

YMBA Junior Level One Part 1 Syllabus
Sri Lanka Language School
Wellington New Zealand

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Introduction

YBMA Junior Part 1 Teaching curriculum is formulated referencing the Colombo YMBA, Sri Lanka Junior Level 1 syllabus.

Every endeavour was made to present this curriculum as complete as possible. The books, documents and the websites referenced are listed in a separate section.

This curriculum was prepared to provide a teaching guide to Sri Lanka Language School in Wellington, New Zealand.

This curriculum will serve as a guide to facilitate teaching for students who may or may not wish to sit YMBA exam.

Additional content was added to Karaneyya Metta Sutta meanings section. Such that, teacher will have additional information, to teach metta concepts with examples, such as Jataka katha where ever possible.

With Metta

Lalith de silva

Wellington, New Zealand

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References Recommended

	Recommended Text Books :
1.	Translation of 'Abhidhammata Sangaha' by Narada Thero
2.	Comprehensive Manual of Abhidhamma by Bikkhu Bodhi
	List of Books for Further Readings. :
1.	Life of Buddha by Gnanamoli Thera
2.	Manual of Buddhism by Narada Maha Thera
3.	Buddhist Dictionary by Nyanathiloka Naha Thera
4.	The Dhammapada by Achariya Buddharakkita Thera
5.	Guide to Tipitaka by U Ko Lay
6.	Analysis of The Tipitaka by Russel Web – 217/220 BPS
7.	A Manual of Insight – Ledi Sayado Wh 31/32 BPS
8.	The 7 factors of Insight – Piyadassi Thera Wh 01 BPS
9.	The Foundation of Mindfulness – Wh 19 BPS
10.	The 4 Noble Truths – Francis Story Wh 34/35 BPS
11.	Nibbana – Dr. P. Vagiranana Thera Wh 165/166
12.	The requisites of Enlightenment (Bodhipakhiya Dipani)

Nine Great Qualities of the Bhudda

That Blessed One is such that He is (1) Accomplished. (2) Perfectly Enlightened. (3) Endowed with knowledge and Conduct or Practice. (4) Well-gone or Well-spoken. (5) The Knower of worlds. (6) The Guide Unsurpassed of men to be tamed. (7) The Teacher of gods and men. (8) Enlightened. (9) And Blessed.

(1) The Accomplished One (Arahan)

The Blessed One is accomplished for the following reasons:

- He is has discarded defilements.
- He has suppressed all the enemies connected with the eradication of defilements.
- He destroyed the spokes of the wheel of existence.
- He is worthy of requisites.
- He is devoid of secret evil-doing (A-raham).

The Buddha was the greatest figure in human history, with a life perfect, infallible, blameless and spotless. At the foot of the Bodhi tree, he conquered all evil and attained the highest state of sanctity. He put an end to all suffering with his attainment of Nibbana. He was the world honoured one so worthy of homage in all respects. His teaching contains no mysteries or secrets and is like an open book.

(2) The Perfectly Enlightened One (Sammāsambuddho)

The Lord Buddha is the Perfectly Enlightened One because He comprehended the existence of the world in its proper perspective and discovered the four noble truths through his own comprehension without a teacher. He found the final solution to the universal problems of unsatisfactoriness, conflict and disappointments (Dukkha). He discovered the Law of Cause and Effect which he assessed as the reality of the world, thereby becoming the Supreme Enlightened One.

(3) The Endowed One with Knowledge and Conduct (Vijja-carana-sampanno)

Vijja

The term 'Vijja-Carana-Sampanno', means that the Buddha was endowed with perfect clear vision and exemplary good conduct. Vijja in this case means the Eightfold Knowledge. Eightfold Knowledge can be elaborated further as in the following:

- **Vipassana-nana:** Knowledge of penetrating through all aggregates to see whole truth. For example, He is able to observe transient states of Five Aggregates and absence of true selfhood within. This cause all beings to be trapped within endless cycle of rebirth. Penetration of the truth is not achieved through Physical eyes but is attained through the Dhammakaya-Eye within.
- **Mano-mayiddhi:** Supernormal power of the mind. Whatever the mind imagines, can happen be construed.
- **Iddhi-vidhi:** Psychic Powers that enables such as appearing in several bodies, etc.
- **Dibba-sota:** Celestial Ear. Ability to listen to conversations elsewhere.
- **Ceto-pariya-nana:** Ability to know the thoughts of others.
- **Pubbe-nivasa-nussati-nana:** Super normal knowledge which enables one to articulate previous existence in chronological order.

- **Dibba-cakkhu:** Celestial eye. To know the karma and that in turn to understand previous and future existence of another being.
- **Asavak-khaya-nana:** Knowledge of the complete eradication of mental defilements. (Buddhahood, but No other higher levels of maggas and phala attain this)

Since the Lord Buddha possesses the Eightfold Higher Knowledge, He not only has destroyed all of His defilements but can also teach other beings to be free from their Defilements and attain Enlightenment in the way that He has. Vijja is the Higher Knowledges which allow one to completely remove darkness or Avijja from one's Consciousness.

Carana

The word **carana** means good conduct defined as following 15 virtues:

- **Sila-sanvara:** Restraint in deed and word.(Fundamental Precepts or the 227 disciplinary rules binding on Buddhist monks).
- **Indriya-sanvara:** Discipline in regards to restraint of the sense faculties which include the eye, ear, nose, tongue, body, and mind.
- **Bhojane-mattan-nuta:** Moderation in food consumption.
- **Jaga-riya-nuyoga:** Avoidance of excessive sleep.
- **Saddha:** Maintenance of Chrystal clear vision of Faith.
- **Sati:** Practice of mindfulness.
- **Hiri:** Shame in committing immoral actions.
- **Otappa:** Fear of committing immoral actions.
- **Bahu-sacca:** Thirst for knowledge or having endowed with many knowledges.
- **U-pa-kamo:** Having boundless energy.
- **Panna:** Mindfulness and Understanding.
- **Four Jhanas:** First, Second, Third and Fourth higher meditation (Absorption) levels.

The term '**Vijja carana sampanno**' means an individual who possesses both Vijja (the Higher Knowledge) and carana (Supreme Conduct). The Lord Buddha had practiced, All of the 15 types of afore mentioned conducts throughout his many previous existences as Bodhisatta. This enabled him to eventually remove the darkness which is Avijja (ignorance) and become Self-enlightened as the Buddha.

(4) The Well-gone One or Well-spoken One (Sugata)

The term "Sugata" has two definitions:

- One who has gone to the deathless, Nibbana.
- One who speaks correctly? Lord Buddha's six types of address to anyone

The Six Kinds of Speech are as follows:

- First speech which is untrue, incorrect, and unbeneficial, and unwelcome and disagreeable to others.
- Second speech which is true and correct, but unbeneficial, and unwelcome and disagreeable to others.
- Third speech which is true, correct, and beneficial, but unwelcome and disagreeable to others.
- Fourth speech which is untrue, incorrect, and unbeneficial, but welcome and agreeable to others.

- Fifth speech which is true and correct but unbeneficial, and welcome and agreeable to others.
- Sixth speech which is true and correct, and beneficial, and welcome and agreeable to others.

Of them, only the third and sixth are the two kinds of speech that the Lord Buddha speaks because those are true, correct, and beneficial.

(5) The Knower of the Worlds (Lokavidu)

Loka-vidu: Means that the Lord Buddha knows everything about the Three Spheres of existence which consist of Sankhara-loka (the physical forms), (Sattava-loka) (the mind), and Okasa-loka (the environment).

- **Sankhara-loka** includes Rupa (corporeality), Vedana (feeling), Sanna (perception), Sankhara (mental formation), and Vinnana (consciousness) or the Five aggregates. It means that the all living beings are composed of the physical form and the mind which are nourished and maintained by food.
- **Sattava-loka** includes seeing, memorizing, thinking, and cognition. These functions are performed by the mind. The mind of all beings is easily influenced by What they see, taste, smell, hear, and touch.
- **Okasa-loka** includes the realms of existence contained within the Three Spheres. They are the places for producing good and bad Kamma; they are the places for reaping the fruits of good and bad Kamma.

The Lord Buddha knows all the goings-on of all living beings in terms of the way they live their lives, the thoughts they have, the deeds they perform, the destination of their next rebirth, etc. It is the reason He knows that the Three Spheres of existence are but a prison to keep all living beings trapped within the endless round of rebirth. Nothing in the Three Spheres can be concealed from the Lord Buddha.

Therefore, He is called “Loka-vidu” because He penetrates the whole truth about reality of the worlds.

(6) The Incomparable Leader of men to be Tamed (Anuttaro purisadammasarathi)

Anuttaro means matchless and unsurpassed. Purisa-damma refers to individuals to whom the gift of the Dhamma is to be endowed whereas Sarathi means a leader. These three terms taken together imply an incomparable leader capable of bringing wayward men to the path of righteousness. Amongst those who were persuaded to follow the path of the Dhamma and to shun evil were notorious murderers like Angulimala, Alavaka and Nalagiri, hundreds of robbers, cannibals and recalcitrant such as Saccake. All of them were brought into the fold of the Dhamma, and some even attained sainthood within their life-time. Even Devadatta, the arch-enemy of the Buddha was rehabilitated by the Buddha through His great compassion.

(7) The Teacher of Celestial and Human Beings (Satta devamanussana)

The Translation of this term is that the Buddha was a Teacher of devas and men. It is to be noted that ' devas' as used in this context refers to beings who, by their own good Karma, have evolved beyond the human stage which is not regarded as the final stage of biological evolution. Devas in the Buddhist context have no connection with ancient traditional theological myths. The Buddha was a remarkable Teacher who was flexible and capable of devising diverse techniques suited to the calibre and different mentalities of devas and human beings. He instructed everyone to lead a righteous way of life. The Buddha was indeed a universal Teacher.

(8) The Enlightened One (Buddho)

It means that the Lord Buddha is a knower, is fully awakened, filled with joy. The Lord Buddha is a knower because He penetrates the whole truth about the reality of life. He knows that life is full of suffering. He knows the cause of suffering. He knows how to end suffering. His enlightened Knowledge is pure knowledge. Therefore, the knower of pure knowledge is fully awakened and filled with joy.

The Lord Buddha is fully awakened because He has been awakened from defilements while the majority of human beings are still asleep and steeped in their defilements. The Lord Buddha has arisen above defilements and no longer does their bidding. He has not only destroyed His defilements but has taught others to do the same. Whatever the Master Teacher can do, He has taught it to others.

The Lord Buddha is filled with joy because His mind is clean and pure and can be compared to a lotus in full bloom. His enlightened Knowledge, the destruction of all of His defilements, and the attainment of Buddhahood cause him to be filled with joy.

(9) The Blessed One (Bhagava)

It has two meanings. The first meaning is to break free. It means that the Lord Buddha has broken out of the round of rebirth. He has been completely freed from Avijja (lack of knowledge), Tanha (craving), and U-pa-dana (attachment), the three defilements which keep a being trapped within the Three spheres. The removal of these defilements makes it possible for Him to be freed from the Three Spheres and to attain Nibbana.

The second meaning of Bhagava is to distribute. It means that the Lord Buddha knows how to categorize the Dhamma in order to clarify it and make it easier to understand and practice. The Lord Buddha's Dhamma lectures are always pure and lovely in the beginning, in the middle, and in the end.

These nine great qualities of the Buddha could serve as a subject for meditation if the various interpretations of each particular term are carefully scrutinized and their real intent and the essence grasped and absorbed. Mere utterance of the passage, without its full comprehension could not be considered effective even as a devotional tract. The best method would be to recite repeatedly and at the same time comprehend the full meaning of these utterances. Whilst so doing, one should also concentrate on these sterling qualities as true virtues to be emulated by all followers of the Buddha.

Six Great Qualities of the Dhamma

1. Swakkhato Bhagavata Dhammo

This term means that the Dhamma was discovered and well-proclaimed by the Blessed One. The Dhamma is well-expounded by the Master. It is excellent at the beginning, excellent in the middle, and excellent at the end. It has no contradictions and interpolations and it does not deviate from its straight route. Just as every drop of water in the ocean has only one taste, the taste of salt, the Dhamma has one and only one taste at any time, the taste of Nibbanic bliss. The Dhamma is genuine in both letter and spirit. The subject matter of the Dhamma starts with Sila which is equated to right conduct, on which 'Samadhi', a sense of tranquility of the mind is based. Panna or wisdom follows suit after 'Samadhi' is firmly established defilements which results in the mind becoming serene, calm and blissful.

The Buddha's explanation of the living being and the world constitutes the last word in human thought. Basing His findings on rational understanding, quite apart from traditions and legends of the day, the Buddha delved deep into the core of the Dhamma and emerged with his discovery of the realities underlying all phenomenal existence. Without being dictatorial or monopolistic, He proclaimed the Dhamma – a teaching which superseded all other teachings.

Significantly, He gave His own rational and scientific interpretation to all the philosophical terms before they were used in His teaching of the Dhamma. For instance, Kamma which only denoted action prior to the Buddha, was given a new meaning as volition behind the action.

The noble Dhamma consistently denounced social injustice such as the rigid caste-system, human slavery and discriminatory low status accorded to females. The Buddha was never a dictator but a Teacher of spiritual democracy.

Starting with the Tisarana (three refuges) and culminating in the attainment of nibbanic bliss, a follower of the Buddha finds himself supremely secure under the guidance and protection of the Dhamma which was well proclaimed – Svakkhato.

2. Sanditthiko

Sanditthiko conveys the meaning that if the Dhamma is well studied and put into sincere practice, its beneficial results would be visible here and now. For instance, even if a wicked man, who happens to be a veritable curse to him and to society, were to take refuge in the Buddha and the Dhamma and commence a new life, all his troubles and miseries would come to an end. As shown by the life of Emperor Asoka, after embracing Buddhism he was transformed from being a wicked ruler known as Candasaoka into a righteous one, Dhammasoka.

3. Akaliko

Akaliko implies that the beneficial effects to be derived from the practice of the Dhamma would not be delayed. The Dhamma, despite the length of time that has elapsed since its pronouncement, remains ever fresh and unchallenged. It runs parallel even with the latest scientific thought. If there is truth, that truth can never become old. Dhamma is that Truth which cannot grow old with age since it depicts the reality underlying all phenomenal existence in Samsara. Briefly, the Dhamma states that the world is unsatisfactorily and that greed happens to be the inevitable cause of this state of affairs. The eradication of greed can be achieved through the practice of eight skilful factors known as the Noble Eightfold Path.

4. Ehipassiko

Ehipassiko constitutes an open invitation to all to come and see, to inspect, to scrutinize and if need be, even to criticize the Dhamma before accepting it because there is nothing mythical or mysterious about it. The Dhamma is pure and crystal clear. It is as pure as solid gold. The Buddha Himself declared: 'Do not accept what I say through mere respect towards me. Just as purity of gold is ascertained by melting or rubbing on a touchstone, likewise the Dhamma should be accepted only after very close scrutiny'. This fearless assertion of allowing the teaching to be closely examined marks the greatness of the Buddha and the unwavering truth of the sublime Dhamma.

5. Opanayiko

Opanayiko means that all sincere adherents of the Dhamma would be threading along the path that leads to eternal peace and happiness. The Dhamma states that there are four stages of a sanctity and fruition worth achieving by means of gradual development. The Dhamma leads its adherents from one stage to another until they find themselves fully liberated from all bonds and fetters of existence.

6. Paccattam Veditabbo Vinuhi Ti

This phrase 'Paccattam Veditabbo Vinuhi Ti' implies that the Dhamma is to be comprehended individually by the wise'. No one can absorb the Dhamma on behalf of another person, just as no one can quench the thirst of another person by himself taking a drink. It can be observed that there are two significant aspects in this term: firstly, the attainment of enlightenment is individualistic in character and secondly, the Dhamma can only be comprehended by the wise. The Buddha is not a saviour but an instructor – a Teacher who showed the path for others to tread. It is left to the individual concerned to observe Sila, right conduct and practise 'Samadhi', right concentration and subsequently try to develop 'Panna', the intuitive wisdom which enables the individual to work out his own emancipation through his own efforts.

Nine Great Qualities of the Sangha

	In Pali	In English
(1)	SUPATIPANNO Bhagavato savaka sangho	OF GOOD CONDUCT is the Blessed One's Order of Disciples.
(2)	UJUPATIPANNO Bhagavato savaka sangho	OF UPRIGHT CONDUCT is the Blessed One's Order of Disciples
(3)	NAYA PATIPANNO Bhagavato savaka sangho	OF WISE CONDUCT is the Blessed One's Order of Disciples
(4)	SAMICI PATIPANNO Bhagavato savaka sangho	OF DUTIFUL CONDUCT is the Blessed One's Order of Disciples
	Yadidamma Cattari Purisa Yugani Attha Purisa Puggala Esa Bhagavato Savaka Sangho	That is Four pairs of persons Eight individual persons This is the Blessed One's Order of Disciples
(5)	AHUNEYYO	WORTHY OF OFFERINGS
(6)	PAHUNEYYO	WORTHY OF HOSPITALITY
(7)	DAKKHINEYYO	WORTHY OF GIFTS
(8)	ANJALI KARANIYO	WORTHY OF REVERENTIAL SALUTATION
(9)	ANUTTARAM PUNNAKHETTAM LOKASSA	AN INCOMPARABLE FIELD OF MERITS TO THE WORLD

More detailed explanation of these nine virtues as follows:

SUPATIPANNO	The Blessed One's Order of Disciples are of good conduct because they practise the Dhamma well to eradicate the defilements and never break the Vinaya rules even for the sake of his own comfort.
UJU PATIPANNO	The Blessed One's Order of Disciples are of upright conduct, avoiding the two extremes of self-indulgence (enjoyment of sensual pleasures) and self-mortification (torturing of the body) and follow the Middle Path. They are full of honesty and straight forwardness.
NAYA PATIPANNO	The Blessed One's Order of Disciples practise Dhamma and Vinaya in order to attain the blissful peace of Nibbana and to wipe out all sufferings in the wheel of Samsara. He has Nibbana as his aim and practises wisely and earnestly for the realization of Nibbana.
SAMICI PATIPANNO	The Blessed One's Order of Disciples is of dutiful conduct because they are strong in their sense of duty to the Dhamma and Vinaya for the good and the gain of the world and for the attainment of enlightenment.
AHUNEYYO	The Blessed One's Order of Disciples are worthy of offerings which are brought even far away because the donors achieved the fruits of merit in both the present life and the life hereafter.
PAHUNEYYO	The Blessed One's Order of Disciples is worthy of hospitality as is shown to one's beloved and dear relatives and friends who have come from all quarters. They possessed wholly lovable virtues such as morality, concentration and wisdom etc.
DAKKHINEYYO	The Blessed One's Order of Disciples are worthy of gifts which are donated to them because pure and proper offerings can produce much fruits in the future lives of the donors.
ANJALI KARANIYO	The Blessed One's Order of Disciples are worthy of being accorded by the whole world the reverential salutation by placing both hands (palms) together above the head.
ANUTTARAM PUNNAKHETTAM LOKASSA	The Order of Community is the place and as support for growing the whole world's merit, leading to welfare and happiness. Thereafter, the Community is an incomparable field of merits to the world.

First Buddhist council

The **First Buddhist council** was convened in the year following the Buddha's Parinibbana, which is 543–542 BCE according to Theravada tradition, at various earlier dates according to certain Mahayana traditions, and various later dates according to certain Western estimates. It was said that, King Ajatashatru, sponsored the council, held in a hall erected by Ajatasattu outside the Saptarni Guha.

It was said Following incident, prompted the Elder Mahakassapa to call this meeting by hearing a disparaging remark about the strict rule of life for monks. The monk Subhadda, who had ordained late in life, upon hearing that the Buddha had expired, voiced his resentment at having to abide by all the rules for monks laid down by the Buddha. Many monks lamented the passing of the Buddha and were deeply grieved but Subhadda's comments inferred happiness and relief that Buddha was gone.

Subhadda, the late-received one, said to the Bhikkhus: "Enough, Sirs! Weep not, neither lament! We are well rid of the great Samana. We used to be annoyed by being told, 'This beseems you, this beseems you not.' But now we shall be able to do whatever we like; and what we do not like, that we shall not have to do.

Mahakassapa was alarmed by his remark and feared that the Dhamma and the Vinaya might be corrupted and not survive intact if other monks were to behave like Subhadda and interpret the Dhamma and the Vinaya rules as they pleased. To avoid this he decided that the Dhamma must be preserved and protected. To this end after gaining the Sangha's approval he called to council five hundred Arahants. Ananda was to be included in this provided he attained Arahantship by the time the council convened.

With the Elder Mahakassapa presiding, the five hundred Arahant monks met in council during the rainy season. The first thing Mahakassapa did was to question the foremost expert on the Vinaya of the day, Venerable Upali on particulars of the monastic rule. This monk was well qualified for the task as the Buddha had taught him the whole of the Vinaya himself. The Elder Mahakassapa asked him specifically about the ruling on the first offense parajika, with regard to the subject, the occasion, the individual introduced, the proclamation, the repetition of the proclamation, the offense and the case of non-offense. Upali gave knowledgeable and adequate answers and his remarks met with the unanimous approval of the presiding Sangha. Thus, the Vinaya was formally approved.

The Elder Mahakassapa then turned his attention to Ananda in virtue of his reputable expertise in all matters connected with the Dhamma. Happily, the night before the Council was to meet, Ananda had attained Arahantship and joined the Council. The Elder Mahakassapa, therefore, was able to question him at length with complete confidence about the Dhamma with specific reference to the Buddha's sermons. This interrogation on the Dhamma sought to verify the place where all the discourses were first preached and the person to whom they had been addressed.

Ananda aided by his word-perfect memory was able to answer accurately and so the Discourses met with the unanimous approval of the Sangha. The First Council also gave its official seal of approval for the closure of the chapter on the minor and lesser rules, and approval for their observance. It took the monks seven months to recite the whole of the Vinaya and the Dhamma and those monks sufficiently endowed with good memories retained all that had been recited. This historic first council came to be known as the Pancasatika because five hundred fully enlightened Arahants had taken part in it.

Second Buddhist Dhamma council

Mahādeva legend

According to the Theravadin account, the Second Council occurred in Vaiśālī. Its purpose was to adjudicate on ten points which amounted to minor infringements of the Vinaya, such as handling money and eating after midday. The council was convened, and an elder rendered a verdict condemning the ten points, after which the council was closed. According to this account, some 35 years later at Pāṭaliputra, there was another meeting over five points held by a figure named Mahādeva. These five points were essentially regarding doctrines of the fallibility and imperfection of arahants, which were opposed by some. In this account, the majority (Mahāsāṃgha) sided with Mahādeva, and the minority (Sathaviras) were opposed to it, thus causing a split in the Sangha.

Mahādeva has nothing to do with the primary schism between the Mahāsāṃghikas and Sathaviras, emerging in a historical period considerably later than previously supposed, and taking his place in the sectarian movement by instigating an internal schism within the already existing Mahāsāṃghika school.

Theravadin account

One hundred years after the Parinibbana of the Buddha the Second Buddhist Council was held at Vesali in order to examine and suppress 10 practices that ran counter to the Vinaya, by a group of Vajjian monks. In the Chullavagga, it is said that the Vajjian monks were practicing the Ten Points (dasa vathuni) that were regarded as unorthodox by Venerable Yasa of Yosambi who was at Vesali.

The Ten Points were:

1. The practice of carrying salt in a horn for use when needed.
2. The practice of taking food after midday.
3. The practice of going to a neighbouring village and taking a second meal the same day (the offence of overeating).
4. The observance of Uposothas in different places within the same parish.
5. The practice of performing an ecclesiastical act and obtaining its sanction afterward.
6. The practice of using customary practices as precedents.
7. The practice of drinking milk whey after meals.
8. The drinking fermented palm juice that is not yet toddy.
9. The use of a borderless sheet for sitting.
10. The acceptance of gold or silver.

Also at issue was the Vajjian monks reluctance to accept the Suttas and the Vinaya as the final authority on the Buddha's teachings. The Vajjian monks however pronounced the penalty of patisaraniyakamma upon Yasa, which required him to apologize to the laity who had been forbidden by Yasa to carry out the precepts of the Vajjian monks. Yasa defended his own views before the laity and by his eloquent advocacy won them over to his side, thus increasing the fury of the monks who expelled Yasa from the Sangha.

Yasa went to Kausambi and sent messengers to the Bhikkhus of the western country of Avanti and of the southern country, inviting them to assemble and decide the question in order to ensure the preservation of the Vinaya. Next, he went to Ahoganga hill where Sambhuta Sanavasi dwelt, told him about the Vajjian monk's practices and invited him to take part in resolving this question. Venerable Sanavasi agreed. At the same time, about 60 Arahants from the western country and 88 from Avanti and the southern country assembled at Ahoganga hill, enlisting the support of Venerable Revata of Sahajati. Venerable Revata suggested that they settle the dispute at the place of its origin. Thus a council of 700 bhikkhus was held at Vesali to discuss the "Ten Points" of the Vajjian bhikkhus and to settle the disputes between the Vajjian monks and Yasa. It is estimated that this took place in the Valikarama in Vesali in the year of King Kalasoka's reign.

Proceedings of the Second Buddhist Council:

There was an 8 member committee selected, comprised of 4 members from each, of the east and west countries. Bhikkhu Sabbakami was the president. Revata asked the questions and Sabbakami responded to them. The Accounts of the Dipavamsa and Samantapasadika said that king Kalasoka, a descendant of Ajatasattu, was at first in favor of the Vajjian monks but later gave his support to the council of Thera's. The Dipavamsa also mentions the "Vajjian Council". The Vajjian monks disagreed with the decision of the council chaired by Sabbakami and convened the Mahasangiti (Great Council). After the Second Buddhist Council the Vajjian monks did not want to remain in the Sangha of the Theravada or Sthaviravada. Thus they left and formed a new Sangha known as the Mahasangha or Mahasanghika, "The Great Congregation". The schism marks the first beginnings of what would later evolve into Mahayana Buddhism, which would come to dominate Buddhism in northern Asia (China, Tibet, Japan and Korea).

Unanimously decided to keep the Vinaya as it was during the Buddha's lifetime. However, 100 years later some monks felt that certain rules could be relaxed. The Second Buddhist Council made the unanimous decision not to relax any of the rules, and censured the behaviour of the monks who were accused of violating the above *ten points*.

Third Buddhist Dhamma council

The **Third Buddhist council** was convened in about 250 BC at Asokarama in Pataliputra, supposedly under the patronage of Emperor Asoka, a grave question mark hangs over this though as Asoka never mentioned it in his edicts, which one might have expected if he had called the council.

The traditional reason for convening the Third Buddhist Council is reported to have been to rid the Sangha of corruption and bogus monks who held heretical views. It was presided over by the Elder Moggaliputta Tissa and one thousand monks participated in the Council. The council is recognized and known to both the Theravada and Mahayana schools, though its importance is central only to the Theravada school. Tradition has it that Asoka had won his throne through shedding the blood of all his father's sons except his own brother, Tissa Kumara, who eventually got ordained and achieved Arahantship.

Historical background

The account of the background to the Third Council is as follows: Emperor Asoka was crowned in the two hundred and eighteenth year after the Buddha's Mahaparinibbāna. At first he paid only token homage to the Dhamma and the Sangha and also supported members of other religious sects as his father had done before him. However, all this changed when he met the pious novice-monk Nigrodha who preached him the Appamada-vagga. Thereafter he ceased supporting other religious groups and his interest in and devotion to the Dhamma deepened. He used his enormous wealth to build, it is said, eighty-four thousand pagodas and viharas and to lavishly support the bhikkhus with the four requisites. His son Mahinda and his daughter Sanghamittawere ordained and admitted to the Sangha.

Eventually, his generosity was to cause serious problems within the Sangha. In time the order was infiltrated by many unworthy men, holding heretical views and who were attracted to the order because of the Emperor's generous support and costly offerings of food, clothing, shelter and medicine. Large numbers of faithless, greedy men espousing wrong views tried to join the order but were deemed unfit for ordination.

Despite this they seized the chance to exploit the Emperor's generosity for their own ends and donned robes and joined the order without having been ordained properly. Consequently, respect for the Sangha diminished. When this came to light some of the genuine monks refused to hold the prescribed purification or Uposatha ceremony in the company of the corrupt, heretical monks.

When the Emperor heard about this he sought to rectify the situation and dispatched one of his ministers to the monks with the command that they perform the ceremony. However, the Emperor had given the minister no specific orders as to what means were to be used to carry out his command. The monks refused to obey and hold the ceremony in the company of their false and 'thieving' companions.

In desperation the angry minister advanced down the line of seated monks and drawing his sword, beheaded all of them one after the other until he came to the King's brother, Tissa who had been ordained. The horrified minister stopped the slaughter and fled the hall and reported back to the Emperor. Asoka was deeply grieved and upset by what had happened and blamed himself for the killings. He sought Thera Moggaliputta Tissa's counsel. He proposed that the heretical monks be expelled from the order and a third Council be convened immediately.

Council

So it was that in the seventeenth year of the Emperor's reign the Third Council was called. Thera Moggaliputta Tissa headed the proceedings and chose one thousand monks from the sixty thousand participants for the traditional recitation of the Dhamma and the Vinaya, which went on for nine months. The Emperor, himself questioned monks from a number of monasteries about the teachings of the Buddha. Those who held wrong views were exposed and expelled from the Sangha immediately. In this way the Bhikkhu Sangha was purged of heretics and bogus bhikkhus.

According to the Pali and Chinese accounts, the Elder Moggaliputta Tissa, in order to refute a number of heresies and ensure the Dhamma was kept pure, compiled a book during the council called the Kathavatthu. This book consists of twenty-three chapters, and is a collection of discussions on the points of controversy. It gives refutations of the 'heretical' views held by various Buddhist sects on matters philosophical.

The Kathavatthu is the fifth of the seven books of the Abhidhamma Pitaka. However, the historicity of this has been questioned, as the account preserved in the San Jian Lu Pi Po Sho (Sudassanavinayavibhasha), although otherwise almost identical, does not mention the Kathavatthu.

Moggaliputtatissa told Ashoka that the doctrine taught by the Buddha was the Vibhajjavada, the Doctrine of Analysis. This term is used in various senses, and it is not clear exactly what it meant in this context. Traditionally, however, the Sri Lankan Theravadins and other mainland schools of Early Buddhism identified themselves as Vibhajjavada.

Emissaries



One of the most significant achievements ascribed by Theravada tradition to this Dhamma assembly and one which was to bear fruit for centuries to come, was the Emperor's sending forth of monks, well versed in the Buddha's Dhamma and Vinaya who could recite all of it by heart, to teach it in nine different countries.

	Country name	Missionary name
1	<u>Kasmira-Gandhara</u>	Majjhantika/Mahyantika Thera
2	Mahisamandala (<u>Mysore</u>)	Mahadeva Thera
3	<u>Vanavasi</u>	Rakkhita Thera
4	Aparantaka (Northern <u>Gujarat</u> , <u>Kathiawar</u> , <u>Kachch</u> and <u>Sindh</u>)	<u>Yona-Dhammarakkhita Thera</u>
5	Maharattha (<u>Maharastra</u>)	Mahadhammarakkhita Thera
6	Yona (<u>Greece</u>)	Maharakkhita Thera
7	Himavanta (area in <u>Himalayas</u>)	Majjhima Thera
8	<u>Suvannabhumi</u> (<u>Myanmar / Mon</u>) / <u>Thailand</u>)	Sona Thera and Uttara Thera
9	Lankadipa (<u>Sri Lanka</u>)	Mahamahinda Thera

Introduction to Tipitika

Tipitaka if not Pali Canon is a vast body of literature. It is a collection of primary pali language texts which form the doctrinal foundation of Theravada Buddhism. The Tipitaka and paracanonical pali texts (commentaries, chronicles etc.) together constitute the complete body of classical Theravada texts. Three divisions of the Tipitaka are the following:

- Vinaya Pitaka
- Sutta Pitaka
- Abhidhamma Pitaka

VINAYA PITAKA

Vinaya pitaka is made up of rules of discipline laid down for regulating the conduct of Bhudda's disciples who have been admitted to the order of bhikkus (monks) and bhikkunis (nuns). These rules embody authoritative injunctions of the Buddha on modes of conducts and restraints on both physical and verbal actions. They deal with transgressions of disciples, and with various categories of restraint and admonitions in accordance with the nature of the offence. Has following subdivisions:

- Pārājika Pāḷi
- Pācittiya Pāḷi
- Mahāvagga Pāḷi
- Cūḷavagga Pāḷi
- Parivāra Pāḷi

WHAT IS SUTTA PITAKA

The Sutta Pitaka is a collection of all the discourses delivered by the Buddha on various occasions in their entirety. A few discourses delivered by some of the distinguished disciples of the Buddha, such as the Venerable Sāriputta, Mahā Moggallāna, Venerable Ānanda etc., as well as some narratives, are also included in the books of the Suttanta Pitaka. The discourses of the Buddha collected together in the Suttanta Pitaka were delivered to suit different occasions and different audiences with different temperaments. Although the discourses were mostly intended for the benefit of bhikkhus and deal with the practice of the pure life and with the explanation of the teaching, there are also several other discourses which deal with the material and moral progress of the lay disciple.

The Sutta Pitaka brings out the meaning of the Buddha's teachings, expresses them clearly, and protects and guards them against distortion and misinterpretation. Just like a string which serves as a plumb-line to guide the carpenters in their work, just like a thread which protects flowers from being scattered or dispersed when strung together by it, similarly by means of suttas the meaning of the Buddha's teachings can be brought out clearly, grasped and understood correctly, and given perfect protection from misinterpretation.

The Sutta Pitaka is divided into five separate collections known as *nikāyas*. These are:

- Dīgha Nikāya
- Majjhima Nikāya
- Sanyutta Nikāya
- Anguttara Nikāya
- Khuddaka Nikāya

DĪGHA NIKĀYA

This collection in the Suttanta Pīṭaka is named Dīgha Nikāya as it is made up of thirty-four long discourses of the Buddha. It is divided into three divisions:

- (1) Sīlakkhanda Vagga (division concerning morality)
This division contains thirteen suttas which deal extensively with various types of morality, namely, minor morality, basic morality applicable to all; middle morality, and major morality which are mostly practised by *samaṇas* and *brāhmaṇas*. It also discusses the wrong views then prevalent as well as brahmin views of sacrifice and caste, and various religious practices such as extreme self-mortification.
- (2) Mahā Vagga (the large division)
The ten suttas in this division are some of the most important of the Tipiṭaka, dealing with historical and biographical aspects as well as the doctrinal aspects of Buddhism. The most famous sutta is the Mahāparinibbāna Sutta which gives an account of the last days and the passing away of the Buddha and the distribution of his relics. Mahāpadāna Sutta deals with brief accounts of the last seven Buddhas and the life story of the Vipassī Buddha. Doctrinally important are the two suttas: the Mahānidāna Sutta, which explains the Chain of Cause and Effect, and the Mahāsatipaṭṭhāna Sutta, which deals with the four methods of steadfast mindfulness and practical aspects of Buddhist meditation.
- (3) Pāthika Vagga

MAJJHIMA NIKĀYA

This collection of medium length discourses is made up of one hundred and fifty-two suttas in three books known as paṇṇāsa. The first book, Mūlapaṇṇāsa, deals with the first fifty suttas in five vaggas; the second book, Majjhima paṇṇāsa consists of the second fifty suttas, also in five vaggas; and the last fifty-two suttas are dealt with in five vaggas of the third book, Uparipaṇṇāsa, which means more than fifty. The suttas in this *nikāya* throw much light on the social ideas and institutions of those days, and also provide general information on the economic and political life. Following sub sections can be seen of Majjima Nikaya:

1. Mulapannassa Pali
 - Sihanada Vagga
 - Opamma Vagga
 - Mahayamaka Vagga
 - Culayamaka Vagga
2. Majjima Pannasa Pali
 - Gahapati Vagga
 - Bhikku Vagga
 - Paribbajaka Vagga
 - Raja Vagga
 - Brahmana Vagga
3. Uparipannasa Pali
 - Devadaha Vagga
 - Anupada Vagga
 - Sunnata Vagga
 - Vubhanga Vagga
 - Salayathana Vagga

SAMYUTTA NIKAYA

This collection of discourses in the Suttanta Piṭaka known as Saṃyutta Nikāya has 7762 suttas of varied length, generally short, arranged in a special order according to subject matter into five major divisions: (1) Sagāthā Vagga (2) Nidāna Vagga (3) Khandha Vagga (4) Saḷāyatana Vagga and (5) Mahā Vagga. Each major vagga is divided into fifty-six groups known as saṃyuttas-related subjects grouped together. The saṃyuttas are named after the subjects they deal with, for example, Bojjhaṅga Saṃyutta on the seven factors of enlightenment, or after some principal personalities such as the Venerable Sāriputta, King Pasenadi of Kosala, or Sakka. Kosala Saṃyutta is a group of discourses concerning King Pasenadi of Kosala, and Devatā Saṃyutta deals with devas like Sakka, Indra, Brahmā, etc. Each saṃyutta is further divided into sections which are made up of individual suttas. Thus the well-known Dhammacakkappavattana Sutta is the first discourse (sutta) in the second section of Sacca Saṃyutta which comes under the Mahāvagga division of Saṃyutta Nikāya. In the following excerpts from Saṃyutta Nikāya, only a few suttas representing each major division are given.

Samyutta Nikaya comprise of following subdivisions:

- Sagāthā Vagga Sanyutta Pāḷi
- Nidāna Vagga Sanyutta Pāḷi
- Khandha Vagga Sanyutta Pāḷi
- 4. Saḷāyatana Vagga Sanyutta Pāḷi
- Mahā Vagga Sanyutta Pāḷi

ANGUTTARA NIKĀYA

This Collection of Discourses, Anguttara Nikāya, containing 9557 short suttas is divided into eleven divisions known as nipātas. Each nipāta is divided again into groups called vaggas which usually contain ten suttas. The discourses are arranged in progressive numerical order, each nipāta containing suttas with items of Dhamma, beginning with one item and moving up by units of one until there are eleven items of Dhamma in each sutta of the last nipāta. Hence the name Anguttara meaning "increasing by one item". The first nipāta, Ekaka Nipāta, provides in each sutta single items of Dhamma called the Ones; the second nipāta, Duka Nipāta, contains in each sutta two items of Dhamma called the Twos, the last nipāta, Ekādasaka Nipāta, is made up of suttas with eleven items of Dhamma in each, called the Elevens.

Anguttara Nikāya constitutes an important source book on Buddhist psychology and ethics, which provides an enumerated summary of all the essential features concerning the theory and practice of the Dhamma. A unique chapter entitled Etadagga Vagga of Ekaka Nipāta enumerates the names of the foremost disciples amongst the bhikkhus, bhikkhunis, *upāsakas*, *upāsikās*, who had achieved pre-eminence in one sphere of attainment or meritorious activity, e.g., the Venerable Sāriputta in intuitive wisdom and knowledge (*paññā*); the Venerable Mahā Moggallāna in supernormal powers (*iddhi*); Bhikkhunī Khemā in *paññā*; Bhikkhuni Uppalavanna in *iddhi*; the Upāsaka Anāthapiṇḍika and the Upāsikā Visākhā in alms-giving (*dāna*) and so.

Anguttara Nikaya comprise of following subdivisions:

- Ekaka Nipāta Pāḷi
- Duka Nipāta Pāḷi
- Tika Nipāta Pāḷi
- Catukka Nipāta Pāḷi
- Pañcaka Nipāta Pāḷi
- Chakka Nipāta Pāḷi
- Sattaka Nipāta Pāḷi
- Aṭṭhaka Nipāta Pāḷi
- Navaka Nipāta Pāḷi
- Dasaka Nipāta Pāḷi
- Ekādasaka Nīpata Pāḷi

KHUDDAKA NIKĀYA

Of all the five nikāyas Khuddaka Nikāya contains the largest number of treatises (as listed below) and the most numerous categories of Dhamma. Although the word khuddaka literally means minor or small, the actual content of this collection can by no means be regarded as minor, including as it does the two major divisions of the Pitaka, namely, the Vinaya Pitaka and the Abhidhamma Pitaka according to one system of classification. The miscellaneous nature of this collection, containing not only the discourses by the Buddha but compilations of brief doctrinal notes mostly in verse, accounts of personal struggles and achievements by theras and therīs also in verse, the birth stories, the history of the Buddha, etc., may account for its title.

The following is the list of treatises of Khuddaka Nikāya as approved by the Sixth International Buddhist Synod:

- Vinaya Pitaka
- Abhidhamma Pitaka

Suttas not included in the first four nikāyas

- Khuddakapāṭha
- Dhammapada
- Udāna
- Itivuttaka
- Suttanipāta
- Vimānavatthu
- Petavatthu
- Theragāthā
- Therīgāthā
- Jātaka
- Niddesa (Mahā, Cūḷa)
- Paṭisambhidā Magga
- Apadāna
- Buddhavaṃsa
- Cariyā Piṭaka
- Netti
- Peṭakopadesa
- Milindapañha

ABHIDHAMMA PITAKA

Abhidhamma is the third great division of the Pitaka. It is a huge collection of systematically arranged, tabulated and classified doctrines of the Buddha, representing the quintessence of his teaching. Abhidhamma means higher teaching or special teaching; it is unique in its analytical approach, immensity of scope and support for one's liberation.

The Buddha Dhamma has only one taste, the taste of liberation. But in Suttanta discourses, the Buddha takes into consideration the intellectual level of his audience, and their attainment in *pāramīs*. He therefore teaches the Dhamma in conventional terms (*voḥāra vacana*), making references to persons and objects as I, we, he, she, man, woman, cow, tree, etc. But in Abhidhamma the Buddha makes no such concessions; he treats the Dhamma entirely in terms of the ultimate reality (*paramattha sacca*). He analyses every phenomenon into its ultimate constituents. All relative concepts such as man, mountain, etc., are reduced to their ultimate elements which are then precisely defined, classified and systematically arranged.

Thus in Abhidhamma everything is expressed in terms of *khandhas*, five aggregates of existence; *āyatana*s, five sensory organs and mind, and their respective sense objects; *dhātu*, elements; *indriya*, faculties; *sacca*, fundamental truths; and so on. Relative conceptual objects such as man, woman, etc., are resolved into ultimate components of *khandhas*, *āyatana*s etc., and viewed as an impersonal psycho-physical phenomenon, which is conditioned by various factors and is impermanent (*anicca*), suffering (*dukkha*) and is without permanent entity (*anattā*).

Having resolved all phenomena into ultimate components analytically (as in Dhammasaṅgaṇī and Vibhaṅga) the Abhidhamma achieves a synthesis by defining inter-relations (*pacaya*) between the various constituent factors (as in Paṭṭhāna). Thus Abhidhamma forms a gigantic edifice of knowledge relating to the ultimate realities which, in its immensity of scope, grandeur, subtlety, and profundity, properly belongs only to the intellectual domain of the Buddha.

The Seven Books of Abhidhamma

The Suttanta Pitaka also contains discourses dealing with the analytical discussion and conditional relationship of the five aggregates. Where the need arises subjects such as the five aggregates, *āyatana*s, etc., are mentioned in the sutta discourses. But they are explained only briefly by what is known as the sutta method of analysis (*suttanta bhājanīya*), giving bare definitions with limited descriptions. For example, *khandhas* (the five aggregates), are enumerated as the corporeal aggregate, the aggregate of sensation, the aggregate of perception, the aggregate of mental formation (volitional activities) and the aggregate of consciousness. They may be dealt with a little more comprehensively; for instance the corporeal aggregate may be further defined as the corporeality of the past, the present or the future; the corporeality which is internal or external, coarse or fine, inferior or superior, far or near. The sutta method of analysis does not usually go further than this definition.

But the Abhidhamma approach is more thorough, more penetrating, breaking down each corporeal or mental component into the ultimate, most infinitesimal unit. For example, *rūpakkhanda* (corporeal aggregate), has been analysed into twenty-eight constituents: *vedanākkhandha* (aggregate of sensation), into five; *saññākkhandha* (aggregate of perception), into six; *saṅkhārakkhandha* (aggregate of mental formations), into fifty; and *viññāṇakkhandha* (aggregate of consciousness), into eighty-nine. Then each constituent part is minutely described with its properties and qualities, and its place in the well-arranged

system of classification is defined. A complete description of things requires also a statement of how each component part stands in relation to other component parts. This entails, therefore, a synthetically approach as well, to study the inter-relationship between constituent parts and how they are related to other internal or external factors.

Thus the Abhidhamma approach covers a wide field of study, consisting of analytical and synthetical methods of investigation, describing and defining minutely the constituent parts of aggregates, classifying them under well-ordered heads and well-arranged systems, and finally setting out conditions in which they are related to each other.

Such a large scope of intellectual endeavour needs to be encompassed in a voluminous and classified compilation. Hence the Abhidhamma Piṭaka is made up of seven massive treatises, namely:

- **Dhammasaṅgaṇī**: containing detailed enumeration of all phenomena with an analysis of consciousness (*citta*) and its concomitant mental factors (*cetasikas*);
- **Vibhanga**: consisting of eighteen separate sections on analysis of phenomena quite distinct from that of Dhammasaṅgaṇī;
- **Dhātukathā**: a small treatise written in the form of a catechism, discussing all phenomena of existence with reference to the three categories, *khandha*, *āyatana* and *dhātu*;
- **Puggalapaññatti**: a small treatise giving a description of various types of individuals according to their stage of achievement along the path;
- **Kathāvathu**: a compilation by the Venerable Moggaliputta, the presiding *thera* of the Third Great Synod in which he discusses and refutes doctrines of other schools in order to uproot all points of controversy on the Buddha Dhamma;
- **Yamaka**: regarded as a treatise on applied logic in which analytical procedure is arranged in pairs;
- **Paṭṭhāna**: a gigantic treatise which together with Dhammasaṅgaṇī, the first book, constitutes the quintessence of the Abhidhamma Piṭaka. It is a minutely detailed study of the doctrine of conditionality, based on twenty-four *paccayas*, conditions or relations.

Dana Classification

Dana if not generosity can be defined as Volition to give suitable requisites to a receiver. Dana can be classified in the following ways.

- Offering of material things as Dana, is known as *amisa-dana*.
- Gift of teaching of dhamma is known as Dhamma-dana or Dhamma-puja.
- Anuggaha-dana, occurs when a person of higher status makes an offering to younger person.
- Offering ones organs, limbs and life is known as Ajahattika-dana.
- Vattu-dana occurs when offering of property or granting of security.
- Abbhaya-Dana occurs when someone life is protected from being terminated. (Which are usually bestowed by a King to the receiver).
- Vattanissita-dana is offered by the donor, in the hope of future worldly wealth and pleasure.
- Vivattanissita-dana occurs when the donor, aspires for Nibbana.
- Dana tainted with fault such as made up of killing of an animal is known as Svajja-dana
- Dana not tainted with any type of fault is known as Anavajja-dana.
- Sahatthika-dana menas offering dana from one's own hands known to be more beneficial as against offered by others by your instruction. This offering is known as Anattika-dana.
- Sakkacca-dana means offering a dana with careful preparation as against offering made without careful preparation known as Asakkacca-dana. Example of this could be flowers turned to garlands and flowers just offered as it is.
- Nanasampayutt-dana is known as offering made with clear comprehension and awareness wisdom which comprises Vipassana-nana. An offering made without the above attributes is known as Nanavippayutta-dana.
- Sasankarika-dana is known when the offering is made hesitatingly or by being urged. As against Asankarika-dana where the donor offer the dana without any hesitancy and urging.
- Somanssa-dana is known when the donor offer the dana in joyful and happy frame of mind. Upekkha-dana is known when the donor makes the offering equipped with a balance state of mind, neither joyous nor sorrowful.
- Dhammiya-dana is an offering of property earned by just means. Such as not made out from immoral means or stealing. A property dana earned in the immoral means will still accrue merit, not as great the above. This type of dana is known as Adhammiya-dana.
- Dasa-dana is when a dana is offered in the hope of accruing worldly pleasures. Bhujaisa-dana occurs when donor aspires for the attainment of Nibbana.
- Thavara-dana occurs when the donations are of the type of things permanent, such as pagodas, temples, monasteries, rest houses, water wells, tanks etc. Dana movable performed with movable objects is known as Athivara-dana.
- Sapparivara-dana occurs when the donations comprise, robes with requisites (Ata pirikara and any other objects like medicine etc). When robes only offered without the requisites this is known as Aparivira-dana. Sapparivara-dana also can happen when the dana is made to a contingent of sangha which comprises all requisites.
- Nibaddha-dana occurs when donor offer alms to sangha on a daily basis. Dana that is seldom bestowed on sangha known as Anibaddha-dana.
- Paramattha-dana is known when the offering is tarnished (by aspiring to become a deva or sakka or any other god). Aparamattha-dana occurs when donors wish is to attain Nibbana.(Similar to Vivattanissita-dana as mentioned above).
- Anucchitha-dana occurs when donor offers food before consumption not the leftover of the meal. (Offering made before the consumption of the food is also known as agga-dana). Uccittha-dana occurs when donor offers the left over part of the meal.
- Sajjiva-dana is one where the offering is made to one still alive. Accaya-dana occurs when a donor make offering after his death. A bhikku cannot donate after his death. But jointly owned item or property may be owned by one bhikku when the other is no more.

Sila Classification

What is sila? Sila is good practice. A good practice is a practice that keeps one well and benefits one. How does it keep one well?

Sila keeps one from killing, stealing, committing adultery, taking intoxicants. In this way, it keeps one from doing evil deeds. Sila keeps one from telling lies, setting one against the other, using rough and abusive words, indulging in unbeneficial talk. In this way, sila keeps one from saying evil words.

There are four types of Kusala (good) Kamma. They are as follows:

- Kusala Kamma leading to rebirth in human and deva bhūmis.
- Kusala Kamma leading to rebirth in rūpa brahma (Brahmas with mind and body) bhūmis.
- Kusala Kamma leading to rebirth in arūpa brahma (Brahmas with mind only) bhūmis.
- Kusala Kamma leading to the achievement of maggas, that can put an end to endless rebirths, with their concomitants, such as old age, disease, death, separation etc.

Anyone, who wishes to acquire any of these four types of Kusala Kammās, must, first of all, have sila. A question can be raised at this stage. Is it not possible for one to make dana, which is also a Kusala Kamma, without taking sila?

Of course, dana can be made without taking sila. However, if sila is taken before dana, the quality of dana becomes very much improved, since sila can keep one from evil deeds and evil words. Dana without sila will be an ordinary dana. Dana with sila will become a dana, which has the quality of dakkhinaśuddhi (purity of charity). In the matter of receiving benefits, the latter will earn more benefits for the donor.

That is the reason why the monks ask the donors to take sila, before the latter offer their gifts to the former. Therefore, if someone asks "Why is sila so called?", one can answer thus, without fear of contradiction. Sila is so called because it keeps one from bodily and verbal evils. It is also so called because it helps one in his efforts to gain all or any of the four Kusala Kammās.

Sila for laymen

- Pancha Seela (Five Precepts)
- Attanga Seela (Eight Precepts)
- Dasa Sila (Ten Precepts)
- Ajiva-Atthamaka Sila (Five precepts with right Living)

Panca sila

1. **Panathi patha Veramani sikkhapadam samadhiyami**
I observe the precept of abstaining from killing any living beings
2. **Adinnadana veramani sikkhapadam samadhiyami**
I observe the precept of abstaining from taking what is not given.
3. **Kamesu micchacara veramani sikkhapadam samadhiyami**
I observe the precept of refrain from committing adultery.
4. **Musavada veramani sikkhapadam samadhiyami**
I observe the precept of abstaining from saying what is not true.
5. **Sura-meraya-majja-pamadatthana veramani sikkhapadama samadhiyami**
I observe the precept of abstaining from taking any intoxicant or drug that causes forgetfulness.

Atthanga sila

1. **Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.**
I observe the precept of abstaining from killing any living beings.
2. **Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.**
I observe the precept of abstaining from taking what is not given.
3. **Abrahmacariyā veramaṇī sikkhāpadaṃ samādiyāmi.**
I observe the precept of abstaining from sexual misconduct.
4. **Musāvāda veramaṇī sikkhāpadaṃ samādiyāmi.**
I observe the precept of abstaining from saying what is not true.
5. **Surā-meraya-majja-pamādaṭṭhana veramaṇī sikkhāpadaṃ samādiyāmi.**
I observe the precept of abstaining from taking any intoxicant or drug that causes forgetfulness.
6. **Vikāla bhojanā veramaṇī sikkhāpadaṃ samādiyāmi.**
I observe the precept of abstaining from eating after noon.
7. **Nacca gīta vaditā visūkadassana mālāgandha vilepana dhāraṇa maṇḍana vibusanaṭṭhāna veramaṇī sikkhāpadaṃ samādiyāmi.**
I observe the precept of abstaining from dancing, singing, playing musical instruments, watching or listening to things which are not in accordance with the Buddha's teachings, decorating myself with flowers, and wearing fragrant lotions, powders, or perfumes.
8. **Uccāsayana mahāsayanā veramaṇī sikkhāpadaṃ samādiyāmi.**
I observe the precept of abstaining from sleeping or staying on high, noble places.

Atthanaga uposatha sila has three aims. They are as follows:

- To give one extraordinary benefits in the form of good as well as high rebirths.
- To awaken one from his unbeneficial pursuits.
- To reduce one's physical and mental tensions.

Dasa Seela

1. **Panātipata veramani sikkhapadam samadiyami**
I undertake the precept to refrain from destroying living creatures.
2. **Adinnadana veramani sikkhapadam samadiyami**
I undertake the precept to refrain from taking that which is not given.
3. **Abrahmacariya veramani sikkhapadam samadiyami**
I undertake the precept to refrain from sexual activity.
4. **Musavada veramani sikkhapadam samadiyami**
I undertake the precept to refrain from incorrect speech.
5. **Suramerayamajja pamadatthana veramani sikkhapadam samadiyami**
I undertake the precept to refrain from intoxicating drinks and drugs which lead to carelessness.
6. **Vikalabhojana veramani sikkhapadam samadiyami**
I undertake the precept to refrain from eating at the forbidden time (i.e., after noon).
7. **Nacca-gita-vadita-visuka-dassana veramani sikkhapadam samadiyami**
I undertake the precept to refrain from dancing, singing, music, going to see entertainments.
8. **Mala-gandha-vilepana-dharana-mandana-vibhusanatthana veramani sikkhapadam samadiyami**
I undertake the precept to refrain from wearing garlands, using perfumes, and beautifying the body with cosmetics.
9. **Uccasayana-mahasayana veramani sikkhapadam samadiyami**
I undertake the precept to refrain from lying on a high or luxurious sleeping place.
10. **Jatarupa-rajata-patiggahana veramani sikkhapadam samadiyami**
I undertake the precept to refrain from accepting gold and silver (money).

Ajiva-Atthamaka Seela

1. **Panatipata veramani sikkhapadam samadiyami**
I undertake the Precept to refrain from killing and injuring living beings.
2. **Adinnadana veramani sikkhapadam samadiyami**
I undertake the Precept to refrain from taking what is not given.
3. **Kamesu micchacara veramani sikkhapadam samadiyami**
I undertake the Precept to refrain from sexual misconduct.
4. **Musavada veramani sikkhapadam samadiyami**
I undertake the Precept to refrain from false and harmful speech.
5. **Pisuna vaca veramani sikkhapadam samadiyami**
I undertake the Precept to refrain from backbiting.
6. **Pharusa vaca veramani sikkhapadam samadiyami**
I undertake the Precept to refrain from using harsh or abusive speech.
7. **Samphappalapa veramani sikkhapadam samadiyami**
I undertake the Precept to refrain from useless or meaningless conversation.
8. **Micchajiva veramani sikkhapadam samadiyami**
I undertake the Precept to refrain from wrong means of livelihood.

Advantages of sila

- One with sila never loses sight of the good consequences of keeping sila, and the evil consequences of violating it. Because of this vigilance, his wealth and influence will increase.
- The good reputation of one with sila spreads far and wide.
- One with sila can meet any body, can attend any congregation, with clear conscience and dauntlessness.
- On the threshold of death, the memory of akusala kammās makes one without sila very wretched. However, the memory of kusala kammās makes one with sila free from wretchedness. Just as the prospects of receiving a golden cup, after one throws away his old rotten earthenware, make him feel elated, the prospects of receiving a new good rebirth, after the old, rotten body is given up, make one with sila feel elated.
- On his death, one with sila gets a good rebirth, either as a human being or as a deva.

Disadvantages of lack of sila

- Good persons and good devas feel extremely disgusted with one, who has no sila, or who has broken his sila.
- His friends will break off their dealings with him.
- He feels miserable on account of his disrepute as a man without sila.
- He feels unhappy when persons with sila are praised.
- Because of absence of sila, he looks as dismal as a piece of clothing made of coarse hemp.
- Some persons, who follow his example, will be in trouble for a long time. They will feel miserable as if they are wearing the clothing made of coarse hemp.
- Kusala Kamma from charity to persons without sila is very meagre. It is like the cost of the clothing made of coarse hemp.
- Just as a huge pit, which is being filled with night-soil for a great number of years, will be found very difficult to clean, a person without sila will be found very difficult to rehabilitate.
- He will be as useless as a piece of bamboo which is used in handling the corpse during cremation.
- Because of his lack of sila, the thought that people around him will be plotting against him will haunt him. This thought will keep him in a perpetual state of panic.
- He will be as useless as a dead person.
- He cannot hope to get jhanas, maggās and phalas.

- Just as the young son of a beggar will not aspire to become a king, a person without sila will not have any desire to practise samatha and vipassana bhavanas, in order to acquire jhanas, maggas and phalas.

Dasa Kusala Kamma (Ten Wholesome Actions)

Kusala Kamma occurs as a result of wholesome deeds. Akusala Kamma. Kamma occurs when unwholesome, immoral or bad actions occur or performed.

Kamma covers all kinds of intentional action whether mental, verbal or physical (thoughts, words and deeds). Both good and bad Kamma produces rebirth but good will bring about conditions which are favourable while the bad unfavourable. In simple language, do good and good will come to you, now and hereafter. Do bad (Akusala) and bad will come to you? A person who has eradicated all good and bad actions has reached Nibbana and will not be reborn and is called an Arahant. The results of good or bad Kamma can be experienced in this life, the next or a subsequent one.

Where is Kamma stored? The Kammic energy is not stored anywhere within or without the body, just as wind is not stored in any particular place. It is like the energy stored within a mango seed. Given the right conditions, the mango seed will sprout from the seed, producing leaves, flowers; mangoes and gives rise to other mango trees. Kamma is action and Vipaka is the fruit or reaction. Just as every object has a shadow, every activity is accompanied by results.

DASA PUNNAKIRIYA

'Punna' means 'merits'. Dasa Punnakiriya means Ten Meritorious Actions. Merits can be defined as actions of thoughts, words and deed which purify and cleanse the mind. Merits are performed with devotion and kindness usually for the purpose of obtaining materialistic returns / rewards. The rewards from performing merits ends after the good result is experienced. That is why lay Buddhists are encouraged to perform a lot of merits in order to benefit not only oneself but other beings as well. One who performs merits has no obstacles and succeeds in whatever he does.

Kusala Kamma on the other hand, is performed with no ulterior motives or reward wanted. By practising these good deeds it reduces craving, jealousy and ignorance. It transforms into a healthy mental attitude which straightens one's mind in doing good. It remains in one's mind as mental habits until the next life continues.

As seen, both of the above, Kusala Kamma and Punnakiriya are both good actions but the difference is the 'purpose' or motive behind the actions.

Ten Meritorious Actions – Dasa Punnakiriya

	In Pali	In English	Effects
1.	Dana	Generosity	Wealth
2.	Sila	Morality	Birth in noble family and in states of happiness
3.	Bhavana	Mental Culture	Births in Form & Formless Realm
4.	Apacayana	Reverence	Noble parentage
5.	Veyyavacca	Service	A large retinue (attendants)
6.	Pattidana	Transference of merits	To give in abundance in future birth
7.	Pattanumodana	Rejoicing in others' merits	Productive of merit wherever One is borne
8.	Dhammasavana	Hearing to the Dhamma	Wisdom
9.	Dhammadesana	Expounding the Dhamma	Wisdom
10.	Ditthijjukamma	Straightening one's views	Strengthens one's confidence

DANA / Generosity

Generosity is the basic practice of Dharma. Generosity is the sharing for the benefit of others. One can give food to the hungry, medicine to the sick and money to the poor. To monks requisites like robes, alms food, shelter and medicine.

MORALITY

By observing the precepts and leading a harmless life, a person grows in compassion and wisdom. A Buddhist does not observe the precepts out of fear of punishment. A person who observes his precepts enjoys many more blessings and advantages over a crooked man, here and now.

MENTAL CULTURE

Mental culture or meditation aims at developing insight and the growth of wisdom. One meditates to calm the mental defilements and to cultivate the spiritual experience so that one can understand the real nature of things. This wisdom leads to Nibbana.

REVERENCE

One who practises respect and reverence develops and purifies his mind by replacing pride with humility. One who is humble is flexible and is never too proud to learn. In Buddhist Society, children respect adults; citizens respect the king; lay people respect the Buddha, Dhamma and the Sangha.

SERVICE

Helping others is another way of performing merits. Thinking of good and compassionate thoughts is not enough. One must express compassion and actually perform the service for the welfare of other

TRANSFERENCE OF MERITS

A person who shares the merits of his good deeds with others so that the performance of these deeds are not only for his self-interest and his well-being as well. (Sharing merit with other devotees, dead relations and gods)

REJOICING IN OTHERS MERITS / GOOD DEEDS

Cultivating appreciation and gladness at others' happiness is a positive quality and eradicate jealousy. One must learn how to praise and congratulate instead of making excuses to gossip and criticize. Buddhists usually say "Sadhu" meaning Excellent when someone has done a good/noble deed.

HEARING & TEACHING (EXPOUNDING) THE DHAMMA

Teaching and listening of the Dhamma goes together because there must be a giver and there must be a receiver. Teaching the Dhamma leads to the relief of one's suffering and also help one to understand the true nature of life. Listening to the Dhamma means concentrating one's attention on the Dhamma and reflecting on how the teachings can be applied to one's life.

STRAIGHTENING ONE'S VIEWS

Not believing in other doctrines that does not lead to the path of attaining nibbana.

SUMMARY OF KUSALA & AKUSALA KAMMA

	AKUSALA	KUSALA	EFFECTS OF AKUSALA KAMMA
DEED	Killing	Non-Killing	Short life. Disease. Constant fear. Constant greif caused by the seperaion from loved once.
	Stealing	Non-Stealing	Poverty. Wretchedness. Dependent.livelihood. Unfulfilled desires
	Non-chastity (sexual misconduct)	Chastity (non-sexual misconduct)	Having many enemies. Getting undesirable wives Birth as women or as an eunuch.
WORD	Lying	Non-lying	Being tormented by abusive speech. Being subjected to vilification. Incredibility. (People do not believe you) Stinking mouth.
	Slandering	Non-slandering	Dissolution of friendship without sufficient cause.
	harsh speech	Gentle speech	Being detested by others though absolutely blameless. A harsh voice.
	frivolous talk (idle talk)	Non-frivolous talk	defective bodily organs; (b) Un-creditable speech (people do not Accept your word).
THOUGHT	Covetousness	Non-covetousness	Non-fulfilment of one's wishes. (Strong desire of what one cannot have).
	ill-will	Good-will	Ugliness. Manifold diseases. Detestable nature.
	False view	Rightt view	Base attachment. Lack of wisdom. Dull wit. Chronic disease. Blameworthy ideas.

Maha Mangala Sutta

The word "*Mangala*" means "blessing", "auspicious sign" or "good omen". In ancient India, people wanted to know what constituted a real blessing that makes life happy for them. This issue was even raised among deities (devas) in the heavenly planes. For twelve years the deities argued, debated and discussed about it. Some referred "blessing" as what is pleasurable to the senses - things that are pleasing to the eyes, ears, nose, tongue and body. However, no satisfactory answer could be obtained.

Then devas of Tavatimsa heavenly realm approached Sakka, the leader of Devas, for his views. Sakka advised Devas to consult the Buddha. Thus in the middle of the night, a certain deity with his surpassing splendour, came to visit the Buddha at the monastery of Anāthapindika in Jeta's Grove near Sāvatti. He asked the Buddha for the true meaning of "blessing". In response, the Buddha delivered a discourse known as Mangala Sutta, in which thirty-eight highest blessings were enumerated.

Mangala Sutta is customarily chanted for blessings on auspicious occasions. Besides, these thirty-eight blessings are ethical and spiritual in nature, providing a step-by-step training on the journey of life. It contains Buddha's advice and guidance for the 'novice' of life, and ultimately leads one to liberation from suffering.

The Pali Text & Meanings

**Evam me sutam Ekam samayam Bhagavaa/ Saavatthiya.m viharati /
Jetavane Anaathapi.n.dikassa / aaraame. / Atha kho a~n~nataraa devataa /
abhikkantaaya rattiyaa abhikkanta vanna / kevalakappam Jetavanam obhaasetvaa /
yena Bhagavaa ten' upa samkami / upa samkamitvaa / Bhagavantam abhivaadetvaa /
ekamantam atthaasi / Ekamantam thitaa Gho saa devataa / Bhagavantam gaathaaya
ajjhabhaasi /**

Thus have I heard: Once while the Blessed One was dwelling at the in the vicinity of Saavatthi, in the Jeta Grove, at Anaathapindika's monastery. When the night was spent a certain deity, whose surpassing brilliance and beauty illumined the entire Jeta Grove, came to the presence of the Blessed One. Drawing nearer offered profound salutations and stood to one side. Standing thus he addressed the blessed one in verse:

- 1. Bahuu deva manussaa ca
Mangalani acintayun
aaka.mkhamaanaa sotthaanam
bruuhi mangala muttamam /**

Many deities and human beings
Have pondered what blessings are,
Which they hope will bring them safety
Declare to them, Sir, the supreme Blessings

- 2. Asevanaa ca baalaana.m;
Pandita anan ca sevanaa /
puujaa ca puujaniyaanam
etam mangala muttamam /**

Dis-Associate fools company.
Associate the wise,
Pay homage to who are worthy of honor,
This is supreme Blessing.

3. **Patirupadesavaaso ca,
pubbe ca kata pun~nataa /
attasamma panidhi ca
etam mangala muttamam /**

To live in suitable locality,
Performed actions that have accrued merit in the past,
To set oneself on the right course (towards emancipation)
This is supreme Blessing

4. **Bahusacca~n ca sippa~n ca
vinayo ca susikkhito /
subhaasitaa ca yaa vaacaa
etam mangala muttamam /**

Ample learning and knowing many crafts,
Can be easily trained and disciplined,
Endowed with well-spoken words and civility,
This is supreme Blessing.

5. **Maataa pitu upatthaanam
putta-daarassa sangaho /
anaakulaa ca kammantaa
etam mangala muttamam**

Supporting the Mother & father in their old age,
Caring well of the Wife and children,
Practicing a profession not harmful to any one,
This is supreme Blessing.

6. **Daanan ca dhammacariyaa ca
~naatakaana~n ca sangaho /
anavajjaani kammaani
etam mangala muttamam /**

Fulfilling timely generosity and righteous living,
Caring and helping Relatives and kin,
Fulfilling actions that are blameless,
This is supreme Blessing.

7. **AArati viratii paapaa
majjapaanaa ca sa~n~namo /
appamaado ca dhammesu
etam mangala muttamam /**

Avoiding and abstaining from evil,
Refraining from intoxications
And steadfastness in virtue
This is supreme Blessing.

**8. Gaaravo ca nivaato ca
Santutthi ca kata~n~nutaa /
kaalena dhammasavanam
etam mangala muttamam /**

Reverence and humility
Easily be contented and extend gratitude where due,
Opportune hearing of the Dhamma,
This is supreme Blessing

**9. Khantii ca sovacassataa
sama.naana~n ca dassanam /
kaalena dhammasaakacchaa
etam mangala muttamam /**

Having Patience and being easy to receive advice,
Seeing ascetics and Regular and
Timely discussion, Of the Dhamma,
This is supreme Blessing.

**10. Tapo ca brahma cariyam ca,
ariyasaccaana dassanam /
nibbaana sacchikiriyaa ca
etam mangala muttamam /**

Practice of celibacy and noble life,
Ability to see all the Noble Truths,
Realization of Nibbaana
This is supreme Blessing

**11. Phutthassa lokadhammehi
cittam yassa na kampati /
asokam virajan kheman
etam mangala muttamam /**

Though touched by worldly circumstances,
Who's mind is unwavering,
Stay sorrow-less, stainless and secure
This is supreme Blessing.

**12. Etaadisaani katvaana
sabbattham-aparaajitaa /
sabbattha sotthim gacchanti
etam mangala muttamam ti /**

Those abiding the above this way,
Travel everywhere invincible,
And everywhere in safety
Theirs is the Supreme Blessings.

*** Here ends the Discourse on Blessings ***

Karaniya Metta Sutta

The Background to the Metta Sutta

On one occasion, some five hundred bhikkhus (monks), after obtaining an object of meditation from the Buddha went into the Himalayan forest to practise meditation. Initially, the devas residing in the trees tolerated their presence, but as they learnt that the bhikkhus would not leave so soon, the devas made fearful sights and sounds at night to frighten the bhikkhus so that they would go away. The bhikkhus were so disturbed that they got sick and could not make any progress in their meditation. They decided to leave the place and reported their experiences to the Buddha.

After surveying, the Buddha found no other suitable location for them to practise meditation than that very forest. Therefore the Buddha advised them to return to the forest and taught them the Metta Sutta as an object of meditation, as well as for their protection. Those bhikkhus returned to the forest, chanted the Metta Sutta, and practised Metta meditation. By doing so, the devas then had goodwill towards the bhikkhus and looked after them. At the end of the Rains Retreat (Vassa), all the five hundred bhikkhus attained Arahantship.

Pali Text & Meanings:

- 1 **Karaniya matthakusalena
Yan tam santam padam abhisamecca
Sakko uju ca suju ca
Suvaco c'assa mudu anatimani**

Who is skilled in good, and wishes to
Attain that state of Peace, should act thus
He should be able, honest and upright,
Gentle in speech, humble and not proud.

- 2 **Santussako ca subharo ca
Appakicco ca sallahukavutti
Santindriyo ca nipako ca
Appagabbho kulesu ananugiddho**

Who should be contented, easily be able to support oneself
Not over-busy, and is simple in the living.
Tranquil his senses, and prudent in the ways,
Not brazen, nor overly attached to family.

- 3 **Na ca khuddam samacare kinci
Yena viññu pare upavadeyyum
Sukhino va khemino hontu
Sabbe satta bhavantu sukhitatta**

Who must refrain from any action
provides the wise reason to reprove him.
(He should then cultivate following thoughts :)
May all beings be well and safe,
And May all beings be happy!

- 4 **Ye keci panabhut'atthi**
Tasa va tha vara va anavasesa
Digha va ye mahanta va
Majjhima rassa kanukathula
- Whatever living creatures there be,
 Without exception, weak or strong,
 Long, huge or medium-sized,
 Or small, subtle or gross,
- 5 **Dittha va yeva adittha**
Ye ca dure vasanti avidure
Bhuta va sambhavesi va
Sabbe satta bhavantu sukhitatta
- Those visible or invisible,
 residing far or near, and
 The born and those seeking birth,
 May all beings be happy!
- 6 **Na paro param nikubbetha**
Natimaññetha katthacinam kanci
Byarosana patighasañña
Naññamaññassa dukkham iccheyya
- Let one not deceive nor decry
 any fellow being anywhere;
 In anger and ill-will
 Let none wish any harm to another
- 7 **Matha yatha niyam puttam**
Ayusa ekaputta anurakkhe
Evampi sabbabhutesu
Manasam bhavaye aparimanam
- Just as a mother would protect her
 only child with her life
 Let all-embracing thoughts good
 For all beings be as yours.
- 8 **Mettañ ca sabba-lokasming**
Manasam bhavaye aparimanam
Uddham adho ca tiriyanca
Asambadham averam asapattam
- Let him cultivate boundless thoughts
 Of loving kindness throughout the universe,
 In all its height, depth and breadth —
 Above, below and all around
 Unobstructed, free from hatred and enmity.

- 9** **Titthañ caram nisinno va**
Sayano va yavat'assa vigatamiddho
Etam sating adhittheyya
Brahma metam viharam idhamahu

Whether standing, waking, seated
 Or lying down, as long as he is awake
 Pursue this awareness with all your might:
 It is deemed this is highest the Divine State.

- 10** **Ditthiñca anupagamma silava**
Dassanena sampanno
Kamesu vineyya gedham
Na hi jatu gabbhaseyyam punar eti'ti

Holding no more to wrong beliefs,
 Endowed with virtue and insight (vision of the ultimate)
 And having overcome all sensual desire,
 Such would come no more to be conceived in a womb.

***** Here ends Metta Sutta *****

GENERALIZED RADIATION OF METTA

The five ways of generalized radiation are as follows:

1. "May all beings (*sabbe satta*) be free from hostility, free from affliction, free from distress; may they live happily."
2. "May all those that breathe (*sabbe pana*) be free from hostility, free from affliction, free from distress; may they live happily."
3. "May all creatures (*sabbe bhuta*) be free from hostility, free from affliction, free from distress; may they live happily."
4. "May all those with individual existence (*sabbe puggala*) be free from hostility, free from affliction, free from distress; may they live happily."
5. "May all those who are embodied (*sabbe attabhavapariyapanna*) be free from hostility, free from affliction, free from distress; may they live happily."

SPECIFIED RADIATION OF METTA

The seven ways of specified radiation are as follows:

1. "May all females (*sabba itthiyo*) be free from hostility, free from affliction, free from distress; may they live happily."
2. "May all males (*sabbe purisa*) be free from hostility, free from affliction, free from distress; may they live happily."
3. "May all the Noble Ones (*sabbe ariya*) be free from hostility, free from affliction, free from distress; may they live happily."
4. "May all worldlings (*sabbe anariya*) be free from hostility, free from affliction, free from distress; may they live happily."
5. "May all gods (*sabbe deva*) be free from hostility, free from affliction, free from distress; may they live happily."
6. "May all human beings (*sabbe manussa*) be free from hostility, free from affliction, free from distress; may they live happily."
7. "May all those in states of woe (*sabbe vinipatika*) be free from hostility, free from affliction, free from distress; may they live happily."

DIRECTIONAL RADIATION OF METTA

Metta Radiation – Loving Kindness

May I be free from enmity and danger
May I be free from mental suffering
May I be free from physical suffering
May I take care of myself happily
May my parents, teachers, relatives, friends and fellow Dhamma farers
Be free from enmity and danger
Be free from mental suffering
Be free from physical suffering
May they take care of themselves happily
May all meditators in this compound
Be free from enmity and danger
Be free from mental suffering
Be free from physical suffering
May they take care of themselves happily
All Monks in this compound
Be free from enmity and danger
Be free from mental suffering
Be free from physical suffering
May they take care of themselves happily
Laymen and laywomen disciples
Be free from enmity and danger
Be free from mental suffering
Be free from physical suffering
May they take care of themselves happily
May our donors of the four supports: clothing, food, medicine and lodging

Be free from enmity and danger
Be free from mental suffering
Be free from physical suffering
May they take care of themselves happily
May our guardian devas in this location
In this compound
Be free from enmity and danger
Be free from mental suffering
Be free from physical suffering
May they take care of themselves happily
May all beings, all breathing things, all creatures,
All individuals, all personalities, all females,
All males, all noble ones, all wildlings, all Devas,
All humans, all those in four woeful planes,
Be free from enmity and danger
Be free from mental suffering
Be free from physical suffering
May they take care of themselves happily
May all being be free from suffering
May whatever they have gained not be lost
All beings are owners of their own Kamma
In the eastern direction
In the western direction
In the northern direction
In the southern direction
In the south-east direction
In the north-west direction
In the north-east direction
In the south-west direction
In the direction below
In the direction above
May all beings, all breathing things, all creatures,
All individuals, all personalities, all females,
All males, all noble ones, all wildlings, all Devas,
All humans, all those in four woeful planes,
Be free from enmity and danger
Be free from mental suffering
Be free from physical suffering
May they take care of themselves happily
May all beings be free from suffering
May whatever they have gained not be lost
All beings are owners of their own Kamma
As far as the highest plane of existence
To as far down as the lowest plane
In the entire universe
Whatever beings that move on earth
May they are free of mental suffering and enmity
and from physical suffering and danger
As far as the highest plane of existence
To as far down as the lowest plane
In the entire universe
Whatever beings that move on water

May they are free of mental suffering and enmity
and from physical suffering and danger
As far as the highest plane of existence
To as far down as the lowest plane
In the entire universe
Whatever beings that move in air
May they are free of mental suffering and enmity,
From physical suffering and danger.

The Power of Metta

The subjective benefit of universal love is evident enough. The enjoyment of well-being, good health, peace of mind, radiant features, and the affection and goodwill of all are indeed great blessings of life accruing from the practice of metta-meditation. But what is even more wonderful is the impact which metta has on the environment and on other beings, including animals and devas, as the Pali scriptures and commentaries illustrate with a number of memorable stories.

Once the Buddha was returning from his alms round together with the retinue of monks. As they were nearing the prison, in consideration of a handsome bribe from Devadatta, the Buddha's evil and ambitious cousin, the executioner let loose the fierce elephant Nalagiri, which was used for the execution of criminals. As the intoxicated elephant rushed towards the Buddha trumpeting fearfully, the Buddha projected powerful thoughts of metta towards it. Venerable Ananda, the Buddha's attendant, was so deeply concerned about the Buddha's safety that he ran in front of the Buddha to shield him, but the Buddha asked him to stand aside since the projection of love itself was quite sufficient. The impact of the Buddha's metta-radiation was so immediate and overwhelming that by the time the animal neared the Buddha it was completely tamed as though a drunken wretch had suddenly become sober by the magical power of a spell. The tusker, it is said, bowed down in reverence in the way trained elephants do in a circus.

The *Visuddhimagga* records the case of one landlord of Pataliputra (modern Patna), Visakha by name. It seems he had heard that the island of Sri Lanka was a veritable garden of Dhamma with its innumerable shrines and stupas adorning the isle. And blessed with a favourable climate, the people were highly righteous, following the Teaching of the Buddha with great fervour and sincerity.

Visakha decided to visit Sri Lanka and spend the rest of his life there as a monk. Accordingly, he made over his great fortune to his wife and children and left home with a single gold coin. He stopped for some time at the port town of Tamralipi (modern Tamruk) waiting for a ship, and during that time engaged himself in business and made a thousand gold coins.

Eventually he reached Sri Lanka and went to the capital city of Anuradhapura. There he went to the famous Mahavihara and asked the abbot's permission to enter the Sangha. As he was led to the chapter house for the ordination ceremony, the purse containing the thousand gold coins dropped out from under his belt. When asked, "What is it?" he said, "I have a thousand gold coins, sir." When he was told that a monk cannot possess any money, he said, "I don't want to possess it but I wanted to distribute it among all who come for this ceremony." Accordingly he opened his purse and strewed the entire yard of the chapter house, saying, "Let no one who has come to witness Visakha's ordination depart empty-handed. After spending five years with his teacher, he now decided to go to the famous Cittalappabata forest, where a good number of monks with supernatural powers lived. Accordingly, he went

to the jungle-monastery of Cittalappabata. On his way he came to a fork in the road and stood wondering which way to turn. Since he had been practicing metta-meditation assiduously, he found a certain deva living in the rock there, holding out a hand pointing the road to him. After reaching the Cittalappabata jungle-monastery, he occupied one of the huts.

Having stayed there for four months, as he was thinking of leaving the next morning, he heard somebody weeping, and when he asked, "Who is that?" the deva living in the manila tree at the end of the walkway said, "Venerable sir, I am Maniliya (i.e., belonging to the manila tree)."

"Why are you weeping?" "Because you are thinking of going away from here". "What good does my living here do you?"

"Venerable sir, so long as you live here, the devas and other non-human beings treat each other with kindness. When you are gone, they will again start their wrangling and quarrels."

"Well, if my living here makes all of you live at peace, it is good." And so he stayed on for another four months. It is said that when he again thought of going, again the deity wept. So this Elder stayed on permanently and attained Nibbana there. Such is the impact of metta-bhavana on others, even among invisible beings.

There is also the famous story of the cow. It seems that a cow was giving milk to her calf in a forest. A hunter wanting to kill her flung a spear which, when it struck her body, bounced off like a palm leaf. So mightily powerful is metta — loving-kindness. This is not the case of one who has developed *metta-samadhi*. It is a simple case of the consciousness of love for the offspring.

Indeed, the power of metta can never be told enough. The commentaries to the Pali canon are replete with stories, not only of monks, but also of ordinary people who overcame various dangers, including weapons and poison, through the sheer strength of metta — selfless love.

But let not metta be mistaken as a mere sentiment. It is the power of the strong. If the leaders from different walks of life were to give metta a fair trial, no principle or guideline to action would be found to possess greater efficiency or fruitfulness in all spheres.

In everything man is the ultimate unit. If man decides to substitute metta as a policy of action for aggression and ill-will, the world will turn into a veritable abode of peace. For it is only when man shall have peace within himself, and boundless goodwill for others, that peace in the world will become real and enduring.

DHAMMPADA STANZAS AND THEIR MEANINGS

VERSE 1

**Manopubbangama dhamma manosettha manomaya
manasa ce padutthena bhasati va karoti va
tato nam dukkhamanveti cakkamva vahato padam.**

Mind is the forerunner of all 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.

Meaning	
Mano	mind
Pubbangama	preceding; coming before; forerunner
Dhammā	states (of existence)
Manosettha	led by the mind
Manomaya	produced by mind
Manasa	[Adj.] having a mind
Padutthena	with wickedness
Bhāsati	(he) speaks
Vā	or
Karoti	(he) acts
tato nam	because of that
Dukkhamanveti	suffering follows one
cakkam [eva]	[just as] the wheel
Vahato	leading
Padam	foot [here meaning the hoof of an ox]
Pasannena	with clear, bright, pious (mind)
Dukkhamanveti	Sadness (Dhukka) follows one
chāyā [eva]	[just as] shadow
Anapāyinī	(that) does not leave

The Story of Thera Cakkhupala

While residing at the Jetavana monastery in Savatthi, the Buddha uttered Verse (1) of this book, with reference to Cakkhupala, a blind therā.

On one occasion, Thera Cakkhupala came to pay homage to the Buddha at the Jetavana monastery. One night, while pacing up and down in meditation, the therā accidentally stepped on some insects. In the morning, some bhikkhus visiting the therā found the dead insects. They thought ill of the therā and reported the matter to the Buddha. The Buddha asked them whether they had seen the therā killing the insects. When they answered in the negative, the Buddha said, "*Just as you had not seen him killing, so also he had not seen those living insects. Besides, as the therā had already attained arahatship he could have no intention of killing and so was quite innocent.*" On being asked why Cakkhupala was blind although he was an arahat, the Buddha told the following story:

Cakkhupala was a physician in one of his past existences. Once, he had deliberately made a woman patient blind. That woman had promised him to become his slave, together with her children, if her eyes were completely cured. Fearing that she and her children would have to become slaves, she lied to the physician. She told him that her eyes were getting worse when, in fact, they were perfectly cured. The physician knew she was deceiving him, so in revenge, he gave her another ointment, which made her totally blind. As a result of this evil deed the physician lost his eyesight many times in his later existences. Then the

Buddha spoke in verse as follows:

Verse 1: All mental phenomena have mind as their forerunner; they have mind as their chief; they are mind-made. If one speaks or acts with an evil mind, 'dukkha' follows him just as the wheel follows the hoofprint of the ox that draws the cart.

At the end of the discourse, thirty thousand bhikkhus attained arahatship together with Analytical Insight (*Patīsamhida*).

DHAMMPADA

VERSE 2

**Manopubbangama dhamma manosettha manomaya
manasa ce pasannena bhasati va karoti va
tato nam sukha manveti chayava anapayini.**

Mind is the forerunner of all 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.

Meaning	
Mano	mind
Pubbangama	preceding; coming before; forerunner
Dhammā	states (of existence)
Manosettha	led by the mind
Manomaya	produced by mind
Manasa	[Adj.] having a mind
Padutthena	with wickedness
Bhāsati	(he) speaks
Vā	or
Karoti	(he) acts
tato nam	because of that
Dukkhamanveti	suffering follows one
cakkam [eva]	[just as] the wheel
Vahato	leading
Padam	foot [here meaning the hoof of an ox]
Pasannena	with clear, bright, pious (mind)
Sukhamanveti	happiness follows one
chāyā [eva]	[just as] shadow
Anapāyinī	(that) does not leave

The Story of Matthakundali

While residing at the Jetavana monastery in Savatthi, the Buddha uttered Verse (2) of this book, with reference to Matthakundali, a young Brahmin. Matthakundali was a young Brahmin, whose father, Adinappubbaka, was very stingy and never gave anything in charity. Even the gold ornaments for his only son were made by himself to save payment for workmanship. When his son fell ill, no physician was consulted, until it was too late. When he realized that his son was dying, he had the youth carried outside on to the verandah, so that people coming to his house would not see his possessions.

On that morning, the Buddha arising early from his deep meditation of compassion saw, in his Net of Knowledge, Matthakundali lying on the verandah. So when entering Savatthi for alms-food with his disciples, the Buddha stood near the door of the brahmin Adinnapubbaka. The Buddha sent forth a ray of light to attract the attention of the youth, who was facing the interior of the house. The youth saw the Buddha; and as he was very weak he could only profess his faith mentally. But that was enough. When he passed away with his heart in devotion to the Buddha he was reborn in the Tavatimsa celestial world.

From his celestial abode the young Matthakundali, seeing his father mourning over him at the cemetery, appeared to the old man in the likeness of his old self. He told his father about his rebirth in the Tavatimsa world and also urged him to approach and invite the Buddha to a meal. At the house of Adinnapubbaka the question of whether one could or could not be reborn in a celestial world simply by mentally professing profound faith in the Buddha, without giving in charity or observing the moral precepts, was brought up. So the Buddha willed that Matthakundali should appear in person; Matthakundali soon appeared fully decked with celestial ornaments and told them about his rebirth in the Tavatimsa world. Then only, the audience became convinced that the son of the Brahmin Adinnapubbaka by simply devoting his mind to the Buddha had attained much glory.

Then the Buddha spoke in verse as follows:

Verse 2: All mental phenomena have mind as their forerunner; they have mind as their chief; they are mind-made. If one speaks or acts with a pure mind, happiness (*sukha*) follows him like a shadow that never leaves him.

At the end of the discourse Matthakundali and his father Adinnapubbaka attained Sotapatti Magga and Sotapatti Phala. Adinnapubbaka also donated almost all his wealth to the cause of the Buddha's Teachings.

DHAMMPADA

VERSE 3

**Akkocchi mam avadhi mam ajini mam ahasi me
ye ca tam upanayhanti veram tesam Na sammati.**

“He abused me, he beat me, he defeated me, he robbed me”,
in those who harbour such thoughts, hatred is not appeased.

Meaning	
akkocchi	[Aor. of akkosati] scolded, reviled, abused (by speech)
mam	[Accusative] me
avadhi	[Aor. of vadhati] struck, beat
ajini	[Aor. of jayati] defeated
ahāsi	[Aor. of harati] taken away by force, plundered, robbed
me	[= aham] me
ye tam	in those (who)
upanayhanti	bears enmity, grudge
veram	hatred, hostility
tesam	Their
na	does not
sammati	appeased, calmed, ceased
upasammati	[= upa + sammati] is allayed, calmed, appeased

DHAMMPADA

VERSE 4

**Akkocchi mam avadhi mam ajini mam ahasi me
ye ca tam nupanayhanti veram tesupasammati.**

He abused me, he beat me, he defeated me, he robbed me,
in those who do not harbour such thoughts, hatred is appeased.

Meaning	
akkocchi	[Aor. of akkosati] scolded, reviled, abused (by speech)
mam	[Accusative] me
avadhi	[Aor. of vadhati] struck, beat
ajini	[Aor. of jayati] defeated
ahāsi	[Aor. of harati] taken away by force, plundered, robbed
me	[= aham] me
ye tam	in those (who)
upanayhanti	bears enmity, grudge
veram	hatred, hostility
tesam	Their
sammati	appeased, calmed, ceased
upasammati	[= upa + sammati] is allayed, calmed, appeased

The Story of Thera Tissa

While residing at the Jetavana monastery in Savatthi, the Buddha uttered Verses (3) and (4) of this book, with reference to Thera Tissa.

Tissa, son of the Buddha's maternal aunt, was at one time staying with the Buddha. He had become a bhikkhu only in his old age, but he posed as a senior bhikkhu and was very pleased when visiting bhikkhus asked his permission to do some service for him. On the other hand, he failed to perform the duties expected of junior bhikkhus; besides, he often quarrelled with the younger bhikkhus. Should anyone rebuke him on account of his behaviour he would go complaining to the Buddha, weeping, very much dissatisfied and very upset. The others also followed him to the presence of the Buddha. The Buddha told them not to harbour thoughts of enmity, for enmity could only be appeased by not harbouring enmity.

Then the Buddha spoke in verse as follows:

Verse 3: "He abused me, he ill-treated me, he got the better of me, he stole my belongings;"... the enmity of those harbouring such thoughts cannot be appeased.

Verse 4: "He abused me, he ill-treated me, he got the better of me, he stole my belongings;"... the enmity of those not harbouring such thoughts can be appeased. At the end of the discourse, one hundred thousand bhikkhus attained Sotapatti Fruition.

DHAMMPADA**VERSE 5**

**Na hi verena verani sammantidha kudacanam
averena ca sammanti esa dhammo sanantano.**

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

Meaning	
na hi	not
Verena	by hatred
Verāni	hatred
sammanti idha	thus is appeased, allayed, ceased
na ... kudācanam	never
averena	without hatred, unhatful, (= love)
Sammanti	appeased, allayed, calmed
esa	this is
Dhammo	law
Sanantano	eternal
pare	others
Na	(do) not
Vijānanti	understand, know, realize
mayam-ettha	we (certainly will)
Yamāmase	perish, die
Tattha	then; from the time
Tato	from this; thereupon
Medhagā	quarrels

DHAMMPADA**VERSE 13**

**Yatha agaram ducchannam vutthi samativijjhati
evam abhavitam cittam rago samativijjhati.**

Just as rain penetrates a badly-roofed house, so also, passion (raga) penetrates a mind not cultivated in Tranquillity and Insight Development (Samatha and Vipassana).

Meaning	
yathā	just as
gāram	a house
duccannam	(which is) ill-thatched
vutthi	rain
samativijjhati	penetrates (through the roof)
evam	even so
abhāvitam	undeveloped
cittam	mind

rāgo	lust
succhannam	well-thatched
na	does not
subhāvitam	well-developed

DHAMMAPADA

VERSE 14

**Yatha agaram suchannam vutthi na samativijjhati
evam subhavitam cittam rago na samativijjhati.**

Just as rain cannot penetrate a well-roofed house, so also, passion (raga) cannot penetrate a mind well-cultivated in Tranquillity and Insight Development (Samatha and Vipassana).

Meaning	
yathā	just as
gāram	a house
ducchannam	(which is) ill-thatched
vutthi	rain
samativijjhati	penetrates (through the roof)
evam	even so
abhāvitam	undeveloped
cittam	mind
rāgo	lust
succhannam	well-thatched
na	does not
subhāvitam	well-developed

The Story of Thera Nanda

While residing at the Jetavana monastery in Savatthi, the Buddha uttered Verses (13) and (14) of this book, with reference to Thera Nanda, a cousin of the Buddha.

Once the Buddha was residing at the Veluvana monastery in Rajagaha when his father King Suddhodana repeatedly sent messengers to the Buddha requesting him to visit the city of Kapilavatthu. Accordingly, the Buddha made the journey in the company of twenty thousand arahats. On arrival at Kapilavatthu he related the Vessantara Jataka to the assembly of his relatives. On the second day, he entered the city, where by reciting the verse beginning with "*Uttithe Nappamajjeyya ...*" (i.e., One should arise and should not be unmindful ...) he caused his father to be established in Sotapatti Fruition. On arrival at the palace, the Buddha recited another verse beginning with "*Dhammam care sucaritam...*" (i.e., One should practise the Dhamma...) and established the king in *Sakadagami* Fruition*. After the meal he narrated the Candakinnari Jataka, with reference to the virtues of Rahula's mother.

On the third day, there was the marriage ceremony of Prince Nanda, a cousin of the Buddha. The Buddha went there for alms and handed over the alms bowl to Prince Nanda. The Buddha then departed without taking back the bowl. So the prince, holding the bowl, had to follow the Buddha. The bride, Princess Janapadakalyani, seeing the prince following the

Buddha rushed forth and cried out to the prince to come back soon. At the monastery, the prince was admitted into the Order as a bhikkhu.

Later, the Buddha moved into the monastery built by Anathapindika, at Jeta Park in Savatthi. While residing there Nanda was discontented and half-hearted and found little pleasure in the life of a bhikkhu. He wanted to return to the life of a householder because he kept on remembering the words of Princess Janapadakalyani, imploring him to return soon.

Knowing this, the Buddha, by supernormal power, showed Nanda, the beautiful female devas of the Tavatimsa world who were far prettier than Princess Janapadakalyani. He promised to get them for Nanda, if the latter strove hard in the practice of the Dhamma. Other bhikkhus ridiculed Nanda by saying that he was like a hireling who practised the Dhamma for the sake of beautiful women, etc. Nanda felt very much tormented and ashamed. So, in seclusion, he tried very hard in the practice of the Dhamma and eventually attained arahatship. As an arahat his mind was totally released from all attachments, and the Buddha was also released from his promise to Nanda. All this had been foreseen by the Buddha right from the very beginning.

Other bhikkhus, having known that Nanda was not happy in the life of a bhikkhu, again asked him how he was faring. When he answered that he had no more attachments to the life of a householder, they thought Nanda was not speaking the truth. So they informed the Buddha about the matter, at the same time expressing their doubts. The Buddha then explained to them that, previously, the nature of Nanda was like that of an ill-roofed house, but now, it had grown to be like a well-roofed one.

Then the Buddha spoke in verse as follows:

Verse 13: Just as rain penetrates a badly-roofed house, so also, passion (raga) penetrates a mind not cultivated in Tranquillity and Insight Development (Samatha and Vipassana).

Verse 14: Just as rain cannot penetrate a well-roofed house, so also, passion (raga) cannot penetrate a mind well-cultivated in Tranquillity and Insight Development (Samatha and Vipassana).

DHAMMAPADA

VERSE 21

**Appamado amatapadam pamado maccuno padam
appamatta na miyanti ye pamatta yatha mata.**

Mindfulness is the way to the Deathless (Nibbana); unmindfulness is the way to Death. Those who are mindful do not die; those who are not mindful are as if already dead.

Meaning	
appamādo	being heedful, heedfulness
amata	deathless
Padam	Path
pamādo	being heedless, heedlessness
maccuno	death
appamattā	(those who are) mindful; diligent
na	do not
mīyanti	[From marati] die
(ye)	(those who are) negligent; unmindful; indolent

pamattā	
yathā	just like; are as if
matā	dead

1. Appamada: According to the Commentary, it embraces all the meanings of the words of the Buddha in the Tipitaka, and therefore appamada is to be interpreted as being ever mindful in doing meritorious deeds; to be in line with the Buddha's Teaching in *Mahasatipatthana Sutta*, "appamado amatapadam", in particular, is to be interpreted as "Cultivation of Insight Development Practice is the way to Nibbana."

2. Amata: lit., no death, deathless; it does not mean eternal life or immortality. The Commentary says: "Amata means Nibbana. It is true that Nibbana is called "Amata" as there is no ageing (old age) and death because there is no birth."

3. Pamado maccuno padam: lit., unmindfulness is the way to Death. According to the Commentary, one who is unmindful cannot be liberated from rebirth; when reborn, one must grow old and die; so unmindfulness is the cause of Death.

4. Appamatta na miyanti: Those who are mindful do not die. It does not mean that they do not grow old or die. According to the Commentary, the mindful develop mindful signs (i.e., cultivate Insight Development Practice); they soon realize *Magga-Phala* (i.e., Nibbana) and are no longer subject to rebirths. Therefore, whether they are, in fact, alive or dead, they are considered not to die.

5. Ye pamatta yatha mata: as if dead. According to the Commentary, those who are not mindful are like the dead; because they never think of giving in charity, or keeping the moral precepts, etc., and in the case of bhikkhus, because they do not fulfil their duties to their teachers and preceptors, nor do they cultivate Tranquillity and Insight Development Practice.

DHAMMAPADA

VERSE 22

**Evam visesato natva appamadamhi pandita
appamade pamodanti ariyanam gocare rata.**

Fully comprehending this, the wise, who are mindful, rejoice in being mindful and find delight in the domain of the Noble Ones (Ariyas).

Meaning	
etam	this (difference)
visesato	[Abl. of visesa] distinctly
ñatvā	having understood
appamādamhi	on being mindful
panditā	the wise
appamāde	[Loc.] in mindfulness / heedfulness
pamodanti	they (i.e. the wise) rejoice
ariyanam	the Ariyan('s)
gocare	[Lit. 'pasturing'] realm; pasture
ratā	delighting in

DHAMMAPADA**VERSE 23**

**Te jhayino satatika ni ccam dalhaparakkama
phusanti dhira nibbanam yogakkhemam anuttaram.**

The wise, constantly cultivating Tranquillity and Insight Development Practice, being ever mindful and steadfastly striving, realize Nibbana. Nibbana, the Incomparable!.

Meaning	
te	they
jhāyino	(those who) meditate
sātatikā	persevering
niccam	constantly; continuously
dalha	steadfast
parakkamā	exertion; endeavour; striving
phusanti	[Lit. touch] realize
dhīrā	firm
nibbānam	liberation
yogakkhemam	[yoga + khema] perfect peace Note : this is an epithet of Nibbāna
anuttaram	incomparable

The Story of Samavati

While residing at the Ghosita monastery near Kosambi, the Buddha uttered Verses (21), (22) and (23) of this book, with reference to Samavati, one of the chief queens of Udena, King of Kosambi.

Samavati had five hundred maids-of-honour staying with her at the palace; she also had a maid servant called Khujjuttara. The maid had to buy flowers for Samavati from the florist Sumana everyday. On one occasion, Khujjuttara had the opportunity to listen to a religious discourse delivered by the Buddha at the home of Sumana and she attained Sotapatti Fruition. She repeated the discourse of the Buddha to Samavati and the five hundred maids-of-honour, and they also attained Sotapatti Fruition. From that day, Khujjuttara did not have to do any menial work, but took the place of mother and teacher to Samavati. She listened to the discourses of the Buddha and repeated them to Samavati and her maids. In course of time, Khujjuttara mastered the Tipitaka.

Samavati and her maids wished very much to see the Buddha and pay obeisance to him; but they were afraid the king might be displeased with them. So, making holes in the walls of their palace, they looked through them and paid obeisance to the Buddha everyday as he was going to the houses of the three rich men, namely, Ghosaka, Kukkuta and Pavariya.

At that time, King Udena had also another chief queen by the name of Magandiya. She was the daughter of Magandiya, a brahmin. The brahmin seeing the Buddha one day thought the Buddha was the only person who was worthy of his very beautiful daughter. So, he hurriedly went off to fetch his wife and daughter and offered to give his daughter in marriage to the Buddha. Turning down his offer, the Buddha said, *"Even after seeing Tanha, Arati and Raga, the daughters of Mara, I felt no desire in me for sensual pleasures; after all, what is this which is full of urine and filth and which I don't like to touch even with my foot."*

On hearing those words of the Buddha, both the brahmin and his wife attained Anagami Magga and Phala. They entrusted their daughter to the care of her uncle and themselves joined the Order. Eventually, they attained arahatship. The Buddha knew from the beginning

that the brahmin and his wife were destined to attain Anagami Fruition that very day, hence his reply to the brahmin in the above manner. However, the daughter Magandiya became very bitter and sore and she vowed to take revenge if and when an opportunity arose.

Later, her uncle presented Magandiya to King Udena and she became one of his chief queens. Magandiya came to learn about the arrival of the Buddha in Kosambi and about how Samavati and her maids paid obeisance to him through holes in the walls of their living quarters. So, she planned to take her revenge on the Buddha and to harm Samavati and her maids who were ardent devotees of the Buddha. Magandiya told the king that Samavati and her maids had made holes in the walls of their living quarters and that they had outside contacts and were disloyal to the king. King Udena saw the holes in the walls, but when the truth was told he did not get angry.

But Magandiya kept on trying to make the king believe Samavati was not loyal to him and was trying to kill him. On one occasion, knowing that the king would be visiting Samavati within the next few days and that he would be taking along his lute with him, Magandiya inserted a snake into the lute and closed the hole with a bunch of flowers. Magandiya followed King Udena to Samavati's quarters after trying to stop him on the pretext that she had some presentiment and felt worried about his safety. At Samavati's place Magandiya removed the bunch of flowers from the hole of the lute. The snake came out hissing and coiled itself on the bed. When the king saw the snake he believed Magandiya's words that Samavati was trying to kill him. The king was furious. He commanded Samavati to stand and all her ladies to line up behind her. Then he fitted his bow with an arrow dipped in poison and shot the arrow. But Samavati and her ladies bore no ill will towards the king and through the power of goodwill (*metta*), the arrow turned back, although an arrow shot by the king usually went even through a rock. Then, the king realized the innocence of Samavati and he gave her permission to invite the Buddha and his disciples to the palace for alms-food and for delivering discourses.

Magandiya realizing that none of her plans had materialized, made a final, infallible plan. She sent a message to her uncle with full instructions to go to Samavati's place and burn down the building with all the women inside. As the house was burning, Samavati and her maids-of-honour, numbering five hundred, kept on meditating. Thus, some of them attained Sakadagami Fruition, and the rest attained Anagami Fruition.

As the news of the fire spread, the king rushed to the scene, but it was too late. He suspected that it was done at the instigation of Magandiya but he did not show that he was suspicious. Instead, he said, "While Samavati was alive I had been fearful and alert thinking I might be harmed by her; only now, my mind is at peace. Who could have done this? It must have been done only by someone who loves me very dearly." Hearing this, Magandiya promptly admitted that it was she who had instructed her uncle to do it. Whereupon, the king pretended to be very pleased with her and said that he would do her a great favour, and honour all her relatives. So, the relatives were sent for and they came gladly. On arrival at the palace, all of them, including Magandiya, were seized and burnt in the palace court yard, by the order of the king.

When the Buddha was told about these two incidents, he said that those who are mindful do not die; but those who are negligent are as good as dead even while living. Then the Buddha spoke in verse as follows:

Verse 21: Mindfulness is the way to the Deathless (Nibbana); un-mindfulness is the way to Death. Those who are mindful do not die; those who are not mindful are as if already dead.

Verse 22: Fully comprehending this, the wise, who are mindful, rejoice in being mindful and find delight in the domain of the Noble Ones (Ariyas).

Verse 23: The wise, constantly cultivating Tranquillity and Insight Development Practice, being ever mindful and steadfastly striving, realize Nibbana. Nibbana, the Incomparable!

DHAMMAPADA

VERSE 37

**Durangamam ekacaram asariram guhasayam
ye cittam samyamissanti mokkhanti marabandhana**

The mind wanders far and moves about alone: it is non-material; it lies in the cave (chamber) of the heart. Those who control their mind will be free from the bonds of Mara.

Meaning	
sududdasam	very difficult to see / perceive
sunipunam	[su + nipuna] very subtle
yattha	wherever
kāma	it desires
nipātinam	flits quickly
cittam	the mind
rakkhetha	guard
medhāvī	those who are wise; wise ones
medhāvī	those who are wise; wise ones
guttam	guarded, protected
sukhāvaham	conducive to happiness

- *ekacaram*: walking alone, moves about alone, it means conceiving one thought at a time, i.e., one thought arises only when another ceases.
- *Guhasayam*: lit., lying, or sleeping in a cave; mind lies and arises continually in the cave (chamber) of the heart (*hadayavatthu*), the seat of consciousness.

The Story of Thera Samgharakkhita

While residing at the Jetavana monastery, the Buddha uttered Verse (37) of Dhamma Pada book, with reference to the nephew of Thera Samgharakkhita.

Once, there lived in Savatthi, a senior bhikkhu by the name of Samgharakkhita. When his sister gave birth to a son, she named the child after the thera and he came to be known as Samgharakkhita Bhagineyya. The nephew Samgharakkhita, in due course, was admitted into the Order. While the young bhikkhu was staying in a village monastery he was offered two sets of robes, and he intended to offer one to his uncle, the thera.

At the end of the vassa he went to his uncle to pay respect to him and offered the robe to the thera. But, the uncle declined to accept the robe, saying that he had enough. Although he repeated his request, the thera would not accept. The young bhikkhu felt disheartened and thought that since his uncle was so unwilling to share the requisites with him, it would be better for him to leave the Order and live the life of a layman.

From that point, his mind wandered and a train of thoughts followed. He thought that after leaving the Order he would sell the robe and buy a she-goat; that she-goat would breed quickly and soon he would make enough money to enable him to marry; his wife would give birth to a son. He would take his wife and child in a small cart to visit his uncle at the monastery. On the way, he would say that he would carry the child; she would tell him to drive the cart and not to bother about the child. He would insist and grab the child from her; between them the child would drop on the cart-track and the wheel would pass over the child. He would get so furious with his wife that he would strike her with the goading-stick.

At that time he was fanning the thera with a palmyra fan and he absentmindedly struck the head of the thera with the fan. The thera, knowing the thoughts of the young bhikkhu, said, "You were unable to beat your wife; why have you beaten an old bhikkhu?" Young Samgharakkhita was very much surprised and embarrassed at the words of the old bhikkhu; he also became extremely frightened. So he fled. Young bhikkhus and novices of the monastery chased him and finally took him to the presence of the Buddha. When told about the whole episode, the Buddha said that the mind has the ability to think of an object even though it might be far away, and that one should strive hard for liberation from the bondage of passion, ill will and ignorance.

Then the Buddha spoke in verse as follows:

Verse 37: The mind wanders far and moves about alone: it is non-material; it lies in the cave (chamber) of the heart. Those who control their mind will be free from the bonds of Mara.

At the end of the discourse the young bhikkhu attained Sotapatti Fruition.

****** The end of YMBA Junior part 1 syllabus ******