IV.

THE MOST EXCELLENT TRUTH OF THE PATH LEADING TO THE ANNIHILATION OF SUFFERING

A. The excellent eightfold Path in General

That most men live their lives as carelessly as they do, has its ground in this, that they do not rightly know the condition in which they find themselves. Either they persuade themselves that they have emerged out of absolute nothingness into this world, and at their death, will again disappear, equally without leaving a trace; or they regard themselves as productions of a creator who will take them after their death into his heavenly kingdom, having no doubt about it that the hell which of course exists along with it, is destined only for others. Hence the result that for unbeliever as well as for believer it seems the highest wisdom to make themselves as comfortable as possible on this earth; for the former, because it were the height of foolishness not to make the utmost possible use of this so fleeting existence; for the latter, however, because his stay in this world is a gift from his god, which not to enjoy thankfully were the height of ingratidute. If only they would look into their real position and thereby recognize with sufficient clearness, that since beginningless time, aimlessly and without plan, they wander through the world in all its heights and depths, now as gods, then as men, now as beasts, then as devils, and that this wandering without end or aim, under perpetual self-delusion, will go on to all eternity; if, further, they would recognize the possibility of escaping forever from this circle of suffering, and of withdrawing to a place wholly devoid of suffering, to "a hiding-place, an island," then they would surely seize the proffered hand that will lead them to that place devoid of suffering, with the same eagerness that a drowning man seizes the hand that is ready to pull him to the shore. In such a situation, however, we are at present, if we have at all understood what has been said in our past pages, on which account the last of the four excellent truths, that which deals with the path leading to the removal of suffering, must appear to us as the most sublime revelation ever given to this world, and particularly as the highest of the four excellent truths themselves. For the three others with which we are now acquainted, despite their sublimity, without this fourth would be a gift of the Danaides of the worst kind, since, enlightened precisely through them as to the whole horror of the situation in which we find ourselves, they would only make us all the more unhappy. The last of the four excellent truths thus constitutes the cap-stone and crown of the mighty structure of the Budd-

ha's teaching. He himself takes this point of view, when he designates a possible dissension as to the content of the path as the gravest misfortune that could happen to his disciples. "It would matter little, Ānanda, if there were dissension as to the necessities of life, or about the rules of the Order; but as to the Path, Ānanda, as to the Way, if dissension should arise among the monks in regard to this, then such dissension would cause misfortune and loss to many, ruin to many, and suffering to gods and men."[275] And his monks have expressed their feeling of the decisive importance of the last of the four excellent truths by praising the master especially as "the discoverer of the undiscovered path, the creator of the uncreated path, the explainer of the unexplained path, the knower of the path, the acquainted with the path, the expert in the path."[276]

1. The outlines of this way are already given together with the three other verities. Every kind of *thirst* for the world, as being the real and deepest source of all suffering, must be brought to disappearing without residue. But this thirst is rooted in ignorance, hence it can only be removed by the entry of knowledge. Therefore, before we know the way itself, so much is clear, that it must issue in the killing within us through *knowledge*, of all thirst for the world. From what has gone before it follows further on, that this knowledge, in correspondence with the nature of the ignorance from which this thirst proceeds, must be twofold. On one side, we must see clearly that our entire personality in all its constituent parts, and therewith, the whole world, at bottom is something alien to us, to which we cling merely because we think we must possess these things that are fundamentally alien to us, in order to be happy. Then, next, we must see the components of our personality, like everything in the world, as a possession that brings *suffering* to us, and thereby recognize as delusion the belief that this personality, and therewith our stay in the world, are necessary to our happiness. If we have attained real insight in these two directions, then we no longer *can* have any desire, any thirst for personality and the world, just as little as we can have desire to receive every day a hundred lashes with a whip. For "we are beings craving weal and shunning woe." Of course, this knowledge, as we already know, must be real and not merely abstract. That this latter is not enough, we may experience in ourselves every day, when, in a *general* and therefore *abstract* manner, we recognize some passion to be clearly injurious to ourselves, but nevertheless are unable to summon up the resolution to fight it. Mere abstract knowledge therefore provides no motive force, on which account morally it is entirely valueless. A positive ground for the determining of our actions is only provided by *direct actual* knowledge, wherein the object desired, as also the consequences of its possession are vividly presented before our bodily or our mental eye. If I know how to lay before a certain person the pleasant consequences of a deed suggested to him so convincingly and vividly that he is able to form for himself a concrete representation of the same, then he will invariably commit the deed, if he is in a position to do so, and if there are no serious reasons against it. In the same manner, desires arisen within him will speedily vanish again, if the injurious consequences their satisfaction will have for him or for others are vividly present to him. "And when

now in me, thus earnest, strenuous and resolute, a Consideration of Craving arose, I forthwith said to myself: 'Behold, this thought of Craving seeks foothold in my mind, and verily it will lead to my own hurt, will lead to the hurt of others, will lead to the hurt both of myself and of others. It is destructive of wisdom, leagued with pain, not conducive to deliverance.' And so reflecting, that unwholesome thought died away from within me."[277]

If, further, I bring a sensual man to such deep penetration of the human organism, that he comes to see in every woman only a "skeleton covered with skin that is filled with filth and pus,"[278] then his passion beyond question will vanish, as surely as a hungry person will lose all appetite, if, when he removes the cover from an inviting dish, instead of the dainty food expected, he finds snake carrion.[279] This direct vivid knowledge thus provides the motive force, which, so far as it is correct, that is, as far as it points out to us that all real and possible objects of our thirst must ultimately always bring us suffering, manifests itself in this manner, that in exactly the same degree that this knowledge enters, thirst disappears, so that when it has become complete and all-embracing, all thirst thereby is destroyed. Correct ocularly evident knowledge therefore finally turns, to use the words of Schopenhauer, into the *quieting* of all willing, or, to use those of the Buddha, "holy wisdom, *able* wisdom, *powerful* wisdom."[280] Thus this correct view is the very first element of the path constructed by the Buddha for the annihilation of suffering. He himself calls it *sammā-diṭṭhi, Right View*: we must win the right *view* of things, we must not take them as they appear to the superficial observer, but must penetrate them to the very bottom, see them as they really are, namely as transitory, pain-producing and precisely on this account, fundamentally unsuitable for us. To bring about this correct view, therefore, the way has been laid down.*

2. Next, it is clear that it can only be reached by continual and deep meditation: "Two occasioning causes, friend, give rise to Right Seeing—the voice of another, and deep reflection."[281] But this deep reflection does not without further ado lead to the goal. The "ignorant worldling" may look at the things that give him pleasure, especially at the elements of his personality, as intensely as he likes, he will always come to the conclusion: "I cannot find anything horrible in them."[282] For the mind must be in a quite definite condition, if it is to perform the task the Buddha suggests to it. He calls this mental condition *samādhi*, literally, "bringing together," a conception which is defined more closely in the 43rd Discourse of the Majjhima Nikāya as "oneness of the mind." "The coming of the mind to oneness (*citt' ekaggatā*), this friend Visākha, is *samādhi*."[283] To understand what is meant by this, we must first see, why the normal mode of meditation, be it as deep as it may, cannot lead us to the

* In the Aṅguttara Nikāya X No. 104, *View* is represented as the basis of action. From an evil view, evil action results; from a right view, right action, in the same way that the seed of the gall-tree changes all the juices drawn out of the earth into bitterness, the seed of the sugar-cane, all juices into sweetness. In No. 121 of the same work, Right View is also compared to the dawn which precedes the sun of Right Action.

goal, *samādhi* consisting precisely in elimination of the sources of error adhering in the former.

Within us lives the thirst for the world, which is a thirst for forms, sounds, odours, tastes, tangibles, and ideas. Our body endowed with the six senses represents nothing else but an apparatus for the satisfaction of this thirst, as it is also its handiwork. The average man, during his whole life, holds it as self-evident that the apparatus of the six senses is to be used exclusively for this purpose, being caught in the delusion that in this his thirst, his own innermost essence is asserting itself. And so he uses his sense organs, especially in their quality as organs of knowledge, exclusively for the satisfying of this thirst, that is, for the discovery of the objects corresponding to it, forms, sounds, and so forth, and further, the devising of the means of obtaining them, and avoiding those repulsive to him. This single end above all else is served by that central faculty of knowledge, intellect. This is used merely for the satisfaction of our inclinations, be they refined or vulgar, and thereby of our thirst, in the completest possible manner. Everything we look at, is looked at exclusively from this point of view. "Intellect is the servant of (instinctive) will," Schopenhauer says. Of course, from this point of view also we might come to abandon something in itself corresponding to our thirst, having regard to the predominating suffering which we recognize follows upon its possession, but this always and only, because such satisfaction of thirst is not the best possible. Therefore we generally select for its satisfaction only such objects as promise to provide this satisfaction in the highest possible degree, causing to us the greatest pleasure with the smallest possible accompaniment of pain. Since thus all the faculty of knowledge in the average man stands exclusively at the service of his thirst, the justification of which seems to him as unquestionable as his own existence with which he considers it to be identical, therefore he will never understand the dictum that *all* things are to be renounced, because they are all transitory and therefore ultimately bringing about suffering. To renounce everything, for him would be synonymous with renouncing every satisfaction of his will altogether; and this again would mean to him to remain incessantly and totally unsatisfied in his whole being, thus to hunger and thirst incessantly in every direction as long as he existed, hence, through countless ages, since "to the will to life, life is assured." But this represents such a horrible, nay, such an impossible supposition, that on no account can it enter into the question for him. Let the objects of his thirst, singly and collectively, be ever so perishable, and on this account, from their seizing let what may of new suffering ever and again break forth for him, nevertheless, they ever and again bring him at least a passing appeasement of his tormenting desires and thereby at least a temporary tranquillization of his being; in the same way, a man dying of hunger will finally take disgusting food, and a person dying of thirst drink filthy water. Still less will a man who shares this view understand the suggestion to give up his body endowed with the six senses; to him that would be identical with this other, to give up himself, which he immediately recognizes as impossible. Thus the doctrine of the Buddha becomes to him a book with seven seals.

As we see, the mistake a man makes in looking at things in this way consists in his identifying his essence with his thirst for the world. The direct consequence of this is, that his *faculty* of *knowledge or cognition* is always under the influence of this thirst; therefore it is unable to act purely independent of the inclinations, in which this thirst manifests itself: "The eye, ye friends, and forms, both are present; and through their being present, knowledge is chained to them by the craving of will. The ear, ye friends, and sounds, the nose and odours, the tongue and sapids, the body and the touchable, the organ of thought and things,—both are present; and through their being present, knowledge is chained to them by the craving of will," thus it is said in the 133rd Discourse of the Majjhima Nikāya, which passage is thus paraphrased in the 138th Discourse of the same collection: "If, ye friends, with the eye a monk has perceived a form, cognition follows the trace of the form, is enticed by the attractive trace of the form, is caught by the attractive trace of the form, is entangled by the attractive trace of the form . . . If with the ear he has heard a sound, if with the nose he has smelt an odour, if with the tongue he has tasted a sapid, if with the body he has touched a tangible, if with the organ of thought he has recognized a thing, then cognition follows the trace of this thing, is enticed by the attractive trace of the thing, is caught by the attractive trace of the thing, is entangled by the attractive trace of the thing." From this the correct point of view may be gained, namely, that we detach our cognition from the service of our inclinations, that is, of our thirst; that we refuse to allow it to be taken captive, and thus in advance, darkened, blinded by the attractive traces of forms, sounds, odours, and so on, but with this our cognitive faculty, confront in a manner entirely objective all these influences of the senses; in short, that we maintain an attitude of *pure* cognizing. How this is possible, will be seen from the following.

Every act of cognition rests upon an act of willing, that is, upon an activity of the senses, since, as we know, only through such a thing is it aroused.* Indeed, all willing at first is nothing but a will *to cognize*, and only after this, a will *to possess*. In the first place, we want to see, to hear, to smell, to taste, to touch, to think, that is, to *cognize*, with the eye, the ear, the nose, the tongue, the organ of touch, the organ of thought, what corresponds to our inclinations, to our thirst, and then to possess it, by finding out with the help of our faculty of cognition the means of obtaining it, and thus compelling the world to grant us our wishes. Thus the cognitive faculty as consciousness, is not only the medium by means of which alone we are connected with the world —" here in consciousness stands the All"—but it is also the light which shows us our way through the world, in the gleam of which we control it, *make it serve* our purposes. "By what, Lord, is the world controlled, to what is the world bound, to the power of what is the world subjected?"—"Very good, friend, very good! Noble is your profound thought, good your penetration, excellent your question! You therefore wish to know: 'By what is the world controlled, to what is the world bound, to the power of

* Compare the chapter on personality.

what is the world subjected?'"—"Yes, Lord."—"By *cognition*, friend, is the world controlled, to cognition is the world bound, to the power of cognition is the world subjected."[284] To this power of cognition the world is particularly subject in so far as, by its light, and with its help, in face of the fact, made known to us precisely through it, that despite all our foresight we ever and always find ourselves surrounded by suffering, there arises in us the will to cognize the causes of this suffering, and then, by the removal of these causes, to this extent shape the world to our will. But *this* will, as far as all suffering conditioned by nature, especially death, is concerned, generally remains entirely unsatisfied. Therefore at last the insight arises, that the problem of suffering in its whole extent is not to be solved in the way generally taken. From this insight there finally springs up an entirely new kind of willing—as we see, every kind of willing is the fruit and consequence of a preceding right or wrong cognition—this namely, to seek for the deepest and last cause of all suffering no longer outside but inside ourselves; that means, to ascertain whether this last cause may not be contained in our *former* willing itself, which in its totality exhibits itself as the thirst for the world that fills us. *This* will for cognition, which very soon takes possession of the whole apparatus of cognition, is thus quite unique. It is not, like our previous will for cognition, acting *in the service* of thirst, by seeking to satisfy it, but it opposes itself to it, by making it its task to analyse it in all its innumerable manifestations of desire and disinclination of painful and pleasant emotions, as they incessantly whirl through our mind, and to penetrate into its causality. Hence, it itself no longer stands in any kind of immediate relation to things, since its object of investigation is just the thirst for them, so that it takes up an attitude of entire disinterestedness towards them, of absolute objectivity. But just for this reason, the cognition acting in *this* manner is entirely pure, *harmonious in itself*, no longer a cognition darkened by anxiety for the satisfaction of our inclinations. *This* is what the Buddha means, when he says: "But how, ye monks, is cognition designated as being outwardly not dispersed, not scattered? If, ye monks, a monk with the eye has cognized a form, cognizing does not follow the trace of the form, is not enticed by the attractive trace of the form, is not caught by the attractive trace of the form, is not entangled by the attractive trace of the form. If with the ear he has heard a sound, if with the nose he has smelt an odour, if with the tongue he has tasted a sapid, if with the body he has touched a tangible thing, if with the organ of thought he has cognized a thing, cognizing does not follow the trace of the thing, is not enticed by the attractive trace of the thing, is not caught by the attractive trace of the thing, is not entangled by the attractive trace of the thing. Outwardly, it is said, cognition is not dispersed, not scattered."[285,286]

This cognizing activity, withdrawn from the service of thirst, is, so to say, posted at the extreme end of the world, that is supported for us by our thirst for it. Only thus, looking down upon it as from afar, have we got the right distance for the cognizing, not only as before, of the relations of the world to the thirst for it that animates us, but also of the relations of this thirst and of its

"handiwork," the body endowed with six senses, to ourselves. It is to this relation the Buddha refers, when he says: "How, if now I dwelt with mind broad and deep, having overcome the world, [to which, of course also the corporeal organism belongs] standing above it in mind?"[287] Further, it is very vividly expressed in the Anguttara Nikāya, that the noble disciple who thus recognizes is compared to a fighting man *who hits from afar*: "Just as, Sāḷha, the fighting one hits from afar, in the same way, Sāḷha, the noble disciple possesses right concentration. And whatsoever there is of body, whatsoever there is of sensation, whatsoever there is of perception, whatsoever there is of mentation, whatsoever there is of consciousness [cognition] in the past, in the future and at the present moment, our own or a stranger's, gross or subtle, mean or exalted, remote or close at hand, —all this, Sāḷha, the rightly concentrated noble disciple according to reality, in perfect wisdom recognizes thus: 'This belongs not to me, this am I not, this is not my self.'"[288]

Because thus from this standpoint we clearly see that our personality, and with it, our thirst for the world which is realized therein, has not the least to do with our true essence, the problem no longer consists in the question as to how in this thirst we can satisfy our essence, but in this: whether the satisfaction of our essence might not be attained precisely by freeing ourselves from this thirst. Adopting this point of view, we will look at things now, only from this side. We no longer look at them, identifying ourselves with our thirst for the world, to see if they are suitable objects for the satisfaction of the same, but only as to whether these words of the Buddha do not much more apply to them: "Nothing is worth adhering to,"[289] and thereby, whether also every desire, every kind of thirst for such things is not itself foolish. The result of this cognizing activity cannot long remain in doubt. Everything in the world and of the world, the components of our own personality included, is subject to incessant change, a ceaseless change felt by us, if we chain ourselves to the world, equally unceasingly in the form of birth, old age, sickness, death, sorrow, lamentation, pain, grief and despair so that we are never able to free ourselves completely from painful sensations; whereas, if we let go *everything*, renounce *everything* in the world, and thereby the world itself, we enter the sublimest, profoundest, holiest peace, which is no more disturbed by sensation of any kind. In the face of such cognition, thirst for the world *can* no longer exist, in it is realized the entire truth of the words of the Master: "To the power of cognition is the world subjected." For it kills thirst for the world, thereby annihilating the world itself for me. Cognition thereby becomes a parricide, since it was just this thirst which aroused it by the activity of the organs of sense. But simultaneously with its creator, it itself dies; for it was only supported by the will to cognize this thirst, a will that is now satisfied, makes its presence known no more, whereby also cognizing itself goes to rest, just as the flame goes out when the wick is burnt up—Nibbāna is realized!*

* Cognition dies simultaneously with its creator, thirst. The latter, however, works on for some time still in the vital process of the six-senses-machine it has set going, even after

According to this, *Samādhi*, or the unity of mind, shows itself to be cognition entirely uninfluenced by the motions of our inclinations or of our thirst, and thereby quite pure, or, as we might call it, *concentrated*. Thus the best translation of Samādhi is *concentration*, in the sense of *concentration of the mind* [*cetosamādhi*]. Only we must accustom ourselves to associate with this word the conception of a concentrated mind or concentrated thought, in the same way that we speak of a concentrated liquid.

We designate this concentrated form of cognition, from which, by analogy with a chemical process of analysis, all motions of thirst are eliminated, as the mode of contemplation pertaining to *genius*. But here it is to be noted that this mode, if it is to coincide with Right Concentration in the sense described above, must be used for the purpose given, that is, for the cognition of the objectionableness of all thirst. Otherwise, it is a wrong kind of concentration, under which heading falls every mode of contemplation peculiar to genius which, though in itself free from thirst, nevertheless indirectly serves this thirst, inasmuch as it has not thirst itself for its object, but some problem serving for its satisfaction under condition of a merely temporary elimination of its disturbing influence on thinking. Wrong concentration, in the Buddha's sense of the word, is therefore practised by all those men of genius to whom the state of pure cognition only serves for the solution of problems of one kind or another *within* the world.*

Right Concentration consists in liberating cognition, or consciousness, or mind, or thinking—all synonymous expressions**—from the service of thirst. Therefore it always includes, as far as it is attained, a *freeing* in itself of our cognitive activity. For the slavery of the sixfold cognitive activity just consists in

having itself perished, namely, until this six-senses-machine has broken up at the death of the saint, in the same way that the potter's wheel still for a time keeps on turning, after the force that had set it in motion has ceased to operate. Equally as long, naturally, is *cognition* still demanded. But after having brought about the annihilation of thirst, it sees all its work done, and only waits for its complete dying away, upon the coming to a complete standstill of its last after-effects.

* As we see, according to the Buddha, the possibility of cognition free from thirst, *not free from will*—there being no cognition really free from will, since *every* kind of cognition presupposes a corresponding kind of will for its support—or the possibility of the mode of cognition of genius, is a self-evident consequence of the fact that we *are* not will, but merely *have* a will which in itself is composed of innumerable single motions of willing. These motions of willing, led, and ever and again aroused anew, by the cognition accompanying them, incessantly heave up and down in us chiefly in the form of activities of the mind, on which account the Buddha compared man to an ant's hill in which the same restless motion prevails. But as they all have as little to do with our true essence as the air with the space it fills, we may, in principle let any kind of willing arise within us, even motions of willing of contradictory contents, though this in practice is made difficult by the fact that most of these motions, in the course of time, have assumed the form of thirst, that is of iron-like habits. Therefore we may especially let a kind of will arise within us that is directed towards the cognizing of the totality of these motions of inclination, by putting cognition at the service of this new kind of willing.

** "What is called Citta (mind), Mana (thinking), Viññāna (consciousness or cognition)" we read in the Dīghanikāya, I 13.

this, that ever and again it must become active in the service of our inclinations or of our thirst for the world. Accordingly, it is only a self-evident consequence, that the Buddha calls the higher degrees of *cetosamādhi* or mental concentration, also mental *liberations* or mental *deliverances*. In so far as this independence of our cognitive faculty in the service of our inclinations has become a fact, we ourselves also have become delivered. For, as we know, we are bound up with the world and tied to it only by means of the element of consciousness or cognition. Therefore when we liberate *entirely* our cognitive activity from the service of our inclinations, or from the thirst dwelling within us, which happens, if, by means of this same cognitive activity *every* inclination, and therewith all thirst, in particular for further cognitive activity itself, is brought to perfect silence, then, because nothing more impels us to further cognitive activity, we can in absolute freedom also cease from this itself, and thereby bring about the complete extinction of the element of cognition — (consciousness)—*. Along with this, however, *everything* vanishes for us, our sense-endowed body also, since everything was only made accessible to us with and in this "element of cognition—(consciousness)—." "An invisible, infinite, all-penetrating consciousness (cognition): there earth, water, fire, and air no more find ground; there long and short, great and small, beautiful and ugly, there the body endowed with senses (*nāma-rūpa*) entirely cease. By the annihilation of consciousness (cognition), then all this ceases."[290] If these profound words of the Master have thus become perfectly clear for us, we now will also understand why, with the advent of the perfect deliverance of the mind (*cetovimutti*), our own eternal deliverance also is realized. With the extinguishing of all thirst, through all eternity no more occasion exists for our ever again developing any mental or cognitive activity, and thereby allowing the element of consciousness to arise once more, in order further in its light to enjoy the delusive spectacle of the world. For this very reason, in death we build up no more new *apparatus* for the activity of mind in the way of grasping a new germ. And thus with the final liberation of our cognitive activity or our mind from the service of thirst, such as comes about with the annihilation of the latter, already *eternal* peace makes its entrance into us, being crowned by our *last* death which follows upon this, since this to us signifies nothing more than the final throwing away of the *apparatus* of cognition, which has now become quite superfluous to us.** Thereby we also understand those other words of the Master: "More and more, ye monks, let the monk exercise himself, so that, as he exercises himself, cognition does not become dispersed and dissipated

* We shall be glad to do this, because in the light of this pure cognitive activity, we already have cognized everything as transitory, leading to suffering, and therefore unsuitable to us.

** For the rest. *cetovimutti*, if used in the latter sense, in the Canon is always more closely defined as *paññāvimutti*, deliverance *through wisdom*, in order to distinguish it from the above-mentioned merely partial and temporary deliverances of mind. For the eternal deliverance of our mind, or of our consciousness from us, and thereby our own eternal deliverance, after what we have explained in regard to right, direct, actual cognition, can only take place in consequence of holy wisdom.

within himself, but is unshakeable because of his having turned away. If cognition is not dispersed and dissipated, then, unshakeable because of his having turned away, an arising and a going on of birth and old age, death and suffering, in future will no more be found."[291]

3. As we perceive from the foregoing, *Sammā-samādhi* or Right Concentration is nothing more than pure cognition in itself, free from thirst and therefore not dimmed by any other disturbing motion of mind. Right Concentration of itself, therefore, is only to be understood as a purely *formal* condition of cognitive activity, whereby to be sure, its content is already thus much determined, in that it is specially occupied with thirst and its objects, and more closely, with their unsuitability for us. For the rest, however, in order really to understand this unsuitability we, of course, need yet closer lines of guidance for this cognitive activity. If a specialist shows a layman a complicated mechanism for him to examine and appraise by himself, if his naked eye is not sufficient, he must not only allow him to equip himself with a powerful lens—to which in our case, concentration of mind, or concentrated thinking would correspond—but must also direct his attention to the smallest details of all parts of the mechanism, and to the manner of their mutual interworking. Thus it is also of decisive importance for the success of the concentrated activity of cognition, as prescribed on the way to the annihilation of suffering, that its materials are laid before it in a perspicacious manner, and under a correct light, in order that they may be contemplated accordingly. It is therefore only self-evident, that this material content of Right Concentration is thought of as a fundamental condition of success, in a separate link of the path that otherwise would be quite incomplete. This link, because of its quality as embracing everything towards *which* Right Concentration should be directed, is called *sammā-sati*, Right Recollectedness. The materials embraced under this heading consist, of course, in the first three excellent truths already dealt with, inasmuch as Right Concentration ought to lead us to the penetration of the same. The Buddha has put together their chief contents in a manner most serviceable for direct meditation, in one of the most important Discourses of the whole Canon, which on this account bears the title of "The Four Foundations of Recollectedness," *cattāri satipaṭṭhānā*, where the material for concentrated thinking is not only schematically enumerated, but at the same time brought into the form of concentrated meditation itself. The Discourse, with the wording of parts of which we are already acquainted,* is based upon the fundamental cognition that our whole thirst for the world is summed up in our personality, in and by which, as we know, we alone experience the world, for which very reason, in penetrating the components of our personality and seeing them as *anattā* and full of suffering, our thirst for the world is itself extinguished. According to this, the Buddha dissolves the "heap of productions" forming our personality into its several items, showing in the most vivid manner imaginable, how everything in it and about it, the noblest emotions included, nay, even the

* See above.

penetration of the four holy truths itself, are nothing but transient processes, which we behold running their course, with which, for this very reason, we cannot possibly be identical. He divides this meditation into four parts, dealing with the body, with sensation, with thoughts, and with another group of processes which he simply calls "objects" (*dhammā*).* Because thus, in these "Four Foundations of Recollectedness" are embraced the most important and essential parts of all objects of meditation, to the question of the adherent Visākha, "What, Venerable One, are the mental images that pertain to Concentration?" in accord with the definition which Right Recollectedness receives elsewhere, the nun Dhammadinna makes answer: "The Four Foundations of Recollectedness are the mental images that pertain to Concentration."**[292]

4. After this, the situation, regarded from the highest standpoint, presents itself thus:

By allowing to arise within us the will to penetrate the machinery of our personality as a heap of painful productions, kept going by our thirst for the world, we retire to this pure will for cognition as to the point from which we may lift our personality, and therewith the world, off their hinges. From this point, representing, so to say, an island in the ocean of thirst wherein we swim, we observe the machinery of our personality in all its component parts, and its causal conditionedness so long and with such undivided attention, that we come to penetrate it as through and through, entirely different from ourselves, full of suffering, and on that account, also unsuited to us; and therewith recognize the thirst for it as a dimming of the heavenly clearness of our essence, whereupon it is extinguished. Along with it, the island also to which we had retired, may then vanish too!

Here, to be sure, the question arises as to how it is possible to scale this height of pure cognition, how with such wholly alienated eye, continuously and entirely concentrated, look upon our pseudo-self until it is vividly realised as such. This is a question which he alone knows how to appraise in all its difficulty who once has tried to contemplate himself, undisturbed only for a few minutes. Again and ever again consciousness is taken captive by the motions of willing which rest-

* As for instance, "the appearing of the six inner and outer realms."

** For every one who wishes to obtain an insight into the practice of meditation, the study, word by word, of the Discourse on "The Four Foundations of Recollectedness" is indispensable.—Right Concentration and Right Recollectedness, after what we have seen, in practice always constitute an undivisible whole of which the former represents the form, but Right Recollectedness its material content. As long as Right Recollectedness is present, we are also rightly concentrated; and reverse-wise, as long as we are rightly concentrated, we are rightly recollected. From this it becomes clear why Right Recollectedness is so frequently spoken of in place of Right Concentration, as, for instance, in the 32d Discourse of the Majj. Nik.: "But now hear from me, what sort of monk adds to the glory of Gosinga Wood. The monk, Sāriputta, having returned from his begging-round and partaken of his meal, sits down with crossed legs under him, body held upright and brings himself to a state of recollectedness: 'I will not rise from this spot,' he resolves within himself, until, freed from clinging, my mind has attained to deliverance from being influenced by (desire for) Becoming (existence)."[293]

lessly rise within us, and by the thoughts that incessantly run through our mind so that before we know, we have always lost ourselves in them again. How then shall be possible this quiet, and in addition, intense contemplation undisturbed by any other motion of the mind, such as is included in Right Concentration? It is clear that with this we come to the really practical part of the problem. The Buddha, in his High Path, solves it in the simplest manner imaginable. The Keyword to the riddle is *gradual* progress. What cannot be attained all at once, may be reached little by little, as the top of a high mountain, from which an enchanting view offers itself, must be gained only by gradually climbing upwards: —"Just as, O Gotama, in this terrace of Migāra's mother gradual onsetting, gradual progress, gradual ascension may be noticed, from the lowest step upwards, certainly also, O Gotama, among our Brahmins gradual onsetting, gradual progress, gradual ascension may be noticed, that is, in devoutness; certainly also, O Gotama, among our archers gradual onsetting, gradual progress, gradual ascension may be noticed, that is, in archery; certainly also, O Gotama, among us accountants, living by accountancy, gradual onsetting, gradual progress, gradual ascension may be noticed, that is, in counting. For, O Gotama, when we take pupils, we first make them count one, the unity, two, the duality, three, the trinity . . . and thus, O Gotama, we make them count up to a hundred. Now, is it possible, O Gotama, also to show in this Doctrine and Order, in about the same manner, *gradual* onsetting, *gradual* progress, *gradual* ascension?"—"It is possible, O Brahmin, also in this Doctrine and Order to show *gradual* onsetting, *gradual* progress, *gradual* ascension."[294]—"Just as, ye monks, the great ocean gradually becomes deeper, gradually steepens, gradually becomes hollowed out, and there is no abrupt fall, in exactly the same way, ye monks, in this Doctrine, in this Discipline, the training is *gradual*, the working is *gradual*, the path is *gradual*, and there is no sudden advance into full knowledge."[295] Withal the inner structure of this training for winning direct insight into truth shows itself to be so very adequate, that it caused Ānanda, the disciple who was always with the Master, to exclaim: "Astonishing it is, Lord, extraordinary it is, Lord: stage by stage, I see, the Exalted One has set before us escape from the realm of the flood."[296]

If we look closer at these stages, they show themselves to be a *methodically arranged exercise* of Right Concentration. According to the Buddha, exercise makes everything possible; it is even almighty. Especially may it liberate our cognition from serfdom to the motions of the mind dwelling within us, which, after all, is only natural, for it was only *habit* that put it in the fetters of these motions. When they appeared within us for the first time, we adhered to them with our cognition, without knowing their pernicious consequences, and continued so doing until they were able to gain such strength that they could appear as *characteristic* motions of ours, to serve which therefore became for our cognizing faculty an understood thing. Now exercise is, so to say, habit reversed; it means the *disaccustoming* of our cognitive activity from the service of those motions, in such a way that they themselves become the object of our cognizing faculty, and in this manner are more and more recognized as pernicious for us, and especially

hindering to our further moral progress, with the result that our cognitive activity becomes, in the same measure that this happens, more and more independent of them, less and less yields to them, until at last, precisely for lack of food, they undergo complete decay. Through the freedom from them which thus supervenes, our cognizing faculty becomes capable of devoting itself ever more exclusively and undisturbedly to penetrating with its vision our whole personality, which activity itself again is more and more strengthened by continuous exercise, thereby generating an ever stronger and purer cognition in the said direction. After this, we cannot wonder that the whole way to deliverance is really nothing but a continuous, methodically progressive exercise of concentrated thinking, with the object of bringing about thereby Right Views, and thus freeing our cognizing, and thereby ourselves, at first for a time, and then enduringly, from the service of our accustomed motions of mind. Accordingly, the Buddha directly signalizes methodically followed exercise—in concentration—as the *formal content of his doctrine.* "Now, Bhaddāli, by means of the simile of the young horse, I will expound to you *the Doctrine.* Hearken, and give good heed to what I shall say! Just as an expert horse-tamer, Bhaddāli, if he has received a beautiful and noble horse, first has it perform exercises with the bit. In performing exercises with the bit, it shows all kinds of unsubduedness, of uncurbedness, of untamedness, because it never has performed such exercises before. But after having repeated the exercises, after having gradually repeated them, it becomes content therewith. As soon, Bhaddāli, as the beautiful and noble horse has become content therewith, by repeated exercise, by gradual exercise, then the horse-tamer causes it to perform other exercises, and puts it into harness. And while performing exercises in harness, it shows, just in the same way, all kinds of unsubduedness, of uncurbedness, of untamedness, because it never has performed such exercises before. But after having repeated the exercises, after having gradually repeated them, it becomes content therewith. As soon, Bhaddāli, as the beautiful, noble horse by repeated exercise, by gradual exercise has become contented, the horse-tamer causes it to perform other exercises, to pace and gallop, to race and jump, teaches it royal walk and royal bearing, makes it the swiftest and fleetest and most reliable of horses. And whilst thus performing exercises, it shows all kinds of unsubduedness, of uncurbedness, of untamedness, because of its never having performed such exercises before. But by repeated exercise, by gradual exercise, it becomes content therewith. As soon, Bhaddāli, as the beautiful and noble horse by repeated exercise, by gradual exercise, has become contented, the horse-tamer gives to it the final combing and currying. These, Bhaddāli, are the ten qualities that make a beautiful and noble horse appear suitable to the king, useful to the king, and therefore as belonging to the king." In the same way also the Buddha offers every one who submits to his guidance, by the methodical exercise of concentration, therefore by pure thinking, to free him from all his passions, and to make him "the holiest place in the world."[297] That the Buddha in the passage given, by exercise really means exercise of *concentration*, follows from the whole construction of the way

of deliverance; besides this, it is expressly stated in the 125th Discourse of the Majjhima Nikāya which has concentration of mind for its immediate theme, by means of the kindred simile of the elephant, and also confirmed by the following passages: "More and more, ye monks, let the monk *exercise* himself, so that, as he exercises himself, cognition does not become dispersed and dissipated within himself, but is unshakeable, because of his having turned away."

"Nothing know I, ye monks, that without exercise would be more inflexible than the thinking.

"Nothing know I, ye monks, that by being exercised would become more flexible than the thinking.

"Nothing know I, ye monks, that without exercise leads to such distress as the thinking.

"Nothing know I, ye monks, that by being exercised leads to such prosperity as the thinking.

"Nothing know I, ye monks, that without exercise, without being developed, generates such suffering as the thinking.

"Nothing know I, ye monks, that by being exercised and developed, generates such bliss as the thinking"[298]

In the high path itself, this methodical exercise of Right Concentration of the mind, or of thinking independent of our inclinations, appears as Right Effort, *sammā-vāyāma.*

5—8. In cultivating Right Concentration, two main stages may be distinguished, first, the "separating" of our cognizing "from the enemy," meaning, from the motions of thirst dwelling within us in such a way that one gradually becomes "*disaccustomed* to the body and wishes,"[299] and then, when our cognizing, in the form of pure thinking, is thus enabled more and more to penetrate with its vision, undisturbed and continuously, the whole machinery of our personality, in which all our thirst for the world is summed up, as the second main stage, just this penetration itself, and therewith, the radical complete annihilation of every kind of thirst, "so that it can never sprout again, never more can raise its head."[300] This second part constitutes concentration of mind in its narrower sense, to which the first only supplies the necessary antecedent condition, on which account we may call it *preparatory* concentration. Now our thirst for the world acts in a threefold manner, first, in the form of all those inner motions, the results of which appear as our present resolutions; second, in what we say; and third, in what we do; in short, in the form of our thoughts, words, and deeds. In these three directions therefore concentration must be continually cultivated. This means, it must have Right Resolution, *sammā-saṇkappa*, Right speaking, *sammā-vācā*, and Right Acting, *sammā-kammanta*, for its goal, which is only possible if a right mode of life, *sammā-ājīva*, is present. Corresponding to the two principal stages of Right Concentration, these their four fields of action also are of a double kind. At the stage of preparatory concentration, Right Speaking means "to avoid lies, to avoid calumny, to avoid harsh words, to avoid gossip;" right acting means "to avoid killing living beings, to avoid tak-

ing things not given, to avoid unchastity;" but Right Resolution means the disposition of mind directed towards realizing those fundamental principles: we have always to "think of detachment, never to cherish anger, never to foster rage," while the right mode of life is that which enables us to live according to these principles.[301] At the stage of real concentrative activity, however, correspondent with their task of killing out all thirst without leaving a remainder, Right Speaking, Right Acting, Right Mode of life, mean: "what turns off, turns away, turns aside, averts from the four kinds of evil talk, the three kinds of evil action, and a wrong mode of life," that means, the eradication of the *inclinations* towards them, in which direction, of course, here again, Right Resolution comes into play.[302]

With this, we now know all the eight members of the path leading to the annihilation of suffering, which the last of the four excellent truths has for its object: "This, ye monks, is the most excellent truth of the path to the annihilation of suffering. It is this high eightfold path, that is called: Right View, Right Resolution, Right Speaking, Right Acting, Right Mode of Life, Right Effort, Right Recollectedness, Right Concentration."[303]

If we look it over once more, we see that its eight members are not joined to one another like beads on a string, but coalesce into an organic unity. The way of deliverance consists in a constant effort after continued *concentration* of the mind, for the purpose of incessant objective meditation of all our *thoughts*, *words*, and *actions*, as also of our whole *conduct of life* in general, by following the directions given by the Buddha in right *recollectedness* in order thus to win right *view*, in the end, in the form of holy wisdom.*

"High, Right Concentration, ye monks, I will show you, together with its conditions, together with its requisites. What now, ye monks, is Right Concentration, together with its conditions, with its requisites? It is high Right View, Right Resolution, Right Speaking, Right Acting, Right Mode of life, Right Effort, Right Recollectedness: a unity of thinking, accompanied by these seven members, this is called Right Concentration together with its conditions, together with its requisites."** It would not be in the spirit of the Buddha, if we

* If right view or right direct cognition is thus the *goal* of all moral striving, nevertheless, after what has gone before, it must on the other hand *precede* all striving of this kind, since it only furnishes the motive, and therefore only makes effort for right concentration possible, on behoof of an ever greater deepening of itself, as is set forth in more detail in the 117th Discourse of the Majj. Nik. As hinted above, it is the same, as if some one, using a traveller's hand-book, were pressing along the highroad towards a distant goal. At first, he only sees the road that is before him, but takes it, in the consciousness that he is on the right way. The farther he goes, the more of the various places he has to pass, according to his hand-book, come into view, which gives him an ever higher degree of certainty, until at last the goal itself rises above the horizon.

** Majjh. Nik. 117th Discourse.—That Right Effort in particular goes along with Right Concentration, which itself again is inseparably bound up with Right Recollectedness, becomes clear from the fact that in the 44th Discourse of the Majjhima Nikāya, Right Effort, Right Recollectedness, and Right Concentration, taken together, are called "part of Concentration."

did not also pass in review before us in direct, vivid form, this organic unity into which the eight members of the Path merge, thus, as they present themselves in practice. For this purpose, we need only turn to the 61st Discourse of the Majjhima Nikāya, in which the Buddha expounds to his son Rāhula this practical formation of the Way:—

"What do you think, Rāhula: what is a mirror for?"

"To look at oneself, Lord."

"Even so, Rāhula, we ought to look and look at ourselves, before we do deeds, look and look before we speak words, look and look before we cherish thoughts."

"Whatever deed, Rāhula, you wish to do, at this same deed you ought to look thus: 'How if this deed I wish to do should be grievous to myself, or grievous to another, or grievous to both? This would be an unwholesome deed, that produces suffering, breeds suffering.' If, Rāhula, in looking at this you observe: 'This deed I wish to do might be grievous to myself, might be grievous to another, might be grievous to both; it is an unwholesome deed, that produces suffering, breeds suffering,'—then, Rāhula, you certainly have to abstain from such a deed. But if you notice, Rāhula, while looking at it: 'This deed I wish to do can neither be grievous to me nor grievous to another nor grievous to both; it is a wholesome deed, producing welfare, breeding welfare,'—then, Rāhula, you ought to do such a deed.

"And *while* doing a deed, Rāhula, you ought to look thus at this same deed: 'Because I am doing this deed, is it grievous to myself, or is it grievous to another, or is it grievous to both? Is it an unwholesome deed, producing suffering, breeding suffering?' If, Rāhula, while looking at it you observe: 'This deed I am doing is grievous to myself or grievous to another, or grievous to both; it is an unwholesome deed, producing suffering, breeding suffering,'—then, Rāhula, you ought to abstain from such a deed. But if you notice, Rāhula, while looking at it: 'This deed I am doing is neither grievous to me, nor grievous to another, nor grievous to both; it is a wholesome deed, producing welfare, breeding welfare,'—then, Rāhula, you ought to promote such a deed.

"And if, Rāhula, you have done a deed, you ought thus to look at this same deed: 'Because I have done this deed, is it grievous to myself, or grievous to another, or grievous to both? Is it an unwholesome deed, producing suffering, breeding suffering?' If, Rāhula, you notice while looking at it: 'This deed I have done is grievous to myself, or grievous to another, or grievous to both; it is an unwholesome deed, producing suffering, breeding suffering,'—then, Rāhula, you ought to communicate, to discover, to expose such a deed to the Master, or to experienced brethren of the Order; and after having communicated, discovered and exposed it, you ought in future to guard yourself against it.* But if you notice, Rāhula, while looking at it: 'This deed I have done is neither grievous to myself, nor

* Compare also Majj. Nik. 65th Discourse: "It is a progress, Bhaddāli, in the order of the Holy One, to look upon a transgression as a transgression, to confess it properly, and in future to be on one's guard against it."

grievous to another, nor grievous to both; it is a wholesome deed, producing welfare, breeding welfare,'—then, Rāhula, you ought day and night to cultivate this blissful, joyous exercise in doing good."

The Buddha then proceeds to say the same as regards every word that is said, every thought that is entertained.

From this also it again becomes clear, how all members of the Way meet as in their focus in Right Concentration, that is, in unbroken, meditative contemplation of all motions of will arising within us. Every good, that is, renouncing, thought, every good word, that is, proceeding from selfmastery, every good deed, presupposes it, since they are all conditioned by Right View. But this Right View, on its side, is only possible as the fruit of that pure cognizing, standing behind the motions of thirst and showing itself in the form of meditative contemplation. In so far as it penetrates the perniciousness of these motions, it does not allow them to become prominent, because of which, thoughts, words and deeds born of this state of mind must be free from thirst, and therefore good. Because thus, concentration of thinking is the indispensable presupposition of everything good, even the most insignificant good thought, it becomes clear precisely from this, that it must become a *constant*, that is to say, in the form of an unbroken *thoughtfulness*, it must more and more become the dominant factor of the whole life, if real moral progress is at all to be possible. As true as it is, on one hand, that the killing out of the motions of our passions is only possible by direct cognition of their perniciousness, just as certain is it on the other hand, that this direct cognition must always be a *present* one. For certainly each of us has had moments when the perniciousness of some passion has come before his eyes with terrifying clearness, so that he has not been able to understand how he could ever have given himself over to it. And yet, in spite of this right direct cognition, ever and again we fall back into the same old fault. The reason of this is that it always immediately vanishes again. At most, we retain a weak reflex of it in memory; but this reflex is much too weak to be of any lasting effect. If direct cognition is to be effective, it must be present at every moment, in everything we think, speak, or do. But this again presupposes that that meditative contemplation resulting from concentration of mind, is always at its post as constant organ of control, and confronts all motions of volition arising within us, as reservedly and acutely observant, as a sentinel at the gate a stranger who wants to enter. And as the watchman only gives free passage after having recognized the stranger as beyond suspicion, so meditation only gives passage to any motion of mind when it has recognized it to be harmless. Only in this manner is the purifying, and ultimate annihilation, of our character, in the complete extinguishing of our thirst for the world, possible: "For whosoever, Rāhula, of ascetics and Brahmins in times bygone has purified his deeds, purified his words, purified his thoughts, each of them has thus and thus meditating and meditating purified his deeds, meditating and meditating purified his words, meditating and meditating purified his thoughts. And whosoever, Rāhula, of ascetics or Brahmins in times to come will purify his deeds, purify his words, purify his thoughts, each of

them thus and thus meditating and meditating will purify his deeds, meditating and meditating will purify his words, meditating and meditating will purify his thoughts. And whosoever, Rāhula, of ascetics or Brahmins in present times purifies his deeds, purifies his words, purifies his thoughts, each of them thus and thus meditating and meditating purifies his deeds, meditating and meditating purifies his words, meditating and meditating purifies his thoughts. Therefore, Rāhula, take notice of this: meditating and meditating we will purify our deeds; meditating and meditating we will purify our words; meditating and meditating we will purify our thoughts. Thus, Rāhula, you ought to exercise yourself."*[304]

It cannot be otherwise. For we know from the foregoing, that our thirst for the world ever and again wells up anew out of our thoughtless taking-part in the activities of the senses, wherein precisely ignorance consists. As soon as we behold a form with the eye, hear a sound with the ear, smell an odour with the nose, taste a sapid with the tongue, touch something touchable with the body, encounter a thing with the organ of thought, immediately "being void of Recollectedness as respects corporeality" we are "enamoured of the pleasing things and shun the unpleasing." Thirst, therefore, can only be annihilated on the opposite track. In every activity of sense, by means of concentrated thinking we must penetrate the objects of the same and see them as transient, indeed, at bottom, repulsive, and therewith also, every rising motion of willing in relation to them, as harmful to us, and thus no longer act *unknowingly*, but *knowingly*.

Thus the way of salvation shown by the Buddha reveals itself as the way of *cognition*, that is, of cognition of the perniciousness of thirst for the world that dwells within us. It is fundamentally nothing but an exhortation to *constant*, *right*, and, as far as possible, *acute* intuitive thinking. Thinking is *right*, if everything in the world, the five groups of our personality included, is scrutinized in respect of the three characteristics, *tīni lakkhanāni*: transitory (anicca), painful (*dukkha*), and therefore unsuitable to us (*anattā*). This way alone can lead us to the goal, all the more exclusively in that all suffering has its ground in our thirst for the five groups of our personality, and thereby, for the world, and that this thirst is conditioned by our ignorance as to its pernicious consequences.

But with this the two other, still much frequented, ways to salvation are equally obviously shown to be by-ways, namely, the way of trying to effect one's salvation by means of religious ceremonies and usages, and the way of self-mortification, as practised so much in India, and often also in Christianity during its better days. "I do not, ye monks, grant holy life to a monk, to a wearer of the robe just because he wears the robe, nor to an unclad one, because he is unclad, nor to a man smeared with dirt, because he is smeared with dirt, nor to one who sprinkles himself with water, because he sprinkles himself with water,

* Why should not I enter upon this, at all times accessible path to the *changing of character*? In time might it not equally well be that, as result of a given perception, instead of, as now, always vulgar movements arising with me, there should be aroused only noble movements such as detachment, mildness, patience, nay, at last, none at all?

nor to a hermit in the forest, because he lives in the forest, nor to a fasting one, because he fasts, nor to a man well versed in sayings, because he is well acquainted with sayings*. . . If through the wearing of the robe, through nakedness, through being besmeared with dirt, through sprinkling with water, through living as a hermit in the forest, through fasting, through acquaintance with sayings, the greed of the greedy, the hate of the hateful, the anger of the angry, the hostility of the hostile could vanish, then the relatives and friends of a newborn babe would bring the robe to him, would prescribe to him nakedness, smearing with dirt, sprinkling with water, hermitage in the forest, fasting and acquaintance with the sayings, and with this they would endow him saying: 'Come, you lucky child, be a wearer of the robe, be unclad, be smeared with dirt, be sprinkled with water, become a hermit in the forest, fast and become acquainted with sayings, then, if you are greedy, your greed will vanish, if you are full of hatred, your hate, if you are angry, your anger, if you are hostile, your hostility.' But, ye monks, I see here many a wearer of the robe, many an unclad one, many a man smeared with dirt, many sprinkled with water, many a hermit in the forest, many a fasting one, many a man acquainted with sayings, who is greedy, hateful, angry, hostile, and so I do not grant holy life to any one of them for such a reason."[305]

But whoso treads the path shown by the Buddha, walks upon a high way. For "on his track we become seeing and knowing."[306] And where knowledge is, there one *can* no longer do homage to passion. For no one knowingly can plunge himself into an ocean of pain. He alone can do so who does not "see the upshot," that is, the unknowing man. That is why in the moral teachings of the Buddha there are, at bottom, no good and bad men in our sense of the words, but only wise men and fools. Therefore in it there is also no contempt for the wicked, but only boundless compassion for them, who, even as ourselves, "cherish the desire, the wish, the intention: 'Oh, might the undesired, the unwished for, the unpleasing decrease, and the desired, the wished for, the pleasing increase.' But for them 'the undesired, the unwished for, the unpleasing increases, and the desired, the wished for, the pleasing decreases.' And why so? Because even thus it must happen, if a man is ignorant."**[306]

B. The several Steps of the Path

1. The Going into Homelessness

The more exalted anything is, all the less is it generally understood, because it exceeds the mental capacity of the average man; and all the more is it exposed to misinterpretations. Indeed, because the cause cannot be removed, it is also quite

* Knowledge of the holy scriptures of the Brahmins is meant, Christians would say "well versed in the Bible."

** We do many things which we would not wish a being beloved by us to do. Why is this? As soon as we use our cognizing apparatus in our own interest, our cognizing activity

impossible to meet these misinterpretations successfully. Hence it has always been the fate of the highest verities not only to be misunderstood, but also, in so far as in their practical effectuation they attract the attention of the average man, to be ridiculed. It is therefore nothing astonishing that the doctrine of the Buddha also, the highest truth ever communicated to mankind, has frequently met this fate, especially in the countries of the West. This has been the case to a quite particular degree, from the fact that in its full, practical realization, it issues in monachism, an institution against which the ordinary man of the world instinctively revolts, because, if it were concordant with truth, it would mean the severest condemnation imaginable of his own way of living, which is entirely given up to the pleasures of the senses. There are even in Europe "Buddhists," in all seriousness believing themselves to be such, who consider this institution of the Buddha superfluous! Of course they thereby only prove the truth of the old Indian proverb: "Even in the ocean, more than its own measure a jug cannot hold." But to us it will have become clear merely from what we have heard up till now about the way of salvation taught by the Buddha, that it cannot possibly be trodden in its entirety in the world. It demands nothing more and nothing less than the cultivation of the deepest contemplation and ceaseless watchfulness with regard to every single act, even the most insignificant, in the activity of the senses, so as at once to recognize as such every motion of thirst for the world in all its perniciousness, and thus allow no kind of grasping any more to arise. But how should such unceasing control of all and every impression of the senses be possible within the world? It is impossible, because in the world these impressions are far too numerous for us to be able to maintain complete watchfulness over every single one of them. In the world, it is only on the rarest occasions, and then only for a brief period that we attain thoughtfulness, to say nothing of unbroken watchfulness. "If I really understand the doctrine expounded by the Exalted One, it is not possible, living the household life, to carry out point by point, the perfectly purified, perfectly stainless holy life," says Raṭṭhapāla to the Master, after having heard him.[307] Not even the fundamental precepts can be constantly kept. "Who lives at home, is much busied, much occupied, much concerned, much harrassed, not always wholly and entirely given to truthfulness, not always wholly and entirely restrained, chaste, devout, detached."[308] Certainly, also in the world, we may restrict our relations to it as much as possible; for instance, we may enter no profession, found no family, but these relations will never allow of being cut off entirely. For to live in the world just means to maintain relations with the world. So far, however, as these relations extend, to that extent we are occupied with worldly things; to this extent, therefore, we are culti-

is forced into the service of the inclinations that fill us. These falsify cognition, hence we then act in a state of ignorance. But if the welfare of a beloved being is at stake, then our own inclinations are silent; we remain *purely cognizing*, and accordingly see much more keenly and clearly. If therefore we wish to know how to behave in any particular case, we need only ask how we would wish the loved being to behave. What we then and thus cognize, represents the high-water mark of our capacity for cognition.

vating and strengthening the fetters that chain us to the world. In so far, therefore, the ties cannot be definitively severed; and hence, to this extent, complete deliverance is impossible. For, wholly delivered he only is who "has cut through every tie."[308a] On this point there can be no reasonable doubt. And thus it is really only a self-evident thing when the Buddha expressly asserts the impossibility of reaching Nibbāna while living the ordinary life of the world. "Is there, O Gotama, any householder, who, not having left off household ties, upon the dissolution of the body, makes an end of suffering?" "There is no householder whatever, O Vaccha, who, not having left off household ties, upon the dissolution of the body, makes an end of suffering!"[309]

Precisely in consequence of this his point of view, the Buddha has founded the *Saṇgha*, as the Society of all those who have left home for the life of homelessness, in order, under his guidance to strive as noble disciples towards the great goal of complete departure out of the world. In this Saṇgha of the selected ones, therefore, not less than in the Buddha and in his Doctrine itself, as in the Three Jewels, *Tiratana*, must those take their refuge who wish to tread the most direct road to deliverance, as it is expressed in the formula of confession which up to the present day constitutes the actual confession of faith of all Buddhists.

"To the Buddha I will hold in clear faith. He, the Exalted One, is the highest, holy Buddha, the knowing one, the learned, the Blessed One, who knows the worlds, who tames man like a bull, the teacher of gods and men, the exalted Buddha.

"To the Doctrine—Dhamma—I will hold in clear faith: well expounded by the Exalted One is the Doctrine. It has visibly appeared; it is independent of time; it is called, 'Come and see;' it is a guide; *in his own interior it is experienced by the wise.*

"To the Order—Saṇgha—I will hold in clear faith. In right conduct lives the community of the Buddha's disciples, in true conduct lives the community of the Buddha's disciples; in straightforward conduct lives the community of the Buddha's disciples; in correct conduct lives the community of the Buddha's disciples; the four pairs,* the eight classes of men:* *this* is the community of the disciples of the Exalted One, worthy of sacrifices, worthy of donations, worthy of gifts, worthy of raising the hands to in veneration, the highest state in the world in which man may do good."[311]

After this, the utter folly will probably be apparent of all those who think they must advocate a Dhamma without a Saṅgha. For they take away the blade from the knife; or, what is the same thing, they would have us believe that a bather might become dry before he has got out of the water. Such a standpoint, of course, they can only adopt because they are unable to grasp the kernel of the Buddha's doctrine, and with it, their own eternal destiny. That is to say, they are unable to comprehend that "the whole world is really a burning house, from which we cannot save ourselves quickly enough."[312] For if they did understand

* The four kinds of saints—see below!—as well as those who are on the way to it.[310]

this, then it would be simply impossible that, instead of speaking contemptuously of "flight from the world," they should not draw a breath of relief every time they saw yet another person flee out of this burning house, and only regret that they themselves cannot find the courage to do the same.

From the foregoing it will probably also be clear what is to be thought about those complaints which culminate in the objection, that, according to this, all men ought to become monks and nuns, and that the world will thus be in danger of dying out.* Such complaints amount just to this, that one would regard it as a calamity if all men were to be cured of their bodily ailments because then there would be no more hospitals. Certainly, the world would cease to exist, if all beings could be brought to realize their eternal destiny; but thereby it would only be *Suffering* that would reach its definitive end. However, those who are so intensely concerned about the continuation of the world may console themselves, since this will not happen, and probably never will happen. For there will always be those who far from leaving the world themselves, will even throw stones at those who set them the example.**

Assuredly, certain scruples are difficult to set aside, even for earnest strivers, namely, as regards the so-called collision of duties brought about by the way into homelessness —*pabbajjā*—as it affects one's own relatives, especially wife and children. Though the Buddha does not permit it to any one who has not got the permission of his parents— "the Perfect Ones do not accept a son without the permission of his parents," he tells Raṭṭhapāla who was asking to be accepted into the community of the monks[313a]—nevertheless he is not opposed to a man's leaving wife and children, in order to effect his eternal salvation. This standpoint comes out most clearly in the following narrative.

"Once upon a time, the Exalted One was staying at Sāvatthī, in the Jeta forest grove of Anāthapiṇḍika. At the same time, the reverend Saṅgāmaji had come to Sāvatthī, in order to see the Exalted One. Now the former wife of the reverend Saṅgāmaji had heard that the reverend Saṅgāmaji was said to have arrived in Sāvatthī. Thereupon she took up her child and went to the Jeta forest. Now at this same time the reverend Saṅgāmaji was seated at the foot of a tree, in order to spend the afternoon there, sunk in meditation. Now the former wife

* Such complaints were already current in the Buddha's own day. "But at this time well-known young people from the noble families of Magadhā under the guidance of the Exalted One led the life of purity. Thereby the people were perturbed, became ill-disposed, and grumbled: 'The ascetic Gotama has come to make us childless; the ascetic Gotama has come to make women widowed; the ascetic Gotama has come to cause families to die out'."[313]

** The question as to whether all beings will reach deliverance, was not answered by the Buddha, because it is without value for the practical work of the deliverance of the individual. In the Aṅguttara Nikāya it is said: "As the guardian of the gate of a fortress does not know, how many persons enter the gate, but knows that nobody can enter otherwise than through the gate, in the same way it does not concern the Perfected One, whether the whole world or a half or a third part of it has won to freedom on this Way (taught by him), or gets there, or will get there."

of the reverend Saṅgāmaji went where the reverend Saṅgāmaji was staying, and spoke thus to the reverend Saṅgāmaji: 'Look here, O ascetic, at your little son and support me!' At these words, the reverend Saṅgāmaji remained silent. For a second time, the former wife of the reverend Saṅgāmaji addressed the reverend Saṅgāmaji thus: 'Look here, O ascetic, at your little son and support me!' And for the second time the reverend Saṅgāmaji remained silent. Now for the third time the former wife of the reverend Saṅgāmaji addressed the reverend Saṅgāmaji thus: 'Look here, O ascetic, at your little son and support me!' And for the third time the reverend Saṅgāmaji remained silent. Thereupon the former wife of the reverend Saṅgāmaji laid down the child before the reverend Saṅgāmaji and went off, saying: 'This is your son, O ascetic, support *him*!' But the reverend Saṅgāmaji neither looked at the child, nor did he speak a word. As the former wife of the reverend Saṅgāmaji now turned round from afar, she saw how the reverend Saṅgāmaji neither regarded the child nor said anything. Thereupon she thought: 'Not even for his child does this ascetic care.' And so she turned back, took the child and went off.

"But the Exalted One, with the divine eye, the purified, the supramundane, saw this meeting between the reverend Saṅgāmaji and his wife. And the Exalted One perceived the meaning (of this meeting) and on this occasion uttered the following verse:

'The coming does not make him glad,
The going does not make him sad;
The monk, from longings all released,
Him do I call a Brāhmaṇa.'"*[314]

There are many who are honest friends of the doctrine of the Master, but nevertheless are unable to understand this standpoint. And yet it is perfectly clear, if only it is envisaged from the heights of pure cognition.

If the Buddha is right in this, that the eternal destiny of every being lies in his outgrowing the world, and at last leaving it entirely, then from the nature of this destiny also must be taken the criterion for the evaluation of every action from a moral point of view, since good, or moral, in the highest sense can only be what serves for the reaching of this ultimate goal; bad or immoral, however, being everything that hinders this or directly makes it impossible. If this indubitably correct principle is taken as basis, then he is certainly not acting immorally who for the sake of his eternal welfare leaves the world and therewith also, wife and child. What he does is good for him, for it lies in the line of his eternal

* To the same effect is the following saying of the Christ (Matth. X, 34—37): "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me. And he that loveth son or daughter more than me is not worthy of me." Of course the first part of the passage also refers exclusively to the conflict between the "rights" of the relatives and the moral obligations to which the adherent of the Christ is subjected.

destiny; it is even extraordinarily good, for it lies upon the nearest way to it. But if, on his side, it is something extraordinarily good that he wishes to do, then just because of this, every obstruction of this step, from whatever side it may come, appears as something immoral,—this word used, of course, from the highest standpoint now adopted by us. In short: it is not he who wishes to become a saint who acts immorally; but those who act immorally are his wife and his children who out of selfishness wish to hinder him from achieving this his eternal salvation. In order clearly to recognize this distribution of the guilt, the following points ought to be considered. He also is moved by love of wife and child, perhaps more than those who condemn him, for he is unquestionably a noble man. But with the severest mental struggles he opposes this love as well as every other inclination leading back to the world, and presses forward to do the most difficult thing a man can ever do, to take up the struggle against himself to its full extent, a struggle, compared with which, every other is mere child's play,* for he aims to learn to renounce the satisfaction of every motion of will, yea, in time to become entirely free from willing. But all that the others want is not to lose their supporter. They are unable to master their inclination towards him who is leaving them, which presents itself in the guise of love; in a word, they are the slaves of the thirst that dwells within them. Who now is great, and who small? But is the great to abandon his goal for the sake of the small? May a warrior going to battle allow himself to be kept back by the complaints of wife and children? Would not the whole world cry out at him: "Weakling!"?

From this, it obviously follows that it is not advisable to neglect to do something morally good out of regard for the lack of understanding of others. For it is nothing else but lack of understanding that here stands obstructively in the way. During their endless pilgrimage through the world, some few persons have found themselves together for a brief time in one family, to be separated again very soon in death, and then, each for himself, to continue the pilgrimage alone, perhaps on through a terrible future. Looked at from this point of view, is it not unreasonable if one of them wishes to hinder another from putting an end to this unhappy wandering through the worlds only in order that *he* may enjoy this present fleeting existence as free from care and pain as possible, unconcerned about his own fate or about the future fate of the other? Is not this at bottom really irresponsible? Who is here the egoist,—he who wishes radically to annihilate everything that makes him something positive, that is, an ego existing in the world; or the other who, not satisfied merely with the affirmation of his own ego, desires also to force the other into his service?

Since, therefore, the going into homelessness is moral, every impediment to the same is an immorality; hence none can claim treaty-rights as impediments against it. For every claim to such a restriction by treaty-right of the other party

* "Not who ten hundred thousand men
Has vanquished on the battlefield,
But he who vanquishes himself,
The greatest hero true is he." Says the Dhammapada.

would itself mean an immorality, inasmuch as the character of the action that is immoral in itself cannot be altered by a claim to its being reserved to the person against whom it is to be committed, moreover under conditions quite different from those at present prevailing. In the same way that public law takes precedence of private law, and thus a private claim must give way to a public one, in the selfsame way, every claim derived from a contract or from some other legal ordinance must give way to the demands of ethics, if law is not to become an instrument for the triumph of immorality.*

By this, however, we do not mean that the claim to go into homelessness is one that is free of all conditions. Rather does it find its limits in the very moral demands out of which precisely it arises. Whoever aims to effect his own eternal welfare, may not endanger the true welfare of others.** Of course, the sorrow he causes to those belonging to him without further ado may be excluded as regards him who leaves home; for it is not he who is the cause of this, but their own ignorance simply; accordingly, he has not to bear the consequences of the same. For the rest, however, it is, of course, only a question of the *true* welfare of those belonging to him, not what these themselves hold to be their welfare. Hence it is of no great moment if now they should lose that care-free, perhaps comfortable life they have hitherto been leading. For such a life, regarded from the highest standpoint, is more to be regarded as a misfortune than a blessing, since, as a rule, it only strengthens attachment to this world, and thereby, future suffering. "If, householder, you will do what I advise, then you will put this heap of gold and jewels on carts and have them taken out of town and thrown into the middle of the Ganges. And why so? Surely, householder, you will experience through them woe and sorrow, grief and pain and despair," Raṭṭhapāla tells his father who tries to persuade him to renounce monkhood, by calling his attention to his great wealth.[315] It does not matter even that those left behind lose their supporter, if only they are just able to support themselves, be it only

* The possibility of a conflict between right and morality arises from their having in themselves nothing to do with each other. According to Schopenhauer the State also is not a means to morality. Of course, every law-giver will try to bring right into harmony with morality, since the state is not allowed to be an ethical wrong in itself, if it wishes to consist of just men. Therefore under *normal* circumstances, right and morality will be generally identical. But even here exceptions may occur; as for example, in the case of laws issued against any religion. Contradictions between formal right and morality are especially inevitable, when the morality of an individual outgrows the moral conceptions to which law pays heed. A soldier arrives at the moral conviction that killing in every form is reprehensible, also in war; a husband in time finds himself no longer able to reconcile the performance of his marital duties with his more purified moral feelings, whereas the wife continues to claim her "rights." Lastly, as in our case, a man discovers that worldly life is in itself detrimental to his eternal welfare, but his relatives do not wish to let him go, making appeal to his so-called "duties." In every case of this kind, before the judgment seat of the conscience of the individual, "right" must retire in favour of the demands of morality, though the state "rightly" takes the opposite view of things.

** This dictum, as, in general, those that follow, will later on be given its final justification.

with the help of others. For this, regarded from the highest standpoint, is rather a blessing than a misfortune, since it is particularly well adapted to make men think about their true relation to the world. Hence there remain only as cases demanding consideration of him who wishes to become a monk, those where without him even the minimum amount of support necessary to his relatives, or even their eternal salvation, would be jeopardised, as example of the latter, if his children were in danger of being morally neglected. The former standpoint is adopted by Ghaṭīkāra the potter, in the 81st Discourse of the Majjhima Nikāya, where in reply to the exhortation of his friend Jotipāla to enter the Order of the Master, he says: "Don't you know, dearest Jotipāla, that I have to support my old and blind parents?" But that in no case may a man put in jeopardy the *eternal* welfare of those he leaves behind through going into homelessness, becomes clear precisely through the story from the Udāna quoted above, where Saṅgāmaji maintains a passive attitude only towards the demand of his former wife that he shall *support* her and her child. If her *eternal* welfare had been in question, that pity for all beings, dwelling in him as in every saint, would have determined him to save her. To be sure, this pity, in the case before him, would probably have been confined to the "miracle of instruction"[316] as the only means promising real success.

To bring under one principle, in harmony with the intentions of the Buddha, the cases in which the going into homelessness had better not be untertaken out of regard for others, we may say: Whoever wants to enter the Order of the Master, his relations towards those belonging to him must be of such a kind that his step would be approved by them, if they stood upon the same high moral level as he himself. If, after having carefully examined himself, he finds these relations to be of this sort,—in other words, if, their rôles being exchanged, he could say that he, in their place, would consider himself obliged to give his consent, then, if now he actually goes away, he acts in entire harmony with the moral law that is decisive for him, and therefore cannot be doing anything in any way blameworthy. For the real cause of all the suffering entailed upon those belonging to him through the step he takes, lies not in him but in their own lack of understanding or defective cognition. Thus, rightly regarded, the blame is not his but their own, and by them must be borne. If they were on the same level as he, instead of *their* making the event a source of suffering, it would be followed by the most wholesome consequences for them also. "If, Dīgha, the family whence have come these three well-born ones who have left home behind and vowed themselves to the homeless life shall think upon them with hearts fulfilled of faith, long will it make for the welfare and happiness of that family," it is said in the 31st Discourse of the Majjhima Nikāya, with reference to three youths who had followed the Buddha. The question, therefore, is, whether, for example, the wife, instead of complaining, should speak to her departing husband, if she was abreast of the situation, with the necessary changes, in the same manner as did the wife in the Aṅguttara-Nikāya to her husband who was seriously ill: "Don't die with sorrowful thoughts; such a death the Exalted one

does not praise. Are you afraid that, after your death, I may not be able to support our children? But I am a clever cotton-spinner, and I shall have no difficulty in keeping up our household. Or do you think that after your death I shall leave off longing for a sight of the Buddha and his monks? That peace shall be wanting to my soul? That I shall not stand firm without wavering, in knowing the Doctrine of the Master and in trusting it? But if ever any uncertainty should come upon me, why, then he is staying near us, the exalted, holy Buddha, and I can go to him and put my question to him."[317]

If thus there may be external circumstances detaining one from going into homelessness,* the chief hindrance generally lies in the man himself. The man must be *ripe* for this, that is to say, his entire willing must already be so ennobled that nothing within this world is able any longer entirely to satisfy him, so that the eternal, as soon as in any comprehensible fashion it enters his range of vision, powerfully attracts him and causes all his earthly possessions to appear to him as empty and insipid, no further able seriously to fetter him. "Just as if, Udāyī, there was a householder or the son of a householder, rich, greatly endowed with money and valuables, in possession of many heaps of gold, in possession of many masses of corn, in possession of many fields and meadows, in possession of many houses and farms, in possession of many multitudes of women, in possession of many a crowd of servants, in possession of many a crowd of hand-maids. And he should see in a grove a monk, with clean-washed hands and feet, cheerful of countenance, after having taken his meal, sitting there in the cool shadow, giving himself to exalted heedfulness. And he would feel thus: 'Blissful, truly, is holy life! Free from suffering, truly, is holy life! O, that I were such a man who, with hair and beard shorn, clad in yellow garment, might go forth from home into homelessness!' And he should be able to leave the many heaps of gold, the many masses of corn, the many fields and meadows, the many houses and farms, the many multitudes of women, the many crowds of servants, the many crowds of hand-maids, and to go with hair and beard shorn, clad in yellow garment, from home into homelessness . . . . These for him are no strong fetters, but weak fetters, rotten fetters, fetters unable to hold."[318]

But on this height stand only the very tiniest minority of men. The immense majority still cleave so tightly to the world, that the message of a supramundane happiness and peace is at best only able to arouse in them, even if they live in the most miserable circumstances, a feeble and indefinite feeling of the unworthiness of their present situation, which of course can furnish no motive to corre-

* From being received into the Saṅgha is also excluded: 1. one who suffers from certain diseases, 2. one who is in the King's service, 3. one who is not free, 4. one who has not yet paid his debts. We see that all these exceptions are based upon purely utilitarian grounds. The three latter exceptions evidently had in view the avoiding of conflicts with the power of the state. To similar considerations,—we must bear in mind the extensive power of parents over their children in ancient India—the unconditioned respecting of the guardianship of parents over their children is evidently also due, as expressed in making the consent of parents necessary for entrance into the Order, even a parental prohibition dictated only by ill-will being effective.

sponding action. "As if, Udāyī, there was a man, poor and neither free nor independent, and owning but a single hut, decayed and dilapidated, open to the crows, not at all beautiful, a single resting-place, decayed and dilapidated, not at all beautiful, a single bushel of corn-seed, not at all beautiful, a single woman, not at all beautiful; and in a grove he would see a monk, with clean-washed hands and feet, cheerful of countenance, after having taken his meal, sitting in the cool shade, giving himself to exalted heedfulness. And he should feel thus: 'Blissful, truly, is holy life! Free from suffering, truly, is holy life! O, that I were such a man who, with hair and beard shorn, clad in yellow garment, might go forth from home into homelessness!' And he should not be able to leave his one single hut, decayed and dilapidated, open to the crows, not at all beautiful, his one single resting-place, decayed and dilapidated, not at all beautiful, his one bushel of corn-seed, not at all beautiful, his one woman, not at all beautiful, and go forth, with hair and beard shorn, clad in yellow garment, from home into homelessness .... These are strong fetters for him, tight fetters, tough fetters, no rotten fetters, but a heavy clog."[319]

According to this, the Order of the Master comes into question only for very few men, for so very few, that the Buddha, after having come to full awakening, doubted if he ought to communicate to the world the "Marvel" that had unveiled itself before him, since it was a truth "going against the stream, deep, intimate, delicate, hidden, not to be reached only by mere reasoning, imperceptible to those delighting in desires."[320] But at last, consideration for those few "noble beings who would be lost if they heard not the Doctrine," determined him to found the Saṅgha. So very few minds of the highest order did the Buddha thus find even in his own favoured age when care for their eternal welfare exerted an influence over the actions of men as at no other time.* How many, then, in our "evil age" and moreover, in the Occident, may be ripe to walk the highest path on to its end!

The question therefore arises as to what all those are to do who in consequence of their previous, chiefly their antenatal, action, *Kamma-vipāka*, for external or internal reasons are not ripe for the Saṅgha, in whom, however, on the other hand, more or less a "divination of the truth" has arisen, and thereby "trust in the Perfected One and in his Doctrine has become rooted and sent forth shoots."[321] To them also, as we know, the Buddha shows the way and precisely in the excellent eightfold path, points out to them also the only possibility of moral progress. Even in the world they may live in accordance with it in the measure of their capacity for doing so, and so far as the conditions under which they have to live, permit, be it that they have to confine themselves merely to creating the conditions for a favourable rebirth,** be it that they

* In the Dīghā Nikāya XXVI, it is said in one passage that the Buddha was the leader of a body of disciples of a few hundred, whereas the next Buddha will be the leader of a body of disciples numbering several thousand.

** This will probably always remain the standpoint of the multitude, as far as it is at all capable only of this minimum of forethought, to some extent to feel a little anxiety

also may strive towards the great final goal of the complete overcoming of the circle of rebirths. Though they do not reach this, the highest goal of holiness in *this* life—in *this* embodiment Nibbāna according to what we have said above, can only be attained within the Saṅgha—nevertheless they may thus far curb and refine their passions and thereby their thirst for the world, that even in them the inner certainty may arise that at the moment of their approaching death they will never again attach themselves to a germ below the human kingdom; so that with every existence still in store for them, they come nearer to their eternal salvation. They, "having entered the stream, are safe from torment in the lower worlds and sure of the Full Awakening." They may even completely cast off "the Five Fetters of the low earthly life" that ever and again lead back to this our world of the five senses, namely, inclination towards sensual desire, towards ill-will, towards belief in personality, towards faith in the efficaciousness of ritual ceremonies and customs, and towards doubt,* so that after death they will no more return to this world, but in one of the highest worlds of light, attain Nibbāna.**

about the future after death.—To secure a favourable rebirth, according to the Buddha, the following five fundamental ethical precepts must be kept, which therefore apply also to all lay adherents: 1. Not to kill any living creature, whereby it is also forbidden to illtreat any creature. 2. Not to take things not given to us under any form, thereby neither in form of any imposition in business, or of direct fraud. 3. In the domain of sexual relations, always to keep within the bounds of the allowed, of course also in thoughts. To this it belongs especially not to enter into sexual relations, not only with the wife of another man, but also with no female who is still under the guardianship of her parents or other persons, and therefore not yet independent. 4. Not to tell knowingly an untruth, nor to make use of unpleasant modes of speech against other beings. 5. To avoid intoxicating or narcotic drinks and intoxicants. This minimum of true morality also, of course may only be attained by means of the holy eightfold path. Thus, one must travel it at all events as far as is needed in order to gain such sufficient insight into the perniciousness of our inclinations as will induce us to follow it within the limits of these five injunctions. For the monk, these injunctions are extended further. See below!

* Doubt in regard to the four excellent truths is meant. "Ghaṭīkāra the potter, O Mahārāja, does not doubt suffering, does not doubt the arising of suffering, does not doubt the annihilation of suffering, does not doubt the path leading to the annihilation of suffering," it is said in the 31st Discourse of the Majjhima-Nikāya. At this stage therefore, one has already gained such a deep insight into the four excellent truths that the inclination dwelling within us to doubt them, conditioned by ignorance and therefore fundamentally *unreasonable*,—from the highest standpoint it is equally as unreasonable as the inclination towards any kind of passion—is entirely removed and only the complete realization of the four excellent truths by the annihilation of all thirst for Becoming remains to be carried out.

The Five Fetters of the lower earthly life are dealt with in detail in the 64th Discourse of the Majjhima Nikāya.

** There are four classes of saints: He who "if he wanted to do so, might say of himself: 'I have escaped from hell, escaped from the animal world, escaped from the realm of spectres, escaped from the by-way, from the repudiated worlds, I have entered the stream, I am safe from torment in the lower worlds and sure of the Full Awakening."[322] Because such an one has thus entered the stream leading to Nibbāna, therefore he is called "one who has entered the stream"—*Sotāpanna*. The Sotāpanna "still seven times among gods and men hastening

The Saṅgha is nothing but an institution for the clearing away, in advance, of all those external hindrances that in the world generally make it impossible to keep closely and steadily to the holy eightfold path. In so far as we know how to avoid as much as possible these hindrances, also in the world, and thus to restrain them, successful progress may also here take place. Yea, it may even happen that one who remains in household life, may progress farther than another who has left it. "The Brahmins, O Gotama, speak thus: 'Who lives the household life, does apply the right method, a wholesome conduct. Who goes out from home, cannot do so.' Now what does Lord Gotama think about this?" —"For that matter I distinguish, O Brahmin, not do I pronounce a simple judgment. Whether one lives the household life or whether one goes out from home: if he is living wrongly, I do not praise it. For whoso lives the household life, O Brahmin, and whoso goes out from home: if he lives wrongly, on account of his wrong living he cannot apply to the right method, to a wholesome conduct. Whether one lives the household life, O Brahmin, or whether one goes out from home: if he lives rightly, I praise it. For whoso lives the household life, and whoso goes out from home: if he lives rightly, on account of his right life he applies the right method, a wholesome conduct."[326]

But of course he who withdraws from household life, other circumstances remaining the same, will make much easier and quicker progress than he who remains in household life. Yea, often his household and business relationships may be of such a kind that only a complete break with them will at all provide him even the possibility of working earnestly for deliverance. But even where they are exceptionally favourable, as remarked above, they can never be of such a kind as to make possible complete deliverance during this present lifetime, and the unshakeable certainty of the same. Therefore to those who make

through births, puts an end to suffering." 2. The "Once Returning." *Sakadāgāmī:* "There a man .... after having considerably weakened desire, hatred and delusion, only returns once more; and having returned once more to the world, he puts an end to suffering. This man is called a 'Once Returning One.'"[323] 3. The "Never Returning One," *Anāgāmī:* "There a man, after having annihilated the five fetters of the low earthly life, reappears among the spiriṭ-born beings, and there he is extinguished, never more does he return to that world. This man is called a 'Never Returning One.'" 4. The Perfect Saint, *Arahā*, who still during this life puts a complete end to suffering: "Such a monk nowhere returns."[324] —Thus it is only the reaching of the last stage that is denied to him who lives the household life. How a man has to live in the world, if he wants to reach the stage of an Anāgāmi, is taught by the example of Ghaṭikāra the potter in the 81st Discourse of the Majjhima Nikāya quoted above. Meanwhile the reaching of perfect sanctity is not absolutely excluded for him who lives the household life; he may reach it at least in his dying hour. "I tell you, Mahānāma, that there is no difference between a lay disciple whose mind has reached this stage of deliverance (to direct his last wish towards the ceasing of Becoming), and a monk whose mind is freed from all influence, as far as the state of deliverance is concerned."[325] That as a lay disciple he can attain the complete annihilation of will only in his dying hour, follows from this, that, if in days of health he should penetrate to the immediate realization of Nibbāna, just because this presupposes the complete detachment of all earthly things, he would also externally leave the world and thereby in every case reach Nibbāna as a monk.

this highest goal their aim, it only remains to enter the Saṅgha. To these elect ones the Buddha appeals first. Hence, it will be clear without further argument that he makes the going into homelessness the starting-point for the realization of the holy eightfold path, and bases this path in all its parts upon this going, by leaving it to all who are not able or willing to fulfil this fundamental antecedent condition to hold to the several stages of the Path, as far as is possible to them in their individual circumstances. And so he begins his description of the path of Deliverance, as it takes practical shape, with the going into homelessness.

2. Taking Refuge with the three Jewels

According to the Buddhist Canon nobody but a *Buddha* can reveal to the beings the highest, the absolutely appropriate state, and therewith complete happiness for all eternity. The Buddha has revealed it in his DHAMMA, which means "the Marvel". And this Marvel was to be realized by the members of his SANGHA, the community of his disciples. Therefore these three factors are called "The Three Jewels" (tini lakkhanani). The Buddha presupposes as a further condition that one will take, above all, his refuge "with these three jewels". Since the Buddha's time this has been done by the threefold solemn declaration: "I take my refuge with the Buddha, I take my refuge with the Marvel (Dhamma), I take my refuge with the Community (Saṅgha)".

Accordingly the Buddha begins the exposition of his way of salvation regularly with the explanation of the first jewel:

"There appears an Accomplished One in the world, a Holy One, a Completely Awakened One, well aware of the right knowledge and of the right way of life, a Path-Finisher, knowing the worlds throughout, a teacher of gods and men, after he has seen and penetrated all of it himself. He promulgates the Marvel making happy in its beginning, making happy in its middle, making happy in the end. He exposes it full of significance and care in the external form. He teaches the perfectly integrate, perfectly pure Holy Way of Life.

This Marvel is heard of by a householder, or by the son of a householder, or by some one else reborn in another state. After having heard of it, he puts his confidence in the Accomplished One. Out of this confidence he considers: Living at home is a prison, a dirty place; but homeless life is the open space. At home it is impossible to perform the perfectly integrate, perfectly pure, holy way of life, resembling a polished pearl. How about leaving home with my hair and beard cut off, dressed with the yellow cloth, and going into homelessness? And after a while he gives up his small or large property, leaves his little or big family, has his hair and beard cut off, and goes from home into homelessness"[327]).

The word "Dhamma" that signifies the second jewel, has been interpreted above by our word "Marvel". Hitherto it has commonly been translated by "Doctrine", or "Law". However, these translations do not by far cover the

real, primary significance of the dhamma-concept. Because of its importance the foundation of the term chosen shall be elucidated.

The word "Dhamma" in its widest sense is in the Canon identical with our word "thing": positively everything cognizable is a dhamma, just like a thing in our language. This all-comprising content of the word "dhamma" is expressed already by the fact that in the Canon always the dhamma, i. e. the things, are indicated as the possible objects of the sense of thought. There it reads regularly: "The thinking and the things (dhamma)", in the same way like "the eye and the forms, the ear and the sounds". In its narrowest and sublimest meaning "dhamma" is the thing par excellence, by our philosophers called "the thing in itself", as for the Buddha the Nibbāna. It was in this sense, too, that the Indian understood the word dhamma without much ado, if it resulted from the text. We, however, must signify more particularly this "thing" as such, perhaps as "thing in itself", or, more in the spirit of the Buddha, as "the Marvel" (The Science of Buddhism", p. 305). By the way, this "thing in itself" is often explicitly pointed out as such in the Canon, when it is called "saddhamma", i. e. "the best thing", which is also meant, at bottom, by our word "Marvel".

Since the entire doctrine of the Buddha consists merely in the promulgation of this Marvel and of the way to its realization, the word "dhamma", or "the Marvel", comprises also—this is well to be noted!—the entire doctrine of the Buddha within itself, likewise as in India the word "Brahma" does not only mean the Absolute, but includes also "the knowledge" (veda) about it, and therewith the entire Vedic complex of scriptures: "Well exposed by the Exalted One is the Marvel (dhamma), clearly visible, always accessible, it is called: 'Come and see', is a guide, and can be experienced by reasonable men in their own interior." (Sam. Nik. LV, 1; Majjh. Nik., 38th Dialogue)

The following passages will prove the correctness of these explanations: ". . . Then I wandered, monks, from place to place in the country Magadhä, seeking what is appropriate (kimkusala), the incomparable state of sublimest peace. So I came near Uruvela. There I saw a nice spot of ground, a beautiful forest, and the meadows and fields of a village around. There occurred to me, monks, the thought: 'This suffices for ascetism to a son of good breed. This is sufficient for an ascetic life.' And there I found that incomparable safety from entanglement, free from birth, Nibbāna; found that incomparable security from entanglement, free from old age, illness, death, grief, and defilement, Nibbāna. The concrete certainty (ñāṇañ ca pana me dassanam) arose within me: 'Unshakeable is my liberation, this was my last birth, I have nothing in common with this order of things.'

There occurred to me, monks, the thought: 'Penetrated have I through to this Marvel (ayaṁ dhammo) the profound one, difficult to see, difficult to discover, peaceful, highly exalted, lying beyond the realm of discursive thinking, subtle, not to be experienced but by the wise one. These people, however, are fond of the connection—(to the Five Grasping-Groups)—, are glad of the connection, are well contented with the connection. To people of such kind,

however, such a circumstance as the *causal conditionality*, the *conditioned origin* (paticcasamupāda) is difficult to comprehend. And also this state is difficult to understand to him, namely the *ceasing of all Productions* (sankhārā), *the absence of all Attributions, the disappearance of the Thirsting Will, the impossibility to be allured any more, the cessation of everything that has become, Nibbāna.* Therefore the others would not understand me when exposing the Marvel, and it were merely a useless trouble for me, a useless molestation.

Now to reveal what was so difficult to find? No, no. He who is still imbued with greed and hatred, would not comprehend this Marvel (dhamma), the stream-opposing, which is so subtle, so profound, so hard to see, because it is extremely tender. Those who delight in greed, those fully enveloped in darkest night, they see it not.

In this consideration, monks, my mind inclined to seclusion, not to the exposition of the Marvel. Then Brahma Sahampati became apparent before me. He spoke: 'O might the Exalted One expose the Marvel, O might the Path-finisher expose the Marvel! There are a few beings only a little defiled from birth. If they do not hear of the Marvel, also they will perish again. They will comprehend the Marvel!' And I answered, monks, to Brahma Sahampati:

'The gates of immortality are open for those who will hear and turn away from sacrifices—(from the sacrifice cult of the Brahmins)—. While seeing the burden (of exposing the Doctrine), I would not promulgate among men the Marvel, the sublime'"(Majjh. Nik., 26th Dialogue). Still clearer, if possible, the synonymy of the concepts "dhamma" and "nibbāna" is expressed in the following two utterances of the Buddha in the Aṅguttara Nikāya III, 53 and 55:

a) "'The clearly visible *Marvel* (dhamma)' so is said, Lord Gotama. But how is this Marvel clearly visible, accessible at any time, is it called 'Come and see', is it a guide, and can be experienced by the wise in his own interior?"

"If, Brahmin, one has cancelled Greed—(for the Five Grasping-Groups)—, Hatred, and Delusion—(supposing that the Five Grasping-Groups pertain to us)—, then one thinks no longer what could harm oneself, or another, or both oneself and another; nor does one feel any longer mental distress or mental oppression. *Thus*— (in *seeing* all this realized within oneself)—, Brahmin, is the Marvel (dhamma) clearly visible, always accessible, called 'Come and see', is it a guide, and can be experienced by the wise in his own interior."

b) "'The clearly visible *Nibbāna*', so is said, Lord Gotama. And how is this *Nibbāna* clearly visible, accessible at any time, is it called 'Come and see', is it a guide, and can be experienced by the wise in his own interior?"

"If, Brahmin, one has cancelled Greed—(for the Five Grasping-Groups)—, Hatred, and Delusion—(supposing that the Five Grasping-Groups pertain to us)—, then one thinks no longer what could harm oneself, or another, or both oneself and another; nor does one feel any longer mental distress or mental oppression. *Thus*—(in *seeing* all this realized within oneself)—is Nibbāna clearly visible, always accessible, called 'Come and see', is it a guide, and can be experienced by the wise in his own interior."

In addition to this a passage may be quoted from Suttanipāta[224]. It deals with the Three Jewels, and there the second jewel is defined as follows: "The elimination of the Thirst, the impossibility to be allured any longer, the highly exalted *Immortality*, to which the wise man of the Sakya-tribe has penetrated with his concentrated thinking: there is nothing comparable to this *Marvel* (dhamma). This is the highly exalted jewel, consisting in the Marvel. Hail for the sake of this truth!"

And in the Psalms of the Nuns, 201, it reads: "The *Unshakeable*, the *Incomparable*, not accessible to ordinary men: the Completely Awakened One has shown me the (MARVELLOUS) THING (dhamma): In this delights my mind."

With this the dhamma-concept should be put clear once for all.

* *
*

The order of things we find ourselfes placed in, is dissatisfactory throughout. Yea, with its fundamental laws—birth, illness, old age, and death—is it in our inmost heart detestable to us, and therefore absolutely inadequate. Nevertheless, it is an irreparable one. Be it for this reason alone—unless we are unhappy beings in ourselves, which is contradicted by our primary longing for an order more appropriate to us, yea, for an order absolutely appropriate to us—therefore there must be orders of things in the latter sense in the limitless reality. However, to find out those other realms of reality and the ways leading to them, no earthly being has succeeded completely, with one single exception—the Buddha. He calls these other, higher orders of things the "gods", or "celestial realms", and that order absolutely adequate to us "Nibbāna". He shows also the ways leading to them, in such a manner that everybody, already down here in his present life, can convince himself of their reality by own experience. Yea, he teaches that it is the same way which leads to these divine spheres and to Nibbāna. The diverse divine spheres are namely the singular stations on the way to Nibbāna, successively passed by the Buddha's disciple ascending to Nibbāna. Hence, already down here he *experiences* all celestial areas by grades within himself; with it, he is also able to hold conversation with their respective inhabitants. The lower divine realms are the states of perfect moral purity, while the Brahma-heavens are experienced during those contemplative visions to be described later. For this reason the descriptions of bliss and peace, as experienced by him who walks on the way of salvation of the Buddha, in his gradual detachment from the world, are at the same time descriptions of celestial bliss and celestial peace.

In the first line the Buddha laid stress on Nibbāna as the absolutely adequate state. He has established the way to this goal in such a form that it can be reached still down here, *in the present life:* "Listen, ye monks; immortality has been found. I will guide you, I will expose the Marvel. Following this guidance you will attain to this aim in a very short time, still during this existence."

As a matter of course already the very starting-point of this way includes also to the Buddha, just as for the Brahmin seekers of salvation, an absolute break with one's former life. This starting-point is the going into homelessness (pabbajjā). Indeed, it is easy to see that undertaking "to make the impossible possible", as it reads in the Canon—namely to destroy without remainder and forever the Thirst for the world and everything in it, still in one's present life—, claims all strength and all time of life, without any diversion by other purposes, and therewith undisturbed by any other care and duty. *Therefore* is it that the Buddha demands of him who wants to go the highest way, to give up wife and child, house and home, money and fortune: "Living at home is a prison, a dirty corner; but homeless life is the open space."

He who believes not to be able or not to be permitted to go into homelessness, on physical grounds or because of being morally indebted to others *, has to prove himself a High Disciple of the Buddha while living "at home". Also within these limits he can achieve *very* much, as we shall see later on.

Hence, according to the Buddha the reason for going into homelessness, is to make possible the unrestricted devotion to the Holy Way of Life. This is underlined by the restriction that the Homeless One, in the sense of the Buddha, is not allowed to procure his food by his own work, not even to prepare it himself. Instead he has to make his living exclusively on begging, and must eat without selection everything which has been cast into his alms-bowl. This is also the reason for the demand that he who wants to lead the ascetic life under the guidance of the Buddha, has to be of good physical condition: "Healthy is he, not sickly; the juices of his body are not too cold and not too hot, and they effectuate a regular digestion."**

Yet, to go into homelessness is not sufficient. It is merely the condition for the reception into the community of monks (bhikkhusangha) as the most favourable institution to be imagined for leading the Holy Way of Life (brahmacariya). In this community every step, even every word of the monk is bound by strict regulations; and each violation must be confessed and, under circumstances, made good for on the occasion of the reading of the confession-formula, the Pāṭimokkha, at the respective congregations of the monks at full-and new moon.*** Besides, "the regulations of the monk-order positively favoured the tendency that small communities of brethren living closely near one another would find together, monks who were aware of one another, who would assemble to do

* Therefore Ghatikāra, the potter, dispensed with the going into homelessness, since he had to support his old, blind parents with nourishment. According to the Buddha also unpaid debts, the refusal of the parents to give their assent, and some other reasons, prevent from going into homelessness.

** Majjh. Nik., 90th Dialogue; Ang. Nik., X, 11.

*** "The Pāṭimokkha contains in more than two hundred paragraphs the restrictions concerning the daily life of the monks, their residing, eating and drinking, their clothing and their intercourse with each other and with the nuns and laymen. Even the most external th ngs and trifles found their place therein; for the painstaking legality speaking out of each word, nothing was too trivial" (Oldenberg, Buddha, p. 421).

their confessions, to teach and instruct one another, to help one another in doubts and temptations, to take care of one another in times of sickness, and to comply with the spiritual discipline among one another. 'For in this wise', says the old confession-formula, 'are the disciples of the Exalted One connected with one another, that they encourage one another and assist one another'. Especially for the young monk it was made a duty to go and see the community of his elder and more experienced fellow-brethren, in order to be instructed in the doctrines as well as in the external laws of behaviour down to the regulations about the wearing of his robe and alms-bowl. For the first five years he spends in the community, each of them is to confide himself to the guidance and instruction of two well-experienced monks having pertained to the order at least for ten years. These he accompanies on their walks and when they beg for alms; he takes care of the cleaning of their cells and attends them during the meal. The teacher is to look upon his pupil like upon a son, and the pupil is to look upon his teacher like upon a father. Thus both of them are to practice towards each other veneration, sympathy, and community of life, so that they may grow, increase and become firm in this doctrine and order."*

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Now arises the question in which relation the community of the monks, the Bhikkhu-Sangha, stands to the "Sangha", the Community as the Third Jewel with which each Buddha-disciple takes his refuge. Ordinarily these two concepts are identified with each other. But this is not correct. The Sangha as the Third Jewel comprises the entirety of those "high" or, if one prefers this translation, "selected" disciples (ariyasavakā) to which, besides the monks, also laymen-followers may belong. However, who is such a High Disciple? The aim of the Holy Way of Life is the destruction of the thirst for world and life. This thirst in its lower forms manifests itself in an *inclination* abiding in the beings and brought up to growth in the course of their Saṃsāra. It manifests itself in a fivefold direction. It is

1. the inclination to believe our personality to be our essence (sakkāya-diṭṭhi),
2. the inclination to doubt—which inclination has adopted the form of a strong thirst; one doubts despite all elucidation, even the most convincing one, the fact revealed by the Buddha in his Anattā-Doctrine, that the personality is a mere "attribution" (upadhi) of ours,**
3. the inclination to expect one's salvation from a supermundane power, called God, by performing religious rites and ceremonies, especially prayers,

* Oldenberg, l. c., p. 421

** The inclination to believe in the personality is so deeply immersed into the beings that they generally are not able to make even the attempt to think in a contrary way. And also most of those few capable of doing so, become sooner or later the prey of this

4. the inclination for those joys provided by the objects of our five external senses,
5. the inclination to get angry about everything crossing our selfish will.

These manifestations of the thirst in its lower forms the Buddha calls "the five fetters binding to the Inferior", namely to the worlds of sensual enjoyment (orambhāgiāni saññojanāni). The destruction of the thirst has therefore, above all, to be achieved by the destruction of these five fetters pulling down to the inferior. This has to be done methodically, gradually, in four great steps. He who walks, as a Buddha-disciple, through one of these four stages, is a "High Disciple", a "Selected Disciple."

The stages are as follows:

1) The Sotāpanna "who has entered the stream" (leading to Nibbāna). Such an one has perceived his Personality so thoroughly in the light of the Anattā-thought and the paticcasamuppāda that he has lost, without a remainder, the belief in our Personality as our real essence. In consequence of this, each inclination to doubt the Four High Truths, is extinguished in him forever. With it, he has become certain about his further way: it cannot be anything else but the way to an always increasing improvement of his own concrete cognition. As for him, this has become a matter of course, so much that also the inclination to believe in the efficiency of religious rites and ceremonies has vanished into nothing:

"Just as, monks, in autumn the sun, hurrying through the air, radiates on the clear, cloudless sky, flaming and beaming—just so the High Disciple, when the undimmed, spotless eye for the Marvel has been opened to him, is being freed from three fetters: the belief in the Personality, the inclination to doubt, the inclination to religious rites and ceremonies" (Ang. Nik. III, 92; also Sam. Nik. XII, 41; XXIV, 3, 4). This recognition of a Sotāpanna is also meant by the following words of the Buddha: "How, O Lord, does a disciple of yours accept your message, is he accessible to instruction, beyond all doubts, evaded from all uncertainty, and remains in complete self-reliance, *depending on nobody else* in everything concerning your message?"—"There regards, Aggivessana, a disciple of mine, whatsoever there is of corporeal form, own or alien, coarse or subtle, mean or noble, far or near, past, present, or future: he regards each corporeal form in perfect wisdom, according to reality, thus: 'This does *not* belong to me, this am I not, this is *not* my Self'—whatsoever there is of sensation —of perception—of mental activities—of cognizing: he regards each sensation —each perception—each mental activity—each cognizing in perfect wisdom, according to reality, thus: 'This does *not* belong to me, this am I *not*, this

doubting-mania overwhelming them more and more. Just as a sensual man succeeds to master his longing for sensual lust, despite all cognition of its bad consequences, only in year-long, heavy struggles. In both cases the following maxim might be applied: as soon as one has got aware of the bad consequences of an inclination, one has to follow the sentence: "Nec audiatur altera pars"—: those contrary suggestions of our rotten nature are simply to be ignored (comp. Schopenhauer, New Paralipomena, § 216).

is *not* my Self!' In so far, Aggivessana, a disciple of mine accepts my message, is he accessible to instruction, beyond all doubts, evaded from all uncertainty, and remains in complete self-reliance, depending on nobody else in everything concerning the Master's message (Majjh. Nik., 35th Dialogue).

It is clear that *such* a cognition without ado renders the basis for the fourth quality a Sotāpanna must have acquired according to the Buddha: he has become, throughout, a morally pure man, "he has assumed qualities agreeable to the Selected Ones, without anything to be blamed for, making free inwardly and leading to concentration" (Sam. Nik. LV, 1). It is that moral purity which marks all his life.

With the destruction of the first three out of those Five Fetters, and with his completed moral purity, the Sotāpanna has already gained a tremendous, yea, a decisive victory over the great enemy, the "horrible Thirst"—Dhammapada, 335—for world and life. As a "Selected Disciple" he can state for himself, as the Buddha often expressed it, e. g. in Dīgha. Nik. XVI, 2, 8: "As for me, I have destroyed the hell, destroyed rebirth in an animal womb, in the ghost area, destroyed inferior forms of existence, the bad course, the downfall into the abyss, I am a *Sotāpanna*, I have gained safety, I am certain of the highest awakening". A Sotāpanna namely, so teaches the Buddha further, will not be reborn more often than, at most, seven times, either as a human under lucky circumstances, or in a celestial world: "There has a man become thoroughly pure in morality, but he has not developed concentration and wisdom strongly enough. Yet, he has stripped off the three—(first)—fetters and will be reborn only seven times. Not more than seven times walking among gods and men, he makes an end to Suffering" (Ang. Nik. IX, 12). "Such an one is called a *Selected One* already *seeing* the Marvel, possessing the knowledge of the fighter, *knocking at the door of eternity*" (Sam. Nik. XII, 50).

Of such a kind is a "Selected Disciple" who has finished the first section of the way of salvation and plucked "the fruit of Sotāpannaship". Again, a Selected Disciple is already he, who is walking on the way to Sotāpannaship and still wrestling for the fruit of "stream-entering", either because he feels himself so much "attracted" to the Buddha-Doctrine that he is deeply "imbued with confidence to it", or because he already comprehends somehow "the Anattā-thought." Also such an one "walks" according to Sam. Nik. XXV, 1, 2 "on the right way, walks in the *region of the Selected Ones*, is beyond the region of ordinary men." Yet, his confidence, i. e. his insight achieved already must be so strong that "he is incapable of doing a deed leading into a hell or into an animal womb or into the ghost realm". Moreover, he is also "incapable of dying, before the fruit of Sotāpannaship will have been gained", an assurance which becomes comprehensible by the consideration that his fervent desire or, to speak in the sense of the Buddha, his creative activity (ayusankhāra) producing and sustaining life will incite it always anew until his aim has been attained.

Of course, the struggle of such a disciple still walking on the first half of the first section, may be accompanied by many relapses into old faults of character.

In such a case the words of the Suttanipāta 230, 231 may comfort him: "He who has clearly perceived the High Truths well exposed by the profoundly wise one, will not experience an eighth existence, *even if he is most careless.* Together with the rise of his intuitive viewing vanish those Three: the belief in personality, the inclination for doubts, the inclination to pious ceremonies; and no longer can he do a deed that leads into the abysses of existence".

2) On the second stage of the ascent to Nibbāna the High Disciple has the task to weaken the fourth and fifth fetter pulling down, i. e. the desire for those joys furnished by the five exterior senses and that anger arising when this desire is being crossed. He has to weaken it to such a degree that he needs not return into the worlds of lust more than once, also insofar seeing the abundance of Suffering through the thirst, yea the abominableness of the Thirst. As soon as one has reached this "fruit" of the second stage, one has become a "sakadagāmi", "who will return only once". The reason that the Buddha, in the beginning, restricts himself to a mere weakening of these fetters and already this has made a stage of its own, lies in the fact that the thirst for sensual joys is too deeply immersed into the beings. Therefore one has already reached tremendously much, when one has come so far that one can no longer delight but in sublime, harmless joys hurting no other being, such as are still desired in higher sensual heavens. This goal of the second stage is explained by the Buddha in the following words: "There is a monk perfect in moral purity, but only partially perfect in concentration (in thinking according to the Doctrine)—only partially perfect in wisdom. After having destroyed these three fetters pulling down and after having weakened greed, anger, and delusion, he returns only once. After having returned only once, he puts an end to Suffering" (Ang. Nik. III, 85).

3) Thus is the ground prepared for the third stage the goal of which is to destroy completely that remainder of sensual desire still existing, and therewith also all anger, and thus to attain the Brahma-state. He who has reached this, has thereby also lost every affinity to the worlds of sensual lust and will, consequently, no more return to them: he has become an Anagāmi, "who will never return". To him the words apply "There is a monk perfect in moral purity, perfect in concentration, but only partially perfect in wisdom. After the destruction of those Five Fetters pulling down to the inferior, he reappears in a non-sexual world, in order to extinguish completely, not to return to that world" (1. c. III, 85).

4) He "who will never return" may start, already down here, for the way of the fourth stage—to realize holiness. When he has gained holiness as "the fruit" of this last stage, then to him the words apply: "There is a monk perfect in moral purity, perfect in concentration, perfect in wisdom. And so he attains still down here the destruction of the influences and therewith the detachment by wisdom, the detachment of the mind, and perseveres therein". "Thus gains, ye monks, he who proceeds by stages, one stage; but he who acts in a perfect manner, gains perfection" (l. c.).

The following is still to be mentioned: like with the first stage, also with the second, third, and fourth, the High Disciple still fighting for "the fruit" of the respective stage, is confronted with him who has already won this fruit. This results in "four pairs of persons" or "eight kinds of persons" in which the "Selected Disciples" are summed up. So it reads in Dīgha-Nik. XXX, 3: "There are eight persons worthy of veneration: the Sotāpanna, and he who strives for realization of Sotāpannaship; he who will return merely once, and he who strives for merely one return; he who will not return, and he who strives for non-return; the Holy One, and he who strives for holiness."

As we have already stated, the totality of the Selected Disciples forms the *Sangha, the Community* as the third of those Three Jewels with which the follower of the Buddha takes his refuge. Thus we have got absolute clearness also about this third jewel: one takes one's refuge not simply with the community of monks—in which, ever since, there have been also very many *non-selected* disciples—, but with that Community of Disciples of the Exalted One as the entirety of those *Selected* Disciples, no matter if the Selected Ones are monks or laymen.

The Buddha himself declares it to be really so. He states it for every seeker of salvation who wants to walk on his way, in the solemn formula:

"There you have to endeavour like this:

I will be imbued with this confidence in the Buddha founded on cognition: he, the Exalted One, is the Holy One, the Completely Awakened One, aware of the right knowledge and of the right way, the Path-finisher, knowing the worlds, the Incomparable, taming the man like a bull, the teacher of gods and men, the Awakened One, the Exalted One.

I will be imbued with this confidence in the Marvel founded on cognition: well exposed by the Exalted One is the Marvel, clearly visible, always accessible, it is called: 'Come and see', it is a guide and sensible men can state it within themselves.

I will be imbued with this confidence in the Community (Sangha) founded on cognition: in the right way lives the community of the disciples: (sāvaka-sangha) of the Exalted One, *namely the four pairs of persons. This is* the community of the disciples of the Exalted One, worthy of sacrifices, worthy of alms, worthy of gifts, worthy that one lifts one's hands before them in veneration, the world's unsurpassable seed-plot for blessful benevolence."

Repeatedly it was pointed out that also laymen-followers can be Selected Disciples and therewith members of the Community of the Buddha's Disciples. For also they can not only reach Sotāpannaship, but also realize the second and third stage of the way to Nibbāna, i. e. the one-time-return, and the non-return, if they only know to form appropriately those external conditions they have to live in. At the Buddha's time also this selected laymanship was in full bloom. In Dīgha Nik. XVI, 2, 7, Ānanda asks the Buddha about the fate of those laymen-followers who had died in Nādikā, a small town. The Buddha replies: "The monk Sālha, Ānanda, has died as a perfectly holy one; the nun Nandā,

then the layman-follower Kakudha, the layman-follower Nikata, the layman-follower Kālinga, the layman-follower Katisabha, the layman-follower Santuttha, the layman-follower Bhadda, the layman-follower Subhadda, further fifty other laymen followers of Nādikā have, after death, after destruction of those five fetters tying up with the sensual enjoyments, ascended upwards to the Pure Gods into the Pure Realms, in order to extinguish there completely and never to return to that world; more than ninety deceased laymen-followers of Nādikā will only once return into a sensual world; five hundred laymen-followers who have died in Nādikā, have died as Sotāpannas".

As an example how to realize even the third stage of the way of salvation as a layman-follower, the Buddha names Ghaṭikāra the potter, in the 81st Dialogue of the Majjhima Nikāya: "Ghaṭikāra, great king, has taken his refuge with the Awakened One, has taken his refuge with the Marvel, has taken his refuge with the Community of Disciples. He keeps away from killing, keeps away from taking what has not been given, keeps away from unchasteness, keeps away from lying, keeps away from wine, brandy and narcotics. Ghaṭikāra the potter, has that confidence in the Awakened One founded on cognition, has that confidence in the Marvel founded on cognition, has that confidence in the Community of Disciples founded on cognition; he has qualities agreeable to the Selected. He does not doubt about Suffering, does not doubt about the arising of Suffering, does not doubt about the destruction of Suffering, does not doubt about the Path leading to the destruction of Suffering. Only once a day he takes his meal, lives chastely, is morally pure, of a selected kind. He has put off jewelry, gold and silver. Ghaṭikāra the potter, digs the ground with his hand, not with the spade—(in order not to hurt a living being)—. When he finds a rabbit or a little bird, he lifts it up carefully, puts it into a basket and says to him: 'Here are remainders of rice-grain, beans, and peas left, to be dealt out as you please; every one may take as he likes!'. He feeds his old, blind parents. Ghaṭikāra the potter, great king, has destroyed those Five Fetters pulling down; after death he will ascend to a non-sexual world, to extinguish there, without a return to that world".

But how about those other laymen-followers (upāsakā) and women-followers (upāsikā) of the Buddha not being Selected Disciples, no matter whether monks or laymen? They do not pertain to the Community of Disciples, they constitute merely its framing; or, in other words: they are still standing in the anteyard of that Community.

3. Moral Purity

In the 125th Discourse of the Majjhima Nikāya the Buddha compares himself to an elephant's driver. Just as such an one by means of a tamed elephant lures the wild elephant out of the elephant's forest into a clearing—"then the wild elephant has come into the clearing"—to take out of him his "forest-wonted behaviour, his forest-wonted longing, his forest-wonted obstinacy, obduracy, refractoriness," by methodically progressive exercises, and thus "to cause him

to become accustomed to the environs of the village, and to adopt the manners in vogue among men," in the selfsame way the Buddha first induces man to wander forth from home into homelessness, there gradually to take out of him all his thirst for the world. With his going into homelessness, "the noble disciple has come into the clearing," starting out from which he has next to traverse that first part of the excellent eightfold path wich we have called "separating from the enemy." It consists in the disciple keeping in check the downward-tending motions of the thirst by which he is possessed, in no longer giving way to them, until in time he becomes entirely *disaccustomed* to them, in doing which, he also has to limit his relations with the world to the strictly necessary. The Buddha calls this first part of the way "*Sīla*," moral purity. It is precisely laid down in the following precepts of the Order:

"The monk abstains from all taking of life, shuns taking the life of any living creature. Laying aside cudgel and sword, he is mild and merciful, kind and compassionate towards every living creature.* He refrains from the taking of what has not been given him, shuns taking things ungiven. Taking only what is offered

* The disciple of the Buddha is on no account allowed knowingly to kill a living creature, be it even the most humble insect. If against this any one should refer to the saying of Schopenhauer: "But the insect in being killed does not suffer as much as man from its sting; the Hindus do not see through this," then the reply must be given that Schopenhauer himself has not understood the real point here. It is not a question of whether I or the animal suffers more pain at the moment. The point is, if I defend myself against an insect's sting by killing the insect, then, condemning another creature's welfare, I yield to my own thirst for physical well-being, instead of overcoming it, or at least satisfying it only by means which cause no pain to others. From this brutal assertion of my thirst for well-being, there will result after my death a new grasping; and this will cause me much more pain than the pain I should have had to stand from the insect's sting.—Then I ought to let myself be eaten up by lice; then we ought to let the animals, especially wild beasts, so increase that at last they exterminate the whole human race? Certainly not. If you are so much interested in maintaining yourself in a world with such co-inhabitants, then, if they endanger your life, or your necessary resources, you may kill them, if there are no other means of keeping them away, without fear of sinking down yourself into the animal kingdom, or even into the hell-world; for in these realms killing is done from malice or wantonly or at least upon the slightest occasion. Hence it is only a man who kills from *such* motives who generates in himself an affinity with them, and in consequence of this, will come to them. But on the other hand, of course, you must accept it into the bargain, that after death you will again be reborn in a world in which there are vermin and wild beasts with which you again will have to contend. For your thirst is still of such a kind that it desires to maintain itself at all costs also in such a world. But if you manage to let yourself be eaten up by lice or torn to pieces by wild beasts, instead of killing them, then this is only possible because your thirst for existence is already so exalted, and thereby your loosening from an environment such as your present one has gone so far, that on account of it, you would not do harm even to an insect. The consequence will be, that upon death which will follow as result of this, you will only have an affinity with worlds that are too high for such molestations, and therefore you will only be reborn in such worlds. And if all men were to act thus, then, of course, they would all disappear from the earth, but only to be settled in higher worlds more suited to them, and there to find themselves again. They would make their exit from this earth because it had become "too mean" for them, and as would be fitting, would abandon it wholly to the animals who then might be among their number.

him, waiting for such gifts, he abides heart-free from all thievish intent. Refraining from unchastity, he lives the pure, the chaste life. He shuns the sexual act, the vulgar, the common! He refrains from lying, shuns the uttering of untruth. He speaks the truth, holds to the truth; staunch and trustworthy, he is no worldly deceiver. He abstains from tale-bearing, shuns slanderous speech. What he hears in this quarter he does not repeat in that, so as to create trouble for people here; and what he chances to hear in that quarter, he does not repeat in this, so as to cause annoyance to the people there. Those at variance he brings together and those already in union he encourages. Concord pleases him, concord rejoices him, in concord is all his delight. He speaks words that make for concord; he refrains from harsh speech, shuns speaking roughly. Whatsoever words are blameless, pleasant to the ear, loving, heart-moving, courteous, charming and delighting all who hear them—such are the words he speaks. He abstains from idle chatter, shuns unprofitable conversation. Speaking in proper season, in accordance with fact, to the purpose, in accord with the Doctrine, in accord with the Discipline, his words are a precious treasure, full of appropriate comparisons, discriminating and to the point. He abstains from doing any injury to seeds or growing plants. He partakes of but one meal a day, eats no evening meal; he shuns eating out of proper season. He keeps away from singing, dancing and theatrical representations. He shuns using garlands, scents, unguents, ornaments, decorations, adornments. He abstains from using broad or high beds. He declines to accept gold or silver, uncooked grain or raw meat. He abstains from the possession of women or girls, slaves male or female, goats or sheep, fowls or swine, elephants, cattle, horses, mares, fields or lands. He avoids having aught to do with fetching and carrying messages. He abstains from trafficking and merchandising. He has naught to do with false balances, false weights or false measures. He shuns the crooked ways of bribery, deception and fraud. He keeps aloof from maiming, murdering, abduction, highway robbery, wholesale plundering and every deed of violence.

"He is contented with the robes he receives for the covering of his body and with the food he receives for the maintenance of his life, and, whithersoever he goes, he takes with him only such things as are proper and necessary. Even as the winged bird, whithersoever it flies, bears with it only its wings, so the monk is contented with what he gets of clothing and food, and, journeying, takes with him only needful requisites."[328]

The means for a painstaking observation of these Rules of the Order are, as we know, provided by the cultivation of right concentration. The deep meditation, to which the monk devotes himself till the evening in some secluded place, "under a tree of the forest, in a rocky recess, in a mountain cave, in a place of burial, in the heart of the jungle, or on a heap of straw in the open fields after having returned from his begging-round and partaken of his meal, sitting there with legs crossed under him, body held upright,"[329] furnishes effective motive force first for self-mastery within these limits; while the cultivation of constant recollectedness in general, causes this motive force to be present at every moment

and thus to be able to determine our action. This constant recollectedness takes shape more exactly under the form of the Four Right Efforts. "There, ye monks, the monk generates in himself the will not to allow to arise within him evil and unwholesome things that have not arisen. For this he fights, striving courageously, and arms the mind, making it ready for combat. He generates within himself the will to expel evil and unwholesome things that have arisen within him. For this he fights, striving courageously, and arms his mind, makes it ready for combat. He generates within himself the will to make arise within him wholesome things that have not arisen. For this he fights, striving courageously, and arms his mind, makes it ready for combat. He generates within himself the will to maintain wholesome things that have arisen within him, not to let them disappear, but to bring them to increase, to development and full unfolding. For this he fights, striving courageously, and arms his mind, making it ready for combat."[330]

Thus the striving disciple, by systematically suppressing all evil motions and by cultivating the opposite good ones, upon the path of Right Concentration gradually passes round the former. "It is, Cunda, as if there were an uneven road, and another and a level road passed round it; as if there were a rugged landing-place, and another and a level landing-place led past it. In like manner the worker of harm may pass round upon the path of harmlessness, the unchaste person may pass round upon the path of chastity."[331] In other words: Right Concentration in time leads to *perfect morality*, for which very reason this first part of the path is regularly designated as "concentration ripened to morality."*[332]

As a consequence, already at this stage a feeling of happiness arises, which, because beyond all evil, cannot generate any suffering. "By the faithful observance of this noble body of precepts of right conduct he enjoys cloudless happiness within."[333] But this well-being is not yet perfect. "Tell me, Udāyī: 'Is there a perfect well-being, is there a plainly indicated path for the reaching of perfect well-being'?"—"We have, O Lord, a saying which runs: 'There is a perfect well-being, there is a plainly indicated path for the reaching of this perfect well-being'."—"And what, Udāyī, is this plainly indicated path for the reaching of perfect well-being?"—"There, O Lord, a certain person has rejected killing, has rejected taking things not given to him, has rejected debauchery, has rejected lying, or has taken upon himself yet other duties of an ascetic. This, O Lord, is the plainly indicated path for the reaching of perfect welfare."—"What do you think, Udāyī? At the time, when one has rejected killing, rejected taking things not given to him, rejected debauchery and lying, taken upon himself yet other duties of an ascetic,—does one feel at such a time perfectly well, or well and ill?"—"Well and ill, O Lord."—"What do you think, Udāyī? If one has trodden

* How concentrated right thinking in time chokes evil inclinations and causes good ones to arise, thereby leading to morality, may be seen with special clearness in the following passage: "Whatsoever a monk considers in mind and dwells upon at any length, to that his thoughts will incline. If the monk considers and turns over in mind at great length the thought of Craving, he drives away the thought of Detachment, strengthens that thought of Craving."[333]

the path which brings with it weal and woe, can one then attain *perfect* welfare?"—"The Exalted One has cut off the conversation, the Fulfiller of the Path has cut off the conversation."[333]

It was necessary to lay special stress upon this, since, even to-day, virtue is almost without exception taught to be the way to real and perfect happiness. Mere virtue can never lead beyond the world, more especially, not beyond the circle of rebirths. Hence it always provides, also for the period after death, only a relative happiness, that is to say, such a happines as is possible within the world of the transient. It is with reference to this that the Buddha alludes to it as of minor value: "Mean, ye monks, and of subordinate importance; nothing but moral purity, is what the average man means, when speaking approvingly of the Perfected One."[334]

This, of course, implies no disparagement of morality as such. In passing this judgment, the Buddha rather only wishes to say that the disciple cannot remain content merely with morality, since "there is still more to do."[335] For it is merely the first step leading to the great final goal of holy life; precisely as such, however, it is on the other hand absolutely necessary. For without it there is no real concentration; and thereby also no complete penetrating vision of our personality as *anattā*. But concentrated, that is to say, entirely objective, directly perceptive meditation of the constituents of this our personality is only possible, when cognition is no longer disturbed by passionate upheavings of any kind, when the storms of willing that darken it have quieted, or when, as the Buddha says, "the coarser corporeal, mental, and vocal motions have been soothed down,"[336] in short, when the mind has become purified of all disturbance. And this same purity is the result of morality: "How then, friend? Is the Holy Life lived under the guidance of the Blessed One for the sake of purity of conduct?"—"Not for that, friend. . . . But, friend, purity of conduct leads to purity of mind; purity of mind to purified understanding; purified understanding to purified knowledge; purified knowledge to purified certitude."[337]

"By correct procedure, Visākhā, is obtained the purification of a spotted mind. But how, Visākhā, by correct procedure is purification of a spotted mind obtained? There, Visākhā, the noble disciple thinks of *the principles of moral purity*, that are unbroken, comprehensive, always abiding the same, unspotted, liberating, praised by those of understanding, uninfluenced, recommended by the wise, not dictated by personal interests, *directed towards concentration*. In thinking *of morality*, his mind brightens, joy arises, and whatever exists of spots on the mind, disappears, even as a dirty looking-glass is cleansed by correct procedure."[338]

"Just as, monks, a man standing on the shore of a pond that is disturbed, turbid, muddy, notwithstanding that he has eyes, cannot possibly recognize either the oysters and shells at the bottom, the sand and gravel, nor the multitude of fishes swimming about, even because of the disturbed water; just as little, monks, can a disciple whose mind is not purified make his own the holy, the supramundane eye of insight, even because of his unpurified mind."[339]

Perfect morality thus constitutes the indispensable foundation of further progress on the way of deliverance. Its relation to concentration is the same "as if an acrobat, when he wishes to show his tricks, first digs up the earth, removes the stones and hard gravel, smoothens the ground, and so on soft ground performs his tricks:

"Just as all life is based upon the earth,
So is the liberating code of morals
The base and soil whence springs all that is good,
The starting-point of every Wake One's doctrine."[340]

4. The Concentration — the Meditation

The aim of the Buddha-way is the destruction of the Thirst for the world imbuing us. This destruction is achieved in the way *of cognition*, namely the cognition that each possible object to which this Thirst might be directed, in the end effects Suffering, nothing but Suffering. This all-comprising cognition, however, cannot be achieved by considering each individual object entering our consciousness, since we should not get along in all eternity this way, with the innumerable multitude of singular items. Therefore the Buddha has summarized the infinite meditation-material in five groups intelligible without difficulty, namely in the components of our Personality, to wit, the Five Groups of Grasping. Through them alone we are in connection with the world. They constitute that microcosm in which we experience the macrocosm, the universe. For this reason the Buddha-way presupposes the most precise and profound knowledge of the Personality's machinery, as it has been exposed above. Only then we can comprehend at all the Buddha's fundamental scheme for those objects to be recognized: "Thus is the corporeal form, thus it arises, thus it vanishes; thus is the sensation, thus it arises, thus it vanishes; thus is the perception, thus it arises, thus it vanishes; thus are the mental activities, thus they arise, thus they vanish; thus is the cognition, thus it arises, thus it vanishes." Also in this condensation of the meditation-material, inexhaustible otherwise, the unique greatness of the Buddha manifests itsself.

No less important is the following circumstance: By the cognition that the Five Groups of Grasping are our "mortal foes"[341] our thirst for them shall be destroyed. This thirst, however, the beings have served for innumerable world-periods, thus feeding it and making it a tremendously powerful despot whose yielding slaves they have become. This concerns the human beings as well. Also they regard the demand to resist it, ordinarily as even absurd; and also those very few ones who, in the course of their saṃsāra, have arrived at least at the idea that this Thirst is the fountain of all evil, regard it as impossible to fight it successfully except by help of an almighty god. The Buddha alone could state the possibility of such a fighting and eventually destroying of our Thirst: both of them are made possible by means of the cognition that all evil for the beings results from the Five

Grasping-Groups to which our Thirst is drawn incessantly. Yet, with the condition of circumstances as described, it is a matter of course that such cognition has to be *a qualified* one: the abstract comprehension in the way of merely studying the painful nature of the Five Grasping-Groups is at no rate sufficient; when applied exclusively, it is even completely useless. Instead, our cognition must be developed up to its zenith comparable to the sun at noon, that is to say, it must ripen into infallible *knowledge*: „Through indefatigable gaining of knowledge one can extract the arrow of Thirst"[342]. However, real *knowledge* that makes impossible all further doubt, is the fruit of *intuitive* cognition alone, or, as theBuddha expresses it, of "the meditative contemplation" (ñāṇadassana): only what is being *seen* positively, clearly and concretely, is being known in truth.

Such a kind of knowledge is also to be gained in the matter concerned. We have only to learn controlling our apparatus of cognition. We are able to do so, since we are standing *behind* this apparatus we have "produced" ourselves; moreover, in our "all-capability" (see appendix) we can learn to govern it sovereignly, like a skilful equestrian learns to master his horse, or an engineer his machine, or a musician his instrument, up to virtuosity.

Again, the intuitive cognition that the Five Grasping-Groups are our mortal enemies, is confronted by a tremendous adversary, namely just that very Thirst for them to be destroyed by the meditative contemplation: as soon as we merely make an attempt in the direction of such an activity of our cognition, there arise within us the contrary suggestions of same in all their variations and hiss at us like snakes being roused and feeling menaced. Therefore above all the *crude*, immoral manifestations of this Thirst have to be suffocated through cultivation of moral austerity, as expounded in the foregoing chapter. This cultivation of moral purity as a basic condition of the meditative contemplation is also pointed out in the following passages:

"Create, Bahiya, the clean fundament for the salutary things. And what is this fundament? Moral purity and right cognition — (of course, cognition in the sense of the Buddha-doctrine)—. As soon as you have achieved this moral purity and this right cognition, you may cultivate, leaning upon moral purity, resting upon moral purity, the Recollectedness with the Four Objects."

"As for those salutary morals exposed by the Exalted One, what purpose is to be attained by them, friend Ānanda?"—"These salutary morals exposed by the Exalted One, friend Bhadda, make possible the successful cultivation of that Recollectedness with the Four Objects".[343]

"With him who is not morally pure, monks, the right concentration is without its basis. Again, if right concentration is lacking, that meditative contemplation in accordance with reality is without its basis. Again, if the meditative contemplation according to reality is lacking, the shuddering through abhorrence is without its basis. Again, if the shuddering through abhorrence is lacking, the meditative insight of having reached liberation is without its basis"[344].

Hence that meditative contemplation can be cultivated successfully just in so far as one has become morally pure.

Still, also a morally pure man has not yet so much control over his thinking that he could focus it for a longer time on the penetration of the Five Grasping-Groups in full concentration, without any disturbing motion of mind. Also he is diverted again and again, by his own Thirst for these Five Grasping-Groups, into the opposite direction. The Buddha has summarized also these "hindrances" of the concentrated intuitive thinking in an unsurpassed way. They have already been exposed above. In particular they are dealt with by the Buddha in his "Instruction of the Brahmin Sangārava":

"At a time, Brahmin, when thinking is imbued with incitements of sensual lust (kāmarāga) or even overwhelmed by them, and one does not manage according to reality to get rid of this arisen incitement, at such a time one does not see and recognize according to reality one's own welfare, does not see and recognize the other's welfare, does not see and recognize the welfare of both. It is just so, Brahmin, as if the water in a tub were diluted with varnish or curcuma or with blue or yellow paint, and a sharply looking man wanted to inspect the reflection of his face in it: he would not see and recognize it according to reality.

And further, Brahmin: at a time when thinking is imbued with anger or even overwhelmed by it, and one does not manage according to reality to get rid of this arisen anger, at such a time one does not see and recognize according to reality one's own welfare, does not see and recognize according to reality the other one's welfare, does not see and recognize according to reality the welfare of both. It is just so, Brahmin, as if there a tub were full of boiling, bubbling water, and a keenly looking man wanted to inspect the reflection of his face in this water: he would not see and recognize it according to reality.

And further, Brahmin: at a time when thinking is imbued with laxity and lack of energy or even overwhelmed by them, and one does not manage according to reality to get rid of this laxity and lack of energy, at such a time one does not see and recognize according to reality one's own welfare, does not see and recognize the other one's welfare, does not see and recognize the welfare of both. It is just so, Brahmin, as if the water in a tub were covered with mossy waterplants, and a sharply looking man wanted to inspect the reflection of his face in this water: he would not see and recognize it according to reality.

And further, Brahmin: at a time when thinking is imbued with thought-drifting and uneasiness or even overwhelmed by them, and one does not manage according to reality to get rid of this thought-drifting and uneasiness, at such a time one does not see and recognize according to reality one's own welfare, does not see and recognize the other one's welfare, does not see and recognize the welfare of both. It is just so, Brahmin, as if the water in a tub moved by the wind were wavering and crisping, and a sharply looking man wanted to inspect the reflection of his face in this water: he would not see and recognize it according to reality.

And further, Brahmin: at a time when thinking is imbued with inclinations to doubting or even overwhelmed by them, and one does not manage, according to reality, to get rid of these inclinations to doubting, at such a time one does

not see and recognize according to reality one's own welfare, does not see and recognize the other one's welfare, does not see and recognize the welfare of both. It is just so, Brahmin, as if there were muddy, dirty, thick water in a tub, and a sharply looking man wanted to inspect the reflexion of his face in this water: he would not see and recognize it according to reality."[345]

Thus are the devastations in the area of pure thinking effected by our Thirsting Will for the Five Grasping-Groups and therewith for world and life, in the form of immorality and the Five Hindrances. Moral purity and the removal of the Five Hindrances are therefore the two indispensable preliminary conditions of meditative contemplation. As soon as they are complied with, this meditative contemplation can work in full concentration and in all its integrity. For a guidance may serve those words by which the Buddha describes his first penetration to the summit of cognition before his full awakening:

"Like steel was my energy—(to think merely in the sense of the High Doctrine)—, not to be diverted—(by a contrary desire)—, steady the collectedness not vacillating even for a moment, calmly and without causing disturbance worked the corporeal machinery, concentrated and united the intuitive thinking."[346]

Thus the meditative contemplation in the form of complete penetration into the nature of our corporeality (Personality) as it is in truth, especially as regards our real relation to this corporeality, is the *kernel* of the Buddha's Way of Salvation. Therefore the monk, after having returned from his alms-walk and taken his only meal of the day at noon, "dedicates himself to this meditative contemplation till evening, in a lonesome place, in a dessert, at the foot of a tree, on a mountain, in a gorge, in a rocky cavern, on a funeral field, in the midst of a forest, in a place under the plain sky or on a straw-heap, sitting with his legs crossed, his body erected upright."

In such a degree, as regards the length of time to be spent, the monks of the Buddha, the youngest one as well as the eldest one, cultivated the meditative contemplation not perhaps occasionally, but daily, for ten, twenty, thirty years, to wit, till the end of life. The idea was to realize that great final goal, Nibbāna, still in this life. During this *meditative contemplation* the monk fought his great victorious battles against Māra the Evil One, who is Death disguised by the mask of worldly pleasure. In this state, too, he produced his weapons necessary for the remaining struggle of daily life, as we shall see later on.

Without the meditative contemplation on the real nature of our corporeality (personality) and our real relation to it, there is no moral progress at all, that is to say, no mutation of character in the sense of refining our Thirsting Will. This fact is as sure as only the *intuitive cognition* is able to influence our Will, as was exposed above. It is not even possible to become morally pure without cultivating the meditative contemplation in the mentioned direction. Therefore also the lay-adherent of the Buddha, who at least wants to become morally pure, must not neglect this meditative contemplation. He has to cultivate it, in an appropriate place, at least half an hour to an hour daily. This holds good still in a higher degree for those lay-disciples striving for higher aims, especially for Sotāpannaship.

Here might be objected that, according to previous assertions, concentrated, intuitive thinking does presuppose moral purity, and the latter, consequently, could not be conditioned by the former. This objection, however, is disproved by pointing out that moral purity and concentration are *mutually* conditioning each other. Also in this case that simile of the Buddha may be applied speaking of those two reed-bundles standing whilst being leaned against each other.* He pronounces it also by the words:

"Encircled by moral purity is wisdom, encircled by wisdom is moral purity: Where there is moral purity, there is also wisdom; and again, where there is wisdom, there is also moral purity. He who is morally pure, is wise; and again, he who is wise, is morally pure. Just as one hand is being washed by the other, and one foot by the other, just so is wisdom encircled by moral purity, and moral purity by wisdom. Moral purity and wisdom are the Highest in the world".[347]

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The main subject of the meditative contemplation has always to be the body as the unifying centre of the Five Grasping-Groups. This results with special clearness from the following passages:

". . . Further, Lord, is it unsurpassable how the Exalted One demonstrates the High Doctrine also inasmuch as that meditative contemplation is concerned: There are four kinds of this contemplation: There gains, Lord, an ascetic or a Brahmin, through his tenacious struggle, his exertion, his devotion, his indefatigability, his mindfulness, the concentration of intuitive thinking by means of which he is able to inspect his body from top to toe, that body covered with skin and filled up with dirt: this body bears a head, is hairy, has nails and teeth, skin and flesh, sinews and bones and marrow, kidneys, heart, liver, diaphragm, milt, lungs, stomach, bowels, mesentry, excrements, bile, mucus, pus, blood, sweat, lymph, spittle, glanders, urine. This is the first kind of his meditative contemplation.

Further, Lord, the ascetic or Brahmin, going farther, penetrates in his intuitive thinking through skin and flesh and blood to the skeleton. This is the second kind of his meditative contemplation.

Further, Lord, the ascetic or Brahmin, going farther, recognizes in the man the stream of consciousness streaming constantly in both directions now bound up with this world, then bound up with another world. This is the third kind of his meditative contemplation.

Further, Lord, the ascetic or Brahmin, going farther, recognizes in the man the stream of consciousness streaming constantly in both directions, the consciousness no longer bound up with this world, no longer bound up with another world". This is the fourth kind of his meditative contemplation."[348]

The basis of each Personality is the corporeal form. It is in the easiest way to be perceived as essentially alien to us. Moreover, its meditation may—provided

* See the chapter on Personality.

that one is at the same time clearly conscious of the fact that the remaining four Grasping-Groups, sensation, perception, activities of the mind, and cognition, are bound up with the corporeal form as their basis, are conditioned by it—, through itself alone and in the easiest way lead to the detachment from the entire Personality. This case is treated by the Buddha in the following Dialogue:

"Whatsoever there is, Rāhula, of earth-element, water-element, fire-element, air-element, no matter if inwardly or outwardly—(inside or outside the body)—, this is nothing but earth-element, water-element, fire-element, air-element. One has to manage, Rāhula, seeing each of these four elements, according to reality, merely in the following wise: 'This belongs *not* to me, this am I *not*, this is *not* my Self'. As soon as one sees them, in accordance with reality, in perfect wisdom, only in *this* manner, one shudders in face of them, and, wisely seeing, one's thinking is imbued with horror of them.

When now, Rāhula, the monk in *this* manner regards no longer these four chief-elements as himself or as anything belonging to him, then he has extracted this Thirst—(for the body consisting of these elements)—out of himself, has stripped off the fetter—(hitherto connecting him with this body)—, has completely got rid of the pride—(of his Personality)—, has set an end to Suffering."[349]

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In an overwhelming manner the Buddha puts the body as the total of the Five Grasping-Groups in the centre of the meditative contemplation, by his following solemn words:

"Just as, monks, for him who has penetrated in his mind the great world-ocean, all streams whatsoever streaming into the ocean are comprised within, even so all those wholesome things whatsoever contributing to the achievement of knowledge are comprised within, for him who has cultivated and developed the insight into the body.

One thing, monks, practised and developed, leads to the great abhorrence, to great salvation, to security—(from new entanglement)—, to the meditative contemplation, to well-being already in this present life, brings forth the fruit of delivery by knowing. Which one thing? The insight into the body.

If one thing, monks, is being practised and developed, the corporeal machinery works quietly without causing disturbance, the mind becomes tranquil, thought-drifting and uneasiness come to rest, and those things leading to knowledge get their full development. Which one thing? The insight into the body.

If one thing, monks, is being practised and developed, the ignorance will perish, the knowledge will arise, that I-am-delusion will disappear, the inclinations will die away, the fetters will fall down. Which one thing? The insight into the body.

If one thing, monks, is being practised and developed, one gains the fruit of Sotāpannaship, the fruit of returning merely once, the fruit of no return at all, the fruit of holiness. Which one thing? The insight into the body.

He, monks, who does not get the taste of that insight into the body, does not get the taste of immortality. He alone who gets the taste of that insight into the body, gets the taste of immortality.

He, monks, who does not know from own experience that insight into the body, does not know from own experience the immortality. He alone who knows from own experience that insight into the body, knows from own experience the immortality,"[350]

According to this instruction of their master the monks have actually proceeded as is shown by the following discourse between two monks, Mahākotthita and the great Sāriputta:

One evening the venerable Mahākotthita said to the venerable Sāriputta: "Which things, brother Sāriputta, has a morally pure monk to consider thoroughly in his mind?"—"A morally pure monk, brother Mahākotthita, has to consider thoroughly the Five-Grasping-Groups as a disease, as an ulcer, as a piercing sting, as something painful, ill, strange, decrepit, as empty, as Not-the-I."

"Indeed, brother Sāriputta, it may well be that a morally pure monk thus considering the Five Grasping-Groups thoroughly, will realize the fruit of Sotāpannaship. Which things, however, brother Sāriputta, has a monk being a Sotāpanna, to consider thoroughly?"—"A monk, brother Mahākotthita, being a Sotāpanna, has to consider thoroughly the Five Grasping-Groups as a disease, as an ulcer, as a piercing sting, as something painful, ill, decrepit, as empty, as Not-the-I."

"Indeed, brother Sāriputta, it may well be that a monk, being a Sotāpanna, and thus considering thoroughly the Five Grasping-Groups, will realize the fruit of returning only once. Which things, however, brother Sāriputta, has a monk who will return only once to consider thoroughly?"—"A monk, brother Mahākotthita, who still returns only once has to consider thoroughly the Five Grasping-Groups as a disease, as an ulcer, as a piercing sting, as something painful, ill, decrepit, as empty, as Not-the-I."

"Indeed, brother Sāriputta, it may well be that a monk who will return only once and thus considers thoroughly the Five Grasping-Groups, will realize the fruit of no return at all. Which things, however, brother Sāriputta, has a monk who will not return at all to consider thoroughly?"—"A monk, brother Mahakotthita, who will not return at all has to consider thoroughly the Five Grasping-Groups as a disease, as an ulcer, as a piercing sting, as something painful, ill, decrepit, as empty, as Not-the-I."

"Indeed, brother Sāriputta, it may well be that a monk who will not return at all and thus considers thoroughly the Five Grasping-Groups, will realize the fruit of holiness. Which things, however, brother Sāriputta, has a holy one to consider thoroughly?"—"A holy one, brother Mahakotthita, has to consider thoroughly the Five Grasping-Groups as a disease, as an ulcer, as a piercing sting, as something painful, ill, decrepit, as empty, as Not-the-I. Certainly, for a holy one there is nothing left to be done or anything to be completed.

Yet, whilst also he is still practising and cultivating these things, they enable him to persevere during the time of this life in the state of well-being and perfectly mindful consciousness."[351]

In this way we will achieve more and more to complement the meditative contemplation of the painfulness of the Five Grasping-Groups by the consideration of that *eternal* highest well-being after a completed detachment from them, i. e. by the meditation on the Nibbāna-state:

"There remains a man, monks, in the meditation on the painfulness of all Productions—(sankhārā)—on the one hand, and in the meditation on the well-being of Nibbāna on the other hand, perceiving the well-being of Nibbāna, comprehending the well-being of Nibbāna, always, permanently, unswervingly, steady in his mind, contemplating it in wisdom: after having eliminated the influences—(of Thirsting Will)—he will experience concretely, still down here, that de-tachment of the mind no longer influenced—(by Thirsting)—, the de-tachment in wisdom, perceives it immediately and perseveres in it; or else with him both, the end of being influenced and the end of life will take place at the same time; or he will become, consequent upon the complete elimination of the five fetters connecting him with the low things, one among those hurrying upstream to the Sublime Gods—(uddhaṃsoto hoti akaniṭṭhagāmī)—."[352]

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The insight gained by daily meditation, through the cultivation of the concentrated contemplation, develops but slowly and gradually. Moreover, it will faint again and again very soon if the concentration of the mind is not being continued, also after the concluded meditation, in the form of persevering *mindfulness*. This means no less than that this mode of thinking concentrated upon the Buddha-Doctrine must imbue all our life, must accompany *every* activity, if the aim of a gradual destruction of the Thirsting Will shall be reached. This mode of thinking must become, to illustrate it drastically, such a matter of course like eating and drinking and sleeping; and, vice versa, that thoughtless devotion to the incitements of Thirsting arising again and again must become as unnatural to us as a sprained arm or a sprained leg. In the Suttanipāta[228] the permanent state of mind to be aspired in this direction is comprised in the words: "Those will gain the prize, whose thinking has grown so firm that it will *work exclusively in the sense of Gotama's message*: they will submerge into eternity and enjoy the bliss of being extinguished."

Yet, this will be the fruit of a tough struggle continuing on for years, maybe even for some existences. For this reason the Buddha teaches how to realize this purpose in *grades* appropriate to our strength of intellect and energy, poor and limited hitherto. In doing so he makes the climbing of those particular steps easy—also with it displaying his incomparable wisdom—by the advice to concentrate all our strength of intellect and energy solely upon the attainment of the respective stage we want to reach: all our study of his doctrine and all

meditation we are capable of at this period, has for the next time to serve merely and exclusively the realization of this stage. He who does not follow this advice, but wants to attain something still higher at the same time, will attain nothing at all because of splintering his strength. Here, too, these words hold good:

"He who wants just the same, always the same thing to pursue, He will succeed and break at last the canopy of heaven, too. The gods themselves will yield to him alone, and speak: 'Now come and take it, it's your own'!"

This gradual purification of character the Buddha teaches with all necessary distinctiveness in the 125th Dialogue of the Majjhima Nikāya:

"Well then, monk, be *morally pure*, keep in strict self-control within those limits set by the regulations on the purity of morals; remain clean in your actions and conduct. Fight for the purity of morals, by considering also little violations as a danger."

"When the High disciple has become morally pure, *then* the Completed One will guide him further on the way. Well then, monk, watch over the *gates of the senses*! When seeing a form with your eye, do not get attached to this form as a whole, nor to its details. Since greed and grief, these evil, unwholesome things, very soon will overcome him who does not watch over the eye, so practise this watching, guard your eye, watch zealously over your eye.

When hearing a sound with your ear—smelling a scent with your nose —tasting a savour with your tongue—touching an object with your body (as organ of touch)—thinking a thing with your organ of thought, do not get attached to it, neither to the total nor to its details. Since greed and grief, these evil, unwholesome things, very soon will overcome him who does not watch over his thinking, so practise this watching, guard your thinking, watch zealously over your thinking."

Hence, one watches incessantly over the activity of the senses, in order not to let them work in the form of an attachment to the objects of senses, i. e. in the service of Thirsting. One prevents to take any interest whatsoever in the object concerned, neither as a whole nor in one of its details. But one lets the activity of the senses work only in so far as one "makes a stop with that being seen, heard, etc." (Udāna I, 10), and states soberly what it might be in itself, apart from the incitement it may exert on our craving. When doing so, one will see very soon something quite different from what one has seen before. For example, one does no longer see simply a man or a woman, does no longer see graceful hands, no longer a seductive smile inspiring our passion hitherto, but merely organized filth, condensed to this shape; filth which sooner or later will change back also externally into its original form; filth which has already at present nothing to do with that Unfathomable out of which an attachment to it has arisen, no more than once when it will be thrown away like a worn-out garment, as a dead matter. Thus sees the *purified* view.

A man seeing *like that*, no longer lets himself be seduced by seductive sounds, especially by music. According to the Buddha also music pertains to sensual lust — (kāmā) —, i. e. to those "hosts" by which Māra the Evil One, that

Death disguised in the mask of worldly pleasure, fetters the beings to the worlds of sensual lust—animal kingdom, human realm and sensual heaven-spheres—and therewith tries to block up for them the access to those areas above all sensual enjoyment with their true, blissful, interior and exterior peace. Yea, music even cultivates deliberately restlessness by inciting our mental life rooting in the Thirst for Life. In face of this fact the purified cognition speaks with the Dhammapada (102): "Better than hundred songs—Which give no peace when heard—Is of the Buddha's Doctrine—Merely one single word." Yea, the Buddha says: "In the order of the Holy One singing is regarded as a howling." Indeed, how could some one enjoying every day, even every hour "that incomparable state of sublimest inner peace" experience any kind of music, also a divine one, otherwise than as a disturbance?

Taken objectively, also the means of expression applied by music are nothing else but artificially aroused vibrations of the air, employed by "the noble art of noise" (thus, a modern one has called music) as a language of feelings and passions of man, even using, as for the string-instruments, sheep-intestines twirled in chords, i. e. parts of animal cadavers! However, who thinks so objectively, so much "according to reality", as the Buddha says?

The same applies to the material rendered by those other three outer senses, smelling, tasting, and touching. Especially the sense of taste furnishes nothing else but the taste of those plant — and animal-cadavers used by us as food. One may prepare and dress such food in whatever refined way, an all-penetrating cognition will never discover anything else but the scent and taste of cadavers.

True, this outlook on the world is wretched and miserable, so wretched and miserable that man does not at all *want* to come to know it, since he feels very well that his appetite for the world would pass away otherwise. But who can maintain in earnest that it is not *true*? However, *if* it is true, if the world of the five senses — and we do not know nor will we ever experience any other one* — in truth is wretched and miserable, inexpressibly poor and wretched and miserable, it can be taken for granted that it may only be desired in consequence of a tremendous illusion, a grotesque self-delusion, hence in consequence upon the *ignorance* in respect of its real nature. Further, in the same degree as the insight and therewith the *knowledge* in the real nature of this world, arises, all Thirsting for it must extinguish. We recognize *that we do not miss anything, if such objects disappear forever.*

Still, this is not yet the *whole* truth. If nothing more were at stake but the fact that we do not miss anything when we dispense with life, one could object by the same right why we should restrain ourselves, in such a case, from enjoying at least those harmless pleasures furnished by it, we being placed in the world, even if those pleasures are based on illusion and self-deception. However, this

* "But that he perhaps might find, monks, apart from these sensual enjoyments, apart from those sensual enjoyments perceived, apart from what is meant by sensual enjoyment, still other sensual enjoyments, is absolutely impossible", says the Buddha with regard to the monk Ariṭṭha who also had hoped to find satisfaction within the world.[352]

objection neglects the fact that each illusion, sooner or later, will take its vengeance as we leave, with it, the world of reality and enter a deceptive world. The latter, however, must sooner or later be smashed by the former and therewith effect Suffering in the end. This vengeance — and it is even a dreadful one — consists here in the circumstance that one cannot get out of the world as long as one cultivates these illusions. Consequently one has also to take into the bargain, again and again, all Suffering in the form of grief, illness, and of dying always anew, finally even of a downfall into the *abysses* of existence.

This is the whole truth about the world presenting itself to him who looks on it with *guarded senses*, in the state of pure cognition, to wit, in the form of the High Restraint of Senses. Yet, also by a concentrated mental activity this whole truth is not to be realized at once and without difficulty. Just as the Restraint of Senses cannot be started successfully until one has already purified ones mind, in strict moral discipline, from the coarsest illusions and therewith from the brutal forms of Thirsting for the world, even so the Restraint of the Senses itself must be brought to perfect completion by uninterrupted practice, and only by degrees. Hence, also its development is a *gradual* one.

In the beginning we shall recognize the *true* nature of the objects of sense only nebulously, like an unpracticed eye scarcely may discern from clouds the nebulous outlines of far away mountains limiting the horizon. Appropriately to this degree of cognition also the craving for the objects of sense cannot be oppressed but by incessant fighting. Therefore we must pay the utmost attention to our endeavour not to be allured and confined by them anew:

"Therefore, Sāriputta, a monk has to examine himself thus: 'On the way to the village for alms, at the place where I was standing for alms, on the way back from the village after reception of alms, has there perhaps arisen in my mind — by the forms entering consciousness through the eye, by the sounds entering consciousness through the ear, by the savours entering consciousness through the tongue, by the objects of touch entering consciousness through the body, by the things entering consciousness by the thinking — Willing or Craving or Hatred or Delusion or Opposition?' If in this case, Sāriputta, the monk will recognize upon such consideration: 'On my way to the village for alms, at the place where I was standing for alms, on the way back after reception of alms, there has arisen in my mind ... Willing, or Craving, or Hatred, or Delusion, or Opposition,' then has such a monk, Sāriputta, to fight for delivery from these evil, harmful things. But if, Sāriputta, the monk will recognize upon his consideration: 'On my way to the village for alms, at the place where I was standing for alms, on my way back after reception of alms, there has not arisen in my mind ... Willing or Craving or Hatred or Delusion or Opposition,' then shall such a monk, Sāriputta, persevere in this happy self-contentment with wholesome things by day and night."[353]

Inasmuch as a monk can persevere in this practice, albeit with perpetual struggling, he walks on that step of the way of salvation described by the Master with the words:

"There is, Udāyī, a man on the way to leave Attachment, to deny Attachment; and while he is on the way to leave Attachment, to deny Attachment, he is being approached by memories connected with Attachment: but he grants them no room, refuses them, expels them, destroys them, chokes them in their very beginning."[354]

When the High Disciple thus in the course of time has become a stern guardian of the gates of his senses, in order that his Thirst for the joys provided by the objects of sense may no longer find any nourishment and thereby will be stunted in its growth more and more in lack of support, "*then*"—the Buddha proceeds—"the Exalted One will show him further the way:

Well then, monk, learn to keep within bounds at meal, take also your food in thorough mindfulness, not in order to remain capable of enjoyment, not in order to become smart and pretty, but only in order to sustain this body, in order to protect it from damage, in order to be capable of leading the holy life: 'Thus I shall deaden the former pleasing taste-sensation and shall not let arise a new one; and I shall sustain my life in an unblemished way and shall feel well."

Hence, on this step the fighting of the High Disciple is particularly directed against that greed produced by Thirst during the time of meal, i. e. with eating—since he has come to acknowledge beforehand, in the meditative contemplation that his body is nothing else but a mechanism in organized form built up from matter; a mechanism to be sustained only through a permanent killing of strange life, so that even this maintenance, at bottom, is an immoral one. For this reason he restricts himself to such *scanty* maintenance of his body as the indispensable condition for a future perfect destruction of all Thirsting. In doing so he comforts himself by those other words of the Master: "Through nourishment is nourishment being overcome." With it he eliminates, as far as possible, the wicked element in each kind of taking food.*

When thus a monk knows how to keep within bounds at meal, *then*—(mind: only *then*!)—the Completed One shows him further the way: 'Well then,

* What is harmful in the taking of food lies in this, that other life is destroyed, and thereby Suffering is caused in the world. Since animal life is more highly organized and much more sensible to pain than plant life, the good man will in no case, either directly or indirectly, be the cause of the killing of animals for his food. In consequence of this, he will not eat the flesh of any animal in any case where he has seen or heard or supposed that it has been killed for his sake: "There are three cases, Jīvaka, where I say that meat shall not be accepted: Seen, heard, supposed."[355] For the same reason, no one may offer the Perfected One or his disciples the flesh of an animal killed for this purpose: "Whoever, Jīvaka, takes life for the sake of the Perfected One or of a disciple of the Perfected One, incurs fivefold serious guilt. Because he commands: 'Go and fetch that animal', thereby the first time he incurs serious guilt. Because then the animal, led to him in fear and trembling, feels pain and torment, he for the second time incurs serious guilt. Because he then says: 'Go and kill this animal', he for the third time incurs serious guilt. Because the animal then in death experiences pain and torment, he for the fourth time incurs serious guilt. Because he then gives unfitting refreshment to the Perfected One or the Perfected One's disciple, he for the fifth time incurs serious guilt".[356] But if we are in no way guilty of the animal's death, then we may quietly eat its flesh. For what is eaten in this way, is nothing but cast-off matter, like

monk, devote yourself to Watchfulness: At day you shall cleanse your thinking, from troubling motions —(still existent)—when going and sitting; in the first hours of the night, you shall cleanse your thinking from troubling motions when going and sitting; in the middle hours of the night you may lie down on your right side like a lion, one leg over the other, mindful, clearly conscious, thinking of the time to get up; and in the last hours of the night, when having got up again, you shall cleanse your thoughts, from troubling motions, when going and sitting."

With these—still existing—troubling motions that old serpent of Thirsting Will lifts now and then once more its hissing head; but it has already become so weak that it can no longer work mischief in earnest:

"There is further, Udāyī, a monk on the way to leave Attachment, to deny Attachment; and whilst he is on the way to leave Attachment, to deny Attachment, he is occasionally, now and then, being approached by troubling thoughts, by memories connected with Attachment. Slowly, Udāyī, those thoughts appear, but most rapidly he refuses them, expels them, destroys them, chokes them in their very beginning. It is, Udāyī, as if a man lets drip down two or three drops of water on an iron pan glowing above the fire over the day—slowly, Udāyī, the drops would drip down, but most rapidly they would have dissolved and disappeared. In the selfsame manner, Udāyī, is there a man on the way to leave Attachment, to deny Attachment; and whilst he is on the way to leave Attachment, to deny Attachment, he is occasionally, now and then, being approached by troubling thoughts, by memories connected with Attachment. Slowly, Udāyī, those thoughts appear, but most rapidly he refuses them, expels them, destroys them, chokes them in their very beginning."

Along with the intensity of concentration develops its extension, until at last it extends over the whole behaviour of the monk. "The monk is clearly conscious in drawing near and retiring; in turning his gaze upon an object and in turning his gaze away from an object; clearly conscious in stooping and in raising himself; clearly conscious in the wearing of his robe and in the carrying of his alms-bowl; clearly conscious in eating and drinking; in chewing and tasting; clearly conscious in voiding the body's waste; clearly conscious in walking, in standing still and in sitting; clearly conscious both in falling asleep and in awaking, both in speaking and in keeping silence."

With this constant complete consciousness, in the light of which everything now takes place, that thinking concentrated upon realization of the High Doctrine has extended over the totality of daily life, in the form of uninterrupted *collectedness*. But not merely this. In consequence of that tough struggling

any other. Therefore the monk Kassapa replies to a layman who had reproached him for having accepted the prepared flesh of a fowl as alms:

> "To hurt, beat, slaughter, prison aught that lives;
> Thieving and lying, perfidy and secrecy,
> Secretly spying, seducing others' wives,
> *This* is called harmful; not the eating of flesh."[357]

exercised for years, to develop this mode of concentrated thinking to a quality of character, especially that cognitive viewing cultivated in the daily meditation approaches more and more its summit as already described in the words of the Buddha: "Like steel was my energy—(to think solely in the direction of the High Doctrine)—, not to be diverted; steady was my collectedness, not wavering for a moment; the corporeal machinery worked quietly, undisturbingly; the thinking was concentrated, fixed upon its object alone."

When arrived at this point, such a High Disciple eventually may say with the monk Khemaka:

"Brethren, I do no longer perceive myself in the Five Grasping-Groups, nor anything pertaining to me, either."[359]

Sure, therewith the great final goal, "to recognize one's own Nibbāna"[360] is not yet achieved. There might remain, as Khemaka declared to his fellow-monks, "in respect of the Five Grasping-Groups a little remainder not yet destroyed, a remainder of I-am-delusion, of I-am-desire, of the inclination to think in the form of 'I am'—(instead of thinking merely in the form of 'This am I *not*')—. For this reason the High Disciple also *further* perseveres in the meditation on the arising and vanishing of the Five Grasping-Groups: 'Thus is the corporeal form, thus it arises, thus it disappears; thus is the sensation, thus it arises, thus it disappears; thus is the perception, thus it arises, thus it disappears; thus are the mental activities, thus they arise, thus they disappear; thus is the cognition, thus it arises, thus it disappears.' And while he *perseveres further* in the meditation on the arising and vanishing of those four Grasping-Groups, in respect of them also that little remainder of I-am-delusion, of I-am-desire, of the inclination to think in the form of 'I am,' not yet eliminated hitherto, will pass away. It is just so, friends, as if a soiled, dirty garment were taken to the laundry. There it were thoroughly rubbed with salt-mould, lye, or cowdung, and subsequently rinsed in clean water. Thereby the garment had become clean and pure; however, a little remainder of the odour of that salt-mould, lye, or cowdung not yet eliminated hitherto, would still remain. Therefore the owners would lay the garment into a scenting box wherein that little remainder of odour, not yet eliminated hitherto, would be sucked up very soon."

It makes no difference, *at what time* in this way the last remainder of that I-am-delusion will disappear, be it after months or after years. But some day the great moment will come* when the clouds of ignorance are completely scattered for the High Disciple, and the vaporous veil woven by his desire around his personality and its world, is *completely* torn asunder at a single

* *When* will it come? In the Aṅguttara-Nikāya I, No. 91, we read: "It does not stand in the power, the capacity of the farmer that to-day his corn may grow, to-morrow bear fruit, and the day after to-morrow ripen, but there will come a time when that corn of the farmer has reached the right moment where it bears fruit and ripens. Even so also it does not stand in the power, the capacity of the monk that to-day or to-morrow or the day after to-morrow his mind becomes totally delivered from the influences; but, ye monks, there will come a time, when the mind of the monk who trains himself in high morality,

jerk,* and the High Disciple penetrates *completely* the nature of this Personality: he recognizes its machinery as manifested in the sixfold activity of the senses, as the product of a mechanism built up out of filth which is exhaustively summed up in grasping of filth, even if this is ultimately refined and rarified till it takes the form of thoughts**, and which, precisely on account of this its nature, can represent nothing else but a machine of suffering.

Further, he recognizes this mechanism ceaselessly renewing itself from all eternity, as conditioned by his thirst for the world of filth and thereby of death, and on this very account he also finally recognizes that with the total annihilation of this thirst, at his approaching death he will be completely and forever freed from the dreadful nightmare of this realm of Anattā, of Not-the-I, so that nothing, absolutely nothing will disquiet him any more for all eternity. And he recognizes all this as clearly and directly, sees himself as distinct from all the components of his personality, as a keen-looking man standing on the bank of a mountain-lake with clear, transparent water, sees the shells and snails and pebbles and the sand on the ground, and the fishes gliding to and fro or remaining at rest:

"And *thus* seeing, *thus* recognizing, his mind is being delivered from the influences of craving for those joys effected by the objects of sense, delivered from the influences of craving for Becoming—(in a Brahma-world)—, delivered from the influences of ignorance—(as the three manifestations of that Thirst, now

high spirituality—(concentration)—and high science, will be completely delivered from the influences." In the 10th Discourse of the Majjhima Nikāya, the Master says: "Whosoever, monks, shall so practise these Four Foundations of Recollectedness for seven years, may expect one of these two results: either he will attain to full deliverance in this present life, or else—a portion of grasping still remaining—to no more returning when this present life is ended. But setting aside all question of seven years: whosoever shall practise these Four Foundations of Recollectedness for six, five, three. two, or even for one year,—nay, setting aside all question for one year: whoso shall practise these Four Foundations of Recollectedness for seven months even, may expect one of these two results: either he will attain to full deliverance in this present life, or else—a portion of grasping still remaining—to never more returning when this present life is ended. But setting aside all question of seven months: whoso shall practise these Four Foundations of Recollectedness for six, five, four, three, two months, one month or even for half a month; nay,—setting aside all question of half a month: whoso shall practise these Four Foundations of Recollectedness for seven days even, may expect one of these two results: either he will attain in his present life to full deliverance, or else—a portion of grasping still remaining—to never more returning when this present life is ended." And in the 85th Discourse of the Majjhima Nikāya it is said that a monk who has taken the Perfect One as his guide, if beginning in the evening, in the morning may find the way out; and beginning in the morning, in the evening may find the way out. That is to say, everything depends upon the capacity which a man brings with him to the treading of the Path, as well as upon the energy with which he pursues it, as is specially expounded at more length in the second passage quoted.

* The highest intuitive insight comes like a flash of lightning, "just as, disciples, a man in the gloom and dark of night upon the sudden flashing of lightning might with his eyes recognise objects."[361]

** Compare the following: "As, ye monks, even a little bit of filth smells badly, so, not even for a small space of time, should I wish to be reborn, not even for a moment."[362]

destroyed)—. Thereby in the delivered one "this insight arises: Delivered am I; Life is lived out, the Holy Goal achieved; I have nothing more in common with this order of things."[363]

With this, his departure out of the world is fundamentally completed. Though, as a rule, he will wait for the complete withering away of the components of his personality, as the product of his former thirst,* from now on he confronts this Personality and in it all the world, with perfect indifference, which is but the positive side of that destruction of all Thirsting for the world. Nothing concerns him any more, not even death which only annihilates what he now intuitively recognizes as not pertaining to him and, in addition, as full of suffering: "He stands unawed by any in heaven or earth. And perceptions do no longer lay hold of Him, the Holy One, who lives apart from desires and questionings and distress of mind, and thirsts no longer for Becoming."[365]

He has swum across the stream that separates this world of death from the realm of deathlessness,** and from "this shore, full of perils and terrors," he

* The redeemed saint has overcome life. The next thing would seem to be that he should also externally put an end to it by suicide, after having internally separated himself entirely from it. But this, as a rule, he will not do, precisely because life has become indifferent to him, so indifferent that with a smile he would offer his breast to his murderer for the deadly thrust:

"In dying I do not rejoice;
In living I do not rejoice..
The body I shall put away,
Clearly conscious, wisely, well aware."[364]

Nevertheless, serious bodily pain may well furnish a reason for his throwing away life by suicide, just because it has become a matter of entire indifference to him. In this way, for example, did Channa act, as narrated in the 144 th Discourse of the Majj. Nik., where the Buddha upon Sāriputta telling him that this seemed blameworthy to the friends and colleagues of Channa, approves of his action in the following words: "I do not say, Sāriputta, that this is blameworthy. Whoever *abandons one body*, Sāriputta, *and assumes another, he*, I say, is to be blamed. This is not the case with Channa the monk. Channa the monk, has taken the weapon without fault."

** The Buddha calls the world the realm of death—māradheyya—as opposed to the realm of deathlessness—amāradheyya—.[366] We call it *Nature*, the realm of eternal birth. This is, of course, just as correct; the world may just as well be called the realm of *nature* as that of *morture* (Schopenhauer). But precisely in this difference of denomination is expressed with especial clearness the difference of standpoint. Who adheres to life, sees only its eternal renovation; who is wise, sees the end to which everything is subject.—As a rule, in the Canon, death, in this his quality as supreme ruler of the world, is personified as Māra, *the evil one*, the prince and bestower of all worldly lust, who in fact is nothing else but death in disguise, inasmuch as he who serves it, is subject to death. But this personification, in contrast to the figure of the Lucifer in the Bible, always remains apparent as such, as is made clear in the more specific appellation of Māra, as *Māra pāpimā*, literally meaning not "Māra, the Evil One," but "Māra, the evil." In this obvious personification of worldly lust, reality is reproduced in the most perfect manner. In every man, his passions assume the form of uncanny, independent powers to the *suggestions* of which—notice this peculiar form of speech!—we are given a prey. In one who is becoming a saint, in whom the struggle with them increases to the terrible intensity of an actual fight to death, of which the average man has no idea, at the culminating point of the struggle in view of the

has reached "the other shore, secure and free from perils and terrors."[368] Thereby he has left everything behind him, even the doctrine of the Buddha, which also was only to serve the purpose of "a raft" for this crossing, "meant for escape, not meant for retention."[369] As beyond all wisdom, he is also beyond good and evil: "Understanding the similitude of the raft, disciples, ye must leave righteousness behind, how much more unrighteousness!"[370]

Thus, it was the "mind ripened in wisdom" by concentration[371] which, like a diamond that nothing can resist,[372] annihilated everything, with the result that it is itself thrown away, after its task has been performed.

5. *The contemplative Visions*

The Abyss beyond sensual Pleasures

or

The steep Ascent to the State that is absolutely adequate to us and thus to perfect Happiness

Preliminary remark. The pleasures of the senses are those pleasures that are evoked in us through the objects of our five senses. The Buddha calls them kāmā. The objects of these senses at the same time form the quintessence of the world. "The five different *objects* of sensual desire (kāmagunā), o Brahmins, are in the Order of the Holy One considered as the world. Which five? Forms, sounds, odours, juices, objects of touch." (Ang. Nik. IX, No 38). True happiness is enthroned *beyond* the pleasures of the senses, and consequently *beyond* the world, at a place where the great chasm of nothingness yawns at the worldling. The Buddha declares PEACE to be the criterion, the outstanding characteristic, of this true happiness. Therefore it is evident that the state absolutely adequate to us, and thus perfect well-being, and therefore absolute happiness, and hence absolute desirelessness and will-lessness, and consequently *absolute peace* are identical concepts. After attaining the state that is absolutely adequate to him, a man thus feels perfectly happy, and therefore his will is no longer agitated at

fact that the saint recognizes them as powers alien to his innermost essence and therefore entirely hostile, they condense, before their final collapse, into a last tremendous upheaving in visionary shape, namely into that of the Fiend, as we find, not only among Buddhists, but also in the case of the Christian saints.—That Māra in every case is really nothing but a personification, is, for the rest, expressly taught. Rādha says to the Buddha: "Māra, Māra, it is said, O Lord; but who, O Lord, is Māra?"—"The body, truly, Rādha, is Māra; sensation is Māra; perception is Māra; mentation is Māra; consciousness is Māra."[367]

The foregoing exposition deals with the primary origin of the figure of Māra. Later on, after it had become known to the world through the accounts of those who had experienced it, in consequence of human predilection for such personifications, and in order dramatically to increase the effect of the words of the Master, it was often introduced by the compilers of the Canon into the framework of the narratives wherein those words are transmitted to us.

all. For this very reason, he enjoys SUPREME PEACE, since discord is always a restlessness of the *will*. And so the Buddha preferably describes the final goal fixed for us as "the peaceful," "the exalted and sublime," or the "GREAT PEACE," and emphasizes again and again that, the higher we ascend on the path of happiness, the more peaceful do we become with ourselves and our environment.

The direct ascent to the summit of true happiness and the way in which we can rise from one stage to another are described in the following discourse of the Aṅguttara Nikāya IX, No. 41.

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"Tapussa the housholder came to the venerable Ānanda, greeted him with reverence, and sat down to one side. Sitting to one side, he spoke thus to the venerable Ānanda: "We householders, venerable Ānanda, enjoy sensual pleasures, are delighted with them, and revel in them. The state beyond sensual pleasures seems to us as though it were an abyss. Yet have I heard that in this teaching and order the minds of even the very youthful monks are elevated and calmed in the thought of the state beyond sensual pleasures. They remain unshaken in this thought, and detach themselves (from sensual pleasures), for they see: 'This is peaceful' (etam santam). It is the state beyond sensual pleasures, o venerable one, wherein the monks in this teaching and order differ from the great multitude."—"It is thus, o householder. We will go in search of the Exalted One to hear his explanation of this matter." And the venerable Ānanda, accompanied by Tapussa the householder, betook himself to the Exalted One, and acquainted him with what Tapussa the householder had said: The Exalted One said:

"It is thus, Ānanda, it is thus, Ānanda. Before my complete awakening, when I was not yet fully awakened, but only indulged in awakening, I too cherished the idea: 'The state beyond sensual pleasures is something good, solitude and seclusion are something good.' But my mind was not elevated by the thought of the state beyond sensual pleasures, was not calmed by it, did not remain unshaken in it, did not detach itself (from sensual pleasures), indeed did not see: 'This is peaceful.' Then, Ānanda, the thought occurred to me: What is the reason, what is the cause, that my mind is not elevated by the thought of the state beyond sensual pleasures, is not calmed by it, does not remain unshaken by it, does not detach itself (from sensual pleasures), does not see: 'This is peaceful?' Then, Ānanda, the thought occurred to me: 'I have simply not yet seen through the misery of sensual pleasures, am not yet wholly clear concerning them, have not yet penetrated to the happiness beyond sensual pleasures, and *have not yet had a taste of it*. Therefore my mind is not elevated by the thought of the state beyond sensual pleasures, is not calmed by it, does not remain unshaken by it, does not detach itself; I do not see: 'This is peaceful'. Then, Ānanda, the thought occurred to me: 'If I see through the misery of sensual pleasures

am wholly clear concerning them; and if I penetrate to the happiness of the state beyond sensual pleasures, and *have a taste of it*, then it may well be that my mind is henceforth elevated by the thought of the state beyond sensual pleasures, is calmed by it, remains unshaken by it, detaches itself (from sensual pleasures); I then see: 'This is peaceful'. And in due time, Ānanda, I saw through the misery of sensual pleasures, was wholly clear concerning them, and (sitting one day in silent seclusion in the cool shade of a rose-apple tree*) penetrated to the happiness of the state beyond sensual pleasures, and *had a taste of it*. After that time, Ānanda, my mind was elevated whenever I thought of the state beyond sensual pleasures; it was calmed by it, remained unshaken by it, detached itself (from sensual pleasures); and I saw: 'This is peaceful.' And so, Ānanda, detached from the pleasures that are evoked by the objects of the senses, from those things that are pregnant with evil, I attained after that time (at will and without trouble or effort) the first contemplative vision consisting in energetic thought and meditation (of the four foundations of mindfulness) with all the bliss that is steeped in joy. The origin of such bliss is detachment from the pleasures that are evoked by the objects of senses. And if, Ānanda, while I remained in this state, perceptions and mental pictures came over me, which were associated with sensual pleasure, then this to me was painful. Just as, Ānanda, it is painful to a fortunate man when he is assailed by suffering, so was it painful to me when there came over me perceptions and mental pictures that were associated with sensual pleasure.

Then, Ānanda, the thought occurred to me: After meditation and thought have come to rest, I might now attain the unity of the mind which is free from all thoughts and reflections, the second contemplative vision, with all the bliss that is steeped in joy, such as springs from (this) concentration.** But my mind was not elevated by the thought of being free from ideas, was not calmed by it, did not remain unshaken by it, did not detach itself (from thinking); I did not see: 'This is even more peaceful'.*** Then, Ānanda, the thought occurred to me: 'What then is the reason, what is the cause for this?' Then, Ānanda, the thought occurred to me: I have not yet seen through the misery of ideas, am not yet wholly clear concerning them, and have not yet penetrateed to the happiness of being free from, ideas and *have not yet had a taste of it*. Therefore my mind is not elevated by the thought of being free from ideas, is not calmed by it, does not remain unshaken by it, does not detach itself (from thinking); I do not see: 'This is even more peaceful'. Then, Ānanda, the thought occurred to me: 'If I see through the misery of ideas, am wholly clear concerning them; and if I penetrate to the happiness of being free from ideas, and *have a taste of it*, then it may well be that my mind is henceforth elevated by the thought of being free from ideas, is calmed by it, remains unshaken by it, detaches itself (from

* Majjhima Nikāya, 85th Discourse

** The concentrated mind here delights in this bliss that is steeped in joy.

*** In the original text the words are always: 'This is peaceful' (etam santam), but naturally the meaning is as here translated.

thinking); I then see: 'This is even more peaceful'. And in due time, Ānanda, I saw through the misery of ideas, was wholly clear concerning them, and penetrated to the happiness of being free from ideas, and *had a taste of it*. After that time, Ānanda, my mind was elevated whenever I thought of the state of being free from ideas; it was calmed by it, remained unshaken by it, detached itself (from thinking); and I now saw: 'This is even more peaceful'. And so, Ānanda, after calming ideas and reflections, I attained after that time (at will and without trouble or effort) the unity of mind which is free from all thoughts and reflections, the second contemplative vision, with all the bliss that is steeped in joy, such as springs from (this) concentration! And if, while I remained in this state, perceptions and mental pictures came over me which were associated with ideas, then this to me was painful. Just as, Ānanda, it is painful to a fortunate man when he is assailed by suffering, so was it painful to me when there came over me perceptions and mental pictures that were associated with ideas.

Then, Ānanda, the thought occurred to me: After the passing of joy, I might now remain indifferent, reflective, clearly conscious, and feel in my body that bliss of which the Noble Ones say: The man of indifferent and collected mind lives in bliss; and so I might dwell in the third contemplative vision.* But, Ānanda, my mind was not elevated by the thought of the state beyond joy (as it prevails in the second contemplative vision), was not calmed by it, did not remain unshaken by it, did not detach itself (from the joy); I did not see: 'This is even more peaceful.' Then, Ānanda, the thought occurred to me: 'What then is the reason, what is the cause for this?' Then, Ānanda, the thought occurred to me: I have not yet seen through the misery that even the joy conceals within itself, am not yet wholly clear concerning it**, and have not yet penetrated to the happiness beyond the joy, and *have not yet had a taste of it*. Therefore my mind is not elevated by the thought of the state beyond the joy, is not calmed by it, does not remain unshaken by it, does not detach itself (from the joy); I do not see: 'This is even more peaceful.'

Then, Ānanda, the thought occurred to me: If I see through the misery that even the joy conceals within itself, am wholly clear concerning it; and if I penetrate to the happiness beyond the joy, and *have a taste of it*, then it may well be that my mind is henceforth elevated by the thought of the state beyond the joy, is calmed by it, remains unshaken by it, detaches itself (from the joy); I then see: 'This is even more peaceful.' And in due time, Ānanda, I saw through the misery that even the joy conceals within itself, was wholly clear concerning it, and penetrated to the happiness beyond the joy, and *had a taste of it*. After that time, Ānanda, my mind was elevated whenever I thought of the state beyond the joy;

* That bliss is meant which evokes a growing *complete indifference* to all objects of the senses, even to one's own body.

** On the one hand, it is a fleeting joy; on the other, it prevents one from pressing on to that which is still higher.

it was calmed by it, remained unshaken by it, detached itself (from the joy); and I now saw: 'This is even more peaceful.' And so, Ānanda, after letting the joy fade away, I attained after that time (at will and without trouble or effort) the third contemplative vision. In it I remain *indifferent*, reflective, clearly conscious, and feel in my body that bliss of which the Noble Ones say: 'The man of indifferent and collected mind lives in bliss.' And if, Ānanda, while I remained in this state, perceptions and mental pictures came over me which were associated with joy, then this to me was painful. Just as, Ānanda, it is painful to a fortunate man when he is assailed by suffering, so was it painful to me when there came over me perceptions and mental pictures that were associated with joy.

Then, Ānanda, the thought occurred to me: After giving up all bliss as well as all suffering, after the disappearance of previous mirth and melancholy, I might now attain the perfect purity of reflective *indifference* which is superior to all suffering and to all bliss, namely the fourth contemplative vision*. But my mind was not elevated by the thought of the state beyond all suffering and also beyond all bliss, was not calmed by it, did not remain unshaken by it, did not detach itself (from the bliss of the third contemplative vision); I did not see: 'This is even more peaceful.' Then, Ānanda, the thought occurred to me: 'What then is the reason, what is the cause for this?' Then, Ānanda, the thought occurred to me: I have not yet seen through the misery even of the bliss of indifference, am not yet wholly clear concerning it**, and have not yet penetrated to the happiness of the state (of perfect indifference) which is superior to all bliss; *I have not yet had a taste of it.* Therefore my mind is not elevated by the thought of the state which is superior to all suffering and to all bliss, is not calmed by it, does not remain unshaken by it, does not detach itself (from the bliss) of the third contemplative vision; I do not see: 'This is even more peaceful.' Then, Ānanda, the thought occurred to me: 'If I see through the misery, which even the bliss of a strenuously attained indifference conceals within itself, am wholly clear concerning it; and if I penetrate to the happiness of the state beyond all suffering and beyond all bliss, and *have a taste of it*, then it may well be that my mind is henceforth elevated by the thought of the state beyond all suffering and all bliss, is calmed by it, remains unshaken by it, detaches itself (even from the bliss of the third contemplative vision); I then see: 'This

* Hence the state of complete *indifference* to the entire world of forms, and in particular even to one's own body,—an indifference that is free from all emotional stirrings. If the fourth contemplative vision is attained, then in particular the detachment from one's own body, which is induced by perfect indifference to it, goes to such lengths that the activity of its breathing, and naturally also the rest of its vegetative functions, and moreover the activity of the five grossly material outer senses, cease temporarily. Only the mind is left in supreme activity. The person has, therefore, become pure *mind or cognition*, and sees himself as such in complete indifference both to his motionless body as well as to the whole world of forms.

** It too is fleeting, and prevents one from progressing to states that are even more sublime.

is even more peaceful.' And in due time, Ānanda, I saw through the misery, which even the bliss of a strenuously attained indifference conceals within itself, was wholly clear concerning it, and penetrated to the happiness of the state beyond all suffering and all bliss and *had a taste of it.* After that time, Ānanda, my mind was elevated whenever I thought of the state beyond all suffering and all bliss; it was calmed by it, remained unshaken by it, detached itself (even from all bliss); and I now saw: 'This is even more peaceful.' And so, Ānanda, after giving up all suffering and all bliss, after the disappearance of previous mirth and melancholy, I attained after that time (at will and without trouble or effort) the perfect purity of reflective indifference (to the entire world of the senses) which is superior to all suffering and all bliss, namely the fourth contemplative vision. And if, Ānanda, while I remained in this state, perceptions and mental pictures came over me which were associated with the bliss of a strenuously attained indifference, then this to me was painful. Just as, Ānanda, it is painful to a fortunate man when he is assailed by suffering, so was it painful to me when there came over me perceptions and mental pictures that were associated with the bliss of a strenuously attained indifference.

Then, Ānanda, the thought occurred to me: After completely overcoming all perceptions of bodily forms, and after the disappearance of all reflex-perceptions,* and by ignoring the perceptions of plurality in the representation 'Boundless is space,' I might now attain the realm of boundless space and abide therein.** But my mind was not elevated by the thought of the realm of boundless space, was not calmed by it, did not remain unshaken by it, did not detach itself (from indifferently beholding the world of forms in the fourth contemplative vision): I did not see: 'This is even more peaceful.' Then, Ānanda, the thought occurred to me: 'What then is the reason, what is the cause for this?' Then, Ānanda, the thought occurred to me: I have not yet seen through the misery of bodily forms (such as are still present in the fourth contemplative vision), am not yet wholly clear concerning them, and have not yet penetrated to the happiness of the realm of boundless space, and *have not yet had a taste of it.* Therefore my mind is not elevated by the thought of the realm of boundless space, is not calmed by it, does not detach itself (from the forms of the world); I do not see: 'This is even more peaceful.' Then, Ānanda, the thought occurred to me: If I see through the misery of bodily forms, am wholly clear concerning it; and if I penetrate to the happiness of the realm of boundless space, and *have a taste of it,* then it may well be that my mind is henceforth elevated by the thought of the realm of boundless space, is calmed by it, remains unshaken by it, detaches itself (from the world of forms); I then see: 'This is even more peaceful.' And in due time, Ānanda, I saw through the misery of forms, was wholly clear concerning it, and penetrated to the happiness of the realm of boundless

* Memory-images.

** At this height a man, as pure mind or cognition, no longer has any awareness of the external world, even of his own body. On the contrary, with the cognition that alone is left to him, he is absorbed completely in the contemplative vision of the boundless space.

space, and *had a taste of it*. After that time, Ānanda, my mind was elevated whenever I thought of the realm of boundless space; it was calmed by it, remained unshaken by it, detached itself (from the world of forms); and I now saw: 'This is even more peaceful.' And so, Ānanda, after completely overcoming the perception of bodily forms, and after the disappearance of all reflex-perceptions, and by ignoring the perceptions of plurality in the representation 'Boundless is space,' I attained after that time (at will and without trouble or effort) the realm of boundless space. And if, Ānanda, while I remained in this state, perceptions and mental pictures came over me which were associated with bodily forms, then this to me was painful. Just as, Ānanda, it is painful to a fortunate man when he is assailed by suffering, so was it painful to me when there came over me perceptions and mental pictures that were associated with bodily forms.

Then, Ānanda, the thought occurred to me: After completely overcoming the realm of boundless space in the representation 'Boundless is cognition,' I might now attain the realm of boundless cognition and abide therein.* But my mind was not elevated by the thought of the realm of boundless cognition, was not calmed by it, did not remain unshaken by it, did not detach itself (from the realm of boundless space); I did not see: 'This is even more peaceful.' Then, Ānanda, the thought occurred to me: What then is the reason, what is the cause for this?' Then, Ānanda, the thought occurred to me: I have not yet seen through the misery of the realm of boundless space, am not yet wholly clear concerning it,* and have not yet penetrated to the happiness of the realm of boundless cognition, and *have not yet had a taste of it*. Therefore my mind is not elevated by the thought of the realm of boundless cognition, is not calmed by it, does not remain unshaken by it, does not detach itself; I do not see: 'This is even more peaceful.' Then, Ānanda, the thought occurred to me: If I see through the misery of the realm of boundless space, am wholly clear concerning it**; and if I penetrate to the happiness of the realm of boundless cognition, and *have a taste of it*, then it may well be that my mind is henceforth elevated by the thought of the realm of boundless cognition, is calmed by it, remains unshaken by it, detaches itself; I then see: 'This is even more peaceful.' And in due time, Ānanda, I saw through the misery of the realm of boundless space, was wholly clear concerning it, and penetrated to the happiness of the realm of boundless cognition and *had a taste of it*. After that time, Ānanda, my mind was elevated whenever I thought of the realm of boundless cognition, it was calmed by it, remained unshaken by it, detached itself (from the realm of boundless space); and I now saw: 'This is even more peaceful.' And so, Ānanda, after completely overcoming the realm of boundless space in the perception 'Boundless is cognition', I attained after that time (at will and without trouble

* At this height a man becomes pure cognition astiring within itself and contemplating rather its own boundlessness as it previously did that of space. In other respects, he no longer contemplates anything at all, and naturally not even his own body in particular.

** It too is transient for us, and prevents us from penetrating to states that are even more sublime.

or effort) the realm of boundless cognition and abided therein. And if, Ānanda, while I remained in this state, perceptions and mental pictures came over me which were associated with the realm of boundless space, then this to me was painful. Just as, Ānanda, it is painful to a fortunate man when he is assailed by suffering, so was it painful to me when there came over me perceptions and mental pictures that were associated with the realm of boundless space.

Then, Ānanda, the thought occurred to me: After completely overcoming the realm of boundless cognition in the representation 'now there no longer exists anything (for me),' I might now attain the realm of nothingness and abide therein.* But my mind was not elevated by the thought of the realm of nothingness, was not calmed by it, did not remain unshaken by it, did not detach itself (from the realm of boundless cognition): I did not see: 'This is even more peaceful.' Then, Ānanda, the thought occurred to me: 'What then is the reason, what is the cause for this?' Then, Ānanda, the thought occurred to me: 'I have not yet seen through the misery of the realm of boundless cognition, am not yet wholly clear concerning it, and have not yet penetrated to the happiness of the realm of nothingness, and *have not yet had a taste of it.* Therefore my mind is not elevated by the thought of the realm of nothingness, is not calmed by it, does not remain unshaken by it, does not detach itself (from the realm of boundless cognition); I do not see: 'This is even more peaceful.' Then, Ānanda, the thought occurred to me: If I see through the misery of the realm of boundless cognition, am wholly clear concerning it; and if I penetrate to the happiness of the realm of nothingness, and *have a taste of it*, then it may well be that my mind is henceforth elevated by the thought of the realm of nothingness, is calmed by it, remains unshaken by it, detaches itself (from the realm of boundless cognition); I then see: 'This is even more peaceful.' And in due time, Ānanda, I saw through the misery of boundless cognition, was wholly clear concerning it, and penetrated to the happiness of the realm of nothingness, and *had a taste of it.* After that time, Ānanda, my mind was elevated whenever I thought of the realm of nothingness; it was calmed by it, remained unshaken by it, detached itself; and I now saw: 'This is even more peaceful.' And so, Ānanda, after completely overcoming the realm of boundless cognition in the representation 'Now there no longer exists anything (for me),' I attained after that time (at will and without trouble or effort) the realm of nothingness and abided therein, And if, Ānanda, while I remained in this state, perceptions and mental pictures came over me which were associated with the realm of boundless cognition, then this to me was painful. Just as, Ānanda, it is painful to a fortunate man when he is assailed by suffering, so was it painful to me when there came over me perceptions and mental pictures that were associated with the realm of boundless cognition.

* Also in this realm a man knows himself in the whole of his ultimate reality, indeed really only at these heights. But with the pure cognition that alone is still left to him and is itself invisible (we too cannot see our consciousness), he is absorbed in observing the fact that absolutely nothing more exists for him.

Then, Ānanda, the thought occurred to me: After completely overcoming the realm of nothingness, I might now attain the realm of neither-perception-nor-non-perception and abide therein.* But my mind was not elevated by the thought of the realm of neither-perception-nor-non-perception, was not calmed by it, did not remain unshaken by it, did not detach itself (from the realm of nothingness); I did not see: 'This is even more peaceful.' Then, Ānanda, the thought occurred to me: 'What then is the reason, what is the cause for this?' Then, Ānanda, the thought occurred to me: I have not yet seen through the misery of the realm of nothingness, am not yet wholly clear concerning it, and have not yet penetrated to the happiness of neither-perception-nor-non-perception, and *have not yet had a taste* of it. Therefore my mind is not elevated by the thought of the realm of neither-perception-nor-non-perception, is not calmed by it, does not remain unshaken by it, does not detach itself (from the realm of nothingness); I do not see: 'This is even more peaceful.' Then, Ānanda, the thought occurred to me: If I see through the misery of the realm of nothingness, am wholly clear concerning it; and if I penetrate to the happiness of the realm of neither-perception-nor-non-perception, and *have a taste of it*, then it may well be that my mind is henceforth elevated by the thought of the realm of neither-perception-nor-non-perception, is calmed by it, remains unshaken by it, detaches itself (from the realm of nothingness); I then see: 'This is even more peaceful.' And in due time, Ānanda, I saw through the misery of the realm of nothingness, was wholly clear concerning it, and penetrated to the happiness of neither-perception-nor-non-perception, and *had a taste of it*. After that time, Ānanda, my mind was elevated whenever I thought of the realm of neither-perception-nor-non-perception; it was calmed by it, remained unshaken by it, detached itself (from the realm of nothingness); and I saw: 'This is even more peaceful.' And so, Ānanda, after completely overcoming the realm of nothingness, I attained after that time (at will and without trouble or effort) the realm of neither-perception-nor-non-perception, and abided therein. And if, Ānanda, while I remained in this state, perceptions and mental pictures came over me which where associated with the realm of nothingness, then this to me was painful. Just as, Ānanda, it is painful to a fortunate man when he is assailed by suffering, so was it painful to me when there came over me perceptions and mental pictures that were associated with the realm of nothingness.

Then, Ānanda, the thought occurred to me: After completely overcoming the realm of neither-perception-nor-non-perception, I might now attain the abolition of perception and sensation, and *abide therein*. But my mind was not elevated by the thought of the realm of the abolition of perception and sensation,

* This is "the pinnacle of perception" (Dīgha Nikāya IX, 17): perception of the absolute void which a man, as pure bodiless mind, still find's himself facing while he remains in the realm of nothingness. Such perception now passes over to the final and only mental picture produced by the boundless silence in which a man finds himself immersed. As such it is no longer a perception at all in the real sense: 'Peaceful is this, exalted and sublime is this' (Dighā Nikāya I, 3, 16, cf. also Majjhima Nikāya, 105th Discourse).

was not calmed by it, did not remain unshaken by it, did not detach itself (from the realm of neither-perception-nor-non-perception); I did not see: 'This is even more peaceful.' Then, Ānanda, the thought occurred to me: What then is the reason, what is the cause for this? Then, Ānanda, the thought occurred to me: I have not yet seen through the misery of the realm of neither-perception-nor-non-perception, am not yet wholly clear concerning it, and have not yet penetrated to the happiness of the abolition of perception and sensation, and *have not yet had a taste of it.* Therefore my mind is not elevated by the thought of the abolition of perception and sensation, is not calmed by it, does not remain unshaken by it, does not detach itself; I do not see: 'This is even more peaceful.' Then, Ānanda, the thought occurred to me: If I see through the misery of the realm of neither-perception-nor-non-perception, am wholly clear concerning it; and if I penetrate to the happiness of the abolition of perception and sensation, and *have a taste of it,* then it may well be that my mind is henceforth elevated by the thought of the abolition of perception and sensation, is calmed by it, remains unshaken by it, detaches itself (from the realm of neither-perception-nor-non-perception); I then see: 'This is even more peaceful.' And in due time, Ānanda, I saw through the misery of the realm of neither-perception-nor-non-perception, was wholly clear concerning it, and penetrated to the happiness of the abolition of perception and sensation, and *had a taste of it.* After that time, Ānanda, my mind was elevated whenever I thought of the abolition of perception and sensation; it was calmed by it, remained unshaken by it, detached itself (from the realm of neither-perception-nor-non-perception); and I now saw: '*This is peaceful.*' And so, Ānanda, after completely overcoming the realm of neither-perception-nor-non-perception, I attained after that time (at will and without trouble or effort) the abolition of perception and sensation, and *I abide therein*; and after I wisely cognized all this, the influences (of the world of appearances) came to an end.* As long as I, Ānanda,

* Whoever has attained the realm of neither-perception-nor-non-perception, no longer has any definite perception at all. With the pure organ of thought, which is all that is left of the entire mechanism of personality, he simply feels and cognizes only the immeasurable peace taking possession of him in the inexpressible silence that soars aloft into itself beyond the entire phenomenal world. But as the organ of thought and with it also the *perception* of this Great Peace are transitory, with all the consequences of transitoriness, he sees through even *this* perception and sensation—(nevasaññānāsaññāyatanasaññā: Majjh. Nik., 106th Discourse.)—as misery. Only where *no kind of activity* is any longer produced, not even any activity of thought, and consequently no more activity of perception of the realm of neither-perception-nor-non-perception, has *all* suffering come to an end; and hence only there does the state appear which is *absolutely* adequate to us, and consequently is *absolute* happiness. The words of Dīgha Nikāya IX, 17 are applicable to the man who sees *this,* precisely in regard to the perception and sensation of the Great Peace in the realm of neither-perception-nor-non-perception,—a perception and sensation that occur with the organ of thought. At this stage he thinks: 'For me it is better to think no more than to think.' And so he stops even this thinking, and (also to this extent) is no longer *active.* Thus even perception and sensation (as still existing in the realm of neither-perception-nor-non-perception) vanish, and he attains abolition (of perception and sensation).

had not yet attained those nine successive states in a forward and backward direction, and had not yet risen from them again, so long had I, as a perfectly awakened one, not yet come to know the incomparable awakening (to supreme reality) in the world with its evil and holy spirits, with its host of ascetics and Brahmins, gods and men. But when, Ānanda, I had attained these nine successive states in a forward and backward direction, and had risen from them again, I then knew, as a perfectly awakened one, the incomparable supreme awakening, and intuitive cognition arose: 'Unshakeable is the detachment of my mind; this is my last birth, henceforth there will be no more new Becoming.'"

To be sure, *how* this comes about, cannot be penetrated in detail by normal cognition, just because it is excluded from this domain; therefore it is quite useless to launch out into hypotheses and theories regarding it.* The Buddha himself warns us against this, by expressly declaring, "the sphere of the Contemplative Visions—*jhāna-visaya*—is another of the four incomprehensible things about which one ought not to ponder, for if a man ponders about them, he will fall a prey to madness and mental disturbance."[374] As always, so also here, the Buddha merely invites us to put the matter to practical proof, leaving it to any one who does not wish to do so, to think about it whatever seems to him good. Here, by way of exception, many an one must remain content with mere belief in the words of the Master, who otherwise might also possess the will for the practice and ultimate achievement of this "culminating point of concentration" or this "wisdom ripened into concentration." For not only is it the case that all the Contemplative Visions, and particularly the higher ones, are not attainable to every one, but it may happen that a person, in spite of all his exertions, does not even attain to the first one, since the disappearance of the Five Hindrances does not necessarily lead to the complete ceasing of the activities of the five external senses, but often is followed only by such a *quieting* of them, that they no longer constitute a hindrance to clear and intuitive thinking, in particular, no longer in the form of the sensual thoughts that emanante from these. But also in the latter case—as dealt with in the previous chapter—thinking is entirely purified, so that it is able to lead also in this state

An echo, a lingering note, from the transitory stay in the absolutely adequate state of freedom from all perception and sensation is brought by the disciple, who was immersed in that state, when he returns into the bodily organism. That echo is brought by him in the three sensations which first greet him on his return: "What kind of sensations, Venerable One, come upon the monk who returns from the abolition of perception and sensation?" —"Three sensations, Brother Visākha, come upon the monk who returns from the abolition of perception and sensation: the sensation of emptiness, the sensation of the freedom of impressions, and the sensation of desirelessness" (Majjh. Nik. 44th Discourse).

* Only this must be said, to avoid misunderstandings, that these faculties, especially the magical powers of becoming manifold, while being one, and so on, manifest themselves in their totality in the state of deepest Absorption. "Panthaka has bodily multiplied himself a thousand times by magic, *sitting thus quietly in the serene grove.*"[373] They therefore are experiences obtained by the saint only in *this* state, and *only by him alone.* To the external world, they thus are imperceptible. Therefore they have nothing in common with the biblical miracles.

to the perfect vision of Anattā, and thereby to definite deliverance. One who in this way has attained to full deliverance, that is, one who has not even reached the First Contemplative Vision, is called a *Sukkhavipassaka*, meaning "he who is filled with dry insight;" whereas one who has gained one or several or all the Contemplative Visions, is designated as a *Samathayānika*, that is, one who has taken as his vehicle the complete pacification, *samatha*, of the activities of the six senses. If we ask the reason why every one is not able to gain the Contemplative Visions, the answer of the Buddha is: "This depends on difference of capacity."[375] Though there is here an exception, and indeed the only one, to the fundamental principle dominating the entire doctrine of the Buddha, that every individual for himself may test its truth, nevertheless no one who for the rest has become convinced of the solidity of this doctrine, will have the least doubt as to the reality of the domain of the Contemplative Visions, as "he beholds the Exalted One guaranteeing it."[376] Rather precisely from the description of these supramundane faculties which accrue the nearer we come to Nibbāna, and thereby to "Nothingness," will he, not without right, derive a fresh hint that behind this seeming Nothing, the true and real is hidden.*

C. The Means of Concentration

In the foregoing we saw that the concentration of the mind, or the concentrated intuitive activity of cognition, is the heart of the Buddha's path of deliverance. It alone leads to intuitive *knowledge*, and thereby to the annihilation of our thirst for the world, hence to deliverance. Precisely to it, therefore, the whole path leads. But because so very much depends on it, even everything, for this reason the Buddha repeatedly sets forth in more or less *formal* fashion the mode of procedure for the development and cultivation of the faculty of concentrated meditation. To understand these means, we must remind ourselves again of the following facts.

Our cognition by its nature is entirely at the service of thirst. Consequently it is at once entirely occupied by every motion of the latter, so that, like a search-light sweeping a section of country, at almost every moment it is turned upon another object, whether this object is immediately made accessible through the outer senses, or consists in one of the motions of thought incessantly rising within us. It can also be said that our cognition in its usual activity resembles the light in a lantern that in the darkness of night is by its owner directed at every moment towards some other object, in order to find his way and *for no other purpose*, thus, not at all that he may inspect things more closely. As little as this traveller obtains a *real* insight into the things upon which his light falls, just as little can cognition in its normal mode of action gain a real insight into what enters, or is brought within, its range. If this insight is to be attained,

* As to this expression, see Majj, Nik. 140th Discourse: "That is true which is real, Nibbāna."

cognition must rather rest upon the object concerned with the utmost possible persistency and keenness; in fact, it must be *concentrated* upon it.*

Now this power of concentration, like everything else in the world, is gained by exercise. Thereby it is clear that this exercise can not only be cultivated by the usual activity of the senses, but must be specially *trained* by concentrating the attention upon a definite object with no other purpose than this, to become accustomed to collected thought. Because we thus make the struggle against the main hindrance to all concentrated mental activity, namely absent-mindedness, our only and self-determined aim, this method of procedure will soonest lead to the goal through our giving our will for insight, in time, complete supremacy and thereby full mastery over the other motions of will that still arise within us and seek to bring it into their service. Thus this training finally leads us to being able at will to maintain an attitude of pure cognition with regard to any object whatsoever. Therefore it is not to be wondered at—rather is it the contrary that would appear curious—that the Buddha has incorporated this special training for the strengthening of the will for insight, and thereby for insight itself, into the Path of salvation devised by him. And this he has done in a threefold mode.

First, we have to exercise ourselves in looking with the mind so long and so intently at a given object, for instance a tree, that at last it completely fills our direct ocular cognition; and in this contemplation of the object we come to perfect rest, all our remaining motions of will thereby becoming allayed. If we succeed in doing this, then we proceed to exercise our cognising activity also in this direction, so that together with its intensity, its extension also increases through the "mono-idea-izing" of our cognition by means of intuitive representations of ever more extensive objects. Because in this way the pure cognizing

* Be it noted that in this lies the reason for the oft occurring repetitions in the Dialogues which he only will blame to whom the spirit of the latter has not become clear.

If we wish to do away with a deceptive appearance deluding our eyes, for instance, when at night a curiously shaped tree-stump mimics a muffled form, this is only possible by fixing our gaze long enough and acutely enough upon the object which gives rise to the deceptive appearance, until the reality appears. Thus must we also, for long, and ever and again, regard everything in reference to its three characteristics, "transitory, causing suffering, and not-the-*I*," until the opposite *transcendental deceptive appearance*, in consequence of which "we mistake ourselves for the cognizable," that is, for the five groups of our personality, disappears. But this is what the Discourses of the Buddha are meant to effect; therefore they always again and again, from the most varied points of view, direct, and *must* direct our gaze towards this transcendental deceptive appearance. Whoever finds this monotonous, has not yet even the barest idea of the problem of this transcendental appearance, and of the importance of annihilating this appearance along with which all other problems are disposed of. Because a deceptive appearance, even a deceptive *transcendental* appearance has to be got rid of, it is therefore not enough to go through the present work once or twice, and then to put it away for always, for the right thoughts given us by it all too soon again would be extinguished by that tendency to "wrong thinking," which dwells within us. But by daily directing our thinking for years towards insight into the three characteristics, we must *force* it to take this way, whereupon in like measure this transcendental deceptive appearance will disappear.

activity becomes more and more independent of all impulsive willing and more fixed in itself, thus, its freedom from all hindrances ever greater, therefore the result of this training is called "a grand deliverance of the mind." Indeed we must have attained a considerable degree of freedom of willing, especially of will to cognise, if we have our will so far in our power that we are able to remain for hours or even for days in deepest contemplation of a represented object, moreover one of large extension.

"But what, householder, is grand deliverance of the mind? There, householder, a monk has conceived a single tree as 'grand,' and becomes stilled thereby .... Then, householder, a monk has conceived two or three trees as 'grand' and becomes stilled thereby .... There, householder, a monk has conceived a single meadow as 'grand' and becomes stilled thereby .... There again, householder, a monk has conceived two or three meadows as 'grand' and becomes stilled thereby .... There, householder, a monk has conceived a single kingdom as 'grand' and becomes stilled thereby .... There again, householder, a monk has conceived two or three kingdoms as 'grand' and becomes stilled thereby .... There again, householder, a monk has conceived the earth girdled by the ocean as 'grand' and becomes stilled thereby. This, householder, is called 'grand deliverance of the mind.'"[377]

It is clear that with a cognitive power, developed in this manner, it can no longer be so very difficult to penetrate the machinery of personality to the bottom and thus to realize the vision of Anattā. But further, it also becomes clear that this training leads in the easiest manner to the Contemplative Visions right up to their highest point, to the higher knowledge, and thereby to unrestricted, arbitrary domination of all the processes of our personality.

Still greater stress does the Buddha lay upon another training of concentration, namely, that which has the act of breathing as its object. If we could call concentration the heart of his path of deliverance, then the special concentration of cognitive activity upon inhalation and exhalation, constitutes, as it were, the heart within the heart. Ever and again in the Discourses, attention is called to the importance of this variety of the practice of concentration. "Inhalation and exhalation, ye monks, thoughtfully exercised and cultivated, causes the attainment of great merit, high promotion." The Buddha himself even after his complete Awakening regularly spent the four months of the rainy season "immersed in watchfulness over inhalation and exhalation."[378] If we ask for the reason of the pre-eminent importance of this training, the Buddha himself tells us: "Inhalation and exhalation, ye monks, thoughtfully exercised and cultivated, produces the Four Foundations of Recollectedness; the Four Foundations of Recollectedness, thoughtfully exercised and cultivated, produce the Seven Constituent Elements of Awakening; the Seven Constituent Elements of Awakening, thoughtfully exercised and cultivated, bring about deliverance through wisdom."[379] The Buddha also explains to us, how this is meant:

At first, one merely practises concentration of the cognizing activity upon exhalation and inhalation in itself. "The monk, O monks, betakes himself to

the depths of the forest, or to the foot of a tree, or to any solitary spot, and sits himself down with legs crossed under him; and, body held erect, earnestly practises Recollectedness. With conscious intent he breathes in, with conscious intent he breathes out. When he takes a long inward breath, he is aware, 'I take a long inward breath.' When he makes a long outward breath, he is aware, 'I make a long outward breath.' When he takes a short inward breath, he is aware, 'I take a short inward breath.' When he makes a short outward breath, he is aware, 'I make a short outward breath.' 'Perceiving the whole breath,* I will breathe in'—thus he trains himself. 'Perceiving the entire breath, I will breathe out'—thus he trains himself. 'Quieting this activity of the body, I will breathe in'—thus he trains himself. 'Quieting this activity of the body, I will breathe out'—thus he trains himself."

The monk thus practises concentrated thinking in that activity of his body in which the totality of the purely corporeal processes concentrates itself, in such a way that from the very outset he seeks to gain an immediate influence over them: "As regards the bodies, I call it changing the body, that is, inhalation and exhalation. Thus, as respects the body, does the monk keep watch upon the body."

But now the process of respiration is closely connected with all the other activities of the six-senses-machine, as being their basis. Therefore it offers the best way of closely observing the rest of the mechanism of this machine of the six senses and at the same time of learning how to influence it, if we make this process the fulcrum of concentrated thinking, to which it may always return in order to avoid distractions by other motions of the mind.

"'Serenely feeling—that is inhalation and exhalation—I will breathe in,' 'serenely feeling I will breathe out'—thus he trains himself. 'Blissfully feeling I will breathe in,' 'blissfully feeling I will breathe out'—thus he trains himself. Thus, as respects sensations, does the monk keep watch upon the sensations. As respects the sensations, I call it changing sensation, that is, carefully *giving heed to it*, when inhaling and exhaling.

"'Perceiving the thoughts, I will breathe in,' 'perceiving the thoughts I will breathe out'—thus he trains himself. 'Enlivening the thoughts, I will breathe in,' 'enlivening the thoughts, I will breathe out'—thus he trains himself. 'Loosening the thoughts, I will breathe in,' 'loosening the thoughts I will breathe out'—thus he trains himself. Thus, as respects mind, does the monk keep watch upon the mind.

"'Perceiving transitoriness, I will breathe in,' 'perceiving transitoriness, I will breathe out'—thus he trains himself. 'Perceiving unattractiveness, I will breathe in,' 'perceiving unattractiveness, I will breathe out'—thus he trains himself. 'Perceiving estrangement, I will breathe in,' 'perceiving estrangement,

* Though the original text says "*Sabbakāya*, the whole body," nevertheless only the breath is understood by this, as not only appears from the whole context, but especially from the immediately following passage: "As regards the bodies, I call it changing the body, that is, inhalation and exhalation."

I will breathe out'—thus he trains himself. Thus, as respects the phenomena, does the monk keep watch upon the phenomena, untiring, clear-minded, thoughtful, after having overcome worldly wants and cares. And how wants and cares are overcome, he has wisely observed, and well has he equalized it."

As we see, this kind of concentration-training is a combination of purely formal training and Right Recollectedness. Pure cognition precisely here is exercised by its being directed from the very beginning upon the vision of Anattā. For this very reason the latter in this manner is realized in the easiest and quickest way. For by thus exercising concentration of mind in Right Recollectedness, during this exercise itself, we come ever nearer to the *ascertaining of reality*. But precisely from this does the will for pure insight, on its side, derive ever new *strength* to assert itself more and more in face of the other motions of willing. The more we succeed in doing this, the more, thus, that the latter motions vanish, the greater *the joy* that arises, until at last with the progressive domination of the pure cognizing activity, this joy also again ebbs away, and at last complete *peace* of mind ensues. In the whole six-senses-machine, only the will for pure cognition, and the knowledge born of it, are now active. For which very reason the latter has become wholly unified, wholly pure, like a flame that, nourished by the best wood, burns without smoke or fumes, quite clear and steady. *Concentration* has become complete.* But along with it there supervenes *equanimity* in regard to everything. For where pure cognition has come to reign, there is no more inclination or disinclination in regard to anything. For these would be expressions of thirst which now, though only for the time being, has been silenced. Pure cognition is cold and passionless. It can be touched neither in an agreeable nor in a disagreeable manner. It is like water that is not horrified, or becomes indignant or revolts, whether "there are washed in it things pure or impure, things smeared with fæces or urine, slime or pus."[380]

But this pure insight in time will unfailingly lead to the pure vision of Anattā, whereby every kind of thirst will be annihilated forever, and thus deliverance through wisdom achieved. The Seven Constituent Members of Awakening (*Sambojjhangā*)—which we have just seen develop from Right Recollectedness up to Equanimity—have led to the *end*.

Besides the chief kinds of concentration-training thus far dealt with, there is still a third, but purely external method for the quieting of all the motions of the mind that hinder pure thinking, and thereby for bringing about concentration. They are the *Kasiṇā* exercises. "The disciple exercises Kasiṇa—entireness**—by means of earth, of water, of fire, of the wind, of blue, yellow, red, white, space, cognition, light."[381] This method is as follows.

The undivided attention is concentrated upon a visible object, preferably upon a coloured round disc made specially for this purpose, ('blue, yellow, red,

* But it is not neccessarily concentration in the sense of being accompanied by Contemplative Vision, *jhāna*.

** This means, that cognition is entirely absorbed in the respective representation.

white Kasiṇa'), or upon a spot of earth clearly visible, ('earth Kasiṇa'), or upon a pond lying at a distance, ('water Kasiṇa'), and so on, until at last a moon-like reflex is distinctly beheld with eyes opened as well as with eyes closed. This reflex is called "*uggaha-nimitta*, conceived reflex." Proceeding now to fix concentration upon this reflex—which must remain, even if meanwhile one moves to another place—there arises the inner reflex, *paṭibhāga-nimitta*, without colour or form, resembling a sparkling star or the moon becoming visible between the clouds. At the same time, the Hindrances, *nivāraṇā*, disappear, and *upacāra-samādhi*, concentration lasting to the first *Ihāna*, the first vision, and "bordering upon it," is reached. All the motions of thirst have gone to sleep, the light of knowledge, no more dimmed by any of them, beams forth in all its clearness. Hence, also on this basis, if it is directed upon the personality by the will for the complete penetration of this personality, now coming into action, it may, in time, penetrate it through and through.*

Of course, it depends on personal qualities as to which of these trainings** is best suited to the individual concerned. But hardly will any one be able to neglect them entirely, if he wants to make definite progress within any reasonable time in the struggle for the killing out, or only for the weakening, of his inclinations by means of pure cognition. For in the course of the endless round of our rebirths, our cognition has become so much accustomed to place itself at the service of every rising motion of will, and thus, like diffused light, to illumine everything meagrely, but nothing entirely, instead of turning itself upon one object so as completely to penetrate the same, that it must by hard work be directly trained for this latter achievement, which at bottom is its only appropriate activity.

D. The four holy States

If we look over the Way, as up to this point we have learnt to know it, we find it saturated by the most unbounded charity. The disciple of the Buddha is "mild and merciful, kind and compassionate towards every living creature." This his all-embracing love even extends to the vegetable kingdom, since he also avoids destroying seeds and plant-life. He even goes so far in his consideration for this part of the living world, that he empties out the remains of his scanty meal "upon ground free from grass, or into flowing water."[382]

For the rest the sacred texts are inexhaustible in their praise of sympathy.

* As to the other *Kasiṇā* not yet dealt with at length, in the space Kasiṇā, the portion of space seen through a round opening, for instance in the roof of a hut, forms the object. Consciousness-Kasiṇa has the boundlessness of cognition itself for its object, and is able to generate the realm of boundless consciousness. In the light Kasiṇa, daylight falling through a window, a keyhole *etc.*, serves as object.—The coloured round discs, mentioned above, usually measure from eight to twelve inches in diameter.

** There are still two other kinds of training, the eight Overcomings, *Abhibhāyatanā*, and the eight Liberations *Vimokhā*. They are extensions of the *Kasiṇa* exercises.

"May all beings be full of happiness and secure!
May they all be happy!
Whatever there are of living beings,
Whether they move, or are bound in their places,
Whether they are weak or strong,
Whether long or short, whether big or small,
Whether medium of size, or slim, or stout,
Whether visible or invisible,
Whether near or far,
Whether now in life or longing to come into life,
May they all be happy!
As a mother protects her only child with her own life,
Cultivate such boundless love towards all beings!"

Thus it is said in the Mettasutta of the Suttanipāta. And in the Aṅguttara-Nikāya the Master says: "Whoso of my disciples cultivates mind-delivering love only for a moment, that disciple meditates not in vain, and follows the doctrine and the discipline of the Master; how much more those who constantly cultivate the thought of love." Further in the Itivuttaka, in a passage that might directly be called the Song of Songs of Buddhism, it is said:

"All means in this life for the earning of merit are not worth one-sixteenth* part of love, the deliverance of mind. Love, the deliverance of mind, takes them up into itself, shining and glowing and beaming.

"And as all the shining of the stars is not worth one-sixteenth part of the brightness of the moon, but moonlight takes it up into itself, shining and glowing and beaming, so all means in this life for the earning of merit are not worth one-sixteenth part of love, the deliverance of mind. Love, the deliverance of mind, takes them up into itself, shining and glowing and beaming.

"And as in the last month of the rainy season, in autumn, the sun in the clear and cloudless sky climbing the firmament clears away all darkness in the space of air, shining and glowing and beaming; and as in the night, early in the morning, the morning-star shines and glows and beams, even so all means in this life for the earning of merit are not worth one-sixteenth part of love, the deliverance of mind. Love, the deliverance of mind, takes them up into itself, shining and glowing and beaming."

Moreover, this love is not limited by dislike on the part of others. Rather does it flood through the disciple of the Buddha in such an immeasureable stream, that no hostility is able to set up bounds to it, that it cannot be exhausted by any hate, even as the earth cannot be made earthless. On the contrary, every hostile attack only brings it to fuller unfolding.

"Suppose, O monks, that a man armed with spade and basket should come, saying: 'I will make the world to be void of earth,' and should dig everywhere all around, scattering the earth abroad, delve holes and fling away the soil,

* We should say: one thousandth.

crying: 'Be thou void of earth! Be thou void of earth!' What think ye, monks? Could this man so cause the world to be devoid of earth?"

"Nay verily, Lord."

"And why not?"

"The world, O Lord, is deep beyond all measure, not easily to be made void of earth, however much toil and trouble that man might give himself."

"Wherefore, monks, however men may speak concerning you; whether in season or out of season, whether appropriately or inappropriately, whether courteously or rudely, whether wisely or foolishly, whether kindly or maliciously, thus, my monks, must you train yourselves: 'Unsullied shall our minds remain, neither shall evil words escape our lips. Kind and compassionate ever, we will abide loving of heart nor harbour secret hate. And that person will we permeate with stream of loving thought unfailing; and forth from him proceeding, enfold and permeate the whole wide world with constant thoughts of loving-kindness, as the world wide, ample, expanding, measureless, free from enmity, free from ill-will!' Thus, my monks,must you train yourselves."[383]

The Buddha even goes so far as to say: "Yea, monks, even if highway-robbers with a two-handed saw should take and dismember you limb by limb; whoso grew darkened in mind thereby, would not be fulfilling my injunctions."[384] Even then, we have rather "to abide kind and compassionate," and forth from them proceeding, we have "to enfold and permeate the whole wide world with constant thoughts of love, ample, expanding, measureless, free from enmity, free from ill-will."

But this love is a love of a quite peculiar kind. When *we* speak of love, even of the purest love, we connect with it inseparably the conception of something due to feelings and affections. In other words, we always think of *inclination* towards some or all men, or towards beings in general. But the kind of love the Buddha teaches is far removed from this. Everything that is inclination or feeling is nothing more than a stirring of thirst, perhaps of thirst in its most noble form, but nevertheless of thirst, which therefore must be overcome at all costs, as the source of every sort of misfortune. Hence, the Buddha's love is something that is free from every kind of inclination. But what remains, if everything of the nature of inclination is separated from love? *Kindness* remains, pure kindness. Kindness is love purified by insight from the dross of passion, as which, in principle, all mere inclination, of whatsoever kind, must be regarded. Passionate love is a thing of every day; passionate kindness is a contradiction in itself. The conception of kindness therefore in itself excludes everything pertaining to inclination. It is the love that comes from pure insight, as contrasted with the love of a man still dominated by his passions. For this reason it is also the love of the Buddha, and therefore we shall henceforth call it by this its name of honour. The Buddha teaches unlimited *kindness* towards all that lives and breathes.

But because kindness is the fruit of pure insight, therefore it can only ripen, where this pure insight in all its fullness illuminates the darkness of life, that

is, in a pure and concentrated mind, the only source of all such insight. "He of quieted body is at ease. Whoso is at ease, his mind attains to collectedness and calmness .... His mind overflowing with Kindness, he abides raying forth Kindness towards one quarter of space, then towards the second, then towards the third, then towards the fourth, and above and below; thus, all around. Everywhere, in all places the wide world over, his mind overflowing with Kindness, streams forth ample, expanded, limitless, free from enmity, free from ill-will."[385]

We see: on whatever path we encounter anything really great and exalted in the world, it always shows itself to be the fruit of concentration of mind.

But if kindness is thus the fruit of pure insight, then it must also be closely connected with the great final goal of all such insight, with complete equanimity such as results from the killing of all thirst. Indeed, this relation is so intimate, that the Buddha has directly made it a vehicle for the attainment of this final goal. This he does in the *Brahmavihārabhāvana*, the four Holy States,* the first of which consists in the monk's radiating through the whole world with a mind of Kindness. The other three he cultivates, in immediate connection with the first, as follows:

"His mind overflowing with Compassion, he abides, raying forth Compassion towards one quarter of space, then towards the second, then towards the third, then towards the fourth, and above and below; thus all around. Everywhere, into all places the wide world over, his mind overflowing with Compassion, streams forth ample, expanded, limitless, free from enmity, free from ill-will.

"His mind overflowing with Sympathetic Gladness, he abides, raying forth Sympathetic Gladness towards one quarter of space, then towards the second, then towards the third, then towards the fourth, and above and below; thus all around. Everywhere, into all places the wide world over, his mind overflowing with Sympathetic Gladness streams forth ample, expanded, limitless, free from enmity, free from ill-will."

"His mind overflowing with Even-mindedness, he abides, raying forth Even-mindedness towards one quarter of space, then towards the second, then towards the third, then towards the fourth, and above and below; thus, all around. Everywhere, into all places the wide world over, his mind overflowing with Even-mindedness, streams forth ample, expanded, limitless, free from enmity, free from ill-will."[386]

But with this perfect equanimity, in so far as it has become lasting, the monk has again reached complete deliverance. "'Thus is it," he understands; "there is a lower and there is a higher; and there is a refuge beyond this sensuous sphere." And thus knowing, thus perceiving, his mind is delivered from being influenced through Desire, delivered from being influenced through Becoming, delivered from being influenced through Ignorance."**[387]

* Literally "the Cultivation of the Holy States."

** If the four holy states only lead to being reborn in a Brahma-world, the reason of this is that the monk still clings to these four states themselves.

But now the question arises as to the last and deepest reason for this boundless sympathy with all living beings, such as, in the form of the four holy states, is an essential requirement in all holiness. None can become a saint who has not realized it within himself. According to Schopenhauer, this sympathy is based upon the penetration of the principle of individuation, on our identification with other beings, thus in the doing away of the dividing wall between "You" and "*I*," whereby we recognize ourselves in everything, exactly according to the saying of the Vedānta: "*Tat tvam asi.*" But it is clear that this explanation cannot hold good for the Buddha, since it strays into the domain of the transcendent which is once and forever closed to cognition, into that "untrodden land," in regard to which there is only one correct attitude: absolute silence. But the Buddha is in no need whatever of such explanations as are based upon trying to explain the inexplicable. For from his highest standpoint this problem also unveils itself in the simplest possible manner; indeed its solution, as in general the whole doctrine of the Buddha, is even self-evident, if only it is once understood. For the true reason for that boundless sympathy which the saint feels towards all beings, is summed up in the saying: "*We are beings that desire weal and shrink from woe.*"[388] Of course this saying must not be taken as it represents itself to the superficial glance, but it must be regarded with the eye of the Buddha. To this latter it presents itself as follows: If I desire weal and shrink from woe, then this *I* is of course not my body or my sensation; neither is it my perception nor the activities of my mind nor even my cognition; in short, it is not the totality of my personality; for all this is *not* the *I*, *anattā*. As we know, I myself am something totally different from all this, which does not allow of being determined in any way; I am the inscrutable itself. Only so much I know in the light of my cognition, that I am nothing belonging to the world, that is to say, I am able to state in purely negative fashion that nothing in the world has fundamentally anything to do with me. On the contrary, my personality and thereby the world, only represents a *limitation* of me. As a saint, I free myself from this limitation by realizing holy *freedom*. This freedom becomes complete, if in my last death I definitively cast away the mechanism hitherto connecting me with the world, the body endowed with senses. Then I am absolutely free, and thereby unrestricted and unlimited, which conceptions only declare that every partition, every boundary-line restricting my freedom has fallen. "Liberated from what is called corporeality, Vaccha, the Perfected One is indefinable, inscrutable, immeasurable, like the great ocean."[389] But if I am fundamentally unlimited and boundless, and on the other hand a creature desiring weal and shrinking from woe, then of course also this desire for well-being and this shrinking from woe is boundless. Indeed, every one experiences this at every moment in the insatiability of his desire for well-being, and his boundless aversion towards all suffering.* But he does not experience the boundlessness of his essence itself. For *he himself* has limited himself to his personality and to a

* Thereby the riddle of the insatiability of thirst in itself is solved.

certain circle of interests. Because of this, his boundless desire for well-being and aversion towards suffering concentrate themselves upon this limited circle, and work within this circle. But in one who is becoming a saint, in the same measure that he recognizes everything, his personality also, as *anattā*, the boundlessness of his essence itself also becomes manifest. Thereby, however, his craving for well-being and his shrinking from suffering are liberated from their confinement to the circle that up till now has been arbitrarily drawn. The former is widened in the form of a boundless benevolence—merely another expression for kindness—his shrinking from suffering, however, in the form of boundless compassion for everything. He suffers wherever suffering is felt, were it away off in starry space.* But, of course, just as boundless also is the joy that rises in him through the satisfaction of his desire for well-being in the same measure that he directly recognizes himself as different from his personality, and thereby knows himself to be, in his real essence, above this primary source of all suffering. And finally, just as boundless also is the holy equanimity, wherein his boundless desire for well-being, at the end of all, when he has also recognized this holy joy as a transitory emotion, is satisfied just as boundlessly, and thereby comes to rest forever.**

Because the higher a man rises morally, ever the more increases, and at the same time, ever the more universal becomes his kindness, therefore, conversely, the amount of kindness shown by a man is an infallible gauge for measuring his moral value. Following what has been said, in appraising him it will be specially important to know what is the radius of action of this his kindness, whether it extends not merely to mankind, but also to the animal world, yea, even to vegetable kingdom. The saint takes them all without restriction to his breast[390]. In him this kindness, in harmony with the perfect purity of cognition from which it originates, also shows itself in the purest manner, by his raying forth holy equanimity to all beings as the highest feeling possible; and in his pity—this is the form which compassion has taken in him who himself is no longer open to feel mental pain—he exerts himself exclusively in giving to men the highest, that is, *truth*,—"The gift of truth is the highest gift,"[391] —while leaving all the other innumerable possibilities of doing good to those still striving, according to the degree of insight they have already attained. Also with respect to these lower degrees of the manifestation of kindness, we must bear in mind

* We may also say: he becomes a being which only feels quite well when he does not even need to *perceive* suffering any more, who therefore himself suffers wherever he encounters suffering.

** Here therefore the concepts, *egoism* and *altruism*. find their solution in a higher unity. We are only happy when we are wishing well to all other beings. The latter is only possible in so far as, and to the degree that, we separate ourselves from our personality. But in so far as this happens, we also lose our Ego, by which term, as we know,—comp. above, — in general is only meant the imaginary essential relationship between ourselves and the components of our personality. But if we are no Ego, no *I*, as a positive quantity of this world, then, of course, the distinction, "another," has also lost its distinctive relation, so that every limitation to the realization of good-will is removed.

that they are the fruit of cognition. Therefore kindness, also in these lower stages, contrary to mere love that only too often causes us to act in a blind and therefore stupid manner, will always endeavour to give that which in each case is best and most wholesome, be it alms or personal help or—for in comparison to eternal welfare, temporal well-being is of small importance—as far as possible, by wholesome advice and instruction.

But besides this, the striving disciple will always himself cultivate kindness in the form of The Four Holy States, as far as ever he is able to do so. Not only is this indispensably necessary for his own welfare, inasmuch as precisely thereby he more and more frees himself from being restricted to a certain circle, and thus in truth again finds his way back to himself—"whoso, clear-minded, awakens limitless kindness, thin are the fetters for him who beholds the perishing of mortal nature,"[392]—but by the cultivation of The Four Holy States, he does a much greater service to other beings than he could ever do by external works of compassion. For he *penetrates* them all, as far as they are receptive of the same, with the radiations of his kindness, his compassion, his joy, and, to conclude with the highest of all, with his unshakeable equanimity, thus pouring immediately into them quietness, serenity and peace. Of course, our grossly materialistic conception of nature which only wishes to acknowledge the purely mechanical effects of impact and pressure, will not permit us to admit this. But is not this conception of nature long since refuted by our natural science itself? Can we not send out the Hertzian waves for thousands of miles into space without wires, with the result that they can be caught up by any equally attuned recipient? Why then should not man be able to send forth into space waves of kindness, of compassion, of joy and of equanimity, with the effect that they are received by every heart susceptible to them, since we know that the so-called spiritual is only something of more refined materiality, therefore something similar to the Hertzian waves? Besides this, the phenomenon of the radiation of waves of kindness coincides with that of the radiation of Hertzian waves also in this, that the further the waves are to reach, the stronger must be the source of energy by which they are generated. The more concentrated will is, the farther its circle of action extends.* What a thought! A holy monk from his lonely cell sends forth waves of compassion or of joy into space, and hundreds of miles away they impinge upon a mind tormented by sorrow and grief, which now, in consequence of the same, in a manner inconceivable to itself, suddenly feels within itself an upwelling of peace and serenity. Is not the judgment of the average man who characterizes every monk without discrimination as

* On a small scale, this phenomenon may be observed every day. The presence of the mother has a soothing effect upon the child, also if the infant does not notice her. An eminently kind man by his mere presence calms perturbed minds. Retrospectively the field of action of the will may even extend to those departed in death. "If a monk should wish: 'May my kinsfolk and relations departed, who passed away established in Faith, thinking upon me, thereby inherit rich and abundant reward!' then let him aim at perfection in virtue; let him labour for inward peace of mind, withstand not the approach of contemplative vision, strive after penetration, betake himself to solitude!"[393].

an idler of no use to the world, here again transformed into its direct opposite? Are not those monks who flee from the world, when they so act, in truth at that moment the greatest benefactors of their fellow-countrymen? Truly: "You ought to know that these people practise the most useful practices: they create more of eternal use in a moment than all the outward works that are ever done outwardly," says also the great German, Master Eckhart.* Instances of the power of this radiation are furnished by the Buddha himself. Devadatta, the Judas Iscariot amongst his disciples, turns a wild elephant loose against him in a narrow lane. "But the Exalted One directed towards the elephant Nālāgiri his power of kindness. Then the elephant Nālāgiri, smitten by the Exalted One with his power of kindness, lowered his trunk, went to the place where the Exalted One was, and stood before him."[394] On another occasion, Ānanda asks the Exalted One to convert Roja, a nobleman of the Malla clan, who was a stranger to the doctrine of the Buddha. "This is not difficult for the Perfected One to effect, O Ānanda, that Roja the Malla may be won for this Doctrine and for this Order'. And Roja the Malla, smitten by the Exalted One with his power of kindness, went like a cow seeking her young calf, from one house to another, from one cell to another, asking the monks: 'Where, ye reverend ones, is now the Exalted One staying, the holy, highest Buddha? I crave to see him, the Exalted One, the holy, highest Buddha.'"[395]

It is this kindness radiated forth by the saint, which, if he lives in the wilderness among wild beasts, gives him greater security than could any external measures for his protection. "Dwelling on the mountain's slope, I drew to me lions and tigers, by the power of kindness. Surrounded by lions and tigers, by panthers and buffaloes, by antelopes, stags, and boars, I dwelt in the forest. No creature is terrified of me, and neither am I afraid of any creature. The power of kindness is my support; thus I dwell upon the mountain side."[396]

If, living according to these principles a monk works, not only for his own welfare and salvation, but also for that of many others, "for the benefit, welfare, and salvation of gods and men,"[397] we can understand that the making possible of such a holy life by the provision on the part of the lay-adherent of the indispensable necessaries of existence, is praised by the Buddha as the best and most meritorious form of alms-giving,—a giving of alms that increases in value the higher stands the monk who is its object, and therefore, the more effectual is his activity. For in this way the lay-adherent also may have his part in the building of the great edifice erected by the wholesome activity of the *true* monk, —and, of course, it is only of such that we here are speaking.**

But from the foregoing it will also be understood that only one who, to begin with, effects his own salvation, can be a real helper to his fellow-men. "But, Cunda, that a man who himself is sunk in a morass can drag out another who has sunk therein,—such a thing is not to be found. But, Cunda, that a man who

* Hence, in this direction lies also the real solution of the so-called social question.

** Of the others holds good: "For a bad, unrestrained man it were better that he swallowed a red-hot iron ball, than live on the charity of the land" (Dhammapada V. 308).

himself is not sunk in a morass, can drag out another who has sunk therein,—such a thing is to be found."[398] Hence, it is not in the least surprising when we find it said: "His own welfare for another's, how great soever, let none neglect."[399] For these words only mean: Never neglect your own salvation out of regard for the salvation of others, for in this case you will only ruin yourself without really being of use to others. This admonition is every whit as necessary to-day as when it was uttered long ago, since to-day also the general motto is: "Unhappy in one's own skin, the general weal is chosen!"[400] The proper procedure is to work for one's own welfare *as well as* for the welfare of others. Such a man "is the greatest, the best, the worthiest, the most exalted."[401] He closely follows the footsteps of the Buddha who also was not content to secure his own salvation only, but throughout a long life sought to save what could be saved, and further, saw to it that also as regards all the generations that should follow, in his doctrine there should stand open to them a clearly visible way to salvation. For even when on the point of death, he admonishes his disciples: "But for this reason ye have to take good care of, and preserve, the things that I have shown you for your penetration .... in order that this holy life may run its course and exist a long time, that it may make for the well-being and salvation of many, out of compassion for the world, for the profit, welfare and salvation of gods and men."[402] Thus, the doctrine handed down was intended to take the place of his personal instruction. As said in the Dīgha Nikāya: "It may well be, Ānanda, that you may perhaps think: 'Gone is the instruction of the Master; we have a Master no more.' But, Ānanda, the matter is not to be looked at in this way. Whatever, Ānanda, I showed you and gave you as Doctrine and Discipline, that, when I am gone, will be your master."[403]

We also have now acquired an exhaustive knowledge of this Doctrine. If we cast our eyes over it once more as a whole, it may be summed up thus in a few words.

We are sick, we suffer from the disease of willing.* The symptom of this disease is the wound of the six senses,** that is, our body endowed with the senses. The disease is chronic: we have suffered from it all through beginningless time. According as it assumes a milder or a more serious form, we adhere, on one hand, either in the heavens or in the human kingdom, or on the other hand, either in hells or in the animal kingdom; and thus the wound of the six senses exhibits itself to us in the form of "the five heavenly capacities of craving," or of a human or an animal organism, or else of a rejected creature,—all this in endless sequence. The physician who can cure us of this disease is the Buddha. The medicine by means of which he effects this cure, is intuitive insight. In contrast to its merely symptomatical treatment by the ordinary person—who

* "Sabbaṃ dukkhaṃ chandamūlakaṃ chandanidānaṃ: chando hi mūlaṃ dukkhassa: All Suffering is rooted in willing, springs out of willing; willing is the root of suffering.[404]

* * "The wound, this is a name for the six senses."[405] "And how does a monk bind up wounds? If a monk has perceived a form with the eye, heard a sound with the ear .... then he neither adheres to the whole nor to the particulars. *Thus does a monk bind up wounds.*"[406]

only temporarily soothes the incipient stirrings of desire by yielding to them, with the result that the disease only grows worse*—the latter by the Buddha is removed at its root by way of intuitive insight. We become entirely will-less. But along with the disease also disappears its symptom, the wound of the six senses. At first it remains as a scar, for the saint also, up to the time of his death, is bound to his body. With this death, however, the body is cast away entirely and forever: the wound closes up completely. We are cured forever. We are free, absolutely free,—free, namely, from all willing, free from our long sickness.

This single change only will deliverance from the world bring about in us. We ourselves will remain entirely untouched. Only this eternal and unwholesome willing, this ever-tormenting sickness will be taken away, and thereby at last peace arise within us, so that we shall be able to say with the Master: "Once there was Craving, and that was of evil; now that exists no more, and so it is well. Once there was Hatred, and that was of evil; now that exists no more, and so it is well. Once there was Delusion, and that was of evil; now that exists no more, and so it is well."[407]

Whether we ever shall be able to say this, will depend above all upon whether the Doctrine of the Buddha, as we now have learned to know it, has aroused in us the *will* to be able to say it. Everything else is then *self-evident.*

* In the same way that the wounds of a leper only become worse through the rubbing by which he seeks to relieve the annoyance of the itching. *Cf.* the great 75th Discourse in the Majj. Nik.

APPENDIX

1. The Doctrine of the Buddha as the Flower of Indian Thought

> "I, O Disciples, am the Brahmin in holy poverty, whose hands are always pure, the bearer of his last body, an incomparable Saviour and physician." Itivuttaka 100.

The Buddha calls his doctrine "timeless." This means: It is an absolute truth, which was valid for his time as well as it also is for ours, and as it was valid for eternities past, and will be valid for eternities to come. And because this is so, it can also be understood, even if it is entirely severed from the conditions and relations under which it came into the world. But it will be easier to understand it, if we know at the same time the whole environment out of which it sprang, and which alone made it possible for the Buddha and his doctrine to appear. Therefore we wish here briefly to expound the kernel of striving for religious insight current in Ancient India before the appearance of the Buddha, as to its contents, its form, and its relations to the doctrine of the Buddha. Our data may be partly based upon the expositions given by Deussen in his General History of Philosophy, since Deussen was a pioneer precisely in this direction.

The striving of Ancient India for insight had, in gradually progressive development, concentrated itself upon finding out the fundamental principle which underlies everything existing. This fundamental principle is accessible only within ourselves. For it is only within himself that each may plumb the deepest depths; of everything outside himself he only cognizes the external garb in which it presents itself to his five external senses. Thus, men in Ancient India, in searching for the fundamental principle within themselves, at the culminating point of development, got so far as to proclaim as this fundamental principle, themselves, their own *I*, the Ātman. For this *I*, this Ātman, every one has to search who desires to find the ultimate. But that this Ātman must be *sought* for, involves this, that everything that offers itself to us *without being searched for*, thus, our body with all its organs of sense, cannot be the Ātman, our true essence: and that it is a delusion, if we think it to be this latter. Accordingly, the conception of Ātman from the outset was generally connected with the interpretation of *the Self "as opposed to what is not the Self."* This fundamental

meaning pervades all the more usual applications of the word Ātman, in so far as by the same is indicated:

1. our own person, as distinguished from the outer world;
2. the trunk of the body, as distinguished from the external members;
3. the soul, as distinguished from the body;
4. the essence, as distinguished from the inessential.

Here, to begin with, we only want to lay it down, that Ātman essentially and originally is a *relative* conception, inasmuch as, in regard to it, we always think of something that is *not* the Ātman; and it is a *negative* conception, inasmuch as its positive content does not consist in itself, but in what is thereby excluded. Such *relatively negative*, or, as we might also say, *limiting* conceptions have often been used by philosophers with great advantage, to designate the incognizable principle of things by excluding from it the whole content of the cognized world. Of such a kind is the "essentially existing" of Plato, as opposed to the arising and passing away; the "substance" of Spinoza, as opposed to the modes of existing, of which the whole world consists, the corporeal as well as the mental; and lastly, the "thing in itself" of Kant, as opposed to the whole world of phenomena. All these conceptions, the essentially existing, the substance, the thing in itself, are negative, that is, about the principle they only tell us what it is not, and just therein lies their value for metaphysics which has to deal with something forever incognizable. Of such a kind is also the conception of Ātman, which exhorts us to look at the self of our own person, at the self of every other thing, and to put away everything that does not in a strict sense belong to this self. It is the most abstract and therefore the best name ever devised by philosophy for its one and eternal theme; all other names, as, the essentially existing, substance, the thing in itself, still smell of the world of phenomena, from which they are ultimately derived; Ātman alone goes to the point where the inner, dark, never appearing essence opens out to us. It is therefore no mere accident that precisely the Indians have arrived at this most abstract and therefore best designation for the eternal theme of all metaphysical science; for in the Indian genius there resides a restless instinct for penetrating into the depths, a desire to get beyond everything which still appears as something external and inessential, as is beautifully borne out in the second part of the Taittirīya-Upanishad, to give only one example. There man is presented to us, first in his external bodily appearance. As such he consists of the juice of nourishment. But this body is only a wrapping that covers from us the inner essence. If we take it away, we come to the life-breathing Self. But this also again becomes a wrapping, which we have to remove, in order to arrive at our mind-like Self, and from this, in the same way, penetrating deeper and deeper, at the cognition-like Self. Here we have arrived at the centre; and it is highly characteristic, that the philosopher here at the end, adds a warning not to desire to penetrate still farther, and not to try to make this ultimate interior of nature also an object of cognition. "For it is the bliss-creating. For when one in this invisible, incorporeal, inexpressible, inscrutable

finds the peace, the standing-place, then has he entered peace. But if therein he still assumes a distinction, a break, then has he disquietude, the disquietude of him who thinks himself wise."

"In view of this ability of the Indian mind, to penetrate into the depths and to grasp the innermost kernel beneath everything of the nature of a husk, we may understand how Indian philosophy, to express what it had to say, made use of the word Ātman, taken from every-day life and even reduced to a reflexive pronoun, at first, shyly and tentatively, then still more frequently and confidently. We can understand how for Indian thinkers all other denominations of the highest being, mythological, anthropomorphical, and ritual, became a shell, through which, as their innermost kernel, here more, there less clearly, the Ātman radiates, until thinking has become so far strengthened as to find in the Ātman the purest expression for the principle of things."

In former times, the "invisible and inscrutable," in short, the *immaterial* which was found because it was searched for in the right direction, that is, in our own depths, and in the right manner, that is, the indirect one, by stripping off everything inessential to us, was called the "boneless," that is, formless, by which everything bone-like, that is, formed, was borne. Thus is it in Ṛigveda I, 164. But according to the Ucchishṭa-hymn, Atharvaveda II, 7, "All names and forms of the world are based upon the Ucchishṭa, *that which remains*, if we take away all forms of the apparent world. The conception of *Ucchishṭa* is therefore in a similar manner at once as negative and relative as that of Ātman, and closely related to it. The hymn contains an exhortation to direct our attention to *that which remains* if we think everything cognizable away, as which, then, "that within myself," (*tán máyi*) "the splendour within me," is designated. Lastly, in Atharvaveda 10, 7. 8 it is asked concerning the Skambha, *the supporter* who carries everything without himself being carried: "Proclaim this Skambha, who may he be?" until at last, after many inserted meditations, which nevertheless are not far from the point, at the close of the second hymn the word *Ātman* appears, with which the standpoint of the Upanishads is reached.

This standpoint of the Upanishads itself is very beautifully illustrated in the narrative in the Chāndogya-Upanishad 8, 7—12: "The Self, *Ātman*, the sinless, free from age, free from death, free from suffering, without hunger, without thirst, whose desiring is true, whose counsel is true,—that one ought to investigate, that one ought to seek to know." Impelled by this demand, among the gods, Indra, and among the demons, Virocana, rise and go to Prajāpati as disciples, remaining with him for thirty-two years. Then Prajāpati said to them: "Look at your Self in a pot full of water, and what you do *not* perceive of your Self, tell me that." Then they looked at themselves in the pot of water. And Prajāpati said to them: "What now do you see?" And they said: "Reverend sir, we see *this our entire Self* in reflection, unto the tiniest hair, unto the nails." And Prajāpati said to them: "Now adorn yourselves, put on your finest garments, embellish yourselves, and then look again in the pot of water." Then they adorned themselves, put on their finest garments, embellished themselves, and

looked again in the pot of water. And Prajāpati said to them: "What do you see?" And they said: "Just as we, reverend sir, stand here, adorned, dressed in our finest garments, and embellished, just so, reverend sir, those there are adorned, dressed in finest garments, and embellished." And Prajāpati said to them: "This is the Self, this is the immortal, this is the fearless, this is the Brahman." This answer satisfies both disciples, and they go home: But Prajāpati, looking after them, says: "There they go, without having perceived and found the Self." Virocana and the demons are content with this answer, and so are all demoniac men who see the Self in the body, therefore pamper their body here below, make much of their body here below, and therefore ornament this body even after it has become a corpse with all kinds of trumpery, as if for it there was another life, a world to come. But Indra, reflecting that this Self is smitten by all the sufferings and illnesses of the body, and perishes by death, "feels—*what everybody may feel*— that all the changes that happen *to* us, for that precise reason cannot change us ourselves, and returns to Prajāpati, who invites him to stay for another thirty-two years as disciple. Indra remains for another thirty-two years as disciple, and then Prajāpati gives to him the second answer: "That [spirit] which in dreams gaily wanders about, he is the Self, he is the immortal, the fearless, he is the Brahman." But also with this answer Indra does not feel satisfied. "Most certainly this [Self], even if the body is blind, is not blind; if the body is lame, is not lame; certainly it is not struck by the diseases of the body, it is not killed, if the body is killed; it is not lame if the body is lamed; yet it is as if it were killed, it is as if it were oppressed, as if it experienced the unpleasant, and it is as if it wept; in this I can find no comfort." And again he came with the fuel—[that is, as a disciple]—to Prajāpati, and told him of his doubts. And Prajāpati said: "Certainly, this is the case, O Maghavan, but I will explain to you the Self still further. Stay for another thirty-two years as disciple!" And Indra stayed for another thirty-two years as disciple. Then Prajāpati said to him: "If one has thus gone to sleep, so perfectly come to rest that he sees no more dream-pictures, this is the Self, this is the immortal, the fearless, this is the Brahman." Thereupon Indra went away satisfied. But before he had come to the gods, another doubt arose in him. And again he returned to Prajāpati, carrying the fuel in his hands, and said to him: "Oh, reverend sir, in this state one does not know himself, and does not know that one is this one, neither does one know other beings. *One has come to annihilation.* Herein can I find nothing comforting." "Certainly, this is the case, O Maghavan," Prajāpati replied. "But I will explain it to you still further. But it is not to be found anywhere else but in this. Remain five more years as my disciple!" And for five more years Indra remained as his disciple. Then Prajāpati said to him: "O Maghavan, truly mortal is this body, possessed by death; it is the abode of that immortal, *incorporeal* Self. Possessed is the corporealised by pleasure and pain, for because he is corporealised, no defence against pleasure and pain is possible; *the incorporeal*, however, pleasure and pain cannot touch." And so we must become *incorporeal* by entering into the highest light,

by retiring to pure and entirely quieted spirituality, such as reigns in deep sleep.

The meaning of this narrative is clear. To the question "What is the *I*, the Self?" Prajāpati gives three answers. The materialistic or demoniacal answer is this: The Self is the body together with its sensitive and vegetative functions and perishes therefore together with this body. The second answer means: I can be an *active* spirit, released from the body. This state of active spirituality is illustrated by the dream-state, as that normal state in which even here below we may observe the spirit freed from corporeality. In the third answer, finally, spirituality entirely without any object, or spirituality in its complete quietude, is declared to be the state really suited to the Self, and thereby the real Ātman.

About this third and highest state of Ātman, thus, the state in which the Ātman dwells even here in deep sleep, the Brhadāraṇyaka-Upanishad 4, 3, 19 says: "But just as there in airy space a falcon or an eagle, after having flown about, wearied, folds up his wings and nestles down, even so also does the mind hasten to that state where, gone to sleep [that is, become entirely quieted] it feels no more desire, and sees no more pictures in dream. This is its essential form, wherein it is exalted above desire, is free from ill-will, and void of fear. For just as a man, in the embrace of a beloved woman, has no more consciousness of what is external or internal, so also the mind, embraced by the cognition-like Self, has no more consciousness of what is internal or external. This is its essential form, wherein it is of satisfied desire, is itself its desire, is without desire, and severed from grief. Then is the father no father, and the mother no mother, the worlds are no worlds, the gods no gods. Then is the thief no thief, the murderer no murderer, the ascetic no ascetic. Then there is no being touched by good, no being touched by evil. Then has he overcome all torments of his heart. If then he is without sight, yet is he seeing, although he does not see, for to the (essentially) seeing one there is no interruption of seeing, but there is nothing second besides him, nothing other divided from him, that he might see."

The three states of the *I* or Ātman dealt with so far, are the only ones that come under consideration in the older Upanishads. Only later, with the rise of Yoga practices, did men learn in Yoga of a state of the *I* that is still higher than even the perfect quieting of the mind, such as supervenes in deep sleep. In deep sleep, the extinction of the world's expanse takes place *unconsciously*, and in such wise that cognition also is no longer its own object. But by means of methodically exercised concentration—these same Yoga practices—the liberating of cognition from the material organism, and further, the extinction of the whole world's expanse, can be attained with *full consciousness*. One practises concentration at some lonely spot, by calling the five external senses "home," so that one "no longer cognizes externally," by bringing even bodily functions, inhalation and exhalation included, to a complete standstill, and fixing the mind exclusively on the representation of boundless space, and then, by entirely abandoning this representation, bringing it to the intuitive represen-

tation of how cognition itself is boundless. Thus, so to say, we float in our own *pure* cognition by making this cognition itself the sole object of cognition, and thus we cognize ourselves as "through and through consisting of cognition." Then we proceed to the intuitive representation of there being nothing any longer to cognize—the realm of nothingness—and at last, by dismissing also this representation of nothingness from our mind, we rise to the highest representation, that there is no more representation at all for us, so that we only know ourselves to be entirely without representation. This is the realm of neither perceiving nor non-perceiving. This *conscious* state of purest *objectless* mentality is then "the fourth" (*caturtha*), the very highest state of the *I*, of the Ātman or *the Turīyam*: "Not cognizing internally, and not cognizing externally, not cognizing in both directions, also not consisting through and through of cognition, neither perceiving nor non-perceiving, invisible, intangible, incomprehensible, incharacterizable, unthinkable, indescribable, only *founded upon the certainty of the own Self*, extinguishing the whole expanse of the world, quieted, blissful, without a second,—this is the fourth quarter (*caturtha*) this is the Ātman, that man should cognize."[408]

All this was thus *immediate experience*, direct cognition, and therefore stood, and stands, firm beyond all doubt *in actuality*: the *I*, the Ātman, is able to remain in these four states. On this *intuition*, by means of *reflection*, the *system* of the Vedānta was built up. It was said: If even during our lifetime it is possible to get free from the body—in Turīya the body is a mass without sensation, by which we are no more touched—and to retire completely to pure and objectless mentality, then the death of a delivered one is nothing more than the *permanent* throwing away of the body, by *permanently* retiring to pure mentality. The eternal, and at the same time, blissful state of the *I* seemed thereby to be discovered. But later on it was concluded: If the true essence of man, his real *I* is discovered, then thereby also the real essence of the world must be revealed. For this essential nature of the world must, precisely as such, be contained in everything existing in the world, in the sun in the firmament, as well as in airy space; above all, also in ourselves, since we certainly belong to the world. If I cognize *myself*, I thereby also cognize the ultimate, primary cause of the world; in other words: The principle of the world must be identical with the principle of the *I*. "As a piece of salt that has dissolved in water can no more be found, but must still be existent in the water, as the salty taste indicates, even so you do not perceive the existent here in the body, but nevertheless it is there. What this subtle is, of that this world consists: This is the real, this is the *I*, this thou art (*tat tvam asi*), Çvetaketu."[409] From this, without any break followed the equilibration of Ātman and Brahman, the principle of the world. And from this it ensued, that this latter is to be defined as pure mentality, as the great, endless, shoreless essence consisting only of cognition.

Thus did men philosophize in India, on the heights of the Vedānta. They dived into the depths of their own *I*, in order to grasp this their real *I*, and to sever themselves from whatever showed itself in truth not to be this *I*, not to be this

our real, deepest, and ultimate essence. Proceeding from this our real *I*, they then tried to comprehend the rest of the world, thus exactly reversing the method in vogue among ourselves, our scientists completely losing themselves in the external world under the childish delusion that thereby they will also be able to comprehend their own nature. Thus did men philosophize in India ever since, down to the present day. Especially did they philosophize thus in the periods—from about B. C. 500—that followed the Vedānta of the Upanishads, thus, during the epic era of the Mahābhārata. In this later period also, all philosophical and religious striving for insight was directed towards penetrating to the real kernel of man—because this is obviously the right way—by peeling off everything which showed itself not to be kernel-like or essential, thus, which seemed like a shell. And at that time also they tried to penetrate to this kernel by means of *Yoga*, hence, by practically laying hold of this kernel or real *I*, in this way that they turned away from the outer world and tried to lose themselves ever more deeply in their own innermost, thus by *Saṃkhya*, by reflection. Therewith they succeeded in correcting the fundamental error of the Vedānta system, namely, the error of considering the Ātman and the world to be the same. They began to understand, that for pure objective cognition the totality of the objective apparent world, now called *Prakṛiti*, is as an independent factor opposed to the cognizing subject, thus to the *I*, and therefore is not merely *Māyā*, to which it had been reduced by the idealistic Vedānta of the Upanishads: "One thing am I, and another is she (*Prakṛiti*)."[410]

Thus, in the genuine Indian spirit, the Buddha also philosophized, standing at the beginning of the epic period. He also wanted to find our *kernel*, our real and innermost essence, that which simply cannot be separated from us, thus the *I*, the Ātman—Attā in its Pāli form—by which word is precisely designated the essential within us, or *what is held to be this*, by the removal of which we therefore should be absolutely annihilated. "What do you think, ye youths, which may be better? if you search for the woman, or *if you search for your I*?" Thus also in the Discourses of the Buddha everything circles round the Ātman, the *I*. This *Attā* is the unchangeable centre, to which all the Discourses of the Buddha point, or from which they proceed. It is the great problem in the doctrine of the Buddha also. And as we can hardly read a page in the doctrine of the Upanishads, without coming upon the Ātman, in the same way there is hardly a Discourse of the Buddha, which does not deal with the Attā in some form or other. When the Upanishads are therefore simply characterized as the doctrine of the Ātman, this qualification is not less true of the doctrine of the Buddha. This, *in the sense here dealt with*, is Attā doctrine, as much as the Upanishads are always only Ātman doctrine.

But with the Upanishads, and thereby with the general mode of Indian thinking, the Buddha is also in harmony inasmuch as he sought to find the Attā by taking away from it everything inessential to us, to our *I*, to our Attā, and thereby separable from it. He even has brought this method to its highest, classical perfection, by substituting for the fundamental question: "What

is the Ātman? What is my *I*?" the other one: "What is the Attā in any case *not*? What in any case is *not* my *I*? What is *An*attā?" And he also tried to solve this question by means of Sāṃkhya and Yoga, and solved it definitively. By means of Sāṃkhya, of sober consideration, of reflection, he decided it in the following way:—As criterion of what is in no case essential to us, what therefore can be separated from us without ourselves being touched thereby at our core, he laid down the formula: What I behold in myself to perish, and, with the setting in of this perishableness, to bring suffering to me, cannot possibly be my *I*, my Attā, but must certainly be *not*-the-*I*, *An*attā,—a criterion that is obviously infallibly right.* By this criterion he then investigated all the components of his personality, the body, sensation, perception, the activities of the mind, the cognizing faculty, and found them all to be transitory and thereby bringing suffering to us, and therefore that they could not possibly be our real essence, our actual *I*, our true Attā. And yoga-practice confirmed this result of his reflection since he actually succeeded in separating himself from his body, his sensations, his perceptions, the activities of his mind, all his cognition, by annihilating all perception and sensation (*saññāvedayitanirodha*), and then returning to the body to experience new sensations, new perceptions, new activities of the mind, new cognition. Thereby was given practical proof that our *I*, our true Attā, is essentially different from all the elements of personality.

But thereby *everything* recognizable in us was recognized to be inessential, *nir ātman, an attā*. Only think: You lose your whole body, and together with it all capability of sensation, and all cognizing of every kind, what then shall remain? But how, then, about my *I*, my Attā, that certainly is not in any way touched by the establishment of what is *not* the *I*, *not* the Attā? How is the result of the Buddha's investigation to be interpreted, that *everything* is *An*attā, *not* the *I*? To this we must reply with Einstein, the modern physicist: "*Interpret not, but acknowledge*!" Acknowledge what is right beyond all doubt; regardless whether we are able to digest this truth or not. If we cannot digest it, that is, cannot bring it into harmony with our world-view, then this would only prove that we are not able to digest *truth*, that our present world-view is so false that an indubitable fact of reality, yea, a *fundamental fact* of this reality, finds no room in it. "Interpret not, but acknowledge!" But to acknowledge means, ruthlessly to draw all the consequences that follow from the discovered fact of reality. But these consequences are: If everything I can cognize within myself is inessential to me, then I am also able to separate myself from everything that is in any way cognizable, accordingly, from everything transitory, and thereby

* How very close this criterion lies to the human mind, though in its world-annihilating importance it could only be penetrated by a Buddha, may be gathered from this, that even *Deussen*, like so many others, understood it by his own divination: "But Indra, reflecting that this Self is smitten by all the sufferings and illnesses of the body, and perishes by death, feels—*what everybody may feel*—that all the changes that happen *to* us, for that precise reason cannot change us ourselves." Compare above!

from everything that causes suffering to me; I can lose all this, without being touched by it at my core. But what will happen, if I have indeed liberated myself from everything cognizable, if I, accordingly, at my last death, have abandoned my body, thereby all capacity of sensation conditioned by it, and thereby forever all becoming conscious? "Interpret not, but acknowledge!" here also again holds good. That is to say, even if this question cannot be answered, there would follow from this as consequence, merely a further incognizable alongside the incognizability of our real essence, and in addition to the countless other incomprehensibilities with which in this world we find ourselves confronted. There would follow, in fact, the incognizability of the *condition* into which we should be transferred at our last death.

This incognizability also would then have to be taken into account as the necessary consequence of a fact of reality. But this condition called by the Buddha *Nibbāna*, is not at all incognizable, since the Buddha himself speaks of the "seer of Nibbāna." It is cognizable that there all factors which might produce suffering in any way are absent, and that I shall there be entirely and absolutely desireless and thereby absolutely happy. For what higher bliss can there be than not to be any more disquieted by any, not even by the slightest, unsatisfied wish?

Another consequence of the incognizability of our real *I*, our true Ātman, is this, that I, separated from everything that in truth is *not* my *I*, am boundless and unlimited, inasmuch as everything bounding and limiting me belongs to the realm of *not*-the-*I*, of the cognizable. "Liberated from corporeality, a Perfected One is deep, immeasurable, unfathomable as the ocean."

But the most important *practical* consequence is this: If my real *I*, my true Attā is entirely and absolutely incognizable, then even the question: "What am I?" "What is the Attā?" is in principle wrong, since this question already presumes the Attā to lie within the realm of the cognizable and thereby to be able to be found out. Indeed the Vedānta, as we saw, sought for the Ātman in the realm of the cognizable and *also found it there*. "It is of the nature of cognition, and what is of the nature of cognition, follows it."[411] "Only of being, bliss, and thought does the Ātman consist,"[412] But the Buddha was forced to the conclusion that the Attā, our kernel, cannot be grasped at all by means of cognition, that especially it cannot consist in thought, be of the nature of cognition, since he found all cognition, especially all thinking, to be conditioned by *the organs* of cognition that are quite evidently alien to us.

According to this, however, every one who wants to probe to the bottom his real *I*, must inevitably lose himself in a *cul de sac*, if he insists upon doing so in a positive manner; that is, if he formulates the problem thus: "What am I? What is my Ātman?" he must land in "a cave, a gorge of views." The right way to get at least on the track of our essence, our *I*, our Ātman, is only to ask: "What in any case am I *not*? What at all events is *not* my *I*, *not my* Ātman?" In short: we must regard as the fundamental problem we have to solve, not: "What is the Attā?" but "What is *An*attā?"

This is all the more necessary, since only if the case is thus formulated, is it possible really to overcome the realm of Anattā, of not-the-*I*: As soon as anything cognizable inside or outside of me arouses even the slightest thought of myself, this is a proof that I have brought it into some relation to myself and thereby to my will, be it in form of inclination or of disinclination, whereby this will receives new nourishment, and liberation from it is thereby again postponed. But if I am able to regard everything without exception, also my own body, my sensations, my entire cognizing, exclusively from this point of view: "This I need *not*, this I am *not*, this is *not* my self," then in time, infallibly, every kind of volition, every wish for the realm of what is thus cognized as being Anattā, *inessential* and *unsuited* to me, and thereby also every kind of willing whatsoever, must become extinguished, and so deliverance ensue.

For *these* two reasons the doctrine of the Buddha is also called the doctrine of not-*I*, *anattā-vāda*, as contrasted with the *I*-doctrine, the *attā-vāda* of the Vedānta. But it is not called thus because the Buddha *denies* the Attā, in contrast to the Vedānta.* What would it mean to deny the Attā, to deny thereby myself, me, the primary fact which alone I cannot doubt? For am I not *the* most real thing of all for myself, so real that the whole world may perish, if only I, this all and one for every single individual, remains unaffected by the general ruin? We may identify our *I*, our Ātman with the components of our personality, or with some of them, or with only one of them, and therefore say: "The body is my *I*, the sensations, the perceptions, the activities of the mind are my *I*, *thinking is my I*." But to *deny* the *I* and thereby ourselves, therefore to say: "I am neither something perishable nor something imperishable, I am absolutely nothing at all," this surely is a dictum "before which thinking turns back." For absolute nothingness neither denies nor affirms anything. But if thus the absolute non-existence of the *I*, the Ātman, cannot be "brained," then neither will the Buddha probably have "tongued" it.

Rather has the Buddha brought the Vedānta to its utmost perfection. He also has sought for the Ātman, as all great minds have sought it. "Know thyself!" ran the inscription on the temple of the Pythia. And Herakleitos, in the search for his *I*, had come so far that he was able to assert that the boundaries of the soul could not be found, even if all roads were run through. Further, like all India, the Buddha also had sought for the Attā in the *indirect* way, by taking away from the Attā everything that is not the Attā. But he followed this way so radically and with so much success, that everything cognizable, especially also the mental, especially also *thinking*, revealed itself to him as *An*attā and thereby as something that had to be overcome by us. And *therefore* he says: You teach the Attā, but I teach what the Attā is *not*. You know the Attā, but I only know what

* The Buddha rejects the Attā-vāda as well as the Loka-vāda.[413] Who concludes therefore from the rejection of the Attā-vāda that the Buddha *denies* the Attā, the *I*, must also conclude from the rejection of the Loka-vāda that he denies the world (*loka*)! Really, he only rejects the *Vāda* about the Attā, every *doctrine about the I*, as well as he rejects only the *Vā*da about the Loka ,every *doctrine* about the world as such.

the Attā is *not*. Therefore you are always talking about the Attā, but I only speak of *An*attā. In short, you have the Attā-method, the *attā-vāda*, whereas I have the Anattā-method, the *anattā-vāda*. And this I have because only thus is the Attā, that is, myself, able to become free from suffering and happy. "But, monks, cleave ye to any *I*-doctrine (*attā-vāda*), whereby no sorrow more can come to him who cleaves, neither lamentation nor suffering, neither grief nor despair? Know ye of any such *I*-doctrine?"—"Indeed, we do not, Lord."—"Well said, monks. Neither do I know of any such *I*-doctrine."*[414]

Thus the Buddha has not become untrue to Indian thinking; rather is his doctrine *the flower* of Indian thought. He is "the *true* Brahmin," who has *completely* realized the ideal of the Upanishads. And precisely because this is so, India will again greet him as her greatest son, as soon as she again shall have recognized this.

Yea and more, hail to the age that philosophizes in the direction of the Anattā-vāda! Hail in every case to the man who follows the Buddha on this way, first by turning his thoughts in the direction shown by the Buddha, and then, in time, also by practically moulding his life more and more in accordance therewith. He is no longer in need of religion and philosophy, no longer in need of theosophy or "mystics;" he is also no longer in need of *natural science*. He is in need of nothing more at all. For very soon dawn will break within him. Just because he has the right *method*, very soon and very easily he will raise the veil that enfolds the primary problem of the human heart, the primary secret of all religion:—the great riddle of deathless and tranquil eternity will be solved for him. For very soon he himself "will mark, he himself will see: This is the sick, the painful, the diseased; there the sick, the painful, the diseased is done away without any remainder over."

2. *The Metaphysics of the Buddha*

"The supreme blasphemy is the denial of the indestructible essence within us." Schopenhauer

The primary and fundamental question of all philosophy and religion is this: "What am I?" not: "What is the world?" What the world is, ultimately interests man only in so far as it is related to himself and must therefore be taken into account in any attempted solution of the first fundamental question. But the question, "What am I?" has always been answered by the immense majority of men thus: "I am body and soul"—under the latter concept being understood

* From this explanation it will probably become clear without further ado that our modern form of saying "the *I* is *transcendent*" is not the mode of expression used by the *Attā-vāda*, for whom the *I* is not absolutely transcendent, inasmuch as it is ultimately found in pure cognition; but it is really the language of the *Anattā-vāda*, since the statement "the *I* is transcendent" means: "the *I* is beyond all cognition, it absolutely cannot be found out." How stupid, how incredibly stupid it is to accuse him who teaches the transcendence of the *I*, of adhering to the *Attā-vāda*, will certainly become clear to the greatest simpleton, when he learns that the Buddha even verbally teaches about the *I*, what is

the willing and cognizing principle within us, which, in contrast to the body, is supposed to be immortal. This view of the average man has been left behind by the great leaders in religion and philosophy, inasmuch as they have held the essence of man to consist exclusively in the faculties of willing and cognizing, holding, therefore, the soul to consist of these functions, and declaring the body to be only an inessential addition to this same soul. A higher definition of our essence will nowhere in the world be found outside the realm of the Buddha. Even in the Upanishads, which in their grandeur come nearest to the doctrine of the Buddha, our essence is defined as "being, bliss, and thought."

Such definitions were reached through the idea that the essence of man ought to consist at all events in one of his cognizable qualities, more especially in his most noble and exalted qualities. Of course this presupposition has especially been made the starting-point by all the smaller minds, particularly by those in whom is lost even that primary consciousness proclaimed also by Spinoza, the Jew, when he says: "We feel and experience that we are eternal." But to these small minds the uniform definition of what constitutes the essence of a human being, formed a mighty weapon against those greater ones who, being such, without exception teach that our essence, in one form or another, is indestructible. This weapon enabled them, in spite of their smallness, to take up fight against those great ones, that is, against their doctrine that our essence is indestructible, and thus to establish *the opposition between science and religion* in the human domain. This opposition, in particular, is also a typical peculiarity of our time. For small but talented minds are very well able to track out the defects and weak points of great systems, but they cannot as easily put reality in the place of the discovered defects and the blanks caused thereby. Again it is only the true genius who is capable of this. And so the small minds very soon succeeded in proving that all the mental functions of man, especially thinking, were essentially bound up with his corporeal organism, thus, were organic functions. As such they form part of the corporeal organism, and must therefore perish along with the organism when this breaks up in death. Accordingly, in consequence of the common assumption that the essence of man consisted in these mental functions, annihilation of the *essence* of man at the moment of death seemed a settled fact. The gulf was opened between religion culminating in all its forms in the doctrine of the immortality of our essence, and science, demonstrating beyond denial that what religion, together with science itself, declared to be the essence of man, fell prey to annihilation at the moment of death.

Are there any who can bridge this gulf? Certainly, there are very many who labour incessantly to bridge it. The zeal developed by the representatives of

involved in the conception of transcendency: "I am not anywhere whatsoever, to any one whatsoever, in anything whatsoever."[415] "But since the *I* and anything belonging to the *I* is not to be found (*anupalabhamāne*) ..."[416] "Even in this present life is the Accomplished One not to be found out (*ananuvejjo*)."[417] Because no kind of cognition penetrates to the *I*, nothing whatsoever, absolutely nothing, can be told about it; the rest is—silence! And it is only this *silence* about the *I*, no more, that the Buddha teaches.

modern religions in this direction, is admirable. Many a time, the proud work really seemed to have been accomplished, until another bomb of scientific acumen burst in, and again brought about the crashing collapse of the proud arch bridging the gulf. So religion and science, now as before, stand opposed to each other as irreconcilable enemies. In particular, the fact remains, that neither of the two adversaries is able to vanquish the other. Religion is unable seriously to contest the scientific standpoint that even the highest mental functions are of a material kind, and therewith the doctrine that the essence of man, supposed to consist in these functions, is, along with the bodily organism, annihilated in death. On the other hand, no science can weaken the overwhelming supporting grounds in favour of that fundamental dogma of every religion, the doctrine of the indestructibility of our essence. This makes it quite clear, that on both sides error and truth must be closely interwoven, the strength, nay, the invincibility of each party, consisting in the truth it maintains, its weakness, however, in the error it has associated with the truth.

But if thus there is error on both sides, why do not the contending parties succeed in discovering the error of *the opponent*, a thing possible, after what has just been said, even to merely talented minds? They do not succeed in this, because it is the *same* error which dominates both parties, so that in discovering it, they would disavow themselves. This error consists precisely in the *basis* common to both contending parties, that the essence of man must be sought for in his mental qualities. Because this common basis is intangible for both sides, and *because it is false*, therefore there is no hope of filling up the gulf between science and religion *as long as this common basis is not proved, and generally acknowledged, to be false.*

But thereby also an immense difficulty arises. For if it is declared to be an error to seek for the essence of man in his mental or even in his corporeal qualities, in what, then, is man to consist? What remains of him, if he is stripped of all his mental and corporeal qualities, above all, of his will, and of his consciousness? Surely, nothing more is left. Consequently, for all that, since he is still there, he must be understood to consist in his qualities, or in some, or at least, in one of them. Indeed, upon this consideration is founded the seemingly unshakeable security of the common basis of religious and materialistic thinkers; but, at the same time also, the incompatibility of both their standpoints. Only if we could succeed in proving this common basis to be false, only then would there be a prospect of bringing to an end the conflict between science and religion. But how might this be possible? Who would venture merely to make the statement that man consists neither in his corporeal nor in his mental qualities, and therefore is nothing at all? Would not such a man declare himself to be a madman, in declaring something not to exist which quite evidently does exist, namely, himself? Would he not be turning upside down all words and conceptions, and converting them to their contrary? What reasonable man would dare do such a thing?

Nevertheless, there is one who has ventured to do this, who has really inverted all words and conceptions and converted them to their contrary. For example,

he declares to be unwholesome what has always been thought to be wholesome and salutary; he designates as ugly what has always been looked upon as beautiful; he defines as woe what from all time has been called happiness. He even calls that the *non-existing* which, ever since man existed has been called the *existing*; and that which all men have always called *nothing* he decides to be the highest reality, not merely in appearance, and by sophistical casuistry, but in perfect earnest, in the literal sense of the words and "in accordance with *actuality*." It is clear, that such a man, if he is wrong, stands out as the greatest fool the world has ever seen. But if, against all apparent possibility, he should turn out to be right, then he ought to be hailed as the greatest genius ever born on earth. For then he would verily appear as the only reasonable man of the whole human race. And indeed he regards himself as such, for he has further the unparalleled audacity to declare all men, himself and his followers only excepted, to be mentally ill, to be insane.[433] This unique man was the Indian mendicant monk, Siddhattha Gotama who in consequence of this his standpoint just set forth, called himself the *Buddha*, the Awakened One, he who has awakened from the dream of life to reality *as it is*.

He says: You want to know what you really are, what in you constitutes your essence, that means, you wish to know the substratum lying at the basis of what you call your *I*, by which word you mean precisely that wherein you at bottom consist. You think it self-evident that this your *I* must consist of something which you *cognize* within yourself. In this way you come to designate the qualities with which you see yourself endowed, as the substratum of the *I*-concept, foremost of all, your sensation, perception, and thinking. But how now, if your self-evident presupposition, that you must consist of something cognizable, were false, if there were also something *incognizable* in you, which was your real essence; if, further, this your incognizable, but real essence were removed from the jurisdiction of the laws of arising and passing away, and if I could prove all this to you with compelling logic, nay, with palpable, visible evidence? Of course, you shake your head and think this entirely incognizable to be contradictory in itself, as it is surely a contradiction to desire to ascertain something *incognizable* by means of *cognition*. But this is not at all what is meant. For the reality of this finally incognizable thing stands fixed from the very beginning, as primary, pre-eminent fact. It is simply *your own* reality, the reality of that which you call your *peculiar essence*, your *I*, thus, the most immediate fact of consciousness there can ever be. What is in question is rather only this: Whether with your cognitive faculty you are able to grasp this your *peculiar essence* as such, *apart* from its reality. That is to say, whether this your faculty of cognition is able to penetrate beneath into the depths of your own real essence; or, in other words, how far the light of your cognition reaches in a certain direction, to wit, precisely in the direction of that in which you are objectively absorbed. And *this*, surely, is no transcendental realm for your cognitive faculty; on the contrary, it is again a primary function of cognition to recognize its own limits. Why, then, do you oppose my proposal, first of all, to fix these limits of cognition? Did not your

own Kant too undertake this task, to whom you could not declare yourselves sufficiently thankful for thereby freeing you from all false metaphysics? Certainly, I very well know the reason why you are opposed to me and my doctrine. The *consequences* resulting from my fixing the limits of cognition, together with my judgment of what is cognizable, are displeasing to your *will*, and therefore, on this ground, my doctrine is not allowed to be true. But is not such a standpoint the very opposite of all true science? Is it not, in fact, childish to want something not to be true, when quite obviously it *is* true?

Of course, I am bound to offer you the proof of the *evident* correctness of my fixing of the boundaries of cognition, the more so, as I may thus be able to cure you of the extravagant views of your Kant. Hearken! Your Kant wanted to derive the boundaries of cognition from the nature of the process of cognition itself. But this undertaking is quite impossible. Whoever should undertake such a thing, to begin with, ought to have developed his own faculty of cognition to the highest point possible, or he will infallibly declare the boundaries set to his own individual cognition in consequence of his own *limited development* to be the immanent boundaries of cognition itself, as is proven precisely in the case of your Kant.* But have you got any other great thinker who claims for himself to have climbed to the *summit* of all possible development of cognition? Apart from this, however, it must be just as impossible to determine accurately the boundaries of cognition from its own structure, as it is impossible to determine the strength of the eyes from a mere physiological examination of the eyes themselves, or the distance covered by a telescope by a mere physical and chemical examination of its lenses. Everybody knows, that this is practically, and therefore really, impossible, but that an incontestable and certain determination of the strength of our eyes or of the distance covered by a telescope can *only* be arrived at by fixing the eyes or the telescope upon a distant, external object, and then examining, if, and to what degree, this object is seized by the eyes or by the telescope. *Only* thus, by means of a *practical* test, do the boundaries of our cognition permit of being determined with absolute certainty. Well then! It is in this way that I, the Indian mendicant monk, am going to ascertain, if, by means of our faculty of cognition, we are able to penetrate to our real self.

Of course, this method of determining the boundaries of our cognition opens up an immense difficulty: When it is a question of making out a quite definite object and of identifying it as such, then at least one infallible characteristic mark of it must be known. For otherwise, the possibility is never excluded, that a wrong object may be taken as the one sought for. If I am looking for gold, I must know at least one specific characteristic mark of gold, if I do not want to run the risk of taking any copper or brass I may hit upon for the gold I am in search of.

* Kant reached his *a priori* judgments only by failing to recognize the circle of rebirths, whereby he had to make life commence with the birth of the single individual. In this case, there certainly is no other possibility than to declare the notions with which we come into the world, (space, time, causality), and which are really acquired by us during earlier existences, to be *a priori* forms of our cognizing faculty itself.

Thus also as regards my *I*, as regards that in which, in the end, I am completely subsumed, at least one infallible characteristic mark must be known, if I am to be able successfully to examine the objects of my cognition as to their identity with my *I*, if I do not want to run the risk of taking something for my *I* which in reality is *not* my I, be it that it has really nothing at all to do with my *I*, be it that it is only an inessential addition to my *I*.

Fortunately, the relation between our *I* and our faculty of cognition is such, that in every case this indispensable criterion may be obtained. Indeed, this criterion, quite as much as the *reality* of our *I*, is again an *immediate* fact of consciousness, which, precisely as such, requires no proof, nay, is not at all capable of such a thing; it can only be immediately *experienced*. If I see a passing train, I know that this train has certainly nothing to do with my essence. Why not? Because I was here before the train came near me, and because I am still here after it has thundered past me. What only reaches me after I have long been here, and then again vanishes from me, so that *I* remain, cannot have anything to do with my essence. If the iron money-chest I had bought to keep my money in, is stolen from me, this theft unquestionably has taken away nothing belonging to my essence. For the loss of the money-chest causes *suffering* to *me* for a long time after it has been committed. In these simple facts is contained the long sought-for and infallible criterion for our *I*. My *I* cannot possibly consist in what *I* behold perish, and afterwards recognize to have vanished, yea, from the total loss of which *I* still suffer. Myself in my *real* essence I have therefore by means of my cognition failed to find in any case, so long as to this my cognition those objects alone present themselves, the vanishing of which I *observe*, and by the loss of which I *suffer*. On the contrary, only an object appearing before my cognition might be regarded as my real *I*, which showed itself to this cognition as remaining always the same for as long as this cognition might last and as often as it might repeat itself, as surely as at the same time I know myself—again an *immediate* fact of consciousness—to be the cognizing subject, which, itself unmoved by everything, beholds life together with all its vicissitudes passing before itself: *I* was born, *I* was a boy, *I* was a youth, *I* am a man, *I* shall be an old man, *I* shall leave my body in death, being always the same indivisible *I*.

In this manner the Buddha first fixed the special *object* which he wished to grasp, to comprehend, to embrace with his cognition.

And now it was a question of really grasping this object with the cognition. To effect this, he directed his power of cognition towards everything cognizable within him and around him, turning it principally upon his power of cognition itself, all the more so, that it is precisely in cognition, as we already know, that the essence of man has always from of old been found. And he arrived at the following result:—

Cognizing is no simple process, but to a closer inspection resolves itself into several elements, namely, into sensation, perception, and thinking. In this, the inner relationship between these elements is such, that *sensation* originates first, followed by *perception* of the object sensed, which cannot be temporally separated

from sensation, whereupon *thinking* about the object which thus has entered the domain of cognition, begins. Where nothing at all is sensed, there nothing is perceived; and where nothing is perceived, nothing is thought, for want of any object upon which thinking might act: "What one senses, that one perceives. What one perceives, that one thinks." According to this, the process of cognizing dissolves upon still closer scrutiny, into a countless number of sensations, perceptions and thoughts, incessantly following one another. This very summary analysis of the process of cognizing* shows, if we adhere to the criterion we found for the establishing of our I, that at all events, the various sensations, perceptions, and acts of thinking are not essential to us. For I have had millions of such sensations, perceptions and thought-acts, and though they are all scattered and gone to nothing, I still exist. At this present moment, I have new sensations, new perceptions, new thoughts, and also in future I shall have new sensations, perceptions, and thoughts, and they also will pass away without taking *me* away with them.

But now arises the principal question: I know not only that I have sensations, perceptions and thoughts; I also know immediately that they are dependent on me, proceed from me, and are based upon me; in short, I know myself to possess the *capacity* of producing sensations, perceptions and thoughts. And it is just this which at bottom we mean when we say that feeling, perceiving and thinking are *essential* to man. We wish to express thereby that ultimately we are not summed up in the various concrete sensations, perceptions and thoughts, but in the *capacity* of having such things, so that in every case, with the annihilation of this *capacity*, we ourselves ought to be annihilated.

To become clear about this, we must examine how this capacity is realized in an individual case. How, to begin with, do we come to have a sensation? If I direct my eye towards a form, a sensation of sight flames up; if a sound reaches my ear, a sensation of hearing; if my nose is affected by an odour, a sensation of smell; if my tongue comes into contact with some kind of food, a sensation of taste; if my body touches a tangible object, a sensation of contact; and when an object of thinking is presented to my organ of thought, be it a concrete representation or an abstract idea, a sensation of thought is effected. With the arising of this sensation, I further *perceive*, and, with the same corresponding organ of sense, the object sensed, and then, by means of the organ of thought, I begin to *think* about it. If I have lost my eyes, then all sensations of seeing, as well as all sight-perceptions, are gone. If I become deaf, or lose the organ of smell, then for me all sensations and perceptions of hearing or smell have ceased. The same is the case with the other senses. In particular, if my organ of thought is seriously damaged, I am no longer able to think. From these observations of reality, in face of which all phantasies of any other kind have to keep silence, it results with infallible certainty, that every activity of the senses as well as of the mind is bound up with the corresponding organ, and conditioned by it. A function of

* See for this, the chapter on personality!

cognition without an organ of cognition is all as impossible as digestion without a stomach. But of course it does not follow from these statements that I myself consist in these activities of sense and mind. To this theorem the dependence of the mental functions upon the organs of my organism stands in no relation whatever. Rather is this relationship only created by our bringing the knowledge of the conditionedness of our mental functions by their corresponding organs, into relation with the criterion we found for determining our real *I*. When we do this, the following consequences ensue:—

Every organ of sense, the organ of thought included, is material, be it of a coarse or of a refined material. Like the whole corporeal organism, it represents a high-potential chemical combination of the four chief elements.* As soon as this organ, so composed, is stimulated by an external object corresponding to it, it begins to *vibrate*, thereby arousing *sensation*, and later, *perception* of the object sensed, just as, when a match is rubbed on any friction-surface, heat is produced and light appears. Now I recognize without further ado, that the four chief elements, building up the whole apparatus of cognition as well as, in particular, its several *organs* of cognition, can on no account have anything to do with my essence. For I *seize* them in the form of nourishment; hence, I must have existed *before*. Further I myself, in my real essence take no part whatever in the incessant *vibrations* of these organs of cognition, producing the sensations and perceptions *for* me; rather do I behold also the incessant origination and annihilation of these vibrations. Finally, I myself, untouched by all this, perceive the gradual wearing out of these organs of cognition and their ultimate decay, with the result that I experience sorrow, grief and suffering over it. Consequently, these organs of cognition also, and with them, the entire apparatus of cognition, are entirely alien to me, and have nothing to do with my real *I*.

Thereby it is established for cognition which is entirely objective, thoroughly unprejudiced, that also the entire *capacity* to feel, perceive and think, is not an immediate and organ-less effectuation of our essence itself, but that we possess this capacity only so long as we possess *the organs* of cognition, that are *obviously* alien to our essence. In other words: I may possess, or I may not possess, the capacity to have qualities, especially mental qualities, without being thereby affected myself in my essence. This capacity, therefore, is not essential to me, but only an inessential "appendix".

But if thus even the mere capacity to feel, perceive and think is inessential to me, then this of course is much more the case with every *object* that I feel, perceive, and think by means of this capacity. Not even my *will* belongs essentially to me, that is, in such a manner, that I should be annihilated through its annihilation. For it is only a will for *objects* felt, perceived, and thought, in respect of such objects ever and again springing up anew in its manifold variations, as desire, repulsion, passion, hatred, and so on,—where nothing at all is felt and perceived, there nothing is wanted,—and dying out in the measure that I recognize an ob-

* See the chapter on personality!

ject I first longed for, as bringing me suffering, and therefore not worth longing for. Yea, by this dying out of a certain definite willing, I am so little affected, that I may possibly feel relief and even pleasure at its extinction. Hence, in willing also an arising and passing away is to be observed.

With this, however, we have caused everything cognizable to pass before our cognizing power, without recognizing anything of it as our *I*. This true *I* is therefore not to be discovered as an *object* of cognition; it does not enter our consciousness in any way; it is *transcendent*.

But how, then, can we know anything about it? How are we possibly able—this being, after what we have just seen, an immediate fact of consciousness—to ascertain the *reality* of our *I*? And how, further, can we establish the criterion we set up for the identification of our *I* by means of consciousness, if the *I* in no wise appears in this consciousness, presents itself in no wise to it? Is not this, in spite of, or rather because of, the foregoing exposition, a contradiction in itself, whereby also our exposition itself must appear to be contradictory? It would be a contradiction, if what is here taught about our *I*, was taught on the basis of a pretended *immediate* perception of the *I*. But this is not the case. What up till now we have heard about our *I*, has been exclusively gained from meditation of the realm of *not-I*, as we meditated the objects of this realm that alone are accessible to our cognition, in *a certain direction*, namely, in so far as their relations to ourselves are concerned. It is the same as if an automobilist whose car is provided with an electric reflector drives at night along the highway. Everything entering the field of the streaming light of the reflector he beholds as clearly as in daylight, and of course *recognizes it also in its relations to himself*; but he himself does *not* enter the light of the reflector since he sits behind it; hence, he cannot see *himself*. In exactly similar fashion we are only able to recognize the objects of the realm of *not-I* that enter the light of cognition, but not ourselves. For we are the *subject* of cognition, literally translated, *what underlies* all cognition, and *for* which alone the light of cognition shines. But on the other hand, we are of course also able to recognize every object of cognition *in its relations to ourselves*, since this also only represents a cognition of the *object* in a certain direction. Reduced to a brief formula, our exposition means: "Things I know immediately, but myself mediately."[418] To put it yet otherwise: There is really no self-consciousness, but only a not-self-consciousness, only a consciousness of what is really *not* our self, *not* our *I*; an insight also proclaimed in the words of the Bhagavadgītā (II, 71): "Whoso lets go all enjoyments of the senses, and wanders on without desire, *without self-consciousness*, and without selfishness, will gain peace." And to teach us to think in this same manner about everything entering the realm of our cognition, is the sole purpose of the Buddha's doctrine. Thus this doctrine teaches us to think *in harmony with the highest reality*, in contrast to the ordinary thinking of all others who mistake something that really is not their *I* for their *I*, thereby reaching the empirical *I*- or self-consciousness.

Because all possible qualities and processes are thus only qualities and processes within the realm of *not-I*, therefore of course all possible conceptions and words

are only valid for this realm of *not-I*, since they have only been devised for the designation of these qualities and processes.

Thus, in reality, to the cognizable stands opposed the incognizable, to the physical the metaphysical, since "cognizable" and "physical" in the last analysis, are identical conceptions. The incognizable am *I*, the cognizable is the world, to which of course also belongs what is cognizable in myself, that is, my feeling, perceiving, and thinking.

But thereby the realm of the incognizable, and thereby of the *meta*physical, is not yet exhausted. If I am not summed up entirely in the physical, thus myself am no part of the world, then it must be possible for me to free myself from the whole world. But what, then, for me, will take the place of this world? Of course, *nothing*. For if we could say, that *something* would take the place of the world, then this something would be bound to be something *cognizable*, and thereby something *of the world* itself, seeing that the notion "something" also is wholly and entirely abstracted from the realm of the world, of the cognizable, and therefore can only have reference to something within the world. But this whole world of the cognizable is annihilated there "where there is nothing whatsoever."[419] But though there, there is no "anything," nevertheless there, there is the *reality*, as certainly as that I, after having overcome the world, will be just as real as I really am now, and as that there can be no more arising and passing away, inasmuch as these conceptions are entirely and exclusively devised for the designation of processes within the world of the cognizable. That "nothing" with which I find myself confronted after having overcome the world, is therefore a nothing *cognizable*. And because there is nothing more there that can be cognized, therefore, at my last death, upon my entry into *this* domain of *reality*, I cast off forever the whole apparatus of cognition. *This* reality is what the Buddha referred to in these solemn words: "There is a not-born, a not-become, a not-created, a not-formed. If there were not this not-born, this not-become, this not-created, this not-formed, then here an escape from the born, the become, the created, the formed, could not be known."[420] "There is yonder realm where neither earth is nor water, neither fire nor air, neither the boundless realm of space nor the boundless realm of consciousness, neither this world nor another, neither moon nor sun. This I call neither coming nor going nor standing, neither origination nor annihilation. Without support, without beginning, without foundation is this. This same is the end of suffering."[421] *This* realm of reality is also called our "home," "the Void," "the quiet place"; "that is not connected with becoming in the world of the senses, that does not change, that does not lead elsewhere."[422] Further, it is characterized as "the unshakeable, the immovable," "eternal stillness," "the true", "the other shore," "the subtle," "the invisible," "the free from illness," "the eternal," "the incognizable," "the peaceful," "the deathless," "the sublime," "the joyful," "the secure," "the wonderful," "the free from affliction," "reality (*dhamma*) free from oppression," "the free from suffering," " the free from incitement," "the pure," "the free from wishes," "the island," "the refuge," "the shelter."[423] This reality of *Nibbāna*, wherein

everything is extinguished—that is, everything *cognizable*—for only for the realm of the cognizable, of course, is the conception "everything" also valid—is "highest bliss,"[424] on which account the Buddha ever and again proclaims "the glory of Nibbāna"[425]. In *this* realm of the reality as "in the Deathless," the delivered "are submerged,"[426] for which reason nothing more can be said about them: "Just as of the fire that flames up under the strokes of the smith's hammer it cannot be said as to whither it has gone, after it is extinguished, so just as little can be discovered the abode of the truly delivered ones who have crossed over the stream of the bounds of the senses, have reached the unshakeable bliss."*

Such are the metaphysics of the Buddha, such are the *real* metaphysics. This *science* of metaphysics is as exact, and therefore just as certain in its results, as the science of physics,—taking this word in its most comprehensive meaning, as the science of everything natural. For *these* metaphysics have exactly the same things for the objects of their investigation, namely, the things of this cognizable world; and they meditate these things after exactly the same method that physics does, that is, according to the methods of logic and direct experience. Their only difference is the same as that which exists between the several special branches of physical science; that is, *the point of view*, from which they look at things. Physical science regards things in their relations *to one another*; true metaphysics regards the cognizable in *its relation to my own self.*

Accordingly the metaphysical is just as certain as the physical that lies stretched out before my eyes; nay, it is even much more certain than this; for it is just as certain, just as indubitable, just as impossible of being argued away, as my own essence is certain, indubitable, and impossible of being argued away. For this

* In *this* domain of Reality, or in the *Absolute*—"*Paramatthasāro nibbānaṁ*: Nibbāna is the highest reality"—there naturally also is no more *multiplicity*, no more of all the individual Holy Ones who have returned to the highest reality. Just as little is there a *Unity* there, such as is taught by Pantheism and absolute Monism. These latter picture to themselves the absolute reality as an ocean out of which the individual beings emerge, somewhat as steam rises out of the ocean; later these beings return to this ocean like drops of water, in which, like the latter, they again dissolve.

The actual fact is rather somewhat as follows. Those beings who as perfected Holy Ones have rid themselves of all "attributes" (upadhi) through which alone they are sundered from the Absolute Reality, sink back again into the latter, not, however, as a drop of rain, but as a *stone* sinks into the ocean. The stone thus thrown in disappears in the ocean and precisely thereby withdraws itself from all further speculation as to its future fate: whether it becomes one with the ocean, or retains its individuality, or some other unknown possibility comes into play. Only a reflection which is strictly confined to *this* foundation remains wholly within the sphere of *intuition.* This intuition accompanied by the highest thoughtfulness the Buddha has exercised here also, in saying of the Delivered One that he is "submerged in the Deathless." (See above.) Neither this Deathless, Nibbāna, is thus my *I*; it is rather my *home* in which I am submerged. Compare with this, Suttanipāta, v. 1076: "*Atthaṁgatassa na pamānam atthi.*" Those acquainted with the older Sanskrit literature will see at once that in the Pāli word, "*atthaṁgatassa,*" is hidden the ancient well-known compound word, already found in the Vedas: "*astaṁgata,*" the root meaning of which is "gone home." Verse 1076 thus means: "For him who has gone home there is no standard of measure. (*Cf.* Rigveda 10, 14, 8, and Chāndogya Upanishad 6, 14.)

same metaphysical I myself am, and it is the highest situation possible to me.

Because *this* kind of metaphysics is only reached by means of a certain scientific meditation of *things cognizable*, therefore *these* metaphysics do not transgress the boundaries set up to cognition, do not dabble with imaginary worlds and their just as imaginary inhabitants, as pseudo-metaphysics are wont to do.

Because the metaphysics of the Buddha discover the completing portion of that part of reality that alone is known to us, therefore in the Buddha's doctrine of reality as in the highest Unity, the great contradictions also between religion and science are dissolved without further ado. To renounce the world becomes just as intelligible as to enjoy it; nay, to renounce it is recognized as wholesome and sublime. Alongside of the physical order of the world, the moral one appears, which stands as high above the physical order, as the metaphysical goal it aims at, stands above physical aims. First of all, the gulf closes, that exists between the fundamental dogma of every religion, the axiom of the indestructibility of our essence, and the no longer doubtful doctrine of modern science, that, like everything in the world, so also our entire personality, therefore everything that is cognizable within us, is subject to incessant change and ultimately to complete dissolution. Assuredly our essence cannot die, since everything that is mortal in us is precisely not our essence. And so, sheltered by the wings of the doctrine of the Buddha, the contending sisters shake hands. Religion becomes science, and science, without contradicting itself, again may lead on to religion and religious feeling. What noble, what feeling man will not rejoice at the possibility of such a prospect? But you who do not rejoice about this, you fanatics of pseudo-metaphysics, to whom your *creed* stands higher than *religion* itself, and you sworn enemies of every kind of metaphysics, in whom the consciousness of the supra-mundaneness of your essence has so utterly and completely disappeared, that every hint at this supra-mundaneness only arouses the blind instinct to oppose it at all hazards, approach and ram your heads against the metaphysics of the Buddha. Even thus you will be serving them, for "every attack that fails to down its man, only makes him more strong."[427]

3. Right Cognition

> "In so far only is there any process of verbal expression, in so far only is there any process of explanation, in so far only is there any process of manifestation, in so far only is there any sphere of knowledge, — *in as far as this is, to wit, the corporeal organism together with consciousness.*" [428]

I.

True cognising is *direct* cognising, consisting in the *immediate* perception of an object by means of our sense-organs. This direct cognising taken by itself, as yet knows nothing of concepts and words, of consideration and reflection, of proofs and conclusions. Rather do these things represent expressions of another independent faculty called *reason*, which *may* be associated with direct cognition, but is not bound to be so associated.

Direct cognition by itself, unaccompanied by any activity of reason, provided that it is perfect, is called by Schopenhauer, *æsthetic contemplation*. Suppose, for instance, that I attempt to lose myself in æsthetic contemplation of the starry sky at night. I am alone on a wide plain. Solemn stillness reigns all around. Above is spread out the mighty dome of heaven. Innumerable stars sparkle and glitter in the depths of the celestial vault. Now and then a meteor majestically and tranquilly describes a flaming bow through the dark void. Slowly, with equal pace, travels along the whole carpet of the stars. One star after another sinks below the western horizon. New stars rise in the eastern sky, to complete their path in the same lofty and silent manner. That *I* behold all this, that I am the see-er,—this thought does not arise; no thoughts, no reflections at all, arise. In this direction my cognitive faculty remains inactive; for such an activity of *reason* there is no room, since everything is *perceived* so overwhelmingly, so clearly, that all reflecting activity may remain quiescent. Only when, from this immersion in æsthetic contemplation, I return to the unæsthetic and uncontemplative activity of reason,—only then does thinking again begin; and I perhaps say to myself: "*I* have had a wonderful experience. I temporarily rose to the heights of pure æsthetic contemplation free from any admixture of reasoning activity."

As we see from this example, the pure, direct action of cognition is at the same time the highest kind of cognition. Why, then, do we not confine ourselves to this form of cognition? Why do we bring into play the activity of *reason* at all? The answer is: This activity of reason is necessary, first of all, if we are unable fully to *apprehend* any given object; thus, for the completion of a *defective* apprehension. We try to fill up the gaps in our apprehension with rational conclusions. Further: the activity of reason becomes necessary when I am no longer a mere spectator of the world-drama, but become a player along with others. Then mere perception is no longer enough. Then I must come to an understanding with my fellow-actors, must look out for my living, must think of my security in the future, were it only the future of the following minute. But in order to determine the nature of this future and then to be able to realise it, I must from perceived reality, draw *conclusions* with regard to that which is not directly to be cognized, and is as yet unreal, but is becoming real,—such a conclusion as this, for instance: "If this exists, then that will come into existence. If this does not exist, then that will not come into existence." But in order to be able to draw conclusions, we have to translate our perceptions into concepts and words. For it is only by means of concepts as well as of memory (which now also comes into play) and of imagination, that a comparison of the innumerable separate phenomena as they present themselves to perception, becomes possible. But the forming of concepts in itself presupposes a sorting out of the innumerable objects perceived into classes, since every concept represents the subsumption of a particular class of single perceptions from a certain definite point of view. In consequence of this sorting out or classification, the Eternal Now which alone is known to the primary variety of cognition, that is to perception, is

differentiated into past, present and future. At the same time, in the same way that the individual phenomena are subsumed under concepts, the mutual *relations* of the various individual phenomena are subsumed under forms of thought for the linking up of the concepts. These forms of thought, taking shape by gradual adaptation to perceived reality, produce in their totality the web of logic as the reflected image of the causal sequence of the perceived world, concepts and forms of thought, on their side, having as their deposit, language.

From these considerations it also clearly follows that the exercise of reason, as such, yields nothing new, but only by means of reflection, analyses what is perceived, and registers it in concepts and words; and later, using logical conclusions, under general rules. Even the most self-evident judgments are based upon some logical conclusion, albeit we are not always conscious of this. Thus the statement: "The earth exists," is arrived at by the following syllogism: "What I perceive exists; I perceive the earth: therefore the earth exists." Accordingly a statement only needs to be put into the form of a syllogism if we wish to ascertain whether it is true or not. Everything arrived at by reason, in some form or other must beforehand be perceived. In any other case, the activity of the reasoning faculty can only be compared to a mill running empty, and therefore, notwithstanding all its clatter, producing nothing.

Hence a false cognition may be caused, either by there being no perception at all at the base of the reason's activity, or else by the perception of the object to be cognised being an incorrect one, or, at least, not penetrating it sufficiently; in which latter case, of course, the abstract reproduction by the reason of the phenomena perceived will be bound to be wrong; or, lastly, by the laws of reason being violated during the process of translating the phenomena in themselves, correctly perceived, into abstract form.

To this translation of what is perceived into the higher conceptional form of cognition, corresponds the plastic reproduction by an artist of something he has seen. This latter reproduction, also, will be the more perfect, the more truly and profoundly the artist saw the thing in question, and the greater his mastery of the technique of his art.

II.

Our own essence, that which at bottom we always mean when we speak of our *I*, never under any circumstances can become an object of perception, for the simple reason that it is *the subject* of cognition, that which lies at *the basis* of the process of cognizing; these last words constituting an entirely adequate translation of the word "subject," *for* which alone this process takes place. That is to say: It can never present itself to any of our senses which are always directed wholly outwards. On the contrary, we can only perceive those objects which we see *opposite* us, the totality of which we call "the world," to which world, of course, belongs also our cognizing *apparatus* and the element of consciousness itself which this yields. This is expressed by the very word "object," which is derived from the Latin *objicere*, meaning, *to throw against*. The concept,

object, is thus a *relative* concept which essentially presupposes at least *two* factors, one which throws itself against, and another against which it is thrown, the latter being called the subject. It is here the same as, for instance, with the word "poison," where a thing thus defined is so defined with reference to some living creature for which it is poison. Just as there is no such thing as poison in itself apart from a creature *for* which it acts as poison, so there can be no object if there is no subject independent of it, standing over against it, *for* which it is an object, and which, precisely on this account, can never itself become an object. Accordingly, the subject of cognition, or the *I* in itself, must be unperceivable* by the very nature of the whole process of cognition.

Let us imagine a being the antecedent conditions of whose *reasoning* activity have ceased, a being therefore which dwells in the profoundest bodily and mental isolation, but is able to apprehend in the most perfect manner everything that is presented to its senses. Such a supposed being could never arrive at the reflective action of reason, and so never arrive at thoughts or concepts, and thereby just as little at words, which always presuppose concepts. Rather would it remain confined entirely to immediate perception, and with this find itself completely satisfied, since for it such perception would constitute perfect apprehension, and it would therefore stand in no need whatever of the added activity of mind as made possible by reason. From this it is certain that within the consciousness of such a being its own essential feature, that is, its *I*, could not present itself as such, neither in consequence of immediate perception—for, as we have already seen, our *I* cannot in any wise become perceptible to our sense-organs—nor as a mere abstract thought or concept as an *I*-thought or *I*-concept. For the thought or concept of *I* can only appear in our consciousness purely as the result of the activity of *reason*; but the being we have imagined exercises no such activity in any shape or form. First of all, such a being would not think, "*I* perceive;" that is, it would not possess the idea of *I* even in the form of the logical subject. Because it *does not think at all*—taking thinking in its general sense as the reflecting and abstracting activity of reason—therefore, of course, neither does it think in the form of "I perceive all this."

None the less, this being also becomes conscious of its *I* after a certain fashion, namely, in so far as everything it perceives is perceived precisely as *object*, as something opposed to it, that "throws itself against it," that passes before it. Therewith, in the thing perceived it also lays hold of its own actuality which, so to put it, is *reflected* by this thing which precisely thereby becomes an *object*. It is much the same as if our supposed being should gaze upon the light of the full-moon shining in the sky at night. Just because it apprehends everything perfectly, without more ado it would *perceive* this light as mere *reflected* light, and would therefore, in this light also perceive the reality of *the source* of the light, that is, *indirectly*, the reality of the sun, though it would be quite unable

* So the passage quoted above without further words will be perfectly clear, nay, self-evident: "But since, ye monks, the *I*, and anything belonging to the *I*, is not to be *found* really and truly ..."

to discover the sun itself in the night-sky no matter in what direction it might turn its gaze. In exactly the same way, in the perception of a thing as an object the reality of *the subject* is also *indirectly* perceived, if the object is really seen *as an object*. For which reason precisely, Schopenhauer has said: "Of things we have direct knowledge, of ourselves only indirect knowledge."

If our imagined being should now pass from mere perceptive activity to *reasoning* activity, thereby translating his perception into the abstract form of cognition, then the beholding of the radiant full-moon would unfailingly also give rise to the thought of the sun as being the source of the light, though the being, in reflecting, would have to say to himself: "I am nowhere able to find the source of the light." And in the same manner, the perception of every object inevitably is bound to give rise also to the *thought* of the subject, imperceivable in itself, on account of which alone perception precisely takes place, since otherwise the quality of being *an object*, apprehended also in the perception of a thing, would never get itself translated into the abstract form of cognition.

But not only this. If the translation of what is perceived into the higher form of cognition of reason is perfect, then in this higher form of cognition this also must become evident, namely, that the subject presents itself only *indirectly* to perception. This *indirect perceptive* apprehending can be expressed in entirely adequate rational form *only* by the thought: "This is *not* my *I*." For by the word "I" one designates just oneself as the subject corresponding to the object, only then giving to the latter the character of object. And by qualifying the thing perceived as *not* one's *I*, we show that the I does not immediately present itself to our perception; but that it is only the thing perceived, which in its quality as object, reminds us of the subject opposed to this.

Accordingly, since a being endowed with perfect perception apprehends everything that can be perceived, and before all else, its own entire personality, as mere *object*, in passing from the perceptive to the reflective activity of reason, our imagined being can arrive at the *I*-idea only in its *negative* form: it can only grasp the idea of not-I, thus: "Everything is *not* my I, not my true essence, is Anattā."

This perfect method of cognition (*ñāya*, also called *ñāṇadassana*), that is, a meditative contemplation combined with a cognition perfectly accordant with "reality as it is," is what the Buddha teaches, here again proving himself the greatest of gods and men. Because our *I* is not perceivable, and therefore is "not to be found" in any way, the Buddha has therefore never occupied himself with it; therefore does he even qualify all statements relating to this *I* as empty fancies. He concerns himself solely with that which alone is cognizable, namely, with the things of the world which he summarises in the elements of our personality (*sakkāya*). But those things which alone are cognizable he has seen *correctly*, perfectly apprehending them as being mere *objects* for us, and precisely therefore, not our true *I* (*anattā*).*

* To the *I*-idea in its positive form: "This am *I*, this is *mine*," one comes when, contrary to actual fact, one "confounds" oneself with the knowable, that is, with one's personality.

III.

As the Anattā-idea is true of every being, it has for outcome the following general view of the course of the world and the real task of our life.

Whatever we may look at in the world, whether ourselves or anything else, whether great or small, complex or simple, as soon as we make the attempt to lay hold of the essential in it, its kernel, its innermost substratum, which once laid hold of, all its other qualities without further ado, would become clear, we find to our astonishment that it cannot be laid hold of, nor even found: the realm of essences is hidden from us by an impenetrable veil. This discovery leads to the establishment of the first fundamental truth,—this, namely, that our faculty of cognition is *not* adapted to cognize realities *in themselves*, that is, the essential that lies at the foundation of every single thing; and above all else, our own essence.

The reason of this is that what is innermost and primary in every reality is not cognition, but that this cognition comes forth from it as something secondary, accidental, and external, after it has provided itself with "attributes," (*upadhi*), *i. e.*, corporeal organism, and thereby has come into contact with the attributes of other realities. The faculty of cognition is designed purely for the cognizing of the mutual relations of these attributes. Thus cognition is, as it were, a light which only illumines a quite definite region amidst the boundless unlighted realm of origins within which it is lost. This obscurity which reigns throughout the entire domain of origins, becomes the more noticeable the stronger the light of cognition shines, since at all the more points it touches the borders of the unilluminated realm of origins.

Within the domain of the cognizable, again, there is one fundamental axiom which is absolutely irrefutable, to which pertains unshakeable certitude. Though everything in the world should totter, though all cognition should prove rotten, though heaven and earth should crash together, *this* axiom does not shake, and never can be shaken. On it, as upon a granite rock, rests the entire edifice of the Buddha's doctrine. It is the *Anattā-idea* which fixes, determines the fundamental relations between ourselves and everything cognizable. This fundamental idea the Buddha has also been able to set forth so clearly in the form of a syllogism that it is impossible in any way to put it more clearly. This Great Syllogism runs like this: "What I perceive to pass away within me, and in consequence of this passing away, cause suffering to me cannot be my real essence. Now I perceive *everything* that is cognizable within me to pass away, and with the advent of this transiency, bring me suffering; therefore nothing cognizable is my real essence."

The Anattā-idea creates the possibility of deliverance. Everything cognizable is *not* my *I*, therefore I can free myself from everything cognizable. To liberate myself from everything not my *I*, I must become *selfless*: I must seek nothing cognizable, that is, nothing at all for myself. I may not relate anything at all to myself. But this I am able to do only if, first of all, I learn how to *think* in accordance with highest reality. With a gaze thus alienated I must learn so to

look upon the mechanism of my personality that in the course of this my activity of thought, "the inclinations of pride which thinks the thoughts, 'I' and 'Me'—(*ahaṁkāra-mamaṁkāra-mānānusayā*)—may arise within me no more," but everything meet me simply and solely as *an object*: a method of thinking which finds its classical expression in the Paṭiccasamuppāda.

Thus, it is, of course, *I* who thinks in this entirely impersonal form. And this kind of thinking is the greatest art I have to learn. I must dismiss not only the thought "village," the thought "man," the thought "forest," the thought "earth;" I must not only dismiss the thought of boundless space and that of my own boundless consciousness,* but also and above all else, the thought of myself, and the thought that there can exist anything belonging to me. This one thought only may I think: "Empty is this [whatever I may be able to cognize] of myself and of everything belonging to me"[429]—"This does *not* belong to me; this am I *not*; this is *not* my Self." And this kind of thinking I must practise for the purpose of realizing also that other saying: "What exists, what has become, shall not be, shall not be there present *for me*; shall not become, shall not become *for me*; I let it go."[229a] For just because I am thus able, as the culminating point of selflessness in thinking, to think everything stripped of any positive relation to myself, I become fully and entirely clear that at bottom *I* have absolutely nothing to do with it.

How could this ever be misunderstood? How could men ever be so mad as to assert that the Buddha taught that when *I* think, then, not *I* am thinking, but—?!

When I have understood this also, then the whole Canon, if only I take its words as they are given, will become an ocean of light for me. Then deliverance will become easy for me. For then I know that for the Buddha remains true what has always been true, what I even cannot seriously represent to myself in any other way, namely, that *I* am he who acts and works, that *I* am he who sins and struggles, that *I* am he who suffers and delivers himself, that I am he who may win timeless, eternal bliss, that, especially, *I* am he who thinks the not-*I* thought, the Anattā-thought, and who thinks it precisely in following the injunction of the Buddha: "Bhikkhus, *when* you think, thus shall you think: 'This is suffering;' thus think: 'This is the arising of suffering;' thus think: 'This is the annihilation of suffering;' thus think: 'This is the Way that leads to the Annihilation of Suffering.'"

To be sure, also after this exposition thereof, the doctrine of the Buddha will remain for the majority of men an inaccessible realm; and even for those who may divine its immense depth, this depth will remain only "a comfortless, fathomless depth" comparable to that melancholy lake in Norway in whose surface, encircled by its dark wall of steep rocks, never the sun, but only the starry sky of mid-day is reflected, and over which no bird, no wave ever passes, so that they also make their own those other words: "Happily, I

* *Cf.* the 121st Discourse of the Majjhima Nikāya.

can only praise this doctrine, not subscribe to it," and so withdraw to other systems more within their scope.

But on the other hand, there are minds which only need instruction in order to recognize the doctrine of the Buddha as "a lotus pond, with a clear, mild, cool, glittering surface, easily accessible, refreshing; and with deep forest-groves near the water," and who thereupon, "scorched by the fiery summer sun, devoured by the fiery summer sun, exhausted, trembling, athirst," bathe and drink in this lotus pond, "and after having assuaged all the pains and torments of exhaustion, sit or lie down in the forest-grove, filled only with delight." These too, at one time may have taken their refuge in other systems. None the less, now they say: "Certainly there were many columns standing there, and the selfsame sun shone upon them all, *but it was only Memnon's column that sang*!"

For such as these, the foregoing expositions have been written.

4. The reach in the doctrine of the Buddha of atakkāvacara, the idea of not-within-the-realm-of-logical-thought

I

The doctrine of the Buddha rests on contemplative thought never losing connection with experience as conveyed through the senses, thus, on the kind of thinking, 'that roots in perception'(dassanamūlika), as it is said in Majjhima Nikāya, 47th Discourse. Or, and that means the same, it rests on the kind of thinking that is done in 'knowing and seeing'—'jānāti passati: he knows and sees' being an ever-returning phrase in the Canon. Therefore for the understanding of the doctrine of the Buddha, first of all, logical thinking is required; for all thinking can only be an action of reason and, therefore, of logical thought—logic being derived from logos, meaning 'word' and 'reason' as well, and both these meanings being inseparable. On the other hand, the Buddha makes use only of the logical thought based on perception. Just because the Buddha was cultivating such thought, just for that very reason he propagated his doctrine according to dialectic methods, the word of dialectics to be understood in the sense of Platon, i. e. the very art of logical thought based on perception, an art that displays itself in the discourse (dialogue) of rational humans, or in the colloquy the soul may be having with itself.

This art of logical thought rooting in perception is practiced to a degree by the Buddha that he points out the 'Road to the Absolute' (asaṇkhata) to be 'concentration combined *with energetic logical thought and reflection*' (savitakko savicāro samādhi): 'Which, O monks, is the road to the absolute—to truth—to the other shore—to the subtle—to the unfading—to the eternal—to peace—to deathlessness—to the lofty—to the blissful—to the wonderful—to the marvellous—to freedom from allurement—to the island—to the shelter—to the final goal? It is *concentration united with energetic logical thought and reflection.*[430]

II

Logical thought works with conceptions in which the total of all possible experience undergone by the senses is preserved. The material it uses is, therefore, the world perceptible. For that very reason the forming of conceptions and, thereby, all logical thought per se, is limited to that perceptible world. What is not accessible to perception through our senses cannot be caught and shut up into a conception and cannot, therefore, be made the object of logical thought. *It does not lie within the realm of logical thought.*

This is the standpoint taken up also by the Buddha: According to him, all sensible perception and, consequently, all reasoning is in itself limited to the perceptible world: "What is seen, heard, thought, explored, examined in mind—[i.e. the very totality of the realm of sensitive experience and thinking in the broadest sense of the word]—is that permanent or impermanent?" he asks his monks in Saṃ. Nik., XXIV. Whereupon, meeting with his approval, they answer: "Impermanent, lord". "Now, then, what is impermanent", he says in another passage, "all that, in the Order of the Holy, is called the World".

So also by the Buddha the realm beyond the world, or, as our philosophers say: the realm beyond the world of appearances or perceptible world, had to be declared as 'not being within the realm of logical thought', which expression represents the literal translation of the word used by the Buddha: *atakkāvacara* (a=not, takka=logical thought, avacara=realm).

It is true, many were led to believe that by atakkāvacara the Buddha had declared his doctrine itself (dhamma) to be inaccessible to logical thought. How utterly absurd, however, any such interpretation would be, has, no doubt, become sufficiently evident from the foregoing alone: he who by concentration of the mind *united with energetic logical thought and reflection* defines the road to the Absolute, to the State of Nibbāna, to the Final Goal,—he thereby certainly does defend himself (and in the sternest manner at that) against the insinuation that he declares his doctrine not to be within the realm of logical thought,—his doctrine which, in its totality, is nothing but the road to the Absolute, the road to Nibbāna, to the Final Goal.

III

What, then, is it that the Buddha declares atakkāvacara, what, then, does he declare not to be within the realm of logical thought? In using that expression, does he, too, refer particularly to the realm beyond the perceptible world, to the realm beyond the world of appearances? The Buddha uses the expression of atakkāvacara in one clearly defined case only, without exception, exclusively and solely, and this one unique instance is when speaking *of the state of a Delivered One*:

(1) In the 26th Dialogue of the Majjhima Nikāya he says: "Then I knew and saw: 'Eternal (akuppā) is my deliverance, this is my final birth, no further Becoming will there be'". This state, then, it is, the state of a Delivered One, that the Buddha has in mind when he presently continues: "Attained I now

have *this* thing (ayam dhammo), the deep, hard to perceive, hard to discover, peaceful, sublime, *not lying within the realm of logical thought* (*atakkāvacara*), subtle, to be experienced only by the judicious."

(2) To the question of Vacchagotta— "A monk delivered in mind,—where would he rise again after death?"—the Buddha replies by the very same words.[431]

(3) In Saṃyutta Nikāya, II, 1:1-3, it says: "Once the Sublime One tarried at Uruvela, on the banks of the River Nerañjarā, beneath the Goatherd's Banyan, *just after he had become a Fully Awakened One.* Now as he was in that solitary place absorbed in peaceful meditation, the thought arose in him: "I have attained this thing, the deep, hard to perceive, hard to discover, peaceful, sublime, *not within the realm of logical thought, subtle, to be experienced only by the judicious.*"

(4) In Itivuttaka 43 the Buddha says: "There is, O monks, something not born, not due to causes, not created, not brought forth . . . That which is born, which has become, which has arisen, which is created, which is brought forth, the impermanent, the nest of illness, the fragile, sprung from the stream of food: It does not suffice to rejoice over it. The way out of it is the state of peace, *not lying within the realm of logical thought* (santaṃ atakkāvacaraṃ padaṃ), permanent, not born, not brought forth, free from worry, free from allurement: the cessation of the painful things, the blissful reposing of the functions (of life)."

(5) In the first Sutta of the Dīgha Nik. the different views are exposed that may be held by philosophy, and, at the end of each group of views, the Buddha keeps repeating: "Now, of these the Perfected One knows that these speculations, thus arrived, thus insisted on, will have such and such a result, such and such an effect on the future condition after death of those who trust in them. That does he know, and he knows also other things far beyond; but he does not cling to this cognition and thus not clinging he has found the peace in himself, has understood, as they really are, the rising up and passing away of the sensations, their sweet taste, the misery they are followed by and the way of escape of them; and no longer grasping after anything, he, the Perfected One, is set free. *These*—[i.e. the getting beyond the sensations and, with that, the state of a Delivered One beyond the sensations]—are things (dhammā), deep, hard to perceive, hard to discover, peaceful, *not lying within the realm of logical thought* (atakkāvacara), subtle, to be experienced only by the judicious."[432]

The last quotation concludes the number of passages in the Suttapitaka in which the word atakkāvacara appears at all. There are no more. Whereby the fact is established that the Buddha uses this word only when speaking of the state of a Delivered One beyond sensation, thus, one beyond the world perceptible.

IV

In *that* sphere, however, the use of atakkāvacara is a *matter of course.* Again and again the Buddha emphasizes that a Delivered One cannot be grasped by knowledge at all, and that he, therefore, does not enter into any conception or logical thought: "Just as no one knows the way of the spark that blazes up by the hits of the smith's hammer and then comes to rest by and by,—just so there is

no one that may know the way of the Fully Delivered Ones who have crossed over the flood of sensual pleasures and have reached the unshakeable well-being".[433]

The total unrecognizability of a Delivered One is an established fact even during his life. This fact is particularly emphasized by the Buddha in Saṃyutta Nik., XLIV, 2:21, when he says to his monk Anurādha: "Not even in his present existence (ditth' eva dhamme) is a Perfected One to be recognized in truth, in reality". The same is it what Sāriputta expounds to Yāmaka.* And for the same reason it is that the Buddha replies to Sundarika the Brahmin who had asked him "Of what family art thou, lord?":—"No brahmin am I, nor a king's son, nor a man of the people. *I am not any one at all* (uda koci no 'mhi)".[434]

It is clear, no doubt. A Perfected One has unlinked himself from *all* things (dhammā). "He is unsullied by all things" (sabbesu dhammesu anupalitto—26th Dialogue of the Majjhima Nik.). "He has crossed over all things"—(sabbadhammānam pāraguṃ—).[435] It is only through things, however, that one is to be defined. A passage in the Suttanipāta, 787 runs as follows: "He who draws near the things (dhammā) enters into speech; but he who does not draw near them, by what means and how will you define him?" And in v. 1076 we find the solemn proclamation: "No measure there is for him who has gone home—Describe him as you may, you will never touch him—Where all things (dhammā) are destroyed, all paths of speech, too, are obstructed."

All things to us, however, are enclosed in the five groups of grasping, viz.: The group of corporeal form, the group of sensation, the group of perception, the group of activities of the mind, the group of cognition. Therefore the Buddha, in Saṃ. Nik., XXII, 35, 36, makes this statement: "That for which one has a bias, by that one is defined. That for which one does not have a bias, by that one is not defined. If one cleaves to the five groups of grasping, one is defined by them. If one cleaves not to them, one cannot be defined by them."

It would mean definition by the five groups of grasping, even if only the idea of Being were to be used. For this idea, too, is a purely empiric conception and is drawn entirely from sensational experience, i. e. from the five groups of grasping. Therefore, Sāriputta rejects both, the definition of 'a Perfected One *is* after death', as well as the other definition 'a Perfected One *is not* after death.' He explains that either of them would mean using in a realm without, an idea that is valid only within the five groups of grasping:"'A Perfected One is after death', or, 'a Perfected One is not after death', or, 'a Perfected One is and is not after death' or, 'a Perfected One neither is nor is not after death', all that, Friend, would mean thinking in terms of corporeality (rūpagata), would be thinking within the sphere of sensation, of perception, of activities of the mind, of consciousness".[436]

But now, that even the idea of Being cannot be used as a means of definition, is there any other way left to define a Perfected One? The Buddha expressly rejects any such idea. To Anurādha, the monk spoken of in the foregoing, some

* See above p. 140

wandering ascetics, adherents of another teacher, had made the following statement: "Friend Anurādha, a Perfected One, a superman, one of the best of men, a winner of the highest winning, is defined in one of these four ways: 'A Perfected One is after death—is not after death—is and is not after death—neither is nor is not after death.' Upon this Anurādha replied:—'Friends, a Perfected One, a superman, one of the best of men, a winner of the best winning, is defined in other than those four ways.' Upon this those wandering ascetics, adherents of another teacher, said of the venerable Anurādha: 'That monk must be a novice, not long ordained. Or, if he is an elder, he is an ignorant fool.' Thereupon the wandering ascetics, adherents of another teacher, rose up and went away. But the venerable Anurādha went to the Sublime One and submitted the case to him. The Sublime One spoke: 'What think you, Anurādha, are the five groups of grasping permanent or impermanent?'—'Impermanent, lord.'—'What is impermanent, is that weal or woe?'—'Woe, lord.'—'Now what is impermanent, what is woe, what is subject to change through its very nature,—is it proper to regard that thus: 'This is mine, This am I, This is my self'?—'Surely not, lord.'—'Therefore, Anurādha, whatsoever body, whatsoever sensation, whatsoever perception, whatsoever activities of the mind, whatsoever cognition, be it past, future or present, be it your own or another's, is, according to reality and in right wisdom, to be regarded thus: 'This is not mine, This am I not, This is not my self'. So seeing, Anurādha, the instructed noble disciple becomes disgusted with body, becomes disgusted with sensation, becomes disgusted with perception, becomes disgusted with the activities of the mind, becomes disgusted with cognition. Being disgusted with them, he turns away of them. Turning away of them, he is freed (from the five groups of grasping). In the freed one the knowledge arises: 'I am freed'. And he knows: 'Destroyed is (the possibility of) rebirth, lived to the end the Holy Life, done that what was to do, no longer have I anything in common with this order of things'. 'Now what say you, Anurādha, do you regard the corporeal form of a a Perfected One as the Perfected One?'.—'Surely not, lord.'— 'Do you regard the sensation, the perception, the activities of the mind, the cognition of a Perfected One as the Perfected One?'—'Surely not, lord.'—'Do you regard a (living) Perfected One as without corporeal form, without sensation, without perception, without activities of the mind, without consciousness?'—'Surely not, lord.'—'Then, Anurādha, since in just this life a Perfected One is not to be found out in truth, in reality, is it proper for you to pronounce this of him: 'He who is a Perfected One, a superman, one of the best of beings, a winner of the highest gain, may be defined in other than these four ways: A Perfected One is after death— he is not after death—he is and is not after death—he neither is nor is not after death'?'—'Surely not lord'"[437].

According to the Buddha it is quite obvious, therefore, that a Delivered One is, as such, beyond the reach of any kind of recognizance and that he, for this very reason, is not to be defined by any conceptions whatever. This means: he is atakkāvacara, *not lying within the realm of logical thought.*

V.

It is in *this* sense that the Buddha illustrates meaning and bearing of atakkāvacara also in the 72nd Dialogue of the Majjhima Nikāya, as mentioned sub III, 2 in the foregoing. Vacchagotta, a wandering ascetic, is asking him: "A delivered monk, O Gotama, where does he arise after death?"—"Arise, that does not apply", replied the Buddha. But Vacchagotta continues to ask: "So he does not arise, O Gotama—does he arise and does he not arise—does he neither arise nor not arise?"—To each of these questions the Buddha responds saying: "That does not apply". And when, thereupon, Vacchagotta replied that he fails to understand this, that he feels confused by it, the Buddha pronounces just these words: "This thing, Vacchagotta, is deep, hard to perceive, hard to discover, peaceful, sublime, *not lying within the realm of logical thought* (atakkāvacara), subtle, to be experienced only by the judicious". He then illustrates 'this thing' (and in doing so illustrates the meaning of atakkāvacara) by comparing it to the fire that has gone out, and which, too, has become unrecognizable and has, therefore, been entirely removed from logical thinking. He continues: "Even the same, Vaccha, is it with a Perfected One. His corporeal form, his sensations, his perceptions, his activities of the mind, his cognition, all of which one might have in mind when speaking of him, they are all done with, they are annulled fundamentally, they are made even to an uprooted palm-tree, they are beyond all possibility of ever arising again in the future. And so, being freed from all that may be called corporeal form—sensation—perception—activities of the mind—cognition, a Perfected One is deep, boundless, unfathomable like the great ocean. It would not apply to say 'He arises', it would not apply to say 'He arises not'—'He arises and arises not'—'Neither does he arise nor does he not arise'".

Considering all we have recalled,—can an idea and its reach be outlined more precisely than that of atakkāvacara? What want of judgment is shown, for that very reason, by those who would apply it to the Buddha's doctrine itself deriving from it the 'Disqualification for Logic of the Doctrine of the Buddha'?

QUOTATIONS OF THE PĀLI-TEXTS MADE USE OF

Aṅguttara Nikāya	Mahāvagga
Cariyā-piṭaka	Milindapañha
Cullavagga	Puggalapaññatti
Dīgha Nikāya	Saṃyutta Nikāya
Dhammapada	Suttanipāta
Itivuttaka	Theragāthā
Majjhima Nikāya	Udāna

Key to the Quotations

In the translation into English of the texts from the Pāli Canon, use has been made also of the following already extant volumes of translations of the same.

1. The Majjhima Nikāya. The First Fifty Discourses from the Collection of the Medium-Length Discourses of Gotama the Buddha. By the Bhikkhu Sīlācāra. London, Probsthain & Co.—*This work is marked with an asterisk*(*).

2. Dialogues of the Buddha. Translated from the Pāli By T. W. Rhys Davids. London, Henry Frowde.—*Marked with two asterisks*(**).

3. Buddhism in Translations By Henry Clarke Warren. Cambridge, Mass.—*Marked with a dagger* (†).

Abbreviations. A.=Aṅguttara Nikāya. — C. =Cariyā-piṭaka.—CV.=Cullavagga.—D.=Dīgha Nikāya.—Dhp.=Dhammapada.—It.=Itivuttaka.—M.=Majjhima Nikāya.—MV.=Mahāvagga.—Mil.=Milindapañha.—PP.=Puggalapaññatti.—S.=Samyutta Nikāya.—SN.=Suttanipāta.—Th.=Theragāthā.—Ud.=Udāna. (Issues of the Pāli Text Society.)

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George Grimm (February 25th, 1868, till August 26th, 1945) having completed his theological studies he devoted himself to those of jurisprudence. He chose the career of a judge. His deep interest in philosophical problems soon induced him to bestow his intensive attention upon the study of Arthur Schopenhauer's scriptures. The intercourse with Carl Du Prel (1839—1899) of whom "The philosophy of mystics" is known as his standard work, was also rather stimulating for him. It was the influence of Schopenhauer that led him to indological studies. A special attention he devoted to the study of the Pāli-language. Therewith he came more and more into the attractive force of the Buddha-Dhamma. It was in the year 1915 that there came out "The Doctrine of the Buddha, The Religion of Reason" for the first time. After a longer stay at Palma de Mallorca in the year 1923 he caused himself to be pensioned as a Counsel of Provincial Court of Appeal of Munich. In circles, which became acquainted with him professionally, he was characterized as "Bavaria's most benevolent judge". George Grimm wrote his books from an attitude acquired by his own practical realization of the Dhamma. He was writing them, as he often said—for himself. The last twelve years of his life he spent in the rural stillness at the Ammersee.

With the well known Indologist and philosopher Paul Deussen (1845—1919) —the early friend of Nietzsche—he was connected by a lasting friendship until death. It was together with the Indologist Karl Seidenstücker (1876—1936) that George Grimm in the year 1921 founded the "Altbuddhistische Gemeinde", (Old Buddhist Community) Utting a. A.