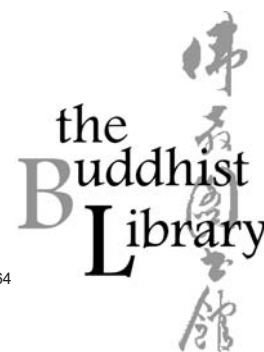


the Path of Joy

Publisher: Buddhist Research Society, 2 & 4 Lorong 24A Geylang Singapore 398526
Printer: Citi Print & Design Pte Ltd, 10 Ubi Crescent, Ubi Techpark #03-34 Singapore 408564



Bhante Says

close to the Himalayan mountains.

At that time, people depended mainly on agriculture. In both kingdoms, agriculture was the main source of income. Irrigation or water supply was thus very important. Both kingdoms received water from the Rohini River.

It all happened because of a drought. Very little water was left in the river, not sufficient even for the needs of one kingdom.

The Sakyan rulers wanted all the water for their people. The Koliyan kingdom similarly claimed the water for themselves. In the end, the rulers of these 2 countries declared war against each other.

By the time the Buddha heard about this conflict, the 2 armies had already gathered on both sides of the river, about to cross and fight. It was then that the Buddha appeared. Everyone was surprised because they did not expect a religious figure like the Buddha to appear at a battlefield.

The Buddha asked the warring leaders -

'Why are you going to war?'

Both sides said they needed the water for their people.

'What, do you think, is the value of this water?'

'Not much value, venerable sir.'

'What's the value of a single drop of blood, then?'

'It's priceless, invaluable.'

'Why are you going to shed a lot of priceless and invaluable blood for something of not much value?'

The Buddha thus managed to bring the 2 rulers to their senses and war was averted.

THE BUDDHA'S ATTITUDE TO WAR

During his lifetime, the Buddha had occasion to speak about 3 wars.

The 1st war occurred when 2 groups of the Buddha's relatives fought against each other. As you all know, the Buddha was born into the Sakyan clan as Prince Siddhartha Gotama. This clan had a branch called the Koliyan clan. These 2 clans, the Sakyans and the Koliyans, populated 2 small neighbouring kingdoms

In another incident, the Buddha was staying in the Kosala kingdom. There was a war between this kingdom and the Magadha kingdom led by King Ajatasattu. Magadha invaded part of the Kosala kingdom called Kasi and conquered it. King Pasenadi of Kosala escaped to the capital of Kosala.

On hearing of this conflict, the Buddha told the monks that war is something which cannot bring true victory to anybody. The main result of war is hatred.

'Victory breeds enmity

Defeat creates suffering

The wise ones desire neither victory nor defeat

Anger creates anger

He who kills will be killed

He who wins will be defeated

Revenge can only be overcome by abandoning revenge

The wise seek neither victory nor defeat'

History shows time and again the truth of these wise words.

The Buddha also said -

'The defeated ones sleep very badly.

They do not have happiness.'

That's what also happened to King Pasenadi of Kosala. After losing the battle, he could not sleep. In more modern times, the Japanese people, until today, cannot forget what happened to their 2 cities, Hiroshima and Nagasaki, during the 2nd World War.

The Buddha's attitude was therefore that we can't win anything worthwhile in war. We only earn the hatred of those we manage to defeat.

On the 3rd occasion, King Pasenadi attacked Magadha in order to take back Kasi. This time, he was more prepared and won the battle. He even managed to take King Ajatasattu prisoner.

When the Buddha heard about this, he uttered the following stanza -

'A foolish person always thinks that he can win

So he goes on invading others.

But when his bad karma ripens

He will become the loser.

He cannot live in peace.

He suffers.'

The Buddha was referring to King Ajatasattu.

What we can gather from these 3 incidents is that the Buddha always discouraged war as a means of resolving problems. Victory may bring some benefit but it's only temporary. The most important and valuable thing is to preserve peace.

But the problem is that in peaceful times, people don't appreciate peace and take it for granted.

20 or 30 years ago, very few people in the world knew about Sri Lanka. That's what I discovered when I first came to Singapore about 30 years ago. They thought it was part of India although it had been an independent country for more than 2,000 years.

But now, Sri Lanka is very well known. But for the wrong reasons. We, Sri Lankans, did not appreciate the peace which we enjoyed. Now it's very difficult to bring peace to the country. Everybody has to live in fear.

Nowadays, we have the global war against terrorism. It has a very deep negative impact on all countries in the world.

During the Buddha's time, war was a relatively simple affair. But today, it's become very complicated. Man has changed many things, including warfare. Now, they can produce advanced weapons, even weapons of mass destruction.

Some countries may not want to engage in war but people who produce weapons want them to go to war. So, it's not easy to stay away from war nowadays. But during the Buddha's time, it was not that bad.

According to the Buddha, conquering countries or people is not such a great thing. It's not a very difficult thing to do. If a ruler has a good army and advanced weaponry, he can win the war easily. Nowadays, he does not even have to go to the battlefield.

The most difficult battle human beings face is the battle within ourselves. According to the Buddha, conquering oneself is greater than conquering other people or countries.

As one well-known Buddhist text puts it -

*'If you have not tamed the enemy of your own anger
Combating outer opponents will only make them multiply.
Therefore with an army of loving kindness and compassion
Tame your own mind.'*

The Buddha himself fought a battle with Mara under the Bodhi Tree just before he gained enlightenment.

Many people today still think that there was a Mara who came with an army and fought with the Buddha. But this is actually just a symbolic representation of what happened within Bodhisatta Siddhartha Gotama's mind just prior to his becoming the fully enlightened Buddha.

He decided that even if his blood and flesh were to dry up completely, leaving only skin and bones, even then, he

would not give up his determination to attain enlightenment. He would not get up from his seat under the Bodhi Tree until he gained enlightenment.

The Bodhisatta Siddhartha Gotama had to fight a kind of war with his defilements. When he gained enlightenment, all the defilements - greed, attachment, ignorance, fear and so on - were totally vanquished. This is called conquering oneself, the greatest achievement possible. By conquering himself, the Buddha achieved permanent peace. Unlike a military battle, there were no negative side effects, only positive results.

And so, Buddhist teachings value peace, loving kindness and tolerance. These positive qualities are the opposite of war and the qualities that promote war - hatred and intolerance. If people practise these qualities, they won't be able to participate in wars.

Unfortunately, history shows that not only do wars occur but many of those wars arose out of religious differences. This is very tragic indeed.

The most difficult battle human beings face is the battle within ourselves. According to the Buddha, conquering oneself is greater than conquering other people or countries.

But in the 2,549 years of Buddhist history, there has never been a religious or holy war. Of course, there have been wars in which Buddhist countries and people have been involved. But they could never claim

that they fought in those conflicts in the name, or by the authority, of the Buddha. Nor could they cite any Buddhist text in support of their military campaigns.

One reason for this is that in Buddhism, loving kindness and compassion are unconditional. All living beings - Buddhists or non-Buddhists, humans or animals, gods or hell beings - deserve our love and compassion.

In the famous *Karaniya Metta Sutta*, for example, the Buddha said -

*'Whatever living beings there may be;
Without exception, weak or strong
The great or the mighty, medium, short or small,
The seen and the unseen,
Those living near and far away,
Those born and seeking birth
May all beings be happy'*

If more people realise the truth of these wise words of the Buddha and pay more attention to fighting their internal enemies of greed, hatred and delusion rather than the external enemies that they fear, the world will have a better chance of attaining more lasting peace. [Joy](#)

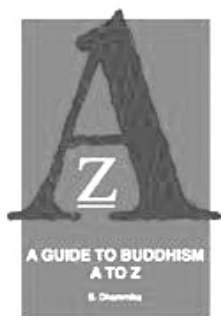
ROBES & BOOKS OFFERING

29 October 2006



◀ Launching of Ven Dhammika's new book **A Guide to Buddhism A to Z**

1 November 2006



LOSING MOBILE PHONES WITHOUT DEPRESSION AND DESPAIR

"The things of which we know -

*'These things lead to dispassion, not to passion
to detachment, not to attachment
to diminution, not to accumulation,
to wanting little, not to wanting much,
to being easily satisfied, not to being hard to satisfy,
to seclusion, not to socializing,
to putting forth energy, not to indolence,
to frugality, not to luxury*

*of them you should surely know that they belong to the
teaching, to the training, to the Teacher's instruction'."*

I was reminded of the Buddha's advice given in this well-known passage from the *Anguttara Nikaya* when I read a Straits Times Forum letter some time ago.

The writer spoke of a Thai artist whom he'd invited to Singapore to participate in a coffee painting exhibition.

During that week, a Singaporean friend lost his mobile phone. '*... (H)e fell into a total state of shock and near depression. It was as if he had stored his life in the phone and had lost it*'.

In contrast, the Thai artist did not even own a mobile phone. He was '*calm and relaxed*' and '*was keen to chat with everyone...He dressed simply and did not appear to have very much. He lived for his work but was not obsessed by it... He seemed intense when he was working but he did not seem to mind minor distractions and was happy to share his knowledge with others. He was not worried that sharing his knowledge would create rivals.*'

The writer concluded his letter by advising fellow Singaporeans to learn from the Thais.

'(W)e could learn to be less serious about ourselves and our possessions. ...If only Singaporeans lose their obsession with trying to own more and more and take a bit of time out to smell the coffee and appreciate life!'

A well-argued, convincing letter. But it does beg a question.

Calm and relaxed, friendly, simple, dedicated but not obsessed, intense but not bothered by minor distractions, generous and not paranoid. These qualities that the writer found so admirable in the Thai artist. Where did they come from?

No prize for you if you say that he probably imbibed these traits from his national religion, Buddhism.

Unlike their Singapore counterparts, Thai students generally do not attend the best schools. Or possess the most advanced computers money can buy. They don't study under the best foreign teachers that money can attract. Nor, indeed, do they get the chance to study cutting edge science and technology.

But they do study a subject that our students don't.

From kindergarten to university, whatever course they're enrolled in, Thai students study Buddhism and Thai culture combined in a compulsory subject called *sangkom* (society). It's no surprise, then, that Thai students have a strong sense of what it entails to be '*Thai*'.

In particular, they know how to behave in public and how to interact with their elders. They know the importance of courtesy and *jai yen* (having a '*cool heart*'). These qualities, recognised the world over as quintessentially Thai, have become indelibly ingrained in the Thai psyche.

Displays of public emotion, especially anger, are frowned upon, even considered '*un-Thai*' in Thailand and ugly confrontations and disputes avoided. Most Thais do not consider a display of temper as an expression of power. They see it for what it really is - a loss of control and a sign of weakness.

To outsiders, this may seem anachronistic, perhaps even hypocritical or unreal. But courtesy and the ubiquitous smile have served as the lubricants of Thai society for centuries.

Perhaps, this cultural ballast (as a friend of mine dubbed it) helps to explain why Thais seem better able to accept the ups and downs of life, including death, with characteristic equanimity. They grieve, bury their dead, and move on.

This was best illustrated during the December 2004 tsunami. Thai people were the first among all the nationalities affected by that terrible tragedy to recover from their misfortune and rebuild for their future.

And not only that. Foreigners, particularly the Swedes, were quick to acknowledge their gratitude to the Thais for saving or helping to save their nationals who were affected by the giant waves.

The friend of mine - who spoke of a cultural ballast - also had a pet theory. He believed that Thais are generally better prepared to accept their station in life than others. The poor struggle to survive but they're not jealous of the rich. And this, or so his theory goes, is because of their belief in the doctrine of *karma* (action). If they're born poor or deprived, it's because of their bad karma in the past so there's nobody to blame for their misfortune but themselves.

This theory may or may not be true. What is certain is that this perception of karma as fate is in actual fact a misconception. The Buddha explicitly denied that life is determined by fate, pointing out that if fate rules our lives, then the ethical life becomes meaningless. What's the point of cultivating self-restraint or virtue if, no matter what we do, we're going to face the same fate eventually? Might as well drink, live it up and be merry!

No, indeed, the Buddha decidedly saw karma as a dynamic natural law. Our actions in the past may have put us where we are today but what happens to us in the future certainly depends on what we do with our lives now.

In other words, if karma induces many a Thai to accept responsibility for what he's become (and not leave everything to God, for example), it should also spur him on to improve

his lot in the future. Which, I may add, is exactly what many of them do.

To my mind, a better reason for any Buddhist, Thai or otherwise, to be able to accept old age, sickness and death with relative equanimity is the knowledge this is just the way that life works.

In the words of the Buddha -

'These things should be often reflected upon by woman and man, by householder and homeless one. What are they?

I am of the nature to age, I have not gone beyond ageing. I am of the nature to sicken, I have not gone beyond sickness.

I am of the nature to die, I have not gone beyond dying. All that is mine, beloved and pleasing, will become otherwise, Will become separated from me.'

How often have you sat in front of a computer which simply refuses to do what it's told? You feel completely helpless and frustrated. Then, you call in a computer technician. He fiddles with a few keys and lo and behold, the darn machine springs to life.

Even if the technician says that the contraption is not worth repairing and you should consider purchasing a new one, you're probably able to accept this unpleasant situation and move on. Why? Because you've been told the facts and how best to proceed.

Buddhism does the same thing for us with regard to our lives. It equips us with the knowledge and wisdom to take responsibility for our own lives and to do what's best under the circumstances. In other words, to know when to brave

on and when to cut our losses.

I couldn't agree more with the writer of the letter. We have plenty to learn from the Thais. But the Thais are not perfect. And Thailand is no utopia. Like any other country, it has its own share of problems.

If we really want to learn anything, it's better, as always, to get it from the source - the Buddha.

Dharma teachers often advise us to meditate on death frequently. To understand life, we need to know and accept its limitations and termination. A proper appreciation and understanding of the transience and preciousness of human life is the gateway to learning how to use the limited time available wisely.

A simple way to do this is to recite, reflect and meditate on the quotation from the Buddha on ageing, sickness and death given above.

If we do this sincerely and diligently, we may have a chance, sooner rather than later, to lead a more well-adjusted and happier life, particularly as time marches on and the prospect of death looms larger over the horizon.

We may not be able to look death in the eye, as the Buddhas and Bodhisattvas are said to be able to do but, in time, we should be able to take hardship with a pinch of salt. Even the loss of our precious mobile phones with our lives stored in them - without falling into 'a total state of shock and near depression'.

As always, I wish you pleasant reading. [Joy](#)

Chwee Beng
Editor

Eulogy



2006 witnessed the passing away of 2 great contributors to the spread of the Dharma, particularly in Singapore and Malaysia.

The late Venerable K Sri Dhammananda was a pioneer and a great missionary of Buddhism in Malaysia. He arrived in Malaysia in 1952. During the early years, the revered monk worked strenuously to combat widespread ignorance concerning the Buddha's teachings among the local, nominally Buddhist, population. Interestingly, he also enlightened the then British authorities that, although non-theistic, Buddhism was in no way a version of communism. From those humble beginnings, Venerable Dhammananda left behind, when he passed away on 31 August 2006, a religion that's not only healthy in Malaysia but also flourishing. The fact that he served as religious adviser to 44 Buddhist organisations in Malaysia and adviser to 2 organisations in Singapore, including Singapore Buddhist Mission, is clear testimony to this fact.



Venerable K Sri Dhammananda



Dr Peter Della Santina

The late Dr Peter Della Santina, who died on 14 October 2006 in Penang, made a great contribution to BL, not only by teaching the Dharma on numerous occasions but also serving as the first Director of BL's Graduate School of Buddhist Studies. His students will probably remember him best for his clear and concise explanations of complex and profound Buddhist teachings, particularly Mahayana and Vajrayana Buddhism. He generously shared his knowledge with others not only in person but on the internet in the form of free downloads. These include 'The Tree of Enlightenment', 'Buddhism in Practice' and 'Causality and Emptiness'.

One noteworthy thing about these 2 great personalities is that, despite their different traditions, they were both non-sectarian, a principle to which BL also firmly subscribes. - **Editor**

THE BODHISATTA'S RENUNCIATION

by Bhante Henepola Gunaratana



There's a widespread view that Siddhartha Bodhisatta secretly ran away from home in the middle of the night.

However, in the original texts such as the *Ariyapariyesana Sutta* (MN. No. 26, *Culadukkhakkhandha Sutta* (MN. No. 14), and *Mahasaccaka Sutta* (MN. No. 36) the Buddha did not mention anything about running away from his family.

In the *Ariyapariyesana Sutta*, for example, the Buddha said:

"Bhikkhus, before my enlightenment while I was still only an unenlightened Bodhisatta, I too, being myself subject to birth, sought what was also subject to birth; being myself subject to ageing, sickness, death, sorrow, and defilement, I sought what was also subject to ageing, sickness, death, sorrow, and defilement.

Then I considered thus: 'Why, being myself subject to birth, do I seek what is also subject to birth? Why, being myself subject to ageing, sickness, death, sorrow, and defilement, do I seek what is also subject to ageing, sickness, death, sorrow, and defilement?'

Suppose that, being myself subject to birth, having understood the danger in what is subject to birth, I seek the unborn supreme security from bondage, Nibbana.

Suppose that, being myself subject to ageing, sickness, death, sorrow, and defilement, having understood the danger in what is subject to ageing, sickness, death, sorrow, and defilement, I seek the unageing, unailing, deathless, sorrowless, and undefiled supreme security from bondage, Nibbana.

Later, while still young, a black-haired young man endowed with the blessing of youth, in the prime of life, though my mother and father wished otherwise and wept with tearful faces, I shaved off my hair and beard, put on the yellow robe, and went forth from the home life into homelessness."

(MN. No. 26; The Middle Length Discourses of the Buddha, A New Translation of the *Majjhima Nikaya*, Translated by Bhikkhu Nanamoli and Bhikkhu Bodhi, p. 256)

As soon as Siddhartha was born into a royal family, the whole country came to know about his birth. Ascetic Asita was the first to predict that he would become a supremely enlightened being. This news spread like wild fire across the country.

Astrologers came and predicted this child's future. 2 astrologers said that either he would stay home or he would renounce the world. A 3rd astrologer said that he would renounce the world.

So, everybody in the country knew that he was destined to renounce his princely station in life. It's normal that when

something unusual happens to the royal family, everybody comes to know about it. The entire country was looking forward to this event.

When he married, Yasodhara, the girl whom he married, was from that country, that area, and knew quite well that Siddhartha was going to leave home and become an ascetic. She was a very intelligent woman but she agreed to marry him.

According to Buddhist tradition, she had performed perfections (*paramis*) to become his wife. From the day they married, she noticed that her husband was a contemplative man, very quiet, very peaceful.

The description of his childhood gives a very clear impression that he was a contemplative boy. In his childhood, when other children were playing, Prince Siddhartha would go and sit under a tree to meditate. When other children were hurting animals, he would rescue them.

They married at the age of only 16. Both of them travelled together, spending time together in parks and quiet places. They had occasion to discuss numerous subjects as any teenagers would. And every time she saw him sitting somewhere, quietly contemplating or meditating, she would tell him,

'Darling, don't worry. I know you're going to leave the palace. All the astrologers have said so. Everybody in the country knows this. I love you no matter what decision you make. I'll do anything for you without any hesitation. I will accept your decision. I'm with you whatever you decide.

I know that you'll be miserable in household life. You're not born to be my husband for your entire life. Your goal is much higher than that. You're born to be a Buddha. I'd be extremely happy and proud of you, my husband, if you become a Buddha.'

When a woman sees her child, she remembers her husband. And so it's natural for Yasodhara to want a baby. So she told him -

'But don't leave without giving me a child. Then when you're away, I'll have somebody to remind me of you.

Don't worry about the child or me. I'm in your father's palace. He's provided me with plenty of servants. Your mother's just like my mother. She loves me. Therefore I am in a secure place. I'm protected. Please don't worry about me.

The very same day the child is born, you come and have a look at the child, and then leave. I will make all arrangements for you to leave the palace.'

Today, in our modern society, people worry about the economy, their jobs, their money, their social security, their health insurance, and so on. However, to see Siddhartha's decision to leave his wife and his child in context, we have to understand that this happened 2,600 years ago.

Indian society was and, to a large extent still is, a culture in which marriage joined families in a legal and social

contract. When you married, you married into the whole family of your spouse. Thus in the King's palace of Siddhartha's family, everything was perfectly arranged for Yasodhara to live comfortably. So, with this comfort, with this security, with this understanding, and with this utmost love, she agreed to let him go.

And Siddhartha promised in return -

'Darling, when I've found what I'm looking for, I'll come back and see you.'

So with this assurance, he left. As soon as he left, the King and Queen took their daughter-in-law as their own child. You will not see one single report of a quarrel, disagreement or resentment in the family. They all supported her and she was very comfortable.

As soon as Siddhartha attained enlightenment, he came home.

While everybody else gathered for a family reunion, the Buddha went to Yasodhara's bedroom and sat down. She came and, catching his ankles, she cried with joy of seeing him after 7 years. She did not say, 'Go away, you abandoned my child and me. You're disloyal, ungrateful and unfaithful. Go away, get out!'

On the contrary, she was so glad, so full of joy. Then she addressed her child and said, *'Darling, this is your father.'*

See, this majestic looking person. He's your father. He has hidden wealth. Go and ask him for it.'

This 7 year old child went and, holding the Buddha's finger, said, *'Father, even your shadow makes me happy, calm and peaceful. I love you. I heard that you have wealth. Please give me that wealth.'*

The Buddha said, *'My son, any wealth that you get from the world will be perishable. I give you imperishable wealth.'* So he took him to the monastery and ordained him.

Eventually, what happened to Siddhartha Gotama's family? The Buddha's stepmother became a nun, his wife became a nun, his brother, Nanda, became a monk, his cousin, Ananda, became a monk, his son became a monk. The Buddha's father attained the *anagami* state (a 'non-returner,' the 3rd level of enlightenment). The Buddha also visited his mother in Tusita, a heavenly realm, to teach her.

Thus the Buddha's entire family was profoundly changed and blessed by the Buddha's own enlightenment.

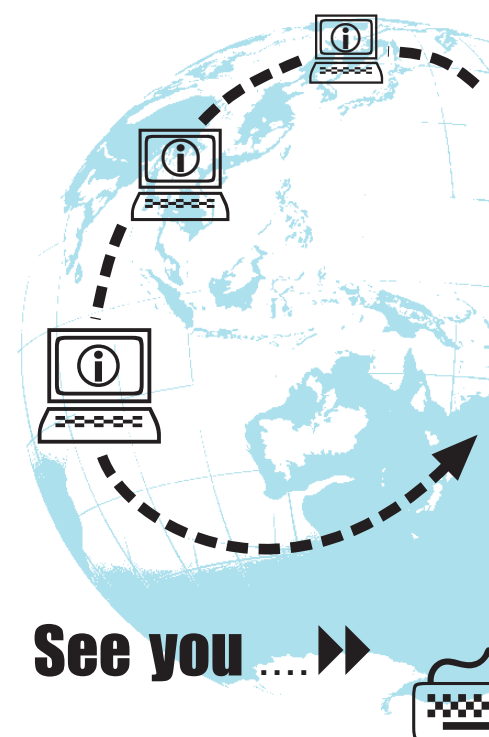
Whenever we tell the life story of the Buddha, we have to be careful to paint the full picture and to relate the story of the Bodhisatta's renunciation in its proper - sociological, cultural, geographical, and religious - context.

Only then can people fully understand what really happened.

Joy

BL's website gets a new

LOOK!



See you ...



Joy

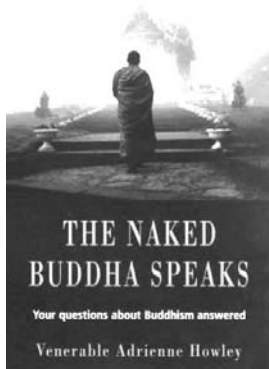


http://www.buddhlib.org.sg

THE NAKED BUDDHA SPEAKS

By Venerable Adrienne Howley

Published by Bantam (2002)
(178 Pages)
Reviewed by Wei Chin



Where does one begin?

The Naked Buddha Speaks - to disoriented crowds as well as seasoned Buddhists. It presents, with gusto, a personal journey and quest with questions that are not disquieting to the mind nor too lame to be in-depth. It is a book for all who seek, with or without a fair degree of scepticism about this religion, or at least, *'if you are seeking, the process of conversion has*

already begun.'

There are 27 down-to-earth questions put forward that lead to a naked truth of our lay life insecurities, doubts about existence, and inconsistencies in cultural practices.

Buddhism always seems too simple to be taken seriously by the *'worldly intellects'*, and elusive to those who adorn themselves with Dharma knowledge.

Venerable Howley was a willing hermit in a cell served with daily food during her first 6 weeks of meditation in Tibet. She felt *'belittled'* when she thought that the book she was to contemplate upon was *'kindergarten stuff'*. Just as she was about to give up, she recalled that her teacher's instructions were to contemplate on the text in meditation to comprehend its full meaning. There, she penetrated her deepest mind through contemplation of Dharma knowledge, based on just a *'kindergarten text'* of the Dharma. With her share of insight into western culture, she related her practice in a few ways that revealed how Buddhist practice can actually greatly differ in a westerner's past and present way of life.

Now in her fifties, she has renounced the world that she was well acquainted with as a former nurse and a mother, following the journey of searching and not looking back.

Renouncing a westerner's lifestyle

A story from the book *'A Heavenly Fable'* sheds her wisdom over western societal problems of sexuality overdose. Her critical observations from a westerner-turned-Buddhist perspective perpetuates a straightforward style in this book that perhaps shapes the *'nakedness'* of the truths she has newly found as a practitioner of Buddhism.

To the author, westerners are still far behind in understanding

the wisdom and worth of practising Buddhism. In the rat-race that western civilisation has created (and spread), if people wish to give Buddhism a go, it must be used as a daily way of life. A sporadic spasm of existence contemplation on Sundays will not solve any social pus created through long term and continuing ignorance.

A religion and a philosophy

The author reveals that there are 2 approaches to Buddhism - a religion or a philosophy. While there may be a worthy debate over which is *'truer'* to Dharma, the emphasis remains a personal preference. While westerners hold rationality over devotion, eastern culture upholds wisdom purity over cognitive analysis of Dharma knowledge. For any person, the beginning stage is not to have any expectation from the practice. The journey will reveal its own rewards.

How to practise serenity, security, cope with grief, loss and loneliness

The author believes that a good Buddhist is simply on a journey in understanding *'our past and present behaviour with scrupulous honesty over our motivation in action.'* And Buddhism can be so simple that it insults the intellect. One finds many simple and wise antidotes in this book, where a good living attitude envelopes a gem of wisdom.

'Expect nothing, you'll never be disappointed'

'Purposelessness breeds boredom and discontent'

'Experience is the best teacher'

'Book yourself into a retreat centre'

'Buddhist training will help you fulfil your potential' etc

Amongst these, *'Be a light unto yourself'* comes from the Buddha.

To a meditator, all problems can be resolved from within through meditation. The story of *'An Unholy Hermit'* muses at our dependence on the guru, which denies our ultimate search into our own knowing. Hence, whatever the symptoms of disappointment, despair and loneliness, the author sees the treatment of the heart and being honest with oneself as the earnest pathway to receiving life again. Only by being fully honest with ourselves, can we see beyond the reflective power we all have within. Our Buddha nature.

Four Noble Truths and Noble Eightfold Path

Dukkha is lacking in lasting satisfactoriness, that pervades material to consciousness to feelings. As long as we can see *dukkha* and its cessation, just 2 out of 4 of the Noble Truths, according to the author, we are pretty much advanced in our learning of Buddhism.

In following the Noble Eightfold Path, we simply recreate and wield our minds like sunbeams to transform *'bitterness to nectar, hatred into love.'* It is one of the most worthy

Religious Advisor : Ven B Dhammaratana
Editors : Chwee Beng, James Chiang
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Layout : Kok Keong
Vetting : Alexius
Secretary : Leila

statements that peels off the tarnished image held by the ignorant over how Buddhism seems to be taken as an 'escapist' religion among the conservatives in Asia over time. Yet it is recently being embraced in grandeur and in style in the western hemisphere.

What is professed as 'love-ness', 'one-ness', 'fair-ness' are being tested with failure over past centuries under brilliant leadership, with a wealth of global assets, drawing a one-sided human rights equation. And what Buddhists embrace as 'recluse retreat', anchoring our efforts in understanding the 'laws of impermanence' is actually transformative and healing, peaceful and wise, and definitely non-threatening.

Stories from the Nurses' View

There are stories which the author either wrote for

enlightening the concepts of *karma* or to create scenarios of bewildered life without Dharma which made her now blissful in retrospect. I find 2 of the stories relatively true to the author and they draw on the universal water margin - compassion.

One of the stories, 'Guard your tongue, Nurse' was a simple review over the mindfulness of speech at the beds of the unconscious. Such simple acts of good Buddhist practice need no explanation, just to be applied with consistent mindfulness.

Huh? What did the Buddha mean?

This book offers a remarkable frankness over a personal journey into Buddhism without the heaviness of knowing the jargons 'serious Buddhists' engage in. It also offers the humanly permissible question to ask ourselves, 'Why would I ever need a religion?' [Joy](#)

Conference

Esala Perahera / International Buddhist Conference to mark the 2550th Anniversary of the Buddha's birth

Kandy, Sri Lanka
8th – 12th August 2006



▲ Kandy Esala Perahera – Annual parade organised by the lay custodian of the Sri Dalada Maligawa (Temple of the Sacred Tooth Relic), watched by thousands on the streets



◀ His Excellency Mahinda Rajapakse, President of Sri Lanka giving the opening address at the conference

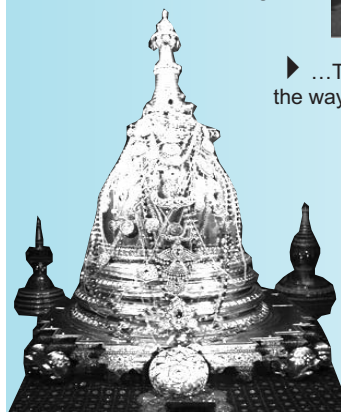
▲ The parade went on despite the sudden rainfall. It is said that the Esala Perahera has the power to invoke rain in the correct season



◀ Kandy mounted police kicking off the parade



▼ The golden casket which houses the sacred Buddha tooth relic at the Sri Dalada Maligawa



► ...Traditional dancers leading the way to Sri Dalada Maligawa...



▲ Members of the Sangha and lay Buddhists at the conference hall. Delegates were later divided into 4 working groups (a) Buddhism and Social Problems (b) Buddhism and Science (c) Buddhism and Inter-religious harmony and (d) Buddhism and Health



▲ ...followed by delegates from all over the world

► Mr Pradeep Nianga Dela, lay custodian of the Sri Dalada Maligawa receiving blessings from the Sangha after lunch dana



TRANSFORMING ADVERSITY INTO JOY AND COURAGE

An Explanation of the Thirty-seven Practices of Bodhisattvas

By Geshe Jampa Tegchok

Published by Snow Lion Publication
 (1999, 2005) (320 pages)
 Reviewed by Chwee Beng

A well-known feature of Tibetan Buddhism is its user-friendliness. Like a well-written computer programme, it has many texts that systematise, crystallise and elucidate the Buddha's teachings. They provide a panoramic overview. But they also unfold, step by gradual step, the teachings in plain language for one and all.

One of the best examples of these texts is *The Three Principal Aspects of the Path* by Lama Tsong Khapa. Another is *The Thirty-seven Practices of Bodhisattvas*, the subject of this book. The book's author, Geshe Jampa Tegchok, once served as abbot of Nalanda Monastery in France and Sera Je Monastery in India.

Several books have been written in English commenting on this seminal text by the 14th century monk, Gyalsay Togme Sangpo. This particular one is the most comprehensive I've seen, yet not obscure, tedious or boring.

Venerable Thubten Chodron studied under the author for 3 years. She was requested by the author to compile his oral teachings. Hence, this book.

'Geshe Tegchok teaches in a very strict, yet relaxed manner. He never waters down the meaning to make it more acceptable to our ego... At the same time, Geshe-la is relaxed and jovial, laughing with his students as we study and discuss a text together.'

A good example of this straightforward and direct manner is when the author talks about the 3 essential activities in Dharma practice - hearing, thinking and meditating.

'Listening does not simply mean letting a sound enter our ears. It involves a certain level of understanding. ...Thinking is the process of analysing. Here we check to discover (whether the teachings are true). ...Meditating is placing the mind single-pointedly upon the fact that has been decisively ascertained through the process of thinking.'

His manner comes through again when he warns those amongst his audience who are already familiar with Dharma teachings against the danger of becoming *'immune or thick-skinned towards the Dharma. ...Our mind becomes tougher and tougher, even though we know a lot. ...The experience that arises from listening is a very superficial understanding.'*

Following the text, the book proceeds stanza by stanza. It starts with the preliminary practices and the 3 levels of practitioners through bodhicitta, compassion and wisdom realising emptiness and ends with the bodhisattva's trainings, these being the 6 perfections, mindfulness and awareness.

In the process, the book covers all the major concepts and practices of Buddhism - the Four Noble Truths, the Noble Eightfold Path, dependent origination, impermanence, taking



refuge, emptiness, compassion and wisdom, amongst others.

The crown jewel of the text, is, of course, bodhicitta. But what is bodhicitta?

'Bodhicitta is a primary consciousness that has two aspirations - the aspiration intent on benefiting all sentient beings and the aspiration intent on enlightenment. First we aspire to benefit others. Then we become aware that although we are intent on this, we are not yet capable of doing it. Who has this capacity? A Buddha. ... Once we realize this, we generate the heartfelt wish. 'I definitely must attain enlightenment.'

At our level, our bodhicitta may be fabricated, that is, developed by conscious effort, but after familiarizing ourselves with this over time, bodhicitta will arise spontaneously in us whenever we think of sentient beings. This is effortless bodhicitta.'

One way of developing it, we're told, is to reflect and meditate on the disadvantages of self-cherishing and the benefits of cherishing others. In the words of the text -

*'When your mothers who've loved you since time without beginning
 Are suffering, what use is your own happiness?
 Therefore to free limitless living beings
 Develop the altruistic intention
 This is the practice of Bodhisattvas'*

Then, there's the other method called *'equalising and exchanging self and others'*.

*'All suffering comes from the wish for your own happiness
 Perfect Buddhas are born from the thought to help others
 Therefore exchange your own happiness
 For the suffering of others
 This is the practice of Bodhisattvas'*

The text also explains how to utilise distressing events in life - loss, suffering, blame and criticism - as tools to develop bodhicitta. The 12th verse is about suffering -

*'Even if someone tries to cut off your head
 When you haven't done the slightest thing wrong
 Out of compassion take all his misdeeds
 Upon yourself
 This is the practice of Bodhisattvas'*

I once broached this idea to a fellow Buddhist. *'Isn't that rather extreme?'* was his immediate retort. It's a perfectly natural response. Others might have said it's impractical, idealistic, even ridiculous, depending on their mindsets.

But when we reflect upon it, bodhicitta is about attaining Buddhahood, a state of perfection. To get to a state of perfection, is it so surprising that the means to that end should seem so formidable?

To be sure, compassion, like Rome, cannot be built in one day. The best way to begin, as the author points out, is with ourselves.

"In the morning, we take upon ourselves any suffering we might experience later in the day... When we are accustomed to this, we take the suffering we will experience tomorrow... the day after ... next month ... next year ... our future lives. When we are somewhat trained in this meditation, we start to take the suffering of those close to us (and gradually extend this) to all sentient beings... All the time, we should think. 'Their suffering and negative karma has ripened on me and they are free from suffering and negativities.'"

Reading the text and the book, it's easy to get the impression that bodhicitta is some sort of masochistic, doormat philosophy. Not so.

'Being patient when harmed by others does not mean that we take no action to prevent harm from occurring. Rather, patience frees our mind from the fog of anger and gives us the clarity and kindness to respond to a situation in a helpful way. Free of anger, we look for ways to resolve conflict, rather than seek revenge.'

Nevertheless, bodhisattva practices are not everyone's cup of tea. They're something of an acquired taste. And so the author acknowledges -

'If that is the case, we do not have to force ourselves to do it. Some people feel afraid of taking others' suffering and it is difficult for them. They feel that they already have plenty of problems and do not need to take the hardships of others on top of that.'

One of the things that attracts me to this book is the author's readiness to address hard issues. For instance, what good does all this mental acrobatics do in a world ravaged by real suffering?

"Of course, this does not mean we content ourselves with meditation on compassion and ignore the suffering going on around us. For example, if we are untrained in medicine, is it better for us to treat people now as best we can, or leave that aside to go to medical school and later be able to treat others properly and more extensively? Similarly, we benefit others however we can now, but put most of our ability to be of service. If we ignore developing our internal qualities and strengths, our ability to help will remain limited and we will be more likely to suffer from 'compassion fatigue' later on and give up helping others."

There are, of course, other stanzas in the text which are easier to identify with.

*'When you keep their company
Your three poisons increase
Your activities in hearing, thinking and meditating decline
And they make you lose your love and compassion
Give up bad friends -
This is the practice of Bodhisattvas'*

The author is quick to point out that keeping a safe distance from bad company is not inconsistent with having compassion for all.

'Keeping our distance from bad friends does not mean we consider them inherently bad people and lack concern or compassion for them. It simply means we recognize our own weakness and how easily we can be influenced in negative ways and thus decide not to cultivate close friendship with those people.'

A topic highly emphasised in Tibetan Buddhism is how to choose a spiritual guide and maintain proper relations.

*'When you rely on them
Your faults come to an end
And your good qualities grow like the waxing moon
Cherish spiritual teachers
More than your own body -
This is the practice of Bodhisattvas'*

Of fundamental importance, of course, is the principle behind the practice. *'... if we have a good attitude towards our spiritual guides, we will take what they teach us seriously, value it, and put it into practice...'*

And so, it's vital to *'know the proper way to rely upon such a person, since devoting ourselves to the spiritual guide is the foundation of the path.'* But there are dangers.

"Properly relying on a spiritual mentor does not mean that we idolise him or her like a movie star, expect him to fulfil our emotional needs, or give up our wisdom with some romantic idea of 'surrendering to the guru.' The purpose of the relationship is to increase our wisdom and compassion and to enable us to benefit ourselves and others."

No review of this book is complete without mentioning the chapter on meditation on emptiness. The author explains comprehensively and clearly the philosophical standpoints of the various Buddhist schools and the proper way to meditate but this section remains the most technical and difficult part of the book.

Tibetans, in general, and their lamas, in particular, are renowned the world over for their positive outlook and infectious laughter. A remarkable thing indeed, considering how much they've suffered. The author explains -

'Training the mind means knowing how to apply the antidotes to our disturbing attitudes. The more we are able to do this, the more we will be able to practice the Dharma and to be content in every situation we encounter. Thought transformation - another name for mind training - is a ticket to happiness. It is like going to a treasure island covered with gems. Through mind training, everything and everyone becomes an opportunity for practice. Nothing can be found that cannot be used for training the mind.'

To be frank, most of us will find it difficult, if not impossible, to practise many of the teachings in the text. Nevertheless, reading this book should at least help us to broaden our outlook. Beyond that, who knows? The goal of *'Transforming Adversity into Joy and Courage'* a worthy one. Whether we can achieve it or not depends on us. [Joy](#)



26 Nov 2006

Open field next to
Aljunied MRT Station

大家乐
二〇〇六年佛教图书馆嘉年华会
FUN FOR ALL

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Please include name and contact details. We may publish letters of general interest, subject to editing.

(接自第14页-编辑说)

心平气和与轻松，友善，简单，专注但不著迷，专心但不在于会被分心，有雅量和不猜疑。笔者在那位泰国画家身上找到这些值得欣赏的品德，它们来自何方？

不用奖品你也会说他那种特性或许是从他的国家宗教——佛教吸取的。

不象新加坡学生，泰国学生一般来说都不上最好的学校。或拥有金钱能买到的最先进电脑。他们不在金钱能吸引的最好外来教师下学习。或有机会学习顶尖科学和科技。

但他们有学习一个我国学生没学习的科目。

从幼稚园到大学，无论选科是什么，泰国学生都必须学习一个以佛学和泰国文化结合的科目叫“桑空”（社会）。所以，不值得惊讶的是泰国学生对需做什么才算是“泰国人”有很深的意识。

尤其是他们懂得在公共场合如何守规矩以及如何与长辈交流。他们知道礼仪的重要性和“载颜”（拥有个冷静的心）。这些品德，是全世界都能认识的典型泰国人品德，它已是永久刻在泰国人的心坎里。

在公共场所闹情绪，尤其是发怒，是不容接受的，甚至在泰国会被认为是“缺乏泰国人品德”。还有他们会避免丑陋的冲突及纠纷。大多数泰国人都不认为发脾气是有权威的表现。他们把它直视为一个人失控和懦弱的表现。

对外人来说，这看来是过时的，也许甚至是虚伪或不真实的，可是礼仪和无所不在的笑容，这么多世纪以来在泰国社会有“润滑”的功能。

也许，这个（我的朋友称为的）文化镇定器可以帮助我们解释为什么泰国人好象比较能够泰然地接受生命中的起起落落，包括死亡。他们会悲伤，埋葬往生人，然后继续生活。

二零零四年的海啸灾难展现了这一点。在这么多受到这可怕灾难影响的国家中，泰国人是最先能够从殃运中恢复过来并能为自己将来而重建家园的人。

不仅如此，外国人，尤其是瑞典人都毫不犹豫地向泰国人表示谢意，感谢泰国人拯救或帮忙拯救他们受巨浪影响的国人。

我那个称文化镇定器的朋友还有一个看法。他相信泰国人比起其他人一般来说会比较能够接受自己生命中的地位。贫穷人为生存挣扎但他们不会妒忌富有的人。这是因为他们相信因果的道理。如果他们出生贫困或穷苦，这是因为他们之前的业报所造成的，所以自己的殃运除了自己之外不会去怨他人。

这看法可能是真实又可能不是。但是如果把业报视为命运，就是个错误的观念了。佛陀不含糊的否定生命是由命运安排的。他指出如果我们的生命是由命运控制的，那道德生活将是没意义的了。如果无论我们做什么，我们将最终面对同样的命运，那培养自制或美德有什么意思呢？我们不如饮酒作乐，为所欲为更好！

当然不是，佛陀无疑的将业报视为有动力的自然规律。我们之前的行为可能造就今日的我们，但我们日后会有什么遭遇，的确有赖于我们现在的行为。

换句话说，如果业保能够使泰国人为自己现在的情况负责（而不是，例如，把一切交给上帝），这也会激励他改善自己的未来。他们也的确这么做了。

对我来说，佛教徒、泰国人或其他人能够泰然的接受老、病、死的一个比较好的解释，是他们了解到生命就是如此的运作。

就如佛陀所说：

“男子女人，在家居士，出家道人都应常念如是五事：

我会衰退老化，仍未超越衰老

我会患病，仍未超越病苦

我会死，仍未超越死亡

所有属于我的一切，我所亲爱的珍惜的，都将分解变化，终究与我分离

因国业报是我的遗产，我是自己业行的继承人。”

你有多少次坐在一部拒绝正常操作的电脑面前？你会感觉到无助与沮丧。然后，你叫电脑技师来。他耍了几个按键后，这糟糕的电脑马上恢复正常操作。

即使电脑技师对你说要修理这电脑已经不划算，而你该考虑购买一部新的，你或许也能够接受这个不愉快的情况并继续生活。为什么呢？因为你已被告知了实情和如何最好的去对待它。

对于我们的生活，佛学也有同样的功能。他为我们具备知识和智慧来主管我们自己的生命，并在不同情况下做最好的处理。换句话说，要知道几时能勇往直前，几时要知难而退。

我同意那位笔者的意见。我们有许多地方可以向泰国人学习。然而，泰国人并不是完美的，而泰国也不是乌托邦。象其他国家，它也有它自己的问题。

如果我们真正要学习，最好把注意力转向美德的源头，那就是佛陀了。

佛学导师经常教导我们要时常静思死亡。要了解生命，我们需要认识到并接受它的极限和它的终端。能正确的认识和了解人生的无常与珍贵，才是学习怎样灵巧的运用有限时光的途径。

一个简单的方法就是背诵，思考和静思佛陀以上关于老、病、死所说的话。

假如我们诚心并用心的这样做，我们迟早有机会过比较协调并快乐的生活，特别是当流年似水而死亡为期不远时。

我们或许不能象佛陀或菩萨们那样面对死亡。但是我们应该可以随着时间轻松的对待困境。这也包括当我们遗失储存我们生命的珍贵手机，而不会堕入休克状态并接近神经衰落。祝大家阅读愉快。

和以往一样，我祝各位阅读愉快。

(接自第15页-法师说)

其中一个原因是佛教中的大慈大悲是无条件的。所有万物众生—佛教徒或非佛教徒，人类或畜生，阿修罗或饿鬼—都应得我们的爱戴和慈悲。

在人们熟悉的慈心经里，佛陀说：

“愿一切众生
无论是脆弱的或强壮的
巨大魁梧的，中等的，或矮或小的
有形和无形的
近在周遭和远在天涯的
已生下和仍在等待因缘投胎的
愿一切众生，没有例外的，都安康快乐！”

如果人们能了解这些佛陀明智言语的真实性，并花多点心思去战斗他们的贪、嗔和痴的内在敌人，而不是他们恐惧的外在敌人，世界将有比较好的机会获得长久的和平。

达摩拉达那法师
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编辑说

失去手机而不沮丧和绝望

“那些我们所知的东西—
这些事物引向离欲而非贪染
引向放捨而非执著
引向清简而非积聚
引向少欲而非多求
引向易满足而非难满足
引向清静独处而非世俗社交
引向精进而非懒惰
引向节俭而非奢侈

你可以肯定，这些事物正是法，是戒，是佛陀我们的导师的教示。”

没多久以前，我读了海峡时报论坛的一封读者来函，令我想起在增支部里这人们熟悉一节的佛陀的忠告。

那位笔者谈到一位他邀请来新加坡参加咖啡画展的泰国画家。

在那个星期，一位新加坡朋友遗失了他的手机。“…他堕入休克状态并接近神经衰落。有如他把他的生存在手机内而失去了它”。

相反的，那位泰国画家根本没有手机。他是那么的“心平气和与轻松”并“对每个人都健谈…他穿著简单并不见得他拥有很多东西。他为他的作品生活但不会沉溺当中…在他作画时他显然的专心，但他不见得很在乎会被分心，还乐意的与他人分享他的知识。他不用担心分享知识之后会给自己制造竞争者。”

那位笔者结尾时劝告新加坡同胞们要向泰国人学习。

“我们可以学习不把我们自己和我们的财物看得太严重…只要新加坡人能够摆脱他们什么都要拥有更多的著迷，而抽出一点时间品尝咖啡的香味和意识人生！”

这读者来函的确有说服力和令人信服。但它也反映了一个问题。

(第13页续)

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(接自第16页)

乔萨罗国的波斯匿王正是如此遭遇。战败后，他彻夜难眠。在近代，许多日本人当今还不能忘却第二次世界大战末，广岛和长崎的遭遇。

佛陀的心态是战争是不值得的，从中只能得到被我们打败的人的憎恨。

在第三个事件中，波斯匿王为了夺回加斯国而攻打摩揭陀王国。这次，他秣马厉兵，有备而来，终于战胜了，还捉阿闍世王为俘虏。

当佛陀听闻此事，他说：

“咄咄愚人思常胜
发兵出战攻城门
哀哀恶业报熟时
赫赫霸业化为尘”

佛陀这翻话是指阿闍世王。

从这三起事件，我们可以了解到佛陀始终不鼓励以战争为解决问题的方法。战胜了或许会得到些利益，但那只是短暂的。最重要和值得的东西还是维持和平。

可惜问题是人们在平时，不重视和平并把它当作理所当然的。

二三十年前，世界上很少人认识斯里兰卡。这正是我大概三十年前来新加坡时发现到的。虽然当时它是个已独立两千多年的国家，但很多人以为它是印度的一部份。

可是当今，斯里兰卡的名字很多人都熟悉。但都是基于负面的缘故。我们斯里兰卡人当初没有珍惜我们享有的和平。现在，要为此国家带来和平是件很困难的事了。每个人都生活在恐惧中。

在佛陀的时代，战争是比较简单的事情。但今天，它已演变成非常复杂了。人类改变了许多事情，包括战争。现在，他们可以制造先进的武器，甚至大规模杀伤力的武器。

有些国家可能不愿意参与战争，但那些制造武器的人却要它们这么做。所以，如今要避免战争并不是一件容易的事。然而，在佛陀的时代，情况没这么糟糕。

根据佛陀，征服国家或人们并不是什么大不了的事情。它并不是很困难的事。如果一个

统治者有好的军队和先进的武器，他能轻易的打胜仗。当今，他甚至根本不需要上战场。

人类面临最艰难的战斗其实是在我们自己心中。根据佛陀，征服自己比征服其他人或国家更为伟大。

就如一段佛教文所说：

“在你还没有战胜自己的嗔怒这个大敌时
征服外在的敌人只会让他们激增不减
所以用慈爱和悲悯作为军队
战胜你自己的心吧！”

佛陀在证悟之前自己曾在菩提树下与魔罗战斗。

今天许多人还是以为当时有这么一个魔罗带着军队跟佛陀搏斗。其实这只是一个象征性的陈述，说当时悉达多乔达摩菩萨在成为觉悟佛陀之前心中所发生的情况。

他决定即使自己的血肉会完全干却，仅剩皮骨，他也不会放弃证悟的决心。他在证悟之前决不会离开菩提树。

悉达多乔达摩菩萨必须与自己的弱点展开战斗。当他证悟时，所有的弱点——贪婪、执著、无知、恐惧等等——都一一消灭。这就是所谓的征服自己，是最非凡的成就。征服了自己，佛陀证得持久的平静。不象军事战设，这里没有负面副作用，只有良好的结果。

所以，佛学重视和平、仁慈和宽容。这些良好美德跟斗争和耸恿斗争的素质——憎恨和偏狭——恰恰相反。要是人们都实践这些美德，他们将不会参与战争。

不幸的是，历史展现了战争不单会发生，而且有许多战争都是因为宗教分歧而引起的。这的确是很可悲的。

然而，在佛教过去两千五百四十九年的历史中，从来没发生过任何宗教战争或圣战。当然，关系到佛教国家和人们的战争发生过，但他们永远不能说他们是以佛陀的名义或是因佛陀授权而参与这些争斗。他们也不可能从佛学经文中引用到任何支持军事运动的词句。

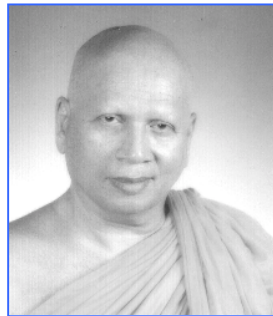
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极乐之程



法师说



佛陀对于战争的心态

佛陀在他一生中，有机会谈及三场战争。

第一场战争是佛陀的两组亲戚的争执。大家都知道，佛陀生前是释迦族的悉达多乔达摩太子。释迦族有个支部叫拘利族。这两个部族，释迦族和拘利族，在喜马拉雅山附近居住于两个毗邻的王国。

当时，人们主要以农业为生。两个王国都以农业为主要的收入来源。所以有灌溉或者是说有水供是很重要的。两个王国的水源都来自罗希尼河。

就在当时有一场旱灾。河里的水大量减少，根本都不够一个王国的需求。

释迦族的统治者要全部的水给自己的人民。拘利族王国同样的也要占全部的水给自己的人民。结果，两个王国的统治者都向对方宣战。

当佛陀得知这场争执时，双方的大军已在河的两边集合，准备越河开战。就在那时候，佛陀出现了。每个人都吃了一惊，因为他们没料到有如佛陀这样的宗教人物会在战场出现。

佛陀问交战的领导们：

“为什么你们要交战？”

双方都说他们需要水给自己的人民。

“你认为这水的价值是什么？”

“没什么价值，尊者。”

“那么，一滴血的价值是什么？”

“它是无价，珍贵的。”

“为什么为了没什么价值的东西而要流很多无价，珍贵的血呢？”

佛陀最终能让双方的统治者醒悟而战争也避免了。

在另外一件事件，佛陀当时住在乔萨罗王国。这个王国与阿闍世王领导的摩揭陀王国交战。摩揭陀王国攻占了乔萨罗王国一部分的加斯。乔萨罗王国的国王波斯匿王逃亡到乔萨罗王国的首都。

在听到这场争执后，佛陀告诉僧侣们战争是不可以给任何人带来真正的胜利的。战争的主要结果是憎恨。

“胜利植怨仇·战败生悲忧
智者于胜败·无愿无希求
嗔怒生嗔怒·屠者当被屠
胜者来日败·怨报怨难除
止息怨生怨·唯有舍复仇
智者于胜败·不愿不希求”

历史再三地呈现了这些明智的话的真实性。

佛陀也说：

“败者辗转夜难度
郁郁寡欢对愁眠”

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