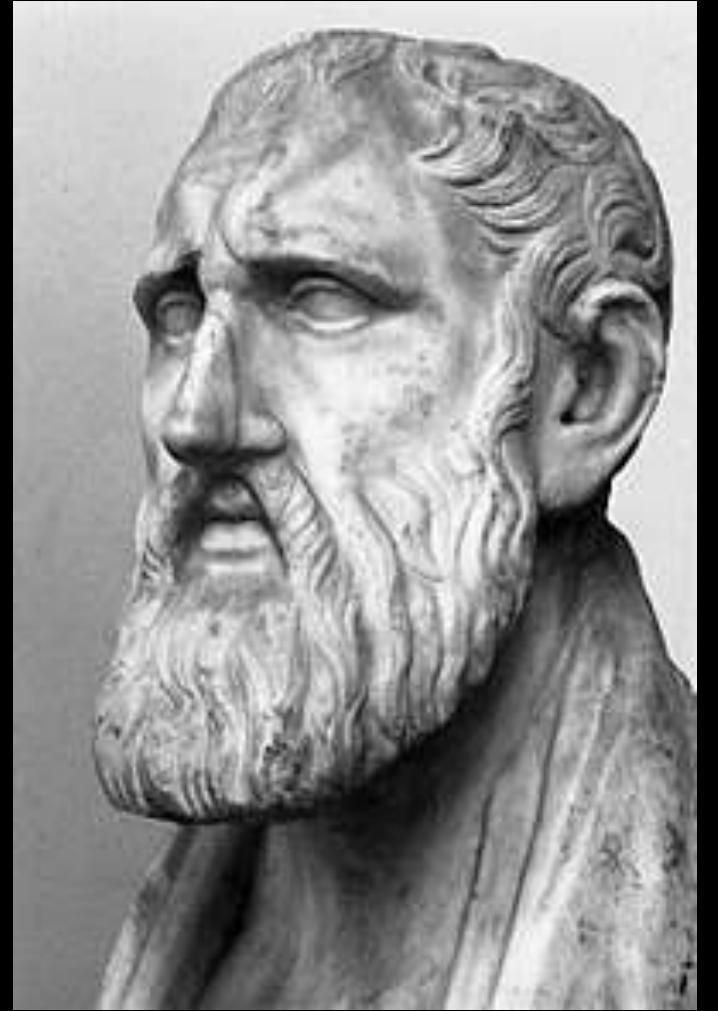




THE STOICS

7. The Dhammapada

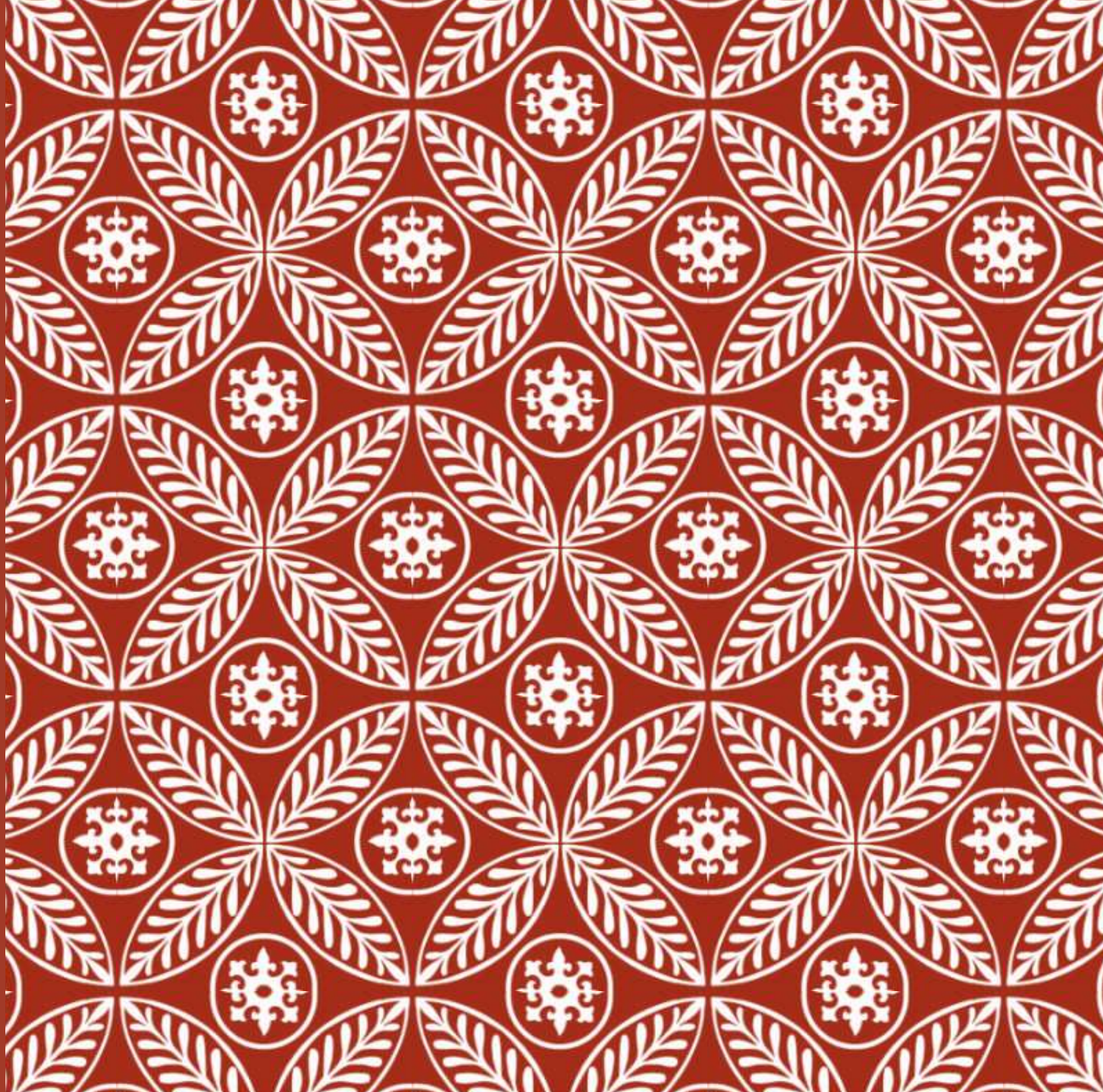


STOIC

Self-Knowledge

Compassion

Living with Nature





STOIC

Transience

Disposition

Fate

AGENDA

1. Introducing the Buddha
2. The *Dhammapada*
3. Suffering
4. The Swim
5. Freedom and Fate
6. Compassion








1. INTRODUCING THE BUDDHA







Shop for garden buddha statue Sponsored

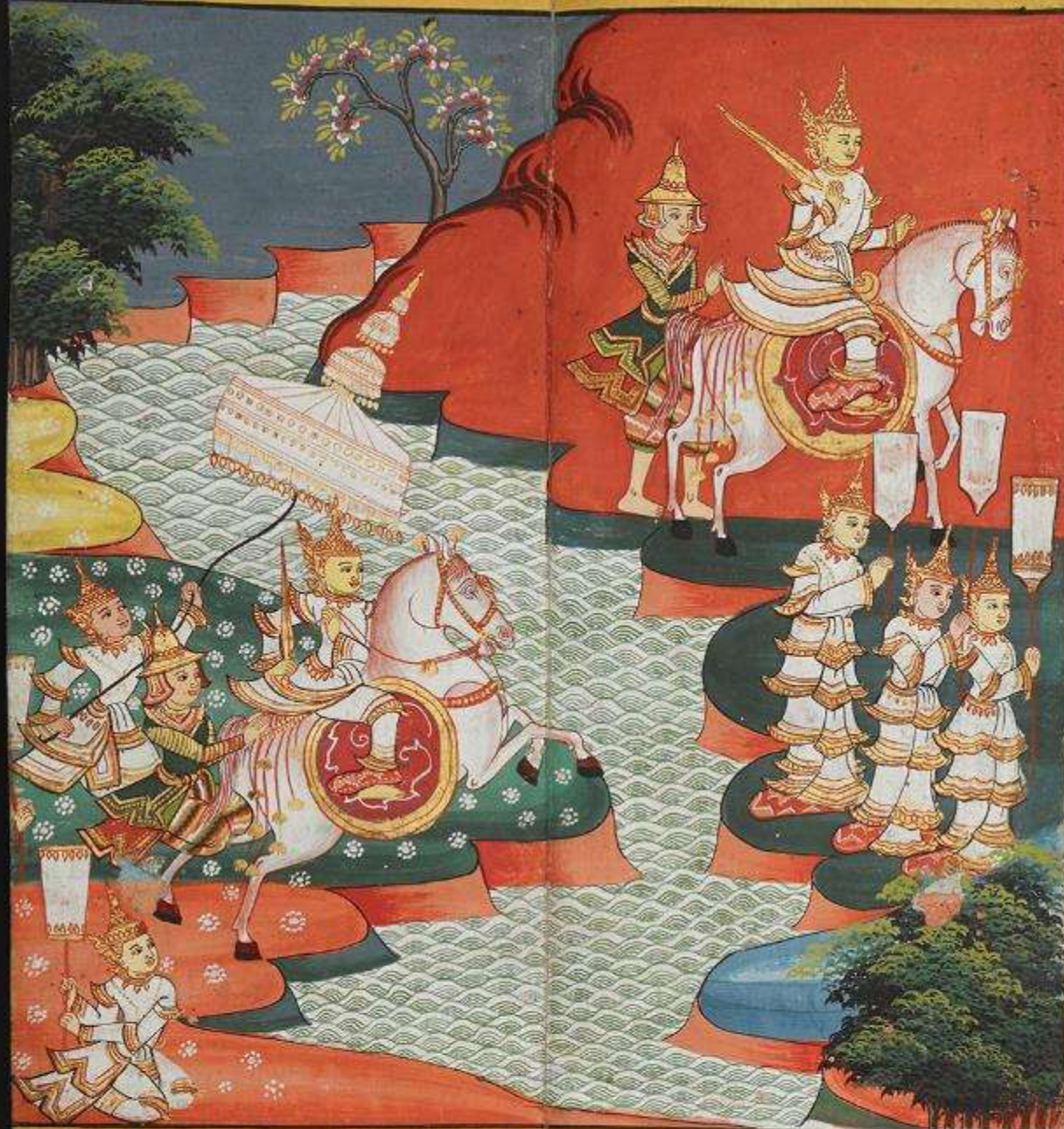
				
Wategos Buddha £79.99 Lights4fun.co.uk By Google	H51cm Resting Pose Buddha £34.99 Primrose By Google	Buddha Object Statue Home Etc £38.99 Wayfair.co.uk By Google	Massive Stone Buddha Head, £89.00 Houzz By Google	Garden ornaments £31.49 Amazon.co.uk By Google

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BUDDHA (563-483 BCE)

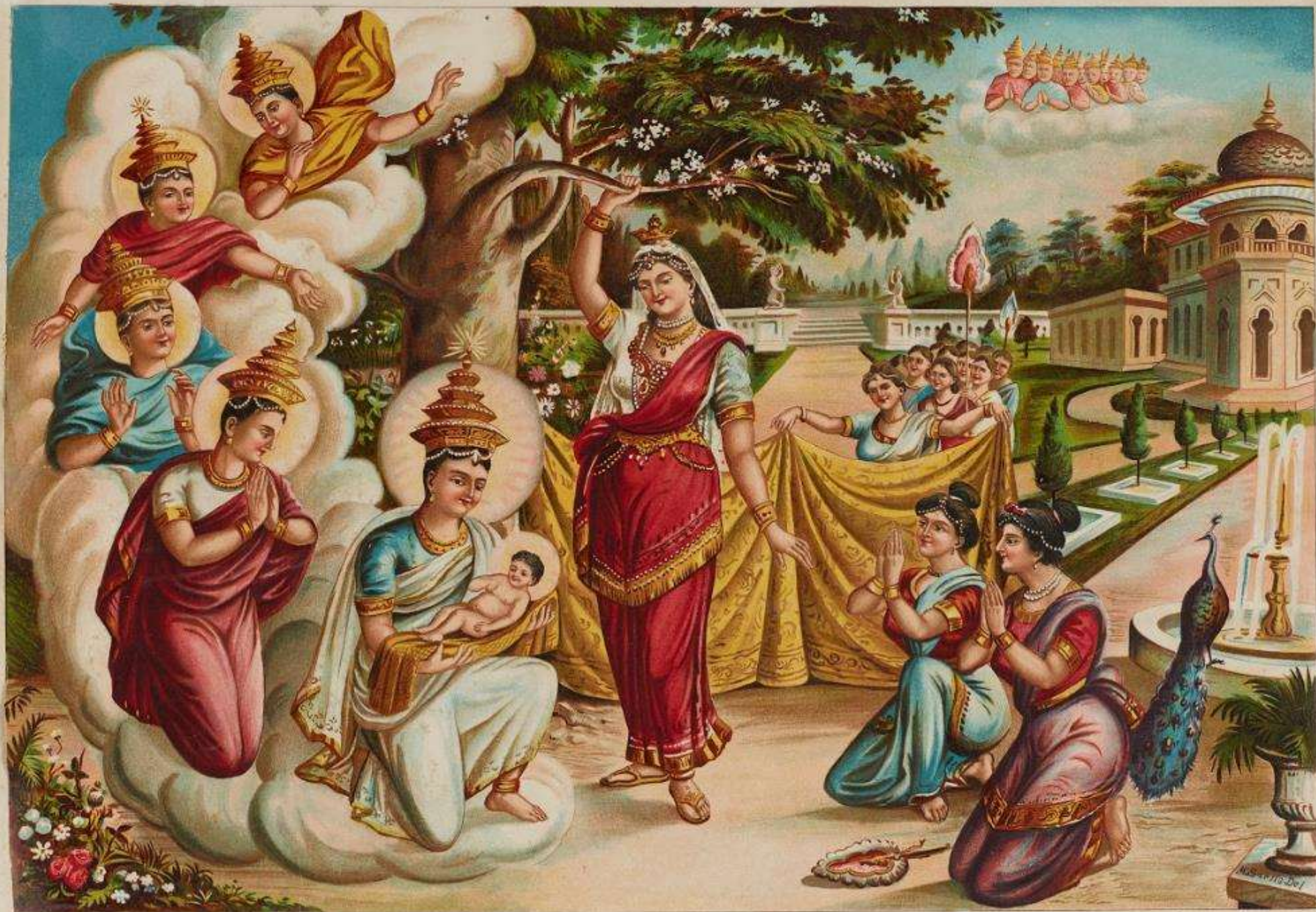
‘Believe nothing, no matter where you read it, or who said it, unless it agrees with your own reason.’



နတ်ကျွမ်းခြံကောင်းညွှင်းတို့ရှိသောတီးဝူဟ်မြင်းပုဂ္ဂလိကကာပြုခြင်းကိုဖြစ်စေလျက်၊ ဒေဝဒဟ၊ ကပ္ပိလဝတီ၊ ကောလိယဟူသော
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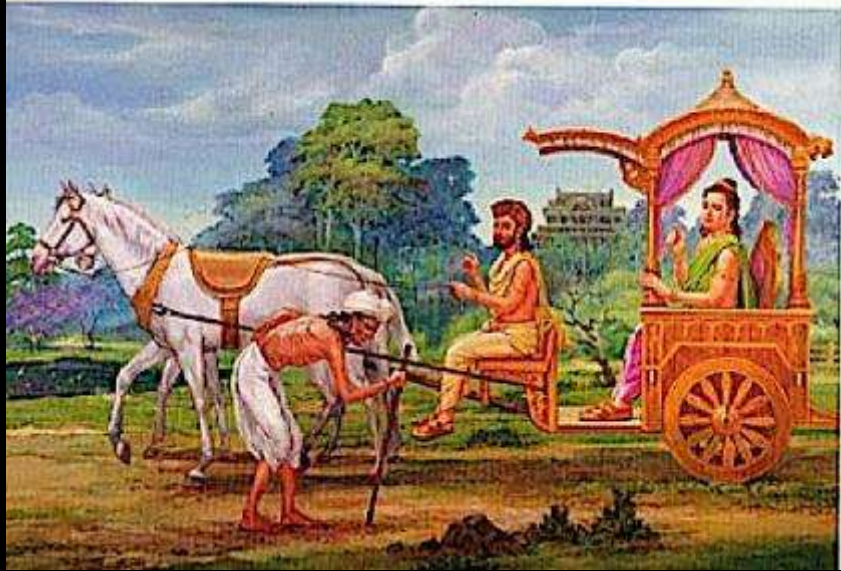


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D. WILLIAM PEDRIS - COLOMBO.

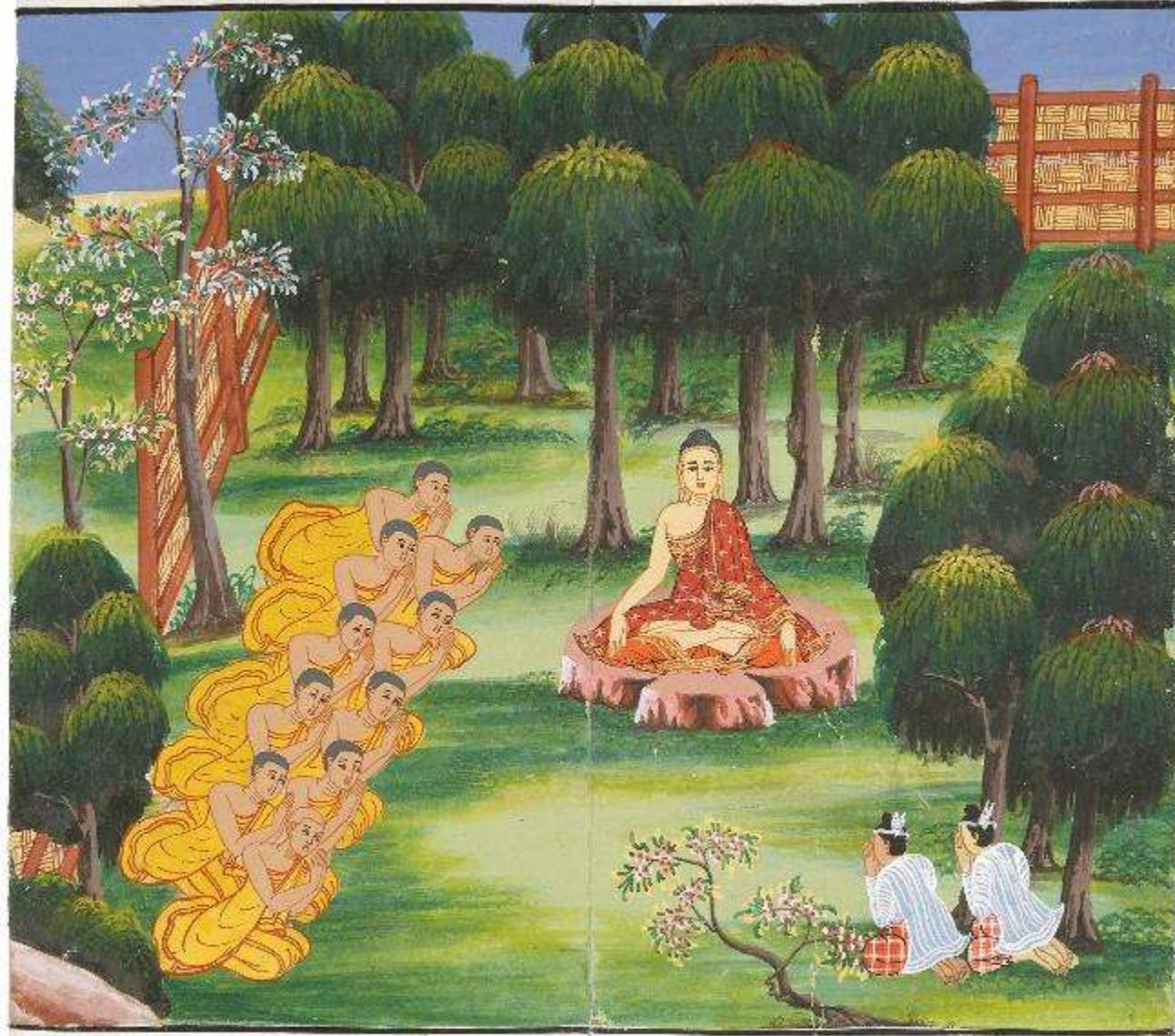
THE BIRTH OF PRINCE SIDDHARTHA GOUTHAMA.

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မြတ်စွာသုတ္တသညသင်္ဂဟတော်၌ ဇာတုပဟောတော်မူဟံ။ ။







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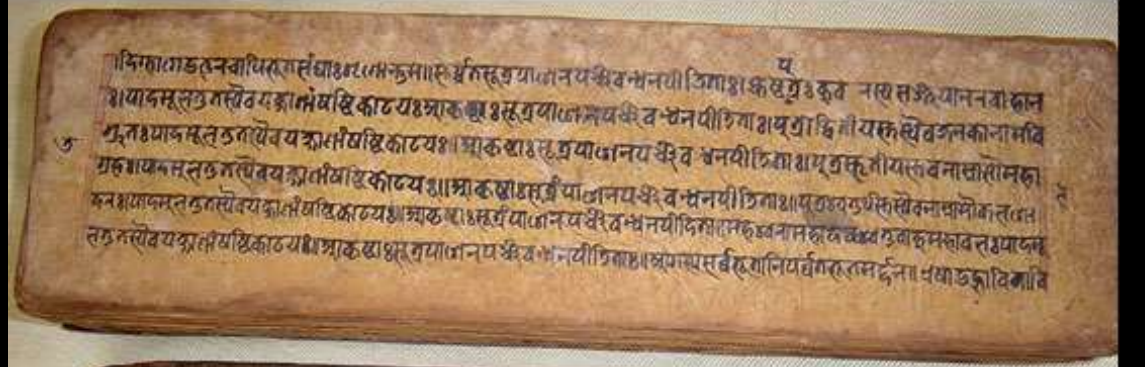






2. THE DHAMMAPADA







DHAMMA PADA

Dhamma – doctrine, truth; *pada* – foot, path.

Dhamma – the teachings of the Buddhas; dhamma – any mental state

A collection of verses to be recited and remembered

Samsara – the universe in which beings die and are reborn

Mara – a renegade deity who imprisons beings in samsara through attachments to desires, and fear



The Dhammapadam

A final dels anys 60 del segle XX, els Beatles s'imbuïren de la filosofia oriental. En aquest nou camí dels quatre rockers de Liverpool, hi tingué molt a veure Joan Mascaró i Fornés, un mallorquí exiliat a Anglaterra que esdevingué un dels més grans especialistes en religions orientals.

El guia espiritual mallorquí dels Beatles



Joan Mascaró i el beatle George Harrison es van conèixer l'any 1967, en un estudi de la BBC de Londres, i van establir relació tot d'unm ois una la passió per la filosofia oriental.

L'exili que provocà la Guerra Civil Espanyola va ser una autèntica fuga de cervells. Per això molts reivindiquen el paper que van tenir els nostres intel·lectuals lluny de casa. Un d'aquests intel·lectuals fou el mallorquí Joan Mascaró i Fornés, que des de Anglaterra es convertí en un dels mentors espirituals del Beatles.

Nascut a Santa Margalida el 1897, la seva vida canvià quan, a tretze anys, un amic de l'escola li feu a mans una traducció al castellà del *Bhagavad-Gita*, un poema hindú. Restà tan impressionat d'aquella lectura que decidí que quan fos gran aprendria la llengua original -el sànscrit- per tal de poder llegir l'obra directament. Mentrestant, estudià a consciència l'alemany i l'anglès. El domini de

l'anglès el menà a exercir de secretari del consolat britànic a Mallorca (1916-1920) i de professor a l'Escola de Comerç (1919-1921). El 1924, el financer Joan March i Ordinas, natural del seu poble, li proposà d'acompanyar el seu fill, Joan March i Servera, a estudiar a l'estranger.

La formació del traductor. Després d'uns quants viatges per tot Europa, Mascaró va convèncer el banquer que tant ell com el seu fill es matriculassin a Cambridge. En aquesta universitat, Mascaró començà estudis d'anglès i de llengües orientals. El 1929, a 32 anys, n'obtingué la llicenciatura. Un any abans, la universitat li havia concedit el premi extraordinari de sànscrit. El 1930 se n'anà a Sri Lanka per fer-se càrrec

del departament d'anglès d'un col·legi. Més que la feina, Mascaró cercava l'oportunitat d'estudiar llengües orientals sobre el terreny. Tanmateix, el 1932 li arribà una proposta del seu país que no pogué refusar: fou nomenat professor de llengua i literatura angleses a la Universitat Autònoma de Barcelona. L'esclat de la guerra el 1936 el trasbalsà. S'havia ofert voluntari a l'exèrcit republicà, però les autoritats no consideraren convenient que un intel·lectual de la seva vàlua lluités al front. Decidí de tornar a Cambridge, on es dedicà amb cos i ànima a traduir els llibres sagrats d'orient, a partir d'aleshores a l'anglès. El 1938 publicà *Himalayas of the Soul*, una traducció dels *Upanishads* que rebé gran elogis, entre els quals el del premi Nobel Rabindranath Tagore. Mascaró es començava de destacar com l'home pont entre dos mons que s'havien ignorat molt de temps, durant el qual occident, amb el seu orgull, s'havia atrevit a considerar-se superior a orient.

Tot i dur a terme la seva tasca literària i filològica en anglès, des de la distància sempre tingué molt present la seva llengua. El 1949 fou un dels màxims promotors de la represa de la redacció del *Diccionari català-valencià-balear*. També es convertí en un gran divulgador al món anglosaxó de la literatura catalana. Sempre que podia en parlava a les tertúlies dels mitjans de comunicació anglesos on fou un convidat habitual. El 1958 edità una de les seves traduccions més ambicioses, *Lamps of Fire* ('Llànties de foc'), una tria dels pensaments espirituals de les grans religions del món. El 1962, a 65 anys, féu realitat el principal somni de la seva vida: la traducció a l'anglès de l'obra que tant l'havia colpit d'adolescent, el *Bhagavad-Gita*. El llibre tingué molt bona acollida entre la crítica i el públic. L'èxit de les seves traduccions no estava només en l'anglès senzill

CHAPTER 1

TWINS

(1.1–20)

1. Fore-run by mind are mental states,
 Ruled by mind, made of mind.
If you speak or act
 With corrupt mind,
Suffering follows you,
 As the wheel the foot of the ox.
2. Fore-run by mind are mental states,
 Ruled by mind, made of mind.
If you speak or act
 With clear mind,
Happiness follows you,
 Like a shadow that does not depart.

1

Contrary Ways

1. What we are today comes from our thoughts of yesterday, and our present thoughts build our life of tomorrow: our life is the creation of our mind.
If a man speaks or acts with an impure mind, suffering follows him as the wheel of the cart follows the beast that draws the cart.
2. What we are today comes from our thoughts of yesterday, and our present thoughts build our life of tomorrow: our life is the creation of our mind.
If a man speaks or acts with a pure mind, joy follows him as his own shadow.

The Holy Vedas

Rig Veda
Yajur Veda
Sama Veda
Atharva Veda

The Principal Upanishads

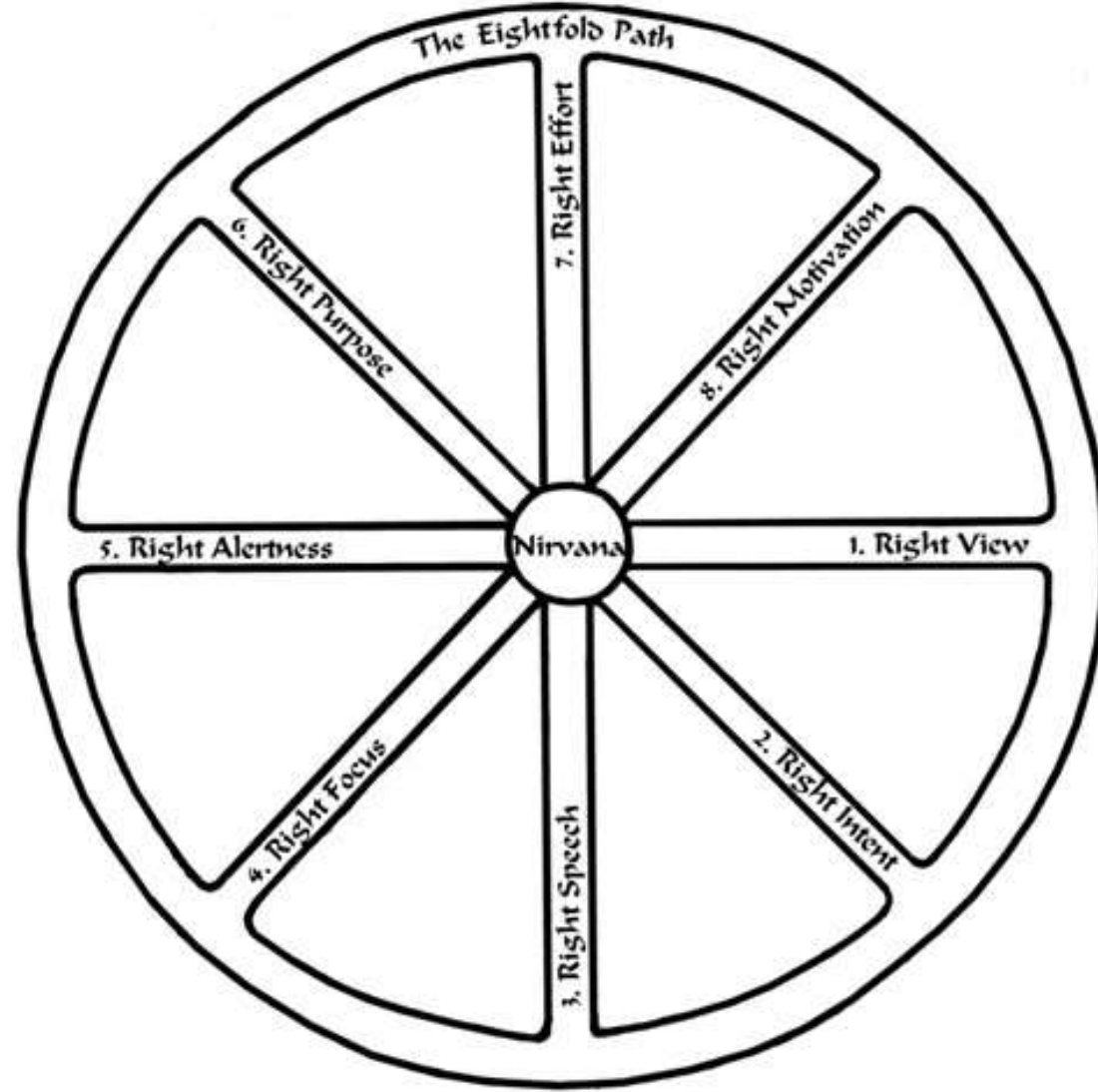
Translated and Edited by
Swami Nikhilananda



भित्तः

द्वीतयेऽमेः सोमः॥ अरं कता॥ तेषां पाहि॥ शुचिः हव॥ वायोऽस्ति॥ उक्तेभिः॥ जरंते॥
त्वां अरं॥ जरितारः॥ सुतः सोमाः॥ अरुः रवेरः॥ वायोऽस्ति॥ तव प्रभुं चतः॥ जेना॥
जिगाति॥ दशुर्वे॥ उरुचीं सोमं पीतये॥ इंदवायुऽस्ति॥ अमेः सुता॥ उपां प्रयः॥ अभिः॥
आगतं॥ इंदवः॥ वां उरांति॥ हि वायोऽस्ति॥ इंदः॥ च चेतयः॥ सुतानां॥ वाजिनीव
सूतिगाजिनीवसः॥ तो आयातं॥ उपां इवतः॥ वायोऽस्ति॥ इंदः॥ च सुनवः॥
आयातं॥ उपां॥ जिः॥ रक्तं॥ मधुः॥ इया॥ धिया॥ नरा॥ मित्रं॥ इवे॥ पुत॥ रक्ष
वरुणं॥ च॥ मित्रादसं॥ धियं॥ धृतानीं॥ सार्धता॥ अतन॥ मित्रावरुणो॥ क्रतुव
धो॥ क्रतुमृत्रा॥ क्रतुं॥ इहते॥ आशायेऽस्ति॥ कवीऽस्ति॥ नः॥ मित्रावरुणा॥ तु
विजातो॥ उरु॥ क्षया॥ रक्षं॥ दधातेऽस्ति॥ अपस्तं॥ ४॥ अश्विना॥ यज्जरीः॥ इषः॥





FOUR NOBLE TRUTHS

Suffering is an inherent part of existence from birth, through sickness and old age, to death (*Dukkha*)

The cause of suffering is desire: craving for sensual pleasures and material possessions (*Samudaya*)

This suffering can be ended by detaching oneself from craving and attachment (*Nirodha*)

The eightfold path is the means to eliminate desire and overcome the ego (*Magga*)

3. SUFFERING





¶ ECCLESIASTES, or the Preacher.

CHAP. I.

1 The Preacher sheweth that all humane courses are vaine: 4 Because the creatures are restlesse in their courses, 9 They bring forth nothing newe, and all olde things are forgotten, 12 And because he hath found it so in the studies of wisdom.



He wordes of the Preacher, the son of Dauid, King in Jerusalem.

2 * Vanitie of vanities, saith the Preacher, vanitie of vanities, all is vanitie.

beene already of olde time, which was before vs.

11 There is no remembrance of former things: neither shall there bee any remembrance of things that are to come, with those that shall come after.

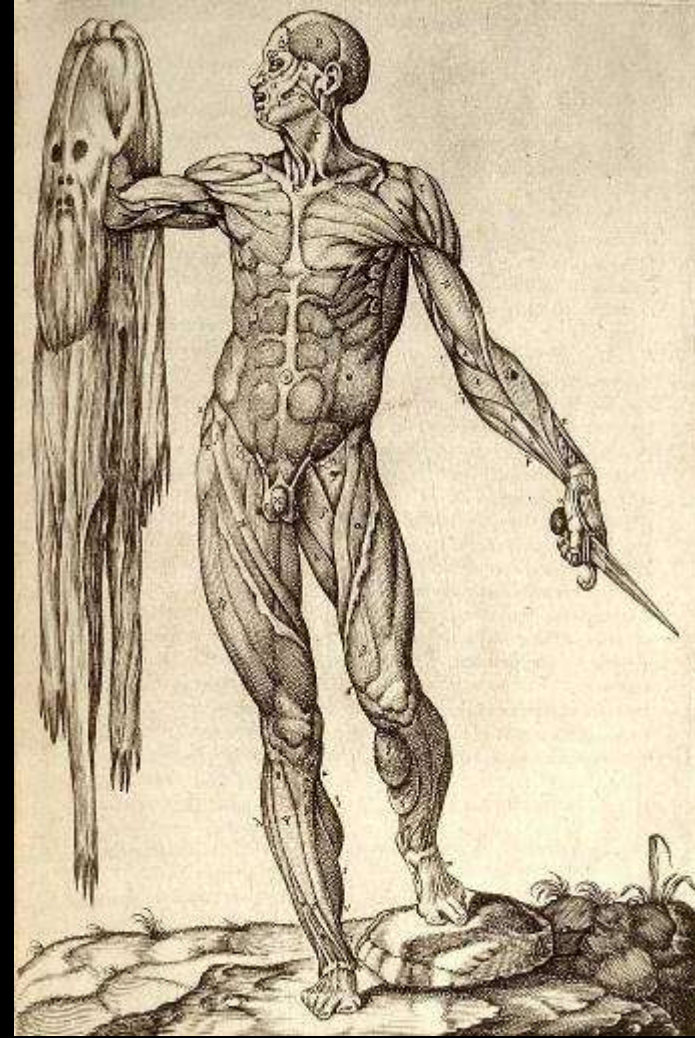
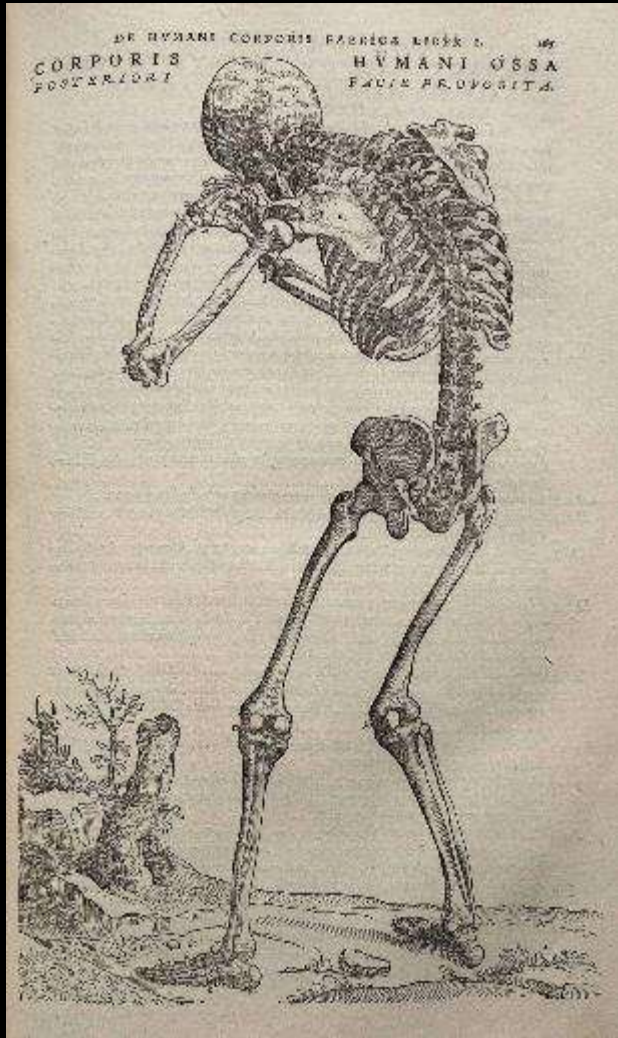
12 ¶ The Preacher was king ouer Israel in Jerusalem.

13 And I gaue my heart to seeke and search out by wisdom, concerning all things that are done vnder heauen: this sore trauell hath God giuen to the sonnes of man, || to be exercised therewith.

14 I haue seene all the workes that are done vnder the Sunne, and behold, all is vanitie, and vexation of spirit.

15 * That which is crooked cannot be made straight.

|| Or. to afflict them.





The path involves effort, but is a bulwark against the inevitability of death and suffering:

277. 'All is transient.' When one sees this, he is above sorrow. This is the clear path.

278. 'All is sorrow.' When one sees this, he is above sorrow. This is the clear path.

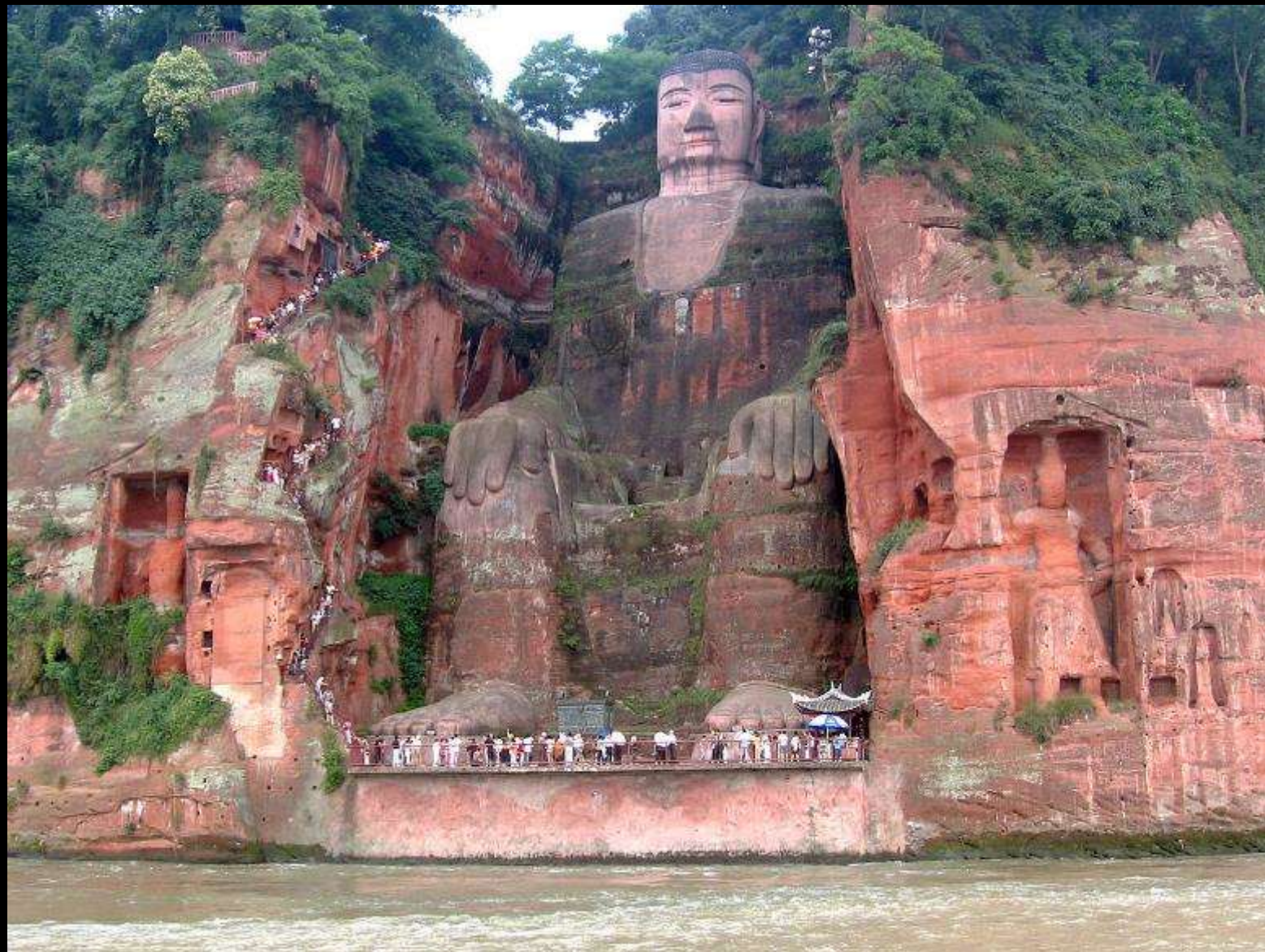
279. 'All is unreal.' When one sees this, he is above sorrow. This is the clear path.



4. SWIM









Mental self-discipline (the arrows)

Awareness of mortality

Self-possession, deep contemplation (the wise vs the fool)

Self-sufficiency

A 'well-guarded' mind from the passions

FEATURES OF THE PATH

But what would it be like to lose all desires? Wouldn't that be a life without love, affectless, cold?

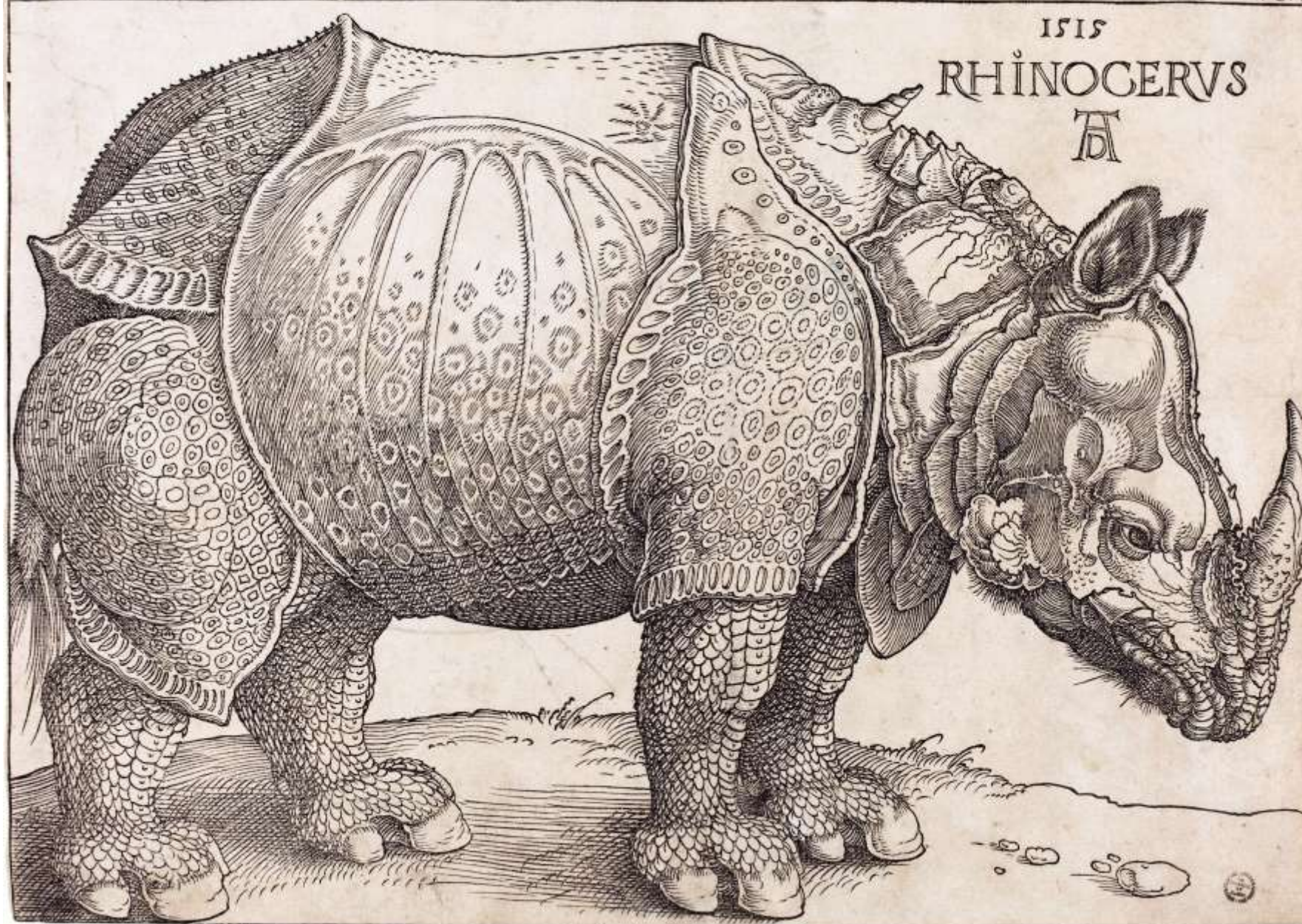
Not all desires. The Buddha desired to teach. Instead, desires that can cause dependency and vulnerability

If we lost our anxiety and fear, would we feel nothing?

No, we would feel joy. We might be more compassionate and altruistic, not less. We might be more engaged, not more closed off. We might be more accepting of others, rather than just indifferent.

WITHOUT DESIRE?

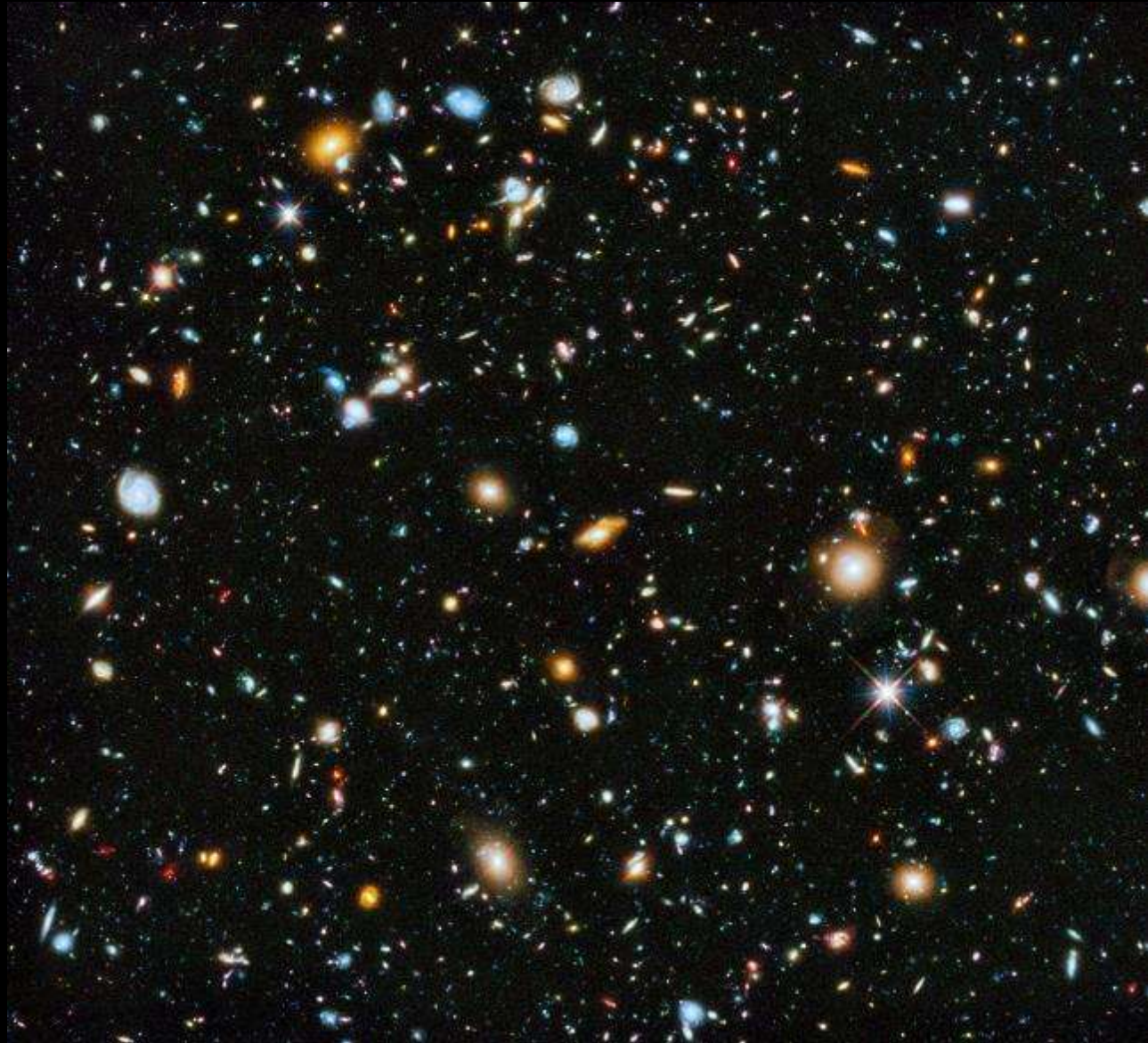
Nach Christus gepurt. 1513. Jar. 28. i. May. Hat man dem großmichtigen König von Portugall Emanuel gen Lysabona pracht auß India/ein sollich lebendig Thier. Das nennen sie Rhinocerus. Das ist hie mit aller seiner gestalt abgecondert. Es hat ein farb wie ein gescheckte Schildkrot. Vnd ist vñ dicken Schalen vberlegt fast fest. Vnd ist in der groß als der Haffand. Aber nyderrechter von paynen/ vnd fast wehaffig. Es hat ein scharff starck Horn vorn auff der nase/Das begyndt es albeg zu wegen wo es bey staynen ist. Das dösige Thier ist des Hellsfangs todt feyndt. Der Hellsfandt furcht es fast vñel/dann wo es In ankumbt/so laufft Im das Thier mit dem kopff zwischen dyc fordem payn/vnd reyst den Hellsfandt vñden am pauch auff vñ erwürgt In/des mag er sich nit erwehren. Dann das Thier ist also gewapent/das Im der Hellsfandt nichts kan thun. Sie sagen auch das der Rhinocerus Schnell/ Fraydig vnd Listig sey.



‘One whose mind
is enmeshed in sympathy
for friends and companions,
neglects the true goal.
Seeing this danger in intimacy,
wander alone
like a rhinoceros’



5. FATE

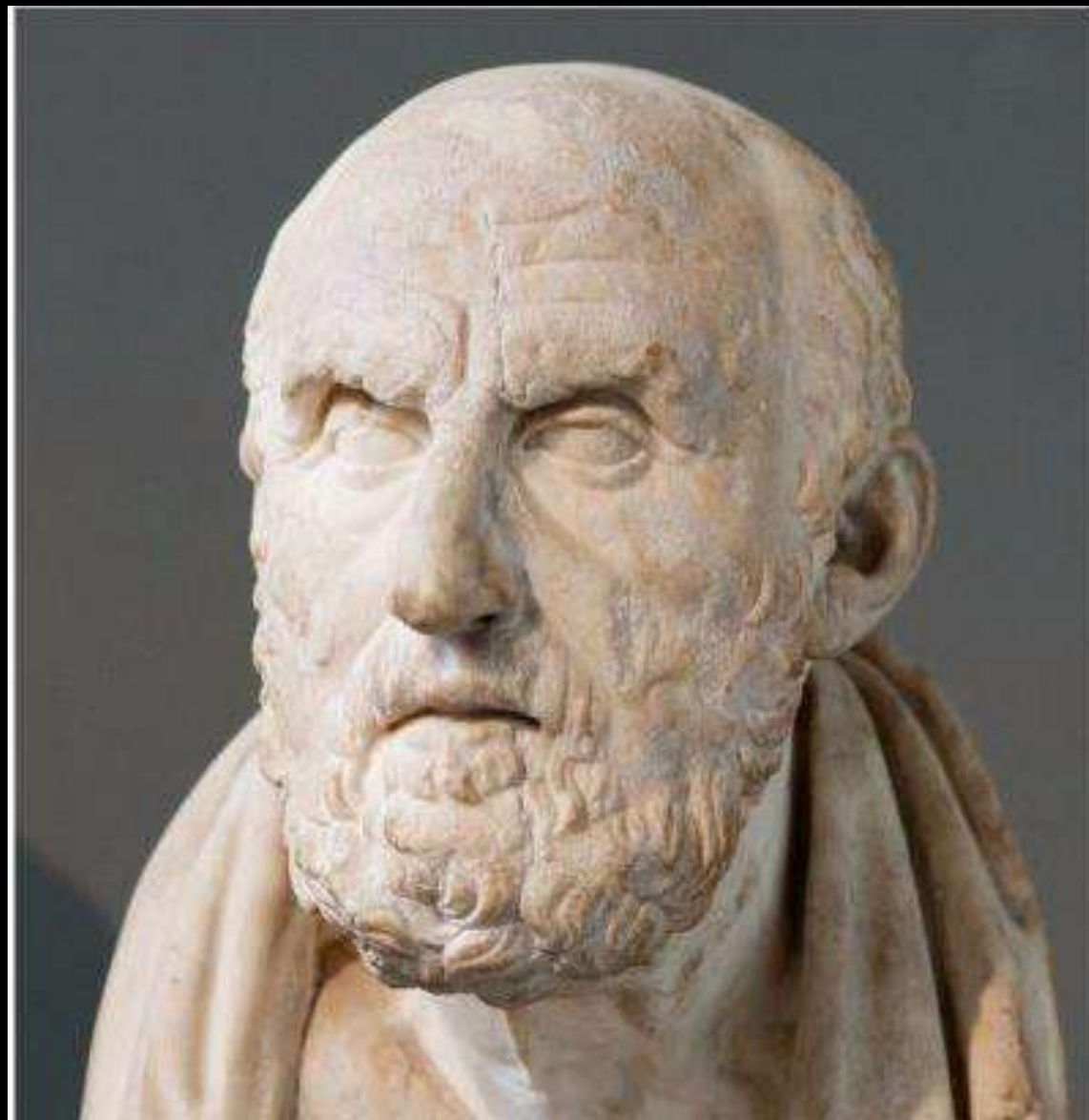


‘the Stoics said that wisdom is the knowledge of divine and human things and that philosophy is the exercise of the craft of the ‘suitable’ and that virtue is the highest and only thing which is suitable’ (Aetius)

Chrysippus: ‘the cosmos is one and finite, being held together by a single power’ (Plutarch); an ‘eternal, continuous, and ordered motion’ (Theodoretus)

‘Fate is a sempiternal and unchangeable series and chain of things, rolling and unravelling itself through eternal sequences of cause and effect’ (Aulus Gellius)

CHRYSIPPUS ON FATE





6. COMPASSION |









‘The message of the Buddha is a message of joy.

He found a treasure and he wants us to follow the path that leads to the treasure he found. He tells man that he is in deep darkness, but he also tells him that there is a path that leads to light.

He wants us to arise from a life of dreams into a higher life where man loves and does not hate, where a man helps and does not hurt.

His appeal is universal, because he appeals to reason and to the universal in us all’. — Juan Mascaro

FOR DISCUSSION ON MONDAY

1. Why is transience a problem for the Buddha?
2. What is the status of reason and mental self-discipline?
3. Does this text offer a satisfactory response to the problem of suffering?

Discussion: 1pm-3pm. You can use the same Zoom link from last week. It's also up on Moodle

WEEK 8: MONTAIGNE AND SHAKESPEARE

We explore the revival of Stoic ideas in early modern Europe

While Justus Lipsius is an important figure, we'll look at one essay by Michel de Montaigne, "Of Experience"

... In relation to Shakespeare's Hamlet ('there is nothing either good or bad, but thinking makes it so')

Please try and read/listen/watch Hamlet as well as reading Montaigne

Both Montaigne and Hamlet offer sceptical responses to Stoicism...

For anything, email Dan.Taylor@marywardcentre.ac.uk