

SHANTHI BUDDHIST VIHARA NOTTINGHAM

SUNDAY DHAMMA SCHOOL LESSONS

FOR THE USE OF SECONDARY LEVEL STUDENTS

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Contents

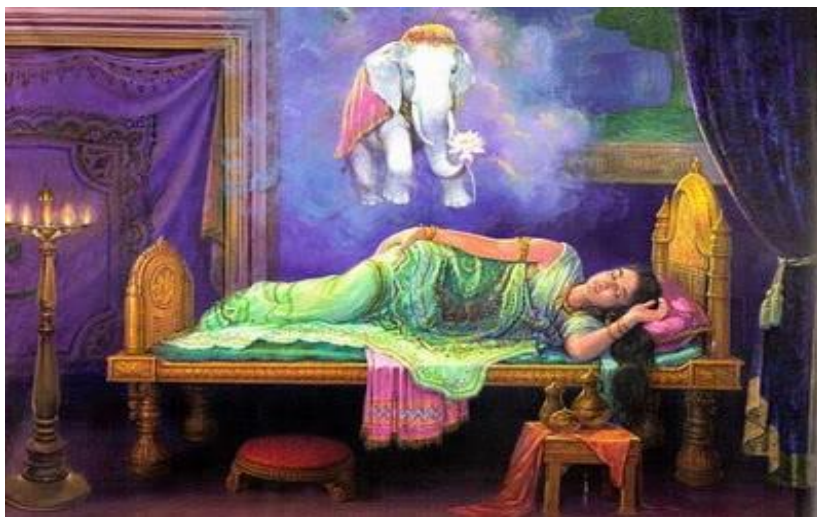
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1

Queen Maha Maya's Dream

More than 2,500 years ago, there was a king called Suddhodana. He married a beautiful Koliyan princess named Maha Maya. The couple ruled over the Sakyas, a warrior tribe living next to the Koliya tribe, in the north of India, in what is now known as Nepal. The capital of the Sakya country was laid out across the foothills of the Himalayas and called Kapilavatthu.

Queen Maha Maya was the daughter of King Anjana of the Koliyas. Such was her beauty that the name Maya, meaning "vision" was given to her. But it was Maya's virtues and talents



That were her most wonderful qualities, for she was endowed with the highest gifts of intelligence and piety. King Suddhodana was indeed worthy of his lovely wife. He himself was called "King of the Law" because he ruled according to the law. There was no other man among the Sakyas more honored and respected. The king was admired by his nobles and courtiers, as well as by the householders and merchants. Such was the noble family from which the Buddha was to arise.

One full moon night, sleeping in the palace, the queen had a vivid dream. She felt herself being carried away by four devas (gods) to Lake Anotatta in the Himalayas. After bathing her in the lake, the devas clothed her in heavenly cloths, anointed her with perfumes, and bedecked her with divine flowers. Soon after a white elephant, holding a white lotus flower in its trunk, appeared and went round her three times, entering her womb through her right side. Finally the elephant disappeared and the queen awoke, knowing she had been delivered an important message, as the elephant is a symbol of greatness in Nepal. The next day, early in the morning, the queen told the king about the

dream. The king was puzzled and sent for some wise men to discover the meaning of the dream.

The wise men said, "Your Majesty, you are very lucky. The devas have chosen our queen as the mother of the Purest-One and the child will become a very great being." The king and queen were very happy when they heard this.

They were so pleased that they invited many of the noblemen in the country to the palace to a feast to tell them the good news. Even the needy were not forgotten. Food and clothes were given to the poor people in celebration. The whole kingdom waited eagerly for the birth of the new prince, and Queen Maya enjoyed a happy and healthy pregnancy, living a pure life for herself and her unborn child.

Exercise 1

1. Who was Suddhodana?
2. Where was he ruling?
3. Who was his queen?
4. Which kingdom did she come from?
5. What was her dream?
6. What did she do in the morning?
7. What did the king do after the dream?
8. Why were the king and queen happy after the dream?
9. What did the king do to show he was happy?

2

The Birth of the Prince

About ten months after her dream of a white elephant and the sign that she would give birth to a great leader, Queen Maya was expecting her child. One day she went to the king and said, "My dear, I have to go back to my parents. My baby is almost due." Since it was the custom in India for a wife to have her baby in her father's house, the king agreed, saying, "Very well, I will make the necessary arrangements for you to go."

The king then sent soldiers ahead to clear the road and prepared others to guard the queen as she was carried in a decorated palanquin. The queen left Kapilavatthu in a long procession of soldiers and retainers, headed for the capital of her father's kingdom.

On the way to the Koliya country, the great procession passed a garden called Lumbini Park. This garden was near the kingdom called Nepal, at the foot of the Himalayan Mountains. The beautiful park with its sala trees and scented flowers and busy birds and bees attracted the queen. Since the park was a good resting place, the queen ordered the bearers to stop for a while. As she rested underneath one of the sala trees, her birth began and a baby boy was born. It was an auspicious day. The birth took place on a full moon (which is now celebrated as Vesak, the festival of the triple event of Buddha's birth, enlightenment and death), in the year 623 B.C.



According to the legends about this birth, the baby began to walk seven steps forward and at each step a lotus flower appeared on the ground. Then, at the seventh stride, he stopped and with a noble voice shouted:

***"I am chief of the world,
Eldest am I in the world,
Foremost am I in the world.
This is the last birth.
There is now no more coming to be."***

After the birth of her baby son, Queen Maha Maya immediately returned to Kapilavatthu. When the king learnt of this he was very happy, and as news of the birth of the long-awaited heir spread around the kingdom there was rejoicing all over the country.

Excercise 2

1. Why did Queen Maha Maya want to leave Kapilavatthu?
2. Where was her father's palace?
3. How did the king send her off?
4. Why did the queen stop at the park?
5. What was the park called?
6. When did the birth of the baby take place?
7. What does the legend say about the birth?
8. The baby was supposed to have said something. What did he say?

3

The Naming Ceremony

King Suddhodana had an old teacher. His name was Kāla Devala who was known to be very wise. But people usually called him Asita the Sage. Asita lived in the jungle. He had heard that “Maha Maya”, the queen of king Suddhodana, had given birth to a son. He was very happy because this was the first baby of the royal couple. When he heard this, Asita went quickly to see the king and queen and their newborn son.

The king was very happy to see his wise old teacher again. In the palace, after the sage was seated, the king brought the prince before him and said, "Teacher, my son was born only yesterday. Here he is. Please see if his future will be good."

As the king said this, he lowered the infant prince before the sage so that he might examine him properly. However, the baby turned his feet on to the sage's head. Thus surprised, Asita took hold of the baby's feet and examined them very carefully, finding some marks on them. He got up and said, "This prince will become a very great teacher in this world." The sage was very pleased and, putting his palms together, paid due respect to the baby prince. The king, seeing this, did the same. This was the first salutation of the king.



On the fifth day of his son's life, the king invited five wise men to witness the naming ceremony and to suggest a good name for the prince. The wise men examined the birthmarks of the prince and concluded, "The prince will be King of Kings if he wants to rule. If he chooses a religious life then he will become the Wisest — the Buddha."

The youngest of the five wise men, Kondanna, then said, "This prince will be the Buddha and nothing else."

Then the wise men gave him the name Siddhartha meaning "wish-fulfilled" or "one who has accomplished his goal".

Excercise 3.

1. Who was Asita?
2. Why did he go to the palace?
3. What did the king do after Asita was seated in the palace?
4. What happened as the king tried to show the baby to the sage?
5. Was Asita annoyed at this incident?
6. What did Asita do when the incident happened?
7. What did Asita say about the prince?
8. What did Kondanna say?
9. What was the name given to the prince?
10. What does this name mean?

4

The Prince's Education

On the seventh day after his birth, Prince Siddhartha's mother died. The king had another queen, who was called Prajapati Gotami. She was the younger sister of Queen Maha Maya, and she had given birth to a son on the same day that Queen Maha Maya died. Prajapati Gotami gave her own son to a nurse and brought up Prince Siddhartha, whom she loved very much, as her own son. Prince Siddhartha could not remember his own mother.

When Prince Siddhartha was only a few years old, King Suddhodana sent him to school. There were many children in his class, all of them from noble families. His teacher was called Sarva Mitra.

He studied languages, reading, writing, mathematics, history, geography, science, and games like boxing, archery, wrestling and many others. He learnt all these subjects faster than any other pupil in his class. He was the cleverest in the class and the best at games. He gained distinction in every subject and became cleverer than his teachers. He was the wisest and the only one who asked many questions from his teachers and elders. He was the strongest, the tallest and the most handsome boy in the class. He was never lazy, he never misbehaved and was never disobedient to the teachers. He loved everybody and everybody loved him. He was a friend to all.





Excercise 4

1. Who was Prajapati?
2. How was she related to Maha Maya?
3. Who was the teacher of Siddhartha?
4. Was the prince a clever boy?
5. What did he study?
6. Did his friends like him? Why?
7. Why did the teacher love him?

5

Prince Siddhartha's Kindness

Prince Siddhartha was very kind to people, animals and other living things. He was also a very brave horseman and won many prizes in the country. Although he did not have to suffer any hardships and difficulties, as he had everything, he always thought of the poor people and living things who were working hard to make him happy. He felt sorry for them and wanted to make them happy too.

One day he was walking in the woods with his cousin Devadatta, who had brought his bow and arrows with him. Suddenly, Devadatta saw a swan flying and shot at it. His arrow brought the swan down. Both the boys ran to get the bird. As Siddhartha could run faster than Devadatta, he reached the swan's injured body first and found, to his surprise, that it was still alive. He gently pulled out the arrow from the wing. He then got a little juice from cool leaves, put it on the wound to stop the bleeding and with his soft hand stroked the swan, which was very frightened.



When Devadatta came to claim the swan, Prince Siddhartha refused to give it to him. Devadatta was very angry to see his cousin keeping the swan away from him. "Give me my bird! I shot it down," said Devadatta.

"No, I am not going to give it to you," said the Prince. "If you had killed it, it would have been yours. But now, since it is only wounded but still alive, it belongs to me."

Devadatta still did not agree. Then Siddhartha suggested, "Let us go to the court of the Sage and ask

him who really owns the swan." Devadatta agreed, so off they went to the court of the Sage to tell him about their quarrel.

The Sage, hearing both boys' version of the story, said, "A life certainly must belong to he who tries to save it, a life cannot belong to one who is only trying to destroy it. The wounded swan by right belongs to Siddhartha."

Excercise 5

1. Who was Devadatta?
2. Who was more kind?
3. What did Devadatta do when he saw a swan flying?
4. How did Siddhartha save the life of the swan?
5. Did the boys expect to see the swan alive?
6. Fill in the blanks: "A life must belong to him who, not to one who tries to
7. The swan belongs to not to"
8. Why was Siddhartha given the swan?

6

Prince Siddhartha's Wedding

Prince Siddhartha finished his studies very soon. He had the best teachers to learn from; the best friends to play with; the best house to live in; the best clothes to wear and the best food to eat. His father built three palaces for him: one for winter, one for summer and one for the rainy season, as well as enclosed parks and hunting grounds. He had a wonderful privilege life like nobody else had at that time.

The five wise men who were at Prince Siddhartha's naming ceremony not only predicted the great future of the new prince, but had given the king a warning. "When your son sees a sick man, an old man, a dead body and a monk, he will want to leave the palace and become a monk himself," they had said.

These words worried the king. He became afraid that this son would see these four sights and leave the palace. To shield Siddhartha from any such experiences he employed many young servants to distract and protect him, and did not allow any sick or old people or monks to go into the palace. Siddhartha played in a sunny world of gardens and groves, attended by dancing girls and musicians. He lived in a world of plenty and beauty. He could have whatever he wanted, yet he was not happy. He was very thoughtful and was asking people many questions. He really wanted to know the meaning of life.



One day the king asked some wise people, "What shall I do to make my son happy? He seems depressed and sad always." They answered, "Now your son is sixteen years old, why not find him a beautiful girl to marry?"

The king agreed and sent for all the beautiful girls in the country to come to the palace. When they had all arrived, a grand parade was arranged and the king asked the prince to choose one to be his wife.

Among them there was a most charming and kind girl by the name of Yasodhara. When Prince Siddhartha gave her a present more valuable than any he had given to the other maidens, the king saw that the prince had chosen his love. The king happily accepted Yasodhara and allowed his son to marry her.

Excercise 6

1. What did Siddhartha's father do to make him happy?
2. Why did the king always give him young servants?
3. What was the Prince always doing?
4. What did the king ask the wise people?
5. Who did the Prince marry?
6. How old was he when he married?

7

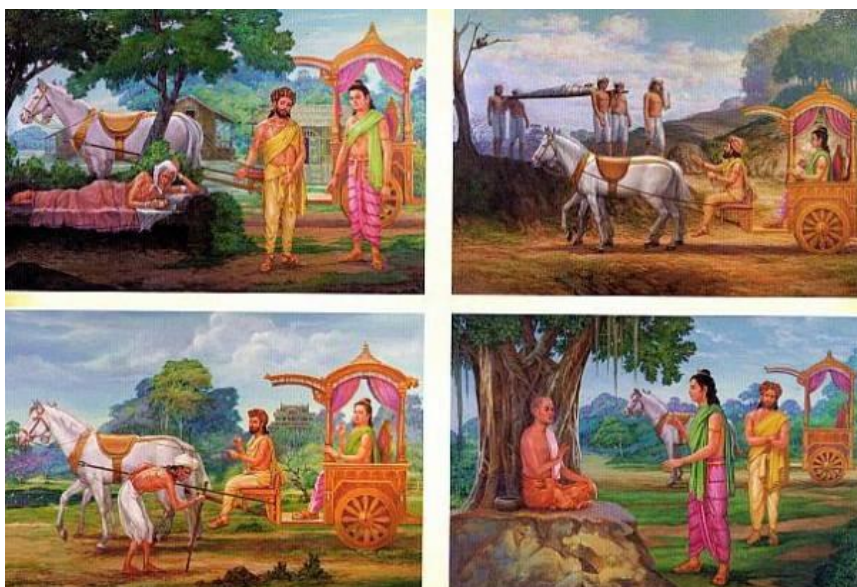
The Four Sights

The king did everything he could think of to ensure his son Prince Siddhartha would grow up prepared for a life following in his own footsteps and become a king. He ordered a high wall to be built around the palace, including its parks and gardens, but the prince was not happy living like a prisoner.

As Siddhartha matured, he began to venture outside the walls of his father's kingdom. By doing so, he was exposed to various painful conditions. In particular, he encountered four examples of human suffering and pain. These encounters are referred to as, "The Four Sights."

The First Sight

One day, prince Siddhartha left the village in a chariot with a charioteer Channa. They came upon a rather decrepit, old man. The prince was shocked at this sight. He asked Channa who the man was and what was wrong with him. Channa explained that the man was simply old and that all people experience old age in one form or another. The prince ordered Channa to drive back home at once, as he was very sad and wanted to think carefully about that terrible thing called old age. He could not sleep when night came. He was in bed thinking that one day, everyone would grow old, grey, wrinkled, toothless and ugly like the old beggar. He wanted to know if anyone had found a way to stop this horrible thing — old age.



The Second Sight

The next day, again, prince Siddhartha set out with Channa, headed out of the village toward the city. They came upon a man who was sick and covered with sores. Once again, the prince questioned Channa. He explained that the man is sick and that everyone can become diseased or sick at any time. Prince Siddhartha became so deeply shaken and that he and the driver return home right away.

The Third Sight

On the next trip out of the city on the third day, prince Siddhartha noticed a funeral procession. He thought it was a parade but observed the participants looking sad and unhappy, as if they were suffering. He asked the charioteer what was happening. Channa said; "that person is dead and that all living beings will eventually die; no one can stop it."

The prince was so shocked he did not say anything more. He thought that it was terrible that such a thing called death should come to everybody, even kings and queens. Was there no way to stop it? He went home in silence. He went straight to his own room in the palace and sat deep in thought for the rest of the day. Very sadly he pondered, "Everyone in the world must die some day; no one has found out how to stop it. There must be a way to stop it. I must find it out and help the whole world."

The Fourth Sight

On the fourth day, As he was driving to the park he saw a happy man wearing an orange coloured robe. He asked Channa, "Who is this man wearing an orange robe? His hair is shaved off. Why does he look so happy? How does he live and what does he do for a living?"

"That is a monk." replied Channa, "He lives in a temple, goes from house to house for his food and goes from place to place telling people how to be peaceful and good." The prince felt very happy now. He thought, "I must become one like that," as he walked through the park.

He walked until he was tired, then sat under a tree to think some more. As he was sitting under the cool shady tree, news came that his wife had given birth to a fine baby boy. When he heard the news he said, "An impediment ("rahula") has been born to me, an obstacle to my leaving has been born," and thus his son's name became Rahula.

As he was returning to the palace he met the Princess called Kisagotami. She had been looking out of the palace window and, seeing the prince coming, was so taken by his handsome looks that she said loudly, "Oh! How happy must be the mother, and father, and the wife of such a handsome young prince!"

As he passed this woman, Siddhartha heard this and thought to himself, "In a handsome figure the mother, father and wife find happiness. But how does one escape obstacles and suffering to reach nirvana (escape from suffering, a lasting liberation which is happiness and genuine peace)?" With

this question he realized what he must do. "I must quit this household life and retire from the world in quest of enlightenment. This lady has taught me a valuable lesson. I will send her a teacher's fee." Loosening a valuable pearl necklace from about his neck, Siddhartha honoured his word and sent it as payment to Kisagotami, with thanks.

Exercise 7

1. Why was the prince not happy in the palace?
2. What are the four sights?
3. How did he feel after seeing the first three sights?
4. What did he think after encountering the fourth sight?
5. What did the prince say after hearing the news of the birth
Of his son?
6. What did the Kisagotami say?

8

Leaving Home

The king, Siddhartha's father, arranged a grand dinner and dance for the prince to celebrate the birth of Rahula. Invited were the best dancers, singers and musicians in the country. It was not just out of joy that the king arranged the celebration. He could see that the prince was depressed and that his new baby son was not giving him happiness. The king was afraid Siddhartha was planning to leave the palace for good and, for the last time, did his best to distract him away from his sombre reflections and back to the abundance of palace life.

The prince attended the party just to please his father. During the dinner the most delicious food was served, the most enchanting and beautiful dancing girls in the country performed, the most sensitive musicians played and the finest puppets and magicians performed incredible feats. But Siddhartha was so tired from thinking that he soon fell asleep.



When the singers and the dancers saw this they too stopped and fell asleep. Sometime later that night the prince awoke and was shocked to see these sleeping people. What a sight! All the prettiest, most charming dancing girls, the finest singers, best musicians and cleverest performers in the country, who, hours ago, were trying to make the prince so happy, were now all over the floor of the room in the most ugly, shameful and loathsome positions. Some people were snoring like pigs, with their mouths wide open, some grinding and chewing their teeth like hungry devils. This alteration in their appearance made the prince even more disgusted and unhappy. "How oppressive and stifling

this all is," he thought, and his mind turned again towards leaving the palace. He got up quietly from the room and, waking Channa, asked for his horse, Kanthaka, to be saddled.

As Channa was preparing his horse, Siddhartha went quietly to see his newborn son for the first time. His wife was sleeping with the baby beside her, her hand resting on the baby's head. The prince said to himself, "If I try to move her hand so I can take the child for one last cuddle I fear I will wake her and she will prevent me from going. No! I must go, but when I have found what I am looking for, I shall come back and see him and his mother again."

Quietly then, Siddhartha left the palace. It was midnight, and the prince was on his white horse Kanthaka with Channa, his faithful servant, holding on to its tail. Nobody stopped him as he rode away from all who knew, respected and loved him. He took a last look at the city of Kapilavatthu — sleeping so quietly in the moonlight. He was going away to learn to understand old age, sickness and death. He rode to the bank of the river Anoma ("illustrious") and dismounted from his horse. He removed his jewellery and princely clothes and gave them to Channa to return to the king. Then the prince took his sword and cut his long hair, donned simple clothes, took a begging bowl and asked Channa to go back with Kanthaka.

"It is no use living in the palace without you, my master," said Channa very sadly, "I want to follow you." But Siddhartha would not allow him to stay, although Channa asked three times.

At last Channa started to go, but Kanthaka refused. The prince talked to the horse very kindly. "Please, Kanthaka, go with my friend. Don't wait for me." But Kanthaka thought, "I shall never see my master again." Tears rolled down from the horse's eyes as it kept them fixed on the prince, until he turned to go away and walked out of sight. As Siddhartha disappeared over the horizon, so Kanthaka's heart burst, and he died of sorrow.

Excercise 8.

1. Who did the king invite to attend the dinner party?
2. What was the prince doing while the party was going on?
3. What did he see when he woke up?
4. Where did he quietly go then?
5. What did he ask Channa to do?
6. After crossing the Anoma River what did he ask Channa to do?
7. What did Kanthaka do?

9

KING BIMBISĀRA'S OFFER

From the Anoma River, dressed as a beggar, the young prince wandered from place to place, sometime later he came to Rājagaha city, where king Bimbisāra lived. Here with his begging bowl in his hands Siddhartha walked round the streets of this city begging for food door to door like any other religious monk.

Now he did not have a house to go to nor a friend to talk to nor food to eat. Therefore he ate whatever food was given to him by the people. People began to call him 'sage' some called him 'ascetic' and some called him 'Ascetic Gotama', but nobody called him prince Siddhartha any more.

He was most handsome, very young, very healthy, very clean, and neat. He spoke very kindly and gently. He did not ask people to give him anything. But people were very happy and pleased to put some food in to his bowl.

Some people went and told the king "your majesty, there is a young man. Some people call him 'Ascetic Gotama'. He is very clean, neat, kind, and polite and not like a beggar.

When king Bimbisāra heard the name 'Gotama' at once he knew that this prince was the son of king Suddhodana, his friend. He went up to him and asked him, "Why do you do this? Have you quarrelled with your father? Why do you go about like this? Stay here and I shall give you half of my kingdom.

Thank you very much, sir, I love my parents, my wife, my son, you and everybody. I want to find out a way to stop old age, sickness, worries and death. Therefore I am going thus, said Ascetic Gotama and off he went.

Exercise. 9

1. Where did the prince go from the Anoma River?
2. What did people call him when he became a monk?
3. How did he get his food?
4. Who was Bimbisāra?
5. What did he tell the prince?
6. What did Gotama tell the king?
7. Why were people happy to give him food?

10

ĀLĀRA AND UDDAKA

When prince Siddhartha left his palace and a life of luxury, five of his friends who heard this, left their homes to become monks like him. One of them was Kondanna, the young wise man. In fact, he was cleverest of the lot. The other wise men were Bhaddiya, Wappa, Mahanama and Assaji. They too, were wearing orange coloured robes and went from place to place begging for food.

At that time in India there were many religious teachers. The best and well known one was Ālāra Kālāma. Ascetic Gotama went with his five friends to study under him. He stayed and learnt all that Ālāra could teach him very faithfully and obediently. He was the hardest working pupil and his master liked him very much as he was very clever too. Finally he could not teach him anymore and he said;

“You are same as I am now. There is no difference between us. Stay here and take my place and teach my pupils with me”.

Ascetic Gotama was surprised and asked “you cannot teach me more? Can you teach me the way to stop death, sickness and old age?”

“No” said Ālāra. “I cannot, for I don’t know that myself. So how can I teach you that? There is none in the world who knows this”.

Ascetic Gotama left him with his band of five friends. They wandered all over the country practising what they had learnt. At last they heard of another great teacher who was famous for his cleverness. He was called Uddaka. They went and learnt from him for some time. Here too ascetic Gotam learnt very obediently and became his best pupil.

Uddaka too could not teach him how to stop suffering, old age and death and he too, had never heard of anyone who could solve these problems. Once again ascetic Gotama was very disappointed and left Uddaka with his five friends and made up his mind to struggle by himself very hard until he found the causes of all the sufferings of life.

Exercise. 10

1. Who were the friends of Ascetic Gotama?
2. Who was their first teacher?
3. Why did they leave him?
4. What did the teacher tell Ascetic Gotama?
5. Whom did they meet next?

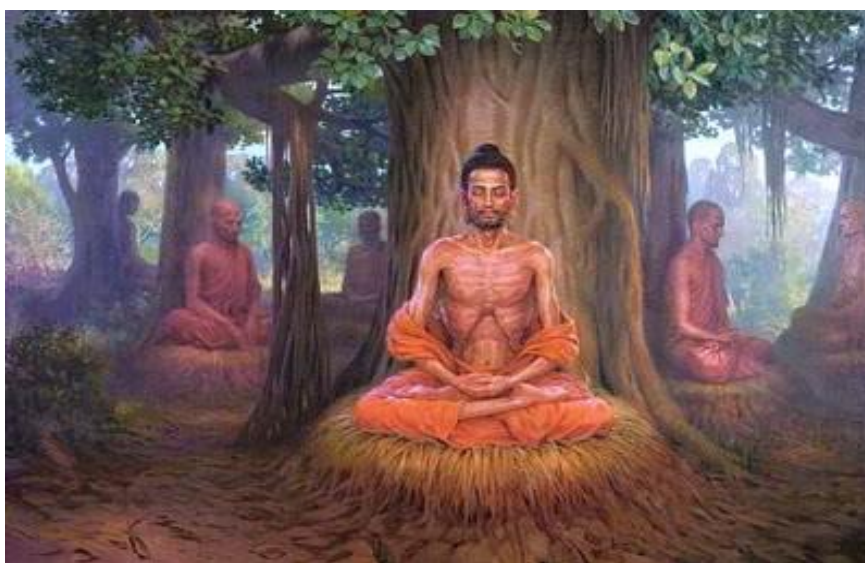
11

TORTURING THE BODY

After leaving Uddaka, Ascetic Gotama and his five friends wandered from place to place as before. He practised fasting which was thought to be one of the best ways to acquire wisdom. He, too, at the beginning took little food. Later on he only ate one meal a day for months. Then he took food once in two or three days. He was eating roots of plants, leaves and juice of various leaves and fruits. Because of the lack of proper food his body became so thin that his legs became like bamboo sticks, his backbone was like a rope.

His rib-bones in the chest were like an uncompleted roof of a house, his eyes sank right inside, like a stone in a deep wall. His skin was so dry and wrinkled that hairs were missing. In fact he looked like a living skeleton, all bones without any flesh. He suffered terrible pain and hunger and he thought that the only way to happiness was to be most unhappy now. He continued to meditate but still he did not know anything new.

Another way of torturing his body and mind was holding his breath for a long time until he felt terrible pains in the ears, head and the whole body. Then he began to be alone or practised loneliness. During the full moon and new moon nights he went up to the forests, cemetery and other lonely places to meditate. He became frightened at first in these places, he stayed behind bravely in these dreadful places meditating all the time.



He used to wear rags or torn dirty clothes from grave yards and rubbish heaps during this period. In the hot summer he stayed indoors at night and in the burning sun in the day time. In the cold winter at midnight he used to dip himself in the icy cold water and stay for a long time. This was to torture his body and mind even more and suffer even more than ever.

For six long years he did all these practices and in spite of the great pain and suffering he did not find out anything. He finally thought that this was not the way to find out wisdom. One day he fainted in a place called Uruvela. Then a goat boy came and gave him some milk and that made him better. Soon he began to take more milk and food and built up his body. When the five friends saw that he was not fasting anymore, they felt disappointed and left him alone.

Exercise 11

1. When the Ascetic Gothama was in the jungle for six years, why did he become so thin?
2. How did his body look like?
3. What did he do in the summer?
4. What did he do in the winter?
5. What the ways he used to torture his body?
6. How long did he do it?
7. Then finally why did he give it up?
8. Why did the five friends leave him?
9. Who gave him milk when he fainted?

12

SUJATHA, GAVE HIM MILK RICE



In a village called Senani there live a young, very beautiful and rich girl who wanted to marry and have a son. She waited for many years and she was not successful. The people told her that she must go to a Banyan tree near Neranjana River and ask the tree-god to give her a husband and a lovely son. People at that time believed and prayed to trees and images for help. She did as told by the people. Later on she got married to a young man and they had a lovely son. She was extremely happy and decided to fulfil her vow to that tree god for giving her all that she had asked for. So on the day she wanted to fulfil the vow she sent her servant to the tree to clean the foot of the banyan tree.

This young and beautiful lady's name was Sujatha. She had a thousand cows and she fed them with sweet creepers called Valmee so that the cow's milk was sweet. Then she milked the thousand cows and fed that milk to five hundred cows and their milk to two hundred and fifty cows and so on until she fed only eight cows. She did this to get the sweetest and the most nourishing milk to make the delicious milk-rice for the tree god. She then cooked the rice in this milk. Suddenly she was surprised to see her servant running and coming to her very happy and excited and said;

"O! My lady Sujatha, the banyan tree-god himself has come down from the tree for your food. He is seated under the tree meditating. How lucky you must be to have the god in person to accept your food."

Sujatha too was very happy and excited. She danced with joy with the servant. They then took even more pains to prepare the milk rice.

Taking with them the delicious milk rice both of them went towards the banyan tree. Sujatha was so surprised and excited to see her tree god himself who was so serene, sitting and meditating. She did not know that he was in fact Ascetic Gotama. While she was putting the delicious milk rice in his bowl she said; "may you be successful in obtaining your wishes as I have been."

Ascetic Gotama ate the food and then with the empty bowl in his hand, crossed the river Neranjana on the way to Gaya.

Exercise 12.

1. What is the name of the lady who gave him food?
2. Where did she live?
3. What did she want from the tree-god?
4. How did she prepare the milk-rice?
5. What did her servant see under the banyan tree?
6. Where did Ascetic Gotama go after eating the milk rice?

13

ENLIGHTENMENT – BUDDHAHOOD

In the evening after Sujatha's lovely meal he went to Gaya and looked for a suitable place to sit down and meditate. He sat under a tree called a Bodhi tree facing to east and made an earnest wish with very strong determination that "though my skin, my nerves and my bones, shall waste away and my life blood go dry I will not leave this seat until I have attained the highest wisdom called supreme enlightenment that leads to everlasting happiness.

So he practised the concentration of breathing in and breathing out on this Wesak Full Moon eve. During this period of concentration on the breathing in and breathing out many distracting evil thoughts began to come to his mind; desire for worldly things, dislike for a holy pure and good life, hunger and thirst, craving- the intense desire or liking, longing for all things, laziness and idleness, fear of things like devils, evil spirits, doubt, stupidity, stubbornness, very highly about oneself and looking down upon wish to have everything for oneself; wishing to be praised and honoured and to do things for fame; thinking others.



These thoughts began to disturb his concentration; but he was more firm than ever. He became more calm and brave and continued his concentration. At last he destroyed all these thoughts during the earlier part of the night and got the power of seeing his own past lives. (Reminiscence of past lives – Pubbe nivāsānussati)

In the second part of the night he got the power of seeing the death of living beings and their rebirth (The knowledge of the vanishing and reappearing of the beings – Cutūpapāta) and in the third part of the night in the following morning he got the power of understanding the cause of all evil and how to get rid of them. (The knowledge or the power relating to the destruction of all cankers – Āsavakkaya).

Thus he became the wisest person in the world who could answer all the questions that everybody put to him. All the answers to the questions lodged in his mind for so many years were then found. He knew how to end sorrow, unhappiness, suffering, old age and death. He also found out the real peace, happiness and freedom. He knew everything more than man could ever know and he became perfect.

Exercise 13

1. Where did the ascetic Gotama go after taking Sujata's milk
Rice?
2. What do you call the tree under which he meditated?
3. On what day did he begin to practise meditation?
4. What was the determination he made under the tree?
5. What did he do when he was meditating?
6. What sort of thoughts came to his mind?
7. What did he realise in the first part?
8. What did he know in the second part of the night?
9. What did he come to know in the third part of the night?
10. What do you call him now?

14

SEVEN WEEKS AFTER THE ENLIGHTENMENT

1 UNDER THE BODHI TREE.

During the whole of the first week, The Buddha sat under the Bodhi tree enjoying the happiness of freedom or the joy of everlasting peace. He was then free from disturbing thoughts.

2 GAZING AT THE TREE.

During the second week, as a great deal of thankfulness or gratitude to the Bodhi tree which sheltered him during his struggle for Buddhahood, he stood a few feet from the Bodhi tree gazing or looking at the tree without moving his eyes for the whole week. Following this noble example all Buddhists still pay respect or homage to, not only the original Bodhi tree, but also its descendants.

3 GOLDEN BRIDGE.

He again meditated during the third week. Lord Buddha saw through his mind's eye that the Devas in the heavens were not sure whether he had attained enlightenment completely as he continued to stay there. Then to prove his enlightenment to them the Buddha created a Golden bridge in the air and walked up and down for the whole week.

4 JEWELLED CHAMBER.

In the fourth week, he created a beautiful jeweled chamber and sitting inside it meditated on the higher teaching or Abhidhamma. His mind and body were so purified that six coloured rays came out of his body. They were blue, yellow, red, white, orange and mixture of these five. Today these six colours form the Buddhist flag. In fact that week onwards all the six colours were round his body. Each colour represented one noble quality of the Buddha. Yellow for holiness, white for purity, blue for confidence, red for wisdom, orange for desirelessness and the mixed colour represented all these very noble qualities and we too, if we can develop our minds to high degree of purity, can gain these colours.

5 THREE GIRLS

During the fifth week, while meditating under a banyan tree, three most charming girls called Tanha, Rati and Raga came to disturb his meditation. They danced in a most seductive and charming manner and did everything to tempt the Buddha to watch their dance. Yet he continued to meditate unperturbed, and soon they tired and left him alone.

6 THE MUCALINDA TREE

The Buddha then went and meditated at the foot of a tree called Mucalinda tree. As It began to rain heavily a huge king cobra came out and coiled his body seven times around the Buddha's body to keep him warm and placed his hood over the Buddha's head to protect him from the rain. After seven days the rain stopped and the snake changed into a young man and paid his respects to the Buddha. The Buddha then said:

"Happy are they who are contented. Happiness is for those who hear and know the truth. Happy are they who have good will in this world towards all beings. Happy are they who have no attachments and have passed beyond sense-desires. The disappearance of the word "I AM " is indeed the highest happiness."

7 THE RAJAYATANA TREE

During the seventh week, the Buddha meditated under a tree called Rajayatana tree. On the fiftieth morning, after seven weeks of fasting, two merchants came into his presence. They were called Tapussa and Bhallika. In fact, they were going in a different direction to another city. They offered the Buddha rice cakes and honey to break his fast and the Buddha told them some of what he had found in his enlightenment.

These two merchants, by taking two refuges in the Buddha and the Dhamma, became the first lay followers of the Buddha. There was no Sangha (order of monks and nuns) then. They asked the Buddha for something sacred to keep with them. The Buddha wiped his head with his right hand, got some and gave these to them. These hair is called Kesa Datu (Hair Relics). With these hair relics, Tapassu and Bhalliaka left the place. Later when they reached their home town they built pagodas or Chaityas and enshrined these sacred Hair Relics in them.



After his meal, the Buddha began to contemplate. He was reluctant to teach his Dhamma to the people. He thought people would not be able to understand his noble and deep teaching for they were very ignorant. Then Brahma Sahampati – Lord of the three world (Human, Deva and Brahma worlds) came and requested the Buddha to preach the Dhamma to all. The Buddha compassionately accepted this invitation to expound the Dhamma.

Exercise 14.

1. What did the Buddha do during the third week?
2. Who visited the Buddha during the fifth week?
3. How long did he fast and why did he not feel hungry?
4. What did he do during the first week after enlightenment?
5. Who became the first two lay disciples of the Buddha?
6. Why was the Buddha reluctant to teach the Dhamma?
7. What colours is the Buddhist flag composed of?
8. What does each colour signify?

15

THE FIRST FIVE MONKS

Now the Buddha wanted to tell other people how to become wise, good and do service for others. He thought, "Now Asita, Alara and Uddaka are dead. I can't tell them what I know. But my friends Kondanna, Bhaddiya, Vappa, Mahanama and Assaji are in Benares. I must go there and talk to them."

Then he set out to Benares, till at last he came to a grove where his five friends were staying. This grove at Sarnath was called the Deer Park. They saw him coming towards them and one said to another, "Look yonder! There is Gotama, the luxury-loving fellow who gave up fasting and fell back into a life of ease and comfort. Don't speak to him or show him any respect. Let nobody go and offer to take his bowl or his robe. We'll just leave a mat there for him to sit on if he wants to and if he does not, he can stand. Who is going to attend on a good-for-nothing ascetic like him."

However, as the Buddha came nearer and nearer, they began to notice that he was not the same he used to be in the days when they had lived with him. There was something about him, something noble and majestic such as they had never seen before. And in spite of themselves, before they knew what they were doing, they forgot all they had just agreed on as to how they were going to welcome him. One hastened forward to meet him, and respectfully took his bowl and robe, another busily prepared a seat for him, while a third hurried off and brought him water to wash his feet.



After he had taken a seat the Buddha spoke to them and said, "Listen, ascetics, I have found the way to deathlessness. Let me tell you, let me teach you. And if you listen and learn and practise as I tell you, very soon you will know for yourselves, not in some future life but here and now in this present lifetime, that what I say is true. You will realise for yourself the state that is beyond all life and death."

Naturally the five ascetics were very astonished to hear their old companion talking like this. They had seen him give up the hard life of fasting and consequently believed that he had given up all efforts to find the truth. So initially they simply did not believe him, and they told him so.

But the Buddha replied, "You are mistaken, Ascetics. I have not given up all effort. I am not living a life of self-indulgence, idle comfort and ease. Listen to me. I really have attained supreme knowledge and insight. And I can teach it to you so you may attain it for yourselves."

Finally the five were willing to listen to him and he delivered his first teachings. He advised his followers to follow the Middle Way, avoiding the two extremes of self-indulgence and self-torture. For the first time he taught the Four Noble Truths and how to practice the Eightfold Path, the Noble Way that would lead to freedom from suffering and to the way of enlightenment. With the conversion of the five ascetics at the Deer Park at Sarnath, the order of monks was established.

Exercise 15.

1. Whom did the Buddha want to preach first?
2. Where did he go then?
3. Why did he go there?
4. What did they want to do?
5. Did they keep their word?
6. Why did they change their mind when the Buddha went there?
7. What did the Buddha tell them?
8. Did they believe him?

16

THE BUDDHA'S FIRST TEACHING



The Buddha's first teaching was called the Dhammacakka pavattana Sutta, which means the Turning of the Wheel of Truth. It was given on the full-moon day of July, called Asalha.

This discourse was given to the five ascetics who were his former companions, at the Deer Park in Isipatana (now called Sarnath), near Benares, India. Many devas and brahmas (angels and gods) were present to listen to the discourse.

The Buddha started the discourse by advising the five ascetics to give up two extremes. These were indulgence in sensual pleasures and the tormenting of the body (self-indulgence and self-mortification).

He advised against too much sensual pleasure because these pleasures were base, worldly, not noble and unhelpful in spiritual development. On the other hand, tormenting the body was painful, not noble and also unhelpful in spiritual development. He advised them to follow the Middle Way, which is helpful in seeing things clearly, as they are, and in attaining knowledge, higher wisdom, peace, and enlightenment or nirvana.

The Buddha then taught the five ascetics the Four Noble Truths. They are: the truth of suffering; its cause; its end; and the way to its end. Everything in this world is full of suffering, and the cause of suffering is craving. The end of suffering is nirvana. The way to the end of suffering is via the Noble Eightfold Path.

The Buddha said that he was enlightened only after he understood these Four Noble Truths.

The Noble Eightfold Path has eight parts or factors:

1. **Right understanding** means to know and understand the Four Noble Truths.

2. **Right attitude** means to have three kinds of thoughts or attitudes:

- (i) Thoughts of renunciation or an attitude of "letting go".
- (ii) Thoughts of goodwill to others, which are opposed to ill will.
- (iii) Thoughts of harmlessness, as opposed to cruelty.

3. **Right speech** deals with refraining from falsehood, such as telling lies or not telling the truth; tale-bearing or saying bad things about other people; harsh words and frivolous talk such as gossiping.

4. **Right action** deals with refraining from killing, stealing and sexual misconduct.

5. **Right livelihood** deals with the five kinds of trade which should be avoided in order to lead a noble life. They are: trading in arms (weapons), living beings (breeding animals for slaughter), intoxicating drinks and poison.

6. **Right effort** has four parts using meditation:

- (i) To try to stop unwholesome thoughts that have arisen
- (ii) To prevent unwholesome thoughts from arising.
- (iii) To try to develop good thoughts
- (iv) To try to maintain good thoughts that have arisen

7. **Right mindfulness** is also fourfold. It is mindfulness of the body, mindfulness of feelings/sensations, mindfulness of thoughts passing through the mind and mindfulness of Dharma.

8. **Right concentration** is one-pointedness of mind as developed in meditation.

These eight factors can be grouped into three smaller groups, as follows:

Sila (morality)

Right speech, right action, right livelihood.

Samadhi (concentrated mind in meditation)

Right effort, right mindfulness, right concentration.

Panna (wisdom)

Right attitude, right understanding.

These three — morality, concentration and wisdom — are the three stages on the path to mental purity whose object is nirvana.

EXERCISE 16

1. What is the name of the Buddha's first sermon?
2. To whom was this sermon preached?
3. What are the two extremes Buddha asked his listeners to give up?
4. What is the path the Buddha advised them to follow?
5. What are the four noble truths?
6. What are the eight parts of the noble eight fold path?
7. Describe briefly the three groups into which the eight factors can be grouped.

17

YASA AND HIS FIFTY FOUR FRIENDS

He was the son of a very wealthy banker of Baranasi and was brought up in great luxury, living in three mansions, according to the seasons and surrounded with all kinds of pleasures. But he was not happy with all these luxuries. He saw the suffering and unhappiness of all those who tried to please him.

While he was struggling to come to terms with the real unhappy suffering conditions of life, he saw one night the indecorum of his sleeping attendants, and, greatly distressed, put on his gold slippers and left the house and the town. He took the direction of Isipathana, saying: "Oh Dear! What distress! Oh Dear! What danger!"

The Buddha saw him in the distance and called to him, "Come Yasa, here is neither distress nor danger. Upon hearing someone calling him by his name filled with joy, Yasa took off his slippers, respected and sat beside the Buddha. The Buddha preached him a graduated (going to depth step by step) discourse, and when he had finished the teachings, Yasa attained realization of the Dhamma (sotapanna – stream – winner) and became a Bhikku (monk).

Yasa's father was searching for his son throughout the day and finally, came to where the Buddha was staying. Buddha preached the Doctrine for him as well, having first made Yasa invisible to him. (This is an example of the Buddha's psychic power). At the end of the sermon Yasa's father too became a Buddha's follower; he became the first tevācika upāsaka; (person who took three refuges for the first time). And Yasa, who had been listening to the dhamma preached to his father, became an Arahant – enlightened one.

Finally, when Yasa's father so saw his son, he asked him to return to his grieving mother. The Buddha declared that household life had no attractions. The next day, at the invitation of Yasa's father, he went, accompanied by Yasa, to his house, and there, at the end of the meal, he preached to Yasa's mother, his former wife and other members of the household, who all became his followers, thus becoming the first followers who took three refuges.

When Yasa's intimate friends, Vimala, Subhahu, Punnaaji and Gavampathi heard of Yasa's ordination, they followed his example and joined the Order, attaining arahantship in due course. They were

followed by fifty others of Yasa's former friends and they too became monks and Arahants. In this way within a short time there were sixty monks.

Exercise 17

1. Who was Yasa?
2. Who became the first follower of the Buddha that took three refuges?
3. Who is a Bhikku?
4. What is the meaning of the word Arahant?
5. What are the names of Yasa's intimate friends?
6. Who were the first sixty monks?

18

THE KASSAPA BROTHERS

As soon as he had 60 monks the Buddha sent them away to preach his Dhamma to people everywhere and then He, himself also left the Deer Park and turning southwards in the direction of the Magadha country, at last came to Uruvela.

Along the way, on the banks of a river, there lived three brothers whose names were Uruvela Kassapa, Nadi Kassapa and Gaya Kassapa. Each lived with 500, 300 and 200 followers respectively.



One evening the Buddha visited Uruvela Kassapa's hut and asked, "If it is not an inconvenience, may I spend a night in your kitchen?"

"I don't mind, Great Gotama, but there is a fierce serpent king in the kitchen. I am afraid it will harm you," said Uruvela Kassapa.

"Oh, I don't mind," answered the Buddha. "If you have no objection I will spend the night there." Said the Buddha

"All right, go and sleep. Good night and best of luck;" said the ascetic.

The Buddha also wishing him good night went into the kitchen, spread some grass on the floor and sat down on it. The fierce serpent king, hearing the noise, came slithering out of a hole in the wall, opening his mouth to sting the Buddha. "I will not harm this serpent king. I will subdue him by my love and kindness," thought the Buddha. The angrier the serpent king became, the more kindly and loving was Buddha. The serpent king could not do him any harm to the Buddha.

Early next morning Uruvela Kassapa thought that the Buddha might have been killed by the serpent king and said to himself; "Let me go and bury his body". So he went to see the Buddha.

When he went there he found the Buddha sitting in deep meditation. The ascetic was surprised and asked the Buddha whether the serpent king had harmed him. "Here, see for yourself," said the Buddha and uncovered his begging bowl. Out came the fierce serpent king and the ascetic started to run away in fright. But the Buddha stopped him, saying that he had a way to tame any fierce serpent.

"Can I learn?" asked the ascetic who was very proud of his power at the beginning. He realised the Buddha had greater powers than him and so he became a follower of the Buddha.



As soon as his two younger brothers came to know that their elder brother had become a follower of the Buddha, they too, followed him and all the thousand followers of these brothers became devotees of the Buddha and then ordained as monks. After some time they all became Arahants.

Exercise 18

1. Who were the three brothers?
2. How many followers did each of them have?
3. Where did they live?
4. What did the eldest brother say to the Buddha when he went to his hut?
5. What did the Buddha do to tame the serpent king?
6. What did Uruvela Kassapa find the next morning?
7. What did the other brothers and their followers do when they heard that Uruvela Kassapa had become a Buddhist

19

RETURNING HOME

When King Suddhodana came to know that the Buddha was teaching in Rajagaha he sent nine messengers, one after the other, inviting him to come to Kapilavatthu. All the messengers became monks. They listened to the Buddha's teachings and found them so appealing that they forgot to convey the king's message.

The king had made arrangements for the Buddha to stay in a park called Nigrodha. But when the Buddha did not arrive, the king sent Kāludayi, a childhood playmate of Buddha's, to invite him back to Kapilavatthu. Then only, the Buddha received the message and agreed to go to the palace.

When the people of Kapilavatthu discovered that the Buddha had come to their city they flocked to see him. Prince Siddhartha's own relatives came as well and said, "He is our younger brother, our nephew, our grandson." They asked their younger ones, "you go forward and respect him. We will sit behind you."

Then the Buddha realised that some people, even then, did not understand that he was already enlightened but felt they were his elders. He showed them a miracle called the "Twin miracle". Then, even the king, seeing this miracle, worshipped him.



The next day, the Buddha took his begging bowl and went from door to door begging for food. The king, seeing this, was very annoyed. "Why do you disgrace me, my son? Why do you ruin me like this? Why don't you take food in the palace? Is it proper for you to beg for food in this very city where you used to travel in golden sedan chairs? Why do you put me to shame, my dear son?"

"I am not putting you to shame, O Great King. This is our custom," replied the Buddha calmly.

"How can this be? Nobody in our family has ever begged like this. How can you say 'it is our custom'?" the confused king asked.

"Oh Great King, this is not the custom of the Royal family, but it is the custom of the Buddhas. All the former Buddhas have lived by receiving food this way."

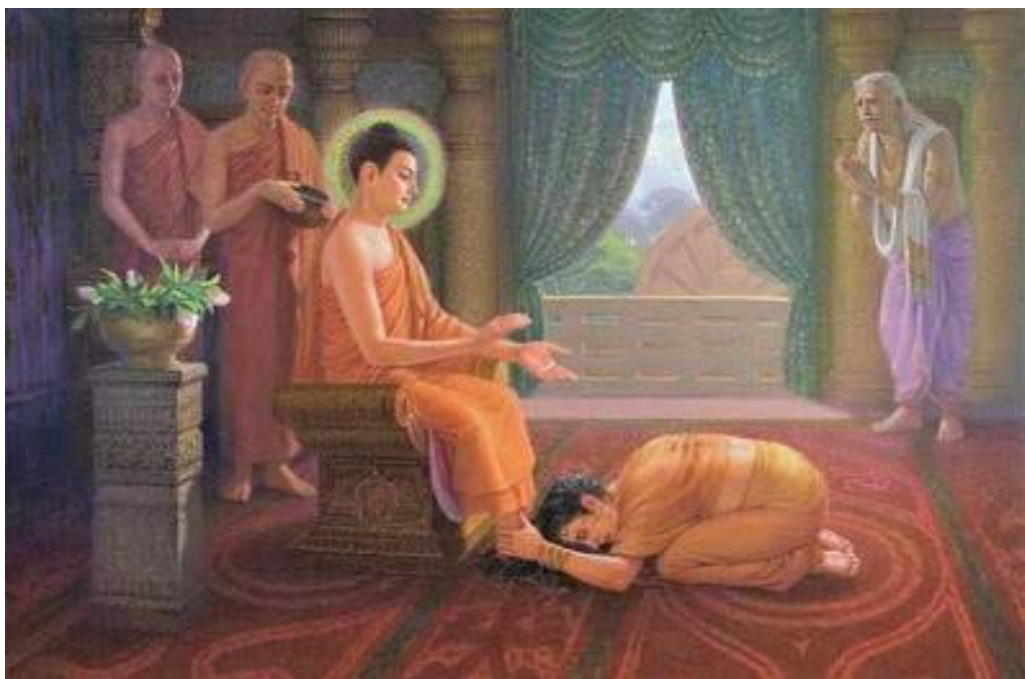
However, when the king begged the Buddha to take food in the palace the Buddha kindly did so.

EXERCISE 19

1. Where was the Buddha when the king sent messengers?
2. How many messengers did he send?
3. Why did they not tell him the message?
4. Who did give him the message?
5. Where had the king arranged for him to stay?
6. What did the elderly people do when they came to see him?
7. What did the Buddha do?
8. Why was the king not happy?
9. What was the "custom" that the Buddha spoke about to the king?

20

PRINCESS YASODHARA



When the Buddha had taken his evening meal that day, all who knew him as Prince Siddhartha, except Princess Yasodhara, came to talk to him. All of them were surprised but happy to see their prince dressed like a monk.

Yasodhara stayed in her room thinking, "Prince Siddhartha is now the Enlightened One — the Buddha. He now belongs to the line of Buddhas. Is it right for me to go to him? He does not and cannot need me. I think it is better to wait and see."

After a while the Buddha asked, "Where is Yasodhara?"

"She is in her room," said his father. "I shall go there," said the Buddha and, giving his bowl to the king, he went to her room. As he entered he said to the king, "Let her pay me respect as she likes. Say nothing."

As soon as the Buddha entered the room, even before he took his seat, Yasodhara rushed to him. She fell to the floor, held his ankles, placed her head at his feet and cried and cried until his toes were wet with her tears. The Buddha kept quiet and nobody stopped her until she was tired of crying. King Suddhodana then said, "Lord, when my daughter-in-law heard that you were wearing yellow robes she also robed herself in yellow. When she heard you were taking one meal a day she did the same. When she heard that you had given up lofty couches, she lay on a low couch and when she heard that you had given up garland and scents she too gave them up. So virtuous is my daughter-in-law."

The Buddha nodded and said, "Not only in this last birth, O king, but in a previous birth too, Yasodhara was devoted and faithful to me." Said the Buddha and told him the story of the Chandakinnara Jataka, one of the previous birth stories.

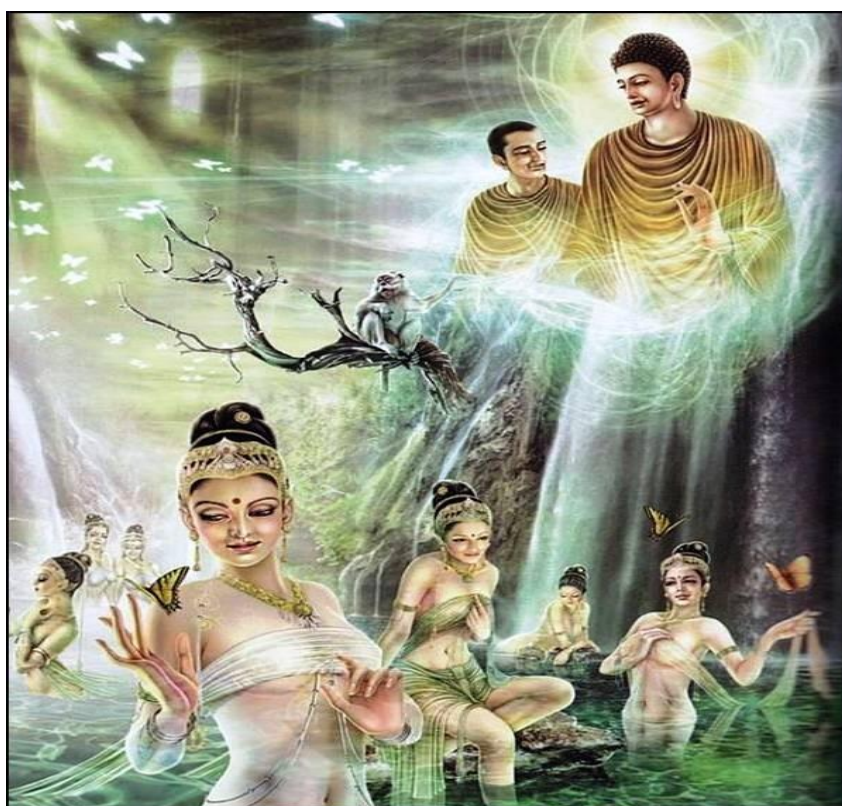
Exercise 20

1. What did the people do when the Buddha had taken his meal?
2. Who was not present?
3. What did Yasodhara do when she saw the Buddha coming to see her?
4. What did the king say?

21

THE STORY OF PRINCE NANDA

Prince Nanda was the step-brother of the prince Siddhartha. When he was thirty-five years old, King Suddhodana wished to give him prince Siddhartha's place in the palace, marry him to Princess Janapada Kalyani and let him live in a separate palace. The king wished, to have all these festivals on the same day and waited for the Buddha to return to Kapilavastu and bless Nanda and Janapada Kalyani.



On the third day after the Buddha's return to Kapilavastu he made all the arrangements for the festival and invited the Buddha to attend the wedding. The Buddha attended the wedding, had lunch, blessed them all, left his begging bowl with Nanda and went away.

Nanda thought, "the lord Buddha will take the bowl at the door step". But the Buddha went straight on without taking the bowl. Then Nanda thought, "he will take it at the palace gate". His bride, Janapada Kalyani also saw Nanda following the Buddha and thought "my husband may be going to the temple to send the Buddha off". Then she said, "Darling don't be late, return quickly." When prince Nanda went to the temple to return the bowl the Buddha asked him "Nanda, would you like to be a monk?"

"Yes, Sir," said Nanda out of respect, and the Buddha ordained him. Afterwards Nanda, thinking of his beautiful bride, became very sad and unhappy. He was always thinking about his beautiful bride. Other monks saw him very sad and asked "Why are you so sad, Nanda?"

"Brothers, I am disappointed. I do not like this life. I want to leave it and go home."

They went and reported this matter to the Buddha. The Buddha talked to Nanda. First the Buddha showed him a she-monkey whose nose and tail were burnt and fur singed and bloodied. "Do you see this monkey, Nanda? Then take good note of her," said the Buddha.

Then the Buddha showed Nanda 500 celestial nymphs. "Nanda, do you see these nymphs?"

"Yes," answered Nanda.

"Who is prettier? The nymphs or Janapada Kalyani? Sir, as my bride is prettier than the burnt monkey, so are the nymphs compared to Janapada Kalyani."

"Well, Nanda, what then?"

"Reverend Sir, how does one obtain the celestial beings? by performing the duties of a monk."

"In that case I shall take the greatest pleasure in living the monk's life," said Nanda and he began to follow the Buddha's teaching very carefully and in a short time he realised the truth of life destroying all kinds of desires and became so wise and holy that he did not want to go home any more.

Exercise 21

1. Who was Nanda?
2. How old was he when the king made arrangements to celebrate the three festivals?
3. Whom did he wait for?
4. What did the Buddha do when he had taken his lunch?
5. What did Nanda think then?
6. Was Nanda happy with monk's life? Why?
7. How did the Buddha make him happy?

22

PRINCE RAHULA

On the day the prince left the palace Rahula was born and now he was seven years old. He was brought up by his mother and gran father. On the seventh day after the Buddha's homecoming Princess Yasodhara dressed up young Rahula. Then she pointed to the Buddha and said, "That is your father, Rahula. Go and ask him for your inheritance."



Innocent Rahula went to the Buddha and, held one of his fingers, looking up into his face, told him what his mother had asked him to say, adding, "Father, even your shadow is pleasing to me."

As the Buddha left the palace Rahula followed him saying, "Give me my inheritance." Coming to the park the Buddha thought, "He desires his father's wealth, but this goes with the worldly life and is full of trouble and suffering. I shall instead give him what I know and thus give him an excellent inheritance." The Buddha then asked Sariputta, his chief disciple, to ordain Rahula.

So it was Arahant Sariputta who admitted little Rahul as a bhikkhu to the Buddhist order. From that day onwards little prince Rahula became well known as Rahula bhadra, meaning; beautiful Rahula.



When King Suddhodana heard that his beloved grandson had become a monk he was deeply grieved. The king said, "When you left home it made me sad. When Nanda left home my heart ached. I concentrated my love on my grandson and again the one I love has left me. Please do not ordain anyone without their parent's permission." To this the Buddha agreed and never ordained anybody after that without their parents' permission.

One day, the Buddha called little bhikkhu Rahula.

"Dear Rahula, bring that little pot please. Do you see that the pot has only a small amount of water?"

"Yes, my Lord Buddha."

"Dear Rahula, similarly if someone is not ashamed of lying intentionally, never will that person's life be filled with virtues."

Then the Buddha threw the water in the pot. He then kept the empty pot in front of the little bhikkhu Rahula.

"Dear Rahula, just as the water in the pot was easily thrown out, similarly the remaining good qualities of a person who is not ashamed of lying intentionally will get easily disposed off."

Then the Buddha turned that pot upside down. "Dear Rahula, the pot is now turned upside down. Similarly, the good qualities of a person who is not ashamed of lying intentionally will be turned upside down. He will not prosper in life.

Rahula, you must firmly decide to be so disciplined that you will never lie."

“Dear Rahula, now tell me what is the use of a mirror?”

“My Lord Buddha, you can use it to observe your face.”

“Dear Rahula, similarly, you must contemplate wisely, and thoroughly while you act. You must contemplate wisely, and thoroughly while you speak. You must contemplate wisely, and thoroughly while you think. Thus, never must you do anything that will harm or hurt you or anybody else.”

Little bhikkhu Rahula became an extremely good person by following this advice. He got up early each morning, swept the whole temple and then took a fistful of sand, threw that up and caught as much sand as possible thinking; *‘let me receive as much valuable advice as sand in my hand today.’* That true humbleness earned him the high position of the most obedient disciple in the Buddhist order”.

Exercise 22

1. Who was rahula?
2. Who brought him up?
3. How old was he when the Buddha visited Kapilavattu?
4. What did he ask the Buddha?
5. What did King Suddhodana say to the Buddha after Rahula’s ordination?
6. What did the Buddha say to Little monk Rahula throwing away the water in pot?
8. What did the Novice Rahula did early in the morning throwing up some sand?

23

THE TWO CHIEF DISCIPLES

Near Rajagaha there were two villages called Upatissa and Kolita. The headmen of these two villages were very close friends. Both of them had sons. They were known as Upatissa and Kolitha.

The mother of Upatissa was known as Sari. Therefore, upatissa was called Sariputta. The mother of Kolitha was known as Moggali, who gave birth to his son on the same day when Upatissa was born. He was called Moggallana. They became best friends.

When they grew up, both of them liked to watch dramas. One day, while watching a drama called Giragga Samajja (The Mountain Festival), the young boys decided to leave home in order to seek greater happiness and understanding of life than could be had by watching plays.

Now at this time there was a famous religious teacher called Sanjaya staying near Rajagaha. The two friends went to learn from him, but after a while they found his teachings unsatisfactory and left. They promised each other they would both continue searching, studying and meditating in an effort to find the truth about life, and that whoever found it first would let the other know.



One morning, in the main street of Rajagaha, Sariputta saw the ascetic Assaji begging for alms. He radiated modesty and calmness as he went from house to house. As Sariputta came closer he saw on Assaji's face a look of perfect peace, like a smooth undisturbed lake under a calm clear sky. Sariputta went up to him and humbly said, "Your face, friend, is serene. Your eyes so clear and bright.

Who is your teacher and what does he teach, Sir?"

"I can soon tell you that, brother," replied Assaji. "There is a great ascetic of the Sakya race who has left his home and country behind in order to follow the homeless life. He is my teacher and it is his teaching that I follow and practice."

"Please tell me more."

"I am only a newcomer to the way of the Buddha," replied the ascetic modestly. "I do not know very much yet. But I will give you a brief description."

"That is all I want, brother," said Sariputta quickly. "Tell me the meaning of the teachings. Why make a lot of words about it?"

"Very well then," said the ascetic. "Listen! The Buddha teaches that, "there is a cause for everything, the Buddha knows it; he also knows that if there is no cause there is no result."

After the Venerable Assaji spoke these lines, Sariputta was so clever that he understood their meaning. He realised the truth that everything that has come into existence, or will come into existence, must pass away. He said, "If this is what the Buddha teaches you have found the state that is free from sorrow and suffering and full of peace and happiness." After thanking Assaji, Sariputta went to find his friend Moggallana to bring him the great news.

Before he spoke a word Moggallana cried, "Why brother, how clear and shining your face is. Can it be that at last you have found what we have been seeking?"

"It is so, brother, it is so," was Sariputta's glad reply, and he explained the Buddha's teachings to him.

Thus, Sariputta and Moggallana joined the Buddha and in a short time became two of his chief disciples. Sariputta became known for his wisdom and Moggallana for his miraculous power.

Exercise 23

1. Who was Sariputta and who was Moggallana?
2. What was the name of the drama they watched?
3. Who was their first teacher?
4. What was their promise?
5. Who met the second teacher?
6. What was the second teacher's name and what did he tell Sariputta?

24

The Buddha's Daily Routine

The Buddha's daily routine was divided into five parts:

- The morning session
- The afternoon session
- The first watch
- The middle watch
- The last watch

The Morning Session

(4.00a.m. to 12.00 noon)

The Buddha would get up at 4.00 a.m. and as soon as he had had a wash would sit down to meditate for an hour. From 5.00 to 6.00 a.m. he would look around the world with his mental eye to see if anybody needed help. At 6.00 a.m. he would put on his robe and either go out and help the needy or beg for food.

When on alms round the Buddha would go from house to house, eyes fixed to the ground, receiving in silence any food that was put into his bowl. Sometimes he would go begging with his disciples, who would walk behind him in single file. Often people would invite him to their houses for lunch and he would give a discourse to them and his followers.

The Afternoon Session

(12.00 noon to 6.00 p.m.)

In the afternoon the monks would usually go to the Buddha to ask questions and be taught and advised. The Buddha would then retire to his room and look around the world with his mental eye to see if anyone was looking for his help. He would then go and meet people who were waiting for him. He would teach to them in such a way that everybody felt that the Buddha was teaching to each one of them separately, "giving joy to the wise, promoting the intelligence of the average

people and dispelling the darkness of the dull-witted”.

The First Watch

(6.00 p.m. to 10.00 p.m.)

During this time the followers would come again to the Buddha to either listen or ask questions to clarify their doubts.

The Middle Watch

(12.00 p.m. to 2.00 a.m.)

During this period the devas would seize the opportunity to go to see the Buddha and learn the truth of life. The Buddha, on answering their questions, would complete the middle watch of the night.

The Last Watch

2.00 p.m. to 4.00 a.m.)

For the first hour the Buddha would walk up and down meditating and freeing himself from the discomfort of sitting all day. He then would sleep for an hour. Thus we can see the Buddha was busy the whole day. In fact he only slept one hour each day during this 45 years of teaching. During the early hours of the day he saw the whole universe, blessed it with his boundless love and brought happiness to millions.

Exercise 24.

1. In the Buddha’s timetable how many parts are there in a night?
2. When did the Buddha get up and when did he go to sleep?
3. What did he do early in the morning?
4. How many hours did he sleep in the day?
5. What did he do after lunch?
6. For how many years did he teach?

25

THE STORY OF POOR SOPAKA

There once was a boy by the name of Sopaka, born to a very poor family. When this boy was only seven his father died and his mother married another man who was very wicked and unkind. His new stepfather always beat and scolded small Sopaka who was very kind, innocent and good.

The stepfather thought, "This boy is a nuisance, a good-for-nothing, but I cannot do anything to him because his mother loves him so much. What shall I do about him?"

One evening he said, "Dear son, let us go for a walk."

The boy was surprised and thought, "My stepfather has never talked to me so kindly. Perhaps my mother has asked him to be kind to me." So he happily went with his stepfather.

They walked to a cemetery where there were many rotting bodies and the stepfather tied Sopaka to one of them, leaving him alone and crying.



As the night became darker and darker Sopaka's fear increased. He was alone in the cemetery and so frightened that his hair stood on end and drops of sweat rolled down his body. The noises of the jackals, tigers, leopards and other wild animals made him even more frightened. Then, when he was almost paralysed with fear, he saw a shining noble-looking person with a bright light coming towards him saying, "Sopaka, don't cry. I am here to help you, so don't fear." At that moment Sopaka broke his bonds and stood before the Buddha in the Jetavana monastery. The Buddha bathed him, gave him food to eat, cloths to wear and consoled and comforted him.

Meanwhile, on returning home, the wicked stepfather was questioned by Sopaka's mother. "Where is my son?" she asked. "I don't know," he replied, "he came home before me." But the mother could not sleep the whole night for worrying about her son.

Early next day she went to see the Buddha for help. "Why are you crying, sister?" asked the Buddha.

"O Lord," replied the lady, "I have only one son and since last night he has been missing. My husband took Sopaka for a walk and the little boy never returned home."

"Don't worry, sister. Your son is safe. Here he is." And so saying the Buddha showed her Sopaka, who had become a monk. The mother was overjoyed to see her son again, and after listening to the Buddha's teachings she too became a follower.

Exercise 25

1. What is the name of the poor boy?
2. Why did his step father want to kill him?
3. What did he do to kill the boy?
4. What did the step father said to Sopaka's mother?
5. What did the Buddha do to save the boy?

26

THE STORY OF LADY PATACARA

During the Buddha's lifetime there was a rich man who had a charming daughter called Patacara. Her parents loved her so much that they kept her in the seventh storey of their mansion and did not let her go anywhere.

When she was sixteen, Patacara's parents made arrangements for her to marry the son of another wealthy man. But she had already fallen in love with her pageboy and wanted to be with him.

Just before the wedding, early in the morning, Patacara dressed up like a servant and slipped out of the mansion. She met her pageboy at an arranged place and they ran away together.



The couple traveled to a faraway place and were married. After some time Patacara was ready to give birth to their child. "Here I have no one to help me," she said to her beloved husband, "but a mother and father always have a soft spot in their heart for their child. Please take me to my parents' house so I may give birth to our child."

But her husband said, "My darling, what are you saying? If your mother and father were to see me they would torture me to death. It is out of the question for me to go." She begged him over and over again and each time he refused to go.

One day, when her husband was away, Patacara went to her neighbours and told them, "If my husband asks you where I have gone tell him that I have gone home to my parents." When he came home to find Patacara missing, her husband ran after her and soon caught up, begging her to return home. She began to refuse but right then her birth pains started and she soon gave birth to a son. She thought, "There is no point in going to my parents' home now," and returned home with her husband. After some time she was ready to give birth to her second child and left for her parents' home again while her husband was at work. Again her husband came after her and begged her to return with him but she refused.

While this was happening a fearful storm arose. Patacara told her husband, "Dear, my birth pains have come upon me. I cannot stand it, please find me a place to shelter from this storm."

Her husband took his axe and went here and there in the heavy rain, looking for branches and leaves to make a shelter. Seeing a bush growing on an anthill he went to chop it down. As he did so a poisonous snake slithered out and bit his hand, killing him immediately.

As Patacara waited for her husband, her pains became more and more severe and soon she gave birth to another son. Weak, cold and wet she could do nothing more than place her children to her bosom, curl into the ground and wait out the night, worrying desperately after her husband and sheltering as best she could.

Early the next morning, with the newborn on her hip and holding the hand of the other child, Patacara went along the path her husband had taken and eventually found him lying dead. "All because of me my husband died on the road," she cried.

After a while she continued walking along the path until she came to the river Acirawati, which was flooded from the storm. Since she felt weak from the previous night she could not carry both children together. Patacara placed the older boy on the bank and carried the younger one across the river. She then put the baby on a bed of leaves and returned for the older child.

Hardly had she come to midstream when a hawk came down from the sky and swooped off with the young child. Patacara saw the hawk and screamed in a loud voice, "Su!, Su!" When he heard her voice across the water the older boy thought, "Mother is calling me." And, in a hurry to get to her, he slipped down the bank and was swept away by the river.

Now Patacara became very distressed and cried and cried, saying, "One of my sons has been carried away by a hawk, the other swept away by the river, and by the roadside my husband lies dead." She went off weeping until she met a man and asked him, "Sir, where do you live?"

"In Savatthi," he replied.

"In the city of Savatthi in such and such a street lives such and such a family. Do you know them, Sir?"

"Yes, my good Lady, but don't ask me about that family. Ask me about another family you know."

"Good Sir, I know only that family. Please tell me about them," said she.

"Since you insist, I cannot hide the truth," said the man. "In the heavy rains last night, the family's house collapsed, killing all of them."

"Oh no!" cried Patacara.

"Yes; can you see that fire over there?" he asked, pointing to some flames. "That is their funeral fire."

No sooner had Patacara heard this than she fell on the ground, rolling to and fro with grief. Some villagers came and took her to the Jetavana monastery, where the Buddha was teaching. The Buddha asked some ladies to wash her, clothe her and give her food, and then he consoled her in a most sweet and wonderful voice. When she recovered her senses, and having gained insight into her experiences, Patacara begged the Buddha to ordain her. Thus Patacara became a bhikkhuni (nun).

Exercise 26

1. Who did Patacara marry?
2. Why did Patacara's husband not want to go to her parents' house?
3. What did Patacara tell her neighbours when she left for her parents' house?
4. How did she try to take her children across the river?
5. What happened to her husband?
6. How many of her relatives lived to see her?
7. How did the Buddha help her?

27

Angulimala, the Bandit

The King of Kosala had an adviser called Bhaggawa. Bhaggawa had a wife called Mantani and a son called Ahinsaka.

When Ahinsaka was born, all the weapons in the country shone brightly. The king was disturbed by this, and the next morning he called his adviser to find out the reason why the weapons were shiny. The adviser said, "My wife has given birth to a son, Your Majesty."

"Then why do the weapons shine in such a manner?" asked the king.

"Your Majesty, my son will be a bandit."

"Will he rob alone or with a gang?" asked the king.

"He will be single-handed, Your Majesty," replied Bhaggawa.

"We should kill him now," said the king.

"No!" exclaimed Bhaggawa, "As he will be alone we shall be able to catch him easily."

When Ahinsaka was old enough his father sent him to a school in Takka Sila. Ahinsaka was the strongest, brightest and the most obedient child of all the children in the whole school. Other children became envious of him and behind his back made the teacher hate him. Thus, when he had finished his education, the teacher said, "Now you must pay me my tuition fee."

"How much should I pay, Sir?" asked Ahinsaka.

"I don't want cash but one thousand right-hand human fingers. And remember not to bring two right-hand human fingers from the same person."

Although it was a most difficult thing for him to do, Ahinsaka promised to pay his teacher. Taking a sword, off he went until he reached Kosala.

Hiding near a jungle highway, he waited for passers by. He would rush out and kill them, cutting off a right-hand finger and hanging their corpses on a tree for the vultures and crows. He made a garland out of the finger bones and soon became known as "Angulimala" (anguli=fingers, mala=garland).

Angulimala went to another district and began to kill again. Because he was murdering so many people, the King of Kosala decided to go with his strong army and capture the bandit. When Mantani heard this she went to her husband to try to get him to save their son.

"Darling, he is very fierce now," said Bhaggawa. "He may have changed completely, and if I go there he may even kill me." But the mother was very soft hearted and loved her son more than she loved herself. She thought, "I must go to the jungle myself and save him."

Now Angulimala had killed 999 people. He had spent months and months in the jungle without proper food, sleep or comfort, so he was impatient to pay off his debt and live a decent life. He thought, "Today if even my own mother comes I will kill her and cut off a finger to make one thousand fingers."



Now that day, while the Buddha looked round the world to see if anybody needed help, he saw Angulimala and his mother. "I must save them," he thought as he set out towards the jungle.

The villagers, seeing the Buddha, cried out, "Teacher, don't go that way, it is too dangerous. Return home quickly." Three times they warned him but the Buddha continued, thanking them for their concern.

Now Angulimala's mother entered the jungle. Angulimala saw her coming and thought, "Poor lady. She comes alone. I pity her but it cannot be helped. I must keep my word and kill her." All of a sudden, the Buddha appeared between them. Angulimala thought, "It is very good that this ascetic comes before my mother. Why should I kill her? I will leave her alone and kill this stranger." And with his sword he ran towards the Buddha. The Buddha walked slowly before him, thinking, "Let this young man see me running." So Angulimala ran and ran towards the Buddha, but he could not catch up with him. He became so weak that he could not run any further. Then he shouted at the Buddha, "Stop! Stand still!"

"I stand still, Angulimala! Do you also stand still?" said the Buddha.

Angulimala could not understand the meaning of the Buddha's words, so he asked him, "How can you say you stand still while running faster than me?"

**"I stand still Angulimala evermore,
For I am merciful to all living beings;
But you are merciless to living beings.
Therefore I stand still and you stand not still."**

Angulimala was very pleased with what the Buddha said and throwing away his sword knelt before him. The Buddha blessed him and took him to the monastery, where he became a monk.

Meanwhile, the king was waiting with his army at the palace to receive the Buddha's blessing before setting out to the jungle. When the Buddha did not come, he went to the monastery with his five hundred horses and soldiers. The Buddha asked him, "What is it that troubles you, mighty King?"

"There is a most fierce killer called Angulimala and I am going to catch him.

""But mighty King, suppose you see Angulimala head shaven, wearing yellow robes. What would you do to him?"

"I would worship him," answered the king.

Then the Buddha called Angulimala and the frightened soldiers started to run away. But the Buddha stopped them, and taught the Dharma to them all.

Excercise 27

1. How many people did Angulimala kill?
2. What was his real name?
3. Why was he called Angulimala?
4. What did the Buddha do to make him good?
5. Who else wanted to save Angulimala?
6. Was the Buddha afraid of the killer?

28

DEVOTIONAL PRACTICES AND OFFERINGS

This is a simple explanation of the meaning behind Buddhist devotional practices one see in shrines and temples, such as bowing, prostrating, lighting incense and candles, offering of flowers and fruit, which is common in all traditions.

Buddhist Shrines and Images

While it is difficult to imagine Buddhism without the Buddha image or *Rupa*, it was not until about 500 years after the passing away (Parinirvana) that the practice of making images of the Buddha started. Since that time, Buddha images have been the object of Buddhist devotion and identify for over 2000 years, acting as the inspirational focus and the means for devotees to express their reverence and gratitude for the Buddha's Dharma or Teachings.

The reasons for the Buddha image on the shrine are:

- to remind one of the qualities of Perfect Wisdom and Perfect Compassion of the Buddha,
- it serves to inspire us to develop these qualities as we recall the greatness of the Buddha and His Teachings.

Some days, we may feel agitated, angry or depressed. When we pass by a shrine in our homes or visit a temple, and see the peaceful image of the Buddha, it helps us to remember that there are beings that are peaceful and we can become like them too. Automatically, our minds settle down.

Buddhists pay respect to the Buddha to show their gratitude to Him for showing the way to Enlightenment and liberation by:

Folded Palms

- Place the palms together and raise them to the level of the chest.
- This gesture expresses our deep reverence to the Triple Gem - Buddha, Dharma and Sangha.

Prostration

- Prostrating before an image of the Buddha or members of the Sangha expresses our deep veneration.
- This also helps us to overcome egoistic feelings (pride) to become more ready to listen to the Teaching of the Buddha.
- As we prostrate before the Buddha images, we recall the qualities of the Buddha and develop respect for their qualities such as loving-kindness, compassion, virtue, patience, concentration and

wisdom. Showing respect to the Buddha and his qualities inspires us to develop these extraordinary qualities ourselves.



One manner of prostration as observed in a Theravada temple (e.g. temples of Sri Lanka, Thai, Burmese traditions.)



What is the purpose of making offerings to the Buddha?

- We make offerings not because the Buddha needs them - the Buddha is an enlightened being, He certainly does not need an incense stick to be happy!
- Nor do we make offerings to win the Buddha's favour. The Buddha developed universal loving-kindness and compassion long ago and won't be swayed by flattery and bribery the way we ordinary beings are.
- We make offerings to create positive energy and develop good qualities such as giving with a respectful attitude and gratitude.
- Moreover, the offerings remind us of certain teachings of the Buddha.

Offering of Light (Lamp/Candle)

- Light symbolizes wisdom.
- Light drives away darkness.
- Similarly, the light of wisdom dispels the darkness of ignorance.

Offering of Incense

- When incense is lit, its fragrance spreads.
- Incense symbolizes the fragrance of pure moral conduct.
- This reminds us to cultivate good conduct.

Offering of Water

- Water symbolizes purity, clarity and calmness.
- This reminds us to practise the Buddha's teachings, so as to cleanse our minds, which are full of desire, ill-will and ignorance, and to attain the state of purity.

Offering of Fruit

- Fruit symbolizes the ultimate fruit of Enlightenment which is our goal.
- Fruit also reminds us that all actions will have their effect.

Offering of Flowers

- The freshness, fragrance and beauty of flowers are impermanent.
- Fresh and beautiful flowers will soon become withered, scentless and discoloured.
- This reminds us of the Buddha's teaching that all things are impermanent.
- We should value what we have now and live in the present.

The Lotus

The most common flower seen in Buddhist shrines, or on the base of statues, are lotuses, as they represent the potential or actuality of Enlightenment.

- The lotus grows out of the mud and blossoms above the water surface, yet it is not dirtied by the mud from which it grows.
- The Buddha is likened to the lotus. Like a lotus that rises out of a muddy pond, the Buddha rose above the defilements and sufferings of life.
- We are right now surrounded by defilements and sufferings, just as the lotus seed is surrounded by dirt, mud and filth. We should rise above our defilements and sufferings, just like the lotus flower arising above the muddy water.
- This serves to remind us of our own potential Buddhahood. We may have defilements today, but we all have the potential of growing out of defilements and achieving wisdom like the Buddha.

29

SYMBOLS IN BUDDHISM

When visiting a monastery, the five main objects that can be found there are Lotus Flowers, Dharma Wheels, Buddhist Flags, Bodhi Tree and a Stupa. In addition, the images of the Buddha are the most popular objects in a monastery. Each of these bears a special meaning in Buddhism.



Lotus Flower

'The lotus has its roots in the mud, Grows up through the deep water, And rises to the surface. It blooms into perfect beauty and purity in the sunlight.' The lotus flower represents purity because it is not dirtied by the filth of the mud in which it grows. Those who follow the Buddha's teachings aim to be like the lotus. They hope to remain pure in a world of impure temptations.



The Dharma Wheel

Once we start driving the car, the wheels of the car will keep rolling until it reaches the destination. Ever since the Buddha first started teaching Dharma, the Truth has spread continuously and all over the world. This will continue until all beings are freed from their suffering. The Dharma Wheel is a symbol of the continuous spreading of the Buddha's teachings to help people live more happily.

Buddhist Flag

According to Buddhist records, as the Buddha sat under the Bodhi Tree, six rays of light emitted from his body after his Enlightenment. Based on this, the Buddhist flag indicates that all the different races in the world can live happily under the shield of the Buddha's wisdom.

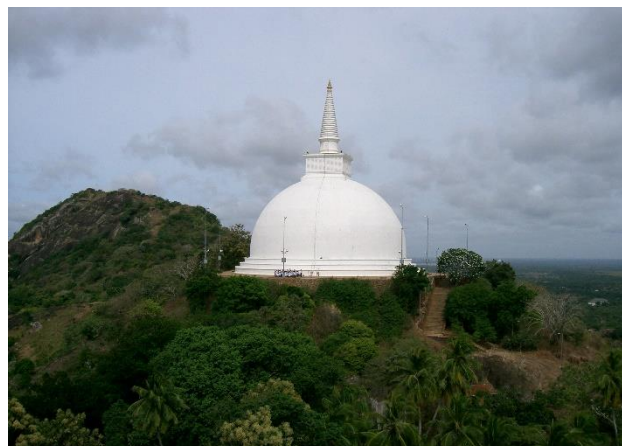


Bodhi Tree

The Bodhi Tree is a pipala tree, a kind of fig tree found in India. It became known as the Bodhi Tree after the Buddha had attained Enlightenment underneath it. Today, it is used to represent the wisdom of the Buddha. It is therefore called the Tree of Wisdom, and is respected all over the world by Buddhists. To honour the Bodhi Tree is a way of showing gratitude for the wisdom realized by the Buddha. The sixth colour is the combination of blue, yellow, red, white and orange.

Stupa

A stupa is a monument where the sacred remains of the Buddha or noble monks are kept so that people can pay their respect to them. Today, a stupa serves as a symbol for Buddhists to recall the good conduct of the Buddha and noble monks.



Buddhist Shrines

People often feel the need to remember the things they love and respect in a form that they can see. For instance, a photograph is kept in order to remember a loved one. The national flag is a reminder of the loyalty people feel towards their country. The photograph and national flag are examples of symbols in remembrance of the qualities of

the people or things that are being represented. They form the focal point of one's feelings of love, respect and loyalty. In the same way, the shrine found in Buddhist homes or monasteries is a focal point of Buddhist observances.

At the centre of the shrine, there is usually an image of the Buddha. This image may be made of a variety of materials such as marble, gold, wood or clay. The image is a symbol that helps people to remember the qualities of the Buddha. The shrine may also have such objects as a volume of Buddhist scripture to represent the Dharma. Some shrines may display other items such as images, pictures or photographs of Buddhist monks and masters to represent the Sangha. When Buddhists stand before a shrine, the objects they see on it help to remind them of the qualities that are found in the Buddha and the Sangha. This inspires them to work towards cultivating these qualities in themselves.

29

FOUR VIRTUES LEADING TO TEMPORAL WELFARE

Buddhism deals not only with man's spirituality or his next birth, but is strongly concerned with his material needs and immediate problems in this very life. In fact, the emphasis is on this life - the here and now - rather than on the next. Do good now, exhorts the Buddha, for no one knows if death will come tomorrow.

There is a discourse in Anguttara Nikaya in which Lord Buddha talks about the virtues that are conducive to material benefits in the present. When practiced constantly, these virtues, which are four in number, enable one to succeed in life bringing happiness and prosperity. They are as follows;

1. **Utthana Sampada** - Being endowed with energy.
2. **Arakkha Sampada** - being endowed with vigilance
3. **Kalyana Mittata** - Association with good friends.
4. **Sama Jeevikata** - leading a balance life.

The first virtue, ***Utthana sampada***, is the most important thing to begin with. Utthana literally means to go up or to rise. To succeed in life man must be filled with enthusiasm and energy; he must be fired with ambition and a strong desire to succeed. He must strive to be the best. If he is a student, he makes sure that he always obtains good grades, not being satisfied with merely passing the tests. He knows that education is the foundation of life, upon which rests his future. He is, therefore, determined to make the foundation strong by studying hard, ever eager to learn more and more and to the best of his ability.

Only those who work hard will succeed. Greater success requires greater willpower. Sometime in the process of gaining success, we have to suffer doing things that we do not want to, or being deprived of the pleasures and enjoyments that we want to have. But the result of such an effort will be a good one. So, if we are good Buddhists, we must be energetic and industrious.

Wealth and fortune come to those who work hard, but one can not get rich if one does not know how to protect or take care of what has already been acquired. We must therefore practice the second virtue.

The second virtue, Arakkha Sampada, advises us to be vigilant, not careless, about what we have earned or possessed. We must know, for example, how to use our money properly so it will give us maximum benefit. Strange though it may seem, many people do not know how to use their money. They waste it on cigarettes, drinks, and drugs, which only enslave them and drag them toward a premature death impoverishing them in the process. Many people lose their fortune in gambling, shamelessly ruining their families; many are forced to crime or illicit occupations, and end up in prison. Instances of lack of Arakkha Sampada are too many and so obvious that any further explanation would be superfluous.

The third virtue, Kalyana mittata, is no less important for achieving the desired success. Man cannot live all alone by himself; he needs friends, associates, and colleagues, (in addition to relatives, of course). These people play a significant role in his life. They can influence his thought, change his views and character, even promote or ruin his life. If you are very close, for instance, to a friend who is foul-mouthed, arrogant, and has no respect for his parents, and if you keep company with him long enough, you will gradually imitate his evil characters. This is one of the reasons why many good students from good families fall for drugs and other bad habits.

A balanced life in **Samajeevikata** means one which is wisely conducted - neither too economical nor extravagant - a Dharmic (righteous) life, which is noble, useful and contented. A Samajeevikata person lives according to his means; he knows his income and expenditure. He is not carried away by the "high passion" of the day. His life is exemplary, free from pretensions and harm. It is a life of service rather than of selfishness. Living in this way ensures not only that whatever has been acquired is well protected, but also that whatever is spent is wisely and usefully spent.

Exercise 28.

1. What are the virtues necessary for material benefits in the present? Give Pali terms and their English Meaning.
2. Explain Utthana sampada. Illustrate your answer with suitable examples.
3. Why is Arakkha Sampada necessary? Explain.
4. Explain how good friends or associates are important for a happy and successful life.
5. Is Samajeevikata necessary for our life? Why? Give three reasons.

29

VANDANA & PUJA

Homage to the Buddha

Namo tassa bhaghavato arahato samma sambuddhassa

Namo tassa bhaghavato arahato samma sambuddhassa

Namo tassa bhaghavato arahato samma sambuddhassa

(Honour to the Blessed One, the Exalted One, the fully Enlightened One.)

Three refuges

Buddham saranam gacchāmi

Dhammam saranam gacchāmi

Sangham saranam gacchāmi

(I go to the Buddha as my refuge. I go to the Dhamma (His doctrine) as my refuge. I go to the Sangha (his noble disciples) as my refuge.)

Dutiyampi buddham saranam gacchāmi

Dutiyampi dhammam saranam gacchāmi

Dutiyampi sangham saranam gacchāmi

(For the second time I go to the Buddha as my refuge. For the second time I go to the Dhamma as my refuge. For the second time I go to the Sangha as my refuge.)

Tatiyampi buddham saranam gacchāmi

Tatiyampi dhammam saranam gacchami

Tatiyampi sangham saranam gacchami

(For the third time I go to the Buddha as my refuge. For the third time I go to the Dhamma as my refuge. For the third time I go to the Sangha as my refuge.)

Five Precepts

Pānātipātā vēramani sikkhāpadam samādiyāmi

(I take the precept to abstain from killing)

Adinnādāna vēramani sikkhāpadam samādiyāmi

(I take the precept to abstain from taking that which is not given.)

Kāmēsu micchācārā vēramani sikkhāpadam samādiyāmi

(I take the precept to abstain from sexual misconduct.)

Musāvādā vēramani sikkhāpadam samādiyāmi.

(I take the precept to abstain from false speech.)

Surāmērayamajja pamādatthānā vēramani sikkhāpadam samādiyāmi.

(I take the precept to abstain from intoxicants which lead to carelessness.)

Buddha Vandana

Iti pi so Bhagavā Araham Sammā sambuddho Vijja-carana Sampanno Sugato Lokavidu Anuttaro Purisa-damma-sārathi Satthā dēva-manussānam Buddho Bhagavā ti.

(Thus indeed, is that Blessed One: He is the Holy One, fully enlightened, endowed with clear vision and virtuous conduct, sublime, the Knower of the worlds, the incomparable leader of men to be tamed, the teacher of gods and men, enlightened and blessed.)

Dhamma Vandana

Svākkhātho bhagavathā Dhammo Sandittiko Akāliko ēhipassiko Opanayiko Paccattam Vēdithabbo Viññūhi thi.

(The Dhamma of the Blessed One Is perfectly expounded, To be seen here and now, Not delayed in time, Inviting one to come and see, Onward leading (to Nibbāna), To be known by the wise, Each for himself.)

Sangha Vandana.

Supatipannō bhagavatō sāvaka sanghō, Uju patipannō bhagavatō sāvaka sanghō, Ñāya patipannō bhagavatō sāvaka sanghō, Sāmīchi patipannō bhagavatō sāvaka sanghō, Yadidam cattāri purisa yugāni, Atta purisa puggalā, Ēsa bhagavatō sāvaka sanghō, Āhuneyyō pāhuneyyō, Dakkhineyyō añjali karanīyō, Anuttaran puññakkhettan lōkassā ti.

(Of good conduct is the disciples of the blessed one. Of upright conduct is the disciples of the blessed one. Of wise conduct is the disciples of the blessed one. Of gentle conduct is the disciples of the blessed one. The disciples of the blessed one- namely, these four pairs of persons, the eight kinds of individuals is worthy of gifts, is worthy of reverential salutation, is an incomparable field of merit to the world.)

Homage to the sacred Bodhi Tree

Yassa mūlē nisinnōwa – sabbari vijayan aka

Patto sabbaññutan sattha– vandē tan bodhipādapan

(Seated at whose base, the Buddha overcame all foes, attained full enlightenment. To that Bhodhi Tree, I do respect)

Imē ētē mahā Bodhi – lokanātena pūjitā

Ahampi tē namassāmi – Bodhi rājā namattu tē.

(Those areat Bodhi Trees. venerated by the Lord Buddha (conqueror of the world.) I, too, shall respect you, may there be homage to you, O great Bodhi Tree.)

Salutation to the three main objects of veneration

Vandāmi cētiyan sabban - Sabba thānesu patitthitan

Sārīrika dhātu mahā bodhin - Buddha rūpan sakalan sadā.

(I revere all the Stupas that may stand in any place, the bodily relics, the great Bodhi and all images of the Buddha.)

Offering of lights

Ghanasārappadittēna - Dīpēna tamadhansinā

Tiloka dīpan sambuddhan - Pūjayāmi tamōnudan

(With brightly shining light, gloom is abolished. I pay homage to the enlightened one, the light of the three worlds, who dispels the darkness of ignorance.)

Offering of incense

Sugandhikāya vadanān - anantha guna gandhinā

Sugandhināham gandhēna - pūjayāmi thathāgatham.

(With perfumed incense and fragrant smoke I worship the exalted one, who is great and worthy of worship.)

Offreing of flowers

Vanna ganda gunopēthan - ēthan kusuma santhathin

Pūjayāmi munindassa - sirīpāda saroruhe

Pūjēmi buddhan kusumēna nēna - puññēna mēthēna labhāmi mokkham

puppam milāyāthi yathā idamme - kāyo thathāyāthi vināsa bhāvam.

(These flowers, fresh, fragrant and colourful, I offer at the lotus like feet of the noble one.

With flowers I revere the Buddha and through this merit may there be release. Even as these flowers must fade, so does my body pass to decay.)

Requesting forgiveness from the triple gem

Kāyēna vācā cittēna – pamādēna maya katam

Accayan khama mē bhantē – bhūripañña tathāgatha.

(If by deeds, words or thoughts heedlessly, I have done anything wrong, forgive me, O master! O teacher.)

Kāyēna vācā cittēna – pamādēna maya katam

Accayan khama mē Dhamma – sanditthika akālika

(If by deeds, words or thoughts heedlessly, I have done anything wrong, forgive me Dhamma, O, Directly visible and immediately effective.)

Kāyēna vācā cittēna – pamādēna maya katam

Accayan khama mē sangha – supatipanna anuttara.

(If by deeds, words or thoughts heedlessly, I have done anything wrong, forgive me Sangha, O, incomparable field of merits.)

Sharing merits with departed relatives.

Idan mē ñātinan hōtu - sukita hontu ñātayo (Three times)

(Let this merit accrue to my departed relatives and may they be happy.)

Sharing merits with gods and all the beings.

Ettāvatāca amhēhi – sambhatan puñña sampadan

Sabbe dēva anumōdantu – sabba sampatti siddhiya.

(May all Devas share this merit, which we have thus acquired. May it contribute greatly to their happiness and prosperity.)

Ettāvatāca amhēhi – sambhatan puñña sampadan

Sabbe bhutā anumōdantu – sabba sampatti siddhiya.

(May all spirits share this merit, which we have thus acquired. May it contribute greatly to their happiness and prosperity.)

Ettāvatāca amhēhi – sambhatan puñña sampadan

Sabbe satthā anumōdantu – sabba sampatti siddhiya.

(May all beings share this merit, which we have thus acquired. May it contribute greatly to their happiness and prosperity.)

Ākāsatta ca bhummatthā – dēvā nāgā mahiddhikā

Puññan tan anumōditva – cīran rakkhantu sāsanan

(May all beings inhabiting space and earth, Dēvas, Nāgas, of mighty power, having shared this merit, long protect the dispensation.)

Ākāsatta ca bhummatthā – dēvā nāgā mahiddhikā

Puññan tan anumōditva – cīran rakkhantu dēsanān

(May all beings inhabiting space and earth, Dēvas, Nāgas, of mighty power, having shared this merit, long protect the teachings.)

Ākāsatta ca bhummatthā – dēvā nāgā mahiddhikā

Puññan tan anumōditva – cīran rakkhantu man paran.

(May all beings inhabiting space and earth, Dēvas, Nāgas, of mighty power, having shared this merit, long protect me and others.)

Aspiration

Iminā puñña kammēna – mā mē bāla samāgamo

Satan samāgamo hōtu – yāva nibbāna pattiyā.

(By the grace of this merit that I have acquired, may I never follow the foolish; but only the wise until I realise the final happiness-Nibbana.)

Idam mē puñña kamman, āsavakkayāvahan hōtu, sadda dukkha pamuñcatu.

(May this merit help to remove the defilements; may I be free from suffering.)

Sādu Sādu Sādu !!!

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Offering of water**Sugandhan sīṭalan kappan - pasanna madhuran sudhan****Pāniya mētan bhaghavā – patiganhātu muttaman.***(O, Blessed One, kindly take this water scented, cold and pure, specially dedicated to you. Please, the noble one would you accept it.)***Offering of food****Adhivāsētu nō bhante – bhōjanan parikappitan****Anukampan upādāya – patiganhātu muttaman.***(O, Blessed One, kindly take this food, specially dedicated to you. Please, the noble one would you accept it out great compassion.)***Offering all together****Adhivāsētu nō bhante – sabban saddhāya pūjitan****Anukampan upādāya – patiganhātu muttaman.***(O, Blessed One, kindly take these offerings all together, offered to you with confidence. Please, the noble one would you accept them out great compassion.)***Sādu Sādu Sādu**

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Homage to the mother**Dasa māsē urēkatva - pōsēsi uddhikāranan****Āyu dīgan vassa satan - mātupādan namāmahan***(O, my mother, let me worship your feet for keeping me ten months in the womb and nourishing me to bring me up. May you live long for a century.)***Homage to the father****Uddhikāro alingitvā - cumbitva piya puttakan****Rājamajjan supatitthan - pitu pādan namāmahan***(O, my father, let me worship your feet, for your loving hugs and giving me a royal life.)*

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