ENLIGHTENMENT

Sitting at the foot of a large bo tree, Siddhartha began to meditate. He was assailed by the temptations of demons and the desires imbedded in his own mind. But these he conquered, and as the morning star appeared in the eastern sky, he attained enlightenment and became the Buddha.

PREFACE

Many individuals find spiritual growth lacking in today’s material-oriented and chaotic society. In order to achieve a more peaceful and compassionate way of life, it should be an important goal for everyone to seek “the realization of peace and spiritual well-being.”

A peaceful society starts with the individual who seeks one’s own human perfection. We believe that Buddhism is the religion that can guide us to this state of existence. The Buddha taught us of the equality of all mankind and expounded the Dharma in the simplest way so that all people could understand its essence. We believe that our publication, “The Teaching of Buddha” presents the Buddha’s message in simple and understandable language, illustrating the relationship of the teachings to our everyday lives and activities.

It is the sincere wish of Bukkyō Dendō Kyōkai (Society for the Promotion of Buddhism) that people from all walks of life may live their lives in peace and with compassion, bathed in the Light of the Buddha-Dharma. It is our hope that our book, “The Teaching of Buddha” may reach yet one more household or workplace through our efforts of spreading the Buddha-Dharma.
This pamphlet provides excerpts from “The Teaching of Buddha”; and excerpts from the Dhammapada, an anthology of verses on Buddhist ethical thought and precepts.

Please use this pamphlet to joyously reflect on one teaching per each day of the month.

Toshihide Numata, Chairman
Bukkyō Dendō Kyōkai
(Society for the Promotion of Buddhism)

The Teaching of Buddha – Day 1

The world is full of suffering. Birth is suffering; old age is suffering; sickness and death are suffering. To meet a person whom one hates is suffering; to be separated from a loved one is suffering; to vainly struggle to satisfy one’s needs is suffering. In fact, life that is not free from desire and passion is to lead a life of suffering. This overwhelming fact is called the Truth of Suffering.

The cause of human suffering is undoubtedly found in the thirsts of the physical body and the illusions of worldly passion. If these thirsts and illusions are traced to their source, they are found to be rooted in the intense desires of the physical instincts. This is called the Truth of the Cause of Suffering.

If desire, lying at the root of all human passion, can be removed, then passion will die out and all human suffering will be ended. This is called the Truth of the Cessation of Suffering.

In order to attain a state where there is no desire and no suffering, it is necessary to follow the Noble Eightfold Path. This is called the Truth of the Noble Path to the Cessation of Suffering.

People must keep these Four Noble Truths clearly in mind.
The Teaching of Buddha – Day 2

The fourth Noble Truth is the Truth of the Noble Path to the Cessation of the Cause of Suffering. One is to follow the Noble Path in order to attain the state in which there is no desire and no suffering. The elements of this Noble Eightfold Path are:

- Right View
- Right Thought
- Right Speech
- Right Behavior
- Right Livelihood
- Right Effort
- Right Mindfulness; and
- Right Concentration

The world is full of suffering. Those who wish to escape from suffering must sever the ties of worldly passions which are the sole cause of suffering. A way of life which is free from all worldly passion and suffering can only be obtained through Enlightenment. Enlightenment can only be attained through the discipline of the Noble Eightfold Path.

The Teaching of Buddha – Day 3

Following the Noble Path is like entering a dark room with a light in one’s hand; the darkness will all be cleared away and the room will be filled with light.

Those who understand the meaning of the Four Noble Truths of Suffering and have learned to follow the Noble Eightfold Path are in possession of a light of wisdom that will clear away the darkness of ignorance.

It is merely by putting forward the Four Noble Truths of Suffering that Buddha leads his followers. By accepting the guidance of the Four Noble Truths, those who properly understand the teachings will be able to overcome the difficulties of this complicated and chaotic world and will gain Enlightenment. They will become the guide and support of others, and will be worthy of their trust. When the Four Noble Truths are clearly understood, the ignorance that is the source of all worldly passions will cease to exist.

Through the Four Noble Truths, the disciples of Buddha will come to understand all teachings, and will gain the wisdom and insight to comprehend all the truths of the Dharma. By doing so, they will develop an ability to spread the Dharma to all of the peoples of the world.
The Teaching of Buddha – Day 4

Just as there are causes for all human suffering, there are conditions by which it may be ended and Enlightenment attained. Everything in the world comes into existence as the result of a vast concurrence of causes and conditions, and everything passes away as the causes and conditions themselves change.

The falling of rain, the blowing of wind, the blooming of flowers, the falling of leaves – these phenomena are all brought about and completed according to the interaction of such causes and conditions.

One is born through the conditions of parentage. One’s body is nourished by food and one’s spirit is nurtured by teaching and experience. Therefore both flesh and spirit are related to conditions and are changed as conditions change.

It is the everlasting and unchanging rule of existence that everything is created and finally brought to extinction by such series of causes and conditions. The observation that all things are in transition, that nothing remains fixed in a constant unchanging state; only this is the one unchanging and eternal truth.

The Teaching of Buddha – Day 5

What is the source of human grief, lamentation, pain and agony? Is it not to be found in the worldly attachments that people possess?

People cling obstinately to lives of wealth and honor, comfort and pleasure, excitement and self-indulgence; ignorant of the fact that the desire for these very things is the source of human suffering.

From its very beginning, the world has been filled with a succession of calamities. Over and above these calamities are the unavoidable hardships of illness, old age and death. In such circumstances, it is natural that pain and suffering should exist.

But if one carefully considers all of these, it will become clear that the basis of all suffering lies in the principle of desire for physical objects. If the ties of worldly attachments can be severed then human suffering will disappear without trace.
The Teaching of Buddha – Day 6

Since both body and mind appear as the result of the chain of causation, the body is not of itself an absolute entity. Because the body is an aggregate of cooperating causes it is, therefore, impermanent.

If the body possessed an absolute existence, then it should be able to control all things connected with it as it would determine.

Within his realm, a king has the power to praise or punish as he pleases. However, he becomes ill despite his intent or desire, he ages unwillingly, and his wishes and the actual course of his life often have little to do with each other.

Similarly, the mind is not of itself an absolute entity. It too, is but the result of cooperating causes and conditions, and undergoes constant change.

If the mind possessed an absolute existence, it too should be able to control all things connected with it as it would determine. However, the mind often unwillingly rejects what it knows is right and reluctantly embraces evil, ultimately being unable to realize its own desires.

The Teaching of Buddha – Day 7

Four truths prevail in this world. First, all living beings arise from the state of ignorance. Second, all objects of desire are impermanent, uncertain and constantly changing and sources of pain and distress. Third, all existing things are similarly impermanent, uncertain and constantly changing and sources of pain and distress. Fourth, there is no such thing as a “self” and, therefore, there is no such thing as “mine” in the world.

These truths of impermanence, constant change and “egolessness” are irrefutable and are independent of the Buddha’s appearance in this world. The Buddha, understanding that these eternal truths are universal, spread the Dharma to all people.

The Teaching of Buddha – Day 8

Everything is led by the mind; the mind is the leader; everything is made up of the mind. If one speaks or acts with an evil mind, suffering follows like the oxcart wheel that follows the foot of the ox that draws it. Suffering follows one who speaks and acts with an impure mind.
If one speaks and acts with a pure mind, happiness follows him like his shadow. Those who act in an evil manner are plagued by the thought, “I have done wrong,” and memory of the act is stored to work out its inevitable retribution in the lives to follow. But those who act from good motives are made happy by the thought, “I have done good deeds,” and are made happier by the thought that the good acts will bring continuing happiness in the lives to follow.

If the mind is impure, it will cause the feet to stumble along a rough and difficult road; there will be many a fall and much pain. But if the mind is pure, the path will be smooth and the journey peaceful.

Mathematical numbers from one to infinity are each complete numbers, and each in itself carries no distinction of quantity. People make the distinctions of quantity for their own selfish convenience.

Inherently there is no distinction between creation and destruction, we make a distinction and call one birth and the other death. Further, the behavior of people in itself carries no distinction of right and wrong, but people make such distinctions for their own misguided convenience.

Buddha avoids these discriminations and looks upon the world as upon a passing cloud or a fleeting illusion. He understands that the mind will grasp and reject items that are insubstantial; and in doing so transcends the pitfalls created by discriminative thought.
river. I will not abandon it to rot on the bank, but will carry it along with me to my destination.”

And thus he voluntarily assumed an unnecessary burden. Can this man be called a wise man?

This parable teaches that we should not become attached to things no matter how useful they may be, but rather be prepared to discard them when they become unnecessary burdens. How much more essential it is to discard those things that were never useful!

The Teaching of Buddha – Day 11

To those who choose the path that leads to Enlightenment, there are two extremes that should be carefully avoided. First, there is the extreme of indulgence in the desires of the body. Second, there is the opposite extreme of one who undertakes an excess of ascetic discipline, torturing one’s body and mind unreasonably.

The Noble Path that transcends these two extremes and leads to Enlightenment, wisdom and peace of mind, is called the Middle Way.

What is the Middle Way? It consists of the Eightfold Noble Path: Right View, Right Thought, Right Speech, Right Behavior, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

As has been said, all things appear or disappear as a result of an endless series of causes. Life is often seen by the unaware as either “existence” or “non-existence.” Those who are wise see life as something that transcends them both. This is the viewpoint of those who follow the Middle Way.

The Teaching of Buddha – Day 12

The important thing in following the path to Enlightenment is to avoid being caught and entangled in any extreme and to always follow the Middle Way.

Knowing that all things have neither a beginning nor an end and remembering the insubstantial nature of all things, one must avoid becoming caught in the trap of self-praise or entangled in the mesh of worldly attachments.

The way to avoid becoming entangled is to not grasp after, nor become attached to worldly things. One who follows the path should neither fear death nor long for life. One should avoid becoming obsessed with pursuing any particular object, no matter what it may be.
As soon as a person becomes attached to any object, just at that moment, a life of self-delusion begins. Those who choose to walk the path to Enlightenment will neither maintain regrets nor cherish anticipations, but will meet whatever comes with equitable and peaceful minds.

The Teaching of Buddha – Day 13

The concept of universal oneness – that all things in their essential nature have no distinguishing characteristics – is called Śūnyatā. Śūnyatā means non-substantiality, the un-born, having no self-nature, no duality. It is because things in themselves have no form or characteristics that we can speak of them as neither being born or being destroyed. There is nothing about the essential nature of all things that can be described in terms of discrimination; that is why things are called non-substantial.

All things appear and disappear because of the concurrence of causes and conditions. Nothing can ever exist entirely alone; rather, all things exist in relation to everything else.

Whenever there is light, there is shadow; whenever there is length, there is shortness; whenever there is white, there is black. Just like these examples, the essential nature of things cannot exist alone and is hence non-substantial.

Further, without ignorance Enlightenment would not exist; without Enlightenment ignorance would not exist. These two apparent opposites, in reality do not differ because of the non-substantiality of their essential natures.

The Teaching of Buddha – Day 14

Behind the desires and worldly passions which the mind entertains, there abides clear and undefiled, the fundamental and true essence of mind.

Water is round in a round receptacle and square in a square one, but water of itself has no particular shape. Most people remain unaware of this fact.

People are caught in the entanglements of discriminating between good and bad; choosing between things they like and dislike; find agreeable and disagreeable; and thinking whether things exist or do not exist. People become attached with this way of thinking and as a result, suffer.

If it were only possible for them to sever the attachments to these imaginary and false discriminations and restore the original purity of their
minds, then both their minds and bodies would become free of suffering and they would know the peacefulness that comes with that freedom.

The Teaching of Buddha – Day 15

One morning a man awoke, looked into his mirror, and was greatly startled at not seeing his head or face. In reality, though, his face and head had not disappeared; it was simply that he had mistakenly looked into the reverse side of the mirror and naturally did not see anything.

It is just as foolish and unnecessary for a person to go on suffering because he does not find Enlightenment where he expects it to be. Like the mirror, there is no fault in Enlightenment itself; the fault lies with those who have obsession with external attachments, having built within their own minds a false world of delusion.

Should those delusions be cleared away, Enlightenment will naturally reappear, and it will become clear that the two are not opposites. Strangely enough, those who attain Enlightenment will realize that without delusion there can be no Enlightenment.

The Teaching of Buddha – Day 16

From desire springs action; from action we invite suffering. These three aspects: desire, action and suffering make up a wheel that rotates eternally.

The rolling of this wheel has no beginning and no end; there is no escape to this endless cycle of reincarnation. We proceed from one life to the next within this endless recurring cycle of transmigration.

If one were to pile the cremated ashes of one man thrown away during this endless cycle, it would be higher than a mountain; and if one was to collect the mothers’ milk which one suckled in all of one’s incarnations, it would be deeper than the sea.

Although the seed of Buddhahood is possessed by all people, it is buried so deeply in the defilements of worldly passion that it long remains unknown. This seed of Buddhahood often remain indeterminably hidden. Such is the reason that suffering is so universal and there is the continual recurrence of lives without end.
The Teaching of Buddha – Day 17

People have worldly passions which lead them to delusion and suffering. There are five ways to gain freedom from the bonds of these worldly passions.

First, one should have correct ideas. This correct view of things should be based on careful observation while understanding the relationship between causes and effects.

Second, one can rid mistaken observations and the resulting worldly passions by careful and patient mind-control. By overcoming desires it is possible to quiet the demands of worldly passions.

Third, one must understand the proper function of all material things. The function of clothing and food is unrelated to pleasure and comfort. Clothing is necessary to protect the body against extremes of heat and cold and to cover the shame of the body. Food is necessary to fuel the body while training for Enlightenment. Worldly passions do not arise when an understanding of the proper function of material things occurs.

Fourth, it is most important to learn endurance. One must learn to endure the discomforts of heat and cold, hunger and thirst, and to be patient in the face of abuse and scorn for it is the practice of endurance that quenches the fire of worldly passions.

Fifth, one must learn to recognize and avoid all danger. Just as a wise man avoids wild horses or mad dogs, one should not go to places where wise men avoid; nor make friends with evil men.

The Teaching of Buddha – Day 18

Those who follow the path to Enlightenment must remove all self-pride and be humbly willing to accept the light of the Buddha’s teachings. No amount of treasures of gemstones and precious metals can compare with the gifts of wisdom and virtue.

To enjoy good health, to bring true happiness to one’s family and to bring peace to all, one must first discipline one’s own mind. Wisdom and virtue will naturally come to those who have the desire to follow the path and the ability to discipline their minds.

Just as treasures are uncovered from the earth, so virtue appears from good deeds and wisdom is born from a pure and peaceful mind. To walk safely through the broad maze of human life, one needs the light of wisdom to illuminate the correct path, and the guidance of virtue to help point the way.
The Buddha’s teaching which tells us how to eliminate the three poisons of greed, anger and foolishness is a good teaching; and those who follow it will attain the happiness of a joyful life.

The Teaching of Buddha – Day 19

Human beings tend to move in the direction of their thoughts. Those who think about greed become greedy; those who think angry thoughts become angrier; and those who think harmful thoughts will mirror those thoughts in their own behavior.

At autumn harvest, farmers gather their herds and confine them so that they will not break into the fields and trample the harvest giving cause for complaint, or to be killed in retribution. Similarly, people should be aware of the disastrous possibilities that arise from their own thoughts, carefully scrutinizing and discarding those that may cause such problems. They must eliminate thoughts that stimulate greed, anger and foolishness and encourage thoughts that stimulate charity and kindness.

When spring comes and the pastures are abundant with green grass, the farmers can once again turn their herds loose. However, they must still watch their animals and not neglect their supervision. Similarly with one’s mind, it is important to bear watching over one’s thoughts even under the best of conditions.

The Teaching of Buddha – Day 20

Once, the Head and the Tail of a snake quarreled as to which should be in the front. The Tail said to the Head, “You are always taking the lead, and it’s neither correct nor fair. You ought to let me take the lead sometimes.”

The Head answered, “It is the law of nature that I should always be in the front. It is not up to me to change places with you.”

In this way the quarrel continued. Since the Tail did not get its way, it became angry and in spite, wrapped itself around a tree preventing the head from proceeding. The Head gradually tired of the struggle and the Tail had its own way causing the snake to fall into a pit of fire and be burned to death.

In the world of nature there exists an appropriate order where everything has its own function. If this order is disturbed, the given function of each part is interrupted and the whole order goes to ruin.
The Teaching of Buddha – Day 21

Once there was a wealthy though foolish man. When he saw the beautiful three-story house of another man he envied it and made up his mind to have one built just like it since he, too, was a wealthy man.

He summoned a carpenter and ordered him to build it. The carpenter consented and beginning with a strong foundation, proceeded to frame the first story, and then the second story, slowly but surely preparing the base for a sturdy third story. The wealthy man, noticing this with irritation, shouted as if he were in a great hurry, “What I ordered you to build was not a foundation, nor a first story, nor a second story, but a beautiful three-story mansion. Build it quickly.”

Foolish men only think of results; impatient with the effort that is required to bring them about. But, just as it is impossible to build a third story without a foundation and two lower stories, no good can ever be obtained without proper effort.

The Teaching of Buddha – Day 22

Once, a beautiful and well-dressed woman visited a house. The owner of the house inquired who she was, and she answered, “I am the Goddess of Wealth who brings riches to those whom I visit.” The owner of the house was delighted, invited her into the house and treated her graciously.

Soon after, an ugly, poorly-dressed woman arrived at the same door. The owner asked who she was, and she replied, “I am the Goddess of Poverty.” The owner, greatly alarmed, tried to drive her away from the house and as he did so she stated, “The woman who came here earlier, the Goddess of Wealth, is my sister. We two sisters never live apart, and if you chase me out, she will disappear along with me.” Surely enough, when she left the beautiful Goddess of Wealth disappeared along with her.

Birth is accompanied by death; good fortune is accompanied by misfortune. Good things co-exist with bad things and it is important that all men should realize this fact. Foolish men spend all of their time in the search for good fortune, avoiding as best they can any misfortune. Those who follow the path to Enlightenment must transcend both of these, and lead a life free of all worldly attachments.
Let us suppose that a man has been pierced by a deadly poisonous arrow and that all of his relatives and friends have gathered quickly, calling a doctor to remove the arrow and treat the wound.

Before the doctor begins his treatment, the wounded man objects, saying, “Wait a little before you pull it out. I want to know who shot the arrow. Was it a man or a woman, someone of noble birth or a peasant? What was the bow like? Was it large or small, wood or bamboo? And what was the string of the bow made of? Was it made of fiber or gut? And is this arrow made of rattan or reed? And what are the feathers attached to its end here? Before you can find out and tell me all of these things, I will not let you pull out the arrow.”

But of course, before all of this information can be secured, the poison will have had time to circulate throughout the wounded man’s body and he will die. The first duty is to remove the arrow and prevent its poison from spreading.

When the fire of worldly passion is endangering the world, is it really so important for us to worry about the structure of the universe and the ideal form of the human community on earth? Need we worry about such questions as whether the universe is eternal or whether it has limits, when the fires of birth, death, old age and sickness, lamentation, suffering and pain are threatening every one of us? Our first duty must be to find a way to eliminate these problems and then to devote ourselves to the practice of that way.

Once there was a boy named Sudhana who was an earnest follower of the path to Enlightenment. From a fisherman he learned of the wisdom to be gained from the mysteries of the sea. From a doctor he learned of the compassion that should be felt towards those who are suffering. From a man with much material wealth he learned that all things have their own value. From a meditating monk he learned that the pure and peaceful mind had a miraculous power to purify and tranquilize other minds. From a woman of exceptional personality he was impressed by her benevolent spirit and her lesson that charity was the fruit of wisdom. He thought to himself that even the smallest insight should be treasured on the road to Enlightenment. Learning from his experiences he came to under-
stand that if only the mind remained receptive, a true teaching could be gained from everything that one saw and heard.

He learned a lesson in harmony and balance from the blending of incense and a lesson of thanksgiving from the arrangement of flowers. One day, taking a rest in a forest, he saw a tiny seedling growing from the remains of a fallen decayed tree and it gave him an insight into the uncertainty of life.

Sunlight by day and the twinkling of stars by night, these things too, refreshed his spirit as he travelled the path to Enlightenment.

Looking for the right path wherever he went, listening to all teachings that he came across, Sudhana found inklings of Enlightenment in all things on his path to Enlightenment.

The Teaching of Buddha – Day 25

There are three methods of practice that must be followed by all those who seek Enlightenment: first, precepts for behavior; second, correct concentration of mind; and third, wisdom.

What are the precepts for behavior? As a man and as a follower of the path, one should follow the precepts for good behavior controlling both mind and body and guarding the gates of the five senses. One should be afraid of committing even the slightest evil and always endeavor to practice good deeds.

What is meant by correct concentration of mind? It means to develop the ability to quickly overcome and eliminate greedy and evil desires as they arise and to keep the mind pure and tranquil.

What is wisdom? It is the ability to perfectly understand and to patiently accept the meaning of the Four Noble Truths of Suffering: to be aware of the existence of suffering; to know the source of that suffering; to understand what constitutes the end of suffering; and to know of and follow the Noble Path that leads to the end of suffering.

Those who follow these three methods of practice can be truly called disciples of the Buddha.

The Teaching of Buddha – Day 26

The elements of the Noble Eightfold Path are: Right View, Right Thought, Right Speech, Right Behavior, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.
Right View means to thoroughly understand the Four Holy Truths of Suffering, to believe in the Law of Cause and Effect and not to be misled by appearances and desires.

Right Thought means the resolution not to cherish desires; not to be greedy; not to be angry; and not to do any harmful deed.

Right Speech means to avoid lying, idle talk, abuse and hypocrisy.

Right Behavior means not to destroy any life; not to steal; and not to commit adultery.

Right Livelihood means to avoid any way of life that would bring shame.

Right Effort means to make diligent and un-ending efforts in the right direction.

Right Mindfulness means to maintain a pure and deeply thoughtful mind.

Right Concentration means to train the mind to remain tranquil in its search for wisdom, seeking to realize the mind’s true essence.

The Teaching of Buddha – Day 27

In training for Enlightenment, some may succeed more quickly than others. Therefore, one should not be discouraged by seeing others attain Enlightenment first.

If one keeps one’s eyes open, the teaching can be found in all things. Thus, one’s opportunities for Enlightenment are endless.

Once, a man burning incense noticed that the fragrance that had spread about him neither came nor went; that it existed yet at the same time did not exist. This insight enabled him to gain Enlightenment.

Once, a man walking along a rough path got a thorn stuck in his foot and felt a sharp pain. The thought came to him, “The pain that I feel is caused by a reaction within my mind to an external condition. If I don’t control my mind, the influence of all the things around me will lead me through a life of delusion. But, if I can discipline my mind, the beautiful flower of Enlightenment will bloom.” These thoughts enabled him to gain Enlightenment.

Another man pondered on the old saying, “Keep your mind level. If the mind is level, all the myriad landscapes of this world will be level.” Realizing that all the distinctions that we make in this world are the simple result of our own mind’s prejudiced ways of looking at things, he was able to gain Enlightenment.

Indeed, the ways to Enlightenment are unlimited.
He abused me; he laughed at me; he struck me.” As long as one thinks in this way, one’s anger will continue.

Anger can never be stilled by more angry thoughts. Only when anger and resentment are forgotten will that anger be stilled.

Rain will leak into the house if the roof of a house is improperly made, or is in disrepair. In such a way, greed enters a mind that is improperly trained or uncontrolled.

Idleness is the road to death; true diligence is the road of life. Those who are foolish are idle; those wise are diligent.

As an arrow-maker makes all effort to produce straight arrows, wise men seek to keep their minds on an undeviating course.

The mind that is forever active and easily disturbed is hard to control, but by controlling the mind one can find true peace.

It is a man’s own mind, rather than his enemy or foe that lures him into evil ways.

The person who protects his mind from greed, anger and all evil ways is the one who will enjoy real and everlasting peace.

One who utters pleasant words without practicing them is like a fine flower without fragrance.

The fragrance of a flower does not flow against the wind, but the reputation of one who is honorable flows even against the wind into the world.

The night seems long to a sleepless man and a journey seems long to a weary traveler. Delusion and suffering seem endless to one who has not heard the right teaching.

On a long journey one should travel with a companion of equal mind or better. It is wiser to travel alone than to travel with a fool.

An insincere and evil friend is more to be feared than a wild beast. A wild beast may wound one’s body but an evil friend will wound one’s mind.

Foolish people suffer by thinking about such things as “my” children and “my” possessions. Why do they consider children and possessions as “theirs” when in fact the “self” itself is something that cannot be owned?
The Teaching of Buddha – Day 30

To avoid all evil; to perform good; and to keep the mind pure; this is the essence of the Buddha’s teaching.

Endurance is one of the most difficult of disciplines, but it is to one who endures that the final victory comes.

One must banish resentment when feeling resentful; banish sorrow when in the midst of sorrow; banish greed when steeped in greed. To live a pure unselfish life, one must count nothing as one’s own in the midst of abundance.

To be healthy is the greatest advantage; to be contented with what one has is the greatest wealth; to be considered reliable is the greatest mark of friendship; and to attain Enlightenment is the greatest happiness.

When one dislikes evil, feels tranquility, and finds pleasure in listening to good teachings; and when one finds appreciation in these aspects, it is at that time that one is free from fear.

Do not become attached to things you like; nor maintain aversion toward things you dislike. It is from these likes and dislikes that sorrow, fear and bondage arise.

The Teaching of Buddha – Day 31

Wisdom is the best guide; faith is the best companion. One must try to escape from the darkness of ignorance and seek the light of wisdom and Enlightenment.

Those whose minds and bodies are disciplined in accordance with the teachings will gain freedom and peace. Faith will then be their wealth, sincerity will give their lives sweet savor, and to accumulate virtues will be their sacred task.

During the journey of life, faith is nourishment, virtuous deeds are a shelter, wisdom is light by day, and correct thoughts are protection at night. If a man lives a pure life nothing can destroy him; if he has conquered greed nothing can limit his freedom.

One should forget one’s self for the sake of one’s family; forget one’s family for the sake of one’s village; forget one’s village for the sake of one’s nation; and forget everything for the sake of Enlightenment.

All is in transition, everything that appears proceeds inevitably towards extinction. There can be no blissful peace until one transcends the repeating agony of life and death.
DHAMMAPADA VERSES

Twin Verses

Indeed, hatred is never pacified by hatred; it is pacified by the absence of hatred. This is the law from antiquity. (5)

The unwise do not know that they, too, will come to an end. He who realizes this has his struggles brought to an end. (6)

He who thinks of the unreal as the real and the real as the unreal will never reach the real but will merely hold onto wrong views. (11)

He who sees the true as the true and the false as the false will reach the true and dwell in right thought. (12)

Diligence

The courageous one who practices concentration, steadfastly persevering and striving at all times, will enter the peace of nirvana. (23)

The wise person destroys negligence with diligence and ascends to the tower of wisdom. Freed from all worries, he looks upon the ignorant like a person who climbs to the top of a mountain and gazes down on those standing on level ground. (28)

The Mind

It is good to control this mind, which is difficult to control, is frivolous, and runs about as it wishes; the controlled mind alone brings peace. (35)

More than father or mother or relatives, a well-guided mind will do good to others. (43)

Flowers

From a pile of flowers many garlands are made; likewise many good acts must be performed when one is born as a human being. (53)

Like the fragrant lotus growing out of a heap of rubbish thrown alongside a road, the disciples of the Buddha shine with wisdom among those who wander about in the dark. (58-59)

The Ignorant

Long is the night to one who is awake, and long is the way to one who is weary; long is samsara to the ignorant, who do not know the true Dharma. (60)
The ignorant person who knows that he is ignorant is still wise; the ignorant one who thinks that he is wise is indeed a fool. (63)

The Wise
One who rejoices in the Dharma lives in happiness with a pure mind and sleeps well; the wise always enjoys the Dharma taught by the sage. (79)

Hard rock is not shaken by wind; likewise the wise are not disturbed by praise or blame. (81)

The Arhat
For one who has completed the journey, for one who is free from sorrow, for one who is free from all fetters, there are no anxieties. (90)

Those who observe well the disciplines are free from vexations, like the great earth, or the great pillar; they are like clear lakes without mud; there will be no more transmigration for them to go through. (95)

Thousands
Better than a talk made up of a thousand words is a single meaningful word that calms the mind of the hearer. (100)

Superior to monthly offerings of a thousand pieces of gold for a hundred years is the offering even of one moment to the one who controls himself. (106)

Evil Conduct
Make haste in doing good; guard your mind from evil; if one is slow in doing virtuous deeds, it is because his mind delights in evil. (116)

If there is no wound on the hand, one may touch poison with it; poison does not affect one who has no wound; there is no evil for a person who does no evil. (124)

Punishment
All living beings seek happiness. In the pursuit of happiness, if one harms another with sword or cane, one will not gain happiness after one’s death. (132)

Do not speak harshly; those thus spoken to will thus retort. Words spoken in anger give pain; they will return to you in retaliation. (133)
**Old Age**

This body is to age and rot; it is, indeed, the vessel for diseases. The decaying body is breaking up; life finally ends in death. (148)

A beautifully decorated king’s chariot, too, will decay; so will this body age. But the good Dharma will never age; thus teach the good to each other. (151)

**The Self**

He who loves himself dearly should conduct himself well; during any of the three stages of life, adolescence, middle age, and old age, the wise should become awakened at least once. (157)

Things that are bad and not beneficial to oneself are easy to do; but things that are beneficial and good are indeed very difficult to do. (163)

**The World**

Look at this world; it is like a beautifully decorated royal carriage; the unwise agonize in it, but the wise have no attachment to it. (171)

One who was in self-indulgence but later has left it will brighten this world like the moon freed from clouds. (172)

**The Buddha**

Boundless is the wisdom of the Buddha, who is completely free of greed, which is like a snare or a poison. By what path can you lead the Buddha, who has no trace of greed, anger, or ignorance? (180)

Happiness is the appearance of the Buddha; happiness is to hear the right Dharma; happiness is harmony in the Sangha; happiness is practice and cultivation within the Sangha. (194)

**Happiness**

Oh, let us live happily without having attachment to a single thing; let us live like the gods of the Radiant Realm who subsist on joy. (197)

Hunger is the greatest disease; having this body is the greatest pain; by knowing this as it is, one attains nirvana, the highest happiness. (203)
Pleasure
Be not attached to either the pleasant or the unpleasant. For not seeing the pleasant is painful, and to see the unpleasant is also painful. (210)
So, empty the mind of likes and dislikes, for unhappy it is to part with the likes. Unattached, the mind is free. (211)

Anger
Overcome anger by having no anger; overcome evil by good; overcome miserliness by giving; overcome lies by truth. (223)
Guard against anger caused by speech, and restrain speech; giving up evil speech, speak good words. (232)

Impurity
Like a smith refining silver, the wise person gradually, from moment to moment, will remove his impurities. (239)
Hard is the life of the person of wisdom who knows no shame, always seeks purity, is without attachment, and lives an upright and serene life. (245)

Person of Dharma
A person of the Dharma does not do things violently; a person of the Dharma knows what is proper from what is improper. (256)
One is not a person of the Dharma because one talks much; one who practices the Dharma and does not neglect the Dharma is a person of the Dharma even if one hears little. (259)

The Path
Supreme is the Eightfold Noble path among paths, the Four Noble Truths among truths, the teaching to free oneself from greed among teachings, and the Buddha among people. (273)
Cut off your affection for yourself as you do an autumn lotus with your hand; cultivate only the path of serenity, the nirvana taught by the Buddha. (285)

Verses on Various Topics
One who discards a small pleasure gains a larger happiness. The wise, seeing this large happiness, should throw away the smaller pleasure. (290)
For one who is always aware of the defilement of the body, does not do what should not be done, does what should be done, and is mindful and reflective, defilements will come to an end. (293)

**Downward Course**

Wrongly grasped blades of grass cut the hand. Likewise, the practices of the mendicant, if wrongly done, will drag one into hell. (311)

Like a castle well guarded within and without, guard yourself well. Do not pass time in vain; if you let even a moment pass in a meaningless way, you will fall into hell and suffer. (315)

**Elephant**

As an elephant on the battlefield endures the arrows shot at it, I, too, will bear the slanders directed at me, since most people are unvirtuous. (320)

Learn to delight in diligence; guard your mind and pull yourself out of the evil way like an elephant rising from the mud into which it had fallen. (327)

**Craving**

As thirty-six unclean rushing streams flow through the plain of lust, the current of craving will sweep away those men of wrong view. (339)

One whose mind is caught by craving runs around like a hare caught in a trap; one should, therefore, discard greed and rid oneself of the thirst of lust. (343)

**The Buddha’s Disciples**

Restraining bodily action is good, restraining speech is good, restraining the mind is good, restraining everything is good. The disciples of the Buddha restrain all and are free from all sufferings. (361)

The disciple who lives in the Dharma, who well remembers the Dharma, who meditates on the Dharma, and who delights in the Dharma does not fall back from the Dharma. (364)

**The Brahmin**

The one for whom there is neither this shore nor that, the one who is fearless and free from bondage, I call a brahmin. (385)

One who does not harm living beings nor cause others to harm them, I call a brahmin. (405)
Rev. Dr. Yehan Numata, the founder of Bukkyō Dendō Kyōkai (Society for the Promotion of Buddhism) sought to spread the Buddha-Dharma to as many people as possible. He established an outreach program by donating the book “The Teaching of Buddha” to hotels worldwide for placement in their guest rooms. Since inception, his efforts have resulted in the distribution of nearly four million copies placed in hotel rooms where hotel guests are able to read and reflect on these important teachings.

It is our wish that whenever and wherever you are a guest at a hotel, you will be able to find a copy of “The Teaching of Buddha” in your room. We hope that you will take the opportunity to read even a small section of the book; and these teachings provide you with spiritual tranquility that complements the physical rest needed on your travels.

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The Bukkyō Dendō Kyōkai foundation was established in 1965 by Rev. Dr. Yehan Numata, Chairman of the Mitutoyo Corporation to offer an up-to-date translation of the Buddhist teachings to worldwide audiences and to promote mutual understanding and cooperation among the Buddhist community worldwide. The foundation is non-sectarian and works on behalf of all Buddhist schools and denominations. It also seeks to establish cooperative relationships with all the religions of the world. Our main activities include:

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