

The Aquarian Theosophist



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The prajnaparamita sutra

The Heart Sutra

[Book Review]: The Heart sutra, translation and Commentary by Red Pine; published by Shoemaker & Hoard, Washington, D.C.; Paperback; \$14.00]

"The *Heart Sutra* is Buddhism in a nutshell. It covers more of the Buddha's teachings in a shorter span than any other scripture, and it does so without being superficial or commonplace. Although the author is unknown, he was clearly someone with a deep knowledge of the Dharma and an ability to summarize lifetimes of meditation in a few well-crafted lines. Having studied the Heart Sutra for the past year, I would describe it as a work of art as much as religion. And perhaps it is one more proof, if any were needed, that distinguishing these two callings is both artificial and unfortunate.

Whoever the author was, he begins by calling upon Avalokiteshvara, Buddhism's most revered bodhisattva to introduce the teaching of *Prajna paramita*, the Perfection of Wisdom, to Buddha's wisest disciple, Shariputra. Avalokiteshvara then shines the light of this radical form of wisdom on the major approaches to reality used by the Sarvastivadins, the most prominent Buddhist sect in Northern India and Central Asia two thousand years ago, and outlines the alternative approach of the *Prajnaparamita*. Finally, Avalokiteshvara also provides a key by means of which we can call this teaching to mind and unlock its power on our

behalf.

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With this sequence in mind, I (Red Pine) have divided the text into four parts and have also broken it into thirty-five lines to make it easier to study or chant. In the first part (1-11), we are reminded of the time when the Buddha transmitted his entire understanding of the Abhidharma, or Matrix of Reality, during the seventh monsoon following his Enlightenment. We then consider Avalokiteshvara's reformulation of such instruction to correct Shariputra's misunderstanding of it. The

basis for this reformulation is the teaching of *prajna* in place of *jnana*¹, or wisdom rather than knowledge. Thus, the conceptual truths on which early Buddhists relied for their practice are held up to the light and found to be empty of anything that would separate them from the indivisible fabric of what is truly real. In their place, Avalokiteshvara introduces us to emptiness, the common denominator of the mundane, the metaphysical, and the transcendent.

In the second part (lines 12-20), Avalokiteshvara lists the major conceptual categories of the Sarvastivadin Abhidharma and considers each in the light of Prajnaprmita. Following the same sequence of categories used by the Sarvastivadins themselves, he reviews such forms of analysis as the b\Bodies of Awareness, the Abodes of Sensation, the Elements of Perception, the Chain of Dependent Origination, the Four Truths, and the attainment or non-attainment of Nirvana, and sees them all dissolve in emptiness.

In the third part (lines (21-28), Avalokiteshvara turns from the Sarvastivadin interpretation of the Abhidharma to the emptiness of Prajna paramita, which provides travelers with all they need to reach the goal of Buddhahood. Here, Avalokiteshvara reviews the major signposts near the end of the path without introducing additional conceptual categories that might obstruct or deter those who would travel it.

In the fourth part (lines 29-35), Avalokiteshvara leaves us with a summary of the teaching of Prajnaparamita in the form of an incantation that reminds and empowers us to go beyond all conceptual categories. This teaching has with good reason been called “the mother of buddhas.” Having

survived a year-long journey through the jungle of early Buddhism to the secret burial ground of the Abhidharma, I would add that the *Heart sutra* is their womb. With this incantation ringing in our minds, w thus enter the goddess, Prajnaparamita, and await our rebirth as buddhas. This is the teaching of the *Heart Sutra*, ass I have come to understand it over the past year. ,,,

I began at the beginning with the words *Abhidharma*. Some commentators have interpreted this to mean “higher dharmas,” and others have insisted it means the “study of dharmas,” or “dharma^{ology}.” In either case, the higher dharmas that are the subject of study are the entities of the mind through which Buddhists gain their understanding of reality. According to such a conception, any given object or individual is viewed as nothing but a construct of the mind fashioned out of these *dharma*s, or building blocks of reality. In the past, some Buddhists even held that such dharmas constituted reality itself, which was true of the Sarvastivadins. But as I began exploring the Abhidharma, I soon learned that during the forty-five years of the Buddha’s ministry, he taught the Abhidharma to only one of his disciples.

This occurred just before the onset of the annual monsoon in the seventh year after his Enlightenment, or in 432 B.C. (TO USE THE DATING OF THE BUDDHA ESTABLISHED BY HAJIME NAKAMURA). IN THIS YEAR, WHILE THE BUDDHA WAS STILL IN RAJgir², he told King Bimasara that he would perform a miracle in Shravasti, the capital of the adjacent kingdom of Kaushala, under the royal gardener’s mango tree. Hearing of this prediction, members of rival sects preceded the Buddha to Shravasti and cut down all the

¹ Or, in other words “Consciousness in place of conceptual knowledge based on words.” —ED., A.T.

² HPB uses the spelling Rajaagriha in the *Glossary*, and says under that entry: “A city in Magadha famous for its conversion to Buddhism in the days of the Buddhist kings. It was their residence from Bimbisara to Asoka, and was the seat of the first Synod or Buddhist Council, held 510 B.C.

mango trees. But the royal gardener managed to find a single fruit and offered it to the Buddha. After eating the mango, the Buddha gave the seed to the gardener and asked him to plant it. Once it was in the ground, the Buddha washed his hands above the spot. As the water touched the ground, the seed sprouted into a huge tree that burst into blooms that then turned into fruit. According to Pali accounts dating back to the third century B.C. (*Patisamghi Dhammadga I*: 125), The Buddha sat down below the tree and suddenly appeared at the center of a huge Lotus flower from which his image multiplied a millionfold. Then he rose into the air with fire coming from the top half of his body and water from the bottom half. This was then reversed, with water coming from the top half and fire from the bottom half. This process was repeated along his left side and his right side. Then the Buddha stood up and walked along a jeweled terrace that appeared in the sky. After sitting down and reclining, he finally stood back up, and as Buddhas before him had done following the performance of such feats, in three great strides he ascended to *Trayatrinsha Heaven* at the summit of Mount Sumeru.

Santushita was Maya, Shakyamuni's mother, who died a week after giving birth. According to both Pali and Sanskrit accounts, out of compassion for his former mother, the Buddha spent the entire rainy season at the summit of Mount Sumeru teaching Santushita the conceptual system known as the Abhidharma, which is often described as "the way things appear to the mind of a Buddha."

While he was on earth, the Buddha taught lessons suited to whatever audience he was addressing. But much like a doctor, his instructions were primarily intended to put an end to suffering. He never bothered trying to explain the system that formed the basis of his

spiritual pharmacology, which was the Abhidharma. As later disciples and their disciples came to understand the Abhidharma, they claimed that it explained reality as a matrix (*Matrika*) of dharmas, or fundamental entities of the mind, much like the table of atomic elements used in chemistry. From such a perspective, our familiar world of objects and persons was viewed as nothing but a conceptual construct fashioned out of dozens of these dharmas — seventy-five in the case of the Sarvastivadins. And to know things as they really are, a person needed to develop the ability to know the characteristics and connections among these entities. In his sermons, however, the Buddha nowhere advanced such a system, for it was simply too vast an enterprise to attempt on earth. Only on Mount Sumeru could the Buddha explain the immense and intricate scheme of the Abhidharma. This is because only such a place was sufficiently removed from the coarser levels of the Realm of Desire.

Thus, the Buddha taught the Abhidharma to Santushita at the summit of Mount Sumeru. But every day, he reappeared briefly on earth and gave his disciple, Shariputra, a summary, for a summary was all that was possible to teach or to understand on the earthly plane far below *Trayatrinsha Heaven*. Shariputra has distinguished himself for his wisdom, and the Buddha chose him, and him alone, to receive such instruction. Finally after three months, the monsoon season came to an end, and the Buddha descended to earth at Sankasya, an event depicted with great imagination in Buddhist art, and he resumed his teaching but never spoke of the Abhidharma again. (p. 6-16)...

Red Pine points to Avalokiteshara as the Nirmanakaya of the Heart Sutra, and the Mantra which he gives at the end as the genie toward a spiritual rebirth; or in his own words:

"A mantra is like a magic lamp, which itself is often cast in the shape of a womb., But instead of bringing forth a genie, as other mantras are intended to do, this mantra draws us inside, where we become the genie. Chanting this mantra thus creates the womb from which we are reborn as buddhas. This, then, is how my understanding of this sutra has changed over the past year. All together quite unexpected, but nevertheless inescapable.

The *Heart Sutra* hardly fills a page, and yet it is the best known of the thousands of scriptures in the Buddhist Canon. Its fame, though, is relatively recent in terms of Buddhist history and didn't begin until a thousand years after the Buddha's Nirvana. During the chaos that occurred in China between the collapse of Sui (581-618) and the rise of the T'ang dynasty (618-907), many people fled the country's twin capitals of Loyang and Ch'ang-and sought refuge in the southwest province of Szechuan. Among the refugees was a Buddhist novice still in his teens. One day this novice befriended a man who was impoverished and ill, and the man, in turn taught him the words of the *Heart Sutra*. Not long afterward, the novice was ordained a, and several years later, in 629, he embarked on one of the great journeys of Chinese history.

The young monk's name was Hsuan-tsang, and he set out on the Silk Road for India in search of answers to questions concerning the Buddha's teaching that this world is nothing but mind. In the course of his journey, Hsuan-tsang is said to have traveled 10,000 miles — west across the Taklamakan Desert to Samarkand, south over the Hindu Kush to the Buddhist center of Taxila, and down the Ganges into India and back again, and time and again, he turned to the *Heart Sutra* to ward off demons, dust storms, and bandits. When he finally returned to China in 645, he was welcomed back by

the emperor, and stories about the power of the *Heart Sutra* began making the rounds.

Since then, the *Heart Sutra* has become the most popular of all Buddhist scriptures, and yet no one knows where it came from or who was responsible for its composition. Its earliest recorded appearance was in the form of a Chinese translation made by a Central Asian monk sometime between A.D. 200 AND 250. The MONK'S name was Chih-Ch'ien, and he was a disciple of Chih-lou-chia-ch'an. The *Chih* at the beginning of these monks' names indicated that they were not Chinese, but Yueh-chih. During the second century B.C., one branch of this nomadic tribe migrated westward from their ancestral home along China's northwest border and settled in the upper reaches of the Oxus River. In the following century, they spread south across the Hindu Kush, and by A.D. 150 they controlled a territory that included most of Northern India.... Since their territory straddled both sides of the Hindu Kush, it was known as the Kushan Empire, and it was one of the great empires of the ancient world.

In their conquest of this region, the Yueh-chih made use of a network of roads first created by the Mauryan Empire (321-181 B.C.) of Chandragupta and Ashoka and expanded by a series of short-lived dynasties. ... This network also served the purpose of administrative control and provided the revenue from merchants and guilds that financed the Kushan state. The same guilds and merchants also supported hundreds, if not thousands, of Buddhist monasteries along the same network of roads and towns, and Buddhist flourished under the Kushans. King Kaniska (fl. A.D.100-125) even put the images of Shakyamuni and Maitreya Buddha on his coins.....

In his *Maha Prajnaparamita Shastra*, written at the end of the second

century A.D., Nagarjuna says the ideas and inspiration of such early Mahayana scriptures, if not the scriptures themselves, originated in Southern India and later spread west and then north. Most of Northern India was controlled by the Kushans during this period, and such teachings and scriptures would have moved easily along the trade routes under their control through what are now Pakistan and Afghanistan, then north through Uzbekistan, and finally east along the major arteries of the Silk Road to China.

Although the teachings that make up the Prajnaparamita are thought to have originated in Southern India in the first or second century B.C., the *Heart Sutra* was most likely composed during the first century A.D. further north, in the territories under the control of the Kushans....

Not long after Ashoka inherited the Mauryan throne in 268 B.C., he sent Saarvastivadin missionaries to Gandhara. Ashoka had been governor of Gandhara during the reign of his grandfather, Chandragupta, and his decision to send Sarvastivadin monks there was a sign of favor. The cities in this part of India were at the center of a network of transcontinental trade routes and among the richest in subcontinent. Thus, it is not surprising that the Sarvastivadins soon became the dominant Buddhist sect in this region. Over the course of the next several centuries preferential patronage by merchants and the ruling elite extended their dominance beyond Gandhara to Bactria, Sogdia, and Mathura — basically the boundaries of the Kushan Empire. And since the *Heart Sutra* was clearly organized as a response to the teachings of the Sarvastivadins, it was probably a Sarvastivadin monk (or former Sarvastivadin monk) in this region who composed the *Heart Sutra* upon realizing the limitations of the Sarvastivadin Abhidharma. This was Edward Conze's

conclusion concerning other Prajnaparamita texts and most likely it was also the case with the *Heart Sutra*.

"SECRETS LONG KEPT"

[H. P. Blavatsky -*Isis Unveiled* 1:37-8]

...from the first ages of man, the fundamental truths of all that we are permitted to know on earth was in the

safe keeping of the adepts of the sanctuary; that the difference in creeds and religious practice was only external; and that those **guardians of the primitive divine revelation**, who had solved every problem that is within the grasp of human intellect, were bound together by a universal freemasonry of science and philosophy, which formed **one unbroken chain around the globe**. It is for philology and psychology to find the end of the thread. That done, it will then be ascertained that, by relaxing one single loop of the old religious systems, the chain of mystery may be disentangled. . . .

The moment is more opportune than ever for the review of old philosophies. Archæologists, philologists, astronomers, chemists and physicists are getting nearer and nearer to the point where they will be forced to consider them. Physical science has already reached its limits of exploration; dogmatic theology sees the springs of its inspiration dry.

Unless we mistake the signs, the day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known .

Secrets long kept may be revealed; books long forgotten and arts long time lost may be brought out to light again; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have unrolled them from mummies, or stumbled upon them in buried crypts; tablets and pillars, whose sculptured revelations will stagger

theologians and confound scientists, may yet be excavated and interpreted.

Who knows the possibilities of the future? An era of disenchantment and rebuilding will soon begin — nay, has already begun. The cycle has almost run its course; a new one is about to begin, and the future pages of history may contain full evidence, and convey full proof that

"If ancestry can be in aught believed,
Descending spirits have conversed
with man,
And told him secrets of the world
unknown."

Hi Jerome,

I finished this Vol. of the Oriental Department articles. Check it out, and see if the way that I got it referenced well enough for the fussy people.

http://www.phx-ultradodge.org/oriental_department_appendix.htm

Peace,

Robin

BONDAGE THROUGH IMAGINATION.

RECOGNIZING as thine own the hidden Self, the witness of the soul and its activities, perceiving truly "That am I," destroy the thought of Self in all not Self.

Give up following after the world, give up following after the body, give up following after the ritual law; make an end of transferring self-hood to these.

Through a man's imagination being full of the world, through his imagination being full of the ritual law, through his imagination being full of the body, wisdom, truly, is not born in him.

For him who seeks freedom from the grasping hand of birth and death, an iron fetter binding his feet, say they who know it, is this potent triad of imaginings ; he who has got free from this enters into freedom.

The scent of sandalwood that drives all evil odors away comes forth through stirring it with water and the like ; all other odors are driven altogether away.

The image of the supreme Self, stained by the dust of imaginings, dwelling inwardly, endless, evil, comes forth pure, by the stirring power of enlightenment as the scent of the sandalwood comes forth clear.

In the net of imaginings of things not Self, the image of the Self is held back; by resting on the eternal Self, their destruction comes, and the Self shines clear.

As the mind rests more and more on the Self behind it, it is more and more freed from outward imaginings; when imaginings are put away, and no residue

left, he enters and becomes the Self, pure of all bonds.

SELFHOOD TRANSFERRED TO THINGS NOT SELF.

By resting ever in the Self, the restless mind of him who seeks union is stilled, and all imaginings fade away; therefore make an end of transferring Selfhood to things not Self.

Darkness is put away through force and substantial being; force, through substantial being; in the pure, substantial being is not put away; therefore, relying on substantial being, make an end of transferring Self-hood to things not Self. [80]

The body of desire is nourished by all new works begun; steadily thinking on this, and effort-fully holding desire firm, make an end of transferring self hood to things not Self.

Thinking: "I am not this separate life but the supreme Eternal," beginning by rejecting all but this, make an end of transferring selfhood to things not Self; it comes from the swift impetus of imaginings.

Understanding the all-self hood of the Self, by learning, seeking union, entering the Self, make an end of transferring selfhood to things not Self; it comes from the Self's reflected light in other things.

Neither in taking nor giving does the sage act at all; therefore by ever resting on the One, make an end of transferring selfhood to things not Self.

Through sentences like "That thou art" awaking to the oneness of the Eternal and the Self, to confirm the Self in the Eternal, make an end of transferring selfhood to

things not Self.

While there yet lingers a residue undissolved of the thought that this body is the Self, carefully seeking union with the Self, make an end of transferring selfhood to things not Self.

As long as the thought of separate life and the world shines, dreamlike even, so long incessantly, O wise one, make an end of transferring selfhood to things not Self.

The body of desire, born of father and mother of impure elements, made up of fleshly things impure, is to be abandoned as one abandons an impure man afar; gain thy end by becoming the Eternal.

THE REAL IN THINGS UNREAL.

As the space in a jar in universal space, so the Self is to be merged without division in the Self supreme; rest thou ever thus, O sage. [290.]

Through the separate self gaining the Self, self-shining as a resting-place, let all outward things from a world-system to a lump of clay be abandoned, like a vessel of impure water.

Raising the thought of "I" from the body to the Self that is Consciousness, Being, Bliss, and lodging it there, leave form, and become pure for ever.

Knowing that "I am that Eternal" wherein this world is reflected, like a city in a mirror, thou shalt perfectly gain thy end.

What is of real nature, self-formed, original consciousness, second-less bliss, formless, act-less,—entering that, let a man put off this false body of desires, worn by the Self as a player puts on a

costume.

For the Self, all that is seen is but mirage; it lasts but for a moment, we see, and know it is not "I"; how could "I know all" be said of the personal self that changes every moment?

The real " I " is witness of the personal self and its powers ; as its being is perceived always, even in dreamless sleep. The scripture says the Self is unborn, everlasting; this is the hidden Self, distinguished neither as what exists nor what has no existence.

The beholder of every change in things that change, can be the unchanging alone ; in the mind's desires, in dreams, in dreamless sleep the insubstantial nature of things that change is clearly perceived again and again.

Therefore put away the false self-hood of this fleshly body, for the false self-hood of the body is built up by thought; knowing the Self as thine own, unhurt by the three times, undivided illumination, enter into peace.

Put away the false selfhood of family and race and name, of form and rank, for these dwell in this body; put away the actor-hood and other powers of the body of form; become the Self whose self is partless joy.

Other bonds of man are seen, causes of birth and death, but the

[July/August 1896 *Oriental Department Papers*: “*Finding the Real Self*, ps 55-57, Shankaracharya’s *Vivekachudamani*.]

*Commemorative meeting devoted to the
Life & Work of H.P.Blavatsky*

14 The Transmigration of Life Atoms

*Are life atoms, life after life, drawn by karma to
the same individuals?*

21 The Mysteries of Spiritual Beings
(talk)

*Adepts, Sages and Mahatmas – fevered
inventions or facts to the initiated?*

28 The Pantheists – the source of Pantheism

*The concept of a general Spirit-Soul
pervading all Nature is one of the oldest*

JUNE

4 Is Utopia possible? (talk)

*All conceptions of the perfect society
involve transforming man himself*

11 Instinct, Intuition and Reason

*Reason develops at the expense of instinct;
intuition is the Sage's guide*

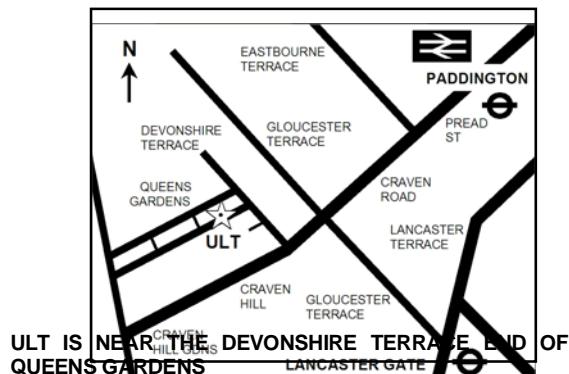
18 Giordano Bruno : Martyr Theosophist
(talk)

*Far ahead of his time, he spoke of an
infinity of worlds in infinite space*

25 The ULT : Special Commemorative
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May 25 "The Cause of Sorrow"

June 1 "A league of Humanity"

June 8 Why do we sleep and dream?"

June 15 "The Creative Will

**Friday May 6 at 7:30 "White
Lotus Day"**

**Sunday June 19 at 7:00 "U.L.T.
Day"**

**Sunday Evening — 7:00 to 8:00
PM *Isis Unveiled* by H. P.
Blavatsky**

For the Summer we will be studying the *Key
to Theosophy* on Wednesday evening—
7:30 to 8:45 PM

There will be no other meeting for the
summer.

Email contact: Laura Gray at
classiccontours@sympatico.ca



Desire no results which are forms of power. Desire only, in your efforts, to reach nearer to the centre of life (which is the same in the Universe and in yourself) which makes you careless whether you are strong or weak, learned or unlearned. It is your divinity; it is the divinity we all share.

Master's letter to Mr. Judge

THE AQUARIAN THEOSOPHIST is a computer generated magazine with a major issue and supplement each month. When received as an email attachment, it is free.

The magazine has a small hardcopy list to which one may subscribe at \$30 per year, domestic; and \$40 per year international. All international subscriptions travel airmail. The magazine is NOT self-supporting and subsists on donations to cover the

shortfall. The address for articles, correspondence and subscriptions and/or donations is:

The Aquarian Theosophist
245 West 33rd Street
Los Angeles, CA 90007-4108
U. S. A.



HPB DEFENSE FUND REPORT

Notice: Thanks to friends of HPB all over the world, and most recently, *Biosofia — Centro Lusitano, Portugal*, The HPB Defense Fund has reached its goal and now stands at \$10,157.87 as of May 30, 2006. The “forest of ‘helping hands’” is 2006. We gratefully appreciate. Work can now proceed at a faster pace in the preparation of the MSS. The “Defense Fund Report” will now appear every other month with the assurance that all letters inquiries about the project will be welcome — and answered. Donations are still welcome but the current balance of \$10,157.87 will — we hope, underwrite expenses, as the project moves closer to its stated goal”: “An authentic Vol. I of H. P. Blavatsky’s Letters. The student will then have an alternative to the current Adyar volume.
—jw

Cumulative gifts as of April 30, 2006 — \$10,157.87

ER	500.00
Anonymous	50.00
DLJ	50.00
EPB	200.00
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DLJ	100.00
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From a lodge en Merida, Yucatán,	
Seeking union for all Theosophists.	150.00
Biosofia — Centro Lusitano	2,400.00
CGB	50.00
A friend to the historical lineage of HPB	134.23
Accrued Interest	118.64
Anonymous	70.00
RH	100.00
A friend of the H.P. Blavatsky lineage	221.00
TOTAL as of April 30,, 2006	\$10,157.87

The HPB Defense Fund is specifically dedicated to the publication of an authentic Volume I of Madame Blavatsky’s letters. The proposed volume will have the fraudulent letters in the current Adyar edition removed and also take note of other authors who follow the practice of mixing lies side by side with truth as if they were *equally relevant*. It is our intent to equip the student and inquirer with eyes to *discriminate* the authentic from the fraudulent, the clean from the corrupt. A good companion volume for an unbiased overview of the life of Madame Blavatsky. Is already in print: *The Extraordinary Life and Influence of Helena Blavatsky.*” (600+ pages). This volume is by far the most readable and best documented work available. — ED., A.T

**“She has no need of any man’s praise;
but even she has need of Justice.”**
William Q. Judge



CORRESPONDENCE

A Tale of Gold and Greed

Perry Coles<p.coles@ecu.edu.au> writes
 — — Original Message— Dear friends
 who care about our earth. Judge for
 yourself if you want to take action.

Water is a most precious resource, and wars will be fought for it. Indigenous farmers use the water, there is no unemployment, and they provide the second largest source of income for the area. Under the glaciers has been found a huge deposit of gold, silver and other minerals. To get at these, it would be necessary to break, to destroy the glaciers — something never conceived of in the history of the world — and to make 2 huge holes, each as big as a whole mountain, one for extraction and one for the mine's rubbish tip. The project is called PASCUA LAMA. The company is called Barrick Gold. The operation is planned by a multi-national company, one of whose members is George Bush Senior. The Chilean Government has approved the project to start this year, 2006. The only reason it hasn't started yet is because the farmers have got a temporary stay of execution. If the Glaciers are destroyed, this will not only destroy the source of especially pure water, but will permanently contaminate the 2 rivers so they will never again be fit for human or animal consumption, because of the use of cyanide and sulphuric acid in the extraction process. Every last gram of gold will go abroad to the multi-national company and none will be left with the people whose land it is. They will be left with the poisoned water and the resulting illnesses. The farmers have been fighting a long time for their land, but have been forbidden to make a TV appeal by a ban

from the Ministry of the Interior. Their only hope now of putting brakes on this project is to get help from international justice. The world must know what is happening in Chile. The only place to start changing the world is from here. We ask you to circulate this message amongst your friends.

Please copy this text, paste it into a new email adding your signature and send it to everyone in your address book. Please, will the 100th person to receive and sign the petition, send it to: — noapascualama@yahoo.ca to be forwarded to the Chilean Government: — .

NO to Pascua Lama Open-cast mine in the Andean Cordillera on the Chilean-Argentine frontier.

We ask the Chilean Government not to authorize the Pascua Lama project to protect the whole of 3 glaciers, the purity of the water of the San Felix Valley and El Transito, the quality of the agricultural land of the region of Atacama, the quality of life of the Diaguita people, and of the whole population of the region.

Fraternally,

Perry Cole, Australia



NOTE: Thanks to the kind generosity of our industrious friend in Phoenix, Arizona, And Dallas Tenbroeck in Los Angeles, we will begin reissuing some of William Q. Judge's Oriental Department Papers. We will begin with Issue #14: "The story of Buddha's death as told by the **Maha-Parinibbana SUTTA**. To give the reader some orientation regarding the original plan for the project, the introductory note by Charles Johnston **has** been inserted:

THE ORIENTAL DEPARTMENT REPORT.

When the Oriental Department was entrusted to the present editor by Mr. Judge, two years and a half ago, it was decided to lay special stress on the Upanishads, and, after them, on the works of Shankara Acharya and Buddha, while giving such space to other religions as might be found advantageous.

The reasons for putting the Upanishads in the first place were these traces of the teachings which have become known to us as Theosophy, are found in the records of all ancient religions in both hemispheres, but nowhere are these teachings so fully, lucidly and profoundly recorded as in the oldest Upanishads and this is true not only of large generalizations, like the doctrines of rebirth and liberation, but also of those more particular and recondite doctrines which come gradually to the knowledge of students who follow a special line of study and work. So that, in the Upanishads, we have an invaluable proof of the antiquity and authenticity of both general and particular doctrines a guarantee at least three thousand years old, and, in all probability, very much older. And if the Upanishads lend this invaluable support to our modern teachings, it is, on the other hand, true, that without these modern teachings, much that is most profound and of greatest value in the Upanishads is hardly intelligible, so that one may read the ordinary translations without gaining any idea of the meaning, or even the presence, of those particular teachings which we have spoken of. It was, therefore, necessary to read and translate, the Upanishads, in the light of Theosophy.

Following out this purpose, seven out of the ten chief Upanishads have already been translated, and very fully commented on; the eighth is in course of translation, and a considerable part of it

has already appeared in the Oriental Department. The greatest and most profound of Upanishads will be translated in the future, and commented on in the light of the Upanishads already translated.

Besides this, its most important part, the Oriental Department has contained portions of three of the Buddhist **Sutras** three hitherto **untranslated** works of Shankara Acharya, and a fourth work, already somewhat loosely translated, but only obtainable with great difficulty. Other translations have been taken from the hymns of Rig Veda, Manu's Code, the Mahabharata, and the **Purānas**; while the Mohammedan religion has been represented by a tract on the Sufi adepts and their precepts, here for the first time translated into English, and the extremely interesting **Mussulman** traditions of Issa or Jesus, which show "the son of **Mariain**" as a master-magician and teacher of pure morality.

Various essays on Oriental subjects have been added; amongst them short accounts of the scholars who brought the sacred books and ancient languages of the east to the west, and this series will shortly be completed.

C. J.¹

BOOK OF THE GREAT DECEASE. MAHA-PARINIBBANA SUTTA.

No.14 (*Concluded from No. 13, June, 1893.*)

CHAPTER III.

VERSES 1—3. Now the Blessed One robed himself early in the morning, and taking his bowl in the robe went into **Vesali** for alms, and when he had returned he sat down on the seat prepared for him, and after he had finished eating the rice he addressed the venerable **Ananda** and said, "Take up

¹ Charles Johnston, though a youth, was already regarded as an eminent **Sanskritist**.—ED., A.T.

the mat, Ananda; I will go to spend the day at the Chapala *Chetiya* ". Ananda, assenting, took up the mat and followed step for step behind the Blessed One. And when he had come to Vesali he said to Ananda, "How delightful a spot, Ananda, is Vesali and the *Udena* Chetiya and the *Gotamaka* Chetiya and the *Sattambaka* Chetiya and the *Bahupatta* Chetiya ,and the *Sarandada* Chetiya and the Chapala Chetiya. "Ananda, whoever has thought out, developed and practiced, accumulated and ascended to the very heights of the four paths to *Iddhi*¹ and so mastered them as to be able to use them as a means of mental advancement and as a basis for edification, he, should he desire it, could remain in the same birth for a kalpa or for that portion of the kalpa which is yet to run. Now the *Tathagata* has thought them out and thoroughly *practiced* and developed them, and could therefore, should he desire it, live on yet for a kalpa or for that portion of the kalpa which has yet to run."

1 Note, *Iddhi* means power, as *Siddhi* in Sanskrit.

Verses 4—6. But even though such an evident suggestion was thus given by the Blessed One to Ananda, the latter was incapable of comprehending it, and he besought not the Blessed One, saying, "Vouchsafe, Lord, to remain during the kalpa. Live on through the kalpa, O Blessed One, for the good and happiness of the great multitudes, out of pity for the world, for the good and the gain and the weal of gods and men"; so far was his heart possessed by the Evil one. A second and a third time did the Blessed One say the same thing, and so far was Ananda's heart thus hardened. And the Blessed One said to the venerable Ananda that he might leave him awhile, and Ananda, saluting him, rose and sat down at the foot of a tree not far off.

Verse 7—10. Not long after Ananda had been gone, *Mâra* the Evil One approached the Blessed One, and

standing there addressed him
"Pass away, Lord, now from existence: let the Blessed One now die, even according to the word which the Blessed One spoke when he said, 'I shall not die, O Evil One, until the brethren and sisters and the lay disciples of either sex shall become true hearers, wise and well trained, ready and learned, versed in the scriptures, fulfilling all the greater and the lesser duties, correct in life, walking according to the precepts; shall be able to tell it to others, preach it, make it known, establish it, open it minutely, explain it and make it clear; shall, when others start vain doctrine, be able by the truth to vanquish and refute it and to spread the wonder-working truth abroad'. And now, Lord, all these brethren and sisters have become all and are able to do all this. Pass away, therefore, for the time has come, even according to the word of the Blessed One when he said, 'I shall not die until this pure religion of mine shall have become successful, prosperous, widespread, and popular to its full extent; until, in a word, it shall have been well-proclaimed to all men', for thy purer religion has now become all this, and the time has come for the Blessed One to pass away".

And when he had thus spoken, the Blessed One addressed *Mâra* and *said*: "O Evil One, make thyself happy; the final extinction of the *Tathagata* shall take place before long. At the end of three months from this time the *Tathagata* will die". Thus the Blessed One while at Chapala deliberately and consciously rejected the rest of his allotted sum of life. And on his so rejecting it there arose a mighty earthquake and the thunders of heaven burst forth. And on beholding this the Blessed One said this hymn of exaltation:

His sum of life the Sage renounced,
The cause of life immeasurable or small;
With inward joy and calm he broke
Like

coat of mail his life's own cause.

Verses 11—12. Now the venerable Ananda thought: "Wonderful and marvelous is this mighty earthquake, and that the thunders of heaven should burst forth! What may be the proximate and remote cause of this?" Then he went up to the Blessed One, and after saluting him seated himself respectfully at one side and asked him what was the cause remote and proximate of the earthquake.

Verses 13—16. 'Eight are the proximate and eight the remote causes for the appearance of a mighty earthquake. What are the eight? This great earth is established on water, the water on wind, and the wind rests on space. And when the mighty winds blow they shake the mighty waters, and by the moving waters the earth is shaken. These are the first causes, proximate and remote. Again, Ananda, a *Samana* or a Brahman of great power and who has the feelings of his heart well under control; or a god or *devata*' of great might and power; who by intense meditation on the finite idea of earth or the infinite idea of earth has succeeded in realizing the real value of things, he can make this earth tremble and be shaken violently.² These are the second causes, proximate and remote. Again, when a Bodhisattva consciously and deliberately leaves his temporary form in the heaven of delight and descends into the womb, then this earth shakes and trembles. These are the third causes. And when a Bodhisattva deliberately and consciously quits his mother's womb, then also does the earth tremble. This is the fourth cause.

Verses 17—20. Again, Ananda, when a Tathagata arrives at the supreme and perfect enlightenment, then the earth quakes and trembles and is violently shaken, and this is the fifth cause. And when a Tathagata founds the sublime kingdom of righteousness is there a trembling which is the sixth cause. Again, when a Tathagata consciously

and deliberately rejects the remainder of his life, the earth quakes, and this is the seventh cause.

1 Note, *devata* means one of the nature sprites.

2 Note, one of the first practices given to the Buddhist disciple is to meditate on the earth both as an abstract idea and as mere earth.

And when a Tathagata passes entirely away with that utter passing away in which nothing whatever is left behind, then is the earth shaken violently. This is the eighth cause.

(ED. At this point there is a break in connection and the next verse continues abruptly with another subject. The translator says it suggests the manner of composition.)

Verses 21—23. The eight kinds of assemblies are as follows: of nobles, of *Brahmanas*, of householders, *Samanas*, the angel hosts of guardian angels, the great thirty-three, Mara, and Brahma. Now, Ananda, I call to mind that when I used to enter into an assembly of many hundred nobles, before I had seated myself or begun conversation, I became like unto them in color and in voice. Then with religious discourse I used to instruct, incite, and fill them with gladness. But they knew me not when I spoke, and would say, "Who may this be who thus speaks, a man or a god?" Then having instructed and gladdened them, I would vanish away, at which they wondered ". And referring to all the other kinds of assemblies, the Blessed One told how he, used to appear there, teach, and vanish away.

Verses 24—32. There are eight positions of mastery over the delusions arising from the apparent permanence of things.

When a man having subjectively the idea of form sees externally forms which are finite, pleasant, or unpleasant, and having mastered them is conscious that he sees and knows, that is the first. And when in the same way he sees forms that are boundless, unpleasant, or pleasant, masters them, and is conscious

that he sees and knows, that is the second position. When without the idea of form subjectively, the same as above is the case, these are the third and fourth. When without the idea of form he sees forms that are blue in color, blue in appearance, and reflecting blue as the **Umma** flower or a piece of fine Benares muslin, and having mastered them and is conscious that he sees and knows, that is the fifth position. The sixth, seventh, and eighth positions are explained in identical words with those for the fifth, except that yellow is substituted with red and white for blue, and for the Umma flower are given the **Karika** flower, the **Bandhu jivaka**, and the morning star as examples.

Verses 33—42. Now these stages of deliverance from the hindrance of thought arising from the sensations and ideas due to external forms are eight in number.

First, a man possessed with the idea of form sees form. The second is, without the subjective idea of form he sees form externally. Becoming intent on what he sees, with the thought. “It is well” is the third stage. By passing quite beyond all idea of form, putting an end to all resistance, paying no attention to the idea of distinction, thinking “It is all infinite space”, he mentally reaches and remains in that state of mind in which that idea alone is present, **and it** is the fourth stage. Passing beyond the last stage, thinking “It is all infinite reason”, reaching and remaining mentally in that state of mind, is the fifth stage. Passing quite beyond the stage of infinity of reason, thinking “Nothing at all exists”, he reaches mentally and remains in the state of when nothing at all is **especially** present, this is the sixth stage. The seventh **is not reached by passing beyond the last stage and remaining in the state to which ideas nor the absence is present.** By passing quite beyond the state of ‘neither ideas nor the absence of ideas’ he reaches mentally and remains in the state of mind in which both sensations and ideas have ceased to be—this is the eighth stage of deliverance.

Verses 43—55 “On one occasion, Ananda, I was resting under the shepherds’ **Nogroda** tree on the banks of the **Nerangara** immediately after having reached the great enlightenment, when Mara, the Evil One, came and addressed me, saying that I should pass away from existence, for which the time had come. But I addressed him, Ananda, and said that I should not die until not only the brothers and sisters of the order but all the lay disciples had become true believers (here he repeats what is before). And now again to-day, Ananda, the Evil One came to me and addressed me in the same words, to which I replied that he could make **himself** happy, as I should die in three months. Thus - I have to-day, at the **Kapala** Chetiya, consciously and deliberately rejected the rest of my allotted term of life.” And then Ananda addressed the Blessed One and asked him to remain for the rest of the Kalpa for the good and happiness of the world, out of pity, for the gain of gods and men. But the Lord replied: “Enough now, Ananda; beseech not the Tathagata; the time for making such request is past”.

Three times in the same way did Ananda request him to remain on earth, receiving the same reply, until the third time when the Blessed One asked him if he had faith in the wisdom of the Tathagata, and Ananda saying he had, the Lord asked him why he had asked him to the third time. When Ananda repeated what the Blessed One had told him of the ability of a Tathagata to remain during the Kalpa, or its remaining portion, the Lord asked him again if he had faith, to which Ananda replied, **yes**.

“Then,” said the Blessed One, “thine is the fault in that, when a suggestion so evident and a hint so clear were given thee, thou didst not comprehend them and ask me to remain as thou just now hast. If thou shouldst then have besought the Tathagata, the appeal

might have been rejected to the second time, but at the third time it would have been granted. Thine, therefore, O Ananda, thine is the fault, thine is the offence."

Verse 56—62. The Tathagata then related to Ananda how once he was dwelling at **Rajagraha** on the bill Vulture's Peak and had there spoken to him of its pleasantness and then told him how a Tathagata could, if he wished, remain in the world for a Kalpa, and yet that Ananda had not asked him. For that reason, he said, the fault and offence were Ananda's. He then recalled specifically to Ananda's memory nine other occasions when the same remarks had been made about remaining in the world, but that at each Ananda had failed to ask him to remain. Also how at Vesali the same thing took place on five different occasions, and now at the very place, at the Kapala Chetiya, the same words, had been used and the same hint given with the same result.

Verse 63—64. Then the Tathagata reminded Ananda how he had formerly declared it to be in the very nature of things that we should divide ourselves from them, leave them. "Everything born, brought into being, and organized, contains within itself the inherent necessity of dissolution". And then he said that he having renounced mortality and given up his remaining sum of life, it was impossible that the Tathagata should for the sake of living repent of that saying. Then he requested Ananda to go with him to the Kulagasa Hall to see the **Mahavana**. They proceeded then to the Mahavana, and when they arrived Ananda was sent to assemble in the Service Hall such of the brethren as resided in the neighborhood of Vesali. And when the brethren were assembled, Ananda said to the Blessed One, "Lord, the assembly of the brethren has met together. Let the Blessed One do even as seemeth to him fit".

Verse 65. Then the Blessed One went

to, the Hall, and seated on a mat addressed the brethren. He told them to thoroughly master, to **practice**, meditate upon, and spread abroad the truths perceived by him **which** he had made known to them, so as to cause the pure religion to remain and be perpetuated for the benefit of the world, for the good and the gain of gods and men. Then asking him what were those truths so given by him, he repeated them thus: The four earnest meditations;

The fourfold great struggle against sin;
The four roads to **saintship**;
The five moral powers;
The five organs of spiritual sense;
The seven kinds of wisdom;
The noble eightfold path.

Verse 66. Exhorting the brethren he said: "All component things must grow old. Work out your salvation with diligence. The final extinction of the Tathagata will take place before long. At the end of three months from this time the Tathagata will die.

My age is now full ripe, my life draws to its close;
I leave you, I depart, relying on myself alone.
Be earnest then, O Brethren, holy, full of thought.
Be steadfast in resolve. Keep watch o'er your own hearts.
Who wearies not, but holds fast to this truth and law.
Shall cross this sea of life, shall make an end of grief."

CHAPTER IV.

Verse 1—4. Early in the morning the Blessed One robed himself, and taking his bowl entered Vesali for alms, and when he had passed through and eaten his meal he gazed at Vesali with an

elephant look,¹¹ saying to Ananda it would be the last time he should see it. He then went to **Bhandagama**. There he addressed the brethren, saying that he and they had to go so long through transmigrations because they had not understood the four truths of noble conduct of life, noble earnest meditation, noble wisdom, **and noble** salvation of freedom. When all these are known the craving for existence is rooted out, that which leads to rebirth is destroyed, and there is no rebirth. There, too, at Bhandagama the Blessed One discoursed of upright conduct, contemplation, and intelligence. "Great the fruit and advantage of contemplation, of intellect, and of conduct when set round with each other. Thus the mind is freed from sensuality, individualism, and ignorance,—the great evils."

Verses 5—16. From there he went to **Hathigama**, from there to **Ambagama**, to **Jambugama**, to **Bhojanagara**. At the last place he addressed the brethren to teach them the four great References. The first is when one says the truth is so and he has thus heard from the Master, he must not be scorned nor praised, but with calmness his words are to be compared with the scripture and the rules of the order. If they agree, then it is to be accepted

1

Ed; if they do not, you are to say that the brother has wrongly grasped the words. The second is when one says he received it from a company of brethren and elders. The same comparison is to be made as **before** and if not accepted you are to say that the company of brethren and elders has wrongly grasped the truth. The third is when one says the same as to a company of elders,

in which the same course is to be pursued. The fourth great reference is when one says he has the truth from a brother well versed and read, in which case the same rule is to be followed as in the others.

And there too he held a comprehensive discourse on conduct and life and intelligence and meditation. He then went to **Pava** with a great company and stayed in the mango grove of **Chunda** the smith, who when he heard of the arrival went and saluting the Blessed One sat down at one side. Then the Blessed One instructed Chunda with religious discourse, which being ended, Chunda invited him and the brethren for the next day's meal. By silence the Blessed One consented, seeing which Chunda rose, bowed down, and keeping the Blessed One on his right hand as he passed him departed thence.

Verses 17—23. At the end of the night, Chunda, having made ready sweet rice, cakes, and a quantity of boar's flesh, announced the hour and that the meal was ready. The Blessed One robed himself early and went with the brethren to **Chunda's** house, and when he was seated he said, "As to the dried boar's flesh you have made ready, serve me with it; and as to the other food, sweet rice and cakes, serve the brethren with it." This Chunda did. Then the Blessed One said, "Whatever dried boar's flesh is left over, that bury in a hole. I see no one, Chunda, in earth, nor in Mara's heaven, nor Brahma's, no Samana or **Brahmana** among gods or men, by whom when he has eaten it that food can be assimilated, save by the Tathagata." And Chunda did as he was told. Then the Blessed One instructed him with religious discourse, after which he departed. Then a dire sickness, dysentery, fell upon the Blessed One, even unto death; but mindful and self-possessed he bore it uncomplainingly. After that he went to **Kusinara**.

Verses 24—32. The Blessed One went

¹¹ "The Elephant Look" is an Indian metaphor. It is held there that the Sage is so built physically that in order to look back or around he has to turn his whole body majestically as the elephant does: hence the phrase.

aside from the path to the foot of a tree, and when he was seated asked Ananda to fetch water, as he was thirsty. But Ananda told him that five hundred carts had just gone through the streamlet, making it muddy, and advised going to the river **Kakuttha** not far off. Three times he did this, and three times the Blessed One asked for drink. Then Ananda went and found that the streamlet where the carts had just passed and fouled was running bright and free. "How wonderful, how **marvelous**," thought Ananda, "is the great might and power of the Tathagata!" And taking water in the bowl he returned, relating the matter to his Lord.

Verses 33—46. At that time **Pukkusa**, a young **Mallian**, a disciple of **Alara Kalama**, passed along the road, and seeing the Blessed One went up to him, saluted, and sat down. Then, after saying how wonderful it was to be so calm, related a story of Alara Kalama's not being disturbed in the least by not even seeing, though awake, five hundred carts that passed him. The Blessed One asked him which was the more difficult, to do as Alara Kalama or to do it when the rain was falling and beating and thunder crashing as **lightning** flashed; to which Pukkusa replied, the latter was more difficult. Whereupon the Blessed One related how once he was at a threshing-floor in such a storm when two men and four oxen were killed, so that a great multitude of people came who disturbed him, and that he had not known of the storm **or** the deaths of the men and was wholly undisturbed. At this Pukkusa said that he gave up his faith in Alara, and asked the Blessed One to accept him as a believer. He then presented a pair of robes of burnished cloth of gold to the Blessed One, who accepted them for himself and Ananda, after which he instructed Pukkusa with religious discourse.

Verse 47—56. Not long after, Ananda placed the burnished robe on the body of the Blessed One, and when it was so

placed it appeared to have lost its splendor, his skin was so bright, at which Ananda **marveled**. Then the Blessed One explained that on two occasions the body of a Tathagata becomes exceedingly bright. The first is when he attains to supreme, perfect enlightenment, and the other on the night when he passes finally away in that utter passing away which leaves nothing whatever to remain. Then he said that that day, at the third watch of the night, in the **Upavattana** of Kusinara, between **the twin Sala** trees in the Sala grove of the Mallians, his utter passing away would take place. Then they went to the river with a great company of brethren, where he bathed and drank, and on the other side went up to the Mango Grove. Having come there he lay down to rest on his right side, one foot resting on the other, and calm and self-possessed he meditated on the idea of rising again.

Verses 57—58. Then the Blessed One addressed Ananda and said that it might happen some one would stir up remorse in Chunda the smith by saying that when the Tathagata had eaten his last meal with Chunda he had died, but that such remorse should be checked by saying it was good and gain to the smith for the reason: "These two offerings of food are of equal fruit and profit, and more than others. First, that food offered to a Tathagata after which he gains supreme enlightenment; and second, the offering of food after which he passes away with that utter passing away that leaves nothing whatever behind." Thus Chunda had laid up good karma for length of life, good birth, good fortune, and heaven.

CHAPTER V.

Verses 1—15. They then went to the Sala Grove of the **Malhans** on the other side of the river Hiranyavati, with a great company of the brethren, where he lay down to rest. At that time the Sala trees were in full bloom out of season

with flowers which dropped over the body of the Tathagata as the successor of all the **Buddhas**, and heavenly music sounded, with celestial songs, out of reverence to him: heavenly sandal powder fell also from the skies. And the Blessed One said it was for him, to give him reverence as successor to all the Buddhas. But he said that the right way for the brethren to honor him was not thus, but by following his teachings, walking according to the precepts, fulfilling all the greater and lesser duties of life. And while he was thus saying the venerable **Upavana** was standing in front of him fanning him, when the Blessed One asked him to stand aside. Ananda asked why he so told him, as Upavana was a good man, long in the service. The Blessed One explained that "For twelve leagues around the grove there is no spot in size even as the pricking of the point of a hair which is not pervaded by powerful spirits,¹ and those complain and say that **Tathagatas** are few and far between, and now one is to die, and here is this eminent brother Upavana who stands in front of the Tathagata concealing him, so that in his last hour we cannot see him." He said those spirits were weeping, as they were worldly minded at the approaching death of the Tathagata, and they were both of the sky and the earth; but other spirits calm and self-possessed wept not, as they were mindful of the saying that all component things could not last. Ananda then expressed sorrow that when the Blessed One was gone they could no more receive good and great men and the brethren to audience.

1 This is just what the religious disputers in the middle ages of Europe discussed, "How many angels could stand on a space as large as the prick of a needle point."

Verses 16—22. The Blessed One said then that there were four sorts of places a believing man might visit with feelings of reverence : Where the Tathagata was born where he attained to supreme and perfect enlightenment ; where he set on

foot the kingdom of righteousness ; where he passed finally away with that utter passing away which leaves nothing whatever to remain behind. He said that to such spots would **come** believers, brethren and sisters of the order, relating what took place there; and those who died while journeying to them would be reborn in the happy realms of heaven.

Verse 23. "How are we to conduct ourselves, Lord, with regard to **womankind?**"

"Don't see them, Ananda."

"But if we should see them, what are we to do?"

"Abstain from speech, Ananda."

"But if they should speak to us, Lord, what are we to do?"

"Keep wide awake, Ananda."

Verses 24—31. Ananda asked what was to be done with the remains of the Tathagata, and he replied not to hinder **them** but be zealous in their own behalf, to their own good, intent on it, as there were wise men, nobles, householders who would do honor to the remains. As to the treatment of the remains, he said it should be as with those of a king of kings, and then described that. They should be wrapped in a new cloth, then in cotton wool, then in new cloth, until there were five hundred successive layers of both kinds. Then place the body in an oil vessel of iron, that to be covered with another the same. A funeral pile should then be made of all kinds of perfumes, and then all burned. At the four cross roads a **dagoba** should be erected to the Tathagata for people to place perfumes and garlands for their own good. Then he enumerated the four men worthy of a dagoba: A Tathagata, a **Paccheka** Buddha, a true hearer of the word, and a king of kings. Because at the thought had by persons that at such a place is a dagoba of a Tathagata, they would be calm and happy, leading to a good state in heaven. And the same reasons were given for the other cases.

Verses 32—44. Then the venerable Ananda went into the temple and wept at the thought that he was still a learner and that the Master so kind to him was about to pass away. His absence was noticed by the Buddha, who being told of his weeping called him, and Ananda came, and then the Blessed One comforted him and told him how all component things had to pass away, reminding him how so often that had been taught. He also said how often Ananda had been near and done acts of love for him never varying and beyond measure, the same in word and thought also, and that if he was earnest he would soon be free from all evils ad ignorance. Then he told the brethren that in the long past whenever there was a Buddha there were servitors like Ananda, and so it would be in the future. He extolled Ananda's wisdom, how he knew the right time to visit himself and let others visit the Buddha, and that he had four wonderful qualities, bringing joy by his presence and by his words, and people not being at ease if he were silent. Ananda then reminded the Buddha that it was not well to die in a little wattel town, a mere village like Kusinara, as there were many cities where great, good, and noble men would do honor to his remains. But the Blessed One said that formerly that town was a great city ruled by **Maha-Sudasanna** under the name of **Kusavati**; that it was prosperous, full of people, and happy.

Verses 45—69. The Blessed One then sent Ananda to the **Mallas** of Kusinara to tell them that in the last watch of the night he would finally pass away, and for them to give no occasion to reproach themselves afterwards if they did not visit him. At that time the Mallas were holding a council, and Ananda told them as he was bid. When the people heard it they wept and bewailed the passing away of the Light of the World. They then went in a body to visit the Tathagata, and Ananda arranged it so that they went in groups, presenting the headmen to the Buddha, for fear otherwise all the time would be used.

And at the same time a mendicant named **Subhadda** living there heard the news and thought that as Tathagatas seldom came it would be well to visit him, as he had a doubt whether his teachers were right. So he went to the Sala grove and asked permission of Ananda to see the Buddha, but Ananda refused, as the Blessed One was weary. Buddha heard the request refused three times, and then asked Ananda to admit the man, which he did, as the Buddha said Subhadda would ask from a desire to know and not to annoy, and would understand the answers. Subhadda being admitted referred to many teachers and asked if they had rightly comprehended. To this the Buddha replied that it might be waived as to whether they had or had not understood, and he would tell the truth. He then said that in whatever doctrine the noble eightfold path was not found there was no true saintliness, but where it was found there was true saintliness. All other systems were void of true saints. Subhadda was convinced and asked to be taken into the order. The Buddha told him there was a four months' probation, but that in his case he recognized a difference in persons. Subhadda offered to go on probation for four months, but the Buddha called Ananda and directed him to receive the mendicant into the order then. So into the higher grade of the order Subhadda was taken, and immediately he remained by himself, very soon attaining to the supreme goal. And he was the last disciple the Blessed One himself converted.

CHAPTER VI.

Verse I—4. The Blessed One said to Ananda that in some the thought might arise that the word of the Master was ended and they had no teacher, but they should not think so, as the truths and rules of the order were the teacher. Younger brothers might be addressed as friend, but the elders should be called "Lord" or "Venerable Sir." He said too

that the lesser and minor precepts might be abolished if the order so wished. And as to a brother named **Channa** he directed that the higher penalty should be imposed. Ananda then asked what that was,¹¹ and he said "Let Channa say whatever he may like, the brethren should neither speak to him, nor exhort him, nor admonish him."

Verses 5—10. Referring to possible doubts, the Buddha asked the brethren to freely inquire so as not to have self-reproach afterwards. This he asked **them** three times, and each time they were silent, and then he asked them to speak to each other, but they were silent, at which Ananda said no one had any doubts. The Buddha told him he had spoken out of faith, but he himself knew none had doubts and that the most backward had been converted and was sure of final bliss.² Then the Blessed One addressed the brethren and said: "Behold now, brethren, I exhort you, saying, 'Decay is inherent in all component things. Work out your salvation with diligence.'" This was the last word of the Tathagata.

Verses 11—21. Then the Blessed One entered into the first stage of deep meditation, from which he passed into the second, and from that to the third, to the fourth, from that to where infinity of space only was present, then to where nothing at all was present, and from that into a state between consciousness and unconsciousness; and from that to where consciousness of sensations and ideas had wholly passed away. Then Ananda said to **Anuruddha** that the Blessed One was dead, but Anuruddha replied he was not dead but was in the state where sensations and ideas had ceased to be. Then the Blessed One passed out of that state back to between consciousness and unconsciousness,

from that to having nothing specially present, from that to infinity of thought alone; passing from that to where the infinity of space was present alone, he entered the fourth state of meditation, from that to the third, to the second, to the first; back again to the second, to the third, to the fourth, and then he immediately expired. And then there arose a mighty awe-inspiring earthquake with thunder from heaven. Brahma-**Sahampati** uttered verses, and **Sakka** the king of the gods repeated stanzas on dissolution. So also did Anuruddha, as well as Ananda. Some of the brethren not yet free from passion wept and rolled to and fro in anguish, but those who were free said, "Impermanent are all component things. How is it possible that they should not be dissolved?" And Anuruddha exhorted them all to the same effect, saying that even the spirits would reproach them. On being asked of this he explained it in the same way as before explained by the Master.

Verse 22—41. The rest of the night was spent in religious discourse, and then the Mallas were informed of the Blessed One's death by Ananda at the council hall where they were assembled on the same matter. And when they heard it they also wept. Taking garlands and music and perfumes they went to where the body of the Blessed One lay, and passed the day in paying reverence to it and in music and dancing, making canopies and preparing decoration wreaths. This they continued until the sixth day. And on the seventh day they carried the body outside by the south for cremation. Eight chieftains bathed their heads and put on new garments, intending to bear the body, but they could not lift it. Of this they inquired of Anuruddha, who told them that the spirits desired to have the body carried by the north to enter by the north to the midst of the city and then to go out by the eastern gate to the shrine of the Mallas, called **Makuta-bandhana** to the east of the city for cremation. To this the Mallas consented, and at once there was

¹ From this it seems the higher penalty had not been laid down before.

² It is said that this was said to encourage Ananda who was the most backward.

a rain of **Manadarava** flowers from the sky, and the body was carried out as directed. There they were told what to do with the remains as told by the Blessed One to Ananda, all of which they carried out. At that time venerable Maha-Kassap was coming from Pava with five hundred brethren and rested by the road, when an ascetic came along the road with a **Mandarava** flower he had picked up at Kusinara. And Maha Kassapa asked him if he knew the Master, to which he replied, "Yes, friend, I know him. This day the Samana **Gotama** has been dead a week".

Then those brethren wept except those free from passion. Subhadda, who had been received in the order in his old age, said not to weep, that they were well rid of the great Samana and would no longer be annoyed by being told what to do and not to do. Now they would not be so annoyed any more.

Verse 42—50. At this time the four chieftains of the Mallas were about to set fire to the funeral pile but were not able to do so, and they asked Anuruddha the reason. He replied that the spirits had the purpose of not letting it be lighted until **Maha Kassapa** came with his brethren, as now on the road. So they waited. Maha Kassapa then came, and placing his robe on one shoulder he uncovered the feet of the Blessed One and worshipped them, and the five hundred brethren did the same. And when the homage of these brethren was ended the funeral pile caught fire of itself. As the body burned away neither soot nor ash was seen. Only the bones remained behind, and all the raiment was consumed. From the sky fell streams of water when it was consumed and extinguished the fire. And the **Malias** brought scented water also to extinguish it. And the bones were placed in the Mallas' council hall surrounded with a lattice work of spears and a rampart of bows, homage and respect being paid to them for seven days.

Verse 51—61. Then the king of

Maghada and others heard the news and sent asking for portions of the remains from many different quarters, each enumerating reasons, some that as Buddha was of the soldier caste they were entitled to them. When the Mallas had all these requests they said they would give none away, as he died with them. But Dona the Brahmin counseled them, as Buddha had preached **moderation** that no strife ought to arise over him, advising that eight portions be made so that in every land **stupas** might **arise** that mankind might trust the enlightened one. To this they all agreed, and Dona made the division, asking for himself the vessel.

Verse 61. The **Moriyas** of **Pippalivana** having heard the news of the passing away and cremation asked: "The Blessed One belonged to the soldier caste, and we too are of that caste. We are worthy to receive a portion of the relics. Over the remains we will erect a cairn and we will celebrate a feast." And when they heard that no portion of the remains was left, they took away the embers.

Verse 62. At **Rajagaha** a mound was made over the remains; at Vesali another; one at **Allakappa**; another at **Ramagama**; one at **Vethadipaka**; in Pava another; at Kusinara one. Dona made one over the vessel in which the body was burnt, and the **Moriyas** of **Pippalivana** made one over the embers and held a feast. Thus were eight mounds made over the remains, and one for the vessel and one for the embers.



