

The Gender Neutral Buddhist Path of Truth

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Truth

N°1: The one is not the other

१. यमकवर्गः प्रथमः

Who we think we are today comes from the leftover thoughts of yesterday. And who we are to be in the future comes purely from what we are thinking today. Our thoughts have a grip over our whole lives.

Now suppose that we are not aware of the grip of our thoughts and therefore do wrong things and say wrong things, then it is inevitable that misery follows, just like an animal that keeps pulling the same cart every day.

मनःपूर्वङ्गमा धर्मा मनःश्रेष्ठा मनोमयाः ।

मनसा चेत्प्रदुष्टेन भाषते वा करोतवा ।

ततो एनं दुःखमन्वेत चिक्रमवि बहतः पदम्

॥ १ ॥

Who we think we are today comes from the leftover thoughts of yesterday. And who we are to be in the future comes purely from what we are thinking today. Our thoughts

have a grip over our whole lives.

Now suppose we become aware of what we are thinking. Then we can take our thoughts into our own hands instead of the other way around. A blissful feeling will stay with you like a shadow.

मनःपूर्वङ्गमा धर्मा मनःश्रेष्ठा मनोमयाः ।

मनसा चेत्प्रसन्नेन भाषते वा करोत वा ।

तत एनं सुखमन्वेतद्विद्येवानपायिनी ॥ २॥

"He insulted me, he hurt me, he humiliated me, he took something from me." Those thoughts are like a kind of glue for hate.

अक्रोशति मां अवधी मां अजैषीत् मां अहार्षीत् मे । ये च
तदुपनह्यन्तवैरं तेषां न शाम्यति

॥ ३॥

"He insulted me, he hurt me, he humiliated me, he took something from me." Think these thoughts no longer and the hatred falls from you to the ground.

अक्रोशति मां अवधीत् मां अजैषीत् मां अहार्षीत् मे ।

ये तन्नोपनह्यन्तवैरं तेषूपशाम्यतः ॥ ४॥

Hate cannot be defeated by a greater hate:
only love can overcome hate. That's the only
way, now and forever.

नह्यैरेण वैराणी शाम्यन्तीह कदाचन ।

अवैरेण च शाम्यन्तः एष धर्मः सनातनः ॥ ५॥

It is to live together in harmony that we are
here on this planet; many people don't realize
that and fight and fight each other over small
stuff and big things.

परे च न वज्रानन्तवियमत्र यंस्यामः ।

ये च तत्र वज्रानन्ततितः शाम्यन्ति मेधगाः ॥ ६॥

Just living for pleasures at all costs, without
appreciation of what you eat; living on
autopilot without being aware of why you do
the things you do, without drawing any
power from your ideals – that is MARA that

leads you: literally only moving the body for your own temptations.

शुभमनुपश्यन्तं वहिरन्तमन्द्रियेषु असंवृतम् ।

भोजनेऽमात्राज्जं कुसीदं हीनवीर्यम् ।

तं वै प्रसहति मारो वातो वृक्षमवि दुर्बलम् ॥ ७॥

Living for something other than pleasures, being enough for yourself and being satisfied with yourself, thinking about what you eat, realizing when something might already be too much of a good thing, believing and trusting in your ideals – that's being as strong as a rock.

अशुभमनुपश्यन्तं वहिरन्तं इन्द्रियेषु सुसंवृतम् ।

भोजने च मात्राज्जं श्रद्धामाराब्धवीर्यम् ।

तं वै न प्रसहते मारो वातः शैलमवि पर्वतम् ॥ ८॥

If someone suddenly puts on a yellow tunic like a monk, but in their mind they are not yet enough in themselves and not satisfied with themselves, not honest with themselves and with the world, then that person is not

worth the tunic.

अनष्कषायः काषायं यो वस्त्रं परध्यास्यति ।

अपेतो दमसत्याभ्यां न स काषायमर्हति ॥ ९ ॥

Someone who is pure and draws strength from their ideals all the way to the inside of their soul and lives accordingly; They who are enough for themselves and satisfied with themselves, honest with themselves and the world; they are worth wearing the yellow tunic.

यश्च वान्तकषायः स्यात् शीलेषु सुसमाहतिः ।

उपेतो दम-सत्याभ्यां स वै काषायमर्हति ॥ १० ॥

Living as if what does not exist does exist, and thinking that what does exist does not exist at all, constantly pulls you further away from Truth. It's nothing short of living in constant absurdity.

असारे सारमतयः सारे चासारदर्शनिः ।

ते सारं नाधगिच्छन्तमिथ्यासङ्कल्पगोचराः ॥ ११ ॥

Knowing what is real and at the same time knowing that what is not real does not exist, it may seem simple, but that is the way to achieve Truth. Making that distinction for yourself in your mind is like sitting safely on the bumpy road to clarity.

सारं च सारतो ज्ञात्वा असारं च असारतः ।

ते सारं अधगिच्छन्तसिम्यक्-सङ्कल्प-गोचराः ॥ १२ ॥

Have the buckets ready when it starts to rain in a house with a broken roof, for the rain will drip through. It is exactly the same with one's thoughts: temptations, addictions and passions can take them over. Protect your thoughts, stay awake and aware, do what you do.

यथागारं दुश्छन्तं वृष्टिः समतविधियति ।

एवं अभावति चित्तं रागः समतविधियति ॥ १३ ॥

A strong roof will not allow rain to pass through; stay awake and aware, and no

temptations, addictions and passions will seep into your mind.

यथागारं सुच्छन्नं वृष्टिर्न समतविधियति ।

एवं सुभावति चतितं रागो न समतविधियति ॥ १४ ॥

It could be that you are heavily renounced in this world, it may also be that you are renounced in the next world: someone who continues to do evil hurts in both. They give up when they are suffering and on top of that they complain when they realize what they have done wrong.

इह शोचतपिरेत्तु शोचतपिपकारी उभयत्र शोचति ।

स शोचतसि वहिन्यते दृष्ट्वा कर्म क्लृष्टमात्मनः ॥

१५ ॥

It could be that you are happy in this world, and it could also be that you are only happy in the next world: someone who does good is happy in both. Bliss and satisfaction for those who can look back on all the good things they have done.

इह मोदते प्रेत्य मोदते कृतपुण्य उभयत्र मोदते ।

स मोदते स प्रमोदते दृष्ट्वा कर्मवशिद्धमात्मनः ॥

१६॥

It could be that you are sad in this world, it could also be that you are sad in the next world: someone who does bad deeds has sadness in both. "I did bad" they complain and they keep complaining on their way to even more sadness.

इह तप्यति प्रेत्य तप्यति पापकारी उभयत्र तप्यति ।

पापं मे कृतमति तप्यति भूयस्तप्यति दुर्गतगतिः ॥

१७॥

It could be that you are free and happy in this world, it could also be that you are free and happy in the next world: someone who has done good in their life feels blissful, free and happy in both. "I've done good," they think to themselves, and they're getting happier and happier on the path to more happiness.

इह नन्दति प्रेत्य नन्दति कृतपुण्य उभयत्र नन्दति ।

पुण्यं मे कृतमतिनिन्दत भूयो नन्दतसुगतगतः ॥

१८॥

Now suppose that someone endlessly proclaims holy words and rules, but does nothing; such a person is counting their master's cows.

बह्वीमपसिंहतिं भाषमाणः न तत्करो भवतनिरः
प्रमत्तः । गोप इव गा गणयन् परेषां न भागवान्
श्रामण्यस्य भवति ॥ १९॥

Now suppose that someone occasionally speaks holy words, but lives by them, free in thought, free from temptations and hatred and illusion, not constantly craving throughout the day and afterwards, that is simply a divine life.

अल्पमपसिंहतिं भाषमाणो धर्मस्य भवत्यनुधर्मचारी
।

रागं च द्वेषं च प्रहाय मोहं सम्यक् प्रजानन्
सुवमुक्तचित्तः । अनुपाददानः इह वाऽमुत्र वा स
भागवान् श्रामण्यस्य भवति ॥ २०॥

N° 2: Stick with it

२. अप्रमादवर्गः द्वितीयः

Paying attention and staying with it is the path of immortality: losing your attention is the path of death. People who pay attention to what they do and stay with it never die, people who do not guard their attention and continue without thinking are already as good as dead whilst living.

अप्रमादोऽमृतपदं प्रमादो मृत्योः पदम् ।

अप्रमत्ता न म्रियन्ते ये प्रमत्ता यथा मृताः॥ १॥

Some people are already so sharp and clear that they realize this. Those who are wise and awake and conscious feel how blissful it is to be on the so-called path of the Greats.

एतं वशिषतो ज्ञात्वाऽप्रमादे पण्डिता ।

अप्रमादे प्रमोदन्त आर्याणां गोचरे रताः ॥ २॥

Now Nirvana is waiting for the end of that path, the ultimate calm, peace and endless

joy. All thanks to keeping the thoughts high with constant effort and deep, deep understanding.

ते ध्यायनिः साततकि नतित्यं दृढपराक्रमाः ।

स्पृशन्तद्धीरा नर्वाणं योगक्षेमं अनुत्तरम् ॥ ३॥

Someone with confidence, who does not forget what their higher purpose is, who keeps the work pure and who carefully looks at all possible details of the work, who therefore takes perfect care of themselves and supports everything on by themselves, and who always remains attentive and aware, such a person makes glorious progress.

उत्थानवतः स्मृतमितः शुचिर्मणो नशिर्म्यकारणिः ।

संयतस्य च धर्मजीवनोऽप्रमत्तस्य यशोभविर्द्धते ॥

४॥

Paying attention to your thoughts, important; having confidence, important; being self-sufficient, important; being self-sufficient, important; all this creates an island that can never flood.