

# BUDDHA: THE ENLIGHTENED ONE

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**1.** MAGNIFIED, O Lord, my God, be Thy Name, whereby the trees of the garden of Thy Revelation have been clad with verdure, and been made to yield the fruits of holiness during this Springtime when the sweet savors of Thy favors and blessings have been wafted over all things, and caused them to bring forth whatsoever had been preordained for them in the Kingdom of Thine irrevocable decree and the Heaven of Thine immutable purpose. I beseech Thee by this very Name not to suffer me to be far from the court of Thy holiness, nor debarred from the exalted sanctuary of Thy unity and oneness.

Ignite, then, O my God, within my breast the fire of Thy love, that its flame may burn up all else except my remembrance of Thee, that every trace of corrupt desire may be entirely mortified within me, and that naught may remain except the glorification of Thy transcendent and all-glorious Being. This is my highest aspiration, mine ardent desire, O Thou Who rulest all things, and in Whose hand is the kingdom of the entire creation. Thou, verily, doest what Thou chooseth. No God is there beside Thee, the Almighty, the All-Glorious, the Ever-Forgiving.

*Prayers and Meditations of Bahá'u'lláh, XCVI*

**2.** *Dhammapada XX “The Path” (excerpt)*

The best of paths is the path of eight. The best of truths, the four sayings. The best of states, freedom from passions. The best of men, the one who sees.

This is the path. There is no other that leads to vision. Go on this path, and you will confuse Mara, the devil of confusion.

Whoever goes on this path travels to the end of his sorrow. I showed this path to the world when I found the roots of sorrow.

It is you who must make the effort. The Great of the past only show the way. Those who think and follow the path become free from the bondage of Mara<sup>[personification of negative attributes]</sup>.

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

“All is sorrow.” When one sees this, he is above sorrow. This is the clear path.

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

**3.** If a man when young and strong does not arise and strive when he should arise and strive, and thus sinks into laziness and lack of determination, he will never find the path to wisdom.

A man should control his words and mind and should not do any harm with his body. If these ways

of action are pure he can make progress on the path of the wise.

Spiritual Yoga <sup>[discipline]</sup> leads to light: lack of Yoga to darkness. Considering the two paths, let the wise man walk on the path that leads to light.

Cut down the forest of desires, not only a tree; for danger is in the forest. If you cut down the forest and its undergrowth, then, Monks, you will be free on the path of freedom.

**4.** *Dhammapada XXV “The Bhikkhu (Monk)” (excerpt)*

Restraint with the eye is commendable,  
Commendable is restraint with the ear.  
Restraint with the nose is commendable,  
Commendable is restraint with the tongue.  
Restraint with the body is commendable,  
Commendable is restraint with speech.  
Restraint with the mind is commendable,  
Commendable is restraint in all (the senses).

The bhikkhu who is restrained in all (the senses), is freed from all suffering.

The one restrained in hand, restrained in foot, restrained in speech, the one of best restraint,

Having delight in introspection, composed, solitary, contented—That one they call a bhikkhu.

A bhikkhu, restrained in speech, Who speaks in moderation, who is not haughty, Who illustrates the meaning and the message, Sweet is his speech.

Abiding in Dhamma <sup>[the law of Buddha, virtue]</sup>, delighting in dhamma,

Reflecting on dhamma, remembering dhamma,  
A bhikkhu, does not fall away from dhamma true.  
Let one not treat what one has received with scorn,  
Let one not live envying others.  
A bhikkhu who is envying others  
Does not come to integration (of mind).

**5.** If though a bhikkhu has received but little, He does not treat his receipt with scorn, Him, indeed, the gods praise,  
Who is living purely, unwearied.

For whom there is no “sense of mine”  
Toward what is name and form, in every way, Who does not grieve because of what is not; He, indeed, is called a bhikkhu.

A bhikkhu dwelling in loving-kindness,  
Who is pleased in the Buddha’s instruction,  
Would attain the state that is peace,

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The pacification of the sankharas [of or pertaining to the temporal], bliss.

6. For a bhikkhu who has entered an empty house,  
Whose mind is at peace, Who perceives dhamma  
fully, There is delight unlike that of mortals.  
Howsoever one thoroughly knows the rise and  
demise of the Khandhas [the ununified self],  
One attains joy and delight  
That is ambrosia for those who are discerning.  
Here, this is the first thing for a Bhikkhu of insight:  
Guarding the sense faculties, contentment,  
And restraint in the patimokkha [code of rules governing  
monastic life].  
Associate with good friends who are living purely,  
unwearied.

7. Let one be in the habit of friendly relations,  
Of competent conduct let one be.  
Being of abundant joy thereby,  
One shall make an end of suffering.  
As the jasmine  
Sheds its withered flowers,  
So, O bhikkhu,  
Shed sensual attachment and hatred.  
A bhikkhu, with body pacified, speech pacified,  
Who is possessed of peace, well composed,  
Who has thrown out the world's material things,  
Is called the "one at peace."

8. You yourself reprove yourself,  
You yourself set yourself in order.  
As a bhikkhu who is self-guarded, aware,  
You shall dwell at ease.  
Oneself, indeed, is patron of oneself,  
Oneself is one's own guide.  
Therefore, restrain yourself,  
As a merchant, a noble steed.  
A bhikkhu, of abundant joy,  
Please in the Buddha's instruction,  
Would attain the state of peace,  
The blissful allayment of the sankharas.  
Truly, a young bhikkhu  
Who engages in the Buddha's instruction  
This world illumines,  
Like the moon set free from a cloud

9. The Noble Eightfold Path (*as seen from the Baha'i Writings*)  
*Right View*

The essence of all that We have revealed  
for thee is Justice, is for man to free himself  
from idle fancy and imitation, discern with the  
eye of oneness His glorious handiwork, and look  
into all things with a searching eye.

*Tablets of Bahá'u'lláh, 10.*

## 10. Right Aim

Be generous in prosperity, and thankful  
in adversity. Be worthy of the trust of thy  
neighbor, and look upon him with a bright and  
friendly face. Be a treasure to the poor, an  
admonisher to the rich, an answerer to the cry of  
the needy, a preserver of the sanctity of thy  
pledge. Be fair in thy judgment, and guarded in  
thy speech. Be unjust to no man, and show all  
meekness to all men. Be as a lamp unto them  
that walk in darkness, a joy to the sorrowful, a  
sea for the thirsty, a haven for the distressed, an  
upholder and defender of the victim of  
oppression. Let integrity and uprightness  
distinguish all thine acts.

*Gleanings from the Writings of Bahá'u'lláh, CXXX.*

## 11. Right Speech

Teach thou the Cause of God with an  
utterance which will cause the bushes to be  
enkindled, and the call 'Verily, there is no God  
but Me, the Almighty, the Unconstrained' to be  
raised therefrom. Say: Human utterance is an  
essence which aspireth to exert its influence and  
needeth moderation. As to its influence, this is  
conditional upon refinement which in turn is  
dependent upon hearts which are detached and  
pure. As to its moderation, this hath to be  
combined with tact and wisdom as prescribed in  
the Holy Scriptures and Tablets.

*Tablets of Bahá'u'lláh, 9.*

## 12. Right Action

Let truthfulness and courtesy be your  
adorning. Suffer not yourselves to be deprived of  
the robe of forbearance and justice, that the

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sweet savors of holiness may be wafted from your hearts upon all created things. Say: Beware, O people of Bahá, lest ye walk in the ways of them whose words differ from their deeds. Strive that ye may be enabled to manifest to the peoples of the earth the signs of God, and to mirror forth His commandments. Let your acts be a guide unto all mankind, for the professions of most men, be they high or low, differ from their conduct. It is through your deeds that ye can distinguish yourselves from others. Through them the brightness of your light can be shed upon the whole earth. Happy is the man that heedeth My counsel, and keepeth the precepts prescribed by Him Who is the All-Knowing, the All-Wise.

*Gleanings from the Writings of Bahá'u'lláh, CXXXIX.*

## **13. Right Living**

O people of Bahá! It is incumbent upon each one of you to engage in some occupation - such as a craft, a trade or the like. We have exalted your engagement in such work to the rank of worship of the one true God. Reflect, O people, on the grace and blessings of your Lord, and yield Him thanks at eventide and dawn. Waste not your hours in idleness and sloth, but occupy yourselves with what will profit you and others. Thus hath it been decreed in this Tablet from whose horizon hath shone the day-star of wisdom and utterance. The most despised of men in the sight of God are they who sit and beg. Hold ye fast unto the cord of means and place your trust in God, the Provider of all means.

*Bahá'u'lláh, The Kitáb-i-Aqdas*

## **14. Right Effort**

Know thou that all men have been created in the nature made by God, the Guardian, the Self-Subsisting. Unto each one hath been prescribed a pre-ordained measure, as decreed in God's might and guarded tablets. Al that which ye potentially possess can, however, be manifested only as a result of your own volition. Your own acts testify to this truth.

*Gleanings from the Writings of Bahá'u'lláh, LXXVII.*

## **15. Right Mindfulness**

O Companion Of My Throne!

Hear no evil, and see no evil, abase not thyself, neither sigh and weep. Speak no evil, that thou mayest not hear it spoken unto thee, and magnify not the faults of others that thine own faults may not appear great; and wish not the abasement of anyone, that thine own abasement be not exposed. Live then the days of thy life, that are less than a fleeting moment, with thy mind stainless, thy heart unsullied, thy thoughts pure, and thy nature sanctified, so that, free and content, thou mayest put away this mortal frame, and repair unto the mystic paradise and abide in the eternal kingdom for evermore.

*Bahá'u'lláh: The Hidden Words: #44*

## **16. Right Contemplation**

Meditate upon this, O men of insight!... Whenever My laws appear like the sun in the heaven of Mine utterance, they must be faithfully obeyed by all, though My decree be such as to cause the heaven of every religion to be cleft asunder. He doth what He pleaseth. He chooseth; and none may question His choice. Whatsoever He, the Well-Beloved, ordaineth, the same is, verily, beloved. To this He Who is the Lord of all creation beareth Me witness. Whoso hath inhaled the sweet fragrance of the All-Merciful, and recognized the Source of this utterance, will welcome with his own eyes the shafts of the enemy, that he may establish the truth of the laws of God amongst men. Well is it with him that hath turned thereunto, and apprehended the meaning of His decisive decree.

*Gleanings from the Writings of Bahá'u'lláh, CLV*

## **Personal prayers**

### **For discussion:**

- How are Buddhist sacred texts and the Baha'i Writings similar?
- How are they dissimilar?