

Message of Siddhartha Gautama Buddha

BY KUMAR WETHASINGHE

Namo Tassa Bhagavato
Arahato Sammasam-
buddhassa!

Devas in numerous realms and universal devotees sang numerous devotional songs to emphasise the Vesak full moon day.

The Vesak Poya day signifies three glorious events, the birth of Prince Siddhartha, Enlightenment of the Tathagata Gautama, and the reclining of the Buddha within a life span of 80 years.

“Manussabhuto Sambuddho – Vanu Nibbana Agato”

Buddha, the enlightened one born on this earth, a mortal man from vanity and greed has passed to Nirvana free from vanity.

A Buddha appears on this earth through compassion, for the happiness and benefit of the Gods and human beings. Buddhism being the most profound and comprehensive teachings of how to develop morality, concentration and wisdom is not a religion but philosophical doctrine to be self-practised and self-realised.

Salient characteristics

Rationality, practicability, efficiency, non-aggressiveness, harmlessness, tolerance, and universality are the salient characteristics of the sublime path.

Buddhas merely teach. We ourselves must walk the path.

“Evil is done by oneself alone; By oneself is one defiled.

Evil is avoided by oneself; By oneself alone is one purified.

Purity and impurity depend on oneself; No one can purify another.” ((Dhammapada verse 165)

On a Vesak Full Moon Day, over 2565 years ago, ascetic Gauta-

ma, unaided and unguided by any supernatural agency and solely relying on his own efforts and wisdom, eradicated all defilements ended the process of grasping and realising things as they truly are by his own intuitive knowledge, attained Anuttara Sammasambodhi, the supreme enlightenment under the shade of Jaya Sri Maha Bodhi.

At the dawn of the victory day, maiden words uttered by Buddha were the paean of Joy.

“Through many a birth in existence wondered I, seeking, but not finding, the builder of the house. Sorrowful is repeated birth.

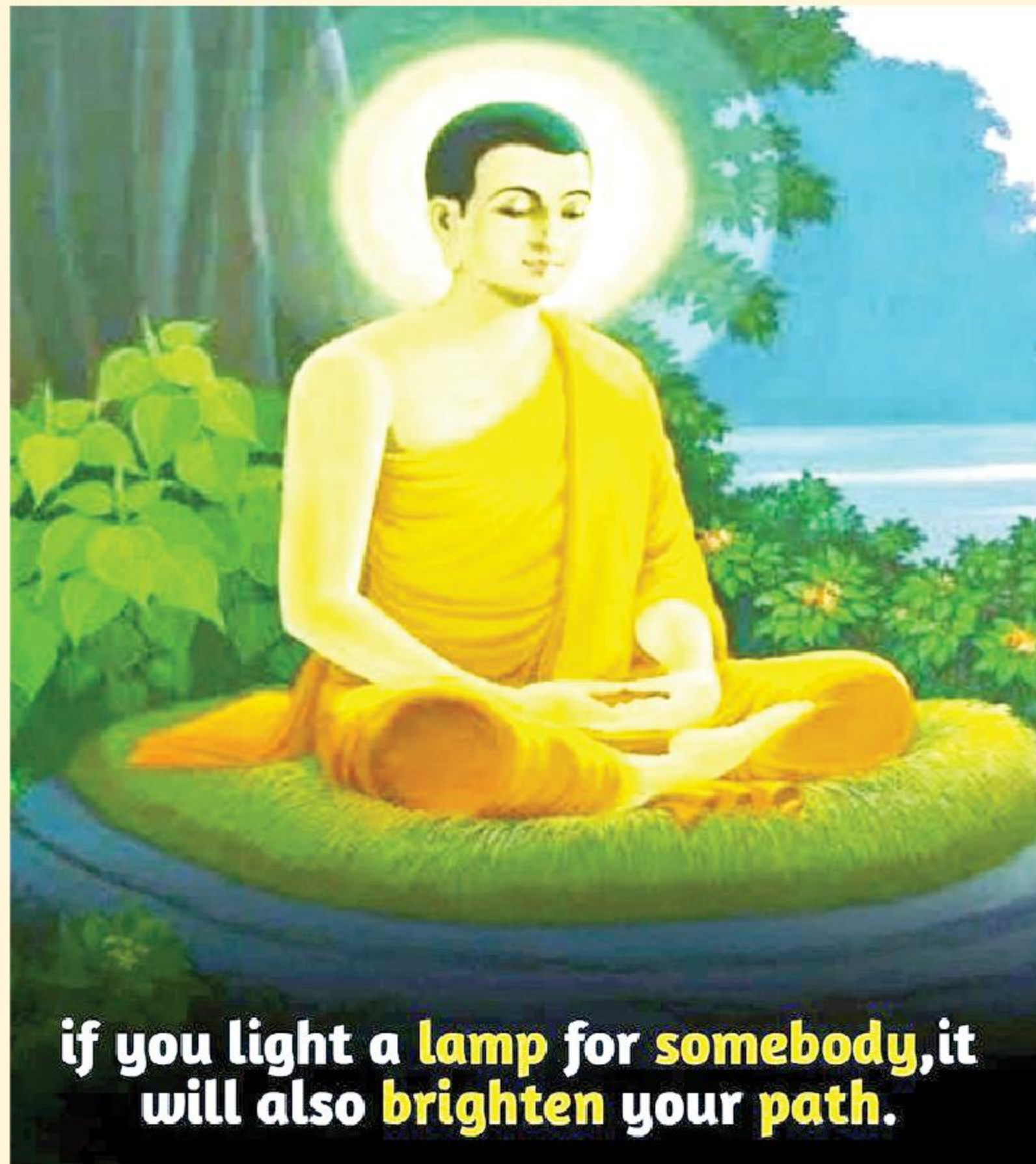
Oh, house builder! Thou art is seen, thou shall build, no house again.

All the rafters are broken. The ridge pole is shattered. Mind attains the unconditioned. Achieved is the end of craving”

Rafters of the self-created house are the Passion (*Klesa*) such as Attachment (*Lobha*), Aversion (*Dosa*), Illusion (*Moha*), Conceit (*Mana*), False views (*Ditti*), Doubts (*Vichikiccha*), Sloth (*Thina*), Restlessness (*Uddacca*), Moral Shamelessness (*Ahirika*), Moral fearlessness (*Anottappa*).

The Ridge Pole that supports the rafters represents ignorance, the root cause of all passions. The shattering of the Ridge Pole of ignorance by wisdom results in the complete demolition of the house. The Ridge Pole and the rafters are the material with which the architect build the undesired house. With destruction, the architect is deprived of the material to rebuild.

With the demolition of the house, the mind for which there is no place in the analogy, attains the unconditioned state, Nibbana the super mundane state.



BUDDHA, THE ENLIGHTENED ONE BORN ON THIS EARTH, A MORTAL MAN FROM VANITY AND GREED HAS PASSED TO NIRVANA FREE FROM VANITY

At Isipatana, Migadaya (Deer Park), the Tathagata Samma Sambuddha expounded the maiden discourse, the *Dhammachak-kapavattana Sutta* to the famous five ascetics Kondanna, Bhaddiya, Vappa, Mahanama and Assaji.

The blessed one declared, Oh, Bhikkhus! As long disciples, as the true knowledge and insight as re-

gards the Four Noble Truths, under their three aspects and twelve modes not clear to me, so long I did not acknowledge that I had won to that Anuttara Sammasambodhi, the supreme enlightenment which unsurpassed in all the worlds with its heavenly beings, evil spirits, and Gods.

Amongst all the hosts of ascet-

ics and priests, heavenly beings, and men, but, as soon as the true knowledge and insight as regards the Four Noble Truths had become perfectly clear to me, with respect to things unheard before, there arose in me the assurance that I had won to that supreme enlightenment unsurpassed.

Oh, Bhikkhus! There are these two extremes (*Anta*) which should be avoided by one has to renounce (*Pabbajitena*). (1). *Kamasukallikanu Yoga* – Indulgence in sensual pleasures, this is base, vulgar, worldly ignoble and profitless. (2). *Attakilamatanu Yoga* – Addiction to self-mortification, this is painful, ignoble, and profitless.

Middle Path (*Majjima Patipada*) promotes site, knowledge (*Gnana*) and which tends to place higher wisdom (*Abhinnaya*), Enlightenment (*Sambodhaya*) and Nibbana.

The Four Noble Truths, the Tatagatha explained are,

(1) Noble Truth of Suffering
(2) Noble Truth of Origin of Suffering

(3) Noble Truth of Extinction of Suffering

(4) Noble Truth of the Path that leads to the Extinction of Suffering

The Noble Eightfold Path (At-thangika-Magga);

(1). Correct view, an accurate understanding of the nature of things, specifically the Four Noble Truths, (2). Correct intention, avoiding thoughts of attachment, hatred, and harmful intent,

(3). Correct speech, refraining from verbal misdeeds such as lying, divisive speech, harsh speech, and senseless speech,

(4). Correct action, refraining from physical misdeeds such as killing, stealing, and sexual mis-

conduct, (5). Correct livelihood, avoiding trades that directly or indirectly harm others, such as selling slaves, weapons, animals for slaughter, intoxicants, or poisons,

(6). Correct effort, abandoning negative states of mind that have already arisen, preventing negative states that have yet to arise, and sustaining positive states that have already arisen,

(7). Correct mindfulness, awareness of body, feelings, thought, and phenomena (the constituents of the existing world), and

(8) Correct concentration, single-mindedness.

Sublime path

Thus, the sublime path makes evident that nowhere neither in the Macrosome nor or Microsome is there to be found an unconditioned absolute ego entity or self and that all we know that all component things are transient.

“Attained has been this deathlessness by many and still today this state can be attained by one who strives in earnestness. However, none will reach it without strife”.

“Strive with diligence, subject to change are all component things”.

“*Vayadhamma Sankara – Ap-pamadena Sampadetha*” - All conditioned things in the world will decay. Work hard to gain your own salvation.”

May all beings be well and happy!!!

This article is based on facts gathered from the texts of noted authors Ven. Narada, Ven. Kas-sapa, Ven. K Dhammananda, Ven. Prof. Dhammavihari, Rhys Davids, Dr Ambedkar and Alex Robertson