

Significance of MADIN POYA

The *Kalama Sutta*, which sets forth the principles that should be followed by a seeker of truth, and which contains standard things are judged by, belongs to a framework of the Dhamma; the Four Solaces taught in the Sutta point out the extent to which the Buddha permits suspense of judgment in matters beyond normal cognition.

K.K.S. PERERA

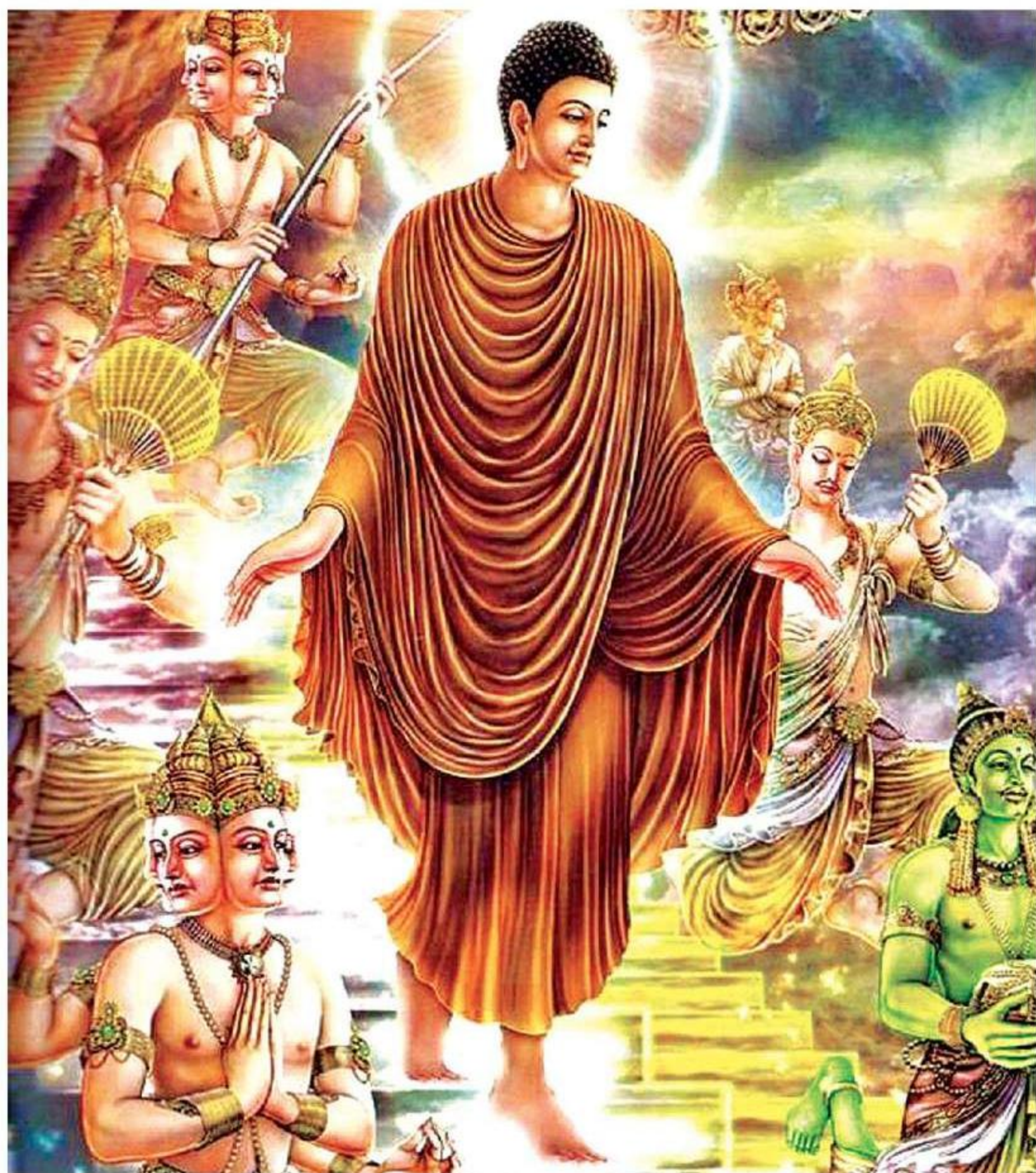
King Suddhodana, the father of the Buddha, heard the news that his son, Sidhath had attained Enlightenment. Wanting to meet his son, the King sent an envoy to invite the Buddha to Kapilavastu, (modern-day Nepal). The envoy having entered the Buddha's Order never returned, worst he could not pass the message.

The King sent more envoys—all of them joined the order without conveying the father's invitation to the son. As a last resort, King Suddhodana sent a boyhood friend of Siddhartha, Kaludai agreed to pass on the message, on the condition that he too would be allowed to enter the order subsequently. Kaludai persuaded the Buddha to visit his aged father King Suddhodana in Kimbulwathpura.

It was on Madin Poya, that the Buddha, accompanied by a large retinue of monks made the journey, covering 900 miles from Rajagaha, to the Royal Capital City of Kapilavasthu to meet his father and relatives. The Buddha preached the Vessantara (his previous life as King Vessantara) Jathakaya to the Kimbulwathpura crowds.

The King had arranged a well-constructed temple in a park named Nigrodhama for the Buddha and his party to reside. It was called the Nigrodhamaya. There the Buddha performed Yamamaha pelehara, the twin miracles, to break the pride of his senior relatives, who were hesitant to worship him. The King attained the state of Sotapanna when the Buddha preached the Dhamma.

Yasodhara Devi told little Rahula that the Buddha was his father and sent him to request his father's inheritance. The famous Narasimha Gatha, a series of stanzas describes the event. Rahula walked behind the Buddha soliciting for his inheritance until they reached the temple. At Nigrodhamaya, the Buddha asked one of his chief disciples, Ven. Sariputta Thera to ordain the little boy Rahula as the first Samanera.



yourself from this destructive imposition. - J Krishnamurthi

Buddhism in general is regarded as the most peaceful of all religions, it emphasises the principle of *ahimsa*, the 'non-injury' to other living beings. Its teachings also highlight that violence harms the saintly state of the perpetrator, as well as the sufferer. Malicious thoughts and actions are obstacles on the path to nirvana, which is the end-point of all spiritual events. Emperor Ashoka, after accepting Buddhism, is believed to have felt shame over the bloodshed he had caused in his past life.

Racial or religious emotionalism

"My parents had earlier given me religious impressions, and brought me through my childhood piously in a dissenting way. but I was scared 15 when, after doubting by turns of several points as I found them disputed in the different books I read, I began to doubt of revelation itself. Some books against deism fell into my hands; they were said to be the substance of sermons preached at Boyle's lectures. It happened that they wrought an effect on me quite contrary to what was intended by them: for the arguments of the deists which were quoted to be refuted, appeared to me much stronger than the refutations. In short, I soon became a

thorough deist". -Benjamin Franklin, (Part I, p. 45 of autobiography)

The rationality of Dhamma

The prudence of the Dhamma, expounded in the two suttas, - the Buddha's teaching, is primarily evident in its invitation for careful examination at all phases of the path to illumination. Indeed the manner of training for insight concludes in the cleanliness of the skilful one or the arahant is closely bound up with assessment and study of things internal: the eye and objects, the nose and smells, the ear and sounds, the tongue and tastes, the body and tangible impressions, the mind and thoughts.

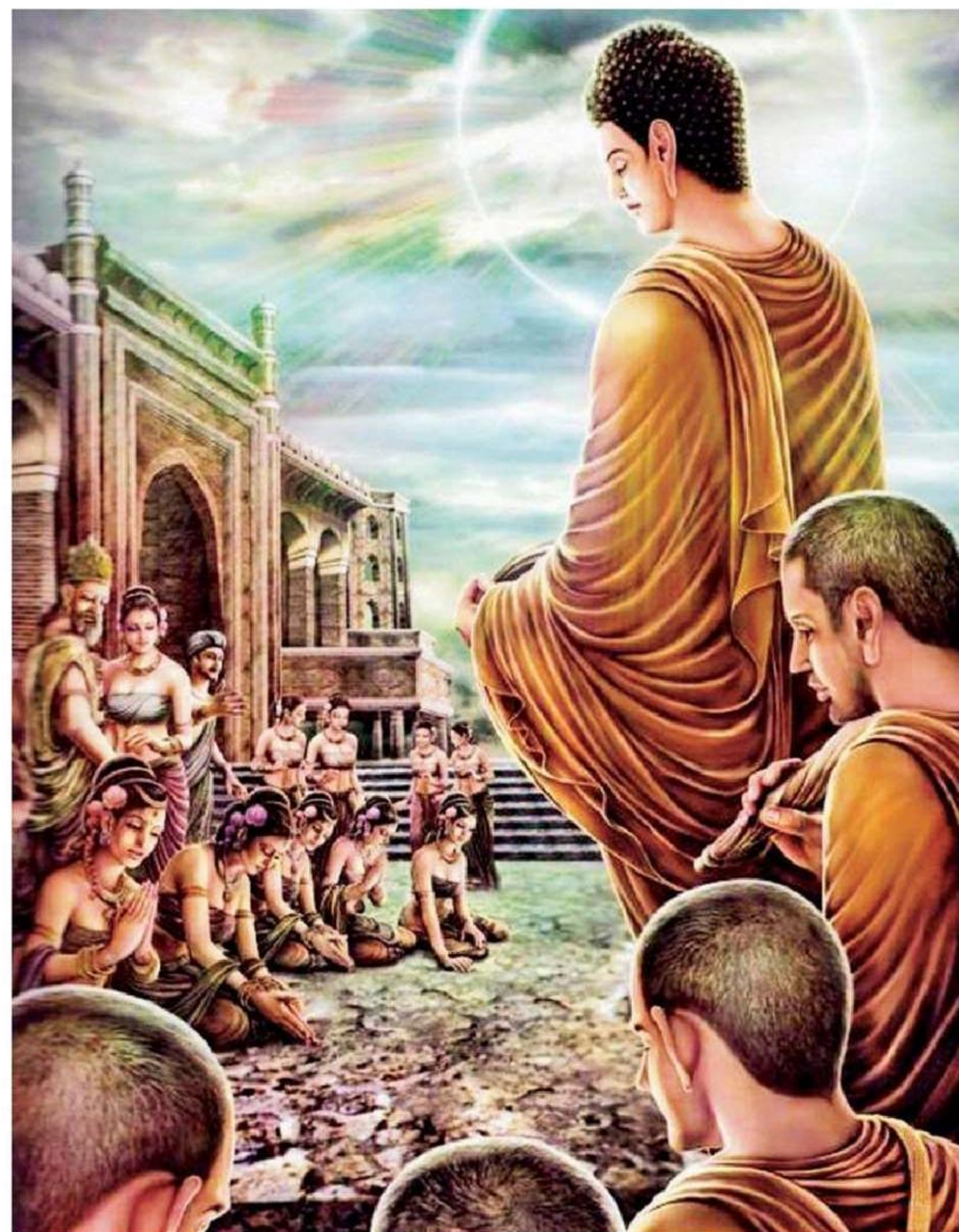
Thus since all occurrences have to be properly understood in the context of Dhamma, insight is working right through. In *Kalama Sutta*, it is active in discarding the bad and assuming a good way; in the extracts given under in clarifying the basis of knowledge of conditionality and arhatship. Here it may be mentioned that the methods of examination in the *Kalama Sutta* and the extracts quoted here, have bounced from the understanding of things as they are and that the meanings of this system are implied in all direct thinking. The *Kalama Sutta*, which sets forth the principles that should be followed by a seeker of truth, and which contains standard things are judged by, belongs to a framework of the Dhamma; the four solaces taught in the sutta point out the extent to which the Buddha permits suspense of judgment in matters beyond normal cognition.

The comfort in sorrow shows that the reason for a virtuous life does not necessarily depend on belief in rebirth or revenge, but on mental well-being acquired through the overcoming of greed, hate, and delusion.

Freedom from Bonds

Only conflict-free minds can find total freedom; it cannot be established in any political structure like socialism, democracy or communism. To be free, we have to look within our own minds and make an effort towards freeing ourselves from the chains of unawareness, ignorance, and craving. Buddha, never chose to persuade political power to introduce his Dhamma, although the Blessed One closely was associated with kings, ministers and princes; nor did he allow the teachings to be distorted or abused to gain undue benefits. Many politicians, of competing parties today, are dragging Gautama Buddha and his Dhamma into politics by citing and misinterpreting the Sutras. Quite a few temples have become propaganda offices of political interests. Recognised political groups persuade Sangha units within the party apparatus while a few saffron-robed extremists' elements have fashioned political units to assist politicians contesting elections.

May all beings be happy!
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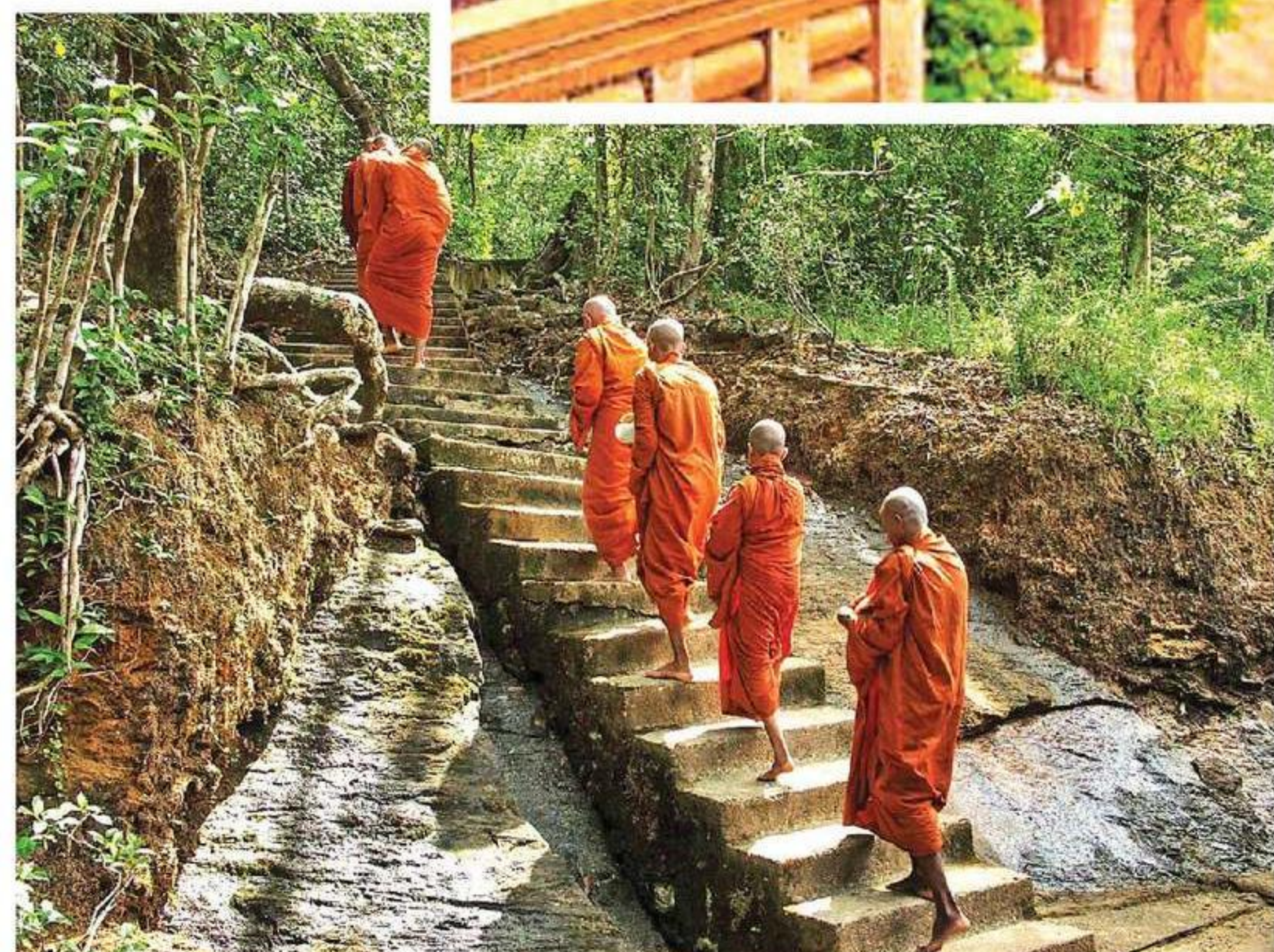
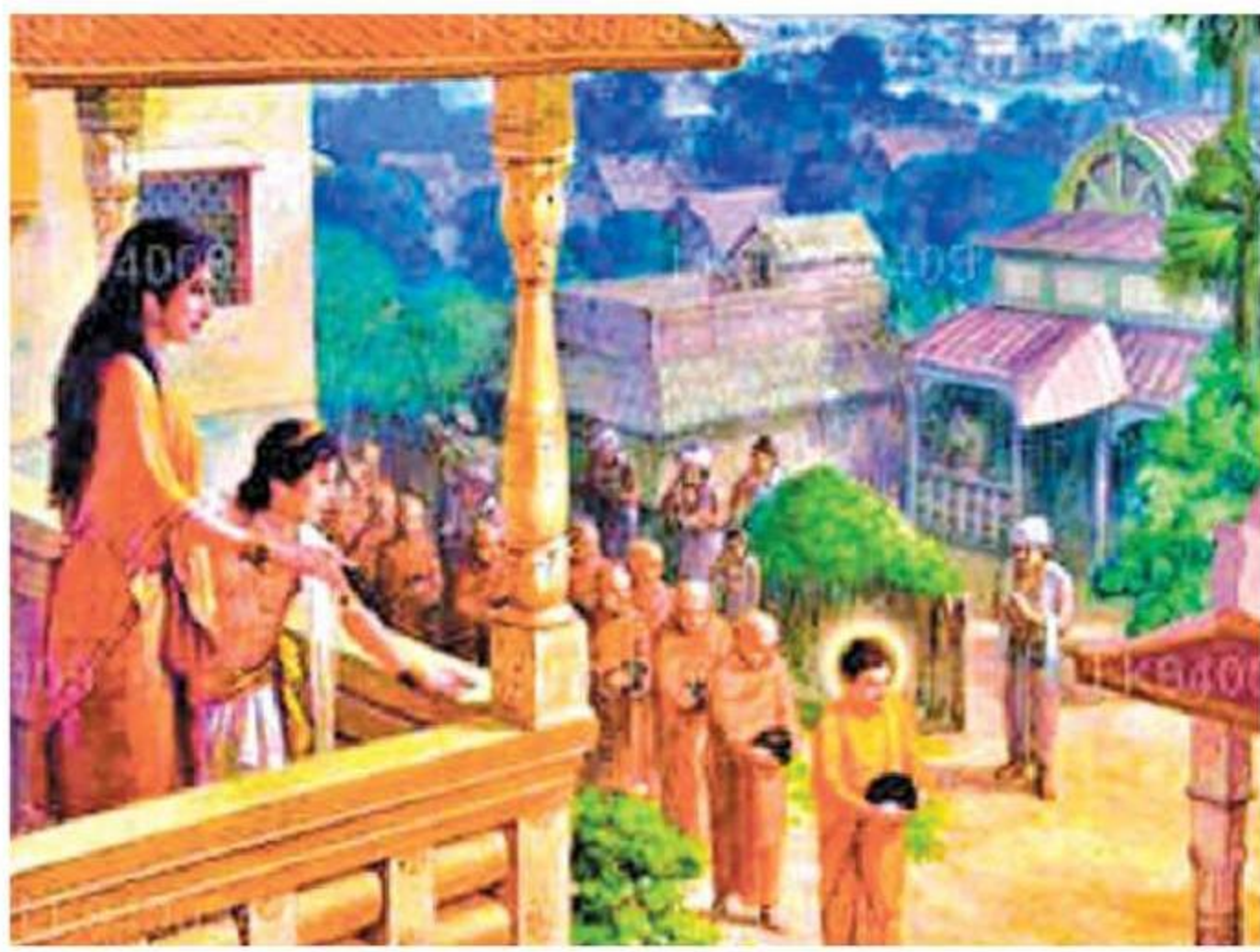
Mythical beliefs of racial and religious differences

If authorities are genuinely interested in the preservation and fostering of Buddhism, then it is their bounden duty to teach our younger generations the true Dhamma; comparative religion. Two of the Buddha's teachings on racism are appropriate for today. First, there is nothing about birth or social position that makes a person good or bad. They are good or bad solely in terms of their actions, and that is how they should be adjudged—not by the colour of their skin.

There is no bodily mark that tells you if a person is truthful or not. If you judge people by their exterior, you are dropping human beings—to animals. One has to value life, the emptiness of our fantasy labelling as Tamil, Sinhalese, or Muslim, that originated from social conditioning fashioned by our inherited lineage than some deep-rooted hereditary fact of sharing a common and distinguishing religion, culture, and language.

Our parents conditioned our ideals; so we follow Sinhalese, Tamil or Muslim traditions and fasten labels or social tags, the label of creed, caste, and religion and ethnicity.

"The deepest root of these negative effects on a human being may be summed up as a thoughtful loss of freedom. If you distinguish the deceitfulness of organised belief, that through any particular belief you cannot comprehend reality, nor through any power whatsoever can intelligence be roused: as individuals, not as an organised group, will free



Symbol of Compassion



It was at Kimbulwathpura, a prosperous kingdom

Of Kapilavasthu also known as well-renowned Nepal

That King Suddhodana, the greatest Bhupal of Saky dynasty

Reigned in ancient Jambudhweepa

He was very popular and well-known for his justice and fair play

A clever monarch for benevolence

He was held in high esteem for his kindness

As an embodiment of virtue by his ruling masses

Both regions remain best located cities

Standing testimony to the efficiency of his priorities

It was this king, the proud father of Prince Siddhartha

Who later transformed the world as future Thathagatha

Now the Buddha, the enlightened symbol of compassion

Showing the world that life is one of transition

Developing superhuman powers of divine vision

Was ready to fulfil the sacred task of universal mission

The word *Charya* means "for the good of mankind"

The Buddha displaying the knowledge of the mastermind

Visiting places for sermons is called the *Buddha Charya*

By which he meant to relieve the entire universe

A common visit for dissemination of Dhamma is termed *Lokarthacharya*

Indicating that virtue, wisdom, and concentration are vital for deliverance

Deliverance for the relatives is known as *Gnanarthacharya*

Hence visiting Kimbulwathpura for relatives was on Madin Poya

King Suddhodana had not seen his son for six years since renunciation

Impatient king dispatched a minister with his invitation

When he heard the son was close by while on his Sasanik tour

After the summit of bliss had already been reached

Nine ministers were sent on different occasions

No one returned to his dismay and dissatisfaction

Finally, Minister Kaaludayi did accept it on condition

To enter the order, he be given permission

He said time has come for the Sakyans of Bhagiratha generation

To be visited for their long-awaited emancipation

Sadhu Udayi Karissami Gnagthi Sanganan - Oh yes

Hence he set out to Kimbulwathpura on Madin Full Moon Day

Due to false pride and pure ignorance, they did not venerate

The Buddha which compelled him to use miracle, *Yamakaprathiharya*

Highly moved by the most amazing performance

Reminiscing previous occasions, with the Sakyans, the king worshipped at once

The sorrow-stricken Yasodhara weeping at his feet

Was praised for exemplary behaviour when Buddha could meet

Recollecting during the past how they had their strong bond

And their priceless pure true love so fond

Then he delivered the sermon Sandhakinduru Jathaka very soon

Finally, she attained Sothapanna on this day of Madin Full Moon

RUPA BANDUWARDENA