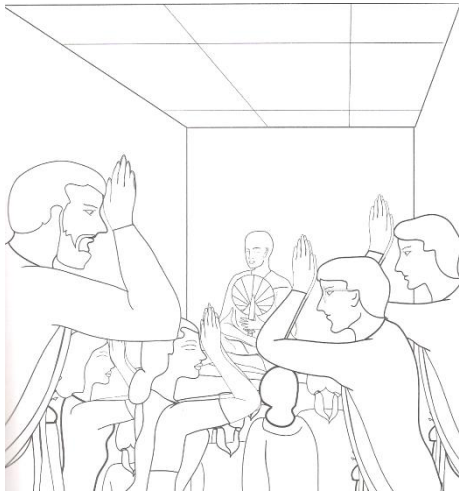


26. *Kaalena dhammasavana.m:*
Timely hearing of the Dhamma

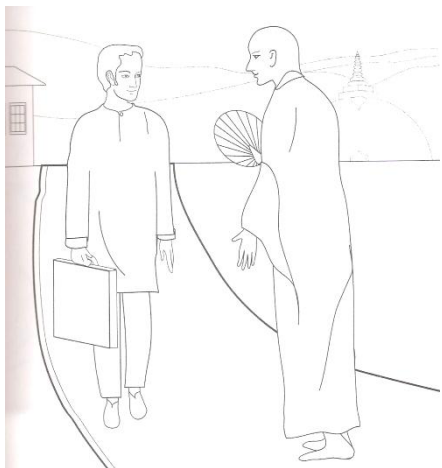


Stanza IX

27. *Khantii:*
Patience



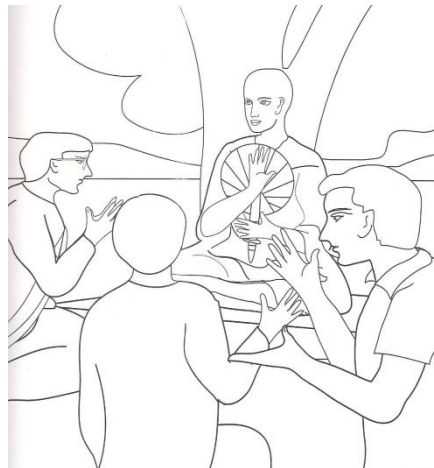
29. *Sama.naana~n ca dassana.m:*
Meeting (seeing) monks



28. *Sovacassataa:*
Meekness when corrected



30. *Kaalena dhammasaakacchaa:*
Discussing the Dhamma at the proper time



Stanza X

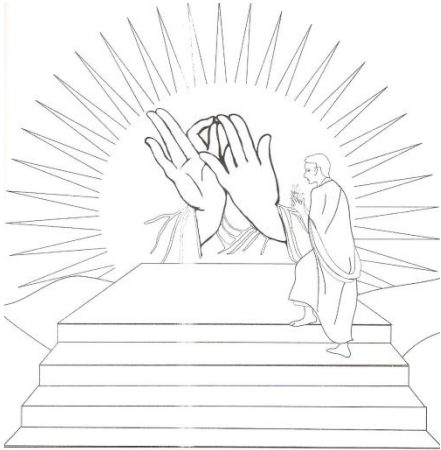
31. *Tapo:*
Energetic self-restraint



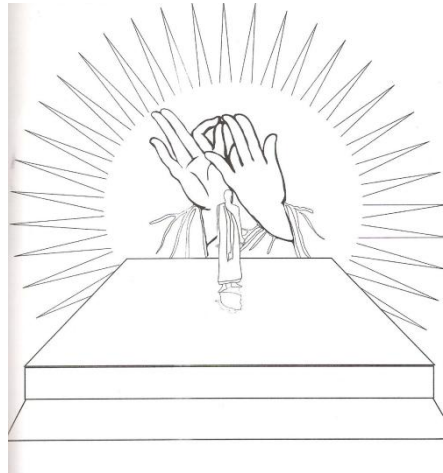
32. *Brahmacariyaa:*
Holy and chaste life



33. *Ariyasaccaana dassana.m:*
Insight into the Noble Truths



34. *Nibbaana sacchikiriyyaa:*
Realization of Nibbaana



Stanza XI

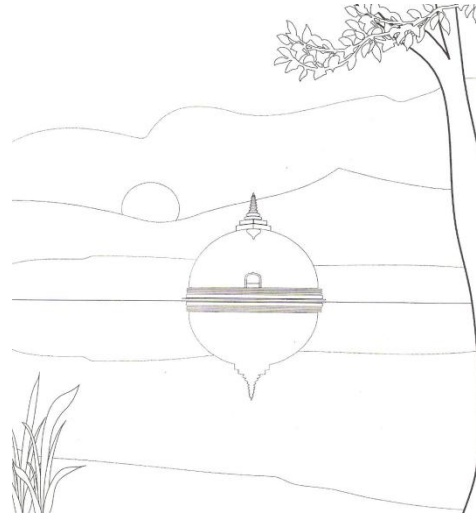
35. *Phu.t.thassa lokadhammehi citta.m yassa na kampati:*
A mind unshaken by the ups and downs of life



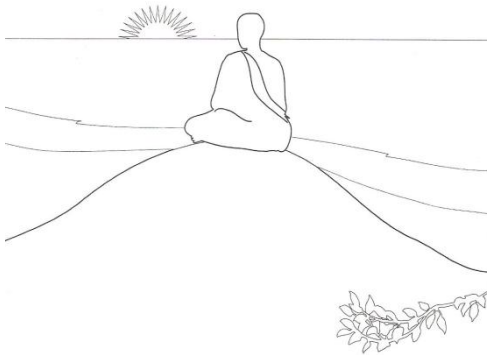
36. *Asoka.m:*
Freedom from sorrow



37. *Viraja.m:*
Freedom from defilements of passion



38. *Khema.m:*
Perfect security



Stanza XII

Etaadisaani katvaana sabbattham-aparaajitaa sabbattha sotthi.m gacchanti tan- Tesam mangalamuttamam'ti:

Those who have acted in this way cannot be defeated and always live in safety



Reference:

<http://www.accesstoinight.org/lib/authors/soni/wheel254.html#ch4-1>

Lesson 11: Assignment

Look up the website http://www.vipassana.info/Dhammapada_contents.htm and write one story of Dhammapada in your own words.

References

[1] <http://www.scribd.com/doc/2055749/Mangala-Sutta-for-Children>

Practice the Anapanasathi Bhavana at home over the next two weeks and write down any obstacles you faced while meditating. Discuss in class during next lesson.

References

[1] <http://www.accesstoinight.org/lib/authors/narada/nutshell.html#app1>

CLASS 4: YEAR 2

Lesson 1: Parami - Perfections

The term Bodhisatta is made up of the two words Bodhi + satta and means a being (person) who is searching after enlightenment or a person who is aspiring to be a Lord Buddha. This term is used to refer to the previous lives of Lord Buddha and the life of prince Siddhartha, from the time of his birth up to the time of attainment of enlightenment. The previous lives of Lord Buddha are recorded in Jataka stories.

There are ten superior virtues (moral qualities) that every Bodhisatta practices in order to attain enlightenment. They are:

1. Dana (Generosity)
2. Sila (Morality – Virtuous conduct, discipline)
3. Nekkhamma (Renunciation – giving up of worldly pleasures)
4. Panna (Wisdom or knowledge, right understanding)
5. Viriya (Energy or perseverance – not physical strength but mental strength)
6. Khanti (Patience)
7. Sacca (Truthfulness-fulfil one's promise, act as speak and speak as act)
8. Addhitthana (Firm determination)
9. Metta (Loving kindness)
10. Upekkha (Equanimity-evenness of mind, looking impartially, without attachment or aversion)

1. Dana Paramitta (Generosity)

Dana is a Pali word, which means generosity or the practice of giving. The dana paramita gets the first priority in the order of ten perfections (Paramis). And it is placed foremost among the three meritorious deeds, which are Dana, generosity Sila, morality and Bhavana, meditation. Practice of Dana helps gain wisdom to eradicate all forms of cravings. Craving is one of the main roots of all forms of suffering, grief and fear.

“Tanhaya jayati soko – tanhaya jayati bhayam

Tanhaya vippamuttassa- natti soko kuto bhayam” (The Dhammapada 216)

From craving arises grief, from craving arises fear, for him who is free from craving there is no grief and there is no fear.

The Lord Buddha practised generosity in different ways in his previous existences. Then he was known as the Bodhisattva which meant the one attempting to become a Lord Buddha by fulfilling Perfections. At the beginning of his Bodhisattva life, he contemplated as to which one should be the first virtue, to help him become Lord Buddha in the future. Then he realized that it was generosity and started practising generosity with selfless intention. So many Jataka stories tell us how The Lord Buddha had practised the dana parami. He donated precious material things, parts of his body and even his life for the welfare of others.

Vyaghri Jataka

The Vyaghri Jataka illustrates how the Bodhisattva sacrificed his flesh and blood to satisfy a starving tigress. Thousands of years ago there lived a king named Maha Ratta. He had three sons named Maha Prasada, Maha Deva and Maha Satta. One day the king accompanied by the three princes went to a forest park to enjoy. The three princes left the king and went into the thick jungle enjoying the flowers and the beautiful environment. The three princes reached a mountaintop and the eldest prince saw a tigress with five cubs inside a cave in the mountaintop. She seemed to be very hungry. The tigress had been without food for seven days since the delivery of her cubs. The tigress was about to devour her own cubs to satisfy her hunger. Realizing that tigers and lions are carnivorous animals the prince Maha Satta thought to himself, I must sacrifice this impermanent and unsatisfactory body for the sake of this starving tigress. This body does not last for a long time as we wish. This body is liable to old age, liable to decay, liable to disease, and liable to death. This is a great opportunity for me to practice the Dana Parami by giving my body to the tigress.

The Bodhisattva requested his two brothers to proceed leaving him there. Then Maha Satta made up his mind and put his garments and ornaments on a branch of a tree and jumped from the mountaintop towards the tigress with an excellent thought in his mind: “May the power of this great deed help me to achieve the full enlightenment (to become Lord Buddha) in order to save all beings from sufferings.

Moreover, the story tells us that at that particular moment the waters of the great oceans were disturbed, the earth trembled, the sun’s rays dimmed and several other unnatural occurrences took place. Affected by the earthquake the two brothers guessed that the younger brother may have sacrificed himself to the starving tigress. When they came back to the spot where the tigress was, they saw the remains of Maha Satta. The two brothers became very sad. Soon after hearing this sad news the king accompanied by his courtiers returned to the palace. Later the king went back with his ministers to the place where the incident had occurred. They became speechless and so sad that they fainted when they saw the remains of the prince. After some time the king ordered his ministers to collect remains and erect a golden cetiya enshrining the remains as relics

As a result of performing such great meritorious activities the Bodhisattva became the fully enlightened one, The Lord Buddha. After becoming the Lord Buddha, he expounded the Dhamma

(teachings of the Lord Buddha) to human beings and to the deities. The Dhamma was expounded under different topics according to the ability and capacity of listeners to understand. How to practise dana and the wholesome consequences of practicing dana are mentioned in many places in his teachings.

Three types of Dana:

All forms of danas are included in the following three categories. They are amissa dana (the giving of material things) abhaya dana (the fearlessness or the gift of life) and dhamma dana (the giving of the Truth or Dhamma instructions which help people realize the Truth).

The giving of material things is essential to be practised by every one of us to a certain extent in our daily life. Basically, amissa Dana is classified into two groups: practice of giving out of compassion and practice of giving out of veneration.

Some people in some parts of the world do not have the basic necessities such as food items, clothes, etc. Therefore at least you need to fill a till with a single coin from you pocket money and spend it on those who are less fortunate to alleviate their suffering. Practice of giving in this manner is thought as giving out of compassion. Again, donating basic requisites such as clothes, food items, shelters and medicine to those who engage in religious activities is considered as a practice of generosity out of veneration. These kinds of donations are highly appreciated in the teachings of the Lord Buddha.

Furthermore, combination of these following factors: chitta generous mental conditions of donors, khetta spiritual character of recipient and vathu purity of material objects, has potential to produce much fruits in performing generosity.

Lord Buddha mentions that to gain much merit one has to have a pure mental condition in the preparation, at the time when the act of giving is performed and after the completion of the act of giving. In other words, to be a true donor one has to be happy with the reduction of greed, hatred and delusion prior to, at the time of the giving and after the performance of the act of giving. As a result of the practice of giving dana in the correct way one will be blessed with longevity, good complexion, happiness, physical strength and wisdom.

Giving of fearlessness (abhaya dana) can also be done by guiding our lives within disciplinary rules. As an example if one adheres to the first precept of panchasila one is giving fearlessness to living beings in this world. Furthermore, helping those in danger caused by fire or any other disaster also falls into the same category. Similarly, the donation of blood, eyes, kidneys or any other organs of the body, in order to save a life is considered as abhaya dana.

The gift of the Truth (Dhamma) is the best of all danas. Without a clear understanding of the difference between the right and wrong morals, no one can avoid bad outcomes and develop good outcomes. Listening to the dhamma is one of the very essential factors in the realization of eternal Bliss of Nibbana. One can practice it by teaching, giving sermons, and organizing discussions on the dhamma. Also publishing books relating to the dhamma, and supporting monks or lay people who teach and propagate the dhamma are also included in Dhamma dana.

It is very important to mention that one should not donate or give anything to charity, to any person, monks or lay people or even to an animal with the expectation of any returns in the form of name and fame, praise, respect, or material gain in this life or in the next life. Just practice **Letting Go**. This is the real way to practise **Generosity**.

Lesson 2: Sila Parami – (Morality)

Sila is a Pali word which means morality, virtue, or ethical conduct. First it is necessary to understand the importance of developing ethical conduct. Secondly, what are the ethical principles or precepts to be followed by lay people who are leading a normal life. Thirdly, how those precepts are to be followed by us. Finally, what are the benefits of practicing the precepts?

Those who attempt to lead harmless, peaceful, and pure lives must establish themselves in sila. The Noble Eight-Fold Path, is to be followed to attain Nibbana and Morality is the first step in that noble path.

One day at midnight a certain deity appeared in front of the Lord Buddha who was staying at Jethavana monastery and asked: “How could people reduce cravings ?” In answering the question the Lord Buddha said that a wise one seeking the truth should establish oneself in the first virtue sila or morality, and then develop concentration and insight. This is the way to reduce cravings (Samyutta Nikaya). Right concentration and Wisdom are impossible without ethical conduct. Therefore, morality is an essential element of spiritual progress and its foundation. Without a proper foundation no strong structure can be constructed.

All the precepts in Buddhist discipline can be categorized into two groups. One is for lay people Gihi vinaya, and the other is for clergy Bhikkhu vinaya. The Lord Buddha did not expect lay people to follow the same precepts as monks who lead a monastic life. Lay people are supposed to follow only five precepts in their daily life and eight or ten precepts on full moon days to be good Buddhists. Otherwise, one can not claim to be a Buddhist. The five precepts are:

1. To abstain from killing,
2. To abstain from stealing,
3. To abstain from illegitimate sexual dealings,
4. To abstain from lying,
5. To abstain from taking alcoholic drinks and drugs

Each of the precepts should be followed in two ways. While abstaining committing killing one should extend loving thoughts towards all forms of sentient beings. Instead of stealing, protect others possessions. While abstaining from illegitimate sexual dealings let others live free of this kind of trouble. Instead of lying use truthful words. While keeping away from alcoholic drinks and drugs try to control your tongue. Morality is also defined in another way in the Noble Eight-Fold Path as Right speech, Right action, Right livelihood which constitute the ethical code of conduct.

Right speech means to refrain from telling lies. Although you are aware of certain matters you say that you do not know. Even though you do not know certain matters well enough you exclaim that you know them very well – this kind of speech is called a lie. Also refrain from slandering and backbiting which can produce disunity, disharmony, and the break down of friendship among communities and between individuals. Refraining from using bitter, hard and terrible words, which would harden the heart of the listeners and not soften or soothe them is also important. Another to refrain from meaningless useless words called gossip. Let us try to speak pleasant, sweet words that will bring us unity and happiness.

Nandi Visala Jatakaya

Once upon a time the Bodhisattva was born as a bull. When he was a tiny calf, he was given to a Brahmin by his owner as a present. Then he was known as Nandi Visala. It was being treated as a son by him. By providing rice and gruel and by bathing him every day he was paying great attention and looking after him very well. With the march of time he became a healthy and strong bull. He was

wise and especially grateful. One day he thought to himself: I have been brought up by this kind person. I am healthy and strong. Therefore, I should show my gratitude and treat him for being good. One day he indicated to the Brahmin to go and see a group of merchants, rich in wealth, and hold a bet with them for a thousand gold pieces that his bull can draw a hundred loaded carts by himself. He did and then one of them agreed to bet with him saying that the bull could not do it. On the day when he was going to show his great strength, hundred loaded carts were leashed together and when every thing was ready people gathered around the place to witness this. The Brahmin became very proud of the strong bull and thought of the gold, which was going to be won by him. He shouted at the bull by saying, "It is time you rascal! Pull them along you rascal!" Then the bull thought that he was not a rascal and did not move an inch from that place. Therefore, the Brahmin lost his money and went back home with the bull.

Realizing the grief of the Brahmin on losing money on the bet The Bodhisattva admonished him and said not to use bad words like rascal. "You have lost your hundred pieces of gold because of the bad words used on that day." Again the bull indicated to the Brahmin to bet two hundred pieces of gold, and he would definitely draw the cart and win for him and told him to remember not to use hurtful words as he had used before. At the second time when everything was ready the Brahmin encouraged and inspired the bull by saying, "O my dear friend! Fine fellow! Pull the carts along, and he pulled them and won the money for the master.

Right action means to keep away from taking the lives of others, stealing, having dishonest dealings and sexual misconduct.

Right livelihood shows us not to make money for one's survival by dealing with lethal weapons, alcoholic drinks, killing and so on.

Some people spend much money to protect their limbs. Some give up limbs to save a life. Those who reflect on the greatness of the Dhamma and the Truth do not violate the precepts even if they have to abandon wealth, limbs, and life. It is a great point for us to contemplate.

Benefits of Sila

Benefits of sila are categorized into five headings in Visuddhi magga (The path of purification).

1. The virtuous one does have material things for a comfortable life and never loses wealth by gambling and drinking. His fame spreads in all directions. He can be with any group of people without hesitation.
2. The person dies with mindfulness. He will be born in a happy state of existence after death.

All these are natural benefits of morality. One should not expect any materialistic gains or status in return as a reward. If one does so sila becomes impure and it does not incline towards purification of words deeds and thoughts. Without virtue or sila there is no concentration or samadhi. Without concentration there is no wisdom or panna. Without wisdom there is no liberation Vimukti or Nibbana.

Lesson 3: Nekkahmma Parami (Renunciation)

Nekkahmma means renunciation, abandonment or the action of 'letting go'. The practice of 'letting go' is giving up the things we have strong desires or cravings because of the impermanent nature of them.

One can argue that if there is no pleasure in sensual indulgence, why ordinary people spend so much money, time and resources for the gratification of their senses organs such as the eye, nose, tongue, ear and body. Certainly there is pleasure from them. Even the Lord Buddha does not deny that indulgence in sensual pleasures is enjoyable. But the problem is that all types of enjoyment, derived through sense facilities, do not last long as we wish them, hence cause disappointment and suffering at the end.

For example, think about desirable material objects such as a picture, a flower, a piece of furniture or loved ones like wife, husband, child, mother, father, man or woman. You can derive happiness from them as long as you can keep them as you wish. But when we lose them or when they are destroyed, changed, deformed or have disappeared, we become upset, get angry, feel sorry, worry and be miserable. Also you can derive happiness from people as long as they behave and act the way we expect them to. When it is otherwise, it becomes a disappointment.

That is why the Lord Buddha says everything in this world is subject to suffering. It is clearly illustrated in the Noble Truth of Suffering: Birth is suffering, Decay is suffering, Disease is suffering, Death is suffering, and Association with undesirable things, people and conditions is suffering. Separation from beloved conditions, things and people is suffering. Therefore if one tries to understand this reality and attempt to reduce and eradicate craving for worldly conditions, things and people, it is called 'liberation' (Nissarana). That liberation is the real Nekkahmma Renunciation.

Can we live in this world without material things and people? This question has been frequently raised. The answer is we cannot. Even the monks who lead a monastic life cannot live without the basic requisites. Every one is supposed to use them without getting attached to them and with the full understanding of the concept of impermanence. Attachment brings about suffering and destroys spiritual upliftment. The stronger the attachment is, stronger the suffering becomes. The less strong the attachment is, the less strong the suffering becomes. No attachment, means no suffering at all.

Once when the Lord Buddha entered this Dhamma Hall, the monks gathered, were talking about a monk named Chittahattha Sariputta. He was once a farmer and one day when he was coming back from his farm he entered a monastery, and received a bowl of sweets from a monk. This impressed him and he became a monk. Although he tried to reach a higher state of mental development, his mind was dominated by lust. So he went back home again. Again he came back and entered the monkhood and after some time went back home. The same thing happened one six occasions. But on the seventh time he made a firm determination to master the whole Adhidhamma, and to practice meditation. As a result of doing so he attained the final stage of holy life Nibbana. This incident was reported to the Lord Buddha by the monks who were gathered. The Lord Buddha advised the monks and presented a story about one of his previous lives.

Kuddala Jatakaya

Once in a previous birth Bodhisattva was born to a farming family and became a gardener. He came to be known as Spade Sage. He cleared a piece of land and grew different kinds of vegetables, sold them and earned a living. It was a hard life for him. He had no valuable property but a spade. Realizing the nobility of forsaking worldly materials, he made a resolution to put aside his spade and go to a monastery to become a monk. After some days craving for the spade arose in his mind. He

was not able to control his greed and anxiety for his spade. So, he left the hermitage for the sake of his blunt spade. Again and again the same thing happened to him for six times. On the seventh occasion he made a firm determination to throw it in the river before he became a monk again. He went to the riverbank and thinking that if he saw the spade in the river he would come back again to fish it out, turned around, whirled it three times with closed eyes and threw it away into the river. Immediately after throwing it away, he shouted saying, "I have conquered! I have won!" The king who was riding an elephant after having a bath in that same river heard the words proclaimed by Spade Sage. The king became alarmed at hearing his words, because he thought that the kingdom had been conquered by an enemy. Then the order was given to one of his ministers to bring the person who uttered these words before the king. The minister brought Spade Sage. After questioning him, the king realized that the Spade Sage had won over his cravings by throwing away his only valuable property the spade. The Spade Sage's sole intention was to renounce his worldly life, and not to conquer the kingdom or any part of it. Even as the king was talking to him he focused his mind on the water of the river which led him towards the mental development of 'insight'. Then he became a recluse and went back to the monastery as a recluse.

Let's look at the benefits of the practice of 'letting go'. When one sacrifices one's own property, time, skills, knowledge or any other things for the welfare of others, one can be free from worry, fear, craving and other selfish thoughts. This results in a deeper understanding of Dhamma because such a person's mind does not focus on indulging in sensual pleasures. The person will also experience long lasting happiness, which comes from detachment.

Lesson 4: Panna Parami (Wisdom)

Wisdom is an attribute of paramount importance in Buddhist teachings. It is classified in different ways in Buddhism. The Lord Buddha was very intelligent and wise even in his previous existences. The significance of wisdom is highlighted in various sections of his teachings.

It is obvious that ordinary people consider having gems is a precious gift. But, to have wisdom is much more valuable than a gem because gems, gold, silver, pearls, or any other worldly object can only give happiness only to a limited extent. On the contrary, those so called precious objects can also bring suffering to the same person in different forms, like for instance when one loses them, or when those objects get burnt accidentally. A wise person has the ability to manage his mind when affected by changes to such worldly conditions and objects.

Again, the Lord Buddha mentions the life of a wise person is of great acclaim, since, he or she knows how to live in this world without being spoiled, and without making trouble. Such a person knows what should be done for the happiness and benefit of others and to oneself. He knows what should be avoided – that which is troublesome for others and to oneself. Besides, any one can practice Buddhism according to his or her capacity to understand and can experience good results in this life and after this life. But, a wise one could derive mundane and supermundane benefits even in this life by using his wisdom to practice the Dhamma.

There are three levels of knowledge described in Abhidhamma (the analytical teachings of the Lord Buddha). They are:

(1) **Sanna** which means to understand something at its surface level e.g. when a child finds a piece of gold, he knows only that it is a piece of gold. He looks at it and keeps it with him without understanding the intrinsic value. It is just a perception, just recognition.

(2) **Vinnana**, which is to understand something better. This knowledge is deeper than perception e.g. when an adult gets a piece of gold, he knows more than the child does. He looks hard at it and keeps it in a safe place because he knows its value. He thinks it can be used for ornaments. His knowledge is higher but not the highest with regard to the piece of gold. (3) **Panna** which denotes understanding something to the highest possible degree e.g. in relation to the piece of gold, when a goldsmith comes across a piece of gold, he knows it the best. He comprehends what kind of gold it is, what its inherent value is, what kinds of ornaments could be made out of it, at what price it would be sold at, etc. This knowledge is called panna with regard to a piece of gold.

Furthermore, wisdom panna is categorized into three groups:

1. **Suthamaya panna** which is the knowledge that comes through hearing or listening. Listening was the main method of communication in ancient times. Those who learned a lot by listening were known as bahussutha. The Lord Buddha also taught his Dhamma by preaching, but sometimes the Lord Buddha used visual aids by creating different formations using his supernatural miraculous powers. In addition to the traditional educational systems, these days, we can improve, and share our knowledge by using modern communication techniques and strategies: computers, the internet, e-mail, television and so on. We need to remember how to use all these equipment in the right way. For our spiritual upliftment we should have a good knowledge of the dhamma, no matter what method you use to obtain it. Again, association with good friends, studying under disciplined and educated teachers, participating in discussions on the Dhamma are also other helpful ways to increase this knowledge.

2. **Chinthamaya panna**, which is a kind of knowledge that arises from thinking. Everyone has a seed of knowledge by birth. It is different from individual to individual according to one's own karmic force that had accumulated in his or her previous existences. If one develops positive and constructive ways of thinking, based on the native seed of knowledge, one could achieve extraordinary levels of mind in accordance with one's vision, religion or otherwise. Most of the scientific and technological discoveries are outcomes of the knowledge derived from thinking.

3. **Bhavanamaya panna**, is penetrative knowledge (wisdom), that one can improve by practicing samatta serenity meditation and vipassana insight meditation. When one gets one's mind concentrated on a wholesome object of meditation like breathing in and breathing out or loving kindness etc, at this stage one possesses the following five qualities in his mind;

The following story, Senaka Jathaka illustrates the wisdom of the Bodhisattva. The Bodhisattva was born to a Brahmin family. His name was Senaka. One day another Brahmin went out to beg for pieces of gold, which was a practice at that time. When he left home his wife prepared some food and put it in a big bag with some clothes and gave it to him. On his way back from begging he stopped near a tree to have his food. He took out his food from the bag and went to a place where there was water, to eat his food. He left the bag under a tree and unfortunately forgot to secure it. After having his meal he came back to the tree and secured his bag. He wanted to get back home quickly. So he took the bag and proceeded towards home. A certain deity descended from his dwelling and uttered: "If you go home your wife will die. If you stay on the way you will die." He was very frightened and got upset. It was a big puzzle to him. So he thought he would not go home straightaway and stay for a while on the way. He went to the Bodhisattva who was giving a dhamma sermon at that time. After the sermon he reported the matter to the Bodhisattva. The Bodhisattva explained the matter to him as if he saw it with his own eyes. He showed that there was a very poisonous snake in his bag. It had crept into his bag when he had been away having his meal. "The meaning of the saying is as follows: If you go home your wife will die because the snake will bite her when she opens your bag. You will die if you stay on the way because the snake will bite if you open the bag to take out your clothes or the rest of your meal." Then he thanked the Bodhisattva, let the snake out and got back home in safety.

Wisdom is the first step on the Noble Eightfold Path and also one of the seven factors of realisation or purification. It is one of the qualities of the five energies. Therefore, we should try to improve our knowledge and wisdom in every possible way by establishing ourselves in mindfulness.

Lesson 5: Viriya Parami (Persistence or effort)

Persistence: Persist in anything undertaken in spite of difficulties. Viriya Parami refers to the mental effort and not the physical effort. Those who desire to achieve their goals in daily lives or in spiritual development should practice this quality of persistence. We are encouraged to develop the quality of persistence when we see:

- Virtues (good qualities) of those persons who have succeeded in achieving their goals
- Considering the benefits that can be achieved by practicing quality of persistence.

For a successful life we have to fulfill many duties for a happy and prosperous life. These include children to do studies well, housewives to work hard at home and workers to work hard at work. Sleepiness and inactivity can overcome or affect those who do not have enough persistence to pursue their work. This can result in postponing work etc. by such people. Some people become idle and avoid duties by giving pretexts (false excuses) such as weather is too hot or cold, time of the day is not suitable for the work (too early, too late) and hungry or full (too hungry or too full). This results in inability to achieve wealth/possessions/knowledge that could have been achieved. This can also result in loss of wealth/possessions/knowledge already gained. To succeed, one needs imagination with wisdom as well as persistence or effort. Note that the lion is the strongest animal in the jungle but if lion sleeps without hunting for food, other creatures would not come and enter into lion's mouth.

Utthanavato satimato – Sucikammasa nissammakarino

Sannathssa ca dhammajivino – Appamattassa yaso'bhi vaddahati - (*Dhammapada Verse 24*)

Those who possess effort, mindfulness, purity in deeds, consideration for others, self control, righteousness, and heedfulness (careful attention), their glory (praise by others, honour) increases.

(Story about Kumbhaghosaka.)

In following the Lord Buddha's teachings, right effort should be applied in relation to, Prevention of Evil, Abandonment of Evil, Production of Goodness and Development of Goodness.

Method of prevention: Prevent arising of evil and unwholesome thoughts that have not yet arisen. We need to understand clearly what the good thoughts are and what the bad thoughts are. Greed, hatred, dilution and jealousy result in bad thoughts. To prevent, think about the consequences before taking any action (verbal or physical). Think of yourself and think whether you will be happy if someone else does the same to you.

Method of abandonment: Try to give up evil thoughts that have already arisen in our minds. Generally minds are impure with unwholesome thoughts. We should try to uproot these bad thoughts because bad thoughts never promote morality. Forget what has been done, stop worrying about them, and try to avoid such bad things in future.

Method of production: Effort to bring about good, positive and positive thoughts that have not yet arisen. Think about giving things to charity, following disciplinary rules not followed yet, meditation.

Method of development: Make an effort to nurture good thoughts that have already arisen in our minds by putting them into practice. We have good potential in our minds but they are covered by unwholesome thoughts, which arise through sense of organs. Effort, mindfulness and wisdom have the ability to bring the good thoughts up to the highest level. Make sure the initial enthusiasm is not lost when difficulties or obstacles are encountered.

Lesson 6: Khanti Parami (Patience)

Patience is the sixth parami (perfection) of the ten paramis. It is important to understand the meaning of this virtue and how to practice Khanti parami in our day to day life.

Khanti is a Pali word that means patience. It is a quality that has ability to keep a person calm and not get annoyed when affected by unfavorable circumstances. We encounter so many unwanted and unnecessary problems throughout our life. These problems may be due to weather (hot or cold, rain, wind etc.), animals and insects. These problems can also be due to pains in our body as well as the unhappiness caused by those living around us. It is not possible to avoid such problems, troubles, disturbance and obstructions in our day to day life and practicing patience can help a lot in coping with such situations.

When a person starts reading a book or meditation, after some time in the same posture, the person starts experiencing body pain, which can disturb the person's mind. If the person does not practice patience in this situation, it would not be possible to continue reading the book or meditation. Also when someone blames, abuses, or criticises us, we should be patient enough to analyse whether there is a good reason for their action or whether a weakness in the person criticises us has caused the criticism. If there is a weakness or fault in us then we should correct it. If there is something wrong in the person who criticises us, we should ignore it without being annoyed.

Examples of patience demonstrated by Lord Buddha and his disciples.

1. On one occasion Lord Buddha was accused of assassinating a woman and hiding her body in the temple premises. The followers of other religions began criticising Lord Buddha and his disciples. When venerable Ananda suggested leaving the monastery and going to another district, Lord Buddha did not agree to leave the monastery. Later, people realised that it was a plot by some people who wished to discredit the Lord Buddha.
2. Story about the brahmin Akkosa Bharaddvaja who invited Lord Buddha to his house for alms and abused Lord Buddha with filthy and bitter words when Lord Buddha visited brahmin's house.....
3. Story about venerable Punna who wanted to live in a district where many rude and rough people lived.....
4. Story about Pindola, who after learning Lord Buddha's teachings went to his native village to pay his gratitude to those who helped him. When the king saw his wives and other ladies listening to Dhamma explained by Pindola, king got angry and attacked Pindola. Pindola practiced patience and finally the king accepted teachings of Lord Buddha. The king started propagating Dhamma throughout the country.

Stanza from Dhammapada highlighting "Hatred is overcome only by non-hatred"

"Nahi verena verani – sammanti'dha kudacanam

Averenaca sammanti – esa dhammo sanantano"

Hatreds never cease through hatred in this world; through love only they cease. This is an eternal law.

Learn the story about Kaliyakkhini.

Lesson 7: Sacca Parami (Truthfulness)

Sacca is the seventh perfection. Sacca means truthfulness, keeping to one's words without breaking promises. This is one of the salient characteristics of the life of Lord Buddha. The Lord Buddha never ever broke his promise even if his life was at risk. Lord Buddha says what he does and does what he says. If a person gets used to lying, that person can engage in any kind of unwholesome thoughts or action regardless of its undesirable effects towards that person or others.

Once the Lord Buddha visited venerable Rahula who was seven years old and living in a place called Ambalattika. When he saw the approaching Lord Buddha, he prepared a seat and kept a bowl of water to wash his feet. After greeting Lord Buddha, venerable Rahula sat down at a respectable distance.

The Lord Buddha showing very little quantity of water left in the bowl, asked whether Rahula had seen it. Rahula replies "Yes sir." Then the Lord Buddha advised "those who have shame at intentional lying have only a very few virtues left in them."

Then the Lord Buddha put away the little quantity of water left in the bowl and asked whether Rahula had seen the little quantity of water thrown out. Venerable Rahula said "Yes sir." Then the Lord Buddha instructed Rahula that "those who have no shame at intentional lying have their virtues taken out of them." They become empty vessels without any virtues.

Once again, the Lord Buddha over-turned the bowl of water and said that "those who do not feel ashamed at intentional lying, have their virtues overturned."

Finally the Lord Buddha having turned the bowl upright addressed Rahula saying, "Do you see the water bowl which has nothing in it, which is empty?" "Yes sir." Venerable Rahula replied. The Lord Buddha said, "Rahula, void and emptiness is the recluseship (virtues) of those who tell lies intentionally."

After the discussion, the Lord Buddha gave an important lesson to train his thoughts, deeds (actions) and words. As one uses a mirror to reflect upon one's image to correct any mistakes if any, one should reflect on one's own thoughts, deeds and words before maintaining, doing and expressing oneself. If one sees anything wrong which is harmful to oneself or to others, the person should not generate or maintain such thoughts, should not put into practice such acts and should not use such words. If thoughts, deeds and words are useful, beneficial to oneself and others, then one must put them into practice and continue them.

Stanza from Dhammapada highlighting "There is no evil that a liar cannot commit"

"Ekam dhammam atitassa – musavadissa jantuno

Vitinnaparalokassa – natti papam akariyam"

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. Transgress: Go beyond or violate (law etc.) It is important to remember that truthfulness has the power to get one out of harmful trouble. When one is in a troubled situation, one should think of one's purity and truthfulness and make a strong determination and wish that by the power of truthfulness I possess, may I be well, may I be away from troubles, and may no harm come to me. That person could get out of the situation to a considerable extent and such determinations are called "Sakka Kiriya".

Lesson 8: Adhitthana Parami (Determination)

Determination is the eighth perfection. It plays an important role in achieving important goals and objectives in our (spiritual and secular) lives. We come across many hindrances and obstacles in achieving objective in our day-to-day life. It is difficult to overcome these barriers unless we have a proper and resolute determination.

Four kinds of determinations are described in Buddhist teachings.

1. *Sacca aditthana* (not to deteriorate and lose determination due to any reason. One should go forth until one achieves the goal).
2. *Chaga aditthana* (one should be able to keep up one's determination by giving up what one possesses or should be ready to endure any unfavourable circumstances happening to him).
3. *Samadi aditthana* (giving consideration to the positive results that one could gain for one self - serenity).
4. *Panna aditthana* (keeping up the determination to do right things by considering the welfare and happiness of others).

Aditthana is like a strong foundation for a huge construction. Putting up a large building on a weak foundation is not reliable. In the process of its construction, at the beginning, at the end, and in between the building may collapse because of the weakness of its foundation. If the foundation is strong there would not be much of a risk of failure. Making a list of priorities suitable to one's age, and making a firm determination to overcome obstacles, will enable achieving our goals. Furthermore, determination is a very important factor for followers of Buddhist practices to uplift their inner good qualities and attain super-mundane stages and the final goal called *Nibbana*.

The life of the Lord Buddha is a remarkable example for us to follow, to achieve higher stages of spiritual life. The Lord Buddha left the palace with an iron determination when he was twenty-nine years old. He was practicing with different types of religious groups for six years, with the intention of becoming a fully enlightened one. But his struggle was not successful until he understood the noble eight-fold path, which directly leads to the elimination of all the mental weakness and realisation of the ultimate goal in Buddhism. At the time he was sitting under a Bo-tree and made a firm determination "Even though my blood and flesh may dry up and only skin, sinews and bones may remain I will never give up my determination and struggle until I achieve my final goal as I wish"

Themiya Jataka story gives us a great message with regard to making firm determinations. The Lord Buddha in one of his previous existences (*Bodhisatha*) was born to a royal family and he was named prince *Themiya*. As a child, he heard his father, the king order his people to punish four thieves. *Themiya* was not happy to hear the harsh words of the father. "O my father is committing a bad deed by punishing these people and the evil consequences of these kinds of actions will harm him in the future" he thought. Another day while the prince was lying in a comfortable bed under a white parasol, he acquired the ability to see his previous life. He saw that he suffered in hell (one of the unfortunate existences) due to evil acts that he had committed in one of his previous lives as a king.

Being afraid of becoming a king in the future after his father, the prince thought of a way to renounce the place and perform virtuous acts. He was determined to pretend to be a deaf, blind and mute until he achieved his wish, when his parents and other people were trying to tempt him to be king, he constantly refused and at the end succeeded.

Lesson 9: Metta Parami (Loving Kindness)

Metta is the ninth perfection, and means loving kindness. In other words the wish for well being and happiness of all living beings without any discrimination. It is one of the four sublime states. Personal affection is different from metta, because it has attachments towards the targeted person. Therefore the personal affection is considered the **indirect** enemy of true loving kindness. The **direct** enemy or opposite of loving thoughts is hatred or ill will.

It is not easy to practice love without attachment but it is not impossible. The Lord Buddha does not profess ideas that cannot be practiced. Loving kindness can be correctly practiced with right understanding, determination, effort and mindfulness.

The loving kindness can be practiced as good mano kamma, vachee kamma and kaya kamma.

1. Metta mano kamma:

This occurs when one generates loving thoughts in one's own mind and also when one pervades them to all living beings. One could practice it while standing, walking, sitting and lying down as long as one is awake.

According to Buddhist commentaries (The path of purification, Visuddhi Magga) deliverance of loving-kindness mind is classified in three ways. They are: specified pervasion, unspecified pervasion and directional pervasion. Before practicing these, the practitioner has to spread loving thoughts for one's own self.

E.g. May I be free from enmity, hatred, and anxiety, may I live happily. Then gradually the metta should spread towards the whole world.

(a) Specified pervasion of loving-kindness is to radiate loving thoughts towards the following particular groups of living beings. These groups are seven in number.

“May all women be free from enmity, hatred, and anxiety. May they live happily.

May all men...

May all noble Ones...

May all not so noble Ones...

May all deities...

May all human beings...

May all in the state be free from enmity, hatred, and anxiety, may they live happily.

(b) Unspecified pervasion of living-kindness is to radiate loving thoughts towards living beings.

May all beings be free from enmity, hatred, and anxiety May they live happily

May all breathing ones...

May all creatures...

May all persons...

May those who have any form of life be free from enmity, hatred, and anxiety. May they live happily.

(c) Directional pervasion of loving-kindness is to radiate loving thoughts towards all sentient ones focusing on directions as follows;

May all beings in the eastern direction, western direction, northern direction, southern direction, eastern intermediate direction, western intermediate direction, northern intermediate direction, southern intermediate direction, downward and upward be free from enmity, hatred, and anxiety. May they live happily.

May all women...

May all men...

May all noble Ones...

May all not so noble Ones...

May all deities...

May all human beings...

May all in state...

May all breathing ones...

May all creatures...

May all persons...

May those who have any form of lives in the eastern direction, western direction, northern direction, southern direction, eastern intermediate direction, western intermediate direction, northern intermediate direction, southern intermediate direction, downward and upward be free from enmity, hatred, and anxiety. May they live happily”

There are other methods of practicing meditation focused on metta. One has to choose one of them to practice constantly until one’s mind can concentrate on these thoughts. Then one’s mind could be developed to higher levels based on the concentration that one has gained.

2. Metta vacchee kamma

The words that we use for communication should be with loving-kindness.

3. Metta kaya kamma

This denotes performing our physical activities with real friendliness and kindness.

According to the dhamma discourse known as mettanisamsa there are eleven kinds of benefits for one who practices meditation on loving-kindness. They are:

1. The person sleeps in comfort;
2. The person awakes in a happy mood;
3. The person does not have terrible dreams;
4. The person becomes affectionate to other people;
5. The person is dear to non human beings;
6. The deities protect the person;

7. Fire, poison and weapons cannot harm the person;
8. The person can concentrate mind without delay;
9. The facial complexion becomes pleasant;
10. The person dies without mental confusion; and
11. If the person cannot realise Nibbana, the final goal of Buddhism, he will be re-born in the brahma – world.

Sama Jatakaya

Once the Bodhisatta (Lord Buddha to-be) was born in a remote and rural area and was named Sama. He was very friendly with animals. He was looking after his blind parents with the help of some animals. One day Sama went to a lake with two deer to carry water for his parents. Usually he carries water by keeping the pot of water on the back of a deer. Unfortunately, on this very day the king was hunting animals in this area. The king seeing the deer, shot an arrow towards it. Unluckily the arrow wounded Sama's shoulder. The two deer got frightened and ran away. Even though Sama was in severe pain he never harboured hateful thoughts towards any one. He was lying on the floor keeping his head in the direction of his parents with his heart full of loving-kindness. The king aware of the kind nature of Sama, became very sad and reported the matter to his parents. Then the parents came to the place where the son was. They wished, "by the power of loving-kindness may this young boy recover from this painful situation". As a result of this act the young boy recovered at once. At that particular moment the parent's sight problem became better. Later on the king accepted the advice given by Sama for his spiritual upliftment.

Lesson 10: Upekkha Parami (Equanimity)

Equanimity is the tenth perfection, which means calm and composure. In other words living without attachment or aversion. Equanimity arises as a result of concentration and wisdom. It is a very significant virtue for every one of us who wishes to lead a peaceful life and follow teachings of Lord Buddha

Everyone has to face the eight kinds of vicissitudes or changes (*Atta loka dhamma*) throughout their lives. Those eight vicissitudes are **gain, loss, good reputation, ill reputation, praise, blame, pain and pleasure**. Those who do not have the knowledge of the Dhamma are at a loss as how to react when they are confronted with these changes.

To feel proud at gains and be sad at losses are both unproductive. This is because when a person becomes proud or sad, the person does not act in an appropriate way. Both pride and sorrow can disturb equanimity and calmness of the mind.

In the same way, some become extremely sad at the loss of their possessions. For instance, when a flower vase, jug of water or any such item breaks accidentally one becomes sad. When someone dies, the loved-ones become extremely sad. We all know that loss could not be recovered by being sad. However one can obtain enough energy to calm one's disturbed mind by concentrating on Damma.

Dhammapala Jathaka

Once there was a family in India known as the *Dhammapala* family. They were known as the *Dhammapala* family because of their strong religious discipline. One day a snake killed the young son while the father and the son were working in their paddy field. After his death he was reborn as a leader of the deities. The rest of the family members got together and organised the cremation of the dead body without feeling sad because they lived by the teachings of the Dhamma. Seeing the cremation of the dead body, this chief of the deities, who was the departed son, disguised himself as an old man and appeared in front of the family members and questioned them why they were not crying on the death of their son. The family members said that it was not a wise action to cry at someone's death. Finally the mother said, "The person who died, was born to this world, and passed away without an invitation. (but according to his own karma). Therefore there is no reason to cry or become sad on death."

Furthermore, it is also necessary to be able to cope up with natural phenomena (such as heat and cold) without being disturbed when changes to these conditions affect us.

The **reputation** of a person may spread in high acclaim and at other times **ill-reputation** can take its place. It is due to the perceptions and attitudes of communities and people. One should try to keep a balance of mind in both these situations.

Moreover, **praise** and **blame** are two things everyone has to confront in daily life. Those who practice equanimity can manage blame and praise like a still solid rock. There is no one who is blameless.

Story of Atula

According to *Dhammapada attakatha*, at the time of the Lord Buddha there was a person named *Atula*. One day he and his friends wanted to listen to Dhamma. First they went to venerable *Revata* who was living in a solitary place. He kept quiet and did not say anything to them. They were not happy and thought "he did not say anything to us". The same group proceeded to venerable *Sariputta* who was one of the chief disciples of the Lord Buddha. Venerable *Sariputta* gave a long sermon to them, which was very deep. They did not expect an in-depth Dhamma talk from him. They said, "it

was too long and deep". Then they went to venerable *Ananda* who gave them a brief sermon. At this time also they were not happy and said, "it was too short". Finally, *Atula* and his companions visited the Lord Buddha and made a complaint against *Revatha*, *Sariputta* and *Ananda* of "no talk", "lengthy talk" and "brief talk" respectively and blamed them. Then the Lord Buddha's reply to them was "This blame is not new. It has come from ancient times. They blame those who keep quiet, they blame those who talk too much, and also they blame those who talk less. Every one in this world is blamed. No one is free from blame."

Blame or praise by narrow-minded people should not be taken into consideration because they do such things carelessly and without reasons. When a person is blamed or praised by a wise person, such feedback should be considered seriously because the person may be able to learn from their evaluation. Wise persons do not look down upon or exaggerate other people's achievements.

Pain and pleasure are two different feelings that we experience in our life. Reacting emotionally when we undergo mental or physical pain only aggravates the situation. Ability to bear such conditions without getting upset could provide us with calm, pleasant and peaceful outcome. On the contrary, indulgence in pleasure does not show us the real path to enlightenment.

Consideration of *Kamma Vipaka* (cause and effect or moral causation) renders us tremendous assistance to maintain equanimity within us. *Kamma* is not only the cause for differences; it is the major reason for the positive and negative aspects of life.

The opposite of equanimity is **attachment**.

The highest level of equanimity is ***Samkharaupekkha gnana*** ie the knowledge of the equality of all conditioned, component things. In other words to understand the equal nature of natural phenomena, it is necessary to practice insight meditation and gain this level of wisdom.

Lesson 11: Different types of Friends

Compare the friendships between Upatissa (Sariputta)/Kolita (Moggallana) and Ajasatta/Devadatta. Discuss the mutual benefits of the first friendship and the bad influence on Ajasatta from his friendship with Devadatta.

Good and wise friends lead us to good outcomes whereas friendships with evil people result in bad outcomes. Good friends help us to develop and progress in all aspects of our lives. They protect and help us when we face difficult and dangerous circumstances. It is important that we associate with good friends who encourage our good actions and discourage not so good/evil actions.

Bad outcomes can result in, with the association with evil people such as gamblers, alcohol/drug addicts, cheats, swindlers (who make money by cheating others) and criminals. Association with foolish people can also result in bad outcomes at times. We should not judge by the mere outward appearance of a person and should be careful in developing friendships with people.

A good friend is a person who is prepared to give what is hard to give and does what is hard to do for his/her friend. Note the saying "Friend in need is a friend indeed". Note that the friends have to be generous, courteous and beneficial to each other. Once a good friend is identified, the friendship has to be nurtured by helping each other and never abandon each other at times of difficulties.

Lord Buddha taught us about different types of friends in "Singalovada Sutta". According to Lord Buddha's teachings, there are four types of good friends and four types of evil friends.

The four types of good (true) friends:

1. Upakaraka mitta (Helpmate)

Remains unchanged during prosperity and adversity, shows the way to welfare and development, shows sympathy when the friend is in trouble, looks after friend's property and family when the friend is weak and not careful, helps when the friend is scared.

2. Samana Sukha Dukkha mitta

This friend is like a shelter providing a cover for rain and heat. Works towards the welfare of the friend. Does not change when the friend is in trouble, shares his secrets, keeps friend's secrets, and does not hesitate to give even his /her life to save the friend.

3. Attakkhai mitta

Explains the bad outcomes of evil acts and discourages the friend from doing evil acts. Explains the good outcomes of meritorious acts and encourages good deeds. Explains Dhamma and the way to a good future life to his/her friend.

4. Anukampaka mitta (Compassionate)

This friend is happy to see their friend and family progress/develop well and not happy to see the decline of their friend. Encourages those who spread the good reputation of their friend and discourages those who attempt to spread bad reputation of their friend.

The four types of evil friends:

1. Annadatthu mitta

Shows friendship in order to exploit the friend. Gives very little but expects a lot from the friend. Helps the friend out of fear of losing the friendship because it is a disadvantage for them rather than out of sincerity and more concerned about their own welfare.

2. Vachiparama mitta

A friend of mere words, always say how close/dear/helpful he/she has been in the past and how sincere he/she could be in future but gives various excuses and would not help when opportunity arises to help the friend.

3. Anuppiyabhani mitta (Flatterer)

Realizing the loss of the friend is a disadvantage, always approve what friend says and praise the friend insincerely in the presence of the friend but defame the friend when the friend is not present.

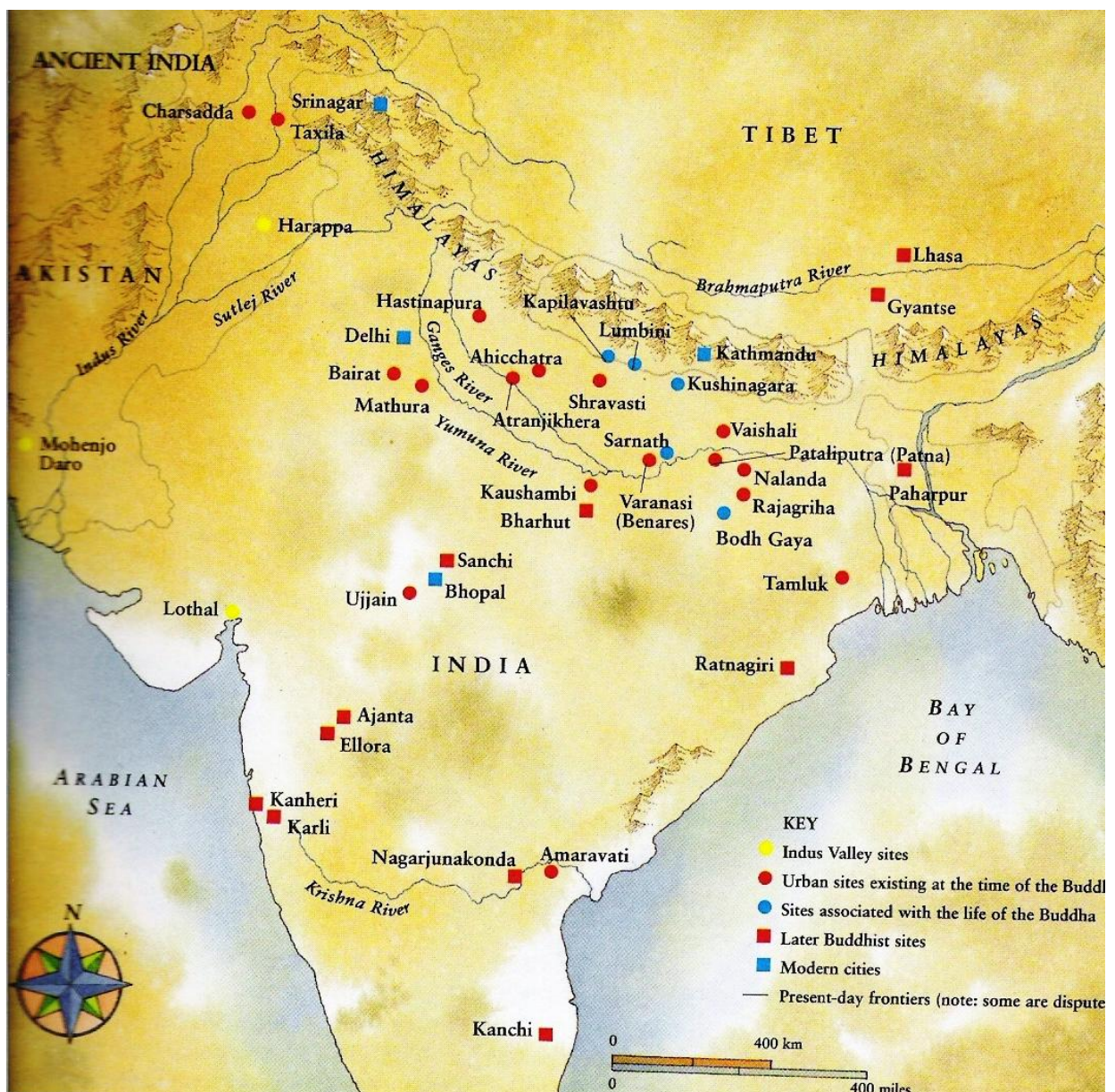
4. Apaya sahayaka mitta (Partner in down-fall)

Encourages the friend to indulge in bad habits, encourages the friend to take alcohol/drugs, loiter about the streets at night, encourages the friend to engage in gambling etc.

Lesson 12: Emperor Asoka and his missions

Historical time period and events

- Approx. 522 BC : Great passing away of Lord Buddha, Vijaya arrived in Thanbapanni (Sri Lanka)
- 336 -323 BC : Period of Ruling of Alexander the Great
- 321 – 296 BC : Emperor Chandra Gupta Maurya (founder of the Maurya Empire)
- 296 – 273 BC : King Bindusara (Maurya)
- 273 – 232BC : Emperor Asoka (Maurya) (261 BC – Kalinga war)



Emperor Chandra Gupta Maurya

- Father: A Magadha king
- Mother: Ordinary woman called Maurya
- During exile, Chandra Gupta Maurya collected a large number of troops
- Attacked north-western India and Punjab (Immediately after the time of Alexander the Great)
- Then attacked Magadha region, killed the king and his family
- Became the king in 321 BC
- With his army and the army of the Magadha region, overran all of north India
- Established Maurya empire
- Maurya was a very prosperous and a very powerful empire – Autocratic government
- Maurya was a agriculture based economy
- Had a good court and administrative system
- After ruling for 35 years, handed over the empire to his son Bindusara
- Became a Jain ascetic

King Bindusara

- King Bindusara further extended the Maurya empire
- Conquered sixteen states
- Was unable to win Kalinga region
- Had 16 wives and 101 sons
- Asoka was his most distinguished and trusted son of Bindusara

Emperor Asoka

- Father : King Bindusara
- Mother : Subhadrangi (also known as Dharma)
- Own brother: Tissa (also called Vitasoka or Vigathasoka)
- Asoka had five wives – Devi (a sakyen princess) was one of the wives.
- Asoka had five sons and two daughters
- Mahinda and Sangamitta were son and daughter of Devi

- Asoka was a very brave soldier
- Asoka is the most famous Maurya king
- Rules the empire for 37 years
- Passed away at the age of 71
- Some believe Asoka killed his step brothers before becoming the emperor
- Asoka's own brother became a Buddhist monk and reached the state of Arahanta

Asoka become Chandasoka

- Asoka was called Chandasoka (Asoka the wicked) for killing his stepbrothers and the enormous sufferings caused to ordinary people by his unjust wars
- Kalinga war – 261 BC
- Asoka was able to conquer Kalinga region
- In this war about 100,000 men got killed
- About 150,000 men got injured
- Thousands of people were captured and retained as slaves
- Sight of this slaughter in the fight for Kalinga deeply distressed and affected Asoka
- This was the turning point of his life

Asoka becoming a Buddhist

- Alms giving to Brahmin priests was a custom of the palace
- Asoka was not impressed with the conduct of the priests
- One day when Asoka was casually looking through the window, he saw a dignified looking young monk (twelve years old) quietly walking along the streets
- Asoka was impressed with the conduct of the young monk and invited him to the palace
- Asoka asked the young monk to take a suitable seat
- The young monk ascended to the throne
- King was surprised but entertained the monk with due honour
- Asoka listened to the Dhamma preached by the young monk – Nograda
- The young monk delivered Dhamma based on a Dhammapada stanza

Appamado amatapadam - pamado maccunopadam

Appamatta na miyanti –ye pamatta yatha matha

Heedfulness (careful attention) is the path to deathlessness (avoiding birth-suffering-death cycle);

Heedlessness is the path to death. The heedful do not die;

The heedless are like dead even if they are not dead.

Appamada: ever present mindfulness, watchfulness or eagerness in doing good, following Dhamma

Asoka become Dharmasoka

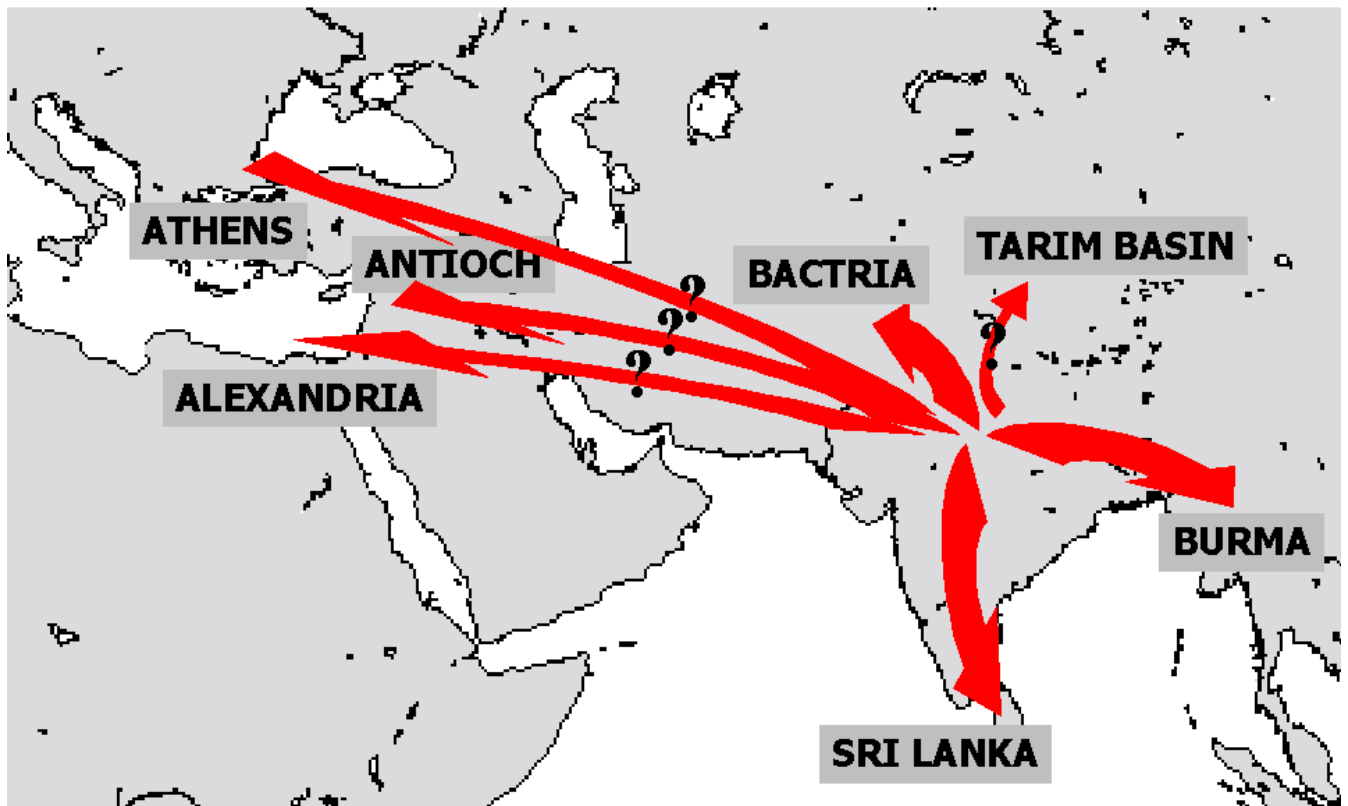
- After listening to Dhamma preached by the young Nigrodha, Asoka became a Buddhist
- This took place before the Kalinga war
- Even after becoming a Buddhist, Asoka continued expanding his empire
- After Kalinga war, Asoka became a genuine Buddhist and abandoned all warfare
- Asoka sought with Lord Buddha's teachings of love and non-violence
- Became an ideal Buddhist monarch
- Worked with endless energy for the dissemination of Dhamma.
- People started calling him Dharmasoka (Asoka the righteous)

Good work of Asoka

- Enormous effort in disseminating Dhamma not only in India but also in other parts of Asia, some parts in Europe and Africa (Syria, Egypt, Macedonia, Central Asia, Burma)
- He transformed Buddhism to a world religion
- Built so many monasteries and viharas around Patna
- Made important Buddhist teachings popular by presenting them in rock edicts
- Became a strict vegetarian and discouraged slaughtering animals or sacrificing animals – This resulted in vegetarianism among people
- Developed tolerance towards all religions
- He was interested not only in the spiritual development but also in the material development
- Asoka treated everyone as his sons and daughters, acted like a father to all
- Established public gardens, grew medical herbs, built hospitals not only for people but also for animals
- Built wells, roads, educational institutions
- Supported the third Sangha Council under the presidency of Arahanta Moggaliputta Tissa
- After the third Sangha Council, it was decided to send competent Arahantas to nine different places to propagate Buddhism
- Sri Lanka is one of the selected locations selected to propagate Buddhism

- King Asoka sent his son Arahanta Mahinda and Sangamitta to Sri Lanka

Propagation of Dhamma



Fall of Mauryas

- Emperor Asoka rules for 37 years
- During the latter part of his ruling, he gave up war and preached peace in the kingdom
- Seven kings (some say ten) followed Asoka within a period of 50 years
- The Maurya empire was breaking up
- Some say that since there were no wars, the military became inactive
- This may have weakened the Mauryas
- Others say that there were no other strong kings to rule such a vast empire

Lesson 13: Mahindagamanaya – Arrival of Arahanta Mahinda in Sri Lanka

Historical time period and events

- Approx. 522 BC : Great passing away of Lord Buddha, Vijaya arrived in Thanbapanni (Sri Lanka)
- 336 -323 BC : Period of Ruling of Alexander the Great
- 321 – 296 BC : Emperor Chandra Gupta Maurya (founder of the Maurya Empire)
- 296 – 273 BC : King Bindusara (Maurya)
- 273 – 232BC : Emperor Asoka (Maurya)

Dharmasoka's good work

- Asoka built 84000 Viharas and Chaityas
- There was a discussion between Emperor Asoka and Arahanta Moggaliputtatissa
- Asoka mentioned that he has been a good follower of Buddhism and whether he has some ownership of Lord Buddha sasana
- Arahanta Moggaliputtatissa replied that a son or a daughter should enter Lord Buddha sasana (become a bhikkhu or a bhikkhuni) for a person to have ownership of Lord Buddha sasana
- Asoka then looked at his son Mahinda
- Mahinda who was 20 years old at the time, realised his father's wish and decided to become a Bhikkhu
- Mahinda's sister Sangamitta also became a Bhikkhuni
- Mahinda became a Bhikkhu, achieved Upasampada (became a senior monk) and also became a Arahanta on the same day
- After the third Sangha Council, it was decided to send competent Arahantas to nine different places to propagate Buddhism
- Arahanta Mahinda who was 32 years old at the time was given the task of propagating Buddhism in Sri Lanka.
- Arahanta Mahinda planned this task very carefully so that this task can be completed successfully

King Devanampiyatissa

- King Devanampiyatissa was the son of King Mutasiva
- Arahanta Mahinda waited till young Devanampiyatissa became the king

- On a Posen full moon day (June), arahantha Mahinda arrived at Mihintalaya (near Anuradhapura)

Arrival of Arahantha Mahinda

- Arahantha Mahinda was accompanied by Arahantas Ittiya, Uttiya, Sambala, Bhaddasala, arahantha Sumana samanera and Bhanduka Upasaka (had reached Anagami)
- The Bhikkus arrived were sufficient to conduct higher ordination of Bhikkus called Upasampada
- The aim of arahantha Mahinda was not just to introduce Buddhism in Sri Lanka but also to establish long term existence of Buddhism in Sri Lanka
- Devanampiyatissa was on a deer hunt with his friends/ministers on the day
- Arahantha Mahinda on arrival at Mihintalaya, saw Devanampiyatissa (Tissa), hunting deer
- Arahanta Mahinda called Tissa and informed "We are followers of Lord Buddha, we arrived here with compassion, from Jambudweepa (India)
- Tissa put bow and arrows aside and listened to arahantha Mahinda
- Arahantha Mahinda asked many questions from Tissa to see whether the king has sufficient intelligence to understand Lord Buddha's teachings
- Arahantha Mahinda delivered "Chulla-hatta-padopama sutta". This covered the details the life of a Bhikku, starting as a samanera till becoming a arahantha
- Tissa and his friends/ministers became followers of Lord Buddha/Dhamma/Sangha
- Before the arrival of arahantha Mahinda, Lord Buddha had visited Sri Lanka three times (500 years earlier), but Sri Lankans were worshipping Yaksha, Bhutas (evil spirits) & Devas
- King Tissa presented Mahamevuna Uyana (park) for the use of Bhikkus

Establishment of Buddhism in Sri Lanka

- Arahantha Mahinda took the responsibility of establishing Buddhism in Sri Lanka
- Arhantha Mahinda and the bhikkhus arrived from India taught Sri Lankans how to build Chaityas (pagodas), Viharas and Temples etc. In addition to Dhamma
- The sacred relics of Lord Buddha were enshrined in these pagodas



Mihintale is situated near [Anuradhapura](#)



Jaya Sri Maha Bodhi at Anuradhapura

Establishment of Buddhism in Sri Lanka

- The Sri Lankans who used to worship trees, evil spirits, dead and devas, were taught to worship viharas and pagodas.
- Instead of worshipping evil spirits, dead and devas, Sri Lankans were taught to share merits of good deeds with them
- Sri Lankan people started entering into Lord Buddha sasana.
- Arahantha Mahinda planned well and took all actions for the long term establishment of Buddhism in Sri Lanka
- As a result, lifestyle of Sri Lankans converted to a lifestyle based on Buddhist culture
- Giving consideration to the service of Arahantha Mahinda to Sri Lanka, Sri Lankans started referring arahanta Mahinda as Anu-Budhu (second only to Lord Buddha)
- After 28 years of service to Sri Lanka, at the age of 60 years, arahantha Mahinda passed away

Establishment of Bhikkuni Sasana in Sri Lanka

- Six months after the arrival of arahantha Mahinda, Anula devi (queen of king Devanampiyatissa) and some of her friends decided to enter Lord Buddha sasana.
- Arahantha Sangamitta was invited to come to Sri Lanka to establish Bhikkuni sasana
- Arahantha Sangamitta brought the southern branch of the Bodhi Tree to Sri Lanka. This was planted in Mahamevuna Uyana

Good things to learn from the life of Arahantha Mahinda

- Help to achieve good expectations of parents (specially related to religion)
- Carry out the tasks assigned to you by parents/teachers to the best of your ability
- Do not hesitate to leave (luxurious life etc.) to help others
- Plan well how you carry out tasks assigned to you
- If you are unable to help someone, arrange assistance from someone who is capable of assisting
- Contribute to the protection of Buddhism
- Arahantha Mahinda's planning:
 - Waited till Devanampiyatiss becomes the king
 - Brought sufficient number of bhikkus for the higher ordination of bhikkus

“The Gift of Truth Excels All other Gifts”

(Sabha Danang Dhamma Danang Jinathi)

This text book was compiled by Dr. Eranga Perera as a text book for Class 4 under the guidance of the chief incumbent of Lankarama Temple, Sydney Australia Venerable Dhammagavesi and Ms. Chitra Sandanayake, the Class 6 teacher of North Paramatta Dhamma School and with help from Ms. Prashanthi Jayawardhane.

Please be kind enough to direct any questions, comments, suggestions regarding this Dhamma book to Eranga - e_perera21@hotmail.com