



WAY TO THE BUDDHA



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WAY TO THE BUDDHA

BY **VENERABLE SRI S. V. PANDIT PARADUWA
PEMARATANA MAHA NAYAKA THERA**

**MAHINDARAMA BUDDHIST TEMPLE
PENANG • MALAYSIA**

WAY TO THE BUDDHA

BY VEN. SRI S. V. PANDIT PARADUWA
PEMARATANA MAHA NAYAKA THERA

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FOREWORD

It is with great pleasure that Mahindarama Buddhist Temple is reprinting the WAY OF THE BUDDHA compiled by its late Chief Monk, Venerable Sri S.V. Pandit Paraduwa Pamaratana Maha Nayaka Thera, for free distribution in conjunction with Vesak Celebration 2008.

The "Way to the Buddha" is one of the Buddhist texts used in Dhamma classes and Sunday schools as well as by students preparing for the Malaysian Buddhist Examination (MBES) and the Young Men Buddhist Association (YMBA) Examination of Sri Lanka. In order to complement the syllabus of these examinations, several important parts of the Dhamma are compiled in this book such as the Brief Biographies of leading Disciples of the Buddha, the Ten Meritorious Deeds with introductions and Jataka stories illustrating each meritorious deed, and some selection of the Dhammapda Verses.

The book gives a basic and simple Teachings of the Buddha and is targeted specifically for youths and also lay Buddhists who are new to Buddhism. It is hoped that it will serves as a guide for them to become wise and progress well in life, enjoying peace and happiness.

This Gift of Dhamma is fully sponsored by our Temple devotees and the Mahindarama Dhamma Publication. May the merits accruing from the reprinting of this publication be dedicated to all beings, "May they be well and happy always".

May the Triple Gem Bless You and Your Family with Long Life, Good Health, Prosperity, Peace and Happiness always!

Venerable E. Indaratana
MAHINDARAMA BUDDHIST TEMPLE
Vesak 2008 (BE 2552)

Dedication to The Compiler



*The Late Ven. Sri S. V. Pandit Paraduwa
Pamaratana Maha Nayaka Thera*

VENERABLE SRI S.V. PANDIT PARADUWA PEMARATANA MAHA NAYAKA THERA was born in Southern Ceylon on 17 May 1914 and was ordained a samanera (novice monk) on 18 December 1926 at the age of twelve, at the ancient Temple of Purana Viharaya in Elgiriya, Akuressa, Ceylon by Venerable D. Gunananda Maha Thera.

Venerable Gunananda became his teacher and was responsible for his preliminary education in the Dhamma and Vinaya. Later he was admitted to the Vidyalkara Oriental College, Kelaniya, Colombo for higher studies. During his fifteen years of studies, he graduated from stage to stage of the Dhamma, Vinaya and the Pali, Sanskrit, Sinhalese and English languages.

On 9 May 1934 in his 20th year, Venerable Pamaratana received his Upasampada at the Chapter of Maha Sangha in Kandy, Ceylon. His devotion to studies saw him through the Preliminary, Intermediate and Final Examinations (First Division), conducted by the Oriental Studies Society, Colombo which is sponsored by the Government of Ceylon. This won him the title of Royal Pandit.

In 1942, he was appointed Vice-Principal, Vidyalkara (Branch)

College at Kurunegala, Ceylon and was later appointed Principal for three years. During this period, he rendered a great service in providing Buddhist education and training to monks and novices.

Later, he joined the staff of Hindu College at Vaddukoddai in Jaffna, Ceylon and at the same time, took a leading part in propagating Buddhism in the Northern Province. He also wrote several books in Sinhalese which were published in Ceylon.

Venerable Pamaratana came to Malaya on the Vesak Full-moon Day of May 1955 to undertake Buddhist missionary work upon the invitation of the Sasana Abhiwudhi Wardhana Society, Buddhist Temple in Kuala Lumpur (now called Maha Buddhist Vihara).

In 1957, he arrived in Penang at the invitation of Venerable Gunaratana Maha Nayaka Thera to assist him in the propagation of Buddhism. In 1959, when the Mahindarama Sunday Pali School was inaugurated, he became its first Principal.

In 1970, the Venerable Sir requested the Government of Sri Lanka to donate a bell to the Mahindarama Buddhist Temple to consummate a Bell Tower and the Bodhi-Pakara Project. It was the tallest bell tower (40-feet high) in Malaysia.

He became the Chief Monk of Mahindarama Buddhist Temple on the demise of the late Venerable M. A. Upananda Maha Therea on 4 September 1979.

On 25 January 1978, the Venerable Sir was honoured the Chief Sangha Nayaka of Penang due to his valuable contribution towards the growth of Buddhism particularly in Penang and Malaysia in general. The award carried the title of Sri Saddhamma Visarada.

Venerable Sri S.V. Pandit Paraduwa Pamaratana Maha Nayaka Thera passed away peacefully on 13 April 1995.

*May the merits accrued from his
Dhammaduta work and noble service
be conducive for the attainment of Nibbana!*

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CONTENTS

The Three Refuges	1
The Five Precepts	2
The Eight Precepts	2
Ajiva-Atthamaka Sila	3A
Homage to the Buddha	4
Homage to the Dhamma	4
Homage to the Sangha	5
Offerings to the Buddha	6
Homage to the Bodhi-Tree	9
The Three Main Objects of Veneration	10
Transference of Merit... ..	10
The Aspiration	11
Forgiveness of Shortcomings	11
The Nine Virtues of the Buddha	11
Stanzas of the Triple Gem	14
Stanzas of Victory and Blessing	15
Stanzas of the Lion of Men... ..	18
Mora Paritta	20
The Cause of Downfall	22
Selections from Dhammapada for Senior	30
Ten Perfections	35
Brief Biographies of the Leading Disciples of the Buddha	63
Meditation on Loving-Kindness	72
Meditation on the Three Characteristics	76
Ten Meritorious Deeds... ..	77
The Crest of the Banner	82
Selections from Dhammapada for the Higher Certificate Examination	87

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Way To The Buddha

NAMO TASSA BHAGAVATO ARAHATO SAMMA
SAMBUDDHASSA

Homage to Him, the Blessed One, the Exalted One, the
Fully-Enlightened One.

TI-SARANA The Three Refuges

Buddham Saranam Gacchami.

I go to the Buddha as my refuge.

Dhammam Saranam Gacchami.

I go to the Dhamma – His Doctrine, as my Refuge.

Sangham Saranam Gacchami.

I go to the Sangha – His Holy Order, as my Refuge.

Dutiyampi Buddham Saranam Gacchami.

For the second time I go to the Buddha as my Refuge.

Dutiyampi Dhammam Saranam Gacchami.

For the second time I go to the Dhamma – His Doctrine,
as my Refuge.

Dutiyampi Sangham Saranam Gacchami.

For the second time I go to the Sangha – His Holy Order,
as my Refuge.

Tatiyampi Buddham Saranam Gacchami.

For the third time I go to the Buddha as my Refuge.

Tatiyampi Dhammam Saranam Gacchami.

For the third time I go to the Dhamma – His Doctrine,
as my Refuge.

Tatiyampi Sangham Saranam Gacchami.

For the third time I go to the Sangha — His Holy Order,
as my Refuge.

PANCA-SILA

The Five Precepts

Panatipata Veramani Sikkhapadam Samadiyami.

I undertake to observe the precept to abstain from destroying
living beings.

Adinnadana Veramani Sikkhapadam Samadiyami.

I undertake to observe the precept to abstain from taking
things not given.

Kamesu Micchacara Veramani Sikkhapadam Samadiyami.

I undertake to observe the precept to abstain from sexual
misconduct.

Musavada Veramani Sikkhapadam Samadiyami.

I undertake to observe the precept to abstain from false
speech.

**Sura Meraya Majja Pamadatthana Veramani Sikkhapadam
Samadiyami.**

I undertake to observe the precept to abstain from liquor
causing intoxication and heedlessness.

Imani Panca Sikkhapadani Samadiyami (3x)

I undertake to observe the Five Precepts to the best of my
ability.

ATTHANGA-SILA

The Eight Precepts

Panatipata Veramani Sikkhapadam Samadiyami.

I undertake to observe the precept to abstain from destroying
living beings.

Adinnadana Veramani Sikkhapadam Samadiyami.

I undertake to observe the precept to abstain from taking things not given.

Abrahma Cariya Veramani Sikkhapadam Samadiyami.

I undertake to observe the precept to abstain from incelibacy.

Musavada Veramani Sikkhapadam Samadiyami.

I undertake to observe the precept to abstain from false speech.

Sura Meraya Majja Pamadatthana Veramani Sikkhapadam Samadiyami.

I undertake to observe the precept to abstain from liquors causing intoxication and heedlessness.

Vikala Bhojana Veramani Sikkhapadam Samadiyami.

I undertake to observe the precept to abstain from taking food at an unseasonable time.

Nacca Gita Vadita Visukadassana Malagandha Vilepana Dharana Mandana Vibhusanatthana Veramani Sikkhapadam Samadiyami.

I undertake to observe the precept to abstain from dancing, singing, music and unseemly shows; from the use of garlands, perfumes and unguents; and from things that tend to beautify and adorn (the person).

Uccasayana Mahasayana Veramani Sikkhapadam Samadiyami.

I undertake to observe the precept to abstain from using high and luxurious seats.

Imani Attha Uposatha Sikkhapadani Samadiyami (3x).

I undertake to observe the Eight Precepts to the best of my ability.

AJIVA-ATTHAMAKA SILA

The precepts (sila) may be divided into two divisions such as temporary and life-long. The eight precepts are temporary because one should observe the eight precepts on certain days only and not for the whole life. This **Ajiva-Atthamaka Sila** is regarded as 'Nicca Sila' "permanent" or life-long, just like the five precepts (**Panca Sila**). The main object of observing the **Ajiva-Atthamaka Sila** is to abstain from the bodily and oral evils, together with the wrong livelihood. In other words, the observer of this precepts, will be able to practise the right speech (**Samma Vaca**), the right action (**Samma Kammanta**) and the right livelihood (**Samma Ajiva**), out of the Noble Eightfold Path.

The following is the **Ajiva-Atthamaka Sila** in Pali:—

1. **Panatipata Veramani Sikkhapadam Samadiyami**
I undertake to observe the precept to abstain from destroying living beings.
2. **Adinnadana Veramani Sikkhapadam Samadiyami**
I undertake to observe the precept to abstain from taking things not given.
3. **Kamesu Micchacara Veramani Sikkhapadam Samadiyami**
I undertake to observe the precept to abstain from sexual misconduct.
4. **Musavada Veramani Sikkhapadam Samadiyami**
I undertake to observe the precept to abstain from false speech.
5. **Pisuna Vaca Veramani Sikkhapadam Samadiyami**
I undertake to observe the precept to abstain from slandering.
6. **Pharusa Vaca Veramani Sikkhapadam Samadiyami**
I undertake to observe the precept to abstain from rude and harsh word.
7. **Samphappalapa Veramani Sikkhapadam Samadiyami**
I undertake to observe the precept to abstain from frivolous talk.
8. **Miccha Ajiva Veramani Sikkhapadam Samadiyami**
I undertake to observe the precept to abstain from wrong livelihood.

BUDDHA VANDANA

Homage to the Buddha

1. Iti Pi So Bhagava Araham Samma Sambuddho Vijja Carana Sampanno Sugato Lokavidu Anuttaro Purisa Damma Sarathi Sattha Deva Manussanam Buddho Bhagavati.

Such, indeed, is the Blessed One; Exalted, Omniscient, Endowed with knowledge and virtue, Auspicious, Knower of the world, an Incomparable charioteer for the training of individuals, Teacher of gods and men, Enlightened and Holy.

2. Buddham Jivitam Yava Nibbanam Saranam Gacchami.
To life's end and until I reach Nibbana my refuge is the Buddha.

3. Ye Ca Buddha Atita Ca — Ye Ca Buddha Anagata Paccuppanna Ca Ye Buddha — Aham Nandami Sabbada

The Buddhas of the ages past,
The Buddhas that are yet to come,
The Buddhas of the present age,
Lowly, I, each day, adore!

4. Natthi Me Saranam Annam
Buddho Me Saranam Varam
Etena Saccavajjena
Hotu Me Jayamangalam.

No other Refuge do I seek, Buddha is my matchless Refuge, By the might of the truth in these words, May joyous victory be mine!

DHAMMA VANDANA

Homage to the Dhamma

1. Svakkhato Bhagavata Dhammo Sanditthiko Akaliko Ehipassiko Opanayiko Paccattam Veditabbo Vinnuhiti.

Well-expounded is the Dhamma — His Doctrine, by the Blessed One; to be self-realised: with immediate fruit; to be but approached to be seen; capable of being entered upon; to be attained by the wise, each for himself.

2. **Dhammam Jivitam Yava Nibbanam Saranam Gacchami.**

To life's end and until I reach Nibbana my refuge is the Dhamma.

3. **Yeca Dhamma Atita Ca — Ye Ca Dhamma Anagata.
Paccuppanna Ca Ye Dhamma — Aham Vandami Sabbada.**

The Dhammas of the ages past,
The Dhammas that are yet to come,
The Dhammas of the present age,
Lowly, I, each day, adore!

4. **Natthi Me Saranam Annam
Dhammo Me Saranam Varam
Etena Saccavajjena
Hotu Me Jayamangalam.**

No other Refuge do I seek, Dhamma is my matchless
Refuge, By the might of the truth in these words, May
joyous victory be mine!

S A N G H A V A N D A N A

Homage to the Sangha

1. **Supatipanno Bhagavato Savaka Sangho Ujupati Panno
Bhagavato Savaka Sangho Nayapati Panno Bhagavato
Savaka Sangho Samici Patipanno Bhagavato Savaka
Sangho Yadidam Cattari Purisa Yugani Attha Purisa
Puggala Esa Bhagavato Savaka Sangho Ahuneyyo Pahu
Neyyo Dakkhineyyo Anjali Karaniyo Anuttaram Pun-
nakkhettam Lokassa Ti.**

Of good conduct is the Order of the Disciples of the
Blessed One, of upright conduct is the Order of the Dis-

ciples of the Blessed One, of wise conduct is the Order of the Disciples of the Blessed One, of dutiful conduct is the Order of the Disciples of the Blessed One. This Order of the Disciples of the Blessed One — namely, these Four Pairs of Persons, the Eight Kinds of Individuals, — is worthy of offerings, is worthy of hospitality, is worthy of gifts, is worthy of reverential salutations, is an incomparable field of merit to the world.

2. **Sangham Jivitam Yava Nibbanam Saranam Gacchami.**

To life's end and until I reach Nibbana my refuge is the Sangha.

3. **Ye Ca Sangha Atita Ca — Ye Ca Sangha Anagata Paccuppanna Ca Ye Sangha — Aham Vandami Sabbada**

The Sanghas of the ages past,
The Sanghas that are yet to come,
The Sanghas of the present age,
Lowly, I, each day, adore!

4. **Natthi Me Saranam Annam
Sangho Me Saranam Varam
Etena Saccavajjena
Hotu Me Jayamangalam.**

No other Refuge do I seek, Sangha is my matchless
Refuge, By the might of the truth in these words,
May joyous victory be mine!

OFFERINGS TO THE BUDDHA

PADIPA PUJA

Offerings of Lights

**Ghanasarappa Dittena
Dipena Tama Dhamsina
Tiloka Dipam Sambuddham
Pujayami Tamo Nudam.**

With camphor lights brightly shining, abolishing this gloom;
I adore thee Enlightened One, the Light of the Three worlds,
Who dispels the darkness (of ignorance).

SUGANDHA PUJA

Offering of Joss-stick

Gandha Sambhara Yuttana
Dhupena Ham Sugandhina
Pujaye Pujaniyam Tam
Puja Bhajana Muttamam.

With perfumed incense, compounded from odorous substances, I worship the Exalted One, worthy of worship, a receptacle for offering.

PUPPHA PUJA

Offering of Flowers

Pujemi Buddham Kusumena Nena
Punnena Metena Ca Hotu Mokkham
Puppham Milayati Yatha Idamme
Kayo Tatha Yati Vinasa Bhavam.

With diverse flowers, the Buddha, I adore; and through this merit may there be release. Even as these flowers must fade, so does my body march to a state of destruction.

PUPPHA PUJA

Offering of Flowers

Vanna Gandha Gunopetam
Etam Kusuma Santatim
Pujayami Munindassa
Siripada Saroruhe.

This mass of flowers, fresh-hued, odorous and choice, I offer at the sacred lotus — like Feet of the Noble Sage.

PANIYA PUJA

Offering of Water

Adhivasetu No Bhante
Paniyam Parikappitam
Anukampam Upadaya
Patiganhatu Muttamam.

O, Lord: Exalted One — Please accept this water as an offering to Thee — Out of great Compassion for us.

AHARA PUJA

Offering of Food

Adhivasetu No Bhante
Bhojanam Pari Kappitam
Anukampam Upadaya
Patiganhatu Muttamam.

O, Lord: Exalted One — Please accept the food; Rightfully prepared — Out of great Compassion for us.

GILANA PACCAYA PUJA

Offering of various Fruit Juice

Adhivasetu No Bhante
Panakam Pari Kappitam
Anukampam Upadaya
Patiganhatu Muttamam.

O, Lord: Exalted One, Please accept the Fruit Juice, Prepared in rightful way, Out of great Compassion for us.

TAMBULA PUJA

Offering of Betel, etc.

**Nagavalli Dalupetam
Cunna Puga Samayutam
Tambulam Patiganhatu
Satam Pujemi Dam Jino.**

O, Lord: Exalted One — Please accept this betel, Together
with arecanut and lime — Out of great Compassion for us.

BODHI VANDANA

Homage to the Bodhi-Tree

**Yassa Mule Nisinno Va
Sabbari Vijayam Aka
Patto Sabbannutam Sattha
Vande Tam Bodhi Padapam.**

Seated at whose base, the Teacher overcame all foes,
attaining Omniscience, that very Bodhi-Tree do I adore.

BODHI VANDANA

Homage to the Bodhi-Tree

**Ime Ete Maha Bodhi
Loka Nathena Pujita
Aham Pi Te Namassami
Bodhiraja Namathu Te.**

Those great Trees of Enlightenment, revered by the Lord
of the World, I too shall salute you. May there be homage
to you, O Great Bodhi.

TIVIDHA CETIYA VANDANA

Salutation to the Three Main Objects of Veneration:

CETIYA — Pagoda, MAHA BODHI — The Great Bodhi-Tree,
and The BUDDHA RUPA — The Image of the Buddha.

Vandami Cetiyaṃ Sabbam
Sabba Thanesu Patit Thitam
Saririka Dhatu Maha Bodhim
Buddha Rupam Sakalam Sada.

I salute every Cetiya that stands in any place, the bodily
relics, the Great Bodhi, and all images of the Buddha.

PUNNANU MODANA

Transference of Merit

To all the Devas — Deities

Ettavata Ca Amhehi
Sambhatam Punna Sampadam
Sabbe Deva Numodantu
Sabba Sampatti Siddhiya.

May all Devas (Deities) share this merit, which we have thus
accumulated, for the acquisition of all kinds of happiness and
prosperity.

To the Deva of the Bodhi-Tree

Asmim Rukkhe Dhivattho Yo
Deva Raja Bhavayya Ca
Tassa Hotu Imam Punnam
Sabba Sampatti Sadhakam.

If there is a great deity who tenants on this tree, may he
share this merit for his happiness and prosperity.

To Natis — Departed relatives

Idam Vo Natinam Hotu
Sukhita Hontu Natayo.

Let our relatives share this merit, and may they be well and happy!

PATTHANA

The Aspiration

Imina Punna Kammena,
Mame Bala Samagamo,
Satam Samagamo Hotu,
Yava Nibbana Pattiya.

By the grace of this merit that I have acquired may I never meet the foolish; but only the wise up to the time I attain final Emancipation.

KHAMA YACANA

Forgiveness of Shortcoming

Kayena Vaca Cittena
Pamadana Maya Katam,
Accayam Khama Me Bhante
Bhuripanna Tathagata!

If by deed, speech or thought, heedlessly I have done aught wrong, forgive me, O Master! O Victor Greatly Wise!

NAVA GUNA GATHA

The Nine Virtues of the Buddha

1. Araham Arahoti Namena
Araham Papam Nakaraye

**Arahatta Phalam Patto
Arahan Nama Te Namō.**

By name He is Arahant as He is worthy
Even in secret He does no evil
He attained the fruit of Arahantship
To Thee, the Worthy One, my homage be.

2. **Samma Sambuddha Nanena
Samma Sambuddha Desana
Samma Sambuddha Lokasmim
Samma Sambuddha Te Namō.**

By name He is Sammasambuddha
The teaching is of the Sammasambuddha
A fully Enlightened One is He in the world
To Thee, the fully Enlightened One, my homage be.

3. **Vijja Carana Sampanno
Tassa Vijja Pakasita
Atita Naga Tuppanno
Vijja Carana Te Namō.**

He is endowed with wisdom and knowledge
His wisdom is made known
The past and future He knows
To Thee who is endowed with wisdom and knowledge,
my homage be.

4. **Sugato Sugatattanam
Sugato Sundaram Pi Ca
Nibbanam Sugatim Yanti
Sugato Nama Te Namō.**

He is Sugata being self-disciplined
Being good He is Sugata

He has gone to the good state of Nibbana
To Thee, the Sugata, my homage be.

5. Lokaviduti Namena
Atita Nagate Vidu
Sankharasatta Mokase
Lokavidu Nama Te Namō.

By name He is Lokavidu
He knows the past and future
Things, beings and space He knows
To Thee, the knower of worlds, my homage be.

6. Anuttaro Nana Silena
Yo Lokassa Anuttaro
Anuttaro Puja Lokasmim
Tam Namassami Anuttaro.

By wisdom and conduct He is unrivalled
An unrivalled One is He in the world
In this world He is revered as an Incomparable One
That Incomparable One, I salute.

7. Sarathi Sarathi Deva
Yo Lokassa Sarathi
Sarathi Puja Lokasmim
Tam Namassami Sarathi.

A charioteer, a charioteer is He of Devas
He is a charioteer to the world
He is a respectful charioteer in this world
That charioteer, I salute.

8. Deva Yakkha Manussanam
Loke Agga Phalam Dadam
Dadantam Damayantanam

Purisa Janna Te Namō.

To Devas, Yakkhas and men in this world
He gives the highest fruits
The givers He subdues
To the knower of men, my homage be.

9. **Bhagava Bhagava Yutto
Bhaggam Kilesa Vahato
Bhaggam Samsara Muttaro
Bhagava Nama Te Namō.**

The Bhagava is repleted with fortune
He has destroyed all passions
He has crossed the ocean of Samsara
To that Bhagava, my homage be.

STANZAS OF THE TRIPLE GEM

These three stanzas were taught by the Buddha to a youth named Chatta, foreseeing his unfavourable destiny and advising him to take refuge in the Triple Gem for the happiness of his future birth.

1. **Yo Vadatam Pavaro Manujesu
Sakyamuni Bhagava Katakicco
Paragato Bala Viriya Samangi
Tam Sugatam Saranattha Mupemi.**

Who art the chiefest Speaker amongst mankind,
Sakya Sage, O Holy One, Whose task is done,
Gone beyond, Possessor of power and energy;
To Thee, the Welcome One, I go for Refuge.

2. **Ragaviraga Maneja Masokam
Dhamma Masamkhata Mappa Tikulam
Madhuramimam Pagunam Suvibhattam
Dhammamimam Saranattha Mupemi.**

Exempt from lust — from craving, Sorrow-free,
Law unconditioned and delectable,
Sweet, potent, profoundly analytic,
To this very Dhamma I go for Refuge.

3. **Yattha Ca Dinna Mahappha La Mahu
Catusu Sucisu Purisa Yugesu
Attha Ca Puggala Dhamma Dasate
Sanghamimam Saranattha Mupemi.**

Whatever is given bears great fruit 'tis said,
To four Pure Pairs of Persons and, these Eight,
Are people who have realised the Truth,
To these very Sangha I go for Refuge.

J A Y A M A N G A L A G A T H A

Stanzas of Victory and Blessing

1. **Bahum Sahassa Mabhinimmita Sayudhantam
Girimekhalam Udita Ghora Sasena Maram
Danadidhamma Vidhina Jitava Munindo
Tam Tejasa Bhavatu Te Jayamangalani.**

Creating a thousand hands, with weapons armed, was
Mara seated on the trumpeting, ferocious elephant Giri-
mekhala. Him, together with his army, did the Lord of
Sages subdue by means of generosity and other virtues.
By its grace may joyous victory be thine.

2. **Maratireka Mabhiujjhita Sabbarattim
Ghorampanalavaka Makkhama Thaddha**

Yakkham
Khanti Sudanta Vidhina Jitava Munindo
Tam Tejasa Bhavatu Te Jayamangalani.

More violent than Mara was the indocile, obstinate demon Alavaka, who battled with the Buddha throughout the whole night. Him, did the Lord of Sages subdue by means of His patience and self-control. By its grace may joyous victory be thine.

3. **Nalagirim Gajavaram Atimatta Bhutam**
Davaggicakka Masaniva Sudarunantam
Mettambuseka Vidhina Jitava Munindo
Tam Tejasa Bhavatu Te Jayamangalani.

Nalagiri, the mighty elephant, highly intoxicated was raging like a forest-fire and was terrible as a thunderbolt. Sprinkling the waters of loving-kindness, this ferocious beast, did the Lord of Sages subdue. By its grace may joyous victory be thine.

4. **Ukkhitta Khagga Mati Hattha Sudarunantam**
Dhavam Tiyojana Patham Gulimala Vantam
Iddhibhisankhatamano Jitava Munindo
Tam Tejasa Bhavatu Te Jayamangalani.

With uplifted sword, for a distance of three leagues, did wicked Angulimala run. The Lord of Sages subdued him by His psychic powers. By its grace may joyous victory be thine.

5. **Kattvana Katthamudaram Iva Gabbhiniya**
Cincaya Duttha Vacanam Janakaya Majjhe
Santena Somavidhina Jitava Munindo
Tam Tejasa Bhavatu Te Jayamangalani.

Her belly bound with faggots, to simulate the bigness of

pregnancy Cinca, with harsh words made foul accusation in the midst of an assembly. Her, did the Lord Sages subdue by His serene and peaceful bearing. By its grace may joyous victory be thine.

6. **Saccam Vihaya Matisaccaka Vadaketum
Vadabhiropitamanam Atiandhabhutam
Pannapadipajalito Jitava Munindo
Tam Tejasa Bhavatu Te Jayamangalani**

Haughty Saccaka, who ignored truth, was like a banner in controversy, and his vision was blinded by his own disputations. Lighting the lamp of wisdom, Him, did the Lord of Sages subdue. By its grace may joyous victory be thine.

7. **Nandopanandabhujagam Vibhudham Mahiddhim
Puttena Therabhujagena Damapayanto
Iddhupadesa Vidhina Jitava Munindo
Tam Tejasa Bhavatu Te Jayamangalani**

The wise and powerful serpent Nandopananda, the Noble Sage subdued by psychic powers through his disciple son — Thera Moggallana. By its grace may joyous victory be thine.

8. **Duggahaditthi Bhujagena Sudatthahattham
Brahman Visuddhi Jutimiddhi Bakabhidhanam
Nanagadena Vidhina Jitava Munindo
Tam Tejasa Bhavatu Te Jayamangalani**

The pure, radiant, majestic Brahma, named Baka, whose hand was grievously bitten by the snake of tenacious heresies, did the Lord of Sages cure with His medicine of wisdom. By its grace may joyous victory be thine.

9. **Eta Pi Buddha Jayamangala Atthagatha
Yo Vacako Dinadine Sarate Matandi**

**Hittvana Neka Vividhani Cupaddavani
Mokkham Sukham Adhigameyya Narosapanno**

The wise one, who daily recites and earnestly remembers these eight verses of joyous victory of the Buddha, will get rid of various misfortunes and gain the bliss of Nibbana.

NARASIHA GATHA
The Stanzas of the Lion of Men

These verses were uttered by Princess Yasodhara to her son, Rahula, on the occasion of the Buddha's first visit to Kapilavatthu after his Enlightenment. She explained some of the physical characteristics and noble virtues of the Blessed One.

1. **Cakka Varankita Ratta Supado
Lakkana Mandita Ayata Panhi
Camara Chatta Vibhusita Pado
Esa Hi Tuyha Pita Narasiho.**

His red sacred feet are marked with an excellent wheel; his long heels are decked with characteristic marks; his feet are adorned with a chowrie (camara) and parasol. That, indeed, is your father, lion of men.

2. **Sakya Kumaravaro Sukhumalo
Lakkhana Vitthata Punna Sariro
Loka Hitaya Gato Naraviro
Esa Hi Tuyha Pita Narasiho.**

He is a delicate and noble Sakya Prince; his body is full of characteristic marks; he is a hero amongst men, intent

on the welfare of the world.
That, indeed, is your father, lion of men.

3. **Punna Sasanka Nibho Mukha Vanno**
Deva Narana Piyo Naranago
Matta Gajinda Vilasita Gami
Esa Hi Tuyha Pita Narasiho.

Like the full moon is his face; he is dear to gods and men; he is like an elephant amongst men; his gait is graceful as that of an elephant of noble breed.
That, indeed, is your father, lion of men.

4. **Khattiya Sambhava Agga Kulino**
Deva Manussa Namassita Pado
Sila Samadhi Patithita Citto
Esa Hi Tuyha Pita Narasiho.

He is of noble lineage, sprung from the warrior caste; his feet have been honoured by gods and men; his mind is well established in morality and concentration.
That, indeed, is your father, lion of men.

5. **Ayata Tunga Susanthita Naso**
Gopamukho Abhinila Sunetto
Indadhanu Abhinila Bhamukho
Esa Hi Tuyha Pita Narasiho.

Long and prominent is his well-formed nose, his eye-lashes are like those of a heifer; his eyes are extremely blue; like a rainbow are his deep blue eyebrow.
That, indeed, is your father, lion of men.

6. **Vatta Sumatta Susanthita Givo**
Sihahanu Migaraja Sariro
Kancana Succhavi Uttama Vanno
Esa Hi Tuyha Pita Narasiho.

Round and smooth is his well-formed neck; his jaw is like that of a lion; his body is like that of the king of beasts; his beautiful skin is of bright golden colour. That, indeed, is your father, lion of men.

7. **Suniddha Sugambhira Manjusu Ghoso**
Hingula Bandhu Suratta Sujivho
Visati Visati Seta Sudanto
Esa Hi Tuyha Pita Narasiho.

Soft and deep is his sweet voice; his tongue is as red as vermillion; his white teeth are twenty in each row. That, indeed, is your father, lion of men.

8. **Anjana Vanna Sunila Sukeso**
Kancana Patta Visuddha Lalato
Osadhi Pandara Suddhasu Unno
Esa Hi Tuyha Pita Narasiho.

Like the colour of collyrium is his deep blue hair; like a polished golden plate is his fore-head; as white as the morning star is his beautiful tuft of hair (between the eyebrows).

That, indeed, is your father, lion of men.

9. **Gacchati Nilapathe Viya Cando**
Taragana Parivethita Rupo
Savaka Majjhagato Samanindo
Esa Hi Tuyha Pita Narasiho.

Just as the moon, surrounded by a multitude of stars, follows the sky path, even so goes the Lord of monks, accompanied by his disciples.

That, indeed, is your father, lion of men.

MORA PARITTA

To avoid impending calamities, one should earnestly

recite this Mora Paritta in the morning as well as in the evening.

TO RECITE IN THE MORNING:

1. Udetayam Cakkhuma Ekaraja
Harissa Vanno Patha Vippabhaso,
Tam Tam Namassami Harissavannam
Pathavip Pabhasam Tayajjagutta,
Viharemu Divasam.
Ye Brahmana Vedagu Sabba Dhamme
Teme Namo Te Ca Mam Palayantu
Namatthu Buddhanam Namatthu Bodhiya
Namo Vimuttanam Namo Vimuttiya.

Imam So Parittam Katva Moro Carati
Esana.

“There he rises, king all-seeing,
Making all things bright with his golden light.
Thee I worship, glorious being,
Making all things bright with thy golden light,
Keep me safe, I pray,
Through the coming day.”

“All saints, the righteous, wise in holy lore,
These do I honour, and their aid implore:
All honour to the wise, to wisdom honour be,
To freedom, and to all that freedom has made free.”

Uttering this charm to keep himself from harm, the
Peacock went a-feeding.

TO RECITE IN THE EVENING:

2. Apetayam Cakkhuma Ekaraja
Harissa Vanno Pathavippabhaso,
Tam Tam Namassami Harissa Vannam

the
Pathavip Pabhasam Tayajja Gutta
Viharemu Rattim.
Ye Brahmana Vedagu Sabba Dhamme
Teme Namō Te Ca Mam Palayantu
Namatthu Buddhānam Namatthu Bodhiya
Namō Vimuttanam Namō Vimuttiya.

Imam So Parittam Katva, Mōro Vasama
Kappayiti.

“There he sits, the king all-seeing,
He that makes all bright with his golden light.
Thee I worship, glorious being,
Making all things bright with thy golden light.
Through the night, as through the day,
Keep me safe, I pray.”
“All saints, the righteous, wise in holy lore,
These do I honour and their aid implore:
All honour to the wise, to wisdom honour be,
To freedom, and to all that freedom has made free.”

Uttering this charm to keep himself from harm, the
Peacock fell a-sleeping.

PARABHAVA SUTTA

The Cause of Downfall

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This discourse of Sutta Nipata was uttered by the
Buddha in order to disclose the various causes of one's dege-
neration. After listening to the **Mangala Sutta** which des-
cribed the causes of one's blessings, happiness and prosperity,
the deities were anxious to learn from the Buddha the oppo-
site causes that led to one's downfall, unhappiness and
poverty. Devas from the various world system gathered at
Jetavana Monastery to listen to this discourse.

This Sutta is not meant merely for one to recite everyday, but to follow in one's daily life. If anyone perfectly understands what the causes of one's degeneration are, the reasons of sinking gradually from higher to lower states and which leads to unhappiness, misery and adversity, one should be able to evade them in one's daily life.

As such, every sincere Buddhist, who wishes to follow the practical way of life in accordance with the teachings of the Master, should particularly learn the substance of this **Parabhava Sutta** and endeavour his best to put them into reality, so that he should be able to enjoy a happy, peaceful, progressive and prosperous life in this world and the next.

PARABHAVA SUTTA

Evam me sutam:

Ekam samayam Bhagava Savatthiyam Viharati Jetavane Anathapindikassa arame. Atha kho annatara devata abhikkantaya rattiya abhikkantavanna kevalakappam Jetavanam obhasetva yena Bhagava tenupasamkami, upasamkamitva Bhagavantam abhivadetva ekamantam atthasi, ekamantam thita kho sa devata Bhagavantam gathaya ajjhabhasi:

Thus have I heard:

On one occasion the Blessed One was dwelling at the monastery of Anathapindika in Jeta Grove near Savatthi. When the night was far spent, a certain deity, illuminating the entire Jeta Grove with surpassing splendour, came to the presence of the Blessed One and drawing near, respectfully saluted him and stood on one side. The deity, who stood on one side, addressed the Blessed One in verse:—

1. **Parabhavantam Purisam
Mayam Pucchama Gotamam**

**Bhagavantam Putthu Magamma
Kim Parabhavato Mukham.**

We ask, Master Gotama, about the person who is on the way to degeneration.
We have come to ask the Blessed One what the cause of degeneration is.

2. **Suvijano Bhavam Hoti
Suvijano Parabhavo
Dhammkamo Bhavam Hoti
Dhammadessi Parabhavo.**

The prosperous man is easily known; the man who is on the way to degeneration is easily known.
One who loves the Dhamma prospers; one who hates the Dhamma degenerates.

3. **Iti Hetam Vijanama
Pathamo So Parabhavo
Dutiyam Bhagava Bruhi
Kim Parabhavato Mukham.**

So thus we know the first cause of degeneration.
Let the Blessed One tell us the second cause of degeneration.

4. **Asantassa Piya Honti
Sante Na Kurute Piyam
Asatam Dhammam Roceti
Tam Parabhavato Mukham.**

The vicious are dear to him, with the virtuous he seeks no delight; he likes the evil ways of the vicious — this is the cause of degeneration.

5. **Iti Hetam Vijanama**
Dutiyo So Parabhavo
Tatiyam Bhagava Bruhi
Kim Parabhavato Mukham.

So thus we know the second cause of degeneration.
Let the Blessed One tell us the third cause of degeneration.

6. **Niddasili Sabhasili**
Anutthata Ca Yo Naro
Alaso Kodhapannano
Tam Parabhavato Mukham.

One who is fond of sleep, fond of boon companions;
who is lazy, who is irritable, who is devoid of energy
— this is the cause of degeneration.

7. **Iti Hetam Vijanama**
Tatiyo So Parabhavo
Catuttham Bhagava Bruhi
Kim Parabhavato Mukham.

So thus we know the third cause of degeneration.
Let the Blessed One tell us the fourth cause of degeneration.

8. **Yo Mataram Va Pitaram Va**
Jinnakam Gatayobbanam
Pahu Santo Na Bharati
Tam Parabhavato Mukham.

One who, being in a properous condition, does not
support mother and father who are weak and old —
this is the cause of degeneration.

9. **Iti Hetam Vijanama**
Catuttho So Parabhavo

**Pancamam Bhagava Bruhi
Kim Parabhavato Mukham.**

So thus we know the fourth cause of degeneration.
Let the Blessed One tell us the fifth cause of degeneration.

10. **Yo Brahmanam Va Samanam Va
Annam Vapi Vanibbakam
Musavadena Vanceti
Tam Parabhavato Mukham.**

He who deceives with a lie, either a brahmin, a monk or any other mendicant — this is the cause of degeneration.

11. **Iti Hetam Vijanama
Pancamo So Parabhavo
Chatthamam Bhagava Bruhi
Kim Parabhavato Mukham.**

So thus we know the fifth cause of degeneration.
Let the Blessed One tell us the sixth cause of degeneration.

12. **Pahutavitto Puriso
Sahiranno Sabhojano
Eko Bhunjati Saduni
Tam Parabhavato Mukham.**

A person who possesses plenty of property, gold and foodstuffs but enjoys rich food all alone — this is the cause of degeneration.

13. **Iti Hetam Vijanama
Chatthamo So Parabhavo
Sattamam Bhagava Bruhi
Kim Parabhavato Mukham.**

So thus we know the sixth cause of degeneration.
Let the Blessed One tell us the seventh cause of degeneration.

14. **Jatitthaddho Dhanatthaddho
Gottatthaddho Ca Yo Naro
Sam Natim Atimanneti
Tam Parabhavato Mukham.**

One who is proud of his birth, of his wealth and clan,
who despises even his own relations — this is the cause
of degeneration.

15. **Iti Hetam Vijanama
Sattamo So Parabhavo
Atthamam Bhagava Bruhi
Kim Parabhavato Mukham.**

So thus we know the seventh cause of degeneration.
Let the Blessed One tell us the eighth cause of degeneration.

16. **Itthi Dhutto Sura Dhutto
Akkha Dhutto Ca Yo Naro
Laddham Laddham Vinaseti
Tam Parabhavato Mukham.**

He who is addicted to women, to liquor, to gambling,
and squanders whatever he earns — this is the cause of
degeneration.

17. **Iti Hetam Vijanama
Atthamo So Parabhavo
Navamam Bhagava Bruhi
Kim Parabhavato Mukham.**

So thus we know the eighth cause of degeneration.
Let the Blessed One tell us the ninth cause of degeneration.

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18. **Sehi Dareha Santuttho**
Vesiyasu Padissati
Dissati Paradaresu
Tam Parabhavato Mukham.

One who is not contented with his own wife, is seen amongst courtesans and the wives of others — this is the cause of degeneration.

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19. **Iti Hetam Vijanama**
Navamo So Parabhavo
Dasamam Bhagava Bruhi
Kim Parabhavato Mukham.

So thus we know the ninth cause of degeneration.
Let the Blessed One tell us the tenth cause of degeneration.

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20. **Atitayobbano Poso**
Aneti Timbarutthanam
Tassa Issa Na Supati
Tam Parabhavato Mukham.

One who has passed his youth, brings a very beautiful young wife and does not sleep for jealousy towards her — this the cause of degeneration.

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21. **Iti Hetam Vijanama**
Dasamo So Parabhavo
Ekadasamam Bhagava Bruhi
Kim Parabhavato Mukham.

So thus we know the tenth cause of degeneration.
Let the Blessed One tell us the eleventh cause of degeneration.

22. **Itthisondim Vikiranim
Purisam Vapi Tadisam
Issariyasmim Thapapeti
Tam Parabhavato Mukham.**

He who places in authority and intemperate, spend-thrift, a woman or a man of similar nature – this is the cause of degeneration.

**Iti Hetam Vijanama
Ekadasamo So Parabhavo
Dvadasamam Bhagava Bruhi
Kim Parabhavato Mukham.**

So thus we know the eleventh cause of degeneration. Let the Blessed One tell us the twelfth cause of degeneration.

24. **Appabhogo Maha Tanho
Khattiye Jayate Kule
So Dha Rajjam Patthayati
Tam Parabhavato Mukham.**

He who is born in a warrior family of slender means, but vast ambition, desires a kingdom – this is the cause of degeneration.

25. **Ete Parabhave Loke
Pandito Samavekkhiya
Ariyo Dassana Sampanno
Salokam Bhajate Sivan Ti.**

The wise man, knowing well these causes of degeneration in the world and endowed with insight, shares a heavenly realm.

SELECTIONS FROM DHAMMAPADA FOR SENIOR

C A N T O I

YAMAKA VAGGA — The Twin Verses

15. **Idha Socati Pecca Socati
Papakari Ubhayattha Socati
So Socati So Vihannati
Disva Kamma Kilittha Mattano.**

The evil-doer grieves here. He grieves hereafter. He grieves in both worlds. He grieves, he perishes, seeing his own impure deed.

16. **Idha Modati Pecca Modati
Kata Punno Ubhayattha Modati
So Modati So Pamodati
Disva Kamma Visuddhi Mattano.**

The well-doer rejoices here. He rejoices hereafter. He rejoices in both worlds. He rejoices exceedingly, seeing his own pure deed.

C A N T O II

APPAMADA VAGGA — Heedfulness

5. **Utthane Nap Pamadena
Sannamena Damena Ca
Dipam Kayiratha Medhavi
Yam Ogbo Nabhikirati.**

By sustained effort, vigilance, discipline and self-control let the wise man make for himself an island which no flood overwhelms.

10. **Appamadena Maghava
Devanam Setthatam Gato
Appamadam Pasamsanti
Pamado Garahito Sada.**

By earnestness Maghava — the King of Gods rose to the lordship of gods. Earnestness is ever praised; negligence is ever despised.

C A N T O I I I
C I T T A V A G G A – T h e M i n d

1. Phandanam Capalam Cittam
Durakkham Dunnivarayam;
Ujum Karoti Medhavi
Usukarova Tejanam.

The wise man straightens the fickle, unsteady mind,
difficult to guard and difficult to control as the fletcher
straightens the arrow.

9. Aciram Vata Yam Kayo
Pathavim Adhisessati;
Chuddho Apetavinnano
Niratthamva Kalingaram.

Before long, alas! this body will lie on the earth, des-
pised, bereft of consciousness, even as a useless log.

10. Diso Disam Yam Tam Kayira
Veri Va Pana Verinam,
Miccha Panihitam Cittam
Papiyo Nam Tato Kare.

Whatever an enemy may do to an enemy or a hater to
a hater, an ill-directed mind may do one even far greater
harm.

11. Na Tam Mata Pita Kayira,
Anne Vapi Ca Nataka,
Samma Panihitam Cittam
Seyyaso Nam Tato Kare.

Neither mother, nor father, nor other relatives do so
much; a well-directed mind does a man greater service.

CANTO IV
PUPPHA VAGGA – Flowers

7. Na Paresam Vilomani,
Na Paresam Katakataṃ,
Attanova Avekkheya
Katani Akatani Ca.

One should not regard the faults of others, things done and left undone by others; but one's own deeds of commission and omission.

10. Yathapi Puppharasimha
Kayira Malagune Bahu,
Evam Jatena Maccena
Kattabbam Kusalam Bahum.

As many garlands are made from a heap of flowers so many good deeds should be done by one born a mortal.

15. Yatha Sankaradhanasmim
Ujjhitasmim Mahapathe,
Padumam Tattha Jayetha
Sucigandham Manoramam.

16. Evam Sankara Bhutesu
Andhabhute Puthujjane
Atirocati Pannaya
Samma Sambuddha Savako.

As on a heap of rubbish thrown on the highway grows a sweet smelling lovely lotus,
Even so among those blinded mortals, who are like unto rubbish, a disciple of the fully Enlightened One outshines in wisdom.

CANTO V
BALA VAGGA — The Fool

2. Caran Ce Nadhigaccheyya
Seyyam Sadisa Mattano,
Ekacariyam Dalham Kayira;
Natthi Bale Sahayata.

If a seeker meets not a companion who is better or equal let him firmly pursue his solitary journey. There is no companionship with the foolish.

4. Yo Balo Mannati Balyam
Pandito Vapi Tena So,
Balo Ca Panditamani
Sa Ve Baloti Vuccati.

The fool who is aware of his foolishness is wise at least to that extent. But the fool who thinks himself wise is called a fool indeed.

7. Caranti Bala Dummedha
Amitteneva Attana,
Karonta Papakam Kammam
Yam Hoti Katukapphalam.

Fools of little wit, being enemies to themselves, move about doing evil deeds, the fruit whereof is bitter.

8. Na Tam Kammam Katam Sadhu
Yam Katva Anutappati
Yassa Assumukho Rodam
Vipakam Patisevati.

The deed is not well done, which being done, one afterwards repents, and the fruit whereof one receives weeping and with tearful face.

9. Tam Ca Kammam Katam Sadhu
Yam Katva Nanutappati,
Yassa Patito Sumano
Vipakam Patisevati.

The deed is not well done, which being done, one afterwards repents not, and the fruit whereof one receives with delight and happiness.

12. Na Hi Papam Katam Kammam
Sajju Khiramva Muccati.
Dahantam Balam Anveti
Bhasmacchannova Pavako.

An evil deed committed immediately bears no fruit, like newly drawn milk curdles not at once; smouldering, like fire covered by ashes, it follows the fool.

C A N T O VI

PANDITA VAGGA — The Wise

3. Na Bhaje Papake Mitte,
Na Bhaje Purisadhame,
Bhajetha Mitte Kalyane,
Bhajetha Purisuttame.

Associate not with evil friends, associate not with despicable men. Associate with good friends. Associate with noble men.

5. Udakam Hi Nayati Nettika,
Usukara Namayanti Tejanam,
Darum Namayanti Tacchaka,
Attanam Damayanti Pandita.

Irrigators lead the water. Fletchers shape the shaft. Carpenters bend the wood. The wise restrain themselves.

DASA PARAMITA

Ten Perfections

- | | | |
|---------------|---|-----------------|
| 1. Dana | — | Charity |
| 2. Sila | — | Morality |
| 3. Nekkhamma | — | Renunciation |
| 4. Panna | — | Wisdom |
| 5. Viriya | — | Perseverance |
| 6. Khanti | — | Patience |
| 7. Sacca | — | Truthfulness |
| 8. Adhitthana | — | Determination |
| 9. Metta | — | Loving-kindness |
| 10. Upekkha | — | Equanimity |

Here **Parama** means the noblest, highest, or most excellent. Therefore **Paramitas** are the most excellent virtues, or the noblest qualities of the **Bodhisattas**. In other words **Paramitas** are the line of conduct or the Pre-requisites for Enlightenment.

These ten virtues should be practised by every Buddhist who wishes to attain **Nibbana** — the final Emancipation, through any **Yana** or vehicle. **Nibbana** can be reached through one of the following three **Yanas**:

1. **Samma Sam Buddhahood**
2. **Pacceka Buddhahood**
3. **Arahantship**

SAMMA SAM BUDDHA

Every Buddhist has a freedom to choose one for himself from the above mentioned three **Yanas** which is suitable for him according to his temperaments and intellectual capacity in order to attain **Nibbana**.

Here **Samma Sam Buddha** means fully Enlightened One, the Perfect One, the Holy One, the Omniscient. In this world, the appearance of a **Samma Sam Buddha** is a very rare chance. In comparison with the other **Yanas**, it is an extremely difficult one. A person who aspires to become a **Buddha**, at first, should make a firm mental resolution and verbal expression for his object in the presence of the **Buddhas**. Then he must receive the proclamation or nomination from a **Buddha** who will publicly declare him to become a **Samma Sam Buddha** in the future.

Our **Sakya-Muni Buddha**, when he was born as **Sumedha Pandit**, four **Asankheyyas** and one hundred thousand **Kalpas**-aeons ago, received the assurance from the **Buddha Dipankara** that he would undoubtedly become a **Buddha** in future. Thus becoming a fully entitled **Bodhisatta**, he renounced his personal salvation, began to practise the **ten perfections**, with the self-sacrificing spirit to serve the suffering humanity and finally became **Samma Sam Buddha**.

PACCEKA BUDDHA

The second **Yana**, to reach **Nibbana** is **Pacceka Buddha**-hood. **Pacceka Buddha** is one who attains Enlightenment without any spiritual assistance from outside sources. He does not possess the faculty to enlighten others. During the dispensation of a **Samma Sam Buddha**, **Pacceka Buddhas** do not appear. Only one **Samma Sam Buddha** arises at a time but several **Pacceka Buddhas** can appear at the same time. To become a **Pacceka Buddha**, one should practise **ten perfections** for a number of **Kalpas**.

ARAHANT

The third **Yana** to reach **Nibbana** is the **Arahantship**. This path is comparatively an easy one, and it is open to both

men and women. **Arahant** is the one who has completely eradicated all the defilements including the ten fetters and the one who is worthy of offerings and reverence. As he has attained the ultimate realization, he is also capable to render the spiritual assistance to others for their liberation. Therefore the attainment of **Nibbana** through even this **Yana** cannot be regarded as selfish ideal. To become an **Arahant**, one should have to fulfil the ten perfections for many series of births.

DANA PARAMITA

'**Dana**' literally means giving or offering one's possessions with pure mind for the welfare of others. The one of the main objects of '**Dana**' is to subdue the immoral thoughts of selfishness, miserliness or excessive craving which creates suffering in **Samsara**. Another object is to develop the meritorious thoughts of selflessness, doing service to others.

A real donor does not expect anything – name, reputation or even the word of 'Thank', in return from the recipient. He does not look down on the recipient as his debtor for the service he has rendered. He does not give through fear or shame and never repents for his charity. He gives voluntarily, realizing the **Kamma** and **Vipaka** – the cause and effect. Naturally, as the result of his noble deeds of charity, he will enjoy a happy, fortunate and prosperous life, wherever he will be reborn in **Samsara** and this perfection of generosity leads him towards the final Emancipation.

Illustration from VESSANTARA JATAKA

THE STORY OF KING VESSANTARA

Once, our **Bodhisatta** was conceived in the womb of Queen Phusati, the Chief Consort of King Sanjaya. During her pregnancy, Queen Phusati had a strong desire to do

chairty. Accordingly, the King ordered six alms-halls (**Dana Sala**) to be built and everyday the Queen gave alms to Monks, the poor and beggars, spending six hundred thousand **Kahapanas**. After ten months, the Queen gave birth to a son and he was named **Vessantara** and wonderful things happened on that day. When the infant Prince asked for gifts to practise charity the Queen handed over to him a purse containing one thousand **Kahapanas**. At the same time, a female elephant brought a white baby elephant to the Palace and left it in the Royal stable. This was considered a good omen.

The King appointed sixty nurses to look after the Prince and he made a necklace worth a thousand **Kahapanas** for the Prince who was then only five years old. The Prince who had a strong desire to practise charity, gave his valuable necklace to a nurse. In this way the King made nine necklaces and each time the Prince gave it away.

At the age of sixteen, Prince Vessantara having mastered all sciences, married a beautiful Princess Maddi Devi. When he was proclaimed King of Sivi, he practised charity to the highest state of perfection. He also built six alms-halls and spent six hundred thousand **Kahapanas** as charity a day. They led a happy married life and later had a son – **Jali** and a daughter – **Kanhajina**.

In the Kingdom of **Kalinga**, there was a great famine and severe drought. The citizens requested that the white elephant of King Vessantara, considered of good omen, be brought to Kalinga. Vessantara readily agreed and presented the elephant to the citizens of Kalinga when they approached. Vessantara requested his father's permission to perform '**Satta Satika Dana**' (i.e. offerings of material things each to a limit of 700). After the grand celebrations, King Vessantara together with his Consort and two children left the city for Mount **Vamka** in the **Himalayas** where the **Sakka Deva Raja**

built a hermitage for them to stay. Before reaching their destination, he willingly dispensed with his four horses and a chariot to Brahmins who asked for them. So they had to walk for the rest of their journey to the hermitage. They reached the place and lived on wild fruits and roots gathered by Queen Maddi, for seven months. Eventually, King Vessantara whose whole intention was to do charity, had to give away his two children to an old **Brahmin** — Jujaka who wanted them to assist his wife at the house chores. Sakka finally tested his degree of charity in Vessantara, by disguising himself as a **Brahmin** and asked for his wife. The Queen accordingly replied, "From maidenhood I was your wife and you my master still. Let you to whom so you desire give or sell or kill." Vessantara was perforced to depart his wife to the **Brahmin**, but the latter gracefully returned the Queen to King Vessantara.

In this way, our Bodhisatta practised **Dana Paramita** to the highest degree of perfection.

SILA PARAMITA

Sila is morality, good conduct or the observance of precepts. **Sila** is the foundation of all the meritorious deeds because good behaviour is the beginning of the life of purity. Of all the schemes of Buddhist trainings, **Sila** is the most important preliminary step towards the progress of spiritual life. It is compared to a golden ship by which one can cross the ocean of **Samsara**. Without **Sila**, there is no **Samadhi** — concentration or meditation. Through lack of **Samadhi**, **Panna** or spiritual advancement cannot be achieved. In other words, one must have a solid foundation of **Sila**, practising at least Five Precepts before starting meditation. Then only can one cultivate **Samadhi** — one pointedness of the mind which leads one to higher wisdom, the third stage, on the way to **Nibbana**.

Sila can be divided into two categories namely : **Caritta Sila** and **Varitta Sila**.

Caritta Sila is morality consisting of performances. All those moral instructions which the Blessed One introduced 'should be done or followed'. In other words all the ethical rules which are in the positive form should be included in **Caritta Sila**. Fulfilling one's duty towards one's parents, wife and children, respecting the elders, ministering of patients, helping the poor and the needy and observing good manners, etiquettes, etc., such form of ethical teachings given by the Buddha can be regarded as **Caritta Sila**.

Varitta Sila is morality in avoidance. The avoidance of those evils, killing, stealing etc. which the Buddha stated 'should not be done'. All the precepts which are in negative forms can be included in **Varitta Sila**. In Buddhism, there are various precepts such as Five, Eight and Ten, out of which the Five Precepts should be practised in one's daily life and the Eight Precepts on **Upasatha** days or Sabbath days. Although the Buddhist precepts are not commandments, they should be observed at one's own free will for the peace, happiness and welfare of the individual and society at large.

Illustration from SAMKHAPALA JATAKA.

THE STORY OF THE DRAGON

The Bodhisatta was once born as a dragon — **Samkhapala**. He lived in the Realm of Dragons (**Nagaloka**). As he was not satisfied with his state of life, he used to come to this world to observe the Precepts. On New Moon and Full Moon days, he regularly observed the Eight Precepts and went back to his realm on the following day.

One Holy Day, transforming into a large snake he coiled round an ant-hill at the wayside with the thought: Let those who wish, make use of my skin, flesh, or bones.

On that day, sixteen hunters with stakes in hands were returning without any game. Seeing the serpent king, they went up to him to kill and eat his flesh. At first they weakened the snake by beating it with their stakes and weapons. The serpent did not get angry. He could have killed them all easily, but he did not want to break his precepts even at the risk of his life. He gladly bore all that suffering, without any ill-will towards them. Placing his head inside his coils he lay still, allowing them to do any harm they liked.

Having weakened the reptile, they tied it with ropes and carried it on their shoulders. As the head was dropping down, they pierced the nostril and passing a string through it, hung the head up and carried him, causing much pain. The suffering creature did not even look at them with an angry face.

A rich merchant named Alara, who was passing by with about 500 carts, saw the pitiful state of the poor reptile. Moved by compassion, he gave various presents and money to the hunters, and saved the good serpent-king.

After His Enlightenment the Buddha said: "Though I was pierced by stakes and hacked by weapons, I did not get angry with the hunters. This is my Perfection of Morality."

NEKKHAMMA PARAMITA

'Nekkhamma' means to give up or to renounce the worldly pleasures. In other words, it means retirement into solitary life, in search of the highest truth and peace. It is not easy for a worldly man to give up his possessions and the sensual enjoyments at once unless he realizes the real nature of life through his own bitter experience.

The Bodhisattas find that the household life is full of responsibilities and burdens. They regard the homeless life like the open sky free from worldly ties. Naturally, they lead a solitary life and easily realize that all the sensual pleasures in this world are transient, profitless, ignoble, fleeting like a flash of lightning or like a tiny dew-drop on a blade of grass. Thirst for sensual enjoyments is insatiable and unquenchable. The more one enjoys the thirstier for mundane pleasure one will become. It is like drinking salt water which will never quench the thirst. It also can be compared to the act of licking a honey-drop on the edge of a sharp sword.

That is why Bodhisattas realize the vanity of material pleasures and seek delight in 'Nekkhamma' to get rid of the worldly fetters on their way to Enlightenment.

Illustration from MAKHADEVA JATAKA

THE STORY OF THE KING MAKHADEVA

Long, long ago the Bodhisatta was born as the eldest son of a great king and was named **Makhadeva**. After his father's death, he ascended the throne and ruled the kingdom righteously.

With the march of time, he became wiser and wiser. He had no liking for his royal pleasures for he realized their vanity. His desire was to leave the world and retire to the forest to meditate.

One day he asked his barber to tell him if ever he would see a grey hair on his head.

The king grew old and his black hair changed. The barber noticing a grey hair on the head told the king. When he was asked to show it, he rotted it with a pair of golden pincers and placed it on the king's hand. The wise king seeing

it, thought that it was time for him to renounce the world as he was overcome by age.

He ordered all his ministers and the people to assemble and said:

“Oh dear people, I see a grey hair on my head. As I am now getting old, please understand that I will leave the world and go to the forest to meditate.”

Nobody was able to prevent him from renouncing the world. Whilst his queens, children and people were all weeping, he left the palace, and went alone to the Himalayas with no attachment to anything.

After His Enlightenment the Buddha said: “Like a drop of saliva did I renounce the Kingdom which I possessed. In renouncing there was no attachment. This is my Perfection of Renunciation.”

P A N N A P A R A M I T A

‘Panna’ is wisdom, right understanding or insight. It is not mere wisdom or knowledge, but it is the wisdom which leads to the complete realization of truths. Panna is the light of truth which brightly illuminates the knowledge, destroying the darkness of ignorance. Panna is the most excellent eye with which one can visualize the objects or possibilities that cannot be seen with the naked eye.

Bodhisattas who practise Panna Paramita, endeavour to develop their wisdom in every possible source. They do not feel ashamed to ask questions to clear out their doubts or to gain knowledge from anyone wiser than them, regardless of his social status, caste, creed or colour. They do not wish to exhibit their knowledge, or to hide their ignorance in public with ulterior motives.

Panna can be divided into two classes namely: **Lokiya Panna** and **Lokuttara Panna**.

LOKIYA PANNA — Mundane wisdom.

All those 'Puthujjanas' — worldly people who have not attained the fair stages of sainthood can acquire the mundane wisdom. Mundane wisdom which also gradually leads one to the supra mundane state can be developed in the various ways, such as learning the different Arts and Sciences, listening to the Dhamma, associating with the wise, engaging in profitable conversation, discussion and debates, reading widely and travelling far and wide.

LOKUTTARA PANNA — Supra-mundane wisdom.

All those who have attained the four stages of sainthood can achieve the supra-mundane states of wisdom. This state of wisdom can be developed with the realization of the Four Noble Truths and the Law of Dependent Origination through the attainment of the Four Paths and Fruitions. To achieve this super-normal state of wisdom, one should have a wider experience in the highest stage of meditation, particularly on the Three Characteristics of life or on any other suitable meditative subjects, according to one's temperaments. Bodhisattas go through the most severe course of mental culture to fulfil the perfection of **Panna**, for the attainment of Enlightenment.

Illustration from SENAKA JATAKA

THE STORY OF PANDIT SENAKA

In the course of his wanderings in **SAMSARA**, the Bodhisatta was born as **Senaka** in a Brahmin family. He was very wise and advised people constantly with regard to their material and spiritual welfare.

At that time there was an old Brahmin who had earned a thousand gold coins. He gave this money to a certain family for safe custody. Unfortunately, as the members of the family spent the whole amount for their own needs, they gave a young maiden in marriage to him. The old Brahmin was pleased with this exchange. The couple lived happily for some time. Later, the wicked woman, wishing to live as she liked, forced her old husband to go fetch a servant girl. She prepared and gave him some fried rice and flour as provisions for the journey.

The poor old man, putting them inside a bag, left his house and wandered from place to place to collect some money. One day as he was hungry, he rested at the foot of a tree and opened his bag to eat some food. He ate a little and, leaving the bag opened, went to a stream close by to drink some water. Just then a snake, sensing the smell of flour, crept into the bag. The Brahmin returned, and unaware of the poisonous snake, closed the bag and carried it.

A certain tree deity, in order to make known the wisdom of the Bodhisatta, said: "O Brahmin, if you go home, your wife will die; if on the way you remain, you will die."

The frightened Brahmin did not know what to do. He could not understand the meaning of those words.

Luckily it happened to be a full-moon day. People had gathered in large numbers to listen to the teachings of Pandit Senaka. The worried Brahmin went to the hall and sat crying in a corner.

Pandit Senaka saw him crying and made inquiries. As if he saw everything with his Divine Eye, he understood what actually had happened. He ordered a person to bring a long stick and open the bag. Just then the hiding snake slowly crept out. People drove the snake out without harming it,

and the poor old Brahmin was saved by the wisdom of the Bodhisatta.

After His Enlightenment the Buddha said:
“Investigating by wisdom, I then saved the Brahmin,
In wisdom there is no equal to me.
This is my Perfection of Wisdom.”

VIRIYA PARAMITA

‘Viriya’ literally means virility, perseverance, effort or energy. It does not mean the physical energy but mental vigour which is one of the most prominent characteristics of Bodhisattas, ‘Viriya’ is also one of the ‘Indriyas’ – Spiritual faculties, ‘Balas’ – Mental powers and ‘Bojjhargas’ – the factors of Enlightenment, out of the thirty-seven principles leading to the Buddhahood.

The person who has ‘Viriya’ does not withhold his undertaking half-way on account of the obstacles, disappointments or laziness. He does not postpone his work that is to be done today until the next day. He does not waste his precious time. He begins his work straightaway without waiting for opportunity to crop up, looking for auspicious time or gazing at the stars. He never tries to escape from his day-to-day activities by giving his numerous reasons such as cold, hot or rain.

The energetic person considers that it is a sign of sure success when he fails in his undertaking. He redoubles his effort when he meets oppositions. He increases his courage when he faces obstacles. He works hard day and night looking forward to his goal until he succeeds.

Our energetic Bodhisatta exercised his ‘Viriya’ up to the highest degree when he was fulfilling the ten perfections. Even during his last birth while he was struggling for the Enlightenment, the Monk Gotama told the Mara who advised

him to give up his effort, "Death in battle (with passions) is more honourable to me than a life of defeat." The Monk Gotama, even for the last moment, just before the attainment of Buddhahood, while sitting down beneath the Bodhi Tree, practised 'Viriya' by making a firm resolution, "Though only my skin, sinews and bones remain, and my blood and flesh dry up and wither away, yet never from this seat will I stir, until I have attained full Enlightenment."

Illustration from MAHA JANAKA JATAKA.

THE STORY OF JANAKA

Long ago the Bodhisatta, born as an adventurous merchant named Janaka, journeyed the high seas in search of wealth. Unfortunately in mid-ocean the ship was wrecked. Some who attempted to swim perished, and a few implored gods for help. But the energetic Bodhisatta, relying on himself, besmeared the body with oil and climbing the mast jumped far out into the sea beyond the reach of the fish that had collected near the wrecked boat to eat the flesh of drowning men. For seven days he courageously swam though no shores on both sides were visible to him. On the eighth day, as usual, even in mid-ocean he resolved to observe the Eight Precepts.

A goddess, seeing him thus struggling for life, appeared before him and offered him a dish of food. As it was after mid-day, and he was fasting, he thanked the goddess and declined the offer though he was fasting for more than seven days. To test him, the goddess spoke discouraging words to him and said that he was only making a foolish attempt in thus swimming with no shore in sight.

The Bodhisatta replied that there was no disgrace in making an attempt though he would fail; disgrace lay in making no effort at all through laziness.

The goddess was pleased with his lofty principles and perseverance. She saved him from a watery grave and safely led him home.

He was rewarded for his self-reliance and indomitable energy; whilst those who merely prayed perished miserably.

After His Enlightenment the Buddha said:

“In mid-ocean was I, not seeing both shores.

All the people, too, perished.

Still my mind wavered not.

This is my Perfection of Energy.”

K H A N T I P A R A M I T A

‘Khanti’ literally means patience, endurance or forbearance. It is the endurance of suffering caused by others, or the forbearance of other’s wrong.

If anyone scolds, insults or even assaults the Bodhisatta, he will not become angry. He will not allow a thought of revenge or retaliation to enter into his mind. By his virtue, he tries to put the wrong doer on the path of Righteousness and extends to him thoughts of love and compassion. Whenever a Bodhisatta is harmed by someone, he exercises his ‘Khanti’ to such an extent by putting the blame on himself and thinks that, “This provocation is the outcome of my own action in previous birth. Therefore, it is not proper to cherish ill-will towards him who is also a fellow-being. Secondly, the offender may be my brother or sister in former birth.”

Thus the Buddha advised us how to practise ‘Khanti’ in the following stanzas:

“He abused me, beat me, overcame me, robbed me —
in those who harbour such thoughts, hatred does not
cease.”

“He abused me, beat me, overcame me, robbed me — in those who do not harbour such thoughts, hatred does cease.”

“In this world hatred is never appeased by hatred. Hatred is appeased by love alone. This is the ancient law.”

To practise ‘**Khanti**’, one should be able to control one’s temper through the right understanding of the real nature of life. In this world, some people habitually let lose their temper easily even over a trifle matter. They are under the misconception that losing temper is a mark of authority for the subjugation of others. But one should not forget that losing temper means not only losing of one’s peace, happiness, health, beauty, friendship and popularity, but also the losing of right understanding which enables one to distinguish the good from the bad and the right from the wrong.

Therefore, our Bodhisatta practised ‘**Khanti**’ to such an extent as not to get angry even when his hands and feet were severed.

Illustration from KHANTIVADI JATAKA.

THE STORY OF THE KHANTIVADI ASCETIC

Once upon a time the **Bodhisatta**, leading the life of an ascetic, was meditating at the foot of a tree in the king’s royal park. He was living there at the invitation of the king’s general.

One day the king went to the park with the ladies of the court. In a drunken state, he slept keeping his head on the lap of a favourite lady. As he was asleep the other went up to the ascetic to listen to his teaching.

On waking up he found the ladies missing. Hearing that they had gone to the ascetic to hear him preach, the king became annoyed. Burning with anger he went up to the innocent ascetic and questioned him in a harsh tone: "What do you preach, you ascetic?"

"I preach patience, Your Majesty," replied the ascetic calmly.

"What is patience?"

"Patience is not getting angry when you are abused or beaten."

"Well, I will then test your patience," said the king and summoning the executioner, ordered him to throw the ascetic on the ground and beat him with a thorny whip. The innocent ascetic was whipped mercilessly. The ascetic's skin burst. The whole body was smeared with blood. But the ascetic true to his teaching endured the pain patiently.

"Do you still practise patience, ascetic?"

"Yes, still I do, your Majesty!"

The king then ordered his hands and feet to be cut off and questioned him again. The same calm reply issued from his lips.

Full of wrath the king ordered his nose and ears to be cut off.

Mercilessly the executioner chopped off his nose and ears.

With mutilated limbs, the good ascetic lay on a pool of blood, the king asked him again:

“Do you still practise patience, ascetic?”

“Your Majesty, please do not think that my patience lies in my skin, or in my hands and feet, or in my nose and ears. My patience lies within my heart. With your superior strength you can over-power my weak body. But, your Majesty, my mind can never be changed,” coolly replied the ascetic. He harboured no ill-will towards the king. Nor did he look at him with any anger.

The king's anger knew no bounds. Deeply enraged he raised his foot and stamped the chest of the ascetic with his heel. Immediately blood gushed out of his mouth.

The General who had invited him heard of his pitiful state, and at once he hurried to his presence. Quickly he applied some ointment and begged him not to curse the kingdom.

The merciful ascetic, instead of cursing the king blessed him, saying:

“He who caused my hands and feet, nose and ears, to be cut off, may that king live long! Men like us never get angry.”

After His Enlightenment the Buddha said:

“Though hacked by a sharp axe as if I was inanimate, I did not get angry with King Kasi.

This is my Perfection of Patience.”

SACCA PARAMITA

‘Sacca’ is truthfulness or keeping one's promise. Here Sacca does not mean simply telling the truth but fulfilling one's engagement or keeping one's word, assurance or promise even at the point of death.

Bodhisattas who follow this pre-requisite for the Enlightenment observe 'Sacca' as their guiding principle. Not only do they refrain from speaking untruth, but they also avoid the other evil speeches such as slandering, harsh words and frivolous talk. They never speak slandering words which are harmful and liable to break the friendship, unity and harmony of others. They use words which are polite, gentle, kind, sincere and pleasant to all beings. They never engage in profitless frivolous talk.

Bodhisattas never break their promise under any circumstances. They would not make a promise if they are not able to keep it. Before they make a promise, they consider carefully whether they can keep it or not. They do not come into hasty decision to make a promise under the influence of others or to show favour or disfavour to others. Unlike ordinary people, the **Bodhisattas** never speak against their consciousness. As they speak, they act accordingly; as they act, they speak accordingly. Therefore there is complete harmony in their words and actions.

Our **Bodhisatta**, when he was **Sumedha Pandit**, decided to practise this perfection, advising himself in this way: "O, **Sumedha**, from now onwards, you must fulfil the Perfection of Truth as well. Even though the thunderbolt may descend upon your head, you must not utter a conscious lie for the sake of wealth and so forth, being actuated by desire."

Illustration from MAHA SUTASOMA JATAKA. THE STORY OF THE KING MAHA SUTASOMA

Born as **King Sutasoma**, the **Bodhisatta** was once ruling his kingdom righteously. At that time there was a man-eater named **Porisada**. He was formerly a king, but as he fell into the bad habit of eating human flesh, he was forced to leave

his kingdom. Under a banyan tree in a forest he lived feasting on human flesh as he liked.

One day a thorn pricked his foot and he suffered long, acute pain from the wound. Thus, in this state of agony, he made a vow to the tree-deity that, if his wound would heal, he would pay back by making a grand sacrifice of a hundred Kings. Due to his fasting and resting, the wound healed in a very short time. Foolishly, he thought that his cure was due to the kindness of the tree-nymph.

In accordance with his vow, he succeeded in seizing a hundred and one kings and made all arrangements for the great sacrifice. The deity resented this human sacrifice and in order to prevent it, he appeared before **Porisada** and asked him to get **King Sutasoma** also as a sacrifice.

Porisada lost no time in capturing the wanted king. He went to the pond where the king bathed and hid himself. As the king had finished his bath, **Porisada** rushed forth whirling a sword above his head and proclaiming his name. At once he carried away the king on his shoulders.

At this moment, the king was not frightened at all but he felt sorry indeed for not being able to keep his appointment with a Brahmin who desired to recite him four advisory verses. As the king was going to have his bath in the park, he sent the learned Brahmin to the city and promised that he would come and hear him after his bath. So **King Sutasoma** told **Porisada** of his promise made to the Brahmin and begged him for a short leave. **Porisada** allowed him to go on condition that he would return ready for the sacrifice. **Porisada** had no desire to kill him because they both had been fellow-students in their childhood and he had every reason to be grateful to him. He allowed him to go without expecting his return.

King Sutasoma returned to the palace, heard the words of counsel from the **Brahmin** and gave him presents. Then the noble king summoned all his courtiers and mentioned about his promise to **Porisada**. They advised him not to go as he would surely be killed. But the **Bodhisatta** was a man of principles. He handed over his kingdom and left the palace to keep his promise in spite of the weeping and lamentation of his relatives and subjects.

As **Porisada** was preparing a fire to offer his human sacrifice, **King Sutasoma** arrived on the scene and stood before him.

Porisada was surprised to see him. He told him: "How foolish are you? I released you, thinking that you would not come. You know well that you would be killed. Why did you come back?"

"O **Porisada**, in your opinion I may have done a foolish act. But I value my word. I promised to come and I have come now. I prize my promise even more than my life. You may sacrifice me."

Porisada was very much pleased on hearing the speech of his old friend. He yearned to hear more from him and he sat at his feet listening to the advice of the **Bodhisatta**. The **Bodhisatta** preached to him. His innate goodness came to the surface and he became a changed person after the preaching.

Porisada gave up his proposed sacrifice and released all the hundred and one kings and sent them to their respective kingdoms. He himself returned to his kingdom as a reformed king to lead a righteous life.

After His Enlightenment the Buddha said:
"Fulfilling my truthful word, I sacrificed my life and saved one hundred and one warrior kings.
This is my Perfection of Truthfulness."

ADHITTHANA PARAMITA

'Adhitthana' literally means determination, resolution or fixedness of purpose. 'Adhitthana' can be regarded as a foundation for all the perfections, because without a firm determination one cannot fulfill the other **Paramitas**. Although one's detertion can be extended to either desirable or undesirable way; it should be clearly understood that the determination for the line of unwholesome deeds cannot be regarded as a perfection.

A person with a wavering mind or who sits on the fence, cannot succeed in any undertaking. One must have an iron-will, an unshakeable determination to overcome any difficulties of hardship in order to achieve success. He who has no determinative mind would easily give up his work before it is successful. Such a person with weak and unsteady mind would get disappointed easily and disheartened quickly. Even a word of criticism would be adequate to put an end to all his projects.

A Bodhisatta, who has an unshakeable resolution and who is a man of principles, will never give up his noble effort even at the point of death. He is capable of setting aside any obstacles in his way and going forward, turning his eyes towards his goal.

Our Bodhisatta, when he was **Sumedha Pandit**, made a firm determination at the feet of the **Buddha Dipankara** in this way: "O **Sumedha**, from now onwards you must fulfil the perfect of resolution as well. Be steadfast in whatever resolution you make. As a rock, even while the wind beats upon it on every side, does not tremble nor quake but remains in its own place, you must likewise be unshaken in your resolution until you become a Buddha."

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Illustration from **TEMIYA JATAKA.**
THE STORY OF THE PRINCE TEMIYA

Once upon a time our **Bodhisatta** was born in a royal family. He was named **Temiya** and was also known as **Mugapakkha**. While he was only one month old, lying on the lap of his father, he noticed how the king ordered four thieves to be punished. Though he was an infant he thought that his father was acquiring evil Kamma by his kingship.

On the following day as he was sleeping under the royal canopy, he remembered his past life. He recalled how he was suffering in his previous birth owing to his evil Kamma done as a king. He, therefore, resolved to get away from that royal 'prison'.

A goddess who was guarding the canopy and who had been his mother in a previous birth, advised him thus: "Dear son, if you so wish, behave like a cripple though not a cripple, a dumb though not a dumb, behave like a deaf though not a deaf."

He accepted the advice of the goddess and made a firm determination to do like-wise. He suffered much, but he did not change his resolution. For sixteen years he acted as advised.

The kind parents then approached him and said: "Dear son **Temiya**, we know that you are not a cripple, not a deaf or a dumb. Their faces, ears and limbs are not like yours. We longed for you and we got you. Please do not disgrace us. Save our good name, son." But the iron-willed **Temiya** was silent. He remained as if he did not hear a word. The king could no longer bear this insult. He grew annoyed and made an order that the prince should be taken in a hearse by the back door and buried alive.

The sorrowful mother-queen who received a favour from the king on the birthday of the prince, approached the king, and reminded him of the favour and begged him to grant the kingship for her son for seven days. With difficulty she got the consent of the king and implored the son again and again for seven days to change his attitude but with no success.

On the seventh day the king summoned the charioteer and said: "Tomorrow you should take this wretched child to the cemetery. Dig a grave there; smash his head and bury him." The queen could not bear the fateful order. She came and told her son about it. **Prince Temiya** was delighted to hear this seemingly news. He was happy because he knew that his determination would be crowned with success after sixteen years.

But the poor mother's tender heart was about to break through grief. As ordered, the charioteer went to the chamber of the Prince and carried him out of the palace while the mother-queen was weeping and lamenting.

It was a critical moment for the noble Prince. He looked at the mother and thought: "If I do not speak now, my mother will be deeply grieved. If I do speak, then my resolution for sixteen years will be useless. By my silence I will bring happiness to my parents." In this instance the **Bodhisatta** cared more for his determination than for the grief of his mother. His adherence to his lofty principle made him firm to follow his perfection.

The charioteer took him in a hearse and stopped it near the cemetery. Leaving the Prince in the hearse, he started digging a grave. Meanwhile the Prince rose up and went to the charioteer. To his great surprise he found out that the Prince was hale and hearty. As the Prince decided to remain in the forest meditating, the charioteer returned to the palace and reported the whole matter. The Prince lived as an ascetic and later on, others also followed his footstep.

After the Enlightenment the Buddha said:
“I did not detest my mother and father, nor my great glory:
but I preferred ‘Omniscience’. Therefore did I make that
vow.”

METTA PARAMITA

‘Metta’ – In Pali the word ‘Mitta’ means friend. ‘Mitta’ becomes ‘Metta’ which indicates friendliness, goodwill, benevolence, loving-kindness or the regarding of others as one’s friends.

Although here ‘Metta’ literally explains as loving-kindness, it is not the ordinary love or affection which is the indirect enemy of loving-kindness. While the passionate love leads one to temporary happiness, unrest of the mind and sometimes even to the various sufferings, loving-kindness produces permanent happiness, blessing and peace in the mind. Therefore it should be clearly understood that the ordinary love is entirely different from loving-kindness.

‘Metta’ is one of the Four Brahma Viharas – four sublime states of mind, namely:

- | | | | |
|-------|---------|---|----------------------------|
| (i) | METTA | — | loving-kindness |
| (ii) | KARUNA | — | compassion |
| (iii) | MUDITA | — | sympathetic joy |
| (iv) | UPEKKHA | — | impartiality or equanimity |

‘Metta’ is also one of the fundamental characteristic features of Bodhisattas. It is this ‘Metta’ that embraces all beings as our own brothers and sisters, without distinction of race, caste, creed or colour. It is this ‘Metta’ that promotes the Bodhisattas to renounce the world for the good and happiness of mankind.

The direct enemy of 'Metta' is hatred. As long as enmity, hatred and hostility exist in our mind towards anyone, it is impossible to develop loving-kindness. We should therefore forget enmity and hostility once and for all and concentrate more on practising 'Metta' at every possible opportunity. Otherwise, it will continue to exist in us from birth to birth in this Samsara; producing much suffering, misery and unhappiness. At the same time we should remember, that according to the **Metta Sutta**, various advantages can be obtained in this very life by developing 'Metta'.

'Metta' is also one of the common subjects for meditation. In practising 'Metta', at first, one should extend loving-kindness towards oneself. Secondly it should be spread towards one's parents, husband or wife, sons and daughters, brothers and sisters and the rest of the family. Thirdly one should be able to spread loving-kindness among neighbours, villages or towns, then the whole country and finally to all the beings in this world.

Illustration from CULA DHAMMAPALA JATAKA.

THE STORY OF PRINCE DHAMMAPALA

Long ago there lived a king named **Maha Pratapa**. His queen was **Candra Devi**. They had a handsome and lovable son named **Dhammapala**. This was our Bodhisatta. Great were the rejoicings of the people over the birth of this charming Prince. The king also was happy, but he was a proud and jealous father. His wickedness knew no bounds.

One day the happy queen was fondling the Prince, placing him on her lap. At that moment, the king happened to pass by. Seeing the king, the queen did not rise to salute him because the child was on her lap. At once the king was offended by this seemingly disrespectful attitude. Deeply enraged, he returned to the upper storey of the palace and

summoned the executioner. He came quickly with an axe in his hand and stood before the king awaiting his orders. "My enemy in this palace is that fellow, **Dhammapala**! Seize him by his feet, drag him before me," ordered the king in a rage.

The executioner went up to the queen, begged her pardon; gripping the baby Prince by the feet, he mercilessly dragged the seven month old Prince along the ground. Overcome with grief, the queen came crying and begged the king to punish her for her disrespect instead of the helpless, innocent child. But the heartless king was not moved by such pleading and crying. In fact, he was dominated by anger and jealousy. So he ordered the executioner to cut off the hands and feet of little **Dhammapala**. With no mercy the executioner chopped off the limbs of the infant Prince. The affectionate mother clasping those severed limbs of her son said, "Your Majesty, a mother's love for her children is very deep. Please, Your Majesty, allow me to have even this maimed body of my child."

The hard-hearted king was not moved by such soft words. "Take this child to a place where four ways meet and behead him. Pierce his heart with a sword. Cut off his flesh and throw to the four directions," was the cruel order of the fearless father

Young **Dhammapala** was only seven months old. Although he was only a suckling, **Dhammapala** was a highly advanced being. He was a Buddha-to-be. He harboured no malice in his tender heart, instead, radiated his thoughts of loving-kindness towards all.

He thought to himself, "**Dhammapala**, here is a golden opportunity for you to practise your loving-kindness. In front of you is your father who has ordered you to be killed ruthlessly. On your side is the executioner who is about to

kill you. On the other side is your grieving mother whose heart is about to burst. In the centre is your helpless self. You must surely love your dear mother. But your love for your father should be greater. Your beloved mother does cry for you. But it is your beloved father that has given you this rare opportunity to practise patience and loving-kindness equally towards all the four."

"May no misfortune befall my father. May he not be subject to any suffering! May he be free from all ill! May he ever be well and happy! May I be a **Buddha** in the future by the might of this great deed." The noble-minded Dhammapala was killed; but his boundless love triumphed.

UPEKKHA PARAMITA

'Upekkha' is equanimity, impartiality or keeping a well-balance mind. This is the most difficult one among the ten perfections to be practised by a worldly being. But the Bodhisattas observe this perfection without a slightest feeling of favour or disfavour, attachment or detachment, towards anyone. Particularly, they keep their mind in balance, without being moved or influenced by the '**Attha Loka Dhamma**' — the Eight Vicissitudes of Life.

Labho Alabho Ayaso Yasoca

Ninda Pasamsa Ca Sukham Ca Dukkham

Gain and loss, fame and ill-fame, praise and blame, and happiness and sorrow.

All these Eight Worldly Conditions rotate like a wheel on everybody's life. If we meet the first four conditions of these four pairs of vicissitude, we shall be extremely happy and overjoyed. But it is natural and unavoidable, one day or

another, we shall have to face the last four conditions. Then, what will happen? We shall be extremely sorrowful and disheartened and perhaps some people will become crazy. A worldly person who has no right understanding of the **Dhamma** cannot stand on his feet or keep his mind well-balanced when he is faced with the vicissitudes of life. On such occasions 'Upekkha' is the only remedy that can assist a man to stand up like a firm rock, unmoved or unshakeable by the wind.

Our **Bodhisatta** — **Sumedha Pandit**, firmly resolved in 'Upekkha' advising himself thus:

"O, **Sumedha**, from now onward you must fulfil the perfection of equanimity as well. Be unperturbed in both prosperity and adversity. As the earth remains indifferent when both pure and impure matter is thrown upon it, you too must remain unperturbed in both prosperity and adversity until you become a **Buddha**."

Illustration from **LOMAHAMSA JATAKA**.

THE STORY OF LOMAHAMSA

Once the **Bodhisatta** was born in a rich and noble family. His name was **Lomahamsa**. Having come of age, he realized the vanity of worldly pleasure. He thought that if he were to become an ascetic, people who knew him well, would pay him great respect and shower him with various gifts and offerings. He, therefore, decided to leave home and wander from place to place practising equanimity.

With only a cloth to cover his body, he left his home and wandered as an ascetic, seeking opportunities to practise equanimity. He preferred to stay long in those places where he was likely to be ridiculed and abused. His object was to

maintain a balanced mind amidst gain and loss, praise and blame, honour and dishonour, happiness and pain. He succeeded in his noble effort.

In the course of his wanderings, he came to a place where there were mischievous children who found pleasure in abusing and making fun of others, especially old people. The **Bodhisatta** thought it was the place for him to practise equanimity.

The children were delighted as they had found a suitable person for their amusement. So they made fun of him and **Lomahamsa** pretended to be displeased with their mischievous doings. As a result, these naughty children ridiculed him more and more. As if greatly offended, he went to a cemetery and slept there, using some bones for his pillow. Taking full advantage of his indifference, these urchins now surrounded him and subjected him to all kinds of insults. But elderly men and women who appreciated the goodness and holiness of the **Bodhisatta**, came and paid him great respect.

Under all circumstances the **Bodhisatta** practised perfect equanimity without any change of mind whatsoever. "Equally balanced was I at all times; amidst pain and happiness, praise and blame. This is my Perfection of Equanimity."

BRIEF BIOGRAPHIES OF THE LEADING DISCIPLES OF THE BUDDHA

THE VENERABLE SARIPUTTA

The Venerable **Sariputta** was born in the chief Brahmin family near the city of **Rajagaha**. His mother was **Rupasari** and his father was **Vanganta**; both of them were strong believers of the Brahmin faith. This young boy who was known

as **Upatissa** was brought up amidst the abundance of luxury and worldly comforts.

He had a very intimate friend named **Kolita** who also belonged to the same caste, religion and age. Being thoroughly disgusted with the worldly conditions of life, they decided to renounce the world. Then both of them went to a well-known religious teacher called **Sanjaya** and became his disciples. Unsatisfied with the teachings of **Sanjaya**, they left him in search of the Highest Truth, promising to inform each other of their movement and realization.

This was the time when the Buddha sent out his first sixty disciples to preach the Dhamma to the world. Sariputta on hearing the first two lines of the four-lined stanza from Arahant Assaji became a **Sotapanna**. In accordance with the agreement, Sariputta narrated the whole stanza to Moggallana and he also attained the same stage.

Two weeks after receiving the ordination from the Buddha, the Ven. Sariputta attained the Arahantship. Some time later the Ven. Sariputta was appointed the first chief disciple of the Buddha in the presence of the four-fold assembly. One day the Buddha praised him for his intelligence and the deep knowledge of the Dhamma and ranked him to the foremost place saying, **Etadaggam Bhikkhave Mama Savakanam Maha Pannanam Yadidam Sariputto.**"

"O Monks, among my disciples who are possessed of great intelligence Sariputta is chief."

It might seem strange why the Buddha should assign such an exalted position to a newcomer, instead of to his senior disciples. This was the result of Sariputta's firm aspiration made before the **Buddha Anomadassi**. So it came to pass that in the time of Gotama Buddha, Sariputta's wish of aspiring to be the Chief Disciple was conceded to him.

Moreover, Sariputta who was also known as **Dhamma-Senapati** – General of the Dhamma, was the only disciple of the Buddha who could expound the Dhamma with the same depth of meaning as the Master himself. His intelligence was unequalled by any other disciples. The Blessed One commented that Venerable Sariputta's perfect patience was like the great earth which meekly endures everything. As to his extreme humility, he was always ready to learn and take advice from anybody, regardless of his class or distinction.

The Venerable Sariputta, one day, during that very year the Buddha was to pass away, went to Him to take the final leave before attaining Parinibbana. At last the Ven. Sariputta returned home to see his aged mother, rendering her spiritual assistance which made her attain the first stage of Sainthood and he passed away into the Eternal Bliss of Nibbana.

THE VENERABLE MOGGALLANA

Moggallana, who was to be the Second Chief Disciple to the Buddha, was the son of a Brahmin lady named **Moggali**. He was also known as **Kolita** and was born on the same day as Sariputta, the Right Hand Chief Disciple to the Buddha.

He had a very intimate friend named Upatissa who belonged to the same caste, religion and also of the same age. Being thoroughly disgusted with the worldly conditions of life, they decided to renounce the world. They went to a well-known religious teacher called **Sanjaya** and became his disciples. Unsatisfied with the teachings of **Sanjaya**, they left him in search of the Highest Truth, promising to inform each other of their movements and realization.

In accordance with the agreement, Sariputta, who became a **Sotapanna** after hearing the Dhamma from the Ven. **Assaji**, narrated the whole stanza to Moggallana and he also

attained **Sotapanna**. A week after receiving his ordination from the Buddha, Moggallana became an Arahant. After some time, the Buddha called an assembly of his monks and in the presence of all, He appointed Moggallana, chief amongst those who possessed psychic powers, saying thus:

“Etadaggam Bhikkhave Mama Savakanam Iddhimantanam Yadidam Maha Moggallano.”

“O monks, among my disciples who are possessed of psychic powers, Moggallana is chief.”

It might seem strange why the Buddha should assign such an exalted position to a newcomer, instead of to his senior disciples. This was the result of Moggallana's firm aspiration made before the **Buddha Anomadassi**. So it came to pass that in the time of Gotama Buddha, Moggallana's wish of aspiring to be chief disciple was conceded to him.

Furthermore, in ‘**Iddhi**’ or supernatural power, Maha Moggallana surpassed all his fellow disciples. At will, he could either conform or transform himself into any living shape and size; made himself visible or invisible and also conveyed messages from any part of the world. He was also a very strict disciplinarian and would not permit the slightest laxity in the Sangha.

Ven. Maha Moggallana had incurred the jealousy of certain Sects of ascetics, because he was mainly responsible for the conversion of many of their co-religionists into the Buddhist fold. So 500 ruffians were employed to kill the Thera. He could have resisted the ruffians by using his supernatural power, but reflecting on his past Kamma in having harmed his parents, he finally decided not to resist these ruffians who battered on him until his bones were smashed into pieces. Then Moggallana using his supernatural powers,

appeared before the Buddha for permission to enter **Parinibbana**. This was granted and he finally passed away at Kalasila.

N.B. The relics of Venerable Sariputta and Moggallana were found at Sanchi Stupa by **Sir William Cunningham** in the 19th century while excavating the ancient Buddhist Stupas in India. He then took the relics and kept them at the Victoria Albert Museum in London, but later on the relics were handed back to the Buddhists in Ceylon to be enshrined in the new Stupa at Sanchi.

THE VENERABLE MAHAKASSAPA

The Venerable **Mahakassapa** was the Third Chief Disciple of the Buddha. He later became the leader of the Buddhist Order when the Buddha passed away in 543 B.C.

He was born at the village of **Maha-Tittha** in **Magadha** Province and was known as **Pipphali Manava**. His parents tried to arrange a marriage for him but he refused. To please his parents, he made a golden statue of a beautiful maiden and told his parents that he would only marry a girl of this resemblance.

So his affectionate parents sent forth Brahmins to search for the girl resembling the golden statue.

In the city of **Sagala** which was famous for beautiful maidens, there was a damsel named **Bhadda**. One day **Bhadda** and her nurses were bathing in a river. After bathing, **Bhadda** was placed in a hall nearby while the nurses were taking their turn to bathe. On their way home, the nurses found **Bhadda** standing on their path. The Chief Nurse gave an affectionate tap on the face and found that it was a golden statue resembling **Bhadda**. News reached the Brahmins who accordingly conveyed the message to the parents of **Pipphali Manava**.

The parents of both parties were agreeable to the marriage but Bhadda disagreed. She sent a letter to the bridegroom-to-be saying, "May you obtain a bride suitable to your birth and fortune. I shall renounce the world. Do not act so as to regret hereafter."

Anyhow against their wishes, marriage was arranged by the parents of both parties. The wedded couple spent their nights separated by a chain of flowers to avoid worldly pleasures.

When Pippali Manava's parents died, he and Bhadda mutually agreed to renounce the world. At that time, the Buddha was residing at Veluvana Monastery. Thus Pippali Manava received his ordination from the Buddha and was known as Ven. Mahakassapa. Later, the Ven. Mahakassapa attained Arahantship.

One day, Mahakassapa exchanged his new robe for the old one of the Buddha. This indeed was a very rare practice for no disciple had ever done this before.

During the eighth year of King Ajatasattu's reign, Ven. Mahakassapa was the Presiding Thera in the First Council which was held three months after the Parinibbana of the Buddha.

The Buddha pronounced Venerable Mahakassapa to be chief amongst those who practised 'Dhutangas' – Means of Purification.

THE VENERABLE ANANDA

The Venerable Ananda was a cousin of Prince Siddhartha. His father was King Amitodana, the brother of King

Suddhodana. He joined the Order together with the other Sakya Princes during the second year of the Buddha's ministry. From the 55th year of the Buddha, until His Parinibbana, the Venerable Ananda was His favourite attendant.

The Venerable Ananda possessed a powerful retentive memory and had a rare privilege of listening to almost all the discourses of the Buddha. Whenever the Buddha preached any sermon in the absence of Ven. Ananda, He used to repeat the same to Ven. Ananda if it was necessary. The Ven. Ananda was also known as **Dhamma-Bhandagarika** — the Treasurer of the Dhamma.

One day in the assembly of four-fold disciples, the Buddha ranked him the foremost monk in five respects: "Monks, among my disciples who are of wide knowledge, Ananda is chief; of retentive memory, Ananda is chief; of good behaviour, Ananda is chief; who are resolute, Ananda is chief; and of personal attendants, Ananda is chief."

During the early period of his life, Venerable Ananda attained the first stage of sainthood. It was the Ven. Ananda who pleaded the Buddha for the establishment of the **Order of Nuns**. At the First Council he was chosen to rehearse the Dhamma. But at that time he was not an Arahant. So he struggled hard and attained the Arahantship during the night preceding the Convocation. It was said that Venerable Ananda was the only disciple who attained Arahantship free from any of the four postures because he became an Arahant while he was about to lie down on his bed.

THE VENERABLE RAHULA

Rahula was the only son of Prince Siddhartha. His mother was the Princess Yasodhara.

The parents of both parties were agreeable to the marriage but Bhadda disagreed. She sent a letter to the bridegroom-to-be saying, "May you obtain a bride suitable to your birth and fortune. I shall renounce the world. Do not act so as to regret hereafter."

Anyhow against their wishes, marriage was arranged by the parents of both parties. The wedded couple spent their nights separated by a chain of flowers to avoid worldly pleasures.

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THE VENERABLE RAHULA

Rahula was the only son of Prince **Siddhartha**. His mother was the Princess **Yasodhara**.

After the Enlightenment, the Buddha visited **Kapilavatthu** accepting the invitation of the King **Suddhodana**. On the seventh day, after the arrival of the Buddha in **Kapilavatthu**, Princess **Yasodhara** dressed her son — **Rahula** who was then seven years old and told him to ask his father for his inheritance. The young **Rahula** uttering the affectionate words, followed the Buddha from the palace to **Nigrodharama** Monastery where the Buddha dwelled.

On arrival at the monastery, the Blessed One told **Rahula**, “**Rahula**, the worldly treasures are not in my possession. But if you are willing to receive the spiritual treasures, you will get it as my inheritance by joining the Holy Order.” Then the Buddha told the Venerable **Sariputta** to ordain the young Prince. King **Suddhodana** was deeply grieved on hearing the unexpected ordination of his grandson. He humbly requested the Buddha not to ordain anyone without prior consent of one’s parents.

After the ordination, the Buddha trained **Rahula** in giving regular lessons and instructions including several discourses. He was very obedient and humble, and was loved by all. He was very eager to listen to the advice of his teachers. He got up early in the morning, took a handful of sand and used to say: “To-day may I receive as much instructions from my teachers as there are here grains of sand.”

At the age of twenty, the Ven. **Rahula** received **Upasampada** — the Higher Ordination and after some time he became an Arahant. One day the Ven. **Rahula** was praised by the Buddha and was appointed the chief among his disciples who were eager to receive the instructions.

THE VENERABLE ANGULIMALA

In Pali, 'Anguli' means fingers and 'Mala' means garland. Angulimala, whose original name was Ahimsaka — the Innocent, belonged to a distinguished Brahmin family. His father was a Minister of King Kosala. He studied at the Taxila University and being a favourite of his renowned teacher, his jealous classmates concocted false stories, until finally they succeeded in poisoning the mind of the teacher.

On completion of his studies, the enraged teacher, with the evil intention to put him into danger and without any further investigation, ordered Angulimala to fetch a thousand fingers as a token for his education. In obedience though with reluctance, he retired to the Jalini forest and started his merciless mission. To ascertain the correct number, he made a garland from the finger bones he collected. Thus he was notoriously known as Angulimala.

King Kosala was informed of his wicked acts. Orders were given to kill Angulimala. So Angulimala's affectionate mother in order to save her son's life, approached the forest hastily. By that time Angulimala needed only one more finger to complete a thousand. Angulimala would be committing a weighty sin by killing his own mother.

So the Compassionate Buddha appeared. Angulimala with raised sword, chased the Buddha, who was walking in his usual gait. The tired robber said, "Stand still monk!" Lord Buddha replied, "I am ever standing still." Literally it means that Buddha having overcome all defilements, will be standing still in Samsara; whereas Angulimala will still be wandering. The Buddha then preached the Dhamma to Angulimala and he was later admitted into the Holy Order. This special ordination was known as "EHI BHIKKHU PABBAJJA."

The King's party before meeting Angulimala, called on the Blessed One. To the surprise of King Kosala, Angulimala, with hair shaven and clad in yellow robes, was sitting beside the Buddha. The King was told of his reform. So King Kosala instead of killing Angulimala, paid homage to him and also promised to look to his needs.

One day as Ven. Angulimala was going round for alms, he saw a woman in travail. He narrated his pathetic case to the Buddha, who then taught him the **Angulimala Paritta**. "Since I was born in the clan of Aryan birth as an Arahant, I have not destroyed any life. By this power may the mother and the child be well and happy!" After studying this **Paritta**, Angulimala chanted it before the same lady. She instantly delivered the child with great ease. The efficacy of this **Paritta** persists up to this day.

Ven. Angulimala, practising meditation, attained Arahantship and became one of the Eighty Great Disciples.

M E T T A B H A V A N A

MEDITATION ON LOVING-KINDNESS

In Buddhism, the system of meditation is entirely directed to mental purification or liberation from all defilements. As long as powerful defilements such as greed, hatred and delusion exist in our mind, we cannot expect to have a higher spiritual development. In fact our mind always runs fast from one thought to another. It is not easy to control or to keep our mind on one thought for a long period. One of the main objects of meditation is to fix our mind on a wholesome object which ultimately directs our mind towards Enlightenment.

To start meditation, one must possess a good moral conduct. **Sila** or Moral behaviour can be regarded as the founda-

tion for meditation. If one is engaged in bodily and oral evils such as killing, stealing, unchastity, lying, slandering, harsh-words and frivolous talks, one cannot concentrate one's mind on wholesome thoughts.

According to the Buddha, there are various kinds of wholesome subjects for meditation. One should choose a subject which is appropriate to one's character and temperament. Unlike the Buddha's time, to-day, it is very hard to find a teacher who can select a suitable meditative subject for his pupils according to their different characters and temperaments. Even though if one is unable to find an experienced teacher, one can meditate on common subjects such as '**Ana-pana Sati**' — Respiration, '**Buddha Nussati**' — Recollections of the Buddhas etc., which are suitable for the beginners regardless of their temperaments. On one hand, generally all the subjects of meditation assist us to purify our mind and to develop our Saddha — Confidence and wisdom; on the other hand, we would never lose the experience gained through meditation and it will be beneficial for a happy re-birth in Samsara and the final attainment of Emancipation.

Metta is one of the most essential subjects for meditation, out of the **Brahma Viharas** — Sublime states of mind, that can be practised by all regardless of their individual characters. When Metta is cultivated, practised and developed into the advanced stage, a lot of advantages, blessings, could be obtained even in this very life. Through meditation on Metta, one can suppress ill-will, hatred, which is one of the most powerful defilements in one's mind.

According to **Metta Sutta**, a person who meditates on Metta up to the advanced level, would enjoy a sound sleep. He will be loved by all. The evil spirits would not dare to harm him. The deities guard and protect him. No fire, poison or weapons would have any effect on him. He can at once

concentrate his mind on wholesome objects. A serene and beautiful expression would appear in his face. He would pass away peacefully in consciousness as if falling asleep. If he is unable to attain the highest stage of sainthood in that life, he will be reborn in **Brahma** world.

To practise **Metta**, one should at first find a very quiet place, at least a room or a cell. Sit comfortably, keeping the body erect and closing the eyes fully or half. Recite '**Namo Tassa Bhagavato Arahato Samma-Sambuddhassa**' three times. Take refuge in the Triple Gem by reciting '**Tisarana**'. Observe the five precepts and then pay homage to the Triple Gem by reciting '**Iti pi so bhagava araham, Svakkhato bhagavata dhammo,**' and '**Supati-panno bhagavato**'

Now at this time the meditator should train his mind to concentrate only upon this subject — **Metta**. He should not allow any other thoughts to enter his mind. He should be fully aware of the subject and recite mentally one of the following ways. Although here verbal reciting is not so essential, it can be followed for some time by the beginners until they get used to the subject.

1. **Aham Avero Homi! Abbyapajjho Homi!**
Anigho Homi! Sukhi Attanam Pariharami!

May I be free from enmity, disease, and grief, and may I guard myself happily!

Aham Viya Mayham Acariyupajjhaya Mata Pitaro Hita Satta Majjhattika Satta Veri Satta Avera Hontu! Abbyapajjha Hontu! Anigha Hontu! Sukhi Attanam Pariharantu!

As I am, so also may my teachers, preceptors, parents, intimate, indifferent, and inimical beings, be free from enmity, disease and grief, and may they guard themselves happily!

2. (i) **Sabbe Satta Avera Hontu, Abbyapajjha Hontu, Anigha Hontu, Sukhi Attanam Pariharantu!**

May all beings be void of enmity, disease and grief, and may they take care of themselves happily!

- (ii) **Sabbe Pana Avera Hontu, Abbyapajjha Hontu, Anigha Hontu, Sukhi Attanam Pariharantu!**

May all living things be void of enmity, disease and grief, and may they take care of themselves happily!

- (iii) **Sabbe Bhuta Avera Hontu, Abbyapajjha Hontu, Anigha Hontu, Sukhi Attanam Pariharantu!**

May all creatures be void of enmity, disease and grief, and may they take care of themselves happily!

- (iv) **Sabbe Puggala Avera Hontu, Abbyapajjha Hontu, Anigha Hontu, Sukhi Attanam Pariharantu!**

May all persons be void of enmity, disease and grief, and may they take care of themselves happily!

- (v) **Sabbe Attabhavapariyapanna Avera Hontu, Abbyapajjha Hontu, Anigha Hontu, Sukhi Attanam Pariharantu!**

May all those who have arrived at a state of individuality be void of enmity, disease and grief, and may they guard themselves happily.

3. May I be happy! May I be free from hatred! May I be free from disease! May I be free from grief!

May I be free from envy! May I be free from jealousy. May I be free from malice!

May all beings be happy! May all beings be free from hatred! May all beings be free from disease! May all beings be free from grief!

May my beloved parents be well and happy!
May my loving brothers and sisters be well and happy!
May my kind teachers be well and happy!
May my dear friends and relatives be well and happy!
May my dutiful servants be well and happy!
May all the non-friendly be well and happy!

At the end of the meditation, great merits thus accrued should be transferred to Devas for having protected us and to departed relatives so that they may have a happier state of existence.

TI-LAKKHANA BHAVANA

Meditation on the Three Characteristics

1. ANICCA — Transience

**Sabbe Sankhara Aniccati
Yada Pannaya Passati
Atha Nibbindati Dukkhe
Esa Maggo Visuddhiya.**

All conditioned things are transient. When one comprehends this Truth by one's own wisdom, then does one get appalled at this Misery (i.e. the Body and Mind): this is the Path to Purity.

2. DUKKHA — Sorrowfulness

**Sabbe Sankhara Dukkhati
Yada Pannaya Passati
Atha Nibbindati Dukkhe**

Esa Maggo Visuddhiya.

All conditioned things are sorrowful. When one comprehends this Truth by one's own wisdom, then does one get appalled at this Misery (i.e. the Body and Mind): this is the Path to Purity.

3. ANATTA — Egolessness

**Sabbe Dhamma Anattati
Yada Pannaya Passati
Atha Nibbindati Dukkhe
Esa Maggo Visuddhiya.**

All Dhammas (conditioned and unconditioned states) are egoless. When one comprehends this Truth by one's own wisdom, then does one get appalled by this Misery (i.e. Body and Mind): this is the Path to Purity.

TEN MERITORIOUS DEEDS

DASA KUSALA KAMMA

“The work of moral and spiritual culture has been compared with that of the farmer. First, a farmer has to plough the land and prepare the ground; then he sows the seed which in due course germinates, grows up, and bears fruit. In this way the farmer has to follow a twofold method, one of destruction, the other of production. In the same way, moral and spiritual culture is based on a twofold method, one of elimination and the other of cultivation. The “akusalas,” or evils, are to be eliminated and the “kusalas,” or virtues, are to be cultivated. One is as important as the other.”

The principles explained only in the “sila” are more or less negative in character; so in another group Buddhism presents a positive programme based on the ten domains of

meritorious deeds (dasapunnakiriyavatthuni). Many a scheme of positive character has been set forth both in the canonical and in the exegetical literature; this is only one of those schemes with perhaps a wider scope of application.

As is so frequently the case in expressing the various aspects of the "dhamma," the matter in question is dealt with analytically. In this particular instance our author deals with the cultivation of moral (kusala) states under the headings of tenfold group of meritorious deeds (dasakusalakammapatha). This group of meritorious deeds is as follows:—

- | | |
|---------------------|---------------------------------|
| (1) DANA | — Charity |
| (2) SILA | — Virtue |
| (3) BHAVANA | — Mental culture |
| (4) APACAYANA | — Reverence |
| (5) VEYYAVACCA | — Service |
| (6) PATTIDANA | — Transference of merit |
| (7) PATTANUMODANA | — Rejoicing in others' merits |
| (8) DHAMMASAVANA | — Listening to the doctrine |
| (9) DHAMMADESANA | — Teaching the doctrine,
and |
| (10) DITTHIJJUKAMMA | — Straightening one's views |

(1) **Charity (dana)**, literally giving, is the moral volition of giving one's possessions to others. Charity is practised in two ways: (i) by offering one's possessions to those fit to receive offerings, i.e. the Buddha, the Dhamma, and the Sangha, (ii) by giving one's possessions to others in need, which is performed out of compassion. There are three periods during which volitions arise in this act of giving, viz. (i) before the act (pubbacetana), (ii) during the act (muncana-cetana), and (iii) after the act (aparacetana). (i) Those volitions (cetana) before the act occur in the processes of thought arising during the preparation of material for offering. (ii) Those volitions during the act, occur at the actual time of

giving or making an offering. (iii) Volitions after the act are those which occur in thought processes whenever the act is contemplated with joy.

Again, according to their different intensities volitions are threefold, namely weak, moderate, and intense. They are weak when the four factors of "Iddhi" – potency, viz., wish to act (chanda), energy (viriya), thought (citta), and investigation (Vimamsa) are weak at the time of offering. Volitions can also be moderate or intense respectively at the time of offering. Again volitions become weak when the charity is given with the impure and defiled thought which hopes for worldly pleasure in this phenomenal existence, in subsequent existences in the "devaloka" and "brahmaloka" and in the final emancipation of one's self alone. They become intense when given with the hope of attaining the four paths (maggas), the four fruitions (phalas), and Nibbana, and in hoping that all sentient beings may escape from sorrow and attain Nibbana. To practise in this way is to fulfil the first "paramita" which also is "dana".

These grades are applicable to the other moral acts such as virtue or morality (sila), mental culture or concentration (samadhi), and insight (panna).

(2) **Virtue (sila)** is the moral volition of refraining from evil done through the doors of the body and of speech, hence it is the volition of right speech (sammavaca), right conduct (sammakammanta), and right livelihood (samma-ajiva). Virtue is of four kinds, namely (i) the virtue of the bhikkhu (bhikkhusila), (ii) the virtue of the bhikkhuni (bhikkhunisila), (iii) the virtue of the novice (samanerasila) and (iv) the virtue of the laity (gahatthasila). The virtue of the laity is in the observance of "Tisarana" and the five precepts throughout one's life and in the observance of the eight precepts or of ten precepts on "uposatha" days or any other day convenient for the observance of a higher ethical code.

If, without specifically taking the precepts, one were to refrain spontaneously from doing evil either of body or speech, such ability would be known as "sampattavirati". In the event of the five precepts having been specifically taken together (samadanavirati) even if a single precept be violated, then all are thereby violated and the householder becomes defiled (dussila).

(3) **Mental culture (bhavana)** is the moral volition arising with consciousness when a man is practising any of the forty exercises prescribed for the attainment of mental tranquillity or calm (*samatha*); or it is the contemplating again and again the three salient characteristics, viz. impermanence (*anicca*), misery (*dukkha*), and the absence of an abiding Self (*anatta*) up to the stage of "gotrabhunana" which immediately precedes the attainment of full concentration of the mind (*jhana*) and the path leading to *Nibbana*.

The volition arising in the processes of thought during the time of learning the doctrine (*dhamma*) or any other arts, sciences, and so on may also be included under the heading of mental culture. (*Niravajjavijjapariyapunanacetana pi etth'eva sangayhati*).

(4) **Reverence (apacayana)** is the moral volition of paying respect and reverence to the Buddha, the Dhamma, and the Sangha, to one's parents and elders, to teachers, and others who lead virtuous lives without the impure motives of personal gain and similar undesirable qualities. It is demonstrated by rising from one's seat in their presence, by saluting them, by offering flowers and by other respectful actions.

(5) **Service (veyyavacca)** is the moral volition of rendering service to those mentioned in the previous section as well as to strangers and to those about to set out on a journey, to the sick, the old, and the feeble. Stitching and darning

the robes of bhikkhus and rendering assistance to the moral deeds of others are included under this heading.

(6) **Transference of merit (pattidana)** is the moral volition of requesting others to participate in the wholesome deeds done by a person and thereby to share in the resultant merit.

(7) **Rejoicing in others' merits (pattanumodana)** is the partaking of merit offered by others and rejoicing therein. "Patti" is of two kinds, name "uddissika" and "anuddissika". "Uddissika" is giving to a particular individual, "anuddissika" is giving in general. Both "pattidana" and "pattanumodana" are often referred to as types of charity.

(8) **Listening to the doctrine (dhammasavana)** means hearing it attentively and with purity of mind for the purpose of practising morality, concentration, and insight, for the attending of the four "maggas," the four "phalas," and Nibbana and for the learning of "dhamma" with the aim of preaching it to those not versed in it. Hearing lectures on arts, sciences, and other kindred subjects too can be included to some extent in this category. (Niravajjavijjadisavanacetana pi etth'eva sangayhati).

(9) **Teaching the doctrine (dhammadesana)** is the practice of teaching "dhamma" to others out of compassion for them, teaching them with purity of mind without any impure motive of obtaining offerings, honour, praise, fame, or glory. Teaching arts, sciences, and so on are included also in this category. (Tatheva niravajja vijjayatanadikam upedisantassa ca pavatta cetana dhammadesana nama).

(10) **Straightening one's views, i.e. forming correct views (ditthijjukamma)** is the moral volition of establishing right understanding (sammaditthi), of establishing the four noble

truths. It is freedom from incorrect views and ideas such as the ten kinds of erroneous opinion (dasavatthukamicchaditthi), the creation by Gods such as "Isvara" (Issaranimmanadi) and that fortune depends upon objects seen and so on (ditthamangalikadi)."

DHAJAGGA SUTTA

THE CREST OF THE BANNER

Evam me sutam — ekam samayam bhagava savatthiyam viharati jetavane anathapindikassa arame. Tatra kho bhagava bhikkhu amantesi — 'bhikkavo' ti. 'Bhadante' ti te bhikkhu bhavagato paccassosum. Bhavagava etadavoca.

Thus have I heard:

On one occasion the Exalted One was dwelling at the monastery of Anathapindika, in Jeta's Grove, near Savatthi. Then the Exalted One addressed the Bhikkhus, saying:—

"O Bhikkhus!"

"Lord!" the Bhikkhus responded.

The Exalted One spoke as follows:—

Bhutapubbam bhikkhave devasurasangamo samupabulho' ahosi. Atha kho bhikkhave sakko devanamindo deve tavatimse amantesi. Sace marisa devanam sangamagatanam uppajjeyya bhayam va chambhitattam va lomahamso va nameva tasmim samaye dhajaggam ullokeyyatha. Mamam hi vo dhajaggam ullokayatam yam bhavissati bhayam va chambhitattamva lomaham so va so pahiyissati.

Long ago, O Bhikkhus, a battle was raging between the Devas and Asuras. Then Sakka, the King of the Devas, addressed the Devas of the Tavatimsa (Heaven), saying:—

"If, happy ones, when you have joined in battle, in you should arise, fear, trembling or hair-standing-on-end, watch then, at such time, the crest of my banner. As you thus look up at the crest of my banner any fear, trembling, or hair-standing-on-end there be, would certainly disappear.

No ce me dhajaggam ullokeyyatha, atha pajapatissa devarajassa dhajaggam ullokeyyatha. Pajapatissa hi vo deva-rajassa dhajaggam ullokayatam yam bhavissati bhayam va chambhitattam va lomahamso va so pahiyissati.

If you do not look up at the crest of my banner, watch then, at such time, the crest of Pajapati Devaraja. As you thus look up at this crest, any fear, trembling, or hair-standing-on-end there be, would certainly disappear.

No ce pajapatissa devarajassa dhajaggam ullokeyyatha, atha varunassa devarajassa dhajaggam ullokeyyatha. Varunassa hi vo devarajassa dhajaggam ullokayatam yam bhavissati bhayam va chambhitattam va lomahamso va so pahiyissati.

If you do not look up at his crest, watch then, at such time, the crest of the banner of Varuna Devaraja. As you thus look up at his crest, any fear, trembling, or hair-standing-on-end there be, would certainly disappear.

No ce varunassa devarajassa dhajaggam ullokeyyatha, atha isanassa devarajassa dhajaggam ullokeyyatha. Isanassa hi vo devarajassa dhajaggam ullokayatam yam bhavissati bhayam va chambhitattam va lomahamso va so pahiyissati.

If you do not look up at his crest, watch then, at such time, the crest of the banner of Isana Devaraja. As you thus look up at his crest, any fear, trembling, or hair-standing-on-end there be, would certainly disappear.

Tam kho pana bhikkhave sakkassa va devanamindassa dhajaggam ullokayatam, pajapatissa va devarajassa dhajaggam ullokayatam, varunassa va devarajassa dhajaggam ullokayatam isanassa va devarajassa dhajaggam ullokayatam yam bhavissati bhayam va chambhitattam va lomahamso va so pahiyethapi no 'pi pahiyetha. Tam kissa hetu? Sakko bhikkhave devanamindo avitarago avitadoso avitamoho bhirucchambhi uttrasi palayi.

Now, O Bhikkhus, in them that watched the crest of the banner of Sakka, the King of the Devas, or of Pajapati Deva-
raja, or of Varuna Devaraja or of Isana Devaraja, any fear, trembling or hair-standing-on-end there be, may or may not disappear. And why? Because Sakka, the King of the Devas, O Bhikkhus, is not free from lust, hatred, ignorance, is subject to fear, trembling, terror and fright.

Ahanca kho bhikkhave evam vadami. Sace tumhakam bhikkhave aranna gatanam va rukkhamulagatanam va sun-nagaragatanam va uppajjeyya bhayam va chambhitattam va lomahamso va mame va tasmim samaye anussareyyatha—itipi so bhagava, araham sammasambuddho, vijjacaranasampanno, sugato lokavidu, anuttaro purisadammasarathi, sattha deva manussanam, buddho bhagava'ti.

Mamam hi vo bhikkhave anussaratam yam bhavissati bhayam va chambhitattam va lomahamso va so pahiyissati.

But I say thus unto you, O Bhikkhus! If, O Bhikkhus, when you have gone into forests, to the foot of trees, to lonely abodes, fear, trembling, or hair-standing-on-end should arise in you, do remember only me at that time. Such, indeed, is that Lord; Worthy, Omniscient, Endowed with knowledge and virtue, Well-gone, Knower of worlds, A Guide Incomparable for the training of individuals, Teacher of gods and men, Enlightened and Happy.

As you think of me, O Bhikkhus, any fear excitement, hair-standing-on-end there be, would certainly disappear.

No ce mam anussareyyatha, atha dhammam anussareyyatha — svakkhato bhagavata, dhammo sandittiko, akaliko, ehipassiko, opanayiko, paccattam veditabbo vinnuhi'ti. Dhammam hi vo bhikkhave anussaratam yam bhavissati bhayam va chambhitattam va lomahamso va so pahiyissati.

If you do not remember me, then remember the Dhamma:—

Well-expounded is the Dhamma by the Exalted One; to be self-realised; with immediate fruit; inviting investigation, leading on to Nibbana; to be attained by the wise, each for himself.

As you think of the Dhamma, O Bhikkhus, any fear, trembling, or hair-standing-on-end there be, would certainly disappear.

No ce dhammam anussareyyatha, atha sangham anusareyyatha—supatipanno bhagavato savakasangho, ujupatipanno bhagavato savakasangho, nayapatipanno bhagavato savakasangho, samicipatipanno bhagavato savakasangho. Yaddam cattari purisayugani atthapurisa puggala, esa bhagavato savakasangho, ahuneyyo, pahuneyyo, dakkhineyyo, anjalikaraniyyo, anuttaram punnakkhettam lokassa'ti. Sangham hi vo bhikkhave anussaratam yam bhavissati bhayam va chambhitattam va lomahamso va so pahiyissati. Tam kissa hetu! Tathagato bhikkhave araham sammāsambuddho vitarago vitadoso vitamoho abhiru acchambhi anuttrasi apalayī'ti.

If you do not remember the Dhamma, then remember the Sangha:—

Of good conduct is the Order of the Disciples of the Exalted One, of upright conduct is the Order of the Disciples

of the Exalted One, of wise conduct is the Order of the Disciples of the Exalted One, of dutiful conduct is the Order of the Disciples of the Exalted One. This Order of the Disciples of the Exalted One — namely, these Four Pairs of Persons, the Eight kinds of Individuals — is worthy of offerings, is worthy of hospitality is worthy of reverential salutation, is an incomparable field of merit to the world.

As you think of the Sangha, O Bhikkhus, any fear, trembling or hair-standing-on-end there be, would certainly disappear.

And why? Because, O Bhikkhus, the Tathagata is Exalted. Omniscient, free from lust, hatred, ignorance, is without fear, without trembling, without terror, and is not running away.

Idamavo ca bhagava. Idam vatva sugato atha'param etadavoca sattha :—

- | | |
|-----------------------------|---------------------------|
| 1. Aranne rukkhamaule va | — sunnagare va bhikkhavo |
| Anussaretha sambuddham | — bhayam tumhaka no siya |
| 2. No ce buddham sareyyatha | — lokajettham narasabham |
| Atha dhammam sareyyatha | — niyyanikam sudesitam |
| 3. No ce dhammam sareyyatha | — niyyanikam sudesitam |
| Atha sangham sareyyatha | — punnakkhettam anuttaram |
| 4. Evam buddham sarantanam | — dhammam sanghanca |
| bhikkhavo | |
| Bhayam va chambhitattam va | — lomahamsa na hessatiti |

This the Exalted One said. The Accomplished One, having said so, the Teacher furthermore spoke as follows:—

1. When in a forest, or at the foot of trees, or in a lonely abode, O Bhikkhus, recall to mind the Enlightened One. Fear to you there will never be.

2. If you do not think of the Buddha, the Chief of the World, the Leader of men, then recall to mind the Dhamma that leads to salvation and is well-taught.

3. If you do not think of the Dhamma that leads to salvation and is well-taught, then recall to mind the Sangha, the unrivalled field of merit.

4. As you thus think of the Buddha, Dhamma, and the Sangha, O Bhikkhus, fear or trembling, or hair-standing-on-end there will never be.

SELECTIONS FROM DHAMMAPADA FOR THE HIGHER CERTIFICATE EXAMINATION

CHAPTER I

YAMAKA VAGGA – The Twin Verses

1. Manopubbangama dhamma –
 manosettha manomaya
Manasa ce padutthena –
 bhasati va karoti va
Tato nam dukkhamanveti –
 cakkam'va vahato padam

EVIL BEGETS EVIL

1. Mind is the forerunner of (all evil) states. Mind is chief; mind-made are they. If one speaks or acts with wicked mind, because of that, suffering follows one, even as the wheel follows the hoof of the draught-ox.

2. Manopubbangama dhamma –
 manosettha manomaya

Manasa ce pasannena —
bhasati va karoti va
Tato nam sukhamanveti —
chaya'va anapayini

GOOD BEGETS GOOD

2. Mind is the forerunner of (all good) states. Mind is chief: mind-made are they. If one speaks or acts with pure mind, because of that, happiness follows one, even as one's shadow that never leaves.

5. Na hi verena verani —
sammanti'dha kudacanam
Averena ca sammanti —
esa dhammo sanantano.

ANGER IS CONQUERED BY LOVE

5. Hatred never ceases through hatred in this world; through love alone they cease. This is an eternal law.

CHAPTER II

APPAMADA VAGGA — HEEDFULNESS

1. Appamado amatapadam —
pamado maccuno padam
Appamatta na miyanti —
ye pamatta yatha mata

THE HEEDLESS DIE; THE HEEDFUL DO NOT

1. Heedfulness is the path to the deathless, heedlessness is the path to death. The heedful do not die; the heedless are like unto the dead.

CHAPTER IV

PUPPHA VAGGA – FLOWERS

6. Yatha pi bhamaro puppham –
vannagandham ahethayam
Paleti rasam'adaya –
evam game muni care

SAINTLY MONKS CAUSE NO INCONVENIENCE TO ANY

6. As a bee without harming the flower, its colour or scent, flies away, collecting only the honey, even so should the sage wander in the village.

11. Na pupphagandho pativatam eti –
na candanam tagaramallika va

Satan ca gandho pativatam eti –
sabba disa sappuriso pavati

MORAL FRAGRANCE WAFTS EVERYWHERE

11. The perfume of flowers blows not against the wind, nor does the fragrance of sandalwood, 'tagara' and jasmine, but the fragrance of the virtuous blows against the wind; the virtuous man pervades every direction.

CHAPTER V

BALA VAGGA – FOOLS

1. Digha jagarato ratti –
digham santassa yojanam
Digho balanam samsaro –
saddhammam avijanatam

LONG IS SAMBARA TO THOSE WHO KNOW NOT THE DHAMMA

1. Long is the night to the wakeful, long is the league to the weary; long is samsara to the foolish who know not the Sublime Truth.

3. Putta m'atthi dhanam m'atthi —
iti bala vihannti
Atta hi attano natthi —
kuto putta kuto dhanam

ONE IS NOT ONE'S OWN

3. "Sons have I; wealth have I": Thus is the fool worried. Verily, he himself is not his own. Whence sons? Whence wealth?

10. Madhu'va mannti bala —
yava papam na paccati
Yada ca paccati papam —
atha bala dukkham nigacchati

EVIL-DOERS COME TO GRIEF

10. As sweet as honey is an evil deed, so thinks the fool so long as it ripens not; but when it ripens, then he comes to grief.

CHAPTER VI

PANDITA VAGGA — THE WISE

6. Selo yatha ekaghano —
vatena na samirati
Evam nindapasamsasu —
na saminjanti pandita

**UNSHAKEN AS A ROCK ARE THE WISE
AMIDST PRAISE AND BLAME**

6. As a solid rock is not shaken by the wind, even so the wise are not ruffled by praise or blame.

CHAPTER VIII

SAHASSA VAGGA — THOUSANDS

4. Yo sahasam sahasena —
sangame manuse jine
Ekan ca jeyya mattanam —
sa ve sangamajuttamo

**BETTER THAN A HUNDRED USELESS WORDS
IS ONE WORD OF THE DHAMMA
SELF-CONQUEST IS THE BEST OF
ALL CONQUESTS**

4. Though one should conquer a million men in battlefield, yet he, indeed, is the noblest victor who has conquered himself.

10. Abhivadanasilissa —
niccam vaddhapacayino
Cattaro dhamma vaddhanti —
ayu vanno sukkham balam

**BLESSED INDEED ARE THEY WHO
HONOUR THOSE WORTHY OF HONOUR**

10. For one who is in the habit of constantly honouring and respecting the elders, four blessings increase — age, beauty, bliss, and strength.

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CHAPTER IX

PAPA VAGGA – EVIL

9. Panimbi ce vano n'assa –
hareyya panina visam
Nabbanam visam anveti –
natthi papam akubbato

NO EVIL TO THOSE WHO HAVE NO BAD INTENTION

9. If no wound there be in one's hand, one may carry poison in it. Poison does not affect one who has no wound. There is no ill for him who does no wrong.

CHAPTER X

DANDA VAGGA – THE ROD OR PUNISHMENT

1. Sabbe tasanti dandassa –
sabbe bhayanti maccuno
Attanam upamam katva –
na haneyya na ghataye

KILL NOT

1. All tremble at the rod. All fear death. Comparing others with oneself, one should neither strike nor cause to strike.

CHAPTER XI

JARA VAGGA – OLD AGE

10. Acaritva brahmacariyam –
aladdha yobbane dhanam
Jinnakonca va jhayanti –
khinamacche' va pallale

THEY REPENT WHO DO NOT PROGRESS MATERIALLY AND SPIRITUALLY

10. They who have not led the Holy Life, who in youth have not acquired wealth, pine away like old herons at a pond without fish.

CHAPTER XII

ATTA VAGGA – THE SELF

2. Attanam eve pathamam –
patirupe nivesaye
Ath' annam anusaseyya –
na kilisseyya pandito

ADVISERS SHOULD SET THE EXAMPLE FIRST

2. Let one first establish oneself in what is proper, and then instruct others. Such a wise man will not be defiled.

CHAPTER XIII

LOKA VAGGA – THE WORLD

2. Uttitthe nappamajjeyya –
dhammam sucaritam care
Dhammacari sukham seti –
asmim loke paramhi ca

THE RIGHTEOUS ARE HAPPY, BE RIGHTEOUS

2. Be not heedless in standing (at people's doors for alms). Observe (this) practice scrupulously. He who observes this practice lives happily both in this world and in the next.

10. Ekam dhammam atitassa –
musavadissa jantuno
Vitinnaparalokassa –
natthi papam akariyam

THERE IS NO EVIL THAT A LIAR CANNOT COMMIT

10. There is no evil that cannot be done by the liar, who has transgressed the one law (of truthfulness) and who is indifferent to a world beyond.

CHAPTER XIV

BUDDHA VAGGA — THE BUDDHA

5. Sabbapapassa akaranam —
kusalassa upasampada
Sacittapariyodapanam —
etam buddhana sasanam

DO GOOD AND BE GOOD

5. Not to do any evil, to cultivate good, to purify one's mind, — this is the Teaching of the Buddhas.

6. Khanti paramam tapo titikkha —
nibbanam paramam vadanti buddha
Na hi pabbajito parupaghati —
samano hoti param vihethayanto

NON-VIOLENCE IS THE CHARACTERISTIC OF AN ASCETIC

6. Forbearing patience is the highest austerity. Nibbana is supreme, say the Buddhas. He, verily, is not a recluse who harms another. Nor is he an ascetic who oppresses others.

CHAPTER XV

SUKHA VAGGA — HAPPINESS

5. Jayam veram pasavati —
dukkham seti parajito

Upasanto sukham seti —
hitva jayaparajayam

VICTORY BREEDS HATRED

5. Victory breeds hatred. The defeated live in pain. Happily the peaceful live, giving up victory and defeat.

8. Arogyaparama labha —
santutthi paramam dhanam
Vissasaparama nati —
nibbanam paramam sukham

HEALTH IS PARAMOUNT

8. Health is the highest gain. Contentment is the greatest wealth. The trusty are the best kinsmen. Nibbana is the highest bliss.

CHAPTER XVI

PIYA VAGGA — AFFECTION

8. Tanhaya jayati soko —
tanhaya jayati bhayam
Tanhaya vippamuttassa —
natthi soko kuto bhayam

GRIEF SPRINGS FROM CRAVING

8. From craving springs grief, from craving springs fear; for him who is wholly free from craving there is no grief, much less fear.

CHAPTER XVII

KODHA VAGGA — ANGER

3. Akkodhena jine kodham —

asadhum sadhuna jine
Jine kadariyam danena —
saccena alikavadinam

OVERCOME ANGER BY LOVE

3. Conquer anger by love. Conquer evil by good.
Conquer the stingy by giving. Conquer the liar by truth.

CHAPTER XXIV

TANHA VAGGA — CRAVING

21. Sabbadanam dhammadanam jinati —
sabbam rasam dhammaraso jinati
Sabbam ratim dhammarati jinati —
tanhakkhayo sabbadukkhham jinati

THE GIFT OF TRUTH EXCELS ALL OTHER GIFTS

21. The gift of Truth excels all (other) gifts. The flavour of Truth excels all (other) flavours. The pleasure in Truth excels all (other) pleasures. He who has destroyed craving overcomes all sorrow.

MAHINDARAMA BUDDHIST TEMPLE

MAIN ACTIVITIES

Religious practices for the Buddhist Community

- Blessing Services
- Memorial Services
- Vesak Celebration
- Kathina Celebration
- Dana / Maha Sanghikadana
- Pindapata
- Weekly Uposatha Retreats
- Weekly Meditation Class
- Annual Meditation Retreat
- Bi-Annual Noviate Programme

OTHER ACTIVITIES

- Aspiration Night,
- Basket Weaving For Charity
- Blood / Organ Donation Campaign
- Dhamma Talks
- Health Talks
- Free Legal Counseling
- Qigong / Tai Ji / Yoga Exercises
- Teachers/Youth/Children Training Camps, etc.

MAIN SERVICES

Free Services to serve the Buddhist and Needy Communities

- **Mahindarama Help Desk**
One-Stop Help Service Centre.
- **Amata Free Medical & Diabetic Centre**
To care for the needy and sick community.
- **Janahita (Welfare) Section**
To provide welfare support to the needy community.
- **K. Gunaratana Memorial Library**
To provide a place to research and learn Buddhism.
- **Mahindarama Sarana Old Folks Home**
To care for senior citizens who are homeless and poor.
- **Mahindarama Sunday Pali School**
To encourage adults and children to learn Buddhism.
- **Mitta For Life Cancer Centre**
To provide Cancer Counseling / Reiki Service to Cancer patients.
- **Sariputta Community Service Centre**
To serve the community especially the needy through welfare support and organised activities.

“ We strive in unity and harmony, serving mankind unconditionally,
Radiating loving-kindness and compassion ”

MAHINDARAMA BUDDHIST TEMPLE

NO. 2, JALAN KAMPAR,
10460 PULAU PINANG.

MONTHLY PROGRAMME

EVERY 1ST, 8TH, 15TH & 23RD DAYS OF CHINESE MOON

- 6.30 A.M. - Observance of 8-precepts
- 11.15 A.M. - Buddha Puja (Offerings to the Buddha)
- 11.30 A.M. - Sanghikadana (Offerings to the Sangha)
- 2.00 P.M. - Preaching of the Dhamma (Only on the 1st & 15th days of Chinese Moon)
- 7.45 P.M. - Bodhi Puja (Offerings to the Bodhi Tree)
- 8.00 P.M. - Buddha Puja (Offerings to the Buddha)
- 8.30 P.M. - Blessing Service (Chanting of Parittas) followed by the sprinkling of Holy Water

SUNDAYS

- 9.15 A.M. - Morning Service
- 10.00 A.M. - Buddha-Dhamma Classes conducted by Mahindarama Sunday Pali School
- to - Amata Free Medical and Diabetic Centre
- 12.00 NOON - K. Gunaratana Memorial Buddhist Library

SATURDAYS

- 2.00 - 5.00 P.M. - Mitta For Life at No. 17, Solok Terengganu, Penang
- 3.00 - 5.00 P.M. - K. Gunaratana Memorial Buddhist Library

WEDNESDAYS (BY APPOINTMENT)

- 2.00 - 4.00 P.M. - Amata Free Dental Clinic



