Conjugate Verses

Every Friday I shall read out to you a few verses of the Dhammapada, then we shall meditate on that text. This is to teach you mental control. If I think it necessary I shall give you an explanation.

The Dhammapada begins with conjugate verses; here is the first one:

*In all things the primordial element is mind. Mind predominates. Everything proceeds from mind.*

Naturally, this concerns the physical life, there is no question of the universe.

*If a man speaks or acts with an evil mind, suffering follows him as the wheel follows the hoof of the bullock that pulls the cart.*

That is to say, ordinary human life, such as it is in the present world, is ruled by the mind; therefore the most important thing is to control one’s mind; so we shall follow a graded or “conjugate” discipline, to use the Dhammapada’s expression, in order to develop and control our minds.

There are four movements which are usually consecutive, but which in the end may be simultaneous: to observe one’s thoughts is the first, to watch over one’s thoughts is the second, to control one’s thoughts is the third and to master one’s thoughts is the fourth. To observe, to watch over, to control, to master. All that to get rid of an evil mind, for we are told that the man who acts or speaks with an evil mind is followed by suffering as closely as the wheel follows the hoof of a bullock that ploughs or draws the cart.
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This is our first meditation.

30 August 1957

Mind predominates. Everything proceeds from mind. In all things the primordial element is mind. If a man speaks or acts with a purified mind, happiness accompanies him as closely as his inseparable shadow.

This is the counterpart of what we read last time. The Dhammapada contrasts a purified mind with an evil mind. We have already said that there are four successive stages for the purification of the mind. A purified mind is naturally a mind that does not admit any wrong thought, and we have seen that the complete mastery of thought which is required to gain this result is the last achievement in the four stages I have spoken of. The first is: to observe one’s mind.

Do not believe that it is such an easy thing, for to observe your thoughts, you must first of all separate yourself from them. In the ordinary state, the ordinary man does not distinguish himself from his thoughts. He does not even know that he thinks. He thinks by habit. And if he is asked all of a sudden, “What are you thinking of?”, he knows nothing about it. That is to say, ninety-five times out of a hundred he will answer, “I do not know.” There is a complete identification between the movement of thought and the consciousness of the being.

To observe the thought, the first movement then is to step back and look at it, to separate yourself from your thoughts so that the movement of the consciousness and that of thought may not be confused. Thus when we say that one must observe one’s thoughts, do not believe that it is so simple; it is the first step. I suggest that this evening in our meditation we take up this first exercise which consists in standing back from one’s thought and looking at it.

6 September 1957
On the Dhammapada

“He has insulted me, he has beaten me, he has humiliated me, he has robbed me.” Those who nourish thoughts such as these never appease their hatred.

The Dhammapada tells us first of all that bad thoughts bring about suffering and good thoughts bring about happiness. Now it gives examples of what bad thoughts are and tells us how to avoid suffering. Here is the first example, I repeat: “He has insulted me, he has beaten me, he has humiliated me, he has robbed me”; and it adds: “Those who nourish thoughts such as these never appease their hatred.”

We have begun our mental discipline, basing ourselves on the successive stages of mental development and we have seen that this discipline consists of four consecutive movements, which we have described in this way, as you surely remember: to observe, to watch over, to control and to master; and in the course of the last lesson we have learnt — I hope — to separate ourselves from our thoughts so as to be able to observe them as an attentive spectator.

Today we have to learn how to watch over these thoughts. First you look at them and then you watch over them. Learn to look at them as an enlightened judge so that you may distinguish between the good and the bad, between thoughts that are useful and those that are harmful, between constructive thoughts that lead to victory and defeatist thoughts which turn us away from it. It is this power of discernment that we must acquire now; that will be the subject of our meditation tonight.

As I have told you, the Dhammapada will give us examples, but examples are only examples. We must ourselves learn how to distinguish thoughts that are good from those that are not, and for that you must observe, as I have said, like an enlightened judge — that is to say, as impartially as possible; it is one of the most indispensable conditions.

13 September 1957
Questions and Answers

“He has insulted me, he has beaten me, he has humiliated me, he has robbed me.” Those who do not nourish thoughts such as these foster no hatred.

This is the counterpart of what we read the other day. But note that this concerns only thoughts that generate resentment. It is because rancour, along with jealousy, is one of the most widespread causes of human misery.

But how to avoid having rancour? A large and generous heart is certainly the best means, but that is not within the reach of all. Controlling one’s thought may be of more general use.

Thought-control is the third step of our mental discipline. Once the enlightened judge of our consciousness has distinguished between useful and harmful thoughts, the inner guard will come and allow to pass only approved thoughts, strictly refusing admission to all undesirable elements.

With a commanding gesture the guard will refuse entry to every bad thought and push it back as far as possible.

It is this movement of admission and refusal that we call thought-control and this will be the subject of our meditation tonight.

20 September 1957

For, in truth, in this world hatred is not appeased by hatred; hatred is appeased by love alone. This is the eternal law.

This is one of the most celebrated verses of the Dhammapada, one of those most often cited — I would have liked to be able to say, “one of the most obeyed in the world”; unfortunately that would not be true. For people speak much of this teaching but do not follow it.

Yet, there is one aspect of the problem which is less spoken of but which seems perhaps more urgent still if you want things to change in the world, something to which people give very little
thought. I am going to surprise you. It is this: if love must be returned for hatred in order that the world may change, would it not be even more natural that love should be returned for Love?

If one considers the life and action and heart of men as they are, one would have every right to be surprised at all the hatred, contempt, or at best, the indifference which are returned for this immensity of Love which the divine Grace pours upon the world, for this immensity of Love which acts upon the world at every second to lead it towards the divine delight and which finds so poor a response in the human heart. But people have compassion only for the wicked, the deficient, the misshapen, for the unsuccessful ones and the failures — truly it is an encouragement to wickedness and failure.

If one thought a little more of this aspect of the problem, perhaps one would have less need to insist on the necessity of returning love for hatred, because if the human heart responded in all sincerity to the Love that is being poured into it with the spontaneous gratitude of a love which understands and appreciates, then things would change quickly in the world.

27 September 1957

Many are those who are not aware that one day we all must die. And those who are aware of it appease their quarrels.

When you think you may die the next moment, immediately, automatically, there occurs in you a detachment from all material things; it is logical that from then on you think only of what does not depend upon this physical life and which is the only thing that will still belong to you once you have left this body, that is to say, the eternal existence. The Buddha did not use the word “Divine”, but it is essentially the same thing.

To think that one might die the next moment was formerly, in the ancient initiations, a discipline that one had to follow for a
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certain time, for the reason I have just mentioned and also in or-
der to overcome all fear of death and to accustom oneself to it. In
that age and at the time when the Dhammapada was spoken by
the Buddha, the possibility of an earthly immortality was never
mentioned because this possibility belonged to such a far-off
future that there would have been no point in speaking of it.

Today Sri Aurobindo tells us that this possibility is near at
hand and that we have only to prepare for it. But the essential
condition even to prepare for it is to completely abolish all fear
of death.

You must neither fear it nor desire it.
Stand above it, in an absolute tranquillity, neither fear it nor
desire it.

4 October 1957

Just as the strong wind uproots a feeble tree, so Mara
overwhelms the man who lives only in pursuit of plea-
sure, who does not control his senses, who knows not
how to moderate his appetite, who is lazy and wastes his
energies.

In Buddhist literature, Mara represents the Spirit of Evil, all that
is contrary or opposed to the spiritual life; in certain cases he
represents death — not so much physical death as death to truth,
to the spiritual being.

Here, it means that so long as one does not control one’s
senses and desires, and concerns oneself with external material
satisfactions as the most important thing, one has not the will
necessary to resist the attack of hostile forces and all that pulls
us down and leads us away from the spiritual reality.

The Dhammapada does not take its stand so much on the
moral point of view; it is not evil as men understand it with
their blind justice and their arbitrary sense of good and bad.
Evil, from the spiritual point of view, is truly that which leads us
away from the goal, which sometimes even tears us away from
the deepest purpose of our existence, from the truth of our being and prevents us from realising it.

This is the way in which it should be understood.

*11 October 1957*

*Just as the strong wind has no hold upon a mighty rock, so Mara has no hold upon a man who does not live in pursuit of pleasure, who has good control of his senses, who knows how to moderate his appetite, who is endowed with unshakable faith and who wastes not his energies.*

What the Dhammapada means when it speaks of faith is not at all the belief in a dogma or a religion, it is not even faith in the teaching of the Master; it is faith in one's own possibilities, the certitude that whatever the difficulties, whatever the obstacles, whatever the imperfections, even the negations in the being, one is born for the realisation and one *will* realise.

The will must never falter, the effort must be persevering and the faith unshakable. Then instead of spending years to realise what one has to realise, one can do it in a few months, sometimes even in a few days and, if there is sufficient intensity, in a few hours. That is to say, you can take a position within yourself and no bad will that attacks the realisation will have any more power over you than the storm has over a rock.

After that, the way is no longer difficult; it becomes extraor-dinarily interesting.

*18 October 1957*

*He who puts on the yellow robe while he is yet impure, lacking in self-control and lacking in loyalty, truly he is unworthy to wear the yellow robe of the monk.*

Of course, the yellow robe, in the literal sense, is the robe of the Buddhist monks; it became the robe of all who practised
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asceticism. But this is not what the Dhammapada truly means to say, because there is no lack of men who wear the yellow robe but are not purified of their taints. The yellow robe is taken as the symbol of consecration to the spiritual life, the external sign of renunciation of all that is not an exclusive concentration upon the spiritual life.

What Buddhism means by “impurities” is chiefly egoism and ignorance; because, from the Buddhist standpoint, the greatest of all taints is ignorance, not ignorance of external things, of the laws of Nature and of all that you learn at school, but the ignorance of the deepest truth of things, of the law of the being, of the Dharma.

It is noteworthy that the two defects insisted upon here are lack of self-control and lack of loyalty. Loyalty means here sincerity, honesty; what the Dhammapada censures most severely is hypocrisy: to pretend that you want to live the spiritual life and not to do it, to pretend that you want to seek the truth and not to do it, to display the external signs of consecration to the divine life — here symbolised by the yellow robe — but within to be concerned only with oneself, one's selfishness and one's own needs.

It is interesting to note the insistence of the Dhammapada on self-control, for according to the Buddhist teaching, excess in all things is bad. The Buddha always insisted on the Middle Path. You must not be too much on one side nor too much on the other, exaggerate one thing or the other. You must have measure, balance in all things, the balance of moderation.

Therefore the qualities that make you worthy of leading the spiritual life are to have an inner balance, a balance in your action, and to be moderate in everything, to be sincere, honest, loyal.

Balance, moderation, loyalty, honesty: this is the subject of our meditation.

8 November 1957
But he who has discarded all impurity, who is firmly attached to the precepts of morality, who knows how to moderate his appetite and who is loyal, he, truly, is worthy to wear the yellow robe.

I would not like you to take this text as a moral catechism. It certainly has a much deeper and truer meaning, because in all truly spiritual teachings, morality as it is mentally conceived is out of place.

So too the word “impurity”. Pure, as it is understood morally, has not at all the meaning it is given in a truly spiritual teaching; and particularly from the Buddhist standpoint, purity is absence of ignorance, as I have already told you last time, and ignorance means ignoring the inner law, the truth of the being. And loyalty means not to take the illusion for the reality, the changing and fluctuating appearances for the inner and real permanence of the being.

We can say then that self-control and self-mastery, measure, absence of desire, the search for the inner truth of the being and the law of its self-manifestation are very necessary preoccupations for those who want to practise the spiritual life.

To be true to oneself, to one’s goal, not to let oneself be moved by disorderly impulses, not to take the changing appearances for the Reality, these are the virtues that one must have in order to progress on the way of spirituality.

15 November 1957

Those who take error for truth, and the truth for error, will never attain the supreme goal, for they are led astray by vain desires and false views.

A comment could be added; for, if one were satisfied with taking error for truth and truth for error, it should be logically very easy to make one’s choice as soon as one found for some reason or other or with some help, what is truly the truth and what is
truly the error; one adopts the truth and rejects the error. But unfortunately one loves one’s error, somewhere in the being there is an unwillingness to recognise what is true.

My experience is like this: whenever you sincerely want to know the truth, you do know it. There is always something to point out the error to you, to make you recognise the truth. And if you observe yourself attentively you find out that it is because you prefer error that you do not find the truth.

Even in small details, the very smallest — not to speak of the big things of life, the big decisions that one has to take — even in the smallest things, whenever the aspiration for the truth and the will to be true are wholly sincere, the indication always comes. And precisely, with the method of the Buddhist discipline, if you follow up within yourself the causes of your way of being, you always find out that persistence in error comes from desire. It is because you have the preference, the desire to feel, to act, to think in a particular way, that you make the mistake. It is not simply because you do not know what is true. You do not know it precisely because you say in a vague, general, imprecise way, “Oh, I want the truth.” In fact, if you take a detail, each detail, and put your finger on it, you discover that you are playing the ostrich in order not to see. You put up something uncertain, something vague, a veil, in order not to see behind it.

Whenever there is sincerity, you find that the help, the guidance, the grace are always there to give you the answer and you are not mistaken for long.

It is this sincerity in the aspiration for progress, in the will for truth, in the need to be truly pure — pure as it is understood in the spiritual life — it is this sincerity which is the key to all progress. With it you know — and you can.

There is always, somewhere in the being, something which prefers to deceive itself, otherwise the light is there, always ready to guide, but you shut your eyes in order not to see it.

22 November 1957
On the Dhammapada

Those who know the true to be true and the false to be false, they attain the supreme goal, for they pursue right desires and correct views.

We saw last time that it is not sufficient to be able to distinguish what is right from what is wrong. At first sight this seems to be the most difficult point. It is quite obvious that if everyone had to find it out for himself, it would be a very long work; you can pass your whole life going through innumerable experiences which little by little will enlighten you as to what is right and what is not.

Therefore it is easier to rely on someone who has done the work before you and whom you have simply to ask, “Is this true? Is that false?” Evidently, that offers a great advantage, but unfortunately it is not always sufficient; for if you have the desire that things should be in a certain way and that what you prefer should be right, then you are not always ready to listen to good advice.

The last sentence, “for they pursue right desires”, which seems to be a commonplace, is perhaps the most difficult part of the problem.

In this book, in this teaching, there are short sentences that appear so simple. If you read without sufficient reflection, you tell yourself, “But it is self-evident, you recognise as true what is true and as false what is false, what does that mean then?” But first of all it is not so easy to distinguish what is true from what is not, then to recognise, that is to say, to admit that a certain thing is true; and above all it is more difficult still perhaps to recognise that a certain thing is false.

In reality, in order to discern exactly what is false requires such sincerity in the aspiration, such resolution in the will to be true that even this little phrase “to know the true to be true and the false to be false” means a very considerable realisation. And the conclusion, “they attain the supreme goal” is a great promise.
There are teachings which say that one must have no desire at all; they are the ones that aim at a complete withdrawal from life in order to enter into the immobility of the Spirit, the absence of all activity, all movement, all form, all external reality. To attain that one must have no desire at all, that is to say, one must completely leave behind all will for progress; progress itself becomes something unreal and external. But if in your conception of Yoga you keep the idea of progress, and if you admit that the whole universe follows a progression, then what you have to do is to shift the objective of desire; instead of turning it towards things that are external, artificial, superficial and egoistical, you must join it as a force of realisation to the aspiration directed to the truth.

These few words, “they pursue right desires”, are a proof that the teaching of the Buddha, in its essence, did not turn away from the realisation upon earth, but only from what is false in the conception of the world and in activities as they are carried on in the world. Thus when he teaches that one must escape from life, it is not to escape from a life that would be the expression of the truth but from the illusory life as it is ordinarily lived in the world.

Sri Aurobindo tells us that in order to reach the Truth and to have the power of realising this Truth you must join the spiritual consciousness to a progressive mental consciousness.

And these few words certainly prove that such was the original conception of the Buddhist teaching.

6 December 1957

Just as the rain penetrates through the thatch of a leaking roof, so the passions penetrate an unbalanced mind.

There are innumerable small Buddhist sects of all kinds, in China, in Japan, in Burma, and each one follows its own methods; but the most widespread among them are those whose sole practice is to make the mind quiet.
They sit down for a few hours in the day and even at night and quiet their mind. This is for them the key to all realisation — a quiet mind that knows how to keep quiet for hours together without roving. You must not believe however that it is a very easy thing to do, but they have no other object. They do not concentrate upon any thought, they do not try to understand better, to know more, nothing of the kind; for them the only way is to have a quiet mind and sometimes they pass through years and years of effort before they arrive at this result — to silence the mind, to keep it absolutely silent and still; for, as it is said here in the Dhammapada, if the mind is unbalanced, then this constant movement of ideas following one another, sometimes without any order, ideas contradicting and opposing each other, ideas that speculate on things, all that jostles about in the head, makes holes in the roof, as it were. So through these holes all undesirable movements enter into the consciousness, as water enters into a house with a leaky roof.

However that may be, I believe it is a practice to be recommended to everyone: to keep a certain time every day for trying to make the mind quiet, even, still. And it is an undeniable fact that the more mentally developed one is, the quicker one succeeds; and the more the mind is in a rudimentary state, the more difficult it is.

Those who are at the bottom of the scale, who have never trained their minds, find it necessary to speak in order to think. It happens even that it is the sound of their voice which enables them to associate ideas; if they do not express them, they do not think. At a higher level there are those who still have to move words about in their heads in order to think, even though they do not utter them aloud. Those who truly begin to think are those who are able to think without words, that is to say, to be in contact with the idea and express it through a wide variety of words and phrases. There are higher degrees — many higher degrees — but those who think without words truly begin to reach an intellectual state and for them it is much easier to make
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the mind quiet, that is to say, to stop the movement of associating
the words that constantly move about like passers-by in a public
square, and to contemplate an idea in silence.

I emphasise this fact because there are quite a few people
who, when mental silence has been transmitted to them by oc-
cult means, are immediately alarmed and afraid of losing their
intelligence. Because they can no longer think, they fear they
may become stupid! But to cease thinking is a much higher
achievement than to be able to spin out thoughts endlessly and
it demands a much greater development.

So from every point of view, and not only from the spiritual
point of view, it is always very good to practise silence for a few
minutes, at least twice a day, but it must be a true silence, not
merely abstention from talking.

Now let us try to be completely silent for a few minutes.

(Meditation)
13 December 1957

Just as the rain cannot penetrate a house well covered
with thatch, so also the passions cannot penetrate a
balanced mind.

(It begins to rain.) That’s it. The mind of the sky must be out of
balance. (Laughter) It is raining.

So I think the sky has no balance and it is better for you to
go home. (It rains harder.) Well, there is nothing to be done!

The balance is not being restored. You should all go home
and meditate on the necessity of having a balanced mind. That’s
all.

20 December 1957

In the two worlds, in this world and in the other, one who
does evil grieves. He laments and suffers as he recalls his
evil deeds.
It is quite evident that when you act in an ugly and mean way, naturally you are unhappy; but to be unhappy because you are conscious of the ugliness of your actions seems to me to be already a very advanced stage, for one needs to be very conscious in order to be aware of the evil that one does, and to be conscious of the evil that one does is already a first step towards not doing it any more.

Generally, people are altogether blind to the ugliness of their own actions. They do wrong through ignorance, through unconsciousness, through smallness, through that sort of doubling back on oneself which comes from unconsciousness and ignorance, that obscure instinct of self-preservation which makes one ready to sacrifice the whole world for the sake of one’s own well-being. And the smaller one is, the more natural appears the sacrifice offered to one’s smallness.

One must be very much higher on the scale to see that what one does is ugly. One must already have at the core of oneself a kind of foreknowledge of what beauty, nobility, generosity are, to be able to suffer from the fact that one doesn’t carry them within oneself.

I think the Dhammapada speaks here of those who already know what is beautiful and noble and who do evil wilfully, deliberately. For them life becomes terribly painful indeed. To do persistently what one knows should not be done, is at the cost of all peace, all possible tranquillity, all the well-being that one can have. He who lies is constantly uneasy in the fear that his lie may be discovered; he who has acted wrongly is in a constant anxiety at the idea that perhaps he will be punished; he who tries to deceive has no peace lest it should be found out that he deceives.

In reality, even for a purely egoistic reason, to do good, to be just, straight, honest is the best means to be quiet and peaceful, to reduce one’s anxiety to a minimum. And if, besides, one could be disinterested, free from personal motives and egoism, then it would be possible to become truly happy.
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You carry with you, around you, in you, the atmosphere created by your actions, and if what you do is beautiful, good and harmonious, your atmosphere is beautiful, good and harmonious; on the other hand, if you live in a sordid selfishness, unscrupulous self-interest, ruthless bad will, that is what you will breathe every moment of your life and that means misery, constant uneasiness; it means ugliness that despairs of its own ugliness.

And you must not believe that by leaving the body you will free yourself of this atmosphere; on the contrary, the body is a kind of a veil of unconsciousness which diminishes the intensity of the suffering. If you are without the protection of the body in the most material vital life, the suffering becomes much more acute and you no longer have the opportunity to change what is to be changed, to correct what is to be corrected, to open yourself to a higher, happier and more luminous life and consciousness.

You must make haste to do your work here, for it is here that you can truly do it.

Expect nothing from death. Life is your salvation.

It is in life that you must transform yourself. It is upon earth that you progress and it is upon earth that you realise. It is in the body that you win the Victory.

27 December 1957

One who does good rejoices in the two worlds, in this world and in the other. He rejoices more and more as he recalls his good deeds.

One who does evil suffers in the two worlds, in this world and in the other. “I have done wrong”: this thought torments him. And his torments increase still more as he follows the way which leads to the infernal world.

One who does good rejoices in the two worlds, in this
world and in the other. “I have done good”: the thought rejoices him and his happiness increases more and more as he follows the way that leads to the celestial world.

It would almost seem from these texts that Buddhism accepts the idea of a hell and a heaven; but that is quite a superficial way of understanding; for, in a deeper sense, this was not the thought of the Buddha. The idea on which he always insisted is that you create, by your conduct and the state of your consciousness, the world in which you live. Everyone carries in himself the world in which he lives and in which he will continue to live even when he loses his body, because, according to the Buddha’s teaching, there is, so to say, no difference between life in the body and life outside the body.

Some persons believe, some traditions teach that to leave the body is a blessing and that all difficulties disappear, provided, however, you fulfil certain rites, as in some religions, and that is also why so much importance is given to the religious rites which are, as it were, a passport for going to a happier region once you have left the body. Some even imagine that as soon as you leave the body you at once leave your miseries behind; but it is far from being true and this is what the Dhammapada points out here: what it calls the infernal world consists of psychological ranges, particular states of consciousness you enter when you do wrong, that is to say, when you stray away from all that is beautiful, pure, happy and you live in ugliness and wickedness. Nothing is more disheartening than to live in an atmosphere of wickedness.

What the Dhammapada says here in an almost puerile way is essentially true. Naturally, it does not refer to those who think, “Oh, how good I am, how nice I am!” and therefore feel happy. That is childishness. But when you are good, when you are generous, noble, disinterested, kind, you create in you, around you, a particular atmosphere and this atmosphere is a sort of luminous release. You breathe, you blossom like a flower in
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the sun; there is no painful recoil on yourself, no bitterness, no revolt, no miseries. Spontaneously, naturally, the atmosphere becomes luminous and the air you breathe is full of happiness. And this is the air that you breathe, in your body and out of your body, in the waking state and in the state of sleep, in life and in the passage beyond life, outside earthly life until your new life.

Every wrong action produces on the consciousness the effect of a wind that withers, of a cold that freezes or of burning flames that consume.

Every good and kind deed brings light, restfulness, joy — the sunshine in which flowers bloom.

3 January 1958

Even though he may recite a great number of sacred texts, if he does not act accordingly, the foolish one will be like the cowherd who counts the cows of others. He cannot share in the life of the disciples of the Blessed One.

Though he may recite only a tiny portion of the sacred texts, if he puts into practice their teaching, having rejected all passion, all ill-will and all delusion, he possesses the true wisdom; his mind completely freed, no longer attached to anything, belonging neither to this world nor to any other, he shares in the life of the disciples of the Blessed One.

The thing has been so often said and repeated that it seems quite unnecessary to insist on the fact that a mite of practice is infinitely more precious than mountains of talk. Surely, all the energy that one spends in explaining a theory would be much better utilised in overcoming in oneself a weakness or a defect.

Therefore to conform to the wisdom of this teaching, we
On the Dhammapada

shall consider the best means of rejecting all passion and ill-will and delusion.

The delusion consists in taking the appearance for the reality and transient things for the only thing worthy of pursuit, the everlasting Truth.

It is rather interesting to note that the Dhammapada clearly underlines that it is not enough to be free from the bonds of this world only, but of all the worlds.

For the true and zealous Buddhists tell you that ordinary religions captivate you by enticing you with the glittering advantages that you will find after death in their Paradise, if you practise their principles. Buddhism, on the other hand, has neither hell nor heaven. It does not terrify you with eternal punishment nor does it tempt you with celestial felicities.

It is in the pure Truth that you will find your satisfaction and the reward of all your efforts.

10 January 1958