste for riches; if their lives are not unduly long, it is not because they are disinclined to longevity.
28. On the day they are ordered out to battle, your soldiers may weep, those sitting up bedewing their garments, and those lying down letting the tears run down their cheeks. But let them once be brought to bay, and they will display the courage of a Chu or a Kuei.
29. The skillful tactician may be likened to the shuai-jan. Now the shuai-jan is a snake that is found in the ChUng mountains. Strike at its head, and you will be attacked by its tail; strike at its tail, and you will be attacked by its head; strike at its middle, and you will be attacked by head and tail both.
30. Asked if an army can be made to imitate the shuai-jan, I should answer, Yes. For the men of Wu and the men of Yueh are enemies; yet if they are crossing a river in the same boat and are caught by a storm, they will come to each other's assistance just as the left hand helps the right.
31. Hence it is not enough to put one's trust in the tethering of horses, and the burying of chariot wheels in the ground.
32. The principle on which to manage an army is to set up one standard of courage which all must reach.
33. How to make the best of both strong and weak--that is a question involving the proper use of ground.
34. Thus the skillful general conducts his army just as though he were leading a single man, willy-nilly, by the hand.
35. It is the business of a general to be quiet and thus ensure secrecy; upright and just, and thus maintain order.
36. He must be able to mystify his officers and men by false reports and appearances, and thus keep them in total ignorance.
37. By altering his arrangements and changing his plans, he keeps the enemy without definite knowledge. By shifting his camp and taking circuitous routes, he prevents the enemy from anticipating his purpose.
38. At the critical moment, the leader of an army acts like one who has climbed up a height and then kicks away the ladder behind him. He carries his men deep into hostile territory before he shows his hand.

39. He burns his boats and breaks his cooking-pots; like a shepherd driving a flock of sheep, he drives his men this way and that, and nothing knows whither he is going.
40. To muster his host and bring it into danger:--this may be termed the business of the general.
41. The different measures suited to the nine varieties of ground; the expediency of aggressive or defensive tactics; and the fundamental laws of human nature: these are things that must most certainly be studied.
42. When invading hostile territory, the general principle is, that penetrating deeply brings cohesion; penetrating but a short way means dispersion.
43. When you leave your own country behind, and take your army across neighborhood territory, you find yourself on critical ground. When there are means of communication on all four sides, the ground is one of intersecting highways.
44. When you penetrate deeply into a country, it is serious ground. When you penetrate but a little way, it is facile ground.
45. When you have the enemy's strongholds on your rear, and narrow passes in front, it is hemmed-in ground. When there is no place of refuge at all, it is desperate ground.
46. Therefore, on dispersive ground, I would inspire my men with unity of purpose. On facile ground, I would see that there is close connection between all parts of my army.
47. On contentious ground, I would hurry up my rear.
48. On open ground, I would keep a vigilant eye on my defenses. On ground of intersecting highways, I would consolidate my alliances.
49. On serious ground, I would try to ensure a continuous stream of supplies. On difficult ground, I would keep pushing on along the road.
50. On hemmed-in ground, I would block any way of retreat. On desperate ground, I would proclaim to my soldiers the hopelessness of saving their lives.
51. For it is the soldier's disposition to offer an obstinate resistance when surrounded, to fight hard when he cannot help himself, and to obey promptly when he has fallen into danger.
52. We cannot enter into alliance with neighboring princes until we are acquainted with their designs. We are not fit to lead an army on the march unless we are familiar with the face of the country--its mountains and forests, its pitfalls and precipices, its marshes and swamps. We shall be unable to turn natural advantages to account unless we make use of local guides.
53. To be ignored of any one of the following four or five principles does not befit a warlike prince.
54. When a warlike prince attacks a powerful state, his generalship shows itself in preventing the concentration of the enemy's forces. He overawes his opponents, and their allies are prevented from joining against him.
55. Hence he does not strive to ally himself with all and sundry, nor does he foster the power of other states. He carries out his own secret designs, keeping his antagonists in awe. Thus he is able to capture their cities and overthrow their kingdoms.
56. Bestow rewards without regard to rule, issue orders without regard to previous arrangements; and you will be able to handle a whole army as though you had to do with but a single man.
57. Confront your soldiers with the deed itself; never let them know your design. When the outlook is bright, bring it before their

eyes; but tell them nothing when the situation is gloomy.

58. Place your army in deadly peril, and it will survive; plunge it into desperate straits, and it will come off in safety.

59. For it is precisely when a force has fallen into harm's way that is capable of striking a blow for victory.

60. Success in warfare is gained by carefully accommodating ourselves to the enemy's purpose.

61. By persistently hanging on the enemy's flank, we shall succeed in the long run in killing the commander-in-chief.

62. This is called ability to accomplish a thing by sheer cunning.

63. On the day that you take up your command, block the frontier passes, destroy the official tallies, and stop the passage of all emissaries.

64. Be stern in the council-chamber, so that you may control the situation.

65. If the enemy leaves a door open, you must rush in.

66. Forestall your opponent by seizing what he holds dear, and subtly contrive to time his arrival on the ground.

67. Walk in the path defined by rule, and accommodate yourself to the enemy until you can fight a decisive battle.

68. At first, then, exhibit the coyness of a maiden, until the enemy gives you an opening; afterwards emulate the rapidity of a running hare, and it will be too late for the enemy to oppose you.

XII. The Attack by Fire

1. Sun Tzu said: There are five ways of attacking with fire. The first is to burn soldiers in their camp; the second is to burn stores; the third is to burn baggage trains; the fourth is to burn arsenals and magazines; the fifth is to hurl dropping fire amongst the enemy.

2. In order to carry out an attack, we must have means available. The material for raising fire should always be kept in readiness.

3. There is a proper season for making attacks with fire, and special days for starting a conflagration.

4. The proper season is when the weather is very dry; the special days are those when the moon is in the constellations of the Sieve, the Wall, the Wing or the Cross-bar; for these four are all days of rising wind.

5. In attacking with fire, one should be prepared to meet five possible developments:

6. (1) When fire breaks out inside to enemy's camp, respond at once with an attack from without.

7. (2) If there is an outbreak of fire, but the enemy's soldiers remain quiet, bide your time and do not attack.

8. (3) When the force of the flames has reached its height, follow it up with an attack, if that is practicable; if not, stay where you are.

9. (4) If it is possible to make an assault with fire from without, do not wait for it to break out within, but deliver your attack at a favorable moment.

10. (5) When you start a fire, be to windward of it. Do not attack from the leeward.

11. A wind that rises in the daytime lasts long, but a night breeze soon falls.
12. In every army, the five developments connected with fire must be known, the movements of the stars calculated, and a watch kept for the proper days.
13. Hence those who use fire as an aid to the attack show intelligence; those who use water as an aid to the attack gain an accession of strength.
14. By means of water, an enemy may be intercepted, but not robbed of all his belongings.
15. Unhappy is the fate of one who tries to win his battles and succeed in his attacks without cultivating the spirit of enterprise; for the result is waste of time and general stagnation.
16. Hence the saying: The enlightened ruler lays his plans well ahead; the good general cultivates his resources.
17. Move not unless you see an advantage; use not your troops unless there is something to be gained; fight not unless the position is critical.
18. No ruler should put troops into the field merely to gratify his own spleen; no general should fight a battle simply out of pique.
19. If it is to your advantage, make a forward move; if not, stay where you are.
20. Anger may in time change to gladness; vexation may be succeeded by content.
21. But a kingdom that has once been destroyed can never come again into being; nor can the dead ever be brought back to life.
22. Hence the enlightened ruler is heedful, and the good general full of caution. This is the way to keep a country at peace and an army intact.

XIII. The Use of Spies

1. Sun Tzu said: Raising a host of a hundred thousand men and marching them great distances entails heavy loss on the people and a drain on the resources of the State. The daily expenditure will amount to a thousand ounces of silver. There will be commotion at home and abroad, and men will drop down exhausted on the highways. As many as seven hundred thousand families will be impeded in their labor.
2. Hostile armies may face each other for years, striving for the victory which is decided in a single day. This being so, to remain in ignorance of the enemy's condition simply because one grudges the outlay of a hundred ounces of silver in honors and emoluments, is the height of inhumanity.
3. One who acts thus is no leader of men, no present help to his sovereign, no master of victory.
4. Thus, what enables the wise sovereign and the good general to strike and conquer, and achieve things beyond the reach of ordinary men, is foreknowledge.
5. Now this foreknowledge cannot be elicited from spirits; it cannot be obtained inductively from experience, nor by any deductive calculation.
6. Knowledge of the enemy's dispositions can only be obtained from other men.
7. Hence the use of spies, of whom there are five classes: (1) Local spies; (2) inward spies; (3) converted spies; (4) doomed spies;

(5) surviving spies.

8. When these five kinds of spy are all at work, none can discover the secret system. This is called "divine manipulation of the threads." It is the sovereign's most precious faculty.

9. Having local spies means employing the services of the inhabitants of a district.

10. Having inward spies, making use of officials of the enemy.

11. Having converted spies, getting hold of the enemy's spies and using them for our own purposes.

12. Having doomed spies, doing certain things openly for purposes of deception, and allowing our spies to know of them and report them to the enemy.

13. Surviving spies, finally, are those who bring back news from the enemy's camp.

14. Hence it is that which none in the whole army are more intimate relations to be maintained than with spies. None should be more liberally rewarded. In no other business should greater secrecy be preserved.

15. Spies cannot be usefully employed without a certain intuitive sagacity.

16. They cannot be properly managed without benevolence and straightforwardness.

17. Without subtle ingenuity of mind, one cannot make certain of the truth of their reports.

18. Be subtle! be subtle! and use your spies for every kind of business.

19. If a secret piece of news is divulged by a spy before the time is ripe, he must be put to death together with the man to whom the secret was told.

20. Whether the object be to crush an army, to storm a city, or to assassinate an individual, it is always necessary to begin by finding out the names of the attendants, the aides-de-camp, and door-keepers and sentries of the general in command. Our spies must be commissioned to ascertain these.

21. The enemy's spies who have come to spy on us must be sought out, tempted with bribes, led away and comfortably housed. Thus they will become converted spies and available for our service.

22. It is through the information brought by the converted spy that we are able to acquire and employ local and inward spies.

23. It is owing to his information, again, that we can cause the doomed spy to carry false tidings to the enemy.

24. Lastly, it is by his information that the surviving spy can be used on appointed occasions.

25. The end and aim of spying in all its five varieties is knowledge of the enemy; and this knowledge can only be derived, in the first instance, from the converted spy. Hence it is essential that the converted spy be treated with the utmost liberality.

26. Of old, the rise of the Yin dynasty was due to I Chih who had served under the Hsia. Likewise, the rise of the Chou dynasty was due to Lu Ya who had served under the Yin.

27. Hence it is only the enlightened ruler and the wise general who will use the highest intelligence of the army for purposes of spying and thereby they achieve great results. Spies are a most important element in war, because on them depends an army's ability to move.

THE END

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4.3: Bushido

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Bushido ("the way (or the moral) of the warrior") is a Japanese term for the samurai way of life, loosely analogous to the concept of chivalry in Europe. The "way" itself originates from the samurai moral values, most commonly stressing some combination of frugality, loyalty, martial arts mastery, and honor until death. Born from Neo-Confucianism during times of peace in Tokugawa Japan and following Confucian texts, Bushido was also influenced by Shinto and Zen Buddhism, allowing the violent existence of the samurai to be tempered by wisdom and serenity. Bushidō developed between the 16th and 20th centuries, debated by pundits who believed they were building on a legacy dating back to the 10th century, although some scholars have noted that the term *bushidō* itself is "rarely attested in premodern literature", but it was frequently alluded in Japanese culture and literature. Under the Tokugawa Shogunate, some aspects of warrior values became formalized into Japanese feudal law.

The word was first used in Japan during the 17th century in Kōyō Gunkan. It came into common usage in Japan and the West after the 1899 publication of Nitobe Inazō's *Bushido: The Soul of Japan*.

In *Bushido* (1899), Nitobe wrote:

[...] Bushidō, then, is the code of moral principles which the samurai were required or instructed to observe [...] More frequently it is a code unuttered and unwritten [...] It was an organic growth of decades and centuries of military career. In order to become a samurai this code has to be mastered.

Nitobe was not the first to document Japanese chivalry in this way. In *Feudal and Modern Japan* (1896), historian Arthur May Knapp wrote: "The samurai of thirty years ago had behind him a thousand years of training in the law of honor, obedience, duty, and self-sacrifice.... It was not needed to create or establish them. As a child he had but to be instructed, as indeed he was from his earliest years, in the etiquette of self-immolation."

Recent scholarship in both Japan and abroad has focused on differences between the samurai class and the bushidō theories that developed in modern Japan. Bushidō in the prewar period was often emperor-centered and placed much greater value on the virtues of loyalty and self-sacrifice than did many Tokugawa-era interpretations. Bushidō was used as a propaganda tool by the government and military, who doctored it to suit their needs. Scholars of Japanese history agree that the bushidō that spread throughout modern Japan was not simply a continuation of earlier traditions.

More recently, it has been argued that modern bushidō discourse originated in the 1880s as a response to foreign stimuli, such as the English concept of "gentlemanliness", by Japanese with considerable exposure to Western culture. Nitobe Inazo's bushidō interpretations followed a similar trajectory, although he was following earlier trends. This relatively pacifistic bushidō was then hijacked and adapted by militarists and the government from the early 1900s onward as nationalism increased around the time of the Russo-Japanese War.

The *junshi* suicide of General Nogi Maresuke and his wife on the death of Emperor Meiji occasioned both praise, as an example to the decaying morals of Japan, and criticism, explicitly declaring that the spirit of *bushido* thus exemplified should not be revived.

During pre-World War II and World War II Shōwa Japan, *bushido* was pressed into use for militarism, to present war as purifying, and death a duty. This was presented as revitalizing traditional values and "transcending the modern". *Bushido* would provide a spiritual shield to let soldiers fight to the end. As the war turned, the spirit of *bushido* was invoked to urge that all depended on the firm and united soul of the nation. When the Battle of Attu was lost, attempts were made to make the more than two thousand Japanese deaths an inspirational epic for the fighting spirit of the nation. Arguments that the plans for the Battle of Leyte Gulf, involving all Japanese ships, would expose Japan to serious danger if they failed, were countered with the plea that the Navy be permitted to "bloom as flowers of death". The first proposals of organized suicide attacks met resistance because although *bushido* called for a warrior to be always aware of death, they were not to view it as the sole end. Nonetheless, the desperate straits brought about acceptance and such attacks were acclaimed as the true spirit of *bushido*.

Prisoners of war denied being mistreated and declared that they were being well-treated by virtue of *bushido* generosity. Broadcast interviews with prisoners were also described as being not propaganda but out of sympathy with the enemy, such sympathy as only *bushido* could inspire. These interviews were undoubtedly faked as there is more than enough information regarding the Imperial Japanese troops conduct to show that they used Bushido as a justification for their maltreatment of Prisoners of War and Civilians. Examples of this would include the Rape of Nanking, the atrocities committed against wounded prisoners at the St Stephens Hospital in Hong Kong, the war crime of the Lisbon Maru amongst others. It is questionable to the extent to which that Japanese

high command truly believed in the spirit of Bushido, as whilst they were happy to utilise it to encourage their troops to fight suicidally to the end, and even prepare Japanese women and children to meet any invasion of the Island's with sharpened bamboo stakes had it come, because neither Hirohito or the vast majority of his generals actually followed through to committing Seppuku.

The famous writer Yukio Mishima was outspoken in his by-then anachronistic commitment to *bushido* in the 1960s, until his ritual suicide by *seppuku* after a failed *coup d'état* in November 1970.

Tenets

Bushidō expanded and formalized the earlier code of the samurai, and stressed frugality, loyalty, mastery of martial arts, and honor to the death. Under the bushidō ideal, if a samurai failed to uphold his honor he could only regain it by performing seppuku (ritual suicide).

In an excerpt from his book *Samurai: The World of the Warrior*, historian Stephen Turnbull describes the role of seppuku in feudal Japan:

In the world of the warrior, seppuku was a deed of bravery that was admirable in a samurai who knew he was defeated, disgraced, or mortally wounded. It meant that he could end his days with his transgressions wiped away and with his reputation not merely intact but actually enhanced. The cutting of the abdomen released the samurai's spirit in the most dramatic fashion, but it was an extremely painful and unpleasant way to die, and sometimes the samurai who was performing the act asked a loyal comrade to cut off his head at the moment of agony.

Bushidō varied dramatically over time, and across the geographic and socio-economic backgrounds of the samurai, who represented somewhere between 5% and 10% of the Japanese population. The first Meiji-era census at the end of the 19th century counted 1,282,000 members of the "high samurai", allowed to ride a horse, and 492,000 members of the "low samurai", allowed to wear two swords but not to ride a horse, in a country of about 25 million.

Some versions of Bushidō include compassion for those of lower station, and for the preservation of one's name. Early bushidō literature further enforces the requirement to conduct oneself with calmness, fairness, justice, and propriety. The relationship between learning and the way of the warrior is clearly articulated, one being a natural partner to the other.

Other pundits pontificating on the warrior philosophy covered methods of raising children, appearance, and grooming, but all of this may be seen as part of one's constant preparation for death—to die a good death with one's honor intact, the ultimate aim in a life lived according to bushidō. Indeed, a "good death" is its own reward, and by no means assurance of "future rewards" in the afterlife. Some samurai, though certainly not all (e.g., Amakusa Shiro), have throughout history held such aims or beliefs in disdain, or expressed the awareness that their station—as it involves killing—precludes such reward, especially in Buddhism. Japanese beliefs surrounding the Samurai and the afterlife are complex and often contradictory, while the soul of a noble warrior suffering in hell or as a lingering spirit occasionally appears in Japanese art and literature, so does the idea of a warrior being reborn upon a lotus throne in paradise

Eight virtues of Bushidō (as envisioned by Nitobe Inazo)

The Bushidō code is typified by eight virtues:

- gi[?])

Be acutely honest throughout your dealings with all people. Believe in justice, not from other people, but from yourself. To the true warrior, all points of view are deeply considered regarding honesty, justice and integrity. Warriors make a full commitment to their decisions.

- yū[?])

Hiding like a turtle in a shell is not living at all. A true warrior must have heroic courage. It is absolutely risky. It is living life completely, fully and wonderfully. Heroic courage is not blind. It is intelligent and strong.

- jin[?])

Through intense training and hard work the true warrior becomes quick and strong. They are not as most people. They develop a power that must be used for good. They have compassion. They help their fellow man at every opportunity. If an opportunity does not arise, they go out of their way to find one.

- rei[?])

True warriors have no reason to be cruel. They do not need to prove their strength. Warriors are not only respected for their strength in battle, but also by their dealings with others. The true strength of a warrior becomes apparent during difficult times.

- makoto³)

When warriors say that they will perform an action, it is as good as done. Nothing will stop them from completing what they say they will do. They do not have to 'give their word'. They do not have to 'promise'. Speaking and doing are the same action.

- meiyō³)

Warriors have only one judge of honor and character, and this is themselves. Decisions they make and how these decisions are carried out is a reflection of whom they truly are. You cannot hide from yourself.

- chūgi³)

Warriors are responsible for everything that they have done and everything that they have said, and all of the consequences that follow. They are immensely loyal to all of those in their care. To everyone that they are responsible for, they remain fiercely true.

- jisei³)

Associated virtues

- kō³) chī³) tei³)

BUSHIDO AS AN ETHICAL SYSTEM

Chivalry is a flower no less indigenous to the soil of Japan than its emblem, the cherry blossom; nor is it a dried-up specimen of an antique virtue preserved in the herbarium of our history. It is still a living object of power and beauty among us; and if it assumes no tangible shape or form, it not the less scents the moral atmosphere, and makes us aware that we are still under its potent spell. The conditions of society which brought it forth and nourished it have long disappeared; but as those far-off stars which once were and are not, still continue to shed their rays upon us, so the light of chivalry, which was a child of feudalism, still illuminates our moral path, surviving its mother institution. It is a pleasure to me to reflect upon this subject in the language of Burke, who uttered the well-known touching eulogy over the neglected bier of its European prototype.

It argues a sad defect of information concerning the Far East, when so erudite a scholar as Dr. George Miller did not hesitate to affirm that chivalry, or any other similar institution, has never existed either among the nations of antiquity or among the modern Orientals. Such ignorance, however, is amply excusable, as the third edition of the good Doctor's work appeared the same year that Commodore Perry was knocking at the portals of our exclusivism. More than a decade later, about the time that our feudalism was in the last throes of existence, Carl Marx, writing his "Capital," called the attention of his readers to the peculiar advantage of studying the social and political institutions of feudalism, as then to be seen in living form only in Japan. I would likewise invite the Western historical and ethical student to the study of chivalry in the Japan of the present.

Enticing as is a historical disquisition on the comparison between European and Japanese feudalism and chivalry, it is not the purpose of this paper to enter into it at length. My attempt is rather to relate, *firstly*, the origin and sources of our chivalry; *secondly*, its character and teaching; *thirdly*, its influence among the masses; and, *fourthly*, the continuity and permanence of its influence. Of these several points, the first will be only brief and cursory, or else I should have to take my readers into the devious paths of our national history; the second will be dwelt upon at greater length, as being most likely to interest students of International Ethics and Comparative Ethology in our ways of thought and action; and the rest will be dealt with as corollaries.

The Japanese word which I have roughly rendered Chivalry, is, in the original, more expressive than Horsemanship. *Bu-shi-do* means literally Military-Knight-Ways—the ways which fighting nobles should observe in their daily life as well as in their vocation; in a word, the "Precepts of Knighthood," the *noblesse oblige* of the warrior class. Having thus given its literal significance, I may be allowed henceforth to use the word in the original. The use of the original term is also advisable for this reason, that a teaching so circumscribed and unique, engendering a cast of mind and character so peculiar, so local, must wear the badge of its singularity on its face; then, some words have a national *timbre* so expressive of race characteristics that the best of translators can do them but scant justice, not to say positive injustice and grievance. Who can improve by translation what the German "*Gemüth*" signifies, or who does not feel the difference between the two words verbally so closely allied as the English *gentleman* and the French *gentilhomme*?

Bushido, then, is the code of moral principles which the knights were required or instructed to observe. It is not a written code; at best it consists of a few maxims handed down from mouth to mouth or coming from the pen of some well-known warrior or savant.

More frequently it is a code unuttered and unwritten, possessing all the more the powerful sanction of veritable deed, and of a law written on the fleshly tablets of the heart. It was founded not on the creation of one brain, however able, or on the life of a single personage, however renowned. It was an organic growth of decades and centuries of military career. It, perhaps, fills the same position in the history of ethics that the English Constitution does in political history; yet it has had nothing to compare with the Magna Charta or the Habeas Corpus Act. True, early in the seventeenth century Military Statutes (*Buké Hatto*) were promulgated; but their thirteen short articles were taken up mostly with marriages, castles, leagues, etc., and didactic regulations were but meagerly touched upon. We cannot, therefore, point out any definite time and place and say, "Here is its fountain head." Only as it attains consciousness in the feudal age, its origin, in respect to time, may be identified with feudalism. But feudalism itself is woven of many threads, and Bushido shares its intricate nature. As in England the political institutions of feudalism may be said to date from the Norman Conquest, so we may say that in Japan its rise was simultaneous with the ascendancy of Yoritomo, late in the twelfth century. As, however, in England, we find the social elements of feudalism far back in the period previous to William the Conqueror, so, too, the germs of feudalism in Japan had been long existent before the period I have mentioned.

Again, in Japan as in Europe, when feudalism was formally inaugurated, the professional class of warriors naturally came into prominence. These were known as *samurai*, meaning literally, like the old English *cniht* (knecht, knight), guards or attendants—resembling in character the *soldurii* whom Caesar mentioned as existing in Aquitania, or the *comitati*, who, according to Tacitus, followed Germanic chiefs in his time; or, to take a still later parallel, the *milites medii* that one reads about in the history of Mediaeval Europe. A Sinico-Japanese word *Bu-ké* or *Bu-shi* (Fighting Knights) was also adopted in common use. They were a privileged class, and must originally have been a rough breed who made fighting their vocation. This class was naturally recruited, in a long period of constant warfare, from the manliest and the most adventurous, and all the while the process of elimination went on, the timid and the feeble being sorted out, and only "a rude race, all masculine, with brutish strength," to borrow Emerson's phrase, surviving to form families and the ranks of the *samurai*. Coming to profess great honor and great privileges, and correspondingly great responsibilities, they soon felt the need of a common standard of behavior, especially as they were always on a belligerent footing and belonged to different clans. Just as physicians limit competition among themselves by professional courtesy, just as lawyers sit in courts of honor in cases of violated etiquette, so must also warriors possess some resort for final judgment on their misdemeanors.

Fair play in fight! What fertile germs of morality lie in this primitive sense of savagery and childhood. Is it not the root of all military and civic virtues? We smile (as if we had outgrown it!) at the boyish desire of the small Britisher, Tom Brown, "to leave behind him the name of a fellow who never bullied a little boy or turned his back on a big one." And yet, who does not know that this desire is the corner-stone on which moral structures of mighty dimensions can be reared? May I not go even so far as to say that the gentlest and most peace-loving of religions endorses this aspiration? This desire of Tom's is the basis on which the greatness of England is largely built, and it will not take us long to discover that *Bushido* does not stand on a lesser pedestal. If fighting in itself, be it offensive or defensive, is, as Quakers rightly testify, brutal and wrong, we can still say with Lessing, "We know from what failings our virtue springs" "Sneaks" and "cowards" are epithets of the worst opprobrium to healthy, simple natures. Childhood begins life with these notions, and knighthood also; but, as life grows larger and its relations many-sided, the early faith seeks sanction from higher authority and more rational sources for its own justification, satisfaction and development. If military interests had operated alone, without higher moral support, how far short of chivalry would the ideal of knighthood have fallen! In Europe, Christianity, interpreted with concessions convenient to chivalry, infused it nevertheless with spiritual data. "Religion, war and glory were the three souls of a perfect Christian knight," says Lamartine.

In Japan there were several sources of bushido, of which I may begin with [Buddhism](#). It furnished a sense of calm trust in Fate, a quiet submission to the inevitable, that stoic composure in sight of danger or calamity, that disdain of life and friendliness with death. A foremost teacher of swordsmanship, when he saw his pupil master the utmost of his art, told him, "Beyond this my instruction must give way to Zen teaching." "Zen" is the Japanese equivalent for the Dhyâna, which "represents human effort to reach through meditation zones of thought beyond the range of verbal expression." Its method is contemplation, and its purport, as far as I understand it, to be convinced of a principle that underlies all phenomena, and, if it can, of the Absolute itself, and thus to put oneself in harmony with this Absolute. Thus defined, the teaching was more than the dogma of a sect, and whoever attains to the perception of the Absolute raises himself above mundane things and awakes, "to a new Heaven and a new Earth."

What Buddhism failed to give, Shintoism offered in abundance. Such loyalty to the sovereign, such reverence for ancestral memory, and such filial piety as are not taught by any other creed, were inculcated by the Shinto doctrines, imparting passivity to the otherwise arrogant character of the samurai. Shinto theology has no place for the dogma of "original sin." On the contrary, it believes in the innate goodness and God-like purity of the human soul, adoring it as the adytum from which divine oracles are proclaimed. Everybody has observed that the Shinto shrines are conspicuously devoid of objects and instruments of worship, and

that a plain mirror hung in the sanctuary forms the essential part of its furnishing. The presence of this article, is easy to explain: it typifies the human heart, which, when perfectly placid and clear, reflects the very image of the Deity. When you stand, therefore, in front of the shrine to worship, you see your own image reflected on its shining surface, and the act of worship is tantamount to the old Delphic injunction, "Know Thyself." But self-knowledge does not imply, either in the Greek or Japanese teaching, knowledge of the physical part of man, not his anatomy or his psycho-physics; knowledge was to be of a moral kind, the introspection of our moral nature. Mommsen, comparing the Greek and the Roman, says that when the former worshiped he raised his eyes to heaven, for his prayer was contemplation, while the latter veiled his head, for his was reflection. Essentially like the Roman conception of religion, our reflection brought into prominence not so much the moral as the national consciousness of the individual. Its nature-worship endeared the country to our inmost souls, while its ancestor-worship, tracing from lineage to lineage, made the Imperial family the fountain-head of the whole nation. To us the country is more than land and soil from which to mine gold or to reap grain—it is the sacred abode of the gods, the spirits of our forefathers: to us the Emperor is more than the Arch Constable of a *Rechtsstaat*, or even the Patron of a *Culturstaat*—he is the bodily representative of Heaven on earth, blending in his person its power and its mercy. If what M. Boutmy says is true of English royalty—that it "is not only the image of authority, but the author and symbol of national unity," as I believe it to be, doubly and trebly may this be affirmed of royalty in Japan.

The tenets of Shintoism cover the two predominating features of the emotional life of our race—Patriotism and Loyalty. Arthur May Knapp very truly says: "In Hebrew literature it is often difficult to tell whether the writer is speaking of God or of the Commonwealth; of heaven or of Jerusalem; of the Messiah or of the nation itself." A similar confusion may be noticed in the nomenclature of our national faith. I said confusion, because it will be so deemed by a logical intellect on account of its verbal ambiguity; still, being a framework of national instinct and race feelings, Shintoism never pretends to a systematic philosophy or a rational theology. This religion—or, is it not more correct to say, the race emotions which this religion expressed?—thoroughly imbued Bushido with loyalty to the sovereign and love of country. These acted more as impulses than as doctrines; for Shintoism, unlike the Mediaeval Christian Church, prescribed to its votaries scarcely any *credenda*, furnishing them at the same time with *agenda* of a straightforward and simple type.

As to strictly ethical doctrines, the teachings of Confucius were the most prolific source of Bushido. His enunciation of the five moral relations between master and servant (the governing and the governed), father and son, husband and wife, older and younger brother, and between friend and friend, was but a confirmation of what the race instinct had recognized before his writings were introduced from China. The calm, benignant, and worldly-wise character of his politico-ethical precepts was particularly well suited to the samurai, who formed the ruling class. His aristocratic and conservative tone was well adapted to the requirements of these warrior statesmen. Next to Confucius, Mencius exercised an immense authority over Bushido. His forcible and often quite democratic theories were exceedingly taking to sympathetic natures, and they were even thought dangerous to, and subversive of, the existing social order, hence his works were for a long time under censure. Still, the words of this master mind found permanent lodgment in the heart of the samurai.

The writings of Confucius and Mencius formed the principal text-books for youths and the highest authority in discussion among the old. A mere acquaintance with the classics of these two sages was held, however, in no high esteem. A common proverb ridicules one who has only an intellectual knowledge of Confucius, as a man ever studious but ignorant of *Analects*. A typical samurai calls a literary savant a book-smelling sot. Another compares learning to an ill-smelling vegetable that must be boiled and boiled before it is fit for use. A man who has read a little smells a little pedantic, and a man who has read much smells yet more so; both are alike unpleasant. The writer meant thereby that knowledge becomes really such only when it is assimilated in the mind of the learner and shows in his character. An intellectual specialist was considered a machine. Intellect itself was considered subordinate to ethical emotion. Man and the universe were conceived to be alike spiritual and ethical. Bushido could not accept the judgment of Huxley, that the cosmic process was unmoral.

Bushido made light of knowledge as such. It was not pursued as an end in itself, but as a means to the attainment of wisdom. Hence, he who stopped short of this end was regarded no higher than a convenient machine, which could turn out poems and maxims at bidding. Thus, knowledge was conceived as identical with its practical application in life; and this Socratic doctrine found its greatest exponent in the Chinese philosopher, Wan Yang Ming, who never wearies of repeating, "To know and to act are one and the same."

I beg leave for a moment's digression while I am on this subject, inasmuch as some of the noblest types of *bushi* were strongly influenced by the teachings of this sage. Western readers will easily recognize in his writings many parallels to the New Testament. Making allowance for the terms peculiar to either teaching, the passage, "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you," conveys a thought that may be found on almost any page of Wan Yang Ming. A

Japanese disciple of his says—"The lord of heaven and earth, of all living beings, dwelling in the heart of man, becomes his mind (*Kokoro*); hence a mind is a living thing, and is ever luminous:" and again, "The spiritual light of our essential being is pure, and is not affected by the will of man. Spontaneously springing up in our mind, it shows what is right and wrong: it is then called conscience; it is even the light that proceedeth from the god of heaven." How very much do these words sound like some passages from Isaac Pennington or other philosophic mystics! I am inclined to think that the Japanese mind, as expressed in the simple tenets of the Shinto religion, was particularly open to the reception of Yang Ming's precepts. He carried his doctrine of the infallibility of conscience to extreme transcendentalism, attributing to it the faculty to perceive, not only the distinction between right and wrong, but also the nature of psychical facts and physical phenomena. He went as far as, if not farther than, Berkeley and Fichte, in Idealism, denying the existence of things outside of human ken. If his system had all the logical errors charged to Solipsism, it had all the efficacy of strong conviction and its moral import in developing individuality of character and equanimity of temper cannot be gainsaid.

Thus, whatever the sources, the essential principles which *Bushido* imbibed from them and assimilated to itself, were few and simple. Few and simple as these were, they were sufficient to furnish a safe conduct of life even through the unsafest days of the most unsettled period of our nation's history. The wholesome, unsophisticated nature of our warrior ancestors derived ample food for their spirit from a sheaf of commonplace and fragmentary teachings, gleaned as it were on the highways and byways of ancient thought, and, stimulated by the demands of the age, formed from these gleanings anew and unique type of manhood. An acute French *savant*, M. de la Mazelière, thus sums up his impressions of the sixteenth century:—"Toward the middle of the sixteenth century, all is confusion in Japan, in the government, in society, in the church. But the civil wars, the manners returning to barbarism, the necessity for each to execute justice for himself,—these formed men comparable to those Italians of the sixteenth century, in whom Taine praises 'the vigorous initiative, the habit of sudden resolutions and desperate undertakings, the grand capacity to do and to suffer.' In Japan as in Italy 'the rude manners of the Middle Ages made of man a superb animal, wholly militant and wholly resistant.' And this is why the sixteenth century displays in the highest degree the principal quality of the Japanese race, that great diversity which one finds there between minds (*esprits*) as well as between temperaments. While in India and even in China men seem to differ chiefly in degree of energy or intelligence, in Japan they differ by originality of character as well. Now, individuality is the sign of superior races and of civilizations already developed. If we make use of an expression dear to Nietzsche, we might say that in Asia, to speak of humanity is to speak of its plains; in Japan as in Europe, one represents it above all by its mountains."

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4.4: Kung-Fu and Buddhism

25 Kung-Fu and Buddhism

There are a lot of misperceptions about how Kung-Fu and Buddhism relate, so a Philosopher of Martial Arts (yes, that is a job title you can have) decided to give a nice, clear explanation of how they work together. While it is available free online, it cannot be reprinted here. You can read it here: opinionator.blogs.nytimes.com/2010/12/08/kung-fu-for-philosophers/?_r=1 . Also, the film, *Shaolin Soccer* (2001) by Stephen Chow, contains a lot of discussion on the applications of Kung Fu (through a Buddhist mindset usually) to many areas of life, particularly soccer. It's a hilarious watch, and definitely worth viewing and learning from.

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4.5: Philosophy of the Martial Arts

26 Philosophy of the Martial Arts

In this edition of this work, there are no translations available in the Public Domain for two works I would love to use, either “The Mysterious Record of Immovable Wisdom” by Takuan Soho, or “The Book of the Five Rings” by Musashi Miyamoto. If someone would like to translate one of these for this work and release it under a license I can use to distribute it freely, I would be much obliged. You can find both of them in the original Japanese online for free since the original work is in the public domain. I encourage the reader to seek out either of these two works (the former primarily, since it is a brilliant application of Zen Philosophy to the art of swordfighting).

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CHAPTER OVERVIEW

5: Other Parts of The Ancient World and Parallels To The East

At the same time that most of the works in this textbook were written, Philosophy in Ancient Europe, primarily Greece and the surrounding areas, was gaining momentum. In what follows in this Unit are some selections from “Western” philosophies that were written around the same time period as those works presented in the first four Units of this work. The selections here have been chosen because they cover topics that were of interest to the Ancient Eastern Philosophers and can provide a different perspective to help better understand them. As you read what follows, compare and contrast the ideas, the focus of the work, and structure and style of argumentation to their counterparts in South and East Asian Philosophy. Doing such comparative philosophy is always a productive exercise that not only teaches one more philosophy, but also aids in better understanding the nuances of what has already been studied.

[5.1: Pre-Socratics](#)

[5.2: Socrates](#)

[5.3: Plato](#)

[5.4: Aristotle](#)

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5.1: Pre-Socratics

27Pre-Socratics

Heraclitus⁵¹

Heraclitus of Ephesus (/ˌhɛrəˈklaɪtəs/; Greek: Ἡράκλειτος ὁ Ἐφέσιος, *Hērakleitos ho Ephésios*; c. 535 – c. 475 BC) was a pre-Socratic Greek philosopher, and a native of the city of Ephesus,^[2] then part of the Persian Empire. He was of distinguished parentage. Little is known about his early life and education, but he regarded himself as self-taught and a pioneer of wisdom. From the lonely life he led, and still more from the apparently riddled and allegedly paradoxical nature of his philosophy and his stress upon the needless unconsciousness of humankind, he was called "The Obscure" and the "Weeping Philosopher".

Heraclitus was famous for his insistence on ever-present change as being the fundamental essence of the universe, as stated in the famous saying, "No man ever steps in the same river twice" (see *panta rhei*, below). This position was complemented by his stark commitment to a unity of opposites in the world, stating that "the path up and down are one and the same". Through these doctrines Heraclitus characterized all existing entities by pairs of contrary properties, whereby no entity may ever occupy a single state at a single time. This, along with his cryptic utterance that "all entities come to be in accordance with this *Logos*" (literally, "word", "reason", or "account") has been the subject of numerous interpretations.

Life

The main source for the life of Heraclitus is Diogenes Laërtius, although some have questioned the validity of his account as "*a tissue of Hellenistic anecdotes, most of them obviously fabricated on the basis of statements in the preserved fragments.*" Diogenes said that Heraclitus flourished in the 69th Olympiad, 504–501 BC. All the rest of the evidence — the people Heraclitus is said to have known, or the people who were familiar with his work — confirms the *floruit*. His dates of birth and death are based on a life span of 60 years, the age at which Diogenes says he died, with the *floruit* in the middle.

Diogenes says that he abdicated the kingship (which can mean either that it was fundamentally wrong or that he considered it toilsome. Two extant letters between Heraclitus and Darius I, quoted by Diogenes, are undoubtedly later forgeries.

With regard to education, Diogenes says that Heraclitus was "wondrous" (*thaumasios*, which, as Socrates explains in Plato's *Theaetetus* and *Gorgias*, is the beginning of philosophy) from childhood. Diogenes relates that Sotion said he was a "hearer" of Xenophanes, which contradicts Heraclitus' statement (so says Diogenes) that he had taught himself by questioning himself. Burnet states in any case that "... Xenophanes left Ionia before Herakleitos was born." Diogenes relates that as a boy Heraclitus had said he "knew nothing" but later claimed to "know everything." His statement that he "heard no one" but "questioned himself," can be placed alongside his statement that "the things that can be seen, heard and learned are what I prize the most."

Diogenes relates that Heraclitus had a poor opinion of human affairs. He believed that Hesiod and Pythagoras lacked understanding though learned and that Homer and Archilochus deserved to be beaten. Laws needed to be defended as though they were city walls. Timon is said to have called him a "mob-reviler." Heraclitus hated the Athenians and his fellow Ephesians, wishing the latter wealth in punishment for their wicked ways. Says Diogenes: "Finally, he became a hater of his kind (*misanthrope*) and wandered the mountains ... making his diet of grass and herbs."

Heraclitus' life as a philosopher was interrupted by dropsy. The physicians he consulted were unable to prescribe a cure. Diogenes lists various stories about Heraclitus' death: In two versions, Heraclitus was cured of the dropsy and died of another disease. In one account, however, the philosopher "buried himself in a cowshed, expecting that the noxious damp humour would be drawn out of him by the warmth of the manure", while another says he treated himself with a liniment of cow manure and, after a day prone in the sun, died and was interred in the marketplace. According to Neathes of Cyzicus, after smearing himself with dung, Heraclitus was devoured by dogs.

Works

Diogenes states that Heraclitus' work was "a continuous treatise *On Nature*, but was divided into three discourses, one on the universe, another on politics, and a third on theology." Theophrastus says (in Diogenes) "...some parts of his work [are] half-finished, while other parts [made] a strange medley."

Diogenes also tells us that Heraclitus deposited his book as a dedication in the great temple of Artemis, the Artemisium, one of the largest temples of the 6th century BC and one of the Seven Wonders of the Ancient World. Ancient temples were regularly used for storing treasures, and were open to private individuals under exceptional circumstances; furthermore, many subsequent

philosophers in this period refer to the work. Says Kahn: "Down to the time of Plutarch and Clement, if not later, the little book of Heraclitus was available in its original form to any reader who chose to seek it out." Diogenes says: "the book acquired such fame that it produced partisans of his philosophy who were called Heracliteans."

As with other pre-Socratics, his writings survive now only in fragments quoted by other authors.

Ancient characterizations

"The Obscure"

At some time in antiquity he acquired this epithet denoting that his major sayings were difficult to understand. According to Diogenes Laërtius, Timon of Phlius called him "the riddler" (ἀλνικτής *ainiktēs*), and explained that Heraclitus wrote his book "rather unclearly" (*asaphesteron*) so that only the "capable" should attempt it. By the time of Cicero he had become "the dark" (ὁ Σκοτεινός — *ho Skoteinós*) because he had spoken *nimis obscurē*, "too obscurely", concerning nature and had done so deliberately in order to be misunderstood. The customary English translation of ὁ Σκοτεινός follows the Latin, "the Obscure."

The "weeping philosopher"

Diogenes Laërtius ascribes the theory that Heraclitus did not complete some of his works because of melancholia to Theophrastus. Later he was referred to as the "weeping philosopher," as opposed to Democritus, who is known as the "laughing philosopher." If Stobaeus writes correctly, Sotion in the early 1st century CE was already combining the two in the imaginative duo of weeping and laughing philosophers: "Among the wise, instead of anger, Heraclitus was overtaken by tears, Democritus by laughter." The view is expressed by the satirist Juvenal:

The first of prayers, best known at all the temples, is mostly for riches... Seeing this then do you not commend the one sage Democritus for laughing... and the master of the other school Heraclitus for his tears?

The motif was also adopted by Lucian of Samosata in his "Sale of Creeds," in which the duo is sold together as a complementary product in the satirical auction of philosophers. Subsequently, they were considered an indispensable feature of philosophic landscapes. Montaigne proposed two archetypal views of human affairs based on them, selecting Democritus' for himself. The weeping philosopher may have been mentioned in William Shakespeare's *The Merchant of Venice*. Donato Bramante painted a fresco, "Democritus and Heraclitus," in Casa Panigarola in Milan.

Fragments of Heraclitus⁵²

- 1 It is wise for those who hear, not me, but the universal Reason, to confess that all things are one.
- 2 To this universal Reason which I unfold, although it always exists, men make themselves insensible, both before they have heard it and when they have heard it for the first time. For notwithstanding that all things happen according to this Reason, men act as though they had never had any experience in regard to it when they attempt such words and works as I am now relating, describing each thing according to its nature and explaining how it is ordered. And some men are as ignorant of what they do when awake as they are forgetful of what they do when asleep.
- 3 Those who hear and do not understand are like the deaf. Of them the proverb says: "Present, they are absent."
- 4 Eyes and ears are bad witnesses to men having rude souls.
- 5 The majority of people have no understanding of the things with which they daily meet, nor, when instructed, do they have any right knowledge of them, although to themselves they seem to have.
- 6 They understand neither how to hear nor how to speak.
- 7 If you do not hope, you will not win that which is not hoped for, since it is unattainable and inaccessible.
- 8 Gold-seekers dig over much earth and find little gold.
- 9 Debate.
- 10 Nature loves to conceal herself.
- 11 The God whose oracle is at Delphi neither speaks plainly nor conceals, but indicates by signs.
- 12 But the Sibyl with raging mouth uttering things solemn, rude and unadorned, reaches with her voice over a thousand years, because of the God.
- 13 Whatever concerns seeing, hearing, and learning, I particularly honor.

14 Polybius iv. 40. Especially at the present time, when all places are accessible either by land or by water, we should not accept poets and mythologists as witnesses of things that are unknown, since for the most part they furnish us with unreliable testimony about disputed things, according to Heraclitus.

15 The eyes are more exact witnesses than the ears.

16 Much learning does not teach one to have understanding, else it would have taught Hesiod and Pythagoras, and again Xenophanes and Hecataeus.

17 Pythagoras, son of Mnesarchus, practised investigation most of all men, and having chosen out these treatises, he made a wisdom of his own--much learning and bad art.

18 Of all whose words I have heard, no one attains to this, to know that wisdom is apart from all.

19 There is one wisdom, to understand the intelligent will by which all things are governed through all.

20 This world, the same for all, neither any of the gods nor any man has made, but it always was, and is, and shall be, an ever living fire, kindled in due measure, and in due measure extinguished.

21 The transmutations of fire are, first, the sea; and of the sea, half is earth, and half the lightning flash.

22 All things are exchanged for fire and fire for all things, just as wares for gold and gold for wares.

23 The sea is poured out and measured to the same proportion as existed before it became earth.

24 Craving and Satiety.

25 Fire lives in the death of earth, air lives in the death of fire, water lives in the death of air, and earth in the death of water.

26 Fire coming upon all things, will sift and seize them.

27 How can one escape that which never sets?

28 Lightning rules all.

29 The sun will not overstep his bounds, for if he does, the Erinyes, helpers of justice, will find him out.

30 The limits of the evening and morning are the Bear, and opposite the Bear, the bounds of bright Zeus.

31 If there were no sun, it would be night.

32 The sun is new every day.

33 Diogenes Laertius i. 23. He (scil. Thales) seems, according to some, to have been the first to study astronomy and to foretell the eclipses and motions of the sun, as Eudemus relates in his account of astronomical works. And for this reason he is honored by Xenophanes and Herodotus, and both Heraclitus and Democritus bear witness to him.

34 Plutarch, Qu. Plat. viii. 4, p. 1007. Thus Time, having a necessary union and connection with heaven, is not simple motion, but, so to speak, motion in an order, having measured limits and periods. Of which the sun, being overseer and guardian to limit, direct, appoint and proclaim the changes and seasons which, according to Heraclitus, produce all things, is the helper of the leader and first God, not in small or trivial things, but in the greatest and most important.

35 Hesiod is a teacher of the masses. They suppose him to have possessed the greatest knowledge, who indeed did not know day and night. For they are one.

36 God is day and night, winter and summer, war and peace, plenty and want. But he is changed, just as when incense is mingled with incense, but named according to the pleasure of each.

37 Aristotle, de Sensu 5, p. 443 a 21. Some think that odor consists in smoky exhalation, common to earth and air, and that for smell all things are converted into this. And it was for this reason that Heraclitus thus said that if all existing things should become smoke, perception would be by the nostrils.

38 Souls smell in Hades.

39 Cold becomes warm, and warm, cold; wet becomes dry, and dry, wet.

40 It disperses and gathers, it comes and goes.

41 Into the same river you could not step twice, for other <and still other> waters are flowing.

42 †To those entering the same river, other and still other waters flow.†

43 Aristotle, *Eth. Eud.* vii. 1, p. 1235 a 26. And Heraclitus blamed the poet who said, "Would that strife were destroyed from among gods and men." For there could be no harmony without sharps and flats, nor living beings without male and female which are contraries.

44 War is the father and king of all, and has produced some as gods and some as men, and has made some slaves and some free.

45 They do not understand: how that which separates unites with itself. It is a harmony of oppositions, as in the case of the bow and of the lyre.

46 Aristotle, *Eth. Nic.* viii. 2, p. 1155 b 1. In reference to these things, some seek for deeper principles and more in accordance with nature. Euripides says, "The parched earth loves the rain, and the high heaven, with moisture laden, loves earthward to fall." And Heraclitus says, "The unlike is joined together, and from differences results the most beautiful harmony, and all things take place by strife."

47 The hidden harmony is better than the visible.

48 Let us not draw conclusions rashly about the greatest things.

49 Philosophers must be learned in very many things.

50 The straight and crooked way of the woolcarders is one and the same.

51 Asses would choose stubble rather than gold.

52 Sea water is very pure and very foul, for, while to fishes it is drinkable and healthful, to men it is hurtful and unfit to drink.

53 Columella, *de Re Rustica* viii. 4. Dry dust and ashes must be placed near the wall where the roof or eaves shelter the court, in order that there may be a place where the birds may sprinkle themselves, for with these things they improve their wings and feathers, if we may believe Heraclitus, the Ephesian, who says, "Hogs wash themselves in mud and doves in dust."

54 They revel in dirt.

55 Every animal is driven by blows.

56 The harmony of the world is a harmony of oppositions, as in the case of the bow and of the lyre.

57 Good and evil are the same.

58 Hippolytus, *Ref. haer.* ix. 10. And good and evil (scil. are one). The physicians, therefore, says Heraclitus, cutting, cauterizing, and in every way torturing the sick, complain that the patients do not pay them fitting reward for thus effecting these benefits--†and sufferings†.

59 Unite whole and part, agreement and disagreement, accordant and discordant; from all comes one, and from one all.

60 They would not know the name of justice, were it not for these things.

61 Schol. B. in *Iliad* iv. 4, p. 120 :Bekk. They say that it is unfitting that the sight of wars should please the gods. But it is not so. For noble works delight them, and while wars and battles seem to us terrible, to God they do not seem so. For God in his dispensation of all events, perfects them into a harmony of the whole, just as, indeed, Heraclitus says that to God all things are beautiful and good and right, though men suppose that some are right and others wrong.

62 We must know that war is universal and strife right, and that by strife all things arise and † are used †

63 For it is wholly destined ...

64 Death is what we see waking. What we see in sleep is a dream.

65 There is only one supreme Wisdom. It wills and wills not to be called by the name of Zeus.

66 The name of the bow is life, but its work is death.

67 Immortals are mortal, mortals immortal, living in their death and dying in their life.

68 To souls it is death to become water, and to water it is death to become earth, but from earth comes water, and from water, soul.

69 The way upward and downward are one and the same.

70 The beginning and end are common.

71 The limits of the soul you would not find out, though you should traverse every way.

72 To souls it is joy to become wet.

73 A man when he is drunken is led by a beardless youth, stumbling, ignorant where he is going, having a wet soul.

74 The dry soul is the wisest and best.

75 †The dry beam is the wisest and best soul.†

76 †Where the land is dry, the soul is wisest and best.†

77 Man, as a light at night, is lighted and extinguished.

78 Plutarch, Consol. ad Apoll. 10, p. 106. For when is death not present with us? As indeed Heraclitus says: Living and dead, awake and asleep, young and old, are the same. For these several states are transmutations of each other.

79 Time is a child playing at draughts, a child's kingdom.

80 I have inquired of myself.

81 Into the same river we both step and do not step. We both are and are not.

82 It is weariness upon the same things to labor and by them to be controlled.

83 In change is rest.

84 A mixture separates when not kept in motion.

85 Corpses are more worthless than excrement.

86 Being born, they will only to live and die, or rather to find rest, and they leave children who likewise are to die.

87 Plutarch, de Orac. def. 11, p. 415: Those who adopt the reading *hêbôntos* (*i. e.* at man's estate, see Hesiod, fr. 163, ed. Goettling) reckon a generation at thirty years, according to Heraclitus, in which time a father may have a son who is himself at the age of puberty.

88 Io. Lydus de Mensibus iii. 10, p. 37, ed. Bonn.: Thirty is the most natural number, for it bears the same relation to tens as three to units. Then again it is the monthly cycle, and is composed of the four numbers 1, 4, 9, 16, which are the squares of the units in order. Not without reason, therefore, does Heraclitus call the month a generation.

89 In thirty years a man may become a grandfather.

90 M. Antoninus vi. 42. We all work together to one end, some consciously and with purpose, others unconsciously. Just as indeed Heraclitus, I think, says that the sleeping are co-workers and fabricators of the things that happen in the world.

91 The Law of Understanding is common to all. Those who speak with intelligence must hold fast to that which is common to all, even more strongly than a city holds fast to its law. For all human laws are dependent upon one divine Law, for this rules as far as it wills, and suffices for all, and overabounds.

92 Although the Law of Reason is common, the majority of people live as though they had an understanding of their own.

93 They are at variance with that with which they are in most continual association.

94 We ought not to act and speak as though we were asleep.

95 Plutarch, de Superst. 3, p. 166: Heraclitus says: To those who are awake, there is one world in common, but of those who are asleep, each is withdrawn to a private world of his own.

96 For human nature does not possess understanding, but the divine does.

97 The thoughtless man understands the voice of the Deity as little as the child understands the man.

98 Plato, Hipp. maj. 289 B. And does not Heraclitus, whom you bring forward, say the same, that the wisest of men compared with God appears an ape in wisdom and in beauty and in all other things?

99 Plato, Hipp. maj. 289 A. You are ignorant, my man, that there is a good saying of Heraclitus, to the effect that the most beautiful of apes is ugly when compared with another kind, and the most beautiful of earthen pots is ugly when compared with maidenkind, as says Hippias the wise.

- 100 The people must fight for their law as for their walls.
- 101 Greater fates gain greater rewards.
- 102 Gods and men honor those slain in war.
- 103 Presumption must be quenched even more than a fire.
- 104 For men to have whatever they wish, would not be well. Sickness makes health pleasant and good; hunger, satiety; weariness, rest.
- 105 It is hard to contend against passion, for whatever it craves it buys with its life.
- 106 †It pertains to all men to know themselves and to learn self-control.†
- 107 †Self-control is the highest virtue, and wisdom is to speak truth and consciously to act according to nature.†
- 108 It is better to conceal ignorance, but it is hard to do so in relaxation and over wine.
- 109 † It is better to conceal ignorance than to expose it. †
- 110 It is law, also, to obey the will of one.
- 111 For what sense or understanding have they? They follow minstrels and take the multitude for a teacher, not knowing that many are bad and few good. For the best men choose one thing above all--immortal glory among mortals; but the masses stuff themselves like cattle.
- 112 In Priene there lived Bias, son of Teutamus, whose word was worth more than that of others.
- 113 To me, one is ten thousand if he be the best.
- 114 The Ephesians deserve, man for man, to be hung, and the youth to leave the city, inasmuch as they have banished Hermodorus, the worthiest man among them, saying: "Let no one of us excel, and if there be any such, let him go elsewhere and among other people."
- 115 Dogs, also, bark at what they do not know.
- 116 By its incredibility, it escapes their knowledge.
- 117 A stupid man loves to be puzzled by every discourse.
- 118 The most approved of those who are of repute knows how to cheat. Nevertheless, justice will catch the makers and witnesses of lies.
- 119 Diogenes Laert. ix. 1. And he (Heraclitus) used to say that Homer deserved to be driven out of the lists and flogged, and Archilochus likewise.
- 120 One day is like all.
- 121 A man's character is his daemon.
- 122 There awaits men after death what they neither hope nor think.
- 123 And those that are there shall arise and become guardians of the living and the dead.
- 124 Night-roamers, Magians, bacchanals, revelers in wine, the initiated.
- 125 For the things which are considered mysteries among men, they celebrate sacrilegiously.
- 126 And to these images they pray, as if one should prattle with the houses knowing nothing of gods or heroes, who they are.
- 127 For were it not Dionysus to whom they institute a procession and sing songs in honor of the pudenda, it would be the most shameful action. But Dionysus, in whose honor they rave in bacchic frenzy, and Hades are the same.
- 128 Iamblichus, de Mysteriis v. 16. I distinguish two kinds of sacrifices. First, those of men wholly purified, such as would rarely happen in the case of a single individual, as Heraclitus says, or of a certain very few men. Second, material and corporeal sacrifices and those arising from change, such as are fit for those still fettered by the body.
- 129 Atonements.

130 When defiled, they purify themselves with blood, just as if any one who had fallen into the mud should wash himself with mud!

ZENO'S PARADOXES⁵³

Zeno's paradoxes are a set of philosophical problems generally thought to have been devised by Greek philosopher Zeno of Elea (ca. 490–430 BC) to support Parmenides' doctrine that contrary to the evidence of one's senses, the belief in plurality and change is mistaken, and in particular that motion is nothing but an illusion. It is usually assumed, based on Plato's *Parmenides* (128a–d), that Zeno took on the project of creating these paradoxes because other philosophers had created paradoxes against Parmenides' view. Thus Plato has Zeno say the purpose of the paradoxes "is to show that their hypothesis that existences are many, if properly followed up, leads to still more absurd results than the hypothesis that they are one." (*Parmenides* 128d). Plato has Socrates claim that Zeno and Parmenides were essentially arguing exactly the same point (*Parmenides* 128a–b).

Some of Zeno's nine surviving paradoxes (preserved in Aristotle's *Physics* and Simplicius's commentary thereon) are essentially equivalent to one another. Aristotle offered a refutation of some of them. Three of the strongest and most famous—that of Achilles and the tortoise, the Dichotomy argument, and that of an arrow in flight—are presented in detail below.

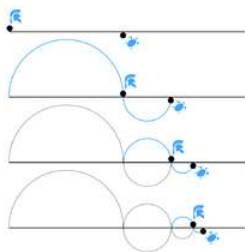
Zeno's arguments are perhaps the first examples of a method of proof called *reductio ad absurdum* also known as proof by contradiction. They are also credited as a source of the dialectic method used by Socrates.

Some mathematicians and historians, such as Carl Boyer, hold that Zeno's paradoxes are simply mathematical problems, for which modern calculus provides a mathematical solution. Some philosophers, however, say that Zeno's paradoxes and their variations (see Thomson's lamp) remain relevant metaphysical problems.

The origins of the paradoxes are somewhat unclear. Diogenes Laertius, a fourth source for information about Zeno and his teachings, citing Favorinus, says that Zeno's teacher Parmenides was the first to introduce the Achilles and the tortoise paradox. But in a later passage, Laertius attributes the origin of the paradox to Zeno, explaining that Favorinus disagrees.

Paradoxes of motion

Achilles and the tortoise



Achilles and the tortoise

In a race, the quickest runner can never overtake the slowest, since the pursuer must first reach the point whence the pursued started, so that the slower must always hold a lead. – as recounted by Aristotle, *Physics* VI:9, 239b15

In the paradox of Achilles and the Tortoise, Achilles is in a footrace with the tortoise. Achilles allows the tortoise a head start of 100 meters, for example. If we suppose that each racer starts running at some constant speed (one very fast and one very slow), then after some finite time, Achilles will have run 100 meters, bringing him to the tortoise's starting point. During this time, the tortoise has run a much shorter distance, say, 10 meters. It will then take Achilles some further time to run that distance, by which time the tortoise will have advanced farther; and then more time still to reach this third point, while the tortoise moves ahead. Thus, whenever Achilles reaches somewhere the tortoise has been, he still has farther to go. Therefore, because there are an infinite number of points Achilles must reach where the tortoise has already been, he can never overtake the tortoise.

Dichotomy paradox

That which is in locomotion must arrive at the half-way stage before it arrives at the goal. – as recounted by Aristotle, *Physics* VI:9, 239b10

Suppose Homer wishes to walk to the end of a path. Before he can get there, he must get halfway there. Before he can get halfway there, he must get a quarter of the way there. Before traveling a quarter, he must travel one-eighth; before an eighth, one-sixteenth;

and so on.

This description requires one to complete an infinite number of tasks, which Zeno maintains is an impossibility.

This sequence also presents a second problem in that it contains no first distance to run, for any possible (finite) first distance could be divided in half, and hence would not be first after all. Hence, the trip cannot even begin. The paradoxical conclusion then would be that travel over any finite distance can neither be completed nor begun, and so all motion must be an illusion. An alternative conclusion, proposed by Henri Bergson, is that motion (time and distance) is not actually divisible.

This argument is called the *Dichotomy* because it involves repeatedly splitting a distance into two parts. It contains some of the same elements as the *Achilles and the Tortoise* paradox, but with a more apparent conclusion of motionlessness. It is also known as the Race Course paradox. Some, like Aristotle, regard the Dichotomy as really just another version of *Achilles and the Tortoise*.

There are two versions of the dichotomy paradox. In the other version, before Homer could reach the end of the path, he must reach half of the distance to it. Before reaching the last half, he must complete the next quarter of the distance. Reaching the next quarter, he must then cover the next eighth of the distance, then the next sixteenth, and so on. There are thus an infinite number of steps that must first be accomplished before he could reach the end of the path. Expressed this way, the dichotomy paradox is very much analogous to that of *Achilles and the tortoise*.

Arrow paradox

If everything when it occupies an equal space is at rest, and if that which is in locomotion is always occupying such a space at any moment, the flying arrow is therefore motionless.

– as recounted by Aristotle, *Physics* VI:9, 239b5

In the arrow paradox (also known as the fletcher's paradox), Zeno states that for motion to occur, an object must change the position which it occupies. He gives an example of an arrow in flight. He states that in any one (duration-less) instant of time, the arrow is neither moving to where it is, nor to where it is not. It cannot move to where it is not, because no time elapses for it to move there; it cannot move to where it is, because it is already there. In other words, at every instant of time there is no motion occurring. If everything is motionless at every instant, and time is entirely composed of instants, then motion is impossible.

Whereas the first two paradoxes divide space, this paradox starts by dividing time—and not into segments, but into points.

Three other paradoxes as given by Aristotle

Paradox of Place

From Aristotle:

if everything that exists has a place, place too will have a place, and so on ad infinitum.

Paradox of the Grain of Millet

Description of the paradox from the *Routledge Dictionary of Philosophy*:

The argument is that a single grain of millet makes no sound upon falling, but a thousand grains make a sound. Hence a thousand nothings become something, an absurd conclusion.

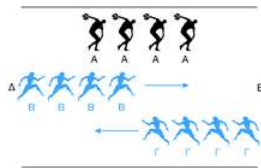
Aristotle's refutation:

Zeno is wrong in saying that there is no part of the millet that does not make a sound: for there is no reason why any such part should not in any length of time fail to move the air that the whole bushel moves in falling. In fact it does not of itself move even such a quantity of the air as it would move if this part were by itself: for no part even exists otherwise than potentially.

Description from Nick Huggett:

This is a Parmenidean argument that one cannot trust one's sense of hearing. Aristotle's response seems to be that even inaudible sounds can add to an audible sound.

The Moving Rows (or Stadium)



The moving rows

From Aristotle:

concerning the two rows of bodies, each row being composed of an equal number of bodies of equal size, passing each other on a race-course as they proceed with equal velocity in opposite directions, the one row originally occupying the space between the goal and the middle point of the course and the other that between the middle point and the starting-post. This...involves the conclusion that half a given time is equal to double that time.

For an expanded account of Zeno's arguments as presented by Aristotle, see Simplicius' commentary *On Aristotle's Physics*.

Proposed solutions

Simplicius of Cilicia

According to Simplicius, Diogenes the Cynic said nothing upon hearing Zeno's arguments, but stood up and walked, in order to demonstrate the falsity of Zeno's conclusions. To fully solve any of the paradoxes, however, one needs to show what is wrong with the argument, not just the conclusions. Through history, several solutions have been proposed, among the earliest recorded being those of Aristotle and Archimedes.

Aristotle

Aristotle (384 BC–322 BC) remarked that as the distance decreases, the time needed to cover those distances also decreases, so that the time needed also becomes increasingly small. Aristotle also distinguished "things infinite in respect of divisibility" (such as a unit of space that can be mentally divided into ever smaller units while remaining spatially the same) from things (or distances) that are infinite in extension ("with respect to their extremities"). Aristotle's objection to the arrow paradox was that "Time is not composed of indivisible nows any more than any other magnitude is composed of indivisibles."

Thomas Aquinas

Thomas Aquinas, commenting on Aristotle's objection, wrote "Instants are not parts of time, for time is not made up of instants any more than a magnitude is made of points, as we have already proved. Hence it does not follow that a thing is not in motion in a given time, just because it is not in motion in any instant of that time."

Archimedes

Before 212 BC, Archimedes had developed a method to derive a finite answer for the sum of infinitely many terms that get progressively smaller. (See: Geometric series, $1/4 + 1/16 + 1/64 + 1/256 + \dots$, The Quadrature of the Parabola.) Modern calculus achieves the same result, using more rigorous methods (see convergent series, where the "reciprocals of powers of 2" series, equivalent to the Dichotomy Paradox, is listed as convergent). These methods allow the construction of solutions based on the conditions stipulated by Zeno, i.e. the amount of time taken at each step is geometrically decreasing.

Bertrand Russell

Bertrand Russell offered what is known as the "at-at theory of motion". It agrees that there can be no motion "during" a durationless instant, and contends that all that is required for motion is that the arrow be at one point at one time, at another point another time, and at appropriate points between those two points for intervening times. In this view motion is a function of position with respect to time.

Nick Huggett

Nick Huggett argues that Zeno is assuming the conclusion when he says that objects that occupy the same space as they do at rest must be at rest.

Peter Lynds

Peter Lynds has argued that all of Zeno's motion paradoxes are resolved by the conclusion that instants in time and instantaneous magnitudes do not physically exist. Lynds argues that an object in relative motion cannot have an instantaneous or determined relative position (for if it did, it could not be in motion), and so cannot have its motion fractionally dissected as if it does, as is assumed by the paradoxes. For more about the inability to know both speed and location, see Heisenberg uncertainty principle.

Hermann Weyl

Another proposed solution is to question one of the assumptions Zeno used in his paradoxes (particularly the Dichotomy), which is that between any two different points in space (or time), there is always another point. Without this assumption there are only a finite number of distances between two points, hence there is no infinite sequence of movements, and the paradox is resolved. The ideas of Planck length and Planck time in modern physics place a limit on the measurement of time and space, if not on time and space themselves. According to Hermann Weyl, the assumption that space is made of finite and discrete units is subject to a further problem, given by the "tile argument" or "distance function problem". According to this, the length of the hypotenuse of a right angled triangle in discretized space is always equal to the length of one of the two sides, in contradiction to geometry. Jean Paul Van Bendegem has argued that the Tile Argument can be resolved, and that discretization can therefore remove the paradox.

Hans Reichenbach

Hans Reichenbach has proposed that the paradox may arise from considering space and time as separate entities. In a theory like general relativity, which presumes a single space-time continuum, the paradox may be blocked.

The paradoxes in modern times

Infinite processes remained theoretically troublesome in mathematics until the late 19th century. The epsilon-delta version of Weierstrass and Cauchy developed a rigorous formulation of the logic and calculus involved. These works resolved the mathematics involving infinite processes.

While mathematics can calculate where and when the moving Achilles will overtake the Tortoise of Zeno's paradox, philosophers such as Brown and Moorcroft claim that mathematics does not address the central point in Zeno's argument, and that solving the mathematical issues does not solve every issue the paradoxes raise.

Popular literature often misrepresents Zeno's arguments. For example, Zeno is often said to have argued that the sum of an infinite number of terms must itself be infinite—with the result that not only the time, but also the distance to be travelled, become infinite. However, none of the original ancient sources has Zeno discussing the sum of any infinite series. Simplicius has Zeno saying "it is impossible to traverse an infinite number of things in a finite time". This presents Zeno's problem not with finding the *sum*, but rather with *finishing* a task with an infinite number of steps: how can one ever get from A to B, if an infinite number of (non-instantaneous) events can be identified that need to precede the arrival at B, and one cannot reach even the beginning of a "last event"?

Debate continues on the question of whether or not Zeno's paradoxes have been resolved. In *The History of Mathematics: An Introduction* (2010) Burton writes, "Although Zeno's argument confounded his contemporaries, a satisfactory explanation incorporates a now-familiar idea, the notion of a 'convergent infinite series.'".

Bertrand Russell offered a "solution" to the paradoxes based on the work of Georg Cantor, but Brown concludes "Given the history of 'final resolutions', from Aristotle onwards, it's probably foolhardy to think we've reached the end. It may be that Zeno's arguments on motion, because of their simplicity and universality, will always serve as a kind of 'Rorschach image' onto which people can project their most fundamental phenomenological concerns (if they have any)."

Pat Corvini offers a solution to the paradox of Achilles and the tortoise by first distinguishing the physical world from the abstract mathematics used to describe it. She claims the paradox arises from a subtle but fatal switch between the physical and abstract. Zeno's syllogism is as follows:

- P1: Achilles must first traverse an infinite number of divisions in order to reach the tortoise
- P2: it is impossible for Achilles to traverse an infinite number of divisions
- C: therefore, Achilles can never surpass the tortoise

Corvini shows that P1 is a mathematical abstraction which cannot be applied directly to P2 which is a statement regarding the physical world. The physical world requires a resolution amount used to distinguish distance while mathematics can use any resolution.

An ancient Chinese philosophic equivalent

Ancient Han Chinese philosophers from the Mohist School of Names during the Warring States period of China (479-221 BCE) independently developed equivalents to some of Zeno's paradoxes. The scientist and historian Sir Joseph Needham, in his well regarded academic work *Science and Civilisation in China*, describes an ancient Chinese paradox from the surviving Mohist School of Names book of logic which states, in the archaic ancient Chinese script, "a one-foot stick, every day take away half of it, in a myriad ages it will not be exhausted." Several other paradoxes from this philosophical school (more precisely, movement) are known, but their modern interpretation is more speculative.

Quantum Zeno effect

In 1977, physicists E. C. G. Sudarshan and B. Misra studying quantum mechanics discovered that the dynamical evolution (motion) of a quantum system can be hindered (or even inhibited) through observation of the system. This effect is usually called the "quantum Zeno effect" as it is strongly reminiscent of Zeno's arrow paradox. This effect was first theorized in 1958.

Zeno behaviour

In the field of verification and design of timed and hybrid systems, the system behaviour is called *Zeno* if it includes an infinite number of discrete steps in a finite amount of time. Some formal verification techniques exclude these behaviours from analysis, if they are not equivalent to non-Zeno behaviour.

In systems design these behaviours will also often be excluded from system models, since they cannot be implemented with a digital controller.

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5.2: Socrates

28 Socrates

APOLOGY⁵⁴

Socrates' Defense

How you have felt, O men of Athens, at hearing the speeches of my accusers, I cannot tell; but I know that their persuasive words almost made me forget who I was - such was the effect of them; and yet they have hardly spoken a word of truth. But many as their falsehoods were, there was one of them which quite amazed me; - I mean when they told you to be upon your guard, and not to let yourselves be deceived by the force of my eloquence. They ought to have been ashamed of saying this, because they were sure to be detected as soon as I opened my lips and displayed my deficiency; they certainly did appear to be most shameless in saying this, unless by the force of eloquence they mean the force of truth; for then I do indeed admit that I am eloquent. But in how different a way from theirs! Well, as I was saying, they have hardly uttered a word, or not more than a word, of truth; but you shall hear from me the whole truth: not, however, delivered after their manner, in a set oration duly ornamented with words and phrases. No indeed! but I shall use the words and arguments which occur to me at the moment; for I am certain that this is right, and that at my time of life I ought not to be appearing before you, O men of Athens, in the character of a juvenile orator - let no one expect this of me. And I must beg of you to grant me one favor, which is this - If you hear me using the same words in my defence which I have been in the habit of using, and which most of you may have heard in the agora, and at the tables of the money-changers, or anywhere else, I would ask you not to be surprised at this, and not to interrupt me. For I am more than seventy years of age, and this is the first time that I have ever appeared in a court of law, and I am quite a stranger to the ways of the place; and therefore I would have you regard me as if I were really a stranger, whom you would excuse if he spoke in his native tongue, and after the fashion of his country; - that I think is not an unfair request. Never mind the manner, which may or may not be good; but think only of the justice of my cause, and give heed to that: let the judge decide justly and the speaker speak truly.

And first, I have to reply to the older charges and to my first accusers, and then I will go to the later ones. For I have had many accusers, who accused me of old, and their false charges have continued during many years; and I am more afraid of them than of Anytus and his associates, who are dangerous, too, in their own way. But far more dangerous are these, who began when you were children, and took possession of your minds with their falsehoods, telling of one Socrates, a wise man, who speculated about the heaven above, and searched into the earth beneath, and made the worse appear the better cause. These are the accusers whom I dread; for they are the circulators of this rumor, and their hearers are too apt to fancy that speculators of this sort do not believe in the gods. And they are many, and their charges against me are of ancient date, and they made them in days when you were impressible - in childhood, or perhaps in youth - and the cause when heard went by default, for there was none to answer. And, hardest of all, their names I do not know and cannot tell; unless in the chance of a comic poet. But the main body of these slanderers who from envy and malice have wrought upon you - and there are some of them who are convinced themselves, and impart their convictions to others - all these, I say, are most difficult to deal with; for I cannot have them up here, and examine them, and therefore I must simply fight with shadows in my own defence, and examine when there is no one who answers. I will ask you then to assume with me, as I was saying, that my opponents are of two kinds - one recent, the other ancient; and I hope that you will see the propriety of my answering the latter first, for these accusations you heard long before the others, and much oftener.

Well, then, I will make my defence, and I will endeavor in the short time which is allowed to do away with this evil opinion of me which you have held for such a long time; and I hope I may succeed, if this be well for you and me, and that my words may find favor with you. But I know that to accomplish this is not easy - I quite see the nature of the task. Let the event be as God wills: in obedience to the law I make my defence.

I will begin at the beginning, and ask what the accusation is which has given rise to this slander of me, and which has encouraged Meletus to proceed against me. What do the slanderers say? They shall be my prosecutors, and I will sum up their words in an affidavit. "Socrates is an evil-doer, and a curious person, who searches into things under the earth and in heaven, and he makes the worse appear the better cause; and he teaches the aforesaid doctrines to others." That is the nature of the accusation, and that is what you have seen yourselves in the comedy of Aristophanes; who has introduced a man whom he calls Socrates, going about and saying that he can walk in the air, and talking a deal of nonsense concerning matters of which I do not pretend to know either much or little - not that I mean to say anything disparaging of anyone who is a student of natural philosophy. I should be very sorry if

Meletus could lay that to my charge. But the simple truth is, O Athenians, that I have nothing to do with these studies. Very many of those here present are witnesses to the truth of this, and to them I appeal. Speak then, you who have heard me, and tell your neighbors whether any of you have ever known me hold forth in few words or in many upon matters of this sort. ... You hear their answer. And from what they say of this you will be able to judge of the truth of the rest.

As little foundation is there for the report that I am a teacher, and take money; that is no more true than the other. Although, if a man is able to teach, I honor him for being paid. There is Gorgias of Leontium, and Prodicus of Ceos, and Hippias of Elis, who go the round of the cities, and are able to persuade the young men to leave their own citizens, by whom they might be taught for nothing, and come to them, whom they not only pay, but are thankful if they may be allowed to pay them. There is actually a Parian philosopher residing in Athens, of whom I have heard; and I came to hear of him in this way: - I met a man who has spent a world of money on the Sophists, Callias the son of Hipponicus, and knowing that he had sons, I asked him: "Callias," I said, "if your two sons were foals or calves, there would be no difficulty in finding someone to put over them; we should hire a trainer of horses or a farmer probably who would improve and perfect them in their own proper virtue and excellence; but as they are human beings, whom are you thinking of placing over them? Is there anyone who understands human and political virtue? You must have thought about this as you have sons; is there anyone?" "There is," he said. "Who is he?" said I, "and of what country? and what does he charge?" "Evenus the Parian," he replied; "he is the man, and his charge is five minae." Happy is Evenus, I said to myself, if he really has this wisdom, and teaches at such a modest charge. Had I the same, I should have been very proud and conceited; but the truth is that I have no knowledge of the kind.

I dare say, Athenians, that someone among you will reply, "Why is this, Socrates, and what is the origin of these accusations of you: for there must have been something strange which you have been doing? All this great fame and talk about you would never have arisen if you had been like other men: tell us, then, why this is, as we should be sorry to judge hastily of you." Now I regard this as a fair challenge, and I will endeavor to explain to you the origin of this name of "wise," and of this evil fame. Please to attend then. And although some of you may think I am joking, I declare that I will tell you the entire truth. Men of Athens, this reputation of mine has come of a certain sort of wisdom which I possess. If you ask me what kind of wisdom, I reply, such wisdom as is attainable by man, for to that extent I am inclined to believe that I am wise; whereas the persons of whom I was speaking have a superhuman wisdom, which I may fail to describe, because I have it not myself; and he who says that I have, speaks falsely, and is taking away my character. And here, O men of Athens, I must beg you not to interrupt me, even if I seem to say something extravagant. For the word which I will speak is not mine. I will refer you to a witness who is worthy of credit, and will tell you about my wisdom - whether I have any, and of what sort - and that witness shall be the god of Delphi. You must have known Chaerephon; he was early a friend of mine, and also a friend of yours, for he shared in the exile of the people, and returned with you. Well, Chaerephon, as you know, was very impetuous in all his doings, and he went to Delphi and boldly asked the oracle to tell him whether - as I was saying, I must beg you not to interrupt - he asked the oracle to tell him whether there was anyone wiser than I was, and the Pythian prophetess answered that there was no man wiser. Chaerephon is dead himself, but his brother, who is in court, will confirm the truth of this story.

Why do I mention this? Because I am going to explain to you why I have such an evil name. When I heard the answer, I said to myself, What can the god mean? and what is the interpretation of this riddle? for I know that I have no wisdom, small or great. What can he mean when he says that I am the wisest of men? And yet he is a god and cannot lie; that would be against his nature. After a long consideration, I at last thought of a method of trying the question. I reflected that if I could only find a man wiser than myself, then I might go to the god with a refutation in my hand. I should say to him, "Here is a man who is wiser than I am; but you said that I was the wisest." Accordingly I went to one who had the reputation of wisdom, and observed to him - his name I need not mention; he was a politician whom I selected for examination - and the result was as follows: When I began to talk with him, I could not help thinking that he was not really wise, although he was thought wise by many, and wiser still by himself; and I went and tried to explain to him that he thought himself wise, but was not really wise; and the consequence was that he hated me, and his enmity was shared by several who were present and heard me. So I left him, saying to myself, as I went away: Well, although I do not suppose that either of us knows anything really beautiful and good, I am better off than he is - for he knows nothing, and thinks that he knows. I neither know nor think that I know. In this latter particular, then, I seem to have slightly the advantage of him. Then I went to another, who had still higher philosophical pretensions, and my conclusion was exactly the same. I made another enemy of him, and of many others besides him.

After this I went to one man after another, being not unconscious of the enmity which I provoked, and I lamented and feared this:

but necessity was laid upon me - the word of God, I thought, ought to be considered first. And I said to myself, Go I must to all who appear to know, and find out the meaning of the oracle. And I swear to you, Athenians, by the dog I swear! - for I must tell you the truth - the result of my mission was just this: I found that the men most in repute were all but the most foolish; and that some inferior men were really wiser and better. I will tell you the tale of my wanderings and of the "Herculean" labors, as I may call them, which I endured only to find at last the oracle irrefutable. When I left the politicians, I went to the poets; tragic, dithyrambic, and all sorts. And there, I said to myself, you will be detected; now you will find out that you are more ignorant than they are. Accordingly, I took them some of the most elaborate passages in their own writings, and asked what was the meaning of them - thinking that they would teach me something. Will you believe me? I am almost ashamed to speak of this, but still I must say that there is hardly a person present who would not have talked better about their poetry than they did themselves. That showed me in an instant that not by wisdom do poets write poetry, but by a sort of genius and inspiration; they are like diviners or soothsayers who also say many fine things, but do not understand the meaning of them. And the poets appeared to me to be much in the same case; and I further observed that upon the strength of their poetry they believed themselves to be the wisest of men in other things in which they were not wise. So I departed, conceiving myself to be superior to them for the same reason that I was superior to the politicians.

At last I went to the artisans, for I was conscious that I knew nothing at all, as I may say, and I was sure that they knew many fine things; and in this I was not mistaken, for they did know many things of which I was ignorant, and in this they certainly were wiser than I was. But I observed that even the good artisans fell into the same error as the poets; because they were good workmen they thought that they also knew all sorts of high matters, and this defect in them overshadowed their wisdom - therefore I asked myself on behalf of the oracle, whether I would like to be as I was, neither having their knowledge nor their ignorance, or like them in both; and I made answer to myself and the oracle that I was better off as I was.

This investigation has led to my having many enemies of the worst and most dangerous kind, and has given occasion also to many calumnies, and I am called wise, for my hearers always imagine that I myself possess the wisdom which I find wanting in others: but the truth is, O men of Athens, that God only is wise; and in this oracle he means to say that the wisdom of men is little or nothing; he is not speaking of Socrates, he is only using my name as an illustration, as if he said, He, O men, is the wisest, who, like Socrates, knows that his wisdom is in truth worth nothing. And so I go my way, obedient to the god, and make inquisition into the wisdom of anyone, whether citizen or stranger, who appears to be wise; and if he is not wise, then in vindication of the oracle I show him that he is not wise; and this occupation quite absorbs me, and I have no time to give either to any public matter of interest or to any concern of my own, but I am in utter poverty by reason of my devotion to the god.

There is another thing: - young men of the richer classes, who have not much to do, come about me of their own accord; they like to hear the pretenders examined, and they often imitate me, and examine others themselves; there are plenty of persons, as they soon enough discover, who think that they know something, but really know little or nothing; and then those who are examined by them instead of being angry with themselves are angry with me: This confounded Socrates, they say; this villainous misleader of youth! - and then if somebody asks them, Why, what evil does he practise or teach? they do not know, and cannot tell; but in order that they may not appear to be at a loss, they repeat the ready-made charges which are used against all philosophers about teaching things up in the clouds and under the earth, and having no gods, and making the worse appear the better cause; for they do not like to confess that their pretence of knowledge has been detected - which is the truth: and as they are numerous and ambitious and energetic, and are all in battle array and have persuasive tongues, they have filled your ears with their loud and inveterate calumnies. And this is the reason why my three accusers, Meletus and Anytus and Lycon, have set upon me; Meletus, who has a quarrel with me on behalf of the poets; Anytus, on behalf of the craftsmen; Lycon, on behalf of the rhetoricians: and as I said at the beginning, I cannot expect to get rid of this mass of calumny all in a moment. And this, O men of Athens, is the truth and the whole truth; I have concealed nothing, I have dissembled nothing. And yet I know that this plainness of speech makes them hate me, and what is their hatred but a proof that I am speaking the truth? - this is the occasion and reason of their slander of me, as you will find out either in this or in any future inquiry.

I have said enough in my defence against the first class of my accusers; I turn to the second class, who are headed by Meletus, that good and patriotic man, as he calls himself. And now I will try to defend myself against them: these new accusers must also have their affidavit read. What do they say? Something of this sort: - That Socrates is a doer of evil, and corrupter of the youth, and he does not believe in the gods of the state, and has other new divinities of his own. That is the sort of charge; and now let us examine the particular counts. He says that I am a doer of evil, who corrupt the youth; but I say, O men of Athens, that Meletus is a doer of

evil, and the evil is that he makes a joke of a serious matter, and is too ready at bringing other men to trial from a pretended zeal and interest about matters in which he really never had the smallest interest. And the truth of this I will endeavor to prove.

Come hither, Meletus, and let me ask a question of you. You think a great deal about the improvement of youth?

Yes, I do.

Tell the judges, then, who is their improver; for you must know, as you have taken the pains to discover their corrupter, and are citing and accusing me before them. Speak, then, and tell the judges who their improver is. Observe, Meletus, that you are silent, and have nothing to say. But is not this rather disgraceful, and a very considerable proof of what I was saying, that you have no interest in the matter? Speak up, friend, and tell us who their improver is.

The laws.

But that, my good sir, is not my meaning. I want to know who the person is, who, in the first place, knows the laws.

The judges, Socrates, who are present in court.

What do you mean to say, Meletus, that they are able to instruct and improve youth?

Certainly they are.

What, all of them, or some only and not others?

All of them.

By the goddess Here, that is good news! There are plenty of improvers, then. And what do you say of the audience, - do they improve them?

Yes, they do.

And the senators?

Yes, the senators improve them.

But perhaps the members of the citizen assembly corrupt them? - or do they too improve them?

They improve them.

Then every Athenian improves and elevates them; all with the exception of myself; and I alone am their corrupter? Is that what you affirm?

That is what I stoutly affirm.

I am very unfortunate if that is true. But suppose I ask you a question: Would you say that this also holds true in the case of horses? Does one man do them harm and all the world good? Is not the exact opposite of this true? One man is able to do them good, or at least not many; - the trainer of horses, that is to say, does them good, and others who have to do with them rather injure them? Is not that true, Meletus, of horses, or any other animals? Yes, certainly. Whether you and Anytus say yes or no, that is no matter. Happy indeed would be the condition of youth if they had one corrupter only, and all the rest of the world were their improvers. And you, Meletus, have sufficiently shown that you never had a thought about the young: your carelessness is seen in your not caring about matters spoken of in this very indictment.

And now, Meletus, I must ask you another question: Which is better, to live among bad citizens, or among good ones? Answer, friend, I say; for that is a question which may be easily answered. Do not the good do their neighbors good, and the bad do them evil?

Certainly.

And is there anyone who would rather be injured than benefited by those who live with him? Answer, my good friend; the law requires you to answer - does anyone like to be injured?

Certainly not.

And when you accuse me of corrupting and deteriorating the youth, do you allege that I corrupt them intentionally or unintentionally?

Intentionally, I say.

But you have just admitted that the good do their neighbors good, and the evil do them evil. Now is that a truth which your superior wisdom has recognized thus early in life, and am I, at my age, in such darkness and ignorance as not to know that if a man with whom I have to live is corrupted by me, I am very likely to be harmed by him, and yet I corrupt him, and intentionally, too; - that is what you are saying, and of that you will never persuade me or any other human being. But either I do not corrupt them, or I corrupt them unintentionally, so that on either view of the case you lie. If my offence is unintentional, the law has no cognizance of unintentional offences: you ought to have taken me privately, and warned and admonished me; for if I had been better advised, I should have left off doing what I only did unintentionally - no doubt I should; whereas you hated to converse with me or teach me, but you indicted me in this court, which is a place not of instruction, but of punishment.

I have shown, Athenians, as I was saying, that Meletus has no care at all, great or small, about the matter. But still I should like to know, Meletus, in what I am affirmed to corrupt the young. I suppose you mean, as I infer from your indictment, that I teach them not to acknowledge the gods which the state acknowledges, but some other new divinities or spiritual agencies in their stead. These are the lessons which corrupt the youth, as you say.

Yes, that I say emphatically.

Then, by the gods, Meletus, of whom we are speaking, tell me and the court, in somewhat plainer terms, what you mean! for I do not as yet understand whether you affirm that I teach others to acknowledge some gods, and therefore do believe in gods and am not an entire atheist - this you do not lay to my charge; but only that they are not the same gods which the city recognizes - the charge is that they are different gods. Or, do you mean to say that I am an atheist simply, and a teacher of atheism?

I mean the latter - that you are a complete atheist.

That is an extraordinary statement, Meletus. Why do you say that? Do you mean that I do not believe in the godhead of the sun or moon, which is the common creed of all men?

I assure you, judges, that he does not believe in them; for he says that the sun is stone, and the moon earth.

Friend Meletus, you think that you are accusing Anaxagoras; and you have but a bad opinion of the judges, if you fancy them ignorant to such a degree as not to know that those doctrines are found in the books of Anaxagoras the Clazomenian, who is full of them. And these are the doctrines which the youth are said to learn of Socrates, when there are not unfrequently exhibitions of them at the theatre (price of admission one drachma at the most); and they might cheaply purchase them, and laugh at Socrates if he pretends to father such eccentricities. And so, Meletus, you really think that I do not believe in any god?

I swear by Zeus that you believe absolutely in none at all.

You are a liar, Meletus, not believed even by yourself. For I cannot help thinking, O men of Athens, that Meletus is reckless and impudent, and that he has written this indictment in a spirit of mere wantonness and youthful bravado. Has he not compounded a riddle, thinking to try me? He said to himself: - I shall see whether this wise Socrates will discover my ingenious contradiction, or whether I shall be able to deceive him and the rest of them. For he certainly does appear to me to contradict himself in the indictment as much as if he said that Socrates is guilty of not believing in the gods, and yet of believing in them - but this surely is a piece of fun.

I should like you, O men of Athens, to join me in examining what I conceive to be his inconsistency; and do you, Meletus, answer. And I must remind you that you are not to interrupt me if I speak in my accustomed manner.

Did ever man, Meletus, believe in the existence of human things, and not of human beings? ... I wish, men of Athens, that he would answer, and not be always trying to get up an interruption. Did ever any man believe in horsemanship, and not in horses? or in flute-playing, and not in flute-players? No, my friend; I will answer to you and to the court, as you refuse to answer for yourself. There is no man who ever did. But now please to answer the next question: Can a man believe in spiritual and divine agencies, and not in spirits or demigods?

He cannot.

I am glad that I have extracted that answer, by the assistance of the court; nevertheless you swear in the indictment that I teach and believe in divine or spiritual agencies (new or old, no matter for that); at any rate, I believe in spiritual agencies, as you say and swear in the affidavit; but if I believe in divine beings, I must believe in spirits or demigods; - is not that true? Yes, that is true, for I may assume that your silence gives assent to that. Now what are spirits or demigods? are they not either gods or the sons of gods? Is that true?

Yes, that is true.

But this is just the ingenious riddle of which I was speaking: the demigods or spirits are gods, and you say first that I don't believe in gods, and then again that I do believe in gods; that is, if I believe in demigods. For if the demigods are the illegitimate sons of gods, whether by the Nymphs or by any other mothers, as is thought, that, as all men will allow, necessarily implies the existence of their parents. You might as well affirm the existence of mules, and deny that of horses and asses. Such nonsense, Meletus, could only have been intended by you as a trial of me. You have put this into the indictment because you had nothing real of which to accuse me. But no one who has a particle of understanding will ever be convinced by you that the same man can believe in divine and superhuman things, and yet not believe that there are gods and demigods and heroes.

I have said enough in answer to the charge of Meletus: any elaborate defence is unnecessary; but as I was saying before, I certainly have many enemies, and this is what will be my destruction if I am destroyed; of that I am certain; - not Meletus, nor yet Anytus, but the envy and detraction of the world, which has been the death of many good men, and will probably be the death of many more; there is no danger of my being the last of them.

Someone will say: And are you not ashamed, Socrates, of a course of life which is likely to bring you to an untimely end? To him I may fairly answer: There you are mistaken: a man who is good for anything ought not to calculate the chance of living or dying; he ought only to consider whether in doing anything he is doing right or wrong - acting the part of a good man or of a bad. Whereas, according to your view, the heroes who fell at Troy were not good for much, and the son of Thetis above all, who altogether despised danger in comparison with disgrace; and when his goddess mother said to him, in his eagerness to slay Hector, that if he avenged his companion Patroclus, and slew Hector, he would die himself - "Fate," as she said, "waits upon you next after Hector"; he, hearing this, utterly despised danger and death, and instead of fearing them, feared rather to live in dishonor, and not to avenge his friend. "Let me die next," he replies, "and be avenged of my enemy, rather than abide here by the beaked ships, a scorn and a burden of the earth." Had Achilles any thought of death and danger? For wherever a man's place is, whether the place which he has chosen or that in which he has been placed by a commander, there he ought to remain in the hour of danger; he should not think of death or of anything, but of disgrace. And this, O men of Athens, is a true saying.

Strange, indeed, would be my conduct, O men of Athens, if I who, when I was ordered by the generals whom you chose to

command me at Potidaea and Amphipolis and Delium, remained where they placed me, like any other man, facing death; if, I say, now, when, as I conceive and imagine, God orders me to fulfil the philosopher's mission of searching into myself and other men, I were to desert my post through fear of death, or any other fear; that would indeed be strange, and I might justly be arraigned in court for denying the existence of the gods, if I disobeyed the oracle because I was afraid of death: then I should be fancying that I was wise when I was not wise. For this fear of death is indeed the pretence of wisdom, and not real wisdom, being the appearance of knowing the unknown; since no one knows whether death, which they in their fear apprehend to be the greatest evil, may not be the greatest good. Is there not here conceit of knowledge, which is a disgraceful sort of ignorance? And this is the point in which, as I think, I am superior to men in general, and in which I might perhaps fancy myself wiser than other men, - that whereas I know but little of the world below, I do not suppose that I know: but I do know that injustice and disobedience to a better, whether God or man, is evil and dishonorable, and I will never fear or avoid a possible good rather than a certain evil. And therefore if you let me go now, and reject the counsels of Anytus, who said that if I were not put to death I ought not to have been prosecuted, and that if I escape now, your sons will all be utterly ruined by listening to my words - if you say to me, Socrates, this time we will not mind Anytus, and will let you off, but upon one condition, that are to inquire and speculate in this way any more, and that if you are caught doing this again you shall die; - if this was the condition on which you let me go, I should reply: Men of Athens, I honor and love you; but I shall obey God rather than you, and while I have life and strength I shall never cease from the practice and teaching of philosophy, exhorting anyone whom I meet after my manner, and convincing him, saying: O my friend, why do you who are a citizen of the great and mighty and wise city of Athens, care so much about laying up the greatest amount of money and honor and reputation, and so little about wisdom and truth and the greatest improvement of the soul, which you never regard or heed at all? Are you not ashamed of this? And if the person with whom I am arguing says: Yes, but I do care; I do not depart or let him go at once; I interrogate and examine and cross-examine him, and if I think that he has no virtue, but only says that he has, I reproach him with undervaluing the greater, and overvaluing the less. And this I should say to everyone whom I meet, young and old, citizen and alien, but especially to the citizens, inasmuch as they are my brethren. For this is the command of God, as I would have you know; and I believe that to this day no greater good has ever happened in the state than my service to the God. For I do nothing but go about persuading you all, old and young alike, not to take thought for your persons and your properties, but first and chiefly to care about the greatest improvement of the soul. I tell you that virtue is not given by money, but that from virtue come money and every other good of man, public as well as private. This is my teaching, and if this is the doctrine which corrupts the youth, my influence is ruinous indeed. But if anyone says that this is not my teaching, he is speaking an untruth. Wherefore, O men of Athens, I say to you, do as Anytus bids or not as Anytus bids, and either acquit me or not; but whatever you do, know that I shall never alter my ways, not even if I have to die many times.

Men of Athens, do not interrupt, but hear me; there was an agreement between us that you should hear me out. And I think that what I am going to say will do you good: for I have something more to say, at which you may be inclined to cry out; but I beg that you will not do this. I would have you know that, if you kill such a one as I am, you will injure yourselves more than you will injure me. Meletus and Anytus will not injure me: they cannot; for it is not in the nature of things that a bad man should injure a better than himself. I do not deny that he may, perhaps, kill him, or drive him into exile, or deprive him of civil rights; and he may imagine, and others may imagine, that he is doing him a great injury: but in that I do not agree with him; for the evil of doing as Anytus is doing - of unjustly taking away another man's life - is greater far. And now, Athenians, I am not going to argue for my own sake, as you may think, but for yours, that you may not sin against the God, or lightly reject his boon by condemning me. For if you kill me you will not easily find another like me, who, if I may use such a ludicrous figure of speech, am a sort of gadfly, given to the state by the God; and the state is like a great and noble steed who is tardy in his motions owing to his very size, and requires to be stirred into life. I am that gadfly which God has given the state and all day long and in all places am always fastening upon you, arousing and persuading and reproaching you. And as you will not easily find another like me, I would advise you to spare me. I dare say that you may feel irritated at being suddenly awakened when you are caught napping; and you may think that if you were to strike me dead, as Anytus advises, which you easily might, then you would sleep on for the remainder of your lives, unless God in his care of you gives you another gadfly. And that I am given to you by God is proved by this: - that if I had been like other men, I should not have neglected all my own concerns, or patiently seen the neglect of them during all these years, and have been doing yours, coming to you individually, like a father or elder brother, exhorting you to regard virtue; this I say, would not be like human nature. And had I gained anything, or if my exhortations had been paid, there would have been some sense in that: but now, as you will perceive, not even the impudence of my accusers dares to say that I have ever exacted or sought pay of anyone; they have no witness of that. And I have a witness of the truth of what I say; my poverty is a sufficient witness.

Someone may wonder why I go about in private, giving advice and busying myself with the concerns of others, but do not venture

to come forward in public and advise the state. I will tell you the reason of this. You have often heard me speak of an oracle or sign which comes to me, and is the divinity which Meletus ridicules in the indictment. This sign I have had ever since I was a child. The sign is a voice which comes to me and always forbids me to do something which I am going to do, but never commands me to do anything, and this is what stands in the way of my being a politician. And rightly, as I think. For I am certain, O men of Athens, that if I had engaged in politics, I should have perished long ago and done no good either to you or to myself. And don't be offended at my telling you the truth: for the truth is that no man who goes to war with you or any other multitude, honestly struggling against the commission of unrighteousness and wrong in the state, will save his life; he who will really fight for the right, if he would live even for a little while, must have a private station and not a public one.

I can give you as proofs of this, not words only, but deeds, which you value more than words. Let me tell you a passage of my own life, which will prove to you that I should never have yielded to injustice from any fear of death, and that if I had not yielded I should have died at once. I will tell you a story - tasteless, perhaps, and commonplace, but nevertheless true. The only office of state which I ever held, O men of Athens, was that of senator; the tribe Antiochis, which is my tribe, had the presidency at the trial of the generals who had not taken up the bodies of the slain after the battle of Arginusae; and you proposed to try them all together, which was illegal, as you all thought afterwards; but at the time I was the only one of the Prytanes who was opposed to the illegality, and I gave my vote against you; and when the orators threatened to impeach and arrest me, and have me taken away, and you called and shouted, I made up my mind that I would run the risk, having law and justice with me, rather than take part in your injustice because I feared imprisonment and death. This happened in the days of the democracy. But when the oligarchy of the Thirty was in power, they sent for me and four others into the rotunda, and bade us bring Leon the Salaminian from Salamis, as they wanted to execute him. This was a specimen of the sort of commands which they were always giving with the view of implicating as many as possible in their crimes; and then I showed, not in words only, but in deed, that, if I may be allowed to use such an expression, I cared not a straw for death, and that my only fear was the fear of doing an unrighteous or unholy thing. For the strong arm of that oppressive power did not frighten me into doing wrong; and when we came out of the rotunda the other four went to Salamis and fetched Leon, but I went quietly home. For which I might have lost my life, had not the power of the Thirty shortly afterwards come to an end. And to this many will witness.

Now do you really imagine that I could have survived all these years, if I had led a public life, supposing that like a good man I had always supported the right and had made justice, as I ought, the first thing? No, indeed, men of Athens, neither I nor any other. But I have been always the same in all my actions, public as well as private, and never have I yielded any base compliance to those who are slanderously termed my disciples or to any other. For the truth is that I have no regular disciples: but if anyone likes to come and hear me while I am pursuing my mission, whether he be young or old, he may freely come. Nor do I converse with those who pay only, and not with those who do not pay; but anyone, whether he be rich or poor, may ask and answer me and listen to my words; and whether he turns out to be a bad man or a good one, that cannot be justly laid to my charge, as I never taught him anything. And if anyone says that he has ever learned or heard anything from me in private which all the world has not heard, I should like you to know that he is speaking an untruth.

But I shall be asked, Why do people delight in continually conversing with you? I have told you already, Athenians, the whole truth about this: they like to hear the cross-examination of the pretenders to wisdom; there is amusement in this. And this is a duty which the God has imposed upon me, as I am assured by oracles, visions, and in every sort of way in which the will of divine power was ever signified to anyone. This is true, O Athenians; or, if not true, would be soon refuted. For if I am really corrupting the youth, and have corrupted some of them already, those of them who have grown up and have become sensible that I gave them bad advice in the days of their youth should come forward as accusers and take their revenge; and if they do not like to come themselves, some of their relatives, fathers, brothers, or other kinsmen, should say what evil their families suffered at my hands. Now is their time. Many of them I see in the court. There is Crito, who is of the same age and of the same deme with myself; and there is Critobulus his son, whom I also see. Then again there is Lysanias of Sphettus, who is the father of Aeschines - he is present; and also there is Antiphon of Cephissus, who is the father of Epignes; and there are the brothers of several who have associated with me. There is Nicostratus the son of Theosdotides, and the brother of Theodotus (now Theodotus himself is dead, and therefore he, at any rate, will not seek to stop him); and there is Paralus the son of Demodocus, who had a brother Theages; and Adeimantus the son of Ariston, whose brother Plato is present; and Aeantodorus, who is the brother of Apollodorus, whom I also see. I might mention a great many others, any of whom Meletus should have produced as witnesses in the course of his speech; and let him still produce them, if he has forgotten - I will make way for him. And let him say, if he has any testimony of the sort which he can produce. Nay, Athenians, the very opposite is the truth. For all these are ready to witness on behalf of the corrupter, of the destroyer of their

kindred, as Meletus and Anytus call me; not the corrupted youth only - there might have been a motive for that - but their uncorrupted elder relatives. Why should they too support me with their testimony? Why, indeed, except for the sake of truth and justice, and because they know that I am speaking the truth, and that Meletus is lying.

Well, Athenians, this and the like of this is nearly all the defence which I have to offer. Yet a word more. Perhaps there may be someone who is offended at me, when he calls to mind how he himself, on a similar or even a less serious occasion, had recourse to prayers and supplications with many tears, and how he produced his children in court, which was a moving spectacle, together with a posse of his relations and friends; whereas I, who am probably in danger of my life, will do none of these things. Perhaps this may come into his mind, and he may be set against me, and vote in anger because he is displeased at this. Now if there be such a person among you, which I am far from affirming, I may fairly reply to him: My friend, I am a man, and like other men, a creature of flesh and blood, and not of wood or stone, as Homer says; and I have a family, yes, and sons. O Athenians, three in number, one of whom is growing up, and the two others are still young; and yet I will not bring any of them hither in order to petition you for an acquittal. And why not? Not from any self-will or disregard of you. Whether I am or am not afraid of death is another question, of which I will not now speak. But my reason simply is that I feel such conduct to be discreditable to myself, and you, and the whole state. One who has reached my years, and who has a name for wisdom, whether deserved or not, ought not to debase himself. At any rate, the world has decided that Socrates is in some way superior to other men. And if those among you who are said to be superior in wisdom and courage, and any other virtue, demean themselves in this way, how shameful is their conduct! I have seen men of reputation, when they have been condemned, behaving in the strangest manner: they seemed to fancy that they were going to suffer something dreadful if they died, and that they could be immortal if you only allowed them to live; and I think that they were a dishonor to the state, and that any stranger coming in would say of them that the most eminent men of Athens, to whom the Athenians themselves give honor and command, are no better than women. And I say that these things ought not to be done by those of us who are of reputation; and if they are done, you ought not to permit them; you ought rather to show that you are more inclined to condemn, not the man who is quiet, but the man who gets up a doleful scene, and makes the city ridiculous.

But, setting aside the question of dishonor, there seems to be something wrong in petitioning a judge, and thus procuring an acquittal instead of informing and convincing him. For his duty is, not to make a present of justice, but to give judgment; and he has sworn that he will judge according to the laws, and not according to his own good pleasure; and neither he nor we should get into the habit of perjuring ourselves - there can be no piety in that. Do not then require me to do what I consider dishonorable and impious and wrong, especially now, when I am being tried for impiety on the indictment of Meletus. For if, O men of Athens, by force of persuasion and entreaty, I could overpower your oaths, then I should be teaching you to believe that there are no gods, and convict myself, in my own defence, of not believing in them. But that is not the case; for I do believe that there are gods, and in a far higher sense than that in which any of my accusers believe in them. And to you and to God I commit my cause, to be determined by you as is best for you and me.

Socrates' Proposal for his Sentence

There are many reasons why I am not grieved, O men of Athens, at the vote of condemnation. I expected it, and am only surprised that the votes are so nearly equal; for I had thought that the majority against me would have been far larger; but now, had thirty votes gone over to the other side, I should have been acquitted. And I may say that I have escaped Meletus. And I may say more; for without the assistance of Anytus and Lycon, he would not have had a fifth part of the votes, as the law requires, in which case he would have incurred a fine of a thousand drachmae, as is evident.

And so he proposes death as the penalty. And what shall I propose on my part, O men of Athens? Clearly that which is my due. And what is that which I ought to pay or to receive? What shall be done to the man who has never had the wit to be idle during his whole life; but has been careless of what the many care about - wealth, and family interests, and military offices, and speaking in the assembly, and magistracies, and plots, and parties. Reflecting that I was really too honest a man to follow in this way and live, I did not go where I could do no good to you or to myself; but where I could do the greatest good privately to everyone of you, thither I went, and sought to persuade every man among you that he must look to himself, and seek virtue and wisdom before he looks to his private interests, and look to the state before he looks to the interests of the state; and that this should be the order which he observes in all his actions. What shall be done to such a one? Doubtless some good thing, O men of Athens, if he has his reward; and the good should be of a kind suitable to him. What would be a reward suitable to a poor man who is your benefactor, who desires leisure that he may instruct you? There can be no more fitting reward than maintenance in the Prytaneum, O men of Athens, a reward which he deserves far more than the citizen who has won the prize at Olympia in the horse or chariot race,

whether the chariots were drawn by two horses or by many. For I am in want, and he has enough; and he only gives you the appearance of happiness, and I give you the reality. And if I am to estimate the penalty justly, I say that maintenance in the Prytaneum is the just return.

Perhaps you may think that I am braving you in saying this, as in what I said before about the tears and prayers. But that is not the case. I speak rather because I am convinced that I never intentionally wronged anyone, although I cannot convince you of that - for we have had a short conversation only; but if there were a law at Athens, such as there is in other cities, that a capital cause should not be decided in one day, then I believe that I should have convinced you; but now the time is too short. I cannot in a moment refute great slanders; and, as I am convinced that I never wronged another, I will assuredly not wrong myself. I will not say of myself that I deserve any evil, or propose any penalty. Why should I? Because I am afraid of the penalty of death which Meletus proposes? When I do not know whether death is a good or an evil, why should I propose a penalty which would certainly be an evil? Shall I say imprisonment? And why should I live in prison, and be the slave of the magistrates of the year - of the Eleven? Or shall the penalty be a fine, and imprisonment until the fine is paid? There is the same objection. I should have to lie in prison, for money I have none, and I cannot pay. And if I say exile (and this may possibly be the penalty which you will affix), I must indeed be blinded by the love of life if I were to consider that when you, who are my own citizens, cannot endure my discourses and words, and have found them so grievous and odious that you would fain have done with them, others are likely to endure me. No, indeed, men of Athens, that is not very likely. And what a life should I lead, at my age, wandering from city to city, living in ever-changing exile, and always being driven out! For I am quite sure that into whatever place I go, as here so also there, the young men will come to me; and if I drive them away, their elders will drive me out at their desire: and if I let them come, their fathers and friends will drive me out for their sakes.

Someone will say: Yes, Socrates, but cannot you hold your tongue, and then you may go into a foreign city, and no one will interfere with you? Now I have great difficulty in making you understand my answer to this. For if I tell you that this would be a disobedience to a divine command, and therefore that I cannot hold my tongue, you will not believe that I am serious; and if I say again that the greatest good of man is daily to converse about virtue, and all that concerning which you hear me examining myself and others, and that the life which is unexamined is not worth living - that you are still less likely to believe. And yet what I say is true, although a thing of which it is hard for me to persuade you. Moreover, I am not accustomed to think that I deserve any punishment. Had I money I might have proposed to give you what I had, and have been none the worse. But you see that I have none, and can only ask you to proportion the fine to my means. However, I think that I could afford a minae, and therefore I propose that penalty; Plato, Crito, Critobulus, and Apollodorus, my friends here, bid me say thirty minae, and they will be the sureties. Well then, say thirty minae, let that be the penalty; for that they will be ample security to you.

The jury condemns Socrates to death.

Socrates' Comments on his Sentence

Not much time will be gained, O Athenians, in return for the evil name which you will get from the detractors of the city, who will say that you killed Socrates, a wise man; for they will call me wise even although I am not wise when they want to reproach you. If you had waited a little while, your desire would have been fulfilled in the course of nature. For I am far advanced in years, as you may perceive, and not far from death. I am speaking now only to those of you who have condemned me to death. And I have another thing to say to them: You think that I was convicted through deficiency of words - I mean, that if I had thought fit to leave nothing undone, nothing unsaid, I might have gained an acquittal. Not so; the deficiency which led to my conviction was not of words - certainly not. But I had not the boldness or impudence or inclination to address you as you would have liked me to address you, weeping and wailing and lamenting, and saying and doing many things which you have been accustomed to hear from others, and which, as I say, are unworthy of me. But I thought that I ought not to do anything common or mean in the hour of danger: nor do I now repent of the manner of my defence, and I would rather die having spoken after my manner, than speak in your manner and live. For neither in war nor yet at law ought any man to use every way of escaping death. For often in battle there is no doubt that if a man will throw away his arms, and fall on his knees before his pursuers, he may escape death; and in other dangers there are other ways of escaping death, if a man is willing to say and do anything. The difficulty, my friends, is not in avoiding death, but in avoiding unrighteousness; for that runs faster than death. I am old and move slowly, and the slower runner has overtaken me, and my accusers are keen and quick, and the faster runner, who is unrighteousness, has overtaken them. And now I depart hence condemned by you to suffer the penalty of death, and they, too, go their ways condemned by the truth to suffer the penalty of villainy and wrong; and I must abide by my award - let them abide by theirs. I suppose that these things may be regarded as fated, -

and I think that they are well.

And now, O men who have condemned me, I would fain prophesy to you; for I am about to die, and that is the hour in which men are gifted with prophetic power. And I prophesy to you who are my murderers, that immediately after my death punishment far heavier than you have inflicted on me will surely await you. Me you have killed because you wanted to escape the accuser, and not to give an account of your lives. But that will not be as you suppose: far otherwise. For I say that there will be more accusers of you than there are now; accusers whom hitherto I have restrained: and as they are younger they will be more severe with you, and you will be more offended at them. For if you think that by killing men you can avoid the accuser censuring your lives, you are mistaken; that is not a way of escape which is either possible or honorable; the easiest and noblest way is not to be crushing others, but to be improving yourselves. This is the prophecy which I utter before my departure, to the judges who have condemned me.

Friends, who would have acquitted me, I would like also to talk with you about this thing which has happened, while the magistrates are busy, and before I go to the place at which I must die. Stay then awhile, for we may as well talk with one another while there is time. You are my friends, and I should like to show you the meaning of this event which has happened to me. O my judges - for you I may truly call judges - I should like to tell you of a wonderful circumstance. Hitherto the familiar oracle within me has constantly been in the habit of opposing me even about trifles, if I was going to make a slip or error about anything; and now as you see there has come upon me that which may be thought, and is generally believed to be, the last and worst evil. But the oracle made no sign of opposition, either as I was leaving my house and going out in the morning, or when I was going up into this court, or while I was speaking, at anything which I was going to say; and yet I have often been stopped in the middle of a speech; but now in nothing I either said or did touching this matter has the oracle opposed me. What do I take to be the explanation of this? I will tell you. I regard this as a proof that what has happened to me is a good, and that those of us who think that death is an evil are in error. This is a great proof to me of what I am saying, for the customary sign would surely have opposed me had I been going to evil and not to good.

Let us reflect in another way, and we shall see that there is great reason to hope that death is a good, for one of two things: - either death is a state of nothingness and utter unconsciousness, or, as men say, there is a change and migration of the soul from this world to another. Now if you suppose that there is no consciousness, but a sleep like the sleep of him who is undisturbed even by the sight of dreams, death will be an unspeakable gain. For if a person were to select the night in which his sleep was undisturbed even by dreams, and were to compare with this the other days and nights of his life, and then were to tell us how many days and nights he had passed in the course of his life better and more pleasantly than this one, I think that any man, I will not say a private man, but even the great king, will not find many such days or nights, when compared with the others. Now if death is like this, I say that to die is gain; for eternity is then only a single night. But if death is the journey to another place, and there, as men say, all the dead are, what good, O my friends and judges, can be greater than this? If indeed when the pilgrim arrives in the world below, he is delivered from the professors of justice in this world, and finds the true judges who are said to give judgment there, Minos and Rhadamanthus and Aeacus and Triptolemus, and other sons of God who were righteous in their own life, that pilgrimage will be worth making. What would not a man give if he might converse with Orpheus and Musaeus and Hesiod and Homer? Nay, if this be true, let me die again and again. I, too, shall have a wonderful interest in a place where I can converse with Palamedes, and Ajax the son of Telamon, and other heroes of old, who have suffered death through an unjust judgment; and there will be no small pleasure, as I think, in comparing my own sufferings with theirs. Above all, I shall be able to continue my search into true and false knowledge; as in this world, so also in that; I shall find out who is wise, and who pretends to be wise, and is not. What would not a man give, O judges, to be able to examine the leader of the great Trojan expedition; or Odysseus or Sisyphus, or numberless others, men and women too! What infinite delight would there be in conversing with them and asking them questions! For in that world they do not put a man to death for this; certainly not. For besides being happier in that world than in this, they will be immortal, if what is said is true.

Wherefore, O judges, be of good cheer about death, and know this of a truth - that no evil can happen to a good man, either in life or after death. He and his are not neglected by the gods; nor has my own approaching end happened by mere chance. But I see clearly that to die and be released was better for me; and therefore the oracle gave no sign. For which reason also, I am not angry with my accusers, or my condemners; they have done me no harm, although neither of them meant to do me any good; and for this I may gently blame them.

Still I have a favor to ask of them. When my sons are grown up, I would ask you, O my friends, to punish them; and I would have

you trouble them, as I have troubled you, if they seem to care about riches, or anything, more than about virtue; or if they pretend to be something when they are really nothing, - then reprove them, as I have reproved you, for not caring about that for which they ought to care, and thinking that they are something when they are really nothing. And if you do this, I and my sons will have received justice at your hands.

The hour of departure has arrived, and we go our ways - I to die, and you to live. Which is better God only knows.

THE END

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5.3: Plato

29 Plato

THE REPUBLIC, BOOK VII⁵⁵

(The following discussion takes place between Socrates and Glaucon)

And now, I said, let me show in a figure how far our nature is enlightened or unenlightened: --Behold! human beings living in a underground den, which has a mouth open towards the light and reaching all along the den; here they have been from their childhood, and have their legs and necks chained so that they cannot move, and can only see before them, being prevented by the chains from turning round their heads. Above and behind them a fire is blazing at a distance, and between the fire and the prisoners there is a raised way; and you will see, if you look, a low wall built along the way, like the screen which marionette players have in front of them, over which they show the puppets.

I see.

And do you see, I said, men passing along the wall carrying all sorts of vessels, and statues and figures of animals made of wood and stone and various materials, which appear over the wall? Some of them are talking, others silent.

You have shown me a strange image, and they are strange prisoners.

Like ourselves, I replied; and they see only their own shadows, or the shadows of one another, which the fire throws on the opposite wall of the cave?

True, he said; how could they see anything but the shadows if they were never allowed to move their heads?

And of the objects which are being carried in like manner they would only see the shadows?

Yes, he said.

And if they were able to converse with one another, would they not suppose that they were naming what was actually before them?

Very true.

And suppose further that the prison had an echo which came from the other side, would they not be sure to fancy when one of the passers-by spoke that the voice which they heard came from the passing shadow?

No question, he replied.

To them, I said, the truth would be literally nothing but the shadows of the images.

That is certain.

And now look again, and see what will naturally follow if the prisoners are released and disabused of their error. At first, when any of them is liberated and compelled suddenly to stand up and turn his neck round and walk and look towards the light, he will suffer sharp pains; the glare will distress him, and he will be unable to see the realities of which in his former state he had seen the shadows; and then conceive some one saying to him, that what he saw before was an illusion, but that now, when he is approaching nearer to being and his eye is turned towards more real existence, he has a clearer vision, -what will be his reply? And you may further imagine that his instructor is pointing to the objects as they pass and requiring him to name them, -will he not be perplexed? Will he not fancy that the shadows which he formerly saw are truer than the objects which are now shown to him?

Far truer.

And if he is compelled to look straight at the light, will he not have a pain in his eyes which will make him turn away to take and take in the objects of vision which he can see, and which he will conceive to be in reality clearer than the things which are now being shown to him?

True, he now

And suppose once more, that he is reluctantly dragged up a steep and rugged ascent, and held fast until he 's forced into the presence of the sun himself, is he not likely to be pained and irritated? When he approaches the light his eyes will be dazzled, and he will not be able to see anything at all of what are now called realities.

Not all in a moment, he said.

He will require to grow accustomed to the sight of the upper world. And first he will see the shadows best, next the reflections of men and other objects in the water, and then the objects themselves; then he will gaze upon the light of the moon and the stars and the spangled heaven; and he will see the sky and the stars by night better than the sun or the light of the sun by day?

Certainly.

Last of he will be able to see the sun, and not mere reflections of him in the water, but he will see him in his own proper place, and not in another; and he will contemplate him as he is.

Certainly.

He will then proceed to argue that this is he who gives the season and the years, and is the guardian of all that is in the visible world, and in a certain way the cause of all things which he and his fellows have been accustomed to behold?

Clearly, he said, he would first see the sun and then reason about him.

And when he remembered his old habitation, and the wisdom of the den and his fellow-prisoners, do you not suppose that he would felicitate himself on the change, and pity them?

Certainly, he would.

And if they were in the habit of conferring honours among themselves on those who were quickest to observe the passing shadows and to remark which of them went before, and which followed after, and which were together; and who were therefore best able to draw conclusions as to the future, do you think that he would care for such honours and glories, or envy the possessors of them? Would he not say with Homer,

Better to be the poor servant of a poor master, and to endure anything, rather than think as they do and live after their manner?

Yes, he said, I think that he would rather suffer anything than entertain these false notions and live in this miserable manner.

Imagine once more, I said, such an one coming suddenly out of the sun to be replaced in his old situation; would he not be certain to have his eyes full of darkness?

To be sure, he said.

And if there were a contest, and he had to compete in measuring the shadows with the prisoners who had never moved out of the den, while his sight was still weak, and before his eyes had become steady (and the time which would be needed to acquire this new habit of sight might be very considerable) would he not be ridiculous? Men would say of him that up he went and down he came without his eyes; and that it was better not even to think of ascending; and if any one tried to loose another and lead him up to the light, let them only catch the offender, and they would put him to death.

No question, he said.

This entire allegory, I said, you may now append, dear Glaucon, to the previous argument; the prison-house is the world of sight, the light of the fire is the sun, and you will not misapprehend me if you interpret the journey upwards to be the ascent of the soul into the intellectual world according to my poor belief, which, at your desire, I have expressed whether rightly or wrongly God knows. But, whether true or false, my opinion is that in the world of knowledge the idea of good appears last of all, and is seen only with an effort; and, when seen, is also inferred to be the universal author of all things beautiful and right, parent of light and of the lord of light in this visible world, and the immediate source of reason and truth in the intellectual; and that this is the power upon which he who would act rationally, either in public or private life must have his eye fixed.

I agree, he said, as far as I am able to understand you.

Moreover, I said, you must not wonder that those who attain to this beatific vision are unwilling to descend to human affairs; for their souls are ever hastening into the upper world where they desire to dwell; which desire of theirs is very natural, if our allegory may be trusted.

Yes, very natural.

And is there anything surprising in one who passes from divine contemplations to the evil state of man, misbehaving himself in a ridiculous manner; if, while his eyes are blinking and before he has become accustomed to the surrounding darkness, he is compelled to fight in courts of law, or in other places, about the images or the shadows of images of justice, and is endeavouring to meet the conceptions of those who have never yet seen absolute justice?

Anything but surprising, he replied.

Any one who has common sense will remember that the bewilderments of the eyes are of two kinds, and arise from two causes, either from coming out of the light or from going into the light, which is true of the mind's eye, quite as much as of the bodily eye; and he who remembers this when he sees any one whose vision is perplexed and weak, will not be too ready to laugh; he will first ask whether that soul of man has come out of the brighter light, and is unable to see because unaccustomed to the dark, or having turned from darkness to the day is dazzled by excess of light. And he will count the one happy in his condition and state of being, and he will pity the other; or, if he have a mind to laugh at the soul which comes from below into the light, there will be more reason in this than in the laugh which greets him who returns from above out of the light into the den.

That, he said, is a very just distinction.

But then, if I am right, certain professors of education must be wrong when they say that they can put a knowledge into the soul which was not there before, like sight into blind eyes.

They undoubtedly say this, he replied.

Whereas, our argument shows that the power and capacity of learning exists in the soul already; and that just as the eye was unable to turn from darkness to light without the whole body, so too the instrument of knowledge can only by the movement of the whole soul be turned from the world of becoming into that of being, and learn by degrees to endure the sight of being, and of the brightest and best of being, or in other words, of the good.

Very true.

And must there not be some art which will effect conversion in the easiest and quickest manner; not implanting the faculty of sight, for that exists already, but has been turned in the wrong direction, and is looking away from the truth?

Yes, he said, such an art may be presumed.

And whereas the other so-called virtues of the soul seem to be akin to bodily qualities, for even when they are not originally innate they can be implanted later by habit and exercise, the of wisdom more than anything else contains a divine element which always remains, and by this conversion is rendered useful and profitable; or, on the other hand, hurtful and useless. Did you never observe the narrow intelligence flashing from the keen eye of a clever rogue --how eager he is, how clearly his paltry soul sees the way to his end; he is the reverse of blind, but his keen eyesight is forced into the service of evil, and he is mischievous in proportion to his cleverness.

Very true, he said.

But what if there had been a circumcision of such natures in the days of their youth; and they had been severed from those sensual pleasures, such as eating and drinking, which, like leaden weights, were attached to them at their birth, and which drag them down and turn the vision of their souls upon the things that are below --if, I say, they had been released from these impediments and turned in the opposite direction, the very same faculty in them would have seen the truth as keenly as they see what their eyes are turned to now.

Very likely.

Yes, I said; and there is another thing which is likely. or rather a necessary inference from what has preceded, that neither the uneducated and uninformed of the truth, nor yet those who never make an end of their education, will be able ministers of State; not the former, because they have no single aim of duty which is the rule of all their actions, private as well as public; nor the latter, because they will not act at all except upon compulsion, fancying that they are already dwelling apart in the islands of the blest.

Very true, he replied.

Then, I said, the business of us who are the founders of the State will be to compel the best minds to attain that knowledge which we have already shown to be the greatest of all--they must continue to ascend until they arrive at the good; but when they have ascended and seen enough we must not allow them to do as they do now.

What do you mean?

I mean that they remain in the upper world: but this must not be allowed; they must be made to descend again among the prisoners in the den, and partake of their labours and honours, whether they are worth having or not.

But is not this unjust? he said; ought we to give them a worse life, when they might have a better?

You have again forgotten, my friend, I said, the intention of the legislator, who did not aim at making any one class in the State happy above the rest; the happiness was to be in the whole State, and he held the citizens together by persuasion and necessity,

making them benefactors of the State, and therefore benefactors of one another; to this end he created them, not to please themselves, but to be his instruments in binding up the State.

True, he said, I had forgotten.

Observe, Glaucon, that there will be no injustice in compelling our philosophers to have a care and providence of others; we shall explain to them that in other States, men of their class are not obliged to share in the toils of politics: and this is reasonable, for they grow up at their own sweet will, and the government would rather not have them. Being self-taught, they cannot be expected to show any gratitude for a culture which they have never received. But we have brought you into the world to be rulers of the hive, kings of yourselves and of the other citizens, and have educated you far better and more perfectly than they have been educated, and you are better able to share in the double duty. Wherefore each of you, when his turn comes, must go down to the general underground abode, and get the habit of seeing in the dark. When you have acquired the habit, you will see ten thousand times better than the inhabitants of the den, and you will know what the several images are, and what they represent, because you have seen the beautiful and just and good in their truth. And thus our State which is also yours will be a reality, and not a dream only, and will be administered in a spirit unlike that of other States, in which men fight with one another about shadows only and are distracted in the struggle for power, which in their eyes is a great good. Whereas the truth is that the State in which the rulers are most reluctant to govern is always the best and most quietly governed, and the State in which they are most eager, the worst.

Quite true, he replied.

And will our pupils, when they hear this, refuse to take their turn at the toils of State, when they are allowed to spend the greater part of their time with one another in the heavenly light?

Impossible, he answered; for they are just men, and the commands which we impose upon them are just; there can be no doubt that every one of them will take office as a stern necessity, and not after the fashion of our present rulers of State.

Yes, my friend, I said; and there lies the point. You must contrive for your future rulers another and a better life than that of a ruler, and then you may have a well-ordered State; for only in the State which offers this, will they rule who are truly rich, not in silver and gold, but in virtue and wisdom, which are the true blessings of life. Whereas if they go to the administration of public affairs, poor and hungering after the' own private advantage, thinking that hence they are to snatch the chief good, order there can never be; for they will be fighting about office, and the civil and domestic broils which thus arise will be the ruin of the rulers themselves and of the whole State.

Most true, he replied.

And the only life which looks down upon the life of political ambition is that of true philosophy. Do you know of any other?

Indeed, I do not, he said.

And those who govern ought not to be lovers of the task? For, if they are, there will be rival lovers, and they will fight.

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5.4: Aristotle

30 Aristotle

Nicomachean Ethics⁵⁶

Book I

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Presumably, however, to say that happiness is the chief good seems a platitude, and a clearer account of what it is still desired. This might perhaps be given, if we could first ascertain the function of man. For just as for a flute-player, a sculptor, or an artist, and, in general, for all things that have a function or activity, the good and the 'well' is thought to reside in the function, so would it seem to be for man, if he has a function. Have the carpenter, then, and the tanner certain functions or activities, and has man none? Is he born without a function? Or as eye, hand, foot, and in general each of the parts evidently has a function, may one lay it down that man similarly has a function apart from all these? What then can this be? Life seems to be common even to plants, but we are seeking what is peculiar to man. Let us exclude, therefore, the life of nutrition and growth. Next there would be a life of perception, but it also seems to be common even to the horse, the ox, and every animal. There remains, then, an active life of the element that has a rational principle; of this, one part has such a principle in the sense of being obedient to one, the other in the sense of possessing one and exercising thought. And, as 'life of the rational element' also has two meanings, we must state that life in the sense of activity is what we mean; for this seems to be the more proper sense of the term. Now if the function of man is an activity of soul which follows or implies a rational principle, and if we say 'so-and-so-and' a good so-and-so' have a function which is the same in kind, e.g. a lyre, and a good lyre-player, and so without qualification in all cases, eminence in respect of goodness being added to the name of the function (for the function of a lyre-player is to play the lyre, and that of a good lyre-player is to do so well): if this is the case, and we state the function of man to be a certain kind of life, and this to be an activity or actions of the soul implying a rational principle, and the function of a good man to be the good and noble performance of these, and if any action is well performed when it is performed in accordance with the appropriate excellence; if this is the case, human good turns out to be activity of soul in accordance with virtue, and if there are more than one virtue, in accordance with the best and most complete.

But we must add 'in a complete life.' For one swallow does not make a summer, nor does one day; and so too one day, or a short time, does not make a man blessed and happy...

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We must consider it, however, in the light not only of our conclusion and our premisses, but also of what is commonly said about it; for with a true view all the data harmonize, but with a false one the facts soon clash. Now goods have been divided into three classes, and some are described as external, others as relating to soul or to body; we call those that relate to soul most properly and truly goods, and psychical actions and activities we class as relating to soul. Therefore our account must be sound, at least according to this view, which is an old one and agreed on by philosophers. It is correct also in that we identify the end with certain actions and activities; for thus it falls among goods of the soul and not among external goods. Another belief which harmonizes with our account is that the happy man lives well and does well; for we have practically defined happiness as a sort of good life and good action. The characteristics that are looked for in happiness seem also, all of them, to belong to what we have defined happiness as being. For some identify happiness with virtue, some with practical wisdom, others with a kind of philosophic wisdom, others with these, or one of these, accompanied by pleasure or not without pleasure; while others include also external prosperity. Now some of these views have been held by many men and men of old, others by a few eminent persons; and it is not probable that either of these should be entirely mistaken, but rather that they should be right in at least some one respect or even in most respects.

With those who identify happiness with virtue or some one virtue our account is in harmony; for to virtue belongs virtuous activity. But it makes, perhaps, no small difference whether we place the chief good in possession or in use, in state of mind or in activity. For the state of mind may exist without producing any good result, as in a man who is asleep or in some other way quite inactive, but the activity cannot; for one who has the activity will of necessity be acting, and acting well. And as in the Olympic Games it is not the most beautiful and the strongest that are crowned but those who compete (for it is some of these that are victorious), so those who act win, and rightly win, the noble and good things in life.

Their life is also in itself pleasant. For pleasure is a state of soul, and to each man that which he is said to be a lover of is pleasant; e.g. not only is a horse pleasant to the lover of horses, and a spectacle to the lover of sights, but also in the same way just acts are pleasant to the lover of justice and in general virtuous acts to the lover of virtue. Now for most men their pleasures are in conflict with one another because these are not by nature pleasant, but the lovers of what is noble find pleasant the things that are by nature pleasant; and virtuous actions are such, so that these are pleasant for such men as well as in their own nature. Their life, therefore, has no further need of pleasure as a sort of adventitious charm, but has its pleasure in itself. For, besides what we have said, the man who does not rejoice in noble actions is not even good; since no one would call a man just who did not enjoy acting justly, nor any man liberal who did not enjoy liberal actions; and similarly in all other cases. If this is so, virtuous actions must be in themselves pleasant. But they are also good and noble, and have each of these attributes in the highest degree, since the good man judges well about these attributes; his judgement is such as we have described. Happiness then is the best, noblest, and most pleasant thing in the world, and these attributes are not severed as in the inscription at Delos-

Most noble is that which is justest, and best is health;
But pleasantest is it to win what we love.

For all these properties belong to the best activities; and these, or one- the best- of these, we identify with happiness.

Yet evidently, as we said, it needs the external goods as well; for it is impossible, or not easy, to do noble acts without the proper equipment. In many actions we use friends and riches and political power as instruments; and there are some things the lack of which takes the lustre from happiness, as good birth, goodly children, beauty; for the man who is very ugly in appearance or ill-born or solitary and childless is not very likely to be happy, and perhaps a man would be still less likely if he had thoroughly bad children or friends or had lost good children or friends by death. As we said, then, happiness seems to need this sort of prosperity in addition; for which reason some identify happiness with good fortune, though others identify it with virtue...

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...When then should we not say that he is happy who is active in accordance with complete virtue and is sufficiently equipped with external goods, not for some chance period but throughout a complete life? Or must we add 'and who is destined to live thus and die as befits his life'? Certainly the future is obscure to us, while happiness, we claim, is an end and something in every way final. If so, we shall call happy those among living men in whom these conditions are, and are to be, fulfilled- but happy men. So much for these questions....

Book II

i

Virtue, then, being of two kinds, intellectual and moral, intellectual virtue in the main owes both its birth and its growth to teaching (for which reason it requires experience and time), while moral virtue comes about as a result of habit, whence also its name (ethike) is one that is formed by a slight variation from the word ethos (habit). From this it is also plain that none of the moral virtues arises in us by nature; for nothing that exists by nature can form a habit contrary to its nature. For instance the stone which by nature moves downwards cannot be habituated to move upwards, not even if one tries to train it by throwing it up ten thousand times; nor can fire be habituated to move downwards, nor can anything else that by nature behaves in one way be trained to behave in another. Neither by nature, then, nor contrary to nature do the virtues arise in us; rather we are adapted by nature to receive them, and are made perfect by habit.

Again, of all the things that come to us by nature we first acquire the potentiality and later exhibit the activity (this is plain in the case of the senses; for it was not by often seeing or often hearing that we got these senses, but on the contrary we had them before we used them, and did not come to have them by using them); but the virtues we get by first exercising them, as also happens in the case of the arts as well. For the things we have to learn before we can do them, we learn by doing them, e.g. men become builders by building and lyreplayers by playing the lyre; so too we become just by doing just acts, temperate by doing temperate acts, brave by doing brave acts.

This is confirmed by what happens in states; for legislators make the citizens good by forming habits in them, and this is the wish of every legislator, and those who do not effect it miss their mark, and it is in this that a good constitution differs from a bad one.

Again, it is from the same causes and by the same means that every virtue is both produced and destroyed, and similarly every art; for it is from playing the lyre that both good and bad lyre-players are produced. And the corresponding statement is true of builders and of all the rest; men will be good or bad builders as a result of building well or badly. For if this were not so, there would have been no need of a teacher, but all men would have been born good or bad at their craft. This, then, is the case with the virtues also; by doing the acts that we do in our transactions with other men we become just or unjust, and by doing the acts that we do in the presence of danger, and being habituated to feel fear or confidence, we become brave or cowardly. The same is true of appetites and feelings of anger; some men become temperate and good-tempered, others self-indulgent and irascible, by behaving in one way or the other in the appropriate circumstances. Thus, in one word, states of character arise out of like activities. This is why the activities we exhibit must be of a certain kind; it is because the states of character correspond to the differences between these. It makes no small difference, then, whether we form habits of one kind or of another from our very youth; it makes a very great difference, or rather all the difference...

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...First, then, let us consider this, that it is the nature of such things to be destroyed by defect and excess, as we see in the case of strength and of health (for to gain light on things imperceptible we must use the evidence of sensible things); both excessive and defective exercise destroys the strength, and similarly drink or food which is above or below a certain amount destroys the health, while that which is proportionate both produces and increases and preserves it. So too is it, then, in the case of temperance and courage and the other virtues. For the man who flies from and fears everything and does not stand his ground against anything becomes a coward, and the man who fears nothing at all but goes to meet every danger becomes rash; and similarly the man who indulges in every pleasure and abstains from none becomes self-indulgent, while the man who shuns every pleasure, as bores do, becomes in a way insensible; temperance and courage, then, are destroyed by excess and defect, and preserved by the mean...

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...If it is thus, then, that every art does its work well- by looking to the intermediate and judging its works by this standard (so that we often say of good works of art that it is not possible either to take away or to add anything, implying that excess and defect destroy the goodness of works of art, while the mean preserves it; and good artists, as we say, look to this in their work), and if, further, virtue is more exact and better than any art, as nature also is, then virtue must have the quality of aiming at the intermediate. I mean moral virtue; for it is this that is concerned with passions and actions, and in these there is excess, defect, and the intermediate. For instance, both fear and confidence and appetite and anger and pity and in general pleasure and pain may be felt both too much and too little, and in both cases not well; but to feel them at the right times, with reference to the right objects, towards the right people, with the right motive, and in the right way, is what is both intermediate and best, and this is characteristic of virtue. Similarly with regard to actions also there is excess, defect, and the intermediate. Now virtue is concerned with passions and actions, in which excess is a form of failure, and so is defect, while the intermediate is praised and is a form of success; and being praised and being successful are both characteristics of virtue. Therefore virtue is a kind of mean, since, as we have seen, it aims at what is intermediate.

Again, it is possible to fail in many ways (for evil belongs to the class of the unlimited, as the Pythagoreans conjectured, and good to that of the limited), while to succeed is possible only in one way (for which reason also one is easy and the other difficult- to miss the mark easy, to hit it difficult); for these reasons also, then, excess and defect are characteristic of vice, and the mean of virtue;

For men are good in but one way, but bad in many.

Virtue, then, is a state of character concerned with choice, lying in a mean, i.e. the mean relative to us, this being determined by a rational principle, and by that principle by which the man of practical wisdom would determine it. Now it is a mean between two vices, that which depends on excess and that which depends on defect; and again it is a mean because the vices respectively fall short of or exceed what is right in both passions and actions, while virtue both finds and chooses that which is intermediate. Hence in respect of its substance and the definition which states its essence virtue is a mean, with regard to what is best and right an extreme.

But not every action nor every passion admits of a mean; for some have names that already imply badness, e.g. spite, shamelessness, envy, and in the case of actions adultery, theft, murder; for all of these and suchlike things imply by their names that they are themselves bad, and not the excesses or deficiencies of them. It is not possible, then, ever to be right with regard to them;

one must always be wrong. Nor does goodness or badness with regard to such things depend on committing adultery with the right woman, at the right time, and in the right way, but simply to do any of them is to go wrong. It would be equally absurd, then, to expect that in unjust, cowardly, and voluptuous action there should be a mean, an excess, and a deficiency; for at that rate there would be a mean of excess and of deficiency, an excess of excess, and a deficiency of deficiency. But as there is no excess and deficiency of temperance and courage because what is intermediate is in a sense an extreme, so too of the actions we have mentioned there is no mean nor any excess and deficiency, but however they are done they are wrong; for in general there is neither a mean of excess and deficiency, nor excess and deficiency of a mean.

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