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with Universal Love**

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**10th Anniversary in loving memory of
our beloved mother
Madam Somavathy De Silva**



We dedicate the merits of this Dhamma Dana to our beloved parents,
Our Teacher the late Venerable Dr K Sri Dhammananda Nayaka Maha Thero and all our relatives.

PRACTICE OF DHAMMA IN DAILY LIFE

(By Venerable Dr. Bhikkuni Kusuma)

The Buddha said:

“Sabba Pāpassa akaranam”

Refrain from all evil

“Kusalassa Upasampada”

Cultivate the good

“Sacitta pariyodapanam”

Purify the mind

“Etam buddhāna sāsanam”

That’s the advice of all the Buddhas

Only three things have to be done in daily living - refrain from all evil, cultivate the good and purify the mind.

To refrain from evil is to not commit unwholesome deeds. It is the mind that commits us to speech and action. When the mind is evil, the speech and action will be evil. When the mind is unwholesome, the speech and action will be unwholesome. Everything starts with the mind. Hence the necessity to purify the mind. By adhering to the Five Precepts which are not to kill, not to steal, not to indulge in sexual

misconduct, not to tell lies and no to take intoxicants, we purify the mind. Killing is bad and wrong. Supporting life is good. By not killing you refrain from evil. In supporting life you are cultivating good. In the first precept you must not only not kill but also support life. For example, the four requisites of a Bhikkhu are civara, (clothing), pindapāta (food), senāsana (dwellings) and gilapaccaya (medicine). These are the things needed to sustain a productive life which is beneficial to humankind. When you offer them to bhikkhus you support their lives without even realizing the depth of your good deed. You must not only refrain from evil but also support the good. That way you cultivate the good (kusalassa upasampadā).

In the second precept you should not steal and practice generosity (giving instead). Giving help, kind words, love or tolerating people when they are unpleasant are all forms of generosity. Giving is the opposite of stealing. Give what you have in kind, forgiveness, loving kindness, compassion, happiness and love. Whatever you give you will get back. If you give love, you get love back. If you give anger and resentment, you will get anger and resentment back. Cultivate good by promoting good in the world. For your own sake you must give.

In the third precept, in addition to avoiding the evil of sexual misconduct, cultivate good by being loyal to your family. Look after your family – your wife, husband, children and relatives. Be loyal, loving, kind, caring and sharing. By leading a good life you accumulate good merits.

In the fourth precept refrain from telling lies, slander, frivolous speech and harsh speech. The opposite is to speak the truth as well as kind words pleasing to the ear. That's what the Buddha meant when he said "nela kanna sukhā bahu jana kantā manāpā, hadayamgamāpori." - words that are close to the heart, friendly loving and caring words that can be long remembered, words of wisdom that uplifts and does not depress. Cultivate good by giving happiness through speech and speaking the right words at the right time.

In the fifth precept refrain from taking intoxicants. Partake good and healthy food. Eat good food in moderation and don't get intoxicated. When you are intoxicated you lose grip of all faculties. Such a person can do damage. He can kill, steal, misbehave sexually and commit every possible crime. So refrain from evil by avoiding intoxicants. Eat in moderation, share good food and cultivate good deeds.

The Buddha has shown in the Dhamma how to be happy and how to live happily. If you do no evil and cultivate good, your basic foundation is good. When your foundation is good, you can build on it as much you want. If your foundation is weak, whatever you build can topple down. The Five Precepts are the basis of laying a good foundation in life.

The Five Precepts is a road map for you. With a road map you know which way to travel and where to turn. If you don't have a road map you can go astray. The Dhamma always points the the correct way to you. When you are in the wrong path, the Dhamma shows you the right path. So the Five Precepts are not just theories but working principles applicable at every moment of daily living. The Precepts help you to be a good driver guiding you on where to go, how far to go when to stop (at traffic lights) and watching where you are going. If you have a map and you are a good driver, you can go to your destination safely. If you do not have a map and you are a bad driver or if you are intoxicated where will you end up?

The last line of the stanza is sacitta pariyodapanam which means purify the mind. How do you purify the mind? How does the mind become impure? The mind becomes impure when you have bad thoughts-anger, jealousy, fear, craving, desire, ego (me, mine),

pride, conceit. These are all the defilements of the mind. When defilements arise in the mind and you don't know how to tackle them, you become victimized by them. If you get angry and don't know to tackle it, you live with it for days and months and become a victim of your anger. When somebody scolds or irritates you the person who committed these acts moves on and may quickly forget his/her actions. But how many times do you think of what has happened? You put it in the memory, think about it over and over again, go to sleep with it in the mind and wake up with it. All this is imaginary. What has happened is over. Nobody is hurting you now but you return to the situation in your mind. Who is making kamma worse - you or the one who offended you? It is you! You raise millions of angry thoughts just because a stupid person did something wrong. You did not do anything wrong but you are punishing yourself. Why should you? Are you more stupid than the person who did something wrong? Anger is a blunt weapon. You cannot cut with a blunt weapon. The Buddha said that if you want to correct somebody, see that there is no anger in your heart. Don't say anything harsh, don't talk aloud, talk to him alone after making him comfortable and speak to him with kind and gentle words out of compassion for him. Show him that it is advantageous for him to do

right and not just because the wrong is troublesome to you.

When you came to this world, what did you bring? Both good and bad kamma. Because of good kamma you were born as a human being. Otherwise you would have received sub human birth, maybe as an animal. To be born as a human being one needs good kamma. You have brought so much good kamma with you and have climbed to the top of the ladder of life. You will make more good kamma by learning and doing right things. What do we take with us when we die? Kamma of course. That is all that we take with us at the end of our lives. Why were you born in your country and not somewhere ? Because you have good kamma. It is very difficult to get a good human life but easy to get a sub human life. Human life is much superior to Deva or Brahma lives. In these heavenly worlds there is too much pleasure that it is difficult to understand dukka. In some human realms there is too much suffering and no opportunity to develop the mind. Here in the human world we have a balance of good and bad. You know what dukkha is and have a chance to see reality. Here we have a chance to cultivate the good.

This samsara is an endless cycle of births, deaths and rebirths with no conceivable beginning and no conceivable ending. Only the Arahants have put an end to the karmic chain. The Buddha taught the way to end repeated rebirths.

It is up to us to understand what life is about. It is up to us to live in any way we like. Whether we believe or not, like it or not, want it or not, rebirth is the reality. Suppose there is a bus stop. One person says it is there. Another person says it is not there. What difference does it make to the bus stop? Irrespective of different opinions, it is there. Similarly whether one believes or not, rebirth occurs although it cannot be proven.

There is a very interesting story I want to tell you. Once Venerable Ananda Maithriya, one of the most erudite scholar bhikkhus of Sri Lanka, visited Oxford to deliver a lecture. One of the members of the audience said "I am willing to listen to you and become a disciple if you can prove that there is kamma and rebirth" Venerable Ananda Maithriya is a very clever person. He replied "Yes I can prove it provided you do this. Think of somebody and tell me what the person told you. The Venerable Thera then asked him to prove that what he said and thought

are the same. Nobody can do that. It is like the two friends who went climbing a mountain. One climbed to the top and the other stayed at the bottom. The one who climbed to the top described the panoramic view that he saw. The one who stayed at the bottom said "I cannot see anything". Both are speaking the truth. Unless you climb to the summit you cannot see the panoramic view. Similarly for kamma and rebirth. You cannot see them till you achieve Enlightenment. Upon attaining Enlightenment, it is no more a belief because we have now transcended from belief with Saddha to actually seeing Kamma and Rebirth as it truly is.

We are still at "the bottom of the hill" but we have to believe it with Saddha as told by the Buddha and the Arahants until we ourselves achieve Enlightenment. They have seen it. This is why confidence (saddhā) is important. One should gradually develop saddhā and accept kamma and rebirth as working principles until you understand them with insight.

Every religion believes in some form of kamma theory. The Buddha said that your kamma will not put you in an eternal heaven or a hell. Heavens and hells are temporary states. You are in these states until the karmic forces that caused the particular

rebirth are spent. You are then reborn elsewhere due to other karmic forces. If you do not believe in samsara, kamma and rebirth it is difficult for you to refrain from all evil and cultivate the good. You will then stagnate in the woeful samsaric cycle of repeated births and deaths.

Anybody can make a mistake in their thinking. Remember Galileo who was executed for saying the earth was round when everybody thought it was flat. Even with all the scientific and technological advancements we cannot see samsara. But don't think it is not true because you cannot see or prove it. Accept this with saddhā. Then you will have the strength to refrain from all evil, cultivate good and purify the mind to escape from the bondage of samsāra.

Metta Bhavana - Loving Kindness Meditation

May I be well.

May I be happy.

May I be full of joy.

May I be free of ill health and sickness.

May I be free of fear and anxiety.

May I be free from anger.

May I be free from hatred.

May never an angry word come out of me.

May I never do a deed in anger.

May I be well and happy.

Then spread loving kindness to all beings living in the ten directions: North, North East, East, South East, South, South West, West, North West, Above and Below.

May all beings in the North be well, happy, full of joy, free from ill health and sickness, free of fear and anxiety, free from anger, free of hatred, free of jealousy, free of conceit.

May they live amicably and in concord supporting each other.

THE BACKGROUND TO THE METTA SUTTA

By Bhikkhu Hemaloka

May they live peacefully enjoying each other's company, loving, caring, sharing, giving and forgiving.

May they only see good in each other, never any faults.

May no danger or misfortune befall them.

May they be contented.

May all beings living in the North be well and happy.

Repeat the same loving kindness to all beings in other directions. Practice this as frequently as you can. Practice loving kindness to all beings whenever you get a moment to spare. This is the way to the Divine and the way to Nibbāna.

May you all be well and happy.

Once the Bhagava (Lord Buddha) was staying at the Jetavana monastery erected by Anathapindika at Savatthi. A group of monks received permission from the Lord to meditate in a distant forest during the period of Buddhist Lent. Each of the monks took shelter under a big tree as a temporary residence and engaged themselves intensively in the practice of meditation.

On account of the spiritual power of their meditation, the tree deities could not stay in their trees-abodes above the monks so they had to come down to the ground. Realizing that the monks would spend the whole rainy season there, the deities were much annoyed. So they tried to scare the monks away during the night by harassing them in various ways.

After living under such impossible conditions for some time, the monks could not bear it any longer and rushed back to the Buddha and informed him about their difficulties. So the Buddha advised them to recite the text of loving kindness (Metta Sutta) and to radiate the spirit of love to all beings. The Buddha

taught the monks the Metta Sutta. From that day, it has been called the Great or Grand Occasion of Metta.

Encouraged by this discourse, the monks returned to their respective places. They practiced in accordance with the instructions given them to permeate the entire atmosphere with radiant thoughts of love. The tree deities were pleased to be affected by the power of love. So they let the monks (meditators) stay without any further disturbances.

THE BENEFITS OF LOVING-KINDNESS (Universal Love)

Monks, when the liberation of mind through loving-kindness is practiced, developed, resorted to, used as one's vehicle, made one's foundation, steadied, consolidated, and perfected, eleven benefits can be expected. Which eleven?

1. One sleeps happily.
2. One wakes happily.
3. One has no bad dreams.
4. One is loved by others.
5. One is loved by non-humans.
6. One is guarded by devas.

7. Fire, poison, or sword won't touch one.
8. One's mind becomes concentrated quickly.
9. One's complexion becomes clear.
10. One dies with a mind free from confusion.
11. If no higher attainment is reached, one is reborn in the Brahma realms.

AnguttaraNikayaXI.16,

The monastic dwelling in loving-kindness and pleased with the Buddha's teachings attains happiness, the stilling of formations, the state of peace. (Dhammapada 368)

METTA

Metta is the highest need of the world today. Indeed it is more needed than ever before. Because in this universe there are sufficient materials, money and brilliant wise men and scientists. In spite of this, there is no peace and happiness. It shows that something is lacking, that is Metta.

The Pali word METTA has a multi-significant wider meaning - loving-kindliness, goodwill, friendliness, benevolence, amity, inoffensiveness, non violence, love, harmlessness and sympathy. According to Pali commentators they define Metta as the strong wish for

the welfare and happiness of others. It is developed by sending out thoughts of loving kindness and acting kindly to all beings without discrimination or diversity.

Indeed Metta is not only benevolent thought, but also performing charitable deeds and supporting an active organization for the good of one and all.

In the “Metta Sutta” the Buddha has chosen the love of a mother for her child as an example. Imagine a mother’s love when her child is hungry. She watches carefully to feed her child even before the child asks her for food. When the child is in danger, she will risk her own life. So the Buddha taught us to love all beings as a mother loves her only child. If we can do this even to a small extent, the world will become happier and more peaceful place. In the Digha Nikaya, it is said by the Buddha that almost every virtue such as unselfishness, loving sympathy and loving kindness is included in this “Metta”

Therefore do not be satisfied with the mere recitation of the “Metta Sutta” but strive to know its meaning with a view to practicing it and to make it suffuse your being. That is the most essential fact. Meditation does not mean merely to think about it, but to practice it in your daily life.

In the Dhammapada the Buddha said, “A beautiful word or thought which is not accompanied by corresponding acts is like a bright flower which bears no fruit. It would not produce any effect.” So, it is action, not speculation, it is practice, not theory that matters. According to the Dhammapada, “will” if it is not followed by corresponding action does not count. Therefore, practice of the “Noble Principles of the Metta Sutta” is the essence of Buddhism.

“Metta” or Universal Love (Loving kindness) is generally taken to exist in connection with other people, but in reality love for self comes first. It is not a selfish love, but love for self, pure love that comes first. By having pure love or “Metta” as we defined it for self, selfish tendencies, hatred, anger, will be diminished. Therefore, unless we ourselves possess “Metta” within, we cannot share, radiate, send “Metta” to others. So meditation on love “Metta” is to be started within ourselves. According to Buddhism self-love comes first. By helping ourselves, we can help others effectively. The Buddha pointed out, “If a person cannot help himself well, he cannot help others well”.

In the Dhammapada it says, “One should first establish oneself in what is proper then only he

should advise another; such a wise-man will not be reproached!”. If a person cannot find happiness in himself, he cannot find happiness anywhere else. It is also said that people who cannot control themselves cannot find happiness.

According to the Buddhist method, training oneself comes first. Individual perfection must be first, so that the organic whole may be perfect. The state of the outer world is a reflection of our inner selves. The world is like a great mirror, and if you look at the mirror with a smiling face, you will see your own beautiful smiling face. If you look at it with a shrinking face, you will see your own ugly face. It means that “Every action must have equal and opposite reaction.”

So if you treat the world properly and kindly, the world will treat you kindly. We should not expect other persons to treat us kindly first. We should start by treating ourselves kindly,

This is the essence of Buddhist “Metta” or Loving Kindness.

LOVING KINDNESS DISCOURSE KARANIYA METTA SUTTA

*Karanīya mattha kusalēna
yamtam santam padam abhisamecca
Sakkō ujū ca sūjū ca
suvacō cassa mudu anati māni*

One skilled in good, wishing to attain that state of peace should act thus: he should be able, straight, upright, obedient, gentle, and humble.

*Santussakō ca subharō ca
appa kiccō ca salla-huka vutti
Santindriyō ca nipakō ca
appagabbho kulēsu ananugiddho*

He should be contented, easy to support, with few duties, living lightly, controlled in senses, discreet, not impudent, unattached to families.

*Na ca khuddham samācarē kinci
yēna viññu parē upavadeyyum
Sukhinō vā khēmīno hontū
sabbē sattā bhavantu sukhitattā*

He should not do any slight wrong
for which the wise might censure him.
May all beings be happy and secure!
May all beings have happy minds!

*Yēkēci pāna bhūtatthi
tasā vā thāvarā vā anava, sēsā
Dīghā vā yē mahantā vā
majjhimā rassakā-nuka thulā*

Whatever living beings there may be
without exception, weak or strong,
long, large, middling,
short, subtle, or gross,

*Ditthā vā yēva additthā
yēca dūrē vasanti avidūrē
Bhūtā vā sambhavēsī vā
sabbē sattā bhavantu sukhitattā*

Visible or invisible,
living near or far,
born or coming to birth
may all beings have happy minds!

*Na parō param nikubbētha
nāti manñetha katthaci nam kanci
Byārōsanā patigha saññā
nāñña-maññassa dukkha miccheyya*

Let no one deceive another
nor despise anyone anywhere.
Neither in anger nor ill-will
should anyone wish harm to another.

*Mātā yathā niyam puttam
āyusā ēka putta manu rakkhe
Ēvampi sabba bhūtēsu
mānasam bhāvayē aparimānam*

As a mother would risk her own life
to protect her only child,
even so towards all living beings one
should cultivate a boundless heart

*Mettam ca sabba lōkasmin
mānasam bhāvayē aparimānam
Uddham adhō ca tiriyam ca
asambādham avēram asapattam*

One should cultivate for all the world
a heart of boundless loving-kindness,
above, below, and cross,
unobstructed, without hate or enmity.

*Tittham caram nisinnō vā
sayānō vā yāva tassa vigata middho
Ētam satim adhittheyya
brahma mētam vihāram idhamāhu*

Whether standing, walking, or sitting,
lying down or whenever awake,
he should develop this mindfulness;
this is called divinely dwelling here.

*Dittin ca anupa gamma
sīlavā dassanēna sampanno
Kāmēsu vineyya gēdham
nahi jātu gabbhaseyyam punaretīti.*

Not falling into erroneous views,
but virtuous and endowed with vision, removing
desire for sensual pleasures, he comes never again
to birth in the womb.

*Etena saccavajjena
sotthi me (te) hotu sahbada
(Recite three times)*

By the power of this Truth may I always enjoy well-being.

***“May all beings be happy, may all beings be secure,
may all beings be happy minded and may their hearts
be wholesome.”***

ධර්ම දේශනාව

(ආචාර්ය සුජය කුසුමා නිකුණේන් වහන්සේ විසිනි)

මෙන්නාය නිකබවෙ වෙනො විමුත්තියා - ආසේවිතාය භාවිතාය,
බනුලිකතාය, යානිකතාය, වජ්ජකතාය අනුට්ඨිතාය පරිචිතාය සුසමාරද්ධාය

අද මම මාතෘකා කළේ මෙහි සිත ගැන. මෙහි කියන්නේ මිත්‍රයා, යහළුවා
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“යේ කේචි පාණා භූතථි”
පණා ඇති සියලුම සත්වයන්

“තසාවා ථාවරාවා”
හය ඇති අය හා හය නැති අය (හය නැත්තෝ රහතන් වහන්සේලා, අන්
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“අනවසේසා”
අවශේෂයක් නැතිව, ඉතිරියක් නැතිව- මුළු ලෝකයේ ඉන්න සියල්ලන්ට
මෙත් සිත පතුරුවන්න.

“දිසා වා යේ මහන්නාවා”

දිග ශරීර හා මහත් ශරීර ඇති අය

“මජ්ඣිමා”

මධ්‍යම ප්‍රමාණයේ ශරීර ඇති අය

“රස්ස”-කොට ශරීර ඇති අය

“කානුකච්චලා”-ඇසට නොපෙනෙන සතුන්, “අනුක” උදා: පරමාණු තරම් කුඩාසතුන්

“දිධිධා වා යෙව අද්දිධා”

-ඇසට පෙනෙන අය හා නොපෙනෙන අය (transparent) (දෙවිවරු)

“යෙව දුරේ වසන්ති අච්චුරේ”

දුර වසන සත්වයෝ සහ ලග වසන සත්වයෝ

“භූතාවා සමිහවේසී වා”

-උපන් සතුන් සහ දැනට උපදින්නට සිටින සතුන්, මව්කුසේ/බිත්තරේ

“සබ්බේ සත්තා භවන්තු සුබ්බන්තා ”

මේ සියලු සතුන් සුවපත් වෙත්වා මේ ලැයිස්තුවට අයිති නොවන කිසිම සත්වයෙක් නෑ.

ප්‍රශ්නය: මේ ලැයිස්තුවට අයිති නැති කිසි කෙනෙක් නෑන තරඟකාරයෝත් අයිතියි. එසේනම් තරඟා කාරයින්ට මෙහි කරන්න ඕනෙද? එසේ කරන්න

පුළුවන්ද?

පිලිතුරු: පුළුවන්-තරහා කාරයා හොඳ කෙනෙක් වෙනවා නම් කොච්චර හොඳද?

අපි මෙහි කරන විට මුලු ලෝකයටම මෙන් සිත පතුරුවනවා-සියලු සත්වයෝ සුවපත් වෙත්වා, නිදක් වෙත්වා, නිරෝගි වෙත්වා කියලා. මේ සිත නිතර නිතර භාවිතා කරන්න ඕනේ. එවිට අපේ සිතේ තරහ නැති වෙනවා.

“නිසිධං වරං නිසින්නෝවා සයානෝ වා”-සිටගෙන සිටින විට ඇවිදින විට නිදගෙන නිදාගෙන සිටින විට මේ සෑම ඉරියව්වකින්ම සිටිනවිට මෙහි සිත පතුරුවන්න ඕනේ

“යාවතස්ස විගතමිදෙධා” -නිදාගැනීමට ගියවිට නින්ද යනතුරු ද,

“ඒතං සතිං අධිධෙය්‍ය” -මේ මෙහි සිත අධිෂ්ඨාන කරන්න ඕනේ.

“බුන්ම මෙතං විහාරං ඉධමාහු”එසේ විසීම තමයි බුන්මයාගේ විහරණය මෙහි සිත පතුරුවන විට ධ්‍යාන ලැබුනොත් බුන්ම ලෝකයේ ඉපදෙනවා. උදේ දවල් රෑ සෑම වේලේහිම මෙහි සිත පුරුදු කල යුතුයි. අපි සෑම වේලාවේම මෙසේ මෙහි කලාට මේ ලෝකවාසීන් නිදක්වන්නේවත්, නිරෝගි වන්නේවත්, සුවපත් වන්නේවත් නැහැ. එහෙත් අපි මෙහි සිතින් සිටින විට අපේ සිතේ තරහ නැතිවෙලා යනවා. අපි නිතර නිතර ලෝක සත්වයාට මෙහි කරන කොට ඒ සත්වයා නිසා අපේ සිතේ ඇති වෙන තරහව නැතිවෙලා යනවා. මෙහි සිතේ

ප්‍රයෝජනය ඒකයි. සිතට තරහ ආ විගසම මෙහි සිත කඩාකප්පල් වී යනවා. ඒ නිසා මෙහි සිත නිතර නිතර පුරුදු කළ යුතුයි. 500 දෙනෙක් වැරදි කළොත් අපි 500 වාරයක් තරහ ගන්නවාද? එවිට වෙන අයයි වැරදි කරන්නේ නමුත් අපියි සිතට තරහ අරගෙන දුක් විදින්නේ. ඒ තරහ නිසා දැනුත් දුක් විදිනවා. අනන්ත ජාතීන් දුක්විදිනවා. මෝහය අවිද්‍යාව මෙයයි.එසෙනම් අනුන් වැරදි කරන විට අපි ඔවුන්ට සමාව දී අපේ සිතේ තරහව නැති කරගතයුතුයි.ඉන්පහසු තමයි මෙහි කළ යුත්තේ.මෙහි සිත නිතර දියුණු කළයුතුයි.එසේ කරන විට සිතේ වෛරය, තරහව, ඊර්සියාව සියල්ලම නැතිවී යනවා. එවිට ජීවත් වීම හරි සතුටක්.මෙහි සිත බලවත් වෙනවිට තරහව නැත්තටම නැතිවී යනවා.කොයි දේ වුනත් තරහව,වෛරය, ක්‍රෝධය,ඉරිසියාව, නරක වචන කථා කිරීමල අනුන්ට දුක් දීමල අනුන්ගේ වැරදි සෙවීම ආදී මේ සියල්ලම නවත්වනවා.එවිට ජීවත් වීම ඉතාම ලෙහෙසියි.කොහේ ගියත් යාලුවෝ සතුන්ට පවා මෙහි කරනවා.

වැරදි කරන අය දිනා අනුකම්පාවෙන් බැලිය යුතුයි. ඒ අයට අපාගත වී දුක්විදින්න වෙයි. ඒ නිසා වැරදි කරන අයට සමාව දිය යුතුයි. එවිට එය අපේ සිතට මහත් පහසුවක් මෙහි සහගත සිත නිසා තමන්ටත් අනුන්ටත් වාසියක් වෙනවා. තමන් කී වචන නිසා කරපු දෙවල් නිසා හිතපු දේ නිසා අනිත් අය දුක් විදින්නේ නෑ.හිත පිරිසිදු වෙනවා වචන සහ ක්‍රියාවේ මෙහි අතී වෙනවා.

මෙහි මනෝ කථනය

-සිතේ සිතනවා දසදිසාවේ සිටින අය සුවපත් වේවා කියලා මෙහි වචි කථනය

-අනුන්ට හොඳින් කථා කිරීම කණාට මිහිරි වචන කථා කිරීම

මෙහි කාය කර්මය

-අනිත් පයින් අනුන්ට උදව් කිරීම

-ක්‍රියාවට නැංවීම

මේ තුනම නිසා අපේ සිතේ වෛරය, ක්‍රෝධය නැති වෙනවා.

තරහකාරයෝ දුටු විට මුහුණ නරක්කර ගන්න ඒපා. සිනහ වීම අයිති වන්නේ මෙහි කාය කර්මයට හොඳ වචන කතා කරන විට එය අයිති වන්නේ මෙහි වචි කර්මයට.

“මෙතනාය භික්ඛවේ වෙනො විමුතනියා” -විමුක්තිය කියන්නේ නිදහස.

වේතෝ කින්නේ සිතට. වේතෝ විමුක්තියා කියන්නේ සිතේ නිදහසට.

සිතේ වෛරය ඇතිවිට නිදහසක් ඇත්තේම නෑ. මෙහි කරලා

වෛරය නැතිකර ගත්විට සිතේ නිදහස ඉබේටම ඇතිවෙනවා.

ආසේවිතාය

මේ මෙහි සිත නිතර නිතර සේවනය කළ යුතු බව බුදුරජාණන් වහන්සේ

දේශනා කළා. සේවනය කරනවා කියන්නේ නිතර නිතර මෙහි සිතින්

සිටීමයි. සිතට ක්‍රෝධය ආවිට මෙහි සිත නැතවී යනවා.

“භාවිතාය”

නිතර නිතර මේ මෙහි සිත භාවිතා කරන්න.

“බහුලිකතාය”

බහු බොහෝ නිතරම සෑම මොහොතෙම මෙහි කරන්න.

“යානිකතාය”

මෙහි සිත යානාවක් කරගෙන එහි හැඟී යන්න.

“වසඳුකථාය”

මෙහි සිත වස්තුවක් කරගන්න එය හොඳින් රැක ගන්න හැකි කරගන්න එපා.

“පරිච්ඡාය”

මෙහි සිත පුරුදු කරන්න මෙහි සිතෙන් තරහ සිත එක වරටම හැකි කරගන්න පුළුවන්.

“සුසමාරද්ධාය”

මෙහි සිත නැතිවුවහොත් නැවත ආයාසයෙන් එය ඇති කරගන්න. අපි නිතර මෙහි සිතෙන් සිටින විට අපේ සිත ලෝභ, ද්වේශ, මෝහ යටපත් වෙනවා. මෙහි මනෝ කර්ම, මෙහි කාය කර්ම, මෙහි වචි කර්ම කරන විට අපේ සිතේ ලෝභ, ද්වේශ යටපත් වී අලෝභ, අද්වේශ, අමෝහ කුසල් සිත් ඇති වෙනවා අනන්ත අප්‍රමාණ කුසල් සිද්ධි වෙනවා. අපේ කර්ම අපේ ඇසට පෙනෙන්නේ නෑ. කණට ඇසෙන්නේ නෑ, නාසයට ගඳ සුවඳ දැනෙන්නේ නෑ, දිවට රස දැනෙන්නේ නෑ, ස්පර්ශ කරන්න බැහැ. ඒ නිසා සිතෙන් සිතන්න බැහැ. නමුත් එය සිද්ධි වෙනවා. උදාහරණයක් වශයෙන් මේ ලෝකය කරකැවුනත් අපට පෙනෙන්නේ නැත. ඒ වුනාට කරනැවෙනවා හොඳ කර්ම කිරීමට අපි හුඟක් මහන්සි විය යුතුයි. ඒ කියන්නේ අලෝභ, අද්වේශ, අමෝහ යන කුසල කර්ම. උදාහරණයක් වශයෙන් කුඹුරක් ගතහොත් කුඹුරක වල් පැළෑටි කිසිම

කරදරයක් නැතිව වැටෙනවා. පොහොර, කෘමි නාශක අවශ්‍ය නැහැ. නමුත් ගොයම වඩාගන්න ඉතාමත් අමාරුයි. ගොයම පැල යට කරගෙන වල් පැල වැටෙනවා. ඒ වගේ අලෝහ, අද්වේශ, අමෝහ සිත් යටපත් කරගෙන ලෝහ, ද්වේශ, මෝහ අපේ සිත් වල නිතරම හට ගන්නවා. කුසල් සිත් හට ගන්න දෙන්නෙ නෑ. ඒවා වගා කරන්න අමාරුයි. අකුසල් සිත් වල් පැළැටි වගේ.

මෙෙත්‍රී භාවනාවෙන් කරන්නේ අපේ සිත්වල කුසල් සිත් ඇති කිරීමයි. එවිට එය අපිට වාසි වෙනවා. අපි දේවත්වයට බුන්මතවයට පත් වෙනවා. බුදු රජාණන් වහන්සේ දේශනා කළා මේ මෙෙත්‍රී සිත නිවන් දැකීමට අවශ්‍ය බව.

“දිධිංව අනුපගමිම සීලවා”

වැරදි දෘෂ්ටි වලින් වෙන් වන්න, “සිල්වත්” වන්න. පන්සිල් රකින්න. මෙෙත්‍රී භාවනා කරන්න.

“දස්සනේන සම්පන්නො”

අනිත්‍ය, දුකබ, අනාත්ම යන විදර්ශනාව දර්ශනය දැකින්න.

“කාමෙසු විනෙය්‍ය ගෙධං” (ගිජු)

සකෘදාගාමි අනාගාමි මාර්ග දෙකෙන් කාමයන්හි ගිජුකම දුරුකොට

“නහි ජාතු ගබ්භ සෙය්‍යං පුනරෙතීති”

නැවත ගර්භයක නිදන්නේ නෑ, නැවත කිසි කළෙක මිනිස් ලොව ඉපදීමට පැමිණෙන්නෙ නෑ.

බුදු රජාණන් වහන්සේගේ ධර්මය සියළු දුක් නසන ධර්මයක්. අප කළ යුත්තේ මේ ධර්මය අනුගමනය කිරීම පමණයි. සෑම මොහොතකදීම සිල්වත් වී දස අකුසල් වලින් වැලකී මෙහි භාවනාව කළ යුතුයි. මනුෂ්‍ය ජීවිතයක් ලැබීමත්, ධර්මය අසන්න ලැබීමත් ඉතාමත් දුර්ලභ දෙයක්. ඒ නිසා ලැබූ මිනිස් ජීවිතයෙන් ප්‍රයෝජන ගන්නට අධිෂ්ඨාන කරගන්න. මෙහි භාවනාව පුරුදු කරලා නිතර නිතර පිං දහම් කරගන්න. අපි මේ ලෝකෙට එනකොට ගෙනාවේ කුසල් සහ අකුසල් පමණයි. කුසල් නිසා තමයි මිනිස් ජීවිතයක් ලැබුණේ අපි මැරුණ විට ගෙතියන්නේ කුසල් සහ අකුසල් පමණයි. ඒ නිසා අපි දැන් කරන්න අවශ්‍ය වන්නේ කුසල් පමණයි. මෙහි සිත කියන්නේ අලෝභ, අදෝස, අමෝහ සිතට කුසල් සිතේ වේතනා ඇති වනවා. කුසල වේතනාවෙන් තමයි කුසල කර්මය හටගන්නේ. අපි හැම දෙනාම ධර්මයට අනුව ජීවත් වන්න ඕනේ. කුසල් සිත් දියුණු කරන්න ඕනේ අනිත් අයට අනුකම්පා කරන්න ඕනේ. වැරදි කරන අයට සමාව දෙන්න ඕනේ. වැරදි හදන්න යන්න එපා. එවිට අමාරුවේ වැටෙන්න පුළුවන්. ඉවසන්න පුරුදු වෙන්න. මහ පොළොව වගේ ඉවසන්න. මහ පොළොව ඉවසන්නේ කොහොමද? පෑගුවත් ඉවසනවා. කෙළ ගැසුවත් ඉවසනවා. මල මුත්‍රා දැමීමත් ඉවසනවා. නමුත් අපට රසවත් ආහාර පළතුරු ලබාදෙනවා. මේ මහ පොළොව වගේ ඉවසන්න. එවිට නිවන ලැබෙනවා. ඒ සවර්ග මාර්ගය-නිවන් මාර්ගය. එසේ නැති විට අපි අපාය මාර්ගයේ.

OUR MOTHER THE JEWEL OF OUR HEARTS

She gave her heart to all
And asked for nothing in return
She gave her love to all
And asked for unity in return

She didn't have certificates to show her intelligence
But she was always right in whatever she told us
Patience, tolerance, love were what she had
in abundance
That's the way she's kept the peace and harmony

Her words were her family and the temple
She was happy keeping them happy
Her wishes were for the children to have
So she prayed that they would always be happy

What little she had she gave to others
She never minded that she had none
To her the rich and poor were the same
Differences in treatment she had none

This simple way of life she practiced
Is what the Dhamma is all about
And this is what we were blessed with
For she passed it down to us.

With Metta

Deeply missed & forever cherished by sons, daughters, sons-in-law, daughters-in-law,
grand children, and great grand children

SERVICES AVAILABLE AT THE BUDDHIST MAHA VIHARA

- Booking for Dana (Alms Giving) and Bana (Sermons)
- Blessing Services / Funeral Services by Monks
- Booking of Facilities for religious functions / events
- Marriage Registration
- Full Moon / New Moon Day Puja & Free Vegetarian Lunch
- Sunday Dhamma Classes for Children & Adults
- Buddhist & Pali University Courses
- K Sri Dhammananda Library
- Bookshop
- Kindergarten - Tadika Sudharma
- PARAMA Business & I.T. Training Centre

WEEKLY ACTIVITIES

- | | | |
|---|-------------------|----------------------|
| • Daily Puja | | 6.30a.m. & 7.30p.m. |
| • Choir Practice | Tuesday | 8.00p.m. |
| • Special Talk | Friday | 1.00p.m. |
| • Dhamma Talk | Friday | 8.00p.m. |
| • Meditation | Mon, Tues & Thurs | 8.00p.m. |
| • Bojjhanga Puja | Saturday | 7.30p.m. - 8.30p.m. |
| • Puja & Talk | Sunday | 8.30a.m. |
| • Dhamma School | Sunday | 8.30a.m. & 11.00a.m. |
| • Dharma for the Deaf
(forthnightly) | Sunday | 2.00p.m. |

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- Monks' Requisites
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 - Annual Blessing Service
 - Annual Merit Offering
 - Kathina Pinkama (ceremony)
 - Monks' Novitiate Programme

**MAY THE BLESSINGS OF THE NOBLE TRIPLE GEM
BE WITH YOU AND YOUR FAMILY**

DONATION FORM

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Unforgettable Mother

Worshiping Mother

Dasa māse ure katvā-pōsesi uddhi kāranān

Āyu dighan wassasatan-māthu pādan namā maham.

For keeping me in your womb for ten months and for protecting and nurturing me so well,

I worship you (at your feet) dearest mother.

I wish you a blissful life of a hundred years!

Blessing Mother

I have no words to recount the hardships dearest mother you underwent,
on my behalf, from the day I was born.

I dearly worship you. Loving mother.

When I cried you lulled me to sleep, with deep love and affection.

You washed me and cleansed me so caringly.

Oh dearest mother, May you attain NIBBANA

INSPIRATION.....

As a mother, at the risk of her life,
Watches over her only child,
Let him cherish and unbounded mind
For all living beings.
Let him have love for the whole world,
And develop and unbounded mind,
Above, below and all around,
Boundless heart of good will, free of hearted,
Standing, walking, sitting or lying down,
So long as he be awake,
Let him cherish this thought,
This is called diving abiding here

Karaniya Metta Sutta



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