



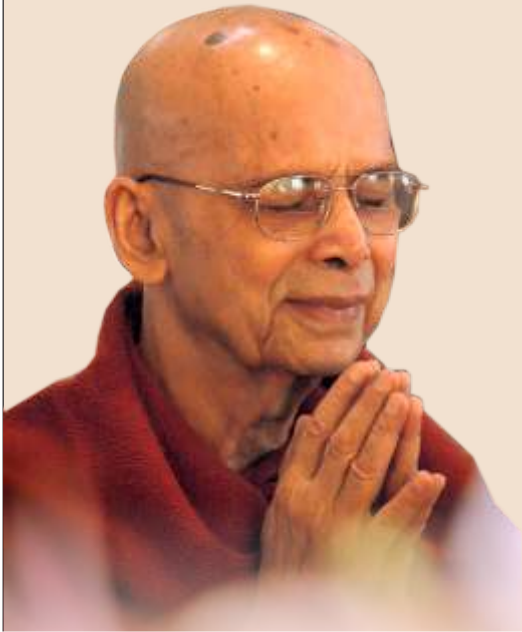
Venerable Acharya Buddharakkhita
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MOST VENERABLE DR. ACHARYA BUDDHARAKKHITA
Abhidhaja Aggamaha Saddhammajotika, Vidyavaridi, D.Lit
Founder of Maha Bodhi Society Bengaluru and Its sister organisations

*Homage to
Bada Bhanteji*

Gratefully Dedicated on the occasion of Birth Centenary Celebrations



Most Venerable Acharya Buddharakkhita

Born in Imphal, Manipur, graduated as an engineer in Kolkata, having participated in the Indian Freedom Movement, this extraordinary person joined the army and saw enough violence of the II World War. That led him to renounce everything and he went in search of peace and truth. At last through reading the holy Dhammapada, he came to the path of the Buddha and got ordained in Kushinagar under the most Venerable Chandamani Mahathera and came to be known as Venerable Acharya Buddharakkhita.

A visionary and hard working Buddhist monk, he scarified his whole life in study, practice and teaching of the Buddha's words and putting that compassionate teachings into practice by establishing Maha Bodhi Society, Bengaluru in 1956. Since then he worked tirelessly in the field of spirituality, education, medical and social services and established meditation centers, hospitals and educational institutions in India and abroad. He had the distinction of being a member of the Editorial Board of the Sixth Buddhist Synod (Chattha Sangāyana) in Yangon, which brought out a complete edition of the Buddhist scriptures in the original Pali language.

This is the centenary year of his birth and Mahabodhi organizations and his countless disciples are celebrating the Birth Centenary with meaningful activities as mark of paying respect to the great teacher Most Venerable Acharya Buddharakkhita. We feel privileged to present this Journal as a part of this centenary celebrations series.

To know the life, teachings and works of this great Buddhist Master please visit:

www.buddharakkhita.com



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Bhikkhu Buddhadatta

Director, Mahabodhi Research Centre

Message



The Mahabodhi Research Centre (MRC) is a unique and pioneering research institution in Buddhist Studies, visioned by the Most Venerable Dr. Acharya Buddharakkhita, Ph.D., D.Litt. (admirably known as Bada Bhanteji) to spread the words of Supreme Buddha in the land of its origin. This renowned Research Centre, true to its founding spirit, '*Jotetu Buddhasāsanam Bharatasmim Ratthasmim*' - in fulfilling the dream and vision of its founder, world renowned scholar-cum-meditation master the Most Ven. Dr. Acharya Buddharakkhita, has been striving to promote fundamental teachings and qualitative research in the field of Buddhist Studies universally. To date, MRC has many accomplishments and laurels to its credit.

As we embrace 2021-22 the Birth Centenary year of our most Ven. Dr. Acharya Buddharakkhita Bhanteji, Mahabodhi Research Centre is pleased to release a Research Journal in commemoration of Centenary Birthday observed as Dhammapada Festival. MRC has been dedicated in imparting Buddha Dhamma in today's increasingly complex challenging modern world. In times like this the Buddha's pragmatic, scientific, rational, ethical and practical teaching are extremely relevant and inspiring for humanity, to strive towards a fulfilling and peaceful life.

In this great endeavour MRC offers Diploma, Certificate, Ph. D, vassa course, workshops and short term courses for all, based on the motto "Learn, Practice, Realize". To date, It has impacted many students who had studied in our Research Centre, finding meaning and purpose in their lives.

This Research Journal is an offering at the lotus feet of our beloved & respected teacher Bada Bhanteji, on his birth centenary year to pay homage and gratitude for his precious Dhamma gift. We hope and aim to provide insights and enrichment for scholars, truth seekers, students of Dhamma through this research journal. I'm extremely thankful to our Diploma students who have contributed their valuable articles for this journal making this Dhamma sharing possible.

May the message of sublime Dhamma reach far and wide, touching the seekers of truths and lover of peace to remove the suffering. May the punya accrued from this Dhamma Dana be shared with Bada Bhanteji.

May All Beings be Happy!

With Metta

FRUITS OF GOOD

**Venerable . Dr Acharya Buddharakkhita Mahathera
(Abhidhaja Aggamaha saddhammajotika)
The Founder President of Mahabodhi Organisations**



The quest for happiness is a basic urge in 'man. It is instinctive, motivating every action in thought, word and deed. Since the mind is prey to delusions, this quest show ever runs on a wrong track more often than not. Thus the search for happiness becomes a med rush after a mirage and not a quest for the true course of happiness. That is how there is such clamour for money, honour, gain, power and recognition mistaking all these to be sources of happiness. In a changing world, when life itself is evanescent the appurtenances of life, such as wealth, security, power are even more impermanent and thus insecure.

However, there is a genuine instrument for gaining happiness, And happiness in all its forms-as physical and social, moral and mental well-being and fulfillment, asestatic joy or bliss, and as spiritual blessedness or beatitude.

In the Sutta entitled 'Synonym of Happiness', Lord Buddha spells out this instrument as acts of merit punya. Indeed He calls punya as the very synonym of happiness. Further He also makes known how He enjoyed, "For a long time, the most pleasant, happy and joyous experience, in consequence of acts of merit" It was by cultivating the ecstatic meditative states

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In the Sutta entitled 'Synonym of Happiness', Lord Buddha spells out this instrument as acts of merit punya. Indeed. It was by cultivating the ecstatic meditative states (samādhi) of Universal Love (Mettā) that He was able to avoid being born into this world, and that at a time, when the world was in states of disintegration, and regeneration. When all is impermanent, the entire cosmic system naturally is subject to disintegration and regeneration. Not that this wonderful teaching of the Buddha needs any support from a source of knowledge that is itself under going change constantly, namely science, nevertheless it may not be out of place to mention that modern cosmological theories do propound the idea of continuous creation and disintegration of the celestial bodies. The Buddha mentions how during these cataclysmic periods of disintegration and regeneration, he enjoyed the sublime states of the Brahma gods, and how he became the King of Gods-Sakka i.e., Indra, and was also Chakravarti samrat-world-ruling-monarch, many times, only through the power of the acts of merit.

In the Dhammapada the Blessed One exhorts: As from a heap of flowers, Many a garland be made, Even so by one born a mortal, even so should many a good deed be done-(53.) Should a person do good, Let him do it again and again, Let him find pleasure therein, Blissful is accumulation of Good (118)

Puñña Good, is also termed kusala skillful, a word with a world of meaning. Just as a lump of clay is turned into a masterpiece by the skillful hands of a master crafts man, or to use Buddha's own analogy, just as from a heap of flowers a skilled florist prepares many a beautiful garland and bouquet even so, one endowed with the skill of Dhamma turns every act, however apparently trivial, into an act of merit.

Merit in thought, word and deed has been analysed in he Abhidhammattha Sangaha either as three-fold or ten fold, that is to say, (1) Dāna-giving, intentionally, joyously, (2) Sīla-virtue or moral purity, (3) Bhāvana— meditation. In the ten-fold scheme, merit comprises of (1) Dāna (2) Sīla (3) Bhāvana, (4) Apacyan—a reverential approach, born of faith and conviction, and as opposed to cynicism, scepticism and irreverence. (5) Veyyāvacca service and helpfulness, (6) Pattidāna-sharing of one's merit with others, (7) Pattānumodana-solemn acknowledgment of merit when intimated by others, (8) Dhammasavana -hearing of the Dhamma (9) Dhammadesan-giving Dhamma discourses, (10) Diṭṭhijjukamma-straightening one's right understanding i.e., sharpening one's faculty of insight and the comprehension of truth.

Ultimately the real puñña is that which is in alignment with the Sadhamma-The Good Teaching of the Enlightened One.' And so the enunciation in the Sutta. "Whoso seeks his weal,
Who verily yearns for a destiny,
Let him revere the Good Teaching,
Enshrining the message of Buddha's dispensation.



NAMO TASSA BHAGAVATO ARAHATO SAMMĀ SĀMBUDDHASSA

Venerable Acharya Buddharakkhita

Ever Shining Gem

By: Brahma Teja N

INTRODUCTION:

Today we don't have Venerable Acharya Buddharakkhita with us, but his presence is felt in every part of the lives of our monks at the Maha Bodhi Society in Bengaluru. That was the dynamism he instilled with values among monks and lay people. In the modern history of Buddhism in India, one cannot but refer to Ven. Acharya Buddharakkhita no less than often. Such is the contribution of this Buddhist master, lovingly called by his disciples as Bada Bhanteji.

Our hearts go out to recollect his valuable compassionate words for which he lived and worked "Jotetu Buddha sasanam, Bharatasmim rathasmim" May the Light of the Dispensation of the Buddha illuminate this land called Bharat, India.

Birth of Bada Bhanteji:

Ven. Dr. Acharya Buddharakkhita's Dhamma name was Buddharakkhita. His original name was Rabindra Kumar Banerjee. He was born on March 12, 1922 – which was an auspicious full moon day - in Imphal, the capital of the present state of Manipur in India.

His family was a conservative Bandyopadhyay Bengali Brahmin family, Young Rabindra was naturally exposed to rites and rituals, religious practices, philosophy, Sanskrit and astrology.

He was the 2nd eldest child among 10 siblings born to Late Sri Vishnu Pada Bandyopadhyay and Late Smt. Sailavaladevi Bandyopadhyay. His Spiritual Journey started at a very early age.

Education and Job:

In 1939, when he was 17 years old, he got admission in the Institute of Engineering Technology, Kolkata from where he graduated later. He thought that science and technology could make the world a better place to live. But when the Second World War began in 1939, he soon found that his thoughts about science and technology were wrong. The so-called advanced societies, which were developed scientifically and technologically, started warring with each other. It was a time that he felt he should find an alternative way to change the world.

When young Rabindra understood the value of certification, he wanted to change the world in a different way, he ventured out seeking a path, and Rabindra got inspired and joined the Quit India Movement. The Quit India movement was effectively crushed. Young Rabindra was put behind the bars for a month.

Rabindra liked the Passion of Subhas Chandra Bose but he questioned the violence in getting Independence. However he knew that non-violence of Gandhi will be difficult to get the independence though he respected a lot to Gandhi, his hero was Subhas Chandra Bose but he didn't want to be part Violence; this is the dilemma that every seeker will be having. This is not confusion, this is the way to find the answer.

Rabindra had a question about how the British were considered superior to Indians, when Indians had brains, Spiritual value, Rites, culture and enough intelligence to come up to any level. Nothing ventured, nothing gained' he joined the British army at Fort William in Calcutta.

He worked as an Engineer in manufacturing of Military supplies and Automobiles. He was also taking care of the Trucks and heavy machines. Being part of the military and getting trained under the Military; Rabindra liked the discipline in which the army works.

Two incidents when he was serving in the British Army, when he went to Singapore he went with Indignation against the People who were selling the medical supplies to Pharmacy company to make few money out of it. His stand against the right and honesty is displayed here.

Another incident in which he is an addict, Yes you heard right Rabindra was addicted to smoking, once he had to travel with his British boss, during his travel he was not able to smoke and because of that he was feeling angry on small things, after returning and he was smoking and relaxing, His British boss approached him asking him question, Are you the Master or Cigarette, Rabindra burnt all his cigarette and quit smoking immediately. And he never touched Smoke again ever in his life.

Spiritual Journey: After the independence of India,

Rabindra decided to separate himself from Material life and went in search of spirituality.

He visited and knocked many ashrams and he was not getting the answers for the questions that he was carrying. He was a seeker from his childhood. He wanted answers for all the questions that he had, he approached many Gurus, Knocked many doors of the ashrams, He was not convinced or he was not satisfied with any. Rabindra also hated the caste system of Hinduism, He finally reached at the door steps of Ramana Ashram, where he liked the simple meditative life, and he read all the Holy Books of many religions.

In search of meaning and purpose of human life as wandering ascetic Satya Priya, The Bible, The Quran, The Gita and The Dhammapada were his constant companions, apart from learning and meeting eminent gurus of his time, While meditating in Shri Ramana Maharshi Tiruvannamalai, he realized that for a very long time he is been pursuing the Buddhist path, he just needed to pick up the thread where he had left, It was a turning point in the life of young Rabindra

After reading Dhammapada, Rabindra wanted to pursue his spiritual journey in the direction of the Dhamma. Once he read about the Dhamma he realized he was a Buddhist monk in his previous lives. Once he found the path it's time to search for the Guru who can teach him about the Dhamma. Rabindra had met his Dhamma teacher at the right time, right place and right person. Under his Dhamma teacher he could learn the right Dhamma. At last in 1949, Full Moon in the serene surrounding of Kushinagar, he got his ordination as a Buddhist monk from a very compassionate monk Chandramani Maha Mahathera. He pursued his Dhamma studies under eminent Buddhist scholars of the 20th Century in Sri Lanka and Myanmar (Burma).

Bada Bhanteji taught Pali language, Literature, Buddhist Psychology and Philosophy at Nalanda Postgraduate University.

Built Mahabodhi Arogya Hospital, Artificial limb center, thousands of artificial limbs were distributed to the poor and needy people in Karnataka.

In 1980 established a meditation center in California USA and Taught in California University. 20 Years he visited the USA and Europe and brought Dhamma to the western world. 1992 Bhanteji taught meditation and Buddhist Philosophy in Taiwan.

Training of Buddhist Monks: we can understand his style of teaching the monks which was based on real life, beginning from the duties in the kitchen. His teaching started from small things to big things. He did not teach difficult tasks in the beginning but simple tasks like how to cut the vegetable for curry. He thought that monks have to learn how to cook food because it is difficult to get alms every day.

Translation of Tipitaka: To translate the entire Tipitaka into all major languages of India was his second vision for revival of Buddhism in India. He could speak about 14 different languages. Among them, he was very good at Pali. Because of that he could be a member of the Sixth World Buddhist Congregation held at Yangon (Burma) in 1954, and served as a member of the editorial board, which published a complete edition of the Pali canon.

Establishing Sangha: Revival of Buddhism in India was to establish a good practicing Buddhist society, to attain Bodhi. It is based on monastic discipline (vinaya). His concept of good Sangha is following the rules of Vinaya.

Publication: From his books published from 1954 to 2013, we can understand his philosophy of teaching Buddha Dhamma to the public. There are now more than 100 books available written by Bada Bhanteji. Among 100 books, there are 3 categories. The first is Sutta, the second is Meditation and the third is Social Justice.

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Book – At the lotus feet of the Buddha



“Facing Life’s Darkness, Do not curse the gloom
Just light a candle, All darkness and danger vanish!

Dhamma is the light

Practise It my Dears”

- Ven. Acharya Buddharakkhita



DHAMMA REFLECTIONS ON COVID

by *Upasika Evelyn Ker*



The current Covid situation is affecting everyone's life worldwide. The whole world literally stopped moving and functioning with our lives affected and our freedoms restricted. Many families lost their loved ones and friends.

I will not attempt to limit my views and discussions on the Dhamma reflections to Covid alone, but rather take the Covid pandemic as a general representation for the discussion of Sufferings. How we, the Disciples of the Buddha, can look at Covid or any Sufferings in life from a different perspective positively, and translate them into a platform for cultivation of the Dhamma mind and awakening the Buddha within.

This can be achieved through constant Dhamma reflections, practical applications of the Ten Paramis and Noble Eightfold Path, experiencing Buddha's Dhamma in a practical sense, and bring about the strengthening of our mind. When our freedoms are restricted, it is perhaps wise to spend time to look within and cultivate our Bhavana of citta, kāyā, mettā, paññā, samādhī.

Historically, we can see that every 100 years there is always bound to be at least a big pandemic such as the Spanish flu in 1918, or a big disaster such as World War II in 1939. Sufferings occur either on a macro level (country or globally) or micro level (individual or family). However, what remains the same for both, is that sufferings follow us like our shadows, without fail, moment to moment, citta to citta. They inject dissatisfaction, fear, anxiety, pain, and other negative feelings.

According to Ajahn Chah famous Thai Forest Meditation master there are two basic types of Sufferings—

1. Sufferings that lead to more sufferings

- This type involves using a human mind and perspective to look at Sufferings, and continuing to dwell on it, thus creating more sufferings like a snowball effect.

2. Sufferings that lead to the end of Sufferings.

- This type involves using the Dhamma mind and

wisdom to look at Sufferings positively with the Right view, and translating sufferings into a platform for cultivation and strengthening of the mind.

Therefore, there is always a choice and the wise ones will choose the second type.

As “the Mind is the Master” (**Dhammapada Verse 1**), our classmate Manali Madam also shared her personal Covid experiences, whereby we can see how our minds work miracles. In her case, when her whole family was suffering from Covid and standing on the verge of death, they decided to give mettā to themselves and others, and maintain an equanimous mind.

Just like an empty vase, if we put hot water into it, it becomes hot when we touch it. When we put in cold water, it becomes cold when we touch it. Similarly, if we put in positivity, our mind will glow with positivity. If we put in Dhamma, we will glow with Dhamma joy and wisdom. So if we have Dhamma within us, we are always protected.

Therefore, for all Sufferings, it is important that we should always be mindful to use a Dhamma mind with the Right View to see beyond any Sufferings, by applying Buddha's Dhamma teachings to it. As the Buddha says, “Come and experience the Dhamma yourself”, Dhamma is a gradual training and cultivation is about practical applications of what we have learned.

In order to achieve that, we shall first look at the three characteristics of existence for all beings: Anicca , Dukkha and Anatta. (Dhammapada 277-279)

“Sabbe sanākhārā aniccā
Sabbe sankhārā dukkhā
Sabbe dhammā anattā”

“All sankharas (conditioned things) are impermanent”
All sankharas are unsatisfactory” All Dhammas (conditioned things) are not self”

When one sees this with Insight-wisdom (paññā), one comes out of dukkha. This is the Path to Purity.

From this Dhamma reflection, we can see that all sankhārās (conditioned things) are unsatisfactory, inevitable (dukkha) and impermanent (anicca). The Buddha spoke in his last teaching: “Impermanent are all conditioned things. Decay is relentless. Work diligently for your own salvation.” (Digha Nikaya 16).

Everything in this samsara world is bounded by impermanence and change. If we look around us, the flowers, the trees, the seasons, the weather, humans and animals. All these undergo the cycles of birth, aging, and death. Thus, decay is relentless and that is the impermanent nature of all conditioned things.

Uncertainty is its characteristic, and ignorance of uncertainty develops additional clinging and stress, which spells the second Noble Truth of cause of suffering (Ignorance and Craving). However, when we understand Annica, it also tells us that since all good and bad are impermanent and subject to changes, we should have faith that this covid situation is also impermanent. We must adopt the Dhamma wisdom of seeing all things beyond our human eyes and mind. Like the water, wind and everything that is in this nature, “As it comes and as it goes, non-holding, non-clinging’. This brings us to understand Anatta (non-self, no I, Me or Mine).

When there is non-self, then there is no need to hold onto anything, including Sukha or Dukha. There is a saying, “To study the Buddha and the Dhamma is to study the self (look within), to study the self is to abandon the self.” When we abandon the self, we are practicing the Pārami of Renunciation, of the attachment to the Kāyā (body), the self of I, me & mine, ego, cravings...etc.

Before we perfect the Pārami of Renunciation, we will also go through the Pārami of Generosity and Pārami of Morality. Generosity is practiced through the act of Dana such as in the forms of money, Dhamma, i.e. compassion in action. Morality can be practiced through diligently following the precepts; through these, one develops mettā and abandons his own greed and Self. This continuous perfection of the Pārami of Generosity and Morality, will build a strong foundation and result in one perfecting the Pārami of Renunciation. When there is a Renunciation of the kāyā and the Self, Sukha and Dukha also do not exist. Perfecting this Pārami eradicates your fear of losing this kāyā and brings about the end of suffering.

This perfection will then lead us to the Pārami of Wisdom, of seeing things beyond. The whole practical application process also involves the training of the other Pāramis of Patience, Energy, Determination,

eventually leading us to the Paramis of Metta, (through metta meditation and giving mettā to oneself and others) and Pāramis of Equanimity, non-self-approach to reach Upekkhā mind.

It is important that we understand that from Manali Madam's case and many other Covid cases or sufferings, the importance of adopting Right view and positivity, maintaining an equanimity mind with mettā, recollecting the Triple Gem's qualities and application of the Pāramis and Noble Eightfold path. This process fills a person's mind, body and speech with total goodness, illuminating with the Dhamma within. When one has Dhamma within, one is protected.

This is because with the human mind and strength, we are limited, and we will see sufferings as poison. However, with a Dhamma mind and wisdom, our strength will be infinite, and we will see suffering as Medicine for cultivation. Sufferings reminds us to be strong and wise.

Establishing this positive perspective we call Right View with Right Intention, the first two factors of the Noble Eightfold Path, the magga to cessation of Sufferings. Other factors in the Noble Eightfold such as Right Actions will then come along naturally. Thus, with this, suffering becomes one that will assist us to end all sufferings by awakening ourselves within.

If we recall all our painful moments in life whereby our minds and strengths were tested, and we used our Patience, Determination, and Wisdom to overcome, which are part of the Ten Pāramis. This shows us that every bad thing happened with an aim of giving us cultivators a chance to perfect ourselves and our mind. When the Buddha was still Prince Siddhartha, he encountered the sights of sufferings of death, sickness and old age, it awakened him and he went into Renunciation. Another example will be our Most Venerable Acharya Buddharakkhita fondly called Bada Bhanteji, who too saw the Sufferings during World War II, which led him to renounce everything in search of peace and truth. Thus we can see that all Great and Wise Ones rise and shine during Sufferings to bring about an end to all Sufferings.

In conclusion, as disciples of the Buddha, I hope we will always adopt a positive Dhamma mind with the Right

view on the Covid situation or any Sufferings. We have no control over when our next Suffering is and what is our next Suffering. However, we do have a choice to look at Sufferings with wisdom, metta and an equanimity mind, which will allow us to progress deeper in our cultivation, for awakening the Buddha within.

During Covid, when our freedom are restricted and we cannot go to the Vihara, we have to be mindful that there is a Vihara within us to go to. There is a Buddha sitting within us, that is Complete, Perfect, and shines as bright as the Sun, but it is awaiting to be awakened. There is the Dhamma within us, that is infinite and awaiting for us to discover it and spread it to others.

It is yet to shine brightly due to our defilements which are like clouds that cover the sun rays. These clouds of defilements can be removed through cultivating the perfection of the Ten Pāramis and the Noble eightfold path, the path to cessation of suffering. Do not seek outwards as all externals are conditioned and impermanent. It is the one within you, which is eternal.

Let us all be brave Dhamma warriors, not with Swords that kill but rather warriors with the Sword of Wisdom to cut away all our defilements. Stay CALM, WISE and MINDFUL. Cultivation and Dhamma learning is a gradual training according to the Buddha, that is to be perfected through practical applications, not just this life but lives after lives, till we are able to perfect ourselves mindfully, moment to moment, citta to citta.



Be like Birds in the air!
Untraceable, Leaving no Marks!
Upon the shifting sands of time,
The Birth, death and rebirth conjure,
Upon this universal flux of samsara,
Why try to leave the landmark of 'I'

This make shift nest called life,
Substantial though it may seem,
Is a bubble, karma - wrought,
Liberated be from this empty toilsomeness!
-Ven. Acharya Buddharakkhita

DASA PĀRAMI

by Ramyashree Y C

We all know that Sammā Sambuddha is a human being par excellence, is an embodiment of virtues. But how does a Sammā Sambuddha become a Sammā Sambuddha? In short, the answer would be, it is by perfecting these virtues/perfections or Pāramis to the highest level over incalculable periods of time.



What are Pāramis?

Pāramis are wholesome qualities to be developed or wholesome actions to be performed with the sole purpose of attaining Nibbana. The same qualities if developed with the intention of gaining worldly benefits either in this life or future lives are not considered to be perfections as they result in maintaining and prolonging the cycle of birth and death.

In Pali, “Pārami” in one sense means one that carries to the other shore (Nibbāna) across the ocean (Samsara) and second they are perfections of the highest order indicating the supremacy of the qualities that need to be developed by one who aspires to be enlightened.

Pāramis are wholesome acts that should be performed with no association with mental factors such as craving, conceit and wrong views. Instead they should be

associated with positive mental qualities such as wisdom (paññā) and compassion (karuṇā).

The ten perfections (dasaparami)

1. Perfection in charity (Dāna pārami)
2. Perfection in morality (Sīla pārami)
3. Perfection in renunciation (Nekkhamma pārami)
4. Perfection in wisdom (paññā pārami)
5. Perfection in effort (viriya pārami)
6. Perfection in tolerance (khanti pārami)
7. Perfection in truthfulness (Sacca pārami)
8. Perfection in resolution (Adiṭṭhāna pārami)
9. Perfection in loving kindness (mettā pārami)
10. Perfection in equanimity (upekkhā pārami)

1. Perfection of charity (Dana parami)

Charity is self-less giving to others for their welfare with nothing expected in return. When one cultivates giving (dāna) as a perfection, one does not consider the qualities of the recipient or what one would receive as worldly material benefits in this life or in future lives. The only motive in giving will be to practise renunciation and letting go, in order to purify the mind and attain the final liberation, Nibbāna. It is very well illustrated in the Jataka tales the acts of charity performed by Gautama Buddha during the previous existences as a Bodhisatta over a period of four incalculable and one hundred thousand world cycles. Those acts of charity included not only his property, wife and children and his body parts but also his own life itself, which is the highest act of Dāna.

Dana is considered the foremost quality among the ten perfection. So, the act of charity is important in the development of the other nine perfections as well.

Dana can generally be divided into three groups:

1. Material gifts (Āmisa dāna)
2. Gift of fearlessness (Abhaya dāna)
3. Gift of the teaching (Dhamma dāna)

In the Dhammapada, Buddha declared that;

“Sabbadānam Dhammadānam Jināti” - The gift of dhamma excels all gifts”.

2. Perfection in morality (silapārami)

Morality can be described as avoidance of unskillful or unwholesome actions and engagement in skillful or wholesome actions. Unwholesome actions are physical, verbal or mental actions based upon the negative mental qualities of greed, hatred and delusion resulting in harmful consequences to one self, to others, or to both.

Wholesome actions are those based upon the positive mental qualities of generosity, loving kindness and wisdom with beneficial consequences to one self, to others or to both.

In the Noble Eight-fold Path towards Nibbāna consisting of the three stages of morality (sila), concentration (samādhi) and wisdom (paññā), morality is considered to be the basic foundation upon which the other two aspects of concentration and wisdom can be developed. Thus, without proper morality, right concentration cannot be developed and without right concentration, wisdom cannot be developed.

3. Perfection in renunciation (nekkhamma pārami)

Renunciation is letting go of the mental and physical factors that keep us bound to suffering and continued existence in the samsara. It is the first of the three right intentions (sammāsankappa) the second factor of the Noble Eight-fold Path. Right intention of renunciation is to work towards letting go of craving and attachment to objects that will bring only temporary pleasures as the objects of craving and attachment are impermanent in nature.



4. Perfection in wisdom (paññā pārami)

The Pali word paññā is translated as wisdom, understanding, insight or discernment. It does not refer to wisdom in general about the worldly affairs but to an understanding of the true characteristics of all physical and mental phenomena such as impermanence (anicca), suffering (dukkha) and not-self (anatta). Wisdom also refers to an understanding of the Four Noble Truths.

Wisdom is the last faculty of the five spiritual faculties also known as controlling faculties, which are five qualities of the mind that one is expected to develop up to their maturity during one's spiritual journey towards enlightenment.

5. Perfection in effort (viriya pārami)

The Buddha considered effort (viriya) to be such an important factor in one's progress and success in the spiritual journey that it has been mentioned at least nine times while describing the thirty-seven requisites of enlightenment.

Four types of right effort have been described by the Buddha as requisites of enlightenment:

1. Effort to prevent the development of unwholesome mental

states that have not arisen.

2. Effort to abandon the unwholesome mental states that have arisen.
3. Effort to cultivate the un-arisen wholesome mental states.
4. Effort to maintain the wholesome mental states that have arisen.

6. Perfection in tolerance (khanti pārami)

Khanti can be described as patience, endurance, forbearance and forgiveness. While practicing the

perfection of tolerance one should be able to endure immense hardships and suffering that one experiences in life including those experienced during meditation such as heat, cold, noise, bodily discomfort, aches and pains. Unless one is able to endure the various discomforts and distractions during meditation, one will not be able to develop concentration (samadhi) and without properly developed concentration it is not possible to go on to develop paññā.

7. Perfection in truthfulness (sacca pārami)

Perfection in truthfulness with the intention of attaining enlightenment includes the three aspects of not telling lies, speaking the truth for the benefit of oneself and others and maintaining the virtue of honesty by keeping one's promises. When one develops truthfulness as a perfection, it is important that one is honest not only to others but to oneself as well. The fourth of the five precepts (pañcasila) is to abstain from telling lies which has both a negative aspect (vāritta) and a positive aspect (cāritta). While the negative aspect is to abstain from telling lies, the positive aspect is to develop the habit of true speech.

False speech is a powerful unwholesome action and as the Buddha has stated, one who is not ashamed to tell lies is capable of breaking any of the other precepts of morality.

8. Perfection in resolution (adiṭṭhāna pārami)

Adiṭṭhāna can be termed as firm decision, solemn resolution, firm determination, vow and strong will to carry out the necessary wholesome activities that one has decided to do with the sole intention of attaining enlightenment. With regard to the ten perfections that are to be completed in order to attain enlightenment, a firm determination (adiṭṭhāna) is essential to accomplish the other nine perfections as well. In the Dhatu Vibhanga sutta of the Majjhima Nikāya, the Buddha has described four determinations;

1. Determination for wisdom
2. Determination for truth
3. Determination for relinquishment
4. Determination for calm

9. Perfection in loving kindness (mettāpārami)

In Pali language the word “mettā” meaning

benevolence, friendliness, good will or loving kindness. Though it has the word “loving”, it is not love based on affection, craving and attachment. Its primary aim is to develop altruistic love for all living beings irrespective of who they are. Well-developed loving kindness can be the perfect antidote to negative feelings like resentment, anger, ill-will and hatred.

Loving kindness is the first of the four sublime states (brahma vihra) which are wholesome qualities that need to be cultivated by those seeking enlightenment.

1. Loving kindness (mettā)
2. Compassion (karuṇā)
3. Sympathetic joy (muditā)
4. Equanimity (upekkhā)

10. Perfection in equanimity (upekkhā pārami)

The Pāli word “upekkhā” means impartiality or equanimity. While practising the perfection of equanimity one remains impartial and unaffected by one's experiences, not developing desire and craving for friendly people and pleasurable experiences or dislike and aversion for unfriendly people and unpleasant experiences.

Equanimity is said to be the most difficult quality to develop among the ten perfections. But once developed, one is able to remain unmoved by the eight vicissitudes of life, namely;

- Gain (lābha) and loss (alābha)
- fame (yasa) and Disrepute (ayasa)
- Blame (nindā) and praise (pasamsā)
- Pleasure (sukha) and pain (dukkha)

If we cultivate the pāramis in some measure then we will be able to walk on the path of Buddha.

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DHAMMAPADA

World Spiritual Classic

By Dr. Byrappa.M



Bhagavan Buddha was greatest philosophical skillful teacher and cultural reformer of the World. Buddha's **Dhammapada** is one of the holy text of our religious world. **Dhammapada** is not only a Buddhist religious text but also world Spiritual classic and Cultural text.

The Buddhist sacred Canon, known as the Tipitaka, is the collection of the entire teachings of the Buddha. From out of this vast collection of Buddhist texts, inspirational verses which touch the essence of what the Buddha taught were compiled and recorded in DHAMMAPADA, Holy Scripture of Buddhist. These verses, arranged under twenty-six chapters and 423 verses.

The Buddhist scholar and commentator Buddhaghosa explains that each saying recorded in the collection was made on a different occasion in response to a unique situation that had arisen in the life of the Buddha and his monastic community. His translation of the

commentary, the Dhammapada Atthakatha, presents the details of these events and is a rich source of legend for the life and times of the Buddha.

According to the Acharya Buddharakkhita Bhanteji, The Dhammapada is the best known and most widely esteemed text in the Pali Tipitaka, the sacred scriptures of Theravada Buddhism. The work is included in the Khuddaka Nikaya ("Minor Collection") of the Sutta Pitaka, but its popularity has raised it far above the single niche it occupies in the scriptures to the ranks of a world religious classic. Composed in the ancient Pali language, this slim anthology of verses constitutes a perfect compendium of the Buddha's teaching, comprising between its covers all the essential principles elaborated at length in the forty-odd volumes of the Pali canon. In this, every verse has its own world view. This point of views were taught by our supreme teacher the Buddha.



Jātaka tales and Gāthās is the Best way to convey the philosophical truths to the peoples. In the context of oral tradition, Bhagavan Buddha was the first and foremost oral and philosophical personality of the India. so that Bhagavan Buddha tells that all his views and experiences through simple stories and practical day to life analogies.

By the influence of the Buddha's Dhammapada text and other thoughts, many of other religious texts were formed in this world like Bible, Bhagavad Gita, Quran, shivasharana vachanas and the like. There are many historical, cultural, spiritual and textual proofs identified by some Scholars like Rhyws David, D.D.Kosambi, Prof.Lakshmi Narasu, Dr.B.R.Ambedkar, Prof.M.M.Kalaburgi, Dr. Mudnakudu Chinnaswamy, Dr.Nataraja Boodalu and more.

For example, we have identified some similarities in Buddha vachana and Basava Vachana.

Bhagavan Budhha's Pancasila:

1. Pali: Pānātipātā Veramanī Sikkhāpadaṃ Samādiyāmi.

"I undertake the training-precept to abstain from killing any living beings."

2. Pali: Adinnādānā Veramanī Sikkhāpadaṃ Samādiyāmi.

"I undertake the training-precept to abstain from taking what is not given."

3. Pali: Kāmesumicchācārā Veramanī Sikkhāpadaṃ Samādiyāmi.

"I undertake the training-precept to abstain from misconduct concerning sense-pleasures."

4. Pali: Musāvādā Veramanī Sikkhāpadaṃ Samādiyāmi.

"I undertake the training-precept to abstain from false speech."

5. Pali: Sūra-meraya-majja-pamādaṭṭhānā Veramanī Sikkhāpadaṃ Samādiyāmi

"I undertake the training-precept to abstain from alcoholic drink or Drugs that are an opportunity for heedlessness."

Basavanna's Vachana:

Do not steal, do not kill. Do not utter lies;
Do not lose your temper. Do not detest others;
Do not glorify yourself. Do not blame others.

This alone is purity within. This alone is purity without; And this alone is the way to please our Lord Kudalasangama.

This vachana indicates, the influence of Buddha's Pañcasila from Pali language to Kannada Language. Here, Saranaṃ Gacchāmi = Saranu sharanartha. Finally, the whole world believes, Dhammapada is a creative, metaphorical and medicinal text for the people to fill Immunity and humanity.



Kamma and Rebirth

by Vikas N. Patil

Kamma

Young truth-seeker named Subha ,(Culla kamma vibhanga sutta), approached the Buddha and questioned him about the disparity in various mankind e.g. richness and poverty, healthy and sick, short-lived and the long-lived, the ugly and the beautiful, the powerless and the powerful

The Buddha's reply was: "All living beings have actions (Kamma) as their own, their inheritance, their congenital cause, their kinsman, their refuge. It is Kamma that differentiates beings into low and high states."

The Pali term Kamma, literally, means action or doing. Any kind of intentional action whether mental, verbal, or physical is regarded as Kamma. It covers all that is included in the phrase: "Thought, word and deed". Generally speaking, all good and bad actions constitute Kamma. In its ultimate sense Kamma means all moral and immoral volition (kusalākusala cetanā).

Evil actions which may ripen in the Sense-Sphere: There are ten evil actions caused by deed, word, and mind which produce evil Kamma. Of them three are committed by deed – namely, killing (pānātipāta), stealing (adinndāna), and sexual misconduct



(kāmesumicchāra). Four are committed by word – namely, lying (musāvāda), slandering (pisuṇavācā), harsh speech (pharusāvācā), and frivolous talk (samphappalpa). Three are committed by mind – namely, covetousness (abhiṇṇhā), ill-will (vyāpāda), and false view (micchāditthi).

There are ten kinds of such meritorious actions (kusalākammā):— namely, (1) Generosity (dāna), (2) Morality (sīla), (3) Meditation (bhāvan) (4) Reverence (apacyana), (5) Service (veyyāvacca). (6) Transference of merit (pattidāna), (7) Rejoicing in others' good actions (anumodanā), (8) Hearing the doctrine (dhamma savana), (9) Expounding the doctrine (dhammadesanā) and (10) Straightening one's own views (ditthijjukamma).

The Buddha says:— "I declare, O Bhikkhus, that volition (cetanā) is Kamma. Having willed one acts by body, speech and thought."

All our words and deeds are derived by the mind or consciousness we experience at such particular moments. "When the mind is unguarded, bodily action is unguarded; speech also is unguarded; thought also is unguarded. When the mind is guarded, bodily action is guarded; speech also is guarded; and thought also is guarded." In Dhammapad yamako vagga verse no.1 & 2 it is said,,

1. *Manopubbaṅgamā dhammā,
manoseṭṭhā manomayā,*



*Manasā ce paduṭṭhena,
bhāsati vā karoti vā;
Tato naṃ dukkhamanveti,
cakkamva vahato padaṃ.*

2. *Manopubbaṅgamā dhammā,
manoseṭṭhā manomayā;
Manasā ce pasannena,
bhāsati vā karoti vā;
Tato na sukhamanveti,
cāhyāva anapyin.*

This verse clearly states that mind is supreme. Dhamma is the forerunner of mind.

The Five Niyamas According to Buddhism there are five orders or processes (Niyamas) which operate in the physical and mental realms.

They are: -

1. Utu Niyāma, physical inorganic order;
2. Bija Niyāma, order of germs and seeds
3. Kamma Niyāma, order of act and result; e.g., desirable and undesirable acts produce corresponding good and bad
4. Dhamma Niyāma, order of the norm; e.g., the natural phenomena occurring at the birth of a Bodhisatta in his last birth. Gravitation and other similar laws of nature, the reason for being good, etc. may be included in this group.
5. Citta Niyāma, order of mind or psychic law; e.g., processes of consciousness, constituents of consciousness, power of mind, including telepathy, teleesthesia, retrocognition, premonition, clair-voyance, clair-audience, thought-reading, and such other psychic phenomena, which are inexplicable to modern science.

Every mental or physical phenomenon could be explained by these all-embracing five orders or processes which are laws in themselves. Kamma as such is only one of these five orders.

There is another classification of Kamma according to function (kicca):

1. Janaka Kamma (Reproductive Kamma),
2. Upatthambaka Kamma (Supportive Kamma),
3. Upadakkamma (Counteractive Kamma),

4. Upaghtakakamma (Destructive Kamma)

The following classification is according to the priority of effect (vipkadnavasena):

1. Garuka Kamma- weighty or heavy kamma producing serious results in this life only. – namely, matricide, parricide, the murder of an Arahant, the wounding of the Buddha, and the creation of a schism in the Sangha.
2. sanna Kamma, :Death proximate kamma, action done just before death determines the conditions for next birth.
3. Cinna Kamma, :habitual kamma
4. Katatt Kamma.: Reserve, residue kamma. This is Cumulative (katatt) Kamma which embraces all that cannot be included in the foregoing three. This is as it were the reserve fund of a particular being. The last classification is according to the plane in which the effects take place. They are: — 1 Evil actions (akusala) which may ripen in the Sense Sphere (kāmaloka). 2 Good actions (kusala) which may ripen in the Sense-Sphere. 3 Good actions which may ripen in the Realms of Form (rūpaloka), and 4 Good actions which may ripen in the Formless Realms (arūpaloka).

As we sow, so we reap somewhere and sometime, in this life or in a future birth. What we reap today is what we have sown either in the present or in the past. The Samyutta Nikya states: “According to the seed that’s sown, so is the fruit ye reap therefrom Doer of good (will gather) good. Doer of evil, evil (reaps). Sown is the seed, and planted well. Thou shalt enjoy the fruit thereof.”

This law is applicable to all. Even Great disciple like Arhant Maha Moaggllana and Maha Thera Tissa and other everyone cannot find escape from this law.

The Cause of Kamma

Ignorance (avijjā) or not knowing things as they truly are, is the chief cause of Kamma. Dependent on ignorance arise Kammic activities (avijjā paccayā sankhrā), states the Buddha in the Paticca Samuppāda (Dependent Origination). Associated with ignorance is its ally craving (tanhā), the other root of Kamma. Evil actions are conditioned by these two causes

Rebirth: To understand kamma rightly one should also have a clear comprehension of the reality of rebirth. The Buddha is our greatest authority on rebirth. On the very night of His Enlightenment, during the first watch, the Buddha developed retro-cognitive knowledge which enabled Him to read His past lives. "I recalled," He declares, "my varied lot in former existences as follows: first one life, then two lives, then three, four, five, ten, twenty, up to fifty lives, then a hundred, a thousand, a hundred thousand and so forth." (Majjima Nikaya, Mahasaccaka Sutta).

In the Dhammacakka Sutta, His very first discourse, the Buddha, commenting on the second Noble truth, states: "This very craving is that which leads to rebirth" (y'yam tanh ponobhavik). The Buddha concludes this discourse with the words: "This is my last birth. Now there is no more rebirth (ayamantim jti natthīd ni punabbhavo'ti)." (MahaVagga- Samyutta Nikaya)

In Buddhism rebirth is not reincarnation. Rebirth means continuity of a consciousness which is constantly changing from moment to moment and life to life. Reincarnation means continuity of an unchanging entity from one existence to another in the same way as one changes one's clothes. A soul, self or ego, the I-sense, is said to be an unchanging entity. Belief in a permanent soul, self or ego misconstrues the law of kamma and its natural consequence, rebirth. Kamma and rebirth are interdependent. Rebirth is the corollary, natural consequence, of kamma formations.

In Buddhist tradition rebirth is an accepted fact, Jataka which narrates about the previous career of the Buddha as Bodhisattva bears an evidence of rebirth. It is also seen in that context that Bodhisattva was born in different forms of existence before becoming the Buddha.

What is the cause of rebirth?

The Buddha taught that ignorance of the real nature of existence produces desires. Unsatisfied desire is the cause of rebirth. When all unsatisfied desire is extinguished, then rebirth ceases. To stop rebirth is to extinguish all desires. To extinguish desire, it is necessary to destroy ignorance. . To eradicate all ignorance, one must persevere diligently in the practice of an all-embracing altruism in conduct, intelligence and wisdom. One must also destroy all desire for the lower, personal pleasures and selfish craving.

The sphere of Rebirth

In the wheel of life, the continuous process of revolving state from one birth to another is depicted in the six regions of rebirth, the three higher realms of deva, human beings, and Brahma: and the three lower realms of hell, hungry ghosts, and animal. The sphere of rebirth is further divided into three world system namely, the world of desire, the world of form (rūpaloka) and the world of formlessness (arūpaloka) in which beings are born to these different planes of existence due to the force of karma.

WHO IS STRONG?

*Not he who kills or maims
creatures,*

*Usurps, wields and wallows in
power*

And robs men of freedom and joy,

But he whose mind ever

Is turned to good,

Whose heart to imbued

With benevolence and pity,

Whose thoughts are clean,

whose speech is kind and true,

And whose deeds above blame,

For it is goodness and purity,

Not desire and cruelty

That are the substance of strength.

- Ven. Acharya Buddharakkhita

Story Of Cakkhupala

The essence of the first Verse of the Dhammapada

by Upasika Debarati Banerjee

On this great occasion of Dhammapada Celebration, I have chosen to share with you the essence of the first Verse of the Dhammapada, titled The Elder Cakkhupala. The verse is as follows:

Manopubbaṅgamā dhammā,

manoṣeṭṭhā manomayā,

Manasā ce paduṭṭhena,

bhāsati vā karoti vā;

Tato naṃ dukkhamanveti,

cakkaṃva vahato padaṃ.

Let us expand the meaning and importance of this verse with the anecdote that preceded this utterance of the Buddha. I am sure everyone likes to listen to a story... Now, where was this discourse given?

This happened in Savatthi. Who is the protagonist of this story? The Elder Cakkhupala.

Why is he the protagonist? It so happened that many years ago, there was this prosperous householder named Mahasuvanna who had plenty of wealth but no children. The childless couple prayed sincerely and performed Dana for long and then one day they were blessed with a Son whom they named Palita or 'Pala' for short. In course of time, they were blessed with yet another son. They named him 'Culapala' or the 'Junior Pala'. Therefore, the elder brother was called, "Mahapala".

In the meantime, after the Dhammacakka-pavattana, and touring many places, expounding the Dhamma, The Blessed One was on a sojourn at the great Monastery in Jetavana, built and offered to the Sangha by Anathapindika. The population of Savatthi was 7 Crores those days, of which 5 Crores had already become Noble disciples of the Buddha. The Pala brothers watched these citizens regularly visiting the monastery, lining up the way with offerings of flowers, incense, medicines and beverages.

One day Maha Pala went and listened to the Dhamma there and made up his mind to renounce his worldly

householder's life and begged the Buddha to ordain him immediately as an Anagarika. The Buddha smiled and asked him if he is certain and if so, then he must inform his family members first.

When Mahapala approached Cula Pala, he begged his brother not to take up Monkhood so soon, and instead adopt the monastic life when he becomes OLD. However, the Elder brother declined vehemently and said that his decision was final & irreversible. Thus he ordained under the Buddha and absorbed His Dhamma. The Great Teacher taught him a special Insight Meditation that leads the path to Arahantship.

After spending the 5th Vassavasa or Rains Retreat and completing the Pavarana ceremony thereafter, he appealed to the Buddha for His blessings, to go ahead and seek a suitable place far away, to practice his special Meditation, in solitude. With his Teacher's permission, he set forth along with 60 Bhikkhus and having travelled 120 leagues (which is about 580 kilometers) reached the outskirts of a border-village.

The villagers, seeing a large retinue of Bhikkhus coming for alms round to their homes, requested them to settle down there and give them an opportunity to serve them for longer time. They offered to renovate an old monastery and also build a residential retreat for the monks to stay, which would facilitate their serious meditative pursuits.

So venerable Cakkhupala and his followers settled down there and dedicated themselves to rigorous practice. After about a month and a half, Bhante Cakkhupala was struck by an ailment in his eyes; inexplicably, tears streamed down from his eyes all day accompanied by terrible pain! By the end of the month, he turned completely Blind...! Despite this distress, the venerable Bhikkhu concentrated on his meditation, not his ailment and one day, finally became an Arahant!

A year passed and they spent the rains retreat there. After this Pavarana, all the Bhikkhus including Cakkhupala Bhante, wanted to visit Savatthi and meet

their supreme Teacher, the Buddha.

Cakkupala bhante did not agree to go along with them and persuaded them to go ahead, saying that he would make his own arrangement. Basically, he did not want the Bhikkhus to be in trouble as travelling with an ailing blind person would pose difficulties for them, especially while passing through thick jungles and deep gorges. So the monks set off for their return journey & he remained immersed in meditation.

At this, the Divine King Sakka's Amber-Throne was rattled and Sakka thought if He did not intervene, even at this stage, it would be a great injustice to the Noble Cakkhupala, the disciple of the Buddha...!

He appeared before Cakkhupala Bhante and pretending to be a traveller going to Savatthi, offered to accompany the Bhikkhu. Cakkhupala agreed because this seemed to be a reasonable arrangement.

When they reached Savatthi, the junior brother Culapala got news and came immediately to meet his elder brother, now a venerable Monk! Seeing him blinded due to disease, he at once ordered two of his young and faithful servants to ordain as monks and be in the service of the Arahata Monk Cakkupala.

One day, a group of travelling Bhikkhus, who had come to meet the Buddha in Jetavana, discussed among them that having been in the divine presence of the Lord, they should also visit the venerable Bhikkhu Cakkhupala, who had already attained Arahata ship. It so happened that it rained heavily in the night and numerous insects came out of the cracks and crevices. Bhikkhu Cakkupala, being used to walking-meditation, paced up and down in the *cankamana* or Ambulatory. Many insects perished under his steps and he was oblivious of this. Soon at day-break, the monks came to meet him. But they were horrified, seeing the number of dead insects lying there...! They left the place hurriedly and indignantly reported the matter to the Buddha.

The extremely compassionate one smiled and asked if they had seen Bhikkhu Cakkhupala trampling the insects; to which they replied "No" together. Then the Buddha told them, just like they had not seen the venerable Bhikkhu trampling those insects, the venerable Monk also hadn't seen what was under his own feet, for not only because he was blind, but also

because for an Arahata, there is no such thing as 'volitional killing'...! To this, the monks exclaimed, if He was destined to become an Arahata, how was it that he became Blind?! The Buddha assured them that there is his own Past-life kamma which has caught up with him, in this life. Saying this he narrated the story of that past life:

In the remote past, during the reign of the king of Kashi, in Varanasi there lived a physician who had a good medical practice. Once he treated a sightless woman for restoring her eyesight and the woman promised him that if she could see with her eyes again, she and her whole family would become servant to the physician. When her blindness was cured, she plotted to deny what she had pledged and reported that she could NOT 'see' anything, and that her pain had also increased manifold! The experienced physician understood her ploy, for evading what they had mutually agreed upon. So, he falsely assured her of further improvement and administered a potion that completely blinded her back again! Her eyesight blew out as if the flame of a lamp got extinguished.... This evil deed, enforced in a flight of hatred and anger, has followed the Bhikkhu into this present life, said the Buddha. If he had controlled his mind instead and not acted so harshly, (left his deceiving patient to her own kamma and its resultant misery), he would have lived a more wholesome life and not suffer so much!

Lord Buddha summed up this teaching as the first verse in Dhammapada, which says that-

Our mind precedes all mental states, and it is the Master above all,

Everything is governed by the Mind, in all states of consciousness;

A person's speech or deeds, when done with an impure or evil mind,

Misery follows that person, like the wheels of a cart that follow the bull.

Mangala, the good things of life are acquired and they are not bestowed, gifted or willed by a god, they are acquired by human effort by pure living, noble and wise conduct.- *Bada Bhanteji*

Dhammapada

ATTA VAGGA - The Self

By Evelyne Lê Khanh Nguyen

ONE IS RESPONSIBLE FOR ONE'S EVIL



*Attan' Va Kataṃ Pāpaṃ
Attajaṃ Atta Sambhavaṃ
Abhimanthati Dummedham
Vajiraṃ V'asmamayaṃ Maṇiṃ*

Dhpd-161

“The evil done by oneself, arising in oneself, and caused by oneself, destroys the foolish one, just as a diamond grinds a hard gem”

Mahākāla Upasaka Vatthu

The Story of Mahākāla Upasaka

While residing at the Jetavana monastery, the Buddha uttered Verse (161) of this book, with reference to Mahākāla, a lay disciple.

On a certain holy day, Mahākāla, a lay disciple, went to the Jetavana monastery. On that day, he observed the eight moral precepts (Uposatha Sīla) and listened to the discourses on the Dhamma throughout the night. It so happened that on that same night, some thieves broke into a house; and the owners on waking up went after the thieves. The thieves ran away in all directions. Some ran in the direction of the monastery. It was then nearing dawn, and Mahākāla was washing his face at the pond close to the monastery. The thieves dropped their stolen property in front of Mahākāla and ran off. When the owners arrived, they saw Mahākāla with the stolen property. Taking him for one of the thieves, they shouted at him, threatened him and beat him hard. Mahākāla died on the spot. Early in the morning, when some

young bhikkhus and samaneras from the monastery came to the pond to fetch water, they saw the dead body and recognize it.

On their return to the monastery, they reported what they had seen and said to the Buddha,

“Venerable Sir! The lay disciple who was at this monastery listening to the religious discourses all through the night has met with a death which he does not deserve.” To them the Buddha replied: “Bhikkhus! If you judge from the good deeds he has done in this existence, he has indeed met with a death he does not deserve. But the fact is that he has only paid for the evil he had done in a past existence. In one of his previous existences, when he was a courtier in the palace of the king, he fell in love with another man's wife and had beaten her husband to death. Thus, evil deeds surely get one into trouble; they even lead one to Hell.”

In daily life, we often witness different awkward situations; the good ones are having hard time and miserable, whereas the criminals go unpunished. I sometimes question, is there any justice?

According to the story of Mahkla, we can see clearly the power of the Kamma. All actions give results, Vipkas. The effects are not near but they can take time, even during innumerable lives. Nobody can escape the law of Kamma. Each one is responsible of his or her own action.

So we have to be careful, to take care of our thoughts, speech and deeds. The practice of training the mind is important.

To watch the mind, to be aware of all unwholesome, the evil ones, in a way to master them, and to purify the mind by cultivating all the wholesome, kusala ones.

In Tibetan Buddhism, Mahākāla is an important divinity. His function is a protector (Dhammapala) of Dhamma wisdom.

His typical wrathful appearance follows the Indian model of a demon.

The Noble Truth

by Rajesh Wanjari

The Lord Buddha after attainment of the Supreme Enlightenment had given his first discourse to group of five Bhikkhus known as Dhammacakka Pavattana Sutta-Setting in the Motion the Wheel of Truth at Varanasi in –Deer Park of Saranath. In this sutta the Lord Buddha discussed about the Four Noble Truths. This is the core teaching of all the Buddhas. The Buddha discussed about the avoidance of Two Extremes and to follow the Middle Path that is Noble Eightfold Path which leads to cessation of suffering (Dukkha) and leads to Peace, to super mundane Direct Knowledge to Enlightenment, to Nibbana.

The Four Noble Truths are:

- The Noble Truth of Suffering (Dukkha)
- The Noble Truth of the Cause of Suffering (Dukkha Samudaya)
- The Noble truth of the Cessation of Suffering (Dukkha Nirodha)
- The Noble Truth of the Path leading to the Cessation of suffering (Dukkhanirodha Gamini patipada).

The First Noble Truth of suffering (Dukkha) includes physical and mental suffering, viz., Birth is suffering, decay or ageing is suffering, disease is the suffering, death is the suffering, coming in contact with disliked and separation from the liked is suffering, not to get what one desires is suffering. In short, the five aggregate (as objects) of clinging are suffering which are Rupa, Feelings (Vedanā), Perception (Saññā), Mental Formations (Sankhāra) and Consciousness (Viññāna). Clinging to these five aggregates leading to birth again and again.

The Second Noble Truth the Cause of Suffering is craving. This is the second Noble Truth. People crave for pleasant experiences, crave for material things, craving for sensual pleasures, craving for recurring existence (Bhavo Tanha) and craving for annihilation (Vibhavo Tanha). Craving gives rise to rebirth which is

accompanied by delight and lust, now taking pleasures in this and now in that. Craving is linked to ignorance that is not seeing things as they really are or failing to understand the reality of experience and life. Under the delusion of self and not realizing that personality is Anatta (non-self), a person clings to things which are impermanent, changeable and perishable. The failure to satisfy one's desires through these things causes disappointments and suffering.

The third Noble Truth is Cessation of Suffering (the End of Dukkha). Once we have realized the cause of suffering, we are in a position to put an end to suffering. So, how do we put an end to Suffering? Eliminate it at its root by the removal of craving in the mind, abandoning it, turning away from it, freedom and detachment from Craving. The state where craving cease is known as Nirvana. This is a state which is free from suffering and rounds of rebirth. This is a state which is not subjected to the law of birth, decay and death.

The Fourth Noble Truth is –The Noble Eightfold Path (Ariyo Attangiko Maggo) which leads to the Cessation of Suffering that is Nirvana. This is also called Middle Path which is finest possible code for leading a happy life. Its practice brings benefit to one self and others and it is not a Path to be practiced by those who call themselves Buddhists alone, but by each and every understanding person irrespective of his or her religious beliefs.

The Noble Eightfold Path consists of the 8 components:

- I. Samma Diṭṭhi...Right View/Right understanding
 dukkhe ñāna...understanding suffering
 dukkhasamudaya ñāna ...understanding its origin
 dukkhanirodhe ñāna ...understanding its cessation
 dukkhanirodhagamini patipadaya ñāna
 ...understanding the way leading to Its cessation
- II. Samma Sankappa...Right intention/Right Thought
 nekkhamma-sankappa...intention of

renunciation abyapada- Sankappa...intention of good will avihimsa-sankappa...intention of harmlessness

III. Samma Vāca...Right speech

musavada veramani...abstaining from false speech pisunaya vacaya veramani...abstaining from slanderous speech pharusaya vacaya veramani...abstaining from harsh speech samphappalapa veramani...abstaining from idle chatter

IV. Samma Kammanta...Right action panatipata veramani...abstaining from taking life adinnadana veramani...abstaining from stealing kamesu micchacara veramani...abstaining from sexual misconduct

V. Samma Ājiva...Right livelihood miccha ajivam pahaya....giving up wrong livelihood samma ajivena jivitam kappeti...one earns one's living by a right form of livelihood

VI. Samma Vayama... Right effort samvara.... the effort to restrain defilements pahana.... the effort to abandon defilements bhavana.... the effort to develop wholesome states anurakkhana... the effort to maintain wholesome state.

VII. Samma Sati...Right mindfulness

Kayanupassana... mindful contemplation of the body vedananupassana... mindful contemplation of the feelings cittanupassana... mindful contemplation of the mind dhammanupassana... mindful contemplation of the phenomena

VIII. Samma Samadhi...Right concentration pathamajjhana...the first jhana dutiyajjhana...the second jhana tatiyajjhana...the third jhana catutthajjhana...the fourth jhana.

“This is the Noble Eightfold path, namely, Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Meditative Concentration.

This is the Middle Path which the Perfect One has found out, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to Enlightenment, to Nibbana.”

The arising of the path factors

“For a wise person with clear knowledge, right view arises. For one of right view, right intention arises. For one of right intention, right speech arises. For one of right speech, right action arises. For one of right action, right livelihood arises. For one of right livelihood, right efforts arise. For one of right effort, right mindfulness arises. For one of right mindfulness, right concentration arises.”

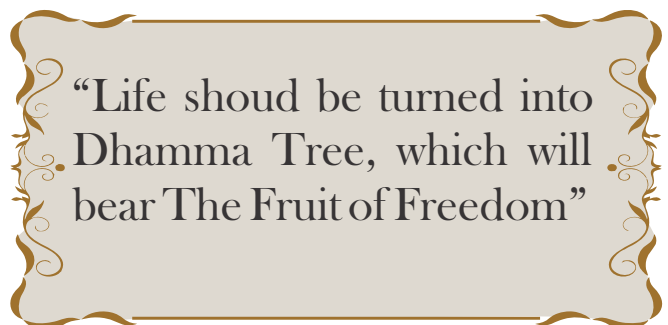
“Bhikkhus, until my Insight and Vision of these Four Noble Truths, in three modes and twelve ways, had become absolutely perfect and in accordance with Reality, not till then, bhikkhus, did I make known to the world, with its bhikkhus and holy men, its deities, mara gods and brahma divinities, kings and commoners, that I had discovered the summit state of Supreme Enlightenment.

“But Bhikkhus, when my Insight and Vision of these Four Noble Truths, in three modes and twelve ways, had become absolutely perfect and in accordance with Reality, only then, bhikkhus, did I make known to the world, with its bhikkhus and holy men, its deities, mara gods and brahma divinities, kings and commoners, that I had discovered the summit state of Supreme Enlightenment.

“Indeed, the Insight and Vision arose in me that unshakable is the deliverance of my mind. This is the last birth. Now there is no more rebirth!

“Thus spoke the Blessed One. Inspired, the Group of Five Bhikkhus rejoiced at the words of the Blessed One.

“When the discourse was delivered, this Unsullied and Stainless Vision of Truth arose in the Venerable Kondanna, viz., “Whatever is subject to arising, all that is subject to ceasing.”



The Blessed one's final exhortation

By Veena Kundar



The blessed one spoken to the venerable Ananda, saying "It may be Ananda, that to some among you the thought will come; Ended is the word of the master; we have a master no longer' But it should not Ananda, be so considered. For that which I have proclaimed and made known as the Dhamma and the discipline, that shall be your Master when I am gone.

And Ananda, whereas now the Bhikkhus address one another as friends, let it not be so when I am gone...The senior Bhikkhus, Ananda may address the junior ones by their name, their family name, or as friend but the junior Bhikkhus should address the senior ones as venerable sir or your reverence.

If it is desired Ananda, the Sangha may when I am gone, abolish the lesser and minor rules.

Then the Blessed One addressed the bhikkhus, saying: "It may be, bhikkhus, that one of you is in doubt or perplexity as to the Buddha, the Dhamma, or the Sangha, the path or the practice. Then question, bhikkhus! Do not be given to remorse later on with the thought: 'The Master was with us face to face, yet face to face we failed to ask him.'" "Ananda, the Tathagata knows for certain that among this community of Bhikkhus there is not even one Bhikkhu who is in doubt or perplexity as to the Buddha, the Dhamma, and or the Sangha, the path or the practice. For Ananda among these 500 Bhikkhus even the lowest is a stream enterer, secure from downfall, assured and bound for enlightenment. And the blessed one addressed the Bhikkhus, saying behold now, Bhikkhus, I exhort you;. All compounded things are subject to vanish, strive with earnestness.

This was the last words of Tathagata..

Passing into Nibhana..

The blessed one entered 1st jhana. Rising from 1st jhana he entered to 2nd jhana.

Rising from 2nd jhana he enters 3rd jhana. Rising from 3rd jhana he enters 4th jhana. Rising from 4th jhana he enters the sphere of infinite space. Rising from attainment of the sphere of infinite space he enters into sphere of infinite consciousness. Rising from attainment of infinite consciousness he enters the sphere of nothingness. Rising from attainment of sphere of nothingness he enters the sphere of neither perception nor - non-perception. And rising out of the attainment of the sphere of neither perception nor non perception, he attained to the cessation of perception and feeling.

Then the blessed one rising from cessation of perception and feeling, entered the sphere of neither-perception - nor - non perception. Rising from the attainment of the sphere of neither perception- nor non-perception, he enters the sphere of nothingness. Rising from the attainment of the sphere of nothingness he entered the sphere of infinite consciousness. Rising from attainment of sphere of infinite consciousness, he entered the sphere of infinite space.

Rising from the attainment of the sphere of infinite space, he enters the 4th jhana. Rising from the 4th jhana, he entered 3rd jhana. Rising from the 3rd jhana, he entered the 2nd jhana. Rising from 2nd jhana he entered 1st jhana.

Rising from the 1st jhana he entered the 2nd jhana. Rising from 2nd jhana he entered the 3rd jhana, he entered the 4th jhana..And rising from 4th jhana, The blessed one immediately passed away.

At the age of 80, on his birthday, he passed away without displaying any super natural Powers. He showed the real nature of component things even in His own life. When Buddha attained Mahaparinibbana, one of his disciple remarked, "All must depart- all beings that have life must shed their compounded forms. Yes even Master such as the Buddha, a peerless being, powerful in wisdom, and enlightenment, must pass away"

Appamadena sampadetha,

Vaya dhamma sankhara.

*Work diligently, component things are
impermanent.*

Mahaparinibbana sutta.

THE CORE TEACHING OF BUDDHA

by Rajkumar Ambade



Buddha, the "enlightened one" also known as Sakyamuni Buddha, is the founder of Buddhism. Buddhism is a philosophy of life.

The teachings of the Buddha are aimed solely at liberating sentient beings from suffering.

The Basic Teachings of Buddha which are core to Buddhism are:

1. The Three Universal Truths;
2. The Four Noble Truths;
3. The Noble Eightfold Path.

1 The Three Universal Truths

Buddha during his enlightenment, He discovered three universal characteristics (Ti-lakkhana).

i. Nothing is lost in the universe:

The first truth is that nothing is lost in the universe. A dead leaf turns into soil. A seed sprouts and becomes a new plant. We are born of our parents, our children are born of us. We are the same as plants, as trees, as other people. We consist of that which is around us, we are the same as everything. If we destroy something around us, we destroy ourselves. If we cheat another, we cheat ourselves.

ii. Everything Changes:

The second universal truth of the Buddha is that everything is continuously changing. Life is like a river flowing on and on, ever-changing. Sometimes it flows slowly and sometimes swiftly. It is smooth and gentle in some places, but later on snags and rocks crop up out of nowhere. As soon as we think we are safe, something unexpected happens. We can even see the Earth from space and understand the changes that have taken place on this planet. Our ideas about life also change. People once believed that the world was flat, but now we know that it is round.

iii. Law of Cause and Effect:

The third universal truth explained by the Buddha is that there is a continuous change due to the law of cause and effect. This is the same law of cause and effect found in every modern science. Science and Buddhism are alike. The law of cause and effect is known as karma. Nothing ever happens to us unless we deserve it. We receive exactly what we earn, whether it is good or bad. We are the way we are now due to the things we have done in the past. Our thoughts and actions determine the kind of life we can have. If we do good things, in the future good things will happen to us. If we do bad things, in the

future bad things will happen to us. Every moment we create new karma by what we say, do, and think. If we understand this, we do not need to fear karma. It becomes our friend. It teaches us to create a bright future.

2 The Four Noble Truths

i. *Dukkha*: Suffering exists: Life is suffering. Suffering is real and almost universal. Suffering has many causes: loss, sickness, pain, failure, and the impermanence of pleasure.

Everyone suffers from these things

Birth- When we are born, we cry.

Sickness- When we are sick, we are miserable.

Old age- When old, we will have ache, pains and find it hard to get around.

Death- None of us wants to die. We feel deep sorrow when someone dies.

Other things we suffer from are: Being with those we dislike, being apart from those we love, not getting what we want, all kinds of problems and disappointments that are unavoidable.

ii. *Samudaya*: There is a cause of suffering. Suffering is due to attachment. It is the desire to have and control things. It can take many forms: craving of sensual pleasures; the desire for fame; the desire to avoid unpleasant sensations, like fear, anger or jealousy.

The things people want most cause them the most suffering. There are basic things that all people should have, like adequate food, shelter, and clothing. Everyone deserves a good home, loving parents, and good friends. They should enjoy life and cherish their possessions without becoming greedy.

iii. *Nirodha*: There is an end to suffering. To end suffering, one must cut off greed and ignorance. This means changing one's views and living in a more natural and peaceful way. Buddhists call the state in which all suffering is ended Nirvana. Nirvana is an everlasting state of great joy and peace. The Buddha said, "The extinction of desire is Nirvana (Nibbana)." This is the ultimate goal in Buddhism. Everyone can realize it with the help of the Buddha's teachings. It can be experienced in this very life. The mind experiences complete freedom, liberation and non-attachment. It lets go of any desire or craving.

iv. *Magga*: The path to end of suffering. The path to end suffering is known as the Noble Eightfold Path. It is also known as the Middle Way.

3 The Noble Eightfold Path.

The Buddha's Eightfold Path consists of:

Panna: Discernment, wisdom:

i. *Samma ditthi*: Right Understanding of the Four Noble Truths. Right View is the true understanding of the four noble truths.

ii. *Samma sankappa*: Right thinking; following the right path in life. Right Aspiration is the true desire to free oneself from attachment, ignorance, and hatefulness.

Sila: Virtue, morality:

iii. *Samma vaca*: Right speech: No lying, criticism, condemning, gossip, harsh language. Right Speech involves abstaining from lying, gossiping, or hurtful talk.

iv. *Samma kammanta*: Right conduct or Right Action involves abstaining from hurtful behaviours, such as killing, stealing, and careless sex. These are called the Five Precepts.

v. *Samma ajiva*: Right livelihood: Support yourself without harming others. Right Livelihood means making your living in such a way as to avoid dishonesty and hurting others, including animals. These three are referred to as Shila, or Morality.

Samadhi: Concentration, meditation:

vi. *Samma vayama*: Right Effort: Promote good thoughts; conquer evil thoughts. Right Effort is a matter of exerting oneself in regards to the content of one's mind: Bad qualities should be abandoned and prevented from arising again. Good qualities should be enacted and nurtured.

vii. *Samma sati*: Right Mindfulness: Become aware of your body, mind and feelings. Right Mindfulness is the focusing of one's attention on one's body, feelings, thoughts, and consciousness in such a way as to overcome craving, hatred, and ignorance.

viii. *Samma samadhi*: Right Concentration: Meditate to achieve a higher state of consciousness. Right Concentration is meditating in such a way as to progressively realize a true understanding of imperfection, impermanence, and non-separateness.



Ven. Dr Bhaddanta Pamokkha and Upasaka Dr. Rajendra P awarded with Ph.D. Degree.
Ven. Kassapa Mahathera, President and Ven. Bhikkhu Ananda, Gen. Secretary MBS present in the convocation Ceremony.



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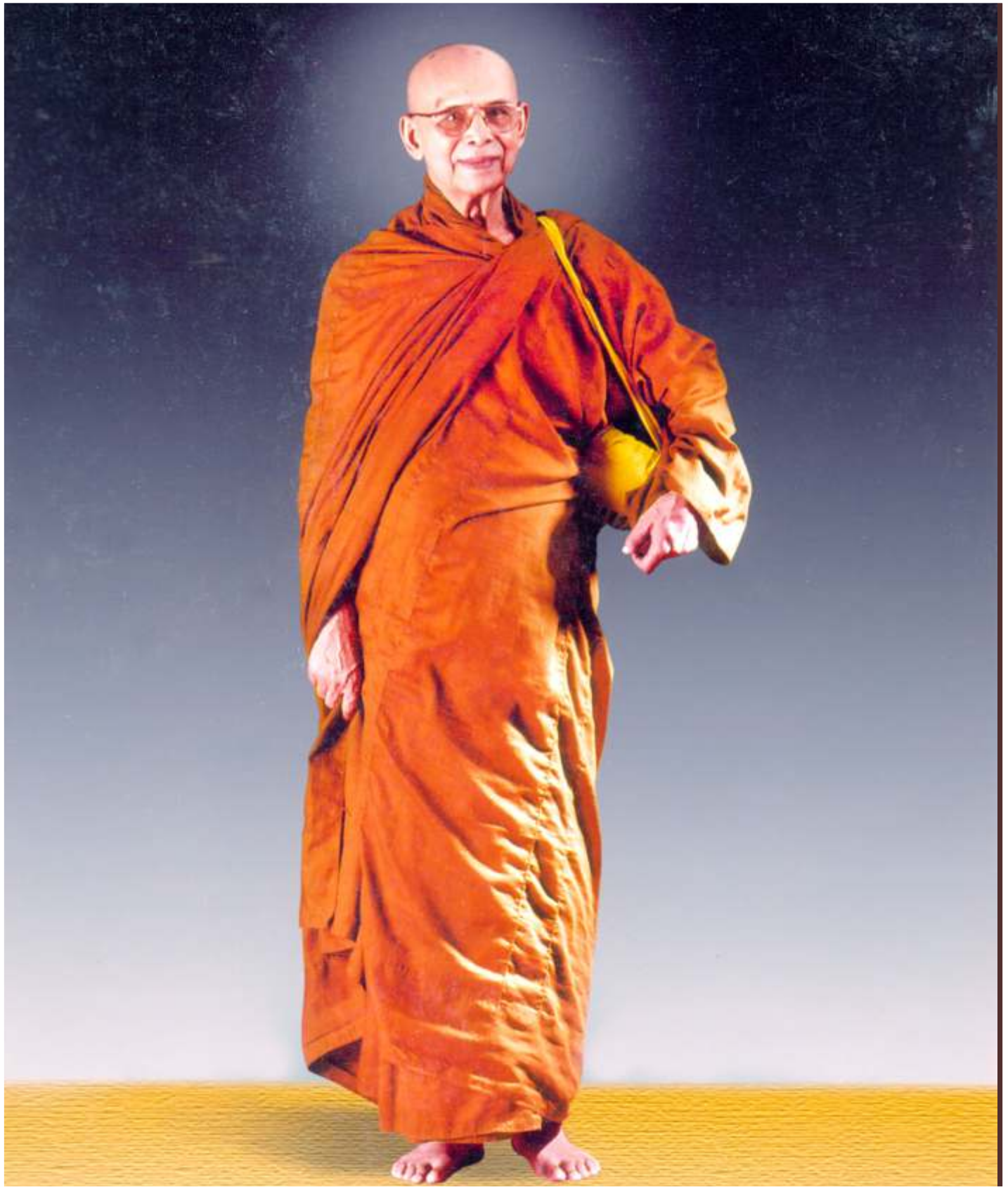
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Pali & Sanskrit Workshop for Monks



Delegation team from Tumkur University and Bengaluru City University. In pic - Prof. Ramesh B, Registrar (Evaluation) BCU, Prof. U S Moorthy, HOD, and colleagues, Dept. of History and Archeology during the felicitation ceremony.



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