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Those wise ones who are devoted to meditation and who delight in the calm of renunciation – such mindful ones, Supreme Buddhas, even the gods hold dear.

Dhammapada

Words of Founder Editor



Ven. Dr. Acharya Buddharakkhita

1922 - 2013

“Buddhists believe in shaping one's own destiny by one's own effort and right living”



FOUNDERS DHAMMAVĀNI A MONK BECOMES ARAHAT



*“Appamādarato bhikkhu,
pamāde bhayadassi vā;
saṃyojanaṃ aṇuṃ thūlaṃ,
ḍahaṃ aggīva gacchati.*

*The monk who delights in heedfulness,
And looks with fear at heedlessness,
He advances like fire, burning
All fetters, small and large.*

Dhp: 31.

The Master proclaimed this Dhamma-Teaching while staying at Jetavana with reference to a certain monk. The story relates to a monk who had obtained from the Supreme Master a subject of meditation leading to the state of the Arahāt.



Thereafter he retired to a forest and fervently strove and kept struggling hard; but he failed to attain Arahatsip. Then thinking: “I will approach the Master to especially expound to me a subject of meditation best suited to my needs.” Accordingly he left the forest, with the strong desire to meet the Supreme Master. But on the way, he met with a raging forest-fire. Thereafter he climbed upon the top of a bald hill, and sitting on it, watching how the fire kept consuming the forest.

He now turned this conflagration into a mental image forming the object of his meditation, and kept reflecting within himself, thus: “Just as this fire advances, consuming all obstacles, both big and small, even so, I ought to be advancing, consuming all fetters, big and small, by the fire of Transcendental Intuitive Insight of the Noble Path.” Lord Buddha, even as He sat in His fragrant grass hut, became fully aware of the course of the monks thoughts, and instructed forthwith thus: “Yes, indeed Bhikkhu! Just as these great and small forest objects are, so are the subtle and gross fetters, which arise within living beings; having consumed them with the fire of insight, should one destroy all attachments.” Thereafter, projecting a luminous image of himself, which, as it were, sat face to face with this monk, he pronounced this Clair-audient verse:

**“Appamādarato bhikkhu,
pamāde bhayadassi vā;
saṃyojanaṃ aṇuṃ thūlaṃ,
ḍahaṃ aggīva gacchati.**

*“The monk who delights in heedfulness,
And looks with fear at heedlessness,
Advances like fire, burning
All fetters, small and large.”*

Dhp: 31.

Here, ‘*delights in heedfulness*’ (*appamādarato*); i.e., one delighting and exulting in heedfulness; meaning: one who dwells all the time in mindfulness.

‘*Looks with fear at heedlessness*’ (*pamāde bhayadassi vā*) refers to that fear of heedlessness which sees through the painful states, such as, hell and so on; that is, discerns it, sees through the fearful consequences of heedlessness, in the form of being the root of rebirth in painful states; therefore one looks at heedlessness with fear. ‘*Fetter*’ (*saṃyojanaṃ*): the ten fetters which are capable of drowning beings in the ocean of becoming thus blinding them and yoking them to the suffering of repeated existence.

‘*Small and big*’ (*aṇuṃ thūlaṃ*) means much or little.

‘*Advances like fire*’ (*ḍahaṃ aggīva gacchati*): Just as this forest fire advances, burning all objects, small and big; even so this monk, delighting in heedfulness, advances, making an end of rebirth as it consumes the fetters, with the fire of intuitive wisdom attained through heedfulness.

At the conclusion of the verse, that monk, seated there alone, consumed all fetters and having attained to Arahatsip together with the supermundane four-fold Analytical Insight-Knowledge, went levitating, to the Buddha, and worshipped the Tathāgata resplendent in golden hue, and humbly recited the Tathāgatas virtues in praise, of the Lord’s qualities, and then departed.

Kalama Sutta

Do not rely on the following without further verification :

- Oral history or divine revelations
- Tradition
- Reports or rumours
- Scriptures or holy books
- Logical reasoning



NOBLE DANA IF FULFILLED WITH FIVE QUALITIES

By Ashin Kundalabhivamsa

Buddhists put emphasis on dana. Their hands are busy pouring libation water, meaning, they wish to be giving dana and they believe that giving dana is a source of dependence to obtain merits for them. When they encounter good sense objects they give dana and do merit. Also when they meet with unpleasant sense objects too they give dana and do meritorious deeds.

In giving dana Lord Buddha had preached the five kinds of dana done by ancient virtuous people.

1. **Saddha dana** - dana due to faith.
2. **Sakkacca** - dana given respectfully.
3. **Kala dana** - giving in appropriate time.
4. **Anaggahita dana** - giving without attachment to the offertories.
5. **Anupahacca dana** - giving without harming self and others.

1. A certain individual offers offertories but does not revere the person who receives. He does not believe in dana meritorious action (kusala kamma) and its benefits. He/ she offers due to social obligations. In future existences this type of person will have property and valuables in abundance but he/she would be so ugly that people would not wish to look at him/ her.

A certain individual reveres one who accepts the offertories, also believes in dana kusala kamma and the benefits of dana kusala kamma.



Belief in Dana Kusala Kamma When offertories are given into the hands of the one who accepts, material things are being offered but the volition (cetana), the kind thought is left with the donor.

The cetana is a spiritual phenomenon. Hence it cannot be seen by the natural eye. Though it cannot be seen or is visible, it is there in you and until reciprocal benefits accrue, it will remain dormant with you. This is the belief in the dana kusala kamma.

Belief in the benefit from Dana Kusala Kamma

In dana kusala kamma, the first impulsive consciousness (Javana) of cetana that occurs give benefit in this very life. The seventh impulsive consciousness of cetana gives benefit in the second birth by being reborn in either the human world or in the six deva realms. The middle impulsive consciousness of five cetana kamma give results from the third existence until nibbana is reached. Therefore it is to be believed that dana kusala kamma gives benefit.

Those who give dana with the belief of dana kusala kamma and its benefits, are rich and prosperous in every existence. They also possess special beauty and attraction giving delight to other people who behold them.

Motto: Offer with faith makes one extremely beautiful in every existence.

2. A certain individual does not prepare the offertories beautifully, presentably, cleanly, neatly and tidily and respectfully. Without having any respect for the receiver of gifts he might give by throwing it. He will not offer them himself with his own hands but ask other people to give. This kind of person may be rich and have lots of property but his children, family members and workers will not be obedient to him. They will not respect him and oppose his wishes.



A certain individual prepares the offertories cleanly, tidily, presentably and offers respectfully. He holds the offering with both hands and respectfully offers it to the receiver of the offertories. This kind of person reaps the benefit of being rich, having property in abundance in every existence. His children, family members, workers and employees will listen to him respectfully.

Motto: Offer respectfully and all will listen to you well.

3. A certain individual when giving offertories, does not choose the time, nor does he choose things that would suit the receiver of the gifts. Whether the time is appropriate or not, he offers anything that he can get hold of. This type of person will not be rich in his young days in every birth. But he might become prosperous only when he becomes old and infirm. He might even get many things that he does not wish to get.

A certain individual offers things at an appropriate time, choosing things that would be suitable for the receiver of gifts or alms. This kind of person will be rich in every birth since young. He will get whatever treasures he likes at the time he wishes to get or at an appropriate time. This is the benefit he reaps.

Motto: Offer at appropriate time, will he prosperous since young.

4. A certain individual, when offering alms, is attached to those things. This sort of person may be rich in every birth, have lots of things but will not have the desire to

use them. He would not eat good food nor wear good clothes. He would eat inferior types of food and wear inferior types of clothes.

A certain individual, when giving offertories has no attachment whatsoever but gives freely. This kind of person will be rich in every future existence. If he has the desire to eat good food and wear good clothes he can do so as he wishes.



Motto: If offered without attachment, wishes will be fulfilled.

5. A certain person, when giving alms despises other people's almsgiving. He belittles other people, but praises his own almsgiving. This sort of person may be rich in future births and have things in abundance, but his property will be destroyed again and again by fire, floods, confiscated or looted by bandits or by unworthy heirs.

A certain person, when giving alms does not despise other people's offerings and not boast of his own offerings. He offers for the benefit of the alms receiver. This type of person will be rich with lots of property which will not be destroyed by fire, floods, or water or taken by kings, bandits or unworthy heirs. Therefore, his property will remain with him. This is the benefit he reaps.

Motto: If offered without harming others, will be free from the five dangers.

That is why, sons and daughters of good parentage when offering alms, try to fulfil the following five points:

1. Give alms with good faith.
2. Have respect for the offerings and the recipients.
3. Offer at an appropriate time with suitable offerings.
4. Have no attachment to the offertories
5. Without praising your own dana and belittling other's dana, offer with cetana, good intentions and enthusiasm.



HOW TO GETTING RID OF RESENTMENT ?

Sutta Name

By Bhikkhu Sujato

Getting Rid of Resentment (1st)

“Mendicants, a mendicant should use these five methods to completely get rid of resentment when it has arisen toward anyone. What five?”

You should develop love for a person you resent. That’s how to get rid of resentment for that person.

You should develop compassion for a person you resent. ...

You should develop equanimity for a person you resent. ...

You should disregard a person you resent, paying no attention to them. ...

You should apply the concept that we are the owners of our deeds to that person: ‘This venerable is the owner of their deeds and heir to their deeds. Deeds are their womb, their relative, and their refuge. They shall be the heir of whatever deeds they do, whether good or bad.’ That’s how to get rid of resentment for that person.

A mendicant should use these five methods to completely get rid of resentment when it has arisen toward anyone.”



SEEKING RIGHTEOUSNESS DEVADHAMMA JATAKA

It was while staying at Jetavana that the Buddha told this story about a wealthy bhikkhu.

A rich landowner of Savatthi decided to join the Sangha after his wife died. Before he ordained, however, he had accommodations built for himself, including a day room, a sleeping room, a room for the fire, and an ample storeroom. Not until his apartments were finished and his storeroom well-stocked with rice, ghee, jaggery, and oil did he finally join the Order.

Even after he became a bhikkhu, he ordered his old servants to cook his favorite curries for him. He was richly provided not only with the requisites, but also with robes for the daytime and a change of robes for nighttime. He stayed in his rooms at the edge of the monastery, aloof from the other bhikkhus.

One day, after he had spread out his robes, bedding, and bedclothes to air, some visiting bhikkhus happened to pass by, and they saw all these belongings.

“Whose things are these?” they asked.

“Mine, sirs,” he replied.

“What are you saying, Friend?” they cried. “All these upper robes, outer robes, bedclothes, and bedding? All this is yours?”

“Yes, nobody’s but mine.”

“Friend,” they protested, “the Buddha allows each bhikkhu to possess only three robes. Since the Buddha himself is restrained



in his wants and since you have ordained in his order, how can you boldly proclaim that this whole pile of requisites belongs to you?

“Please come with us to see the Teacher!” they urged, as they led him to the Buddha.

When the Buddha saw them, he asked, “Why have you brought this bhikkhu here against his will?”

“Venerable Sir, this bhikkhu is well-to-do and has a great stockpile of requisites.”

“Is it true, Bhikkhu, that you are wealthy?”

“Yes, Blessed One.”

“Why have you amassed so many belongings? Don’t I extol the virtues of renunciation, contentment, solitude, and making effort?”

Angered by the Buddha’s question, he flung off his outer robe and, standing there in only his waist-cloth, he cried, “In that case, I’ll go about like this!”

Rather than chastising the bhikkhu for his rudeness, the Buddha gently asked, “Was it not you, Bhikkhu, in days gone by, who, as a yakkha, sought righteousness for twelve years? How can you now fling off your outer robe and stand here devoid of shame?”

As soon as he heard the Buddha’s words, his sense of honor was restored. He immediately put on his robes again, paid his respects to the Buddha, and seated himself respectfully at the side.

The bhikkhus gathered there asked the Buddha to explain this story of the past, so he made clear what had been concealed by rebirth.

Long, long ago, when Brahmadata was reigning in Baranasi,



the Bodhisatta was born to the king and queen and was named Prince Mahimsasa. By the time Prince Mahimsasa could run about, a second son was born, and the king named him Prince Canda (Prince Moon). While Canda was just a toddler, their mother died.

Soon afterwards, the king took another queen, who became his joy and delight. In time, the new queen gave birth to yet another prince, whom they named Prince Suriya (Prince Sun). In his happiness at the birth of this third boy, the king promised to grant the queen a boon on the child’s behalf. The queen requested that she be allowed to postpone her wish and to claim it in her own good time. The king agreed.

Years later, when her son was grown, she said to the king, “Sire, when my boy was born, you granted me a favor. I would like to claim it now. Let my son be king.”

“That’s impossible,” said the king. “I have two other bright and promising sons. I cannot give the kingdom to your boy.”

No matter how firmly the king refused her request, however, the queen continued plaguing him to make her son the heir-apparent. Afraid that his wife might plot against his older sons, he sent for them and said, “My boys, when Prince Suriya was born, I granted his mother a boon. Now the queen is asking me to give the kingdom to him. I do not want to do that, but I am afraid that she will do you some harm. Both of you had better retire to the forest for the time being. Remember, however, this kingdom, by rights, belongs to you. When I am dead, return and claim the throne.”

The king wept bitter tears, kissed his two elder sons on the head, and sent them away. While this was taking place, young Prince Suriya was playing in the courtyard. When he saw his brothers leaving the palace, he asked them where they were going. Hearing that they were leaving to live in the forest, he



asked to go with them.

Without telling anyone else, the three brothers set out together for the Himavat. Along the way, they stopped to rest at the foot of a tree. Prince Mahimsasa said to his youngest brother, “Suriya, dear, you must be tired. Run down to the pool over there. Get yourself a drink and bathe. When you have finished, bring us back some water in a lotus leaf.”

It so happened that that particular pool had been given by Vessavana to a certain yakkha with permission to eat all wayfarers who entered into the water of the pool except the one who knew what righteousness was. For many years, the yakkha had asked everyone who entered the pool, but no one could tell him what righteousness was, and he had devoured them all.

Of course, Prince Suriya knew nothing of this as he gleefully ran toward the pool. As soon as he stepped into the cool water, he was grabbed by the yakkha, who asked, “Do you know what righteousness is?”

“Oh, yes,” he answered readily. “It is the sun and the moon.”

“Ha! You don’t know!” said the yakkha, as he hauled the prince down into the depths of the pond and imprisoned him there.

Noticing that his brother had been gone a long time, Prince Mahimsasa sent Prince Canda to find him and to fetch some water. The yakkha grabbed him too, and asked, “Do you know what righteousness is?”

“Oh yes,” said Prince Canda. “It is the four quarters of heaven.”

“Ha! You don’t know, either,” said the yakkha, and he hauled him off to the same prison.

When his second brother failed to return, Prince Mahimsasa became worried that something had happened to both of them.



He went himself to the pool, following their footprints down to the water’s edge. He realized at once that some yakkha inhabited the pool, so he buckled on his sword, took up his bow, and waited.

The yakkha could see that Prince Mahimsasa had no intention of entering the water so he took on the appearance of a forester and approached the prince from behind. “Greetings, my dear young man,” he said warmly to the prince, “you must be tired from your journey. Why don’t you step into this lovely pool, bathe, and have a drink of cool water?”

Refreshed, you can comfortably resume your journey.” Immediately recognizing the forester as a yakkha, Prince Mahimsasa said, “You have seized my brothers, haven’t you?”

“Yes, I have,” the yakkha admitted.

“Why?”

“Because all who go into this pool belong to me.”

“All?”

“All except the one who knows what righteousness is.”

“Do you want to know what righteousness is?”

“Yes, I do,” said the yakkha hopefully.

“Then I will tell you what righteousness is.”

“Please tell me, and I will listen with full attention,” said the yakkha, now beginning to show respect to the prince.

“Well,” the prince said slowly, “I would like to begin, but I am tired and dirty after my long journey.”

The yakkha bathed the prince and gave him water to drink. He adorned the prince with flowers and created a lovely pavilion with a soft couch.



Prince Mahimsasa sat on the couch, the yakkha sat at his feet, and the prince began, “Listen, and you will hear what righteousness is. Only those who shrink from evil are righteous. Those with pure minds who follow the good are righteous.”

When he heard this, the yakkha was pleased and offered Prince Mahimsasa a reward. “Man of wisdom, I am pleased with you. I will give you back one of your brothers. Which one shall I bring?” “The youngest.” “Man of wisdom, though you know what righteousness is, you don’t act on your knowledge.” “How so?” “You take the younger in preference to the elder, without regard to his seniority.”

“Yakkha, I not only know what righteousness is, I also practice it. It was on this boy’s account that we had to leave our home and seek refuge in the forest. His mother asked our father to give him the kingdom. Our father refused her demand and sent us away for our own protection. This dear lad came with us, never thinking of turning back. Who would believe me if I said that he had been devoured by a yakkha in the forest? It is fear of that blame that compels me to ask for his return.”

“Excellent, man of wisdom! Excellent!” cried the yakkha in approval; “you not only know righteousness but also practice it.” To show his appreciation and approval, he returned both brothers to the prince.

Then Prince Mahimsasa said to the yakkha, “Friend, because of your own evil deeds in the past you were born as a yakkha living on the flesh and blood of other creatures. In this present birth, you are continuing to do evil.

This wicked conduct will ensure that you are born again and again in the lower realms. From now on, renounce evil, and live righteously.”



The yakkha followed this advice and offered to protect the princes as long as they wished to remain in that pleasant spot. The three brothers accepted the yakkha’s invitation and stayed there. One night, Prince Mahimsasa saw in the stars the signs that their father had died. Taking the yakkha with him, he returned with his brothers to Baranasi and took possession of the kingdom. He appointed Prince Canda crown prince and Prince Suriya commander-in-chief.

King Mahimsasa reserved a beautiful garden as a home for the yakkha and made sure that he received the choicest food and garlands. The king ruled in righteousness until he passed away to fare according to his deserts.

Having concluded his story, the Buddha taught the Dhamma, and that bhikkhu attained the first path. Then the Buddha identified the birth: “At that time, the wealthy bhikkhu was the yakkha, Ananda was Prince Suriya, Sariputta was Prince Canda, and I was the eldest, Prince Mahimsasa.”



Wood From a Pyre-Chàvalàta

Sutta

Anguttara Nikāya IV.95

Ven. Dr Acharya Buddharakkhita

Introduction

The modern psychoanalytical technique known as T.A., Transactional Analysis, distinguishes four possible attitudes that condition a man's conduct. These are:

- (1) I am not O.K., you are not O.K.
- (2) I am not O.K., you are O.K.
- (3) I am O.K., you are not O.K.
- (4) I am O.K., you are O.K.

Out of these, the fourth one represents the approach of positive response. The person who says "I am all right and you are also all right," is optimistic and tries to find the best in every man and in every situation. It is only when one seeks good that one finds good, which leads one to ultimate good. Whoever is committed to the philosophy of positive response must necessarily seek good and discover good.

In a discourse entitled "Wood from a Pyre," the Buddha classifies human beings into four distinct categories, namely:

- (1) a man who promotes neither his own good nor the good of another;
- (2) a man who promotes another's good but not his own;

(3) a man who promotes his own good but not another's;

(4) a man who promotes his own good and another's.

Of these, the last category represents the man who is committed to positive response.

The Buddha uses very telling analogies. The worst of the four he says, is a man who is like a piece of wood from a pyre, burnt on both sides and fouled with dung in the middle. It cannot be used as firewood in the village, nor can it be used as timber in the forest. Even so is the man who neither promotes his own wellbeing nor another's. He represents a man

of negative approach, void of love — mettá.

The best man is compared with the skimmings of ghee, which is reckoned as the best of dairy products. Says the sutta: "From a cow comes milk; from milk, curd; from curd, butter; from butter, ghee; and from ghee, the skimmings of ghee, which is the best." The man who treads the path of positive response is the man who promotes his own well-being as well as the good of others. He has the bright outlook which says, "I am all right and you are also all right." That is to say, "I have nothing to complain about, I grudge none. I see good everywhere. Even from the worst of men, I can learn something. Every impediment for me is something to be turned into an aid and every failure into a step forward to success."

The Sutta

"Monks, these four kinds of persons are to be found existing in the world. Which four? One who is engaged in promoting neither his own good nor in promoting the good of another; one who is engaged in promoting another's good but not in promoting his own good; one who is engaged in promoting his own good but not in promoting the good of another; and one



who is engaged in promoting his own good and also in promoting the good of another.

“Just as, monks, a piece of wood from a pyre, burnt at both ends and in the middle fouled with dung, serves neither for fuel in the village nor for timber in the forest, so in the same way, monks, is such a person, I say, who is engaged in promoting neither his own good nor in promoting the good of another.

“Monks, there is the person who is engaged in promoting the good of another but not in promoting his own good. Of these two individuals the latter is superior. Monks, there is the person who is engaged in promoting his own good but not in promoting the good of another. Of these three individuals he is superior. Monks, there is the person who is engaged in promoting his own good and also in promoting another’s good. Of these four individuals he is the foremost, the chief, the principal, the best and the supreme.

“Just as, monks, from a cow comes milk; from milk, curd; from curd, butter; from butter, ghee; from ghee, the skimmings of ghee, and that is reckoned the best; even so, monks, among these four individuals the person who is engaged in promoting his own good and also the good of another is the foremost, the chief, the principal, the best and the supreme.

Monks, these are the four individuals who are to be found existing in the world.”



BUDDHISM IN SOUTH ASIA INDIA, SRI LANKA

Map of Spread in South Asia

India Asoka captial

In the centuries following the Buddha's lifetime, His followers faithfully preserved His teachings and spread it not only throughout India, but also to many countries in Asia and lately even to Europe and America. During the first five hundred years after the Buddha's Final Nirvana, the Teaching and Discipline were not yet written down. Instead, they were retained in the memories of the monks who periodically assembled to recite and review them. A number of councils were held during this period to make sure that the Buddha's teachings were transmitted accurately.

The First Council

The first council arose out of Great Arahant Ven.Maha Kassapa's concern for the future of the Dharma, as a result of the following incident. Venerable Maha Kassapa was proceeding to Kushinagara at the head of a large assembly of monks when he was informed of the Buddha's Final Nirvana. On hearing this news, some monks were very sad, but one monk said that they should not grieve because they were free to do as they wished, now that the Buddha was no more with them. This remark made Venerable Maha Kassapa uneasy. He was concerned that the Buddha's teachings would eventually disappear unless action was taken to preserve it.

Therefore, after the Buddha's body had been cremated and His relics distributed, Venerable Maha Kassapa, with the sup-



port of many of the senior monks, decided to hold a council. At this council, the monks would come to an agreement on the Teaching and Discipline that the Buddha had taught. Maha Kassapa presided over this first council, which was held at Rajagaha. He began by questioning Upali on the rules governing the life of the monastic community. Based on Upali's answers, the content of the Discipline (Vinaya) was agreed upon. Similarly, Maha Kassapa questioned Ananda on the sermons taught by the Buddha. Based upon his answers, the Teaching (Dhamma) was established.

The Second Council

About a hundred years after the Buddha's Final Nirvana, a second council was held at vesāli. The purpose of this council was to settle a disagreement that had arisen between a group of monks and the elders of the Order. This group of monks resented the exclusive authority of the elders and wanted greater freedom in the application of the rules of the Discipline. They adopted practices, which many of the elders considered to be breaches of the rules of the Discipline. These practices included trivial items as well as more significant ones, such as the practice of accepting gold and silver.

With regard to the Teaching, these dissenting monks did not agree that becoming an Arhat was the highest attainment possible for most people. They believed that the Arhats, who did not possess the extraordinary qualities of the Buddha, were still fallible in many ways. According to them, the only goal worthy of attainment was buddhahood. Moreover, the dissenting monks felt that their views represented the original spirit of the Buddha's teachings.

At the second council, the practices of the dissenting monks were declared to be unacceptable. The dissenting monks, however, refused to accept the decision of the council and proceeded to hold their own council elsewhere. They called them-



selves the "Great Community" because they were sympathetic to the concerns of the majority of the ordinary monks and the lay community, and had their support.

The division between the monks of the "Great Community" and the elders gradually led to the appearance of two major Buddhist traditions: Theravada (Way of the Elders) and Mahayana (the Great Way). Although both traditions acknowledge the Buddha as their Teacher, they differ in some of the rules of monastic discipline. They also differ in the goal of religious practice. The Theravada tradition generally teaches that the highest goal, which most people can aspire to, is becoming an Arhat. The Mahayana tradition, however, teaches that the only worthy goal for all is the attainment of buddhahood.

The Third Council

The third council was held at Pataliputra during the reign of Emperor Ashoka, the renowned Buddhist monarch of the third century B.C. The conversion of Emperor Ashoka to Buddhism led to lavish royal patronage of Buddhist monks and monasteries. This inevitably led to many non-Buddhists joining the Order not because they were genuinely interested in Buddhism but because it enjoyed royal patronage. These newcomers tended to retain their old beliefs and practices although they now belonged to the Buddhist Order. Therefore, the third council was held to remove these beliefs and practices which were not part of the Buddha's teachings.

During the course of the council, several unorthodox beliefs were reviewed, one of which was the belief in an independent and permanent self. These beliefs were rejected and their exponents expelled from the Order. The council also compiled the Buddhist teachings, which by now included not only the Teaching and the Discipline, but also Buddhist Philosophy



and Psychology (Abhidharma).

Emperor Ashoka's Contribution to Buddhism

As a prince, Ashoka was known for his ruthless character. When he heard that his father was dying, he hurried to the capital and eliminated all his rivals to the throne. Ashoka had ambitious plans to expand his empire through military conquests. In his invasion of the neighbouring state of Kalinga, many thousands were killed, wounded or captured. The tremendous loss of lives in this invasion proved a turning point in the life of Ashoka. Disenchanted with war, he decided not to undertake any more military expeditions. He turned to religion instead and soon became a devoted Buddhist.

Ashoka came to respect the value of life. He drastically reduced the number of animals that were killed to sustain his household. While other kings went on hunting excursions, Ashoka went on pilgrimages to holy places. He had trees planted, wells dug and hospitals opened not only within his own territory, but also in the lands of his neighbours.

Ashoka taught people not to harbour unwholesome thoughts like greed and anger, but to cultivate moral values such as respect for truth, loving-kindness and charity. He also encouraged them to be tolerant of all faiths and to show reverence to holy men. Through his proclamations carved on rocks and pillars, and through his missionaries, he hoped to improve the character of people.

Ashoka sent Buddhist missionaries to the far corners of the known world. Some of these missionaries went southwards to Sri Lanka where they were well received. Soon Sri Lanka became a stronghold of Buddhism.

The Fourth Council

The fourth council was held in the first century C.E. under the patronage of Kanishka, a powerful king who ruled in the



north-western part of India. After his conversion to Buddhism, Kanishka became interested in the Teaching of the Buddha. Each day, he sent for a monk to instruct him in the Teaching. However, the king was confused when each monk gave instructions differing from the others. Finally, on the advice of a monk, he held a council at which the various Buddhist interpretations of the Teaching were represented and reviewed.

Furthermore, the council compiled commentaries on the three divisions of the Buddhist scriptures, that is, the Teaching, the Discipline and the Philosophy and Psychology. These commentaries gave interpretations that were agreed upon by a majority of the monks present at the council.

The Role of Buddhism in Later Indian Culture

Depiction of the Parinibbana For more than a thousand years after the fourth council, Buddhism flourished and enjoyed the patronage of many kings throughout India. Great monastic universities like that of Nalanda (near Rajagriha) were built and generations of scholars from India as well as the rest of Asia were taught there. Magnificent Buddhist paintings, sculptures and other monuments were created, many of which can still be seen today, for example, at Ajanta.

During this period also, Buddhist scholars composed outstanding works in the fields of Ethics, Philosophy and even Logic. Eminent scholars like Nagarjuna and the two brothers, Asanga and Vasubhandu, made important contributions to the philosophy of Mahayana Buddhism. As a result of their efforts, Mahayana Buddhism gained greater popularity throughout India.

Nagarjuna was born in the southern part of India towards the end of the first century CE According to legend, his parents had long wanted a son, so they rejoiced at his birth. However, their happiness soon turned to sorrow when a local sooth-



sayer told them that the boy would not live beyond the age of seven. When the boy's seventh birthday drew near, his parents, who did not want to see him die before their eyes, sent him on a journey accompanied by attendants. At the great monastic university of Nalanda, Nagarjuna met a renowned Buddhist monk. This monk advised him that he could escape from his premature death by renouncing the family life and reciting the mantra of the Buddha of Limitless Life (Amitayus). Nagarjuna did as he was advised and lived to become one of the greatest philosophers Buddhism has ever known.

Nagarjuna wrote many books explaining the profound teaching of "Emptiness". These works rank among the best of the philosophical writings ever produced by man. Widely regarded as a Bodhisattva, Nagarjuna gained great fame in India.

Later, when Buddhism reached China, Japan, Tibet and Mongolia, he also received the reverence of Buddhists in these countries.

The two brothers, Asanga and Vasubandhu, were well known Buddhist scholars who lived in the fourth century CE. Like Nagaduna, they contributed greatly to Buddhist philosophy. Both wrote many books describing the role of the mind in the origin of suffering and in the attainment of buddhahood. Buddhists of the Mahayana tradition believe that Asanga received instruction directly from Maitreya, the future Buddha, and wrote down what he was taught for the benefit of others.

As Mahayana Buddhism became more popular, many Buddhists in India began to look to the great Buddhas and Bodhisattvas like Amitabha, Avalokiteshvara and Manjushri, for encouragement and inspiration. During this period, there was an increase in the creation of images representing these Buddhas and Bodhisattvas. These images served as a reminder to the Mahayana Buddhists of the qualities of buddhahood such as limitless life, compassion and wisdom.



Vajrayana Buddhism (the Diamond Way) also appeared during this period. Like Mahayana, Vajrayana Buddhism teaches that buddhahood is attainable by all. It differs from Mahayana, however, in some of the methods that it uses for achieving this goal. These methods, which include meditation upon special forms of the Buddha and the recitation of mantras, can help one attain buddhahood more quickly.

After the thirteenth century, Buddhism largely disappeared from India, leaving only a few Buddhist communities in the Himalayas and in what is now Bangladesh. It left, however, a lasting impression on Indian life and culture. The ideas of renunciation, non-violence, karma and freedom from rebirth as they are now found in Indian religion, owe much to Buddhist influence. In addition, Buddhism has contributed its sense of social justice, tolerance and democracy to Indian life. In recent years, Buddhism has again won new followers and fresh recognition in India.

Sri Lanka

About the year 246 B.C., Emperor Ashoka sent his son, Mahinda, as the head of a mission to Sri Lanka. There, he converted the king to Buddhism. The king supported these Buddhist missionaries and provided facilities for them in his capital. From there, they were able to carry on their work of spreading the Teaching of the Buddha. A great monastery was then built near the capital. Later, Ashoka's daughter, Sanghamitra, brought a shoot of the Bodhi tree in Buddha Gaya to Sri Lanka. She also established an Order of Nuns in Sri Lanka. With the help of royal patronage, Buddhism became the dominant religion of Sri Lanka by the second century B.C. A century later, a Sri Lankan king commissioned the compilation of a collection of the Buddhist scriptures in written form.

In the first centuries of the Common Era, Buddhist culture



and scholarship flourished in Sri Lanka. The fifth century saw the arrival of the famous scholar, Buddhaghosha, from South India. He made an outstanding contribution to the literature of the Theravada tradition.

From the earliest period of Sri Lankan history, invasions and migrations from India have threatened the independence of the island and have left it with a composite population consisting of both Hindu and Buddhist elements. Buddhism in Sri Lanka suffered setbacks during the periods when Hindu influence was greatest. Later, during the centuries of colonial rule under the Portuguese, Dutch and British, Buddhism suffered further setbacks.

A movement to revive Buddhism in Sri Lanka began in the later half of the nineteenth century through the efforts of a learned monk named Gunananda. His eloquent lectures on Buddhism aroused much interest. These lectures attracted the attention of H. S. Olcott, an American, who then came to Sri Lanka and enthusiastically supported the revival of Buddhism there. A young Sri Lankan named Dharmapala soon aided Olcott. Both of them travelled widely, giving lectures on Buddhism, distributing Buddhist literature and collecting funds for Buddhist education. Their active missionary work created widespread support for Buddhism in Sri Lanka. By the mid-twentieth century, Buddhism was once again as strong as it had ever been on the island. Today, as in the past, Sri Lanka is famous as a source of inspiration to the Buddhist world.

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source : <http://www.buddhanet.net/e-learning/buddhistworld/south-asia.htm>



SMARANANJALI REPORT
23-09-2020
7TH DEATH ANNIVERSERY OF
MOST VEN. ACHARYA BUDDHARAKKHITA





THE MOON AND RELIGIOUS OBSERVANCES

by Venerable K. Sri Dhammananda Maha Thera

The outstanding events in the life of the Buddha took place on full moon days.

Many people would like to know the religious significance of the full moon and new moon days. To Buddhists, there is a special religious significance especially on full day because certain important and outstanding events connected with the life of Lord Buddha took place on full moon days. The Buddha was born on a full moon day. His renunciation took place on a full moon day. His Enlightenment, the delivery of His first sermon, His passing away into Nibbana and many other important events associated with His life-span of eighty years, occurred on full moon days.

Buddhists all over the world have a high regard for full moon days. They celebrate this day with religious fervor by observing precepts, practising meditation and by keeping away from the sensual worldly life. On this day they direct their attention to spiritual development. Apart from Buddhists, it is understood that other co-religionists also believe that there is some religious significance related to the various phases of the moon. They also observe certain religious disciplines such as fasting and praying on full moon days.

Ancient belief in India says that the moon is the controller of the water, and circulating through the universe, sustaining all living creatures, is the counterpart on earth of the liquor heaven, 'amrta' the drink of the gods. Dew and rain become vegetable sap, sap becomes the milk of cow, and the milk is then converted into blood. Amrta water, sap, milk and blood, represent but different



states of the one elixir. The vessel or cup of this immortal fluid is the moon.

It is believed that the moon, like the other planets, exerts a considerable degree of influence on human beings. It has been observed that people suffering from mental ailments invariably have their passions and emotional feelings affected during full moon days. The word 'lunatic' derived from the word 'lunar' (or moon) is most significant and indicates very clearly the influence of the moon on human life. Some people, suffering from various forms of illness invariably find their sickness aggravated during such periods. Researchers have found that certain phases of the moon not only affect humans and animals, but also influence plant life and other elements. Low-tides and high-tides are a direct result of the overpowering influence of the moon.

Our human body consists of about seventy percent liquid. It is accepted by physicians that our bodily fluids flow more freely at the time of full moon. People suffering from asthma, bronchitis and even certain skin diseases, find their ailments aggravated under the influence of the moon. More than five thousand years ago, people had recognized the influence of the moon on cultivation. Farmers were very particular about the effect of the moon on their crops. They knew that certain grains and paddy would be affected if blooming took place during a full moon period. Medical science had also ascertained the different reactions of certain medicines under different facets of the moon, because of the influence of the moon on human beings.

In view of the possible influence of the moon, the ancient sages advised the people to refrain from various commitments on this particular day and take it easy for the day. They are advised to relax their minds on this particular day and to devote their time to spiritual pursuits. All those who have developed their minds to a certain extent can achieve enlightenment since the brain is in an awakened state. Those who have not trained their minds through



religious discipline are liable to be subjected to the strong influence of the moon. The Buddha attained His Enlightenment on a full moon day for He had developing and attuning it correctly for a long period.

In days gone by, full moon and new moon days were declared public holidays in many Buddhist countries and people were encouraged to devote their time to spiritual development. It was only during the colonial period that holidays were switched over to Sundays. In view of this, some Buddhist countries are now trying to re-introduce the former lunar system of holidays. It is advisable to observe full moon day as a religious day to concentrate on peace and happiness by calming down the senses. Many Buddhists observe the eight precepts on full moon days, to be free from family commitments and to keep away from worldly pleasures in order to have peace of mind for their spiritual development. The effects of the moon on life and earth has been analysed scientifically.

One writer says:

'I have been reading an article in an American science magazine recently where the writer brings together the present on the subject of the moon to prove how decisively this age old object of the skies influences our lives, particularly at each of the four phases it passes through in its 28-day cycle.'

This research, by the way, was done at the American Universities of Yale, Duke and Northwestern and they have 'independently' come up with the astonishing evidence that the moon plays a big part in our daily life and indeed, in the lives of all living things.

We are assured that there is nothing very occult in this phenomenon put that the phases of the moon do in fact stimulate various bodily actions like modifying metabolism, electrical charges and blood acidity.



One of the key experiments performed to establish this fact was on fiddler crabs, mice and some plants. They were all placed in chambers where weather conditions could not affect them, but were subjected to air pressure, humidity, light and temperature under controlled conditions.

The hundreds of observations made showed a remarkable fact, namely that all the animals and plants operated on a 28-day cycle. Metabolism which was found to have dropped at the time of the new moon was twenty percent higher at the time of the phase of the full moon. This difference is described as a striking variation.

Once a nurse in Florida told a doctor that she noticed a lot more bleeding occurred when the moon is full. Like all doctors who are skeptical about such beliefs, he laughed at this statement.

But the nurse, undeterred, produced records of surgical operations which clearly showed that during full moon, more patients had to be returned to the operating theater than at any other time for treatment for excessively bleeding after operations. To satisfy himself, this doctor started keeping records on his own and he came to a similar conclusion. When we consider all those occurrences, we can understand why our ancestors and religious teachers had advised us to change our daily routine and to relax physically and mentally on full moon and new moon days. The practise of religion is the most appropriate method for people to experience mental peace and physical relaxation. The Buddhists are merely observing the wisdom of the past when they devote more time to activities of a spiritual nature on New Moon and Full Moon days.



THE IMPORTANCE OF ASSAYUJA FULLMOON DAY

It usually falls in October in the Western calendar.“

“The festival Marks Buddha's preaching of Abhidamma to the gods in Tavatimsa and the end of the Buddhist period of fasting.“

“History of october Full Moon day“

“1. Maya, the mother of Buddha died a week after Buddha was born. She was reborn in the celestial abode of Tavatimsa as a god named Santusita. To honour his mother, Buddha ascended to the Tavatimsa Heaven and preached from the Abhidamma texts to Santusita for three months.““

“2. Buddhist Lent begins on Esala Full Moon Poya (July) and lasts for three months. During this time, Monks will stay inside their temples and rely on alms from devotees. The full moon in Vap marks Buddha's return to earth and signifies the end of Buddhist Lent. That is also called pavarana day . On this day the devotes bend on Giving to Monks all the Requisites.“

“3. On this day the Great Bodhisatta joined the Sangha with his 500 followers.“

“4. On this day the greatest Bhikkhuni Sanghamitra the daughter of Asoka the great, enter into Srilanka. After 2 months Bhikkhuni Sasana begins. Under her guidance.“

“On This day Every Upasak practice Dana, sila and bhavana.



The Three Refuges

By Bhikkhu Nanamoli

A man first learns about the Buddha's teachings by hearsay. Then he tests what he has heard as far as he can. When he has done this enough to feel convinced that it is reliable, he outwardly expresses his conviction by pronouncing the Three Refuges, the Saranattaya or Tissarana as they are called in Pali. And afterwards, whenever he has the occasion outwardly to reaffirm that inner conviction, he does so by pronouncing them aloud.

The practice dates from the time of the Buddha himself: for at that time after hearing a discourse by the Buddha, a new adherent would express his confidence in this way:

I go to Master Gotama for refuge, and to the Dhamma and to the Sangha. From today let Master Gotama remember me as a follower who has gone for refuge for life. Soon after the Parinibbāna, King Madhura Avantiputta, after hearing a discourse by the Buddha's disciple, the venerable Maha Kaccāna, he said he would take that Elder as his refuge, but he was told Do not go for refuge to me, Great King, go for refuge to that same Blessed One to whom I go for refuge, and so the king pronounced the refuge in what is nearly its present form: Master Kaccāna, since that Blessed One has finally attained nibbāna, we go for refuge to that Blessed One finally attained to nibbāna, and to the Dhamma and to the Bhikkhu-Sangha. From today let Master Kaccāna remember me as a follower who has gone for refuge for life.

The words normally used now are also to be found in the Pali Tipitaka, in the Khuddakapātha.

They are:

Buddha.m saranam gacchami I go for refuge to the Buddha,
Dhammam saranam gacchami I go for refuge to the Dhamma,
Sangham saranam gacchami I go for refuge to the Sangha.

Buddha, Dhamma, and Sangha, can respectively be translated as: The Awakened (or Enlightened) One, the True Idea (or True Ideal), and the Community. These three Refuges are explained as follows:

The taking of the first Refuge means this: The Buddha, the Awakened One, is my refuge, my guiding principle, my defence against evil, and my provider of good; it is to Him in this sense that I go, that I resort; it is Him that I serve and honour; that is how I understand and perceive Him.

As to the second, the word dhamma is derived from dhāreti: to bear, to remember and to assure. The assurance is given by a path that is reached and by a cessation that is realized; for the Buddha instructs a man to enter upon the path to the cessation of craving, which is the root of suffering; and cessation of that craving prevents him from falling back into any of the states of misery. In other words, in this context the Dhamma is the Noble Eightfold Path, and it is nibbāna; and in addition it is the mind-deliverance attained here in this life that is the immediate fruit of the Noble Path, namely, cessation of craving; and it is also the whole body of the Scriptures containing the Buddhas doctrine.

Lastly, the Sangha is so called because it is the community of Right View and Virtue – of Right View that sees things as they actually are, and of Virtue that prevents remorse. In the strict sense the Sangha signifies the four twin types of Noble Person – of a personality ennobled by a purification from greed, hate and delusion. In other words, these types are to be found in each of the four stages of realization, ranging from the type of personality with defilement as yet uneradicated that ends with the attainment



of the Noble Path and the type with defilement eradicated that begins with the Noble Fruition consisting in the unassailable mind-deliverance that follows immediately upon the attainment of the Noble Path. The Four Pairs are otherwise known as the Eight Persons.

The taking of the refuge has certain aspects that should be made familiar. They are distinguished as the refuge, the going for refuge, he who goes for refuge, the different kinds of going for refuge, how the refuge is corrupted, and how it is broken.

The refuge – By deriving the word sara.na from sarati (to crush), the sara.na or refuge can be taken as something that combats, that is to say, something that slays and destroys fear and anxiety, suffering and defilement of the mind by craving that severally or together lead to states of misery. It is then a term for the Three Jewels.

The going for refuge – This is the undefiled state of mind in one who has confidence in the Three Jewels and venerates them. It is, in fact, the act of adopting them for one's guiding principle, one's supreme value.

He who goes for refuge – is someone who has that state of mind just described. What is meant is that by reason of that state of mind he decides: These Three Jewels are my refuge, my guiding principle.

There are two kinds of going for refuge. They are called the supramundane and the mundane (mundane means belonging to the world with all its heavens and supramundane means beyond that world because it has to do with nibbāna as cessation of craving and suffering). The supramundane refuge belongs to those who have seen, who have actually penetrated for themselves, the Four Noble Truths, thereby reaching one the four states of realization and liberation. It is actually perfected by them at the moment of reaching the Path, which eliminates any imperfection in the going

for refuge. While its object is nibbāna, it comprehends the Three Jewels in their entirety.

The mundane kind is that of the ordinary man who has not yet reached the path. When perfected, it suppresses any imperfections in going for refuge. Its object is the special qualities of the Buddha, the Dhamma, and the Sangha. Its purpose is the acquisition of confidence in these three ideas.

There are four ways in which it can be effected.

First it can be taken in the form of self-dedication to the Three Jewels by surrendering oneself to them, when its significance is as follows: Starting from today I dedicate myself to the Buddha, the Dhamma, and the Sangha. Remember me as such.

Second, it can be taken in the form of adopting the Three Jewels as one's guiding principle, when its significance is as follows: Starting from today I adopt the Buddha, the Dhamma, and the Sangha for my guiding principle. Remember me as such.

Third, it can be taken by assuming the position of a pupil, when its significance is as follows: Starting from today I am a pupil of the Buddha, the Dhamma, and the Sangha. Remember me as such.

Or lastly, it can be taken by means of the gesture of prostration, which is the extreme act of veneration of the Three Jewels, and then its significance is as follows: Starting from today I perform acts of veneration, rising up, reverential salutation and homage only to the Buddha, the Dhamma, and the Sangha. Remember me as such.

The refuge is not taken nor broken in certain circumstances. For example, a Sakyan reverences the Buddha as My relative, the refuge is not taken. And so, too, in the case of someone who reverences the Buddha out of fear, thinking The monk Gotama is



honoured by kings; he must be very powerful and he might do me harm if I do not reverence him, no refuge is taken. But it is taken only by someone who venerates him and regards him as the most to be honoured in the whole world. And similarly a follower (upāsaka) who venerates even one who has gone forth into homelessness as a sectarian outside the Buddhas Dispensation, thinking He is my relative, does not break the refuge already taken in the Three Jewels, much less can it be said that he breaks it by so reverencing one not so gone forth. And also one who bows down to a king out of fear, or who shows respect to a non-Buddhist because he taught him a trade or craft, does not break the refuge already taken either.

As to the benefits: those of the supramundane refuge – the refuge taken by those who are actually liberated by reaching the path – are best described in the words of the Dhammapada:

One gone for refuge to the Buddha, The Dhamma, and the Sangha, too, Correctly sees with understanding, Four Truths: The Truth of Suffering, Its Origin, and then its Ceasing, And the Way leading to its Ceasing, Here is the refuge that is safe; Here is the refuge without peer; And he that to this refuge comes Is liberated from all pain.

On the mundane level – that is to say, for the ordinary man still subject to craving and ignorance and not yet safe from slipping into states of misery – its benefits are that he gets a favourable form of existence on rebirth and is favoured with worldly blessing during this life too.

The supramundane refuge has no corruptions because those who have reached any of the four states of realization beginning with Stream-Entry have right view and no doubt. The mundane refuge, however, can be corrupted by ignorance, by doubts, and by misconceptions about the Three Jewels.



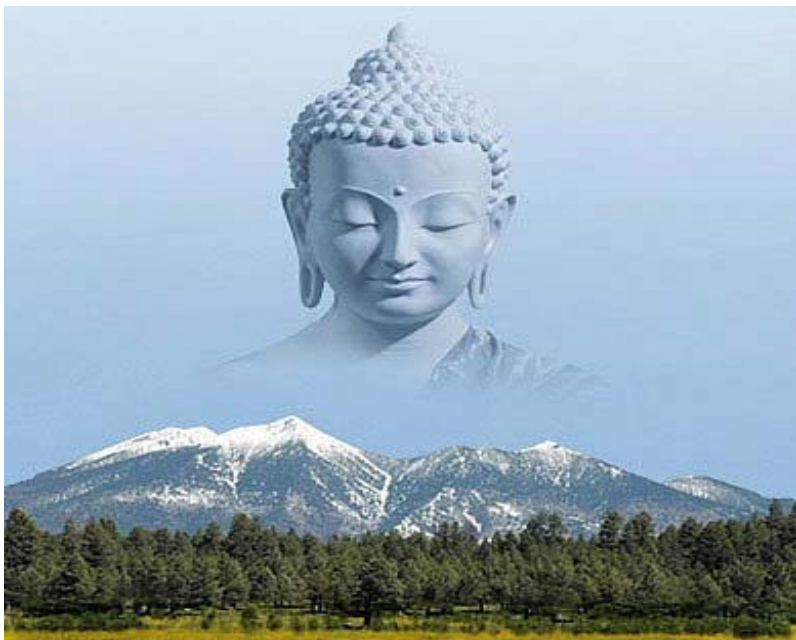
The supramundane refuge cannot be broken for the same reasons for which it cannot be corrupted. But the mundane refuge is broken by dedicating oneself to another teacher, by adopting that teachers doctrine as ones guiding principle and supreme value.

The taking of the refuge is thus the first as well as the last act of a Buddhist.

Bodhi Leaves No: 05

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Meditation

By Venerable Dr. K Sri Dhammananda

Meditation is the psychological approach to mental culture, training and purification.

In place of prayer, Buddhist practise meditation for mental culture and for spiritual development. No one can attain Nibbāna or salvation without developing the mind through meditation. Any amount of meritorious deeds alone will not lead a person to attain the final goal without the corresponding mental purification. Naturally, the untrained mind is very elusive and persuades people to commit evil and become slaves of the senses. Imaginations and emotions always mislead man if his mind is not properly trained. One who knows how to practise meditation will be able to control one's mind when it is misled by the senses.



Most of the troubles which we are confronting today are due to the untrained and uncultured mind. It is already established that meditation is the remedy for many physical and mental sickness. Medical authorities and great psychologists the world over say that mental frustration, worries, miseries, anxieties, tension and fear are the causes of many diseases, e.g. stomach ulcers, gastritis, nervous and mental sickness. And even latent sickness will be aggravated through such mental conditions.

When the conscious 'I' frets too much, worries too much, or grieves too long and too intensely, then troubles develop in the body. Gastric ulcers, tuberculosis, coronary diseases and a host of functional disorders are the products of mental and emotional imbalance. In the case of children, the decay of the teeth and defective eye-sight are frequently related to emotional disorders.

Many of these sicknesses and disorders can be avoided if people could spend a few minutes a day to calm their senses through the practice of mediation. Many people do not believe this or are too lazy to practise meditation owing to lack of understanding. Some people say that mediation is only a waste of time. We must remember that every spiritual master in this world attained the highest point of his life through the practice of meditation. They are honored today by millions of people because they have done tremendous service to mankind with their supreme knowledge and patience which they obtained through the practice of meditation.

Meditation should not be a task to which we force ourselves 'with gritted teeth and clenched fists'; it should rather be something that draws us, because it fills us with joy and inspiration. So long as we have to force ourselves, we are not yet ready for meditation. Instead of meditating we are violating our true nature. Instead of relaxing and letting go, we are holding on to our ego, to our will power. In this way meditation becomes a game of ambition, of personal achievement and aggrandizement. Meditation is like love: a spontaneous experience -- not something that can be forced or



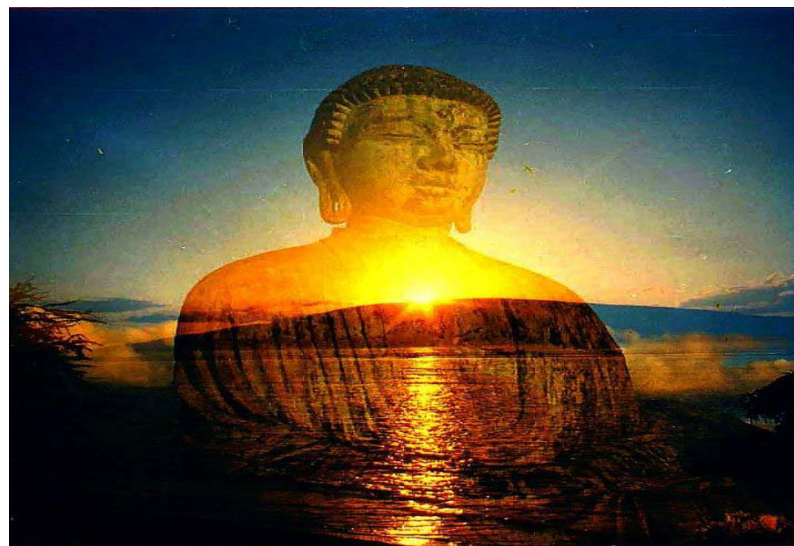
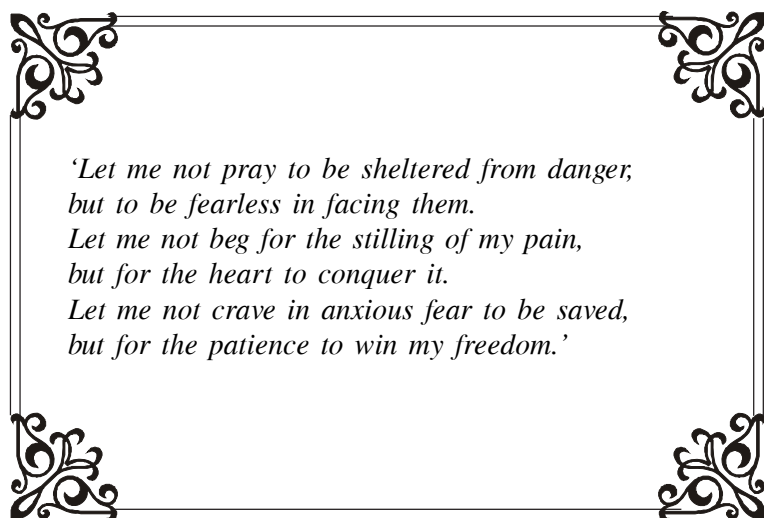
acquired by strained effort.

Therefore Buddhist mediation has no other purpose than to bring the mind back into the present, into the state of fully awakened consciousness, by clearing it from all obstacles that have been created by habit or tradition.

The Buddha obtained His Enlightenment through the development of His mind. He did not seek divine power to help Him. He gained His wisdom through self-effort by practising meditation. To have a healthy body and mind and to have peace in life, one must learn how to practise meditation.

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Source: What Buddhists Believe



The Seven Factors of Enlightenment

By Venerable Sayadaw U Paṇḍita

BECOMING A NOBLE ONE

ne does not become enlightened by merely gazing into the sky. One does not become enlightened by reading or studying the scriptures, nor by thinking, nor by wishing for the enlightened state to burst into one's mind. There are certain necessary conditions or prerequisites which cause enlightenment to arise. In Pāli these are known as the bojjhaṅgas, or factors of enlightenment, and there are seven of them.

The word bojjhaṅgas is made up of bodhi, which means enlightenment or an enlightened person, and anga, causative factor. Thus a bojjhaṅga is a causative factor of an enlightened being, or a cause for enlightenment. A second sense of the word bojjhaṅga is based on alternative meanings of its two Pāli roots. The alternative meaning of bodhi is the knowledge that comprehends or sees the Four Noble Truths: the truth of universal



suffering or unsatisfactoriness; the truth that desire is the cause of this suffering and dissatisfaction; the truth that there can be an end to this suffering; and the truth of the path to the end of this suffering, or the Noble Eightfold Path. The second meaning of anga is part or portion. Thus, the second meaning of bojjhaṅga is the specific part of knowledge that sees the Four Noble Truths.

All vipassanā yogis come to understand the Four Noble Truths to some extent, but true comprehension of them requires a particular, transforming moment of consciousness, known as path consciousness. This is one of the culminating insights of vipassanā practice. It includes the experience of nibbāna. Once a yogi has experienced this, he or she deeply knows the Four Noble Truths, and thus is considered to contain the bojjhaṅgas inside him or herself. Such a person is called noble. Thus, the bojjhaṅgas or enlightenment factors also are parts or qualities of a noble person. Sometimes they are known as the sambojjhaṅgas, the prefix sam- meaning full, complete, correct, or true. The prefix is an honorific and intensifier, and adds no crucial difference in meaning.

These seven factors of enlightenment, or seven qualities of a noble person, are: mindfulness, investigation, effort, rapture, calm, concentration and equanimity. In Pāli, the list would be sati, dhamma vicaya, vīriya, pīti, passaddhi, samādhi, upekkha. These seven can be found in all phases of vipassanā practice. But if we take as a model the progressive stages of insight, we can say that the seven enlightenment factors begin to be very clear at the stage of insight where a yogi begins to see the arising and passing of phenomena.

How can one develop these factors in himself or herself? By means of satipaṭṭhāna meditation. The Buddha said, “Oh bhikkhus, if the four foundations of mindfulness are practiced persistently and repeatedly, the seven types of bojjhaṅgas will be automatically and fully developed.”



Practicing the four foundations of mindfulness does not mean studying them, thinking of them, listening to discourses about them, nor discussing them. What we must do is be directly and experientially aware of the four foundations of mindfulness, the four bases on which mindfulness can be established. The satipaṭṭhāna Sutta names them: first, the sensations of the body; second, feeling; the painful, pleasant or neutral quality inherent in each experience; third, the mind and thought; and fourth, all other objects of consciousness - feelings seen, heard, tasted and so forth. The Buddha said, furthermore, that one should practice this awareness not intermittently, but rather persistently and repeatedly. This is exactly what we try to do in vipassanā meditation. The tradition of vipassana meditation taught and developed by Mahāsi Sayadaw is oriented toward developing fully the seven factors of enlightenment, and eventually experiencing noble path consciousness, in accordance with the Buddha’s instructions.

MINDFULNESS: THE FIRST ENLIGHTENMENT FACTOR

Sati, mindfulness, is the first factor of enlightenment. “Mindfulness” has come to be the accepted translation of sati into English. However, this word has a kind of passive connotation which can be misleading. “Mindfulness” must be dynamic and confrontative. In retreats, I teach that mindfulness should leap forward onto the object, covering it completely, penetrating into it, not missing any part of it. To convey this active sense, I often prefer to use the words “observing power” to translate sati, rather than “mindfulness.” However, for the sake of ease and simplicity, I will consistently use the word “mindfulness” in this volume, but I would like my readers to remember the dynamic qualities it should possess.

Mindfulness can be well understood by examining its three aspects of characteristic, function and manifestation. These three aspects are traditional categories used in the Abhidhamma, the Buddhist description of consciousness, to describe factors of mind. We will use them here to study each of the enlightenment factors in turn.



Nonsuperficiality

The characteristic of mindfulness is nonsuperficiality. This suggests that mindfulness is penetrative and profound. If we throw a cork into a stream, it simply bobs up and down on the surface, floating downstream with the current. If we throw a stone instead, it will immediately sink to the very bed of the stream. So, too, mindfulness ensures that the mind will sink deeply into the object and not slip superficially past it.

Say you are watching your abdomen as the object of your satipaṭṭhāna practice. You try to be very firm, focusing your attention so that the mind will not slip off, but rather will sink deeply into the processes of rising and falling. As the mind penetrates these processes, you can comprehend the true natures of tension, pressure, movement and so on.

Keeping the Object in View

The function of mindfulness is to keep the object always in view, neither forgetting it nor allowing it to disappear. When mindfulness is present, the occurring object will be noted without forgetfulness.

In order for nonsuperficiality and nondisappearance, the characteristic and function of mindfulness, to appear clearly in our practice, we must try to understand and practice the third aspect of mindfulness. This is the manifestation aspect, which develops and brings along the other two. The chief manifestation of mindfulness is confrontation: it sets the mind directly face to face with the object.

Face to Face with the Object

It is as if you are walking along a road and you meet a traveler, face to face, coming from the opposite direction. When you are meditating, the mind should meet the object in just this way. Only



through direct confrontation with an object can true mindfulness arise.

They say that the human face is the index of character. If you want to size up a person, you look at his or her face very carefully and then you can make a preliminary judgment. If you do not examine the face carefully and instead become distracted by other parts of his or her body, then your judgment will not be accurate.

In meditation you must apply a similar, if not sharper, degree of care in looking at the object of observation. Only if you look meticulously at the object can you understand its true nature. When you look at a face for the first time, you get a quick, overall view of it. If you look more carefully, you will pick up details — say, of the eyebrows, eyes and lips. First you must look at the face as a whole, and only later will details become clear.

Similarly, when you are watching the rising and falling of your abdomen, you begin by taking an overall view of these processes. First you bring your mind face to face with the rising and falling. After repeated successes you will find yourself able to look closer. Details will appear to you effortlessly, as if by themselves. You will notice different sensations in the rise and fall, such as tension, pressure, heat, coolness, or movement.

As a yogi repeatedly comes face to face with the object, his or her efforts begin to bear fruit. Mindfulness is activated and becomes firmly established on the object of observation. There are no misses. The objects do not fall away from view. They neither slip away nor disappear, nor are they absent-mindedly forgotten. The kilesas cannot infiltrate this strong barrier of mindfulness. If mindfulness can be maintained for a significant period of time, the yogi can discover a great purity of mind because of the absence of kilesas. Protection from attack by the kilesas is a second aspect of the manifestation of mindfulness. When mindfulness is persistently and repeatedly activated, wisdom arises. There will be insight into the true nature of body



and mind. Not only does the yogi realize the true experiential sensations of the rise and fall, but she or he also comprehends the individual characteristics of the various physical and mental phenomena happening inside herself or himself.

-ooOoo-

Source: In This Very Life

**Attā hi attano nātho,
ko hi nātho paro siyā;
attanā hi sudantena,
nātham labhati dullabham.**

One truly is the protector of oneself;
who else could the protector be?
With oneself fully controlled, one
gains a mastery that is hard to gain.

Dhammapada 160

World's Debt to Buddha

By Venerable Anagārika Dhammapāla

systematic study of Buddha's doctrine has not yet been made by Western scholars, hence the conflicting opinions expressed by them at various times. The notion once held by the scholars that it is a system of materialism has been exploded. The positivists of France found it a Positivism; Buchner and his school of materialists thought it was a materialistic system; agnostics found in Buddha an agnostic, and Dr. Rhys Davids, the eminent Pali scholar, used to call him the agnostic philosopher of India; some scholars have found and expressed monotheism therein; Arthur Lillie, another student of Buddhism, thinks it a theistic system; pessimists identify it with Schoepenhauer's pessimism, the late Mr. Buckle identified it with pantheism of Fichte; some have found in it a monism; and the latest dictum of prof. Huxley is that it is an idealism supplying the wanting half of Bishop Berkely's well-known idealist argument.

In the religion of Buddha is found a comprehensive system of ethics, and a transcendental metaphysics embracing a sublime psychology. To the simpleminded it offers a code of morality, to the earnest student a system of pure thought. But the basic doctrine is the self-purification of man. Spiritual progress is impossible for him who does not lead a life of purity and compassion.

The rays of the sunlight of truth enter the mind of him who is fearless to examine truth, who is free from prejudice, who is not tied by the sensual passions and who has reasoning faculties to think. One has to be an atheist in the sense employed by Max Muller: "There is an atheism which is unto death, there is another which is the very life-blood of all truth and faith. It is the power of giving up what, in our best, our most honest moments, we know to be no longer true; it is the readiness to replace the less perfect, however dear, however sacred it may have been to us, by



the more perfect, however much it may be detested, as yet by the world. It is the true self surrender, the true self sacrifice, the truest trust in truth, truest faith. Without that atheism, no new religion, no reform, no reformation, no resuscitation would ever have been possible; without that atheism, no new life is possible for any one of us.”

The strongest emphasis has been put by Buddha on the supreme importance of having an unprejudiced mind before we start on the road of investigation of truth. Prejudice, passion, fear of expression of one’s conviction and ignorance are the four biases that have to be sacrificed at the threshold.

To be born as a human being is a glorious privilege. Man’s dignity consists in his capability to reason and think and to live up to the highest ideal of pure life, of calm thought, of wisdom without extraneous intervention. In the Samññaphala Sutta, Buddha says that man can enjoy in his life a glorious existence, a life of undivided freedom, or fearlessness and compassionateness. This dignified ideal of manhood may be attained by the humblest, and this consummation raises him above wealth and royalty. “He that is compassionate and observes the law is my disciple”, says Buddha.

Human brotherhood

This forms the fundamental teaching of Buddha; universal love and sympathy with all mankind and with animal life. Everyone is enjoined to love all beings as a mother loves here only child and takes care of it, even at the risk of her life. The realization of the idea of brotherhood is obtained when the first stage of holiness is reached; the idea of separateness is destroyed and the oneness of life is recognized. There is no pessimism in the teaching of Buddha, for he strictly enjoins on his holy disciples not even to suggest to others that life is not worth living. On the contrary, the usefulness of life is emphasized for the sake of doing good to self and to humanity.



Religion-characteristic of Humanity

From the first worshipping savage to the highest type of humanity, man naturally yearns after something higher, and it is for this reason that Buddha inculcated the necessity of self-reliance and independent thought. To guide humanity in the right path a Tathāgata (Messiah) appears from time to time.

The theism of Buddhism

Speaking of deity in the sense of a Supreme Creator, Buddha says that there is no such being. Accepting the doctrine of evolution as the only true one, with its corollary, the law of cause and effect, he condemns the idea of creator and strictly forbids inquiry into it as being useless. But a supreme god of the Brahmans and minor gods are accepted; but they are subject to the law of cause and effect.

Evolution as taught by Buddhas

The teachings of Buddha on this great subject are clear and expansive. We are asked to look upon the cosmos “as a continuous process unfolding itself in regular order in obedience to natural laws. We see in it all, not a warring chaos restrained by the constant interference from without of a wise and beneficent external power, but a vast aggregate of original elements, perpetually working out their own fresh redistribution in accordance with their own inherent energies. He regards the cosmos as an almost infinite collection of material atoms animated by an infinite sum total of energy”—which is called Akasa. We do not postulate that man’s evolution began from the protoplasmic stage; but we are asked not to speculate on the origin of life, on the origin of the law of cause and effect etc. So as far as this great law is concerned we say that it controls the phenomena of human life as well as those of external nature. The whole knowable universe forms one undivided whole, a “monon” (see Haeckel : Evolution of Men, Vol II, Page 455).

Importance of a serious study of all systems of Religion

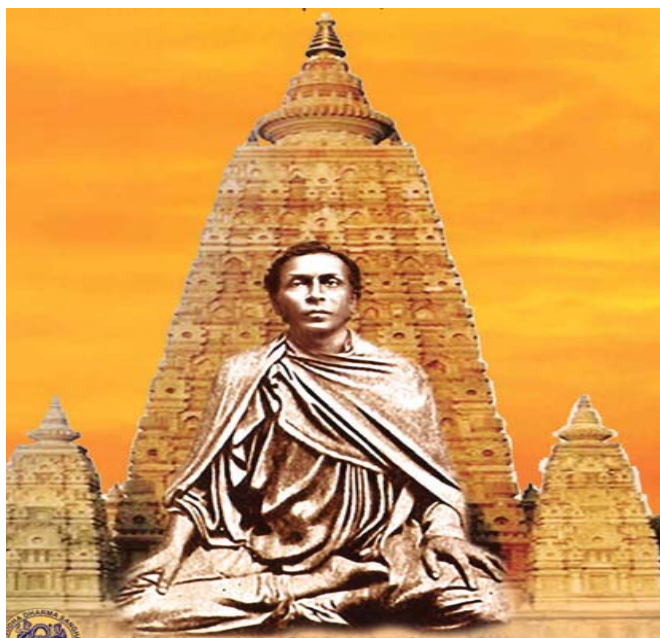
Buddha promulgated his system of philosophy after having



studied all religions; and in the Brahmajala Sutta sixty-two creeds are discussed. In the Kalama Sutta, Buddha says : “Do not believe in what ye have heard; do not believe in traditions, because they have been handed down for many generations; do not believe in anything because it is rumoured and spoken of by many; do not believe merely because the written statement of some old sage is produced; do not believe in conjectures; do not believe in that as truth to which you have become attached by habit; do not believe merely on the authority of your teachers and elders; after observation and analysis, when it agrees with reason and is conducive to the good and gain of one and all, then accept it and live up to it” (Aṅguttara Nikāya).

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Source: Return to Righteousness



THIS IS THE PATH SERIES

Growing in Goodness and Virtue

Tan Ajahn Dtun (Thiracitto)

Within the teachings of the Lord Buddha, the Buddha instructed the community of his disciples (monks, nuns, laymen and laywomen) to become acquainted with the truths of nature; that is,

with regards to one's own body, the bodies of others and all material objects - all come into being and exist for a period of time before finally ceasing to be. The Buddha was teaching that we should know the nature of things as they truly are: once born, the natural course for all beings is that they must break apart – disintegrate. We must have the *sati-paññ* (mindfulness and wisdom) to know things as they really are by studying one's own body and mind, and by contemplating the *Dhamma* so as to totally cleanse one's heart of the *kilesas* (defilements) of greed, anger and delusion. These impurities fill the hearts of all beings, bringing with them the endless suffering that comes from the wandering on through *saAsra* (the beginningless cycle of birth, death and rebirth).

Taking a human birth and meeting with the teachings of the Lord Buddha is something extremely hard to come by in this world. People, however are still heedless, deludedly taking pleasure in forms, sounds, odours, tastes and bodily sensations, along with material objects, with there being a never-ending search for wealth, honour and praise. Actually we have previously come across and known all of these things through countless lifetimes. However, the *kilesas* within the heart of all beings are never satiated, never knowing enough. When we meet with old things, we think they are new, deludedly enjoying materiality which results in an endless succession of dying and being reborn in *saAsra*. Therefore, it is something very rare indeed that we should be born as humans and meet with the teachings of the Lord Buddha.



The human realm is truly an excellent realm for it is the realm in which all the Buddhas have attained enlightenment, hence making their hearts pure. Most of the *arahant* (fully enlightened being) disciples also purified their hearts here in this human realm. So why is it that, having taken this human birth, we still do not make the effort to work for the heart's purification here in this very lifetime? Why let time slip by unproductively when time is relentlessly passing by? One's life is continually diminishing, getting shorter and shorter. One who is heedful will, for this reason, put forth great effort to perform only good, virtuous deeds by observing *s+la* (moral precepts), practicing *samdhi* (concentration) and cultivating *paññ* (wisdom) within their heart, for this is the path of practice for the realization of Nibbna - the complete ending of suffering.

All the Buddhas pointed to the path of *s+la*, *samdhi*, and *paññ* virtue, concentration wisdom - as being the path that will direct one's heart towards purity; that is, the complete absence of greed, anger and delusion, or in other words, the realization of Nibbna within one's own heart.

When the time and opportunity is appropriate, we perform acts of goodness so as to develop *pram+ 2* (spiritual perfections) within one's heart. Having correct or right view, we will wish to make offerings in order to increase our virtue and *pram+*. When developing virtue and goodness, however, don't go delaying or slowing down one's heart by doing acts that make us 'lose points'; that is, behaviour that obstructs the development of all that is virtuous. For example, when we do things which are immoral, or improper, this is called 'losing points'; for such actions interrupt one's continuing growth in goodness. Whenever we behave improperly or immorally, it will prevent us from performing virtuous acts such as observing moral precepts, developing concentration and cultivating wisdom within one's heart - for moral and immoral behaviour are mutually obstructive to each other.



When taking birth in each and every lifetime, all the Buddhas would re-establish or continue anew with their aspiration for Buddhahood. They gave up all that is unskillful, bad or immoral. In each lifetime, they cleansed their hearts by performing only good deeds until finally making the heart pure.

The arahant disciples also set their hearts upon building up the spiritual perfections in order to transcend *dukkha* (suffering, discontentment); namely, for the realization of Nibbna. They had patience and endurance by not acting upon their *kilesas*, for doing anything immoral or unwholesome would be a cause for suffering both here in the present and also in the future. They accumulated only goodness by performing the meritorious acts of observing moral precepts, developing concentration and cultivating wisdom.

As a result, their store of virtue and *pram+* gradually grew until their hearts became strong and unshakeable. They had mindfulness and wisdom investigating, penetrating through to the truth regarding their body or personal condition, realizing that the bodies of all sentient beings are merely aggregates of earth, water, air and fire that come together only temporarily: once born, no-one can go beyond ageing; no-one can go beyond sickness, and so no-one can go beyond death. When there is birth, change then follows, until ultimately the body breaks apart.

If we understand clearly that once having come into being, all natural conditions and phenomena will go through change until eventually disintegrating, and that the mind is unable to dictate that they be otherwise - stable or constant. As a consequence, we will make the effort to have *sati-paññ*, mindfulness and wisdom, seeing through things to what they truly are, not being heedless in one's life but rather attempting to progressively build up and increase one's spiritual perfections and virtue. *Sati-paññ*

1 Supreme truth: the right natural order underlying everything; the teaching of the Buddha



investigates any *dukkha*, or defilements, that are within one's heart - these being born of delusion, with greed, anger, satisfaction and dissatisfaction as their outcome. One must recognize that all emotions of discontentment or unsatisfactoriness are unfavorable and so must seek out the path that avoids or subdues this *dukkha*, hence bringing an end to the greed, anger and delusion that are within one's heart

We should all try, therefore, not to be negligent in our lives. Always have mindfulness and wisdom watching over and tending to the mind in each and every moment by striving to remove any *kilesas* and harmful thoughts from one's mind. One's thoughts do not arise from trees, houses, cars or one's personal wealth. Rather, all thoughts, or *dukkha*, originate from within one's mind. If we hold to incorrect or wrong views, our thinking will, as a result, be mistaken. If we do not have the *sati-paṇṇā* to restrain our thoughts, we will speak or act in ways that are improper or harmful.

We must have mindfulness guarding over the mind, for the mind is the *kilesas'* place of birth. Patiently persevere with any unwholesome thoughts that arise by looking for skilful ways to reflect upon and discard - at that very moment - any greed, anger, satisfaction and dissatisfaction from one's heart, not keeping or holding to such adverse mental states. One has to know how to let go of one's attachment towards emotions and thoughts by not acting or speaking unskillfully. If we have mindfulness watching over the mind, staying in the present moment, we will be wise to any defiled emotions, recognizing that they are states of mind, naturally subject to arising and ceasing.

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2 10 spiritual perfections (pram+) cultivated as a support for realizing

enlightenment: 1) generosity; 2) morality; 3) renunciation; 4) wisdom; 5) effort;

6) patient endurance; 7) truthfulness – being true to one's word; 8) resolution; 9) loving kindness; 10) equanimity.

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