

agitated, thy mind tranquil, thy soul as limpid as a mountain lake.

[131] Wouldst thou become a Yogi of Time's Circle? Then, O *lanoo*:

[132] Believe thou not that sitting in dark forests, in proud seclusion and apart from men; believe thou not that life on roots and plants, that thirst assuaged with snow from the great Range — believe thou not, O devotee, that this will lead thee to the goal of final liberation.

[133] Think not that breaking bone, that rending flesh and muscle, unites thee to thy silent Self. Think not, that when the sins of thy gross form are conquered, O victim of thy shadows, thy duty is accomplished by nature and by man.

[134] The blessed ones have scorned to do so. The Lion of the Law, the Lord of Mercy, perceiving the true cause of human woe, immediately forsook the sweet but selfish rest of quiet wilds. From *Āranyaka* He became the Teacher of mankind. After Julai had entered the *Nirvāna*, He preached on mount and plain, and held discourses in the cities, to devas, men and gods.

B. COMMENT.

Verse 123 refers to an “*arhan*” (also called an “*arhat*”). The term means literally “deserving respect” and is used of an enlightened person. More particularly, the *arhat* is one who is at the fourth stage or has taken the fourth initiation on the Path. In Southern Buddhism, the *arhat* is one who has attained enlightenment, not through unaided self-effort, but rather through instruction from another already enlightened being. The statement in verse 123 emphasizes a central theme of this second fragment on “The Two Paths,” the *bodhisattva* concept, namely that becoming enlightened does not mean cutting oneself off from one's fellow beings. That theme is further developed in the following verses.

The term “householder” in verse 124 refers to the second of the four idealized stages (or *ashramas*) in a person's life. In the Hindu tradition, there are four chronological stages through which we may pass: (1) the student stage (*brahmacharya*), when we are learning what we need to live in the world; (2) the householder stage (*grihastha*), when we set up our household, marry, produce heirs, and generally go about the world's business; (3) the forest-dweller stage (*vanaprastha*), when we retire from active life and are available to give advice to those in the first two stages; and (4) the renunciant stage